

EXAMPLES OF PRAYERS AND SUPPLICATIONS

Examples of the Prophet's prayers and supplications

On going to bed:

O God! I have, in hope (of Your Mercy) and fear (of Your wrath), submitted myself to You, referred my affairs to You, and taken refuge in You. There is no refuge, nor source of safety from Your wrath, except You. I have believed in the Book You sent down, and the Prophet you raised.

To be saved from sins and ask for God's forgiveness:

O God! Put between me and errors a distance as great as that which you put between east and west! O God! Clean me of my errors as a white garment is cleaned of dirt!

Prayers and supplications comprehensive in meaning:

God! I ask You for the whole of good, including what is at hand and what is deferred; what I already know and what I do not know. I take refuge in You from every evil, including what is at hand and what is deferred; what I already know and what I do not know.

God! There is nothing to hinder what You will grant, nor anything to grant what You hinder! No wealthy one can do us good, as wealth belongs to You.

God! I have not told everything, nor have I taken an oath, nor have I made a vow, nor have I done anything, which You did not previously will. Whatever You willed, it is, and whatever You did not will, it is not. There is no strength nor power save with You, and You are indeed All-Powerful over everything. O God! Whatever prayer I have said, let it be for whomever You have mercy for, and whatever curse I have called down, let it be for whomever You have called down curses upon. Surely You are my Guardian in this world and the Hereafter. Make me die as a Muslim and include me among the righteous.

God! I ask You for content after misfortune, a peaceful life after death, the pleasure of observing Your Face, and a desire to meet You. I take refuge in You from wronging others and from being wronged, from showing animosity and being subject to animosity, and from erring or committing unforgivable sins.

...If You leave me to myself, then you have left me to weakness, neediness, sinfulness and erring. I do not depend but on Your Mercy, so forgive all of my

sins, for none but You can forgive sins; accept my repentance, for You are the Oft-Relenting and the All-Compassionate.

God! You deserve most to be mentioned and none but You deserve to be worshipped. You are more helpful than anyone whose help may be sought, and more affectionate than every ruler, more generous than anyone who may be asked for something, and more generous than anyone else who gives. You are the Monarch, having no partners, and the Unique One having no like. Everything is perishable except You. You are never obeyed but by Your leave, and never disobeyed but within Your knowledge. When somebody obeys You, You reward him; but when someone disobeys You, You forgive him. You witness everything, nearer to it than any other witness; and protect everything, nearer to it than any other protector. You ordained the acts of men and determined their time of death. You know what is in every mind, and secrets are manifest to You. The lawful is what You have made lawful, and the forbidden is what You have forbidden. The religion is what You have laid down, and the commandment is what You have decreed. The creation is Your creation, and the servants are Your servants. You are God, the All-Clement, the All-Compassionate, I ask You, for the sake of the light of Your Face, by which the heavens and earth were illuminated, and for the sake of every right belonging to You, and for the sake of those who ask of You, to forgive me just in this morning and just in this evening, and to protect me, by Your Power, from Hellfire.

God! I seek refuge in You from any knowledge which gives no benefit, and from a heart that fears You not, and from a soul not satisfied, and from prayer that cannot be answered.

God! I ask You for steadfastness in my affairs; I ask you for resolution in guidance; I ask You for gratitude for Your bounties and acceptable service to You; I ask You for a truthful tongue and a sound heart; and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I ask for Your forgiveness for what You already know. Surely You are the Knower of the Unseen.

God! I ask You to enable me to do good and refrain from vices, and to love the poor, and to forgive me and have mercy on me, and, when You will people's deviation and dissensions and disorder in public life, make me die before taking part in that disorder. I also ask You for Your love and the love of whom You love, and the love of the acts which will make me nearer to Your love.

God! I ask You for the good in the beginning and in the end, and in its most comprehensive form with its beginning and result, and its manifest and secret kinds, and for the highest rank in Paradise.

God! Help me remember You, thank You, and worship You most properly.

God! I ask You for guidance, fear of You, chastity and independence of others.

God! Bring all of our affairs to a good conclusion, and protect us from disgrace and ignominy in the world and from being tormented in the Hereafter!

