Fortification of the Muslim through the remembrance and supplication from the Qur'an and the Sunnah

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The Excellence of Remembrance

Allah has said:

فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ١٥٢

Therefore remember Me, I will remember you and be grateful to Me, and reject not faith. (QS. Al-Baqarah: 152)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ ٱللَّهَ ذِكۡرًا كَثِيرًا ٤١

O you who believe! Remember Allah with much remembrance. (QS. Al-Ahzaab:41)

وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةً وَأَجۡرًا عَظِيمًا ٣٥

And for men and women who engage much in Allah's remembrance, for them has Allah prepared forgiveness and great reward. (QS. Al-Ahzaab:35)

وَٱذۡكُر رَّبَّكَ فِي نَفۡسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلۡجَهۡرِ مِنَ ٱلۡقَوۡلِ بِٱلۡغُدُوِّ وَٱلۡأٓصَالِ وَلَا تَكُن مِّنَ ٱلۡغَٰفِلِينَ ٢٠٥

And bring your Lord to remembrance in your (very) soul, with humility and remember without loudness in words, in the mornings and evenings; and be those who are unheedful. (QS. Al-A'raaf: 205)

The Prophet saw. said: 'The comparison of the one who remembers Allah and the one who does not remember Allah, is like that of the living and the dead.' (HR. Al-Bukhari 11/208, Muslim 1/539)

He saw. also said: 'Should I nor inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with him), and are better for you than the disbursement of gold and money, or battle with the enemy?' They (the companions) said: 'Indeed! Inform us.' He saw. then said: 'Remembrance of Allah ta'ala.' (HR. At-Tirmizi 5/459 and Ibn Majah 2/1245)

The Prophet also said: 'Allah ta'ala says: 'Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw near to him the span of an arm, and if he draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and if he takes a step towards Me I hastily step toward him.'
(HR. Al-Bukhari 5/175 and Muslim 4/2061)

On the authority of 'Abdullah Ibn Busr ra. : A man said to the Prophet saw. 'O Messenger of Allah, the rites of Islam are much for me, so tell me of something that I might hold fast to.' He said: 'Let not your tongue cease from the remembrance of Allah.'
(HR. At-Tirmizi 5/458 and Ibn Majah 2/1246)

The Prophet saw. also said: 'Whoever recites a letter of Allah's Book has for it, a merit and ten more like it, not to say that *alif*, *laam*, *meem* are one letter but rather *alif* is a letter, *laam* is a letter and *meem* is a letter.'
(HR. Tirmizi 5/175)

He saw. also said: 'Are there any of you who would wish to go every day to *Buthaan* or *Al-'Aqeeq* (i.e. the name of two ditches in Madinah) in the early morning and return from it with two she-camels without incurring any sin or severing relations?' We (the companions) said: 'We would indeed love that, O Messenger of Allah.' He saw. said: 'then you should go to the mosque and acquire some knowledge, or recite two verses from the Book of Allah, that would be better for you than two she-camels, and three verses are better than three she-camels, and four verses are better than four she-camels, and the same for a like number of male camels.'
(HR. Muslim 1/553)

The Prophet saw. also said: 'Whoever takes a seat and fails to remember Allah, has incurred upon himself a loss from Allah and whoever lies down (relaxes) and fails to remember Allah, has incurred upon himself a loss from Allah.'
(HR. Abu Dawud 4/264 and others)

He saw. also said: 'Whenever a people sit in a gathering in which they fail to remember Allah and send prayers upon the Prophet, they incur a loss upon themselves and if Allah willed He would punish them and if He willed He would forgive them.'
(HR. At-Tirmizi)

Similarly, he saw. said ‘Whenever a people rise from a gathering in which they failed to remember Allah, they rise as if they had arisen from the corpse of an ass and incurring upon themselves a grief.’
(HR. Abu Dawud 4/264 and Ahmad 2/389)

1. When Waking Up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وإِلَيْهِ النُّشُوْرُ.

‘All praise is for Allaah who gave us life after having taken it from us and unto Him is the Resurrection.’
(HR. Bukhari 11/113 and Muslim 4/2083)

(i)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَحَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(ii)

رَبِّ اغْفِرْ لِي.

The Prophet (S) said: ‘Whoever awakes at night and then says:

[du’a (i)]

‘None has the right to be worshipped except Allaah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allaah is, and all praise is for Allaah, and none has the right to be worshipped except Allaah, Allaah is the greatest and there is no power nor might except with Allaah. The Most High, The Supreme.
...and then supplicates:

[du‘a (ii)]

‘O my Lord forgive me.‘ ...will be forgiven‘

Al-Waleed said, “or he (S) said: ‘and then asks, he will be answered. If he then performs ablution and prays, his prayer will be accepted‘.”
(HR. Bukhari 3/39 and others. Ibn Majah 2/335)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوْحِي وأَذِنَ لِي بِذِكْرِهِ.

‘All praise is for Allaah who restored to me my health and returned my soul and has allowed me to remember Him.’
(HR. Tirmidzi 5/473, see Sahih Tirmidzi 3/144)

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَ الأَرْضِ وَ اخْتِلافِ اللَّيْلِ وَ النَّهَارِ لآيَاتٍ لأُوْلِي الأَلْبَابِ...﴾

(سورة آل عمران ١٩٠- ٢٠٠)

(from Verse 3:190 till the end of the chapter Aal ‘Imraan)
(HR. Bukhari 8/235 and Muslim 1/530)

2. Supplication when wearing a garment

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ.

‘All Praise is for Allaah who has clothed me with this garment and provided it for me, with no power nor might from myself.‘
(HR. Abu Dawud, Tirmidzi and Ibn Majah)

3. Supplication said when wearing a new garment

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وأَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِ مَا صُنِعَ لَهُ.

'O Allaah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.'
(HR. Abu Dawud, Tirmidzi and Al-Baghawi)

4. Supplication said to someone wearing a new garment

تُبْلِي ويُخْلِفُ اللَّهُ تَعَالَى.

'May you wear it out and Allaah replace it (with another).'
(HR. Abu Dawud 4/41) [1]

اِلْبَسْ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً.

'Wear anew, live commendably and die a *shaheed*.' [2]
(HR. Ibn Majah 2/1178 and Al-Baghawi 12/41)

5. Before undressing

بِسْمِ اللَّهِ.

'In the name of Allaah.'
(HR. Tirmidzi 2/505 and others)

6. Before entering the toilet

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

'(In the name of Allaah). O Allaah, I take refuge with you from all evil and evil-doers.'
(HR. Al-Bukhari 1/45 an Muslim 1/283. The extra wording in the bracket is related by Sa'id Ibn Mansur)

7. After leaving the toilet

غُفْرَانَكَ.

'I ask You (Allaah) for forgiveness.'
(HR. Abu Dawud, At-Tirmidzi and Ibn Majah)

8. When starting ablution

بِسْمِ اللَّهِ.

'In the name of Allaah.'
(HR. Abu Dawud, Ibn Majah, and Ahmad)

9. Upon completing the ablution

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ.

'I bear witness that none has the right to be worshipped except Allaah, alone, without partner, and I bear witness that Muhammad is His slave and Messenger.'
(HR. Muslim 1/209)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

'O Allaah, make me of those who return to You often in repentance and make me of those who remain clean and pure.'
(HR. At-Tirmidzi 1/78)

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[1] The intended meaning: A supplication for long life

[2] *Shaheed*: One who dies fighting the kuffaar in order to make the word of Allah superior or in defense of Islam. It also has other meanings found in the Sunnah such as: the one who dies defeding his life, wealth or family; the woman who passess away due to childbirth; one who drowns...etc.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيكَ.

'How perfect You are O Allaah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'
(HR. An-Nasa'i)

10. When leaving the home

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلاَحَوْلَ وَلاَقُوَّةَ إِلاَّ بِاللَّهِ.

'In the name of Allaah, I place my trust in Allaah, and there is no might nor power except with Allaah.'
(HR. Abu Dawud 4/325 and At-Tirmidzi 5/490)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ أَنْ أَضِلَّ ، أَوْ أُضَلَّ ، أَوْ أَزِلَّ ، أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

'O Allaah, I take refuge with You lest I should stray or be led astray, or slip[3] or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.'
(HR. Abu Dawud, At-Tirmidzi, Ibn Majah and An-Nasa'i)

11. Upon entering the home

بِسْمِ اللَّهِ وَلَجْنَا ، وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى رَبِّنَا تَوَكَّلْنَا.

'In the name of Allaah we enter and in the name of Allaah we leave, and upon our Lord we place our trust.'
(HR. Abu Dawud with a Sahih Isnad 4/325)

12. Supplication when going to the mosque

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُوْراً ، وَفِي لِسَانِي نُوْراً ، وَاجْعَلْ فِي سَمْعِي نُوْراً ، وَاجْعَلْ فِي بَصَرِي نُوْراً ، وَاجْعَلْ مِنْ خَلْفِي نُوْراً ، وَمِنْ أَمَامِي نُوْراً ، وَاجْعَلْ مِنْ فَوْقِي نُوْراً وَمِنْ تَحْتِي نُوْراً. اللَّهُمَّ أَعْطِنِي نُوْراً.

'O Allaah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allaah, bestow upon me light.'
(HR. Muslim 1/530 and the wording is his, and Al-Bukhari)

13. Upon entering the mosque

أَعُوْذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ ، وَالصَّلاَةُ] [وَالسَّلاَمُ عَلَى رَسُوْلِ اللَّهِ] ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

'I take refuge with Allaah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allaah, and prayers and peace be upon the Messenger of Allaah. O Allaah, open the gates of Your mercy for me.'
(HR. Abu Dawud)

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[3] i.e. to commit a sin unintentionally

14. Upon leaving the mosque

بِسْمِ اللَّهِ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُوْلِ اللَّهِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

'In the name of Allah, and prayers and peace be upon the Messenger of Allaah. O Allaah, I ask You from Your favour. O Allaah, guard from the accursed devil.'
(HR. Abu Dawud, Ibn As-Suni)

15. Supplications related to the Aadhaan (the call to prayer)

(i)

حَيَّ عَلَى الصَّلاةِ or حَيَّ عَلَى الْفَلاحِ

(ii)

لاَحَوْلَ وَلاَقُوَّةَ إِلاَّ بِاللَّهِ.

