

حصن المسلم

**Hisn Al-Muslim (Fortress of the
Muslim) Supplications from the
Qur'an and Sunnah**

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Sa'īd ibn 'Ali ibn Wahf al-Qahtāni

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The one who is in dire need of Allah Almighty

Dr. Sa'īd ibn 'Ali ibn Wahf al-Qahtāni

In the Name of Allah, the Most Compassionate,
the Most Merciful

Introduction

Praise be to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evil of our souls and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He misguides, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family and Companions, and those who follow them with righteousness until the Day of Judgment, and may He grant them abundant peace. To proceed:

This is an abridged version that I have summarized from my book: Adh-Dhikr wa Ad-Duā' wa Al-'Ilāj Bir-Ruqā min Al-Kitāb wa As-Sunnah" (Dhikr, Supplication, and Treatment with Ruqyahs

from the Qur'an and Sunnah).¹ I have abridged the section on Adhkār (regular supplications) to make it easy to carry during travel.

I have limited myself to the text of Dhikr (remembrance) and sufficed in its Takhrīj (Hadith authentication) by mentioning one or two sources found in the original version. Whoever wishes to know the Companion or seeks further details in the Takhrīj should refer to the original version. I ask Allah Almighty by His excellent names and sublime attributes to make it sincerely for His sake, and to benefit me with it in my life and after my death, and benefit with it whoever reads it, prints it, or contributes to its dissemination; indeed, He is the Guardian of that and fully Capable of it. May Allah's peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow them with righteousness until the Day of Judgment.

Author

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The Merit of Dhikr (remembrance of Allah)

Allah Almighty says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾ (152)

¹ The aforementioned original version has been published, and all praise is due to Allah, with its Hadīths extensively referenced in four volumes. "Hisn Al-Muslim" is in its first and second volumes.

{Therefore remember Me; I will remember you.
Be grateful to Me, and do not be ungrateful}¹

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝٤١﴾

{O you who believe, remember Allah much}²

﴿...وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

{And men and women who remember Allah much—Allah has prepared for them forgiveness and a great reward.}³

﴿وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ
وَلَا تَكُن مِّنَ الْغَافِلِينَ ۝٢٠٥﴾

{And remember your Lord within yourself with humility and fear, without raising your voice, in the morning and evening, and do not be of those who are heedless}⁴

And the Prophet (ﷺ) said:

«مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ»

"The example of the one who remembers his Lord and the one who does not remember his Lord is like that of the living and the dead."⁵

And the Prophet (ﷺ) said:

¹ Surat al-Baqarah: 152.

² Surat al-Ahzāb: 41.

³ Surat al-Ahzāb: 35.

⁴ Surat al-A'raaf: 205.

⁵ Narrated by Al-Bukhāri with Al-Fat'h, 11/208, no. 6407, and Muslim, 1/539, no. 779, with the wording: "The example of the house in which Allah is remembered and the house in which Allah is not remembered is like that of the living and the dead."

«أَلَا أُبَيِّنُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَرْكَأَهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ، وَخَيْرَ لَكُمْ مِنْ أَنْ تُلْقُوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا بَلَى. «ذِكْرُ اللَّهِ تَعَالَى»

"Shall I not inform you of the best of your deeds and the purest in the sight of your Sovereign and the highest in your ranks, and better for you than spending gold and silver, and better for you than encountering your enemy so you strike their necks and they strike your necks?" They said: Yes. He said: "Dhikr (remembrance) of Allah Almighty."¹

And the Prophet (ﷺ) said:

«يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَالٍ، ذَكَرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

"Allah Almighty says: 'I am just as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group, I remember him in a group better than them. If he comes one span near to Me, I go one cubit near to him; and if he comes one cubit near to Me, I go a distance of a fathom (two outstretched arms) near to him; and if he comes to Me walking, I go to him running.'"²

¹ Narrated by At-Tirmidhi 5/459, no. 3377, and Ibn Mājah 2/124, no. 3790. See: Sahīh Ibn Mājah 2/316 and Sahīh At-Tirmidhi 3/139.

² Narrated by Al-Bukhārī, 8/171, no. 7405, and Muslim, 4/2061, no. 2675; this is the wording of Al-Bukhārī.

On the authority of Abdullah ibn Busr (may Allah be pleased with him), who reported that a man said: "O Messenger of Allah, indeed, the laws of Islam have become too much for me, so tell me of something to hold on to." He said:

«لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ»،

"Keep your tongue moist with the remembrance of Allah"¹

And the Prophet (ﷺ) said:

«مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: (الْم) حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَا م حَرْفٌ، وَمِيمٌ حَرْفٌ».

"Whoever recites a letter from the Book of Allah will be credited with a good deed, and a good deed is multiplied tenfold. I am not saying that {Alif-Lām-Mīm} is one letter, but Alif is a letter, Lām is a letter, and Mīm is a letter."²

‘Uqbah ibn Āmir (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) came out while we were in As-Suffah (terrace of the mosque), and said:

«أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ، أَوْ إِلَى الْعَقِيقِ، فَيَأْتِيَ مِنْهُ بِثَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِيْمٍ وَلَا قَطِيعَةٍ رَحِمَ؟»

¹ Narrated by At-Tirmidhi, 5/458, no. 3375, and Ibn Mājah, 2/1246, no. 3793; classified as Sahīh (authentic) by Al-Albāni in "Sahīh At-Tirmidhi," 3/139, and "Sahīh Ibn Mājah," 2/317.

² Narrated by At-Tirmidhi, 5/175, no. 2910. Classified as Sahīh (authentic) by Al-Albāni in "Sahīh At-Tirmidhi", 3/9, and "Sahīh Al-Jāmi' As-Sagħīr", 5/340.

"Which of you would like to go out every morning to But'hān or Al-Aqīq and bring two large-humped she-camels without being guilty of sin or severing ties of kinship?" We said, "O Messenger of Allah, we would love that." He said:

«أَفَلَا يَعْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ، أَوْ يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثَ خَيْرٌ لَهُ مِنْ ثَلَاثٍ، وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَائِهِنَّ مِنَ الْإِبِلِ».

"Would not any one of you go out in the morning to the mosque and learn or recite two verses of the Book of Allah Almighty? That is better for him than two she-camels, and three verses are better for him than three she-camels, and four verses are better for him than four she-camels, and so on."¹

And the Prophet (may Allah's peace and blessings be upon him) said:

«مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ، كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً، وَمَنْ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةً».

"Whoever sits in a place where he does not remember Allah, deprivation will descend on him from Allah; and whoever lies down in a place where he does not remember Allah, deprivation will descend on him from Allah."²

And the Prophet (ﷺ) said:

¹ Narrated by Muslim, 1/553, no. 803.

² Narrated by Abu Dāwūd, 4/264, no. 4856, and others. See: Saḥīḥ Al-Jāmi' 5/342.

«مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ، فَإِنْ شَاءَ عَذَّبَهُمْ، وَإِنْ شَاءَ غَفَرَ لَهُمْ».

"No people sit in a gathering where they do not remember Allah and do not invoke blessings upon their Prophet, except that it will be a source of regret for them. If He wills, He will punish them; or if He wills, He will forgive them."¹

And the Prophet (may Allah's peace and blessings be upon him) said:

«مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيفَةِ حِمَارٍ، وَكَانَ لَهُمْ حَسْرَةٌ».

"No people leave a gathering in which they did not remember Allah except that it will be as if they are leaving the carcass of a donkey, and it will be a cause of regret for them."²

1. Adhkār for waking up from sleep

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

"Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection."³

«لَا 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، رَبِّ اغْفِرْ لِي».

¹ Narrated by At-Tirmidhi, 5/461, no. 3380. Also see: Sahih At-Tirmidhi, 3/140.

² Narrated by Abu Dāwūd 4/264, no. 4855, and Ahmad 2/389, no. 10680. See: Sahih Al-Jāmi', 5/176.

³ Narrated by Al-Bukhāri with Al-Fat'h, 11/113, no. 6314, and Muslim, 4/2083, no. 2711.

"There is no god but Allah, alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is Competent over all things. Glory be to Allah, and all praise is due to Allah, and there is no god but Allah, and Allah is the Greatest, and there is no power and no strength except through Allah, the Most High, the Most Great. My Lord, forgive me."¹

«الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ».

"Praise be to Allah Who granted me wellness in my body, restored my soul to me, and permitted me to remember Him."²

﴿إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ 190 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ 191 رَبَّنَا إِنَّكَ مِنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ 192 رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْأَبْرَارِ 193 رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ 194 فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ مِّن بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ 195 لَا يَعْزُبُ عَنْكَ الْقُلُوبُ الَّذِينَ كَفَرُوا فِي الْأَلْبَدِ 196 مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ 197 لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلْنَا مِنْ عِنْدِ اللَّهِ وَمَا

¹ "Whoever says that, his sins will be forgiven; if he supplicates, his supplication will be answered; if he rises, performs ablution, and then prays, his prayer will be accepted." Narrated by Al-Bukhari with Al-Fath, 3/39, no. 1154, and others, and this is the wording of Ibn Mājah. See: "Sahih Ibn Mājah", 2/335.

² Narrated by At-Tirmidhi, 5/473, no. 3401. See: "Sahih At-Tirmidhi", 3/144.

عندَ اللَّهِ خَيْرٌ لِّلْآبَرَارِ 198 وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَسْتَكْبِرُونَ بِمَا آتَى اللَّهَ تَعْمًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ 199 يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَٰبِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿200﴾

{Indeed, in the creation of the heavens and earth and the alternation of the night and day are signs for people of understanding,

those who remember Allah while standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and earth [saying], “Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire.

Our Lord, whoever You cause to enter the Fire, You have surely disgraced him, and the wrongdoers will have no helpers.

Our Lord, we have heard the caller to faith calling, ‘Believe in your Lord,’ so we believed. Our Lord, forgive us our sins, expiate our misdeeds, and cause us to die among the righteous.

Our Lord, give us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection, for You never break Your promise.

Their Lord responded to them: “I will never waste the deeds of any doer among you, male or female; you are the same in reward. Those who migrated and were driven out of their homes and suffered for My sake, and fought and were killed – I will surely expiate their sins and admit them into

gardens under which rivers flow, a reward from Allah, and with Allah is the best reward."

Do not be deceived by the disbelievers' prosperity in the land,

it is a brief enjoyment, then Hell will be their abode. What a terrible resting place!

But for those who fear their Lord will be gardens under which rivers flow, abiding therein forever – a welcoming gift from Allah; and what is with Allah is best for the righteous.

There are some among the People of the Book who believe in Allah and what has been sent down to you and what was sent down to them; humbling themselves before Allah. They do not sell Allah's verses for a small price. It is they who will have their reward with their Lord. Indeed, Allah is swift in reckoning}

O you who believe, be patient and endure, stand on guard and fear Allah, so that you may be successful}

[Surat Āl Imrān: 190-200]¹

2. Supplication for wearing a garment

«الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ) وَرَزَقْنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ...»

¹ Narrated by Al-Bukhāri with Al-Fat'h, 8/337, no. 4569, and Muslim, 1/530, no. 256.

"Praise be to Allah Who clothed me with this (garment) and gave it to me without any power or strength on my side..."¹

3. Supplication for wearing a new garment

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

"O Allah, praise be to You, You clothed me therewith. I ask You for its good and the good of that for which it was made, and I seek refuge with You from its evil and the evil of what it was made for."²

4. Supplication for someone wearing a new garment

«تُبْلِي وَيُخْلِفَ اللَّهُ تَعَالَى».

"May you wear it out and may Allah Almighty grant you another instead."³

«الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا».

"Wear new clothes, live in a praiseworthy manner, and die as a martyr."⁴

¹ Narrated by the authors of As-Sunan except An-Nasā'i: Abu Dāwūd, no. 4023, At-Tirmidhi, no. 3458, and Ibn Mājah, no. 3285. Al-Albāni graded it as Hasan (sound) in "Irwā' Al-Ghalīl", 7/47.

² Narrated by Abu Dāwūd, no. 4020, At-Tirmidhi, no. 1767, and Al-Baghawi, 12/40. See: Mukhtasar Shamā'il At-Tirmidhi by Al-Albāni, p. 47.

³ Narrated by Abu Dāwūd, 4/41, no. 4020. See: "Sahīh Abi Dāwūd", 2/760.

⁴ Narrated by Ibn Mājah, 2/1178, no. 3558, and Al-Baghawi, 12/41. See: "Sahīh Ibn Mājah", 2/275.

5. What one should say when taking off his garment

«بِسْمِ اللَّهِ».

"In the name of Allah."¹

6. Supplication for entering the bathroom

«[بِسْمِ اللَّهِ] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

"In the name of Allah, O Allah, I seek refuge with You from the male and female devils."²

7. Supplication for exiting the bathroom

«غُفْرَانَكَ».

"I seek Your forgiveness."³

8. Dhikr before ablution

«بِسْمِ اللَّهِ».

"In the name of Allah."⁴

9. Dhikr after completing the ablution

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

¹ Narrated by At-Tirmidhi, 2/505, no. 606, and others. See: "Irwā' Al-Ghalīl", no. 50, and "Sahīh Al-Jāmi'", 3/203.

² Narrated by Al-Bukhārī, 1/45, no. 142, and Muslim, 1/283, no. 375. The addition of: "In the name of Allah" at the beginning was narrated by Sa'īd ibn Mansūr. See: "Fat'h Al-Bāri", 1/244.

³ Narrated by the authors of As-Sunan except for An-Nasā'ī, who narrated it in "Amal Al-Yawm Wa Al-Laylah", no. 79, Abu Dāwūd, no. 30, At-Tirmidhi, no. 7, and Ibn Mājah, no. 300. It was classified as Sahīh (authentic) by Al-Albānī in "Sahīh Sunan Abi Dāwūd" 1/19.

⁴ Narrated by Abu Dāwūd, no. 101, Ibn Mājah, no. 397, and Ahmad, no. 9418. See: "Irwā' Al-Ghalīl", 1/122.

"I testify that there is no god but Allah, alone, with no partner, and I testify that Muhammad is His slave and Messenger..."¹

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

"O Allah, make me of those who are constantly repentant and those who constantly purify themselves."²

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

"Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your forgiveness and I repent to You."³

10. Dhikr on leaving the house

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

"In the name of Allah, I rely upon Allah, and there is no might nor strength except through Allah."⁴

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ، أَوْ أَضَلَّ، أَوْ أَزِلَّ، أَوْ أَزَلَ، أَوْ أَظْلِمَ، أَوْ أَظْلَمَ، أَوْ أَجْهَلَ، أَوْ يُجْهَلَ عَلَيَّ».

"O Allah, I seek refuge with You lest I go astray or cause someone to go astray, slip or cause someone

¹ Narrated by Muslim, 1/209, no. 234.

² Narrated by At-Tirmidhi 1/78, no. 55. See: "Sahīh At-Tirmidhi" 18/1.

³ Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", p. 173. See: "Irwā' Al-Ghalīl" 1/135, 3/94.

⁴ Narrated by Abu Dāwūd, 4/325, no. 5095, and At-Tirmidhi, 5/490, no. 3426. See: "Sahīh At-Tirmidhi", 3/151.

to slip, do injustice or have injustice done to me, or act foolishly or be treated foolishly."¹

11. Dhikr upon entering the house

«بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لَيْسَ لَنَا عَلَى أَهْلِهِ».

"In the name of Allah we enter, and in the name of Allah we leave, and on Allah, our Lord, we rely, then one should greet his family."²

12. Supplication for going to the mosque

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا، وَعَظِّمْ لِي نُورًا، وَاجْعَلْ لِي نُورًا، وَاجْعَلْنِي نُورًا، اللَّهُمَّ أَعْظِنِي نُورًا، وَاجْعَلْ فِي عَصَبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا».

"O Allah, place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, and light behind me. And place light within my soul, magnify my light, make my light great, grant me light, and make me a source of light. O Allah, grant me light, place light in my

¹ Narrated by the authors of the Sunan: Abu Dāwūd, no. 5094, At-Tirmidhi, no. 3427, An-Nasā'i, no. 5501, and Ibn Mājah, no. 3884. See: "Sahīh At-Tirmidhi", 3/152, and "Sahīh Ibn Mājah", 2/336.

² Narrated by Abu Dāwūd, 4/325, no. 5096, and its chain of narration was deemed sound by Shaykh Ibn Bāz in "Tuhfat Al-Akhyār", p. 28. In the Sahīh Collection: "When one mentions Allah's name upon entering his house, and when eating, the devil says: There is no night shelter nor supper for you here." [Narrated by Muslim, no. 2018]

nerves, in my flesh, in my blood, in my hair, and in my skin."¹

«اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي... وَنُورًا فِي عِظَامِي» «وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا» «وَهَبْ لِي نُورًا عَلَى نُورٍ».

"O Allah, grant me light in my grave... and light in my bones."² "And increase me in light, increase me in light, and increase me in light."³ "And bestow upon me light upon light."⁴

13. Supplication for entering the mosque

He begins with his right foot⁵ and says:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

"I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil."⁶

¹ Refer to all these expressions in Al-Bukhāri, 11/116, no. 3166, and Muslim, 1/526, no. 529, 530, and 763.