God! We ask You for the whole of good for which Your Prophet Muhammad, upon him be peace and blessings, asked You, and we seek refuge in You from every evil from which Your Prophet Muhammad, upon him be peace and blessings, sought refuge in You.

Supplication done or returning from Ta'if

O God, unto You do I complain of my frailty, lack of resources and lack of significance before those people. O Most Merciful of the merciful, You are the Lord of the oppressed and You are my Lord. To whom do You abandon me? To that alien who looks askance and makes grimaces at me? Or to that enemy to whom You have given mastery over me? If, however, Your indignation is not against me, I have no worry. But Your grace is much greater for me to wish for. I seek refuge in the light of Your Countenance, which illumines all darkness and by which the affairs of this life and the Hereafter have been rightly ordered, lest Your wrath alight upon me, or Your indignation descend upon me. I expect Your forgiveness until You are pleased, and there is no other resource nor any power but in You.

Other Examples

A Supplication

O God! You are my Lord; I am a slave.

You are the Creator; I am the one created.

You are the Provider; I am the one provided.

You are the Owner; I am the one owned.

You are the Mighty and Glorious; I am the one abased and wretched.

You are the Absolutely Rich One; I am the one absolutely poor.

You are the All-Living; I am the one dead,

You are the All-Permanent; I am the one mortal.

You are the All-Munificent; I am the one miserly.

You are the All-Benevolent; I am the one doing ill.

You are the All-Forgiving; I am the one sinful.

You are the Grand One; I am the one despicable.

You are the All-Strong; I am the one weak.

You are the Giver; I am the one begging.
You are the One Giving Security; I am the one in fear.
You are the All-Generous; I am the one in utmost need.
You are the One Answering pleas; I am the one pleading.
You are the All-Healing One; I am the one sick.
So forgive me my sins and spare me and heal my ills, O God! O All-Sufficing One! O Lord! O Faithful One! O Most Compassionate One! O Healer! O Munificent One! O Restorer to Health! Pardon all my sins, and restore me to health from all illnesses, and be pleased with me for all eternity! Through Your Mercy, O Most Merciful of the Merciful!

Supplication

A beloved who disappears by declining or setting is not beautiful, for one that is doomed to decline cannot be truly beautiful. It is not-it should not be-loved in the heart for the heart is created for eternal love and is the mirror of the Eternally-Besought-of-All.

A desired one who is doomed to disappear below the horizon is not worthy of the heart's attachment or the mind's preoccupation. It cannot be the object of desires, and is not worthy of being regretted after. So why should the heart adore such a one and be attached to it?

I neither seek nor desire anything mortal. For I am myself mortal, and I do not desire one who is mortal. What have I do with any such?

A worshipped one buried in decay-I do not invoke such a one, nor seek refuge with it. For I am infinitely needy and impotent. One that is itself powerless can offer no cure for my endless pains, nor can it solve my infinitely deep wounds. How can one who cannot save himself from decay be an object of worship?

The mind that is obsessed with appearances wails despairingly on seeing the decay of the things it adores in this universe of upheavals, while the spirit, which seeks an eternal beloved, also wails, saying: 'I love not the things that set.'

I do not want, I do not desire, separation, and I cannot endure it.

Meetings followed immediately by separation are not worth troubling about; they are not worthy of being longed for especially. For just as the disappearance of pleasures is pain, imagining it is pain also. The works of the lovers, that is, the works of poetry on metaphorical love-love for the opposite sex-are all lamentations caused by the pain arising from imagining this disappearance. If you

were to condense the spirit of all the works of such poetry, from each would flow this lament.

It is because of the pain and tribulations coming from those meetings doomed to end and those painful metaphorical loves, that my heart cries out and, like Abraham, says: 'I love not the things that set!'

If you desire permanence in this transient world, permanence is born out of transience. Annihilate yourself with regard to your evil-commanding soul, so that you may gain permanence.

Free yourself of bad morals, which are the basis of worldly adoration, and realize self-annihilation. Sacrifice the goods and property that are in your disposal in the way of the True Beloved. See the end of beings, which marks extinction. The way leading from this world to permanence passes through self-annihilation.

