

# What do we say in our **PRAYERS**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Dedication

I dedicate this book to my parents, especially my mother who taught me to pray and fast at an early age; she also taught me how to recite the Quran in my childhood, and my father, who fed me with his halal earnings and provided me good education overseas, O Merciful Allah, forgive all their sins and make me sadqa jaria for them. Ameen!

## Gratitude

I would like to thank all the monotheist scholars who are trying their utmost to guide people to the true religion of Islam (submission to one true God). They were an inspiration for me, and their lectures were helpful in writing this book, especially Ustad Wahaj Tareen, Mohammed Hoblos, Mufti Ismael Menk and others who write on the internet. May Allah forgive them all and reward them with Junnat-ul-Firdous. Ameen!

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## Preface

In this mortal world, every individual has a different duration for his exams (i.e. until demise). The time is ticking by, and the clock cannot be turned back, we are being drawn closer and closer to the Day of the Resurrection and Recompense, by the seconds. Our lives can also be described with the example of a block of an ice, which is melting away drop by drop until it ceases to exist. That is why we should not waste our time in playing or in loose talks, rather we should spend it in the remembrance and obedience of Allah. On the Day of Judgment, no excuses will be admissible, because Allah had sent, 124000 messengers with clear signs to admonish us. We will be held accountable for rejecting the signs and not using our intellect provided to us by the Lord of the universe, Allah, Who has also embedded in our genes His presence.

In Islam after testifying to oneness of Allah (the God), salah (prayer) is the second most important pillar of Islam. It is the most regular compulsory worship in a Muslim's life. We fast just one month a year; we must give Zakat once at the end of each lunar year (obligatory charity 2.5% of balance wealth). Hajj is **obligatory** once in lifetime after adulthood for those who can afford it. While, regardless of the circumstance, salah is the only act of worship that must be performed at least five times a day. In fact, Allah did not even exempt the Muslims from praying during a battle, or in a state of fear. Owing to the importance of prayers, my topic of this book is salah (prayers). To embed the importance of Salah, I will take you on my fictitious dream of the Day of Resurrection. I will suggest my readers to read it in seclusion. Then I will first discuss the Adhan (call for prayers), how we should respond when we hear the Adhan, the supplication we recite after the Adhan and its meaning. I will then discuss the importance of wudu

(ablution) and prayers of tahiyatul wudu, and then the prayers. I will discuss in detail what the Prophet used to recite in his prayers and its meaning. Finally, I will discuss about the ills that have gripped the Ummah. I might use some harsh words, for which I would like to apologize in advance if I hurt someone's feelings, my intention is to shudder and to quiver them and to shake them, to make them realize the extent of trouble we are in as an Ummah, both in this world and in the Hereafter. O Allah, give us the understanding of what we recite and concentration in our salah. Ameen!

In need of supplications  
Abdul Haleem Siddiq

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## Salah (Prayers)

Salah (prayers) is the second most important pillar of Islam after testimony of faith. Because Allah says: [Verily I am Allah. There is no god beside Me. So, serve Me and establish Prayers to remember Me](#) (20:14). For a Muslim, it is obligatory to offer Salah five times daily. The prayers are spread throughout the day: at dawn, around noon, afternoon, sunset and in the evening. Salah must be offered at their prescribed times mentioned above. Verse of Quran tells us these timings: “And establish the Prayer at the two ends of the day and in the first hours of the night. Indeed, the good deeds drive away the evil deeds. This is a Reminder to those who are mindful of Allah” (11:114). Also in other verses, says: “Establish Prayer from the declining of the sun to the darkness of the night; and hold fast to the recitation of the Quran at dawn, for the recitation of the Quran at dawn is witnessed. And rise from sleep during the night (tahajjud) as well, this is an additional Prayer for you. Possibly your Lord will raise you to an honoured position” (17:78-79).

The purpose of prayers is to establish a direct relationship between a believing slave and his Creator. The Prophet (SAW) said: [“Indeed, when one of you prays, he speaks privately with his Lord”](#). When a Muslim prays, no matter alone or in the congregation, he is standing in front of Allah in His court. And when Muslims pray in a congregation, the rich and the poor, the good and the bad, the white and the black, all stand together as equal in front of the Lord of the universe. That is why the reward for prayers with congregation is twenty-seven folds, because it kills the ego and induces in us humbleness and equality. We Muslims start our day by cleansing ourselves and then standing before our merciful Lord in prayers. The prayers or Salah comprises recitations from the Quran in Arabic, and sequence of movements like standing, bowing, prostrating,

and sitting. All our recitations and movements express submission, humility, and loyalty to Allah. The Salah plays a vital role of a reminder for us to abstain from the distractions of the worldly life, and to stay mindful of Allah during the stresses of the mortal life. The prayers strengthen our faith and our dependence on Allah. If it is performed properly, it induces in us God-consciousness, which enables us to accomplish all our daily routines within the perspective of attaining success in the eternal life of the Hereafter (by remembering that we are here to be tested). The prayers if performed with sincerity to Allah, it will restrain us from shameful and unjust deeds. It is also a reminder to us that when the examination time expires, the Day of Resurrection is bound to come. Some people might ask, why do we have to dedicate our worship to Allah? Some reasons are:

- a)** As Allah is the creator who creates things from **nothingness**, just like our universe (big bang). Thus, it is a necessary fact of His existence, that He should be worshipped.
- b)** The other principal is that the creation always submits to the Creator. Therefore, worshipping Him is part of being His creation.
- c)** Being the creator, He deserves our obedience, and being obedient to Allah (the God) is also part of worship.
- d)** Allah creates and sustains everything. We must be grateful to Him for providing us sustenance. Being grateful is also a form of worship.
- e)** As Allah<sub>(SWT)</sub> provides His creation with innumerable favours, He deserves our obedience, reverence and worship. It is part of a good character.
- f)** Allah loves His creation seventy folds more than a loving mother, and His love is purest, because it is free from counter needs. Worship is a way of showing our gratitude towards Him.

To induce God-consciousness in ourselves, I would like to mention a hadith of our beloved Prophet(SAW), in which Gabriel gave the Prophet(SAW) five advice:

**i) Live as you like but remember one day you are going to die.** It warns us to choose our path intelligently, because death will ultimately overtake us at our prescribed time of demise. It also tells us that we should not get too attached to this mortal world, because the purpose of our existence lies beyond this world in the Hereafter. We were sent here to acquire the attributes of Allah(SWT) (building in ourselves the colours like humbleness, patience, to absolve, to be just, to be soft hearted and caring for Allah's creations, especially humans, etc.). To please our Lord, we must perform all our obligatory rituals (testimony of faith, salah, fasting, obligatory charity and pilgrimage to Makkah), of which foremost is the salah.

**ii) Love whomever you want but remember one day you are going to be separated from that person.** It warns us that on our prescribed time we will die, and that we should not get too attached to the people of this mortal world. Because eventually we will be heart broken, i.e. either, they will leave us, or we will leave them (die). On the other hand, if we make Allah (Who is ever living), our most beloved, we can never be separated from Him. We should venerate Him, obey Him and worship Him. The first obligatory worship for which we will be taken to account on the Day of Recompense is Salah.

**iii) Do as you like in this world, and you will be recompensed accordingly in the Hereafter (free will).** It tells us that we are here to take a test and master ourselves with the attributes of Allah. We should choose the path we intend to follow very carefully, because we will be held accountable for our deeds, and recompensed accordingly. The eternal life is the life of the Hereafter. If we are successful then the Paradise will be our permanent abode, and if we fail, then the Hellfire will be our permanent

abode. We should never miss our salah (prayers), which is the most important obligatory worship. If our salah is right, then all other deeds will be right too. O Allah, save us from failing the test of this world. Ameen!

**iv) Know that the nobility of the believer is in standing up for the night (tahajjud) prayers and invoking their Lord, and not in the wealth and power of this world.** It tells us to stand up for voluntary tahajjud prayers, because the success of the Hereafter lies in it after good morals.

**v) Dignity is in being independent of people.** The Prophet used to pray: اللَّهُمَّ اغْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سَوَّاكَ.

O Allah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others, i.e. independency from people financially, emotionally, mentally, physically and status wise. We should not beg people nor depend on them; rather we should solely depend on our beloved Lord. We should try to absolve ourselves from meeting too many people, i.e. all our actions should be only to please Allah, and not to make oneself popular. To please Allah, we should take good care of His creation, especially the humans, and perform regularly all our obligatory rituals, especially the prayers.

The above hadith clarifies what our Lord wants us to do. In another hadith Qudsia, Allah says: O man I created the whole universe and whatever is in it for you, and I created you for Myself. To please Allah, salah is the foremost important mandatory worship after testimony of faith. To elaborate on the importance of salah in surah Al-Mudassir the Quran mentions an interview with a person in Hellfire in Surah, verses: “What has brought you into Hell?” They will reply: “We were not among those who observed Prayer, and we did not feed the poor, and we used to join with those who indulged in vain talk, and we used to belie the Day of Recompense until the inevitable overtook us” (74:42-47). The foremost being, they did not pray, which is the

right of Allah on us. Two, they did not feed the poor. Allah loves his creation and when they are hungry and we don't feed them or help the needy then He gets angry with us. Three, indulging in foul and useless talks, due to foul talk time passes away and we miss our salah and remembrance of Allah. Four, rejecting or having doubt about the coming of the Judgment Day, is as good as disbelieving. Most Muslims believe that Allah will forgive all our sins one day. Yes, the Merciful will forgive all our sins, if sincerely repented in this world, He can also forgive without **repentance because He is The Lord.** E.g. I did not pray, I repented and started praying, God willing, Allah will forgive me. If I repented and still did not start praying, that repentance is hypocrite's repentance!!! To really embed the importance of salah, I will explain it with an example. Suppose a police inspector summoned us in his court (police station), and we ignore his summon, and don't report. What will happen? He will assault us, shove us, hand cuff us and take us to the police station (even if we are saints). When we plead our case with him, we will choose the best words, utter them slowly with understanding (we will not rush). Unfortunately, when the caller calls (Adhan) that Allah is calling you in His court, we don't heed. What will happen on the Day of Judgment (even if we think we are saints)? Even if some of us do go to His court, we don't know what we are saying to Him and come back without having communicated with our Lord. Let me make one thing clear, if there is a person who is murderer, fornicator, liar etc., and prays to His lord on His call with sincerity, in the sight of Allah he is better than that righteous person who does not pray. I will try to explain it with an example. Suppose a king summons you, and you disobey him and don't go. He will not bother if you are righteous, he will sever your head for the disobedience. To further embed its importance in our hearts, I will first relate the story of

Umar<sub>(RA)</sub>, the second caliph, and a fictitious dream of mine, which I would suggest to my readers to read in seclusion.

## Examples on importance of prayers

The leader and caliph of the believers was leading the Fajr (dawn) prayers when a majoosi (fire worshipper) started stabbing him. Umar<sub>(RA)</sub> continued with the prayer until he fell down unconscious. When he regained consciousness, the first thing he said, "Did I complete my Fajr prayers?" He was told, "no". He again lost consciousness, and when he again gained consciousness, he again enquired if he had prayed his Fajr prayers and again lost consciousness. Whenever he gained consciousness, the first question he would ask, "Did I pray?" The sahabas carried him to his house, tried to feed him milk, it poured out from the holes in his stomach. They realized he is going to die. When Umar<sub>(RA)</sub> gained consciousness, he enquired about the person who stabbed him. He was told it was a majoosi slave. Umar<sub>(RA)</sub> thanked Allah that he was not a Muslim. In the meantime, Adhan for prayers was called, Umar<sub>(RA)</sub> started to get up. The sahabas asked him, where he intended to go. He said the Adhan has been called; "I have to go and pray". They told him, he can't go, he is critically injured and has holes in his stomach. Umar<sub>(RA)</sub> replied that the Prophet<sub>(SAW)</sub> said, **without salah you cannot be a believer**. On His insistence Sahabas carried him to the mosque. O Muslims, the act that really differentiates the believer from the non-believer is the Salah. We should guard our salah with resolve. O Allah, embed in us the love for the salah (i.e. to be in Your court), and make us from the guided ones. Ameen!

O Muslims, to give you an idea of the torment, the horror, the anxiety, the sorrow that awaits us in the Hereafter, I will take you on a tour of my assumed dream (inspired by an article I read on the net). One day I was reading a story which I received via What Sapp. The story goes: A man was journeying through life road with his family in a car,

when he comes across a man. He stops the car and asks him, "Who are you"? He said he is wealth. He asked his family if we could take him with us. They replied. "Yes, with wealth we can buy and do lots of things". So, the wealth boarded their vehicle of time. As he proceeded further, he came across another man. He stopped and asked him, "Who are you"? The man replied he is power and position. The man asked his family, "Can we take him with us too"? They unanimously said, "Yes, we can do anything with power and position". So, power and position boarded their vehicle of time. On the way lots of other luxuries boarded the vehicle. As he proceeded further, he came across another man; he stopped and asked him, "Who are you"? He said, "He is faith". They all shouted unanimously, "The time for the faith has not come. We want to enjoy the luxuries of life, and faith will deprive us of them. Following its cons and pros will exhaust us. After we have enjoyed the life, we will come back and take you". As he proceeded further, they came across a check post. At the check post a man ordered the man to stop and come out of the car. He told him that his journey ends here. The man got scared and could not say anything. The man at the check post further asked, "Do you have deen (faith) with you"? The father replied, "He had left him a little distance behind, I'll go back and pick him up". The man at the check post said, "No, not at all, your time has expired, turning back is not possible". The father said, "I have my family, wealth, power and position with me in the car". The man at the check post replied, "They cannot protect you from anything in Allah's court. The thing that could have protected you was the faith, which you have left behind". The man asked, "Who are you"? He said he is death, of which you were unmindful and did not rectify your deeds. The man looked at the car, his wife was now driving the car with the children, wealth and power; and nobody got off. I remember, Allah told us in Surah Toba, verse(9:24): **O** Prophet, tell them plainly, "If your fathers and your sons, and your brothers and your wives, and your near and dear ones and the wealth which you have acquired and the trade

you fear may decline and the homes which delight you, if all these things are dearer to you than Allah and His Messenger and the struggle in His Way, then wait till Allah passes His judgment on you; for Allah does not guide the wicked people". O Allah, forgive me. Further in Surah Alai Imran, verse(3:185) Allah says: Everyone is bound to taste death, and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared from the Fire and is admitted to Paradise has indeed been successful. **The life of this world is merely an illusory enjoyment.**

## My Dream

The story sent shivers through my spine, I realized that sooner or later it is inevitable that I will die, and that I will be resurrected on the Day of Resurrection to be judged for my deeds (O Allah, forgive me). The Quran warned me in verse(36:12), that Allah said: **He will surely raise the dead to life** and He has record what they did and the traces of their deeds (consequences of their deeds) that they have left behind, and He has taken account of all things in a clear **Book (of evidence)**. While going through the lesson of the story, I fell asleep. I dreamt that I was on my death bed, and dying. I could not move my feet, my ankles were joined with each other (soul had existed my feet), then I felt my arms were not moving, then my lungs stopped breathing, I could not breathe, slowly and steadily the soul was exiting my body until it reached my throat, due to excruciating pain I tried to scream, but no sound came out of me, I tried to tell my loved ones, but could not tell them, my mouth stayed open I could not close it. It is then I remembered what the Quran said: **Nay! When a man's soul reaches up to the throat, and it will be said, "Who can cure him and save him from death?"** And he, the dying person, will realize that it is the time of departing, and calf is inter-twined with calf. **On that Day you will be driven to your Lord (75:26-30).**

I also remembered, the Prophet(SAW) once said that if a person seeks repentance one year before dying, God will

accept the repentance. Even if a person seeks repentance one day before dying, God will accept it. The Prophet(SAW) then said that even if someone seeks repentance before his soul reaches here (pointing to his throat), God will accept it. Despite this, I was not worried, I heard a scholar say, the fire of Hell will not touch the Muslims, suddenly, I recalled what the Quran said: **This is because they say: “The fire of Hell shall not touch us except for a limited number of days.”** The false beliefs which they have forged have deluded them in their faith. How, then, will they fare when We shall gather them all together to witness the Day about (the coming of) which there is no doubt, **and where every human being shall be repaid in full for what he has done, and none shall be wronged** (3:24-25)? And further in Surah Baqarah it says: ".... Why will not the fire of Hell touch you? Whoever earns evil and becomes engrossed in sin shall be doomed to Hell and abide therein forever (2:80-81). Oh God, it is then I realized, I am too late, I did not repent on time. It gripped me with fear, O woe to me, I was unmindful of this prescribed day, when I would taste death (O Allah, forgive me!!). I could now see the angles and my dead relatives and friends, then I remembered Prophet(SAW) told us that on the dying bed satanic devils will approach us in form of our dead loved ones and will tell us not to die on Islam, I started reciting, there is no one worthy of worship except Allah. I looked up, I saw my soul exit my body through my head. And the next thing I knew I was sleeping in my grave and was woken by the scary sound of the trumpet. Worriedly, I asked myself, what's happening, what woke me up.

It is then; I realized that it was the Day of Resurrection about which I was not sure. O woe to me, although Quran told me: **When the Trumpet is blown. That is the day of the promised chastisement.** Everyone has come, each attended by one who will drive him on, and another who will bear witness. You were heedless of this. Now We have removed

your veil and so your vision today is sharp (50:20-22) (O Allah, have mercy on me!!). And in Surah Al-Qiyamah Allah said: No, I swear by the Day of Resurrection; and no, I swear by the self-reproaching soul. Does man think that We will not be able to put his bones together again? Yes indeed, We have even the power to shape and restore even his fingertips (fingerprints). But man, desires to persist in his evil ways. He asks: “When will the Day of Resurrection be?” When the eyes are dazzled and the moon is darkened, and the sun and the moon are joined together, then the same man will say: “Whither to escape?” By no means, there will be any refuge whatsoever. Only with your Lord will be the retreat that Day (75:1-12). O my ill-fate, O my miseries, I have woken to the reality of this Dreadful Day about which the Quran had warned me. I was crying bitterly, O Allah, have mercy on me, although I knew that the Prophet had told us that repentance will only be accepted before the last moments of death.

