

حصن المسلم باللغة الانجليزية

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alhamdu lillahil-lathee ahyana baAAda ma amatana wa-ilayhin-nushoor.

‘All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

The Prophet ? said : ‘Whoever awakes at night and then says:

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

La ilaha illal-lahu wahdahu la shareeka lah, lahul-mulku walahul-hamd,
wahuwa AAala kulli shay-in qadeer, subhanal-lah, walhamdu lillah, wala
ilaha illal-lah wallahu akbar, wala hawla wala quwwata illa billahil-
AAaliyyil AAatheem.

‘None has the right to be worshipped except Allah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allah is, and all praise is for Allah, and none has the right to be worshipped except Allah, Allah is the greatest and there is no power nor might except with Allah, The Most High, The Supreme.

...and then supplicates:

رَبِّي اغْفِرْ لِي.

Rabbigh-fir lee

‘O my Lord forgive me.’

...will be forgiven’

Al-Waleed said, “or he ? said:

‘and then asks, he will be answered.If he then performs ablution and prays, his prayer will be accepted’.”

(3)

. الحمدُ لله الذي عافاني في جسدي ورَدَّ عليّ رُوحِي وأذن لي بذكره .

Alhamdu lillahil-lathee AAafanee fee jasadee waradda AAalayya roohee wa-athina lee bithikrih.

‘All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him.’

(4)

إنّ في خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَبْصَارِ

(آل عمران ١٩٠-٢٠٠)

?Inna fee khalqi alssamawati waal-ardi wa-ikhtilafi allayli wa-alnnahari la-ayatin li-olee al-albab...?

(From Verse 3:190 till the end of the chapter Ali AAimran)

2. Supplication when wearing a garment

(5)

. الحمدُ لله الذي كَسَانِي هَذَا (الثوب) وَرَزَقْنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ .

Alhamdu lillahil-lathee kasanee hatha (aththawb) warazaqaneehi min ghayri hawlin minnee wala quwwah.

‘All Praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.’

3. Supplication said when wearing a new garment

(6)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allahumma lakal-hamdu anta kasawtaneeh, as-aluka min khayrihi wakhayri ma suniAAa lah, wa-aAAoothu bika min sharrihi washarri ma suniAAa lah.

‘O Allah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7)

تُبَلِّي وَيُخْلِفُ اللَّهُ تَعَالَى .

Tublee wayukhliful-lahu taAAala.

‘May you wear it out and Allah تعالى replace it (with another).’ The intended meaning: A supplication for long life. “

(8)

إِلْبَاسُ جَدِيداً وَعِشٌّ حَمِيداً وَمُتٌ شَهِيداً

Ilbas jadeedan waAAaish hameedan wamut shaheedan.

‘Wear anew, live commendably and die a shaheed.’

shaheed: One who dies fighting the kuffar in order to make the word of Allah superior or in defense of Islam. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns...etc.

5. Before undressing

(9)

. بِسْمِ اللّٰهِ

Bismil-lah

‘In the name of Allah.’

6. Before entering the toilet

(10)

. بِسْمِ اللّٰهِ (اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ)

(Bismil-lah) allahumma innee aAAoothu bika minal-khubthi wal-khaba-ith

‘(In the name of Allah). O Allah, I take refuge with you from all evil and evil-doers.’

7. After leaving the toilet

(11)

. غُفْرَانَكَ

Ghufranak

‘I ask You (Allah) for forgiveness.’

8. When starting ablution

(12)

. بِسْمِ اللّٰهِ

Bismil-lah

‘In the name of Allah.’

9. Upon completing the ablution

(13)

. اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

Ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa-ashhadu anna Muhammadan AAabduhu warasooluh.

‘I bear witness that none has the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger.’

(14)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُنْطَهِّرِينَ.

Allahummaj-AAalnee minat-tawwabeena wajAAalnee minal-mutatahhireen.

‘O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.’

(15)

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

Subhanakal-lahumma wabihamdika ashhadu an la ilaha illa anta astaghfiruka wa-atoobu ilayk.

