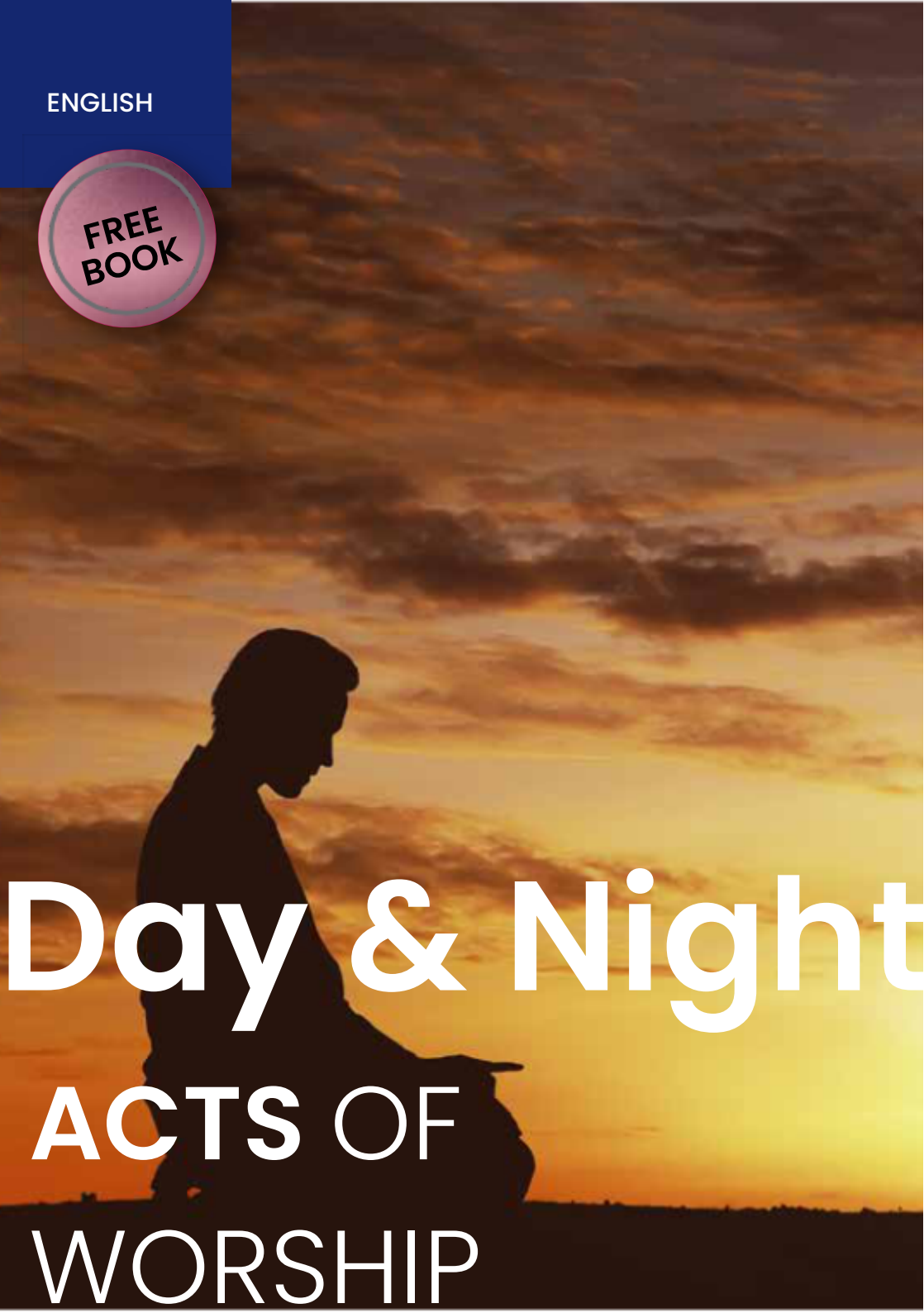


ENGLISH

FREE
BOOK

A silhouette of a person in a prayerful pose, with their head bowed and hands clasped, set against a dramatic sunset sky with orange and yellow clouds. The person is positioned on the left side of the frame, facing right.