² Narrated by At-Tirmidhi, 5/483, no. 3419.

³ Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad", no. 695, p. 258; its chain of narrators is graded authentic by Al-Albāni in "Sahih Al-Adab Al-Mufrad", no. 536.

⁴ Ibn Hajar mentioned it in "Fat'h Al-Bāri" and attributed it to Ibn Abi 'Āsim in the Book of Supplication. See: "Al-Fat'h", 11/118, and he said: Thus, twenty-five characteristics were gathered from the differences in the narrations.

⁵ As Anas ibn Mālik (may Allah be pleased with him) said: "It is from the Sunnah that when you enter the mosque, you start with your right foot, and when you leave, you start with your left foot." This was narrated by Al-Hākim (1/218), who classified it as Sahih (authentic) as per the conditions set by Muslim, and Adh-Dhahabi agreed with him. It was also narrated by Al-Bayhaqi (2/442), and classified as Hasan (sound) by Al-Albāni in "Silsilat Al-Ahādīth As-Sahīhah" (5/624), no. (2478).

⁶ Narrated by Abu Dāwūd, no. 466. See: "Sahih Al-Jāmi'", no. 4591.

«بِسْمِ اللَّهِ، وَالصَّلَاةُ» «وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

"In the name of Allah, and may Allah's blessings"¹

"and peace be upon the Messenger of Allah."²

«اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ».

"O Allah, open for me the doors of Your mercy"³.

14. Supplication for leaving the mosque

He begins with his left foot⁴ and says:

«بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

In the name of Allah, and blessings and peace be upon the Messenger of Allah,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ،

O Allah, I ask You for Your favor,

اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ».

O Allah, protect me from the accursed devil."⁵

¹ Narrated by Ibn As-Sunni, no. 88, and was classified as Hasan (sound) by Al-Albāni in "Ath-Thamar Al-Mustatāb", p. 607.

² Narrated by Abu Dāwūd, 1/126, no. 465. See: "Sahīh Al-Jāmi'", 1/528.

³ Narrated by Muslim (1/494), no. [713], and in Sunan Ibn Mājah in the Hadith of Fātimah (may Allah be pleased with her): "O Allah, forgive my sins and open for me the doors of Your mercy." Al-Albāni classified it as Sahih (authentic) due to its supporting narrations. See: Sahih Ibn Mājah (1/128), no. (129).

⁴ Narrated by Al-Hākim, 1/218, and Al-Bayhaqi 2/442. Al-Albāni classified it as Hasan (sound) in the "Series of Authentic Hadiths", 5/624, no. 2478, and its reference was provided earlier.

⁵ See the Takhrīj of the narrations of the previous Hadīth regarding the supplication for entering the mosque, no. (20). The addition: "O Allah, protect me from the accursed devil" is narrated by Ibn Mājah. See: "Sahīh Ibn Mājah", 1/129.

15. Adhkār of the Adhān (call to prayer)

One should repeat what the muezzin says except when saying: "Hayy 'ala as-salāh" (come to prayer) and "Hayy 'ala al-falāh" (come to success). Here, one should say:

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

"There is no might or strength except through Allah."¹

He should say:

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

"And I bear witness that there is no deity worthy of worship except Allah alone without any partner, and that Muhammad is His slave and Messenger. I am pleased with Allah as a Lord, with Muhammad as a Messenger, and with Islam as a religion."²

He says this after the muezzin (the one who calls to prayer) says the testimony of faith.³

He invokes Allah's blessings upon the Prophet (ﷺ) after completing his response to the muezzin.⁴

He should say:

«اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامِيَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، أَنْتَ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، [إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ]».

¹ Narrated by Al-Bukhāri, 1/152, no. 611 and no. 613, and Muslim, 1/288, no. 383.

² Narrated by Muslim, 1/290, no. 386.

³ Narrated by Ibn Khuzaymah, 1/220.

⁴ Narrated by Muslim, 1/288, no. 384.

"O Allah, Lord of this perfect call and the established prayer, grant Muhammad Al-Wasīlah (the highest position of Paradise) and the degree of superiority, and raise him to a Praiseworthy Position which You have promised him, [indeed, You never fail in Your promise]."¹

He should make Du'ā for himself between the Adhān and the Iqāmah (second call to prayer), for Du'ā is not rejected at that time.²

16. Istiftāh (Opening) supplication

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ، بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

"O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as the white garment is purified from dirt. O Allah, wash out my sins with snow, water, and hail."³

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

"Glory be to You, O Allah, and all praise is due to You, and blessed is Your Name and exalted is Your

¹ Narrated by Al-Bukhārī, 1/152, no. 614, and what is between the brackets is narrated by Al-Bayhaqī, 410/1. Its chain of narration was classified as Hasan (sound) by the erudite scholar 'Abdul-'Azīz ibn Bāz (may Allah have mercy upon him) in "Tuhfat Al-Akhyār", p. 38.

² Narrated by At-Tirmidhī, no. 3594 and no. 3595, Abu Dāwūd, no. 525, and Ahmad no. 12200. See: "Irwā' Al-Ghalīl" 1/262.

³ Narrated by Al-Bukhārī, 1/181, no. 744, and Muslim, 1/419, no. 598.

Majesty and no deity is worthy of worship but You."¹

«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 يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدِكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

"I have turned my face in complete devotion to the One Who created the heavens and the earth, and I am not one of the polytheists. Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds; there is no partner with Him, and this is what I have been commanded (to profess and believe), and I am one of the Muslims. O Allah, You are the Sovereign; there is no deity worthy of worship but You. You are my Lord, and I am Your slave. I have wronged myself and have admitted my sin, so forgive all my sins, for no one forgives sins but You. Guide me to the best of morals, for none can guide to them but You, and turn away from me the worst of morals, for none can deliver me from them but You. Here I am, responding to Your call, happy to serve You. All good is within Your Hands, and evil does not belong to You. I exist by You and I

¹ Narrated by Muslim, no. 399, and the four Sunan compilers: Abu Dāwūd, no. 775, At-Tirmidhi, no. 243, Ibn Mājah, no. 806, and An-Nasā'i, no. 899. See: "Sahīh At-Tirmidhi", 1/77, and "Sahīh Ibn Mājah", 1/135.

will return to You. Blessed and Exalted are You. I seek Your forgiveness and repent to You."¹

«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 تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

"O Allah, Lord of Gabriel, Michael, and Isrāfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that over which they used to differ. Guide me, by Your permission, to the truth concerning that over which they had differed. Verily, You guide whom You will to a straight path."²

«اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا»

"Allah is the absolute Greatest, Allah is the absolute Greatest, Allah is the absolute Greatest; and abundant praise is due to Allah, abundant praise is due to Allah, abundant praise is due to Allah; and glory be to Allah in the morning and evening"

Three times.

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ: مِنْ نَفْخِهِ، وَنَفْثِهِ، وَهَمْزِهِ».

"I seek refuge with Allah from the devil: from his arrogance, his poetry, and his madness."³

¹ Narrated by Muslim, 1/534, no. 771.

² Narrated by Muslim, 1/534, no. 770.

³ Narrated by Abu Dāwūd, 1/203, no. 764, Ibn Mājah, 1/265, no. 807, and Ahmad, 4/85, no. 16739. Shu'ayb al-Arnā'ūt said in his verification of "Musnad": Hasan (sound) due to other supporting narrations. 'Abdul Qādir al-Arnā'ūt said in his referencing of "Al-Kalim At-Tayyib" by Ibn

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمَحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أُنَبِّئُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاعْفُ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ] [وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي] [أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ] [وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ]».

“O Allah, praise is due to You;¹ You are the Light of the skies and the earth and all that is in them. Praise is due to You; You are the Sustainer of the heavens and the earth and all that is in them. Praise is due to You; You are the Lord of the skies and the earth and all that is in them. Praise is due to You; to You belongs the dominion of the skies and the earth and all that is in them. Praise is due to You; You are the Sovereign of the skies and the earth. Praise is due to You; You are the Truth; Your promise is the truth; Your speech is the truth; and meeting You is the truth. Paradise is true, Hellfire is true, the prophets are true, Muhammad (ﷺ) is true, and the Hour is true. O Allah, I submit to You, rely upon You, believe

Taymiyyah, no. 78: It is a Sahīh (authentic) Hadīth with its supporting narrations. Al-Albānī mentioned it in "Sahīh Al-Kalim At-Tayyib," no. 62. It was also narrated by Muslim from Ibn 'Umar (may Allah be pleased with him and his father) with a similar narration, including a story, 1/420, no. 601.

¹ The Prophet (ﷺ) used to say this supplication when he woke up at night for the voluntary night prayer.

in You, turn to You in repentance, with Your help I argue, and refer judgment to You. So, forgive me my previous and future sins, what I have concealed and what I have declared, and what You know better than me. You are the Advancer and You are the Delayer. There is no god but You. You are my God, there is no god but You. There is no power and no strength except through Allah.”¹

17. Supplication of Rukū' (bowing)

«سُبْحَانَ رَبِّيَ الْعَظِيمِ».

"Glory be to my Lord, the Most Magnificent."

Three times².

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

"Glory and praise be to You O Allah, Our Lord. O Allah, forgive me."³

«سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

"You are the Most Glorious, the Most Holy, and the Lord of the angels and the Spirit."⁴

«اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُجِّي، وَعَظْمِي، وَرَعَصْبِي، [وَمَا اسْتَعَلْتُ بِهِ قَدَمِي]».

¹ Narrated by Al-Bukhāri with Al-Fat'h, 3/3, 11/116, 13/371, no. 423, 465, 1120, 6317, 7385, 7442, 7499, and Muslim in a similar wording in abbreviated form, 1/532, no. 769.

² Narrated by the authors of the Sunan, and Ahmad: Abu Dāwūd, no. 870, At-Tirmidhi, no. 262, An-Nasā'i, no. 1007, Ibn Mājah, no. 897, and Ahmad, no. 3514. See: "Sahih At-Tirmidhi", 1/83.

³ Narrated by Al-Bukhāri, 1/99, no. 794, and Muslim, 1/350, no. 484.

⁴ Narrated by Muslim, 1/353, no. 487 and Abu Dāwūd, 1/230, no. 872.

"O Allah, For You I bow, in You I believe, and for You I submit. My hearing, sight, brain, bones, sinews, [and what my feet have carried] are humbled before You."¹

«سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعَظَمَةِ».

"Glory be to the Owner of the might, the dominion, the pride, and the greatness."²

18. Supplication of rising from Rukū‘

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

"Allah hears whoever praises Him."³

«رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ».

"Our Lord, and praise be to You, abundant, good, and blessed praise."⁴

«مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالِ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

"That fills the heavens and the earth, and what is between them, and what fills anything You wish afterward. O Worthy of praise and glory, which is the most truthful thing to be said by a slave and we are all slaves to You. O Allah, none can withhold

¹ Narrated by Muslim, 1/534, no. 771, and the four except Ibn Mājah: Abu Dāwūd, no. 760 and no. 761, At-Tirmidhi, no. 3421, An-Nasā'i, no. 1049; and the wording within brackets is from Ibn Khuzaymah, no. 607, and Ibn Hibbān, no. 1901.

² Narrated by Abu Dāwūd, 1/230, no. 873, An-Nasā'i, no. 1131, and Ahmad, no. 23980; its chain of narration is Hasan (sound).

³ Narrated by Al-Bukhārī with Al-Fat'h, 2/282, no. 796.

⁴ Narrated by Al-Bukhārī with Al-Fat'h, 2/284, no. 796.

what You give, and none can give what You withhold, and the greatness of the great will be of no avail to him against You."¹

19. Supplication of Sujūd (prostration)

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

"Glory be to my Lord, The Most High"

Three times.²

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.»

"Glory and praise be to You, O Allah, Our Lord. O Allah, forgive me."³

«سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.»

"You are the Most Glorious, the Most Holy, and the Lord of the angels and the Spirit."⁴

«اللَّهُمَّ لَكَ سَجَدْتُ وَلَكَ أَمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.»

"O Allah, to You I have prostrated; in You I have believed; and to You I have submitted. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed is Allah, the best of those who create."⁵

¹ Narrated by Muslim, 1/346, no. 477.

² Narrated by the authors of the Sunan, and Ahmad: Abu Dāwūd, no. 870, At-Tirmidhi, no. 262, An-Nasā'i, no. 1007, Ibn Mājah, no. 897, and Ahmad, no. 3514. See: "Sahīh At-Tirmidhi", 1/83.

³ Narrated by Al-Bukhāri, no. 794, and Muslim, no. 484, and previously mentioned with no. 34.

⁴ Narrated by Muslim, 1/533, no. 487, and Abu Dāwūd, no. 872, and previously mentioned with no. 35.

⁵ Narrated by Muslim, 1/534, no. 771, and others.

«سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعَظَمَةِ».

"Glory be to the Owner of the might, the dominion, the pride, and the greatness."¹

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ: دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ».

"O Allah, forgive me all my sins, small and great, first and last, public and secret."²

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot count the praises You deserve. You are as You have praised Yourself."³

20. Supplication between the two prostrations

«رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي».

"O Allah, forgive me. My Lord, Forgive me."⁴

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي، وَارْقِنِي».

¹ Narrated by Abu Dāwūd, 1/230, no. 873, An-Nasā'i, no. 1131, and Ahmad, no. 23980; classified as Sahīh (authentic) by Al-Albānī in "Sahīh Abi Dāwūd", 1/166, and previously referenced with no. 37.

² Narrated by Muslim, 1/230, no. 483.

³ Narrated by Muslim, 1/352, no. 486.

⁴ Narrated by Abu Dāwūd, 1/231, no. 874, and Ibn Mājah, no. 897. See: "Sahīh Ibn Mājah", 1/148.

"O Allah, forgive me, have mercy on me, guide me, console me, bestow wellness on me, give me provision, and raise me."¹

21. Supplication of Sujūd at-Tilāwah (prostration of recitation)

«سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»

"My face has prostrated to the One Who created it and brought forth its hearing and sight by His Might and Power. {Blessed is Allah, the best of the Creators}."

[Surat al-Mu'minūn: 14]².

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

"O Allah, record it for me as a reward with You, remove by it a sin for me, and store it for me with You, and accept it from me as You accepted it from Your servant [Prophet] David."³

¹ Narrated by the authors of Sunan except An-Nasā'i: Abu Dāwūd, 1/231, no. 850, At-Tirmidhi, no. 284 and 285, and Ibn Mājah, no. 898. See: "Sahīh At-Tirmidhi", 1/90, and "Sahīh Ibn Mājah", 1/148.

² Narrated by At-Tirmidhi 2/474, no. 3425, Ahmad 6/30, no. 24022, and Al-Hākim, who classified it as Sahīh (authentic), with Adh-Dhahabi concurring with him (1/220); and the addition in the narration is his.

³ Narrated by At-Tirmidhi 2/473, no. 579, and Al-Hākim, who graded it as Sahīh (authentic), and Adh-Dhahabi agreed with him 1/219.

22. Tashahhud (sitting position in prayer)

«الَّتَحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

"Greetings, prayers, and good things are due to Allah. May the peace, blessings, and mercy of Allah be upon you, O Prophet. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger."¹

23. Invoking peace upon the Prophet (ﷺ) after the Tashahhud.

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

"O Allah, bestow Your peace upon Muhammad and the family of Muhammad as You bestowed Your peace upon Abraham and the family of Abraham; indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham; indeed, You are Praiseworthy and Glorious."²

«اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ».

¹ Narrated by Al-Bukhāri with Al-Fat'h, 2/311, no. 831, and Muslim, 1/301, no. 402.

² Narrated by Al-Bukhāri with Al-Fat'h, 6/408, no. 3370, and Muslim, no. 406.

"O Allah, bestow Your peace upon Muhammad and his wives and offspring as You bestowed Your peace upon the family of Abraham. And bless Muhammad and his wives and offspring as You blessed the family of Abraham. Indeed, You are Praiseworthy and Glorious"¹.

24. Supplication after the last Tashahhud before making Taslim

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

"O Allah, I seek refuge with You from the punishment of the grave, from the punishment of Hellfire, from the trials of life and death, and from the evil of the trial of Dajjāl (Anti-Christ)."².

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

"O Allah, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the trial of the Dajjāl (Anti-Christ), and I seek refuge with You from the trial of life and death. O Allah, I seek refuge with You from sin and debt."³

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

¹ Narrated by Al-Bukhāri with Al-Fat'h, 6/407, no. 3369, and Muslim, 1/306, no. 407; this is his wording.

² Narrated by Al-Bukhāri, 2/102, no. 1377, and Muslim, 1/412, no. 588; this is the wording of Muslim.

³ Narrated by Al-Bukhāri, 1/202, no. 832, and Muslim, 1/412, no. 587.

"O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful."¹

«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».