'One repeats just as the muadhdhin (one who calls to prayer) says, except when the says:
(i) 'come to prayer, come to success'
instead one should say:
(ii) 'There is no might nor power except with Allaah.'
(HR. Bukhari 1/152 and Muslim 1/288)

وَأَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُوْلُهُ ، رَضِيتُ بِاللَّهِ رَبّاً ، وَبِمُحَمَّدٍ رَسُوْلاً وَبِالإِسْلامِ دِيناً.

Immediately following the declaration of faith called by the muadhdhin, one says:
'And I too bear witness that none has the right to be worshipped except Allaah, alone, without partner, and that Muhammad is His slave and Messenger. I am pleased with Allaah as a Lord, and Muhammad as a Messenger and Islaam as a religion.'
(HR. Muslim 1/290. The instruction to say it immediately after is related by Ibn Khuzaymah 1/220)

'One should then send prayers on the Prophet SAW after answering the call of the muadhdhin.'
(HR. Muslim 1/288)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاةِ الْقَائِمَةِ آتِ مُحَمَّداً الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَاماً مَحْمُوْداً الَّذِي وَعَدْتَهُ ، إِنَّكَ لاَ تُخْلِفُ الْمِيعَادِ.

'O Allaah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah[4] and al-fadeelah[5] and send him upon a praised platform[6] which You have promised him. Verily, You never fail in Your promise.'
(HR. Bukhari 1/152)

One should also supplicate for himself during the time between the aadhaan and the iqaamah as supplication at such time is not rejected.
(HR. At-Tirmidzi, Abu Dawud, and Ahmad)

16. Supplication at the start of the prayer (after takbeer)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ.

'O Allaah, distance me from my sins just as You have distanced The East from The West, O Allaah, purify me of my sins as a white robe is purified of filth, O Allaah, cleanse me of my sins with snow, water, and ice.'
(HR. Al-Bukhari 1/181 and Muslim 1/419)

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[4] A station in paradise.
[5] A rank above the rest of creation.
[6] One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ.

'How perfect You are O Allaah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.'
(HR. Abu Dawud, At-Tirmidzi, Ibn Majah and An-Nasa'i)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ. أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. وَاهْدِنِي لأَحْسَنِ الأَخْلاقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ. أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

'I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed my prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshiped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You.[7] I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.'
(HR. Muslim 1/534)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالأَرْضَ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ. اِهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

'O Allaah, Lord of *Jibraa'eel*, *Meekaa'eel* and *Israafeel* (great angels), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.'
(HR. Muslim 1/434)

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[7] Allah does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of creation when viewed in particular perspective and at the same time be evil when viewed in another way. Allah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So, evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ] [أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لاَ إِلَهَ إِلاَّ أَنْتَ] [أَنْتَ إِلَهِي لاَ إِلَهَ إِلاَّ أَنْتَ.

The Prophet (S) would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللَّهُ أَكْبَرُ كَبِيراً، اللَّهُ أَكْبَرُ كَبِيراً، اللَّهُ أَكْبَرُ كَبِيراً، وَالْحَمْدُ لِلَّهِ كَثِيراً، وَالْحَمْدُ لِلَّهِ كَثِيراً، وَالْحَمْدُ لِلَّهِ كَثِيراً، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً. (ثلاثاً)

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَ نَفْثِهِ وَ هَمْزِهِ.

'Allaah is Most Great, Allaah is Most Great, much praise is for Allaah, much praise is for Allaah, much praise is for Allaah, and I declare the perfection of Allaah in the early morning and in the late afternoon.' *(three times)*

'I take refuge with Allaah from the devil, from the his pride, his poetry and his madness.'
(HR. Abu Dawud 1/203, Ibn Majah 1/265, Ahmad 4/85 and Muslim with a similar wording from 1/532)

'O Allaah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and tall that is within them. To You belongs all praise, You are the King of the heavens and the Earth and to You belongs all praise. You are The Truth, Your promise is true, Your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muhammad (S) is true and the Final Hour is true. O Allaah, unto You I have submitted, and upon You I have relied, and in you I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass, and what I have hidden and what I have made public. You are *Al-Muqaddim* and *Al-Mu'akhhir*.[8] None has the right to be worshipped except You, You are my Deity, none has the right to be worshipped except You.'
(HR. Bukhari and Muslim 1/432)

17. While bowing in prayer (rukuu')

سُبْحَانَ رَبِّيَ الْعَظِيمِ. (ثلاثا)

'How perfect my Lord is, The Supreme.' *(three times)*
(HR. Abu Dawud, Tirmidzi, Ibn Majah, An-Nasa'I and Ahmad)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

'How perfect You are O Allaah, our Lord and I praise You. O Allaah, forgive me.'
(HR. Bukhari 1/199 and Muslim 1/350)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلائِكَةِ وَالرُّوحِ.

'Perfect and Holy (He is), Lord of the angels and the *Ruuh* (i.e. Jibraa'eel).'
(HR. Muslim 1/353)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ، وَعَصَبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

'O Allaah, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.'
(HR. Muslim 1/534, Abu Dawud, Tirmidzi, and An-Nasa'i)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالكِبْرِيَاءِ ، وَالْعَظَمَةِ.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'
(HR. Abu Dawud 1/230, An-Nasa'i, and Ahmad with a chain that is hasan)

18. Upon rising from the bowing position

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

'May Allaah answer he who praises Him.'[9]
(HR. Bukhari)

رَبَّنَا وَلَكَ الْحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ.

'Our Lord, for You is all praise, an abundant beautiful blessed praise.'
(HR. Bukhari)

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[8] Meaning of *Al-Muqaddim* and *Al-Mu'akhkhir*: Allah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. For example, favouring man over the rest of creation., favouring the Prophets over the rest of mankind, favouring Muhammad SAW over all the Prophets and Messengers, etc.

[9] This supplication is to be made while rising.

مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

'The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'[10]
(HR. Muslim 1/346)

19. Supplication while prostrating (sujuud)

سُبْحَانَ رَبِّيَ الأَعْلَى. (ثلاثاً)

'How perfect my Lord is, The Most High.' *(three times)*
(HR. Abu Dawud, Tirmidzi, Ibn Majah, An-Nasa'I and Ahmad)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

'How perfect You are O Allaah, our Lord, and I praise You. O Allaah, forgive me.'
(HR. Bukhari and Muslim)

سُبُّوحٌ قُدُّوسٌ رَبُّ المَلائِكَةِ وَالرُّوحِ.

'Perfect and Holy (He is), Lord of the angels and the *Ruuh* (i.e. Jibraa'eel).'
(HR. Muslim)

[10] This supplication is made optionally only in conjunction with the previous one.

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الخَالِقِينَ.

'O Allaah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allaah, the Best of creators.'
(HR. Muslim 1/534 and others)

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالكِبْرِيَاءِ، وَالْعَظَمَةِ.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'
(HR. Abu Dawud 1/230, An-Nasa'I and Ahmad with a chain that is hasan)

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ وَعَلانِيَتَهُ وَسِرَّهُ.

'O Allaah, forgive me all of my sins, the smaal and great of them, the first and last of them, and the seen and hidden of them.'
(HR. Muslim 1/350)

اللَّهُمَّ إِنِّي أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوْذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

'O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.'
(HR. Muslim 1/352)

20. Supplication between the two prostrations

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي.

'My Lord forgive me, My Lord forgive me.'
(HR. Abu Dawud 1/231)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْفَعْنِي.؟.

'O Allaah, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.'
(HR. Abu Dawud, Tirmidzi, and Ibn Majah)

21. Supplication when prostrating due to recitation of the Qur'aan

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴾.

'My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. << *So Blessed is Allaah, the best of creators.*>>'
(HR. Tirmidzi 2/474, Ahmad 6/30, Al-Hakim authenticated it and Adz-Dzahabi agreed, the extra wording is related by him 1/220)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْراً ، وَضَعْ عَنِّي بِهَا وِزْراً وَاجْعَلْهَا لِي عِنْدَكَ ذُخْراً ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

'O Allaah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Daawud.'
(HR. At-Tirmidzi 2/472, Al-Hakim authenticated it and Adz-Dzahabi agreed 1/219)

22. The Tashahhud[11]

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، وَالسَّلامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلامُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

'*Al-Tahiyyaat*[12] is for Allaah. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allaah be upon you O Prophet. Peace be upon us and all of Allaah's righteous servants. I bear witness that none has the right to be worshipped except of Allaah and I bear witness that Muhammad is His slave and Messenger.'
(HR. Al-Bukhari and Muslim 1/301)

23. Prayer upon the Prophet (S) after the tashahuud

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

'O Allaah, send prayers[13] upon Muhammad and the followers[14] of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allaah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon

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[11] What one says in the sitting position in prayer.
[12] i.e. all words which indicate the glorification of Allah, His external existence, His perfection and His sovereignity.
[13] i.e. praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allah.
[14] 'Aalii, has been translated in it's broadest sense, some scholars are of the view that the meaning here is more specific and that it means: *his followers from among his family*.

Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.'
(HR. Bukhari)

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.

'O Allaah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.'
(HR. Bukhari and Muslim 1/306 and it is his wording)

24. Supplication said after the last tashahuud and before salaam

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

'O Allaah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of the Al-Maseeh Ad-Dajjaal[15].'
(HR. Bukhari 2/102 and Muslim 1/412 and it is his wording)

[15] Among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Isfahan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim propethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allah as it is a sign of imperfection. The word *Kafir* will be written between his eyes which every believer, literate or illiterate will recognise.

