

In The Name of Allah, The Most Merciful, The Bestower of Mercy.

### **Supplication 1 - After Tashahud and Before Tasleem**

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي،  
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي  
الْغِنَى وَالْفَقْرِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ  
الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ،  
اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ  
وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O Allah! By Your Knowledge of the unseen and by Your Power over creation, let me live if life is good for me, and let me die if death is good for me; O Allah! I ask You to grant me (the blessing of having) fear of You in private and public, and I ask You (to make me utter) a statement of truth in times of contentment and anger, and I ask You for moderation when in a state of wealth and poverty, and I ask you for blessings that never ceases, and I ask You for the coolness of my eye that never ends, and I ask You (to make me pleased) after (Your) decree; and I ask You for a life of (ease, comfort, tranquillity, etc) after death; I ask You for the delight of looking at Your Face (i.e. in the Hereafter) and yearning to meet You without any harm and misleading trials (coming upon me). O Allah! Adorn us with the adornment of Iman, and make us (from those who are) guided and guiding (others). [1]

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي

"O Allah! By Your Knowledge of the unseen and by Your Power over creation, let me live if life is good for me, and let me die if death is good for me".

This requires surrendering and submitting all of one's affairs to the Lord, asking Allah for the best outcome in every situation, and seeking that through His All-Encompassing knowledge because Allah has complete knowledge of both hidden and visible matters, and He has absolute power over everything. No one can change His judgment or prevent His decree. It is well known that a servant of Allah cannot predict the outcome of their affairs or their final destination. They are also unable to achieve good or avoid harm except with the help and ease granted by Allah. Therefore, a servant of Allah is always in need of Allah, regardless of where he may be. This is why one says in this supplication:

أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي

Let me live if life is good for me, and let me die if You know that death is good for me.

This is why the Sunnah forbids wishing for death when faced with hardships, as one does not fully understand the repercussions. The Prophet, peace and blessings of Allah be upon him, said, "Let none of you wish for death. If he is righteous, he might increase his good deeds. If he is sinful, he might repent". [Al-Bukhari]

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ

O Allah! I ask You to grant me (the blessing of having) fear of You in private and public].

Meaning: To fear You in private and public- when I am with the people and when they are absent because while some fear Allah in public and when seen, the true measure of devotion lies in fearing Allah when not seen by the people. Allah praised those who fear Him in the unseen, saying:

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفِقُونَ

Those who fear their Lord without seeing Him, while they are afraid of the Hour. [Al-Anbiya. 49]

Allah, The Most High, said:

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ

Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him – and absolutely free from each and every kind of polytheism). [Qaf. 33]

وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ

And I ask you (to make me utter) a statement of truth in times of contentment and anger

Meaning: Empower me to speak the truth during moments of contentment and anger. Speaking the truth during moments of anger is a virtuous and powerful act, as anger often leads a person to utter the opposite of truth and other than justice. Indeed, Allah commends those of His servants who forgive when angered and their anger never drives them towards transgression and aggression.

Allah, The Most High, said:

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

And when they are angry, they forgive  
[Ash-Shuraa. 37]

If someone speaks only the truth when they're angry, it shows that they have a strong faith and are in control of their soul (by the permission of Allah). In a hadith, the Prophet, peace and blessings of Allah be upon him, said:

"The strong one (i.e. the one who is more worthy to be described as a strong person) is not the one who (overcomes the people in) wrestling, rather the strong person is the one who restrains himself when angry".

وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ

And I ask You for moderation when in a state of wealth and poverty.

Meaning: Being moderate whether I'm poor or wealthy, following the balanced path set by the Shariah; neither stingy when I'm poor and fear running out of what I have; nor being extravagant and burdening myself with things I can't handle, as Allah, The Most High, said:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. [Al-Israa. 29]

And that if one is wealthy, his wealth does not lead him to extravagance, thus, he exceeds the limits. Allah, The Most High, said:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).  
[Al-Furqan. 67]

وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ

And I ask you for blessings that never cease.

