Collection of Authentic Invocations

Shaykh al-Albani
Collection of Authentic

INVOCATIONS

جامعة صحيح الاذكار

Collected and compiled from the works of

Shaykh al-Albani

By Shaykh Muhammad ibn Hasan Áli Shaykh
Transliteration Table

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Glyphs

- Ṣallāl-lāhu ‘alayhi wa sallam (May Allāh's praise & salutations be upon him)
- ṬAlayh-is-salām (Peace be upon him)
- ṬRaḍiyallāhu ‘anhu / ṬRaḍiyallāhu ‘anhu (May Allāh be pleased with him/her)
- ṬRaḍiyallāhu ‘anhumā (May Allāh be pleased with them both)
- ṬRahimahullāh (May Allāh have mercy on him)
- ṬAzza wa-Jall (The Mighty and Majestic)
- ṬTabaraka wa-ta’Ālā (Glorious and Exalted is He)
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All praises belong to Allah, the Lord of all that exists. Allah has prepared forgiveness and a great reward for the men and women who remember Allah often. And I bear witness that nothing has the right to be worshiped except Allah alone, without partners, and I bear witness that Muhammad is His slave and His Messenger 💯. May peace and salutations be upon our Prophet Muhammad, his family, and his Companions. As to what follows:

The importance of *du'ā'*: The Prophet 💯 said, "*Du'ā'" is worship." Shaykh Fawzān said, "*Du'ā'" is the greatest form of worship because it shows humility towards Allah, the slave’s complete need of Allah, a soft heart and desire for what is with Allah, fear of Him, and the acknowledgment of the slave’s weakness and absolute need of Allah, while the abandonment of *du'ā'" shows arrogance, a hard heart, and turning away from Allah. And abandonment of *du'ā'" is a reason for entering the Fire.”

The importance of *dhikr*: Shaykh ‘Uthaymīn 💯 said, “The remembrance of the morning and the evening is stronger than the wall surrounding Ya’jūj and Ma’jūj in protecting the person who says them with an attentive heart.”

Ibn Kathīr 💯 said, “Wear the cloak of remembrance to protect yourselves from the evil of man and *jinn*. And envelop your souls with seeking forgiveness, to wipe away the sins you committed during the night and day.”

*Du'ā' and dhikr* surround every facet of the Muslim’s daily life, so it becomes imperative to ensure our daily supplications and remembrances are collected from the most authentic sources.

---

1 *Sunan Abī Dāwūd* 1479
For this reason, we present to the reader *A Collection of Authentic Invocations*, a collection of *du‘ā‘* and *dhikr* authenticated by the *muḥaddith* of our era, Shaykh Muḥammad Nāṣirud-Dīn al-Albānī.

The narrations found in this book have been collected and compiled from the works of Shaykh al-Albānī. This book only contains narrations authenticated by Shaykh al-Albānī. For brevity, the chains of narration are not mentioned for the *ahādith*. Shaykh al-Albānī mentions many additional benefits that have been included in the book.

Ibn as-Ṣalāḥ said, “Whoever preserves the remembrance of the morning and evening, the remembrance after the prayers, and the remembrance at the time of sleep, is considered from those who remember Allāh much.”

May Allāh make us all from those who remember Him often.

**Rasheed ibn Estes Barbee**

*Durham, North Carolina*

*Ramaḍān 1437*

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**Transliteration of Quranic Verses is Prohibited**

The translator chose to omit the transliteration of the Quranic verses from this book based upon the following *fatwā* issued by the Permanent Committee of Scholars. In summary, they said:

“It has been affirmed that the writing of the *mushaf* during the time of the Prophet ﷺ and its collection during the time of Abū Bakr and ‘Uthmān ﷺ was with Arabic letters. Rather, ‘Uthmān ﷺ selected a particular script and ordered that this be the only script used when the Anṣār and the
Quraysh differed concerning the script for the *mushaf*. The Companions agreed with him concerning this, as did those who followed them up until this present day of ours. This is despite the various languages among the Muslims and the many Muslims who are in need of the *mushaf*’s recitation being made easy by reading it with non-Arabic letters.

