



رئاسة الشؤون الدينية
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English

إنجليزي

حصن المسلم

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



Dr. Sa'īd ibn 'Alī ibn Wahf al-Qahtānī
The one who is in dire need of Allah Almighty

حِصْنُ الْمُسْلِمِ مِنْ أَذْكَارِ الْكِتَابِ وَالسُّنَّةِ

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

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Dr. Sa'īd ibn 'Alī ibn Wahf al-Qahtānī
The one who is in dire need of Allah Almighty

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

Introduction

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

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

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

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

Author

Written in the month of Safar, 1409 AH.

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

The Merit of Dhikr (remembrance of Allah)

Allah Almighty says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (١٥٢)

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

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ (٥١)

{O you who believe, remember Allah much}²

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

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

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ

وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾ (٣٥)

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

And the Prophet (ﷺ) said: "The example of the
one who remembers his Lord and the one who does

¹ Surat al-Baqarah: 152.

² Surat al-Ahzāb: 41.

³ Surat al-Ahzāb: 35.

⁴ Surat al-A'raaf: 205.

not remember his Lord is like that of the living and the dead."¹

And the Prophet (ﷺ) said: "Shall I not inform you of the best of your deeds and the purest in the sight of your Sovereign and the highest in your ranks, and better for you than spending gold and silver, and better for you than encountering your enemy so you strike their necks and they strike your necks?" They said: Yes. He said: "Dhikr (remembrance) of Allah Almighty."²

And the Prophet (ﷺ) said: "Allah Almighty says: 'I am just as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I too remember him in Myself; and if he remembers Me in a group, I remember him in a group better than them. If he comes one span near to Me, I go one cubit near to him; and if he comes one cubit near to Me, I go a distance of a fathom (two outstretched arms) near to him; and if he comes to Me walking, I go to him running.'"³

On the authority of Abdullah ibn Busr (may Allah

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

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

³ Narrated by Al-Bukhāri, 8/171, no. 7405, and Muslim, 4/2061, no. 2675; this is the wording of Al-Bukhāri.

be pleased with him), who reported that a man said: "O Messenger of Allah, indeed, the laws of Islam have become too much for me, so tell me of something to hold on to." He said: "Keep your tongue moist with the remembrance of Allah"¹

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

‘Uqbah ibn Āmir (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) came out while we were in As-Suffah (terrace of the mosque), and said: "Which of you would like to go out every morning to But'hān or Al-Aqīq and bring two large-humped she-camels without being guilty of sin or severing ties of kinship?" We said, "O Messenger of Allah, we would love that." He said: "Would not any one of you go out in the morning to the mosque and learn or recite two verses of the Book of Allah Almighty? That is better for him than two she-camels, and three verses are better for him than three she-camels, and four verses are better

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

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

for him than four she-camels, and so on."¹

And the Prophet (may Allah's peace and blessings be upon him) said: "Whoever sits in a place where he does not remember Allah, deprivation will descend on him from Allah; and whoever lies down in a place where he does not remember Allah, deprivation will descend on him from Allah."²

And the Prophet (ﷺ) said: "No people sit in a gathering where they do not remember Allah and do not invoke blessings upon their Prophet, except that it will be a source of regret for them. If He wills, He will punish them; or if He wills, He will forgive them."³

And the Prophet (may Allah's peace and blessings be upon him) said: "No people leave a gathering in which they did not remember Allah except that it will be as if they are leaving the carcass of a donkey, and it will be a cause of regret for them."⁴

¹ Narrated by Muslim, 1/553, no. 803.

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

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

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

1. Adhkār for waking up from sleep

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

Al-hamdu lillāhi alladhi ahyāna ba'da ma amātana, wa ilayhin-nushūr.

"Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection."¹

«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»

La ilāha illallāhu wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr. Subhānallāh, wal-hamdulillāh, wa la ilāha illallāh, wallāhu Akbar, wa la hawla wa la quwwata illa billāh al-'Aliyy al-'Azhīm. Rabbi ighfirli.

"There is no god but Allah, alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is Competent over all things. Glory be to Allah, and all praise is due to Allah, and there is no god but Allah, and Allah is the Greatest, and there is no power and no strength except through Allah, the Most High, the Most Great. My Lord, forgive me."²

¹ Narrated by Al-Bukhāri with Al-Fat'h, 11/113, no. 6314, and Muslim, 4/2083, no. 2711.

² "Whoever says that, his sins will be forgiven; if he supplicates, his supplication will be answered; if he rises, performs ablution, and then

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

Al-hamdulillāh alladhi ‘āfāni fi jasadi wa radda ‘alayya rūhi wa adhina li bidhikrih.

"Praise be to Allah Who granted me wellness in my body, restored my soul to me, and permitted me to remember Him."¹

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۝﴾
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَن
تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا
مَعَ الْأَبْرَارِ ۝ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ ۝ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مَّنْ ذَكَرٍ أَوْ
أُنْفَىٰ بِعَعْضِكُمْ مِّنْ بَعْضٍ فَأَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِّنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
وَقَتَّلُوا وَقُتِلُوا أَكْفَرَنَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَدْخَلْنَهُمْ جَنَّتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۝ لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي
الْبَلَدِ ۝ مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ ۝ لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنَّتٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ

prays, his prayer will be accepted." Narrated by Al-Bukhari with Al-Fath, 3/39, no. 1154, and others, and this is the wording of Ibn Mājah. See: "Sahih Ibn Mājah", 2/335.

¹ Narrated by At-Tirmidhi, 5/473, no. 3401. See: "Sahih At-Tirmidhi", 3/144.

خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَدِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا وَصَابِرُوا وَرَابِطُونَ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

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

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

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

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

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

Their Lord responded to them: “I will never waste the deeds of any doer among you, male or female; you are the same in reward. Those who

migrated and were driven out of their homes and suffered for My sake, and fought and were killed – I will surely expiate their sins and admit them into gardens under which rivers flow, a reward from Allah, and with Allah is the best reward."

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

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

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

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

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

[Surat Āl Imrān: 190-200]¹

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

2. Supplication for wearing a garment

«الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ»

Al-hamdulillāhi alladhi kasāni hadha (ath-thawb) wa razaqanīh min ghayri hawlin minni walā quwwah.

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

3. Supplication for wearing a new garment

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

Allāhumma lakal hamdu anta kasawtanīhi, as'aluka khayrahu wa khayra ma suni'a lahu wa a'ūdhu bika min sharrihi wa sharri ma suni'a lah.

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

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

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

4. Supplication for someone wearing a new garment

«تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى»

Tubli wa yukhlifullāhu ta'āla.

"May you wear it out and may Allah Almighty grant you another instead."¹

«الْبَسَ جَدِيدًا، وَعِشَ حَمِيدًا، وَمُتَ شَهِيدًا»

Ilbas jadīdan wa 'ish hamīdan wa mut shahīdan.

"Wear new clothes, live in a praiseworthy manner, and die as a martyr."²

5. What one should say when taking off his garment

«بِسْمِ اللَّهِ»

Bismillāh.

"In the name of Allah."³

6. Supplication for entering the bathroom

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

[Bismillāh] Allāhumma innī a'ūdhu bika min al-khubthi wa al-khabā'ith.

¹ Narrated by Abu Dāwūd, 4/41, no. 4020. See: "Sahīh Abi Dāwūd", 2/760.

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

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

"In the name of Allah, O Allah, I seek refuge with You from the male and female devils."¹

7. Supplication for exiting the bathroom

«عُفْرَانُكَ»

Ghufrānaka.

"I seek Your forgiveness."²

8. Dhikr before ablution

«بِسْمِ اللَّهِ»

Bismillāh.

"In the name of Allah."³

9. Dhikr after completing the ablution

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

Ash-hadu alla ilāha illallāh wahdahu la sharīka lahu wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh.

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

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

² Narrated by the authors of As-Sunan except for An-Nasā'i, who narrated it in "Amal Al-Yawm Wa Al-Laylah", no. 79, Abu Dāwūd, no. 30, At-Tirmidhi, no. 7, and Ibn Mājah, no. 300. It was classified as Sahīh (authentic) by Al-Albāni in "Sahīh Sunan Abi Dāwūd" 1/19.

³ Narrated by Abu Dāwūd, no. 101, Ibn Mājah, no. 397, and Ahmad, no. 9418. See: "Irwā' Al-Ghalīl", 1/122.

slave and Messenger..."¹

«اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

Allāhumma ij'alni min at-tawwābīn waj'alni min al-mutatahhirīn.

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

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

Subhānak allāhumma wa bihamdik, ash-hadu alla ilāha illa ant, astaghfiruka wa atūbu ilayk.

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

10. Dhikr upon leaving the house

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

Bismillāhi tawakkaltu 'alallāh wala hawla wala quwwata illa billāh.

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

¹ Narrated by Muslim, 1/209, no. 234.

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

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

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

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

Allāhumma inni a'ūdhu bika an adilla aw udalla aw azilla aw uzalla aw azhlima aw uzhlama aw ajhala aw yujhala 'alayya.

"O Allah, I seek refuge with You lest I go astray or cause someone to go astray, slip or cause someone to slip, do injustice or have injustice done to me, or act foolishly or be treated foolishly."¹

11. Dhikr upon entering the house

«بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا»

Bismillāhi walajna wa bismillāhi kharajna wa'alallāhi rabbina tawakkalna.

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

12. Supplication for going to the mosque

«اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا،

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

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

وَمِنْ قَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ أَمَامِي
نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا، وَعَظِّمْ لِي نُورًا،
وَاجْعَلْ لِي نُورًا، وَاجْعَلْنِي نُورًا، اللَّهُمَّ أَعْظِنِي نُورًا، وَاجْعَلْ فِي عَصِي نُورًا، وَفِي لَحْيِي
نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا»

Allāhumma ij'al fi qalbi nūra, wa fi lisāni nūra,
wa fi sam'i nūra, wa fi basari nūra, wa min fawqi
nūra, wa min tahti nūra, wa 'an yamīni nūra, wa 'an
shimāli nūra, wa min amāmi nūra, wa min khalfi
nūra, wa ij'al fi nafsi nūra, wa a'zhim li nūra, wa
'azhzhim li nūra, wa ij'al li nūra, wa ij'alni nūra.
Allāhumma a'tini nūra, wa ij'al fi 'asabi nūra, wa fi
lahmi nūra, wa fi dami nūra, wa fi sha'ri nūra, wa fi
bashari nūra.

"O Allah, place light in my heart, light in my
tongue, light in my hearing, light in my sight, light
above me, light below me, light on my right, light on
my left, light in front of me, and light behind me.
And place light within my soul, magnify my light,
make my light great, grant me light, and make me a
source of light. O Allah, grant me light, place light in
my nerves, in my flesh, in my blood, in my hair, and
in my skin."¹

«اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي... وَنُورًا فِي عِظَائِي، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي

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

نُورًا، وَهَبْ لِي نُورًا عَلَى نُورٍ»

Allāhumma ij'al li nūran fi qabri...wa nūran fi 'izhāmi, Wa zidni nūran, wa zidni nūran, wa zidni nūran, Wa hab li nūran 'ala nūr.

"O Allah, grant me light in my grave... and light in my bones."¹ "And increase me in light, increase me in light, and increase me in light."² "And bestow upon me light upon light."³

13. Supplication for entering the mosque

He begins with his right foot⁴ and says:

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

A'ūdhu billāh-il 'azhīm, wa bi-wajhihi-l-karīm, wa sultānihi-l-qadīm, min-ash-shaytān-ir-rajīm.

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

¹ Narrated by At-Tirmidhi, 5/483, no. 3419.

² Narrated by Al-Bukhārī in "Al-Adab Al-Mufrad", no. 695, p. 258; its chain of narrators is graded authentic by Al-Albānī in "Sahīh Al-Adab Al-Mufrad", no. 536.

³ Ibn Hajar mentioned it in "Fat'h Al-Bāri" and attributed it to Ibn Abi 'Āsim in the Book of Supplication. See: "Al-Fat'h", 11/118, and he said: Thus, twenty-five characteristics were gathered from the differences in the narrations.

⁴ As Anas ibn Mālik (may Allah be pleased with him) said: "It is from the Sunnah that when you enter the mosque, you start with your right foot, and when you leave, you start with your left foot." This was narrated by Al-Hākim (1/218), who classified it as Sahih (authentic) as per the conditions set by Muslim, and Adh-Dhahabi agreed with him. It was also narrated by Al-Bayhaqi (2/442), and classified as Hasan (sound) by Al-Albānī in "Silsilat Al-Ahādīth As-Sahīhah" (5/624), no. (2478).

the accursed devil."¹

«بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

Bismillāhi, was-salātu was-salāmu ‘ala rasūlillāh

"In the name of Allah, and may Allah's blessings"² "and peace be upon the Messenger of Allah."³

«اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

Allāhumma iftah li abwāba rahmatik

"O Allah, open for me the doors of Your mercy"⁴.

14. Supplication for leaving the mosque

He begins with his left foot⁵ and says:

«بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ»

Bismillāhi was-salātu was-salāmu ‘ala rasūlillāh

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

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

¹ Narrated by Abu Dāwūd, no. 466. See: "Sahīh Al-Jāmi'", no. 4591.

² Narrated by Ibn As-Sunni, no. 88, and was classified as Hasan (sound) by Al-Albāni in "Ath-Thamar Al-Mustatāb", p. 607.

³ Narrated by Abu Dāwūd, 1/126, no. 465. See: "Sahīh Al-Jāmi'", 1/528.

⁴ Narrated by Muslim (1/494), no. (713), and in Sunan Ibn Mājah in the Hadith of Fātimah (may Allah be pleased with her): "O Allah, forgive my sins and open for me the doors of Your mercy." Al-Albāni classified it as Sahih (authentic) due to its supporting narrations. See: Sahih Ibn Mājah (1/128), no. (129).

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

Allāhumma inni as'aluka min fadlik

O Allah, I ask You for Your favor,

«اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

Allāhumma i'simni min ash-shaytān-ir-rajīm

O Allah, protect me from the accursed devil.”¹

15. Adhkār of the Adhān (call to prayer)

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

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

La hawla wa la quwwata illa billāh.

"There is no might or strength except through Allah.”²

He should say:

«وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا»

Wa ana ash-hadu alla ilāha illallāh wahdahu la sharīka lah wa anna Muhammadan 'abduhu wa rasūluh, radītu billāhi rabban wa bi Muhammadin

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

² Narrated by Al-Bukhārī, 1/152, no. 611 and no. 613, and Muslim, 1/288, no. 383.

rasūlan wa bil-islāmi dīnan.

"And I bear witness that there is no deity worthy of worship except Allah alone without any partner, and that Muhammad is His slave and Messenger. I am pleased with Allah as a Lord, with Muhammad as a Messenger, and with Islam as a religion."¹

He says this after the muezzin (the one who calls to prayer) says the testimony of faith.²

He invokes Allah's blessings upon the Prophet (ﷺ) after completing his response to the muezzin.³

He should say:

«اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ النَّائِمَةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،
وَابْعَثْهُ مَقَامًا مُحَمَّدًا الَّذِي وَعَدْتَهُ، [إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ]

Allāhumma rabba hādhihi ad-da'wati at-tāmmah was-salāti al-qā'imah, āti Muhammadan al-wasīlata wal-fadīlah wab'ath'hu maqāman mahmūdān alladhi wa'adtah, innaka la tukhlifu al-mī'ād.