Meaning: The blessing that never ceases is the blessing of the Hereafter, as Allah, The Most High, said:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

Whatever is with you, will be exhausted, and whatever with Allah will remain. [An-Nahl. 96]

Allah said:

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ

(It will be said to them)! Verily, this is Our Provision which will never finish.  
[Sad. 54]

وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ

And I ask You for the coolness of my eye that will never end.

Meaning: Some blessings come to an end, while others do not. The coolness of one's eyes in worldly things is only temporary and will eventually fade away. Moreover, this is tainted with fear and anxiety due to the hardships and pain we experience. As a result, believers do not find greater pleasure in anything of this world except in their love for Allah, their remembrance of Him, and their obedience to Him, as the Messenger said, "The coolness [pleasure or delight] of my eyes is in prayer". Therefore, whoever finds the pleasure of his eyes in this (i.e. their love for Allah and obedience to Him), they have something that will never cease to exist in this world, in the grave, and the Hereafter.

وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ

And I ask You (to make me pleased) after (Your) decree.

Meaning: Asking Allah to grant you contentment after His decree has been fulfilled, as it would genuinely demonstrate your satisfaction with Allah's decree.

وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ

And I ask You for a life of (ease, comfort, tranquillity etc) after death.

Meaning: This demonstrates that the true essence of a perfect life, filled with goodness and comfort, can only be experienced after death. Life before death is marred by pain and suffering. If the only pain we had to endure in this life was death itself, that would have been enough. But the reality is that life is filled with countless pains, sorrows, illnesses, the frailty of old age, and the heartache of being separated from loved ones.

وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ

And I ask You for the delight of looking at Your Face (i.e. in the Hereafter) and yearning to meet You without any harm and misleading trials (coming upon me).

This part of the supplication brings together the best aspects of both this life and the Hereafter - the desire to meet Allah and see His Noble face in the Hereafter [May He be free from any imperfections, equals, similarities, or partners]. And since the fulfilment of this desire depends on being protected from harm in this life and being tested in one's religious affairs, one expresses the following sentiment:

فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ

without any harm and misleading trials (coming upon me)].

The meeting between the believer and his lord on the day of judgment has been mentioned in many texts in the Qur'an and Sunnah. Only those who have deviated from the right path would deny it. It is the ultimate happiness for the people of Jannah and brings them the greatest joy. The Prophet [peace and blessings of Allah be upon him] said: When the people of Paradise would enter Paradise, Allah, The Blessed and Most High, would ask:

"Do you want me to give you anything more?" They would say, "Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?" He would lift the veil, and of things given to them, nothing would be dearer to them than looking at their Lord". [Sahih Muslim 181]

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O Allah! Adorn us with the adornment of Iman and make us (from those who are) guided and guiding (others).

Meaning: Beautification with Imaan involves adornment of the heart with authentic creed and noble deeds of the heart. It also entails adorning the tongue with remembrance of Allah and recitation of the Qur'an, as well as enjoining good and forbidding evil; adorning the limbs with righteous deeds that bring one closer to Allah.

وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

And make us (from those who are) guided and guiding (others).

Meaning: To be guided and guide others. This is the greatest status when one is acquainted with the truth, lives by it, and teaches others. We pray to Allah to lead us towards this path and allow us to be among those who are guided and guiding others. [2]

## **Supplication 2 - A General Supplication**

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي

وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي

وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي

وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allah! Rectify my religion for me, which is the safeguard of my affairs; rectify my worldly [affairs], wherein is my livelihood; and rectify my Afterlife to which is my return; and make life for me [as a means of] increase in every good and make death for me as a rest from every evil. [Sahih Muslim 2720]

This is also one of the comprehensive supplications of the Prophet, peace and blessings of Allāh be upon him. Indeed, it gathers things which a person asks for the rectification of their religious affairs, worldly affairs and affairs related to the Afterlife. It begins with one's religious affairs because when one's religion is rectified, the other affairs will also be rectified.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي

O Allah! Rectify my religion for me, which is the safeguard of my affairs.