O my ill-fate, O my miserable soul, I am too late! Due to the fear and anxiety of the Day and high temperatures, I was sweating heavily, like of which I had never imagined or faced before. If it would have been in the worldly life I would have turned into coal. I looked around; the whole area was crowded with hundreds of billions of humans and jinns (devils), and they looked like swarms of moths. I saw some people swimming in their sweat, some till their necks and some till their ankles. Oh Allah, the scenario of the Resurrection Day is extremely petrifying, and the whole place was filled with high groaning noises, calling Allah for mercy. O my agonizing ill-fate, due to the horror of the Day, I realized I was in big trouble. In dismay and remorse, I took hold of my head in my hands and fell to the ground on my knees crying, “O Allah, I am broke”. O woe to me, the Quran had warned me that the time for remorse, regret and repentance was only in the worldly mortal life, and that on the Day of Recompense, being penitent will be to no

benefit. O Allah, have mercy on me!! My heart was thumping at extremely high rate; had it been the worldly life, it would have collapsed. O how I wanted to die, so that I could escape from the anxiety of this Horrifying Day. O how I wished, I could turn to dust or be sent back to reappear for another test. It is then I recalled that the Quran had told me, there is no death after resurrection, O Lord, I wronged myself, have mercy please ...., it also told me that I will not be tested again. The test of this world is the only test I will ever have, O despicable me, O my ill-fate! O Lord, have mercy, O Lord, have mercy!! Time was not passing, each second seemed a year long.

For the past fifty thousand years, I was swimming in my pool of tears and sweat, waiting for the Day of Judgment to start. I remember the Quran states that on Judgment Day, when questioned about our time on Earth, people will say: “We stayed for a day or part of a day. Ask of those who keep count of this.” He will say: “You stayed only for a while, if you only knew that” (23:113-114). Oh Lord, fifty thousand years have passed while waiting for the accountability to start. O my ill fate, I know now, in comparison the life on earth was even less than the time spent in an examination hall. The Prophet compared the stay on earth as less than the time a traveller spends resting under a tree. Oh, this wretched soul, when I lived in the mortal world, I heard many things about the questioning of the Day of Judgment, but then it seemed to be a fairy tale or a fabrication of the mind. Although the Book of Allah warned me about it, O woe to me, yet I did not take heed. Today the warning had come to pass; here I stand drenched and swimming in my pool of tears and perspiration. The whole area was filled with loud groaning noises, calling Allah for mercy. I started recalling all my deeds, O Allah, the very thought is sending shivers through my spine. Due to the anxiety and horror of the Day, I recalled all my disobediences to the Lord and Master of the Day, Allah(SWT).

Fear stricken, I started reciting, O Allah, You are my Lord and there is no god but You. You created me, I am Your slave, and I am on my pledge and promise to follow Your commandments to the best of my ability, and I seek Your forgiveness for what I have done, I acknowledge the blessings You bestowed on me, I acknowledge all my misdoings, forgive me, for none can forgive except You. O Allah, I have no hope, it is only Your mercy that can save me from the consequences of my deeds on this Fearsome Day. O Lord, save me. O my ill-fate, O my miserable soul, the time for the examination had long passed. The Quran told me that today the remembrance of Allah and supplications carry no weight. O how I wish if it was possible to give everyone (my progeny, my family, my friends and all humans) in compensation to save myself from the horror of the Day. I remembered, Allah said, everyone will be recompensed for his own deeds. In surah Al-Qiyama Allah says: [On that Day will man be apprised of his deeds, both the earlier and the later.](#) But man is well aware of himself, even though he might make up excuses [\(75:13-15\)](#). And in surah Ale-Imran Allah says: “Whether you conceal what is in your hearts or disclose it, Allah knows it. Allah knows what is in the heavens and in the earth and He has power over everything.” The Day is approaching when every soul shall find itself confronted with whatever good it has done and whatever evil it has wrought. It will then wish there is a wide space between it and the Day! Allah warns you to beware of Him; He is most tender towards His servants [\(3:29-30\)](#). O my Master, O my Sustainer, oh my Lord, what have I done, O woe to me, I misused His mercy, and today no excuse of mine will work, and neither will He punish others for my mistakes. O my ill-fate, O Woe to me, the Quran told me that everyone will carry his own load, and no one else will carry it, O woe, yet I ignored the warning, and I have missed my chance of calling on Allah’s mercy! O Allah, have mercy...

Oh Lord, my life in the mortal world was mere six or seven decades, while waiting in fear and anxiety for the Day of Judgment to start, I have been swimming in my pool of tears and perspiration for the past fifty thousand years; and still interrogation had not started. I saw the impatient ones go to the Prophet(SAW) to intercede on our behalf, so that Allah starts interrogating us. On realizing that 99.9% of the human population will be the dwellers of the Hellfire, I wanted to plead to the people that swimming in our own perspiration was thousands of times better than the torment of the Hellfire. I tried to scream to stop them from asking the Prophet(SAW) to plead to Allah, to start the Day of Judgment. I was so horror stricken that I could not shout. I was chocking with fear, O Lord, have mercy on me.

O my ill-fate, with the intercession of the Prophet(SAW), the interrogation had started. Where I was standing, I saw scales were being set up for everyone. I stuffed my fingers in my ears to avoid hearing my name and started moving frantically from place to place. Although we were all naked and un-circumcised, every soul was so petrified that no one looked at one another, and had it been the mortal life, we all would have died, O Lord, have mercy. In the meanwhile, I passed by a place where scales were not set. The faces of all the people there were dark reddish black. The Quran explained it like this: **On the Day of Resurrection, you shall see that the faces of those who had lied against Allah, have turned dark. Is Hell not vast enough to provide a room to the arrogant (39:60)?** There I saw some people who were blind, some without arms and some without legs. I saw people walking on their head, their ears were like the feet of a duck. I remembered the saying of the Prophet(SAW), where he said that on the Day of Resurrection some people will be walking on their heads. Companions asked, how they will walk on their heads. The Prophet(SAW) said, the one Who made them walk on legs, will make them walk on their heads.

I also remembered the Quran told me that the blind will ask Allah, O Allah in the world we could see, why have You raised us blind. Allah will tell them, You forgot me in the world, and today I have forgotten you, be the eternal dwellers of the Hellfire. O Lord, have mercy!! Still, I was wondering why scales have not been setup here, when suddenly I remembered the Quran said that on the Day of Judgment the deeds of the hypocrites, the polytheist and the disbelievers carry no weight. Their deeds will not be weighed, and they will be the eternal dwellers of the Hellfire. I spontaneously remembered the supplication the Prophet<sub>(SAW)</sub> used to make, which I used to recite after all my mandatory prayers, and started reciting: “O Allah I seek refuge with You that I associate partners with You knowingly, and I seek Your forgiveness for the shirk (polytheism) I committed unknowingly, or I was unaware of”.

There I heard them being questioned, “Where are those associates of Allah whom you used to call upon”? As they were nowhere to be seen, already the Prophet<sub>(SAW)</sub> told us no one can intercede here, not even the Prophet. Seeing the torment, I heard them swear by Allah that they did not call on anyone else except Him. I got horrified when I heard people's skin, hands, feet, flesh, and bones testifying against them. The Quran tells us in surah Noor: **They should not forget the Day when their own tongues and their own hands will bear testimony regarding their misdeeds. On that Day Allah will give them the full recompense they deserve, and they will realize that Allah is the very Truth, Who makes the Truth manifest (24:24-25).** I heard them swear at their body parts. O Allah, have mercy.

I remembered, the Quran tells us in Surah Ha Meem Sajdah: **They will ask their skins: “Why did you bear witness against us?”** The skins will reply: “Allah gave us speech, as He gave speech to all others. He it is Who created you for the first time and it is to Him that you will

be sent back. When you used to conceal yourselves (while committing misdeeds) you never thought that your ears or your eyes or your skins would ever bear witness against you; you rather fancied that Allah does not know a great deal of what you do. This thought of yours about your Lord has led to your perdition and you have become among the losers.” In this state, whether they bear with patience (or not), Fire alone shall be their abode. And if they seek to make amends, they will not be allowed to do so (41:21-24).

I saw the angels carrying them to the gorge and throwing them in the Hellfire. Whenever someone was thrown in the Hellfire, it roared with loud horrifying rage, as if it wanted to swallow everyone. Oh Allah, have mercy!! The Quran in Surah Rehman tells us: *When they will be cast into it, they will hear it roar as it boils, as though it will burst with rage* (67:7). Oh, my Lord, have mercy on me. Due to extreme fear, I put my hands on my mouth so that I could suppress my screams and started looking for a place to hide. The place of Resurrection was a plain hard ground with nowhere to hide, Oh Allah, have mercy! Suddenly, I heard my name being called, the crowd split and made way for me. O my ill-fate, O how I wish I was invisible, O how I wish I did not exist, O how I wish I was ignored. O woe to me, the Quran told me, no soul will be ignored, nor will it escape its recompense.

O Allah, have mercy!! Two angels grabbed me by my arms and led me forward. I walked through the crowd wobbling with shame and remorse. Ah, I wished the earth would swallow me, ah I wished, I had not disobeyed my Lord. The angels brought me to a place where my scale was set and left me there. O my miserable ill-fate, Allah has record of all my deeds, and nothing is hidden from Him. Quran in surah Kaf says: *(Other than Our direct knowledge)* There are two scribes, one each sitting on the right and the left, recording everything. He utters not a word, but there is a vigilant watcher at hand. Lo, the agony of death has indeed

come with the Truth. That is what you had sought to avoid (50:17-19). In surah Ambiya Allah says: That Day We shall set up **just scales** (Oh Allah, with just scales I am doomed, it's Your mercy that I look forward to) so that none will be wronged in the least. (We shall bring forth the acts of everyone), even if it be the weight of a grain of mustard seed. We shall suffice as Reckoners (21:47).

O woe to me, only Allah's mercy can save me today, O Allah, I am sorry, I repent to You for my sins, please accept my penitence, Oh Allah, I know I am too late. My head was bent down in shame; I was the worst of the worst. I started recalling my whole life, it seemed as if I was seeing a movie. I remembered, the Prophet<sup>(SAW)</sup> told us that the first thing we will be called to account for is the salah, I remembered, I did not repent in the world for the prayers I missed, and today I am in deep trouble. I started remembering my good deeds, to certain extent I was helpful to others; I spent my wealth in the way of Islam and on the destitute. I was hospitable to my guest. I did recite the Holy Quran, but did not follow it properly. I prayed five times, but the timings were of no essence. I wrote books to bring people back to the fold of Islam, but I, myself was shy of implementing in my own life what I wrote. My Ramadan was just abstaining from eating from dawn to dusk, and nothing more. Ramadan was supposed to induce in me the understanding of hunger in the destitute, so that I could be more caring for them, it did not move me. Usually, I would have two meals daily, but in Ramadan I would have four or even five meals. At dawn I would eat two meals combined (breakfast and lunch) and at sunset again two meals combined (lunch and super), and eating all night long. Instead of losing weight, I would gain weight (although the scientific research said that human body has been designed to eat less to stay healthy, O Lord!!). From my charity a major share was taken by ria (showing off). My pilgrimage to Makkah did not bring much change in me. O my ill-fated

soul, today I stand in the presence of my Lord, to be recompensed for my deeds. I recalled what Gabreal<sub>(AS)</sub> said to the Prophet<sub>(SAW)</sub>, **“Do as you like in the world, and you will be recompensed accordingly in the Hereafter.”** O my ill-fate, O my miseries, oh what can I do, my deeds carry no wait, O where I can run or hide from the recompense of this Horrifying Day. O woe to me, the Quran told me there is no place to hide or asylum except with Allah. In fear I started supplicating, **O Allah, I seek refuge from Your anger in Your pleasure, I seek refuge from Your punishment in Your forgiveness and mercy, O Allah, I seek refuge from You, with You.** O my ill-fate, now, when it is too late, O Allah, have mercy on me, O Allah!! I had realized the hopeless situation I was in, O woe to me, it was the earnings of my hands, and I have no one to blame but myself. Oh Allah, Your mercy encompasses everything, and it is far, far greater than my sins. Oh Allah, have mercy.

When my accountability started, I started pleading my case; I was mostly on the straight path. I helped others. I spread the word of Allah. I performed my Salah. I fasted during the month of Ramadan. I tried to do whatever Allah ordered me to do and mostly abstained from the prohibitions. Occasionally, tears would roll down my face for the love of Allah. Ah, I recalled the Prophet's hadith where he said that no one will enter the Paradise except with Allah's mercy, not even me. I was trembling and crying bitterly; my tears were rolling down my face and falling into the pool of my perspiration. I was sweating profusely due to the intense heat, a sweating I had never had before, and at the same time I was shaking violently due to the horror of the Day. O woe to me, I wish I never existed. I knew whatever good I had done in my life, its quality was worthless to what our Lord Allah deserved, and today my only hope is Allah's mercy. My eyes were fixed on the scale, waiting for the final decision.

O woe to me; O my ill-fate, the decision was made. Two angels with sheet of paper in their hands, turned towards me. My legs collapsed and I fell to the ground. I closed my eyes like pigeons; thinking, maybe I might escape the verdict that would probably be against me. The angels read the verdict, O woe to me, O my despicable soul; I was to enter the Hellfire, I fell on my knees and started pleading, O Allah, I tried to serve people, spread Your word to others with my books". O Allah, have mercy, O the Beneficent One, have mercy on this wretched soul. My eyes became blurry, and my whole body was quivering due to fear and anguish. Had it been the worldly life, my heart would have burst my chest open. O how I wished I were dead. O woe to me, there is no death after this day; O Allah, have mercy!! Two angels took me by my legs and started dragging me face down towards the blazing flames of the Hellfire. I was crying bitterly and wondering if anyone could help me. O God, have mercy on this wretched soul. The Quran in surah Mominoon says: **And then no sooner the Trumpet is blown than there will remain no kinship among them that Day, nor will they ask one another (O Allah!! 23:101).** Further in surah Ibrahim Allah says: **(O Prophet), tell those of My servants who believe that they should establish Prayer and spend out of what We have provided them with, both secretly and openly, before there arrives the Day when there will be no bargaining, nor any mutual befriending** (Ah my ill fate, Ah miseries of this Day) **(14:31).**

In desperation I was crying bitterly, O Allah, save me, O Allah, save me... Every soul was crying O Allah, save me, O Allah, save me, even prophets were crying "O Allah save us, O Allah save us". The Quran told us that on that Petrifying Day, every soul will be worried about himself; O Allah, have mercy!! I also remembered I wrote in my book, that the Prophet(SAW) said to his beloved wife Ayesha(RA) that there are three places where no one can intercede, and one of them is this Day of Recompense. O my wretched soul, I

also remembered the Quran in surah Fatir warned us to be fearful of the Day, where no one can bear another's burden. If a heavily laden one should call another to carry his load, none of it shall be carried by the other, even though he be a near of kin (35:18). O woe to me, I knew, neither my parents, nor my siblings, nor my children, nor anyone else can help or share my load of sins. And on this Day, no one will even give their single good deed to anyone. In desperation, with trembling voice, I called for all my good deeds to help me, my fasts, my prayers, my recitation of the Noble Quran, help I provided to the needy, O my ill-fate, it was to no avail. As the decision had been made, the angels continued dragging me towards the Hellfire. I was being dragged closer and closer to the Hellfire by the seconds, and its heat was rising exponentially, and was becoming unbearable.

I looked back and remembered what Prophet(SAW) said, "How clean would a person be who bathes in a river five times a day, similarly, one who performs his five times prayers daily, it will cleanse him of all his sins"? I began to yell with stream of tears rolling down my face, O my prayers, O my prayers, O my prayers, where are you, please, please come forward, I need you today to intercede in-front of Allah, plead my case, and save me from the torment of the Hellfire. But again, to no avail. The two angels kept dragging me until they came to the edge of the abyss of Hellfire. The heat of the Hellfire started burning my flesh, when the whole flesh was burned, it regrew. In surah Nissa Allah says: ...and as often as their skins are burnt out, We shall give them other skins in exchange that they may fully taste the chastisement (4:56).

The burning sensation was unbearable; it would have killed me if it was the mortal world. Oh Lord, Oh the Merciful, have mercy on this wretched despicable soul. Oh Lord, the sustenance You provided me in the world, made me so fragile that I could not bear the heat of the summer nor the cold of the winter. Oh Lord, have mercy, please, please

have mercy on this disgusting wretched soul. I lost hope, and in my desperation, I looked back one last time!! I was pushed into the pit of the Hellfire. While falling towards the fire, suddenly someone grabbed me by my arms and pulled me up. I lifted my head and asked him, "Who are you?" The intercessor replied, "I am your Salah, prayers". With tears of relief and gratitude, I enquired what took it so long, I was almost in the Fire. Why did it rescue me at the last minute? The Salah smiled and said, "Do you forget, you always performed me in its last moments". O Allah, this is for my performing Salah in its last moments, what would it be if I had not prayed.

The mere thought chocked me and sent shivers through my spine, I woke up with a scream and I was shouting O Allah; Your mercy is far greater than my sins and immediately fell in prostration repeating continuously: O Allah; Your mercy is far greater than my sins, O Allah; Your mercy is far greater than my sins.... After a while when the fear subsided a little, I stood up from prostration; I could feel my whole-body trembling, my bed was shaking, and although it was winter, I was drenched in my own sweat. I was breathing heavily with choking sounds of suppressed screams coming out of it. I started praying, O Allah, I have wronged myself please forgive me. O Allah, I turn to You with tears of repentance, please forgive me. O Allah, You said not to despair of Your Mercy, Your mercy is my only hope. O Allah, accept my repentance and grant me Your eternal Paradise. O Allah, I am pleased to accept You as my Lord and if You forgive me, I will be a happy slave.... It took me half an hour to get some of my breath back.