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

'O Allaah, I take refuge in You form the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Al-Dajjaal, and I take refuge in You from the trials and tribulations of life and death. O Allaah, I take refuge in You from sin and debt.'
(HR. Bukhari 1/202 and Muslim 1/412)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلاَ يَغْفِرُ الذُّنُوبَ إِلاَ أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself[16] and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.'
(HR. Bukhari 8/168 and Muslim 4/2078)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ.

'O Allaah, forgive me for those sins which have come to pass as well as those which shall come to pass, and

[16] i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* and *Al-Mu'akhhir*. None has the right to be worshipped except You.'
(HR. Muslim 1/534)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ.

'O Allaah, help me to remember You, to thank You, and to worship You in the best of manners.'
(HR. Abu Dawud 2/86 and An-Nasa'I 3/53)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ ، وأَعُوْذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.

'O Allaah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives[17], and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.'
(HR. Bukhari)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وأَعُوْذُ بِكَ مِنَ النَّارِ.

'O Allaah, I ask You to grant me Paradise and I take refuge in You from the Fire.'
(HR. Abu Dawud and Sahih Ibn Majah 2/328)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَّا بِزِينَةِ الإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

'O Allaah, 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 me if You know death to be better for me. O Allaah, make me fearful of You whether in secret or in public and I ask You to make me true 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 which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Fae and a longing to encounter You in a manner which does not entail a calamity which will cause deviation. O Allaah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.'
(HR. An-Nasa'i 3/54, 55 and Ahmad 4/364 with a good chain)

[17] i.e. old age, being weak, incapable and in a state of fear.

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, I ask You O Allaah, as You are-The One, The Only, *As-Samad*[18], The One who begets not, nor was He begotten and there isnone like unto Him- that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.'
(HR. An-Nasa'i wording 3/52, Ahmad 4/328)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ الْمَنَّانُ يَا بَدِيعَ السَّمَوَاتِ وَالأَرْضِ يَاذَا الْجَلالِ وَالإِكْرَامِ يَاحَيُّ يَاقَيُّومُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوْذُ بِكَ مِنَ النَّارِ.

'O Allaah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.'
(HR. Abu Dawud, Tirmidzi, Ibn Majah, An-Nasa'i)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

'O Allaah, I ask You, as I bear witness that You are Allaah, none has the right to be worshipped except You, The One, *As-Samad* Who begets not nor was He begotten and there is none like unto Him.'
(HR. Abu Dawud 2/62, Tirmidzi 5/515, Ibn Majah 2/1267 and Ahmad 5/360)

[18] The Self-Sufficient Master, Possessor of perfect attributes whom all creation turn to in all their needs.

25. Rememberance after salaam

(i)

أَسْتَغْفِرُ اللَّهَ. (ثلاثاً)

(ii)

اللَّهُمَّ أَنْتَ السَّلامُ ومِنْكَ السَّلامُ تَبَارَكْتَ يَاذَا الجَلالِ وَالإِكْرَامِ.

(i)

'I ask Allaah for forgiveness.' *(three times)*

(ii)

'O Allaah, You are *As-Salaam* and from You is all peace, blessed are You, O Possessor of majesty and honour.'
(HR. Muslim 1/414)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الجَدُّ.

'None has the right to be worshipped except Allaah, alone without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'
(HR. Bukhari 1/255 and Muslim 1/414)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ وَهُـوَ عَلَـى كُـلِّ شَـيْءٍ قَدِيـرٌ. لاَ حَـوْلَ وَلاَ قُـوَّةَ إِلاَّ بِاللَّـهِ ، لاَ إِلَـهَ إِلاَّ اللَّـهُ ، وَلاَ نَعْبُـدُ إِلاَّ إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَـاءُ الْحَسَنُ ، لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِيـنَ لَـهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allaah, none has the right to be worshipped except Allaah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allaah and we are sincere in faith and devotion to Him although the disbelievers detest it.'
(HR. Muslim 1/415)

سُـبْحَانَ اللَّـهِ وَالْحَمْـدُ لِلَّـهِ وَاللَّـهُ أَكْبَرُ. (ثلاثا و ثلاثين)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ وَهُـوَ عَلَـى كُـلِّ شَيْءٍ قَدِيرٌ.

'How perfect Allaah is, all praise is for Allaah, and Allaah is the greatest.' *(thirty-three times)* 'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'
(HR. Muslim 1/418)

The following three chapters should recited once after Thuhr, 'Asr and 'Eshaa prayers and thrice after Fajr and Maghrib: *Al-Ikhlaas*, *Al-Falaq*, *An-Naas*.
(HR. Abu Dawud 2/86 and An-Nasa'i 3/68)

It is also from the sunnah to recite the verse of the Footstool (Aayatul Kursiyy) after each prayer.
(HR. An-Nasa'i)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ يُحْيِـي وَيُمِيـتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عشر مرات بعد المغرب و الصبح)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, He give life and causes death and He is over all things omnipotent.' *(ten times after the maghrib and fajr prayers)*
(HR. Tirmidzi 5/515 and Ahmad 4/227)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمـاً نَافِعـاً وَرِزْقـاً طَيِّباً ، وَعَمَـلاً مُتَقَبَّـلاً. (بعد السلام من صلاة الفجر)

'O Allaah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.' *(To be said afer giving salaam for the fajr prayer)*
(HR. Ibn Majah and others)

26. Supplication for seeking guidance in forming a decision or choosing the proper course. (Al-Istikhaarah)

On the authority of Jaabir Ibn 'Abdullah he said: The Prophet (S) would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur'an. He (S) would say 'if any of you intends to undertake a mater then let him pray two supererogatory units (two rak'ah naafilah) of prayer and after which he should supplicate:

(i)

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ ، وَتَعْلَمُ وَلاَ أَعْلَمُ ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ -و يسمّي حاجته- خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

(ii)

﴿ وَ شَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ﴾

(i)

'O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair -*and here he mentions his need*- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it , and decree for me what is good wherever it be and make me satisfied with such.'

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret for Allaah has said:
(ii)

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...'' (QS. Ali Imran: 159)
(HR. Bukhari 7/162)

27. Remembrance said in the morning and evening

In the evening:

(i)

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا 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 هَذِهِ اللَّيْلَةِ وشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وسُوءِ الكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

(ii)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ...

(i)
'We have reached the evening and at this very tiem unto Allaah belongs all sovereignity, and all praise is for Allaah. None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask for the good of this night and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.'

...likewise, one says in the morning:
(ii)

'We have reached the morning and at this very time unto Allaah belongs all sovereignty...'
(HR. Muslim 4/2088)

(i)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ النُّشُوْرُ.

(ii)

اللَّهُمَّ بِكَ أَمْسَيْنَا ،وَبِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ.

(i)

'O Allaah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.'

In the evening:

(ii)

'O Allaah, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.'
(HR. Tirmidzi 5/466)

اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاغْفِرْ لِي فَإِنَّهُ لاَيَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

'O Allaah, You are my Lord, none has the right to be worshipped except You, You created me and I am You servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'
(HR. Bukhari 7/150)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ، وَمَلائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ ، وَحْدَكَ لاَشَرِيكَ لَكَ ، وأَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ. (أربع مرات حين يصبح أو يمسي)

'O Allaah, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allaah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.' *(four times in the morning and evening)*[19]
(HR. Abu Dawud 4/317, Bukhari, An-Nasa'i, Ibn As-Suni)

[19] For the evening, one reads "amsaitu" instead of "asbahtu"

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لاَشَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

'O Allaah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.'
...whoever says this in the morning has indeed offered his day's thanks and whoever says this in the evening[20] *has indeed offered his night's thanks.*
(HR. Abu Dawud 4/318 and An-Nasa'i, Ibn As-Suni, and Ibn Hibban)

(i)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

(ii)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

(i)

'O Allaah, grant my body health, O Allaah, grant my hearing health, O Allaah, grant my sight health. None has the right to be worshipped except You.' *(three times)*
(ii)

'O Allaah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.' *(three times)*
(HR. Abu Dawud 4/324, Ahmad 5/42, An-Nasa'i, Ibn As-Sunni, Bukhari)

حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. (سبع مرات حين يصبح و يمسي)

'Allaah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.' *(seven times morning and evening)*
(HR. Ibn As-Sunni 72, Abu Dawud 4/321 with a chain which is hasan)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (ثلاثا إذا أمسى)

'I take refuge in Allaah's perfect words from the evil He has created.' *(three times)*
(HR. Tirmidzi and Ahmad 2/290, Muslim 4/2080)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي ، وَدُنْيَايَ وَأَهْلِي ، وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي ، اللَّهُمَّ احْفِظْنِي مِنْ بَيْنِ يَدَيَّ ، وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي ، وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

'O Allaah, I ask You for pardon and well being in this life and the next. O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, veil my weaknesses and set at ease my dismay. O Allaah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'
(HR. Abu Dawud dan Ibn Majah)

[20] For the evening, one reads "amsaa" instead of "asbaha"

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

'O Allaah, Knower of the unseen and the seen, Creator of he heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk*[21] of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'
(HR. Tirmidzi and Abu Dawud)

بِسْمِ اللَّهِ الَّذِي لاَيَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاثاً)

'In the name of Allaah with those name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.' *(three times)*
(HR. Abu Dawud and Tirmidzi)

رَضِيتُ بِاللَّهِ رباً وَبِالإِسْلامِ دِيناً وَبِمُحَمَّدٍ ﷺ نَبِيًّا. (ثلاثاً)

'I am pleased with Allaah as a Lord, and Islaam as a religion and Muhammad as a Prophet.' *(three times)*
(HR. Tirmidzi 5/465. The instruction to say it three times is related by Ahmad 4/337, An-Nasa'i 4, and Ibn As-Sunni 68)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. (ثلاثاً)

'How perfect Allaah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.' *(three times)*
(HR. Muslim 4/2090)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ. (مائة مرة)

'How perfect Allaah is and I praise Him.' *(one hundred times)*
(HR. Muslim 4/2081)

يَاحَيُّ يَاقَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

'O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'
(HR. Al-Hakim and he declared it authentic, Adz-Dzahabi agreed 1/545)

لاَإِلَهَ إِلاَّ اللَّه وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (مائة مرة)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.' *(one hundred times every day)*
(HR. Bukhari 4/95 and Muslim 4/2071)

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[21] *Shirk*: to associate others with Allah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allah and (3) action, e.g. to bow or prostate to other than Allah.