Day & Night

ACTS OF WORSHIP



In the name of Allah, the Most Gracious, the Most Merciful

Praise is due to Allah, the Lord of all worlds. May blessings and peace of Allah be upon our Prophet Muhammad, his household, companions and all those who follow him until the Day of Judgment.

The blessings that Allah bestows upon people are many; one of them is the perfection of this great religion, Islam. Allah says in the Holy Qur'an (interpretation of the meaning):

{This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Al-Islam as your religion.} (Surah 5: Verse 3).

There is nothing good but He has shown it to us, and there is nothing bad but He has warned us against it.

In our daily life, we cannot live without some necessities. Among these are: eating, drinking, answering the call of nature, and so on. Thus, Islam has set some rulings and etiquettes that we have to follow so that we practice such necessities in the prescribed proper way.

Some Muslims may neglect some of these etiquettes. That is why we chose some of them that Muslims often need in their day and night, depending on the authentic forms of *Zikr* (remembrance of Allah) and etiquettes from the Holy Qur'an and Sunnah (deeds, words, and approvals of the Prophet Muhammad) hoping to be beneficial for all Muslims.



Etiquette of Waking up

It is recommended to say: "All praise is for Allah Who gave us life after death (sleep) and to Him is the Resurrection" (Al-Bukhari).

Etiquette of Answering the Call of Nature and *Wudu*

- A person should conceal himself from the sight of others when answering the call of nature. If a person is out in an open space, he should move far away from the other people around him.
- Entering the bathroom with books or anything else included verses of the Holy Qur'an or Hadith is detestable except in case of necessity. Entering the bathroom with Al-Mus-haf (A copy of the Holy Qur'an) is forbidden except in case of necessity; if one fears that it may be stolen, then there is no sin in that.
- It is recommended to enter the toilet with the left leg and say:
"O Allah, I seek refuge in You from Al-khubth (male of devils) and Al-khaba'ith (female of devils)" (Al-Bukhari)
- Not to face Al-Qiblah (direction of prayer, i.e. the Ka'bah which was built in Makkah by Prophet Ibrahim - Peace be upon him- as commanded by Allah) when urinating or defecating out in the open space, but that is permissible inside the building.
- It is detestable to touch one's penis with the right hand when urinating or to remove impurity with the right hand. It is also disliked to speak while answering the call of nature.

- It is advisable to urinate while sitting down. But, there is nothing wrong with urinating standing up provided that :
 - No drops of urine will get on him.
 - The place is covered and no one will see 'Awrah (the private parts) of the one who is urinating.
- One must cleanse himself of impurities with water completely and it is permissible to use anything which removes the impurities such as toilet paper, fabric, stones or something else provide that :
 - (the impurity should not go beyond the glans- wiping it three times, cleaning completely, using pure material like tissue, and so on, avoiding any material that contains Shari'ah knowledge as well as bones, and dung.)
- It is recommended to wash the hands after answering the call of nature. However, if one finds some impurity; one has to cleanse it completely.
- It is recommended to exit with the right leg and say:

"O Allah! I seek Your forgiveness" (Abu Dawood)

- It is recommended to say at the beginning of Wudu:

"In the name of Allah" (Abu Dawood)

- It is commendable to say after doing Wudu:

"I bear witness that there is no god but Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger" (Muslim).

"Far removed are You from any imperfection, O Allah and I praise You, I bear witness that there is no deity worth of worship except You, I seek forgiveness and to You I repent" (Abu Dawood).

"O Allah, make me one of those who repent and make me one of those who purify themselves" (Al-Tirmizi).

Etiquette of Dressing and Adornments

- It is commendable to wear new, clean and nice clothes.
- The dress must cover 'Awrah ('Awrah of a man is what is between navel and knee. 'Awrah of a woman concerning non-Mahram (Mahram is a person (male, pubescent and rational) whom she is never permitted to marry) is all of her body. But, 'Awrah of a woman concerning Mahram is her entire body except that which ordinarily appears such as the face, hair, neck, forearms, and feet. The conditions for clothes to cover 'Awrah properly are as follows:

- Clothes should not show the shape or contours of the body.
- Clothes should be thick and not transparent.
- An item of clothes should not be an adornment in itself.