‘How perfect You are O Allah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.’

10. When leaving the home

(16)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Bismil-lah, tawakkaltu AAalal-lah, wala hawla wala quwwata illa billah.

‘In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah.’

(17)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

Allahumma innee aAAoothu bika an adilla aw odal, aw azilla aw ozall, aw athlima aw othlam, aw ajhala aw yujhala AAalay.

‘O Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.’

slip: i.e. to commit a sin unintentionally

11. Upon entering the home

(18)

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا .

Bismil-lahi walajna, wabismil-lahi kharajna, waAAala rabbina tawakkalna.

‘In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust.’

12. Supplication when going to the mosque

(19)

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نورا ، وَفِي لِسَانِي نورا ، وَاجْعَلْ فِي سَمْعِي نورا ، وَاجْعَلْ فِي بَصَرِي نورا ، وَاجْعَلْ مِنْ خَلْفِي نورا ، وَمِنْ أَمَامِي نورا ، وَاجْعَلْ مِنْ قَوْعِي نورا ، وَمِنْ تَحْتِي نورا . اللَّهُمَّ أَعْطِنِي نورا .

Allahumma ijAAal fee qalbee noora, wafee lisanee noora, wajAAal fee samAAee noora, wajAAal fee basaree noora, wajAAal min khalfee noora, wamin amamee noora , wajAAal min fawqee noora, wamin tahtee noora, allahumma aAAatinee noora.

‘O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allah, bestow upon me light.’

13. Upon entering the mosque

(20)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ]
[وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ .

aAAoothu billahil-AAatheem wabiwajhihil-kareem wasultanihil-qadeem
minash-shaytanir-rajeem, [bismil-lah, wassalatu] [wassalamu AAala
rasoolil-lah] , allahumma iftah lee abwaba rahmatik.

‘I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.’

14. Upon leaving the mosque

(21)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعصمني مِنَ
الشَّيْطَانِ الرَّجِيمِ.

Bismil-lah wassalatu wassalamu AAala rasoolil-lah, allahumma innee as-
aluka min fadlik, allahumma iAAsimnee minash-shaytanir-rajeem.

‘In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favour. O Allah, guard me from the accursed devil.’

15. Supplications related to the athan (the call to prayer)

(22)

‘One repeats just as the mu-aththin (one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلَاةِ (أَوْ) حَيَّ عَلَى الْفَلَاحِ.

Hayya AAalas-salah (or) hayya AAalal-falah

‘come to prayer, come to success’

instead, one should say:

لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

La hawla wala quwwata illa billah.

‘There is no might nor power except with Allah.’

(23)

Immediately following the declaration of faith called by the mu-athtthin, one says:

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

Wa-ana ashhadu an la ilaha illal-lahu wahdahu la shareeka lah, wa-anna
Muhammadan AAabduhu warasooluh, radeetu billahi rabban
wabimuhammadin rasoolan wabil-islami deena.

‘And I too bear witness that none has the right to be worshipped except Allah, alone, without partner, and that Muhammad is His salve and Messenger. I am pleased with Allah as a Lord, and Muhammad as a Messenger and Islam as a religion.’

(24)

‘One should then send prayers on the Prophet ? after answering the call of the mu-athtthin’

(25)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا
مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Allahumma rabba hathihid-daAAwatit-tammah, wassalatil-qa-imah ati
Muhammadan alwaseelata wal-fadeelah, wabAAath-hu maqaman
mahmoodan allathee waAAadtah, innaka la tukhliful-meeAAad.

‘O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.’

al-waseelah: A station in paradise.

al-fadeelah: A rank above the rest of creation.

(26)

One should also supplicate for himself during the time between the athan and the iqamah as supplication at such time is not rejected.

16. Supplication at the start of the prayer (after takbeer)

(27)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي بِالْمَاءِ وَالْبَرْدِ .

Allahumma baAAid baynee wabayna khatayaya kama baAAadta baynal-mashriqi walmaghrib, allahumma naqqinee min khatayaya kama yunaqqath-thawbul-abyadu minad-danas, allahummagh-silnee min khatayaya biththalji walma/i walbarad.