"O Allah, Lord of this perfect call and the established prayer, grant Muhammad Al-Wasīlah (the highest position of Paradise) and the degree of superiority, and raise him to a Praiseworthy Position which You have promised him, [indeed,

¹ Narrated by Muslim, 1/290, no. 386.

² Narrated by Ibn Khuzaymah, 1/220.

³ Narrated by Muslim, 1/288, no. 384.

You never fail in Your promise]."¹

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

16. Istiftāh (Opening) supplication

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

Allāhumma bā'id bayni wa bayna khatāyāya kama bā'adta bayna al-mashriqi wal-maghrib. Allāhumma naqqini min khatāyāya kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāya bith-thalji wal-mā'i wal-barad.

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

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ إِلَّا أَنْتَ»

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

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

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

Subhānak Allāhumma wa bihamdika wa tabārak
ismuka wa ta'āla jadduka wa la ilāha ghayruk.

"Glory be to You, O Allah, and all praise is due to
You, and blessed is Your Name and exalted is Your
Majesty and no deity is worthy of worship but
You."¹

«وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ
صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي
وَاعْتَرَفْتُ بِذَنْبِي فَاعْفُ عَنِّي دُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ
الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا
إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ،
تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

Wajjahtu wajhi lilladhi fatara as-samāwāti wal-
ard hanīfan wa ma ana min al-mushrikīn, inna salāti
wa nusuki wa mahyāya wa mamāti lillāhi rabbi al-
'ālamīn, la sharīka lah wa bidhālīka 'umirtu wa ana
min al-muslimīn. Allāhumma anta al-malik la ilāha
illa ant, anta rabbi wa ana 'abduk zhalamtu nafsi wa
i'taraftu bi dhambi faghfirli dhunūbi jamī'an innahu
la yaghfiru adh-dhunūba illa ant, wahdini li ahsan
al-akhlāq la yahdi li ahsaniha illa ant, wasrif 'anni

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

say'aha la yasrifu 'anni say'aha illa ant, labbayka wa sa'dayka wal-khayru kulluhu bi yadayk wa ash-sharru lays ilayak, ana bika wa ilayk, tabārakta wa ta'ālayt, astaghfiruka wa atūbu ilayak.

"I have turned my face in complete devotion to the One Who created the heavens and the earth, and I am not one of the polytheists. Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the worlds; there is no partner with Him, and this is what I have been commanded (to profess and believe), and I am one of the Muslims. O Allah, You are the Sovereign; there is no deity worthy of worship but You. You are my Lord, and I am Your slave. I have wronged myself and have admitted my sin, so forgive all my sins, for no one forgives sins but You. Guide me to the best of morals, for none can guide to them but You, and turn away from me the worst of morals, for none can deliver me from them but You. Here I am, responding to Your call, happy to serve You. All good is within Your Hands, and evil does not belong to You. I exist by You and I will return to You. Blessed and Exalted are You. I seek Your forgiveness and repent to You."¹

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا

¹ Narrated by Muslim, 1/534, no. 771.

اِخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

Allāhumma rabba Jibrā'il wa Mīkā'il wa Isrāfil, fātira as-samāwāti wal-ardi, 'ālīma al-ghaybi wash-shahādah, anta tahkumu bayna 'ibādika fima kānu fihi yakhtalifūn, ihdini lima ukhtulifa fihi min al-haqqi bi'idhnik, innaka tahdi man tashā'u ila sirātin mustaqīm.

"O Allah, Lord of Gabriel, Michael, and Isrāfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that over which they used to differ. Guide me, by Your permission, to the truth concerning that over which they had differed. Verily, You guide whom You will to a straight path."¹

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

Allāhu akbaru kabīra, Allāhu akbaru kabīra, Allāhu akbaru kabīra, wal hamdu lillāhi kathīra, wal hamdu lillāhi kathīra, wal hamdu lillāhi kathīra, wa subhānallāhi bukratan wa asīla.

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

¹ Narrated by Muslim, 1/534, no. 770.

wal-ardi wa man fihinn, wa lakal-hamdu anta qayyimu as-samāwāti wal-ardi wa man fihinn, wa lakal-hamdu anta rabbu as-samāwāti wal-ardi wa man fihinn, wa lakal-hamdu laka mulku as-samāwāti wal-ardi wa man fihinn, wa lakal-hamdu anta maliku as-smāwāti wal-ard, wa lakal-hamdu, anta al-haqqu wa wa‘duka al-haqqu, wa qawluka al-haqqu, wa liqā’uka al-haqqu, wal-jannatu haqqun, wan-nāru haqqun, wan-nabiyyūna haqqun, wa Muhammad—sallallāhu ‘alayhi wa sallam—haqqun, was-sā’atu haqq. Allāhumma laka aslamtu, wa ‘alayka tawakkaltu, wa bika āmantu, wa ilayka anabtu, wa bika khāsamtu, wa ilayka hākamtu faghfirli ma qaddamtu wa ma akhkhartu wa ma asrartu wa ma a’lantu, wa ma anta a’lamu bihi minni, anta al-muqaddimu wa anta al-mu’akhkhiru la ilāha illa anta, anta ilāhi la ilāha illa anta, wala hawla wala quwwata illa billāh.

“O Allah, praise is due to You;¹ You are the Light of the heavens and earth and all that is in them. Praise is due to You; You are the Sustainer of the heavens and earth and all that is in them. Praise is due to You; You are the Lord of the heavens and earth and all that is in them. Praise is due to You; to You belongs the dominion of the heavens and earth

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

and all that is in them. Praise is due to You; You are the Sovereign of the heavens and earth. Praise is due to You; You are the Truth; Your promise is the truth; Your speech is the truth; and meeting You is the truth. Paradise is true, Hellfire is true, the prophets are true, Muhammad (ﷺ) is true, and the Hour is true. O Allah, I submit to You, rely upon You, believe in You, turn to You in repentance, with Your help I argue, and refer judgment to You. So, forgive me my previous and future sins, what I have concealed and what I have declared, and what You know better than me. You are the Advancer and You are the Delayer. There is no god but You. You are my God, there is no god but You. There is no power and no strength except through Allah.”¹

17. Supplication of Rukū' (bowing)

«سُبْحَانَ رَبِّيَ الْعَظِيمِ»

Subhāna Rabbiya al-‘Azhīm.

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

Three times:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

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

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

Subhānaka Allāhumma Rabbana wa bihamdik,
Allāhumma ighfirli.

"Glory and praise be to You O Allah, Our Lord. O Allah, forgive me."¹

«سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ»

Subbūhun quddūs rabbul-malā'ikati war-rūh.

"You are the Most Glorious, the Most Holy, and the Lord of the angels and the Spirit."²

«اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي،
وَمُخِّي، وَعَظْمِي، وَعَصَبِي، [وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي]

Allāhumma laka raka'tu, wa bika āmantu, wa laka aslamtu, khasha'a laka sam'i, wa basari, wa mukhkhi, wa 'azhmi, wa 'asabi, wa ma istaqallat bihi qadami.

"O Allah, For You I bow, in You I believe, and for You I submit. My hearing, sight, brain, bones, sinews, [and what my feet have carried] are humbled before You."³

«سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَائِكَةِ، وَالْكِبْرِيَاءِ، وَالْعَظْمَةِ»

Subhāna dhil-jabarūt wal-malakūt wal-kibriyā'

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

² Narrated by Muslim, 1/353, no. 487 and Abu Dāwūd, 1/230, no. 872.

³ Narrated by Muslim, 1/534, no. 771, and the four except Ibn Mājah: Abu Dāwūd, no. 760 and no. 761, At-Tirmidhi, no. 3421, An-Nasā'i, no. 1049; and the wording within brackets is from Ibn Khuzaymah, no. 607, and Ibn Hibbān, no. 1901.

wal-'azhamah.

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

18. Supplication of rising from Rukū'

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

Sami'allāhu liman hamidah.

"Allah hears whoever praises Him."²

«رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ»

Rabbana wa lakal-hamdu, hamdan kathīran tayyiban mubārakan fih.

"Our Lord, and praise be to You, abundant, good, and blessed praise."³

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

Mil'a as-samāwāti wa mil'a al-ardi, wa ma baynahuma, wa mil'a ma shi'ta min shay'in ba'd. Ahl ath-thanā'i wa al-majd, ahaqu ma qāla al-'abd, wa kulluna laka 'abd. Allāhumma la māni'a lima a'tayta, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi minka al-jadd.

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

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

³ Narrated by Al-Bukhāri with Al-Fat'h, 2/284, no. 796.

"That fills the heavens and the earth, and what is between them, and what fills anything You wish afterward. O Worthy of praise and glory, which is the most truthful thing to be said by a slave and we are all slaves to You. O Allah, none can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to him against You."¹

19. Supplication of Sujūd (prostration)

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

Subhāna Rabbiya al-A'la.

"Glory be to my Lord, The Most High"

Three times.²

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي»

Subhānaka Allāhumma Rabbana wa bihamdika,
Allāhumma ighfirli.

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

«سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ»

Subbūhun, Quddūsun, Rabbul-malā'ikati war-

¹ Narrated by Muslim, 1/346, no. 477.

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

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

rūh.

"You are the Most Glorious, the Most Holy, and the Lord of the angels and the Spirit."¹

«اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوْرَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»

Allāhumma laka sajadtu wa bika āmantu, wa laka aslamtu, sajada wajhiya lilladhī khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabāraka Allāhu ahsanu al-khāliqīn.

"O Allah, to You I have prostrated; in You I have believed; and to You I have submitted. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed is Allah, the best of those who create."²

«سُبْحَانَ ذِي الْجَبْرُوتِ، وَالْمَلَكَوَتِ، وَالْكِبَرِيَاءِ، وَالْعَظَمَةِ»

Subhāna dhīl-jabarūt, wal-malakūt, wal-kibriyā', wal-'azhamah.

"Glory be to the Owner of the might, the dominion, the pride, and the greatness."³

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي كُلَّهُ: دِقَّةَ وَجِلَّتِهِ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ»

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

² Narrated by Muslim, 1/534, no. 771, and others.

³ Narrated by Abu Dāwūd, 1/230, no. 873, An-Nasā'i, no. 1131, and Ahmad, no. 23980; classified as Sahīh (authentic) by Al-Albānī in "Sahīh Abi Dāwūd", 1/166, and previously referenced with no. 37.

Allāhumma ighfirli dhambi kullahu: diqqahu wa jillahu, wa awwalahu wa ākhirahu, wa ‘alāniyyatahu wa sirrahu.

"O Allah, forgive me all my sins, small and great, first and last, public and secret."¹

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

Allāhumma inni a‘ūdhu biridāka min sakhatik, wa bimu‘āfātika min ‘uqubatik, wa a‘ūdhu bika minka, la ‘uhsi thanā’an ‘alayk, anta kama athnayta ‘ala nafsik.

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot count the praises You deserve. You are as You have praised Yourself."²

20. Supplication between the two prostrations

«رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي»

Rabbi ighfirli, Rabbi ighfirli.

"O Allah, forgive me. My Lord, Forgive me."³

¹ Narrated by Muslim, 1/230, no. 483.

² Narrated by Muslim, 1/352, no. 486.

³ Narrated by Abu Dāwūd, 1/231, no. 874, and Ibn Mājah, no. 897. See: "Sahīh Ibn Mājah", 1/148.

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَاجْبُرْنِي، وَعَافِنِي، وَارْزُقْنِي، وَارْفَعْني»

Allāhumma ighfirli, warhamni, wahdini, wajburni, wa 'āfini, warzuqni, warfa'ni.

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

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

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

الْخَالِقِينَ»

Sajada wajhiya lilladhi khalaqahu, wa shaqqa sam'ahu wa basarahu bihawlihi wa quwwatihi, fatabāraka Allāhu ahsanu al-khāliqīn.

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

[Surat al-Mu'minūn: 14]².

«اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَصَعْ عَنِّي بِهَا وَزْرًا، وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ»

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

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

Allāhumma uktub li biha ‘indaka ajran, wada’ ‘anni biha wizran, waj’alha li ‘indaka dhukhran, wataqabbalha minni kama taqabbaltaha min ‘abdika Dāwūd.

"O Allah, record it for me as a reward with You, remove by it a sin for me, and store it for me with You, and accept it from me as You accepted it from Your servant [Prophet] David."¹

22. Tashahhud (sitting position in prayer)

«الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ، 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-tahiyyātu lillāhi was-salawātu wat-tayyibāt, as-salāmu ‘alayka ayyuha an-nabyyu wa rahmatullāhi wa barakātuh; as-salāmu ‘alayna wa ‘ala ‘ibādillāh as-sālihīn; ash'hadu alla ilāha illallāh, wa ash'hadu anna Muhammadan ‘abduhu wa rasūluh.

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

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

Muhammad is His servant and Messenger."¹

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

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

Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd. Allāhumma bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd.

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

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

Allāhumma salli 'ala Muhammadin wa 'ala

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

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

azwājīhi wa dhurriyyatihi, kama sallayta ‘ala āli Ibrāhīm. Wa bārik ‘ala Muhammadin wa ‘ala azwājīhi wa dhurriyyatihi, kama bārakta ‘ala āli Ibrāhīm. Innaka hamīdun majīd.

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

24. Supplication after the last Tashahhud before making Taslīm

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

Allāhumma inni a‘ūdhu bika min ‘adhābi al-qabr, wa min ‘adhābi jahannam, wa min fitnat al-mahya wal-mamāt, wa min sharri fitnat al-masīh ad-dajjāl.

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

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

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

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

Allāhumma inni a'ūdhu bika min 'adhāb al-qabr,
wa a'ūdhu bika min fitnat al-masīh ad-dajjāl, wa
a'ūdhu bika min fitnat al-mahya wal-mamāt.
Allāhumma inni a'ūdhu bika mina al-ma'thami wal-
magham.

"O Allah, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the trial of the Dajjāl (Anti-Christ), and I seek refuge with You from the trial of life and death. O Allah, I seek refuge with You from sin and debt."¹

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

Allāhumma inni zhalamtu nafsi zhulman
kathīran, wala yaghfiru adh-dhunūba illa anta,
faghfirli maghfiratan min 'indika warhamni, innaka
anta al-ghafūru al-rahīm.

"O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful."²

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

² Narrated by Al-Bukhāri, 8/168, no. 834, and Muslim, 4/2078, no. 2705.

«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 ighfirli ma qaddamtu, wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma anta a'lamu bihi minni. Anta al-muqaddimu, wa anta al-mu'akhkhiru la ilāha illa anta.

"O Allah, forgive me for what I have done and what I have left undone, what I have concealed and what I have declared, what I have done with excess, and what You know better than me. You are the One Who sends forward and You are the One Who holds back. There is no deity worthy of worship but You."¹

«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ»

Allāhumma a'inni 'ala dhikrika, wa shukrika, wa husni 'ibadatik.

"O Allah, help me remember You, give thanks to You, and worship You properly."²

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

Allāhumma inni a'ūdhu bika min al-bukhli, wa a'ūdhu bika min al-jubni, wa a'ūdhu bika min an

¹ Narrated by Muslim, 1/534, no. 771.

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

uradda ila ardhali al-'umuri, wa a'ūdhu bika min fitnat ad-dunya wa 'adhāb al-qabr.