After my nerves subsided slightly, I again remembered the Prophet's hadith, in which he said: If your Salah is right the other deeds will be right, and if your Salah has lacking then all other deeds will have lacking. At that instance, I heard the Adhan for Salat-ul-Fajr. Although I was still trembling and breathing heavily, while still trembling I got up to

perform ablution. After performing my prayers, I was still trembling and breathing heavily, I again fell down in prostration and started supplicating, O Allah, I know my Salah is worthless, if I was told to mark it, by Allah they are worthless, and if someone else marked them, he would give me negative marks, O my beloved Allah, it is Your mercy that far, far exceeds my sins, mark me according to Your mercy. I again humbled myself and thanked Allah for allowing me to pray, and then prayed: O Allah, engross me with Your fear, as if I am seeing You in my prayers. Help me in following Your commandments and save me from Your wrath. O Allah, embed in me Your love, so that I love You with my fullest heart, and please You with my utmost efforts. O Allah, have mercy on me and forgive all the prayers I have missed, and accept all the prayers I performed, and make me from the guided ones. O Allah, forgive all my sins, great and small, the first and the last, those that are apparent and those that are hidden. O Allah, to You I have bowed, in You I believe, to You I have submitted, and in You I put my trust. My hearing, my sights, my flesh my blood, my brain and my sinews are humbled before You, the Lord of the worlds. O Allah, be pleased with me and save me from the hardship of dying, from the punishment of the grave, and from the torments of the Day of Resurrection and the Hellfire. Ameen! After raising my head from prostration, I thanked Allah for making me realize my short comings. **O Muslims, say your prayers before the prayers are said for you.** Seek Allah's help with the Salah and fortitude. In Quran Allah says: **No doubt, Salah is a hard task but not for those obedient servants (2:45).**

## How the Prayers (Salah) is Performed

To underline the importance of writing this book, other than to guide the people to the right way, it is to give us the understanding of what we say in our prayers. It is due the importance of the prayers that Allah in surah Baqarah

says: “And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)” (2:43). Salah is a commandment from Allah to be performed regularly. Before I start talking about salah (prayers), I would like to clarify that the purpose of my book is not to teach how to pray (because there are lots of ways), rather the purpose is to give the understanding of what we say in it. We have made our prayers a memorized ritual without understanding, where else the purpose of salah is to assume as if we are standing in the majestic court of our loving Lord and talking to Him, praising Him, seeking his blessings and His forgiveness. This is why in Surah An-Nissa Allah says: **Believers! Do not draw near to the Prayer while you are intoxicated, until you know what you are saying** (4:43). Allah forbade salah while intoxicated, because one would not know what one is saying. Unfortunately, today, most of us are not intoxicated, yet we don’t know what we are saying to Allah. One reason is that in salah we Muslims must pray in Arabic language (it is not an excuse, the purpose is that the original text is always in our mind, to stop deviations). In surah Al-Ankabut Allah says: **(O Prophet), recite the Book that has been revealed to you and establish Prayer. Surely Prayer forbids indecency and evil. And Allah's remembrance is of even greater merit.** Allah knows all that you do (29:45). In the above verse Allah also says that the prayers restrain the person who performs salah from shameful and unjust deeds. Here I would like to mention the sayings of a scholar Mr Mohammed Hoblos of Australia, who says when someone tells him he steals, he tells him to pray. If someone tells him he fornicates, he tells him to pray etc. Why? It is because the above verse says that salah (performed with understanding) will restrain us from committing shameful and unjust acts. On the other hand, we observe that even after performing salah regularly, still it does not impact our behaviours and attitudes. The reason being, the salah can only impact us

when we really understand what we are saying, nor feel the presence of our Lord. When our prayers will give us the feeling that Allah is watching us, then it will impact us, and it will refrain us from all shameful and evil deeds. To be able to concentrate in our Salah, we should learn Arabic, or at least the meanings, to understand what we are reciting. The purpose of my book is to give the understanding of what we recite in our prayers so that we may stay focused, and the salah can leave an impact on our character. I will mention lots of salah izkar (supplications and remembrance of Allah), and I pray to Allah (the God) that it builds in us love for Him and His commandments. My elaboration will be in three colours. **Red colour denotes my thoughts at that moment.** While the black denotes my thoughts, **and the blue denotes what Allah says as mentioned in the translation of verses of the Quran or hadith.**

First, I will elaborate on what we recite in our prayers, then I will discuss its benefits, and disadvantages of not praying. The reason being when we know what we are saying to the Lord of the universe, we will understand the importance of the prayers. As the salah begins with Adhan, so I will start from Adhan its purpose, and what we say in it, and the supplication we recite after the Adhan. The Adhan is a call for the Muslims to appear in His court. The caller calls four times “**Allah is the greatest**” الله أكْبَرُ, to embed in us His greatness (**O Allah, You are infinite with infinite powers and greatness, while all other creations are finite with finite powers**), so that we may prepare ourselves to stand in front of the Lord of the universe Who is one and unique (**O Allah, You do not resemble Your creation, You are free of matter, time and space, while we are bound by them. O Allah, embed in us and in our prayers so that we feel we are one to one with You, to strengthen our belief in You being our sole doer deity**). After this we bear witness that there is no other god worthy of worship (**doer deity**) except Allah (twice).

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(O Lord, You are one and only from Whom we seek help, and sustenance, and we are not from the polytheist). It is to enable us, to throw away all our polytheistic beliefs before we stand in His court. After this “we bear witness that Mohammed<sub>(SAW)</sub> is his messenger” (twice). أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولٌ

اللَّهُ

(O my beloved Prophet<sub>(SAW)</sub>, may millions of salutations be upon you, O Allah, embed his love in us so that he is dearer to us than our lives. Ameen!). It is to embed in us that Prophet Mohammed<sub>(SAW)</sub> is His servant and messenger of Allah, who deserves our love and obedience but not worship. The caller then says **hurry for prayers** (twice) حَسِيْعَ عَلَى الصَّلَاةِ

and then **hurry for salvation** (twice)

حَسِيْعَ عَلَى الْفَلَاجِ

we reply, (O Allah, we do not have the power to come except with Your mercy). All powers are with Allah. لَا حَوْلَ وَلَا

we reply, (O Allah, ordain for us to appear in Your court regularly with humility and love for You). The caller then again says Allah is the greatest (twice) اللهُ أَكْبَرُ and ends with the saying **there is no god (doer deity) but Allah.** لَا إِلَهَ إِلَّا اللَّهُ

It is narrated that Umar bin Khattab<sub>(RA)</sub> said, the Prophet<sub>(SAW)</sub> said: “If the muezzin (the caller of Adhan) says (اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ)

(Allah is the greatest, Allah is the greatest) then one should repeat what he said; then the muezzin says (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ) (I bear witness that there is no god (doer deity) besides Allah)

again one should repeat what he said; then he says (أَشْهَدُ أَنَّ) (I bear witness that Mohammed<sub>(SAW)</sub> is His messenger) again one should repeat what he said; then he says

(لَا حَوْلَ) (come to prayers) here one should say (أَشْهَدُ أَنَّ) (I bear witness that Mohammed<sub>(SAW)</sub> is His messenger) again one should repeat what he said; then he says

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (there is no power except with Allah i.e. (I could not come to prayers without Allah’s mercy, without Allah’s mercy the Satan would have stopped me); and then he says

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا (مَعَ عَلَى الْفَلَاجِ) (come to salvation) and we again say (بِاللَّهِ تَعَالَى) there is no power except with Allah (without Allah's mercy, the Satan would have stopped me); then he says (اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ) (Allah is the greatest, Allah is the greatest) we should repeat what he said; then he says (لَا إِلَهَ إِلَّا اللَّهُ) there is no god (doer deity) except Allah, again one should repeat what he said; from the heart, you will enter Paradise" (Muslim; 385).

### After the Adhan, we supplicate to Allah as follows:

Jabir Ibn Abdullah narrates that the Prophet(SAW) said, whoever recites the following supplication when he hears the call to salah (to appear in the Allah's court), i.e. after the Adhan, then my intercession for him becomes binding on the Day of Judgment.

"O Allah! Lord of this perfect call (calling towards Allah) and of the regular prayer which is going to be established. Kindly give Mohammed the right of **place of Wasila** and superiority, and send him (on the Day of Judgment) to the best and the highest place in the Paradise which You promised him, and permit his intercession for me on the Day of Resurrection"

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ الْبَيْانَ (اللَّهُمَّ رَبَّ هَذِهِ الدَّرْعَةِ الْثَّامِنَةِ وَالصَّلَاةِ الْقَاعِدَةِ أَبِي مُحَمَّدٍ أَبْنَ الْوَسِيْلَةِ وَالْفَضِيلَةِ وَابْنَ عَمِّهِ مَقَامًا مَحْمُودًا إِنَّ الَّذِي وَعَدَنَا) حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ. رواه البخاري، باب الدعاء عند النداء، ح 614

Some People interpret the Wasila mentioned in the above supplication as intercession/approach, which is wrong. So, what is the place of Wasila, it is explained in the hadith below.

Abdullah bin Omro(RA) narrates that the Prophet(SAW) said: When you hear the call for prayers, repeat what the muezzin says, then send drood (salutation) on me. Whosoever sends one salutation, Allah will bestow ten blessings on him, then ask for the place of Wasila for me. Wasila is place in the Paradise which will be awarded to one slave of Allah. I hope it is me. Thus, whosoever asks

for the place of Wasila for me, my intercession will be binding for him.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رضيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمَعَ التَّبَقِّيَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: إِذَا سَمِعْتُمُ الْمُؤْمِنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَىٰ فَإِنَّهُ مَنْ صَلَّى عَلَىٰ صَلَاتَةً صَلَّى اللَّهُ عَلَيْهِ وَبِهَا عَشَرَ رَأْسًا سَلُّوا اللَّهَ لِي الْوَسِيْلَةَ فَإِنَّهَا مَنْزُلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيْلَةَ حَلَّ لَهُ الشَّفَاْكَةُ. مُسْلِمٌ، الصَّحِّحُ كِتَابُ الصَّلَاةِ بَابُ اسْتِحْبَابِ الْقُولِ مُثْلُ قَوْلِ الْمُؤْذِنِ لِمَنْ سَمِعَهُ ثُمَّ يَصْلِي عَلَى الْبَيْنِ ثُمَّ يَسْأَلُ اللَّهَ لِي الْوَسِيْلَةَ، رَقْمٌ 384.

For Prayers we make ablution (wudu), i.e. wash our hands, then gargle, cleanse the nostrils, wash our face, wash our arms till elbows starting from right, then we pass our wet hands over the head, ears and neck, and finally wash our feet till ankles. Then we say: “I bear witness that there is no god (**doer deity**) except Allah, who has no partners, and Mohammed<sub>(SAW)</sub> is His servant and messenger, O Allah make me from those who repent and stay cleansed”. The Quran tells us how to perform wudu. Believers! When you stand up for Prayer wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. And if you are in the state of ritual impurity, purify yourselves (by taking a bath). But if you are either ill, travelling, have satisfied a want of nature or have had contact with women and find no water then have recourse to clean earth and wipe your faces and your hands therewith. Allah does not want to lay any hardship upon you; rather He wants to purify you and complete His favours upon you so that you may give thanks (5:6). After ablution we pray two rakat (tahiyatul wudu) which is voluntary, but preferred. The hadith mentioned below tells us its importance. O Allah, make us from those who pray two rakat after every ablution. Ameen!

Abu Huraira<sub>(RA)</sub> narrates that Prophet<sub>(SAW)</sub> at Fajr prayers said to Bilal<sub>(RA)</sub>: “O Bilal tell me that good deed that you did after accepting Islam, and for which you expect a great reward, because I heard your footsteps in front of me in the Paradise”. Bilal<sub>(RA)</sub> said: “In my opinion the deed for which



I expect a great reward is that whenever I preform ablution during day or night, I always pray two rakat (voluntary) prayers.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَلَالٍ عِنْدَ صَلَوةِ الْفَجْرِ: يَا إِلَّا حَدَثْنِي  
بِأَنَّ رَبِّي عَمِلَ عَمَلَتُهُ فِي الْإِسْلَامِ. فَإِنِّي سَمِعْتُ كَذَّابَ تَعْلِيَكَ بَيْنَ يَدَيِّ فِي الْجَنَّةِ. قَالَ: مَا عَمِلْتُ عَمَلاً أَرَبَّ  
عِنْدِي أَفَّى لَهُ أَنْظَهَرَ ظُهُورًا فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِتِلْكَ الظُّهُورِ مَا كُتِبَ لِي أَنْ أَصْلِيْ. صَحِيفَةُ  
الْبَخَارِيِّ، التَّهْجِيدُ، بَابُ فَضْلِ الظُّهُورِ بِاللَّيْلِ وَالنَّهَارِ..... حَدِيثٌ: 1149

Combining the above three narrations, we learn that one should reply to the Adhan when the Adhan is being called, after which we should send salutations upon the Prophet(SAW) and then recite the supplication. In another narration, narrated by Imam Muslim, the Prophet(SAW) said, Allah sends peace and salutations upon him and encourages us to recite the following, and whoever does so, Allah will forgive all his minor sins. **I bear witness that there is none worthy of worship (doer deity) besides Allah, Who has no partner, and that Muhammad is His slave and messenger. I am pleased with Allah as my lord (worthy of my worships), and I am pleased with Muhammad(SAW) as messenger of Allah and my guide (I accept him to be the best role model) and I am pleased with Islam as my religion (I accept it to be the best way of life).**

أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ حُمَّادًا عَبْدُهُ وَرَسُولُهُ، رَضِيَتْ بِاللَّهِ رَبِّيَا وَبِمُحَمَّدٍ رَسُولًا،  
وَبِالْإِسْلَامِ دِينًا.

After this we go to the mosque for prayers, when entering the mosque, we say as narrated by Amr Ibn Al-Aas(RA) from the Prophet(SAW) that when he would enter the mosque he would say: I seek refuge in Almighty Allah, by His Noble Face, by His eternal power, from Satan the outcast. In the Name of Allah, and blessings, and peace be upon the Messenger of Allah. O Allah, open for me the doors of Your mercy.

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِجَهَوَةِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيرِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ وَالصَّلَاةُ  
وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

In another narration Uqbah<sub>(RA)</sub> says Abdullah bin Omro bin Al-Aas who said that Prophet<sub>(SAW)</sub> would recite when entering the mosque “I seek refuge in Almighty Allah, by His Noble Face, by His primordial power, from Satan the outcast.” Uqbah then added, that when one recites this Supplication, Satan says, he has been protected from me for the rest of the day.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَسْرَى بْنُ مَنْصُورٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَاشِرِ عَنْ حَيَّةَ  
بْنِ شَرَّيْجٍ قَالَ لَقِيَتْ عُقْبَةَ بْنَ مُسْلِمٍ فَقُلْتُ لَهُ بِلَغَنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ كَمْرَوْ بْنِ الْعَاصِ عَنِ  
الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ: أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِجَهَةِ الْكَرِيمِ وَسُلْطَانِهِ  
الْقَدِيرِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ إِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ حُفِظَ مِنِّي سَائِرَ  
الْيَوْمِ . سنن ابو داود حديث 466

It is narrated that Anas<sub>(RA)</sub> said: The Prophet<sub>(SAW)</sub> said: “Supplication is not rejected between the Adhan and iqamah (before start of the congregational prayers), so engage in supplication” (al-Tirmizi, 212; Abu Dawood, 437; Ahmad, 12174).

Abu As-said<sub>(RA)</sub> narrates that: when Prophet<sub>(SAW)</sub> entered the mosque, he invoked blessings and peace upon Muhammad (himself) and then said: **O Lord, open unto me the gates of Your Mercy.** And as he went out of the mosque, he would supplicate for blessings and peace upon Muhammad (himself) and say: **O Lord, open unto me the doors of Your Bounty** (Muslim, 1651).

عَنْ أَبِي أَسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ  
لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ . الصحيح لمسلم: 1651

When we enter the mosque, we pray two voluntary rakat of tahiyyatul mosque. Abu Qatada narrates that the Prophet<sub>(SAW)</sub> said, “Whenever you enter the mosque, you should pray two rakat before you sit down.” (Al-Muwatta Hadith 9.60). Jabir bin Abdullah narrates that a person entered the mosque and sat down while the Prophet<sub>(SAW)</sub> was delivering the Friday sermon. The Prophet<sub>(SAW)</sub> said to him, “Have you prayed?” The man replied, no. The Prophet<sub>(SAW)</sub> said, “Get

up and pray two rakat (tahiyatul-masjid)” (Sahih Al-Bukhari Hadith 252).

I want to tell you an easy way of praying tahiyatul wudu and masjid. But first, I will elaborate on two hadiths. Abdullah bin Umar<sup>(RA)</sup> says a person asked the Prophet<sup>(SAW)</sup> about night prayers, the Prophet<sup>(SAW)</sup> said night prayers rakat are in twos (Sunan Abu Dawood, book night prayers, hadith 1326).

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى.

Before I proceed, I would like to clarify one thing, the Sunnah prayers are also Nafil prayers (in Arabic there is no Sunnah prayers); we call them Sunnah prayers because the Prophet<sup>(SAW)</sup> always prayed them regularly. There is a difference of opinion here; according to Imam Shafi the Nafil (voluntary) prayers should be prayed in twos, while others say it is preferred to be prayed in twos or fours whether it is day or night. It is based on the hadith that says night and day Nafil prayers are in twos. صلاة الليل والنهر مثنى مثنى

It has many benefits like more drood and supplications than praying in fours. Most Imams allow sunnah prayers in fours.

