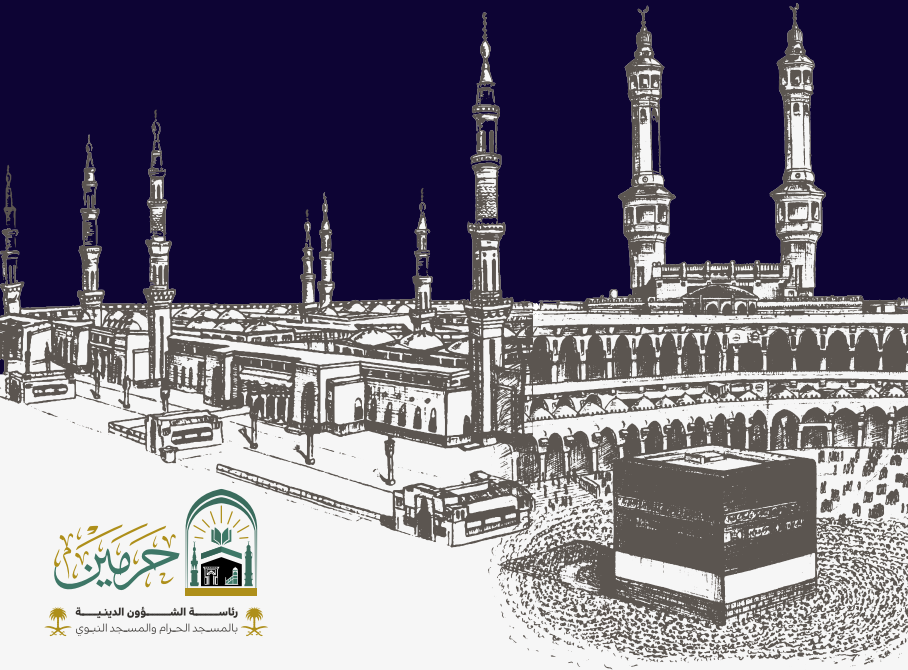


FORTRESS OF THE MUSLIM


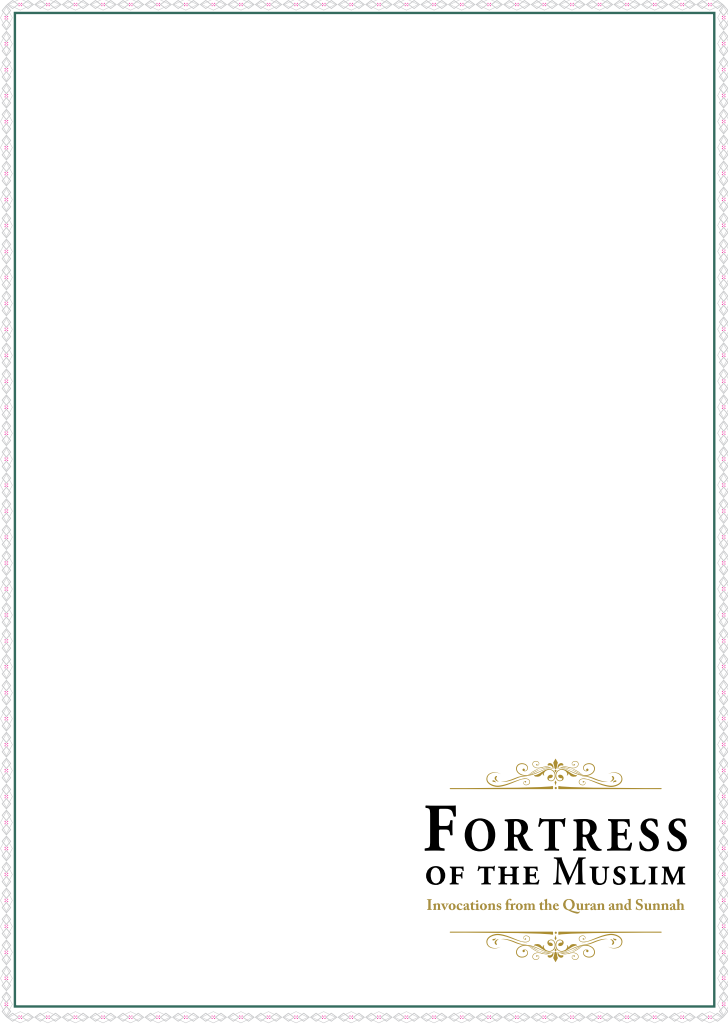
Invocations from the Quran and Sunnah

SA'ĪD 'ALĪ WAHF AL-QAḤṬĀNĪ




حرمين





FORTRESS OF THE MUSLIM

Invocations from the Quran and Sunnah



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Al-Qahtani, Said Ibn Ali Ibn Wahf

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حَضْرَةُ الْمُسْلِمِ

مِنْ أَذْكَارِ الْكِتَابِ وَالسُّنَّةِ

الفقيه إلى الله تعالى
د. سعيد بن علي بن وهف القحطاني

Transliteration

‘	ء	r	ر	f	ف
a, ā	أ / ا	z	ز	q	ق
b	ب	s	س	k	ك
t	ت	sh	ش	l	ل
th	ث	ṣ	ص	m	م
j	ج	ḍ	ض	n	ن
ḥ	ح	ṭ	ط	h	ه
kh	خ	ẓ	ظ	w, u, ū	و
d	د	‘	ع	y, i, ī	ي
dh	ذ	gh	غ		

If an Arabic letter is represented by several letters in the transliteration scheme, then this is due to the position of the letter in the original Arabic word and whether there is a short or long vowel on the letter.

Introduction

All praise is for Allah. We praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of ourselves and the wickedness of our own deeds. Whomever Allah guides, cannot be lead astray and whomever Allah misguides, none can guide him. I bear witness that there is no deity worthy of worship but God, alone without partner, and I bear witness that Muhammad is His slave and messenger. Allah praise him and send peace upon him, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.

The following pages are a selection from my book entitled:

الذكر والدعاء والعلاج بالرقى من الكتاب والسنة

And therefore the section compiled on remembrance and supplication has been abridged and compiled into this convenient pocket-size form. As the text has been condensed, I have limited my citations to a select number of sources referenced in the original work. Thus, all those wishing further information regarding a particular companion or a particular narration, should refer to the original.

I ask Allah Most Glorified, invoking His most beautiful names and His most sublime attributes, that He grant this endeavor sincerity, and make it beneficial for me in this life as well as the next. Furthermore, may all who read it find benefit, as well as those who print it or in some way serve to publicize it. Verily, Allah is able to bring that to fruition, and He is the guardian and disposer of such affairs. O Allah, send prayers upon the Prophet Muhammad, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.



The virtue of remembering Allāh

Allāh (سبحانه وتعالى) has said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُون﴾

Therefore remember me. I will remember you. Be grateful to Me and never show Me ingratitude.

(al-Baqarah, Q2:152)

He (سبحانه وتعالى) also said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

O you who believe, remember Allāh with much remembrance. (al-Aḥzāb, Q33:41)

He (سبحانه وتعالى) also said:

﴿وَالذِّكْرِ لِلَّهِ كَثِيرًا وَالدِّكْرِ أَكْثَرُ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

And the men and women who remember Allāh frequently, Allāh has prepared for them forgiveness and great reward. (al-Aḥzāb, Q33:35)

He (سبحانه وتعالى) also said:

﴿وَإِذْ كَرَّرْنَاكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

And remember your Lord within yourself with humility and reverence, in a low voice - morning and evening - and do not be among the heedless.

(al-A'raf, Q7:205)

The Prophet (ﷺ) said, “The example of the one who remembers his Lord and the one who does not is like that of the living and the dead.”⁽¹⁾

He (ﷺ) also said, “Shall I not inform you of the best of your deeds, the purest of them in the sight of your Lord, the highest of them in rank, better for you than spending gold and silver, and better than meeting your enemies and striking them and being struck down by them?” They said, “Indeed, O Messenger of Allah!” He said, “The remembrance of Allah, the Most High.”⁽²⁾

And he (ﷺ) said that Allāh, the Most High, says, “I am with My slave when he thinks of Me and I am with him when he mentions Me. For if he mentions Me to himself, I mention him to Myself. If he mentions Me in a gathering, I mention Him in a superior gathering. If he approaches Me by a

1 Al-Bukhārī, cf. al-‘Asqalānī, *Fatḥ al-Bārī* (11/208) and Muslim (1/539) with the wording, “The house in which Allāh is remembered and the house in which Allāh is not remembered are like the living and the dead.”

2 Al-Tirmidhī (5/459) and Ibn Mājah (2/1, 245). See al-Albānī, *Ṣaḥīḥ Ibn Mājah* (2/316) and *Ṣaḥīḥ al-Tirmidhī* (3/139).

hand span, I approach him by an arm's length. If he approaches Me by an arm's length, I approach him by two arm's lengths. If he comes to Me walking, I hasten to him swiftly.”⁽¹⁾

‘Abd Allāh ibn Busr (رضي الله عنه) reported that a man once said, “O Messenger of Allāh! The obligations of Islam have become many for me—so tell me something I can hold onto consistently.” The Prophet (ﷺ) replied, “Let your tongue remain ever moist with the remembrance of Allāh.”⁽²⁾

He (ﷺ) also said, “Whoever reads one letter from the Book of Allāh will receive one *ḥasanah* (reward for a good deed), and one *ḥasanah* comes with ten of its like. I do not say that *alif-lām-mīm* is a letter. Indeed, *alif* is a letter, and *lām* is a letter, and *mīm* is a letter.”⁽³⁾

‘Uqbah ibn ‘Āmir (رضي الله عنه) said, “The Messenger of Allāh (ﷺ) came out (from his house) while we were at the porch (i.e. al-Ṣuffah) and he said, “Who of you would like to go out in the morning every day to the valley of

1 Al-Bukhārī (8/171) and Muslim (4/2, 61). This wording is from al-Bukhārī.

2 Al-Tirmidhī (5/458) and Ibn Mājah (2/1, 246). See al-Albānī, *Ṣaḥīḥ al-Tirmidhī* (3/139) and *Ṣaḥīḥ Ibn Mājah* (2/317).

3 Al-Tirmidhī (5/175). See al-Albānī, *Ṣaḥīḥ al-Tirmidhī* (3/9) and *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* (5/340).

Buṭḥān or al-‘Aqīq and come back with two large she-camels without committing any sin or severing any family ties?” We replied, ‘O Messenger of Allāh! All of us would like this.’ So he said, “Would one of you go to the masjid and learn to recite two verses from the Book of Allāh (the Mighty and Majestic)? That would be better for him than two she-camels; three verses would be better for him than three she-camels; four verses would be better than four she-camels, and whatever their number may be of camels.”⁽¹⁾

He also said, “Whoever sits and does not mention the Name of Allāh (before he rises) will find it a cause of sorrow from Allāh. Whoever lies down to sleep and does not mention the name of Allāh before rising, will find it a cause of sorrow from Allāh.”⁽²⁾

The Prophet (ﷺ) also said, “No people will sit in an assembly without mentioning Allāh and without asking Allāh for blessings on their Prophet, except that it will be a cause of sorrow upon them. Thus if He (Allāh) wishes He will punish them, and if He wishes He will forgive them.”⁽³⁾

1 Muslim (1/553).

2 Abū Dāwūd (4/264). See al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* (5/342).

3 Al-Tirmidhī. See al-Albānī, *Ṣaḥīḥ al-Tirmidhī* (3/140).

He (ﷺ) also said, “No people will rise from an assembly in which they have failed to mention the Name of Allāh without it being as if they were getting off a dead donkey’s rotting back, and it would be a cause of grief for them.”⁽¹⁾



Supplications when you wake up

(1)-1 «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ».

“Al-ḥamdu li-l-lāhi l-ladhī aḥyānā ba‘da mā amātanā wa ilayhi n-nushūr”.

Praise be to Allāh Who gave us life after He caused us to die and to Him is the return.⁽²⁾

(2)-2 «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».

“Lā ilāha illā l-lāhu waḥdahū lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’in qadīr. subḥān allāh, wa l-ḥamdu li-l-lāh,

1 Abū Dāwūd (4/264) and Aḥmad (2/389). See al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* (5/176).

2 Al-Bukhārī (#6312), see *Faṭḥ al-Bārī* (11/113), and Muslim (#2711, 4/2083).

wa lā ilāha illā l-lāh, wa l-lāhu akbar, wa lā ḥawla
wa lā quwwata illā bi-l-lāhi l- ‘aliyyil- ‘azīm. rabbi
ghfir-li”.

There is no deity worthy of worship but Allāh alone, without partner. To Him belongs the dominion and to Him belongs all praise, and He is Able to do all things. Glory be to Allāh. Praise be to Allāh. There is no deity worthy of worship except Allāh. Allah is the Greatest. There is no might or power except by Allāh’s leave, the Most High, the Almighty. My Lord, forgive me.⁽¹⁾

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

“Al-ḥamdu li-l-lāhi l-ladhī ‘āfānī fī jasadī, wa radda ‘alayya rūḥī, wa adhina-lī bi-dhikrih”.

Praise be to Allāh Who gave strength to my body, returned my soul to me, and permitted me to remember Him.⁽²⁾

1 Whoever says this will be forgiven, and if he supplicates to Allāh, his supplication will be answered; if he performs ablution and prays, his prayer will be accepted. Al-Bukhārī (#1154); see *Faṭḥ al-Bārī* (3/39). The wording is from Ibn Mājah (#3878); also see *Ṣaḥīḥ Ibn Mājah* (2/335).

2 Al-Tirmidhī (#3401, 5/473), also see *Ṣaḥīḥ al-Tirmidhī* (3/144).

4-4 ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ﴿١١٠﴾

“Inna fi khalqi s-samāwāti wa l-arḍi wa khtilāfi l-layli wa n-nahāri la-āyātin li-ūli l-albāb”.

Indeed, in the creation of the heavens and the earth, and in the alternation of the night and the day, there are signs for those of insight.

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾ ﴿١١١﴾

“Al-ladhīna yadhkurūna l-lāha qiyāman wa qu‘ūdān wa ‘alā junūbihim, wa yatafakkarūna fi khalqi s-samāwāti wa l-arḍ. rabbanā mā khalaqta hādhā bāṭilan, subhānaka, fa-qinā ‘adhāba n-nār”.

Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, [saying:] “Our Lord, You have not created all of this in vain. Glory be to You! So protect us from the punishment of the Fire.”

﴿رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ﴾ ﴿١١٢﴾

“Rabbanā innaka man tudkhil n-nāra faqad akhzaytah, wa mā liẓẓālimīna min anṣār”.

“Our Lord, indeed whoever You admit into the Fire - you have surely disgraced him. And the wrongdoers will have no helpers.”

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ
فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ﴾ (١١٣)

“Rabbanā, innanā sami‘ nā munādiyan yunādī li-l-īmāni an āminū bi-rabbikum fa-āmannā. rabbanā, fa-ghfir lanā dhunūbanā wa kaffir ‘annā sayyi’ātinā wa tawaffanā ma‘a l-abrār”.

“Our Lord! Verily, we have heard the call of one (i.e. Prophet Muḥammad) calling to Faith [saying:] ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) together with the pious and righteous slaves.”

﴿رَبَّنَا وَعَانَنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ
الْعَهْدَ﴾ (١١٤)

“Rabbanā, wa ātinā mā wa‘adtanā ‘alā rusulika wa

lā tukhzinā yawma l-qiyāma. innaka lā tukhlifu l-mī‘ād”.

“Our Lord, grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of Resurrection. Truly, You never fail in Your promise.”

﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ
أَوْ أَنْتُمْ بُعِثُكُمْ مِّنْ بَعْضِ الْآلِذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَا أَذْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ﴾

“Fa-stajāba lahum rabbuhum annī lā uḍī‘u ‘amala ‘āmilin minkum min dhakarīn aw unthā, ba‘ḍukum min ba‘ḍ. fa-lladhīna hājarū wa ukhrijū min diyārihim wa ūdhū fī sabīlī wa qātalū wa qutilū la-ukaffiranna ‘anhum sayyi‘ātihim wa la-udkhillannahum jannātin tajrī min taḥtiḥā l-anhār. thawāban min ‘indi l-lāh, wa l-lāhu ‘indahū ḥusnu th-thawāb”.

So their Lord answered them: “Indeed, I do not let the work of any worker among you go to waste, whether male or female - you are of one another. So

those who emigrated, were driven out of their homes, suffered harm in My cause, fought, and were killed - I will surely expiate for them their sins and admit them into gardens beneath which rivers flow, as a reward from Allah.”

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ﴾

“Lā yaghurrannaka taqallubu l-ladhīna kafarū fil- bilād”.

Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

﴿مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾

“Matā‘un qalīl, thumma ma’wāhum jahannamu wa bi’sa l-mihād”.

A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

“Lākini l-ladhīna t-taqaw rabbahum lahum jannātun tajrī min taḥtiha l-anhāru khālīdīna

fiḥā nuzulan min ‘indi l-lāh, wa mā ‘inda l-lāhi khayrun li-l-abrār”.

But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (forever), an entertainment from Allāh; and that which is with Allāh is the best for the pious and righteous slaves.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

“Wa inna min ahli l-kitābi laman yu’minu bi-l-lāhi wa mā unzila ilaykum wa mā unzila ilayhim, khāshi‘ina li-l-lāhi, lā yashtarūna bi-āyāti l-lāhi thamanan qalilā. ulā’ika lahum ajruhum ‘inda rabbiḥim, inna l-lāha sarī‘u l-ḥisāb”.

Let not the movement of the disbelievers throughout the land deceive you. A brief enjoyment; then their final refuge is Hell - and what an evil resting place! But those who feared their Lord will have gardens beneath which rivers flow, abiding therein forever - a hospitality from Allah. And what is with Allah is best for the righteous. And indeed, among the People of

the Book are those who believe in Allah and in what was revealed to you and what was revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price. It is they who will have their reward with their Lord. Surely, Allah is swift in account. O you who believe! Be patient, and outlast your opponents in patience, and remain steadfast, and fear Allah - so that you may succeed.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“Yā ayyuha l-ladhīna āmanū ṣbirū wa ṣābirū wa rābiṭū wa t-taḥu l-lāha la‘allakum tufliḥūn”.

O you who believe! Endure, persevere, guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful. (Āl ‘Imrān, Q3:190-200)⁽¹⁾



Supplication when getting dressed

5- «الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوبَ)، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ...».

1 Al-Bukhārī (#4572); see Faḥ al-Bārī (8/237), and Muslim (#763, 1/530).

“Al-ḥamdu li-l-lāhi l-ladhī kasānī hādhā th-thawba wa razaqānīhi min ghayri ḥawlin minnī wa lā quwwa”.

Praise is to Allāh Who has clothed me with this (garment) and provided me with it, though I was powerless myself and incapable.⁽¹⁾



Supplication when putting on new clothes



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

“**Allāhumma** laka l-ḥamd. anta kasawtanīhi. as’aluka min khayrihi wa khayri mā ṣunī‘a lah. wa a’ūdhu bika min sharrihi wa sharri mā ṣunī‘a lah”.

“O Allāh, all praise is due to You. You have clothed me with it. I ask You for its goodness and the goodness of what it was made for, and I seek refuge in You from its evil and the evil of what it was made for.”⁽²⁾

1 Abū Dāwūd (#4023) and the wording is from there, al-Tirmidhī (#2458), and Ibn Mājah (#3285). Also see *Irwā’ al-Ghālil* (7/47).

2 Abū Dāwūd (#4020), al-Tirmidhī (#1767), and al-Baghawī. The



Supplication for someone who has put on new clothes

(1)-7 «تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى».

“Tubli wa yukhlifu l-lāhu ta‘ālā”.

May Allāh the Exalted replace it when it is worn out.⁽¹⁾

(2)-8 «الْبَسَ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا».

“Ilbas jadīdan wa ‘ish ḥamīdan wa mut shahīdā”.

“Wear something new, live praiseworthily, and die as a martyr.”⁽²⁾



What to say when undressing

9- «بِاسْمِ اللَّهِ».

“Bismi l-lāh”.

In the Name of Allāh.⁽³⁾

wording is from Abū Dāwūd. Also see al-Albānī, *Mukhtaṣar Shamā’il al-Tirmidhī* (p. 47).

1 Abū Dāwūd (#4020, 4/41); see *Ṣaḥīḥ Abī Dāwūd* (2/760).

2 Ibn Mājah (#3558, 2/1178) and al-Baghawī (12/41). Also see *Ṣaḥīḥ Ibn Mājah* (2/275).

3 Al-Tirmidhī (#606, 2/505) and *Ṣaḥīḥ al-Jāmi’* (#3210, 3/203); also see *Irwā’ al-Ghalīl* (#50).



Supplication for entering the bathroom / toilet

10- «بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

“[bismi l-lāh]. **allāhumma** innī a‘ūdhu bika min al-khubthi wa l-*kh*abā‘ith”.

[In the Name of Allāh.] O Allāh, I seek refuge with You from the male and female devils.⁽¹⁾



Supplication for leaving the bathroom / toilet

11- «غُفْرَانِكَ».

“Ghufrānak”.

[I seek] Your forgiveness.⁽²⁾

1 Al-Bukhārī (#142, 1/45) and Muslim (#375, 1/283). The narration with the extension “In the name of Allāh” (بِسْمِ اللَّهِ) was collected by Sa‘īd ibn Manṣūr; see *Fatḥ al-Bārī* (1/244).

2 Al-Tirmidhī (#7), Abū Dāwūd (#30), Ibn Mājah (#300), and al-Nasā‘ī in *‘Amal al-Yawm wa al-Laylah* (#79). Also see the *takhrīj* of Zād al-Ma‘ād (2/386).



What to say before performing ablution

12- «بِسْمِ اللَّهِ».

“Bismi l-lāh”.

In the Name of Allāh.⁽¹⁾



What to say upon completing ablution

13-1 (1) «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...».

“Ash-hadu an lā ilāha illā l-lāh waḥdahū lā sharīka lah wa ash-hadu anna muḥammadan ‘abduhu wa rasūluh”.

I bear witness that none has the right to be worshipped but Allāh alone, Who has no partner, and I bear witness that Muḥammad is His slave and His Messenger.⁽²⁾

14-2 (2) «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

1 Abū Dāwūd (#101), Ibn Mājah (#399), and Aḥmad (2/418); also see *Irwā’ al-Ghālil* (1/122).

2 Muslim (#234, 1/209).

“**Allāhumma** j’alnī min at-tawwābīna wa j’alnī min almutaṭahhirīn”.

O Allāh, make me among those who turn to You in repentance, and make me among those who get purified.⁽¹⁾

15- (3) «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

“Subḥānaka l-lāhumma wa bi-ḥamdik, ash-hadu an lā ilāha illā ant, astaghfiruka wa atūbu ilayk”.

O Allah, make me among those who repent often, and make me among those who purify themselves.⁽²⁾



What to say when leaving home

16- (1) «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

“Bismi l-lāh, tawakkaltu ‘alā l-lāh, wa lā ḥawla wa lā quwwata illā bi-l-lāh”.

In the name of Allah, I place my trust in Allah. There is no power and no might except with Allah.⁽³⁾

1 Al-Tirmidhī (#55, 1/78). Also see *Ṣaḥīḥ al-Tirmidhī* (1/18).

2 Al-Nasā’i in *‘Amal al-Yawm wa al-Laylah* (#81, p. 173); also see *Irwā’ al-Ghalīl* (3/94).

3 Abū Dāwūd (#5094, 4/325) and al-Tirmidhī (#3427, 5/490); see *Ṣaḥīḥ*

17-(2) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

“**Allāhumma** innī a‘ūdhu bika an aḍilla aw uḍall, aw azilla aw uzall, aw aẓlima aw uẓlam, aw ajhala aw yujhala ‘alayy”.

O Allāh, I seek refuge in You lest I misguide others or am misguided by others; lest I cause others to err or am caused to err; lest I oppress others or am oppressed; lest I behave foolishly or am met with the foolishness of others.⁽¹⁾



What to say when entering home

18- «بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا، ثُمَّ لُيْسَلَمُ عَلَى أَهْلِهِ».

“Bismi l-lāhi walajnā, wa bismi l-lāhi kharajnā, wa ‘alā l-lāhi rabbinā tawakkalnā”.

In the name of Allāh we enter, in the name of Allāh we leave, and upon Allāh, our Lord, we depend.

al-Tirmidhī (3/151).

1 Abū Dāwūd (#5094), *al-Tirmidhī* (#3427), *al-Nasā’ī* (8/268), and *Ibn Mājah* (#3884). Also see *Ṣaḥīḥ al-Tirmidhī* (3/152) and *Ṣaḥīḥ Ibn Mājah* (2/336).