- It is illegal for women to imitate men and men to imitate women in the way they dress and so on.
- It is illegal to imitate non-Muslims in their manner of dress or to wear a dress that shows a special mark of them.
- It is unlawful to wear clothes on which there are images of animals, people, names, and symbols of non-Muslims.
- It is recommended to start on the right when putting on shoes, combing the hair, purifying, and in all the affairs.
- It is illegal for the Muslim to let any garment he wears hang down beneath his ankles; the limit for any garment is the ankles. It is recommended for a woman to let her garment hang down below the ankles.

- It is recommended to say after putting on new clothes:

"All praise for Allah, Who has clothed me with this garment and provided it for me, with no power or might from myself." (Abu Dawood).

- It is commendable for men to use perfume on all occasions. But, it is prohibited for Muslim women to use perfume when they are going out or non-Mahram men may smell their perfume.
- Tattooing, plucking the eyebrows for the purpose of beautification, filing the teeth, and adding an extension to the hair are prohibited for males and females.

Etiquette of Entering and Leaving the House and the Road

- When you leave the house it is recommended to say:

"In the name of Allah, I put my trust in Allah and there is no power and no strength except with Allah." (Abu Dawood).

"O Allah, I seek refuge with You lest I should stray or be led astray, or slip or be tripped, or do wrong or be wronged, or behave foolishly or be treated foolishly." (Abu Dawood).

- Men and women must lower the gaze, avoid anything offensive, enjoin good, and forbid evil in a nice proper way. It is recommended to remove harmful things from the pathway.
- It is unlawful to harm others in any way.
- It is recommended to initiate greeting Muslims and to return it with what is better than it, or at least return it equally.
- There is nothing wrong with a man greeting a non-Mahram woman with Salam, without shaking hands as long as she is old; but he should not say salam to a young woman when it is possible to result in temptation.
- It is prohibited to bow while greeting.
- It is prohibited to shake hands or touch non-Mahram women.
- While entering the house, it is recommended to say:

"O Allah, I ask You for the best of entering and the best of leaving. In the Name of Allah we have come in and in the name of Allah we have left, and in our Lord, we place our trust." (Abu Dawood).

Then one greets one's family.



Etiquette of Mounting any means of Transport and Travelling

- It is recommended to say when attending the departure of someone:

"I place your religion, your faithfulness and your final deeds in the trust of Allah." (Al-Tirmizi).

And the traveler says to the resident:

"I place you in the trust of Allah, whose trust is never misplaced." (Ibn Majah)

- Having mounted your means of transport, it is recommended to say:

"In the name of Allah."

While sitting, it is recommended to say (three times):

"Praise be to Allah."

Then, while starting the journey one says:

"How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Praise is due to Allah, Praise is due to Allah, Praise is due to Allah. Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect You are, O Allah, verily I have wronged my soul, so forgive me, for surely no one can forgive sins except You." (Abu Dawood).

"Allah is the greatest, Allah is the greatest, Allah is the greatest. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family. O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament and I take refuge in You from an ill-fated outcome with wealth and family." (Muslim).

While returning from travel, we say:

"We return repentant to our Lord, worshipping our Lord, and praising our Lord."

- It is prohibited for a woman to travel without a Mahram.

Etiquette of Azan and Going to the Masjid

- It is recommended to respond to the Muezzin and to repeat the Azan except when the Muezzin says:

"Haiya 'Alas-Salah Haiya 'Alal-Falah (Come to prayer, come to success) .", one says: "La hawla wa la quwata illa billah: there is no might and no power except with help of Allah." (Muslim)

- Following the declaration of faith called by the Muezzin, one says:

"And I bear witness that none has the right to be worshipped except Allah, alone, without a partner, and that Muhammad is His slave and Messenger. I am pleased with Allah as a Lord, and Muhammad as a Messenger and Islam as a religion." (Muslim)

- Sending blessings upon the Prophet (blessings and peace of Allah be upon him) after answering the call of the Muezzin (Muslim).