“The Prophet ﷺ said, ‘Adhere to my Sunnah and the *sunnah* of the rightly-guided caliphs who come after me.’ Thus, writing the *mushaf* with Arabic letters is obligatory, as this was done during the time of the Prophet ﷺ, the rightly-guided caliphs, and the Companions.”
Introduction

Verily, all praises belong to Allāh, we praise Him, we seek His assistance, and we seek His forgiveness. And we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whomsoever Allāh guides, there is none to lead him astray, and whosoever is misguided, there is none to guide him except Allāh. I bear witness that nothing has the right to be worshiped except Allāh alone without partners, and I bear witness that Muḥammad is His slave and Messenger.
Remembrance at the Ends of the Day

1) When the evening would enter, the Messenger of Allāh ﷺ would say:

أَمْسَنَا وَأَمْسَنِي الْمَلَكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّآ الْلَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لِلَّهِ الْمَلَكُ وَلِلَّهِ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبّ أَسَلَّلَكَ خَيْرَ ما فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ ما بَعْدَهَا، وَأَعْوُدُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ ما بَعْدَهَا، رَبّ أَعْوُدُ بِكَ مِنْ الْكَسَلِ وَشَوْئُ الْكَبِيرِ،

We have reached the evening, and so too the dominion, all belonging to Allāh, and all praise is for Allāh. None has the right to be worshiped except Allāh, alone, without partners; to Him belongs all sovereignty and praise, and He is omnipotent over all things. My Lord, I ask You 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.

And when the morning entered, he would also say:

أَصْبِحْنَا وَأَصْبِحَ الْمَلَكُ لِلَّهِ.
Aşbahnā wa aşbahāl-mulku lillāh.

We have reached the morning, and so too the dominion, all belonging to Allāh.

[Mukhtasar Muslim 1894]

2) When the morning enters, say:

اللَّهُمَّ بِكَ أَصْبَحْتَ وَبِكَ أُمِسْتِنَا وَبِكَ نَحْيَا وَبِكَ نَمَوتُ وَإِلَيْكَ النُّشور.

Allāhumma bika aşbahnā wa bika amsaynā wa bika nahyā wa bika namūtu wa ilaykan-nushūr.

O Allāh, by Your leave we have reached the morning and by Your leave we reach the evening; by Your leave we live and die, and unto You is our resurrection.

In the evening, say:

اللَّهُمَّ بِكَ أُمِسْتِنَا وَبِكَ نَحْيَا وَبِكَ نَمَوتُ وَإِلَيْكَ الْمُصيرُ.

Allāhumma bika amsaynā wa bika aşbahnā wa bika nahyā wa bika namūtu wa ilaykal-maṣīr.

O Allāh, by Your leave we have reached the evening and by Your leave we reach the morning; by Your leave we live and die, and unto You is our return.

[As-Sahihah 262]

3) When you reach the morning and the evening, say:

يَا حَيِّي، يَا قِيَومٌ، يُرِحْمَتُكَ أَسْتَغْفِيثُ، أَصْلِحْ لِي شَأْنِي كَلْهُ، وَلَا تَكُلْنِي إِلَى نَفْسِي طَرْقَةَ عَنْيٍّ.

22
Ya Hayyu ya Qayyum, bi-rahmatika astaghith, aslih li sha’ni kullahu wa la takilni ila nafsi tarfata ‘ayn.

O Ever-Living, O Self-Subsisting and Supporter of all, in Your mercy I seek relief. Rectify my affairs, all of them, and do not entrust me to myself even for the blink of an eye.

[Sahih at-Targhib 661]

4) When you reach the morning or the evening, say:

Allahumma Fāṭiras-samāwātī wal-ard, ‘Alimal-ghaybi wash-shahādah, la ilaha illa Anta, Rabba kulli shay’in wa Malikah; a’udhu bika min sharri nafsi wa min sharrish-Shaytān wa shirkīhi wa an aqtariqa ‘alā nafsi sī’ an aw ajurrahū ila Muslim.

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner; I seek refuge in You from the evil of my soul and from the evil of the Shaytān and his shirk, or that I should do some evil to myself or bring it upon a Muslim.

The Prophet ﷺ said, “Say this when you reach the morning, when you reach the evening, or when you lie down.”

[Sahih al-Kalim 21]

5) Say in the morning and the evening:
O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and worldly affairs, and my family and wealth. O Allah, conceal my faults, calm my fears, and protect me from in front of me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me.

[Ṣaḥīḥ al-Kālim 23, Ṣaḥīḥ Ibn Mājah 3135]

6) Whoever says during the morning:

لاِإِلَٰهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمُلُكُ وَلَهُ الْحُمُدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha ill-Allāh, wahdahu lā sharika lab. Lahul-mulku wa lahul-ḥamd, wa Huwa `alā kulli shay’in qadīr.