Then say *as-salāmu ‘alaykum* (السَّلَامُ عَلَيْكُمْ) to those present.⁽¹⁾



Invocation for going to the mosque

19- «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 أَعْطِنِي نُورًا، وَاجْعَلْ فِي عَصِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا».

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

“**Allāhumma** j‘al-lī fi qalbī nūran, wa fi lisānī nūrā, wa fi sam‘ī nūrā, wa fi baṣarī nūrā, wa min fawqī nūrā, wa min taḥtī nūrā, wa ‘an yamīnī nūrā, wa ‘an shimālī nūrā, wa min amāmī nūrā, wa min khalfī nūrā, wa j‘al fi nafsī nūrā, wa a‘zim-lī nūrā,

1 Abū Dāwūd (#5096, 4/325) and Muslim (#2018). Shaykh Ibn Bāz graded the chain of the former good (*ḥasan*) in *Tuḥfah al-Akhyār* (p. 28).

wa ‘azzim-lī nūrā, wa j‘al-lī nūrā, wa j‘alnī nūrā.
Allāhumma a‘ṭinī nūrā, wa j‘al fī ‘aṣabī nūrā, wa fī
laḥmī nūrā, wa fī damī nūrā, wa fī sha‘rī nūrā, wa
fī basharī nūrā. [**Allāhumma** j‘al-lī nūran fī qabri,
... wa nūran fī ‘izāmī.] [... wa zidnī nūrā, wa zidnī
nūrā, wa zidnī nūrā.] [... wa hab-lī nūran ‘alā nūr]”.

O Allāh, place light in my heart, light on my tongue, light in my hearing, and light in my sight. Place light above me and beneath me, to my right and to my left, before me and behind me. Place light within my soul. Magnify light for me, and amplify light for me. Make light for me, and make me light. O Allāh, grant me light, and place light in my nerves, in my flesh, in my blood, in my hair, and in my body.⁽¹⁾ [O Allāh, make for me a light in my grave, ... and a light in my bones.⁽²⁾] [...and increase me in light, increase me in light, increase me in light.]⁽³⁾ [...and grant me light upon light.]⁽⁴⁾.

1 Up to this point is reported from al-Bukhārī (6316, 11/116) and Muslim (#763, 1/526, 529, 530).

2 This extension is by al-Tirmidhī (#3419, 5/483).

3 Al-Bukhārī in *al-Adab al-Mufrad* (#695, p. 258). Al-Albānī declared its chain sound (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Adab al-Mufrad* (#536).

4 Ibn Ḥajr mentioned this in *Fatḥ al-Bārī* and attributed it to Ibn Abī ‘Āṣim in *Kitāb al-Du‘ā’*. See *Fatḥ al-Bārī* (11/118).

The parts in brackets are additions to the main *du‘ā’* from different narrations. The ellipsis (...) denotes the placement of the main *du‘ā’* in these other narrations.



Invocation for entering the mosque

20- Start with your right foot⁽¹⁾ and say:

«أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ، وَبِوَجْهِهِ الْكَرِيْمِ، وَسُلْطٰنِهِ الْقَدِيْمِ، مِنَ الشَّيْطٰنِ الرَّجِيْمِ»، [بِاسْمِ اللّٰهِ، وَالصَّلٰةِ وَالسَّلَامِ عَلٰى رَسُوْلِ اللّٰهِ،
«اللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ».

“A ‘ūdhu bi-l-lāhi l-‘azīm, wa bi-wajhihi l-karīm, wa sulṭānihi l-qadīm, min ash-shayṭāni r-rajīm. bismi l-lāh, wa ṣ-ṣalātu wa s-salāmu ‘alā rasūli l-lāh. **Allāhumma** ftaḥ-lī abwāba raḥmatik”.

I seek refuge in Almighty Allāh, by His Noble Face, by His primordial power, from Satan the outcast.⁽²⁾ [In the name of Allāh, may blessings]⁽³⁾ [and peace

1 Due to the saying of Anas ibn Mālik (رضي الله عنه), “From the Sunnah is to start with your right foot when entering mosques, and to start with your left foot when leaving.” This was reported by al-Ḥākim (1/218) and he declared it authentic (*Ṣaḥīḥ*) according to the conditions of Muslim and al-Dhahabī agreed with him. It was also reported by al-Bayhaqī (2/442) and al-Albānī declared it good (*ḥasan*) in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#2478, 5/624).

2 Abū Dāwūd (#466). See *Ṣaḥīḥ al-Jāmi‘* (#4591).

3 Ibn al-Sunnī (#88) and al-Albānī declared it good (*ḥasan*).

be upon the Messenger of Allāh.][⁽¹⁾ [O Allāh, open before me the doors of Your Mercy.][⁽²⁾



Invocation for leaving the mosque

21- Start with your left foot and say:

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

“Bismi l-lāh, wa ṣ-ṣalātu wa s-salāmu ‘alā rasūli l-lāh. **Allāhumma** innī as’aluka min faḍlik. **Allāhumma** ‘ṣimnī min ash-shayṭāni r-rajīm.

In the name of Allāh, may peace and blessings be upon the Messenger of Allāh. O Allāh, I ask for Your favor, O Allāh, protect me from Satan the outcast.⁽³⁾

1 Abū Dāwūd (#465, 1/126). See *Ṣaḥīḥ al-Jāmi’* (#514, 1/528).

2 Muslim (#713, 1/494). The wording in Ibn Mājah (#771) from the *ḥadīth* of Fāṭimah (رَضِيَ اللَّهُ عَنْهَا) is (اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ). Al-Albānī declared it authentic (*Ṣaḥīḥ*) due to supporting narrations; see *Ṣaḥīḥ Ibn Mājah* (1/128–9).

3 See reference of the previous *ḥadīth* (du‘ā #20) and the extension (اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ) is from Ibn Mājah (#773); also see *Ṣaḥīḥ Ibn Mājah* (1/129).



What to say upon hearing the *adhān* (call to prayer)

22-(1) Repeat the statements of the *mu'adhdhin* except when he says, *ḥayya 'alā ṣalāh* (حَيِّ عَلَى الصَّلَاةِ) and *ḥayya 'alā falāḥ* (حَيِّ عَلَى الْفَلَاحِ). Here, you should say:

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

29

“*lā ḥawla wa lā quwwata illā bi-l-lāh*”.

There is no ability and no power except by Allāh.⁽¹⁾

23-(2) Recite the following in Arabic after the *mu'adhdhin's tashahhud*.⁽²⁾

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

“*Wa ana ash-hadu an lā ilāha illā l-lāh, waḥdahu lā sharīka lah, wa anna muḥammadan ‘abduhu wa rasūluh. raḍītu bi-llāhi rabbā, wa bi-muḥammadin rasūlā, wa bi-l-islāmi dīnā*”.

I bear witness that none has the right to be worshipped

1 Al-Bukhārī (#611, 1/152) and Muslim (#383, 1/288).

2 Ibn Khuzaymah (422, 1/220).

but Allāh alone, the One without partner, and that Muḥammad is His slave and Messenger. I am pleased with Allāh as my Lord, with Muḥammad as my Messenger, and with Islam as my religion.⁽¹⁾

24-(3) After replying to the call of the *mu'adhdhin*, you should recite Allāh's blessings on the Prophet in Arabic.⁽²⁾

25-(4) «اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ؛ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ».

“**Allāhumma** rabba hādhihi d-da‘wati t-tāmma, wa ṣ-ṣalāti l-qā’ima. āti muḥammadan l-wasīlata wa l-faḍīla, wa b’ath-hu maqāman maḥmūdani l-ladhī wa’adtah. innaka lā tukhlifu l-mī‘ād”.

O Allāh, Lord of this perfect call and the established prayer, grant Muḥammad the intercession and distinction, and raise him to the praiseworthy station You have promised him. Truly, You do not break promises.⁽³⁾

1 Muslim (#386, 1/290).

2 Muslim (#384, 1/288).

3 Al-Bukhārī (#614, 1/152) and what is between the brackets is from al-Bayhaqī (1/410). Shaykh Ibn Bāz authenticated the chain of the latter

26-(5) Between the call to prayer and the *iqāmah*, you should supplicate to Allāh for yourself. Invocation during this time is not rejected.⁽¹⁾



16 Invocations for the beginning of the prayer (to be said immediately after the first *takbīr*)

27-(1) «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ».

“**Allāhumma** bā‘id baynī wa bayna khaṭāyāya kamā bā‘adta bayna l-mashriqi wa l-maghrib. **Allāhumma** naqqinī min khaṭāyāya kamā yunaqqa th-thawbu l-abyaḍu min addanas. **Allāhumma** ghsilnī min khaṭāyāya bi-th-thalji wa l-mā‘i wa l-barad”.

O Allāh, separate me from my sins as You have separated the East from the West. O Allāh, cleanse me of my transgressions as the white garment is

in *Tuhfah al-Akhhār* (p. 38).

1 Al-Tirmidhī (#212), Abū Dāwūd (#521), and Aḥmad (3/119); also see *Irwā‘ al-Ghālil* (1/262).

cleansed of stains. O Allāh, wash away my sins with ice and water and frost.⁽¹⁾

28-(2) «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

“Subhānaka l-lāhumma wa bi-ḥamdik, wa tabāraka smuka wa ta’ālā jadduka wa lā ilāha ghayruk”.

Glory is to You, O Allāh, and praise. Blessed is Your Name and Exalted is Your Majesty. There is no deity worthy of worship but You.⁽²⁾

29-(3) «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ 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، فَاعْفِرْ 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».

1 Al-Bukhārī (#744, 1/181) and Muslim (#598, 1/419).

2 Abū Dāwūd (#775, #776), al-Tirmidhī (#242, #432), al-Nasā’ī (2/133), and Ibn Mājah (#804, #806). Also see *Ṣaḥīḥ al-Tirmidhī* (1/77) and *Ṣaḥīḥ Ibn Mājah* (1/135).

لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ
وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

“Wajjahtu wajhī li-l-ladhī faṭara s-samāwāti wa l-ard, ḥanīfan wa mā anā min al-mushrikīn. inna ṣalātī wa nusukī wa maḥyāya wa mamātī li-l-lāhi rabbi l-‘ālamīn, lā sharīka lah. wa bi-dhālika umirtu wa anā min al-muslimīn. **Allāhumma** anta l-malik. lā ilāha illā ant. anta rabbī wa anā ‘abduk. ḡalamtu nafsī wa ‘taraftu bi-dhanbī. fa-ghfir-lī dhunūbī jamī‘ā, innahu lā yaghfiru dh-dhunūba illā ant. wa hdinī li-aḥsani l-akhlāq, lā yahdī li-aḥsanihā illā ant. wa ṣrif ‘annī sayyi‘ahā, lā yaṣrif ‘annī sayyi‘ahā illā ant. labbayka wa sa‘dayk. wa l-khayru kulluhu bi-yadayka wa sh-sharru laysa ilayk. tabārakta wa ta‘ālayt. astaghfiruka wa atūbu ilayk”.

I have turned my face sincerely towards He who has brought forth the heavens and the earth and I am not of those who associate (others in worship with Allāh). Indeed my prayer, my sacrifice, my life, and my death are for Allāh, Lord of the worlds, no partner has He. With this I am commanded and I am of the Muslims. O Allāh, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and

I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to be the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve You. All good is within Your Hands and evil does not stem from You. I exist by Your will and will return to You. Blessed and High are You, I seek Your forgiveness and repent unto You.⁽¹⁾

30-4) «اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ؛ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ؛ إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

“**Allāhumma** rabba jibrā’ila wa mīkā’ila wa isrāfil, fāṭira s-samāwāti wa l-ard, ‘ālima l-ghaybi wa sh-shahāda. anta taḥkumu bayna ‘ibādika fīmā kānū fihi yakhtalifūn. ihdinī limā khtulifa fihi min al-ḥaqqi bi-idhnik. innaka tahdī man tashā’u ilā širāṭin mustaqīm”.

1 Muslim (#771, 1/534).

O Allāh, Lord of Jibrā'il, Mikā'il, and Isrāfil (Archangels), Creator of the heavens and the earth, Knower of the seen and the unseen. You are the Arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.⁽¹⁾

31-(5) Recite the following 3 times in Arabic:

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

“Allāhu akbaru kabirā. allāhu akbaru kabirā. allāhu akbaru kabirā. wa l-ḥamdu li-l-lāhi kathirā. wa l-ḥamdu li-l-lāhi kathirā. wa l-ḥamdu li-l-lāhi kathirā. wa subḥāna l-lāhi bukratan wa aṣilā”.

Allāh is the Greatest, supremely Great. Allāh is the Greatest, supremely Great. Allāh is the Greatest, supremely Great. All praise is due to Allāh in abundance. All praise is due to Allāh in abundance. All praise is due to Allāh in abundance. Glory be to Allāh at the break of day and at its close.

1 Muslim (#770, 1/534).

And then say:

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

“A‘ūdhu bi-l-lāhi min ash-shayṭān, min nafkhihi wa nafthihi wa hamzih”.

I seek refuge in Allāh from Satan - from his blowing, his spitting, and his whispering.⁽¹⁾

32- (6) «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؛ لَكَ مُلْكُ 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، وَ مُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ]، [اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ؛ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ]؛ [أَنْتَ الْمُقَدَّمُ، وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ]، [أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ]».

1 Abū Dāwūd (#764, 1/203), Ibn Mājah (#807, 1/265), Aḥmad (#4/85), and Muslim (#601, 1/420) with extension from: (مِنْ تَفْجِئِهِ).

“**Allāhumma** laka l-ḥamd. anta nūru s-samāwāti wa l-arḍi wa man fihinna wa laka l-ḥamd. anta qayyimu s-samāwāti wa l-arḍi wa man fihinna wa laka l-ḥamd. anta rabbu s-samāwāti wa l-arḍi wa man fihinna wa laka l-ḥamd. laka mulku s-samāwāti wa l-arḍi wa man fihinna wa laka l-ḥamd. anta maliku s-samāwāti wa l-arḍi wa laka l-ḥamd. anta l-ḥaqq, wa waḍḍuka l-ḥaqq, wa qawluka l-ḥaqq, wa liqā’uqa l-ḥaqq, wa l-jannatu ḥaqq, wa n-nāru ḥaqq, wa muḥammadun ḥaqq, wa s-sā’atu ḥaqq. **Allāhumma** laka aslamt, wa ‘alayka tawakkalt, wa bika āmant, wa ilayka anabt, wa bika khāṣamt, wa ilayka ḥākamt. fa-ghfir-lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a’lant. anta l-muqaddimu wa anta l-mu’akhkhir. anta ilāhī lā ilāha illā ant”.

O Allāh, praise is to You. You are the Light of the heavens and the earth and all they contain. Praise is to You, You are the Sustainer of the heavens and the earth and all they contain. [Praise is to You, You are the Lord of the heavens and the earth and all they contain.] [Praise is to You, Yours is the dominion of the heavens and the earth and all they contain.]

[Praise is to You, You are the King of the heavens and the earth.] [And praise is to You.] [You are the Truth, Your Promise is true, Your Word is true, meeting with You is true, Paradise is true, Hell is true, the Prophets are true, and Muḥammad (ﷺ) is true, and the Hour of Judgment is true.] [O Allāh, to You I have submitted, and upon You I depend. I have believed in You and to You I turn in repentance. For Your sake I dispute and by Your standard I judge. Forgive me what I have sent before me and what I have left behind me; what I have concealed and what I have declared.] [You are the One Who sends forth and You are the One Who delays. There is no deity who has the right to be worshipped but You.] [You are my God. There is no deity who has the right to be worshipped but You.]⁽¹⁾



Invocations during *rukū'* (Bowing in prayer)

33-(1) Recite 3 times in Arabic:

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

1 Muslim (#769, 1/532) in a summarised form and al-Bukhārī (3/3, 11/116, and #1120, 13/371, 423, 465).

“Subhāna rabbiya l-‘azīm”.

Exalted is my Lord, the Most Great.⁽¹⁾

(2)-34 «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

“Subhānaka l-lāhumma rabbanā wa bi-ḥamdik.
Allāhumma ghfir-lī”.

Exalted be You, O Allāh, our Lord, and praise is Yours.
O Allāh, forgive me.⁽²⁾

(3)-35 «سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

“Subbūḥun quddūsun rabbu l-malā’ikati wa
r-rūh”.

The All-Perfect, the All-Holy, Lord of the angels
and the Spirit.⁽³⁾

(4)-36 «اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ
سَمْعِي، وَبَصَرِي، وَمُنِّي، وَعَظْمِي، وَعَصَبِي، [وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي]».

“**Allāhumma** laka raka’t, wa bika āmant, wa
laka aslamt. khasha’a laka sam’i, wa baṣarī, wa

1 Ibn Mājah (#888), Abū Dāwūd (#871), al-Nasā’i (1/190), Aḥmad (#394, 5/382, 394) and al-Tirmidhī (#262). Also see *Ṣaḥīḥ al-Tirmidhī* (1/83).

2 Al-Bukhārī (#794, 1/99) and Muslim (#484, 1/350).

3 Muslim (#487, 1/353) and Abū Dāwūd (#872, 1/230).

mukhkhī, wa ‘azmī, wa mā staqalla bihi qadamī”.

O Allāh, to You I bow (in prayer), and in You I believe, and to You I submit. Before You my hearing is humbled, as is my sight, my marrow, my bones, my nerves, and what my feet have mounted upon (for travel).⁽¹⁾

37- (5) «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ».

“Subhāna dhi l-jabarūti wa l-malakūti wa l-kibriyā’i wa l-‘azama”.

Exalted be the Possessor of Power, Dominion, Majesty, and Greatness.⁽²⁾



Invocations for rising from the *rukū’*

38- (1) «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ».

“Samī‘a l-lāhu liman ḥamidah”.

Allah hears the one who praises Him.⁽³⁾

1 Muslim (#771, 1/534), Abū Dāwūd (#760), al-Tirmidhī (#266), and al-Nasā’ī (2/130). The extension is found in Ibn Ḥibbān; see *Ṣaḥīḥ Ibn Ḥibbān* (#1901) and *Ṣaḥīḥ Ibn Khuzaymah* (#607).

2 Abū Dāwūd (#873, 1/230), al-Nasā’ī (2/191), and Aḥmad (6/24).

3 *Fatḥ al-Bārī* (#795, 2/282).

39-(2) «رَبَّنَا وَلَكَ الْحَمْدُ؛ حَمْدًا كَثِيرًا، طَيِّبًا، مُبَارَكًا فِيهِ».

“Rabbanā wa laka l-ḥamd, ḥamdan kathīran ṭayyiban mubārakan fih”.

Our Lord, all praise is Yours - plentiful, pure, and richly blessed.⁽¹⁾

40-(3) «مِلْءَ السَّمَوَاتِ، وَمِلْءَ الْأَرْضِ، وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدًا. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

“Mil’ a s-samāwāti wa mil’ a l-arḍi wa mā baynahumā, wa mil’ a mā shi’ ta min shay’ in ba’d. ahla th-thanā’ i wa l-majd. aḥaqqu mā qāla l-‘abdu wa kullunā laka ‘abd. **Allāhumma** lā māni’ a limā a’ṭayt, wa lā mu’ṭiya limā mana’t, wa lā yanfa’ u dha l-jaddi minka l-jadd”.

(A praise that) fills the heavens and the earth and whatever lies between them, and whatever else You will. You are most worthy of praise and majesty. The most deserving of what any servant may say of praise, and we are all Your servants. O Allāh, none

1 *Faṭḥ al-Bārī* (#799, 2/284).

can withhold what You give, and none can give what You withhold. And the might of the mighty avails nothing against You.⁽¹⁾



Invocations during sujūd

41-(1) Recite 3 times in Arabic:

«سُبْحَانَ رَبِّيَ الْأَعْلَى».

“Subhāna rabbiya l-a‘la”.

Glory is to my Lord, the Most High.⁽²⁾

42-(2) «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

“Subhānaka l-lāhumma rabbanā wa bi-ḥamdik. Allāhumma ghfir-lī”.

Exalted are You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.⁽³⁾

43-(3) «سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

“Subbūḥun quddūsun rabbu l-malā’ikati wa r-rūḥ”.

1 Muslim (#477, 1/346).

2 Abū Dāwūd (#871), Ibn Mājah (#888), al-Nasā’i (1/190), Aḥmad (#394, 5/382), and al-Tirmidhī (#262). Also see *Ṣaḥīḥ al-Tirmidhī* (1/83).

3 Al-Bukhārī (#794, 1/99) and Muslim (#484, 1/350).

The All-Perfect, the All-Holy, Lord of the angels and the Spirit.⁽¹⁾

(4)- «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسَلْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ».

“**Allāhumma** laka sajadtu wa bika āmantu wa laka aslamtu. sajada wajhī li-l-ladhī khalaqahu wa ṣawwarahu wa shaqqa sam‘ahu wa baṣarah. tabāraka l-lāhu aḥsanu l-khāliqīn.

O Allāh, to You I prostrate, and in You I believe, and to You I submit. My face has prostrated to the One Who created it, shaped it, and gave it hearing and sight. Blessed is Allāh, the Best of creators.⁽²⁾

(5)-45 «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ».

“Subḥāna dhi-l-jabarūti wa l-malakūti wa l-kibriyā’i wa l-‘azama.

Exalted be the Possessor of Power, Dominion, Majesty, and Greatness.⁽³⁾

1 Muslim (1/533).

2 Muslim (#771, 1/534).

3 Abū Dāwūd (#873, 1/230), Aḥmad (6/24), and al-Nasā’ī (2/191). Al-Albānī authenticated it in *Ṣaḥīḥ Abī Dāwūd* (1/166).

46-(6) «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّةُ وَجَلِّهِ، وَأَوَّلَهُ وَآخِرَهُ، وَعَاقِبَتَهُ وَسِرَّهُ».

“**Allāhumma** ghfir-lī dhanbī kullah, diqqahu wa jillah, wa awwalahu wa āakhirah, wa ‘alāniyyatahu wa sirrah.

O Allāh, forgive me all my sins-great and small, the first and the last, those that are apparent and those that are hidden.⁽¹⁾

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

“**Allāhumma** innī a‘ūdhu bi-riḍāka min sakhatik, wa bimu‘āfatika min ‘uqūbatik. wa a‘ūdhu bika mink. la uḥṣī thanā‘an ‘alayka anta kamā athnayta ‘alā nafsik”.

O Allāh, I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment. I seek refuge in You from You. I cannot enumerate Your praises; You are as You have praised Yourself.⁽²⁾

1 Muslim (#483, 1/350).

2 Muslim (#486, 1/352).



Invocations for the sitting between the two sujūd

48- (1) «رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي».

“Rabbi ghfir-lī, rabbi ghfir-lī”.

My Lord, forgive me. My Lord, forgive me.⁽¹⁾

49- (2) «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي، وَارْفَعْني».

“**Allāhumma** ghfir-lī, wa rḥamnī, wa hdnī, wa jburnī, wa ‘āfinī, wa rzuqnī, wa rfa‘nī”.

O Allāh, forgive me, have mercy on me, guide me, support me, protect me, provide for me, and elevate me.⁽²⁾



Supplications for prostrations due to recitation of the Quran

50- (1) «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ؛ ﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾».

1 Abū Dāwūd (#874, 1/231). Also see *Ṣaḥīḥ Ibn Mājah* (1/148).

2 Abū Dāwūd (#850), al-Tirmidhī (#284), Ibn Mājah (#898); also see *Ṣaḥīḥ al-Tirmidhī* (1/90) and *Ṣaḥīḥ Ibn Mājah* (1/148).

“Sajada wajhī li-l-ladhī khalaqahu wa shaqqa sam‘ahu wa baṣarahu bi-ḥawlihi wa quwwatih, fa-tabāraka l-lāhu aḥsanu l-khāliqīn”.

I have prostrated my face to the One Who created it, and gave it hearing and sight by His might and His power. ﴿Glory is to Allāh, the Best of creators﴾⁽¹⁾.

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

“**Allāhumma** ktub-lī bihā ‘indaka ajrā, waḍa‘ ‘annī bihā wizrā, wa j‘alhā-lī ‘indaka dhukhrā, wa taqabbalhā minnī kamā taqabbaltahā min ‘abdika dāwūd”.

O Allāh, write it for me with You as a reward, and remove from me because of it a burden, and make it for me with You a treasured deposit. Accept it from me just as You accepted it from Your servant Dāwūd (David).⁽²⁾

1 Al-Tirmidhī (#580, 2/474), Aḥmad (6/30), and al-Hākim, who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him (1/220). The extension was reported by al-Hākim and is from Ṣūrah al-Mu‘minūn.