Here I would like to guide my Muslim brothers, so that they may earn reward for three or more prayers in two rakat. As per hadith above it is better to pray Sunnah (Nafil) prayers in twos instead of four. It is agreed upon that the prayers that have no timings can be combined with the Nafil prayers of fixed timings, i.e. we are allowed to make multiple intention in two rakat. We can make combined intentions for tahiyatul wudu, tahiyatul mosque and the two sunnah (are also nafil) prayers together. The Merciful Lord will give us reward for all the three intentions i.e. six rakat in twos. Subhan-Allah! Since I have come to know this, I make intentions for tahiyatul Wudu, tahiyatul mosque, two Nafil of repentance (because of my sins), two Nafil of need (I am always in need), two Nafil of thanks (Allah has

blessed me with lots of blessings, I must thank Him) and two Sunnah prayers. God willing, I will be rewarded for twelve rakat. Allah wants to give us reward just for the intentions. Giving away lucrative rewards have no effect on Allah's treasures. Only during Maghreb prayers, we must pray two extra rakat as there are no Sunnah prayers before the Farz (obligatory) prayers. This is our merciful Lord, who always looks for excuses to reward his slaves. Some of the prayers that we can combine with each other are as follows: Yes, it is permissible for these prayers to be combined with each other and with other Nafil prayers.

- 1) The post-wudu prayers, Tahiyatul Wudu.
- 2) The prayer of entering the mosque, Tahiyatul Masjid.
- 3) The prayer of need (hajah).
- 4) The prayer of repentance (taubah).
- 5) The prayer before embarking upon a journey.
- 6) The prayer upon returning from a journey.
- 7) The two rakat of ihram.
- 8) The two rakat after circumambulation (tawaf) etc.

Rejoice Muslims, Allah has made it easy for us to increase our good deeds. Subhan-Allah, O Allah, Your mercy encompasses everything.

## What we recite in our prayers

Now coming to my main subject of discussion, the title itself makes the purpose evident; the purpose is to give the understanding of what we recite in our prayers. To enable me to elaborate on it, I will assume I am praying a long night (tahajjud) prayer. After making the intention for tahajjud prayers and facing Makkah, we say: **I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity (6:79).** (**O Allah, my devotions are totally for You, not for any saints, or for any creation of Yours.**)

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَلِيفًا وَمَا آتَاهُمْ مِنَ الْمُشَرِّكِينَ

**And then say:** Allah is the greatest (greater than His creations) (الله أكْبَرْ) and raise our hands till the ear lobe and hold them together in front on the chest and recite. **O Allah, separate me from my sins as you have separated the East from the West, cleanse me of my sin as white cloth is cleansed of its dirt, and wash me of my sins with water, ice and hail.** (O my beloved Lord, if it was in the court of the human kings, I would be pleading for my life to be spared, in Your court, O the Merciful, to Whom I have surrendered, I am pleading to You to cleanse me of my sins. How perfect and merciful Lord You are).



أَللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ حَطَّا يَأٰيٰكَ بَاعِدْ بَيْنَ الْمَسْرِقِ وَالْمَغْرِبِ أَللّٰهُمَّ نَقِّنِي مِنْ  
الْحَطَّا يَأٰيٰكَ بَيْنِقِ الشُّوْبِ الْأَكْبَرِ مِنَ الدَّنِيَّسَ أَللّٰهُمَّ اغْسِلْ حَطَّا يَأٰيٰكَ بِالْمَاءِ وَالثَّلَاجِ وَالْبَرَدِ.  
(بخاري، 744)



**And/or we can also say:** I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity, my prayers, my sacrifices and my living and dying is all for the Lord of the universe (and not for any saint or His creation etc.) who has no partners, which I have been ordered to say, and I am the one who has surrendered to it. **O Allah, You are the Sovereign Ruler and there is no God but You.** (O Allah, as You are the sovereign ruler, my devotion and my worship is totally for You; not for any saint, and neither for any creation of Yours.) You are my Lord and I am Your slave, I have wronged myself and I confess to my sins, forgive my sins, for no one can forgive sins except You. (O Allah, you said not to despair of Your mercy, please forgive me.) O Allah, ordain for me good moral character, it is You who ordains it, and distance me from bad character as only You can distance it. **O Allah, I am at Your service to fulfil Your commandments.** (O Allah, I have surrendered to Your will, accept me as Your humble slave.) All good is from You, and bad cannot be associated with You. I exist by Your

power, and to You is my return. You are the blessed one, from You I seek forgiveness and to You I refer. (Muslim, 1812)

وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَبِيبًا وَمَا أَتَاهُنَّ مِنْ مُنْفِعٍ كُلَّنَّ إِنَّ صَلَاتِي وَنُسُكِي وَحُجَّيَّاتِي  
وَمَحاجَاتِي بِلِلْوَرَبِّ الْعَلَمِيْنَ لَا شَرِيكَ لَهُ وَبِنِيلِكَ أَمِيرُكَ وَأَنَا مِنَ الْمُسْلِمِيْنَ أَللَّهُمَّ أَنْتَ الْمَبِلِكُ لَا إِلَهَ إِلَّا أَنْتَ  
أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاغْتَرَبْتُ بِلِذَنِي فَاغْفِرْ لِي ذُنُوبِي بِجَيْبِكَ إِنَّهُ لَا يَغْفِرُ الدُّنُوبُ إِلَّا أَنْتَ  
وَأَهْدِنِي لِأَخْلَاقِ لَا يَهْدِي لِأَخْسَنِهَا إِلَّا أَنْتَ وَأَصْرَفْ عَنِّي سَيِّهَهَا لَا يَصْرُفُ عَنِّي سَيِّهَهَا إِلَّا أَنْتَ  
لَبَّيْكَ وَسَعْدَيْكَ وَالْحَيْرُ كُلُّهُ فِي يَدِكَ وَالسُّرُورُ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ  
وَأَنْتَ بِإِلَيْكَ.

**And/or we can also recite: (O Allah, You are free from all short-comings and deficiencies.)** O Allah, You are Pure with Your praise, and Your name is blessed, Your eminence is very high and there is no god (doer deity) but You.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ (ابوداود 776)

The Prophet(SAW) said: “There is no prayer for the one who does not recite the opening of the Book i.e. Al-Fateha” (Bukhari, 714).

**Then we recite:** By name of Allah the Merciful, the Compassionate. Allah says, He has split Surah Fateha in two portions between Me and My slave, when the slave says: Praise be to Allah, the Lord of the entire universe. (O Allah, all my praise is for You only.) In response Allah says: My servant has praised me. **And when we say:** The Merciful, the Compassionate. Allah says: My slave has venerated me. And when we say: The Master of the Day of Recompense. Allah says: It is between Me and My servant; he will get what he asks. (O Allah, all my devotion, my worship and my supplications are totally for You, not for any saint, and neither for any creation of Yours.) Then we say: You alone do we worship, and You alone do we turn for help. Direct us on to the Straight Way. The way of those whom You have favoured, who did not incur Your wrath, and who are not astray. Allah says: For my slave is what he

requested. I.e. the Quran (Thank You for letting us know, what to ask, i.e. the understanding of the Quran).

حضرت ابوهريه رضي الله عنه سے مروی ہے کہ رسول اللہ صلی اللہ علیہ وسلم نے فرمایا: قال اللہ تعالیٰ: قسمت الصلاۃ بینی و بین عبادی نصفین، ولعبدی ماسالٰ، فیاذا قال العبد: الحمد لله رب العالمین، قال اللہ تعالیٰ: حمدنی عبادی، ویاذا قال: الرحمن الرحیم، قال اللہ تعالیٰ: اثنی علی عبادی، ویاذا قال: مالک یوم الدین، قال: مجدنی عبادی، فیاذا قال: إیاک نعبدو إیاک نستعنی، قال: هذابینی و بین عبادی، ولعبدی ما سالٰ، فیاذا قال: إهداً الصراط المستقیم، صراط الذین انعمت عليهم غير المغضوب عليهم ولا الضاللین، قال: هذالعبدی، ولعبدی ماسالٰ. (صحیح مسلم، کتاب الصلاۃ باب وجوب قراءة فاتحه الكتاب، ص. 203، دار احیاء التراث)

In the name of Allah, the Merciful, the Compassionate. Praise is to Allah, the Lord of the entire universe. The Merciful, the Compassionate, the Master of the Day of Recompense. You alone do we worship, and You alone do we turn for help. Direct us on to the Straight Way, the way of those whom You have favoured, who did not incur Your wrath, and who are not astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . أَكْتَبْ لِلَّهِ وَرِبِّ الْعَالَمِينَ . الرَّحْمَنِ الرَّحِيمِ . مَلِكِ يَوْمِ الدِّينِ . إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ . إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبُ عَلَيْهِمْ وَلَا الضَّالِّينَ .

Here I would like to point out to the reader that whenever the Prophet(SAW) recited a verse which gave glade tidings, he would pray, O Allah, make me from them, and when he recited a verse which was regarding punishment, he would pray and ask Allah's for His refuge (Sunan Abu Dawood, H. 873).

**Then we recite:** Say: “He is Allah, the One and Unique; Allah, Who is in need of none and of Whom all are in need; He neither begot any nor was He begotten, and none is comparable to Him (112:1-4).” (O Allah, only You are free from time, space and matter, while everyone else is time, space and matter bound). قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُوْلَدْ . وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ .

Or

It is Allah Who created the heavens and the earth and all that is between them in six days, and then He established

Himself on the Throne. You have no guardian or intercessor other than Him. Will you, then, not take heed? (32:4) (O Allah, You are one to one with me, I need no approach to meet you, nor do I need an intercessor besides You; thank You Allah)

أَللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سَيَّرَةٍ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَالَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَكَبَّرُونَ -

Or

“Woe to every fault-finding backbiter, who amasses wealth and counts it over and again. He thinks that his wealth will immortalize him forever. Nay, he shall be thrown into the Crusher. And what do you know what the Crusher is? It is the Fire kindled by Allah, the Fire that shall rise to the hearts (of criminals). Verily it will close in upon them, in outstretched columns (104:1-9). (O Allah, I seek Your refuge for being miser and ungrateful.)

وَيُلِّكُّلُ هُمْرَةً لِكَرَّقِنَ الَّذِي جَمَعَ مَالًا وَعَدَدًا. يَعْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ كَلَّا لَيُبَذِّنَ فِي الْحَكْمَةِ وَمَا آذَرَكَ مَا الْحَكْمَةُ كَارِ اللَّهُ الْمُؤْمِنُ قَدْ كَانَ الَّذِي تَكَلَّعَ عَلَى الْأُكْفَارِ إِنَّهَا عَنِيهِمْ مُؤْسَدَةٌ فِي عَنِيْمٍ مُهَدَّدَةٌ -

Or

Tell them, (O Prophet): “My servants, who have committed excesses against themselves, do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful. (Thank you, Allah, include me in those whom You will forgive) Return to your Lord and surrender yourselves to Him before the chastisement overtakes you; for then you will receive no help (I surrender to you O Lord). Follow the best of what has been revealed to you from your Lord before the chastisement suddenly comes upon you without you even being aware of it” (Insha-Allah, God willing I will). Lest a person should say: “Alas for me for neglecting my duty towards Allah and for being among those that ridiculed”; and lest a person should say: “If only Allah had guided me, I should have been one of the God-fearing”; or lest he should say, when he sees the

chastisement: “O that I might return again, and be among those who do good”(O Allah I seek refuge in You from being like them, O Allah, exonerate me). Why not! My Revelations did come to you; then you rejected them, and showed arrogance, and you were among the disbelievers. On the Day of Resurrection, you shall see that the faces of those who had lied against Allah have turned dark. Is Hell not vast enough to provide a room to the egotistic (O Allah, exonerate me)? (39:53-60)

قُلْ يَعْبَادِي الَّذِينَ آسَرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ وَإِنَّ اللَّهَ يَعْفُرُ الْدُّنْوَبَ حَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ . وَإِنَّبِيُّوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا إِلَيْهِ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ . وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مَنْ قُتِلَ إِنْ يَأْتِيَكُمُ الْعَذَابُ بَعْثَةً وَإِنْتُمْ لَا تَشْعُرُونَ . أَنْ تَقُولَ نَفْسٌ يُحِسِّنُ فِي عَلَىٰ مَا فَرَّطَتْ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَكِنَّ الشَّغِيرِينَ ، أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ قَدِيلٌ لَكُنْتُ مِنَ الْمُتَقْيِّينَ ، أَوْ تَقُولَ جَنَّتُ تَرَى الْعَذَابَ لَوْ أَنِّي كَرِّهَ فَإِنَّا كُنُونَ مِنَ الْمُجْسِمِينَ . بَلِّي قَدْ جَاءَكُنَّكِيْتُ أَنِّي فَكَذَّبْتُ بِهَا وَاسْتَكْبَرْتُ وَكُنْتُ مِنَ الْكُفَّارِيْنَ وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَّبُوا عَلَىٰ اللَّهِ وَجُوْهُهُمْ مُسْوَدَّةً أَلَيْسَ فِي جَهَنَّمَ مَثُوَّلُ الْمُنْكَرِيْنَ .

Or

The Calamity! What is the Calamity? And what do you know what the Calamity is? On that Day human beings shall be like scattered moths, and the mountains shall be like fluffs of carded wool in varying colours. Then he whose scales weigh heavier shall have a blissful life (O Allah, make me from them); but he whose scales weigh lighter, his shall be the deep pit for a dwelling. And what do you know what that is? A Blazing Fire (101:1-11). (O Allah, exonerate me).

الْقَارِعَةُ . مَا الْقَارِعَةُ . وَمَا آذْرَكَ مَا الْقَارِعَةُ . يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبَغُوشِ . وَتَكُونُ الْجَبَالُ كَالْعِيْنِ الْمَبَغُوشِ . فَإِنَّمَا مَنْ تَقْلِيْتُ مَوَازِيْنَهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ . وَإِنَّمَا مَنْ خَفَّتْ مَوَازِيْنَهُ فَإِنَّهَا هَاوِيَةٌ . وَمَا آذْرَكَ مَا هَاوِيَةً . تَارِ حَامِيَةً .

Or

One of them will say: “I had a companion in the world who used to say: Are you also one of those who confirm the Truth (of life after death)? After we are dead and have

become all dust and bones shall we still be requited?" He will say: "Do you wish to know where he is now?" Then he will look downwards and will see him in the depths of Hell. He will say to him: "By Allah, you almost ruined me. But for Allah's favour, I should be one of those who have been mustered here" (37:51-57). (**O Allah, exonerate me**).

قَالَ قَائِلٌ مِّنْهُمْ أَنِّي كَانَ لِي قَرِينٌ يَقُولُ أَيْنَكَ لَمِنِ الْمُصَدِّقِينَ إِنَّا مِنْنَا وَكُنَّا تُرَابًا وَعَظَامًا إِنَّا لَمَيِّنُونَ قَالَ هُلْ أَنْتُمْ مُّطْلِعُونَ فَأَطْلَعَ فَرَاهُ فِي سَوَاءِ الْجَهَنَّمِ قَالَ تَالِهِ إِنَّ كُنْتُ لَتُرَدِّي وَلَوْلَا نِعْمَةَ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ

Or

Did you see him who gives the lie to the Reward and Punishment of the Hereafter (**O Allah, I seek Your refuge that I be one of them, O Allah, exonerate me**)? Such is the one who repulses the orphans away and urges not the feeding of the needy. Woe, then, to those who pray, but are heedless in their Prayers (**O Allah, exonerate me**), those who do good (in order) to be seen, and deny people the articles of common necessity (107:1-7). (**O Allah, I seek refuge in You from being miser or like them, O Allah, exonerate me**)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالرِّبِّينَ فَذَلِكَ الَّذِي يَدْعُ الْبَيِّنَمْ وَلَا يَعْضُّ عَلَى طَعَامِ الْبِسْكَيْنِ فَوَيْلٌ لِلْمُصَلِّيْنَ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ الَّذِيْنَ هُمْ يُرِيْأُوْنَ وَيَمْنَعُوْنَ الْمَاعُوْنَ

Or

When the earth will be shaken with a mighty shaking, and the earth will throw up all her burdens, and man will cry out: "What is the matter with her?" (**O Allah, exonerate me**) On that Day it will relate all her news, for your Lord will have commanded her (to do so). On that Day people will go forth in varying states so that they be shown their deeds. So, whoever does an atom's weight of good shall see it; and whoever does an atom's weight of evil shall see it (99:1-8). (**O Allah, forgive me**).

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا [وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا]. وَقَالَ الْإِنْسَانُ مَا لَهَا [يَوْمٌ مِّنْ تَحْلِيلٍ لِّأَخْبَارِهَا]. إِنَّ رَبَّكَ أَوْحَى لَهَا [يَوْمٌ مِّنْ يَقْضِيَ النَّاسُ أَسْتَأْنَاتِهِ] يَوْمَ يَرَوُونَ أَعْمَالَهُمْ [فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ]. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

Or

Say (O Muhammad): “I am no more than a human being like you; one to whom revelation is made: Your Lord is the One and Only God. Hence, whoever looks forward to meeting his Lord; let him do righteous works and let him associate none with the worship of his Lord” (18:110). (O Allah, save me from being a polytheist)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوَحِّي إِلَيَّ إِنَّمَا إِلَهُكُمْ إِلَهٌ وَّاَحَدٌ فَمَنْ كَانَ يَرْجُو إِلَيْكُمْ فَلَيَعْمَلْ عَمَلاً صَالِحًا وَلَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا.