- Then, one says:

"O Allah, Lord of this Perfect Call and the Prayer to be offered, grant Muhammad the privilege and





also the eminence, and resurrect him to the Praised Position that You have promised." (Al-Bukhari).

- One is recommended to go early and walk with calm and tranquility. When one hears Azan it is advisable to say:

"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." (Muslim).

- It is recommended to enter the mosque with the right foot and to say:

"In the name of Allah" (Ibn-Al-Sunni).

"And blessings and peace of Allah be upon the Messenger of Allah" (Abu Dawood).

"O Allah, open the gates of Your mercy for me." (Muslim).

"I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil." (Abu Dawood).

- It is recommended to perform two Rak'ahs (part of prayer) as a greeting to the mosque.
- It is advisable to seize the opportunity of sitting in the Masjid in doing different acts of worship such as Zikr (forms of Allah's remembrance such as Subhana Allah: Glory be to Allah, Al-Hamdu Lillah: praise be to Allah, etc...), Du'a (supplications), optional prayers and so on.
- It is not permissible to buy or sell in the mosque or to make a lost property announcement.
- It is recommended to exit from the mosque with the left foot and say:

"In the name of Allah" (Ibn-Al-Sunni).

"And blessings and peace of Allah be upon the Messenger of Allah" (Abu Dawood).

"O Allah, I ask You from Your favor." (Muslim).

"O Allah, guard me against the accursed devil." (Ibn Majah).

Zikr of Salah (Remembrance forms of Islamic Prayers)

- It is recommended to start Salah (after Takbeer: Allah is the Greatest) with some forms of Du'a as reported from the Prophet (Blessings and peace of Allah be upon him). There are many forms of Zikr, among them are:

"Glory and praise be to You O Allah, blessed be Your name and exalted be Your Majesty, and there is no god but You." (Abu Dawood).

"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 hailstones." (Al-Bukhari).

- A worshipper recites Surah (chapter) of Al-Fatihah (the first Surah of the Holy Qur'an), including Basmalah (Bismillahi Al-Rahman Al-Raheem: in the name of Allah, Most Gracious, Most Merciful.)
- Then, he recites another Surah or some ayahs (Qur'anic verses) after Al-Fatihah, in the first two Rak'ahs.
- He says in Ruku' (bowing):

"Subhana Rabiya Al-'Azeem: Glory be to my Lord, the Almighty." (Al-Tirmizi).

And it is better to say it at least three times, or:

"How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me." (Al-Bukhari).

- While he is standing up says:

"How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me." (Al-Bukhari)

In this standing, he says:

"O Allah, our Lord, to You be all praise."

, or

"our Lord, to You be all praise."

And he may add:

“An abundant beautiful blessed praise.” (Al-Bukhari).

- He says in Sujood (prostration):

Glory be to my Lord, the Almighty.” (Al-Tirmizi);

and it is better to say it at least three times, or:

“How perfect You are O Allah, our Lord and I praise You. O Allah, forgive me.” (Al-Bukhari).

- While sitting between the two Sujood one says:

“My Lord forgive me, My Lord forgive me.” (Abu Dawood)

, or:

“O Allah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.” (Abu Dawood).

- He should say in Al-Tashahud (what one says in the sitting position in prayer):

“All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah, and I bear witness that Muhammad is the slave and Messenger of Allah.” (Al-Bukhari).

- In the last sitting after Al-Tashahud, one says:

“O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory. O Allah, send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Ibrahim and upon the family of Ibrahim; You are indeed Worthy of Praise, Full of Glory.” (Al-Bukhari)



, or

“O Allah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibrahim, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibrahim. Verily, You are full of Praise and Majesty.” (Muslim).

- It is recommended to say some supplications before uttering Salam:

“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 the evil affliction of Al-Maseeh Ad-Dajjal (Anti-Christ).” (Muslim)
, and

“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.” (Al-Bukhari)
, and he may supplicate for himself as he sees for things that will benefit him in his religion and his worldly affairs.