"O Allah, I seek refuge with You from stinginess; I seek refuge with You from cowardice; I seek refuge with You that I be returned to the most decrepit age; and I seek refuge with You from the temptation of the worldly life and the punishment of the grave."¹

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ»

Allāhumma inni as'aluka al-jannata wa a'ūdhu bika min an-nār.

"O Allah, I ask You for Paradise and seek refuge in You from Hellfire."²

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

Allāhumma bi'ilmika al-ghayba waqudratika 'alā al-khalqi ahyini ma 'alimta al-hayāta khayran li, watawaffani idhā 'alimta al-wafāta khayran li.

¹ Narrated by Al-Bukhāri with Al-Fat'h, 6/35, no. 2822, and no. 6390.

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

Allāhumma inni as'aluka khashyataka fi al-ghaybi wash-shahādati, wa as'aluka kalimata al-haqqi fi ar-rida wal-ghadabi, wa as'aluka al-qasda fi al-ghina wal-faqri, wa as'aluka na'īman la yanfadu, wa as'aluka qurrata 'aynin la tanqati', wa as'aluka ar-rida ba'da al-qadā'i, wa as'aluka barda al-'ayshi ba'da al-mawti, wa as'aluka ladhdhata an-nazhari ila wajhika, wash-shawqa ila liqā'ika fi ghayri darrā'a mudirratin, wala fitnatin mudillatin. Allāhumma zayyinna bi-zīnati al-īmāni, waj'alna hudātan muhtadīn.

"O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take my soul in death if You know death to be better for me. O Allah, I ask You for fear of You whether in secret or in public, and I ask You to keep me upon truth in speech, in times of pleasure and anger. I ask You to make me moderate in times of wealth and poverty, and I ask You for everlasting bliss and joy that never ceases. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the delight of looking at Your Face and for longing to meet You without being struck by a calamity that brings about harm or a trial that causes deviation. O Allah, beautify us with the adornment of faith and make us among those who

guide others and are rightly guided."¹

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

Allāhumma inni as'aluka ya Allāh bi'annaka al-wāhid al-ahad as-samad alladhi lam yalid wa lam yūlad, wa lam yakun lahu kufuwan ahad, an taghfira li dhunūbi innaka anta al-ghafūr ar-rahīm.

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

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

Allāhumma inni as'aluka bi'anna laka al-hamda la ilāha illā anta wahdaka la sharīka laka, al-mannān, ya badī'a as-samāwāti wal-ardi ya dhāl-jalāli wal-ikrām, ya hayyu ya qayyūm inni as'aluka al-jannata wa a'ūdhu bika min an-nār.

"O Allah, I ask You by the fact that all praise is

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

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

due to You. There is no god but You, alone, without a partner, the Bestower of blessings, O Originator of the heavens and earth, O Owner of Majesty and Honor, O Ever-Living, O All-Sustaining. I ask You for Paradise and seek refuge in You from Hellfire."¹

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

Allāhumma inni as'aluka bi'anni ash'hadu annaka anta Allāh la ilāha illā anta al-ahad as-samad alladhi lam yalid walam yūlad walam yakun lahu kufuwan ahad.

"O Allah, I ask You by my testimony that You are Allah, there is no god but You, the Only One, the Eternal Refuge, Who neither begets nor is He begotten, and there is none comparable to Him."²

25. Adhkār after making Taslīm and ending the prayer

«أَسْتَغْفِرُ اللَّهَ»

Astaghfirullāh

¹ Narrated by the authors of Sunan: Abu Dāwūd, no.1495, At-Tirmidhi, no. 3544, Ibn Mājah, no. 3858, and An-Nasā'i, no. 1299. See: "Sahīh Ibn Mājah", 2/329.

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

"I seek forgiveness from Allah
(Three times).

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

Allāhumma antas-salām, wa minkas-salām,
tabārakta ya dhal-jalāli wal-ikrām.

"O Allah, You are the Source of Peace and from
You is the peace. Blessed are You, Owner of Majesty
and Honor."¹

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

La ilāha illallāh wahdahu la sharīka lahu, lahul
mulku wa lahul hamdu wa huwa 'ala kulli shay'in
qadeer.

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

[Three times].

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

Allāhumma la māni'a lima a'tayta wa lā mu'tiya
lima mana'ta wa la yanfa'u dhal-jaddi minka al-jadd

O Allah, there is none who can withhold what
You give, and none can give what You withhold, and
the greatness of the great will be of no avail to them

¹ Narrated by Muslim, 1/414, no. 591.

against You"¹.

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

La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadīr. La hawla wa la quwwata illa billāh, la ilāha illallāh wa la na‘budu illa iyyāh, lahu an-ni‘matu wa lahu al-fadlu wa lahu ath-thanā’ al-hasan. La ilāha illallāh mukhlisīna lahu ad-dīn wa law kariha al-kāfirūn.

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

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ»

Subhānallāh, Walhamdulillāh, Wallāhu Akbar

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

² Narrated by Muslim, 1/415, no. 594.

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

{Thirty-three times},

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

La ilāha illallāhu wahdahu la sharīka lahu, lahul mulku wa lahul hamdu wa huwa ‘ala kulli shay’in qadīr.

"There is no god but Allah, alone, with no partners. To Him belongs the sovereignty and all praise is due to Him, and He is Competent over all things."¹

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

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

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝﴾

{Say, “I seek refuge with the Lord of the daybreak,

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

from the harm of all what He has created;
 from the harm of darkening [night] when it
 spreads around,
 from the harm of the sorceresses who blow on
 knots}
 and from the harm of the envier when he
 envies."}

[Surat al-Falaq: 1-5].

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ
 الْخَفَائِسِ ۝ الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْخَفَائِسِ وَالنَّاسِ ۝﴾

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

[Surat an-Nās: 1-6].

After every prayer.¹

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي 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 ۝﴾

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

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

[Surat al-Baqarah: 255] after each prayer.¹

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

La ilāha illallāhu wahdahu la sharīka lah, lahul-mulku wa lahul-hamdu yuhyi wa yumītu wa huwa ‘ala kulli shay’in qadīr.

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

¹ "Whoever recites it after each obligatory prayer will have nothing preventing his entry into Paradise except his death." Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 100, and Ibn As-Sunni, no. 121. Al-Albāni classified it as Sahīh (authentic) in "Sahīh Al-Jāmi'", 5/339, and "Silsilat Al-Ahādīth As-Sahīhah", 2/697, no. 972.

Ten times after the Maghrib and Fajr prayers.¹

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

Allāhumma inni as'aluka 'ilman nāfi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan.

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

After making Taslīm from the Fajr prayer.²

26. Supplication of Istikhārah (guidance-seeking) prayer

Jābir ibn Abdullah (may Allah be pleased with him and his father) said: The Messenger of Allah (ﷺ) used to teach us the Istikhārah in all matters just as he used to teach us a Surah of the Qur'an. He said: "When one of you intends to do something, let him perform two Rak'ahs other than the obligatory prayer and then say:

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

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

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

هَذَا الْأَمْرُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَتِ أَمْرِي - أَوْ قَالَ: عَاجِلِهِ وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ وَافْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ»

Allāhumma inni astakhīruka bi'ilmika, wa-astaqdiruka biqdratika, wa-as'aluka min fadlika al-'azhīm; fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu, wa anta 'allāmul-ghuyūb, Allāhumma in kunta ta'lamu anna hādha al-amra—and he mentions his need—khayrun li fi dīni wa ma'āshi wa 'āqibat amri—or he said: 'ājilihi wa-ājilihi—faqdurhu li wa yassirhu li thumma bārik li fīhi, wa in kunta ta'lamu anna hādha al-amra sharrun li fi dīni wa ma'āshi wa 'āqibat amri—or he said: 'ājilihi wa ājilihi—fasrifhu 'anni wasrifni 'anhu waqdur li al-khayra ḥaythu kāna, thumma ardini bih.

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

affairs—then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it."¹

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

﴿...وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ...﴾.

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

27. The morning and evening Adhkār

Praise be to Allah alone, and may Allah's peace and blessings be upon the one after whom there is no prophet.³

I seek refuge in Allah from the accursed Satan

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

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

² Surat Āl Imrān: 159.

³ Anas reported from the Prophet (ﷺ) that he said: "To sit with a group of people who remember Allah Almighty from the Fajr prayer until the sun rises is more beloved to me than freeing four slaves from the descendants of Ismā'il (Ishmael). And to sit with a group of people who remember Allah from the 'Asr prayer until the sun sets is more beloved to me than freeing four slaves." [Narrated by Abu Dāwūd, no. 3667, and it was graded as Hasan (sound) by Al-Albānī in "Sahih Abi Dāwūd", 2/698]

يُؤَدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

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

[Surat al-Baqarah: 255]¹.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلم يَكُنْ لَهُ كُفُوًا

أَحَدٌ ۝﴾

{Say: "He is Allah, the One;

Allah, the Eternal Refuge.

He neither begets nor is He begotten,

and there is none comparable to Him."}

[Surat al-Ikhlās: 1-4].

¹ Whoever recites it in the morning will be protected from the jinn until the evening, and whoever recites it in the evening will be protected from them until the morning. Narrated by Al-Hākim, 1/562, and classified as Sahīh (authentic) by Al-Albānī in "Sahīh At-Targhīb Wa At-Tarhīb", 1/273, and attributed to An-Nasā'i and At-Tabarānī, and he said: The chain of narration of At-Tabarānī is good.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝﴾

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

[Surat al-Falaq: 1-5]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْغَيْثَةِ وَالنَّاسِ ۝﴾

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

[Surat an-Nās: 1-6] Three times.¹

«أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ

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

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»

Asbahna wa asbaha al-mulku lillāh, wal-hamdu lillāh, la ilāha illallāh wahdahu la sharīka lahu, lahul-mulku walahul-hamdu wahuwa ‘ala kulli shay’in qadīr, rabbi as’aluka khayra ma fi hādha al-yawm wa-khayra ma ba’dahu, wa a’ūdhu bika min sharri ma fi hādha al-yawm wa sharri ma ba’dahu, rabbi a’ūdhu bika min al-kasali wa sū’i al-kibar, rabbi a’ūdhu bika min ‘adhābin fin-nāri wa ‘adhābin fil-qabr.

"We have reached the morning and in this morning all sovereignty belongs to Allah, and all praise is due to Allah. There is no god but Allah, alone, without a partner, to Him belongs all sovereignty and all praise and He is Competent over all things. My Lord, I ask You for the good of this day and the good of what follows it, and I seek refuge in You from the evil of this day and the evil of what follows it. My Lord, I seek refuge in You from laziness and woeful aging. My Lord, I seek refuge in You from torment in Hellfire and torment in the grave."¹

In the evening one should say:

¹ Narrated by Muslim, 4/2088, no. 2723.

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

Amsayna wa amsal-mulku lillāh, wal-hamdu lillāh, la ilāha illallāh wahdahu la sharīka lahu, lahul-mulku walahul-hamdu wahuwa ‘ala kulli shay’in qadīr, rabbi as’aluka khayra ma fi hādhi al-laylati wa-khayra ma ba’daha, wa a’ūdhu bika min sharri ma fi hādhi al-laylati wa sharri ma ba’daha, rabbi a’ūdhu bika min al-kasali wa sū’i al-kibar, rabbi a’ūdhu bika min ‘adhābin fin-nāri wa ‘adhābin fil-qabr.

"We have reached the evening and in this evening all sovereignty belongs to Allah, and all praise is due to Allah. There is no god but Allah, alone, without a partner, to Him belongs all sovereignty and all praise and He is Competent over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I seek refuge with You from the evil of this night and the evil of what follows it. My Lord, I seek refuge with You from laziness and woeful aging. My Lord, I seek refuge with You from torment in Hellfire and punishment in the grave."¹

¹ Ibid.

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

Allāhumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namūtu wa ilayka an-nushūr.

"O Allah, with Your Power we have reached the morning, with Your Power we have reached the evening, with Your Power we live and we die, and to You will be the resurrection."¹

In the evening he says:

«اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ»

Allāhumma bika amsayna, wa bika asbahna, wa bika nahya, wa bika namūtu wa ilayka al-masīr

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

«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 rabbi la ilāha illa anta, khalaqtani wa ana ‘abduka, wa ana ‘ala ‘ahdika wa wa’dika mastata’tu, a’ūdhu bika min sharri ma sana’tu, abū’u laka bini‘matika ‘alayya, wa abū’u

¹ Narrated by At-Tirmidhi, 5/466, no. 3391. See also: "Sahīh At-Tirmidhi," 3/142.

² Ibid.

bidhambi faghfirli fa innahu la yaghfiru adh-dhunūba illa ant.

"O Allah, You are my Lord, there is no deity worthy of worship except You. You created me and I am Your slave. I will abide by Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I admit¹ Your favor upon me and admit my sin. So, forgive me, for indeed, none forgives sins but You."²

«اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأُشْهَدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتِكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

Allāhumma inni asbahtu 'ush'hiduka, wa 'ush'hidu hamalata 'arshika, wa malā'ikatika, wa jamī'a khalqika, annaka anta Allāhu la ilāha illa anta wahdaka la sharika laka, wa anna Muhammadan 'abduka wa rasūluk.

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

¹ I acknowledge and confess.

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

Four times.¹

In the evening he says:

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

Allāhumma inni amsaytu 'ush'hiduka, wa
'ush'hidu hamalata 'arshika, wa malā'ikatika, wa
jamī'a khalqika, annaka anta Allāhu la ilāha illa anta
wahdaka la sharīka laka, wa anna Muhammadan
'abduka wa rasūluk.

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

Four times.²

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

Allāhumma ma asbaha bi min ni'matin aw bi-
ahadin min khalqika fa minka wahdaka la sharīka

¹ Whoever says it four times in the morning or evening, Allah will free him from Hellfire. Narrated by Abu Dāwūd, 4/317, no. 5071, Al-Bukhārī in "Al-Adab Al-Mufrad", no. 1201, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 9, and Ibn As-Sunni, no. 70. Shaykh Ibn Bāz (may Allah have mercy upon him) deemed the chain of narration of An-Nasā'i and Abu Dāwūd as Hasan (sound) in "Tuhfat Al-Akhyār", p. 23.

² Ibid.

laka, fa laka al-hamdu wa laka ash-shukr.

"O Allah, whatever blessing I or any of Your creation have in this morning, it is from You alone, without any partner; so, to You belongs all praise, and unto You is all thanks."¹

In the evening he says:

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

Allāhumma ma amsa bi min ni'matin aw bi-ahadin min khalqika fa minka wahdaka la sharika laka, fa laka al-hamdu wa laka ash-shukr.

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

«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 'āfini fi badani, Allāhumma 'āfini fi sam'i, Allāhumma 'āfini fi basari, la ilāha illa ant.

¹ Whoever says it in the morning has expressed full gratitude for the day, and whoever says it in the evening has expressed full gratitude for the night. Narrated by Abu Dāwūd, 4/318, no. 5075, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 7, Ibn As-Sunni, no. 41, and Ibn Hibbān, "Mawārid", no. 2361. Ibn Bāz (may Allah have mercy upon him) deemed its chain of narration sound in "Tuhfat al-Akhyār", p. 24.

² Ibid.

Allāhumma inni a'ūdhu bika min al-kufr wal-faqr,
wa a'ūdhu bika min 'adhāb al-qabr, la ilāha illa ant.