2 Al-Tirmidhī (#579, 2/473) and al-Hākim (1/219), who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him.



Invocation for the tashahhud (Sitting in prayer)

52- «التَّحِيَّاتُ 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».

“At-taḥiyyātu li-l-lāh, wa ṣ-ṣalawātu wa ṭ-ṭayyibāt. as-salāmu ‘alayka ayyuha n-nabiyu wa raḥmatu l-lāhi wa barakātuh. as-salāmu ‘alaynā wa ‘alā ‘ibādi l-lāhi ṣ-ṣāliḥīn. ash-hadu an lā ilāha illā l-lāh, wa ash-hadu anna muḥammadan ‘abduhu wa rasūluh”.

All greetings, prayers, and pure words are for Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous servants of Allāh. I bear witness that there is no deity worthy of worship except Allāh, and I bear witness that Muḥammad is His servant and His Messenger.⁽¹⁾

1 Al-Bukhārī (#831, 2/311) and Muslim (#402, 1/301).



How to recite blessings on the Prophet (ﷺ) after the tashahhud

53- (1) «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».

“**Allāhumma** ṣalli ‘alā muḥammadin wa ‘alā āli
muḥammadin kamā ṣallayta ‘alā ibrahīma wa ‘alā
āli ibrahīm. innaka ḥamīdun majīd. **Allāhumma**
bārik ‘alā muḥammadin wa ‘alā āli muḥammadin
kamā bārakta ‘alā ibrahīma wa ‘alā āli ibrahīm.
innaka ḥamīdun majīd”.

O Allāh, bestow Your favor on Muḥammad and on
the family of Muḥammad as You have bestowed Your
favor on Ibrāhīm and the family of Ibrāhīm. You are
favor Praiseworthy, Most Glorious. O Allāh, bless
Muḥammad and the family of Muḥammad as You
have blessed Ibrāhīm and the family of Ibrāhīm. You
are Praiseworthy, Most Glorious.⁽¹⁾

1 Al-Bukhārī (#337, 6/408).

54-(2) «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ؛ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ؛ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ؛ إِنَّكَ حَمِيدٌ مَجِيدٌ».

“**Allāhumma** ṣalli ‘alā muḥammadin wa ‘alā azwājihī wa dhurriyyatihī kamā ṣallayta ‘alā āli ibrahīm. wa bārik ‘alā muḥammadin wa ‘alā azwājihī wa dhurriyyatihī kamā bārakta ‘alā āli ibrahīm. innaka ḥamīdun majīd”.

O Allāh, bestow Your favor on Muḥammad and upon his wives and progeny as You have bestowed Your favor upon the family of Ibrāhīm. And bless Muḥammad and his wives and progeny as You have blessed the family of Ibrāhīm. You are Praiseworthy, Most Glorious.⁽¹⁾



Invocations after the final tashahhud and before ending the prayer

55-(1) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

1 Al-Bukhārī (#3369, 2/407) and Muslim (#407, 1/306).

Allāhumma innī a‘ūdhu bika min ‘adhābi l-qabr, wa min ‘adhābi jahannam, wa min fitnati l-maḥyā wa l-mamāt, wa min sharri fitnati l-masīḥi d-dajjāl”.

O Allāh, I seek refuge in You from the punishment of the grave, and from the punishment of Hellfire, and from the trials of life and death, and from the evil of the trial of the False Messiah.⁽¹⁾

56- (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 الْمَآْثِمِ وَالْمَغْرَمِ».

Allāhumma innī a‘ūdhu bika min ‘adhābi l-qabr, wa a‘ūdhu bika min fitnati l-masīḥi d-dajjāl, wa a‘ūdhu bika min fitnati l-maḥyā wa l-mamāt. **Allāhumma** innī a‘ūdhu bika min al-ma‘thami wa l-maghram”.

O Allāh, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trials of life and death. O Allāh, I seek refuge in

1 Al-Bukhārī (#1377) and Muslim (#588, 1/412). The wording is from Muslim.

You from sin and from debt.⁽¹⁾

57-(3) «اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ؛ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي؛ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

“**Allāhumma** innī ḡalamtu nafsī ḡulman kathīran wa lā yaghfiru dh-dhunūba illā ant. fa-ghfir-lī maghfiratan min ‘indika wa rḡamnī, innaka anta l-ghafūru r-raḡīm”.

O Allāh, I have greatly wronged myself and no one forgives sins but You. So, grant me forgiveness and have mercy except on me. Surely, You are Forgiving, Merciful.⁽²⁾

58-(4) «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».

“**Allāhumma** ghfir-lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a‘lant, wa mā asraftu wa mā anta a‘lamu bihi minnī. anta

1 Al-Bukhārī (#832, 2/102) and Muslim (#589, 1/412). The wording is from Muslim.

2 Al-Bukhārī (#7387, 8/168) and Muslim (#2705, 4/2078).

l-muqaddimu wa anta l-mu'akhkhir. lā ilāha illā ant”.

O Allāh, forgive me what I have sent before me and what I have left behind me, what I have concealed and what I have done openly, what I have done in excess, and what You are better aware of than I. You are the One Who sends forth and You are the One Who delays. There is no deity worthy of worship but You.⁽¹⁾

59- (5) «اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

“Allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik”.

O Allāh, help me to remember You, to give You thanks, and to perform Your worship in the best manner.⁽²⁾

60- (6) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرَذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ».

“Allāhumma innī a‘ūdhu bika min al-bukhl, wa

1 Muslim (#771, 1/534).

2 Abū Dāwūd (#1522, 2/86) and al-Nasā’ī (3/53). Al-Albānī authenticated it in *Ṣaḥīḥ Abī Dāwūd* (1/284).

a'ūdhu bika min al-jubn, wa a'ūdhu bika min an-uradda ilā ardhalī l-'umr, wa a'ūdhu bika min fitnati d-dunyā, wa 'adhābi l-qabr".

O Allāh, I seek Your protection from miserliness, I seek Your protection from cowardice, and I seek Your protection from being returned to feeble old age. I seek Your protection from the trials of this world and from the torment of the grave.⁽¹⁾

61- (7) «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ».

“**Allāhumma** innī as'aluka l-jannata wa a'ūdhu bika min an-nār”.

O Allāh, I ask You for Paradise and seek Your protection from the Fire.⁽²⁾

62- (8) «اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ؛ أَحْيِي مَا عِلِمْتَ 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

1 Al-Bukhārī (#6390). Also see *Faṭḥ al-Bārī* (#2822,6/35)

2 Abū Dāwūd (#792) and Ibn Mājah; see *Ṣaḥīḥ Ibn Mājah* (2/328).

الْقَضَاءِ، وَأَسْأَلُكَ بَرَدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ. **اللَّهُمَّ** زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ».

Allāhumma bi-‘ilmika l-ghayba wa qudratika ‘alā l-khalq, ahyīnī mā ‘alimta l-ḥayāta khayran lī, wa tawwafanī idhā ‘alimta l-wafāta khayran lī. **Allāhumma** innī as’aluka khashyatuka fi-l-ghaybi wa sh-shahāda. wa as’aluka kalimata l-ḥaqqi fi-r-riḍā wa l-ghaḍab. wa as’aluka l-qaṣda fi-l-ghinā wa l-faqr. wa as’aluka na’īman lā yanfad, wa as’aluka qurratan lā tanqaṭi’. wa as’aluka r-riḍā ba’da l-qadā’, wa as’aluka barda l-‘ayshi ba’da l-mawt. wa as’aluka ladhdhata n-nazari ilā wajhika wa sh-shawqa ilā liqā’ika fi ghayri ḍarrā’a muḍirratin wa lā fitnatin muḍilla. **Allāhumma** zayyinnā bi-zīnati l-īmān, wa j’alnā hudātan muhtadīn”.

O Allāh, by Your Knowledge of the unseen and by Your Power over creation, let me live if You know that life is good for me, and let me die if You know that death is good for me. O Allāh, I ask You to grant me Your fear in private and in public. I ask You for the word of truth in times of contentment and anger. I

ask You for moderation in affluence and in poverty. I ask You for blessings never ceasing and the coolness of my eye (i.e. pleasure) that never ends. I ask You for pleasure after Your Judgment and I ask You for a life of coolness after death. I ask You for the delight of gazing upon Your Face and the joy of meeting You without any harm and misleading trials befalling me. O Allāh, adorn us with the beauty of faith, and make us guides who are upon (correct) guidance.⁽¹⁾

63-(9) «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».

“**Allāhumma** innī as’aluka, yā allāh, bi annaka l-wāḥidu l-aḥadu ṣ-ṣamad, al-ladhī lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad, an taghfira-lī dhunūbī. innaka anta l-ghafūru r-raḥīm”.

O Allāh, I ask You. O Allāh, You are the One, the Only, the Self-Sufficient Master, Who was not begotten and He begets not while none is equal to

1 Al-Nasā’ī (#55, 4/54) and Aḥmad (4/364). Al-Albānī authenticated it in *Ṣaḥīḥ al-Nasā’ī* (1/281).

Him. Forgive me my sins, surely You are Forgiving, Merciful.⁽¹⁾

64-(10) «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، الْمَنَّانُ، يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ؛ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ».

“**Allāhumma** innī as’aluka bi-anna laka l-ḥamd, lā ilāha illā anta waḥdaka lā sharīka lak, al-mannān. yā badī‘a s-samāwāti wa l-arḍ, yā dha-l-jalālī wa l-ikrām, yā ḥayyu yā qayyūm, innī as’aluka l-jannata wa a‘ūdhu bika min an-nār”.

O Allāh, I ask You - by the fact that all praise is due to You, there is no deity worthy of worship except You, alone with no partner; the Bestower of favors, O Originator of the heavens and the earth, O Possessor of Majesty and Honor, O Ever-Living, O Sustainer -I ask You for Paradise, and I seek refuge in You from the Fire..⁽²⁾

65-(11) «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ،

1 Al-Nasā’ī (3/52) and Aḥmad (4/238). Al-Albānī authenticated it in *Ṣaḥīḥ al-Nasā’ī* (1/280).

2 Abū Dāwūd (#1495), al-Nasā’ī (3/52), Ibn Mājah (#3858) and al-Tirmidhī (#3544); also see *Ṣaḥīḥ Ibn Mājah* (2/329).

الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

“**Allāhumma** innī asʿaluka bi-annī ash-hadu annaka anta l-lāhu l-aḥadu ṣ-ṣamad, al-ladhī lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad”.

O Allāh, indeed I ask You by virtue of my testimony that You are Allāh - there is no deity worthy of worship except You, the Only God, Independent of creation, Who was not begotten and begets not, and none is equal to Him.⁽¹⁾



What to say after completing the prayer

66-(1) Recite 3 times in Arabic:

«أَسْتَغْفِرُ اللَّهَ».

“Astaghfiru l-lāh”.

I ask Allāh for forgiveness.

And then say:

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

1 Abū Dāwūd (#1493, 2/62), Aḥmad (5/360), al-Tirmidhī (#3475, 5/515), and Ibn Mājah (#3857, 2/1267); see *Ṣaḥīḥ Ibn Mājah* (2/329) and *Ṣaḥīḥ al-Tirmidhī* (3/163).

“Allāhumma anta s-salām, wa minka s-salām, tabārakta yā dha l-jalāli wa l-ikrām”.

O Allāh, You are Peace, and from You is all peace. Blessed are You, O Possessor of Majesty and Honor.⁽¹⁾

67-(2) Recite 3 times in Arabic:

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

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamdu wa huwa ‘alā kulli shay’in qadīr”.

There is no deity worthy of worship except Allāh alone, without partner. His is the dominion, and His is all praise, and He is Capable of all things.

And then recite:

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ دَا الْجَدِّ مِنْكَ الْجَدُّ».

“Allāhumma lā māni‘a limā a‘ṭayta wa lā mu‘ṭiya limā mana‘ta wa lā yanfa‘u dha-l-jaddi minka l-jadd”.

1 Muslim (#591, 1/414).

O Allāh, none can withhold what You give, and none can give what You withhold. The wealth of the wealthy will not benefit them against You.⁽¹⁾

68- (3) «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 النَّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الشَّانُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ».

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamdu wa huwa ‘alā kulli shay’in qadīr. lā ḥawla wa lā quwwata illā bi-l-lāh. lā ilāha illā l-lāh, wa lā na‘budu illā iyyāh, lahu n-ni‘matu wa lahu l-faḍlu wa lahu th-thana’u l-ḥasan. lā ilāha illā l-lāh, mukhliṣīna lahu d-dīna wa law kariha l-kāfirūn”.

There is no deity worthy of worship except Allāh, alone without partner. To Him belongs the dominion and to Him belongs all praise, and He is Capable over all things. There is no ability and no power except through Allāh. There is no deity except Allāh, and we worship none but Him. His is the grace, and His

1 Al-Bukhārī (#844, 1/255) and Muslim (#593, 1/414). The repetition of the first phrase three times is from al-Bukhārī (#6473).

is the bounty, and His is the most excellent praise. There is no deity but Allāh. We devote our worship sincerely to Him, even if the disbelievers detest it.⁽¹⁾

69-(4) Recite 33 times in Arabic:

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ».

“Subhān allāh, wa l-ḥamdu li-l-lāh, wa l-lāhu akbar”.

May Allah be Exalted, all Praise is to Allah, and Allah is the Greatest.

And then recite:

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

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamdu wa huwa ‘alā kulli shay’ in qadīr”.

There is no deity worthy of worship except Allāh, alone without partner. To Him belongs dominion and for Him is all praise, and He has power over all things.⁽²⁾

1 Muslim (#594, 1/415).

2 “Whoever says this after every prayer will be forgiven his sins even though they be as the foam of the sea.” Muslim (#597, 1/418).

70-(5) The following three Sūrah's should be recited in Arabic after each prayer:⁽¹⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul huwa l-lāhu aḥad. allāhu ṣ-ṣamad. lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: He is Allāh (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is no deity equal to Him. (Sūrah al-ʾIkhlāṣ, Q112:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul aʿūdhu bi-rabbi l-falaq, min sharri mā khalaq, wa min sharri ghāsiqin idhā waqab, wa min sharri n-naffāthāti fi-l-ʿuqad, wa min sharri ḥāsadin idhā ḥasad”.

1 Abū Dāwūd (#1523, 2/86) and al-Nasāʾī (3/68). Also see *Ṣaḥīḥ al-Tirmidhī* (2/8). These three Sūrah's are called Muʿawwidhāt; see *Fatḥ al-Bārī* (9/62).

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the witchcraft when they blow in the knots, and from the evil of the envier when he envies. (Sūrah al-Falaq, Q113:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul a’ūdhu bi-rabbi n-nās, maliki n-nās, ilāhi n-nās, min sharri l-waswāsi l-khannās, al-ladhī yuwaswisu fī ṣudūri n-nās, min al-jinnati wa n-nās”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men. (Sūrah al-Nās, Q114:1-6)

71-(6) Recite the following in Arabic after each prayer⁽¹⁾:

1 Ibn al-Sunnī (#121) and al-Nasā’ī in ‘Amal al-Yawm wa al-Laylah (#100);

﴿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﴾

“Allāhu lā ilāha illā huwa l-ḥayyu l-qayyūm. lā ta'khudhuhu sinatun wa lā nawm. lahu mā fi-s-samāwāti wa mā fi-l-ard. man dha-l-ladhī yashfa'u 'indahu illā bi-idhnihi. ya'lamu mā bayna aydihim wa mā khalfahum. wa lā yuḥīṭūna bi-shay'in min 'ilmihī illā bimā shā'. wasī'a kursiyyuhu s-samāwāti wa l-ard. wa lā ya'ūduhu ḥifzuhumā, wa huwa l-'aliyyu l-'aẓīm”.

Allāh! There is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all that exists. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Kursī (Footstool) extends over the heavens and the

al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Jāmi'* (#6464, 5/339) and *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#972, 2/697).

earth, and their preservation does not tire Him. And He is the Most High, the Most Great. (Sūrah al-Baqarah, Q2:255)

72-(7) Recite the following 10 times in Arabic after the Maghrib and Fajr prayers:⁽¹⁾

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

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, yuḥyī wa yumīt, wa huwa ‘alā kulli shay’in qadīr”.

There is no deity worthy of worship except Allāh, alone without partner. To him belongs dominion and for Him is all praise. He gives life and causes death, and He is over all things Capable.

73-(8) Recite in Arabic after the Fajr prayer:⁽²⁾

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

“**Allāhumma** innī as’aluka ‘ilman nāfi‘an wa rizqan ṭayyiban wa ‘amalan mutaqqabbalā”.

1 Al-Tirmidhī (#3474, 5/515) and Aḥmad (4/227). See its recension in Ibn Qayyim al-Jawziyyah’s *Zād al-Ma‘ād* (1/300).

2 Ibn Mājah (#925) and others. See *Ṣaḥīḥ Ibn Mājah* (1/152) and *Majma‘ al-Zawā‘id* (10/111).

O Allāh, I ask You for knowledge that is of benefit, a good provision, and acceptable deeds (of worship).



Istikhārah (seeking Allāh's counsel)

74- Jābir ibn 'Abd Allāh (رَضِيَ اللَّهُ عَنْهُ) said: The Prophet (ﷺ) used to teach us to seek Allāh's Counsel in all matters as he would teach us a Sūrah from the Quran. He would say, "When anyone of you has an important matter to decide, let him pray two *raka'āt* of prayer 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 عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ -وَيُسَمِّي حَاجَتَهُ- خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي -أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ-، فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي -أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ-، فَاصْرِفْهُ عَنِّي، وَاصْرِفْني عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ».

“**Allāhumma** innī astakhīruka bi-‘ilmik, wa astaqdiruka bi-qudratik, wa as’aluka min fadlika l-‘azīm. fa-innaka taqdiru wa lā aqdir, wa

ta‘lamu wa lā a‘lam, wa anta ‘allāmu l-ghuyūb. **Allāhumma** in kunta ta‘lamu anna hādha l-amra [*then mention the thing to be decided*] khayrun lī fi dīnī wa ma‘āshī wa ‘āqibati amrī [*or say: ‘ājilihi wa ājilihi*], fa-qdurhu-lī, wa yassirhu-lī, thumma bārik-lī fih. wa in kunta ta‘lamu anna hādha l-amra sharrun lī fi dīnī wa ma‘āshī wa ‘āqibati amrī [*or say: ‘ājilihi wa ājilihi*], faṣrifhu ‘annī, wa ṣrifnī ‘anh, wa qdur-liya l-khayra ḥaythu kān, thumma arḍinī bih”.

O Allāh, I seek Your counsel with Your Knowledge, and I seek the help of Your Omnipotence, and I beseech You for Your Magnificent Grace. Surely, You are Capable and I am not. You know and I know not, and You are the Knower of the unseen. O Allāh, if You know that this matter (then mention the thing to be decided) is good for me in my religion, in my life, and for my welfare in the life to come, (or say: [in this life and the Afterlife]) ordain it for me and make it easy for me, then bless me in it. And if You know that this matter is bad for me in my religion, in my life, and for my welfare in the life to come, (or say: [in this life and the Afterlife]) then distance it from me, and distance me from it. Ordain goodness

for me wherever it may be and help me to be content with it.

Whoever seeks the counsel of the Creator, the advice of the believers, and feels confident about his decisions will never regret such decisions. Allāh the Most Sublime said in the Quran, ﴿...And consult them in the affair. Then when you have taken a decision, put your trust in Allāh.﴾ (Āl ‘Imrān, Q3:159)”⁽¹⁾



Words of remembrance for morning and evening

All praise is due to Allāh alone. May peace and blessings be upon him after whom there is no other Prophet.⁽²⁾

75-(1) أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ

1 Al-Bukhārī (#1162, 7/162).

2 Anas ibn Mālik (رضي الله عنه) said that he heard the Prophet (ﷺ) say, “That I sit with people remembering Almighty Allāh from the morning (Fajr) prayer until sunrise is more beloved to me than freeing four slaves from among the Children of Ismā‘īl. That I sit with people remembering Allāh from the afternoon (‘Aṣr) prayer until the sun sets is more beloved to me than freeing four slaves from among the Children of Ismā‘īl.” This was reported by Abū Dāwūd (#3667) and al-Albānī graded it good (*ḥasan*) in *Ṣaḥīḥ Abi Dāwūd* (2/698).

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 ﴿٢٥٥﴾

“A‘ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm. allāhu lā ilāha illā huwa l-ḥayyu l-qayyūm. lā ta’khudhuhu sinatun wa lā nawm. lahu mā fi-s-samāwāti wa mā fi-l-ard. man dha-l-ladhī yashfa‘u ‘indahu illā bi-idhnihi. ya‘lamu mā bayna aydihim wa mā khalfahum. wa lā yuhīṭūna bi-shay’in min ‘ilmihī illā bimā shā’. wasī‘a kursiyyuhu s-samāwāti wa l-ard. wa lā ya‘ūduhu ḥifzuhumā, wa huwa l-‘aliyyu l-‘azīm”.

Allāh! There is no deity worthy of worship except Him, the Ever-Living, the Sustainer of all that exists. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He wills. His Kursī (Footstool) extends over the heavens and the earth, and their preservation does not tire Him.

And He is the Most High, the Most Great. (al-Baqarah, Q2:255)⁽¹⁾

76-(2) The following three Sūrahs should be recited 3 times in Arabic:⁽²⁾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul huwa l-lāhu aḥad. allāhu ṣ-ṣamad. lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: He is Allāh (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was He begotten, and there is no deity equal to Him. (Sūrah al-ʾIkhlās, Q112:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

1 Al-Ḥākim (1/562) and al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Targhib wa al-Tarhib* (#655, 1/273) and attributed it to al-Nasāʾi in *ʿAmal al-Yarʿum wa al-Laylah* (#960) and al-Ṭabarānī in *al-Muʿjam al-Kabīr* (#541). He also said that al-Ṭabarānī’s chain of transmission is reliable (*jayyid*).

2 Abū Dāwūd (#5082, 4/322) and al-Tirmidhī (#3575, 5/567); see *Ṣaḥīḥ al-Tirmidhī* (3/182).

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul a‘ūdhu bi-rabbi l-falaq, min sharri mā khalaq, wa min sharri ghāsiqin idhā waqab, wa min sharri n-naffāthāti fi-l-‘uqad, wa min sharri ḥāsidiḥ idhā ḥasad.”

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the witchcraft when they blow in the knots, and from the evil of the envier when he envies. (Sūrah al-Falaq, Q113:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿٢﴾ مَلِكِ النَّاسِ ﴿٣﴾ إِلَهِ النَّاسِ ﴿٤﴾ مِنَ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٥﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul a‘ūdhu bi-rabbi n-nās, maliki n-nās, ilāhi n-nās, min sharri l-waswāsi l-khannās, al-ladhī yuwaswisu fi ṣudūri n-nās, min al-jinnati wa n-nās”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who

whispers in the breasts of mankind, of jinns and men.
(Sūrah al-Nās, Q114:1-6)

77-(3) In the morning, recite the following in Arabic:⁽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».

“Aṣḥabnā wa aṣḥaḥa l-mulku li-l-lāh, wa l-ḥamdu
li-l-lāh. lā ilāha illā l-lāhu, waḥdahu lā sharīka lah,
lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli
shay’in qadīr. rabbi as’aluka khayra mā fi hādha
l-yawmi wa khayra mā ba’dah. wa a’ūdhu bika
min sharri hādha l-yawmi wa sharri mā ba’dah.
rabbī a’ūdhu bika min al-kasali, wa sū’i l-kibar.
rabbī a’ūdhu bika min ‘adhābin fi-n-nāri wa
‘adhābin fi-l-qabr”.

We have entered a new morning and with it all
dominion belongs to Allāh, and all praise is due to
Allāh. There is no deity worthy of worship except

1 Muslim (#2723, 4/2088). Both supplications are from one narration but
are separated for convenience.

Allāh, alone, without partner. His is the dominion and to Him belongs all praise, and He is over all things fully capable. My Lord, I ask You for the good of this day and the good that follows it, and I seek refuge in You from the evil of this day and the evil that follows it. My Lord, I seek refuge in You from laziness and the burdens of old age. My Lord, I seek refuge in You from the punishment of the Fire and the punishment of the grave.

In the evening, recite the following in Arabic:

«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 هَذَا اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ».