- It is highly recommended to say after the obligatory prayers:

“I ask Allah for forgiveness (three times). O Allah, You are Peace and from You is all peace, blessed are You, O Possessor of Majesty and Honor.” (Muslim),

“None has the right to be worshipped except Allah, alone, without a partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. 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.” (Al-Bukhari),

"None has the right to be worshipped except Allah, alone, without a partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might or power except with Allah, none has the right to be worshipped except Allah and we worship none except Him. For Him are all favor, grace, and glorious praise. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. (Muslim),

"How perfect Allah is, all praise is for Allah, and Allah is the greatest." (thirty-three times each). None has the right to be worshipped except Allah, alone, without a partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'" (Muslim)

The following three chapters are highly recommended to be recited once after Zuhr, 'Asr and 'Isha prayers, and thrice after Fajr and Maghrib.

Surat Al-'Iklās

{ "Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One* Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need) He begets not, nor was He begotten and there is none co-equal or comparable unto Him"

Surat Al-Falaq

{ 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; (or the moon as it sets or goes away)* And

from the evil of the witchcrafts when they blow in the knots*And from the evil of the envier when he envies.}

Surat Al-Nās

{ Say: "I seek refuge with (Allah) the Lord of mankind*The King of mankind*The Ilah (God) of mankind* From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah) *Who whispers in the breasts of mankind*Of jinn and men}.

It is advised to recite Ayat Al-Kursi after the obligatory prayers:

{Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.} (Surah 2:Verse 255).

It is also recommended to recite the following:

"None has the right to be worshipped except Allah, alone, without a partner, to Him belong all sovereignty and praise, He gives life and causes death and He is over all things omnipotent." (Ten times after Al-Maghrib and Al-Fajr prayers) (Al-Tirmizi).



Etiquette of Du'a

- It is recommended to seek the best times that Allah may respond to Du'a such as the following: the last third of the night, the times between Azan the Iqama, the day of 'Arfah, and others.
- It is recommended while making Du'a to be in a state of Taharah (purity), to face Qiblah, to raise the hands, to start and end the Du'a with 'praise of Allah and blessings upon the Prophet' as well as beseeching, humbling oneself, hoping for Allah's reward, fearing His punishment and having certain faith that Allah will respond.
- One should not supplicate something sinful, breaking family ties, hastening the response, or something inappropriate.
- Consuming Haram wealth is one of the reasons why Du'a is not answered.

Etiquette of Eating and Drinking

- Wash your hands before and after eating and avoid eating in a reclining position.
- It is Haram to use spoons, forks, or any other utensils made of gold and silver.
- Say at the beginning of eating:

"In the name of Allah" (Abu Dawood).

If one forgets to mention the name of Allah at the beginning, then he says:

"In the name of Allah at the beginning and the end" (Abu Dawood).

And in the end:

"Praise be to Allah Who has fed me this and provided me with it with no power or strength on my part" (Abu Dawood).

- One is recommended to eat from what is directly in front of him/her. If a piece of food falls on the floor, then the person eating should remove any dirt that gets onto it and eat it

- It is recommended to eat with a group and to be moderate in eating. One should not criticize the food; if he likes it, he can eat it; if he does not like it, he can leave it.
- It is permissible to speak while eating.
- It is recommended to drink water while sitting down and to say "Bismillah" before beginning, praise Allah after finishing. Drink at least in three sips or more, i.e. not drinking the entire drink at once. It is disliked to: (1) drink from the mouth of the water skin, (2) breathe into the vessel, and (3) blow into one's drink.