The human mind, which is absorbed in causality, laments despairingly in bewilderment over the upheavals caused by the decay of the world. The conscience, which desires true existence, like Abraham, wails, 'I love not the things that set.' It severs the connection with metaphorical beloveds and decaying beings, and is attached to the Truly Existent One, the Eternal Beloved.

O my mean soul! Know that the world and all beings are certainly mortal, but you may find a way leading to the Permanent Being in each mortal thing, and may discern two gleams, two mysteries, of the manifestations of the Undying Beloved's Grace, on condition that you succeed in sacrificing your mortal being.

In each bounty the act of bestowing is discerned and the favor of the Most Merciful perceived. If you succeed in discerning the act of bestowing through the thing bestowed, you will find the Bestower. Also, each work of the Eternally-Besought-of-All points out the All-Majestic Maker's Names like a missive. If you succeed in understanding the meaning through the inscription, you will find by means of the Names the One called by those Names. Since you can find out the kernel, the essence, of these transient things, obtain it. You can throw away without pity their meaningless shells, their outer coverings, into the flood of mortality.

Indeed, in the universe there is not a single thing which is not a word of embodied meaning and does not show many of the All-Majestic Maker's Names. Since beings are words, words of Divine Power, understand their meanings and place them in your heart. Fearlessly cast the letters left without meaning into the wind of transience. After they are gone, do not concern and occupy yourself with them any more.

The worldly mind, which is preoccupied in appearances and whose capital consists of only the knowledge of the material world, cries out despairingly in bewilderment and frustration, as its chains of thought finally end in nothingness and non-existence. It seeks a true way leading to truth. Since the heart has withdrawn from those that set and are mortal, since the heart has abandoned the deceiving beloveds, and since the conscience has turned away from transitory beings, you too, my wretched soul, seek help in 'I love not the things that set,' and be saved.

A prayer for the Quran

O God, make the Qur'an our companion in the world and our confident in the grave; our intercessor in the Hereafter and our light on the Bridge of Sirat; a veil and protection against Hellfire, a friend in Paradise, and a guide and a leader to all goodness. O God, illumine our hearts and graves with the light of faith and the Qur'an, and brighten the evidence of the Qur'an for the sake of him whom You sent down the Qur'an, upon him and his family be peace and blessings from the Compassionate and Solicitous One. Amen.

Calling Peace and Blessings on the Prophet Muhammad

O God, bestow blessings and peace, the best, the finest, the most pleasant, the most manifest, the purest, the most gracious, the most abundant, the mightiest, the greatest, the most honored, the most elevated, the most flourishing, the most prosperous, and the most subtle of your blessings, and the most sufficient, the most abundant, the most ample, the most exalted, the most sublime, and the most constant of Your peace; and as blessing and peace and mercy and good pleasure and forgiving and pardoning, in increase and continuity along with the rains coming down from the clouds as the favors of Your Generosity and Munificence, and in continuous multiplication along with the fine and exquisite bounties of Your Generosity and Benevolence; eternally, (beyond time and space), with no beginning and end, along with Your eternity-on Your servant, Your beloved, and Your Messenger, Muhammad, the best of Your creatures, the brightest light, the clearest and most decisive proof, the most profound ocean, the most comprehensive light, having shone grace and overwhelming majesty and superior perfection; bestow on him blessings through the grandeur of Your Being, and on his family and Companions, blessings, through which You may forgive our sins, open our breasts, purify our hearts, uplift our spirits, bless us, refine our memories and thoughts, remove the filth from our souls, cure us of our diseases, and open the locks on our hearts.

O God! Bestow blessings and peace and benedictions and honor on our master and lord, Muhammad, Your servant and Prophet and Messenger, the unlettered

Prophet, and on his family and Companions and wives and descendants, and on all the other Prophets and Messengers, and on the angels made near unto You, and on the saints and the righteous: bestow on them the most excellent of blessings and the purest peace and the most abundant benedictions, to the number of the suras of the Qur'an, and its verses, and words and letters, and its meanings and indications and allusions and references, and forgive us, and have mercy on us and be gracious to us, our God, our Creator, for the sake of each of those blessings, through Your Mercy, O Most Merciful of the Merciful! And all praise be to God, the Lord of the Worlds. Amen.