اللَّهُمَّ أَصْلِحْ لِي دِينِي

O Allah! Rectify my religion for me.

Meaning: Asking Allaah for the rectification of one's religion- to be blessed with the ability and guidance to fulfil its obligations, etiquettes and requirements in a perfect and complete manner; blessed with the guidance and ability to adhere to the Qur'aan and the authentic Sunnah based on the path of the Salafus Saaleh – the Sahaabah, the Taabi'een and the righteous Imaams- in affairs related to sound creed, worship, Dawah [i.e. the sound method of calling to the path of Allaah] and good social behaviour in general. [الَّذِي هُوَ عِصْمَةُ أَمْرِي]- which is the safeguard of my affairs]- Meaning: The affair through which all my affairs will be protected, just as Allaah stated: [وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا] - And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves]. [Aal Imran. 103]

This demonstrates the fact that adherence to the religion based on the sound methodology is a means to safety for the person against the misleading trials, deviation in creed and deeds. And not adhering to the religion is the reason behind ruining one's affairs, as Allah said:

وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost. [Al-Kahf. 28]

وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي

And rectify my worldly (affairs), wherein is my livelihood.

[وَأَصْلِحْ لِي دُنْيَايَ] - And rectify my worldly (affairs)].

Meaning: Asking Allaah to rectify one's worldly affairs- to be granted sufficiency in what one needs and through permissible means, as well as making it a means that aids one to obey Allah.

[الَّتِي فِيهَا مَعَاشِي] - wherein is my livelihood].

Meaning: In my livelihood and my life. This shows that people have a specified livelihood and a determined provision, and they will receive all of it before they die.

وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي

And rectify my Afterlife to which is my return.

[وَأَصْلِحْ لِي آخِرَتِي] - And rectify my Afterlife].

Meaning: Asking Allah to make one's affairs upright in the afterlife – to receive Allah's Kindness, guidance and ability to obey Him; granted a righteous departure from this life and success through eternal bliss in paradise.

[الَّتِي فِيهَا مَعَادِي] - to which is my return].

Meaning: My place of return and my return to Allah. Allāh said:

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

So that He (Allah) may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise). [An-Najm. 31]

وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ

And make life for me (as a means of) increase in every good.

[وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ] - And make life for me (as a means of) increase in every good].

Meaning: Make the duration of lifespan an opportunity and a means of attaining good in speech and deeds. This shows that the duration of a person's lifespan is a motive for increasing in righteous and good deeds.

وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

And make death for me as a rest from every evil.

[وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ- And make death for me as a rest from every evil]

Meaning: Make death and my departure from this worldly life a means of rest; and not trials, tests and calamities through sinning and heedlessness.

This shows that the believer is upon complete ease and submission in desiring to meet his Lord, [desiring] to receive Allaah's great reward and external bliss. We ask Allaah for His Bounty. [3]

### **Supplication 3- General Supplication**

Mu'adh bin Jabal, may Allah be pleased with him, narrated: One morning, Allah's Messenger, peace and blessings of Allah be upon him, was prevented from coming to us for morning prayer until we were just about to look for the eye of the sun (meaning sunrise). Then he came out quickly and the Iqama was called for him to (lead) the prayer. Allah's Messenger performed the prayer, and he performed his prayer in a relatively quick manner. When he said the Salam, he called aloud with his voice saying to us: 'Stay in your rows as you are.' Then he turned coming near to us, then he said: 'I am going to narrate to you what kept me from you this morning: I got up during the night, I performed Wudu and prayed as much as I was able to, and I dozed off during my prayer, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: 'O Muhammad!' I said: 'My Lord here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed to me, and I became aware. So He said: 'O Muhammad!' I said: 'Here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that atone.' He said: 'And what are they?' I said: 'The footsteps to the congregation, the gatherings in the Masajid after the prayer, the correct performance of ablution during difficulties.' He said: 'Then what else?' I said: 'Feeding others, being lenient in speech, and prayer during the night while the people are sleeping.' He said: 'Ask.' I said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَأَنْ تُغْفِرَ لِي وَتَرْحَمَنِي وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ