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

Three times.¹

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

Hasbiyallāhu la ilāha illa huwa 'alayhi
tawakkaltu wa huwa Rabbu al-'arshi al-'azhīm.

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

Seven times.²

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

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

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

Allāhumma inni as'aluka al-'afwa wal-'āfiyah fi
ad-dunya wal-ākhirah, Allāhumma inni as'aluka al-
'afwa wal-'āfiyah fi dīni wa dunyāya wa ahli, wa
māli, Allāhumma astur 'awrāti, wa āmin raw'āti,
Allāhumma ihfazhni min bayni yadayya, wa-min
khalfi, wa 'an yamīni, wa 'an shimāli, wa min fawqi,
wa a'ūdhu bi 'azhamatika an ughtāla min tahti.

"O Allah, I ask You for pardon and well-being in
this life and the Hereafter. O Allah, I ask You for
pardon and well-being in my religious and worldly
affairs, and my family and my wealth. O Allah,
conceal my faults and set at ease my dismay. O
Allah, protect me from the front and from behind,
and from my right and from my left and from above,
and I seek refuge with Your Greatness lest I be
destroyed from beneath me."¹

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

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

Allāhumma ‘ālim al-ghaybi wash-shahādah fātir as-samawāti wal-ard, rabba kulli shay’in wa malīkah, ash’hadu alla ilāha illa anta, a’udhu bika min sharri nafsī, wa min sharri ash-shaytāni wa sharakih, wa an aqtarifa ‘ala nafsī sū’an, aw ajurruhu ila muslim.

"O Allah, Knower of the unseen and the seen, Originator of the heavens and earth, Lord of everything and its Possessor. I bear witness that there is no deity worthy of worship except You. I seek refuge with You from the evil of my own self, from the evil of Satan and his traps and temptations, and from committing wrong against myself or bringing it upon another Muslim."¹

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

Bismillāhi alladhi la yadurru ma’a ismihi shay’un fil-ardi wala fis-samā’i wa huwa as-samī’u al-‘alīm.

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

Three times.²

¹ Narrated by At-Tirmidhi, no. 3392, and Abu Dāwūd, no. 5067. See: "Sahīh At-Tirmidhi", 3/142.

² Whoever says this three times in the morning and three times in the evening, nothing will harm him. Narrated by Abu Dāwūd, 4/323, no. 5088,

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

Radītu billāhi rabban, wa bil-islāmi dīnan, wa bi Muhammadin sallallāhu ‘alayhi wa sallam nabīyyan.

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

Three times.¹

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِي طَرْفَةَ عَيْنٍ»

Ya hayyu ya qayyūm bi rahmatika astaghīth, aslih li sha'ni kullahu wala takilni ila nafsi tarfata 'ayn.

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

At-Tirmidhi, 5/465, no. 3388, Ibn Mājah, no. 3869; and Ahmad, no. 446. See: "Sahīh Ibn Mājah", 2/332. Its chain of narration was deemed Hasan (sound) by the erudite scholar Ibn Bāz (may Allah have mercy upon him) in "Tuhfat Al-Akhyār", p. 39.

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

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

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

Asbahna wa asbaha al-mulku lillāhi rabbi al-
‘ālamīn, Allāhumma inni as’aluka khayra hādha al-
yawm: fat’hahu, wa nasrahu, wa nūrahu, wa
barakatahu, wa hudāh, wa a’ūdhu bika min sharri
ma fihi wa sharri ma ba’dahu.

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

And in the evening, he says:

«أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ:
فَتْحَهَا، وَنَصْرَهَا، وَنُورَهَا، وَبَرَكَتَهَا، وَهُدَاهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا، وَشَرِّ مَا
بَعْدَهَا»

Amsayna wa amsal mulku lillāhi rabbil ‘ālamīn,
Allāhumma inni as’aluka khayra hādhih-il laylah:
fat-haha, wa nasraha, wa nūraha, wa barakataha,
wa hudāha, wa a’ūdhu bika min sharri ma fiha, wa
sharri ma ba’daha.

"We have reached the evening, and all dominion

¹ Narrated by Abu Dāwūd, 4/322, no. 5084. Shu‘ayb and ‘Abdul Qādir Al-
Arnā‘ūt classified its Isnād as Hasan (sound) in their verification of "Zād Al-
Ma‘ād," 2/373.

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

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

Asbahna 'ala fitrat al-Islām, wa 'ala kalimat al-ikhhlās, wa 'ala dīni nabiyyina Muhammadin - sallallāhu 'alayhi wa sallam-, wa 'ala millati abīna Ibrāhīma, hanīfan musliman wa ma kana min al-mushrikīn.

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

And in the evening he says:

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

Amsayna 'ala fitrat-il-islām, wa 'ala kalimatil

¹ Ibid.

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

ikhlās, wa ‘ala dīni nabiyyina Muhammadin sallallāhu ‘alayhi wa sallam, wa ‘ala millati abīna Ibrahīm, hanīfan musliman wa ma kāna minal mushrikīn.

"We have reached the evening upon the natural disposition of Islam, upon the word of sincerity, upon the religion of our Prophet Muhammad (ﷺ), and upon the faith of our father Abraham, inclining toward truth, a Muslim, and he was not of the polytheists."¹

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»

Subhānallāh wa bihamdih.

"Glory be to Allah and praise be to Him"

100 times²

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

La ilāha illallāh wahdahu la sharīka lahu, lahul-mulku wa lahul-hamdu, wa huwa ‘ala kulli shay’in qadīr.

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

¹ Ibid.

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

Ten times¹, or once when feeling lazy².

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

La ilāha illallāh, wahdahu la sharīka lahu, lahul-mulku walahul-hamdu wa huwa ‘ala kulli shay’in qadīr.

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

100 times in the morning³.

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

Subhānallāh wa bihamdih: ‘adada khalqih, wa rida nafsih, wa zinata ‘arshih, wa midāda kalimātih.

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

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

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

³ Whoever says these words a hundred times in a day will have a reward equivalent to that of emancipating ten slaves, a hundred good deeds will be recorded to his credit, a hundred of his sins will be wiped out, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more than him. Narrated by Al-Bukhārī, 4/95, no. 3293, and Muslim, 4/2071, no. 2691.

Three times in the morning.¹

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

Allāhumma inni as'aluka 'ilman nāfi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan.

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

When he reaches the morning².

«أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

Astaghfirullāh wa atūbu ilayh.

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

100 times a day³.

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

A'ūdhu bi kalimātillāhi at-tāmmāti min sharri ma khalāq.

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

Three times in the evening.⁴

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

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

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

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

«اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ»

Allāhumma salli wa sallim ‘ala nabiyyina Muhammad.

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

Ten times.¹

28. Adhkār of sleep

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

{قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝}

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

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝}

{Say, "I seek refuge with the Lord of the daybreak,

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

from the harm of all what He has created;
 from the harm of darkening [night] when it
 spreads around,
 from the harm of the sorceresses who blow on
 knots,
 and from the harm of the envier when he
 envies."}

[Surat al-Falaq: 1-5].

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ
 الْخَفَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْغِيَةِ وَالنَّاسِ ۝﴾

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

[Surat an-Nās: 1-6]

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

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ 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 مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا

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

يُثَوِّدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

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

[Surat al-Baqarah: 255]¹.

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٥٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٦﴾﴾

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and

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

His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination."

Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. "Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people."}

[Surat al-Baqarah: 285-286]¹.

«بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أُمِسَّتْ نَفْسِي فَأَرْحَمْهَا، وَإِنْ أُرْسِلَتْهَا فَاحْفَظْهَا، بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

Bismika rabbi wada'tu janbi, wabika arfa'uhu, fa in amsakta nafsi farhamha, wa in arsaltaha fahfazh'ha bima tahfazhu bihi 'ibādaka as-sālihīn.

"By Your name², my Lord, I lay down my side,

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

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

and by You I raise it. If You take my soul, then have mercy on it, and if You send it back, then protect it with what You protect Your righteous servants."¹

«اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَحَيَاتُهَا، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ»

Allāhumma innaka khalaqta nafsi wa anta tawaffāha, laka mamātuha wa mahyāha, in ahyaytaha fahfazhha, wa in amattaha faghfir laha. Allāhumma inni as'aluka al-'āfiyah.

"O Allah, You created my soul and You take it in death. To You belongs its death and its life. If You let it live, then protect it, and if You cause it to die, then forgive it. O Allah, I ask You for wellness."²

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ»

Allāhumma qini 'adhābaka yawma tab'athu 'ibādak.

"O Allah, protect me³ from Your punishment when You resurrect Your slaves."⁴

¹ Narrated by Al-Bukhāri with Al-Fat'h, 11/126, no. 6320, and Muslim, 4/2084, no. 2714.

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

³ "When the Prophet (ﷺ) wanted to sleep, he would put his right hand under his cheek and then he would say: ..." (the Hadith).

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

«بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا»

Bismika allāhumma amūtu wa ahya.

"By Your name, O Allah, I die and I live."¹

«سُبْحَانَ اللَّهِ»

Subhānallāh

"Glory be to Allah"

(Thirty-three times),

«وَالْحَمْدُ لِلَّهِ»

Wal hamdu lillāh

And all praise is due to Allah

(Thirty-three times).

«وَاللَّهُ أَكْبَرُ»

Wallāhu Akbar

And Allah is the Greatest

(Thirty-four times)."²

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

¹ Narrated by Al-Bukhāri with Al-Fat'h, 11/113, no. 6324, and Muslim, 4/2083, no. 2711.

² Whoever says this when he goes to bed, it is better for him than (acquiring) a servant. Narrated by Al-Bukhāri with Al-Fath, 7/71, no. 3705, and Muslim, 4/2091, no. 2726.

اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ»

Allāhumma rabba as-samāwāti as-sab'ī wa rabba al-ardi, wa rabba al-'arshi al-'azhīm, rabbana wa rabba kulli shay', faliqa al-habbi wa an-nawa, wa munzila at-tawrāti wal-injīlī, wal-furqān, a'ūdhu bika min sharri kulli shay'in anta ākhidhun bināsiyatih. Allāhumma anta al-awwalu falaysa qablaka shay', wa anta al-ākhiru falaysa ba'daka shay', wa anta azh-zhāhiru falaysa fawqaka shay', wa anta al-bātinu falaysa dūnaka shay', iqdi 'anna ad-dayna waghna min al-faqr.

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

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

مُؤَيِّ

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

Al-hamdulillāhi alladhi at‘amana wa saqāna, wa kafāna, wa-āwāna, fa kam mimman la kāfiya lahu wa-la mu’wi.

"Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for there are many who have no one to provide for them or give them shelter."¹

«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 أَجُرَّهُ إِلَى مُسْلِمٍ»

Allāhumma ‘ālima al-ghaybi wash-shahādati Fātira as-samāwāti wal-ard, Rabba kulli shay’in wa malīkah, ash-hadu alla ilāha illa ant, a‘ūdhu bika min sharri nafsi, wa-min sharri ash-shaytāni wa-shirkihi, wa an aqtarifa ‘ala nafsi sū’an, aw ajurrahu ila muslim.

"O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its Possessor. I bear witness that there is no god but You. I seek refuge with You from the evil of my own self and from the evil of the devil and his polytheism, and from committing wrong against myself or bringing it upon another

¹ Narrated by Muslim, 4/2085, no. 2715.

Muslim."¹

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

«اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ،
وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ»

Allāhumma aslamtu nafsi ilayk, wa fawwadtu amri ilayk, wa wajjahtu wajhi ilayk, wa alja'tu zhahri ilayk, raghbatan wa rahbatan ilayk, la malja'a wa la manja minka illa ilayk, āmantu bikitābika alladhi anzalt, wa binabiyyika alladhi arsalt.

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

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

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

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

You have sent."¹

29. Supplication when turning over at night

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

La ilāha illallāh al-wāhid al-qahhār, rabbu as-samāwāti wal-ardi wa ma baynahuma al-‘azīz al-ghaffār.

"There is no god but Allah, the One, the Superb Vanquisher, the Lord of the heavens and earth and what is between them, the All-Mighty, the Superb Forgiver."²

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

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

A‘ūdhu bikalimātillāhi at-tāmmāti min ghadabihi wa ‘iqābihi, wa sharri ‘ibādihi, wa-min hamazāti ash-shayātīni wa an yahdurūn.

"I seek refuge with Allah's perfect words from His anger, His punishment, His evil slaves, and from

¹ The Prophet (ﷺ) said to the one who made that supplication: "If you die, you will die upon the Fitrah (sound natural disposition)." Narrated by Al-Bukhārī with Al-Fath, 11/113, no. 6313, and Muslim, 4/2081, no. 2710.

² He says this when turning from side to side at night. Narrated by Al-Hākim, who classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/540, An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah," no. 202, and Ibn As-Sunni, no. 757. See: "Sahīh Al-Jāmi", 4/213.

the incitements of devils, and from their presence with me.”¹

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

"He should blow to his left," (three times).²

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān-ir-raġīm

"He should seek refuge with Allah from the devil and from the evil of what he saw", (three times).³

"Not to tell anyone about it."⁴

"He should change the side he was on."⁵

"He should stand to pray if he wishes to do so."⁶

32. Supplication of Qunūt in the Witr prayer

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا فَضَيْتَ؛ فَإِنَّكَ تَفْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ، [وَلَا يَعْزُزُ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

Allāhumma ihdini fīman hadayt, wa ‘āfini fīman ‘āfayt, wa tawallani fīman tawallayt, wa bārik li fīma

¹ Narrated by Abu Dāwūd, no. 4/12, no. 3893, and At-Tirmidhi, no. 3528. See: "Sahīh At-Tirmidhi", 3/171.

² Narrated by Muslim, 4/1772, no. 2261.

³ Narrated by Muslim, 4/1772, 1773, no. 2261, and no. 2262.

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

⁵ Narrated by Muslim, 4/1773, no. 2261.

⁶ Narrated by Muslim, 4/1773, no. 2263.

a'tayt, wa qini sharra ma qadayt; fa innaka taqdi wa la yuqda 'alayk, innahu la yadhillu man wālayt, [wa la ya'izzu man 'ādayt], tabārakta rabbana wa ta'ālayt.

"O Allah, guide me among those whom You have guided, grant me wellbeing among those whom You have granted wellbeing, protect me among those whom You have protected, bless for me what You have given me, and save me from the evil of what You have decreed. Verily, You decree and none can decree against You. Indeed, the one You have supported is not humiliated, [and the one You have taken as an enemy is not honored]. Blessed are You, O Lord, and Exalted."¹

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

Allāhumma inni a'ūdhu biridāka min sakhatik, wa bimu'āfātika min 'uqūbatik, wa a'ūdhu bika mink, la 'uhsi thanā'an 'alayk, anta kama athnayta 'ala nafsik.

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your

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

punishment, and I seek refuge in You from You. I cannot count the praises You deserve. You are as You have praised Yourself."¹

«اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْشَى، نَرْجُو رَحْمَتَكَ، وَنُخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ، اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْحَمْدَ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ، وَنَخْلَعُ مَنْ يَكْفُرُكَ»

Allāhumma iyyāka na‘bud, wa laka nusalli wa nasjud, wa ilayka nas‘ā wa nahfid, narju rahmataka, wa nakhsha ‘adhābak, inna ‘adhābaka bil-kāfirīna mulhiq. Allāhumma innā nasta‘īnuk, wa nastaghfiruka, wa nuthni ‘alayka al-khayra, wa la nakfuruka, wa nu‘minu bika, wa nakhda‘u lak, wa nakhla‘u man yakfuruk.