Or

Muhammad is no more than a Messenger, and Messengers have passed away before him. If then, he was to die or be slain, will you turn about on your heels? Whoever turns about on his heels can in no way harm Allah. As for the grateful ones, Allah will soon reward them (3:144).

وَمَا هُمَّدُ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبُتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقِلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ.

Or

Tell them, “You may invoke for help those deities whom you consider to be (your helpers) besides Allah; they can neither relieve you of any trouble nor change it. In fact, those whom these people invoke for help themselves seek means of approach to their Lord and contest with one another to be nearer to Him and hope for His mercy and fear His chastisement. The fact is that the chastisement of your Lord is a thing to be feared (17:56-57). (O Allah, I surrender to You, You are my only approach and intercessor, save me from the Hellfire)

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الْعُنُكُمْ وَلَا تَحْوِيلًا. أُولَئِكَ الَّذِينَ يَدْعُونَ يَنْتَهُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيْمَنَ أَفْرَبْ وَيَئِجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ حَلِيلًا.

Or

I said to them: “Ask forgiveness from your Lord; surely, He is Most Forgiving. He will shower upon your torrents from heaven, and will provide you with wealth and children, and will bestow upon you gardens and rivers. What is the matter with you that you do not expect for Allah any dignity, although He has created you in diverse stages (71:10-14)? (O Allah, I seek repentance for all my sins. O Allah, exonerate me)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَارًا - يُؤْسِلِ السَّيَّءَاتَ عَلَيْكُمْ مِّنْدَارًا - وَجَعِدَ كُمْ بِأَمْوَالٍ وَّبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّتٍ وَّيَجْعَلُ لَكُمْ أَنْهَرًا - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا - وَقَدْ خَلَقْتُمْ أَطْوَارًا -

Or

Beware! Religion is exclusively Allah's right. As for those who have taken other guardians besides Him (and justify their conduct, saying): “We worship them only that they may bring us closer to Allah” (O Allah, I seek refuge in You that I be from them, O Allah, exonerate me), Allah will surely judge between them concerning all that in which they differ. Allah does not show guidance to any liar and denier of the truth (39:3). (O Allah, only You are my Lord, to You I bow and prostrate and no one else)

أَلَا يَلِهُ اللَّهُ الَّذِينَ اخْتَالُصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقْرِبُونَا إِلَى اللَّهِ وَلْغَيْرُ مِنَ اللَّهِ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَمْتَهِلُونَ إِنَّ اللَّهَ لَا يَهْبِطُ مِنْ هُوَ كُنْبَبٌ كَفَّارٌ -

Or

Allah cites for the disbelievers the example of the wives of Noah<sub>(AS)</sub> and Lot<sub>(AS)</sub>. They were married to two of our righteous servants, but they betrayed their husbands (in belief), and they could not avail them anything from Allah. To both was said, enter the Hellfire along with those who enter. (O Allah, I seek Your refuge that I become like them, O Allah, exonerate me) And from those who believed, Allah cites an example of the wife of Pharaoh, when she prayed, “O my Lord, build for me near You a house in Paradise, and save me from Pharaoh and his deeds and save

me from the wrong doers (O Allah, make me from those whom You will forgive)” (66:10-11).

صَرَبَ اللَّهُ مَعْلَلَ الَّذِينَ كَفَرُوا امْرَأَتْ نُوحٍ وَامْرَأَتْ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عَبْدَادَنَا صَالِحَيْنِ تَحْتَهُمَا فَلَمْ يُعْنِيَا عَنْهُمَا مِنَ الْمُوَشِّيْأَ وَقَيْلَ ادْخُلَا النَّارَ مَعَ الْدُّخِلِيْنَ. وَصَرَبَ اللَّهُ مَعْلَلَ الَّذِينَ آمَنُوا امْرَأَتْ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِي لِي عَنْدَكَ بَيْتَنَا فِي الْجَنَّةِ وَجِئْنِي مِنْ فِرْعَوْنَ وَعَمِّلَهُ وَنَجَّنِي مِنَ الْقَوْمِ الظَّلِيلِيْنَ.

Or

They worship, beside Allah, those who can neither harm nor profit them, and say, “These are our intercessors with Allah.” O Mohammed(SAW), say to them, “Do you presume to inform Allah of that thing which He knows to be neither in the heavens nor in the earth?” He is free from and exalted above what they associate with Him (10:18). (O Allah, You love us seventy-fold more than our mothers, You alone are worthy of being my intercessor, and my approach)

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْعَمُهُمْ وَيَقُولُوْنَ هُوَ لَاهُ شَفَاعَةٌ اعْنَدَ اللَّهِ فَلَمْ يَعْلَمْ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَلَّى عَمَّا يُشَرِّكُوْنَ.

Or

What! Have they taken besides Allah others as intercessors? Say to them, “Will they intercede even if they have no power whatsoever, nor understanding?” Say, “Intercession is wholly in the power of Allah, His is the Kingdom of the heavens and the earth. Then, to Him you will be returned.” When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with anguish; but when others beside Him are mentioned, they are at once filled with joy (39:43-45). (O Allah, You love us seventy-fold more than our mothers, You alone are worthy of being my intercessor, and my approach) and the whole Quran.

أَمْ اتَّخَذُوْا مِنْ دُوْنِ اللَّهِ شَفَاعَةً قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُوْنَ شَيْئاً وَلَا يَعْقِلُوْنَ قُلْ لِلَّهِ الشَّفَاعَةُ بِجَنِيْحَةِ اللَّهِ مُكْلِفُ السَّمَاوَاتِ وَالْأَرْضِ شُهَدَاءِ إِلَيْهِ تُرْجَعُوْنَ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ أَشْهَادَرَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُوْنِهِ إِذَا هُمْ يَسْتَبْشِرُوْنَ.

**Then we say:** Allah is the greatest (الله أَكْبَر) and bow down to Him. The Prophet(SAW) said: prayers are invalid if back is not straight at the time of bowing and prostrating (Abu Dawood 1/533). Then we recite the following:

How perfect my Lord is, The Supreme (no one else is worthy of this). (Thrice)

سُبْحَانَ



رَبِّ الْعَظِيمِ

Perfect and Holy (He is), Lord of the angels and

Gabriel<sub>(AS)</sub> (Muslim 1/533). (O Allah, You are the Lord of

everyone and everything) سُبْحَانَ قُلُوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

Glory be to You, O Allah, our Lord, and praise be to You.

O Allah, forgive me. (Muslim 1/352). Both while bowing and prostrating.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبِّ الْعَالَمِينَ

لِ

O Allah, to You I have prostrated, in You I have believed, and to You I have submitted. My hearing, my sight, my marrow, my bones, my nerves, and what my feet support have humbled themselves before You (Sunan Nisai, H.1053). (I bow to no one else but You my beloved Lord).

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ. وَلَكَ أَسْلَمْتُ. خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَعَظْمِي، وَعَصَبِي، وَمَا اسْتَقَلَّ بِهِ قَدْمِي -

Glory be to the Possessor of Power, Sovereignty, Pride, and Greatness (Abu Dawood 1/230, An-Nisai, Ahmad).

سُبْحَانَ ذِي الْجَبَرَوْتِ وَالْمَلَكَوْتِ وَالْكَبْرِيَاءِ وَالْعَظَمَةِ -

O Allah, to You I have bowed, in You I have believed, to You I have submitted, and upon You I rely. You are my Lord. My hearing, my sight, my blood, my flesh, my bones, and my nerves are humble before You, Lord of the worlds. (Nisai, H. 1053).

اللَّهُمَّ لَكَ رَكَعْتُ. وَبِكَ آمَنْتُ. وَلَكَ أَسْلَمْتُ. وَعَلَيْكَ تَوَكَّلْتُ. أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَذِي وَلْعَمِي وَعَظِيمِي وَعَصَبِي يَلْكُورِبِ الْعَالَمِينَ -

**Then we say:** Allah hears whoever praises Him.

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ



And then stand straight, and then say: **O Allah, all praise is Yours** (Al-Bukhari, Fathul-Bari 2/282).

رَبَّنَا وَلَكَ الْحَمْدُ

Or

Our Lord, all praise is Yours, abundant, good and blessed praise (Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 2/284). **(Our Lord, to You be praise, abundant, good, and blessed praise.)**

رَبَّنَا وَلَكَ الْحَمْدُ. حَمْدًا كَثِيرًا أَكْثِرًا مُبَارَّكًا فِيهِ

And/or

(A praise that) fills the heavens and the earth and what lies between them, and whatever else You please. You (Allah) are most worthy of praise and majesty, and what the slave has said, we are all Your slaves. O Allah, there is none who can withhold what You give, and none may give what You have withheld. And the might of the mighty person cannot benefit him against You.

وَمِنْ السَّمَاوَاتِ وَمِنْ الْأَرْضِ. وَمَا بَيْهُمَا. وَمِنْ مَا شَئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الْثَّنَاءِ وَالْمَجْدِ. أَحَقُّ  
مَا قَالَ الْعَبْدُ. وَكَلَّا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَانِعَ لِمَا عَطَيْتَ. وَلَا مُعْطِيَ لِمَا مَنَعْتَ. وَلَا يَمْفُعُ ذَا الْجَلَلِ مِنْكَ  
الْجَلَل. سَنَابِي دَوْدِيَّابِ الدَّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ حَدِيثٌ 875

**After this we say: Allah is the greatest** (اللَّهُ أَكْبَرُ ) and fall in prostrate. Abu Huraira<sub>(RA)</sub> narrates that the Prophet<sub>(SAW)</sub> said, “When prostrating, a slave is nearest to his Lord, therefore he should increase his supplications.”

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ ساجِدٌ. فَأَكْثِرُوا الدُّعَاءِ. سَنَابِي  
دَوْدِيَّابِ الدَّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ حَدِيثٌ 875

The Mother of the believers Ayesha<sub>(RA)</sub> narrates that the Prophet<sub>(SAW)</sub> taught her this supplication. O Allah, I ask You for all that is good now and later, which I know, or I don't, and I seek Your refuge from all evils now and later, which I know, or I don't. O Allah, I ask You for the good that Your servant and Messenger<sub>(SAW)</sub> asked for, and I seek refuge with You from that which Your servant and Messenger<sub>(SAW)</sub> asked Your refuge from. O Allah, I ask for Your Paradise and ask for my sayings and deeds that will bring me closer to it, I seek refuge with You from Your Hellfire and ask

refuge from my sayings and deeds that will bring me closer to it, and I ask You to make all that You ordained for me to be good.

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَمَهَا هَذَا الدُّعَاءُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ أَنْتَ كُلُّهُ  
عَاجِلَهُ وَأَجِلَّهُ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ، وَأَعُوذُ بِكَ مِنَ السُّوءِ كُلِّهِ، عَاجِلَهُ وَأَجِلَّهُ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ  
أَعْلَمُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَكَ وَنَبِيُّكَ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَكْلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ  
عَكْلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا - سِنَنِ إِبْرَاهِيمَ رَسُولِ اللَّهِ كَيْفَيَةُ دُعَائِنَابِيَانِ، حَدِيثٌ 3846  
سُبْحَانَ رَبِّ الْأَعْلَى (Glory be to my Lord, the Most High. (Thrice)

Glory be to You, O Allah, our Lord, and praise be to You.  
O Allah, forgive me.

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَرَبِّنَاكَ اللَّهُمَّ

أَعْفُرْلِي



Glory (to You), Most Holy, Lord of the angels  
and the Spirit.

سُبُّوْحٌ قُدُّسٌ رَبُّ الْهَلَائِكَةِ وَالرُّوْحِ

O Allah, to You I have prostrated, and in You I believe, and to You I have submitted. My face is prostrating to the One Who created it, fashioned it, and gave it hearing and sight. The Blessed is Allah, the Best of creators (O Allah, I only prostrate to You and no one else, no saints nor any other creature). (Muslim 1/534)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمَعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ -

Glory is to You, Master of power, dominion, majesty and greatness (Abu Dawood 1/230, An-Nisai, Ahmad). (You are my Lord)

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكَبُرَيَا، وَالْعَظَمَةِ -

O Allah, forgive me all my sins, great and small, the first and the last, those that are apparent and those that are hidden (Sahih Muslim, Book 4, h. 980). (O Allah, You said not to despair of Your mercy, please forgive me.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دَقَّهُ وَجَلَّهُ، وَأَوْلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَبَرَزُهُ

O Allah, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your pardon from Your punishment. I seek refuge in You from You. I cannot count Your praises. You are as You have praised Yourself (Muslim 1/352). (O Allah, no one can protect me from You except You, no one can give asylum from You except You) Both while bowing and prostrating (At-Tirmizi 3/180, Ibn Majah 1/194).

اللَّهُمَّ إِنِّي أَعُوذُ بِرَبِّ الْمَلَكَاتِ مَنْ سَخَّطَكَ وَمَنْعَافَاتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَشَيَّتَ عَلَى نَفْسِكَ.

**Then we say:** Allah is greatest (الله أكبير) and then sit, and recite: O my Lord, forgive me, O my Lord, forgive me (Abu Dawood 1/231).

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي



O Allah forgive me, have mercy on me, guide me, support me, protect me, provide for me and elevate me (At-Tirmizi 1/90 and Ibn Majah 1/148). (O Allah, You are my guide, support, protector and provider, elevate me so that You are pleased with me.)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبِرْنِي وَعَافِنِي وَازْرُقْنِي وَارْعَنِي.

**Then we say:** Allah is greatest (الله أكبير) and then prostrate the second time. During prostration we can supplicate any supplications in Arabic.



**After reciting the above supplications,** we say Allah is greatest (الله أكبير) and sit after the completion of 2<sup>nd</sup> rakat and recite: All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger (Al-Bukhari, Muslim 1/301).



الشَّجَيَّاتُ لِلَّهِ وَالضَّلَّوَاتُ وَالظَّبَيَّاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَّ كَافُؤُهُ السَّلَامُ عَلَيْنَا وَعَلَى عَبْدِ الصَّالِحَيْنِ أَشْهَدُ أَنَّ لِإِلَهٍ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا كَمْبُدُوكَ وَرَسُولُهُ - (خاري, مسلم 1/301).

O Allah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon Abraham

and on the family of Abraham, You are indeed Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham, You are indeed Praiseworthy and Glorious (Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 6/408).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ حَمِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ حَمِيدٌ.

O Lord, make me and my children steadfast in Salah, O Lord accept my supplication. O Lord, forgive me and my parents and the believers on the Day of Judgment.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ دُرْرِيَّتِي، رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

O Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire (2:201).

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفَيَنْعَذَنَا عَذَابَ الثَّارِ.

O Allah, I seek refuge in You from the punishment of the grave, and from the punishment of Hellfire, and from the trials of life and death, and from the evil of the trial of the False Messiah (Al-Bukhari 2/102, Muslim 1/412, and this is Muslim's wording).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمُحْيَا وَالْمُمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمُسِيَّحِ الدَّجَّالِ.

O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt (Al-Bukhari 1/202, Muslim 1/412).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُسِيَّحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُحْيَا وَالْمُمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتِمِ وَالْمَغْرِمِ.

O Allah, I have grossly wronged myself, and no one can forgive sins, but You. So, grant me forgiveness and have mercy on me. Surely, you are All-Forgiving, All-Merciful (Bukhari 8/168, Muslim 4/2078).

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allah, forgive me what I have sent before me and what I have left behind me, what I have concealed and what I have done openly, what I have done in excess, and what You are better aware of than I. You are the One Who sends forth and You are the One Who delays. There is none worthy of worship but You (Muslim 1/534).

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَمْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْبَقِيمُ، وَأَنْتَ ۝ الْمُوَحَّدُ لِلَّهِ إِلَّا أَنْتَ.

O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner (Abu Dawood 2/86, An-Nisai 3/53. See also Al-Albani Sahih Abu Dawood 1/284).

اللَّهُمَّ أَعِنِّي عَلَى ذُكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

O Allah, I seek Your protection from miserliness, I seek Your protection from cowardice, and I seek Your protection from being returned to feeble old age. I seek Your protection from the trials of this world and from the torment of the grave (Al-Bukhari, cf. Al-Asqalani, Fathul-Bari 6/35).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَعْلِ، وَأَعُوذُ بِكَ مِنَ الْجُنُونِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرْدَدَ إِلَى أَرْذَلِ الْعُبُرِ، وَأَعُوذُ بِكَ مِنْ فَتَنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.

O Allah, I ask You for Paradise and seek Your protection from the Fire (Abu Dawood (See also Al-Albani, Sahih Ibn Majah 2/328).

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and

for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided” (An-Nisai 3/54, 55, Ahmad 4/364. See also Al-Albani, Sahih An-Nisai 1/281).

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْحَقْيِ أَخْسِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا  
لِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ حَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كُلِّمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ  
الْقَضَدِ فِي الْغَيْبِ وَالْفَقْرِ، وَأَسْأَلُكَ قُرْبَةَ عَيْنِي لَا تَنْقَطِطُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ،  
وَأَسْأَلُكَ بَرَدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضَرَّةٍ  
وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زِينْنَا بِرِيَّتَكَ الْإِيمَانَ وَاجْعَلْنَا هُدًى مُهْتَدِينَ.

O Allah, I ask You. O Allah, You are the One, the Only, Self-Sufficient Master, Who was not begotten and begets not and none is equal to Him. Forgive me my sins, surely you are Forgiving, Merciful (An-Nisai 3/52, Ahmad 4/338. See also Al-Albani, Sahih An-Nisai 1/280 and Sifat Salahun-Nabi, pg. 204).

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَمِنَ اللَّهِ إِنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ  
تَعْفِرْنِي دُنْوِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honour, O Ever-living, O-Eternal, I ask of You (Nisai, vol. 2, book 13, h 1301).