O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds, loving the Masakin, and that You forgive me, and have mercy upon me. And when You have willed trial among the people, then cause me to die without being put to trial. And I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love." Allah's Messenger said: "Indeed it is true, so study it and learn it." [Sahih at-Tirmidhi 3235]

"O Allah! I ask of you the doing of the good deeds, avoiding the evil deeds".

There is no need for further explanation regarding the performance of good deeds, other than the fact that they are actions that please Allah, and the doer is praised for them, receiving great rewards. Similarly, the reward for abstaining from wrongdoing is also significant, provided that the intention behind refraining is to seek Allah's pleasure.

"And loving the Masakin".

The word Misikin in this sentence "The term refers to the humble individual, neither arrogant nor haughty, someone who is gentle, approachable, and easy to deal with; neither boastful nor evil. [4]

"And when You have willed trial among the people, then cause me to die without being put to trial".

The essence of the supplication is to ensure the person's safety from worldly trials throughout their life. If Allah decrees a trial for His servants, He may take them before it occurs. This is one of the most significant supplications, as a believer who lives free from trials and is taken by Allah before they arise is saved from all evil. The Prophet instructed his companions to seek refuge in Allah from both apparent and hidden trials. In another narration, he advised them to avoid both manifest and concealed immoralities and trials. Thus, praying for death out of fear of religious trials is permissible, as it has been done by the companions and righteous individuals after them.

"And I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love".

This supplication encompasses all that is good. The chosen actions of Allah's servants arise from love and intention. If the love of Allah is firmly established in a person's heart, it will lead to actions of the limbs that align with what Allah loves and approves. Thus, one will cherish all actions and words that Allah loves, resulting in the performance of all good deeds and the avoidance of all wrongdoings, as well as loving those whom Allah loves among His creation. [5]

**Supplication 4- During The Night Prayer, After The Takbir And Before Recitation**

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ ، فَاطِرَ السَّمَوَاتِ 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

O Allah! Lord of Jibraa'eel, Meekaa'eel, and Israafeel, Creator of the heavens and the Earth, The Knower of the seen and the unseen. You judge between Your slaves regarding which they differ. Guide me to the truth regarding that in which there is differing, by Your Will. Verily, You guide whomever you will to the straight path. [Sahih Muslim 770]

The scholars say that these creations [i.e. Jibraa'eel, Meekaa'eel, Israafeel, the heavens, and the earth] have been specifically mentioned, even though Allah is the Creator of all the creation, just as has been established in the Qur'an and authentic Sunnah with regards to the specific mention of every created thing that has a great and mighty status as one of Allah's creation, such as the statement, "Lord of the Heavens and the Earth", "Lord of the Supreme Throne", "Lord of the Angels and Jibreel", "The Lord of the two Easts (places of sunrise during early summer and early winter) and the Lord of the two Wests (places of sunset during early summer and early winter)", "The Lord of Humankind", "The King of Humankind", "The Only True God of Humankind", "The Lord of all Created Things", "The Lord of the Prophets", "The Creator of the Heavens and the Earth", "The Originator of the Heavens and the Earth" etc.