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

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

renounce those who disbelieve in You."¹

33. Dhikr after Taslīm from the Witr

«سُبْحَانَ الْمَلِكِ الْقُدُّوسِ»

Subhān-al-malik-il-quddūs

"Glory be to the King, the Most Holy"

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

«رَبِّ الْمَلَائِكَةِ وَالرُّوحِ»

Rabbil malā'ikati war-rūh

"The Lord of the angels and the Spirit."²

34. Supplication for anxiety and grief

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَدَهَابَ هَمِّي»

Allāhumma inni 'abduk, ibnu 'abdik, ibnu amatik, nāsiyati biyadik, mādin fiyya hukmuk, 'adlun fiyya qadā'uk, as'aluka bikulli ismin huwa

¹ Narrated by Al-Bayhaqi in "As-Sunan Al-Kubra", and he authenticated its Isnād, 2/211. Shaykh Al-Albāni said in "Irwā' Al-Ghalīl": "And this Isnād is Sahīh (authentic)," 2/170. It is Mawqūf on 'Umar.

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

lak, sammayta bihi nafsak, aw anzaltahu fi kitābik, aw ‘allamtahu ahadan min khalqik, aw ista’tarta bihi fi ‘ilm al-ghaybi ‘indak, an taj’ala al-Qur’āna rabī’a qalbi, wa nūra sadri, wa jalā’a huzni, wa dhahāba hammi.

"O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your Hand, Your Command over me is forever executed, and Your Decree over me is just. I ask You by every name belonging to You which You named Yourself with, or You revealed in Your Book, or You taught any of Your creation, or You preserved in the Knowledge of the unseen with You, that You make the Qur’an the spring of my heart, the light of my chest, the remover of my sadness, and the reliever of my distress."¹

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

Allāhumma inni a’ūdhu bika mina al-hammi wa-al-hazan, wal-‘ajzi wal-kasal, wal-bukhli wal-jubn, wa dala’i ad-dayni wa ghalabati ar-rijāl.

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

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

overpowered by men."¹

35. Supplication for Distress

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

La ilāha illallāhu al-‘azhīmu al-halīm, la ilāha illallāhu rabbu al-‘arshi al-‘azhīm, la ilāha illallāhu rabbu as-samāwāti wa rabbu al-ardi wa rabbu al-‘arshi al-karīm.

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

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

Allāhumma rahmataka arjū, fala takilni ila nafsi tarfata ‘ayn, wa aslih li sha’ni kullah, la ilāha illa ant.

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

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

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

You."¹

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

La ilāha illa anta subhānaka inni kuntu mina azh-zhālimīn.

"None has the right to be worshiped except You, Glory be to You; I have been among the wrongdoers."²

«اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا»

Allāhu Allāhu rabbi la 'ushriku bihi shay'a.

"Allah, Allah is my Lord; I do not associate anything with Him."³

36. Supplication for encountering the enemy and one in power

«اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي خُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ»

Allāhumma inna naj'aluka fi nuhūrihim, wa na'ūdhu bika min shurūrihim.

"O Allah, we place You before them, and we seek refuge with You against their evil."⁴

¹ Narrated by Abu Dāwūd, 4/324, no. 5090, and Ahmad, 5/42, no. 20430; Al-Albāni classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 3/959.

² Narrated by At-Tirmidhi, 5/529, no. 3505, and Al-Hākim, who graded it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/505. See also: "Sahīh At-Tirmidhi", 3/168.

³ Narrated by Abu Dāwūd, 2/87, no. 1525, and Ibn Mājah, no. 3882. See: "Sahīh Ibn Mājah", 2/335.

⁴ Narrated by Abu Dāwūd, 2/89, no. 1537; Al-Hākim classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 2/142.

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

Allāhumma anta 'adudi, wa anta nasīri, bika ahūlu wa bika asūl, wa-bika 'uqātil.

"O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I attack the enemy, and with Your help I fight."¹

«حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

Hasbunallāhu wa ni'ma al-wakīl.

{Allah is Sufficient for us, and He is the best Protector.}²

37. Supplication for fearing the ruler's tyranny

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

Allāhumma rabb as-samāwāti as-sab', wa rabb al-'arsh al-'azhīm, kun li jāran min fulān ibn fulān, wa ahzābihi min khalā'iqik, an yafruta 'alayya ahadun minhum aw yatgha, 'azza jāruk, wa jalla thanā'uk, wala ilāha illa ant.

"O Allah, Lord of the seven heavens and Lord of the Mighty Throne, be for me a Protector against so-

¹ Narrated by Abu Dāwūd, 3/42, no. 2632, and At-Tirmidhi, 5/572, no. 3584. See: "Sahīh At-Tirmidhi," 3/183.

² Narrated by Al-Bukhāri, 5/172, no. 4563.

and-so and his allies among Your creation, lest any of them should oppress or transgress against me. Your support is mighty; Your praise is exalted, and there is no god but You."¹

«اللَّهُ أَكْبَرُ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْمُمْسِكِ السَّمَوَاتِ السَّبْعَ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فَلَانٍ، 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‘an, Allāhu a‘azzu mimma akhāfu wa ahdhar, a‘ūdhu billāhi alladhi la ilāha illa huwa, al-mumsiki as-samāwāti as-sab‘i an yaqa‘na ‘ala al-ardi illa bi‘idhnihi, min sharri ‘abdika fulān, wa junūdihi wa atbā‘ihī wa ashyā‘ih, min al-jinni wal-ins, Allāhumma kun li jāran min sharrihim, jalla thanā’uka wa ‘azza jāruk, wa tabāraka ismuk, wa la ilāha ghayruk.

"Allah is the Greatest, Allah is mightier than all His creation, Allah is mightier than what I fear and dread. I seek refuge with Allah, there is no god but He, the One Who holds the seven heavens from falling upon the earth except by His permission, from the evil of Your servant so-and-so, and his soldiers, followers, and supporters from among the

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

jinn and mankind. O Allah, be for me a Protector against their evil. Exalted is Your praise, mighty is the one You protect, blessed is Your name, and there is no god other than You."

Three times.¹

38. Supplication against the enemy

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلُهُمْ»

Allāhumma munzil al-kitāb, sarī' al-hisāb, ihzim al-ahzāb, Allāhumma ihzimhum wa zalzilhum.

"O Allah, Revealer of the Book, Swift in Reckoning, defeat the confederates. O Allah, defeat them and shake them."²

39. What one says when fearing a people

«اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ»

Allāhumma ikfinihim bima shi't.

"O Allah, suffice me against them with what You will."³

40. Supplication for one afflicted with an obsession about faith

"Seek refuge with Allah."⁴ He should say:

¹ Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad", no. 708. Al-Albāni judged it as Sahīh (authentic) in "Sahīh Al-Adab Al-Mufrad", no. 546.

² Narrated by Muslim, 3/1362, no. 1742.

³ Narrated by Muslim, 4/2300, no. 3005.

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

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān ar-rajīm

(I seek refuge with Allah from the accursed devil)

"Stop thinking about what he whispered about."¹
He should say:

«آمَنْتُ بِاللَّهِ وَرُسُلِهِ»

Āmantu billāhi wa rusulih.

(I believe in Allah and His messengers)²

"Recite the words of Allah Almighty:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

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

41. Supplication for settling debts

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

Allāhumma ikfini bihalālika 'an harāmika, wa aghnini bi fadlika 'amman siwāk.

"O Allah, suffice me with what You have made lawful against what You have made unlawful, and

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

² Narrated by Muslim, 1/119-120, no. 134.

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

make me with Your bounty in no need of others."¹

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

Allāhumma inni a'ūdhu bika min al-hammi wal-hazan, wal-'ajzi wal-kasal, wal-bukhli wal-jubn, wa dala'i ad-dayni wa ghalabati ar-rijāl.

"O Allah, I seek refuge with You from anxiety and grief, incapacity and slackness, miserliness and cowardice, the burden of debt, and being overpowered by men."²

42. Supplication for obsessive whispering during prayer and recitation

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān ar-rajīm.

"I seek refuge with Allah from the accursed devil,
and spit (lightly) to your left (three times)."³

¹ Narrated by At-Tirmidhi, 5/560, no. 3563. See also: "Sahīh At-Tirmidhi", 3/180.

² Narrated by Al-Bukhārī, 7/158, no. 2893, and previously mentioned on p. 83, no. 121.

³ Narrated by Muslim, 4/1729, no. 2203, from the Hadīth of 'Uthmān ibn Abi al-'Ās (may Allah be pleased with him), and it includes: So I did that, and Allah removed it from me.

43. Supplication of one who finds a matter difficult

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

Allāhumma la sahla illa ma ja'altahu sahla, wa anta taj'alu al-hazna idha shi'ta sahla.

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

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

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

45. Supplication for expelling the devil and his whispers

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān-ir-rajīm

"Seeking refuge with Allah from him."³

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

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

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

"The Adhān."¹

"The Adhkār (regular supplications) and recitation of the Qur'an."

"Do not turn your houses into graves. Indeed, the devil runs away from the house in which Surat al-Baqarah is recited."²

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

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

La ilāha illallah wahdahu la sharīka lahu, lahul mulku wa lahul hamdu, wa huwa 'ala kulli shay'in qadīr,

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

a hundred times, he will be safeguarded against the devil on that whole day³, Likewise, the Adhān

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

² Narrated by Muslim, 1/539, no. 780.

³ Narrated by Al-Bukhārī, 4/126, no. 3293.

expels the devil.

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

«قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ»

Qadarullāh wa ma shā'a fa'al.

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

47. Congratulating for the newborn and response to it

«بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِهِ»

Bārakallāhu laka fil mawhūbi laka, wa shakartal wāhiba, wa balagha ashuddahu, wa ruziqta birrah.

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

The one being congratulated replies to him, saying:

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

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

«بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللَّهُ خَيْرًا، وَرَزَقَكَ اللَّهُ مِثْلَهُ، وَأَجْرَلَ

ثَوَابَكَ»

Bārakallāhu laka wa bāraka ‘alayka, wa jazākallāhu khayran, wa razaqa-kallāhu mithlahu, wa ajzala thawabak.

"May Allah bless for you and bless upon you, and may Allah reward you with goodness, and may He grant you the like of it, and may He increase your reward."¹

48. Seeking Allah's refuge for children

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

«أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ»

‘U‘īdhukuma bi kalimāti-llāh at-tāmmah min kulli shayṭānin wa hāmmah, wa min kulli ‘aynin lāmmah.

"I seek refuge for both of you with Allah's perfect words from every devil and poisonous creature and from every evil eye."²

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

² Narrated by Al-Bukhārī, 4/119, no. 3371, from the Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father).

49. Supplication for the patient during visitation

«لَا بَأْسَ تَهْوُرُ إِنْ شَاءَ اللَّهُ»

La ba'sa tahūrun in shā'allāh.

"No harm, it will be purification from sins, Allah willing."¹.

«أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ»

As'alullāha al-'azhīm, rabbal-'arshi al-'azhīm an yashfiyak.

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

Seven times.²

50. The merit of visiting the sick

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

¹ Narrated by Al-Bukhāri with Al-Fat'h, 10/118, no. 3616.

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

morning."¹

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

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى»

Allāhumma ighfirli, warhamni, wa alhiqni bir-rafiq al-a'la.

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

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

«لَا إِلَهَ إِلَّا اللَّهُ»

La ilāha illallāh.

"There is no god but Allah"

"Indeed, death has its throes."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»

La ilaha illallāhu wallāhu akbar, la ilaha illallāhu wahdahu, la ilaha illallāhu wahdahu la sharīka lah, la ilaha illallāhu lahul-mulku wa lahul-hamd, la

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

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

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

ilaha illallāhu wala hawla wala quwwata illa billāh.

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

52. Exhorting the dying person

"He whose last words are:

«لَا إِلَهَ إِلَّا اللَّهُ»

La ilāha illallāh.

There is no god but Allah
will enter Paradise."²

53. Supplication of one afflicted by calamity

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

Inna lillāhi wa inna ilayhi rāji'ūn, allāhumma
'jurni fi musibati, wa a'khliḥ li khayran minha.

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

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

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

³ Narrated by Muslim, 2/632, no. 918.

54. Supplication when closing the eyes of the deceased

«اللَّهُمَّ اغْفِرْ لِفُلَانٍ (بِاسْمِهِ) وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَائِبِينَ، وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ»

Allāhumma ighfir li (name of the deceased) warfa' darajatahu fi al-mahdiyyīn, wakhluḥhu fi 'aqibihi fi al-ghābirīn, waghfir lana wa lahu ya rabbal-'ālamīn, wa aḥṣih lahu fi qabrih, wa nawwir lahu fiḥ.

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

55. Supplication for the deceased when praying over him

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

Allāhumma ighfir lahu warhamhu, wa 'āfihi, wa'fu 'anh, wa akrim nuzulah, wa wassi'

¹ Narrated by Muslim, 2/634, no. 920.

mudkhalah, waghsilhu bil-mā'i wath-thalji wal-barad, wa naqqihi min al-khatāya kama naqqayta ath-thawba al-abyada min ad-danas, wa abdilhu dāran khayran min dārih, wa ahlan khayran min ahlih, wa zawjan khayran min zawjih, wa adkhilhu al-jannah, wa a'idh'hu min 'adhāb al-qabri wa 'adhāb an-nār.

"O Allah, forgive him and have mercy on him, grant him wellness, and pardon him. Make his resting place honorable, and make his entry place spacious. Wash him with water, snow, and hail, and purify him from sins as You purify a white garment from dirt. Give him in exchange a home better than his home, a family better than his family, and a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave [and the torment of Hellfire]."¹

«اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَعَائِبِنَا، 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 ighfir lihayyina wa mayyitina, wa shāhidina wa ghā'ibina, wa saghīrina wa kabīrina, wa dhakarina wa 'unthāna. Allāhumma man ahyaytahu minna fa'ahyihi 'ala al-Islām, wa man tawaffaytahu minna fatawaffahu 'ala al-īmān,

¹ Narrated by Muslim, 2/663, no. 963.

Allāhumma la tahrīmna ajrahu, wa la tudillana ba'dah.

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

«اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِي جِوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاعْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ»

Allāhumma inna fulān ibn fulān fi dhimmatik, wa habli jiwārik, faqihi min fitnat al-qabr, wa 'adhāb an-nār, wa anta ahlul-wafā' wal-haqq, faghfir lahu wa arhamhu innaka anta al-ghafūr ar-rahīm.

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

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

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

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

Allāhumma ‘abduka wa ibnu amatika ihtāja ila rahmatik, wa anta ghaniyyun ‘an ‘adhābih, in kāna muhsinan fazid fi hasanātih, wa in kāna musī’an fatajāwaz ‘anh.

"O Allah, Your slave and the son of Your female slave needs Your mercy, and You do not need his torment. If he was pious, then increase his rewards, and if he was a sinner, then pardon him."¹

56. Supplication for the deceased child in prayer over him

«اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ»

Allāhumma a‘idh’hu min ‘adhāb al-qabr.