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ العَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتْحَهُ ، وَنَصْرَهُ ، وَنُورَهُ وَبَرَكَتَهُ ، وَهُدَاهُ ، وأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

'We have reached the morning and at this very time all sovereignty belongs to Allaah, Lord of the worlds. O Allaah, I as you for the good of this day, its triumphs and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.' *(and likewise in the evening)*
(HR. Abu Dawud 4/322 with a hasan chain)

The Messenger of Allaah (S) said: 'Whoever says in the morning:

لاَإِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'
...has indeed gained the reward of freeing a slave from the children of Ismaa'eel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.'
(Shahih Ibn Majah 2/331)

أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلامِ ، وَعَلَى كَلِمَةِ الإِخْلاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

'We rise upon the *fitrah* of Islaam, and the word of pure faith, and upon the religion of our Prophet Muhammad and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allaah.'
(HR. Ahmad 3/406, 407, 5/123, and Ibn As-Sunni 34)

Abdullah Ibn Khubaib said: 'The Messenger of Allaah (S) said to me 'Recite!' I replied 'O Messenger of Allaah, what shall I recite?' he said 'Recite:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ... ﴾

[Al-Ikhlaas]

﴿ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ... ﴾

[Al-Falaq]

﴿ قُلْ أَعُوْذُ بِرَبِّ النَّاسِ... ﴾

[An-Naas]

...in the evening and the morning three times for it will suffice you of all else.'
(HR. Abu Dawud 4/322 and Tirmidzi 5/567)

28. Remembrance before sleeping

When retiring to his bed every night, the Prophet (S) would hold his palms together, spit[22] in them, recite the last three chapters[23] of the Qur'aan and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.'
(HR. Bukhari and Muslim 4/1723)

The Prophet (S) also said: 'When you are about to sleep recite aayat-ul-kursiyy till the end of the verse for there will remain over you a protection from Allaah and no devil will draw near to you until morning.'
(HR. Bukhari)

The Prophet (S) also said: 'Whoever recites the last two verses of Suurah Al-Baqarah at night, those two verses shall be sufficient for him[24].'
[Al-Baqarah (2): 285-286]

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[22] A form of spitting comprising manily of air with little spittle.
[23] Chapters Al-Ikhlass, Al-Falaq and An-Naas
[24] i.e. protect him from all that can cause him harm.

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ... ﴾ [Al-Baqarah: 285-286]

(HR. Bukhari and Muslim 1/554)

If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

'In Your name my Lord, I lie down and I in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.'
(HR. Bukhari 11/126 and Muslim 4/2084)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

'O Allaah, verily You have created my soul and You shall take it's life, to You belongs it's life and death. If You should keep my soul alive then protect it, and if You should take its life then forgive it. O Allaah, I ask You to grant me good health.'
(HR. Muslim 4/2083, Ahmad 2/79, this is his wording and Ibn As-Sunni 721)

The Prophet (S) would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. (ثلاثاً)

'O Allaah, protect me from Your punishment on the day Your servants are resurrected.' *(three times)*
(HR. Abu Dawud 4/311, this is his wording)

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

'In Your name O Allaah, I live and die.'
(HR. Bukhari and Muslim 4/2083)

'Shall I not direct you both[25] to something better than a servant? When you go to bed say:

(i)

سُبْحَانَ اللَّهِ. (ثلاثاً و ثلاثين)

(ii)

الْحَمْدُ لِلَّهِ. (ثلاثاً و ثلاثين)

(iii)

اللَّهُ أَكْبَرُ. (أربعاً و ثلاثين)

(i)

'How Perfect Allaah is.' *(thirty-three times)*

(ii)

'All praise is for Allaah.' *(thirty-three times)*

(iii)

'Allaah is the greatest.' *(thirty-four times)*
...for that is indeed better for you both than a servant.'
(HR. Muslim and Bukhari 4/2091)

[25] The Prophet was addressing 'Ali and Faatimah – may Allah be pleased with them – when they approaching him for a servant.

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيلِ، وَالْفُرْقَانِ، أَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

'O Allaah, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Towraah*, the *Injeel* and the *Furqaan*, I take refuge in You from the evil of all things You shall seize by the forelock[26]. O Allaah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are *Ath-Thaahir*[27] so there is nothing above You and You are *Al-Baatin*[28] so there is nothing closer than You. Settle our debt for us and spare us from poverty.'
(HR. Muslim 4/2084)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِيَ.

'All praise is for Allaah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.'
(HR. Muslim 4/2085)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

'O Allaah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk* of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'
(HR. Abu Dawud 4/317 and Sahih Tirmidzi 3/142)

The Prophet (S) never used to sleep until he had recited Suurah As-Sajdah and Suurah Al-Mulk.[29]'
(HR. Tirmidzi and An-Nasa'i)

[26] i.e. You have total mastery over.
[27] *Ath-Thaahir*: indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.
[28] *Al-Baatin*: indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

[29] Chapters 32 and 67, respectively.

'If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

'O Allaah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.'
...If you then die, you will die upon the fitrah.'
(HR. Bukhari and Muslim 4/2081)

29. Supplication when turning over during the night

لاَإِلَهَ إِلاَّ اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا العَزِيزُ الْغَفَّارُ.

'Aaishah narrated that the Messenger of Allaah (S) used to say at night if he turned during sleep:
'None has the right to be worshipped except Allaah, The One, *Al-Qahhaar*[30]. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Of-Forgiving.'
(HR. Al-Hakim and he declared it authentic, Adz-Dzahabi agreed 1/540, An-Nasa'i and Ibn As-Sunni)

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

'I take refuge in the perfect words of Allaah from His anger and punishment and from the evil of His servants, and from the madness and appearance of devils.'
(HR. Abu Dawud 4/12 and Sahih Tirmidzi 3/171)

31. Upon seeing a good dream or a bad dream

The righteous dream is from Allaah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...' Summary of what to do upon having a bad dream:

- *Spit on your left three times*
- *Seek refuge in Allaah from shaytaan and the evil of what you saw*
- *Do not relate it to anyone*
- *Turn and sleep on the opposite side to which you were sleeping on previously.*

(HR. Muslim 4/1722 with his wording and Bukhari 7/24. What is listed under the summary is related by Muslim 4/1772, 1773)

- *Get up and pray if you so desire.*

(HR. Muslim 4/1773)

[30] The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

32. Qunuut Al-Witr[31]

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ ، إِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ ، [وَلاَ يَعِزُّ مَنْ عَادَيْتَ]، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

'O Allaah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom You show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'
(HR. Abu Dawud, Tirmidzi, Ibn Majah, An-Nasa'i Ahmad, Ad-Darimi, Al-Hakim, and Al-Bayhaqi. That which is in the brackets is related by Al-Bayhaqi)

اللَّهُمَّ إِنِّي أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ ، وَأَعُوْذُ بِكَ مِنْكَ ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

'O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate You praise. You are as You have praised Yourself.'
(HR. Abu Dawud, Tirmidzi, Ibn Majah, An-Nasa'i and Ahmad)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ ، وَنَسْتَغْفِرُكَ ، وَنُثْنِي عَلَيْكَ الْخَيْرَ ، وَلاَ نَكْفُرُكَ ، وَنُؤْمِنُ بِكَ ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

'O Allaah, it is You we worship, and unto You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allaah, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.'
(HR. Al-Bayhaqi and he authenticatd it's chain 2/211)

33. Remembrance immediately after salaam of the witr prayer

(i)

﴿ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى... ﴾

[Al-'Alaa]

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ... ﴾

[Al-Kaafiruun]

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ... ﴾

[Al-Ikhlaas]

(ii)

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (ثلاثاً)

(iii)

رَبِّ الْمَلائِكَةِ وَالرُّوحِ.

[31] Supplication made before or after bowing in the witr prayer.

The Messenger of Allaah (S) would recite (the following chapters) during the witr prayer:
(i)

[Al-'Alla]
[Al-Kaafiruun]
[Al-Ikhlaas]
...after giving the salaam he would supplicate three times:
'How perfect The King, The Holy One is.' *(Three Times)*
...on the third time he would raise his voice, elongate it and add:
'Lord of the angels and the Ruuh *(i.e. Jibraa'eel).*
(HR. An-Nasa'i 3/244, Ad-Daaruqutnee and others)

34. Supplication for anxiety and sorrow

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ
نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ،
عَدْلٌ فِيَّ قَضَاءُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ
فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ
خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ
الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ
قَلْبِي ، وَنُورَ صَدْرِي وَجَلاءَ حُزْنِي
وَذَهَابَ هَمِّي.

'O Allaah, I am Your servant, son of Your servant, son of Your maidservant, 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 name Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'
(HR. Ahmad 1/391 and Al-Albani declared it saheeh)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ
وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ
وَالْجُبْنِ ، وَضَلْعِ الدَّيْنِ وَغَلَبَةِ
الرِّجَالِ.

'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'
(HR. Bukhari 7/157)

35. Supplication for one in distress

لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لاَ إِلَهَ
إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لاَ إِلَهَ
إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ
وَرَبُّ الْعَرْشِ الْكَرِيمِ.

'None has the right to be worshipped except Allaah Forbearing. None has the right to be worshipped except Allaah, Lord of the magnificent throne. None has the right to be worshipped except Allaah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.'
(HR. Bukhari 7/154 and Muslim 4/2092)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلا تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ ، لاَ إِلَهَ إِلاَّ أَنْتَ.

'O Allaah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.'
(HR. Abu Dawud 4/324 and Ahmad 5/42. Declared hasan by Al-Albaanee and Al-Arna'uut)

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

'None has the right to be worshipped except You. How perfect Your are, verily I was among the wrong-doers.'
(HR. At-Tirmidzi 5/529 and Al-Haakim and he declared it authentic)

اللَّهُ اللَّهُ رَبِّ لاَ أُشْرِكُ بِهِ شَيْئاً.