"O Allah, forgive me for what I have done and what I have left undone, what I have concealed and what I have declared, what I have done with excess, and what You know better than me. You are the One Who sends forward and You are the One Who holds back. There is no deity worthy of worship but You."²

«اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

"O Allah, help me remember You, give thanks to You, and worship You properly."³

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

"O Allah, I seek refuge with You from stinginess; I seek refuge with You from cowardice; I seek refuge with You that I be returned to the most decrepit age; and I seek refuge with You from the temptation of the worldly life and the punishment of the grave."⁴

¹ Narrated by Al-Bukhāri, 8/168, no. 834, and Muslim, 4/2078, no. 2705.

² Narrated by Muslim, 1/534, no. 771.

³ Narrated by Abu Dāwūd, 2/86, no. 1522, and An-Nasā'i, 3/53, no. 2302; classified as Sahīh (authentic) by Al-Albāni in "Sahīh Abi Dāwūd", 1/284.

⁴ Narrated by Al-Bukhāri with Al-Fat'h, 6/35, no. 2822, and no. 6390.

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ».

"O Allah, I ask You for Paradise and seek refuge in You from Hellfire."¹

«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 تَنْقُطُ، 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 بِرِزْقِ الْإِيمَانِ، وَاجْعَلْنَا هُدًى مُهْتَدِينَ».

"O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take my soul in death if You know death to be better for me. O Allah, I ask You for fear of You whether in secret or in public, and I ask You to keep me upon truth in speech, in times of pleasure and anger. I ask You to make me moderate in times of wealth and poverty, and I ask You for everlasting bliss and joy that never ceases. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the delight of looking at Your Face and for longing to encounter You without being struck by a calamity that brings about harm nor a trial that causes deviation. O Allah, beautify us with the

¹ Narrated by Abu Dāwūd, no. 792, and Ibn Mājah, no. 910. See: "Sahih Ibn Mājah", 2/328.

adornment of faith and make us among those who guide others and are rightly guided."¹

«اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

"O Allah, I ask You, O Allah, by Your being the One, the Only, the Eternal Refuge, Who neither begets nor is He begotten, nor is there any equivalent to Him, to forgive my sins. Indeed, You are The Oft-Forgiving, The Most Merciful."²

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، الْمَنَانُ، يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ».

"O Allah, I ask You by the fact that all praise is due to You. There is no god but You, alone, without a partner, the Bestower of blessings, O Originator of the heavens and the earth, O Owner of Majesty and Honor, O Ever-Living, O All-Sustaining. I ask You for Paradise and seek refuge in You from Hellfire."³

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

"O Allah, I ask You by my testimony that You are Allah, there is no god but You, the Only One, the

¹ Narrated by An-Nasā'i, 3/54, 55, no.1304, Ahmad, 4/364, no. 21666; and it was judged as Sahih (authentic) by Al-Albāni in "Sahih An-Nasā'i" 1/281.

² Narrated by An-Nasā'i, 3/52, no. 1300, with this wording, and Ahmad 4/338, no. 18974; it was classified as Sahih (authentic) by Al-Albāni in "Sahih An-Nasā'i", 1/280.

³ Narrated by the authors of Sunan: Abu Dāwūd, no.1495, At-Tirmidhi, no. 3544, Ibn Mājah, no. 3858, and An-Nasā'i, no. 1299. See: "Sahih Ibn Mājah", 2/329.

Eternal Refuge, Who neither begets nor is He begotten, and there is none comparable to Him."¹

25. Adhkār after making Taslīm and ending the prayer

«أَسْتَغْفِرُ اللَّهَ»

"I seek forgiveness from Allah
(Three times).

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

"O Allah, You are the Source of Peace and from You is the peace. Blessed are You, Owner of Majesty and Honor."²

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

'There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things.

[Three times].

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

O Allah, there is none who can withhold what You give, and none can give what You withhold, and the

¹ Narrated by Abu Dāwūd, 2/62, no. 1493, At-Tirmidhi, 5/515, no. 3475, Ibn Mājah, 2/1267, no. 3857, and An-Nasā'i, no. 1300 with this wording, and Ahmad, no. 18974; Al-Albāni classified it as Sahīh (authentic) in "Sahīh An-Nasā'i", 1/280. See also: "Sahīh Ibn Mājah", 2/329, and "Sahīh At-Tirmidhi", 3/163.

² Narrated by Muslim, 1/414, no. 591.

greatness of the great will be of no avail to them against You".¹

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

"There is no god but Allah, alone, with no partners. To Him belongs the sovereignty and all praise is due to Him, and He is Competent over all things. There is neither might nor power except through Allah. There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belong favor and to Him is due good praise. There is no god but Allah, we are sincere to Him in religion, even if the disbelievers may hate it."²

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ»

"Glory be to Allah, praise be to Allah, and Allah is the Greatest

(Thirty-three times),

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

"There is no god but Allah, alone, with no partners. To Him belongs the sovereignty and all praise is due to Him, and He is Competent over all things."³

(قُلْ هُوَ اللَّهُ أَحَدٌ 1 اللَّهُ الصَّمَدُ 2 لَمْ يَلِدْ وَلَمْ يُولَدْ 3 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ 4)

¹ Narrated by Al-Bukhārī, 1/255, no. 844, and Muslim, 1/414, no. 593, with the addition in brackets from Al-Bukhārī, no. 6473.

² Narrated by Muslim, 1/415, no. 594.

³ Narrated by Muslim, 1/418, no. 597, and it states: "Whoever says that after every prayer, his sins will be forgiven, even if they were as much as the foam of the sea."

{Say: "He is Allah, the One;
Allah, the Eternal Refuge}
He neither begets nor is He begotten,
and there is none comparable to Him."}

[Surat al-Ikhlās: 1-4]

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ 1 مِنْ شَرِّ مَا خَلَقَ 2 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ 3 وَمِنْ شَرِّ
الْنَّفَّاثِ فِي الْعُقَدِ 4 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ 5}

{Say, "I seek refuge with the Lord of the
daybreak,
from the harm of all what He has created;
from the harm of darkening [night] when it
spreads around,
from the harm of the sorceresses who blow on
knots}
and from the harm of the envier when he
envies."}

[Surat al-Falaq: 1-5].

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ 1 مَلِكِ النَّاسِ 2 إِلَهِ النَّاسِ 3 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ 4
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ 5 مِنَ الْجِنَّةِ وَالنَّاسِ 6}

{Say, "I seek refuge with the Lord of mankind,
the Sovereign of mankind,
the God of mankind,
from the harm of the lurking whisperer,
who whispers into the hearts of mankind,
from among jinn and mankind."}

[Surat an-Nās: 1-6].

After every prayer.¹

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ 255

{Allah: there is no true god except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.}

[Surat al-Baqarah: 255] after each prayer.²

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, He gives life

¹ Abu Dāwūd, 2/86, no. 1523, At-Tirmidhi, no. 2903, and An-Nasa'i, 3/68, no. 1335. See: "Sahīh At-Tirmidhi", 8/2. The three Surahs are referred to as Al-Mu'awwidhāt. See: "Fat'h Al-Bāri", 9/62.

² "Whoever recites it after each obligatory prayer will have nothing preventing his entry into Paradise except his death." Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 100, and Ibn As-Sunni, no. 121. Al-Albāni classified it as Sahīh (authentic) in "Sahīh Al-Jāmi'", 5/339, and "Silsilat Al-Ahādīth As-Sahīhah", 2/697, no. 972.

and causes death, and He is Competent over all things."

Ten times after the Maghrib and Fajr prayers.¹

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا»

"O Allah, I ask You for beneficial knowledge, good provision, and accepted deeds."

بَعْدَ السَّلَامِ مِنْ صَلَاةِ الْفَجْرِ.

After making Taslīm from the Fajr prayer.²

26. Supplication of Istikhārah (guidance-seeking) prayer

Jābir ibn Abdullah (may Allah be pleased with him and his father) said: The Messenger of Allah (ﷺ) used to teach us the Istikhārah in all matters just as he used to teach us a Surah of the Qur'an. He said:

«إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْقَرِيزَةِ، ثُمَّ لِيَقُلْ:

"When one of you intends to do something, let him perform two Rak'ahs other than the obligatory prayer and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّي حَاجَتَهُ - خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِهِ وَأَجَلِهِ - فَأَقْضِهِ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ

¹ Narrated by At-Tirmidhi, 5/515, no. 3474, and Ahmad, 4/227, no. 17990. See its Takhrīj in: "Zād Al-Ma'ād", Vol. 1/300.

² Narrated by Ibn Mājah, no. 925, and An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 102. See: "Sahīh Ibn Mājah", 1/152, and "Majma' Az-Zawā'id", 10/111; it will come under no. 95.

شَرُّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ - فَاصْرِفْهُ عَنِّي
وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ».

"O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are Capable and I am not; You know and I do not; and You are the All-Knower of the unseen. O Allah, if You know that this matter—and he mentions his need—is good for me concerning my religion, my livelihood, and the consequences of my affairs—or he said: my immediate and future affairs—then decree it for me, make it easy for me, and then bless it for me. And if You know this matter is bad concerning my religion, my livelihood, and the consequences of my affairs—or he said: my immediate and future affairs—then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it."¹

He who seeks guidance from the Creator, consults the believing creation, and is firm in his decision will not regret it, as Allah Almighty says:

{...وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ...}.

{...and consult them in important matters. But once you have made a decision, put your trust in Allah...}²

¹ Narrated by Al-Bukhāri, 7/162, no. 1162.

² Surat Āl Imrān: 159.

27. The morning and evening Adhkār

Praise be to Allah alone, and may Allah's peace and blessings be upon the one after whom there is no prophet.¹

I seek refuge in Allah from the accursed Satan

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ (255)

{Allah: there is no true god except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge, except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.}

[Surat al-Baqarah: 255]².

¹ Anas reported from the Prophet (ﷺ) that he said: "To sit with a group of people who remember Allah Almighty from the Fajr prayer until the sun rises is more beloved to me than freeing four slaves from the descendants of Ismā'il (Ishmael). And to sit with a group of people who remember Allah from the 'Asr prayer until the sun sets is more beloved to me than freeing four slaves." [Narrated by Abu Dāwūd, no. 3667, and it was graded as Hasan (sound) by Al-Albāni in "Sahīh Abi Dāwūd", 2/698]

² Whoever recites it in the morning will be protected from the jinn until the evening, and whoever recites it in the evening will be protected from them until the morning. Narrated by Al-Hākim, 1/562, and classified as Sahīh

﴿قُلْ هُوَ اللَّهُ أَحَدٌ 1 اللَّهُ الصَّمَدُ 2 لَمْ يَلِدْ وَلَمْ يُولَدْ 3 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ 4﴾

{Say: "He is Allah, the One;
Allah, the Eternal Refuge.
He neither begets nor is He begotten,
and there is none comparable to Him."}

[Surat al-Ikhlās: 1-4].

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ 1 مِنْ شَرِّ مَا خَلَقَ 2 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ 3 وَمِنْ شَرِّ
الْنَّفَّاثِ فِي الْعُقَدِ 4 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ 5﴾

{Say, "I seek refuge with the Lord of the
daybreak,
from the harm of all what He has created;
from the harm of darkening [night] when it
spreads around,
from the harm of the sorceresses who blow on
knots,
and from the harm of the envier when he
envies."}

[Surat al-Falaq: 1-5]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ 1 مَلِكِ النَّاسِ 2 إِلَهِ النَّاسِ 3 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ 4
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ 5 مِنَ الْغِنَةِ وَالنَّاسِ 6﴾

{Say, "I seek refuge with the Lord of mankind,
the Sovereign of mankind,
the God of mankind,
from the harm of the lurking whisperer,
who whispers into the hearts of mankind

(authentic) by Al-Albāni in "Sahīh At-Targhīb Wa At-Tarhīb", 1/273, and attributed to An-Nasā'i and At-Tabarāni, and he said: The chain of narration of At-Tabarāni is good.

from among jinn and mankind.”}

[Surat an-Nās: 1-6] Three times.¹

«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

"We have reached the morning and in this morning all sovereignty belongs to Allah, and all praise is due to Allah. There is no god but Allah, alone, without a partner, to Him belongs all sovereignty and all praise and He is Competent over all things. My Lord, I ask You for the good of this day and the good of what follows it, and I seek refuge in You from the evil of this day and the evil of what follows it. My Lord, I seek refuge in You from laziness and woeful aging. My Lord, I seek refuge in You from torment in Hellfire and punishment in the grave."²

In the evening one should say:

«أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

"We have reached the evening and in this evening all sovereignty belongs to Allah, and all praise is due to Allah. There is no god but Allah, alone, without a

¹ Whoever says this three times in the morning and in the evening will suffice him against everything. Narrated by Abu Dāwūd, 4/322, no. 5082, and At-Tirmidhi, 5/567, no. 3575. See also: "Sahīh At-Tirmidhi", 3/182.

² Narrated by Muslim, 4/2088, no. 2723.

partner, to Him belongs all sovereignty and all praise and He is Competent over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I seek refuge with You from the evil of this night and the evil of what follows it. My Lord, I seek refuge with You from laziness and woeful aging. My Lord, I seek refuge with You from torment in Hellfire and punishment in the grave."¹

«اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أُمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

"O Allah, with Your Power we have reached the morning, with Your Power we reach the evening, with Your Power we live and we die, and to You will be the resurrection."²

In the evening he says:

«اللَّهُمَّ بِكَ أُمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ».

"O Allah, with Your Power we have reached the evening, with Your Power we have reached the morning, with Your Power we live and we die, and to You will be the return."³

«اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

"O Allah, You are my Lord, there is no deity worthy of worship except You. You created me and I am

¹ Ibid.

² Narrated by At-Tirmidhi, 5/466, no. 3391. See also: "Sahīh At-Tirmidhi," 3/142.

³ Ibid.

Your slave. I will abide by Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I admit¹ Your favor upon me and admit my sin. So, forgive me, for indeed, none forgives sins but You."²

«اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

"O Allah, I have reached the morning and call on You, the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allah, none has the right to be worshiped except You, alone without partner, and that Muhammad is Your slave and messenger."

Four times.³

In the evening he says:

«اللَّهُمَّ إِنِّي أَمْسَيْتُ أَشْهَدُكَ، وَأَشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

"O Allah, I have reached the evening and call on You, the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are

¹ I acknowledge and confess.

² Whoever says it with firm faith in it in the evening and dies during the night will enter Paradise, and likewise if he says it in the morning. Narrated by Al-Bukhārī, 7/150, no. 6306.

³ Whoever says it four times in the morning or evening, Allah will free him from Hellfire. Narrated by Abu Dāwūd, 4/317, no. 5071, Al-Bukhārī in "Al-Adab Al-Mufrad", no. 1201, An-Nasā'ī in "Amal Al-Yawm Wa Al-Laylah", no. 9, and Ibn As-Sunni, no. 70. Shaykh Ibn Bāz (may Allah have mercy upon him) deemed the chain of narration of An-Nasā'ī and Abu Dāwūd as Hasan (sound) in "Tuhfat Al-Akhyār", p. 23.

Allah, none has the right to be worshiped except You, alone without partner, and that Muhammad is Your slave and Messenger."

Four times.¹

«اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَالْحَمْدُ وَلَكَ الشُّكْرُ».

"O Allah, whatever blessing I or any of Your creation have in this morning, it is from You alone, without any partner; so, to You belongs all praise, and unto You is all thanks."²

In the evening he says:

«اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَالْحَمْدُ وَلَكَ الشُّكْرُ».

"O Allah, whatever blessing I or any of Your creation have in this evening, it is from You alone, without any partner; so, to You belongs all praise, and unto You is all thanks."³

«اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ، وَالْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ»

"O Allah, grant me wellness in my body. O Allah, grant me wellness in my hearing. O Allah, grant me

¹ Ibid.

² Whoever says it in the morning has expressed full gratitude for the day, and whoever says it in the evening has expressed full gratitude for the night. Narrated by Abu Dāwūd, 4/318, no. 5075, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 7, Ibn As-Sunni, no. 41, and Ibn Hibbān, "Mawārid", no. 2361. Ibn Bāz (may Allah have mercy upon him) deemed its chain of narration sound in "Tuhfat al-Akhyār", p. 24.

³ Ibid.

wellness in my sight. There is no deity worthy of worship except You. O Allah, I seek refuge with You from disbelief and poverty, and I seek refuge with You from the punishment of the grave. There is no deity worthy of worship except You."

Three times.¹

«حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ»

"Allah is sufficient for me; no deity has the right to be worshiped except Him. Upon Him I rely, and He is the Lord of the Mighty Throne."

Seven times.²

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ: فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.»

"O Allah, I ask You for pardon and well-being in this life and the Hereafter. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my

¹ Narrated by Abu Dāwūd, 4/324, no. 5092, Ahmad, 5/42, no. 20430, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah," no. 22, Ibn As-Sunni, no. 69, and Al-Bukhārī in "Al-Adab Al-Mufrad," no. 701. Shaykh Ibn Bāz (may Allah have mercy upon him) classified its chain of narration as Hasan (sound) in "Tuhfat Al-Akhyār," p. 26.