“Amsaynā wa amsā l-mulku li-l-lāh, wa l-ḥamdu li-l-lāh. lā ilāha illā l-lāhu, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’in qadīr. rabbi as’aluka khayra mā fi hādhihi l-laylah wa khayra mā ba’dahā. wa a’ūdhu bika min sharri hādhihi l-laylah wa sharri mā ba’dahā. rabbī a’ūdhu bika min al-kasali, wa sū’i l-kibar.

rabbī a‘ūdhu bika min ‘adhābin fī-n-nāri wa ‘adhābin fī-l-qabr”.

We have entered the evening, and all dominion belongs to Allāh, and all praise is due to Allāh. There is no deity worthy of worship except Allāh alone, without partner. His is the dominion and to Him belongs all praise, and He is over all things fully capable. My Lord, I ask You for the good of this night and the good that follows it, and I seek refuge in You from the evil of this night and the evil that follows it. My Lord, I seek refuge in You from laziness and the hardship of old age. My Lord, I seek refuge in You from the punishment of the Fire and the punishment of the grave.

78-(4) In the morning, recite the following in Arabic:⁽¹⁾

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

“Allāhumma bika aṣbaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūt, wa ilayka n-nushūr”.

O Allāh, by You we enter the morning and by You

1 Al-Tirmidhī (#3391, 5/466); see *Ṣaḥīḥ al-Tirmidhī* (3/142). Both supplications are from one narration but are separated for convenience.

we enter the evening, by You we live and by You we die, and to You is the Final Return.

In the evening, recite the following in Arabic:

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

“**Allāhumma** bika amsaynā wa bika aṣḥaḥnā, wa bika naḥyā wa bika namūt, wa ilayka l-maṣīr”.

O Allāh, by You we enter the evening and by You we enter the morning, by You we live and by You we die, and to You is the Final Return.

79- (5) «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».

“**Allāhumma** anta rabbī, lā ilāha illā ant. khalaqtanī wa anā ‘abduk, wa anā ‘alā ‘ahdika wa wa ‘dika mā staṭa‘t. a ‘ūdhu bika min sharri mā ṣana‘t. abū‘u laka bi-ni‘matika ‘alayyā wa abū‘u bi-dhanbī. fa-ghfir-li fa-innahu lā yaghfiru dh-dhunūba illā ant”.

O Allāh, You are my Lord. There is no deity worthy

of worship except You. You created me, and I am Your slave, and I abide by Your covenant and promise as best I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favor upon me, and I confess my sins. So forgive me, for surely none forgives sins except You.⁽¹⁾

80-(6) In the morning, recite the following 4 times in Arabic:⁽²⁾

«اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ: أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ».

“Allāhumma innī aṣḥabtu ush-hiduka wa ush-hidu ḥamalata ‘arshika wa malā’ikataka wa jamī‘a khalqik, annaka anta l-lāh, lā ilāha illā anta waḥdaka lā sharīka lak, wa anna muḥammadan ‘abduka wa rasūluk”.

O Allāh, I have entered the morning calling You to witness - and calling the bearers of Your Throne, Your angels, and all of Your creation - that You alone are

1 Al-Bukhārī (#6306, 7/150).

2 Abū Dāwūd (#5069, 4/317), al-Bukhārī in *al-Adab al-Mufrad* (#1201), al-Nasā’ī in *‘Amal al-Yawm wa al-Laylah* (#9), and Ibn al-Sunnī (#70). The chains of transmissions in al-Nasā’ī and Abū Dāwūd were declared good (*hasan*) by Shaykh Ibn Bāz in *Tuḥfah al-Akhyār* (p. 23).

Allāh, there is no deity worthy of worship except You, You are alone without partner, and Muḥammad is Your servant and messenger.

In the evening, recite the following 4 times in Arabic:

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

Allāhumma innī amsaytu ush-hiduka wa ush-hidu ḥamalata ‘arshika wa malā’ikataka wa jamī’a khalqik, annaka anta l-lāh, lā ilāha illā anta waḥdaka lā sharīka lak, wa anna muḥammadan ‘abduka wa rasūluk”.

O Allāh, I have entered the evening calling You to witness - and calling the bearers of Your Throne, Your angels, and all of Your creation - that You alone are Allāh, there is no deity worthy of worship except You, You are alone without partner, and Muḥammad is Your servant and messenger.

81-(7) In the morning, recite the following:⁽¹⁾

«اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ

1 Abū Dāwūd (#5073, 4/318), al-Nasā’ī in ‘*Amal al-Yawm wa al-Laylah*’ (#7), Ibn al-Sunnī (#41), and Ibn Ḥibbān in *Mawārid* (#2361) whose chain of

وَحَدَّكَ لَا شَرِيكَ لَكَ؛ فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ».

“**Allāhumma** mā aṣbaḥa bī min ni‘matin aw bi aḥadin min khalqika fa-minka waḥdaka lā sharīka lak. fa-laka l-ḥamdu wa laka sh-shukr”.

O Allāh, whatever blessing has come to me or to any of Your creation this morning is from You alone - You have no partner. So to You belongs all praise and all thanks.

In the evening, recite the following:

«اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ
وَحَدَّكَ لَا شَرِيكَ لَكَ؛ فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ».

“**Allāhumma** mā amsā bī min ni‘matin aw bi aḥadin min khalqika fa-minka waḥdaka lā sharīka lak. fa-laka l-ḥamdu wa laka sh-shukr”.

O Allāh, whatever blessing has come to me or to any of Your creation this evening is from You alone - You have no partner. So to You belongs all praise and all thanks.

transmission Shaykh Ibn Bāz declared good (*ḥasan*) in *Tuhfah al-Akhyār* (p. 24).

82-(8) Recite 3 times in Arabic:

«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».

“**Allāhumma** ‘āfinī fi badanī. **Allāhumma** ‘āfinī fi sam‘ī. **Allāhumma** ‘āfinī fi baṣarī. lā ilāha illā ant. **Allāhumma** innī a‘ūdhu bika min al-kufri wa l-faqr. wa a‘ūdhu bika min ‘adhābi l-qabr. lā ilāha illā ant”.

O Allāh, grant health to my body. O Allāh, grant health to my hearing. O Allāh, grant health to my sight. There is no deity worthy of worship except You. O Allāh, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave. There is no deity worthy of worship except You.⁽¹⁾

83-(9) Recite 7 times in Arabic:

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

1 Abū Dāwūd (#5090, 4/324), Aḥmad (5/42), al-Nasā’ī in *‘Amal al-Yawm wa al-Laylah* (#22), Ibn al-Sunnī (#69), and al-Bukhārī in *al-Adab al-Mufrad* whose chain of transmission was declared good (*ḥasan*) by Shaykh Ibn Bāz in *Tuḥfah al-Akhyār* (p. 26).

“Ḥasbiya l-lāhu lā ilāha illā huwa, ‘alayhi tawakkaltu wa huwa rabbu l-‘arshi l-‘azīm”.

Allāh is sufficient for me. There is no deity worthy of worship but Him. I have placed my trust in Him, He is Lord of the Majestic Throne.⁽¹⁾

84- (10) «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 يَدَيْي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

“**Allāhumma** innī as’aluka l-‘afwa wa l-‘āfiyata fī-d-dunyā wa l-ākhirā. **Allāhumma** innī as’aluka l-‘afwa wa l-‘āfiyata fī dīnī, wa dūnyāya, wa ahlī, wa māli. **Allāhumma** stur ‘awratī, wa āmin raw’atī. **Allāhumma** ḥfaznī min bayni yadayya, wa min khalfī, wa ‘an yamīnī, wa ‘an shimālī, wa min fawqī. wa ‘ūdhu bi-‘azamatika an ughtāla min taḥtī”.

O Allāh, I ask You for pardon and well-being in

1 Ibn al-Sunnī (#71) with attribution up to the Prophet (ﷺ) and Abū Dāwūd (#5081, 4/321) with attribution up to a Companion (رضي الله عنه). Shu‘ayb and ‘Abd al-Qādir al-Arnā‘ūṭ declared the latter’s chain of transmission sound (*Ṣaḥīḥ*); see *Zād al-Ma‘ād* (2/376).

this world and the Hereafter. O Allāh, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allāh, conceal my faults and calm my fears. O Allāh, protect me from in front of me, from behind me, on my right, on my left, and from above me. And I seek refuge in Your Greatness from being taken unaware from beneath me.⁽¹⁾

85-11) «اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ».

“**Allāhumma** ‘ālima l-ghaybi wa sh-shahāda, fāṭira s-samāwāti wa l-arḍ, rabba kulli shay’in wa malikah. ash-hadu an lā ilāha illā ant. a’ūdhu bika min sharri nafsī, wa min sharri sh-shayṭāni wa shirkih, wa an aqtarifa ‘alā nafsī sū’an aw ajurrahu ilā muslim”.

O Allāh, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord and Sovereign of all

1 Abū Dāwūd (#5074) and Ibn Mājah (#3871); also see *Ṣaḥīḥ Ibn Mājah* (2/332).

things, I bear witness that there is no deity worthy of worship except You. I seek refuge in You from the evil of my own soul, from the evil of Satan and his traps, and from committing evil against myself or dragging it onto another Muslim.⁽¹⁾

86-(12) Recite 3 times in Arabic:

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

“Bismi l-lāhi l-ladhī lā yaḍurru ma‘a smihi shay‘un fi-l-arḍi wa lā fi-s-samā’, wa huwa s-samī‘u l-‘alīm”.

In the Name of Allāh, with Whose Name nothing can harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing.⁽²⁾

87-(13) Recite 3 times in Arabic:

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

“Radītu bi-l-lāhi rabbā, wa bi-l-islāmi dīnā, wa bi-muḥammadin nabiyyā”.

1 *Al-Tirmidhī* (#3392). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Tirmidhī*; also see Abū Dāwūd (#5083, 4/317).

2 Abū Dāwūd (#5088, #5089, 4/323), *al-Tirmidhī* (#3388, 5/465), Ibn Mājah (#3869), and Aḥmad (1/72). See *Ṣaḥīḥ Ibn Mājah* (2/332). Its chain was declared good (*ḥasan*) by Shaykh Ibn Bāz in *Tuḥfah al-Akhyār* (p. 39).

I am pleased with Allāh as my Lord, with Islam as my religion, and with Muḥammad (ﷺ) as my Prophet.⁽¹⁾

88-(14) «يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ».

“Yā ḥayyu yā qayyūm, bi-rahmatika astaghīth. aṣliḥ-li sha’ni kullah, wa lā takilnī ilā nafsī ṭarfata ‘ayn”.

O Ever-Living, O Sustainer, by Your mercy I seek relief. Rectify all of my affairs and do not leave me to myself even for the blink of an eye.⁽²⁾

89-(15) In the morning, recite the following:⁽³⁾

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

1 Aḥmad (4/337), al-Nasā’i in ‘*Amal al-Yawm wa al-Laylah*’ (#4), Ibn al-Sunnī (#68), Abū Dāwūd (#5072, 4/318), and al-Tirmidhī (#3389, 5/465). Its chain was declared good (*ḥasan*) in *Tuḥfah al-Akhyār* (#39).

2 Al-Hākim (1/545) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him. See *Ṣaḥīḥ al-Targhib wa al-Tarhib* (#654, 1/273).

3 Abū Dāwūd (#5084, 4/322). Its chain of transmission was declared good (*ḥasan*) by Shu‘ayb and ‘Abd al-Qādir al-Ārnā’ūt in the recension of *Zād al-Ma‘ād* (2/273). Both supplications are from one narration but are separated for convenience.

“Aṣḥaḥnā wa aṣḥaḥa l-mulku li-l-lāhi rabbi l-‘ālamīn. **Allāhumma** innī as‘aluka khayra hādha l-yawm, faṭḥahu, wa naṣrahu, wa nūrahu, wa barakatahu, wa hudāh. wa a‘ūdhu bika min sharri mā fihi wa sharri mā ba‘dah”.

We have reached a new morning, and with it all Sovereignty belongs to Allah, Lord of all that exists. O Allāh, I ask You for the goodness of this day, its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it.

In the evening, recite the following:

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

“Amsaynā wa amsā l-mulku li-l-lāhi rabbi l-‘ālamīn. **Allāhumma** innī as‘aluka khayra hādhihi l-laylah, faṭḥahā, wa naṣrahā, wa nūrahā, wa barakatahā, wa hudāhā. wa a‘ūdhu bika min sharri mā fihā wa sharri mā ba‘dah”.

We have entered a new evening, and with it all Sovereignty belongs to Allah, Lord of all that exists.

O Allāh, I ask You for the goodness of this night, its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it.

90-(16) In the morning, recite the following in Arabic:⁽¹⁾

«أَصْبَحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ، وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُّسْلِمًا وَمَا كَانَا مِنَ الْمُشْرِكِينَ».

“Aṣḥabnā ‘alā fiṭrati l-islām, wa ‘alā kalimati l-ikhlaṣ, wa ‘alā dīni nabiyyinā muḥammad, wa ‘alā millati abinā ibrahīma, ḥanīfan musliman wa mā kāna min al-mushrikīn”.

We have entered a new day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muḥammad (ﷺ), and the faith of our father Ibrāhīm. He was upright (in worshipping Allāh), and a Muslim. He was not of those who worshipped others besides Allāh.

In the evening, recite the following in Arabic:

1 Aḥmad (3/406, 407) and Ibn al-Sunnī in ‘*Amal al-Yawm wa al-Laylah*’ (#34). See *Ṣaḥīḥ al-Jāmi’* (#4674, 4/209). Both supplications are from one narration but are separated for convenience.

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

“Amsaynā ‘alā fīṭrati l-islām, wa ‘alā kalimati
l-ikhhlās, wa ‘alā dīni nabīyyinā muḥammad, wa
‘alā millati abīnā ibrahīma, ḥanīfan musliman wa
mā kāna min al-mushrikīn”.

We have ended this day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muḥammad (ﷺ), and the faith of our father Ibrāhīm. He was upright (in worshipping Allāh), and a Muslim. He was not of those who worshipped others besides Allāh.

91-(17) Recite 100 times in Arabic:

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» مائة مَرَّةً.

“Subḥāna l-lāhi wa bi-ḥamdih”.

Exalted is Allah and all praise is due to Him.⁽¹⁾

1 Muslim (#2723, 4/2071).

92-(18) Recite either 10 times⁽¹⁾ or once⁽²⁾ in Arabic:

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

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’ in qadīr”.

There is no deity worthy of worship except Allāh, alone without partner. His is the dominion, and to Him belongs all praise. He gives life and causes death, and He is over all things fully capable.

93-(19) Recite 100 times in Arabic upon rising in the morning:

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

1 Al-Nasā’i in *‘Amal al-Yawm wa al-Laylah* (#24) from the *ḥadīth* of Abū Ayyūb al-Anṣārī (رَضِيَ اللَّهُ عَنْهُ), “Whoever recites this ten times in the morning, Allāh will write ten rewards (*ḥasanāt*) for him, forgive him ten misdeeds, give him the reward of freeing ten slaves and protect him from Satan. Whoever recites this ten times in the evening will get this same reward.” See also *Ṣaḥīḥ al-Targhib wa al-Tarhib* (#650, 1/272) and *Tuḥfah al-Akhyār* (p. 55) by Shaykh Ibn Bāz.

2 Abū Dāwūd (#5077, 4/319), Ibn Mājah (#3867), and Aḥmad (4/60). See *Ṣaḥīḥ al-Targhib wa al-Tarhib* (1/270), *Ṣaḥīḥ Abī Dāwūd* (3/957), *Ṣaḥīḥ Ibn Mājah* (2/331), and *Zād al-Ma’ad* (2/377).

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’in qadīr”.

Exalted is Allāh and praise is to Him - by the number of His creation, by His pleasure, by the weight of His Throne, and by the ink (extent) of His words.⁽¹⁾

94-(20) Recite 3 times in Arabic upon rising in the morning:

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

“Subḥān allāhi wa bi-ḥamdih ‘adada khalqih, wa riḍā nafsih, wa zinata ‘arshih, wa midāda kalimātih”.

Glory is to Allāh and praise is to Him - by the number of His creation, by His pleasure, by the weight of His Throne, and by the ink (extent) of His words.⁽²⁾

95-(21) Recite in Arabic in the morning:

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

1 *Faṭḥ al-Bārī* (#3293, 4/95) and Muslim (#2691, 4/2071).

2 Muslim (#2726, 4/2090).

“Allāhumma innī as’aluka ‘ilman nāfi‘an wa rizqan ṭayyiban wa ‘amalan mutaqqabbalā”.

O Allāh, I ask You for beneficial knowledge, pure (lawful) provision, and deeds that are accepted.⁽¹⁾

96-(22) Recite 100 times in Arabic during the day:

«أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ».

“Astaghfiru l-lāha wa atūbu ilayh”.

I seek forgiveness from Allāh and repent to Him.⁽²⁾

97-(23) Recite 3 times in Arabic during the evening:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ».

“A‘ūdhu bi-kalimāti l-lāhi t-tāmmāti min sharri mā khalaq”.

I seek refuge in the Perfect Words of Allāh from the evil of what He has created.⁽³⁾

1 Ibn Mājah (#925) and Ibn al-Sunnī in *‘Amal al-Yawm wa al-Laylah* (#54). ‘Abd al-Qādir and Shu‘ayb al-Arnā‘ūṭ declared its chain good (*ḥasan*) in the recension of *Zād al-Ma‘ād* (2/375).

2 *Fatḥ al-Bārī* (#6307, 11/101) and Muslim (#2702, 4/2075).

3 Aḥmad (2/290), al-Nasā‘ī in *‘Amal al-Yawm wa al-Laylah* (#590), and Ibn al-Sunnī (#68). Also see *Ṣaḥīḥ al-Tirmidhī* (3/187), *Ṣaḥīḥ Ibn Mājah* (2/266), and *Tuḥfah al-Akhyār* (p. 45).

98-(24) Recite 10 times in Arabic:

«اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ».

“**Allāhumma** ṣalli wa sallim ‘alā nabiyyinā muḥammad”.

O Allāh, send Your blessings and peace upon our Prophet Muḥammad.⁽¹⁾



What to say before sleeping

99-(1) Cup your palms together, blow gently into them, and then recite the following three Sūrah in Arabic:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul huwa l-lāhu aḥad. Allāhu ṣ-ṣamad. lam yalid wa lam yūlad, wa lam yakun lahu kufuwan aḥad”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: He is Allāh (the) One. The Self-Sufficient Master, Whom all creatures need, He

1 Al-Ṭabarānī reported this narration with two chains of transmission, one of which is reliable (*jayyid*). See *Majma‘ al-Zawā‘id* (10/120) and *Ṣaḥīḥ al-Targhib wa al-Tarhīb* (#656, 1/273).

begets not nor was He begotten, and there is no deity equal to Him. (Sūrah al-Ikhlās, Q112:1-4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ١ ﴿مِنْ شَرِّ مَا خَلَقَ﴾ ٢ ﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾ ٣ ﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ ٤ ﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul a‘ūdhu bi-rabbi l-falaq, min sharri mā khalaq, wa min sharri ghāsiqin idhā waqab, wa min sharri n-naffāthāti fī-l-‘uqad, wa min sharri ḥāsadin idhā ḥasad”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of the witchcraft when they blow in the knots, and from the evil of the envier when he envies. (Sūrah al-Falaq, Q113:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ١ ﴿مَلِكِ النَّاسِ﴾ ٢ ﴿إِلَهِ النَّاسِ﴾ ٣ ﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾ ٤ ﴿الَّذِي يُوسْوِسُ فِي صُورِ النَّاسِ﴾ ٥ ﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

“Bismi l-lāhi r-raḥmāni r-raḥīm. qul a‘ūdhu bi-rabbi n-nās, maliki n-nās, ilāhi n-nās, min sharri

l-waswāsi l-khannās, al-ladhī yuwaswisu fi ṣudūri n-nās, min al-jinnati wa n-nās”.

In the Name of Allāh, the Most Gracious, the Most Merciful. Say: I seek refuge with (Allāh) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns and men.

(Sūrah al-Nās, Q114:1-6)

Then pass your hands over your body, as much of it as you can reach, beginning with the head and the face, then the entire front of your body. Do this 3 times.⁽¹⁾

100- (2) ﴿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﴾

“Allāhu lā ilāha illā huwa l-ḥayyu l-qayyūm. lā ta’khudhuhu sinatun wa lā nawm. lahu mā fi-s-samāwāti wa mā fi-l-ard. man dha-l-ladhī yashfa’u ‘indahu illā bi-idhnihi. ya’lamu mā bayna aydihim wa mā khalfahum. wa lā yuḥīṭūna bi-shay’in min ‘ilmihī illā bimā shā’. wasī’a

1 *Faṭḥ al-Bārī* (#5017, 9/62) and Muslim (#2192, 4/1723).

kursiyyuhu s-samāwāti wa l-ard. wa lā ya'ūduhu
hifzuhumā, wa huwa l-'aliyyu l-'azīm".

Allāh! There is no deity worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (Sūrah al-Baqarah, Q2:255)⁽¹⁾

101- (3) ﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَاَمَنَ
بِاللّٰهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٥﴾ لَا يُكَلِّفُ اللّٰهُ
نَفْسًا ۖ إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا
إِن نَّسِينَا أَوْ أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا ۖ إِصْرًا ۚ كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ

1 *Fath al-Bārī* (#2311, 4/487).

لَنَا وَأَرْحَمَنَا أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٩٣﴾

“Āmana r-rasūlu bimā unzila ilayhi min rabbihi wa l-mu’minūn. kullun āmana bi-l-lāhi wa malā’ikatihī wa kutubihī wa rusulih, lā nufarriqu bayna aḥadin min rusulih. wa qālū sami’ nā wa aṭa’ nā, ghufrānaka rabbanā wa ilayka l-maṣīr. lā yukallifu l-lāhu nafsān illā wus’ahā. lahā mā kasabat wa ‘alayhā mā ktasabat. rabbanā lā tu’ākhidhnā in nasīnā aw akḥṭa’ nā. rabbanā wa lā taḥmil ‘alaynā iṣran kamā ḥamaltahu ‘alā l-ladhīna min qablinā. rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bih. wa ‘fu’ annā, wa ghfir lanā wa rḥamnā. anta mawlānā fa-nṣurnā ‘alā l-qawmi l-kāfirīn”.

The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, “We make no distinction between any of His Messengers,” and they say, “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return.” Allāh burdens not a person beyond what he can bear. He gets a reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish

us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us. Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector, and help us against the disbelieving people. (Sūrah al-Baqarah, Q2:285–286)⁽¹⁾

102- (4) بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ؛ فَإِنْ أَمَسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

“Bi-smika rabbī waḍa‘tu janbī wa bika arfa‘uh. fa’in amsakta nafsī fa-rḥamhā, wa in arsaltahā fa-ḥfazhā bimā taḥfazū bihi ‘ibādaka ṣ-ṣāliḥīn”.

In Your Name my Lord, I lie down and in Your Name I shall rise. If You would take my soul, have mercy with it, and if You would release it, protect it as You do protect Your righteous slaves.⁽²⁾

103- (5) «اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَحَيَاتُهَا؛ إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ».

1 *Fatḥ al-Bārī* (#4008, 9/94) and Muslim (#808, 1/554).

2 *Al-Bukhārī* (#6320, 11/126) and Muslim (#2714, 4/2084).

“**Allāhumma** innaka khalaqta nafsī wa anta tawaffāhā. laka mamātuhā wa maḥyāhā. in aḥyaytahā fa-ḥfazhā, wa in amattaha fa-ghfir lahā. **Allāhumma** innī as’aluka l-‘āfiya”.

O Allāh, You have created my soul and You shall take it back. Unto You is its death and its life. If You would make it live, protect it, and if You cause it to die, then forgive it. O Allāh, I ask You of well-being.⁽¹⁾

104-(6) Recite 3 times in Arabic:

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ».

“**Allāhumma** qinī ‘adhābaka yawma tab’athu ‘ibādak”.

O Allāh, save me from Your punishment on the Day You shall resurrect Your slaves.⁽²⁾

105-(7) «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا».

“**Bi-smika l-lāhumma** amūtu wa aḥyā”.

In Your Name, O Allāh, I die and I live.⁽³⁾

1 Muslim (#2712, 4/2083) and Aḥmad (2/79) with different wording.

2 Abū Dāwūd (#5045, 4/311) with different wording and al-Tirmidhī (#3398). Al-Albānī declared it authentic (*Ṣaḥīḥ*); see *Ṣaḥīḥ al-Tirmidhī* (3/143).

3 Translator’s note: Here, dying and living are metaphors for sleep and wakefulness. This is why the normal order of these words is reversed. In

106-(8) Repeat 33 times in Arabic:

«سُبْحَانَ اللَّهِ».