'Allaah, Allaah is my Lord, I do not associate anything with Him.'
(HR. Abu Dawud 2/87 and Sahih Ibn Majah 2/335)

36. Upon encountering an enemy or those of authority

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

'O Allaah, we place You before them and we take refuge in You from their evil.'
(HR. Abu Dawud 2/89. Al-Haakim declated it authentic and Adz-Dzahabi agreed 2/142)

اللَّهُمَّ أَنْتَ عَضُدِي ، وَأَنْتَ نَصِيرِي ، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أُقَاتِلُ.

'O Allaah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.'
(HR. Abu Dawud 3/42 and Tirmidzi 5/572)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

'Allaah is sufficient for us, and how fine a trustee (He is).'
(HR. Bukhari 5/172)

37. Supplication for one afflicted with doubt in his faith

- *He should seek refuge in Allaah*
- *He should renounce that which is causing such doubt.*

(HR. Bukhari and Muslim 1/120)

- *He should say:*

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

'I have believed in Allaah and His Messengers.'
(HR. Muslim 1/119, 120)

- *He should also recite the following verse:*

﴿ هُوَ الأَوَّلُ ، وَالآخِرُ ، وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

'He is The First and The Last, Ath-Thaahir and Al-Baatin and He knows well all things.'
(HR. Abu Dawud 4/329. Declared hasan by Al-Albaanee and Al-Arna'uut)

38. Settling a debt

اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

'O Allaah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.'
(HR. Tirmidzi 5/560)

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

'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'
(HR. Bukhari 7/157)

39. Supplication for one afflicted by whisperings in prayer or recitation

Uthmaan Ibn Al-'Aas narrated: I said ' O Messenger of Allaah (S), verily the devil comes between me and my prayer and recitation making me confused'. The Messenger of Allaah replied ' That is a devil called Khanzab, so if you sense his presence then seek

refuge in Allaah from him and spit on your left side three times.'
(HR. Muslim 4/1729)

40. Supplication for one whose affairs have become difficult

اللَّهُمَّ لاَسَهْلَ إِلاَّ مَا جَعَلْتَهُ سَهْلاً
وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلاً.

'O Allaah, there is no ease except in that which You have made easy, and You make difficulty, if You wish, easy.'
(HR. Ibn Hibban in his As-Sahih, #327 'Mawaarid', Ibn As-Sunni 351)

41. Upon committing a sin

Any servant who commits a sin and as a result, perform ablution, prays two units of prayer (i.e. two rak'ats) and then seeks Allaah's forgiveness, Allaah would forgive him.'
(HR. Abu Dawud 2/86 and Tirmidzi 2/257)

42. Supplications for expelling the devil and his whisperings

- Seeking refuge from him.

(HR. Abu Dawud 1/206 and Tirmidzi)

- The Aadhaan (call to prayer).

(HR. Muslim 1/291 and Bukhari 1/151)

- Recitation of the Qur'aan and the authentic texts of remembrance and supplications[32].

(HR. Muslim 1/539)

43. Supplication when stricken with a mishap or overtaken by an affair

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

The strong believer is better and more beloved to Allaah, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allaah and do not despair[33]. If a mishap should happen to befall you then do not say ' If only I had acted....such and such would have happened'. Rather say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

'Allaah has decreed and what He wills, He does'.
*... for verify **'If'** lets in the work of the devil.*'
(HR. Muslim 4/2052)

Indeed Allaah rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

'Allaah is sufficient for me, and how fine a trustee (He is).'
(HR. Abu Dawud)

44. Placing children under Allaah's protection

Ibn 'Abaas related that the Messenger of Allaah (S) used to commend Al-Hasan and Al-Husayn to Allaah's protection, saying:

أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ
شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ.

'I commend you two to the protection of Allaah's perfect words from every devil, vermin, and every evil eye.'
(HR. Bukhari 4/119)

45. When visiting the sick

When the Prophet (S) would enter upon a sick person, he would say:

لاَبَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

'Never mind, may it (the sickness) be a purification, if Allaah wills.'
(HR. Bukhari)

Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ
أَنْ يَشْفِيَكَ (سبع مرات).

'I ask Allaah The Supreme, Lord of the magnificent throne to cure you'.
...he (the sick person) will be cured.'
(HR. Tirmidzi and Abu Dawud)

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[32] e.g. '*Do not make your homes like the graveyards, indeed the devils flee from the house in which suraah Al-Baqarah has been read*' related by Muslim 1/539, also supplications and remembrance for the morning and evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the recitation of Aayah Al-Kursiyy and the last two verses of suraah Al-Baqarah before sleeping, the Aadhaan...etc.

[33] i.e. strive to be obidient to Allah and to yearn for that which is with Him, seek assistance from Allah in this striving, do not despair or become lazy in seeking His obedience and assistance.

46. Excellence of visiting the sick

Alee Ibn Abee Taalic related that he heard the Messenger of Allaah (S) say: 'If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him until the morning.'
(HR. Tirmidzi, Ibn Majah and Ahmad)

47. Supplication of the sick who have renounced all hope of life

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى.

'O Allaah, forgive me, have mercy upon me and unite me with the highest companions.[34]'
(HR. Bukhari 7/10 and Muslim 4/1893)

Aaishah related that the Prophet (S) (during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say:

لاَ إِلَهَ إِلاَّ اللَّهُ إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ.

'None has the right to be worshipped except Allaah, death does indeed contain agony.'
(HR. Bukhari)

لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لاَ إِلَهَ إِلاَّ اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لاَ إِلَهَ إِلاَّ اللَّهُ ولاَحَوْلَ ولاَقُوَّةَ إِلاَّ بِاللَّهِ.

'None has the right to be worshipped except Allaah and Allaah is the greatest. None has the right to be worshipped except Allaah, alone. None has the right to be worshipped except Allaah, alone, without partner. None has the right to be worshipped except Allaah, to Him belongs all sovereignty and praise. None has the right to be worshipped except Allaah and there is no might and no power except with Allaah.'
(HR. Tirmidzi and Ibn Majah)

48. Instruction for the one nearing death[35]

He whose last words are:

لاَ إِلَهَ إِلاَّ اللَّه.

'None has the right to be worshipped except Allaah.'
... will enter paradise.'
(HR. Abu Dawud 3/190)

49. Supplication for one afflicted by a calamity

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيْبَتِي وَاخْلُفْ لِي خَيْراً مِنْهَا.

'To Allaah we belong and unto Him is our return. O Allaah, recompense me for my affliction and replace it for me with something better.'
(HR. Muslim 2/632)

50. When closing the eyes of the deceased

اللَّهُمَّ اغْفِرْ لِـ – فلان باسمه – وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَارَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ.

'O Allaah, forgive – *here the name of the deceased is mentioned* – and raise his rank among the rightly guided, and be a successor to whom he has left behind, and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.'
(HR. Muslim 2/634)

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[34] Refer to the Qur'an, chapter 4 An-Nisaa', verse: 69.

[35] i.e. those around the sick should instruct and encourage him to say the shahaadah.

51. Supplication for the deceased at the funeral prayer

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

'O Allaah, forgive and have mercy upon him, excuse him and pardon him, and make honorable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.'
(HR. Muslim 2/663)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا، وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ، اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ.

'O Allaah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allaah, whom amongst us You keep alive, then let such a life be upon Islaam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allaah, do not deprive us of his reward and do not let us stray after him'.
(HR. Ibn Majah 1/480 and Ahmad 2/368)

اللَّهُمَّ إِنَّ فُلانَ بْنَ فُلانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely You are The Oft-Forgiving, The Most-Merciful'.
(HR. Ibn Majah and Abu Dawud 3/211)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِناً فَزِدْ فِي حَسَنَاتِهِ وَإِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ.

'O Allaah, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.'
(HR. Al-Haakim and he declared it authentic)

52. Supplication for the advancement of reward during the funeral prayer

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ فَرَطاً وَذُخْراً لِوَالِدَيْهِ ،وَشَفِيعاً مُجَاباً. اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا وَأَعْظِمْ بِهِ أُجُورَهُمَا ، وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ.

'O Allaah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allaah, through him, make heavy their scaled and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraaheem, and protect him by Your mercy from the torment of Hell.'
(See: Shaykh Ibn Baaz's [Ad-Duruus Al-Muhimmah], pg. 15)

Al-Hasan used to recite the opening chapter of the Qur'aan (i.e. Al-Faatihah) over the child and then supplicate:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطاً ، وَسَلَفاً وَأَجْراً.

'O Allaah, make him a preceding reward, a prepayment and a recompense for us.'
(HR. Al-Baghawee in [Sharh As-Sunnah] 5/357)

53. Condolence

(i)

إِنَّ لِلَّهِ مَا أَخَذَ ، وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى...فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

(ii)

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاءَكَ وَغَفَرَ لِمَيِّتِكَ.

(i)

'Verily to Allaah, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time..and then he ordered for her to be patient and hope for Allaah's reward.'
(HR. Bukhari2/80 and Muslim 2/636)

...and one can also say:
(ii)

'May Allaah magnify your reward, make better your solace and forgive your deceased.'[36]
(An-Nawawi [Al-Adzkaar], pg. 126)

54. Placing the deceased in the grave

بِسْمِ اللَّهِ وعَلَى سُنَّةِ رَسُولِ اللَّهِ.

'In the name of Allaah and upon the sunnah of the Messenger of Allaah.'
(HR. Abu Dawud 3/314 with an authentic chain. Ahmad has a similar wording)

55. After burying the deceased

After the Prophet (S) would bury the deceased he would stand by the grave and say: 'Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned.'
(HR. Abu Dawud 3/315 and Al-Haakim, he also declared it authentic and Adz-Dzahabi agreed 1/370)

56. Visiting graves

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنْ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ إِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

'Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allaah willing, be united with you, we ask Allaah for well-being for us and you.'
(HR. Muslim 2/671)

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[36] This is saying of some of the scholars, not a hadeeth.