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَمِنَ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَانُ تَبِيعُ السَّمَوَاتِ وَالْأَرْضَ يَاذَا الْجَلَالِ وَالْإِكْرَامِ يَا  
حُكْمَ يَوْمَ الْقِيَامَةِ.

O Allah, I ask You, as You are the Owner of praise, there is none worthy of worship but You alone, and You have no partner. You are the Giver of all good. O Creator of the heavens and the earth, Owner of majesty and honour. O Living and Everlasting One, I ask you for Paradise and I seek refuge in You from the fire (Abu Dawood, An-Nisai, Ibn Majah, At-Tirmizi. See also Al-Albani, Sahih Ibn Majah 2/329).

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِيَمِنِكَ الْحَمْدَ لِإِلَهٍ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمُنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ  
يَا ذَا الْجَلَلِ وَالْإِكْرَامِ يَا حَسْنِيَّا فَيُوْمٌ إِلَّيْ أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

O Allah, I ask You on the strength that I bear witness that You alone are Allah, and that there is none worthy of worship accept You. You are one, and independent of the creation. Who nor begets nor was begotten, and there is none is equal to You (Abu Dawood 2/62, Ibn Majah 2/1267, At-Tirmizi 5/515, Ahmad 5/360. See also Al-Albani, Sahih Ibn Majah 2/329 and Sahih At-Tirmizi 3/163).

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِيَمِنِكَ أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لِإِلَهٍ إِلَّا أَنْتَ الْأَحَدُ الصَّمْدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ لَمْ يَكُنْ  
لَّهُ كُفُوًا أَحَدٌ.

One can pray lots of supplications both in sitting and prostration.

**After this:** we turn our face rightward and say: May Allah's peace and blessings be upon you (all on my right), and then we turn our face towards left and say: May Allah's peace and blessings be upon you (all on my left).

### Supplications we supplicate in witr Prayers:

O Allah, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated and none whom You have taken as an enemy shall taste glory. You are Blessed, Our Lord, and Exalted (Abu Dawood, Ibn Majah 1/194, An-Nisai, At-Tirmizi 1/144).

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتُولِّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ  
مَا قَصَّيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَنْلَمُ مَنْ وَالْيَتَ (وَلَا يَعُزُّ مَنْ عَادَيْتَ) تَبَارَكَ رَبُّنَا  
وَتَعَالَى يَتَ.

O, Allah, we implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and

we alienate and forsake those who disobey You. O' Allah, You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. O Allah, undoubtedly, Your torment is going to overtake infidels.

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْأَلُكَ وَنَتَوَسَّلُكَ إِلَيْكَ وَنَسْأَلُكَ الْغَيْرَ وَنَشْكُرُكَ وَلَا تَكُفُّنَا وَنَخْلُعُ وَتَرْكُنَ مَنْ يَفْجُرُكَ اللَّهُمَّ إِلَيْكَ نَعْمَلُ وَلَكَ نُصْلِي وَنَسْجُدُهُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ إِلَى الْكَافِرِينَ مُلْحَقٌ

### After obligatory prayers we supplicate:

I seek the forgiveness of Allah (three times). O Allah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honour (Muslim 1/414).

أَسْتَغْفِرُ اللَّهَ (ثَلَاثَةً) اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise, and He can do all things. O Allah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You (Al-Bukhari 1/255, Muslim 1/414).

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَمُوْهَوْ عَلَى كُلِّ شَيْءٍ قَبِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِنٌ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَنَاحَ مِنْكَ الْجَنَاحُ

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He can do all things. There is no power and no might except by Allah. None has the right to be worshipped but Allah, and we do not worship any other besides Him. To Him is all grace, and to Him is all bounty, and to Him is the most excellent praise. None has the right to be worshipped but Allah. (We are) sincere in making our religious devotion to Him, even though the disbelievers may dislike it (Muslim 1/415).



لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْحُكْمُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا يَعْبُدُ إِلَّا إِيمَانُهُ وَلَهُ الشَّفَاعَةُ الْحَسَنَ، لَا إِلَهَ إِلَّا اللَّهُ مُحْلِصِينَ لَهُ الدِّينَ وَلَهُ كِرَةُ الْكَافِرِ وَنَّ.

Glory is to Allah, and praise is to Allah, and Allah is the Greatest (each said thirty-three times). None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise and He can do all things (Muslim 1/418). Whoever says this after every prayer will be forgiven, even though his sins are as the foam of the sea.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَهُ أَكْبَرُ (ثَلَاثَةُ وَثَلَاثُونَ) لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْحُكْمُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

With the Name of Allah, the Most Gracious, the Most Merciful! Say: He is Allah (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is none equal to Him (112:1-4).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ.

With the Name of Allah, the Most Gracious, the Most Merciful! Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies (113:1-5).

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

With the Name of Allah, the Most Gracious, the Most Merciful! Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men (114:1-6).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسَوَاسِ الْخَنَّاسِ الَّذِي يَوْشِعُ فِي مُضْلُوْرِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ.

These Surahs should be recited in Arabic after each prayer. After the Maghreb and Fajr prayers they should be recited three times each (Abu Dawood 2/86, An-Nisai 3/68. See also Al-Albani, At-Tirmizi 2/8).

Allah! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. **And He is the Most High, the Greatest** (Nisai, Amalul-Yawm wal-Laylah, Hadith no. 100, also, Ibn As-Sunni h no. 121. See also Al-Albani, Sahihul-Jami As-Saghir 5/339).

اللَّهُ أَلَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُومُ لَا تَأْخُذُنَا سَنَةً وَلَا تُؤْمِنَنَا مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا أَنِّي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْمَانِهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَنْعُودُهُ حَفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.

None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He can do all things. Recite ten times in Arabic after the Maghreb and Fajr prayers (At-Tirmizi 5/515, Ahmad 4/227).

لَإِلَهٍ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْمِلُ وَمُؤْمِنٌ وَهُوَ عَلَىٰ شَيْءٍ قَرِيرٌ.

O Allah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted (Recite in Arabic after the Fajr prayer, Ibn Majah 1/152).

اللَّهُمَّ إِنِّي أَسأَلُكَ عِلْمًا تَأْفِعًا وَرِزْقًا طَيِّبًا وَعَمَلاً مُتَقَبِّلًا

The Prophet(SAW) said: If you recite Ayat Al-Kursi after every obligatory prayer, then there will be nothing between him and heaven except death.

### Supplications after Prayers to Seek Guidance

If a person has to decide about a matter, he should perform wudu properly, perform two rakat Nafil Salah, praise Allah

and send salutation on Prophet Mohammad (SAW) and recite the following supplication:

O Allah, verily I seek the better of either choice from You, by Your knowledge, and I seek ability from You, by Your power, and I ask You from Your immense bounty. For indeed You have power, and I am powerless; You have knowledge, and I know not; You are the Knower of the unseen realms. O Allah, if You know that this matter is good for me regarding my religion, my livelihood and the end of my affair then decree it for me, facilitate it for me, and grant me blessing in it. And if You know that this matter is not good for me regarding my religion, my livelihood and the end of my affair then turn it away from me and me from it; and decree for me better than it, wherever it may be, and make me content with it.

اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ وَأَسْتَغْفِرُكَ بِعُذْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ وَلَا أَفْهَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ خَيْرٌ لِّي فِي دِينِي وَمَعَاشِي وَعَاقِبَةُ أَمْرِي فَاقْدِرْهُ لِي وَبَيْسِرْهُ لِي ثُمَّ بَارِكْهُ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ شَرٌّ لِّي فِي دِينِي وَمَعَاشِي وَعَاقِبَةُ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْهُ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي.

### Supplication after prayers of need

Abdullah bin Auf(RA) narrates that Prophet Mohammed(SAW) said that if a person has a need either from Allah or man, he should perform wudu properly, perform two rakat Nafil Salah, praise Allah and send salutation on Prophet Mohammad(SAW) and recite the following supplication:

There is none worthy of worship besides Allah, who is the affectionate and most helpful. He is pure and is the Lord of the Arsh (throne). All praise belongs to Allah. O Allah, I desire (seek) that which makes Your mercy compulsory and the things that necessitate Your forgiveness, and portion of every good and safety from every sin. O Merciful of the Merciful, forgive (pardon) my sins and remove all my worries and fulfil all my needs as You desire (Tirmizi and Ibn Majah).

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكُمْ مُوْجِبَاتٍ  
رَحْمَتِكَ وَعَزَّاءِكَ مَغْفِرَتِكَ وَالْغَيْبَةَ مِنْ كُلِّهِ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُنِي ذَنْبًا إِلَّا غَفْرَتَهُ وَلَا هَمًَّا  
إِلَّا فَرَجَّتَهُ وَلَا حَاجَةَ هِيَ لَكَ رِضَا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

## The Supplications of Funeral Prayers

### Supplication when closing the eyes of the dead person

O Allah, forgive (name of the person) and elevate his station among those who are guided. Send him along the path of those who came before, and forgive us and him, O Lord of the worlds. Enlarge for him his grave and shed light upon him in it (Muslim 2/634).

اللَّهُمَّ اغْفِرْ لِفَلَانَ بِاسْمِهِ وَارْفَعْ دَرْجَتَهُ فِي الْمَهْدِيَيْنِ، وَاخْلُفْهُ فِي عَقِبَيْهِ فِي الْغَابِرِيَيْنِ، وَاغْفِرْ لَنَا وَلَهُ يَا  
رَبِّ الْعَالَمِينَ، وَافْسُحْ لَهُ فِي قَبْرِهِ وَتَوَزَّلْهُ فِيهِ.

### Supplications for Funeral Prayers

**Supplication 1:** O Allah, forgive him and have mercy on him and give him strength and pardon him. Be generous to him and cause his entrance to be wide and wash him with water and snow and hail. Cleanse him of his transgressions as white cloth is cleansed of stains. Give him an abode better than his home, and a family better than his family and a wife better than his wife. Take him into Paradise and protect him from the punishment of the grave and from the punishment of Hellfire (Muslim 2/663).

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُوْهُ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ،  
وَنَقِّيْهُ مِنَ الْخَطَايَا كَمَا نَقَيْتَ الْتَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ  
أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعْدُهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

**Supplication 2:** O Allah, forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allah do not forbid us their reward and do not send us astray after them (Ibn Majah 1/480, Ahmad 2/368).

اللَّهُمَّ اغْفِرْ لِحَسِنَاتِنَا وَمَيِّنَاتِنَا وَشَاهِدَنَا، وَغَائِبَنَا وَكَبِيرَنَا، وَذَكَرَنَا وَأَنْشَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ  
مِنْ أَنْتَ أَحْيِيهَ عَلَى الْإِسْلَامِ، وَمَنْ تَوْفَّيْتَهُ مِنْ أَنْتَ تَوْفِيَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا تُخْرِجْنَا أَجْرَهُ، وَلَا تُنْصِلْنَا بَعْدَهُ.

**Supplication 3:** O Allah surely (name the person) is under Your protection, and in the rope of Your security, so save him from the trial of the grave and from the punishment of the Fire. You fulfil promises and grant rights, so forgive him and have mercy on him. Surely You are Most Forgiving, Most Merciful (Ibn Majah, Abu Dawood 3/211. Al Albani, Sahih Ibn Majah 1/251).

اللَّهُمَّ إِنَّ فُلَانَ بْنَ فُلَانٍ فِي ذَمَّتِكَ، وَحَبْلِ جَوَارِكَ، فَقَوْهُ مِنْ فِشْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ  
وَالْحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

**Supplication 4:** O Allah, Your male slave and the child of Your female slave is in need of Your mercy, and You are not in need of his torment. If he was pious, then increase his rewards and if he was a transgressor then pardon him (Al-Hakim 1/359 who graded it authentic and Ath-Thahabi agreed with him).

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمْيَّكَ، احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَيْرُ عَنِّ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ،  
وَإِنْ كَانَ مُسِيَّنًا فَتَجَاوِرْ عَنْهُ.

**Invocation recited when placing the dead in his grave**  
With the name of Allah and according to the Sunnah of the Prophet (Abu Dawood 3/314 with an authentic chain).  
بِسْمِ اللَّهِ وَعَلَى سُنْنَةِ رَسُولِ اللَّهِ

**Invocation recited after burying the dead**

O Allah, forgive him. O Allah, strengthen him. اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ  
ثَبِّثْهُ

The Prophet (SAW) used to stop after burying the dead and say to the people: “Ask Allah to forgive your brother and pray for him to be strengthened, for indeed he is now being questioned” (Abu Dawood 3/315, and Al-Hakim 1/370 who graded it authentic).

**Invocation for the bereaved family**

Surely, Allah takes what is His, and what He gives is His, and to all things He has appointed a time...so have patience and be rewarded (Al-Bukhari 2/80, Muslim 2/636).

إِنَّ اللَّهَ مَا أَخْنَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجْلٍ مُسَمَّى فَلَتَصِرُ وَلَتَحْتَسِبُ.

## Invocation for visiting the graves

Peace be upon you, people of this abode, from among the believers and those who are Muslims, and we, by the Will of Allah, shall be joining you. (May Allah have mercy on the first of us and the last of us) I ask Allah to grant us and you strength (Muslim 2/671, Ibn Majah 1/494, the portion brackets is from Muslim 2/671).

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْلِرِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّ شَاءَ اللَّهُ بِكُمْ لَا حَقُولُ وَيَرْحُمُ اللَّهُ الْمُسْتَقْدِمِينَ وَمِنَّا وَالْمُسْتَأْخِرِينَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

After reading all the supplications and invocations, does it leave any door open for polytheism? The answer will be no.

## For Concentrating in prayers

In a hadith Prophet(SAW) said, keep looking at the place where your head will touch the ground. In another hadith Usman bin Abulass(RA) asked the Prophet(SAW), O messenger of Allah: Satan interferes between my prayers and recitations and produces distraction in my recitation. The Prophet(SAW) said, the name of this devil is Khinzarb, when you feel him then say “I seek protection from Allah from the accursed Satan, and turn your head slightly towards left and dry spit slowly three times (tho, tho, tho). Usman bin Abulass(RA) used to say that he followed the instructions, Allah distanced me from the Satan.

أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنِ صَلَاتِي وَقَرَأَتِي. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَرٌ فِإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَاتْنُفْ عَلَيْ يَسَارِكَ ثَلَاثًا. فَقَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِي. كَعَابٌ السَّلَامُ بَابُ التَّعْوِذِ مِنْ شَيْطَانِ الْوَسُوْسَةِ فِي الصَّلَاةِ صَحِيحُ مُسْلِمٍ (2203)

## Importance of Tahajjud (Midnight) Prayers

O Ummah of Mohammed(SAW), the tahajjud prayers are the most important prayer after obligatory prayers, we should not ignore its importance. In Quran, Allah describes the people who are the slaves of Al-Rehman (ibaadur (slave of) Rehman (the Merciful)), as the lovers of Al-Rehman, as the

people who spend their nights in His remembrance. We can never be the slave of Al-Rehman (ibaadur Rehman), or the one who are searching for the Al-Rehman, or the true lovers of Al-Rehman, if we spend all our night sleeping. In a hadith Qudsia, Allah says: The one who says he is searching for Me, the one who says he is Mine, the one who says he loves Me, and when the night falls, he goes to sleep and forgets Me, is a liar, he cannot be My true lover. Doesn't every lover want to be in solitude with his beloved? Does he not aspire to talk to his beloved? Allah says: When the midnight fall descends and the stars hide themselves, and the darkness becomes intense, Allah says: those who have left the bed and stand in front of Allah, are the ones whose hearts are beating with My love. Their eyes and their hearts shed tears of love for Me. They talk to Me as if they are in front of Me, they have been transported into My court. I will try to explain it with an example. Abu Rehana(RA) returned home to his wife after a long separation in the path of Allah. They both greeted each other. Abu Rehana said, let me pray two rakat of tahajjud. Both prayed; Abu Rehana prolonged his prayers such that the muezzin called for the Fajr prayers. His wife complained to him, "You went out in the path of Allah for such a long period, and now after returning, you spent the entire night in salah, I am your wife, don't I also have a right"? He said, "Yes you have a right, but I got so entrenched in the prayers that I was not aware of you. When I said Allahhu Akbar, Allah took me in Paradise, where I saw the streams, the rivers, the birds etc., I saw the countless bounties and mercy of my beloved Allah in the Paradise, and the next thing that quivered me was Adhan for Fajr prayers". These are the people for whom the Allah says: Tomorrow, after the Day of Judgment, I will cool their eyes in the Paradise. In another hadith Qudsia, Allah says: If the seven heavens and the seven earths were put on the scale of good deeds, I will

regard this as too little for them. O Allah, make us from them. Ameen!

When the Prophet(SAW) got up for the tahajjud prayers, he would supplicate the following supplication. O Allah, all praises belong to You, You are the giver of light to the heavens and the earth and all who are in them. For You is all praise, You are the caretaker of the heavens and the earth and all who are in them. For You is all praise, You are the absolute truth, Your promise is true, Your word is true, meeting with You is true, Heaven and Hellfire are true, the Day of judgment is true, the prophets(AS) are true, Mohammed(SAW) is true. O Allah, to You I submit, upon You I rely, in You I believe, to You is my return, with Your help I debate, I take You as a judge, so forgive all that I have done in the past or will do in future, all that I have done openly or secretly, You are the One Who puts the (people) ahead and behind, there is none worthy of worship besides You.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَبَّاْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ  
فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَاجْتَنَّةُ حَقٌّ  
وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالثَّبِيْعُونَ حَقٌّ وَهُمَادُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ أَمْنَتُ وَبِكَ  
خَاصَّمْتُ وَإِلَيْكَ حَاكَمْتُ اغْفَرْلِي مَا قَدَّمْتُ وَمَا أَخْرَجْتُ وَمَا أَغْلَقْتُ أَنْتَ الْمُقْدِمُ وَأَنْتَ الْمُؤْخِرُ لَا إِلَهَ إِلَّا  
أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

O Ummah of Mohammed(SAW), remember the advice Gabriel(AS) gave to the Prophet(SAW), he said: Know that the nobility of the believer is in standing up for the night (tahajjud) prayers and invoking their Lord, and not in the wealth and power of this world. O Ummah of Mohammed(SAW) our purpose of existence is beyond this mortal world, we are only here to acquire the colours of Allah for the Hereafter. Our final abode is in the Hereafter.