“Subḥān allāh”.

Exalted is Allah.

And then repeat 33 times in Arabic:

«الْحَمْدُ لِلَّهِ».

“Al-ḥamdu li-l-lāh”.

All praise is to Allāh.

And finally repeat 34 times in Arabic:

«اللَّهُ أَكْبَرُ».

“Al-lāhu akbar”.

Allah is the Greatest.⁽¹⁾

107-(9) «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.

other contexts, living is mentioned before dying. See Sūrah al-Baqarah (Q2:258), Sūrah Āl ‘Imrān (Q3:156), and Sūrah al-A‘rāf (Q7:158), among many other examples. *Faṭḥ al-Bārī* (11/113) and Muslim (#2711, 4/2083).

1 *Faṭḥ al-Bārī* (#3705, 7/71) and Muslim (#2727, 4/2091).

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ؛ اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ.

Allāhumma rabba s-samāwāti s-sab‘i, wa rabba l-arḍi, wa rabba l-‘arshi l-‘azīm. rabbanā wa rabba kulli shay’. fāliqa l-ḥabbi wa n-nawā wa munzilat-tawrāti wa l-injili wa l-furqān. a‘ūdhu bika min sharri kulli shay’in anta ākhidhun bināṣiyatih. **Allāhumma** anta l-awwalu fa-laysa qablaka shay’. wa anta l-ākhiru fa-laysa ba‘daka shay’. wa anta ḡ-ḡāhiru fa-laysa fawqaka shay’. wa anta l-bāṭinu fa-laysa dūnaka shay’. iqḍi ‘annā d-dayna wa aghninā min al-faqr”.

O Allāh! Lord of the seven heavens and Lord of the Magnificent Throne. Our Lord and the Lord of all things. Splitter of the grain and the date-stone, Revealer of the Torah, the Injil,⁽¹⁾ and the Furqān (i.e. the Quran). I seek refuge in You from the evil of everything that You shall seize by the forelock.⁽²⁾
O Allāh, You are the First and nothing has come

1 The Scripture that was revealed to ‘Īsā (i.e. Jesus).

2 Translator’s note: See Sūrah al-‘Alaq (Q96:15), where seizure by the forelock precedes being cast into Hell.

before You, You are the Last and nothing comes after You. You are the Most High and nothing is above You, and You are the Most Near and nothing is nearer than You. Settle our debts and enrich us against poverty.⁽¹⁾

108- (10) «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا؛ فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ، وَلَا مُؤْوِيٌّ!».

“Al-ḥamdu li-l-lāhi l-ladhī aṭ‘amanā, wa saqānā, wa kafānā, wa āwānā. fa-kam mimman lā kāfiya lahu wa lā mu’wī”.

Praise is to Allāh Who has provided us with food and drink, He provided for us and gave us an abode, for there are many without provision and no home.⁽²⁾

109- (11) «اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ؛ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ، وَأَنْ أَفْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى مُسْلِمٍ».

“Allāhumma ‘ālima l-ghaybi wa sh-shahāda, fāṭira s-samāwāti wa l-arḍ, rabba kulli shay’in

1 Muslim (#2713, 4/2084).

2 Muslim (#2715, 4/2085).

wa malikah. ash-hadu an lā ilāha illā ant. a'ūdhu bika min sharri nafsī, wa min sharri sh-shayṭāni wa shirkihi wa an aqtarifa 'alā nafsī sū'an aw ajurrahu ilā muslim”.

O Allāh, Knower of the unseen and the evident, Originator of the heavens and the earth, Lord of all things and their Master, I bear witness that there is no deity worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers, and from bringing evil upon my soul and from harming any Muslim.⁽¹⁾

110- (12) «يَقْرَأُ ﴿الْم ﴿١﴾ تَزِيلُ الْكِتَابِ﴾ السَّجْدَةَ، وَ﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾»

Recite Sūrah al-Sajdah (Q: 32) and Sūrah al-Mulk (Q: 67) in Arabic.⁽²⁾

111- (13) «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ،

1 *Al-Tirmidhī* (#3392). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Tirmidhī*. Also see Abū Dāwūd (#5083, 4/317).

2 *Al-Tirmidhī* (#3404) and al-Nasā'ī in *'Amal al-Yawm wa al-Laylah* (#707). See *Ṣaḥīḥ al-Jāmi'* (#4873, 4/255).

لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ،
وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

“**Allāhumma** aslamtu nafsī ilayka, wa fawwadtu
amrī ilayka, wa wajjahtu wajhī ilayka, wa alja’ tu
zahri ilayk. raghbatan wa rahbatan ilayk. lā maljā’a
wa lā manjā minka illā ilayk. āmantu bi-kitābika
l-ladhī anzalta wa bi-nabiyyika l-ladhī arsalt”.

O Allāh, I have submitted myself to You, and I have entrusted my affairs to You. I have turned my face toward You, and I have relied upon You, in hope and fear of You. There is no refuge and no escape from You except with You. I believe in Your Book (the Quran) which You have revealed and the Prophet whom You sent (Muḥammad).⁽¹⁾



Invocation to say if you stir in the night

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

“Lā ilāha illā l-lāh, al-wāḥidu l-qahhār, rabbu

1 *Faṭḥ al-Bārī* (#6313, #6315, #7488, 11/113) and Muslim (#2710, 4/2081).

s-samāwāti wa l-arḍi wa mā baynahumā l-‘azīzu l-ghaffār”.

There is no deity worthy of worship except Allāh, the One, the Irresistible, Lord of the heavens and the earth and whatever is between them, the Almighty, the All-Forgiving.⁽¹⁾



What to say if you are afraid to go to sleep or feel lonely and depressed

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

“A‘ūdhu bi-kalimāti l-lāhi t-tāmmāti min ghaḍabihi wa ‘iqābihi wa sharri ‘ibādih, wa min hamazāti sh-shayātīn, wa an yaḥḍurūn”.

I seek refuge in the Perfect Words of Allāh from His anger and His punishment, from the evil of His slaves and from the taunts and presence of devils.⁽²⁾

1 Al-Hākim (1/540) graded it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him, and al-Nasā’ī in *‘Amal al-Yawm wa al-Laylah* (#757). See *Ṣaḥīḥ al-Jāmi‘* (#4693, 4/213).

2 Abū Dāwūd (#3893, 4/12); see *Ṣaḥīḥ Abi Dāwūd* (#3893).



What to do if you have a bad dream or nightmare

114-(1) Spit to your left 3 times. Seek refuge in Allāh from Satan and from the evil of what you have seen, 3 times. For example:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

“A‘ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

I seek refuge in Allāh from Satan the Outcast...

Do not speak about it to anyone⁽¹⁾. Turn over on your other side⁽²⁾.

115-(2) Get up and pray if you desire to do so⁽³⁾.



Invocations for qunūt in the witr prayer

116-(1) «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِي مَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ؛ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ،

1 These instructions are part of a *ḥadīth* narrated by Muslim (#2261, 4/1772) and al-Bukhārī (#7044).

2 Muslim (#2262, 4/1773).

3 Muslim (#2263, 4/1773).

«وَلَا يَعْزُّ مَنْ عَادَيْتَ»، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

“Allāhumma hdinī fiman hadayt, wa ‘āfinī fiman ‘āfayt, wa tawallanī fiman tawallayt, wa bārik-lī fimā a‘tayt, wa qinī sharra mā qadayt. fa-innaka taqdī wa lā yuqdā ‘alayk. innahu lā yadhillu man wālayt [wa lā ya‘izzu man ‘ādayt]. tabārakta rabbanā wa ta‘ālayt”.

O Allāh, guide me with those whom You have guided and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded. None whom You have committed to Your care shall be humiliated [and none whom You have taken as an enemy shall taste glory]. You are Blessed, [O] our Lord, and Most Exalted.⁽¹⁾

117- (2) «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا

1 Abū Dāwūd (#1425), Aḥmad (1/200), al-Bayhaqī (2/209, 497, 498), al-Tirmidhī (#464), Ibn Mājah (#1178), al-Nasā’ī (1/252), al-Ḥākim (3/172), and al-Dārimī (1/373). The phrase between the brackets is from al-Bayhaqī. See *Ṣaḥīḥ al-Tirmidhī* (1/144), *Ṣaḥīḥ Ibn Mājah* (1/194), and *Irwā’ al-Ghalīl* (1/172).

أُثْنَيْتَ عَلَى نَفْسِكَ».

“**Allāhumma** innī a‘ūdhu bi-riḍāka min sakhaṭik, wa bimu‘āfātika min ‘uqūbatik. wa a‘ūdhu bika mink. lā uḥṣī thanā’an ‘alayk, anta kamā athnayta ‘alā nafsik”.

O Allāh, I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I seek refuge in You from You. I cannot enumerate Your praises. You are as You have praised Yourself.⁽¹⁾

118- (3) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ؛ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْحَمْدَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ، وَنَخْلَعُ مِنْ يَكْفُرُكَ».

“**Allāhumma** iyyāka na‘bud, wa laka nuṣallī wa nasjud, wa ilayka naṣ‘ā wa nahfid, narjū raḥmataka wa nakhshā ‘adhābak, inna ‘adhābaka bi-l-kāfirīna mulḥaq. **Allāhumma** innā nasta‘inuka wa nastaghfiruk, wa nuthnī ‘alayka l-khayra wa

1 Abū Dāwūd (#1427), al-Tirmidhī (#3561), al-Nasā’ī (#1/252), Ibn Mājah (#1179), and Aḥmad (1/96, 118, 150); see *Ṣaḥīḥ al-Tirmidhī* (3/180), *Ṣaḥīḥ Ibn Mājah* (1/194), and *Irwā’ al-Ghalīl* (2/175).

lā nakfuruk, wa nu'minu bika, wa nakhḍa' u lak, wa nakhla' u man yakfuruk”.

O Allāh, You alone we worship, and to You we pray and prostrate. To You we strive and hasten, and we are ever eager in devotion. We hope for Your mercy and fear Your punishment. Indeed, Your punishment will overtake the disbelievers. O Allāh, we seek Your help, we seek Your forgiveness, and we praise You with all that is good. We do not deny You, we believe in You, we submit to You, and we renounce and disown those who disbelieve in You.⁽¹⁾



What to say immediately following the witr prayer

119- Recite 3 times in Arabic:

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ».

“Subhān al-maliki l-quddūs”.

Exalted be the Sovereign, the Most Holy.

1 Al-Bayhaqī in *Sunan al-Kubrā* (2/211) who declared its chain of transmission sound (*Ṣaḥīḥ*). Al-Albānī said in *Irwāʾ al-Ghalīl* (2/170), “...and this is a sound (*Ṣaḥīḥ*) chain of transmission.” Its attribution ends at ‘Umar ibn al-Khaṭṭāb (رضي الله عنه).

...and raise and extend the voice on the third time and say:

«رَبِّ الْمَلَائِكَةِ وَالرُّوحِ».

“Rabbi l-malā’ikati wa-r-rūḥ”.

Lord of the angels and the Rūḥ (i.e. Jibrīl)⁽¹⁾



Invocations in times of worry and grief

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

“**Allāhumma** innī ‘abduka bnu ‘abdika bnu amatik. nāṣiyatī bi-yadik. māḍin fiyya ḥukmuk, ‘adlun fiyya qaḍā’uk. as’aluka bi-kulli smin huwa lak, sammayta bihi nafsak, aw anzaltahu fī kitābik, aw ‘allamtahu aḥadan min khalqik, aw ista’tharta

1 Al-Nasā’ī (3/244), al-Dāraquṭnī, and others. The second part is an extension from al-Dāraquṭnī (2/31) and its chain of transmission is sound (Ṣaḥīḥ). See *Zād al-Ma’ād* (1/337) with the recension of Shu‘ayb al-Arnā’ūṭ and ‘Abd al-Qādir al-Arnā’ūṭ.

bihi fi ‘ilmi l-ghaybi ‘indak, an taj‘ala l-qur‘āna rabī‘a qalbī, wa nūra ṣadri, wa jalā‘a ḥuznī, wa dhahāba hammi”.

O Allāh, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your Hand (i.e. You have control over me). Your Judgment upon me is assured and Your Decree concerning me is just. I ask You by every one of Your Names – those You have named Yourself with, those revealed in Your Book, those taught to any of Your creation, or those kept unto Yourself in the knowledge of the unseen with You – to make the Quran the spring of my heart, the light of my chest, the banisher of my sadness, and the reliever of my distress.⁽¹⁾

121-(2) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَعَلَبَةِ الرَّجَالِ».

“**Allāhumma** innī a‘ūdhu bika min al-hammi wa l-ḥazan, wa l-‘ajzi wa l-kasal, wa l-bukhli wa l-jubni wa ḍala‘i d-dayni wa ghalabati r-rijāl”.

O Allāh, I seek refuge in You from grief and sorrow,

1 Aḥmad (1/391) and al-Albānī declared it authentic (*Ṣaḥīḥ*) in *al-Kalim al-Ṭayyib* (#124).

from weakness and laziness, from miserliness and cowardice, from the burden of debt, and from being overpowered by men.⁽¹⁾



Invocations for anguish

122-(1) «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ».

“Lā ilāha illā l-lāh, al-‘azīmu l-ḥalīm. lā ilāha illā l-lāh, rabbu l-‘arshi l-‘azīm. lā ilāha illā l-lāh, rabbu s-samāwāti wa rabbu l-arḍi wa rabbu l-‘arshi l-karīm”.

There is no deity worthy of worship except Allāh, the Most Great, the Most Forbearing. There is no deity worthy of worship except Allāh, Lord of the Mighty Throne. There is no deity worthy of worship except Allāh, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne.⁽²⁾

123-(2) «اللَّهُمَّ رَحْمَتَكَ أَرْجُو؛ فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،

1 Al-Bukhārī (#6363, 7/158). See *Faṭḥ al-Bārī* (11/173).

2 Al-Bukhārī (#6346, 7/154) and Muslim (#2730, 4/2092).

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ؛ لَا إِلَهَ إِلَّا أَنْتَ».

“**Allāhumma** raḥmataka arjū, fa lā takilnī ilā nafsī ṭarfata ‘ayn, wa aṣliḥ lī sha’nī kullah. lā ilāha illā ant”.

O Allāh, I hope for Your mercy, so do not leave me to myself [even] for the blink of an eye. Rectify all of my affairs. There is no deity worthy of worship but You.⁽¹⁾

124- (3) «لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ».

“Lā ilāha illā anta subḥānak, innī kuntu min az-zālimīn”.

There is no deity worthy of worship but You. Exalted are You. Truly, I have been among the wrongdoers. ﴿(al-Anbiyā’, Q21:87)﴾⁽²⁾

125- (4) «اللَّهُ، اللَّهُ رَبِّي، لَا أُشْرِكُ بِهِ شَيْئًا».

“Allāhu, allāhu rabbī, lā ushriku bihi shay’ā”.

O Allāh, Allāh is my Lord. I shall not associate anything with Him.⁽³⁾

1 Abū Dāwūd (#5090, 4/324) and Aḥmad (5/42). Al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ Abī Dāwūd* (3/959).

2 Al-Tirmidhī (#3505, 5/529) and al-Ḥākim (1/505) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him. See *Ṣaḥīḥ al-Tirmidhī* (3/168).

3 Abū Dāwūd (#1525, 2/87). Also see *Ṣaḥīḥ Ibn Mājah* (2/335).



Invocations for when you meet an adversary or a powerful ruler

126-(1) «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ».

Allāhumma innā naj'aluka fī nuḥūrihim, wa na'ūdhu bika min shurūrihim”.

O Allāh, we place You before them [to protect us], and we seek refuge in You from their evils.⁽¹⁾

127-(2) «اللَّهُمَّ أَنْتَ عَضْدِي، وَأَنْتَ نَصِيرِي؛ بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ».

Allāhumma anta 'adudī, wa anta naṣīrī, bika aḥūlu wa bika aṣūlu wa bika uqātil”.

O Allāh, You are my strength and You are my support. For Your sake I go forth, for Your sake I advance, and for Your sake I fight.⁽²⁾

128-(3) «حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ».

1 Abū Dāwūd (#1537, 2/89) and al-Ḥākim (2/142) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him.

2 Abū Dāwūd (#2632, 3/42) and al-Tirmidhī (#3584, 5/572); see *Ṣaḥīḥ al-Tirmidhī* (3/183).

“Hasbunā l-lāhu wa ni‘ma l-wakīl”.

Sufficient for us is Allāh, and He is the best disposer of affairs.⁽¹⁾



Invocations against the oppression of rulers

129- (1) «اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ؛ كُنْ لِي جَارًا مِنْ فُلَانِ بْنِ فُلَانٍ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ؛ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْعَى، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ، وَلَا إِلَهَ إِلَّا أَنْتَ».

“**Allāhumma** rabba s-samāwāti s-sab‘i wa rabba l-‘arshi l-‘azīm. kun li jāran min [*name of person*] wa ahzābihi min khalā’iqik, an yafruṭa ‘alayya aḥadun minhum aw yaṭghā. ‘azza jāruk, wa jalla thanā’uk, wa lā ilāha illā ant”.

O Allāh, Lord of the seven heavens, Lord of the Magnificent Throne, be my support against [such and such a person] and his helpers from among Your creatures, lest any of them abuse me or do me wrong.

1 Al-Bukhārī (#4563, 5/172).

Mighty is Your support and glorious are Your praises.
There is no deity worthy of worship but You.⁽¹⁾

130-(2) Recite 3 times in Arabic:

«اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ
وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمُمْسِكِ السَّمَوَاتِ
السَّبْعِ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ: مِنْ شَرِّ عَبْدِكَ فُلَانٍ،
وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ، مِنَ الْجِنَّ وَالْإِنْسِ، **اللَّهُمَّ** كُنْ لِي
جَارًا مِنْ شَرِّهِمْ، جَلَّ ثَنَاؤُكَ، وَعَزَّ جَارُكَ، وَتَبَارَكَ اسْمُكَ،
وَلَا إِلَهَ غَيْرُكَ».

“Allāhu akbar. allāhu a‘azzu min khalqihī jamī‘ā.
allāhu a‘azzu mimmā akhāfu wa aḥḍhar. a‘ūdhu
bi-l-lāhi l-ladhī lā ilāha illā hu, al-mumsiki
s-samāwāti s-sab‘i an yaqa‘na ‘alā l-arḍi illā bi-
idhnihi, min sharri ‘abdika [*name of the person*]
wa junūdihi wa atbā‘ihi wa ashya‘ihi min al-jinni
wa l-ins. **Allāhumma** kun-lī jāran min sharrihim.
jalla thanā‘uka wa ‘azza jāruk, wa tabāraka smuk,
wa lā ilāha ghayruk”.

1 Al-Bukhārī in *al-Adab al-Mufrad* (#707) and al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Adab al-Mufrad* (#545).

Allāh is the Greatest. Allāh is mightier than all of His creation. Allāh is more powerful than what I fear and dread. I seek refuge in Allāh - the One besides Whom there is no deity - the One who holds up the seven heavens from falling upon the earth except by His permission - from the evil of Your servant [name], his help, his followers, and his allies, from among the jinn and mankind. O Allāh, be my protector against their evil. Exalted is Your praise, mighty is Your protection, and blessed is Your Name.⁽¹⁾



Invocation against an enemy

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

“**Allāhumma** munzila l-kitāb, sarī‘a l-ḥisāb, ihzimi l-aḥzāb. **Allāhumma** hzimhum wa zalzilhum”.

O Allāh, Revealer of the Book, Swift in account, defeat the groups (of disbelievers). O Allāh, defeat them and shake them.⁽²⁾

1 Al-Bukhārī in *al-Adab al-Mufrad* (#708) and al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Adab al-Mufrad* (#546).

2 Muslim (#1742, 3/1362).

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What to say if you fear people may harm you

132- «اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ».

“**Allāhumma** kfinīhim bimā shi‘t”.

O Allāh, suffice (i.e. protect) me against them however You wish.⁽¹⁾

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Invocations for if you are stricken by doubt in your faith

133-(1) Say:

«أَعُوذُ بِاللَّهِ».

“A‘ūdhu bi-l-lāhi”.

I seek refuge in Allāh.

Then you should desist from doing what you are in doubt about.⁽²⁾

134-(2) Say:

«آمَنْتُ بِاللَّهِ وَرُسُلِهِ».

1 Muslim (#3005, 4/2300).

2 *Faṭḥ al-Bārī* (#3276, 6/336) and Muslim (#134, 214, 1/120).

“Āmantu bi-l-lāhi wa rusulih”.

I believe in Allāh and His Messengers.⁽¹⁾

135-(3) Recite the following *āyah* in Arabic:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Huwa l-awwalu wa l-ākhiru wa z-zāhiru wa l-bāṭinu wa huwa bi-kulli shay’in ‘alīm”.

He is the First and the Last, the Most High and the Most Near. And He is the Knower of all things.⁽²⁾



Invocations for the settling of a debt

136-(1) «اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

“Allāhumma kfinī bi-ḥalālিকা ‘an ḥarāmik, wa aghninī bifadlīka ‘amman siwāk”.

O Allāh, suffice (i.e. provide) me with what You have allowed instead of what You have forbidden and make me independent of all others besides You.⁽³⁾

1 Muslim (#134, 212, 1/119, 120).

2 Abū Dāwūd (#5110, 4/329) and al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ Abi Dāwūd* (3/962).

3 Al-Tirmidhī (#3563, 5/650); see *Ṣaḥīḥ al-Tirmidhī* (3/180).

137- (2) «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

Allāhumma innī a‘ūdhu bika min al-hammi wa l-ḥazan, wa l-‘ajzi wa l-kasal, wa l-bukhli wa l-jubn, wa ḡal‘i d-dayni wa ghalabati r-rijāl”.

O Allāh, I seek refuge in You from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, and from being overcome by debt and from being overpowered by men.⁽¹⁾



Invocation against the distractions of Satan during the prayer and recitation of the Qurān

138- Recite the following in Arabic and then spit to your left. Do this 3 times.

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

“A‘ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

I seek refuge in Allāh from Satan the outcast.⁽²⁾

1 Al-Bukhārī (#6363, 7/158).

2 Muslim (#2203, 4/1729).



Invocation for when you find something becoming difficult for you

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

“**Allāhumma** lā sahlā illā mā ja‘altahu sahlā, wa anta taj‘alu l-ḥazna idhā shi‘ta sahlā”.

O Allāh, there is no ease except in what You make easy, and You can make sorrow (or difficulty) easy if You will.⁽¹⁾



What to say and do if you commit a sin

140- «مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطَّهُّورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ».

No slave of Allāh may commit a sin and then perfect his ablution, stand to pray two *raka‘āt* of prayer and then seek Allāh’s forgiveness, except that Allāh forgives him.⁽²⁾

1 Ibn Hibbān in his *Ṣaḥīḥ* (#2427) and Ibn al-Sunnī (#351). Ibn Ḥajr said that this was an authentic (*Ṣaḥīḥ*) *ḥadīth*. It was declared authentic (*Ṣaḥīḥ*) by ‘Abd al-Qādir al-Arnā’ūt in his checking of *al-Adhkar* by Imam al-Nawawī (p. 106).

2 Abū Dāwūd (#1521, 2/86) and al-Tirmidhī (#406, #3006, 2/257). Al-Albānī



Invocations against the devil and his promptings

141-(1) Seek refuge with Allāh against him, i.e. by saying:

”أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ“.

”A‘ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

I seek refuge in Allāh from Satan the Outcast.⁽¹⁾

142-(2) The call to prayer – *adhān*.⁽²⁾

143-(3) Saying words of Allāh’s remembrance (*dhikr*) and reciting the Quran.⁽³⁾



Invocation for when something you dislike happens or when you fail in an attempt to do something

144- ”قَدَّرُ اللّٰهُ، وَمَا شَاءَ فَعَلَ“.

”Qadaru l-lāhi wa mā shā’a fa’al”.

declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ Abī Dāwūd* (1/283).

1 Abū Dāwūd (1/206) and al-Tirmidhī; see *Ṣaḥīḥ al-Tirmidhī* (1/77).

2 Al-Bukhārī (#608, 1/151) and Muslim (#389, 1/291).

3 Muslim (#780, 1/539).

A decree of Allāh and He does whatever He wills.⁽¹⁾



Congratulating new parents and how they should respond

145- «بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِرَّهُ».

“Bāraka l-lāhu laka fi-l-mawhūbi lak, wa shakarta l-wāhib, wa balagha ashuddah, wa ruziqta birrah”.

May Allāh bless you with His gift to you, may you (i.e. the new parent) give thanks, may the child reach the maturity of years, and may you be granted its righteousness.