² Whoever says it in the morning and in the evening seven times, Allah will suffice him against whatever concerns him from the affairs of the worldly life and the Hereafter. Narrated by Ibn As-Sunni, no. 71 as Marfū' (ascribed to the Prophet), and Abu Dāwūd as Mawqūf (ascribed to a Companion), 4/321, no. 5081, and its chain of narration was classified as Sahih (authentic) by Shu'ayb and 'Abdul-Qādir al-Arnā'ūt. See: "Zād Al-Ma'ād" 2/376.

faults and set at ease my dismay. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your Greatness lest I be destroyed from beneath me."¹

«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَسْأَلُكَ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ».

"O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its Possessor. I bear witness that there is no deity worthy of worship except You. I seek refuge with You from the evil of my own self, from the evil of Satan and his traps and temptations, and from committing wrong against myself or bringing it upon another Muslim."²

«بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ»

"In the Name of Allah, with Whose name nothing in the earth or the heaven can cause harm, and He is the All-Hearing, the All-Knowing."

Three times.³

¹ Narrated by Abu Dāwūd, no. 5074, and Ibn Mājah, no. 3871. See: "Sahīh Ibn Mājah", 2/332.

² Narrated by At-Tirmidhi, no. 3392, and Abu Dāwūd, no. 5067. See: "Sahīh At-Tirmidhi", 3/142.

³ Whoever says this three times in the morning and three times in the evening, nothing will harm him. Narrated by Abu Dāwūd, 4/323, no. 5088, At-Tirmidhi, 5/465, no. 3388, Ibn Mājah, no. 3869; and Ahmad, no. 446. See: "Sahīh Ibn Mājah", 2/332. Its chain of narration was deemed Hasan

«رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا»

"I am pleased with Allah as the Lord, with Islam as a religion, and with Muhammad (ﷺ) as a prophet."

Three times.¹

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ».

"O the Ever-Living, the Self-Sustaining, by Your mercy I seek relief. Set right all my affairs and do not leave me to myself for the blink of an eye."²

«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ: فَتْحَهُ، وَنَصْرَهُ، وَنُورَهُ، وَبَرَكَاتَهُ، وَهُدَاهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ».

"We have reached the morning, and all dominion belongs to Allah, the Lord of the worlds. O Allah, I ask You for the good of this day: its success, victory, light, blessing, and guidance; and I seek refuge with You from its evil and the evil of what comes after it."³

And in the evening, he says:

(sound) by the erudite scholar Ibn Bāz (may Allah have mercy upon him) in "Tuhfat Al-Akhyār", p. 39.

¹ Whoever says this three times in the morning and three times in the evening, it is rightful upon Allah to please him on the Day of Judgment. Narrated by Ahmad, 4/337, no. 18967, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 4, Ibn As-Sunni, no. 68, Abu Dāwūd, 4/318, no. 1531, and At-Tirmidhi, 5/465, no. 3389, and it was deemed Hasan (sound) by Ibn Bāz (may Allah have mercy upon him) in "Tuhfat Al-Akhyār", p. 39.

² Narrated by Al-Hākim and graded as Sahīh (authentic), with Adh-Dhahabi agreeing with him, 1/545. See also: "Sahīh At-Targhib Wa At-Tarhib", 1/273.

³ Narrated by Abu Dāwūd, 4/322, no. 5084. Shu'ayb and 'Abdul Qādir Al-Arnā'ūt classified its Isnād as Hasan (sound) in their verification of "Zād Al-Ma'ād," 2/373.

«أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ: فَتَحَهَا، وَنَصْرَهَا، وَثَوْرَهَا، وَبَرَكَتَهَا، وَهَذَاهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا، وَشَرِّ مَا بَعْدَهَا».

"We have reached the evening, and all dominion belongs to Allah, the Lord of the worlds. O Allah, I ask You for the good of this night: its success, victory, light, blessing, and guidance; and I seek refuge with You from its evil and the evil of what comes after it."¹

«أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

"We have reached the morning upon the natural disposition of Islam, upon the word of sincerity (the testimony of faith), upon the religion of our Prophet Muhammad (ﷺ), and upon the creed of our father Abraham, inclining toward truth, a Muslim, and he was not one of the polytheists."²

And in the evening he says:

«أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ».

"We have reached the evening upon the natural disposition of Islam, upon the word of sincerity, upon the religion of our Prophet Muhammad (ﷺ), and upon the faith of our father Abraham, inclining

¹ Ibid.

² Narrated by Ahmad, 3/406, 407, no. 15360, and no. 15563, and Ibn As-Sunni in "Amal Al-Yawm Wa Al-Laylah", no. 34. See: "Sahih Al-Jāmi", 4/209.

toward truth, a Muslim, and he was not of the polytheists."¹

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»

"Glory be to Allah and praise be to Him"

100 times²

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things."

Ten times³, or once when feeling lazy⁴.

«لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things."

100 times in the morning⁵.

¹ Ibid.

² Whoever says it one hundred times in the morning and the evening, none would come on the Day of Judgment with deeds better than his, except one who said the like of what he said or more. Narrated by Muslim, 4/2071, no. 2692.

³ Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 24. See: "Sahīh At-Targhīb Wa At-Tarhīb", 1/272, and "Tuhfat Al-Akhyār" by Ibn Bāz (may Allah have mercy upon him), p. 44, and see its virtue in: p. 146, Hadīth no. 255.

⁴ Narrated by Abu Dāwūd, no. 5077, Ibn Mājah, no. 3798, and Ahmad, no. 8719. See also: "Sahīh At-Targhīb Wa At-Tarhīb", 1/270, "Sahīh Abi Dāwūd", 3/957, "Sahīh Ibn Mājah", 2/331, and "Zād Al-Ma'ād", 2/377.

⁵ Whoever says these words a hundred times in a day will have a reward equivalent to that of emancipating ten slaves, a hundred good deeds will be recorded to his credit, a hundred of his sins will be wiped out, and he

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ: عَدَدَ خَلْقِهِ، وَرِزْقًا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ»

"Glory and praise be to Allah by the number of His creatures and His pleasure, and by the weight of His Throne and the ink of His Words."

Three times in the morning.¹

«اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا»

"O Allah, I ask You for beneficial knowledge, good provision, and accepted deeds."

When he reaches the morning².

«أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

"I seek Allah's forgiveness and I repent to Him"

100 times a day³.

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

"I seek refuge with the perfect Words of Allah from the evil of what He created."

Three times in the evening.⁴

will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more than him. Narrated by Al-Bukhāri, 4/95, no. 3293, and Muslim, 4/2071, no. 2691.

¹ Narrated by Muslim (4/2090) no. (2726).

² Narrated by Ibn As-Sunni in "Amal Al-Yawm Wa Al-Laylah", no. 54, and Ibn Mājah, no. 925; and its chain of narration was graded as Hasan (sound) by 'Abdul-Qādir and Shu'ayb al-Arnā'ūt in the verification of "Zād Al-Ma'ād", 2/375, and previously mentioned as no. 73.

³ Narrated by Al-Bukhāri with Al-Fat'h, 11/101, no. 6307, and Muslim, 4/2075, no. 2702.

⁴ Whoever says this supplication three times in the evening will not be harmed by any venom that night. Narrated by Ahmad 2/290, no. 7898, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 590, and Ibn As-Sunni, no. 68. See also: "Sahīh At-Tirmidhi" 3/187, "Sahīh Ibn Mājah", 2/266, and "Tuhfat Al-Akhyār" by Ibn Bāz, p. 45.

«اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ»

"O Allah, bestow Your peace and blessings upon our Prophet Muhammad."

Ten times.¹

28. Adhkār of sleep

One should join his palms closely, blow breath in them, and recite in them:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ 1 اللَّهُ الصَّمَدُ 2 لَمْ يَلِدْ وَلَمْ يُولَدْ 3 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ 4﴾

{Say: "He is Allah, the One;
Allah, the Eternal Refuge,
He neither begets nor is He begotten,
and there is none comparable to Him."} [Surat al-Ikhlās: 1-4].

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ 1 مِنْ شَرِّ مَا خَلَقَ 2 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ 3 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ 4 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ 5﴾

{Say, "I seek refuge with the Lord of the daybreak,
from the harm of all what He has created;
from the harm of darkening [night] when it spreads around,
from the harm of the sorceresses who blow on knots,

¹ "Whoever invokes peace and blessings upon me ten times in the morning and ten times in the evening, my intercession will reach him on the Day of Judgment." Narrated by At-Tabarānī with two chains of narration, one of which is good. See: "Majma' Az-Zawā'id", 10/120, and "Sahih At-Targhib Wa At-Tarhib", 1/273."

and from the harm of the envier when he envies."}

[Surat al-Falaq: 1-5].

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ 1 مَلِكِ النَّاسِ 2 إِلَهِ النَّاسِ 3 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ 4
الَّذِي يُوسَسُ فِي صُدُورِ النَّاسِ 5 مِنَ الْجِنَّةِ وَالنَّاسِ 6﴾

{Say, "I seek refuge with the Lord of mankind,
the Sovereign of mankind,
the God of mankind,
from the harm of the lurking whisperer,
who whispers into the hearts of mankind,
from among jinn and mankind."}

[Surat an-Nās: 1-6]

Then one should wipe by them whatever he could reach of his body, starting with his head, face, and front parts of his body. (This is to be done three times)¹.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ (255)

{Allah: there is no true god except Him, the Ever-Living, All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass

¹ Narrated by Al-Bukhāri with Al-Fat'h, 9/62, no. 5017, and Muslim, no. 2192.

nothing of His knowledge, except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.}

[Surat al-Baqarah: 255].¹

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ 285 لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ 286﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.”}

Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. “Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us,

¹ “Whoever recites it when he goes to bed, a guard will be appointed by Allah to protect him, and no devil will approach him till the morning.” Narrated by Al-Bukhārī with Al-Fat’h, 4/487, no. 2311.

and have mercy on us. You are our Protector, so give us victory over the disbelieving people.”}

[Surat al-Baqarah: 285-286]¹.

«بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

"By Your name², my Lord, I lay down my side, and by You I raise it. If You take my soul, then have mercy on it, and if You send it back, then protect it with what You protect Your righteous servants."³

«اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَأَحْفَظْهَا، وَإِنْ أَمَتَهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ».

"O Allah, You created my soul and You take it in death. To You belongs its death and its life. If You let it live, then protect it, and if You cause it to die, then forgive it. O Allah, I ask You for wellness."⁴

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ».

1 "Whoever recites them at night, they will suffice him (from all evil)." Narrated by Al-Bukhāri with Al-Fath, 9/94, no. 4008, and Muslim, 1/554, no. 807.

2 "When one of you rises from his bed and then returns to it, let him dust it off with the end of his lower garment three times and say: In the name of Allah, for indeed he does not know what has come to it after he had left. And when he lies down, let him say:..." The meaning of "with the end of his lower garment": its edge that is closest to its tip. "An-Nihāyah Fi Gharīb Al-Hadīth Wa Al-Athar" under the entry (sanf).

3 Narrated by Al-Bukhāri with Al-Fat'h, 11/126, no. 6320, and Muslim, 4/2084, no. 2714.

4 Narrated by Muslim, 4/2083, no. 2712, and Ahmad with the same wording, 2/79, no. 5502.

"O Allah, protect me¹ from Your punishment when You resurrect Your slaves."²

«يَا سَمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا».

"By Your name, O Allah, I die and I live."³

«سُبْحَانَ اللَّهِ

"Glory be to Allah"

(ثَلَاثًا وَثَلَاثِينَ)،

(Thirty-three times),

وَالْحَمْدُ لِلَّهِ

And all praise is due to Allah

(ثَلَاثًا وَثَلَاثِينَ)،

(Thirty-three times).

وَاللَّهُ أَكْبَرُ

And Allah is the Greatest

(أَرْبَعًا وَثَلَاثِينَ)».

(Thirty-four times)."⁴

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ، وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ

¹ "When the Prophet (ﷺ) wanted to sleep, he would put his right hand under his cheek and then he would say: ..." (the Hadith).

² Narrated by Abu Dāwūd in his own wording, 4/311, no. 5045, and At-Tirmidhi, no. 3398. See also: "Sahīh At-Tirmidhi", 3/143, and "Sahīh Abi Dāwūd", 3/240.

³ Narrated by Al-Bukhāri with Al-Fat'h, 11/113, no. 6324, and Muslim, 4/2083, no. 2711.

⁴ Whoever says this when he goes to bed, it is better for him than (acquiring) a servant. Narrated by Al-Bukhāri with Al-Fath, 7/71, no. 3705, and Muslim, 4/2091, no. 2726.

بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ،
أَقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ».

"O Allah, Lord of the seven heavens and Lord of the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Gospel, and the Furqān (Qur'an), I seek refuge with You from the evil of all things that You seize by the forelock (i.e., You have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Manifest and there is nothing above You; You are the Hidden and there is nothing beyond You. Settle our debt and spare us against poverty."¹

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا، وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُوَيَّ».

"Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for there are many who have no one to provide for them or give them shelter."²

«اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ».

"O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its Possessor. I bear witness that there is no god but You. I seek refuge with You from

¹ Narrated by Muslim, 4/2084, no. 2713.

² Narrated by Muslim, 4/2085, no. 2715.

the evil of my own self and from the evil of the devil and his polytheism, and from committing wrong against myself or bringing it upon another Muslim."¹

«يَقْرَأُ (الْم) تَنْزِيلَ السَّجْدَةِ، وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ».

Reciting {Alif-Lām-Mīm. The revelation} [Surat as-Sajdah], and {Blessed is He in Whose Hand is the dominion} [Surat al-Mulk]².

«اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَالْأَجْثُ ظَهَرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

"O Allah³, I have submitted myself to You, entrusted my affairs to You, turned my face to You, and committed my back to You, out of desire for You and fear of You. There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in Your Prophet whom You have sent."⁴

29. Supplication when turning over at night

«لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ».

¹ Narrated by Abu Dāwūd, 4/317, no. 5067, and At-Tirmidhi, no. 3629. See: "Sahih At-Tirmidhi", 3/142.

² Narrated by At-Tirmidhi, no. 3404, and An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 707. See also: "Sahih Al-Jāmi'", 4/255.

³ "When you go to bed, perform ablution like that for the prayer, then lie on your right side and say: ..." the Hadīth.

⁴ The Prophet (ﷺ) said to the one who made that supplication: "If you die, you will die upon the Fitrah (sound natural disposition)." Narrated by Al-Bukhārī with Al-Fath, 11/113, no. 6313, and Muslim, 4/2081, no. 2710.

"There is no god but Allah, the One, the Superb Vanquisher, the Lord of the heavens and the earth and what is between them, the All-Mighty, the Superb Forgiver."¹

30. Supplication for waking up frightened and those afflicted with loneliness

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ».

"I seek refuge with Allah's perfect words from His anger, His punishment, His evil slaves, and from the incitements of devils, and that they be present with me."²

31. What to do when seeing a vision or a dream

"He should blow to his left," (three times).³

"He should seek refuge with Allah from the devil and from the evil of what he saw", (three times).⁴

"Not to tell anyone about it."⁵

"He should change the side he was on."⁶

¹ He says this when turning from side to side at night. Narrated by Al-Hākim, who classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/540, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah," no. 202, and Ibn As-Sunni, no. 757. See: "Sahīh Al-Jāmi", 4/213.

² Narrated by Abu Dāwūd, no. 4/12, no. 3893, and At-Tirmidhi, no. 3528. See: "Sahīh At-Tirmidhi", 3/171.

³ Narrated by Muslim, 4/1772, no. 2261.

⁴ Narrated by Muslim, 4/1772, 1773, no. 2261, and no. 2262.

⁵ Narrated by Muslim, 4/1772, no. 2261, and no. 2263.

⁶ Narrated by Muslim, 4/1773, no. 2261.

"He stands to pray if he wishes to do so."¹

32. Supplication of Qunūt in the Witr prayer

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ؛ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، [وَلَا يَعْرِ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

"O Allah, guide me among those whom You have guided, grant me wellbeing among those whom You have granted wellbeing, protect me among those whom You have protected, bless for me what You have given me, and save me from the evil of what You have decreed. Verily, You decree and none can decree against You. Indeed, the one You have supported is not humiliated, [and the one You have taken as an enemy is not honored]. Blessed are You, O Lord, and Exalted."²

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot count

¹ Narrated by Muslim, 4/1773, no. 2263.

² Narrated by the authors of the four Sunan, Ahmad, Ad-Dārimi, and Al-Bayhaqi: Abu Dāwūd, no.1425, At-Tirmidhi, no. 464, An-Nasā'i, no. 1744, Ibn Mājah, no. 1178, Ahmad, no. 1718, Ad-Dārimi, no. 1592, Al-Hākim, 3/172, and Al-Bayhaqi, 2/209; the portion in brackets is from Al-Bayhaqi. See: "Sahīh At-Tirmidhi", 1/144, "Sahīh Ibn Mājah", 1/194, and "Irwā' Al-Ghalīl" by Al-Albāni, 2/172.

the praises You deserve. You are as You have praised Yourself."¹

«اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْشَى، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ، اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْحَيْرَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ، وَنَخْلَعُ مِنْ يَدِكَ».