## Importance of praying

O Ummah of Mohammed(SAW), some of us who used to pray, have stopped praying because their supplications were

not answered, and their needs were not fulfilled (unwarranted purpose of praying). Yes, we should ask Allah for all our needs with hope, because He is the sole provider, and not as a bargain. O Ummah of Mohammed(SAW), we forget, He is Allah, and we are His slaves. Slaves are meant to follow the Master's (the Creator) instructions without questioning. Or do we think we are Allah's partners or His equals? Think! We are not Allah's business partners that is He does something for us, and in return we pray to Him. We need Him, while He is free of all needs. He doesn't need us; He created us and thus cares for us. O Muslims let us turn back to our loving Lord with tears of repentance, and with an urge to follow His commandments. The All-Merciful will surely accept our sincere repentance and will grant us eternal Paradise (God willing). O Ummah of Mohammed(SAW), Allah's mercy encompasses everything, especially; His mercy is at its peak after midnight. At that time, we should pray and supplicate to our beloved Lord. Even thou we keep disobeying Him and committing sins, yet Allah the Merciful hides our sins from others. He keeps giving us chances, after chances, after chances, to repent and turn back to Him via midnight prayers, because He loves us seventy folds more than our mothers (Subhan-Allah). He waits for our return with His hands spread, to greet us and to take us in His mercy, because He is the All-Forgiving, Most Merciful and Most Loving. **O Allah, we have wronged ourselves please forgive us. O Allah, we turn to You with tears of repentance. O Allah, You said not to despair of Your Mercy, Your mercy is our only hope. O Allah, accept our repentance and grant us Your eternal Paradise. O Allah, we are pleased to accept You as our Lord and if You forgive us, we will be Your happy slaves. Ameen!**

## The importance of obligatory prayers is:

- 1) The Prophet<sub>(SAW)</sub> said that the believers who walks towards the Mosque in darkness will have light all around them on the Day of Judgment, where there will be darkness all around.
- 2) Once a man asked Prophet<sub>(SAW)</sub> about the most virtuous deed. The Prophet<sub>(SAW)</sub> said the most virtuous deed is the prayers. The man asked again and again. The first three times Prophet<sub>(SAW)</sub> said prayers and then Jihad.
- 3) The Quran says: Those who hold fast to the Book and establish Prayer. We shall not allow the reward of such righteous men to go to waste (7:170). Similarly in verses (9:18), Allah says: Only those are worthy of being the guardians and servants of Allah's houses of worship, who believe in Allah and the Last Day, and establish Salah and pay Zakat dues, and fear none but Allah: for these alone are expected to follow the Right Way.
- 4) The Quran defines the importance of Salah in verses (2:238-239), it says: Take great care of your Prayers, especially of a Prayer that has excellent qualities of Salah and stand before Allah like devoted servants. Even if you are in danger, you must offer your Prayers anyhow on foot or on horseback. And when you have peace again, remember Allah in the manner He has taught you, which you did not know before.
- 5) The Quran gives good tidings in verse (2:277) and says: As to those who believe and do good deeds, establish the Salah and pay the Zakat, they will most surely have their reward with their Lord, and they will have nothing to fear or to grieve.
- 6) Due to the importance of prayers, the Quran tells us: Enjoin Prayer on your household and do keep observing it. We do not ask you for any worldly provision; rather, it is We Who provide you, and ultimately the pious will end up the best. (20:132)

7) In verse (6:162) Allah says: Say O Prophet: “Surely my Prayer, all my acts of worship, and my living and my dying are for Allah alone, the Lord of the whole universe”.

## The Benefits of Praying

**1) It shields us from evil and shameful deeds:** As man was created weak, and without Allah’s help, it will be impossible to refrain from evils, and prayer is a mean of seeking Allah’s help to overcome the weakness. In verse (29:45) Allah says: (O Prophet), recite the Book that has been revealed to you and establish Prayer. **Surely Prayer forbids indecency and evil. And Allah's remembrance is of even greater merit.** Allah knows all that you do. There is no doubt when we stand in front of Allah with God consciousness, His fear will ultimately restrain us from committing sins.

**2) It enriches our soul:** Man by nature is forgetful, and our busy lifestyle has aggravated the situation. Prayers not only satisfy our spiritual needs, it also gives us a tranquil heart. Allah in verse (13:28) says: Such are the ones who believe (in the message of the Prophet) and whose hearts find rest in the remembrance of Allah. Surely in Allah’s remembrance do hearts find rest?

**3) It will induce humbleness in us:** By God consciousness, we realize our limitations and by pondering in the universe, we understand the greatness of Allah. This induces in us humility and enables us to rid our character of pride and arrogance. In the prayer we put our head and our nose the two sources of pride onto the ground in submission and say, “How perfect is my Lord, The Most High, all praises are for Him, O Allah, forgive me.” Allah says in verse (23:1-2), The believers have indeed attained true success; those who, in their Prayers, humble themselves, who avoid whatever is vain and frivolous.

**4) Washes away our sins:** Man is born weak and forgetful, we will commit sins and Allah has provided in prayers a

way to wipe out those sins. Allah says in verse (11:114): **And establish the Prayer at the two ends of the day and in the first hours of the night. Indeed, the good deeds drive away the evil deeds. This is a Reminder to those who are mindful of Allah.** The Prophet(SAW) gave a beautiful example when he asked his companions: **“Do you think if there was river by the door and one of you bathed in it five times a day; would their remain any dirt on him”?** The companions answered in the negative, the Prophet(SAW) then said: **“That is how it is with five times daily prayers; through them God washes away your sins”.**

**5) Cures our Problems:** We were sent to this world to be tested in order to acquire the colours (attributes) of Allah. When we build in ourselves God-consciousness with prayers and patience, we strengthen our relationship with our Lord. In return Allah fixes our worldly problems by strengthening our relationship with His creation. Allah in verse (2:153) says: **“Seek help in patience and prayer. Allah is with those who show patience.”**

**6) Unites the Muslims:** The purpose of standing in prayers in congregation shoulder to shoulder irrespective of being poor or rich, weak or powerful and without the distinction of race, nationality, colour, wealth family or status is to induce in us humility and brotherhood. That is why the Prophet(SAW) said, **“Prayer in congregation is better than praying alone by twenty-seven folds.”**

## Consequences of abandoning prayers

**1) Abandoning Prayer is disobeying the Creator:** O Muslims, the Lord of the universe is calling us to His court, while most of us are refusing to respond to the call of the prayers. To understand the consequences of not going to His court (praying), I will try to explain it with an example: suppose a government official (judge) calls us to his court, and we refuse to go, imagine what would happen! He is just an official (a human being like us). We will go to his court

wearing good clothes and lots of perfume, and when we meet him, we will greet him with salam and a big smile, even if we dislike him. What about muezzins' call to attend the court of Allah, our loving Lord? That is why in Quran in verse (82:06) Allah says: “**O Mankind, “What has deceived you concerning your Lord, the Most Generous, Who created you, shaped you, and made you well-proportioned, and set you in whatever form He pleased?”** The whole purpose of our existence is to worship Allah, yet we are oblivious of it, and disobey our Creator every day, the consequence of which will be that the Hellfire will be our permanent abode. In Quran in verses (19:59:60), Allah says regarding the later generations like us: **Now there has succeeded them a later generation who have ruined their worship and have followed lusts. But they will meet deception, He will save those who shall repent and believe and do right.** Such will enter the Garden, and they will not be wronged in the least. They shall enter the Gardens of Eden, which the Beneficent has promised to His slaves in the unseen. **Lo! His promise is ever sure of fulfilment.** Further to stress on the importance of the prayers, Allah in verses (74:42-43) says: “(The people in Hell will be asked): What has caused you to enter the Hell? They will say: We were not of those who used to pray.”

**2) We are being ungrateful:** Refusing the invitation of our Creator to establish close relationship with Him is the ultimate ingratitude. Allah created us and gave us everything, He says, “**It is He who has created you and endowed you with hearing and seeing and hearts, little are you grateful”** (67:23). The Prophet(SAW)'s feet would swell at night because he would stand in prayers for long periods, and when asked about it, he would reply: “**Should I not be a grateful servant of my Lord?”** What about us?

**3) We are being lazy:** On the Day of Judgment what excuse will we give to our Creator, Who Created the heavens and the earth? The One who blessed us with 24

hours, and yet He only asks from us to spare 30 minutes a day for prayer. The Prophet<sub>(SAW)</sub> said, “On the Day of Resurrection the feet of the son of Adam will not move until he is questioned about five matters: how did he spend his life; how did his youth pass away; how did he acquire his wealth, and how did he spend it; **and what he did regarding what he knew**”.

**4) We will be miserable:** When we distance ourselves from Allah (by not praying), our hearts will not be at peace, and we will wonder hopelessly, seeking alternatives for calmness, and will look for solutions to our problems elsewhere (saints etc.). However, such searches are in vain, Allah says in verses (20:124-126): “And whoever turns away from My remembrance, indeed for him is a life of hardship. And We will raise him on the Day of Resurrection blind. He will say, “My Lord, why have you raised me blind while I was (once) seeing?” (Allah) will say, “Thus did Our signs come to you, and you forgot (disregarded) them; and thus, you will this Day be forgotten.”

**5) We are only harming ourselves:** Allah doesn’t need our prayers. Allah doesn’t need anything from us. It is we who stand in need of His mercy. Allah says in verse (31:12): “Give thanks to Allah.” Whoso gives thanks to Allah, does so to his own good. And whoso disbelieves (let him know that) Allah is All-Sufficient, Immensely Praiseworthy.

**6) You are flirting with disbelief:** Many Scholars of Islam hold the opinion that the one who does not pray is a disbeliever. They quote the following hadith: “The covenant which distinguishes between us and them (i.e., between the believers and the disbelievers) is the prayer and whoever neglects it has disbelieved.” Additionally, the companions of the Prophet<sub>(SAW)</sub> did not consider the abandonment of any act as disbelief, except for the prayers.

**7) Further the Prophet<sub>(SAW)</sub> also said:** By intoxicants and games of chance, Satan only desires to create enmity and hatred between you, **and to turn you away from the**

**remembrance of Allah and from Prayer.** Will you, then, desist (5:91)? Anyone who neglects the prayers will receive fifteen punishments from Allah. Six punishments in this lifetime, three while dying, three in the grave and three on the Day of Judgment.

**The six punishments of this life are:**

- 1). Allah takes away blessings from his age (makes his life misfortunate).
- 2). Allah does not accept his plea (supplication).
- 3). Allah will erase the features of good people from his face.
- 4). He will be detested by all creatures on the earth.
- 5). Allah will not award him for his good deeds.
- 6). He will not be included in the supplications of good people.

**The three punishments while dying:**

- 1). He dies humiliated.
- 2). He dies hungry.
- 3). He dies thirsty, even if he drinks the water of all seas, he will still be thirsty.

**The three punishments in the grave:**

- 1). Allah tightens his grave until his chest ribs come over each other.
- 2). Allah pours on him fire with embers.
- 3). Allah sets on him a snake called “the brave”, “the bold” which hits him from morning until afternoon for leaving the Dhuhr prayers and so on. With each strike he sinks 70 yards under the ground.

**The three punishments on the Day of Judgment:**

- 1). Allah sends angels who would accompany him to the Hellfire, pulling him face down.

- 2). Allah gives him an angry look that makes the flesh of his face fall down.
- 3). Allah judges him strictly and orders him to be thrown in Hellfire. The reason why their expending shall not be accepted is no other than that they have not believed in Allah and His Messenger, and they come to offer their Salah but reluctantly, and they expend in the Way of Allah with unwilling hearts (9:54).

## The benefits of Repentance

The Prophet<sub>(SAW)</sub> laughed one day, and when he laughed the companions asked, why was he<sub>(SAW)</sub> laughing? He<sub>(SAW)</sub> said, Allah showed me the Day of Judgment (this was unusual, he would usually cry at the mention of the Hereafter, he would panic, because he would be worried for us, for me and you, but this one time he was smiling), and I laughed because I saw a group of people laughing there. The companions asked will there be people who would laugh on the Day of Judgment? Who are they? The Prophet<sub>(SAW)</sub> said, they are people who committed all kinds of sins, and yet they are laughing? The companions asked, why were they laughing? The Prophet<sub>(SAW)</sub> said, when they were laughing, people will ask them, why are you laughing? We sinned and we are ruined, we face the torment of the Hellfire, you sinned too and you are laughing? They will say: **yes, we made repentance in the world**, Allah not only forgave us, He converted our bad deeds into good deeds, and because of our repentance we are going to the Paradise. O Ummah of Mohammed<sub>(SAW)</sub>, let's make it our habit to repent. In Quran verse(2:222), Allah says He loves those who repent repeatedly. O brothers, it couldn't get easier to attain the Paradise. O Ummah of Mohammed<sub>(SAW)</sub> let's repent and turn back to our loving Lord.

The thing that stops us from repenting is arrogance; to give you an idea how much Allah dislikes arrogance, I will mention two stories. Once, Allah asked Moses<sub>(AS)</sub> to find a

person who is inferior to him. Moses<sub>(AS)</sub> searched everywhere and came back and said, “O Lord, I could not find anyone who is inferior to me”. Allah said, Moses<sub>(AS)</sub> if you would have even brought a baby sheep as inferior to you, I would have thrown you in the Hellfire. That is why all prophets were trained as shepherds, which is considered as the lowest job, to eliminate arrogance. Similarly, someone asked Umar<sub>(RA)</sub> what he considers himself to be? He said, if all humans were to enter Paradise and only one person had to enter Hellfire, I consider my deeds to be as such it would be me, and if Allah enters everyone into the Hellfire and only one person is to enter Paradise, I am so optimistic of Allah’s mercy that it would be me. Arrogance is the destroyer of good deeds; therefore, we should rid ourselves of all form of arrogance.

### **There are six steps to get rid of arrogance are**

- 1)** Understand the dangers of arrogance. In Sahih Muslim Prophet<sub>(SAW)</sub> said: **No one who has atom’s weight of arrogance in his heart will enter Paradise.**
- 2)** We should acknowledge our limited nature. Allah in Quran states: “Has there (not) come upon a man period of time when he was not a thing mentioned” <sup>(76:1)</sup>? In verse <sup>(17:37)</sup> Allah says: Do not strut about in the land arrogantly. Surely you cannot cleave the earth, nor reach the heights of the mountains in stature.
- 3)** To realize the Greatness of Allah. The scholar Ibn Qayyim states: Humility comes from knowing Allah, His names, His attributes and His overall greatness (Kitab al-Ruh). Allah in Quran states: “And to him (alone) belongs all Majesty within the Heaven and the Earth” <sup>(45:37)</sup>.
- 4)** Never Over-praise yourself. Allah states in Quran <sup>(53:32)</sup>: “So do not claim yourself to be pure; He is most knowing of those who fear Him”.

**5)** Be the first to give Salam (greeting). It is narrated in Baihqi that Prophet<sub>(SAW)</sub> said: “The one who initiates Salam is free from pride”.

**6)** Understand the reward for having humility. In Sahih Muslim it is narrated that Prophet<sub>(SAW)</sub> said: “No one humbles himself for the sake of Allah except that Allah raises his status”.