All these things and what is similar to them show Allah's Greatness, All-encompassing Power, and absolute Sovereignty. [6]

In this supplication, one employs the means of seeking Allah's (love, aid, pleasure, assistance, etc) through belief and affirmation that He is the Lord – in general and specific – of

these three Angels, who have been given a means of giving life. Jibra'eel is given the responsibility to convey the revelation (to the Prophets) by way of which the hearts and souls are given that type of life that necessitates the presence of sound belief in the heart that leads to all righteous deeds. Meekaa'eel is given the responsibility to bring the rain by way of which the earth, the vegetation, and animals are given life, and Israafeel is given the responsibility to blow the trumpet by way of which the creation is resurrected after their death.

Also employing the means of seeking Allah's (love, aid, assistance, pleasure, etc) through belief and affirmation that Allah alone is the Originator of the heavens and earth, meaning, He is their Creator and the one who brought them into existence prior to their non-existence, and that He is the knower of the unseen and the seen- meaning, the hidden and apparent, and because He alone is the One Who judges between the servants in that which they differ, so that He guides you to the truth in that which they differ. As for guidance, it is knowledge of the truth together with having the intent to follow the truth and preferring it over other things. The guided person acts upon the truth and desires it, and it is the Greatest blessing of Allah bestowed on the servants. We ask Allah to guide us all to the straight path and grant us every good. [7]

### **Supplication Number 5**

Abu Bakr, may Allah be pleased with him, narrated: I said to Allah's Messenger, peace and blessings of Allah be upon him, "O Allah's Messenger! Teach me a supplication to say in my prayers", he said, say:

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

O Allah! I have wronged myself with many wrongs and none forgives except You, so forgive me and have mercy upon me. Verily, you alone are the Forgiving, the Merciful.

Imam Ibn Al-Qayyim, may Allah have mercy upon him, said: Supplication is three types:

The first type is to invoke Allah by His Names and Attributes, and this is one of the explanations of Allah's statement:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

And (all) the Most Beautiful [perfect] Names belong to Allah, so supplicate to Him by them. [Al-A'raaf. 180]

The second type is that you invoke Allah for your need and due to your poverty, saying: "I am Your poor slave, the needy one, the one to be pitied, the one seeking help and refuge" etc.

The third type is that you ask for your needs while not using the aforementioned two types of invocations. The first invocation is more perfect and the second is more perfect than the third. Therefore, if an invocation gathers all three types, then it will be most perfect and this is what the invocations of the Prophet usually consisted of.

And in this invocation which Siddeeq Al-Ummah [i.e. AbuBakr] was taught, the three types of invocations are mentioned. In the beginning of the supplication:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا

O Allah! I have wronged myself with many wrongs.

This clarifies the situation of the one asking.

Then one says:

وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

And none forgives except You.

This is about the affair of the one being asked.

Then one says:

فَاغْفِرْ لِي

So forgive me.

Here one mentions his need, and then ends the innovation with two Names from Allah's Names that necessitates and fitting what is being requested.

[8]

Ibn Battal, may Allah have mercy upon him, said: In this supplication is the fact that it is obligated to a servant of Allah to be mindful of his Lord in all circumstances, even if he is one of those who strives the most in worship, because despite the position of Abu Bakr in the religion, he was not exempted from having the need for seeking the forgiveness of his Lord. [9]

Ibn Daqeeq Al-Eid, may Allah have mercy upon him, said: This hadith passes judgement with regards to making this supplication in Salah without specifying where it should be performed. However, perhaps the best place where it is most worthy are two- either in Sujud or after Tashahud, because they are the two places we have been commanded to make du'aa. The

Prophet, peace and blessings of Allah be upon him, said: "And while in prostration, then make effort in supplication". [Muslim 479]

And regarding Tashahud [i.e. after Tashahud and before Tasleem], he said: "Then select the invocation you like best and supplicate with it". [Al-Bukhari 835]

Perhaps the best place would be after Tashahud due to the importance given to the affair. [10]

Ibn Mulqin, may Allah have mercy upon him, said: "This hadith establishes proof regarding the fact that it is legislated to seek knowledge from the scholars, especially in relation to the supplications of the prayer". [11]