"O Allah, You alone we worship, and to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy and fear Your punishment; indeed, Your punishment will overtake the disbelievers. O Allah, we seek Your help, and we seek Your forgiveness, and we praise You with all goodness, and we do not deny You. We believe in You, and we submit to You, and we renounce those who disbelieve in You."²

33. Dhikr after Taslīm from the Witr

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ»

"Glory be to the King, the Most Holy"

ثَلَاثَ مَرَّاتٍ

Three times

وَالثَّالِثَةَ يَجْهَرُ بِهَا وَيَمْدُ بِهَا صَوْتَهُ يَقُولُ:

And the third time, he should raise his voice and prolong it, saying:

¹ Narrated by the authors of the Four Sunan and Ahmad: Abu Dāwūd, no.1427, At-Tirmidhi, no. 3566, An-Nasā'i, no.1746, Ibn Mājah, no. 1179, and Ahmad, no. 751. See: "Sahīh At-Tirmidhi", 3/180, "Sahīh Ibn Mājah", 1/194, and "Al-Irwā'", 2/175.

² Narrated by Al-Bayhaqi in "As-Sunan Al-Kubra", and he authenticated its Isnād, 2/211. Shaykh Al-Albāni said in "Irwā' Al-Ghalīl": "And this Isnād is Sahīh (authentic)," 2/170. It is Mawqūf on 'Umar.

«رَبِّ الْمَلَائِكَةِ وَالرُّوحِ».

"The Lord of the angels and the Spirit."¹

34. Supplication for anxiety and grief

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي، وَتُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي».

"O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your Hand, Your Command over me is forever executed, and Your Decree over me is just. I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught any of Your creation, or You preserved in the Knowledge of the unseen with You, that You make the Qur'an the spring of my heart, the light of my chest, the remover of my sadness, and the reliever of my distress."²

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

"O Allah, I seek refuge with You from anxiety and grief, incapacity and slackness, miserliness and

¹ Narrated by An-Nasā'i, 3/244, no. 1734, Ad-Dāraqutni, 2/31, and others. The addition within brackets is from Ad-Dāraqutni, 2/31, no. 2, and its Isnād is Sahīh (authentic). See: "Zād Al-Ma'ād", verified by Shu'ayb al-Arnā'ūt and 'Abdul-Qādir al-Arnā'ūt, 1/337.

² Narrated by Ahmad, 1/391, no. 3712, and it was classified as Sahīh (authentic) by Al-Albānī in "Silsilat Al-Ahādīth As-Sahīhah", 1/337.

cowardice, the burden of debt, and being overpowered by men."¹

35. Supplication for Distress

«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ».

"There is no god but Allah, the Most Great, the Forbearing. There is no god but Allah, the Lord of the Mighty Throne. There is no god but Allah, the Lord of the heavens, the Lord of the earth, and the Lord of the Honorable Throne."²

«اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكُنِّي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ».

"O Allah, Your mercy is what I hope for, so do not leave me to myself for the blink of an eye, and set aright all my affairs for me. There is no true god but You."³

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ».

"None has the right to be worshiped except You, Glory be to You; I have been among the wrongdoers."⁴

¹ Narrated by Al-Bukhāri, 7/158, no. 2893. The Messenger of Allah (ﷺ) used to recite this supplication frequently. See: "Al-Bukhāri with Al-Fath", 11/173, and it will be mentioned on p. 89, no. 137.

² Narrated by Al-Bukhāri, 7/154, no. 6345, and Muslim, 4/2092, no. 2730.

³ Narrated by Abu Dāwūd, 4/324, no. 5090, and Ahmad, 5/42, no. 20430; Al-Albāni classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 3/959.

⁴ Narrated by At-Tirmidhi, 5/529, no. 3505, and Al-Hākim, who graded it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/505. See also: "Sahīh At-Tirmidhi", 3/168.

«اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا».

"Allah, Allah is my Lord; I do not associate anything with Him."¹

36. Supplication for encountering the enemy and one in power

«اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ».

"O Allah, we place You before them, and we seek refuge with You against their evil."²

«اللَّهُمَّ أَنْتَ عَظُمِي، وَأَنْتَ نَصِيرِي، بِكَ أَحُولُ وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ».

"O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I attack the enemy, and with Your help I fight."³

«حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ».

{Allah is Sufficient for us, and He is the best Protector.}⁴

37. Supplication for fearing the ruler's tyranny

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، كُنْ لِي جَارًا مِنْ فَلَانِ بْنِ فَلَانٍ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْعَى، عَرَّ جَارُكَ، وَجَلَّ تَنَافُوكَ، وَلَا إِلَهَ إِلَّا أَنْتَ».

¹ Narrated by Abu Dāwūd, 2/87, no. 1525, and Ibn Mājah, no. 3882. See: "Sahīh Ibn Mājah", 2/335.

² Narrated by Abu Dāwūd, 2/89, no. 1537; Al-Hākim classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 2/142.

³ Narrated by Abu Dāwūd, 3/42, no. 2632, and At-Tirmidhi, 5/572, no. 3584. See: "Sahīh At-Tirmidhi," 3/183.

⁴ Narrated by Al-Bukhārī, 5/172, no. 4563.

"O Allah, Lord of the seven heavens and Lord of the Mighty Throne, be for me a Protector against so-and-so and his allies among Your creation, lest any of them should oppress or transgress against me. Your support is mighty; Your praise is exalted, and there is no god but You."¹

«اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمُمَسِّكِ السَّمَوَاتِ السَّبْعَ أَنْ يَقَعَنَّ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فَلَانٍ، وَجُنُودِهِ وَاتِّبَاعِهِ وَأَشْيَاعِهِ، مِنَ الْجِنِّ وَالْإِنْسِ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ، جَلَّ تَنَازُؤُكَ وَعَزَّ جَارُكَ، وَتَبَارَكَ اسْمُكَ، وَلَا إِلَهَ غَيْرُكَ»

"Allah is the Greatest, Allah is mightier than all His creation, Allah is mightier than what I fear and dread. I seek refuge with Allah, there is no god but He, the One Who holds the seven heavens from falling upon the earth except by His permission, from the evil of Your servant so-and-so, and his soldiers, followers, and supporters from among the jinn and mankind. O Allah, be for me a Protector against their evil. Exalted is Your praise, mighty is the one You protect, blessed is Your name, and there is no god other than You."

ثَلَاثَ مَرَّاتٍ.

Three times.²

¹ Narrated by Al-Bukhārī in "Al-Adab Al-Mufrad," no. 707; it was judged as Sahīh (authentic) by Al-Albānī in "Sahīh Al-Adab Al-Mufrad," no. 545.

² Narrated by Al-Bukhārī in "Al-Adab Al-Mufrad," no. 708. Al-Albānī judged it as Sahīh (authentic) in "Sahīh Al-Adab Al-Mufrad," no. 546.

38. Supplication against the enemy

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

"O Allah, Revealer of the Book, Swift in Reckoning, defeat the confederates. O Allah, defeat them and shake them."¹

39. What one says when fearing a people

«اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ».

"O Allah, suffice me against them with what You will."²

40. Supplication for one afflicted with an obsession about faith

"Seek refuge with Allah."³ He should say: (I seek refuge with Allah from the accursed devil)

"Stop thinking about what he whispered about."⁴

He should say:

(أَمَنْتُ بِاللَّهِ وَرُسُلِهِ)

(I believe in Allah and His messengers)⁵

"Recite the words of Allah Almighty:

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ 3)

¹ Narrated by Muslim, 3/1362, no. 1742.

² Narrated by Muslim, 4/2300, no. 3005.

³ Narrated by Al-Bukhāri with Al-Fat'h, 6/336, no. 3276, and Muslim, 1/120, no. 134.

⁴ Narrated by Al-Bukhāri with Al-Fat'h, 6/336, no. 3276, and Muslim, 1/120, no. 134.

⁵ Narrated by Muslim, 1/119-120, no. 134.

{He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything}
[Surat al-Hadīd: 3]¹.

41. Supplication for settling debts

«اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

"O Allah, suffice me with what You have made lawful against what You have made unlawful, and make me with Your bounty in no need of others."²

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

"O Allah, I seek refuge with You from anxiety and grief, incapacity and slackness, miserliness and cowardice, the burden of debt, and being overpowered by men."³

42. Supplication for obsessive whispering during prayer and recitation

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ،

"I seek refuge with Allah from the accursed devil,
وَاثْقُلْ عَلَى يَسَارِكَ (ثَلَاثًا))».

and spit to your left (three times)."⁴

¹ Narrated by Abu Dāwūd, 4/329, no. 5110; Al-Albānī classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 3/962.

² Narrated by At-Tirmidhi, 5/560, no. 3563. See also: "Sahīh At-Tirmidhi", 3/180.

³ Narrated by Al-Bukhārī, 7/158, no. 2893, and previously mentioned on p. 83, no. 121.

⁴ Narrated by Muslim, 4/1729, no. 2203, from the Hadīth of 'Uthmān ibn Abi al-Ās (may Allah be pleased with him), and it includes: So I did that, and Allah removed it from me.

43. Supplication of one who finds a matter difficult

«اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا».

"O Allah, there is no ease except that which You make easy, and You make the difficult easy if You will."¹

44. What one should say and do if one committed a sin

«مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ».

"There is no servant who commits a sin, then makes a perfect purification, then gets up and offers two Rak'ahs, then seeks forgiveness from Allah, except that Allah will forgive him."²

45. Supplication for expelling the devil and his whispers

"Seeking refuge with Allah from him."³

"The Adhān."⁴

"The Adhkār (Allah's remembrances) and recitation of the Qur'an."

¹ Narrated by Ibn Hibbān in his Sahīh, no. 2427 (Mawārid), and Ibn As-Sunni, no. 351. Al-Hāfizh said: This is a Sahīh (authentic) Hadith. It was classified as Sahīh (authentic) by 'Abdul-Qādir al-Arnā'ūt in "Takhrij Al-Adhkār" by An-Nawawi, p. 106.

² Narrated by Abu Dāwūd, 2/86, no. 1521, and At-Tirmidhi, 2/257, no. 406; classified as Sahīh (authentic) by Al-Albāni in "Sahīh Abi Dāwūd", 1/283.

³ Narrated by Abu Dāwūd, 1/203, and Ibn Mājah, 1/265, no. 807; previously referenced no. 31. See: Surat al-Mu'minūn: 97-98.

⁴ Narrated by Muslim, 1/291, no. 389, and Al-Bukhārī, 1/151, no. 608.

«لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ».

"Do not turn your houses into graves. Indeed, the devil runs away from the house in which Surat al-Baqarah is recited."¹

Among the practices that expel the devil are the morning and evening supplications, the supplications upon sleeping and waking, the supplications upon entering and leaving the house, the supplications upon entering and leaving the mosque, and other prescribed supplications, such as reciting Āyat al-Kursi at bedtime, the last two verses of Surat al-Baqarah, and whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things.

مائة مَرَّةً، كانت له حرزاً من الشيطان يومه كله،

a hundred times, he will be safeguarded against the devil on that whole day², Likewise, the Adhān expels the devil.

46. Supplication when something displeasing happens or when one is overpowered in a matter

«قَدَّرُ اللَّهُ وَمَا شَاءَ فَعَلَ».

¹ Narrated by Muslim (1/539) no. (780).

² Narrated by Al-Bukhārī (4/126), no. (3293).

"Allah's decree, and He does what He wills."¹

47. Congratulating for the newborn and response to it

«بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بَرَّهُ».

"May Allah bless for you what you have been granted, and may you thank the Giver, and may he reach maturity, and may you be granted his righteousness."²

The one being congratulated replies to him, saying:

«بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللَّهُ خَيْرًا، وَرَزَقَكَ اللَّهُ مِثْلَهُ، وَأَجَزَلَ ثَوَابَكَ».

"May Allah bless for you and bless upon you, and may Allah reward you with goodness, and may He grant you the like of it, and may He increase your reward."³

¹ "A strong believer is better and more beloved to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek help of Allah, and do not feel helpless. If something befalls you, do not say: Had I done such-and-such, it would have been such-and-such. Rather, say: Allah has decreed, and He does whatever He wills. Indeed, (saying) 'if' opens the way for the devil to act." [Narrated by Muslim, 4/2052, no. 2664].

² Mentioned from the words of Al-Hasan al-Basri. See: "Tuhfat Al-Mawdūd" by Ibn al-Qayyim, p. 20, and attributed to Ibn al-Mundhir in "Al-Awsat".

³ An-Nawawi mentioned this in "Al-Adhkār," p. 349. See also: "Sahih Al-Adhkār" by An-Nawawi, by Salim al-Hilali, 2/713, and the complete referencing in "Dhikr, Supplication, and Treatment with Ruqyah" by the author, 1/416.

48. Seeking Allah's refuge for children

The Messenger of Allah (ﷺ) used to seek Allah's refuge for Al-Hasan and Al-Husayn (may Allah be pleased with both of them).

«أَعِيذُكُمْ بِاللَّهِ النَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ».

"I seek refuge for both of you with Allah's perfect words from every devil and poisonous creature and from every evil eye."¹

49. Supplication for the patient during visitation

«لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ».

"No harm, it will be purification from sins, Allah willing."²

«أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ»

"I ask Allah the Magnificent, Lord of the Mighty Throne to cure you."

Seven times.³

50. The merit of visiting the sick

The Prophet (ﷺ) said:

¹ Narrated by Al-Bukhāri, 4/119, no. 3371, from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father).

² Narrated by Al-Bukhāri with Al-Fat'h, 10/118, no. 3616.

³ "There is no Muslim servant who visits a sick person whose time of death has not yet come and says seven times...except that he will be cured." Narrated by At-Tirmidhi, no. 2083, and Abu Dāwūd, no. 3106. See also: "Sahīh At-Tirmidhi", 2/210, and "Sahīh Al-Jāmi", 5/180.

«إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غَدُوَّةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ».

"When a man visits his Muslim brother, he walks in the meadows of Paradise until he sits, and when he sits, mercy envelops him. If he visits in the morning, seventy thousand angels invoke blessings upon him until evening, and if he visits in the evening, seventy thousand angels invoke blessings upon him until morning."¹

51. Supplication of the patient who has despaired of his life

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى».

"O Allah, forgive me, have mercy on me, and join me with the exalted companions."²

The Prophet (ﷺ) at the time of his death would insert his hands into the water and wipe his face with them, and say:

«لَا إِلَهَ إِلَّا اللَّهُ»

"There is no god but Allah"

إِنَّ لِلْمَوْتِ سَكْرَاتٍ».

"Indeed, death has its throes."³

¹ Narrated by At-Tirmidhi, no. 969, Ibn Mājah, no. 1442, and Ahmad, no. 975. See: "Sahīh Ibn Mājah", 1/244 and "Sahīh At-Tirmidhi", 1/286. It was also classified as Sahīh (authentic) by Ahmad Shākir.

² Narrated by Al-Bukhārī, 7/10, no. 4435, and Muslim, 4/1893, no. 2444.

³ Narrated by Al-Bukhārī with Al-Fat'h, 8/144, no. 4449, and the tooth-stick is mentioned in the Hadīth.

«لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

"There is no god but Allah, and Allah is the Greatest. There is no god but Allah alone. There is no god but Allah alone Who has no partner. There is no god but Allah, to Him belongs sovereignty and to Him belongs all praise. There is no god but Allah, and there is no power nor strength except through Allah."¹

52. Exhorting the dying person

«مَنْ كَانَ آخِرُ كَلَامِهِ

"He whose last words are:

لَا إِلَهَ إِلَّا اللَّهُ

There is no god but Allah

دَخَلَ الْجَنَّةَ».

will enter Paradise."²

53. Supplication of one afflicted by calamity

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا».

"Indeed, we belong to Allah and to Him we shall return. O Allah, reward me for my calamity, and give me something better instead."³

¹ Narrated by At-Tirmidhi, no. 3430, and Ibn Mājah, no. 3794; classified as Sahīh (authentic) by Al-Albāni. See: "Sahīh At-Tirmidhi", 3/152, and "Sahīh Ibn Mājah", 2/317.

² Narrated by Abu Dāwūd, 3/190, no. 3116. See also: "Sahīh Al-Jāmi'", 5/432.

³ Narrated by Muslim, 2/632, no. 918.

54. Supplication when closing the eyes of the deceased

«اللَّهُمَّ اغْفِرْ لِفُلَانٍ (بِاسْمِهِ) وَارْقَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَتَوَرَّ لَهُ فِيهِ».

"O Allah, forgive so-and-so (by name) and raise his rank among those who are rightly-guided, and be his successor in his descendants who remain. Forgive us and him, O Lord of the worlds. Make his grave spacious for him and illuminate it for him."¹

55. Supplication for the deceased when praying over him

«اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ، وَاعْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ [وَعَذَابِ النَّارِ]».

"O Allah, forgive him and have mercy on him, grant him wellness, and pardon him. Make his resting place honorable, and make his entry place spacious. Wash him with water, snow, and hail, and purify him from sins as You purify a white garment from dirt. Give him in exchange a home better than his home, a family better than his family, and a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave [and the torment of Hellfire]."²

¹ Narrated by Muslim, 2/634, no. 920.