‘O Allah, distance me from my sins just as You have distanced The East from The West, O Allah, purify me of my sins as a white robe is purified of filth, O Allah, cleanse me of my sins with snow, water, and ice.’

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

Subhanakal-lahumma wabihamdika watabarakas-muka wataAAala jadduka wala ilaha ghayruk.

‘How perfect You are O Allah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.’

(29)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ، وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي ، جَمِيعًا إِنَّهُ لَا يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ ، أَنَا بِكَ وَإِلَيْكَ ، تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ .

Wajjahtu wajhiya lillathee fataras-samawati wal-arda haneefan wama ana minal-mushrikeen, inna salatee wanusukee wamahyaya wamamatee lillahi rabbil-AAalameen, la shareeka lahu wabithalika omirtu wa-ana minal-muslimeen. Allahumma antal-maliku la ilaha illa ant. anta rabbee wa-ana AAabduk, thalamtu nafsee waAAataraftu bithanbee faghfir lee thunoobee jameeAAan innahu la yaghfiruth-thunooba illa ant.wahdinee li-ahsanil-akhlaqi la yahdee li-ahsaniha illa ant, wasrif AAanee sayyi-aha la yasrifu AAanee sayyi-aha illa ant, labbayka wasaAAadayk,walkhayru kulluhu biyadayk, washsharru laysa ilayk, ana bika wa-ilayk, tabarakta wataAAalayt, astaghfiruka wa-atoobu ilayk.

‘I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allah). Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.’

Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(30)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ .

Allahumma rabba jibra-eel, wameeka-eel, wa-israfeel fatiras-samawati walard, AAalimal-ghaybi washshahadah, anta tahkumu bayna AAibadika feema kanoo feehi yakhtalifoon. ihdinee limakh-tulifa feehi minal-haqqi bi-ithnik, innaka tahdee man tasha-o ila siratin mustaqeem.

‘O Allah, Lord of Jibra-eel, Meeka-eel and Israfeel (great angles), Creator of

[allahumma laka aslamt, waAAalayka tawakkalt, wabika amant, wa-ilayka anabt, wabika khasamt, wa-ilayka hakamt, faghfir lee ma qaddamt, wama akhkhart, wama asrart, wama aAAalant] [antal-muqaddim, wa-antal-mu-akhkhir, la ilaha illa ant] [anta ilahee la ilaha illa ant .

‘O Allah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them. To You belongs all praise, You are the King of the heavens and the Earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muhammad ? is true and the Final Hour is true. O Allah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You, You are my Deity, none has the right to be worshipped except You.’

Meaning of Al-Muqaddim and Al-Mu-akhkhir: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ? over all the Prophets and Messengers...etc.

praised platform: One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession.

(33)

سُبْحَانَ رَبِّيَ الْعَظِيمِ . (ثَلَاثًا)

Subhana rabbiyal-AAatheem (three times)

‘How perfect my Lord is, The Supreme.’(three times)

(34)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh-fir lee

‘How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me.’

(35)

سُبُوْحُ قُدُوْس ، رَبُّ الْمَلَائِكَةِ وَالرُّوْح .

Subboohun quddoos, rabbul-mala-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the Rooh (i.e. Jibra-eel).’

(36)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ ، خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ،
وَعَصْبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي .

Allahumma laka rakaAAt, wabika amant, walaka aslamt, khashaAAa laka
samAAee, wabasaree, wamukhkhee, waAAathmee, waAAasabee, wamas-
taqalla bihi qadamee.

‘O Allah, unto You I have bowed, and in You I have believed, and to You I
have submitted. My hearing, sight, mind, bones, tendons and what my feet
carry are humbled before You.’

(37)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ .

Subhana thil-jabaroot, walmalakoot, walkibriya/, walAAathamah.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence
and grandeur.’

18. Upon rising from the bowing position

(38)

سَمِعَ اللهُ لِمَنْ حَمَدَهُ .