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

And if someone says:

«اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًّا، اللَّهُمَّ ثَقُلْ بِهِ مَوَازِينَهُمَا،

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

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

وَأَعْظِمَ بِهِ أَجُورَهُمَا، وَالْحَقُّهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَقِهِ
بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ
اغْفِرْ لِأَسْلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ»

Allāhumma ij'alhu faratan wa dhukhran
liwālidayhi, wa shafī'an mujāban, Allāhumma
thaqqil bihi mawāzīnahuma, wa a'zhim bihi
ujūrahuma, wa alhiqhu bisālihi al-mu'minīn, wa
ij'alhu fi kafālati Ibrāhīm, wa qihi birahmatika
'adhāb al-jahīm, wa abdilhu dāran khayran min
dārih, wa ahlan khayran min ahlih, Allāhumma
ighfir li-aslāfina, wa afrātina, wa man sabaqana bil-
īmān.

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

Then it is good.¹

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

«اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَأَجْرًا»

Allāhumma ij'alhu lana faratan, wa salafan, wa-
ajran.

"O Allah, make it for us a forerunner, a
predecessor, and a reward."¹

57. Supplication of consolation

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

Inna lillāhi ma akhadh, walahu ma a'ta, wakullu
shay'in 'indahu bi ajalín musamma... faltasbir
waltahtasib.

"To Allah belongs what He takes, and to Him
belongs what He gives, and He sets for everything a
specific term... So have patience and seek the
reward from Allah."²

And if someone says:

«أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ عَزَاءَكَ، وَعَفَرَ لِمَيِّتِكَ»

A'zhamallāhu ajrak, wa ahsana 'azā'ak, wa
ghafara limayyitik.

"May Allah give you a great reward, provide you

¹ Al-Hasan used to recite Al-Fātihah over the child and would say... the Hadīth. Narrated by Al-Baghawi in "Sharh As-Sunnah", 5/357, and by 'Abdul-Razzāq, no. 6588, and mentioned by Al-Bukhārī as Mu'allāq (suspended) in the Book of Funerals, 65, Chapter: Reciting Al-Fātihah over the deceased, 2/113, before Hadīth no. 1335.

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

with excellent solace, and forgive your deceased one"

Then it is good¹.

58. Supplication when placing the deceased in the grave

«بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ»

Bismillāhi wa 'ala sunnati rasūlillāh.

"In the name of Allah and upon the Sunnah of the Messenger of Allah."²

59. Supplication after the burial of the deceased

«اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ثَبِّتْهُ»

Allāhumma ighfir lah, Allāhumma thabbit'h.

"O Allah, forgive him, O Allah, make him firm."³

60. Supplication of visiting the graves

«السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ، مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ

¹ "Al-Adhkār" by An-Nawawi, p. 126.

² Narrated by Abu Dāwūd, 3/314, no. 3215, with an authentic chain of narration, and Ahmad, no. 5234 and no. 4812 with the wording: "In the name of Allah and upon the religion of the Messenger of Allah," and its chain of narration is authentic.

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

لَا حِشْوَنَ، [وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ] أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ
الْعَافِيَةَ

As-salāmu ‘alaykum ahla ad-diyār, min al-mu‘minīna wal-muslimīn, wa inna in shā’allāhu bikum lāhiqūn, [wa-yarhamullāhu al-mustaqdimīna minna wal-musta’khirīn] as’alullāha lana walakumu al-‘āfiyah.

"Peace be upon you, dwellers of these abodes from amongst the believers and Muslims. We, Allah willing, shall definitely join you. [May Allah have mercy upon those of us who have died and those who will die later]. I ask Allah to grant well-being to us and you."¹

61. Supplication of the wind

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا»

Allāhumma inni as'aluka khayraha, wa a'ūdhu bika min sharriha.

"O Allah, I ask You for its goodness and I seek refuge with You from its evil."²

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلْتُ بِهِ، وَأَعُوذُ بِكَ مِنْ

¹ Narrated by Muslim, 2/671, no. 975, and Ibn Mājah, 1/494, and this is his wording, no. 1547, on the authority of Buraydah (may Allah be pleased with him), and what is between the brackets is from the Hadīth of 'Ā'ishah (may Allah be pleased with her) narrated by Muslim, 2/671, no. 975.

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

شَرَّهَا، وَشَرَّ مَا فِيهَا، وَشَرَّ مَا أُرْسِلَتْ بِهِ»

Allāhumma inni as'aluka khayraha, wa khayra ma fiha, wa khayra ma 'ursilat bih, wa a'ūdhu bika min sharriha, wa sharri ma fiha, wa sharri ma 'ursilat bih.

"O Allah, I ask You for its good and the good of what is in it and the good for which it was sent; and I seek refuge with You from its evil and the evil of what is in it and the evil for which it was sent."¹

62. Supplication of thunder

«سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ»

Subhāna alladhi yusabbihu ar-ra'du bihamdihi wal-malā'ikatu min khīfatih.

"Glory be to the One by Whose praise the thunder glorifies Him and the angels as well out of fear of Him."²

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

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

¹ Narrated by Muslim, and this is his wording, 2/666, no. 899, and Al-Bukhāri, 4/76, no. 3206, and no. 4829.

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

Allāhumma asqina ghaythan mughīthan marī'an marī'a, nāfi'an ghayra dārr, 'ājilan ghayra ājil.

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

«اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا»

Allāhumma aghithna, Allāhumma aghithna, Allāhumma aghithna.

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

«اللَّهُمَّ اسْقِ عِبَادَكَ، وَبَهَائِمَكَ، وَانْثُرْ رَحْمَتَكَ، وَأُحْيِ بَلَدَكَ الْمَيِّتَ»

Allāhumma asqi 'ibādak, wa bahā'imak, wanshur rahmatak, wa ahyi baladaka al-mayyit.

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

64. Supplication upon seeing the rain

«اللَّهُمَّ صَيِّبًا نَافِعًا»

Allāhumma sayyiban nāfi'an.

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

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

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

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

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

65. Dhikr after rainfall

«مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ»

Mutirna bifadlillāhi wa rahmatih.

"We have been given rain by the grace and mercy of Allah."¹

66. From the supplications of Istis-hā' (seeking clear sky)

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

Allāhumma hawālayna wala ‘alayna, Allāhumma ‘ala al-ākāmi wazh-zhirāb, wa butūni al-awdiyah, wa manābit ash-shajar.

"O Allah, around us and not upon us. O Allah, on the hills and mountains, the bottoms of the valleys, and where the trees grow."²

67. Supplication for sighting the crescent

«اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا نَحِبُ رَبَّنَا وَتَرْضَى، رَبَّنَا وَرَبُّكَ اللَّهُ»

Allāhu akbar, allāhumma ahillahu ‘alayna bil-amni wal-īmān, was-salāmati wal-islām, wat-tawfīqi lima tuhibbu rabbana wa tarda, rabbuna wa

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

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

rabbukallāh.

"Allah is the Greatest. O Allah, bring us the new moon in peace, faith, well-being, and Islam, and guide us to what You love, our Lord, and are pleased with. Our Lord and your Lord is Allah."¹

68. Supplication when breaking the fast

«ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ، وَثَبَّتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ»

Dhahaba azh-zhama'u wabtallat al-'urūq, wa thabata al-ajru in shā'allāh.

"Thirst has gone, the veins are moistened, and the reward is confirmed by Allah's will."²

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

Allāhumma inni as'aluka birahmatika allati wasi'at kulla shay'in an taghfira li.

"O Allah, I ask You by Your mercy, which encompasses all things, to forgive me."³

69. Supplication before having food

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

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

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

³ Narrated by Ibn Mājah, 1/557, no. 1753 from the supplication of 'Abdullah ibn 'Amr (may Allah be pleased with him and his father), and it was judged as Hasan (sound) by Al-Hāfizh in "Takhrij Al-Adhkār." See: "Sharh Al-Adhkār," 4/342.

«بِسْمِ اللَّهِ»

Bismillāh

In the name of Allah,

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

«بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ»

Bismillāhi fi awwalihi wa ākhirih.

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

"Whoever Allah provides with food, let him say:

«اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ»

Allāhumma bārik lana fīhi wa at'imna khayran minh

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

And whoever Allah provides with milk, let him say:

«اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ»

Allāhumma bārik lana fīhi wa zidna minh.

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

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

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

70. Supplication upon completion of the meal

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

Al-hamdulillāhi alladhi at‘amani hādha, wa razaqanīhi, min ghayri hawlin minni wala quwwah.

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

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

Al-hamdulillāhi hamdan kathīran tayyiban mubārakan fihi, ghayra makfiyyin wala muwadda‘, wala mustaghnan ‘anhu rabbana.

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

71. Supplication of the guest for the host

«اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاعْفِرْ لَهُمْ وَارْحَمَهُمْ»

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

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

Allāhumma bārik lahum fīma razaqtahum, waghfir lahum warhamhum.

"O Allah, bless them in what You have provided them with, and forgive them and have mercy on them."¹

72. Indirect supplication for requesting food or drink

«اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي»

Allāhumma at'im man at'amani, wasqi man saqāni.

"O Allah, Provide food to those who have fed me, and give drink to those who have given me drink."²

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

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

Aftara 'indakum as-sā'imūn, wa akala ta'āmakum al-abrār, wa sallat 'alaykum al-malā'ikah.

"May the fasting people break their fast in your house, and may the righteous eat your food, and

¹ Narrated by Muslim, 3/1615, no. 2042.

² Narrated by Muslim, 3/1626, no. 2055.

may the angels ask forgiveness and mercy for you."¹

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

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

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

75. What the fasting person says if insulted by someone

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

76. Supplication upon seeing the first fruits of the season

«اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مَدَّنَا»

Allāhumma bārik lana fi thamarina, wa bārik lana fi madīnatina, wa bārik lana fi sā'ina, wa bārik lana fi muddina.

"O Allah, bless for us our fruit, bless for us our

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

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

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

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

77. Supplication of sneezing

"When one of you sneezes, he should say:

«الْحَمْدُ لِلَّهِ»

Al-hamdulillāh

All praise be to Allah,

His brother or his companion should say to him:

«يَرْحَمُكَ اللَّهُ»

Yarhamukallāh

May Allah have mercy upon you,

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

«يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ»

Yahdīkumullāh, wa yuslihu bālakum.

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

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

«يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالَكُمْ»

Yahdīkumullāhu wa yuslihu bālakum.

"May Allah guide you and set your condition

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

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

right."¹

79. Supplication for one who got married

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

Bārakallāhu laka, wa bāraka ‘alayka, wa jama‘a baynakuma fi khayr.

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

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

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

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

Allāhumma inni as'aluka khayraha, wa khayra ma jabaltaha ‘alayhi, wa a'ūdhu bika min sharriha, wa sharri ma jabaltaha ‘alayh.

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

If he purchases a camel, let him take hold of the

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

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

top of its hump and say the same."¹.

81. Supplication before approaching the wife

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

Bismillāh, Allāhumma jannibna ash-shaytān, wa jannib ash shaytana ma razaqtana.

"In the name of Allah. O Allah, keep us away from Satan, and keep Satan away from what You have provided us."²

82. Supplication of anger

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān-ir-rajīm

"I seek refuge with Allah from the accursed devil."³.

83. Supplication of seeing an afflicted person

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

Al-hamdu lillāhil-ladhi 'āfāni mimma ibtalāka bihi, wa faddalani 'ala kathīrin mimman khalaqa tafdīla

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

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

³ Narrated by Al-Bukhāri, 7/99, no. 3282, and Muslim, 4/2015, no. 2610.

"Praise be to Allah Who has spared me what He has afflicted you with, and favored me greatly above most of those He created."¹

84. What is said in the gathering place

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

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

Rabbi ighfir li, wa tub 'alayya, innaka anta at-tawwabul ghafūr

"O Lord, forgive me and accept my repentance. Surely, You are the Accepting of Repentance and the All-Forgiving."²

85. Expiation of a gathering

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

Subhānaka Allāhumma wa bihamdika, ash-hadu alla ilāha illa anta, astaghfiruka wa atūbu ilayk.

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

¹ Narrated by At-Tirmidhi, 5/494 and 5/493, no. 3432. Also see: "Sahīh At-Tirmidhi", 3/153.

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

I repent to You."¹

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

«وَلَكَ»

Walak

"Likewise."²

87. Supplication for one who did you a favor

«جَزَاكَ اللَّهُ خَيْرًا»

Jazakallāhu khayran

"May Allah reward you with goodness."³

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

"Whoever memorizes the first ten verses of Surat al-Kahf will be protected from the Anti-

¹ Narrated by the authors of the Sunan: Abu Dāwūd, no. 4858, At-Tirmidhi, no. 3433, An-Nasā'i, no. 1344. See: "Sahīh At-Tirmidhi", 3/153. It has been authentically reported that 'Ā'ishah (may Allah be pleased with her) said: "The Messenger of Allah (ﷺ) never sat in a gathering, recited the Qur'an, or performed a prayer without concluding it with certain words..." the Hadīth. Narrated by An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", no. 308, Ahmad, 6/77, no. 24486. It was classified as Sahīh (authentic) by Dr. Fārūq Hamādah in his verification of "Amal Al-Yawm Wa Al-Laylah" of An-Nasā'i, p. 273.

² Narrated by Ahmad, 5/82, no. 20778, and An-Nasā'i in "Amal Al-Yawm Wa Al-Laylah", p. 218, no. 421, verified by Dr. Fārūq Hamādah.

³ Narrated by At-Tirmidhi, no. 2035. See: "Sahīh Al-Jāmi'", 6244, and "Sahīh At-Tirmidhi", 2/200.

Christ.”¹,

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

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

«أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ»

Ahabbaka alladhi ahbabtani lah.

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

90. Supplication for one offering you his wealth

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ»

Bārakallāhu laka fi ahlika wa mālik

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

91. Supplication for the lender at the time of repayment

«بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ»

Bārakallāhu laka fi ahlika wa mālik

"May Allah bless you in your family and your

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

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

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

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

wealth. Indeed, the reward of lending is commending and repayment."¹

92. Supplication of the fear of Shirk (polytheism)

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

Allāhumma inni a'ūdhu bika an ushrika bika wa ana a'lamu, wa astaghfiruka li ma la a'lam

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

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

«وَفِيكَ بَارَكَ اللَّهُ»

Wa fika barakallāh

"And may Allah bless you too."³

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

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

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

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

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

Allāhumma la tayra illa tayruk, wa la khayra illa khayruk, wa la ilāha ghayruk

"O Allah, there is no omen but Your omen, and no good but Your good, and there is none worthy of worship but You."¹

95. The riding supplication

«بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ»

Bismillāh, wal hamdu lillāh.

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

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ»

Subhānal-ladhi sakhkhara lana hādha, wa ma kunna lahu muqrinīn

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

«وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ»

Wa inna ila rabbina lamunqalibūn

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

¹ Narrated by Ahmad, 2/220, no. 7045, and Ibn As-Sunni, no. 292; Al-Albāni classified it as Sahīh (authentic) in "Silsilat Al-Ahādīth As-Sahīhah", 3/54, no. 1065. As for the good omen, it was liked by the Prophet (ﷺ); thus, when he heard a good word from a man, he was pleased and said: "We have taken your good omen from your mouth." Narrated by Abu Dāwūd, no. 3719, and Ahmad, no. 9040; Al-Albāni classified it as Sahīh (authentic) in "Silsilat Al-Ahādīth As-Sahīhah", 2/363, as mentioned by Abu Ash-Shaykh in "Akhlaq An-Nabiyy", p. 270.