² Narrated by Muslim, 2/663, no. 963.

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ».

"O Allah, forgive our living and our dead, those of us who are present and those who are absent, our young and our old, our males and our females. O Allah, whoever of us You give life, let him live upon Islam, and whoever of us You take in death, let him die in a state of faith. O Allah, deprive us not of his reward, and do not lead us astray after him."¹

«اللَّهُمَّ إِنَّ فُلَانًا بَنُ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلُ جَوَارِكَ، فَفِيهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاعْفُ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

"O Allah, so-and-so the son of so-and-so is under Your protection and mercy. Protect him from the trial of the grave and the torment of Hellfire. You are worthy of fulfilling promises and worthy of the truth. Forgive him and have mercy upon him, as You are the Most Forgiving and the Most Merciful."²

«اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ».

"O Allah, Your slave and the son of Your female slave needs Your mercy, and You do not need his

¹ Narrated by Abu Dāwūd, no. 3201, At-Tirmidhi, no. 1024, An-Nasā'i, no. 1985, Ibn Mājah, 1/480, no. 1498, and Ahmad, 2/368, no. 8809. See: "Sahīh Ibn Mājah", 1/251.

² Narrated by Ibn Mājah, no. 1499. See: "Sahīh Ibn Mājah", 1/251, and narrated by Abu Dāwūd, 3/211, no. 3202.

torment. If he was pious, then increase his rewards, and if he was a sinner, then pardon him."¹

56. Supplication for the deceased child in prayer over him

«اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ».

"O Allah, protect him from the punishment of the grave."²

And if someone says:

«اللَّهُمَّ اجْعَلْهُ فَرْطًا وَذُخْرًا لِوَالِدَيْهِ، وَشَفِيعًا مُجَابًّا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجْرَهُمَا، وَأَلْجِئْهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لَأَسْلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ»

"O Allah, make him a reward in wait and a treasure in store for his parents, and an accepted intercessor. O Allah, make their scales heavy and their rewards great on account of him, join him with the righteous believers, put him under the care of Abraham, and save him by Your mercy from the punishment of Hellfire, and grant him a home better than his home, and a family better than his family. O Allah, forgive our predecessors, our

¹ Narrated by Al-Hākim and he classified it as Sahīh (authentic), and Adh-Dhahabi agreed with him, 1/359. See: "Ahkām Al-Janā'iz" by Al-Albāni, p. 125.

² "Sa'īd ibn al-Musayyib said: I prayed behind Abu Hurayrah (may Allah be pleased with him) over a child who had never sinned, and I heard him say..." the Hadīth. Narrated by Mālik in "Al-Muwatta'", 1/288, Ibn Abi Shaybah in "Al-Musannaf", 3/217, and Al-Bayhaqi, 4/9. Its Isnād was authenticated by Shu'ayb al-Arna'ūt in his verification of "Sharh As-Sunnah" of Al-Baghawi, 5/357.

deceased young ones, and those who preceded us in faith."

Then it is good.¹

«اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَأَجْرًا».

"O Allah, make it for us a forerunner, a predecessor, and a reward."²

57. Supplication of consolation

«إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى... فَلْتَصْبِرْ وَلْتَحْتَسِبْ».

"To Allah belongs what He takes, and to Him belongs what He gives, and He sets for everything a specific term... So have patience and seek the reward from Allah."³

And if someone says:

«أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ»

"May Allah give you a great reward, provide you with excellent solace, and forgive your deceased one"

Then it is good.⁴

¹ See: "Al-Mughni" by Ibn Qudāmah, 3/416, and "Ad-Durūs Al-Muhimmah li-‘Āmmat Al-Ummah" by Shaykh ‘Abdul-‘Azīz ibn ‘Abdullah ibn Bāz (may Allah have mercy upon him), p.15.

² Al-Hasan used to recite Al-Fātihah over the child and would say... the Hadīth. Narrated by Al-Baghawi in "Sharh As-Sunnah", 5/357, and by ‘Abdul-Razzāq, no. 6588, and mentioned by Al-Bukhārī as Mu‘allaq (suspended) in the Book of Funerals, 65, Chapter: Reciting Al-Fātihah over the deceased, 2/113, before Hadīth no. 1335.

³ Narrated by Al-Bukhārī, 2/80, no. 1284, and Muslim, 2/636, no. 923.

⁴ "Al-Adhkār" by An-Nawawi, p. 126.

58. Supplication when placing the deceased in the grave

«بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ».

"In the name of Allah and upon the Sunnah of the Messenger of Allah."¹

59. Supplication after the burial of the deceased

«اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّتْهُ».

"O Allah, forgive him, O Allah, make him firm."²

60. Supplication of visiting the graves

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ،
وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ [أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ]».

"Peace be upon you, dwellers of these abodes from amongst the believers and Muslims. We, Allah willing, shall definitely join you. [May Allah have mercy upon those of us who have died and those who will die later]. I ask Allah to grant well-being to us and you."³

¹ Narrated by Abu Dāwūd, 3/314, no. 3215, with an authentic chain of narration, and Ahmad, no. 5234 and no. 4812 with the wording: "In the name of Allah and upon the religion of the Messenger of Allah," and its chain of narration is authentic.

² The Prophet (ﷺ) would stand by the grave upon finishing the burial of a dead person and say: "Ask forgiveness for your brother and ask Allah to make him firm, for he is being questioned now." Narrated by Abu Dāwūd, 3/315, no. 3223, and Al-Hākim, who classified it as Sahīh (authentic) with Adh-Dhahabi agreeing with him, 1/370.

³ Narrated by Muslim, 2/671, no. 975, and Ibn Mājah, 1/494, and this is his wording, no. 1547, on the authority of Buraydah (may Allah be pleased

61. Supplication of the wind

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا».

"O Allah, I ask You for its goodness and I seek refuge with You from its evil."¹

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ».

"O Allah, I ask You for its good and the good of what is in it and the good for which it was sent; and I seek refuge with You from its evil and the evil of what is in it and the evil for which it was sent."²

62. Supplication of thunder

«سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ».

"Glory be to the One by Whose praise the thunder glorifies Him and the angels as well out of fear of Him."³

63. From the Supplications of Istisqā' (rain-seeking)

«اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ».

with him), and what is between the brackets is from the Hadīth of 'Ā'ishah (may Allah be pleased with her) narrated by Muslim, 2/671, no. 975.

¹ Narrated by Abu Dāwūd, 4/326, no. 5099, and Ibn Mājah, 2/1228, no. 3727. See: "Sahīh Ibn Mājah", 2/305.

² Narrated by Muslim, and this is his wording, 2/666, no. 899, and Al-Bukhārī, 4/76, no. 3206, and no. 4829.

³ 'Abdullah ibn az-Zubayr (may Allah be pleased with him and his father) used to stop speaking when he heard thunder and would say:... the Hadīth. Narrated in "Al-Muwatta'", 2/992, and Al-Albānī classified it in "Sahīh Al-Kalim At-Tayyib", 157, as Sahīh Isnād, Mawqūf (authentic chain of narration, ascribed to the Companion).

"O Allah, send upon us rain that comes with relief, wholesome, productive, useful not harmful, sooner rather than later."¹

«اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا».

"O Allah, bless us with rain; O Allah, bless us with rain; O Allah, bless us with rain."²

«اللَّهُمَّ اسْقِ عِبَادَكَ، وَبِهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ».

"O Allah, give water to Your servants and Your livestock, spread Your mercy, and revive Your dead land."³

64. Supplication upon seeing the rain

«اللَّهُمَّ صَيِّبًا نَافِعًا».

"O Allah, may it be beneficial rain."⁴

65. Dhikr after rainfall

«مُطَرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ».

"We have been given rain by the grace and mercy of Allah."⁵

¹ Narrated by Abu Dāwūd, 1/303, no. 1171. Al-Albānī classified it as Sahīh (authentic) in "Sahīh Abi Dāwūd", 1/216.

² Narrated by Al-Bukhārī, 1/224, no. 1014, and Muslim, 2/613, no. 897.

³ Narrated by Abu Dāwūd, 1/305, no. 1178. Al-Albānī classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 1/218.

⁴ Narrated by Al-Bukhārī with Al-Fat'h, 2/518, no. 1032.

⁵ Narrated by Al-Bukhārī, 1/205, no. 846, and Muslim, 1/83, no. 71.

66. From the supplications of Istishā' (seeking clear sky)

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظِّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ».

"O Allah, around us and not upon us. O Allah, on the hills and mountains, the bottoms of the valleys, and where the trees grow."¹

67. Supplication for sighting the crescent

«اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا نَحِبُّ رَبَّنَا وَنَرْضَى، رَبُّنَا وَرَبُّكَ اللَّهُ».

"Allah is the Greatest. O Allah, bring us the new moon in peace, faith, well-being, and Islam, and guide us to what You love, our Lord, and are pleased with. Our Lord and your Lord is Allah."²

68. Supplication when breaking the fast

«ذَهَبَ الظَّمَا وَابْتَلَّتِ الْعُرُوقُ، وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ».

"Thirst has gone, the veins are moistened, and the reward is confirmed by Allah's will."³

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي».

"O Allah, I ask You by Your mercy, which encompasses all things, to forgive me."⁴

¹ Narrated by Al-Bukhārī, 1/224, no. 933, and Muslim 2/614, no. 897.

² Narrated by At-Tirmidhi, 5/504, no. 3451, and Ad-Dārimī with the same wording, 1/336. See also: "Sahīh At-Tirmidhi", 3/157.

³ Narrated by Abu Dāwūd 2/306, no. 2359, and others. See: "Sahīh Al-Jāmi'", 4/209.

⁴ Narrated by Ibn Mājah, 1/557, no. 1753 from the supplication of 'Abdullah ibn 'Amr (may Allah be pleased with him and his father), and it was judged

69. Supplication before having food

«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ:

"When one of you eats food, let him say:

بِسْمِ اللَّهِ،

In the name of Allah,

فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ:

If one forgets to say it before eating, let him say:

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ».

In the name of Allah at its beginning and at its end".¹

«مَنْ أَطْعَمَهُ اللَّهُ الطَّعَامَ فَلْيَقُلْ:

"Whoever Allah provides with food, let him say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ،

O Allah, bless it for us and provide us with something better than it,

وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ:

And whoever Allah provides with milk, let him say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ».

O Allah, bless it for us and grant us more of it".²

70. Supplication upon completion of the meal

«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ، مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ».

as Hasan (sound) by Al-Hāfizh in "Takhrij Al-Adhkār." See: "Sharh Al-Adhkār," 4/342.

¹ Narrated by Abu Dāwūd, 3/347, no. 3767, and At-Tirmidhi, 4/288, no. 1858. See: "Sahih At-Tirmidhi", 2/167.

² Narrated by At-Tirmidhi, 5/506, no. 3455. See also: "Sahih At-Tirmidhi", 3/158.

"Praise be to Allah Who fed me and provided me with this food without any power or strength on my side."¹

«الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ [مَكْفِيٍّ وَلَا] مُودَعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا».

"Praise be to Allah, abundant, good, and blessed praise. He is in no need of any of His creation and to Him alone is a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, O our Lord."²

71. Supplication of the guest for the host

«اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمُهُمْ».

"O Allah, bless them in what You have provided them with, and forgive them and have mercy on them."³

72. Indirect supplication for requesting food or drink

«اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي».

"O Allah, Provide food to those who have fed me, and give drink to those who have given me drink."⁴

¹ Narrated by the authors of the Sunan except An-Nasā'i: Abu Dāwūd, no. 4025, At-Tirmidhi, no. 3458, and Ibn Mājah, no. 3285. See: "Sahīh At-Tirmidhi", 3/159.

² Narrated by Al-Bukhāri, 6/214, no. 5458, and by At-Tirmidhi in similar wording, 5/507, no. 3456.

³ Narrated by Muslim, 3/1615, no. 2042.

⁴ Narrated by Muslim, 3/1626, no. 2055.

73. Supplication when breaking the fast at someone's house

«أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ».

"May the fasting people break their fast in your house, and may the righteous eat your food, and may the angels ask forgiveness and mercy for you."¹

74. Supplication of the fasting person when food is present and he has not broken his fast

«إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ».

"If any of you is invited, let him answer the invitation. If he is fasting, let him pray (for the host); if he is not fasting, let him eat."²

The meaning of "let him pray" is: let him supplicate.

75. What the fasting person says if insulted by someone

«إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

"I am indeed fasting, I am indeed fasting."³

¹ "Sunan Abi Dāwūd", 3/367, no. 3856, Ibn Mājah, 1/556, no. 1747, and An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah," no. 296-298, stating that the Prophet (ﷺ) would say this when breaking his fast at someone's house. Al-Albāni authenticated it in "Sahih Abi Dāwūd," 2/730.

² Narrated by Muslim, 2/1054, no. 1150.

³ Narrated by Al-Bukhāri with Al-Fat'h, 4/103, no. 1894, and Muslim, 2/806, no. 1151.

76. Supplication upon seeing the first fruits of the season

«اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدَنَانَا».

"O Allah, bless for us our fruit, bless for us our town, bless for us our Sā' (unit of dry measure), and bless for us our Mudd (unit of dry measure)."¹

77. Supplication of sneezing

«إِذَا غَطَسَ أَحَدُكُمْ فَلْيَقُلْ:

"When one of you sneezes, he should say:

الْحَمْدُ لِلَّهِ،

All praise be to Allah,

وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ:

His brother or his companion should say to him:

يَرْحَمُكَ اللَّهُ،

May Allah have mercy upon you,

فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ:

If he says to him: may Allah have mercy upon you, he should then reply:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ».

May Allah guide you and set your condition right."²

¹ Narrated by Muslim, 2/1000, no. 1373.

² Narrated by Al-Bukhārī, 7/125, no. 5870.

78. What should be said if the disbeliever sneezes and praises Allah

«يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بِالْكُم».

"May Allah guide you and set your condition right."¹

79. Supplication for one who got married

«بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ».

"May Allah bless you, and bless upon you, and unite you both in goodness."²

80. Supplication of the newlywed and the purchase of a mount or a vehicle

"When one of you marries a woman, or when he purchases a servant, let him say:"

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ،

"O Allah, I ask You for her goodness and the goodness of what You have created her upon, and I seek refuge with You from her evil and the evil of what You have created her upon,"

وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذُرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ».

If he purchases a camel, let him take hold of the top of its hump and say the same."³

¹ Narrated by At-Tirmidhi, 5/82, no. 2741, Ahmad, 4/400, no. 19586, and Abu Dāwūd, 4/308, no. 5040. See also: "Sahīh At-Tirmidhi", 2/354.

² Narrated by the authors of the Sunan except for An-Nasā'i: Abu Dāwūd, no. 2130, At-Tirmidhi, no. 1091, Ibn Mājah, no. 1905, and An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 259. See also: "Sahīh At-Tirmidhi", 1/316.

³ Narrated by Abu Dāwūd, 2/248, no. 2160, and Ibn Mājah, 1/617, no. 1918. See: "Sahīh Ibn Mājah", 1/324.

81. Supplication before approaching the wife

«بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا».

"In the name of Allah. O Allah, keep us away from Satan, and keep Satan away from what You have provided us."¹

82. Supplication of anger

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

"I seek refuge with Allah from the accursed devil."²

83. Supplication of seeing an afflicted person

«الْحَمْدُ لِلَّهِ الَّذِي عَاقَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا».

"Praise be to Allah Who has spared me what He has afflicted you with, and favored me greatly above most of those He created."³

84. What is said in the gathering place

Ibn 'Umar (may Allah be pleased with him) said: It was counted for the Messenger of Allah (ﷺ) in a single gathering, one hundred times before he would stand up:

«رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ».

¹ Narrated by Al-Bukhāri, 6/141, no. 141, and Muslim, 2/1028, no. 1434.

² Narrated by Al-Bukhāri, 7/99, no. 3282, and Muslim, 4/2015, no. 2610.

³ Narrated by At-Tirmidhi, 5/494 and 5/493, no. 3432. Also see: "Sahih At-Tirmidhi", 3/153.

"O Lord, forgive me and accept my repentance. Surely, You are the Accepting of Repentance and the All-Forgiving."¹

85. Expiation of a gathering

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

"Glory and praise be to You, O Allah. I testify that there is no god but You. I seek Your forgiveness and I repent to You."²

86. Supplication for one who said: May Allah forgive you

«وَلَاكَ».

"Likewise."³

87. Supplication for one who did you a favor

«جَزَاكَ اللَّهُ خَيْرًا».

"May Allah reward you with goodness."⁴

¹ Narrated by At-Tirmidhi, no. 3434, and Ibn Mājah, no. 3814. See: "Sahīh At-Tirmidhi", 3/153, and "Sahīh Ibn Mājah", 2/321, and this is the wording of At-Tirmidhi.