## My Advice to the Ummah

In a hadith narrated by Hafiz Ibn Al-Rajab<sub>(RA)</sub> in his book “Al-khshooa Fi-Salah: Humility in prayers”, that the Prophet<sub>(SAW)</sub> said, I was sitting with Gabriel<sub>(AS)</sub> and told him that by Allah he has not eaten for three days. Then the sky split, and an angel came down and started coming close to us. The Prophet<sub>(SAW)</sub> says when Gabriel<sub>(AS)</sub> saw the angel he became smaller to brace something. The angel came to the Prophet<sub>(SAW)</sub> and said, O Messenger of Allah<sub>(SAW)</sub>, I am a messenger sent to you from Allah. He is giving you a choice: either you live as a prophet who is a king or a prophet who lives like a humble slave of Allah and you will still have the Hereafter, nothing will decrease. The Prophet<sub>(SAW)</sub> looked at Gabriel<sub>(AS)</sub> to know what Allah likes. Gabriel told him Allah likes humbleness. The Prophet<sub>(SAW)</sub> opted for the second choice. Gabriel told the Prophet<sub>(SAW)</sub> that this angel has never descended before. The Prophet<sub>(SAW)</sub> asked Gabriel why he got smaller and why was he so afraid? He said, I swear by Allah that I didn't think except that he has come to announce the Day of Judgment. The Prophet<sub>(SAW)</sub> asked, “Who was that angel”? Gabriel replied Israfeel (the blower of the trumpet). The Prophet<sub>(SAW)</sub> lived the rest of his life as a humble slave by choice. O Ummah of Mohammed<sub>(SAW)</sub>, why are we after the world and not the Hereafter. **Allah says in the Paradise no sense of fatigue shall touch them and nor shall they (ever) be asked to leave.** Subhan-Allah, is there anything sweeter to the ears. In Surah Zumar Allah the Merciful says: Tell them, (O

Prophet): “My servants who have committed excesses against themselves, do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful (39:53). Although He is full of might and authority, yet He accepts our repentance and pardons us, and at the same time expects us to pardon others. We have come to this earth to embody the virtues of Allah(SWT), and one of them is forgiving. **Forgiveness can be achieved by forgiving others, not pointing out their faults, rather try to solve them without hurting their ego.** I will try to explain it with an example. Once people told Umar(RA) that so and so has started consuming alcohol, and most of the times he is drunk. Umar(RA) was upset, he wanted him to turn back to Allah, and to stop consuming alcohol. He did not order for him to be brought in his court to be punished him with 100 lashes (which was and is the law of the Lord, on the other hand, on slightest pretext, we love to punish people). Where else, Umar(RA) wrote a letter to that person. Umar(RA) started the letter with the Surah Zumar’s, verse (39:53), where Allah the Merciful says: Tell them, (O Prophet): “My servants who have committed excesses against themselves, do not despair of Allah’s Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful, and laden it with lots of prayers and supplications, full of concern and worry for him. He then gave it to a person and told him, “Do me a favour, go to this particular brother of mine, who unfortunately is in a crisis, give this letter to him, but make sure of two things: a) give it to him personally i.e. to keep it confidential, b) give it to him when he is sober, and is in a state that he can read it”. After that Umar(RA) addressed the congregation and said, let us pray to Allah that when this note is given to the brother, Allah may inspire his heart to embrace the **bold step of change**. Today we love punishing people, even with false allegations. Umar(RA) then said, “**My todays lesson is this, when you see your brother fall, than stand up to rescue him, save him and let him not fall to the**

ground, because his fall is the collapse of the entire Ummah, and rescuing him is the rescuing and deliverance of the entire Ummah" (O Ummah of Mohammed<sub>(SAW)</sub>, this is a lesson for us to remember). When the note of Umar<sub>(RA)</sub> fell in the lap of that person, he started reading it, and after reading it he said, "O Umar I salute your vision, I salute you for the choice of the verse from the entire Quran, you gave me hope, and at the same time you chastised me". Umar<sub>(RA)</sub> had inspired him with a glimmer of hope and at the same time rebuked him. He then repented and became one of the most rehabilitated youth that Medina had ever seen. O Ummah of Mohammed<sub>(SAW)</sub>, our youth are falling in the trap of Satan and we as an Ummah are not worried. We rebuke them, we call them names, but we are not ready to pick them up. O Ummah of Mohammed<sub>(SAW)</sub>, look around do you find the lost traces of his<sub>(SAW)</sub> Ummah? Is this why he cried, days and nights, calling out to Allah; O Allah, my Ummah, my Ummah O Allah, my Ummah, my Ummah, for you and me. How will we face him on the Day of Judgment? O Ummah of Mohammed<sub>(SAW)</sub>, we were supposed to be content with the predestination of our Lord and an urge to help each other, we have become selfish and misers, we are after this world and have lost our goal, the Hereafter. O Ummah of Mohammed<sub>(SAW)</sub>, today our mothers and sisters are prostituting to earn bread for their families, and we as the Ummah is nowhere to be seen. Today we are in this state because we stopped helping our brothers from falling, instead, regrettfully, we facilitate their fall and enjoy it. O Allah, forgive us and give us fortitude to help our fallen brothers. Ameen! O Muslims, due to our attitude, the trend in Muslim youth is that they are turning towards atheism. We as an Ummah have become inconsiderate, non-caring and least bothered. O Ummah of Mohammed<sub>(SAW)</sub>, instead of being worried about the brothers who do not pray, we are fighting in the mosque on petty things like where should we hold our hands, whether

to say Ameen loudly etc., as a result we are turning brothers away from the mosque and prayers. Although Allah told us in Quran who our real friends should be, He says: **Only Allah, His Messenger, and those who believe and who establish Prayer, pay Zakat, and bow (before Allah) are your allies** (5:55). We are fighting our friends, what will we answer to Allah? O Ummah of Mohammed (SAW), if they stop praying, they will be held accountable for not praying, because we are supposed to pray for Allah's sake and not stop praying because of someone else, on the other hand we will be held accountable if they stopped praying because of us. When a phone rings while praying, we make more noise with obscene language than sound of the phone. O Ummah of Mohammed (SAW), a villager started pissing inside the Masjid-e-Nabwi (the second holiest place for us Muslims), The Prophet(SAW) did not scorn him rather corrected him politely. Think! When children come to mosque, we the old rook show them our superiority, our piousness by degrading them. By Allah we will be held responsible if they stop praying, and usually they do. Oh Allah, forgive us!!!

O Ummah of Mohammed(SAW), the other reason why our young generation both rich and poor are becoming atheist is that we have stopped learning and teaching the faith with love and consideration. We have left it to the scholars to teach us our faith, scholar who come from very poor families, who were beaten, brutalized, mutilated without mercy in the madrasas. What love will they have for Islam, is this how our Prophet(SAW) taught us? On top of that, after having been beaten for fifteen years and having graduated from the madrasa, the society starves them with a meagre average salary of US\$80.00 a month, for which they have to work 24/7 and without respect. The illiterate labourer on the other hand earns US\$210.00 a month working 8/6 a day and with dignity. A scholar whom we starve, who cannot make his ends meet, whom we do not respect, who was beaten and brutalized in madrassas, and yet expect from

him to be a practicing scholar who would teach us and our children the true religion of Islam ﷺ. It is either we have lost our common sense and intellect, or we are not bothered about the Hereafter. We Muslims are ready to pay to clowns in a wedding party PRs. 20000.00 plus for a few minutes entertainment, and the scholar who has to sit hours to conduct the marriage and join the husband and wife in the matrimonial bond, and register the marriage, we pay him meagre PRs. 1000.00 as a favour ﷺ, and then expect them to unite the Ummah of Mohammed<sub>(SAW)</sub> ﷺ. O Ummah of Mohammed<sub>(SAW)</sub>. Consequently, we have lost the respect of our parents and teachers also. A nation that does not respect its elders, teachers and its scholars is doomed. Someone said to me, why you don't you send your children to a madrassa. I said I have not lost my senses, I will never send my children to madrassa to be beaten, to be starved by the society, and pushed away from their loving Lord. Except for few, the students of madrassa are losers in this world as well in the Hereafter. I said to him, set the salary of the scholar at PRs. 200000.00 then see what happens. You will send your children to madrassa universities, I will send them there, and at the same time they will have respect. O Ummah of Mohammed<sub>(SAW)</sub>, a thing that was of utmost importance, why have we made it the cheapest thing on the earth? We are ready to spend on renovating the mosque, but unfortunately, we are not ready to take care of the scholars. May Allah have mercy on us? The other thing, the madrassas produce scholars who are beaten to the extent that they will starve and still will not dare work in any other place. O Ummah of Mohammed<sub>(SAW)</sub>, Muslims were people of culture who cared for others, both Muslims and non-Muslims alike, today we are savages. Today we are a nation that is proud to be show-off, earn quick money by hook or crook. Today we are raping our children and torturing them to death for Dark Web to earn quick bucks. Consequently, today we are afraid to let our children walk the streets. We

the old rooks get agitated when children's make some noise or sit in the first row, we try to show our piety and status by rebuking and insulting them, we try not to allow children to the mosque and then complaining that children don't pray ﷺ. To the old rooks like me, let me put it in plain words, if they stop praying we will be held accountable on the Day of Judgment, because we drove them away. Didn't Hasan<sub>(RA)</sub> and Hussain<sub>(RA)</sub> play in the mosque, they would even sit on the shoulders of the Prophet<sub>(SAW)</sub> while praying, companions try to stop them, the Prophet<sub>(SAW)</sub> forbid it. Another child was playing with the Prophet's beard, companions tried to stop him, the Prophet<sub>(SAW)</sub> again forbid it. We were supposed to make mosque a comfort zone for the children; we have made it a nightmare, and then complain mosques are empty اَنْ. In a hadith the Prophet<sub>(SAW)</sub> told us that Allah sent an angel to destroy a town. So, when the angel came to the town, he noticed there is a strong believing servant of Allah amongst them. The angel went back to Allah to tell Him that O Allah, You ordered me to destroy the town and there is pious servant of yours amongst them who has never ever disobeyed You. Allah said start the destruction with him. Why? Because he saw the condition of his people and it did not move him, it did not bother him, he did not have the concept of one Ummah, rather individuality. Allah is talking about you and me, the unconcerned people. Allah does not need our worship; He wants us to build the society on love and justice. Worship is there to build in us the concept of a just society with accountability.

O Ummah of Mohammed<sub>(SAW)</sub>, the preaching is not only the job of scholars, it is also our job. We should reflect Islam in our character. The preaching of the companions was their character; we have lost it. We were supposed to be humble we have become arrogant. Prophet<sub>(SAW)</sub> (God willing) will be awarded place of Wasila and stature of Mehmood, yet he cried the nights, crying for you and me. We were supposed to follow his example, and be caring for our brothers, we

have become cunning. We were supposed to be charitable, we have become misers, show-offs and spendthrifts. We were supposed to build relations; we are breaking them. We were supposed to love our neighbours; we are fighting them. We were supposed to be caring for our families; we are hurting them. We were supposed to reflect Islam in our character to guide the non-believers, we have lost the way and reflect in ourselves worst of the satanic characters. O Ummah of Mohammed<sub>(SAW)</sub> that is why today we as an Ummah are nothing more than food on the table for others, because we have lost our ambition for the Hereafter and made this world our final abode. Enemies of Islam have long stopped fearing us, instead we fear them, and follow their ills and idolize them أَنَّ اللَّهَ. Allah says pray five obligatory prays with sincerity, it will remove all ills from your character; we are not ready to pray with understanding. O Ummah of Mohammed<sub>(SAW)</sub>, how will we get cured, turn back to your loving Lord; He is waiting for us with His arms stretched. He loves us seventy folds more than our mothers.

To really get the grip on the trouble we are in, let us ask ourselves, what are the odds of entering the Paradise? In a hadith, Allah will tell Adam<sub>(AS)</sub> to take out all the people that will go to the Hellfire. Adam<sub>(AS)</sub> will ask, how many my Lord? Allah will say 999 out of every thousand. The companions got scared, the Prophet<sub>(SAW)</sub> said I hope you will be half the people of Paradise. Companions became excited and started shouting Allah is Great, Allah is Great, because the odds had improved. Let us consider the odds according to the Muslim population of today. Twenty-five percent population is Muslim i.e. one out of two hundred and fifty Muslims will enter the paradise. On the other hand the Quran says that more followers from Prophet's era will go to paradise and lesser and lesser from coming generations. Now, what would be the odds of us going to the Paradise. O Ummah of Mohammed<sub>(SAW)</sub>, Allah in verse (57:16) says: **Has**

the time not come for the believers that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? In another verse Allah says: As regards the true Believers, men and women, they are all comrades to one another: they enjoin what is good and forbid what is evil; they establish Salah, pay Zakat dues, and obey Allah and His Messenger. It is they upon whom Allah will most surely send His blessings. **Allah is All-Mighty, All Wise (9:71).**

O Ummah of Mohammed(SAW), why don't we accept Islam as both our faith and a way of living? Is it because it calls us to only worship one Almighty God alone as our doer deity? Or is it because it calls us to uphold all forms of ethical codes? Or is it because it calls us to be just and to avoid injustice? Or is it because in the sight of Allah in this mortal world all people are considered as equal? Or is it because all people will get their due share and receive all their rights, and all tools of subjugation will be suppressed? O Ummah of Mohammed (SAW), to earn Paradise we will have to accept all of them. O Ummah of Mohammed(SAW), the first step in accepting the truth is to listen objectively to what is being said. We should ask Allah to help us and to guide us. When He sees in us the will to accept the truth, He will guide us, because in Quran Allah says: "**Call upon Me; I will respond to you.**" Indeed, those who disdain My worship will enter Hell (rendered) contemptible (40:60).

## Supplication

O Allah, we submit to You and Your commandments, please accept us as Your believing slaves. O Allah we have wronged ourselves, and You love Your repenting slaves, please forgive us. O Allah, I never was a grateful slave of Yours, please forgive me and make me Your humble servant, who praises You and is grateful to You and loves You. O Allah, I have nothing to present in Your court except my insincere piety and deeds, O Allah, due to Your

infinite mercy please accept them. O Allah, make all my acts of worshipping dedicated with sincerity to You. O Allah Your mercy far exceeds my sins, and I seek Your mercy and not recompense on my deeds. O Allah Your mercy far exceeds my sins, and I seek Your mercy and not recompense on my deeds. O Allah Your mercy far exceeds my sins, that is why, although I did not deserve anything, yet You bestowed on this sinning hypocrite slave of Yours, uncountable favours and blessings. O Allah, I seek Your forgiveness for all my sins and imperfections. O Allah, I seek Your forgiveness for the days that I wasted and have passed away without Your remembrance. O Allah, I seek Your forgiveness for the days in which I missed my Fajr prayers due to laziness. O Allah, I seek Your forgiveness for the days in which I missed my prayers and recitation of the Quran. O Allah, I seek Your forgiveness from the false suspicions that rose in my heart due to my evil desires. O Allah, I seek Your forgiveness for sins I committed due to my arrogance, unwarranted emotions, ills of my speech, jealousy, spites, grudges, hatred and superstitious behaviour. O Allah, give me a tranquil heart that fears Your anger. O Allah, I seek Your forgiveness from the days when I snatched the rights of Your creation by oppression, trickery and betrayal. O Allah, I seek Your forgiveness for the excesses done by me on Your creation especially humans, and O Allah, as it cannot be forgiven until the victim of my oppression forgives, please compensate them from Your infinite treasures so that they may forgive me. O Allah, I seek Your forgiveness for my legs with which I walked towards disobedience, sin and oppression. O Allah, I seek Your forgiveness from pride, arrogance and show off, both in my speech and my actions. O Allah, make me a truthful, considerate, caring, forgiving and just person. O Allah, I seek Your forgiveness from all the disobedience I have done to date, and those that I will commit in future. O Allah, I believe that none is worthy of worship except You,

and I believe Mohammed<sub>(SAW)</sub> is Your slave and messenger, please accept me as Your believing slave. O Allah make me from the ones who fulfil their obligation towards You and Your creation. O Allah, the eyes of this sinning slave do not shed tears of repentance, O Allah, make me weep to You for repentance. O Allah, the eyes of this sinning slave do not shed tears in Your love and remembrance. O Allah, Gabriel<sub>(AS)</sub> said to Prophet<sub>(SAW)</sub>, the angels write all the deeds of the Ummah of Mohammed<sub>(SAW)</sub>, but they do not write their tears. The Prophet<sub>(SAW)</sub> asked, why they don't write the tears of my Ummah. Gabriel<sub>(AS)</sub> said, a sincere tear of regret of your Ummah can extinguish the oceans of fire of Hell. O Allah, what am I going to do, please, let the tears of sincere repentance roll down my face. O Allah, You said, O son of Adam<sub>(AS)</sub>, you sin and sin and keep sinning until you fill the whole earth and the horizon, and then you turn to me with sincere repentance, I will forgive you. O Allah, forgive this sinning slave of Yours and open the door of Your Mercy for me and all repenting Muslims. O Allah, make my reliance on You to be sincere, such that You are sufficient for me in all matters. O Allah, when I cried, I found no one besides me except You. O Allah, make good for me my faith, which is a means of guarding my matters. And make good for me my world, which is a means of my livelihood. And make good for me my Hereafter, in which is my return. And make my life means of abundance of all good and make my death a mean of comfort and peace, free from all that is bad. O Allah, the very thought of my sins still sends tremors and shivers in my whole body, O Allah, please forgive me. O Allah, I seek Your refuge for myself, my family, friends and Muslims in general from the whispers of Satan that deviate's our hearts from the right path. O Allah, I seek Your refuge for myself, my family, friends and Muslims in general from a self that whispers to us to commit sin and stop doing good deeds. O Allah, we are Your slaves, colour us in Your colours and forgive us. O Allah, make me, my family, friend and Muslims in general love You with our fullest hearts and please You with our utmost efforts. O Allah, make us and our children steadfast on

following all the pillars of Islam, and O Allah, grant us complete health and knowledge of Islam. O Allah, make us and our children successful in the pursuit of the Hereafter, and our worldly pursuits. O Allah, make us and our children develop God consciousness (taqwah) that would guide our daily lives and decisions. O Allah, grant us ability to raise our children righteously. Make them obedient and respectful to us, the scholars, the teachers and the elders. O Allah, make our children and their children pious, who perform five times salah and pray for their parents' forgiveness whether alive or who have departed from this world. Ameen! O Allah, open for us the doors to everything good, the doors to peace and security, the door to wellness, both physical and psychological. O Allah, open for us Your doors of blessings and Baraka. O Allah, open for us Your doors to strength and perseverance, and the doors to love and caring, and the doors to Your mercy. O Allah, open for us Your doors of sustenance, and the doors to knowledge, and doors to Your forgiveness. O Allah, open for us Your doors to Your Paradise, O the most Beneficent and the most Merciful. Ameen! O Allah, we submit to You and Your commandments. O Allah, we have wronged ourselves, You love Your repenting slaves, O the Merciful, O Al-Awfu, O Al-Ghafoor please forgive our past and future sins and make us Your truthful servant. Ameen!

O Allah, whomever You guide none can misguide him, and whoever You allow to go astray no one can guide him, please guide us. O Allah, save me, my family, friends and all Muslims from the torment of the Day of Resurrection, and make us from the people who would be under the shade of Your Throne. O Allah, O Allah, do not raise us blind, or without arms, or without legs, or as a polytheist on the Day of Resurrection. O Allah, I seek Your refuge from the torment of death, grave, Day of Resurrection, Day of Judgment and Hell fire for me, my family friends and all Muslims. O Allah, send millions and millions of salutations and blessing on our beloved Holy Prophet Mohammed(SAW). Ameen!

## Requesting For Supplication

Please beseech  
Allah (SWT) to  
forgive me, my parents,  
my family, yourself,  
your parents,  
your family and all  
believing Muslims.