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

Al-hamdu lillāh, Al-hamdu lillāh, Al-hamdu
lillāh, Allāhu akbar, Allāhu akbar, Allāhu akbar,
subhānaka allāhumma inni zhalamtu nafsī faghfir
li; fa innahu la yaghfiru adhdhunūba illa ant

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

96. The travel supplication

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»

Allāhu akbar, Allāhu akbar, Allāhu akbar

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

«سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ»

Subhānal-ladhi sakhkhara lana hādha, wa ma
kunna lahu muqrinīn

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

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

«وَأِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ»

Wa inna ila rabbina lamunqalibūn

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

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيقَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»

Allāhumma inna nas'aluka fi safarina hādha al-birra wat-taqwa, wa minal 'amali ma tarda, Allāhumma hawwin 'alayna safarana hādha watwi 'anna bu'dahu, Allāhumma antas-sāhibu fis safari, wal khalīfatu fil ahli, Allāhumma inni a'ūdhu bika min wa'thā'is-safar, wa ka'ābatil manzhar, wa sū'il munqalabi fil māli wal ahl.

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

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

«أَيُّبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ»

Āyibūn, tā'ibūn, 'ābidūn, lirabbina hāmidūn

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

97. Supplication for entering a village or a town

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

Allāhumma rabba as-samāwati as-sab'i wa ma azhlalna, wa rabba al-aradīna as-sab'i wa ma aqlalna, wa rabba ash-shayātini wa ma adlalna, wa rabba ar-riyāhi wa ma dharayna, as'aluka khayra hādhihi al-qaryati, wa khayra ahliha, wa khayra ma fiha, wa a'ūdhu bika min sharriha, wa sharri ahliha, wa sharri ma fiha

"O Allah, Lord of the seven heavens and what they cover, Lord of the seven earths and what they carry, Lord of the devils and what they mislead, Lord of the wind and what it scatters, I ask You for the good of this village, the good of its people, and the good of what is in it, and I seek refuge with You from its evil, the evil of its people, and the evil of what is in it."²

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

² Narrated by Al-Hākim, who classified it as Sahīh (authentic), and Adh-Dhahabi concurred, 2/100, and Ibn As-Sunni, no. 524. Al-Hāfizh graded it

98. Supplication for entering the market

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

La ilāha illallāh wahdahu la sharīka lah, lahul mulk, wa lahul hamd, yuhyi wa yumīt, wa huwa hayyun la yamūt, biyadihil khayr, wa huwa ‘ala kulli shay’in qadīr.

"There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, He gives life and causes death, and He is the Ever-Living Who does not die, in His Hand lies all good, and He is Competent over all things."¹

99. Supplication when one's mount trips

«بِسْمِ اللَّهِ»

Bismillāh

"In the name of Allah."²

as Hasan (sound) in "Takhrij Al-Adhkār", 5/154. The erudite scholar Ibn Bāz (may Allah have mercy upon him) said: Narrated by An-Nasā'i with a good chain of narration. See: "Tuhfat Al-Akhyār", p. 37.

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

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

100. The traveler's supplication for the resident

«أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ»

Astawdi'ukumullāh alladhi la tadī'u wadā'i'uh

"I entrust you to Allah with Whom trusts are never lost."¹

101. Supplication of the resident for the traveler

«أَسْتَوْدِعُ اللَّهَ دِينَكَ، وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ»

Astawdi'ullāha dīnaka, wa amānataka, wa khawātīma 'amalik

"I entrust to Allah your religion, your trust, and your final deeds."²

«زَوَّدَكَ اللَّهُ التَّقْوَى، وَعَفَّرَ ذَنْبَكَ، وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ»

Zawwadakallāhu at-taqwa, wa ghafara dhanbaka, wa yassara lakal khayra haythu ma kunt.

"May Allah provide you with piety, forgive your sin, and facilitate goodness for you wherever you may be."³

¹ Narrated by Ahmad, 2/403, no. 9230, and Ibn Mājah, 2/943, no. 2825. See also: "Sahīh Ibn Mājah", 2/133.

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

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

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

Jābir (may Allah be pleased with him) said: "Whenever we ascended, we would say: Allāhu Akbar (Allah is the Greatest), He should say:

«اللَّهُ أَكْبَرُ»

Allāhu Akbar

(Allah is the Greatest) And whenever we descended, we would say: Subhānallah (Glory be to Allah).¹

He should say:

«سُبْحَانَ اللَّهِ»

Subhānallāh

(Glory be to Allah)

103. Traveler's supplication at dawn

«سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ، وَحُسْنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبِنَا، وَأَفْضَلُ عَلَيْنَا، عَائِدًا

بِاللَّهِ مِنَ النَّارِ»

Samma'a sāmi'un bihamdillāhi, wa husni balā'ihī 'alayna, rabbana sāhibna, wa afdil 'alayna, 'ā'idhan billāhi minan-nār.

"May a listener hear Allah's praise and His excellent favor upon us. Our Lord, accompany us

¹ Narrated by Al-Bukhāri with Al-Fat'h, 6/135, no. 2993.

and bestow upon us, seeking refuge in Allah from the Fire."¹

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

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

A'ūdhu bi kalimātil-lāhit-tāmmāti, min sharri ma khalaq

"I seek refuge with the perfect words of Allah from the evil of what He created."²

105. Dhikr upon returning from a journey

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

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

La ilāha illallāhu wahdahu la sharīka lah, lahul mulku, wa lahul hamdu, wa huwa 'ala kulli shay'in qadīr, āyibūn, tāibūn, 'ābidūn, li rabbina hāmidūn, sadaqal-lāhu wa'dahu, wa nasara 'abdahu, wa

¹ Narrated by Muslim, 4/2086, no. 2718. The meaning of "sami'a sāmi'un" is: that a witness testifies to our praise of Allah Almighty for His blessings and good trials. The meaning of "samma'a sami'un" is: that a listener conveys my statement to others and says the same, as a reminder of Dhikr during the pre-dawn hours and supplication. "Commentary of An-Nawawi on Sahīh Muslim", 17/39.

² Narrated by Muslim, 4/2080, no. 2709.

hazamal-ahzāba wahdah.

None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He is Competent over all things. We are returning, repenting, worshiping, and praising our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone."¹

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

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

«الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ»

Al-hamdu lillāhil-ladhi bini‘matihi tatimm-us-sālihāt

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

When something he disliked befell him, he would say:

«الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ»

Al-hamdu lillāhi ‘ala kulli hāl

¹ The Prophet (ﷺ) would say it when he returned from a battle or Hajj. Narrated by Al-Bukhāri, 7/163, no. 1797, and Muslim, 2/980, no. 1344.

"Praise be to Allah in all circumstances."¹

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

The Prophet (ﷺ) said: "Whoever invokes blessings upon me once, Allah will send blessings upon him ten times."² Such as saying:

«اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ»

Allāhumma salli wa sallim ‘ala nabiyyina Muhammad

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

The Prophet (ﷺ) said: "Do not make my grave a place for celebration, and invoke blessings of Allah upon me, for they will reach me wherever you are."³

And the Prophet (ﷺ) said: "The miser is the one in whose presence I am mentioned, but he does not invoke Allah's blessings upon me."⁴

And the Prophet (ﷺ) said: "Allah has angels traveling around on earth conveying to me the

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

² Narrated by Muslim, 1/288, no. 384.

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

⁴ Narrated by At-Tirmidhi, 5/551, no. 3546, and others. See also: "Sahīh Al-Jāmi'", 3/25, and "Sahīh At-Tirmidhi", 3/177.

greetings of my Ummah."¹

And the Prophet (ﷺ) said: "Whenever someone greets me, Allah restores my soul to me so that I return his greeting."²

108. Spreading Salām (greeting of peace)

The Messenger of Allah (ﷺ) said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I tell you of something which, if you do it, will make you love one another? Spread the greeting of peace among yourselves."³

"There are three qualities, whoever possesses them has gathered faith: being just with oneself, spreading greeting of peace to the world, and giving in charity despite scarcity."⁴

Abdullāh ibn Umar (may Allah be pleased with him and his father) reported: A man asked the Prophet (ﷺ): "Which deed in Islam is the best?" He said: "Feeding people and extending the greeting of peace to those you know and those you do not

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

² Narrated by Abu Dāwūd, no. 2041; Al-Albānī classified it as Hasan (sound) in "Sahīh Abi Dāwūd", 1/383.

³ Narrated by Muslim, 1/74, no. 54, and Ahmad, no. 1430, and this is his wording, while Muslim's wording is: "You will not enter..."

⁴ Narrated by Al-Bukhārī with Al-Fat'h, 1/82, no. 28, on the authority of 'Ammār (may Allah be pleased with him), as Mawqūf (ascribed to a Companion) and Mu'allāq (suspended).

know."¹.

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

«وَعَلَيْكُمْ»

Wa'alaykum

"If the People of the Book greet you, say: And upon you."²

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

"When you hear the crowing of a rooster, ask Allah from His bounty, for it has seen an angel,"

Such as saying:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

Allāhumma inni as'aluka min fadlik.

(O Allah, I ask You for Your favor)

And when you hear the braying of a donkey, seek refuge with Allah from the devil, for it has seen a devil."³ Such as saying:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

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

² Narrated by Al-Bukhāri with Al-Fat'h, 11/42, no. 6258, and Muslim, 4/1705, no. 2163.

³ Narrated by Al-Bukhāri with Al-Fat'h, 6/350, no. 3303, and Muslim, 4/2092, no. 2729.

A'ūdhu billāhi min ash-shaytān ar-rajīm
(I seek refuge with Allah from the accursed devil).

111. Supplication upon hearing the barking of dogs at night

"When you hear the barking of dogs and the braying of donkeys at night, seek refuge with Allah from them, for indeed they see what you do not see."¹

Such as saying:

«أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

A'ūdhu billāhi min ash-shaytān ar-rajīm"
(I seek refuge in Allah from the accursed devil).

112. Supplication for one you insulted

The Prophet (ﷺ) said: "O Allah, any believer I insulted, make that a means of nearness for him to You on the Day of Judgment."²

113. What a Muslim should say when praising another Muslim

The Prophet (ﷺ) said: "If any of you must praise his companion, let him say: I think so-and-so, and

¹ Narrated by Abu Dāwūd, 4/327, no. 5105, and Ahmad, 3/306, no. 14283. Al-Albānī classified it as Sahīh (authentic) in "Sahīh Abi Dāwūd", 3/961.

² Narrated by Al-Bukhāri with Al-Fat'h, 11/171, no. 6361, and Muslim, 4/2007, no. 396, and his wording is: "So make it for him a purification and mercy."

Allah knows him well, and I do not certify anyone before Allah. I think him—if he knows that—to be such-and-such."¹

114. What a Muslim should say when praised

«اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ، [وَأَجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ]

Allāhumma la tu'ākhidhni bima yaqūlūn, waghfir li ma la ya'lamūn, [waj'alni khayran mimma yazhunnūn]

"O Allah, do not hold me accountable for what they say, and forgive me for what they do not know, [and make me better than what they think of me]."²

115. How the pilgrim makes the Talbiyah during Hajj or 'Umrah

«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ، وَالنِّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ»

Labbayk Allāhumma labbayk, labbayk la sharīka laka labbayk, innal hamda, wan-ni'mata, laka wal mulk, la sharīka lak

¹ Narrated by Muslim, 4/2296, no. 3000.

² Narrated by Al-Bukhāri in "Al-Adab Al-Mufrad", no. 761; its chain was authenticated by Al-Albāni in "Sahīh Al-Adab Al-Mufrad", no. 585. The addition in brackets is from Al-Bayhaqi in "Shu'ab Al-Īmān", 4/228 through another narration.

"I respond to Your call, O Allah, I do respond. I respond to Your call, You have no partner, I do respond. Indeed, praise, blessing, and sovereignty belong to You, You have no partner."¹

116. Saying Takbīr when approaching the Black Stone

"The Prophet (ﷺ) performed Tawaf around the House on the back of a camel; whenever he came to the (black stone) corner, he would point to it with something he had and say the Takbir."²

117. Supplication between the Yemeni Corner and the Black Stone

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

Rabbana ātina fid-dunya hasanatan, wa fil ākhirati hasanatan, wa qina ‘adhāban-nār

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

{...Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire}³

¹ Narrated by Al-Bukhāri with Al-Fat'h, 3/408, no. 1549, and Muslim, 2/841, no. 1184.

² Narrated by Al-Bukhāri with Al-Fat'h, 3/476, no. 1613, and the meaning of "something" is: the curved-end stick. See: "Al-Bukhāri with Al-Fat'h", 3/472.

³ Narrated by Abu Dāwūd, 2/179, no. 1894, Ahmad, 3/411, no. 15398, and Al-Baghawi in "Sharh As-Sunnah", 7/128. Al-Albāni classified it as Hasan

118. Supplication while standing on Safa and Marwah

When the Prophet (ﷺ) came close to Safa, he recited:

«إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ... أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ»

Innas-safa wal-marwata min sha'a'irillāh...,
abda'u bima bada'allāhu bih.

"{Indeed, al-Safa and al-Marwah are among the symbols of Allah...} I start with what Allah has started."

He then began with Safa and ascended it until he saw the House (Ka'bah), then he faced the Qiblah, declared the oneness of Allah, proclaimed His greatness, and said:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ»

La ilāha illāllah wahdahu la sharīka lah, lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr, La ilāha illallāhu wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazamal-ahzāba wahdah.

"None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He is

(sound) in "Sahīh Abi Dāwūd", 1/354, the verse is from Surat al-Baqarah: 201.

Competent over all things. None has the right to be worshiped except Allah alone. He fulfilled His promise, gave victory to His servant, and defeated the confederates alone,”

Then he supplicated to Allah in between, uttering the like of this three times.” The Hadīth. And it states: “He did on Marwah as he did on Safa”¹.

119. Supplication on the Day of ‘Arafah

The Prophet (ﷺ) said: "The best supplication is the supplication on the Day of ‘Arafah, and the best statement I and the prophets before me have said is:"

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

La ilāha illāllah wahdahu la sharīka lah, lahul mulku wa lahul hamdu wa huwa ‘ala kulli shay’in qadīr

There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Competent over all things.”² “The Prophet (ﷺ) mounted Al-Qaswā’ (his she-camel) until he came to Al-Mash‘ar Al-Harām. He faced the Qiblah, invoked Allah, proclaimed His greatness, glorified Him, and declared His oneness. He remained

¹ Narrated by Muslim (2/888), no. (1218), Surat al-Baqarah: 158.

² Narrated by At-Tirmidhi, no. 3585; classified as Hasan (sound) by Al-Albāni in "Sahih At-Tirmidhi", 3/184, and in "Silsilat Al-Ahādīth As-Sahīhah", 4/6.

standing until it became very bright, and then he departed before the sun rose.”¹ "He says Takbīr with each pebble he throws at the three Jamrahs. Then, he advances and stands to supplicate, facing the Qiblah, raising his hands after the first and second Jamrahs. As for Jamrat al-‘Aqabah, he throws it, saying Takbīr with each pebble, and then departs without standing there.”²

120. Dhikr at Al-Mash‘ar Al-Harām (in Muzdalifah)

121. Making Takbīr upon throwing the Jamrahs with every pebble

122. Supplication of amazement and delightful matter

«سُبْحَانَ اللَّهِ»

Subhānallāh

"Glory be to Allah!"³

«اللَّهُ أَكْبَرُ»

Allāhu akbar

¹ Narrated by Muslim, 2/891, no. 1218.