² Narrated by the authors of the Sunan: Abu Dāwūd, no. 4858, At-Tirmidhi, no. 3433, An-Nasā'i, no. 1344. See: "Sahīh At-Tirmidhi", 3/153. It has been authentically reported that 'Ā'ishah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) never sat in a gathering, recited the Qur'an, or performed a prayer without concluding it with certain words..." the Hadīth. Narrated by An-Nasā'i in "'Amal Al-Yawm Wa Al-Laylah", no. 308, Ahmad, 6/77, no. 24486. It was classified as Sahīh (authentic) by Dr. Fārūq Hamādah in his verification of "'Amal Al-Yawm Wa Al-Laylah" of An-Nasā'i, p. 273.

³ Narrated by Ahmad, 5/82, no. 20778, and An-Nasā'i in "'Amal Al-Yawm Wa Al-Laylah", p. 218, no. 421, verified by Dr. Fārūq Hamādah.

⁴ Narrated by At-Tirmidhi, no. 2035. See: "Sahīh Al-Jāmi'", 6244, and "Sahīh At-Tirmidhi", 2/200.

88. Means by which Allah guards against Dajjāl (Antichrist)

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ»

“Whoever memorizes the first ten verses of Surat al-Kahf will be protected from the Anti-Christ.”¹

Seeking refuge with Allah from his trial after the final Tashahhud of every prayer.²

89. Supplication for the one who says: I love you for the sake of Allah

«أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ»

"May He love you for Whose sake you love me."³

90. Supplication for one offering you his wealth

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ»

"May Allah bless you in your family and your wealth."⁴

91. Supplication for the lender at the time of repayment

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ»

¹ See: Hadīth no. (55), and Hadīth (56) (p. 41) of this book.

² Muslim (1/555) no. (809), and in a narration: from the end of Al-Kahf (1/556) no. (809).

³ Narrated by Abu Dāwūd, 4/333, no. 5125; it was classified as Hasan (sound) by Al-Albāni in "Sahīh Sunan Abi Dāwūd," 3/965.

⁴ Narrated by Al-Bukhāri with Al-Fat'h, 4/288, no. 2049.

"May Allah bless you in your family and your wealth. Indeed, the reward of lending is commending and repayment."¹

92. Supplication of the fear of Shirk (polytheism)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ».

"O Allah, I seek refuge with You from associating partners with You while knowing, and I seek Your forgiveness for doing so while not knowing."²

93. Supplication for one who said: May Allah bless you

«وَفِيكَ بَارَكَ اللَّهُ».

"And may Allah bless you too."³

94. Supplication of disliking Tiyyarah (belief in bad omens)

«اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ».

"O Allah, there is no omen but Your omen, and no good but Your good, and there is none worthy of worship but You."⁴

¹ Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", p. 300, and Ibn Mājah, 2/809, no. 2424. See also: "Sahīh Ibn Mājah", 2/55.

² Narrated by Ahmad, 4/403, no. 19606, and Al-Bukhārī in "Al-Adab Al-Mufrad", no. 716. See also: "Sahīh Al-Jāmi'", 3/233 and "Sahīh At-Targhīb Wa At-Tarhīb" by Al-Albānī, 1/19.

³ Narrated by Ibn As-Sunni, p. 138, no. 278. See also: "Al-Wābil As-Sayyib" by Ibn Al-Qayyim, p. 304, verified by Bashīr Muhammad 'Uyūn.

⁴ Narrated by Ahmad, 2/220, no. 7045, and Ibn As-Sunni, no. 292; Al-Albānī classified it as Sahīh (authentic) in "Silsilat Al-Ahādīth As-Sahīhah", 3/54,

95. The riding supplication

«بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ»

"In the Name of Allah, and all praise is due to Allah."

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ»

{Glory be to Him Who has subjected this for us, for we could not have done it by ourselves.

وَأِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ»

It is to our Lord that we will surely return.}

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

"Praise be to Allah; praise be to Allah; praise be to Allah. Allah is the Greatest; Allah is the Greatest; Allah is the Greatest. Glory be to You, O Allah, I have wronged myself, so forgive me, for none can forgive sins but You."¹

96. The travel supplication

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»

"Allah is the Greatest; Allah is the Greatest; Allah is the Greatest."

no. 1065. As for the good omen, it was liked by the Prophet (ﷺ); thus, when he heard a good word from a man, he was pleased and said: "We have taken your good omen from your mouth." Narrated by Abu Dāwūd, no. 3719, and Ahmad, no. 9040; Al-Albāni classified it as Sahīh (authentic) in "Silsilat Al-Ahādīth As-Sahīhah", 2/363, as mentioned by Abu Ash-Shaykh in "Akhlaq An-Nabiyy", p. 270.

¹ Narrated by Abu Dāwūd, 3/34, no. 2602, and At-Tirmidhi, 5/501, no. 3446. See also: "Sahīh At-Tirmidhi", 3/156. The two verses are from Surat az-Zukhruf: 13-14.

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

{Glory be to Him Who has subjected this for us, for we could not have done it by ourselves.

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ،

It is to our Lord that we will surely return.}

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالنَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»،

"O Allah, we ask You on this journey of ours for goodness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and make its distance short for us. O Allah, You are the Companion on the journey and the Successor in the family behind. O Allah, I seek refuge in You from the journey's hardships, the terrible sight, and a misfortunate return to our property and family."

Upon returning, one says the same supplication with the following addition:

«أَيُّبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

"We are returning, repenting, worshipping, and praising our Lord."¹

¹ Narrated by Muslim, 2/978, no. 1342.

97. Supplication for entering a village or a town

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ أَهْلِهَا، وَشَرِّ مَا فِيهَا».

"O Allah, Lord of the seven heavens and what they cover, Lord of the seven earths and what they carry, Lord of the devils and what they mislead, Lord of the wind and what it scatters, I ask You for the good of this village, the good of its people, and the good of what is in it, and I seek refuge with You from its evil, the evil of its people, and the evil of what is in it."¹

98. Supplication for entering the market

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

"There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, He gives life and causes death, and He is the Ever-Living Who

¹ Narrated by Al-Hākim, who classified it as Sahīh (authentic), and Adh-Dhahabi concurred, 2/100, and Ibn As-Sunni, no. 524. Al-Hāfizh graded it as Hasan (sound) in "Takhrij Al-Adhkār", 5/154. The erudite scholar Ibn Bāz (may Allah have mercy upon him) said: Narrated by An-Nasā'i with a good chain of narration. See: "Tuhfat Al-Akhyār", p. 37.

does not die, in His Hand lies all good, and He is Competent over all things."¹

99. Supplication when one's mount trips

«بِسْمِ اللَّهِ»

"In the name of Allah."²

100. The traveler's supplication for the resident

«أَسْتَوِدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ».

"I entrust you to Allah with Whom trusts are never lost."³

101. Supplication of the resident for the traveler

«أَسْتَوِدِعُ اللَّهَ دِيْنَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ».

"I entrust to Allah your religion, your trust, and your final deeds."⁴

«رَزَوَدَكَ اللَّهُ النَّفْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ».

¹ Narrated by At-Tirmidhi, no. 3428, Ibn Mājah, 5/291, no. 3860, and Al-Hākim, 1/538; classified as Hasan (sound) by Al-Albāni in "Sahīh Ibn Mājah", 2/21 and "Sahīh At-Tirmidhi", 3/152.

² Narrated by Abu Dāwūd, 4/296, no. 4982; classified as Sahīh (authentic) by Al-Albāni in "Sahīh Abi Dāwūd", 3/941.

³ Narrated by Ahmad, 2/403, no. 9230, and Ibn Mājah, 2/943, no. 2825. See also: "Sahīh Ibn Mājah", 2/133.

⁴ Narrated by Ahmad, 2/7, no. 4524, and At-Tirmidhi, 5/499, no. 3443; classified as Sahīh (authentic) by Al-Albāni in "Sahīh Sunan At-Tirmidhi", 3/419.

"May Allah provide you with piety, forgive your sin, and facilitate goodness for you wherever you may be."¹

102. Takbīr (proclaiming Allah's greatness) and Tasbīh (glorifying Allah) while traveling

Jābir (may Allah be pleased with him) said: "Whenever we ascended, we would say: Allāhu Akbar (Allah is the Greatest), He should say: (Allah is the Greatest) And whenever we descended, we would say: Subhānallah (Glory be to Allah)."².

He should say: (Glory be to Allah)

103. Traveler's supplication at dawn

«سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ، وَحُسْنِ بَلَايِهِ عَلَيْنَا، رَبَّنَا صَاحِبِنَا، وَأَفْضَلُ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ».

"May a listener hear Allah's praise and His excellent favor upon us. Our Lord, accompany us and bestow upon us, seeking refuge in Allah from the Fire."³

¹ Narrated by At-Tirmidhi, no. 3444. See: "Sahīh At-Tirmidhi", 3/155.

² Narrated by Al-Bukhāri with Al-Fat'h, 6/135, no. 2993.

³ Narrated by Muslim, 4/2086, no. 2718. The meaning of "samī'a sāmī'un" is: that a witness testifies to our praise of Allah Almighty for His blessings and good trials. The meaning of "samma'a samī'un" is: that a listener conveys my statement to others and says the same, as a reminder of Dhikr during the pre-dawn hours and supplication. "Commentary of An-Nawawi on Sahīh Muslim", 17/39.

104. Supplication when one alights at a place during travel or otherwise

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ».

"I seek refuge with the perfect words of Allah from the evil of what He created."¹

105. Dhikr upon returning from a journey

«يُكَبِّرُ عَلَى كُلِّ شَرْفٍ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ:

"One should say Takbīr three times upon every elevated place, then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ».

None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He is Competent over all things. We are returning, repenting, worshiping, and praising our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone."²

106. What one should say when something pleasant or unpleasant happens to him

Whenever something pleasing happened to the Prophet (ﷺ), he would say:

¹ Narrated by Muslim, 4/2080, no. 2709.

² The Prophet (ﷺ) would say it when he returned from a battle or Hajj. Narrated by Al-Bukhārī, 7/163, no. 1797, and Muslim, 2/980, no. 1344.

«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»

"Praise be to Allah, by Whose favor good things are accomplished."

When something he disliked befell him, he would say:

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

"Praise be to Allah in all circumstances."¹

107. The virtue of invoking peace and blessings upon the Prophet (ﷺ)

The Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا».

"Whoever invokes blessings upon me once, Allah will send blessings upon him ten times."² Such as saying: (O Allah, bestow Your peace and blessings upon our Prophet Muhammad).

The Prophet (ﷺ) said:

«لَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُ».

"Do not make my grave a place for celebration, and invoke blessings of Allah upon me, for they will reach me wherever you are."³

And the Prophet (ﷺ) said:

«الْبَخِيلُ مَنْ ذَكَرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ».

¹ Narrated by Ibn As-Sunni in "Amal Al-Yawm Wa Al-Laylah", no. 377, and Al-Hâkim, 499/1, who classified it as Sahîh (authentic). It was also classified as Sahîh (authentic) by Al-Albâni in "Sahîh Al-Jâmi'", 4/201.

² Narrated by Muslim, 1/288, no. 384.

³ Narrated by Abu Dâwūd, 2/218, no. 2044, and Ahmad, 2/367, no. 8804. Al-Albâni classified it as Sahîh (authentic) in "Sahîh Abi Dâwūd", 2/383.

"The miser is the one in whose presence I am mentioned, but he does not invoke Allah's blessings upon me."¹

And the Prophet (ﷺ) said:

«إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ».

"Allah has angels traveling around on earth conveying to me the greetings of my Ummah."²

And the Prophet (ﷺ) said:

«مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ».

"Whenever someone greets me, Allah restores my soul to me so that I return his greeting."³

108. Spreading Salām (greeting of peace)

The Messenger of Allah (ﷺ) said:

«لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا السَّلَامَ بَيْنَكُمْ».

"You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you of something which, if you do it, will make you love one another? Spread the greeting of peace among yourselves."⁴

¹ Narrated by At-Tirmidhi, 5/551, no. 3546, and others. See also: "Sahīh Al-Jāmi", 3/25, and "Sahīh At-Tirmidhi", 3/177.

² Narrated by An-Nasā'i, 3/43 no. 1282, and Al-Hākim, 2/421; classified as Sahīh (authentic) by Al-Albāni in "Sahīh An-Nasā'i", 1/274.

³ Narrated by Abu Dāwūd, no. 2041; Al-Albāni classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 1/383.

⁴ Narrated by Muslim, 1/74, no. 54, and Ahmad, no. 1430, and this is his wording, while Muslim's wording is: "You will not enter..."

«ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ: الْإِنْصَافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلَامِ لِلْعَالَمِ، وَالْإِنْفَاقُ مِنَ الْإِفْتَارِ».

"There are three qualities, whoever possesses them has gathered faith: being just with oneself, spreading greeting of peace to the world, and giving in charity despite scarcity."¹

Abdullāh ibn Umar (may Allah be pleased with him and his father) reported: A man asked the Prophet (ﷺ): "Which deed in Islam is the best?" He said:

«تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

"Feeding people and extending the greeting of peace to those you know and those you do not know."²

109. How to return the greeting to a disbeliever if he greets you

«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَ عَلَيْكُمْ».

"If the People of the Book greet you, say: And upon you."³

¹ Narrated by Al-Bukhārī with Al-Fat'h, 1/82, no. 28, on the authority of 'Ammār (may Allah be pleased with him), as Mawqūf (ascribed to a Companion) and Mu'allāq (suspended).

² Narrated by Al-Bukhārī with Al-Fat'h, 1/55, no. 12, and Muslim, 1/65, no. 39.

³ Narrated by Al-Bukhārī with Al-Fat'h, 11/42, no. 6258, and Muslim, 4/1705, no. 2163.

110. Supplication upon hearing the crowing of rooster and braying of donkey

«إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ؛ فَإِنَّهَا رَأَتْ مَلَكًا،

"When you hear the crowing of a rooster, ask Allah from His bounty, for it has seen an angel,"

Such as saying: (O Allah, I ask You for Your favor)

وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ؛ فَإِنَّهُ رَأَى شَيْطَانًا.»

And when you hear the braying of a donkey, seek refuge with Allah from the devil, for it has seen a devil."¹ Such as saying: (I seek refuge with Allah from the accursed devil).

111. Supplication upon hearing the barking of dogs at night

«إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهْيَقَ الْحَمِيرِ بِاللَّيْلِ فَتَعَوَّذُوا بِاللَّهِ مِنْهُمْ؛ فَإِنَّهُمْ يَرِينَ مَا لَا تَرَوْنَ.»

"When you hear the barking of dogs and the braying of donkeys at night, seek refuge with Allah from them, for indeed they see what you do not see."²

Such as saying: (I seek refuge in Allah from the accursed devil).

112. Supplication for one you insulted

The Prophet (ﷺ) said:

¹ Narrated by Al-Bukhāri with Al-Fat'h, 6/350, no. 3303, and Muslim, 4/2092, no. 2729.

² Narrated by Abu Dāwūd, 4/327, no. 5105, and Ahmad, 3/306, no. 14283. Al-Albāni classified it as Sahīh (authentic) in "Sahīh Abi Dāwūd", 3/961.

«اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَأَجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

"O Allah, any believer I insulted, make that a means of nearness for him to You on the Day of Judgment."¹

113. What a Muslim should say when praising another Muslim

The Prophet (ﷺ) said:

«إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانَا وَاللَّهِ حَسِيبُهُ، وَلَا أُرَكِّي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ - إِنْ كَانَ يَعْلَمُ ذَلِكَ - كَذًا وَكَذًّا».

"If any of you must praise his companion, let him say: I think so-and-so, and Allah knows him well, and I do not certify anyone before Allah. I think him—if he knows that—to be such-and-such."²

114. What a Muslim should say when praised

«اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ، [وَأَجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ]».

"O Allah, do not hold me accountable for what they say, and forgive me for what they do not know, [and make me better than what they think of me]."³

¹ Narrated by Al-Bukhāri with Al-Fat'h, 11/171, no. 6361, and Muslim, 4/2007, no. 396, and his wording is: "So make it for him a purification and mercy."

² Narrated by Muslim, 4/2296, no. 3000.

³ Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad", no. 761; its chain was authenticated by Al-Albāni in "Sahīh Al-Adab Al-Mufrad", no. 585. The addition in brackets is from Al-Bayhaqi in "Shu'ab Al-Īmān", 4/228 through another narration.

115. How the pilgrim makes the Talbiyah during Hajj or 'Umrah

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالْبُحْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

"I respond to Your call, O Allah, I do respond. I respond to Your call, You have no partner, I do respond. Indeed, praise, blessing, and sovereignty belong to You, You have no partner."¹

116. Saying Takbīr when approaching the Black Stone

«طَافَ النَّبِيُّ ﷺ بِالْبَيْتِ عَلَى بَعِيرٍ كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ عِنْدَهُ وَكَبَّرَ».

"The Prophet (ﷺ) performed Tawaf around the House on the back of a camel; whenever he came to the (black stone) corner, he would point to it with something he had and say the Takbir."²

117. Supplication between the Yemeni Corner and the Black Stone

{...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ}.