SamiAAal-lahu liman hamidah

‘May Allah answer he who praises Him.’

This supplication is to be made while rising.

(39)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ .

Rabbana walakal-hamdu hamdan katheeran tayyiban mubarakan feeh.

‘Our Lord, for You is all praise, an abundant beautiful blessed praise.’

(40)

مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ ، وَمَا بَيْنَهُمَا ، وَمَاءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ . أَهْلَ الثَّنَاءِ وَالْمَجْدِ ،
أَحَقُّ مَا قَالَ الْعَبْدُ ، وَكُنَّا لَكَ عَبْدٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِي لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ
ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Mil-as-samawati wamil-al-ard, wama baynahuma, wamil/a ma shi/ta min shay-in baAAD, ahlath-thana-i walmajd, ahaqqu ma qalal-AAabd, wakulluna laka AAabd. Allahumma la maniAAa lima aAAtayt, wala muAAtiya lima manaAAt, wala yanfaAAu thal-jaddi minkal-jad.

‘The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’

This supplication is made optionally only in conjunction with the previous one.

19. Supplication whilst prostrating (sujood)

(41)

(سُبْحَانَ رَبِّيَ الْأَعْلَى . (ثلاثاً)
Subhana rabbiyal-aAAala. (three times)

‘How perfect my Lord is, The Most High.’(three times)

(42)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي .

Subhanakal-lahumma rabbana wabihamdik, allahummagh- fir lee.

‘How perfect You are O Allah, our Lord, and I praise You. O Allah, forgive me.’

(43)

سُبُوْحُ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ .

Subbohoon quddos, rabbul-mala-ikati warrooh.

‘Perfect and Holy (He is), Lord of the angles and the Rooh (i.e. Jibra-eel).’

(44)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلكَ أَسْلَمْتُ ، سَجَدَ وَجْهِي لِذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ
وَبَصَّرَهُ ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ .

Allahumma laka sajadt, wabika amant, walaka aslamt, sajada wajhee
lillathee khalaqahu wasawwarahu washaqqa samAAahu wabasarahu,
tabarakal-lahu ahsanul-khaliqueen.

‘O Allah, unto You I have prostrated and in You I have believed, and unto
You I have submitted. My face has prostrated before He Who created it and
fashioned it, and brought forth its faculties of hearing and seeing. Blessed is
Allah, the Best of creators.’

(45)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ، وَالْعَظَمَةِ .

Subhana thil-jabaroot, walmalakoot, walkibriya/, walAAathamah.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence
and grandeur.’

(46)

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهَا ، دِقَّةً وَجَلَّةً ، وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ .

Allahummagh-fir lee thanbee kullah, diqqahu wajillah, wa-awwalahu wa-
akhirah, wa- AAalaniyyatahu wa-sirrah.

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

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمَعَاذِكَ مِنْ عِقَابِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أَحْصِي
تَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ .

Allahumma innee aAAoothu biridaka min sakhatik, wa-bimuAAafatika min
AAuqoobatik, wa-aAAoothu bika mink, la ohsee thana-an AAalayk, anta
kama athnayta AAala nafsik.

‘O Allah, I take refuge within Your pleasure from Your displeasure and
within Your pardon from Your punishment, and I take refuge in You from
You. I cannot enumerate Your praise, You are as You have praised
Yourself.’

20. Supplication between the two prostrations

(48)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي .

Rabbigh-fir lee, rabbigh-fir lee.

‘My Lord forgive me, My Lord forgive me.’

(49)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْفَعْغَنِي .

Allahummagh-fir lee, warhamnee, wahdinee, wajburnee, waAAafinee,
warzuqnee warfaAAanee.

‘O Allah, forgive me, have mercy upon me, guide me, enrich me, give me
health, grant me sustenance and raise my rank.’

21. Supplication when prostrating due to recitation of the Quran

(50)

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ؟ تَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ .

Sajada wajhee lillathee khalaqahu washaqqa samAAahu wabasarahu
bihawlihi waquwwatih { tabaraka Allahu ahsanu alkhaliqueen }.