The reply of the person being congratulated is to say:

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

“Bāraka l-lāhu laka, wa bāraka ‘alayka, wa jazāka l-lāhu khayrā, wa razaqaka l-lāhu mithlah, wa ajzala thawābak”.

May Allāh bless you, and shower His blessings upon

1 Muslim (#2664, 4/2052)

you, and may Allāh reward you well and bestow upon you its like and reward you abundantly.⁽¹⁾



How to seek Allāh's protection for children

146- The Prophet (ﷺ) used to seek Allāh's protection for both Ḥasan and Ḥusayn by the following:

«أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ».

“U‘idhukumā bi-kalimāti l-lāhi t-tāmmāti min kulli shayṭān wa hāmmah, wa min kulli ‘ayn lāmmah”.

I seek protection for you both with the Perfect Words of Allāh from every devil, from every beast, and from every envious blameworthy eye.⁽²⁾

- For a single male child, say instead, *u‘ī-dhu-ka* [أُعِيذُكَ].

1 See *al-Adhkār* by Imam al-Nawawī (p. 349) and *Ṣaḥīḥ al-Adhkār* by Salim al-Hilālī (2/713).

2 Al-Bukhārī (#3371, 4/119).

- For a single female child, say instead, *u'ī-dhu-ki* [أُعِيذُكِ].
- For more than two children, all female, say instead, *u'ī-dhu-kunna* [أُعِيذُكُنَّ].
- For more than two children, male and female, say instead, *u'ī-dhu-kum* [أُعِيذُكُمْ].



Invocations for visiting the sick

147-(1) «لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ».

“Lā ba’s, ṭahūrun in shā’a l-lāh”.

Do not worry, it will be a purification (of sins for you), Allāh willing.⁽¹⁾

148-(2) Recite 7 times in Arabic:

«أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ».

“As’alu l-lāha l-‘azīm, rabba l-‘arshi l-‘azīm, an yashfiyak”.

I ask Allāh, the Magnificent, Lord of the Magnificent Throne, to heal you.⁽²⁾

1 *Fatḥ al-Bārī* (#3616, 10/118).

2 Al-Tirmidhī (#2083) and Abū Dāwūd (#3106). See *Ṣaḥīḥ al-Tirmidhī*



The reward for visiting the sick

149- قَالَ النَّبِيُّ ﷺ: «إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ مَشَى فِي خِرَافَةٍ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غُدْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِسيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ».

122

When a man goes to visit his sick Muslim brother, he walks along a path of Paradise until he sits, and when he sits, he is cloaked in mercy. If he comes in the morning, seventy thousand angels will pray for him until evening, and if he comes in the evening, seventy thousand angels will pray for him until morning.⁽¹⁾



Invocations of the terminally ill

150- (1) «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَالْحَقِيقِي بِالرَّفِيقِ الْأَعْلَى».

“**Allāhumma** ghfir li, wa rḥamnī, wa alḥiqnī bi-r-rafiqi l-a‘lā”.

(2/210) and *Ṣaḥīḥ al-Jāmi‘* (#5766, 5/180).

1 Al-Tirmidhī (#969), Ibn Mājah (#1442), and Aḥmad (1/97). See *Ṣaḥīḥ Ibn Mājah* (1/244) and *Ṣaḥīḥ al-Tirmidhī* (1/286). Aḥmad Shākir also declared it authentic (*Ṣaḥīḥ*).

O Allāh, forgive me, have mercy upon me, and join me with the highest companions (in Paradise).⁽¹⁾

151-(2) As he was dying, the Prophet (ﷺ) dipped his hands in water and wiped his face saying:

«لَا إِلَهَ إِلَّا اللَّهُ؛ إِنَّ لِلْمَوْتِ سَكَرَاتٍ».

“Lā ilāha illā l-lāh. inna li-l-mawti sakarāt”.

There is no deity worthy of worship except Allāh. Surely, death has agonies.⁽²⁾

152-(3) «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».

“Lā ilāha illā l-lāh wa l-lāhu akbar. lā ilāha illā l-lāh waḥdah. lā ilāha illā l-lāh waḥdahu lā sharīka lah. lā ilāha illā l-lāh, lahu l-mulku wa lahu l-ḥamd. lā ilāha illā l-lāh, wa lā ḥawla wa lā quwwata illā bi-l-lāh”.

There is no deity worthy of worship except Allāh,

1 Al-Bukhārī (#4440, 7/10) and Muslim (#2444, 4/1893).

2 *Fath al-Bārī* (#4449, 8/144). The *ḥadīth* also mentions him using the *siwāk* (tooth-cleaning stick).

Allah is the Greatest. None has the right to be worshipped except Allāh alone. None has the right to be worshipped except Allāh alone, Who has no partner. There is no deity worthy of worship but Allāh, His is the dominion and His is all praise due. There is no deity worthy of worship except Allāh, there is no power and no might but except Allāh.⁽¹⁾



What to encourage the dying person to say

153- Whoever dies with his last statement being, “There is no deity worthy of worship except Allāh,” will enter Paradise.⁽²⁾

«لَا إِلَهَ إِلَّا اللَّهُ».

“**Lā ilāha illā l-lāh**”.

There is no deity worthy of worship except Allāh.

1 Al-Tirmidhī (#3430) and Ibn Mājah (#3794). Al-Albānī declared it authentic (*Ṣaḥīḥ*); also see *Ṣaḥīḥ al-Tirmidhī* (3/152) and *Ṣaḥīḥ Ibn Mājah* (2/317).

2 Abū Dāwūd (#3116, 3/190). See *Ṣaḥīḥ al-Jāmi‘* (#6479, 5/432).



Invocation for when tragedy strikes

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

“Innā li-l-lāhi wa innā ilayhi rāji‘ ūn. **Allāhumma** ‘jurnī fi muṣibatī wa akhlif li khayran minhā”.

Indeed, we belong to Allāh, and indeed to Him we shall return. O Allāh, reward me in my affliction and replace it for me with something better.⁽¹⁾



Invocation for closing the eyes of the dead

155- «اللَّهُمَّ اغْفِرْ لِفُلَانٍ (بِاسْمِهِ)، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ».

“**Allāhumma** ghfir li [*name of the person*], wa rfa‘ darajatahu fi l-mahdiyyīn, wa khluḥhu fi ‘aqibihi fi l-ghābirīn. wa ghfir lanā wa lahu, yā rabba

1 Muslim (#918, 2/632).

l-‘ālamīn, wa fṣaḥ lahu fī qabrihi wa nawwir lahu fih”.

O Allāh, forgive [name of the person] and elevate his station among those who are guided. Send him along the path of those who came before, and forgive us and him, O Lord of the worlds. Enlarge his grave for him and shed light upon him in it.⁽¹⁾



Invocations for the dead in the funeral prayer

156- (1) «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ 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، وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ، [وَعَذَابِ النَّارِ].»

“**Allāhumma** ghfir lahu wa ṛhamhu wa ‘āfihi, wa ‘fu ‘anhu, wa akrim nuzulahu, wa wassi‘ mudkhalahu, wa ghsilhu bi l-mā’i wa th-thalji wa l-barad. wa naqqihi min alkhaṭāyā kamā naqqayta th-

1 Muslim (#920, 2/634).

thawba l-abyaḍa min ad-danas. wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih. wa adkhillhu l-jannata wa a'idh-hu min 'adhābi l-qabr [wa 'adhābi n-nār]”.

O Allāh, forgive him, have mercy with him, give him strength, and pardon him. Be generous to him, make his entrance wide, and wash him with water, snow, and hail. Cleanse him of his transgressions just white cloth is cleansed of stains. Give him an abode better than his home, a family better than his family and a wife better than his wife. Take him into Paradise and protect him from the punishment of the grave [and from the punishment of Hell].⁽¹⁾

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

“**Allāhumma** ghfir li-ḥayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa ṣaghīrinā wa kabīrinā,

1 Muslim (#963, 2/663).

wa dhakarīnā wa unthānā. **Allāhumma** man aḥyaytahu minnā fa-aḥyihī ‘alā l-islām. wa man tawaffaytahu minnā fa-tawaffahu ‘alā l-īmān. **Allāhumma** lā taḥrimnā ajrah, wa lā tuḍillanā ba‘dah”.

O Allāh forgive the living and dead among us. Forgive those who are with us and those who are absent, the young and the old among us, and our menfolk and our womenfolk. O Allāh, whomever You give life from among us, give him life in Islam, and whomever You take away from us, take him away in Īmān. O Allāh, do not forbid us their reward and do not send us astray after them.⁽¹⁾

158-(3) «اللَّهُمَّ إِنَّ فُلَانَ بَنَ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ؛ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ؛ فَاعْفِرْ لَهُ، وَارْحَمْهُ؛ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

“**Allāhumma** inna [name of the person] fī dhimmatika wa ḥabli jiwārik. fa-qihī min fitnati l-qabri wa ‘adhābi n-nār. wa anta ahlu l-wafā’i

1 Abū Dāwūd (#3201), al-Tirmidhī (#1024), al-Nasā’ī (#1988), and Ibn Mājah (#1498, 1/480). Also see *Ṣaḥīḥ Ibn Mājah* (1/251).

wa l-ḥaqq. fa-ghfir lahu wa rḥamhu, innaka anta l-ghafūru r-raḥīm”.

O Allāh, indeed [Name] is under Your protection and in the rope of Your care, so protect him from the trial of the grave and the punishment of the Fire. You are the One worthy of fulfilling promises and truth. So forgive him and have mercy on him. Indeed, You are the Most Forgiving, the Most Merciful.⁽¹⁾

159-(4) «اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ اِحْتَاجُ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ؛ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ».

“**Allāhumma** ‘abduka wa bnu amatik iḥtāja ilā raḥmatik. wa anta ghaniyyun ‘an ‘adhābih. in kāna muḥsinan fa-zid fī ḥasanātih. wa in kāna musī’an fa-tajāwaz ‘anh”.

O Allāh, Your male slave and the child of Your female slave is in need of Your mercy and You do not benefit from his torment. If he was pious, then increase his rewards and if he was a transgressor, then pardon him.⁽²⁾

1 Ibn Mājah (#1499); see *Ṣaḥīḥ Ibn Mājah* (1/251).

2 Al-Ḥākim (1/359) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed



Invocations for a child in the funeral prayer

160-(1) «اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ».

“Allāhumma a‘idh-hu min ‘adhābi l-qabr”.

O Allāh, protect him from the punishment of the grave.⁽¹⁾

It is also good to say:

وإن قال: «اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقُّهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَفِيهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لِسُلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ».

“Allāhumma j‘alhu faraṭan wa dhukhran li-wālidayh, wa shafi‘an mujābā. Allāhumma thaqqil bihi mawāzīnahumā, wa a‘zīm bihi ujūrahumā, wa alḥiqhu bi-ṣālihi l-mu‘minīn. wa j‘alhu fī kafālati

with him. See al-Albānī, *Aḥkām al-Janā‘iz* (p. 125).

1 Mālik in *al-Murwaṭṭā‘* (1/288), al-Bayhaqī (4/9), and Ibn Abī Shaybah in *al-Muṣannaf* (3/217). Shu‘ayb al-Arnā‘ūṭ declared its chain of transmission authentic (*Ṣaḥīḥ*) in his recension of al-Baghawī’s *Sharḥ al-Sunnah* (5/357).

ibrāhīm, wa qihi bi-raḥmatika ‘adhāba l-jahīm. wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih. **Allāhumma** ghfir li-aslāfinā wa afrāṭinā wa man sabaqanā bi l-īmān”.

O Allāh, make him a forerunner and a treasure for his parents, and an intercessor whose intercession is accepted. O Allāh, make their scales heavy through him and magnify their reward because of him. Join him with the righteous believers, place him under the care of Ibrāhīm, and protect him by Your mercy from the punishment of the Blazing Fire. Grant him a better home than his previous home, and a better family than his previous family. O Allāh, forgive our predecessors, our children who passed before us, and all who preceded us in faith.⁽¹⁾

161- (1) «اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَأَجْرًا».

“**Allāhumma** j’ alhu lanā faraṭan wa salafan wa ajrā”.

O Allāh, make him for us a precursor, a forerunner, and a source of reward.⁽²⁾

1 See Ibn Qudāmah, *al-Mughnī* (3/416) and Shaykh Ibn Bāz, *al-Durūs al-Muhimmah li-‘Āmah al-Ummah* (p. 15).

2 Al-Baghāwī in *Sharḥ al-Sunnah* (5/357) and ‘Abd al-Razzāq (#6588).



Invocation for the bereaved

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

“Inna li-l-lāhi mā akhadha wa lahu mā a’ṭā, wa kullu shay’in ‘indahu bi-ajalin musammā. fa-l-taṣbir wa l-taḥtasib”.

Indeed, to Allāh belongs what He has taken, and to Him belongs what He has given. Everything with Him is for an appointed term... So be patient and seek reward (from Allāh).⁽¹⁾

It is also good to say:

«أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَغَفَرَ لِمَيِّتِكَ»، فَحَسَنٌ.

“A’ṣama l-lāhu ajrak, wa aḥsana ‘azā’ak, wa ghafara limayyitik”.

May Allāh magnify your reward, ease your breavement, and forgive your deceased.⁽²⁾

1 Al-Bukhārī (#1284, 2/80) and Muslim (#923, 2/636).

2 Imam al-Nawawī in *al-Adhḳār* (p. 126).



Invocation to be recited when placing the dead in his grave

163- «بِسْمِ اللَّهِ، وَعَلَى سُنَّةِ رَسُولِ اللَّهِ».

“Bismi l-lāhi wa ‘alā sunnati rasūli l-lāh”.

In the Name of Allāh and according to the Sunnah of the Messenger of Allāh.⁽¹⁾

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Invocation to be recited after burying the dead

164- «اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّتْهُ».

“Allāhumma ghfir lahu, Allāhumma thabbithu”.

O Allāh, forgive him. O Allāh, strengthen him.⁽²⁾



Invocation for visiting graves

165- «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ»

- 1 Abū Dāwūd (#3213, 3/314) with an authentic (*Ṣaḥīḥ*) chain of transmission, and Aḥmad (2/40) with the wording, *bismi l-lāhi wa ‘alā millati rasūli l-lāh* (بِسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ), whose chain of transmission is also sound (*Ṣaḥīḥ*).
- 2 Abū Dāwūd (#3221, 3/315) and al-Ḥākim (1/370) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him.

وَأِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، [وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ]، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

“As-salāmu ‘alaykum ahla d-diyāri min al-
“**Allāhumma** wa l-muslimīn. wa innā in shā’a
l-lāhu bikum lāḥiqūn [wa yarḥamu l-lāhu
l-mustaqdimīna minnā wa l-musta’khirīn.] as’alu
l-lāha lanā wa lakumu l-‘āfiya”.

Peace be upon you all, O inhabitants of the graves,
amongst the believers and the Muslims. Verily we
will – Allāh willing – be united with you soon. [May
Allāh have mercy on the first and last of us]. We ask
Allāh for well-being for both you and us.⁽¹⁾



Invocations for when the wind blows

166-(1) «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا».

“**Allāhumma** innī as’aluka khayrahā wa a’ūdhu
bika min sharrihā”.

1 Muslim (#975, 2/671) and Ibn Mājah (#1547, 1/494). The wording is the latter’s from the *ḥadīth* of Buraydah (رضي الله عنه). What is in between the brackets is from the *ḥadīth* of ‘Ā’ishah (رضي الله عنها) reported by Muslim (#974, 2/671).

O Allāh, I ask You for its goodness and seek refuge in You from its evil.⁽¹⁾

167-(2) «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ».

“**Allāhumma** innī as’aluka khayrahā wa khayra mā fihā, wa khayra mā ursilat bih. wa a’ūdhu bika min sharrihā, wa sharri mā fihā, wa sharri mā ursilat bih”.

O Allāh, I ask You for the its goodness, the good of what it contains, and the good of what is sent with it. I seek refuge in You from its evil, from the evil of what it contains, and from the evil of what is sent with it.⁽²⁾



Invocation for when it thunders

168- «سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ، وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ».

“Subhāna l-ladhī yusabbihu r-ra‘du bi-ḥamdihi wa l-malā-’ikatu min khīfatih”.

1 Abū Dāwūd (#5097, 4/326) and Ibn Mājah (#3727, 2/1228); see *Ṣaḥīḥ Ibn Mājah* (2/305).

2 Al-Bukhārī (#3206, 4/76) and Muslim (#899, 2/616).

Exalted is the One whom the thunder extols with His praise, and [so do] the angels out of fear of Him.⁽¹⁾



Some invocations for rain

169- (1) «اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا مَرِيْعًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ».

“**Allāhumma** sqinā ghaythan mughīthā, marī'an marī'ā, nāfi'an ghayra ḍārr, ājilan ghayra ājil”.

O Allāh, send us rain that brings relief, wholesome and abundant, beneficial and not harmful, immediate and not delayed.⁽²⁾

170- (2) «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا».

“**Allāhumma** aghithnā, **Allāhumma** aghithnā, **Allāhumma** aghithnā”.

O Allāh, send us rain. O Allāh, send us rain. O Allāh, send us rain.⁽³⁾

171- (3) «اللَّهُمَّ اسْقِ عِبَادَكَ، وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ

1 *Al-Muwatta'* (2/992) and al-Albānī said that its chain of transmission is sound (*Ṣaḥīḥ*) and that its attribution is to a Companion (رضي الله عنه).

2 Abū Dāwūd (#1169, 1/303). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ Abī Dāwūd* (1/216).

3 Al-Bukhārī (#1013, 1/224) and Muslim (#897, 2/613).

بَلَدَكَ الْمَيِّتَ».

“**Allāhumma** sqi ‘ibādaka wa bahā’imak. wa nshur raḥmatak, wa aḥyī baladaka l-mayyit”.

O Allāh, provide water for Your servants and livestock, spread Your mercy, and revive Your lifeless land.⁽¹⁾



Invocation before it rains

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172- «اللَّهُمَّ صَيِّبًا نَافِعًا».

“**Allāhumma** ṣayyiban nāfi‘a”.

O Allāh, (bring) beneficial rain clouds.⁽²⁾



Supplication after it rains

173- «مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ».

“Muṭirnā bi-faḍli l-lāhi wa raḥmatih”.

Rain has fallen upon us by the grace of Allāh and His mercy.⁽³⁾

1 Abū Dāwūd (#1176, 1/305) and al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ Abī Dāwūd* (1/218).

2 *Faṭḥ al-Bārī* (#1032, 2/518).

3 Al-Bukhārī (#846, 1/205) and Muslim (#71, 1/83).



Invocation for the withholding of the rain

174- «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ، وَبُطُونِ الْأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ».

“**Allāhumma** ḥawālaynā wa lā ‘alaynā. **Allāhumma** ‘alā l-ākāmi wa z-zirābi wa buṭūni l-awdiyati wa manābiti sh-shajar”.

O Allāh, let the rain fall around us and not upon us.
O Allāh, [let it fall] on the hills and small mountains, the valley bottoms, and the places where trees grow.⁽¹⁾



Invocation when the new moon is sighted

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

“Allāhu akbar. **Allāhumma** ahillahu ‘alaynā bi l-amni wa l-īmān, wa s-salāmati wa l-islām, wa

1 Al-Bukhārī (#1013, 1/224) and Muslim (#897, 2/614).

t-tawfiqi limā tuḥibbu rabbanā wa tarḍā, rabbunā wa rabbuka l-lāh”.

Allāh is Greatest. O Allāh, let this moon rise upon us with security and faith, with safety and Islam, and with success in all that You love and are pleased with. Our Lord and your Lord is Allāh.⁽¹⁾



Invocations for breaking the fast

139

176- (1) «ذَهَبَ الظَّمْأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ».

“Dhahaba ḡ-ḡama’u wa btallati l-‘urūqu wa thabata l-ajru in shā’a l-lāh”.

Thirst has subsided, the veins have moistened, and the reward is confirmed, if Allāh wills.⁽²⁾

177- (2) «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي».

“**Allāhumma** innī as’aluka bi-raḥmatika l-latī wasi’at kulla shay’in an taghfira li”.

1 Al-Tirmidhī (#3451, 5/405) and al-Dārimī (1/336) with different wording; see *Ṣaḥīḥ al-Tirmidhī* (3/157).

2 Abū Dāwūd (#2357, 2/306) and others; see *Ṣaḥīḥ al-Jāmi’* (#4678, 4/209).

O Allāh, I ask You by Your mercy, which encompasses all things, that You forgive me.⁽¹⁾



Invocations before eating

178-(1) Before starting to eat, one should say:

«بِسْمِ اللَّهِ».

“Bismi l-lāh”.

In the name of Allāh.

If one forgets to say it before starting, then upon remembering, one should say:

«بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ».

“Bismi l-lāhi fī awwalihi wa ākhirihi”.

In the name of Allāh in the beginning and the end.⁽²⁾

179-(2) Whomever Allāh has granted food to eat should say:

«اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ».

1 Ibn Mājah (#1753, 1/557). Ibn Ḥajr declared it good (*ḥasan*); see *Sharḥ al-Adhkār* (4/342).

2 Abū Dāwūd (#3767, 3/347) and al-Tirmidhī (#1858, 4/288); see *Ṣaḥīḥ al-Tirmidhī* (2/167).

“**Allāhumma** bārik lanā fih, wa aṭ‘imnā khayran minh”.

O Allāh, bless us in it and provide us with something better.

Whomever Allāh has granted milk to drink should say:

«اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ».

“**Allāhumma** bārik lanā fihi wa zidnā minh”.

O Allāh, bless us in it and give us more of it.⁽¹⁾



Invocations after eating

180- (1) «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ».

“Al-ḥamdu li-l-lāhi l-ladhī aṭ‘amanī hādha wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwa”.

All praise is for Allāh who fed me this and provided it for me without any power or strength from myself.⁽²⁾

1 Al-Tirmidhī (#3455, 5/506); see *Ṣaḥīḥ al-Tirmidhī* (3/158).

2 Abū Dāwūd (#4023), al-Tirmidhī (#3458), and Ibn Mājah (#3285). See

181-(2) «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا، طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ [مَكْفِيٍّ وَلَا] مُوَدَّعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا».

“Al-ḥamdu li-l-lāhi ḥamdan kathīran ṭayyiban mubārakan fih, ghayra [makfiyyin wa lā] muwadda‘in, wa lā mustaghnan ‘anhu rabbanā”.

All praise is for Allāh - abundant, pure, and blessed praise; never sufficient, never abandoned, and never dispensable - O our Lord.⁽¹⁾



A dinner guest's invocation for his host

182- «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ، وَارْحَمَهُمْ».

“**Allāhumma** bārik lahum fi mā razaqtahum wa ghfir lahum wa rḥamhum”.

O Allāh, bless them in what You have provided for them, forgive them, and have mercy on them.⁽²⁾

Ṣaḥīḥ al-Tirmidhī (3/159).

1 Al-Bukhārī (#5458, 6/214) and al-Tirmidhī (#3456, 5/507) with different wording.

2 Muslim (#2042, 3/1615).



Invocation for someone who offers you drink

183- «اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي».

“**Allāhumma** aṭ‘im man aṭ‘amanī wa sqi man saqānī”.

O Allāh, feed the one who has fed me and give drink to the one who has given me drink.⁽¹⁾

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Invocation for the family who invites you to break your fast with them

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

“Aftara ‘indakumu ṣ-ṣā’imūn, wa akala ṭa‘āmakumu l-abrār, wa ṣallat ‘alaykumu l-malā’ika”.

May those who fast break their fast with you, may the righteous eat your food, and may the angels send blessings upon you.⁽²⁾

1 Muslim (#2055, 3/1626).

2 Al-Nasā’i in *‘Amal al-Yawm wa al-Laylah* (#296–8), Ibn Mājah (#1747, 1/556) and Abū Dāwūd (#3854, 3/367). Al-Albānī declared it authentic



Invocation for someone who offers you food when you are fasting, which you decline

185- «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطِرًا فَلْيَطْعَمْ»، وَمَعْنَى: «فَلْيُصَلِّ»: أَي: فَلْيَدْعُ

If one of you is invited (to a meal), let him respond. If he is fasting, let him supplicate (i.e., pray for the host), and if he is not fasting, let him eat.⁽¹⁾



What to say when you are fasting and someone is rude to you

186- «إِنِّي صَائِمٌ، إِنِّي صَائِمٌ».

“Innī sā'im, innī sā'im”.

I am fasting. I am fasting.⁽²⁾

(Ṣaḥīḥ) in Ṣaḥīḥ Abī Dāwūd (2/730).