{...Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire}³

¹ Narrated by Al-Bukhāri with Al-Fat'h, 3/408, no. 1549, and Muslim, 2/841, no. 1184.

² Narrated by Al-Bukhāri with Al-Fat'h, 3/476, no. 1613, and the meaning of "something" is: the curved-end stick. See: "Al-Bukhāri with Al-Fat'h", 3/472.

³ Narrated by Abu Dāwūd, 2/179, no. 1894, Ahmad, 3/411, no. 15398, and Al-Baghawi in "Sharh As-Sunnah", 7/128. Al-Albāni classified it as Hasan

118. Supplication while standing on Safa and Marwah

When the Prophet (ﷺ) came close to Safa, he recited:

«إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...، أُبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ»

"{Indeed, al-Safa and al-Marwah are among the symbols of Allah...} I start with what Allah has started."

He then began with Safa and ascended it until he saw the House (Ka'bah), then he faced the Qiblah, declared the oneness of Allah, proclaimed His greatness, and said:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ،

"None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He is Competent over all things. None has the right to be worshiped except Allah alone. He fulfilled His promise, gave victory to His servant, and defeated the confederates alone,"

ثُمَّ دَعَا بَيْنَ ذَلِكَ، قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ»

Then he supplicated to Allah in between, uttering the like of this three times." The Hadīth. And it states: "He did on Marwah as he did on Safa"¹.

(sound) in "Sahīh Abi Dāwūd", 1/354, the verse is from Surat al-Baqarah: 201.

¹ Narrated by Muslim (2/888), no. (1218), Surat al-Baqarah: 158.

119. Supplication on the Day of 'Arafah

The Prophet (ﷺ) said:

«خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي:

"The best supplication is the supplication on the Day of 'Arafah, and the best statement I and the prophets before me have said is:"

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things."¹ "The Prophet (ﷺ) mounted Al-Qaswā' (his she-camel) until he came to Al-Mash'ar Al-Harām. He faced the Qiblah, invoked Allah, proclaimed His greatness, glorified Him, and declared His oneness. He remained standing until it became very bright, and then he departed before the sun rose."² "He says Takbīr with each pebble he throws at the three Jamrahs. Then, he advances and stands to supplicate, facing the Qiblah, raising his hands after the first and second Jamrahs. As for Jamrat al-'Aqabah, he throws it, saying Takbīr with each pebble, and then departs without standing there."³

¹ Narrated by At-Tirmidhi, no. 3585; classified as Hasan (sound) by Al-Albāni in "Sahīh At-Tirmidhi", 3/184, and in "Silsilat Al-Ahādīth As-Sahīhah", 4/6.

² Narrated by Muslim, 2/891, no. 1218.

³ Narrated by Al-Bukhārī with Al-Fat'h, 3/583, no. 1751, and see its wording there. Also, Al-Bukhārī with Al-Fat'h, 3/583, 3/584, and 3/581, no. 1753, and also narrated by Muslim, no. 1218.

120. Dhikr at Al-Mash'ar Al-Harām (in Muzdalifah)

121. Making Takbīr upon throwing the Jamrahs with every pebble

122. Supplication of amazement and delightful matter

«سُبْحَانَ اللَّهِ!».

"Glory be to Allah!"¹

«اللَّهُ أَكْبَرُ!».

"Allah is the Greatest!"²

123. What one should do when something pleasant occurs

«كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ أَمْرٌ يَسُرُّهُ أَوْ يُسَرُّ بِهِ خَرَّ سَاجِدًا شُكْرًا لِلَّهِ تَبَارَكَ وَتَعَالَى».

"Whenever the Prophet (ﷺ) received good news or was pleased by something, he would fall down in prostration out of gratitude to Allah, Blessed and Exalted."³

¹ Narrated by Al-Bukhārī with Al-Fath, 1/210, 390, and 414, no. 115, no. 3599, and no. 6218, and Muslim, 4/1857, no. 1674.

² Narrated by Al-Bukhārī with Al-Fat'h, 8/441, no. 4741 and no. 3062, At-Tirmidhi, no. 2180, An-Nasā'i in "Al-Kubra", no. 11185. See: "Sahīh At-Tirmidhi", 2/103 and 2/235, and "Musnad Ahmad", 5/218, no. 21900.

³ Narrated by the authors of the Sunan except An-Nasā'i: Abu Dāwūd, no. 2774, At-Tirmidhi, no. 1578, and Ibn Mājah, no. 1394. See: "Sahīh Ibn Mājah", 1/233 and "Irwa' Al-Ghalīl", 2/226.

124. What to do and say when one feels pain in his body

«ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمُ مِنْ جَسَدِكَ وَقُلْ:

"Place your hand on the part of your body where you feel the pain and say:"

بِسْمِ اللَّهِ،

In the name of Allah,

ثَلَاثًا،

Three times,

وَقُلْ سَبْعَ مَرَّاتٍ:

And say seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ.»

I seek refuge with Allah and His power from the evil of what I find and what I fear."¹

125. Supplication if one fears to affect something with an evil eye

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ [فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ] فَإِنَّ الْعَيْنَ حَقٌّ.»

"If any of you sees something from his brother, himself, or his wealth which he finds amazing, let him invoke blessings for it, for the evil eye is certainly true."²

¹ Narrated by Muslim, 4/1728, no. 2202.

² Narrated by Ahmad in his "Musnad", 4/447, no. 15700, Ibn Mājah, no. 3508, and Mālik, 3/118-119. Al-Albānī classified it as Sahih (authentic) in "Sahih Al-Jāmi'", 1/212. See: the verification of "Zād Al-Ma'ād" by Al-Arnā'ūt, 4/170.

126. Dhikr at times of panic

«لَا إِلَهَ إِلَّا اللَّهُ!».

"There is no god but Allah."¹

127. What to say upon slaughtering or sacrificing

«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ [اللَّهُمَّ مِنْكَ وَلَكَ] اللَّهُمَّ تَقَبَّلْ مِنِّي».

"In the name of Allah and Allah is the Greatest. [O Allah, it is from You and for You]. O Allah, accept it from me."²

128. What to say to repel the plots of the rebellious devils

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُ هُنَّ بَرٌّ وَلَا فَاجِرٌ: مِنْ شَرِّ مَا خَلَقَ، وَبَرٍّ أَوْ ذَرٍّ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا دَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ».

"I seek refuge with the perfect words of Allah that neither a righteous nor a wicked person can exceed: from the evil of what He created, and originated, and spread, and from the evil of what descends from the heaven, and from the evil of what ascends therein, and from the evil of what He spread in the earth, and from the evil of what comes out of it, and

¹ Narrated by Al-Bukhāri with Al-Fat'h, 6/381, no. 3346, and Muslim, 4/2208, no. 2880.

² Narrated by Muslim, 3/1557, no. 1967, Al-Bayhaqi, 9/287, and the part in brackets is from Al-Bayhaqi, 9/287, and others. The last sentence is paraphrased from the narration of Muslim.

from the evil of the trials of the night and the day, and from the evil of every visitor except for one that knocks with good, O Most Merciful."¹

129. Istighfār (seeking forgiveness) and repentance

The Messenger of Allah (ﷺ) said:

«وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

"By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day."²

And the Prophet (ﷺ) said:

«يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةً مَرَّةً».

"O people, repent to Allah, for I repent to Him one hundred times a day."³

The Prophet (ﷺ) said:

«مَنْ قَالَ:

Whoever says:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ،

I seek forgiveness from Allah the Magnificent. There is none worthy of worship except Him. He is the Ever-Living and the Sustainer of all existence. And I do repent to Him,

غَفَرَ اللَّهُ لَهُ وَإِنْ كَانَ قَرَّرَ مِنَ الرَّحْفِ».

¹ Narrated by Ahmad, 3/419, no. 15461, with a Sahīh (authentic) chain of narration, and by Ibn As-Sunni, no. 637. Its chain of narration was classified as Sahīh (authentic) by Al-Arnā'ūt in his Takhrīj of "At-Tahāwīyyah", p. 133. See also: "Majma' Az-Zawā'id", 10/127.

² Narrated by Al-Bukhārī with Al-Fat'h, 11/101, no. 6307.

³ Narrated by Muslim, 4/2076, no. 2702.

Allah will forgive him even if he has fled from the battlefield."¹

And the Prophet (ﷺ) said:

«أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ».

"The nearest the Lord to a servant is in the middle of the last part of the night. So, if you can be among those who remember Allah at that hour, then do so."²

And the Prophet (ﷺ) said:

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ».

"The nearest a slave is to his Lord when he is prostrating, so engage in supplication diligently."³

And the Prophet (ﷺ) said:

«إِنَّهُ لَيُغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ».

"Sometimes I perceive a veil covering my heart, and I ask Allah for forgiveness a hundred times a day."⁴

¹ Narrated by Abu Dāwūd, 2/85, no. 1517, At-Tirmidhi, 5/569, no. 3577, and Al-Hākim who classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/511. Al-Albāni also classified it as Sahīh (authentic). See: "Sahīh At-Tirmidhi", 3/182, and "Jāmi' Al-Uṣūl li Ahādīth Ar-Rasūl" (ﷺ), 4/389-390, verified by Al-Arnā'ūt.

² Narrated by At-Tirmidhi, no. 3579, An-Nasā'i, 1/279, no. 572, and Al-Hākim, 1/309. See: "Sahīh At-Tirmidhi", 3/183 and "Jāmi' Al-Uṣūl", verified by Al-Arnā'ūt, 4/144.

³ Narrated by Muslim, 1/350, no. 482.

⁴ Narrated by Muslim, 4/2075, no. 2702. Ibn al-Athīr said: "I perceive a veil covering my heart," meaning it is covered and overshadowed, i.e., forgetfulness; for he (ﷺ) was constantly engaged in Dhikr, closeness, and continuous vigilance. If he forgot or neglected any of these at times, he

130. The merit of Tasbīh (glorifying Allah), Tahmīd (praising Him), Tahlīl (proclaiming His oneness), and Takbīr (proclaiming His greatness)

The Prophet (ﷺ) said:

«مَنْ قَالَ:

"Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Glory be to Allah and His is the praise

فِي يَوْمٍ مِائَةً مَرَّةً حُطَّتْ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

one hundred times a day, his sins will be erased even if they were as much as the foam of the sea."¹

And the Prophet (ﷺ) said:

«مَنْ قَالَ:

"Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things.

عَشْرَ مَرَارٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ».

considered it a sin upon himself and hastened to seek forgiveness. See: "Jami' Al-Uṣūl", 4/386.

¹ Narrated by Al-Bukhārī, 7/168, no. 6405, and Muslim, 4/2071, no. 2691. See also: The merit of saying it one hundred times in the morning and the evening, p. 65 of this book.

ten times, it will be as though he emancipated four slaves from the offspring of Ismā'il (Ishmael)."¹

The Prophet (ﷺ) said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ:

"There are two phrases that are light on the tongue, heavy on the scale, and dear to the Most Merciful:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

"Glory be to Allah and praise is His, glory be to Allah the Most Magnificent"².

And the Prophet (ﷺ) said:

«لَأَنْ أَقُولَ:

"For me to say:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ،

Glory be to Allah, and praise be to Allah, and there is no deity worthy of worship but Allah, and Allah is the Greatest,

أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ».

is dearer to me than everything upon which the sun rises."³

The Prophet (ﷺ) said:

«أَيَعِزُّ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ»

"Is anyone of you unable to earn a thousand good deeds each day?" One of those present asked him:

¹ Narrated by Al-Bukhāri, 7/67, no. 6404, and Muslim with his wording, 4/2071, no. 2693. See also: The merit of saying it one hundred times a day: Supplication no. 93, p. 66 of this book.

² Narrated by Al-Bukhāri, 7/168, no. 6404, and Muslim, 4/2072, no. 2694.

³ Narrated by Muslim, 4/2072, no. 2695.

"How can one of us earn a thousand good deeds?"
He replied:

«يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكَتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ».

"He glorifies Allah a hundred times, and thus a thousand good deeds will be recorded for him, or a thousand sins will be erased from him."¹

«مَنْ قَالَ:

"Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

Glory and praise be to Allah the Most Magnificent

غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ».

a date palm will be planted for him in Paradise."²

And the Prophet (ﷺ) said:

«يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟»

"O Abdullah ibn Qays, shall I guide you to one of the treasures of Paradise?" I said: "Yes, O Messenger of Allah!" He said:

«قُلْ:

"Say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

There is no might or strength except through Allah."³

¹ Narrated by Muslim, 4/2073, no. 2698.

² Narrated by At-Tirmidhi, 5/511, no. 3464, and Al-Hākim, 1/501, who classified it as Sahīh (authentic), and Adh-Dhahabi agreed with him. See: "Sahīh Al-Jāmi", 5/531, and "Sahīh At-Tirmidhi", 3/160.

³ Narrated by Al-Bukhāri with Al-Fat'h, 11/213, no. 4206, and Muslim, 4/2076, no. 2704.

And the Prophet (ﷺ) said:

«أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعُ:

"The most beloved words to Allah are four:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ،

Glory be to Allah, praise be to Allah, there is no deity worthy of worship but Allah, and Allah is the Greatest,

لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ.»

It does not matter which one you say first."¹

A Bedouin came to the Messenger of Allah (ﷺ) and said: "Teach me words that I can say." He said: «قُلْ:

"Say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ»

There is no god except Allah, the One, and He has no partner; Allah is Most Great and greatness is for Him. Abundant praise is due to Him. Glory be to Allah, the Lord of the worlds. There is no might nor power save with Allah, the All-Powerful, the All-Wise."

He said: "So these are for my Lord; then what is for me?" He said:

«قُلْ:

"Say:

¹ Narrated by Muslim, 3/1685, no. 2137.

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي».

O Allah, forgive me, have mercy on me, guide me, and provide me with sustenance."¹

When someone embraced Islam, the Prophet (ﷺ) would teach him how to pray, then order him to supplicate to Allah by these words:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي».

"O Allah, forgive me, have mercy on me, guide me, bestow wellness upon me, and provide me with sustenance."²

«إِنَّ أَفْضَلَ الدُّعَاءِ

"Indeed, the best supplication is:

الْحَمْدُ لِلَّهِ،

All praise be to Allah

وَأَفْضَلُ الذِّكْرِ

And the best Dhikr is:

لَا إِلَهَ إِلَّا اللَّهُ».

There is no god but Allah."³

«الْبَاقِيَاتُ الصَّالِحَاتُ»

"The lasting righteous deeds are:

¹ Narrated by Muslim, 4/2072, no. 2696, with an addition by Abu Dāwūd, 1/220, no. 832: When the Bedouin turned away, the Prophet (ﷺ) said: "He has filled his hands with goodness."

² Narrated by Muslim, 4/2073, no. 3697, and in another narration by him: "For indeed, these gather for you your worldly life and your Hereafter."

³ Narrated by At-Tirmidhi, 5/462, no. 3383, Ibn Mājah, 2/1249, no. 3800, and Al-Hākim, 1/503, who classified it as Sahīh (authentic), and Adh-Dhahabi agreed with him. See: "Sahīh Al-Jāmi'", 1/362.

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

Glory be to Allah, all praise is due to Allah, there is no deity worthy of worship except Allah, Allah is the Greatest, and there is no might or power except through Allah."¹

131. How did the Prophet (ﷺ) glorify Allah?

Abdullāh ibn Amr (may Allah be pleased with them) reported:

«رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيحَ» وفي زيادة: «بِيَمِينِهِ».

"I saw the Prophet (ﷺ) counting Tasbīh," with an additional wording: "with his right hand"².

132. Types of goodness and comprehensive etiquette

The Prophet (ﷺ) said:

«إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صَبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ تَنْتَشِرُ جَبْنَدٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ؛ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُعْلَقًا، وَأَوْكُوا قَرَبَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آيَاتَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرَضُوا عَلَيْهَا شَيْئًا، وَأَطْفُوا مَصَابِيحَكُمْ».

"When the night falls—or when it is evening—restrain your children, for the devils spread out at that time. When an hour of the night has passed,

¹ Narrated by Ahmad, no. 513, according to the arrangement of Ahmad Shākir. See: "Majma' Az-Zawā'id", 1/297, and attributed by Ibn Hajar in "Bulūgh Al-Marām" from the narration of Abu Sa'īd to An-Nasā'i in "Al-Kubra", no. 10617, and classified as Sahīh (authentic) by Ibn Hibbān, no. 840, and Al-Hākim, 1/541.

² Narrated by Abu Dāwūd with its wording, 2/81, no. 1502, and At-Tirmidhi, 5/521, no. 3486. See: "Sahīh Al-Jāmi'", 4/271, no. 4865. It was classified as Sahīh (authentic) by Al-Albāni in "Sahīh Sunan Abi Dāwūd", 1/411.

release them, and close the doors while mentioning the name of Allah, for the devil does not open a closed door. Fasten your waterskins and mention the name of Allah, cover your vessels and mention the name of Allah, even if you only place something over them, and turn off your lamps."¹

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

¹ Narrated by Al-Bukhāri with Al-Fat'h, 10/88, no. 5623, and Muslim, 3/1595, no. 2012.

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