57. Prayer said during a wind storm

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وأَعُوْذُ بِكَ مِنْ شَرِّهَا.

'O Allaah, I ask You for it's goodness and I take refuge with You from it's evil.'
(HR. Abu Dawud 4/326 and Ibn Majah 2/1228)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا ، وَخَيْرَ مَا أُرْسِلَتْ بِهِ وأَعُوْذُ بِكَ مِنْ شَرِّهَا ، وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

'O Allaah, I ask You for it's goodness, the good within it, and the good it was sent with, and I take refuge with You from it's evil, the evil within it, and from the evil it was sent with.'
(HR. Muslim 2/616 and Bukhari 4/76)

58. Supplication upon hearing thunder

When 'Abdullaah Ibn Az-Zubayr used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلائِكَةُ مِنْ خِيفَتِهِ.

'How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.'
(HR. Malik [Al-Muwatta' 2/992])

59. Supplication for rain

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً مُرِيعاً ، نَافِعاً غَيْرَ ضَارٍّ، عَاجِلاً غَيْرَ آجِلٍ.

'O Allaah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.'
(HR. Abu Dawud 1/303 with an authentic chain)

اللَّهُمَّ أَغِثْنَا ، اللَّهُمَّ أَغِثْنَا ،اللَّهُمَّ أَغِثْنَا.

'O Allaah, relieve us, O Allaah, relieve us, O Allaah, relieve us.'
(HR. Bukhari 1/224 and Muslim 2/613)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ ، وَانْشُرْ رَحْمَتَكَ وَأَحْيِي بَلَدَكَ الْمَيِّتَ.

'O Allaah, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.'
(HR. Abu Dawud 1/305 and see An-Nawawi's [Al-Adzkar], pg. 150)

60. Supplication said when it rains

اللَّهُمَّ صَيِّباً نَافِعاً.

'O Allaah, may it be a beneficial rain cloud.'
(HR. Bukhari)

61. After rainfall

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

'We have been given rain by the grace and mercy of Allaah.'
(HR. Bukhari 1/205 and Muslim 1/83)

62. Asking for clear skies

اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ ، وَبُطُونِ الأَوْدِيَةِ ، وَمَنَابِتِ الشَّجَرِ.

'O Allaah, let the rain fall around us and not upon us, O Allaah, (let it fall) on the pasture, hills, valleys and roots of trees.'
(HR. Bukhari 1/224 and Muslim 2/614)

63. Upon sighting the crescent moon

اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ ، وَالإِيمَانِ وَالسَّلامَةِ وَالإِسْلامِ ، وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبُّنَا وَرَبُّكَ اللَّهُ.

Allaah is the greatest. O Allaah, let the crescent loom above us in safety, faith, peace, and Islaam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allaah.'
(HR. Tirmidzi 5/504 and Ad-Darimi 1/336)

64. Upon breaking fast

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ،
وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللَّهُ.

'The thirst has gone and the veins are quenched, and reward is confirmed, if Allaah wills.'
(HR. Abu Dawud 2/306 and others)

'Abdullash Ibn 'Amr Ibn Al-'Aas related that the Messenger of Allaah (S) said: 'Indeed the fasting person has at the time of breaking fast, a supplication which is not rejected'. Ibn Abee Mulaykah said: 'I heard 'Abdullaah Ibn 'Umar say when he broke fast:

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

'O Allaah, I ask You by Your mercy which envelops all things, that You forgive me.'
(HR. Ibn Majah 1/557)

65. Supplication before eating

When you are about to eat, you should say:

(i)
بِسْمِ اللَّهِ.

(ii)
بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ.

(i)
'In the Name of Allaah.'

...and if you forget to say it before starting, then you should say (when you remember):
(ii)
'In the Name of Allaah in it's beginning and end.'
(HR. Abu Dawud 3/347 and Tirmidzi 4/288)

Whomever Allaah feeds, should say:

(i)
اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْراً مِنْهُ.

(ii)
اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

(i)
'O Allaah, bless it for us and feed us better than it.'

...and whomever Allaah gives milk to drink, should say:

(ii)
'O Allaah, bless it for us and give us more of it.'
(HR. Tirmidzi 5/506)

66. Upon completing the meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا
وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ.

'All praise is for Allaah who fed me this and provided it for me without any might nor power from myself.'
(HR. Abu Dawud, Tirmidzi and Ibn Majah)

الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً
فِيهِ غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ
مُسْتَغْنىً عَنْهُ رَبَّنَا.

'Allaah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.'
(HR. Bukhari 6/214 and Tirmidzi with this wording 5/507)

67. Supplication of the guest for the host

اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ
لَهُمْ وَارْحَمْهُمْ.

'O Allaah, bless for them, that which You have provided them, forgive them and have mercy upon them.'
(HR. Muslim 3/1615)

68. Supplication said to one offering a drink or to one who intended to do that

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ
سَقَانِي.

'O Allaah, feed him who fed me, and provide with drink him who provided me with drink.'
(HR. Muslim 3/126)

69. Supplication said when breaking fast in someone's home

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلائِكَةُ.

'May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.'
(HR. Abu Dawud 3/367)

70. Supplication said by one fasting when presented with food and does not break his fast

'*If you are invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.*'
(HR. Muslim 2/1054)

71. Supplication said upon seeing the early or premature fruit

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا.

'O Allaah, bless our fruit for us, bless our town for us, bless our *saa'* for us and bless our *mudd* for us.[37]'
(HR. Muslim 2/1000)

72. Supplication said upon sneezing

When one of you sneezes he should say:

(i)

الْحَمْدُ لِلَّهِ.

(ii)

يَرْحَمُكَ اللَّهُ.

(iii)

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

(i)
'All praise if for Allaah'
...and his brother or companion should say to him:
(ii)
'May Allaah have mercy upon you.'
...and he (i.e. the one who sneezed) replies back to him:
(iii)
'May Allaah guide you and rectify your condition.'
(HR. Bukhari 7/125)

73. Supplication said to the newlywed

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

'May Allaah bless for you (your spouse) and bless you, and may He unite both of you in goodness.'
(HR. Abu Dawud, Tirmidzi, and Ibn Majah)

74. The groom's supplication on the wedding night or when buying an animal

When you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

'O Allaah, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her inclined towards.'
...and if you buy a camel, then you should take hold of it's hump and say likewise.'
(HR. Abu Dawud 2/248 and Ibn Majah 1/617)

75. Supplication before sexual intercourse

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

'In the name of Allaah. O Allaah, keep the devil away from us and keep the devil away form what you have blessed us with.'
(HR. Bukhari 6/141 and Muslim 2/1028)

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[37] A *saa'* is equivalent to four *mudds* and a *mudd* is equivalent to a dry measure of an average man's two palms.

76. When angry

أَعُوْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

'I take refuge with Allaah from the accursed devil.'
(HR. Bukhari 7/99 and Muslim 4/2015)

77. Supplication said upon seeing someone in trial or tribulation[38]

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً.

'All praise if for Allaah Who saved me from that which He tested you with and Who most certainly favored me over much of His creation.'
(HR. Tirmidzi 5/493, 494)

78. Remembrance said at a sitting or gathering

Ibn 'Umar said: It would be counted that the Messenger of Allaah (S) would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

'O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning, the Oft-Forgiving.
(HR. Tirmidzi with this wording and related by others)

79. Supplication for the expiation of sins said at the conclusion of a sitting or gathering

سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

'How perfect You are O Allaah, and I praise You. I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.'
(HR. Abu Dawud, At-Tirmidzi, Ibn Majah and An-Nasa'i)

'Aishah ra. Said: 'Whenever The Messenger of Allah would betake a seat, read Qur'an or pray, he would always conclude it with certain words, I ('Aishah) said: O Messenger of Allah, I have noticed that whenever you betake a seat, read Qur'aan or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it (i.e. the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'

سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

'How perfect You are and I praise you. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'
(HR. An-Nasa'i and Ahmad 6/77)

80. Returning a supplication of forgiveness

'Abdullaah Ibn Sarjis said: 'I went to see the Prophet (S) and ate from his good and then said to him:

(i)

غَفَرَ اللهُ لَكَ يَا رَسُولَ اللهِ.

(ii)

وَ لَكَ.

(i)
'May Allaah forgive you, O Messenger of Allaah.'
...he (S) replied:
(ii)
'and you.'
(HR. Ahmad 5/82 and An-Nasa'i)

81. Supplication said to one who does you a favour

If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْراً.

'May Allaah reward you with goodness.'
...then you have indeed excelled in praising him.'
(HR. Tirmidzi 2035)

[38] This supplication is to be said to one's self, not directly to the one in trial or tribulation.

82. Protection from the Dajjaal

'Whoever memorizes the first ten verses of suurah Al-Kahf will be protected from Dajjaal.'

One should also seek refuge with Allaah from the tribulations of the Dajjaal after the last tashahhud in prayer.
(HR. Muslim 1/555)

83. Supplication said to one who pronounces his love for you, for Allaah's sake

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

'May He, for whom you have loved me, love you.'
(HR. Abu Dawud with an authentic chain 4/333)

84. Supplication said to one who has offered you some of his wealth

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

'May Allaah bless for you, your family and wealth.'
(HR. Bukhari)

85. Supplication said to the debtor when his debt is settled

بَارَكَ اللَّـهُ لَـكَ فِـي أَهْلِـكَ وَمَـالِكَ ،
إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالأَدَاءُ.

'May Allaah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'
(HR. An-Nasa'i and Ibn Majah 2/809)

86. Supplication for fear of shirk

اللَّهُمَّ إِنِّي أَعُـوْذُ بِـكَ أَنْ أُشْـرِكَ بِـكَ
وَأَنَا أَعْلَمُ وأَسْتَغْفِرُكَ لِمَا لاَ أَعْلَمُ.