1 Muslim (#1431, 2/1054).

2 *Fatḥ al-Bārī* (#1894, 4/103) and Muslim (#1151, 2/806).



Invocation for when you see the first dates of the season

187- «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدَّنَا».

“**Allāhumma** bārik lanā fī thamarinā, wa bārik lanā fī madīnatinā, wa bārik lanā fī ṣā’inā, wa bārik lanā fī muddinā”.

O Allah, bless our fruits, bless our city, bless our measure (sā’), and bless our smaller measure (mudd).⁽¹⁾



Invocation for sneezing

188- When you sneeze, say in Arabic:

«الْحَمْدُ لِلَّهِ».

“Al-ḥamdu li-l-lāh”.

All praises and thanks are due to Allāh.

The one who hears you should say in Arabic:

1 Muslim (#1373, 2/1000). Translator’s note: Ṣā’ and mudd were measures used for agricultural produce by the Arabs in the Prophet’s time: a mudd is about 600 ml in volume and is a quarter of a Ṣā’.

«يَرْحَمُكَ اللَّهُ».

“Yarḥamuka l-lāh”.

May Allāh have mercy upon you.

To which you should reply in Arabic:

«يَهْدِيكُمْ اللَّهُ، وَيُصْلِحُ بَالَكُمْ».

“Yahdīkumu l-lāhu wa yuṣliḥu bālakum”.

May Allāh guide you and set your affairs in order.⁽¹⁾



What to say to the disbeliever if he sneezes and praises Allāh

189- «يَهْدِيكُمْ اللَّهُ، وَيُصْلِحُ بَالَكُمْ».

“Yahdīkumu l-lāhu wa yuṣliḥu bālakum”.

May Allāh guide you and set your affairs in order.⁽²⁾



Invocation for the groom

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

1 Al-Bukhārī (#6224, 7/125).

2 Al-Tirmidhī (#2739, 5/82), Aḥmad (4/400), and Abū Dāwūd (#5038, 4/308). See *Ṣaḥīḥ al-Tirmidhī* (2/354).

“Bāraka l-lāhu laka wa bāraka ‘alayka wa jama‘a baynakumā fi khayr”.

May Allāh bless you, shower His blessings upon you, and unite both of you upon goodness.⁽¹⁾



The groom's invocation and what to say upon purchasing an animal

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191- «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ».

“**Allāhumma** innī as’aluka khayrahā, wa khayra mā jabaltahā ‘alayh. wa a’ūdhu bika min sharrihā wa sharri mā jabaltahā ‘alayh”.

O Allah, I ask You for the good of her and the good of what You have created her with, and I seek refuge in You from her evil and the evil of what You have created her with.⁽²⁾

1 Abū Dāwūd (#2130), al-Tirmidhī (#1091), and Ibn Mājah (#1905). See *Ṣaḥīḥ Ibn Mājah* (1/324).

2 Abū Dāwūd (#2160, 2/248) and Ibn Mājah (#1918, 1/617); see *Ṣaḥīḥ Ibn Mājah* (1/324).



Invocation to be recited before intercourse

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

“Bismi l-lāh. **Allāhumma** jannibna sh-shayṭān, wa jannibi sh-shayṭāna mā razaqtanā”.

In the Name of Allāh. O Allāh, keep the Devil away from us and keep the Devil away from that which You provide for us.⁽¹⁾



Invocation against anger

193- «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

“A ‘ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

I seek refuge in Allāh from Satan the Outcast.⁽²⁾

1 Al-Bukhārī (#3271, 6/141) and Muslim (#1434, 2/1028).

2 Al-Bukhārī (#6048, 7/99) and Muslim (#2610, 5/2015).



What to say if you see someone afflicted by misfortune

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

“Al-ḥamdu li-l-lāhi l-ladhī ‘āfānī mimmā btalāka bihi wa faḍḍalanī ‘alā kathīrin mimman khalaqa tafḍilā”.

All praise is due to Allah who has spared me from that which He has afflicted you with, and favored me above many of those whom He has created.⁽¹⁾



What to say while sitting in a gathering

195- Ibn ‘Umar (رضي الله عنه) said: Allāh’s Messenger (ﷺ) used to repeat 100 times in a single sitting:

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

“Rabbi ghfir-lī wa tub ‘alayya, innaka anta t-tawwābu l-ghafūr”.

1 Al-Tirmidhī (#3432, 5/493, 494); see *Ṣaḥīḥ al-Tirmidhī* (3/153).

My Lord, forgive me and accept my repentance. Indeed, You are the Accepting of Repentance, the Most Forgiving.⁽¹⁾



The expiation of assembly (kaffārah al-majlis)

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

“Subḥānaka l-lāhumma wa bi-ḥamdik. ash-hadu an lā ilāha illā ant, astaghfiruka wa atūbu ilayk”.

Exalted are you, O Allāh, and praise is Yours. I bear witness that there is no deity worthy of worship except You. I seek Your forgiveness and turn to You in repentance.⁽²⁾

1 Al-Tirmidhī (#3432) and others. See *Ṣaḥīḥ al-Tirmidhī* (3/153) and *Ṣaḥīḥ Ibn Mājah* (2/321). The wording is from al-Tirmidhī.

2 Abū Dāwūd (#4859), al-Tirmidhī (#3433), and al-Nasā’ī in *‘Amal al-Yawm wa al-Laylah* (#397); see *Ṣaḥīḥ al-Tirmidhī* (3/153). ‘Ā’ishah (رضي الله عنها) said, “Allāh’s Messenger (ﷺ) would not sit in a gathering, or recite the Quran, or perform any prayer without concluding by saying... (she then quoted the above).” This was reported by al-Nasā’ī in *‘Amal al-Yawm wa al-Laylah* (#308) and Aḥmad (6/77). Dr. Fārūq Ḥamādah declared it authentic (*Ṣaḥīḥ*) in his recension of the former (p. 273).



Invocation for someone who says, “May Allāh forgive you” (عَفَرَ اللَّهُ لَكَ)

197- «وَلَكَ».

“Wa laka”.

And you too.⁽¹⁾



Invocation for someone who does good to you

198- «جَزَاكَ اللَّهُ خَيْرًا».

“Jazāka l-lāhu khayrā”.

May Allāh reward you with good.⁽²⁾



Invocation for Allāh’s protection against the False Messiah

199- «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَالِ»، وَالْإِسْتِعَاذَةُ بِاللَّهِ مِنْ فِتْنَتِهِ عَقِبَ التَّشَهُّدِ الْأَخِيرِ مِنْ كُلِّ صَلَاةٍ.

1 Aḥmad (5/82) and al-Nasā’ī in ‘*Amal al-Yawm wa al-Laylah*’ (#421, p. 218) with Dr. Fārūq Ḥamādah’s recension.

2 Al-Tirmidhī (#2035). See *Ṣaḥīḥ al-Jāmi’* (#6244) and *Ṣaḥīḥ al-Tirmidhī* (2/200).

Whoever memorises ten *āyāt* from the beginning of Sūrah al-Kahf will be protected from the False Messiah.⁽¹⁾

Protection is also sought against the trials of the False Messiah in every prayer after the final *tashahhud*.⁽²⁾



Invocation for someone who tells you, “I love you for Allāh’s sake” (أُحِبُّكَ فِي اللَّهِ)

200- «أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ».

“Aḥabbaka l-ladhī aḥbabtani lah”.

May He for Whose sake you love me, love you.⁽³⁾



Invocation for someone who offers you a share of his wealth

201- «بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ».

“Bāraka l-lāhu laka fī ahlika wa mālik”.

1 Muslim (#809, 1/555), and in another narration, “...ten *āyāt* from the end...” (1/556).

2 See *du‘ā* #55 and #56.

3 Abū Dāwūd (#5125, 4/333). Al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ Abī Dāwūd* (3/965).

May Allāh bless you in your family and your property.⁽¹⁾



Invocation (upon receipt of the loan) for someone who lends you money

202- «بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ؛ إِنَّمَا جَزَاءُ السَّلَفِ: الْحَمْدُ،
وَالْأَدَاءُ».

“Bāraka l-lāhu laka fī ahlika wa mālik, innamā jazā’u s-salafi l-ḥamdu wa l-adā”.

May Allāh bless you in your family and your wealth, surely, the reward for a loan is gratitude and returning (what was borrowed).⁽²⁾



Invocation for fear of shirk

203- «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ».

“**Allāhumma** innī a’ūdhu bika an ushrika bika wa anā a’lam, wa astaghfiruka limā lā a’lam”.

1 Abū Dāwūd (#5125, 4/333). Al-Albānī declared it good (*hasan*) in *Ṣaḥīḥ Abi Dāwūd* (3/965).

2 Ibn Mājah (#2424, 2/809) and al-Nasā’i in *‘Amal al-Yawm wa al-Laylah* (#372, p. 300). See *Ṣaḥīḥ Ibn Mājah* (2/55).

O Allāh, I seek refuge in You from associating anything with You knowingly, and I seek Your forgiveness for what I do unknowingly.⁽¹⁾



Invocation for someone who tells you, “May Allāh bless you” (بَارَكَ اللَّهُ فِيكَ)

204 - «وَفِيكَ بَارَكَ اللَّهُ».

“Wa fika bāraka l-lāh”.

And may Allāh bless you.⁽²⁾



Invocation against an evil omen

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

“**Allāhumma** lā tayra illā tayruk, wa lā khayra illā khayruk, wa lā ilāha ghayruk”.

O Allāh, there is no omen except Your omen, no goodness except Your goodness, and there is no deity besides You.⁽³⁾

1 Aḥmad (4/403) and others. See *Ṣaḥīḥ al-Jāmi‘* (#3731, 3/233) and *Ṣaḥīḥ al-Targhib wa al-Tarhib* (#36, 1/122).

2 Ibn al-Sunnī (#278, p. 138). See Ibn al-Qayyim, *al-Wābil al-Ṣayyib* (p. 304) with the recension of Bashīr Muḥammad ‘Uyūn.

3 Aḥmad (2/220) and Ibn al-Sunnī (#292). Al-Albānī declared it authentic



Invocation for riding in a vehicle or on an animal

206- «بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ، ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ»، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي؛ فَاعْفُ رِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

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“Bismi l-lāh. al-ḥamdu li-l-lāh. subḥān al-ladhī sakhkhara lanā hādhā wa mā kunnā lahu muqrinīna wa innā ilā rabbīnā la-munqalibūn. al-ḥamdu li-l-lāh, al-ḥamdu li-l-lāh, al-ḥamdu li-l-lāh. allāhu akbar, allāhu akbar, allāhu akbar. subḥānaka l-lāhumma innī ḡalamtu nafsī, fa-ghfir-lī fa-innahu lā yaghfiru dh-dhunūba illā ant”.

In the name of Allāh, and all praise is due to Allāh. Exalted is the One Who has provided this for us, though we could not have obtained it by our own power. Surely, to our Lord we shall return. All praise

(Ṣaḥīḥ) in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (#1065, 3/54). As for bodings of good, these used to please the Prophet (ﷺ) and so when he heard good words from someone, he used to say, “We have taken from you a good portent from your mouth.” See Abū Dāwūd (#3917) and Aḥmad. Al-Albānī declared it authentic (Ṣaḥīḥ) in *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (2/363). Also see Abū al-Shaykh, *Akhlaq al-Nabī* (ﷺ) (p. 270).

is due to Allāh, all praise is due to Allāh. Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. Exalted are you, O Allāh. I have wronged myself, so forgive me - for none forgives sins except You.⁽¹⁾



Invocation for traveling

207- اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (١٣) وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، «اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، 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 وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ».

“Allāhu akbar, allāhu akbar, allāhu akbar. subhān al-ladhī sakhkhara lanā hādhā wa mā kunnā lahu muqrinīna wa innā ilā rabbīnā la-munqalibūn. **Allāhumma** innā nasʿaluka fī safarinā hādhā l-birra wa t-taqwā wa min al-ʿamali mā tardā. **Allāhumma** hawwin ʿalaynā safaranā hādhā wa ṭwi ʿannā buʿdah. **Allāhumma** anta ṣ-ṣāhibu fī-

1 Abū Dāwūd (#2602, 3/34) and al-Tirmidhī (#3446, 5/510); see *Ṣaḥīḥ al-Tirmidhī* (3/156).

s-safar, wa l-khalīfatu fī-l-ahl. **Allāhumma** innī
a‘ūdhu bika min wa‘thā’i s-safar, wa ka‘ābati
l-manẓar, wa sū’i l-munqalab, fī-l-mālī wa l-ahl”.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. Exalted is the One Who has provided this for us, though we could not have obtained it by our own power. Surely, to our Lord we shall return. O Allāh, we ask You on this journey for righteousness and piety, and for actions that please You. O Allāh, make this journey easy for us and shorten its distance. O Allāh, You are the Companion on the journey and the Guardian of the family. O Allāh, I seek refuge in You from the hardships of travel, from having a sorrowful sight, and from returning with harm to our wealth or family.

Upon returning, recite the same again in Arabic and add:

«أَيُّبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ».

“Āyibūna tā’ibūna ‘ābidūn, li-rabbīnā ḥāmidūn”.

We return repentant, worshipping, and praising our Lord.⁽¹⁾

1 Muslim (#1342, 2/998).



Invocation upon entering a town or city

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

“**Allāhumma** rabba s-samāwāti s-sab‘i wa mā aẓlaln, wa rabba l-arḍīn as-sab‘i wa mā aqlaln, wa rabba sh-shayāṭīni wa mā aḍlaln, wa rabba r-riyāḥi wa mā dharayn. as’aluka khayra hādhihi l-qaryati wa khayra ahlihā wa khayra mā fihā, wa a’ūdhu bika min sharrihā wa sharri ahlihā wa sharri mā fihā”.

O Allāh, Lord of the seven heavens and all they overshadow, Lord of the seven earths and all they contain, Lord of the devils and all they lead astray, Lord of the winds and all they scatter. I ask You for the goodness of this town, the goodness of its people, and the goodness that is within it. And I seek refuge in You from its evil, the evil of its people, and the evil that is within it.⁽¹⁾

1 Al-Hākim (2/100) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed



Invocation for entering a market

209- «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».

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, yuḥyī wa yumīt wa huwa ḥayyun lā yamūt, bi-yadihi l-khayr, wa huwa ‘alā kulli shay’in qadīr”.

There is no deity worthy of worship except Allāh, alone with no partner. His is the dominion, and to Him is all praise due. He gives life and causes death, and He is the Ever-Living who does not die. In His Hand is all good, and He is over all things Capable.⁽¹⁾

with him, and Ibn al-Sunnī (#524). Ibn Ḥajr declared it good (*ḥasan*) in his recension of *al-Adhkār* (5/154). Ibn Bāz said that al-Nasā’ī narrated it in *‘Amal al-Yawm wa al-Laylah* (#547–8) with a good (*ḥasan*) chain of transmission; see *Tuḥfah al-Akhyār* (p. 37).

- 1 Al-Ḥākim (1/538), Ibn Mājah (#2235), and al-Tirmidhī (#3429, 5/291). Al-Ālbānī declared it good (*ḥasan*) in *Ṣaḥīḥ Ibn Mājah* (2/21) and *Ṣaḥīḥ al-Tirmidhī* (3/152).



Invocation for when your vehicle or mount begins to fail

210- «بِسْمِ اللَّهِ».

“Bismi l-lāh”.

In the Name of Allāh.⁽¹⁾

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The traveler's invocation for those he leaves behind

211- «أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ».

“Astawdi‘ukumu l-lāh al-ladhī lā taḍī‘u wadā’i‘uh”.

I leave you in the care of Allāh, in whose care nothing is lost.⁽²⁾



The resident's invocations for the traveler

212- (1) «أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ».

1 Abū Dāwūd (#4982, 4/296). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ Abī Dāwūd* (3/941).

2 Ibn Mājah (#2825, 2/943); see *Ṣaḥīḥ Ibn Mājah* (2/133).

“Astawdi‘u l-lāha dīnaka wa amānataka wa khawātima ‘amālik”.

I leave your religion in the care of Allāh, as well as your safety, and the last of your deeds.⁽¹⁾

213-(2) «زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ».

“Zawwadaka l-lāhu t-taqwā, wa ghafara dhanbak, wa yassara laka l-khayra ḥaythu mā kunt”.

May Allāh provide you with piety as your provision, forgive your sins, and make goodness easy for you wherever you are.⁽²⁾



Glorifying and magnifying Allāh on the journey

214- Jābir ibn ‘Abd Allāh (رَضِيَ اللَّهُ عَنْهُ) said: Whenever we went up a hill, we would say:

“اللَّهُ أَكْبَرُ”.

“Allāhu akbar”.

Allah is the Greatest.

1 Al-Tirmidhī (#3443, 5/499); see *Ṣaḥīḥ al-Tirmidhī* (2/155).

2 Al-Tirmidhī (#3444); see *Ṣaḥīḥ al-Tirmidhī* (3/155).

And when we descended, we would say:

”سُبْحَانَ اللَّهِ“

“Subhān allāh”.

Exalted is Allah.⁽¹⁾



The traveler's exalting at dawn

215- «سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ، وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا، صَاحِبِنَا، وَأَفْضَلِ عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ».

“Samma‘a sāmi‘un bi-ḥamdi l-lāh, wa ḥusni balā’ihi ‘alaynā. rabbanā \sāḥibnā wa afḍil ‘alaynā ‘ā’idhan bi-l-lāhi min an-nār”.

Let he who listens inform others of our praise for Allāh and of His gracious favors upon us. O our Lord, be with us [as our Protector] and grant us your grace. I seek refuge with Allāh from the Fire.⁽²⁾



Invocation during a layover on a journey

216- «أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ».

1 *Faṭḥ al-Bārī* (#2993, 6/135).

2 Muslim (#2718, 4/2086).

“A‘ūdhu bi-kalimāti l-lāhi t-tāmmāti min sharri mā khalaq”.

I seek refuge in the Perfect Words of Allāh from the evil of what He has created.⁽¹⁾



What to say upon returning from a journey

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217- From every elevated point say:

“اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ”.

“Allāhu akbar, allāhu akbar, allāhu akbar”.

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.

Then recite:

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

“Lā ilāha illā l-lāhu waḥdahū lā sharīka lah, lahu l-mulku wa lahu l-ḥamdu wa huwa ‘alā kulli shay’in qadīr. āyibūna tā’ibūna ‘ābidūn, li-rabbīnā

1 Muslim (#2708, 4/2080).

ḥāmidūn. ṣadaqa l-lāhu wa‘dah, wa naṣara ‘abdah, wa hazama l-aḥzāba waḥdah”.

There is no deity worthy of worship except Allah, alone without partner. To Him belongs all sovereignty, and to Him belongs all praise, and He is over all things Capable. We return (to Him), we repent, we worship, and we praise our Lord. Allah fulfilled His promise, supported His servant, and defeated the Confederates alone.⁽¹⁾



What to say if something pleases you or displeases you

218- When the pleasurable happened to him, the Prophet (ﷺ) would say:

«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ».

“Al-ḥamdu li-l-lāhi l-ladhī bi-ni‘matihi tatimmu ṣ-ṣāliḥāt”.

All praise is due to Allāh with whose blessings all good things are perfected.

And when the detestable happened to him, he (ﷺ) would say:

1 Al-Bukhārī (#1797, 7/163) and Muslim (#1344, 2/980).

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ».

“Al-ḥamdu li-l-lāhi ‘alā kulli hāl”.

All praise is due to Allāh in all circumstances.⁽¹⁾



The virtue of seeking Allāh’s blessings upon the Prophet (ﷺ)

219-(1) قَالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا».

The Prophet (ﷺ) said, “Whoever prays for Allāh’s blessings upon me once, Allāh will bless him tenfold.”⁽²⁾

220-(2) وَقَالَ ﷺ: «لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

The Prophet (ﷺ) said, “Do not make my grave a place of ritual celebration, but pray for Allāh’s blessings upon me, for your blessings reach me from wherever you are.”⁽³⁾

1 Ibn al-Sunnī in *‘Amal al-Yawm wa al-Laylah* (#378), al-Ḥākim (1/499) who declared it authentic (*Ṣaḥīḥ*), and al-Ālbānī who declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Jāmi’* (#4640, 4/201).

2 Muslim (#408, 1/288).

3 Abū Dāwūd (#2042, 2/218) and Aḥmad (2/367). Al-Ālbānī declared it

221-(3) وَقَالَ ﷺ: «الْبَخِيلُ مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ».

The Prophet (ﷺ) said, “The miser is the one in whose presence I am mentioned and yet does not pray for Allāh’s blessings upon me.”⁽¹⁾

222-(4) وَقَالَ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ».

The Prophet (ﷺ) said, “Indeed Allāh has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation).”⁽²⁾

223-(5) وَقَالَ ﷺ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ».

The Prophet (ﷺ) said, “No one sends greetings (or prayers of peace) upon me except that Allāh returns my soul to me so that I may reply his greetings.”⁽³⁾

authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ Abī Dāwūd* (2/383).

1 Al-Tirmidhī (#3546, 5/551) and others. See *Ṣaḥīḥ al-Jāmi‘* (#2787, 3/25) and *Ṣaḥīḥ al-Tirmidhī* (3/177).

2 Al-Nasā‘ī (3/43) and al-Ḥākim (2/421). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Nasā‘ī* (1/274).

3 Abū Dāwūd (#2041). Al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ*



Spreading the greetings of *salām* (Peace)

224-(1) قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلَّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْسُوا السَّلَامَ بَيْنَكُمْ».

The Prophet (ﷺ) said, “You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of *salām* (peace) amongst yourselves (i.e. between each other).”⁽¹⁾

225-(2) «ثَلَاثٌ مَنْ جَمَعَهُنَّ، فَقَدْ جَمَعَ الْإِيمَانَ: الْإِنصَافُ مِنْ نَفْسِكَ، وَبَذْلُ السَّلَامِ لِلْعَالَمِ، وَالْإِنْفَاقُ مِنَ الْإِقْتَارِ».

The Prophet (ﷺ) said, “Whoever gathers all of three things together, he has gathered *Īmān* (faith): justice with oneself, greeting people with greetings of *salām* (peace), and freeing oneself from stinginess.”⁽²⁾

Abi Dāwūd (1/283).

1 Muslim (#54, 1/74) and others.

2 *Faṭḥ al-Bārī* (Before #28, 1/82).

226-(3) وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ
الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَمَنْ لَمْ تَعْرِفْ».

‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “A man asked the Prophet ﷺ, ‘What is the best act of Islam?’ He ﷺ said, “**To feed others, and greet with peace those you know and those you do not know.**”⁽¹⁾



How to reply to a disbeliever if he says salām to you

227- If one of the People of the Scripture (i.e. Christians and Jews) greets you with *salām*, say to him:

«وَعَلَيْكُمْ».

“Wa ‘alaykum”.

And upon you.⁽²⁾



Invocation upon hearing the crow of the crow of a rooster or the bray of a donkey

228- When you hear the crowing of a rooster, ask

1 *Fatḥ al-Bārī* (#12, 1/55) and Muslim (#39, 1/65).

2 *Fatḥ al-Bārī* (#6258, 11/42) and Muslim (#2163, 4/1705).

Allāh for His favor, for it has seen an angel. For example, saying:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

“**Allāhumma** innī as’aluka min faḍlik”.

O Allāh, I ask you for your favor [upon me].

When you hear a donkey bray, seek refuge in Allāh from Satan, for surely it has seen a devil. For example, by saying:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

“A’ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

I seek refuge in Allāh from Satan the Outcast.⁽¹⁾



Invocation upon hearing a dog bark at night

229- أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“A’ūdhu bi-l-lāhi min ash-shayṭāni r-rajīm”.

When you hear a dog barking or a donkey braying in the night, then seek refuge in Allāh, for surely they have seen what you see not.⁽²⁾

1 *Faṭḥ al-Bārī* (#3303, 6/350) and Muslim (#2729, 4/2092).

2 Abū Dāwūd (#5103, 4/327) and Aḥmad (3/306). Al-Albānī declared it



Invocation for someone you have reviled

230- «اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

“**Allāhumma** fa-ayyamā mu’minin sababtuh, fa-j’al dhālika lahu qurbatan ilayka yawma l-qiyāma”.

O Allāh, whomever of the believers I have reviled, make it (i.e. the revilement) a means by which he may draw close to You on the Day of Resurrection.⁽¹⁾



How a Muslim should praise another

231- The Prophet (ﷺ) said, “If one of you must praise his companion, then he should say,

«أَحْسَبُ فَلَانًا وَاللَّهُ حَسِيبُهُ».