‘My face fell prostrate before He who created it and brought forth its

faculties of hearing and seeing by His might and power.<< So Blessed is Allah, the best of creators. >>’

(51)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ .

Allahummak-tub lee biha AAindaka ajra, wadaAA AAanee biha wizra, wajAAalha lee AAindaka thukhra, wataqabbalha minnee kama taqabbaltaha min AAabdika Dawood.

‘O Allah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Dawood.’

22. The Tashahhud

Tashahhud: what one says in the sitting position in prayer

(52)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِكَ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

Attahiyyatu lillahi wassalawatu wattayyibat, assalamu AAalayka ayyuhan-nabiyyu warahmatul-lahi wabarakatuh, assalamu AAalayna waAAala AAibadil-lahis-saliheen. Ash-hadu an la ilaha illal-lah, wa-ashhadu anna Muhammadan AAabduhu warasooluh.

‘At-tahiyyat is for Allah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allah be upon you O Prophet. Peace be upon us and all of Allah’s righteous servants. I bear witness that none has the right to be worshipped except Allah and I bear witness that Muhammad is His slave and Messenger.’

At-tahiyyat: all words which indicate the glorification of Allah. His eternal existence, His perfection and His sovereignty.

23. Prayers upon the Prophet ? after the tashahhud

(53)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ ، وَعَلَىٰ آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَّجِيدٌ ، اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ ، وَعَلَىٰ آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَّجِيدٌ .

Allahumma salli AAala Muhammad, wa-AAala ali Muhammad, kama sallayta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed, allahumma barik AAala Muhammad, wa-AAala ali Muhammad,

kama barakta AAala Ibraheema wa-AAala ali Ibraheem, innaka Hameedun Majeed.

‘O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allah, send blessings upon Mohammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.’

send prayers: praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allah.

(al) has been translated in it’s broadest sense: some scholars are of the view that the meaning here is more specific and that it means: his ? followers from among his family.

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَدُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ . وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَدُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ . إِنَّكَ حَمِيدٌ مَجِيدٌ .

Allahumma salli AAala Muhammad wa-AAala azwajih wathurriyyatihi kama sallayta AAala ali Ibraheem, wabarik AAala Muhammad, wa-AAala azwajih wathurriyyatih, kama barakta AAala ali Ibraheem. innaka Hameedun Majeed.

‘O Allah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.’

24. Supplication said after the last tashahhud and before salam

(55)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْفِتْنَةِ الْمَسِيحِ الدَّجَالِ .

Allahumma innee aAAoothu bika min AAathabil-qabr, wamin AAathabi jahannam, wamin fitnatil-mahya walmamat, wamin shari fitnatil-maseehid-dajjal.

‘O Allah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjal.’

Al-Maseeh Ad-Dajjal: among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about.

Most of mankind will follow him. He will appear from Asbahan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word Kafir will be written between his eyes which every believer, literate or illiterate will recognise.

(56)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَعْرَمِ .

Allahumma innee aAAoothu bika min AAathabil-qabr, wa-aAAoothu bika min fitnatil-maseehid-dajjal, wa-aAAoothu bika min fitnatil-mahya walmamat. Allahumma innee aAAoothu bika minal-ma/thami walmaghram.

‘O Allah, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I take refuge in You from the trials and tribulations of life and death. O Allah, I take refuge in You from sin and debt.’

(57)

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

Allahumma innee thalamtu nafsee thulman katheeran wala yaghfiruth-thunooba illa ant, faghfir lee maghfiratan min AAindik warhamnee, innaka antal-Ghafoorur-Raheem.

‘O Allah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.’

From Yourself: i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

(58)

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

Allahummagh-fir lee ma qaddamtu, wama akhkhart, wama asrartu wama aAAalant, wama asraftt, wama anta aAAalamu bihi minnee, antal-muqaddimu wa-antal-mu-akhkhiru la ilaha illa ant.

‘O Allah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You.’

Meaning of Al-Muqaddim and Al-Mu-akhkhir: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ? over all the Prophets and Messengers...etc.