'O Allaah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.'
(HR. Ahmad 4/403 and others)

87. Returning a supplication after having bestowed a gift or charity upon someone

(i)
بَارَكَ اللَّهُ فِيكُمْ.
(ii)
و فِيهِمْ بَارَكَ اللَّهُ.

Aaishah reported that the Messenger of Allaah (S) was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), Aisha would ask: 'What did they say?', he replied: 'They would supplicate:

(i)
بَارَكَ اللَّهُ فِيكُمْ.
(ii)
و فِيهِمْ بَارَكَ اللَّهُ.

(i)
'May Allaah bless you all.'

...'Aaishah would then say:
(ii)
'and may Allaah bless them.'
...we return their supplication in a similar way and our reward remains with us.
(HR. Ibn As-Sunni 278)

88. Forbiddance of ascribing things to omens[39]

اللَّهُمَّ لاَ طَيْرَ إِلاَّ طَـيْرُكَ وَلاَ خَـيْرَ إِلاَّ
خَيْرُكَ وَلاَ إِلَهَ غَيرُكَ.

'O Allaah, there is no omen but there is reliance on You, there is no good except Your good and none has the right to be worshipped except You.'
(HR. Ahmad 2/220 and Ibn As-Sunni 292)

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[39] This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allah and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

89. Supplication said when mounting an animal or any means of transport

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،اللَّهُ أَكْبَرُ سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لاَيَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

'In the name of Allaah and all praise if for Allaah. How perfect He is, the One Who has place this (Transport) at our service and we ourselves would not have been capable of that, and to our Lord if our final destiny. All praise is for Allaah, All praise if for Allaah All praise if for Allaah. Allaah is the greatest. How perfect You are, O Allaah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.'
(HR. Abu Dawud 3/34 and Tirmidzi 5/501)

90. Supplication for travel

(i)

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،اللَّهُ أَكْبَرُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، 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 ، وَالْخَلِيفَةُ فِي الأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ.

(ii)

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

(i)
'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest, How perfect He is, The One Who has place this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord if our final destiny. O Allaah, we ask You for *birr* and *taqwaa*[40] in this journey of ours, and we ask You for deeds which please You. O Allaah, facilitate our journey and let us cover its distance quickly. O Allaah, You are The Companion on the journey and The Successor over the family, O Allaah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.'
...upon returning the same supplication is recited with the following addition:

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[40] *Birr and Taqwaa*: Two comprehensive terms which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoding those actions which have been prohibited.

(ii)
'We return, repent, worship and praise our Lord.'
(HR. Muslim 2/998)

91. Supplication upon entering a town or village

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الأَرَاضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ. أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا، وأَعُوْذُ بِكَ مِنْ شَرِّهَا وشَرِّ أَهْلِهَا، وشَرِّ مَا فِيهَا.

'O Allaah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of it's inhabitants and from all the evil found within it.'
(HR. Al-Haakim and he declared it authentic, Ibn Sunni 524)

92. When entering the market

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.'
(HR. Tirmidzi 5/491 and Al-Haakim 1/538)

93. Supplication for when the mounted animal (or mean of transportation) stumbles

بِسْمِ اللَّهِ.

'In the name of Allaah.'
(HR. Abu Dawud 4/296 with an authentic chain)

94. Supplication of the traveler for the resident

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ.

'I place you in the trust of Allaah, whose trust is never misplaced.'
(HR. Ahmad 2/403 and Ibn Majah 2/943)

95. Supplication of the resident for the traveler

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ.

'I place your religion, your faithfulness and the ends of your deeds in the trust of Allaah.'
(HR. Ahmad 2/7 and Tirmidzi 5/499)

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

'May Allaah endow you with *taqwaa* forgive your sins and facilitate all good for you, wherever you be.'
(HR. Tirmidzi)

96. Remembrance while ascending or descending

Jaabir said: While ascending, we would say:

(i)
اللهُ أَكْبَرُ.

(ii)
سُبْحَانَ اللهِ.

(i)
'Allaah is the greatest.'

...and when descending, we would say:
(ii)
'How perfect Allaah is.'
(HR. Bukhari)

97. Prayer of the traveler as dawn approaches

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلائِهِ عَلَيْنَا. رَبَّنَا صَاحِبْنَا وَأَفْضِلْ عَلَيْنَا عَائِذاً بِاللَّهِ مِنَ النَّارِ.

'May a witness, be witness to our praise of Allaah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allaah from the fire.'
(HR. Muslim 4/2086)

98. Stopping or lodging somewhere

أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَاخَلَقَ.

'I take refuge in Allaah's perfect words from the evil that He has created.'
(HR. Muslim 4/2080)

99. While returning from travel

Ibn 'Umar reported that the Messenger of Allaah (S) on return from a battle or from performing the pilgrimage would say at every high point:

(i)
اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

(ii)
لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

(i)
'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...then he would say:
(ii)
'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allaah fulfilled His promise, aided His Servant, and single-handedly defeated the allies.'
(HR. Bukhari 7/163 and Muslim 2/980)

100. What to say upon receiving pleasing or displeasing

When he (the Prophet) (S) used to receive pleasant news, he (S) would say:

(i)
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

(ii)
الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

(i)
'All Praise is for Allaah by whose favour good works are accomplished.'

... and upon receiving displeasing news, he (S) would say:
(ii)
'All Praise is for Allaah in all circumstances.'
(HR. Ibn As-Sunni and Al-Haakim, he also declared it authentic 1/499)

101. Excellence of sending prayers upon the Prophet (S)

The Prophet (S) said: 'Whoever sends a prayer upon me, Allaah sends ten upon him.'
(HR. Muslim 1/288)

He (S) also said: 'Do not take my grave as a place of habitual ceremony. Send prayers upon me, for verily your prayers reach me wherever you are.'
(HR. Abu Dawud 2/218 and Ahmad 2/367)

He (S) also said: 'A miser is one whom when I am mentioned to him, fails to send prayers upon me.'
(HR. Tirmidzi 5/551 and others)

102. Excellence of spreading the Islaamic greeting

The Messenger of Allaah (S) said: ' You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.'
(HR. Muslim 1/74 and others)

Ammaar said: 'Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) our of the little you have.'
(HR. Bukhari)

Abdullah Ibn 'Amr reported that a man asked the Prophet (S): 'Which Islaam is the best?'. He (S) replied: 'Feed (the poor), and greet those whom you know as well as those whom you do not.'
(HR. Bukhari and Muslim 1/65)

103. Supplication said upon hearing a rooster crow or the braying of ass

'If you hear the crow of a rooster, ask Allaah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allaah for it has seen a devil.'
(HR. Bukhari and Muslim 4/2092)

104. Supplication upon hearing the barking of dogs at night

'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allaah for they see what you do not.'
(HR. Abu Dawud 4/327 and Ahmad 3/306)

105. Supplication said for one you have insulted

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

'O Allaah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'
(HR. Bukhari and Muslim 4/2007 with a similar wording)

106. The etiquette of praising a fellow Muslim

He (S) said: 'If anyone of you is impelled to praise his brother, then he should say: "I deem so-and-so to be...and Allaah is his reckoner...and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allaah's commendation, however I assume him so and so'...if he knows that of him.
(HR. Muslim 4/2296)

107. Supplication said between the Yemeni corner and the black stone (at the Ka'bah)

The Prophet (S) used to say between the Yemeni corner and the black stone:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.

[Al-Baqarah: 201]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'
(HR. Abu Dawud 2/179, Ahmad 3/411 and Al-Baghawee 7/128)

108. Supplication said when standing at Mount Safa and Mount Marwah

Jaabir said when describing the Prophet's (S) pilgrimage: '...and when he approached mount Safa he recited:
(i)
'Indeed Safa and Marwah are from the places of worship of Allaah...' 'I begin with what Allaah began with.'

...so he started with Safa and climbed it until he could see the Ka'bah, he then faced it and said:

(ii)
'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...and then he would say the following three times marking a supplication after each time:
(iii)

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allaah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.'
...he (S) would repeat this action at Marwah.
(HR. Muslim 2/888)

(i)

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ.

(ii)

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

(iii)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحزاب وَحْدَهُ.

109. The Day of 'Arafah

'The best of supplications is the supplication on the day of 'Arafah and the best which I and the Prophets before me have said (is):

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.'
(HR. Tirmidzi)

110. At the Sacred Site (Al-Mash'ar Al-Haraam)

Jaabir said: 'He (S) rode Al-Qaswaa until he reached Al-Mash'ar Al-Haraam, he then faced the qiblah, supplicated to Allaah, and extolled His greatness and oneness. He stood until the sun shone but left before it rose.'
(HR. Muslim 2/891)

111. When throwing each pebble at the Jamaraat

Every time the Prophet threw a pebble at any of the three jamaraat, he would say:

اللهُ أَكْبَرُ.

'Allaah is the greatest.'
...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.'
(HR. Bukhari and Muslim)

112. At the black stone

The Prophet (S) circled the Ka'bah on a camel, every time he reached the black stone he would point to it with his staff and say:

اللهُ أَكْبَرُ.

'Allaah is the greatest.'
(HR. Bukhari)

113. Supplication made against an enemy

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعُ الْحِسَابِ اهْزِمَ الأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

'O Allaah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allaah, defeat them and convulse them.'
(HR. Muslim 3/1362)

114. What to say when in fear of a people

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

'O Allaah, protect me from them with what You choose.'
(HR. Muslim 4/2300)

115. What to say at times of amazement and delight

سُبْحَانَ اللَّهِ!

'How perfect Allaah is.'
(HR. Bukhari and Muslim 4/1857)

اللَّهُ أَكْبَرُ!