“**Aḥsibu** [*name of the one being praised*] [*mention the praise*] wa l-lāhu ḥasībuh,”

I reckon so-and-so (i.e name of the one being praised)

authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ Abi Dāwūd* (3/961).

1 *Faṭḥ al-Bārī* (#6361, 11/171) and Muslim (#2601, 4/2007). The wording from Muslim is *fā-j’alḥa lahu zakātan wa raḥmatan* (فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً).

[to be such-and-such] and Allah is the One who holds him to account,

«وَلَا أَرْزِي عَلَى اللَّهِ أَحَدًا».

“**Wa lā uzakkī ‘ala l-lāhi aḥadā**”.

and I cannot claim anyone to be pious before Allah; provided he [person praising] knows that of him.”⁽¹⁾



What a Muslim should say when he is praised

232- «اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ، وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ».

“**Allāhumma** lā tu’ākhidhnī bimā yaqūlūn, wa ghfir lī mā lā ya‘lamūn, [wa j’alnī khayran min mā yazunnūn]”.

O Allāh, do not take me to account for what they say, forgive me for what they do not know, and make me better than what they think of me.⁽²⁾

1 Muslim (#3000, 4/2296) and al-Bukhārī (#2662).

2 Al-Bukhārī in *al-Adab al-Mufrad* (#761) and al-Albānī declared its chain of transmission sound (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Adab al-Mufrad* (#585). The extension in brackets was collected by al-Bayhaqī in *Shu‘b al-Īmān* (4/228).



The pilgrim's announcement of his arrival for Ḥajj or 'Umrah (talbiyah)

233- «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ».

“Labbayk **Allāhumma** labbayk, labbayk lā sharīka laka labbayk, inna l-ḥamda wa n-ni‘mata laka wa l-mulk, lā sharīka lak”.

I am here at Your service, O Allāh, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely all praise, blessings, and dominion are Yours. You have no partner.⁽¹⁾



Saying **allāhu akbar** (اللهُ أَكْبَرُ) when passing by the Black Stone

234- “اللهُ أَكْبَرُ”.

“Allāhu akbar”.

Allah is the Greatest.

The Prophet (ﷺ) performed *ṭawāf* while riding a

1 *Faṭḥ al-Bārī* (#1549, 3/408) and Muslim (#1184, 2/841).

camel. Every time he passed by the corner (containing the Black Stone), he would point to it with something that he was holding and say, “Allah is the Greatest.”⁽¹⁾



Invocation between the Yemenite Corner and the Black Stone

235- ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.

“Rabbana ātinā fi-d-dunyā ḥasanatan wa fi-l-ākhirati ḥasanatan wa qinā ‘adhāba n-nār”.

﴿...Our Lord, grant us the good things in this world, and good in the hereafter, and save us from the torment of the Fire.﴾ (Sūrah al-Baqarah, Q2:201)⁽²⁾



Invocation to be recited while standing at ṣafā and Marwah

236- Whenever the Prophet (ﷺ) approached Mount Ṣafā, he would recite:

1 *Fatḥ al-Bārī* (#1612, 1/476).

2 Abū Dāwūd (#1892, 2/179), Aḥmad (3/411), and al-Baghawī in *Sharḥ al-Sunnah* (7/128). Al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ Abī Dāwūd* (1/354).

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾، أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ».

“Inna ṣ-ṣafā wa l-marwata min sha‘ā’iri l-lāh. abda’u bimā bada’a l-lāhu bih”.

Surely, Ṣafā and Marwah are among the signs of Allāh. I begin with what Allāh began with.

He began (his *sa’y* – trotting) from Mount Ṣafā; climbing it until he could see the Ka’bah. He then faced the *qiblah* repeating the words:

«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، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

“Lā ilāha illā l-lāh waḥdahu lā sharika lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’in qadīr. lā ilāha illā l-lāh waḥdah. anjaza wa’dah, wa naṣara ‘abdah, wa hazama l-aḥzāba waḥdah”.

There is no deity worthy of worship except Allāh alone, without any partner. To Him belongs all dominion, and to Him is all praise, and He is capable of all things. There is no deity worthy of worship but Allāh alone. He fulfilled His promise, supported His servant, and singlehandedly defeated

the Confederates.

He would repeat the previous supplication three times, asking Allah for what he desired in between each repetition. He did at Mount Marwah as he did at Mount Ṣafā.⁽¹⁾



Invocation to be recited on the day of 'Arafah

175

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

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’ in qadīr”.

There is no deity worthy of worship except Allāh, alone, without partner. To Him belongs the dominion, and to Him belongs all praise. And He is over all things Capable.⁽²⁾

1 Muslim (#1218, 2/888).

2 Al-Tirmidhī (#3585) and al-Albānī declared it good (*ḥasan*) in *Ṣaḥīḥ al-Tirmidhī* (3/184) and *al-Aḥādīth al-Ṣaḥīḥah* (4/6).



Supplication to be recited at the sacred area of Muzdalifah

238- The Prophet (ﷺ) rode on his camel, al-Qaṣwā', until he reached the sacred area (al-Mash'ar al-Harām). He then faced the *qiblah* and invoked Allāh, and repeatedly said the following words:

“اللَّهُ أَكْبَرُ.”

“Allāhu akbar”.

Allah is the Greatest.

“لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ.”

“Lā ilāha illā l-lāh waḥdah”.

There is no deity except Allah alone.

“لَا إِلَهَ إِلَّا اللَّهُ.”

“Lā ilāha illā l-lāh”.

There is no deity worthy of worship except Allāh.

He (ﷺ) would remain standing until the sky became yellow with the dawn and continued supplicating until before sunrise.⁽¹⁾

1 Muslim (#1218, 2/891).



Saying **allāhu akbar** (اللهُ أَكْبَرُ) while stoning the three pillars at Minā

239- “اللهُ أَكْبَرُ”.

“Allāhu akbar”.

Allah is the Greatest.

The Prophet (ﷺ) would say, “Allah is the Greatest” (اللهُ أَكْبَرُ), with each pebble he threw at the three pillars. He would then move forward, stand facing the *qiblah*, and raise his hands and supplicate to Allāh. That was after [stoning] the first and second pillar. As for the third, he stoned it, saying and called out “Allah is the Greatest” (اللهُ أَكْبَرُ), with every pebble he threw, but when he finished he would leave without standing at it (for supplications).⁽¹⁾



What to say when surprised or startled

240- (1) «سُبْحَانَ اللَّهِ».

“Subhān allāh”.

1 *Faṭḥ al-Bārī* (#1752, #1753, 3/583–584); see the wording there. Also *Faṭḥ al-Bārī* (#1750, 3/581). Muslim (#1296) also narrated it through the *ḥadīth* of Ibn Mas‘ūd (رضي الله عنه).

Exalted is Allah.⁽¹⁾

241- (2) «اللهُ أَكْبَرُ!».

“Allāhu akbar”.

Allah is the Greatest.⁽²⁾



What to say when the pleasurable happens

242- «كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ أَمْرٌ يُسْرُهُ أَوْ يُسِّرُ بِهِ، خَرَّ سَاجِدًا شُكْرًا لِلَّهِ تَبَارَكَ وَتَعَالَى».

Whenever the Prophet (ﷺ) received something pleasing or was given good news, he would fall in prostration out of gratitude to Allah, the Blessed, the Almighty.⁽³⁾



What to say when you feel pain in your body

243- Put your hand on the place where you feel pain and say 3 times in Arabic:

- 1 Muslim (#371; #332, 4/1857) and *Faṭḥ al-Bārī* (#155, 1/210; #283, 1/390; #314, 1/414).
- 2 *Faṭḥ al-Bārī* (#4741, 8/441). See *Ṣaḥīḥ al-Tirmidhī* (2/103; 2/235) and Aḥmad (5/218).
- 3 Abū Dāwūd (#2774), al-Tirmidhī (#1578), and Ibn Mājah (#1394). See *Ṣaḥīḥ Ibn Mājah* (1/233) and *Irwāʾ al-Ghhalīl* (2/226).

«بِسْمِ اللَّهِ، ثَلَاثًا».

“Bismi l-lāh”.

In the name of Allāh.

Then say 7 times in Arabic:

«أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ، سَبْعَ مَرَّاتٍ».

“A‘ūdhu bi-l-lāhi wa qudratihi min sharri mā ajidu wa uḥādhir”.

I seek refuge in Allāh and in His Power from the evil of what I experience and that of what I guard against.⁽¹⁾



What to say when you fear you may afflict something with the evil eye

244- If you see anything in your brother, his person, or in his property that pleases you, ask Allāh to bless it for him because the evil eye is real.⁽²⁾ [For example, by saying]:

«اللَّهُمَّ بَارِكْ لَهُ».

1 Muslim (#2202, 4/1728).

2 Aḥmad (4/447), Ibn Mājah (#3509), and Mālik (#1697–8). Al-Albānī declared it authentic (*Ṣaḥīḥ*) in *Ṣaḥīḥ al-Jāmi‘* (#556, 1/212). Also see al-Arnā’uṭ’s recension of *Zād al-Ma‘ād* (4/170).

“**Allāhumma** bārik lahu”.

O Allāh, bless it for him.

«اللَّهُمَّ بَارِكْ لَهُ».

“**Allāhumma** bārik lahā”.

O Allāh, bless it for her.



What to say when you feel frightened

245- «لَا إِلَهَ إِلَّا اللَّهُ».

“Lā ilāha illā l-lāh”.

There is no deity worthy of worship except Allāh.⁽¹⁾



What to say when sacrificing an animal

246- «بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ، [اللَّهُمَّ مِنْكَ وَلَكَ]، اللَّهُمَّ تَقَبَّلْ مِنِّي».

1 *Faṭḥ al-Bārī* (#3346, 6/381) and Muslim (#2880, 4/2208).

“Bismi l-lāh wa l-lāhu akbar. [Allāhumma minka wa laka]. Allāhumma taqabbal minnī”.

In the name of Allāh, Allah is the Greatest! [O Allāh, from You and unto You.] O Allāh, accept it from me.⁽¹⁾



What to say to foil the Satan's plots

247- «أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ: مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ!».

“A‘ūdhu bi-kalimāti l-lāhi t-tāmmāti l-latī lā yujāwizuhunna barrun wa lā fājir, min sharri mā khalaqa wa barā’a wa dhara’a, wa min sharri mā yanzilu min as-samā’, wa min sharri mā ya’ruju fihā, wa min sharri mā dhara’a fī l-arḍ, wa min sharri mā yakhruju minhā, wa min sharri fitani

1 Muslim (#1966, 3/1557) and al-Bayhaqī (9/287). What is between the brackets is from al-Bayhaqī and others. The last phrase of the supplication was relayed by meaning from the narration of Muslim.

I-layli wa n-nahār, wa min sharri kulli ṭāriqin illā ṭāriqan yaṭruqu bi-khayrin yā raḥmān”.

I seek refuge in the perfect words of Allah - which neither the righteous nor the wicked can surpass - from the evil of what He has created, originated, and brought into being; from the evil of what descends from the sky and what ascends therein; from the evil of what He has spread in the earth and what emerges from it; from the trials of the night and the day; and from every visitor of the night, except one who comes with goodness, O Most Merciful.⁽¹⁾



Repentance and seeking forgiveness

248-(1) قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

Allāh's Messenger (ﷺ) said, “By Allāh, I seek Allah's forgiveness and repent to Him more than seventy times in a day.”⁽²⁾

1 Aḥmad (3/419) with a sound (Ṣaḥīḥ) chain of transmission and Ibn al-Sunnī (#637) whose chain of transmission was declared sound (Ṣaḥīḥ) by al-Arnā'ūt in his recension of *al-Taḥāwīyyah* (p. 133); also see *Majma' al-Zarwā'id* (10/127).

2 *Faṭḥ al-Bārī* (#6307, 11/101).

249-(2) وَقَالَ ﷺ: «يَا أَيُّهَا النَّاسُ، تَوْبُوا إِلَى اللَّهِ؛ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةً مَرَّةً».

Allāh's Messenger (ﷺ) said, "O people! Repent to Allāh, for verily, I repent to Him one hundred times a day."⁽¹⁾

250-(3) Allāh's Messenger (ﷺ) said, "Whoever says, «مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، غَفَرَ اللَّهُ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الرَّحْفِ».

"Astaghfiru l-lāha l-‘azīma l-ladhī lā ilāha illā huwa l-ḥayyu l-qayyūm, wa atūbu ilayh".

'I seek the forgiveness of Allāh the Mighty, with Whom there is no deity worthy of worship except Him, the Living, the Eternal, and I repent to Him,' Allāh will forgive him even if he has deserted the army's ranks."⁽²⁾

251-(4) وَقَالَ ﷺ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ

1 Muslim (#2702, 4/2076).

2 Abū Dāwūd (#1517, 2/85), al-Tirmidhī (#3577, 5/569), and al-Ḥākim (1/511) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him. Al-Albānī declared it authentic (*Ṣaḥīḥ*); see *Ṣaḥīḥ al-Tirmidhī* (3/182). Also see *Jāmi' al-Uṣūl li-Ḥadīth al-Rasūl* (4/389–90) with the recension of al-Arnā'ūṭ.

اللَّيْلِ الْآخِرِ؛ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ، فَكُنْ».

Allāh's Messenger (ﷺ) said, "The Lord is closest to the slave in the last portion of the night. So, if you are able to be among those who remember Allāh during this hour, then be."⁽¹⁾

252-(5) وَقَالَ ﷺ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ».

Allāh's Messenger (ﷺ) said, "The slave is closest to his Lord when he is prostrating, so invoke Allāh much (in it)."⁽²⁾

253-(6) وَقَالَ ﷺ: «إِنَّهُ لَيَعَانُ عَلَى قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةً مَرَّةً».

Allāh's Messenger (ﷺ) said, "It is a heavy thing for my heart if I do not seek Allāh's forgiveness one hundred times a day."⁽³⁾

1 Al-Tirmidhī (#3579), al-Nasā'ī (1/279), and al-Ḥākim. See *Ṣaḥīḥ al-Tirmidhī* (3/183) and *Jāmi' al-Uṣūl li-Aḥādīth al-Rasūl* (4/144) with the recension of al-Arnā'ūṭ.

2 Muslim (#482, 1/350).

3 Muslim (#2702, 4/2075). See *Jāmi' al-Uṣūl li-Aḥādīth al-Rasūl* (4/386).



The excellence of Allāh's remembrance

254-(1) Allāh's Messenger (ﷺ) said, "Whoever says,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةً مَرَّةً».

“Subḥān allāhi wa bi-ḥamdih”.

Exalted is Allah and Praise is to him. one hundred times a day, will have his sins forgiven even if they are like the foam of the sea.”⁽¹⁾

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255-(2) Allāh's Messenger (ﷺ) said, "Whoever says,

«مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ».

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah, lahu l-mulku wa lahu l-ḥamd, wa huwa ‘alā kulli shay’in qadīr”.

“There is no deity except Allāh, alone without partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things Capable,’ ten times will have the reward for freeing four slaves from the Children of Ismā’īl.”⁽²⁾

1 Al-Bukhārī (#6405, 7/168) and Muslim (#2691, 4/2071).

2 Al-Bukhārī (7/67) and Muslim (4/2017); the wording is from the latter.

256-(3) Allāh's Messenger (ﷺ) said, "Two phrases are light on the tongue, heavy on the scale, and are beloved by the Most Merciful One:

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ».

"Subhān allāhi wa bi-ḥamdih, subhān allāhi l-'azīm".

"'Exalted is Allah and to Him is praise due', 'Glorified is Allāh the Most Great.'"⁽¹⁾

257-(4) Allāh's Messenger (ﷺ) said, "For me to say,

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ».

"Subhān allāh, wa l-ḥamdu li-l-lāh, wa lā ilāha illā l-lāh, wa l-lāhu akbar".

"Exalted is Allah, and all praise is to Allāh, and there is no deity worthy of worship except Allāh, and Allah is the Greatest, is dearer to me than all that the sun rises upon (i.e. the whole world)."⁽²⁾

258-(5) وَقَالَ ﷺ: «أَيَعِزُّ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ

1 Al-Bukhārī (#6682, 7/168) and Muslim (#2694, 4/2072).

2 Muslim (#2695, 4/2072).

حَسَنَةً، فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحْطَ عَنْهُ أَلْفُ خَطِيئَةٍ».

Allāh's Messenger (ﷺ) said, “Will any of you be incapable of earning one thousand *ḥasanah* (rewards) in a day?” Someone from the gathering asked, “How can any one of us earn a thousand *ḥasanah*?” He (ﷺ) said, “Glorify Allāh one hundred times and a thousand *ḥasanah* will be written for you, or a thousand sins will be wiped away.”⁽¹⁾

«سُبْحَانَ اللَّهِ مِائَةَ مَرَّةٍ».

“Subḥān allāh”.

Exalted is Allah.

259-(6) Whenever anyone says,

«سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ».

“Subḥān allāhi l-‘azīm wa bi-ḥamdih”.

“Exalted is Allah the Greatest and to him is praise due,” will have a palm tree planted for him in Paradise.⁽²⁾

1 Muslim (#2698, 4/2073).

2 Al-Tirmidhī (#3464–3465, 5/511) and al-Hākim (1/501) who declared

260-(7) Allāh's Messenger (ﷺ) said, "O 'Abd Allāh ibn Qays, should I not point you to one of the treasures of Paradise?" I said, "Yes, O Messenger of Allāh." Therefore, he (ﷺ) told me to say,

«قُلْ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

"Lā ḥawla wa lā quwwata illā bi-l-lāh".

"There is no power and no might except by Allāh."⁽¹⁾

261-(8) Allāh's Messenger (ﷺ) said, "The most beloved phrases to Allāh are four:

«سُبْحَانَ اللَّهِ».

"Subḥān allāh".

'Exalted is Allāh,'

«وَالْحَمْدُ لِلَّهِ».

"Wa l-ḥamdu li-l-lāh".

and 'All praise is due for Allāh,'

«وَلَا إِلَهَ إِلَّا اللَّهُ».

"Wa lā ilāha illā l-lāh".

it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him. See *Ṣaḥīḥ al-Jāmi'* (#6429, 5/531) and *Ṣaḥīḥ al-Tirmidhī* (3/160).

1 *Fatḥ al-Bārī* (#4205, 11/213) and Muslim (#2704, 4/2076).

and ‘There is no deity worthy of worship but Allāh,’
«وَاللَّهُ أَكْبَرُ».

“Wa l-lāhu akbar”.

and ‘Allah is the Greatest.’

It does not matter which one you start with.”⁽¹⁾

262-(9) A bedouin Arab came to Allāh’s Messenger (ﷺ) and said, “Teach me a phrase that I can say.” The Prophet (ﷺ) told him to 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».

“Lā ilāha illā l-lāh, waḥdahu lā sharīka lah. allāhu akbaru kabirā, wa l-ḥamdu li-l-lāhi kathirā. subḥāna l-lāhi rabbi l-‘ālamīn. lā ḥawla wa lā quwwata illā bi-l-lāhi l-‘azīzi l-hakīm”.

here is no deity except Allāh, alone, without partner. Allāh is the Greatest—Most Great—and all praise is due to Allāh in abundance. Exalted is Allāh, Lord of the worlds. There is no power and no strength except

1 Muslim (#2137, 3/1685).

through Allāh, the Mighty, the Wise.

He said, “That is for my Lord, but what about for me?” The Prophet (ﷺ) told him to say:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي».

“**Allāhumma** ghfir-lī, wa rhamnī, wa hdinī, wa rzuqnī”.

O Allāh forgive me and have mercy on me, guide me, and provide for me.⁽¹⁾

263-(10) Whenever anyone accepted Islam, the Prophet (ﷺ) would teach him how to pray and would thereafter instruct him to invoke Allāh in the following manner,

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

“**Allāhumma** ghfir-lī, wa rhamnī, wa hdinī, wa ‘āfinī, wa rzuqnī”.

“O Allāh forgive me, have mercy on me, guide me, give me good health, and provide for me.”⁽²⁾

264-(11) The most excellent invocation is:

1 Muslim (#2696, 4/2072).

2 Muslim (#2697, 4/2073).

«الْحَمْدُ لِلَّهِ».

“Al-ḥamdu li-l-lāh”.

All praise is due to Allāh.

The most excellent words of remembrance are:

«لَا إِلَهَ إِلَّا اللَّهُ».

“Lā ilāha illā l-lāh”.

There is no deity worthy of worship except Allāh.⁽¹⁾

265-(12) The good deeds that endure are:

«سُبْحَانَ اللَّهِ».

“Subḥān allāh”.

“Exalted is Allāh,”

«وَالْحَمْدُ لِلَّهِ».

“Wa l-ḥamdu li-l-lāh,

and “All praise is due to Allāh,”

«وَلَا إِلَهَ إِلَّا اللَّهُ».

“Wa lā ilāha illā l-lāh,

1 Al-Tirmidhī (#3383, 5/462), Ibn Mājah (#3800, 2/1249), and al-Ḥākim (1/503) who declared it authentic (*Ṣaḥīḥ*) and al-Dhahabī agreed with him. See *Ṣaḥīḥ al-Jāmi‘* (1104, 1/362).

and “There is no deity worthy of worship except Allāh,”

«وَاللَّهُ أَكْبَرُ».

“Wa l-lāhu akbar,

and “Allah is the Greatest,”

«وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

“Wa lā ḥawla wa lā quwwata illā bi-l-lāh”.

and “There is no power nor might except by Allāh.”⁽¹⁾



How the Prophet (ﷺ) glorified Allāh

266- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَعْقِدُ التَّسْبِيحَ»، وفي زيادة: «بِيَمِينِهِ».

‘Abd Allāh ibn ‘Āmr رضي الله عنه said, “I saw the Prophet (ﷺ) counting the exaltation of his Lord with his right hand (i.e. fingertips).”⁽²⁾

1 Aḥmad (#513, 3/75) according to the numbering of Aḥmad Shākir and its chain of transmission is sound (*Ṣaḥīḥ*). Also see *Majma‘ al-Zawā‘id* (1/297). Ibn Ḥajr in *Bulūgh al-Marām* from the narration of Abū Sa‘īd attributed it to al-Nasā‘i in *‘Amal al-Yawm wa al-Laylah* (#848) and said that al-Ḥākim (1/512) and Ibn Ḥibbān (#840) authenticated it.

2 Al-Tirmidhī (#3486, 5/521) and Abū Dāwūd (#1502, 2/81) with different



Virtues and noble etiquettes for the community

267- قَالَ النَّبِيُّ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صِبْيَانَكُمْ؛ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَهُ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ؛ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قِرْبَكُمْ وَادْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آيَاتَكُمْ وَادْكُرُوا اسْمَ اللَّهِ؛ وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ».

The Prophet (ﷺ) said, "When night falls – or you reach the evening – then keep your children close to you, for the devils spread out at that time. When an hour of the night has passed (i.e., the first hour), then you may let them go. Close your doors and mention the name of Allāh, for the Shayṭān does not open a closed door. Cover your vessels and mention the name of Allāh. Tie your water skins and mention the Name of Allāh. Even if you only place something across the top of your vessel, and extinguish your lamps."⁽¹⁾

wording. Also see *Ṣaḥīḥ al-Jāmi'* (#4865, 4/271).

1 *Faṭḥ al-Bārī* (#5623, 10/88) and Muslim (#2012, 3/1595).

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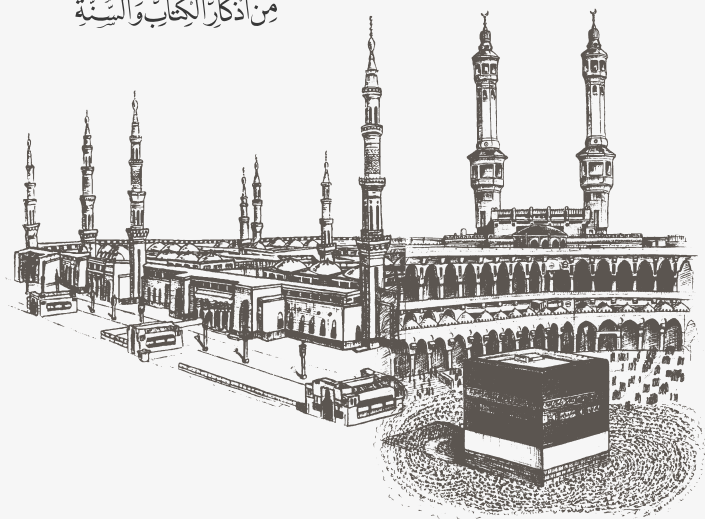
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