² Narrated by Al-Bukhārī with Al-Fat'h, 3/583, no. 1751, and see its wording there. Also, Al-Bukhārī with Al-Fat'h, 3/583, 3/584, and 3/581, no. 1753, and also narrated by Muslim, no. 1218.

³ Narrated by Al-Bukhārī with Al-Fath, 1/210, 390, and 414, no. 115, no. 3599, and no. 6218, and Muslim, 4/1857, no. 1674.

"Allah is the Greatest!"¹

123. What one should do when something pleasant occurs

"Whenever the Prophet (ﷺ) received good news or was pleased by something, he would fall down in prostration out of gratitude to Allah, Blessed and Exalted."²

124. What to do and say when one feels pain in his body

"Place your hand on the part of your body where you feel the pain and say:"

«بِسْمِ اللَّهِ»

Bismillāh

In the name of Allah,

Three times, And say seven times:

«أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

A'ūdhu billāhi wa qudratihi min sharri mā ajidu wa 'uhādhir

I seek refuge with Allah and His power from the

¹ Narrated by Al-Bukhāri with Al-Fat'h, 8/441, no. 4741 and no. 3062, At-Tirmidhi, no. 2180, An-Nasā'i in "Al-Kubra", no. 11185. See: "Sahih At-Tirmidhi", 2/103 and 2/235, and "Musnad Ahmad", 5/218, no. 21900.

² Narrated by the authors of the Sunan except An-Nasā'i: Abu Dāwūd, no. 2774, At-Tirmidhi, no. 1578, and Ibn Mājah, no. 1394. See: "Sahih Ibn Mājah", 1/233 and "Irwā' Al-Ghalīl", 2/226.

evil of what I find and what I fear."¹.

125. Supplication if one fears to affect something with an evil eye

"If any of you sees something from his brother, himself, or his wealth which he finds amazing, let him invoke blessings for it, for the evil eye is certainly true."²

126. Dhikr at times of panic

«لَا إِلَهَ إِلَّا اللَّهُ»

La ilāha illallāh

"There is no god but Allah."³

127. What to say upon slaughtering or sacrificing

«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ [اللَّهُمَّ مِنْكَ وَلَكَ] اللَّهُمَّ تَقَبَّلْ مِنِّي»

Bismillāhi wallāhu akbar, [Allāhumma minka wa lak] Allāhumma taqabbal minni

"In the name of Allah and Allah is the Greatest. [O Allah, it is from You and for You]. O Allah, accept

¹ Narrated by Muslim, 4/1728, no. 2202.

² Narrated by Ahmad in his "Musnad", 4/447, no. 15700, Ibn Mājah, no. 3508, and Mālik, 3/118-119. Al-Albāni classified it as Sahih (authentic) in "Sahih Al-Jāmi'", 1/212. See: the verification of "Zād Al-Ma'ād" by Al-Arnā'ūt, 4/170.

³ Narrated by Al-Bukhāri with Al-Fat'h, 6/381, no. 3346, and Muslim, 4/2208, no. 2880.

it from me."¹

128. What to say to repel the plots of the rebellious devils

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ: مِنْ شَرِّ مَا خَلَقَ، وَبَرًّا وَدَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يُخْرِجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ»

A'ūdhu bi kalimātillāhit-tāmmāt-il-lati la yujāwizuhunna barrun wa la fājir: min sharri ma khalaqa, wa bara'a wa dhara', wa min sharri ma yanzilu minas-samā', wa min sharri ma ya'ruju fīha, wa-min sharri ma dhara'a fil-ardi, wa min sharri ma yakhruju minha, wa min sharri fitan-il-layli wan-nahār, wa min sharri kulli tāriqin illa tāriqan yatruqu bi khayrin ya Rahmān.

"I seek refuge with the perfect words of Allah that neither a righteous nor a wicked person can exceed: from the evil of what He created, and originated, and spread, and from the evil of what descends from the heaven, and from the evil of what ascends therein, and from the evil of what He spread in the earth, and from the evil of what comes

¹ Narrated by Muslim, 3/1557, no. 1967, Al-Bayhaqi, 9/287, and the part in brackets is from Al-Bayhaqi, 9/287, and others. The last sentence is paraphrased from the narration of Muslim.

out of it, and from the evil of the trials of the night and the day, and from the evil of every visitor except for one that knocks with good, O Most Merciful."¹

129. Istighfār (seeking forgiveness) and repentance

The Messenger of Allah (ﷺ) said: "By Allah, I ask Allah for forgiveness and repent to Him more than seventy times a day."²

And the Prophet (ﷺ) said: "O people, repent to Allah, for I repent to Him one hundred times a day."³

The Prophet (ﷺ) said: **Whoever says:**

«أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ»

Astaghfirullāhal-'Azhīm, alladhi la ilāha illa huwa al-Hayyul-Qayyūmu, wa-atūbu ilayh

I seek forgiveness from Allah the Magnificent. There is none worthy of worship except Him. He is the Ever-Living and the Sustainer of all existence. And I do repent to Him,

Allah will forgive him even if he has fled from the

¹ Narrated by Ahmad, 3/419, no. 15461, with a Sahih (authentic) chain of narration, and by Ibn As-Sunni, no. 637. Its chain of narration was classified as Sahih (authentic) by Al-Arnā'ūt in his Takhrij of "At-Tahāwīyyah", p. 133. See also: "Majma' Az-Zawā'id", 10/127.

² Narrated by Al-Bukhārī with Al-Fat'h, 11/101, no. 6307.

³ Narrated by Muslim, 4/2076, no. 2702.

battlefield."¹

And the Prophet (ﷺ) said: "The nearest the Lord to a servant is in the middle of the last part of the night. So, if you can be among those who remember Allah at that hour, then do so."²

And the Prophet (ﷺ) said: "The nearest a slave is to his Lord when he is prostrating, so engage in supplication diligently."³

And the Prophet (ﷺ) said: "Sometimes I perceive a veil covering my heart, and I ask Allah for forgiveness a hundred times a day."⁴

130. The merit of Tasbīh (glorifying Allah), Tahmīd (praising Him), Tahlīl (proclaiming His oneness), and Takbīr (proclaiming His greatness)

The Prophet (ﷺ) said: "Whoever says:

¹ Narrated by Abu Dāwūd, 2/85, no. 1517, At-Tirmidhi, 5/569, no. 3577, and Al-Hākim who classified it as Sahīh (authentic) and Adh-Dhahabi agreed with him, 1/511. Al-Albāni also classified it as Sahīh (authentic). See: "Sahīh At-Tirmidhi", 3/182, and "Jāmi' Al-Uṣūl li Ahādīth Ar-Rasūl" (ﷺ), 4/389-390, verified by Al-Arnā'ūt.

² Narrated by At-Tirmidhi, no. 3579, An-Nasā'i, 1/279, no. 572, and Al-Hākim, 1/309. See: "Sahīh At-Tirmidhi", 3/183 and "Jāmi' Al-Uṣūl", verified by Al-Arnā'ūt, 4/144.

³ Narrated by Muslim, 1/350, no. 482.

⁴ Narrated by Muslim, 4/2075, no. 2702. Ibn al-Athīr said: "I perceive a veil covering my heart," meaning it is covered and overshadowed, i.e., forgetfulness; for he (ﷺ) was constantly engaged in Dhikr, closeness, and continuous vigilance. If he forgot or neglected any of these at times, he considered it a sin upon himself and hastened to seek forgiveness. See: "Jāmi' Al-Uṣūl", 4/386.

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ»

Subhānallāhi wa bihamdih

Glory be to Allah and His is the praise
one hundred times a day, his sins will be erased
even if they were as much as the foam of the sea."¹

And the Prophet (ﷺ) said: "Whoever says:

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

"La ilāha illallāhu wahdahu la sharīka lah, lahul-
mulku, wa-lahul-hamd, wa-huwa 'ala kulli shay'in
qadīr"

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

ten times, it will be as though he emancipated
four slaves from the offspring of Ismā'īl (Ishmael)."²

The Prophet (ﷺ) said: "There are two phrases
that are light on the tongue, heavy on the scale, and
dear to the Most Merciful:

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

Subhānallāhi wa bihamdihi, subhānallāh-il-

¹ Narrated by Al-Bukhāri, 7/168, no. 6405, and Muslim, 4/2071, no. 2691.
See also: The merit of saying it one hundred times in the morning and the
evening, p. 65 of this book.

² Narrated by Al-Bukhāri, 7/67, no. 6404, and Muslim with his wording,
4/2071, no. 2693. See also: The merit of saying it one hundred times a day:
Supplication no. 45, p. 74 of this book.

‘azhīm

"Glory be to Allah and praise is His, glory be to Allah the Most Magnificent"¹.

And the Prophet (ﷺ) said: "For me to say:

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ»

Subhānallāh, wal-hamdulillāh, wa la ilāha illallāh, wallāhu akbar

Glory be to Allah, and praise be to Allah, and there is no deity worthy of worship but Allah, and Allah is the Greatest,

is dearer to me than everything upon which the sun rises."²

The Prophet (ﷺ) said: "Is anyone of you unable to earn a thousand good deeds each day?" One of those present asked him: "How can one of us earn a thousand good deeds?" He replied:

«سُبْحَانَ اللَّهِ»

Subhānallāh

"He glorifies Allah a hundred times, and thus a thousand good deeds will be recorded for him, or a thousand sins will be erased from him."³.

"Whoever says:

«سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ»

¹ Narrated by Al-Bukhāri, 7/168, no. 6404, and Muslim, 4/2072, no. 2694.

² Narrated by Muslim, 4/2072, no. 2695.

³ Narrated by Muslim, 4/2073, no. 2698.

Subhānallāh-il-‘azhīmi wa bihamdih,
Glory and praise be to Allah the Most
Magnificent

a date palm will be planted for him in Paradise."¹

And the Prophet (ﷺ) said: "O Abdullah ibn Qays, shall I guide you to one of the treasures of Paradise?" I said: "Yes, O Messenger of Allah!" He said: "Say:

«لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

La hawla wa la quwwata illa billāh
There is no might or strength except through
Allah."²

And the Prophet (ﷺ) said: "The most beloved words to Allah are four:

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ»

Subhānallāh, wal-hamdu lillāh, wa la ilāha
illallāh, wallāhu akbar

Glory be to Allah, praise be to Allah, there is no
deity worthy of worship but Allah, and Allah is the
Greatest,

It does not matter which one you say first."³

¹ Narrated by At-Tirmidhi, 5/511, no. 3464, and Al-Hākim, 1/501, who classified it as Sahīh (authentic), and Adh-Dhahabi agreed with him. See: "Sahīh Al-Jāmi", 5/531, and "Sahīh At-Tirmidhi", 3/160.

² Narrated by Al-Bukhāri with Al-Fat'h, 11/213, no. 4206, and Muslim, 4/2076, no. 2704.

³ Narrated by Muslim, 3/1685, no. 2137.

A Bedouin came to the Messenger of Allah (ﷺ) and said: "Teach me words that I can say." He said: "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»

La ilāha illallāhu wahdahu la sharīka lah, Allāhu akbaru kabīra, wal-hamdu lillāhi kathīra, subhānallāhi rabbil-‘ālamīn, la hawla wa-la quwwata illa billāhil-‘Azīzil-Hakīm

There is no god except Allah, the One, and He has no partner; Allah is Most Great and greatness is for Him. Abundant praise is due to Him. Glory be to Allah, the Lord of the worlds. There is no might nor power save with Allah, the All-Powerful, the All-Wise."

He said: "So these are for my Lord; then what is for me?" He said: "Say:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي»

Allāhumma ighfir li, warhamni, wahdini, warzuqni

O Allah, forgive me, have mercy on me, guide me, and provide me with sustenance."¹

When someone embraced Islam, the Prophet (ﷺ)

¹ Narrated by Muslim, 4/2072, no. 2696, with an addition by Abu Dāwūd, 1/220, no. 832: When the Bedouin turned away, the Prophet (ﷺ) said: "He has filled his hands with goodness."

would teach him how to pray, then order him to supplicate to Allah by these words:

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي وَارْزُقْنِي»

Allāhumma ighfir li, warhamni, wahdini, wa'āfini warzuqni

"O Allah, forgive me, have mercy on me, guide me, bestow wellness upon me, and provide me with sustenance."¹

"Indeed, the best supplication is:

«الْحَمْدُ لِلَّهِ»

Al-hamdu lillāh

All praise be to Allah

And the best Dhikr is:

«لَا إِلَهَ إِلَّا اللَّهُ»

La ilāha illallāh

There is no god but Allah."²

"The lasting righteous deeds are:

«سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ»

Subhānallāh, wal-hamdulillāh, wa la ilāha

¹ Narrated by Muslim, 4/2073, no. 3697, and in another narration by him: "For indeed, these gather for you your worldly life and your Hereafter."

² Narrated by At-Tirmidhi, 5/462, no. 3383, Ibn Mājah, 2/1249, no. 3800, and Al-Hākim, 1/503, who classified it as Sahīh (authentic), and Adh-Dhahabi agreed with him. See: "Sahīh Al-Jāmi", 1/362.

illallāh, wallāhu akbar, wa la hawla wa la quwwata illa billāh

Glory be to Allah, all praise is due to Allah, there is no deity worthy of worship except Allah, Allah is the Greatest, and there is no might or power except through Allah."¹

131. How did the Prophet (ﷺ) glorify Allah?

Abdullāh ibn Amr (may Allah be pleased with them) reported: "I saw the Prophet (ﷺ) counting Tasbīh," with an additional wording: "with his right hand"².

132. Types of goodness and comprehensive etiquette

The Prophet (ﷺ) said: "When the night falls—or when it is evening—restrain your children, for the devils spread out at that time. When an hour of the night has passed, release them, and close the doors while mentioning the name of Allah, for the devil does not open a closed door. Fasten your waterskins and mention the name of Allah, cover

¹ Narrated by Ahmad, no. 513, according to the arrangement of Ahmad Shākir. See: "Majma' Az-Zawā'id", 1/297, and attributed by Ibn Hajar in "Bulūgh Al-Marām" from the narration of Abu Sa'īd to An-Nasā'i in "Al-Kubra", no. 10617, and classified as Sahīh (authentic) by Ibn Hibbān, no. 840, and Al-Hākim, 1/541.

² Narrated by Abu Dāwūd with its wording, 2/81, no. 1502, and At-Tirmidhi, 5/521, no. 3486. See: "Sahīh Al-Jāmi'", 4/271, no. 4865. It was classified as Sahīh (authentic) by Al-Albāni in "Sahīh Sunan Abi Dāwūd", 1/411.

your vessels and mention the name of Allah, even if you only place something over them, and turn off your lamps."¹

May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.



¹ Narrated by Al-Bukhāri with Al-Fat'h, 10/88, no. 5623, and Muslim, 3/1595, no. 2012.

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رسالة الحرمين

Message of The Two Holy Mosques

Guidance content for the visitors of the Holy Mosque and
the Prophet's Mosque in languages.