'Allaah is the greatest.'
(HR. Bukhari, Sahih Tirmidzi 2/103 and 2/235 and Ahmad 5/218)

116. What to do upon receiving pleasant news

The Prophet (S) would prostrate in gratitude to Allaah upon receiving news which pleased him or which caused pleasure.
(HR. Abu Dawud, Tirmidzi, and Ibn Majah)

117. What to say and so when feeling some pain in the body

Place your hand at the site of the pain and say:

(i)

بِسْمِ اللَّهِ. (ثلاثاً)

(ii)

أَعُوْذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وأُحَاذِرُ. (سبع مرات)

(i)
'In the name of Allaah' *(three times)*

...then supplicate seven times:
(ii)
'I take refuge with Allaah and within His omnipotence from the evil that I feel and am wary of.'
(HR. Muslim 4/1728)

118. What to say when in fear of afflicting something or someone with one's eye[41]

If you see something from your brother, yourself or wealth which you find impressing, then invoke blessing for it, for the evil eye is indeed true.'
(HR. Ahmad 4/447, Ibn Majah and Maalik)

119. Etiquette of retiring for the night

When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allaah's name, for verily the devil does not open a shut door, tie up your waterskins and mention Allaah's name, cover your vessels with anything and mention Allaah's name and put out your lamps.'
(HR. Bukhari and Muslim 3/1595)

120. The Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لاشَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ والْنِعْمَةَ ، لَكَ والْمُلْكُ ، لاَشَرِيكَ لَكَ.

'Here I am O Allaah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'
(HR. Bukhari and Muslim 2/841)

121. What to say when startled

لاَ إِلَهَ إِلاَّ اللَّهُ.

'None has the right to be worshipped except Allaah.'
(HR. Bukhari and Muslim 4/2208)

122. What is said to a kaafir when he sneezes

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

'May Allaah guide you an rectify your condition.'
(HR. Tirmidzi 5/82, Ahmad 4/400 and Abu Dawud 4/308)

123. Returning a greeting to a kaafir

When the people of the Book greet you, reply by saying:

وَعَلَيْكُمْ.

'And upon you.'
(HR. Bukhari and Muslim 4/1705)

124. When insulted while fasting

إِنِّي صَائِمٌ ، إِنِّي صَائِمٌ.

'I am fasting, I am fasting.'
(HR. Bukhari and Muslim 4/806)

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[41] *The Evil Eye*: To look at something and be impressed with it, causing harm to befall it. This "looking" *may or may not* jealously, and can occur *unintentionally, indeed be part of a person's nature*! A person can even inflict harm *on himself.*
From the supplication for the protection against the Evil Eye:
Allahumma baarik 'alaihi, 'O Allah send blessings upon him.'
Maa shaa Allah, Laa quwwata illa billah, '(This is) that which Allah has willed, there is no power except with Allah.'

125. When slaughtering or offering a sacrifice

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

'In the name of Allaah, and Allaah is the greatest. O Allaah, (it is) from You and belongs to You, O Allaah, accept this from me.'
(HR. Muslim 3/1557 and Al-Bayhaqee 9/287)

126. What is said to ward off the deception of the Obstinate Shaytaans

أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَبَرَأَ وَذَرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ،وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلاَّ طَارِقاً يَطْرُقُ بِخَيْرٍ يَارَحْمَنُ.

'I take refuge within Allaah's perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends fro the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.'
(HR. Ahmad 3/419 with an authentic chain and Ibn As-Sunni 637)

127. Seeking forgiveness and repentance

The Messenger of Allaah (S) said: 'By Allaah, I seek forgiveness and repent to Allaah, more than seventy times a day.'
(HR. Bukhari)

He (S) also said: 'O People, Repent! Verily I repent to Allaah, a hundred times a day.'
(HR. Muslim 4/2076)

He (S) also said: 'Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

'I seek Allaah's forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, I turn to Him in repentance.'
...Allaah would forgive him even if he was one who fled during the advance of an army.'
(HR. Abu Dawud 2/85, Tirmidzi 5/569, Al-Haakim and he authenticated it and Adz-Dzahabi agreed 1/511)

He (S) said: 'The nearest to the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allaah at that time, then be so.'
(HR. Tirmidzi, An-Nasa'i 1/279 and Al-Haakim)

He (S) also said: 'The nearest a servant is to his Lord is when he is prostrating, so supplicate much therein.'
(HR. Muslim 1/350)

He (S) also said: 'Verily my heart becomes preoccupied[42], and verily I seek Allaah's forgiveness a hundred times a day.'
(HR. Muslim 4/2075)

128. Excellence of remembrance and glorification of Allaah

Abu Hurayrah reported that the Messenger of Allaah (S) said: 'Whoever says:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. مائة مرة

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all

[42] i.e. ins a state of '*forgetfulness*'. The Prophet always used to increase in his remembrance of his Lord, in attaining a nearness to Allah and having consciousness of Allah to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allah.

sovereignty and praise and He is over all things omnipotent.'
...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has grained refuge from the devil that day until evening and none shall some with anything better except someone who has done more.'
(HR. Bukhari 4/95 and Muslim 4/2071)

Whoever says:

سُبْحَانَ اللَّهِ وبِحَمْدِهِ. (مائة مرة في اليوم)

'How perfect Allaah is and I praise Him.'
...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.'
(HR. Bukhari 7/168 and Muslim 4/2071)

Abu Hurayrah reported that the Messenger of Allaah (S) said: 'Whoever says at morning and evening time:

سُبْحَانَ اللَّهِ وبِحَمْدِهِ (حين يصبح وحين يمسي)

'How perfect Allaah is and I praise Him.'
...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said he the same or more.'
(HR. Muslim 4/2071)

Abu Ayyuub Al-Ansaree related that The Prophet (S) said: 'Whoever says:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَـهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُـوَ عَلَـى كُـلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'
...ten times, is like one who has freed four souls fro among the children of Ismaa'eel.
(HR. Bukhari 7/168 and Muslim 4/2071 with his wording)

Abu Hurayrah reported that the Messenger of Allaah (S) said: '(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وبِحَمْـدِهِ وسُبْحَانَ اللَّـهِ الْعَظِيمِ.

'How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.'
(HR. Bukhari 7/168 and Muslim 4/2072)

Abu Hurayrah reported that the Messenger of Allaah (S) said: 'Saying:

سُبْحَانَ اللَّهِ ، وَ الْحَمْـدُ لِلَّـهِ ، لاَ إِلَـهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ.

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest.'
...is more beloved to me than everything the sun has risen over.'
(HR. Muslim 4/2072)

Sa'd said: 'We were sitting with the Messenger of Allaah (S) and he said: 'Are any of you unable to gain a thousand good deeds each day?' Somebody then asked him (S): How does one achieve a thousand good deeds? He replied: 'He should say:

سُبْحَانَ اللَّهِ.

'How perfect Allaah is.'
...one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.'
(HR. Muslim 4/2073)

Jaabir related that the Prophet (S) said: 'Whoever said:

سُبْحَانَ اللَّهِ الْعَظِيمِ وبِحَمْدِهِ.

'How perfect Allaah is, The Supreme, and I praise Him.'
...a palm tree is planted for him in Paradise.'
(HR. Tirmidzi 5/511 and Al-Haakim 1/501, he also authenticated it and Adz-Dzahabi agreed)

Abdullah Ibn Qays related that the Prophet (S) said to him: 'O 'Abdullaah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?' He (S) then said: 'Say:

لاَحَوْلَ ولاَقُوَّةَ إِلاَّ بِاللَّهِ.

'There is no might nor power except with Allaah.'
(HR. Bukhari and Muslim 4/2076)

The most beloved words to Allaah are four:

سُبْحَانَ اللَّهِ ، وَ الْحَمْدُ اللَّهِ ، وَ لاَ إِلَهَ إِلاَّ اللَّهُ وَ اللَّهُ أَكْبَرُ.

'How perfect Allaah is, all praise if for Allaah. None has the right to be worshipped except Allaah and Allaah is the greatest.'
...it does not matter which of them you start with.'
(HR. Muslim 3/1685)

Sa'd Ibn Abee Waqqaas narrated that a man came to the Messenger of Allaah (S) and said to him: 'Teach me something which I should day?' He (S) said: 'Say:

(i)

لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ ، اللهُ أَكْبَرُ كَبِيْراً وَ الْحَمْدُ للهِ كَثِيْراً ، سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ ، لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ الْعَزِيزِ الْحَكِيمِ.

(ii)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَ ارْزُقْنِي.

(i)
'None has the right to be worshipped except Allaah, alone without partner. Allaah is most great and much praise is for Allaah. Hoe perfect Allaah is, Lord of the worlds. There is no might nor power except with Allaah, The Exalted in might, The Wise.'

...the man then said: 'These are for my Lord, and what is for me? He (S) replied:
(ii)
'O Allaah, forgive me, have mercy upon me, guide me and grant me sustenance.'
(HR. Muslim 4/2072 and Abu Dawud 1/220)

Taariq Al-Ashja'ee said: 'When someone would embrace Islaam, the Prophet (S) would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَ عَافِنِي وَ ارْزُقْنِي.

'O Allaah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.'
(HR. Muslim 4/2073)

Jaabir Ibn 'Abdullaah related that the Messenger of Allaah (S) said: 'Verily, the best supplication is:

(i)

الْحَمْدُ لِلَّهِ.

(ii)

لاَ إِلَهَ إِلاَّ اللهُ.

(i)
'All praise if for Allaah.'

...and indeed, the best form of remembrance is:
(ii)
'None has the right to be worshipped except Allaah.'
(HR. Tirmidzi 5/462, Muslim 2/1249 and Al-Haakim 1/503, he also authenticated it and Adz-Dzahabi agreed)

The everlasting righteous deeds:

سُبْحَانَ اللَّهِ ، وَ الْحَمْدُ لِلَّهِ ، لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ.

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest. There is no might nor power except with Allaah.'
(HR. Ahmad 513 with an authentic chain)

129. How the Prophet (S) made tasbeeh[43]

Abdullaah Ibn 'Amr said: 'I saw the Prophet (S) make tasbeeh with his right hand.'
(HR. Abu Dawud with this wording 2/81 and Tirmidzi 5/521)

O Allah, send peace and blessings upon our Prophet Muhammad, his companions, and his family and all those who follow them in righteousness till the Day of Recknoning. Ameen.

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[43] *Tasbeeh*, it means here, to say: *subhanallah, alhamdulillah, allahu akbar*