Etiquette of Gatherings

- It is recommended to sit wherever there is a place, say Salam, and make room for any new guest.
- It is disliked to laugh too much, interrupt the speech, and burp in the presence of people. It is forbidden to sit between two people without their permission, to sit in the place of others, to talk secretly with the exclusion of a third person because this is offensive, and to eavesdrop on others without their permission.
- It is recommended to listen properly and spend the time of gatherings doing good deeds.
- It is forbidden to curse a believer or someone who does not deserve to be cursed; to utter slander, insult others, use obscene language, listen to music or to look at the other sex and mix with non-Mahram.
- One should avoid backbiting, gossip and transmitting words from one person to another, or from one group to another, or from one tribe to another, to cause trouble and create problems between them and to tell a lie (even in joking); since all such acts are strictly forbidden and they constitute major sins.
- Avoid making fun of Divine rites and making jokes about Messengers, angels, and so on since such acts nullify one's faith in Islam.
- It is recommended to end the gathering by saying:

"Glory and praise be to You, O Allah, I bear witness that there is no god but You, I seek Your forgiveness and I repent to You" (Abu Dawood)



Etiquette of Sleeping

- It is desirable to go to bed after Al-'Isha prayer unless there is some reason for wakefulness. But, it is disliked to sleep before Al-'Isha prayer.
- It is recommended to make Wudu before sleeping and to perform Witr prayer if one fears that he will not get up at the end of the night. But, if he thinks that he will be able to get up at the end of the night, it is better to pray Witr at the end of the night, because the prayer at the end of the night is witnessed (by the angels).
- It is recommended to dust off the bed with the inside of the lower garment before sleeping, and then, to sleep on one's right side. It is disliked to sleep on one's stomach.
- It is recommended to recite Ayat Al-Kursi before sleeping. It is as follows:

"{Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great..} (Surah 2: Verse 255).

It is also recommended to recite the last two verses of Surah Al-Baqarah:

"{The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' – and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'* Allah burdens not a person beyond his scope. He gets a reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have the strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Protector, and give us victory over the disbelieving people.} (Surah 2: Verses 285-286).



- It is recommended to blow into one's hands and recite Surat A-Ikhlās, Surat Al-Falaq, Surat Al-Nas, and then, to wipe the body with the hands (three times):

Surat Al-'Ikhlāṣ

{Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One* Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need)* He begets not, nor was He begotten* And there is none co-equal or comparable unto Him.} (Surah: 112).

Surat Al-Falaq

{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; (or the moon as it sets or goes away)* And from the evil of the witchcrafts when they blow in the knots*And from the evil of the envier when he envies.} (Surah 113).

Surat Al-Nās

{Say: "I seek refuge with (Allah) the Lord of mankind*The King of mankind*The Ilah (God) of mankind* From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah) *Who whispers in the breasts of mankind*Of jinn and men.} (Surah 114)

- It is also recommended to say:

"O Allah, protect me from Your punishment on the Day You resurrect Your slaves "(three times) (Abu Dawood).

"In Your name of Allah, I live and die" (Al-Bukhari).

"O Allah, Lord of the seven heavens and the exalted Throne, our Lord and Lord of all things, splitter of the seed and the date-stone, Revealer of the Torah and the Injeel (Gospel) and the Furqaan [Qur'an], I seek refuge in You from the evil of all things. You shall seize by the forelock. O Allah, You are the First so there is nothing before You, and You are the Last so there is nothing after You. You are Al-Zahir [the greatest and highest] so there is nothing above You, and You are Al-Batin [aware of the subtlest secrets] so there is nothing closer than You. Settle our debt for us and spare us from poverty". (Muslim).

"O Allah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and the evil and polytheism of the devil, and from committing wrong against my soul or bringing such upon another Muslim."

"How perfect Allah is (thirty-three times), all praise is for Allah (thirty-three times), and Allah is the greatest.' (thirty-four times) (Al-Bukhari).

"O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I rely on You, in hope and fear of You. Verily there is no refuge nor haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent" (Al-Bukhari).

- If the sleeper awakes in the night, he is advised to say:

"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 Highest, The Supreme" (Al-Bukhari).

Then, he supplicates since it is hoped to be answered.

- It is recommended to say if he can't sleep or he has insomnia:

"I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and the suggestions of the devils and their appearance." (Abu Dawood).

Thus, the Muslim should always keep reciting forms of Zikr with understanding their meanings and he has to intend to seek reward and to put them into practice for the sake of Allah alone as a follower of the Prophet Muhammad (blessings and peace of Allah be upon him).

Our Last Call is:

All Praises and Thanks are Due to Allah
the Lord of the Worlds.



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