None has the right to be worshiped except Allāh alone,
with no partner or associate. His is the dominion and all praise is to Him, and He is Able to do all things.

He will have (a reward) equal to freeing a slave among the sons of Ismā‘īl, 10 bad deeds will be erased from (his record), he will be raised (in status) 10 degrees, and he will have protection against the Shayṭān until evening comes. When evening comes, (if he says the same thing) he will have the same until morning comes.

[Saḥīḥ at-Ṭarghib 656, Saḥīḥ at-Ṭirmidhi 5077]

7) There is no person who says in the morning and the evening (3 times):

بِسْمِ اللَّهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ،

وَهُوَ الْسَمِيعُ الْعَلِيمُ.

Bismillāhil-ladhi lā yaḍurru ma‘asmihi shay’un fil-arḍī wa lā fis-samā‘, wa Huwas-Samī’ul-‘Alīm.

In the name of Allāh, Who, with His name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing.

Except that nothing will harm him.

[Saḥīḥ at-Ṭirmidhi 3388, Saḥīḥ Abī Dāwūd 5088]

8) Say in the morning and evening:

اللَّهُمَّ غَافِنِي فِي بَدْنِي، اللَّهُمَّ غَافِنِي فِي سَمِعِي، اللَّهُمَّ غَافِنِي فِي بَصْرِي، لَآ إِلَّا إِنَّتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَفْرِ وَالْفَجْرِ،

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَآ إِلَّا إِنَّتُ.


O Allâh! Grant me health in my body. O Allâh! Grant me good hearing. O Allâh! Grant me good eyesight. There is none worthy of worship except You. O Allâh, I seek refuge in You from disbelief and poverty. O Allâh, I seek refuge in You from the punishment of the grave; there is none worthy of worship except You (three times).

[Sahih Abî Dâwûd 5090]

9) Whoever says 10 times in the morning:

Lâ ilâha ill-Allâh, wahdahu là sharika la; lahul-mulk wa lahul-hamd, yuhyi wa yumit, wa Huwa ‘âla kulli shay’in qadîr.

There is none worthy of worship except Allâh alone without partners, to Him belongs the dominion and to Him belongs the praise, He gives life and causes death, and He has power over all things.

Allâh will write for him, for each time he says it, 10 rewards, remove from him 10 sins, and raise him 10 degrees. These supplications will be similar to 10 freed slaves for him, and it will be a shield for him from the beginning of the day until the end of it. And he will not do any deed that day superior to it. And if he says it during the evening, the same applies.

[As-Sâhihah 2563]

10) Whoever says 100 times in the morning and the evening:
Subḥān-Allāhī ‘l-‘Azīmī wa bī-ḥamdiḥī.

Allāh the Great is free from imperfection and to Him is the praise.

No one will come on the Day of Judgment with better than what he came with, except the one who says similar to what he said or [the one who] exceeded it.

[Mukhtasar Muslim 1903, Sahih Abi Dawud 5091]

11) Whoever says:

Subḥān-Allāh

Allāh is free from imperfection

One hundred times before the sun rises and before it sets, this will be better than one hundred camels.

And whoever says:

Al-ḥamdu lillāh

All praises belong to Allāh

One hundred times before the sun rises and before it sets, this will be better for him than one hundred steeds ridden upon in the path of Allāh.

And whoever says:

Allāh ‘akbar
Allāhu Akbar

Allāh is the Greatest

One hundred times before the sun rises and before it sets, this will be better for him than freeing one hundred slaves.

And whoever says:

La ilāha ill-Allāh, wahdahu lā sharika lah, lahul-mulku wa lahul-hamd, wa Huwa ‘alā kulli shay’in qadir.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion, to Him belongs the praise, and He has power over all things.

One hundred times before the sun rises and before it sets, no one will come on the Day of Judgment with a deed better than his deed, except the one who says the like of what he said or more.

[Sahih at-Targhib 658]

12) Whoever says 200 times a day (100 in the morning and 100 in the evening):

La ilāha ill-Allāh, wahdahu lā sharika lah, lahul-mulku wa lahul-hamd, wa Huwa ‘alā kulli shay’in qadir.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the dominion, to Him
belongs the praise, and He has power over all things.

No one before him will surpass him and no one behind him will catch him, except the one who did a better action.

[As-Sahihah 2762]

Reciting Three Short Suwar

13) In the morning and evening, recite Sūrah al-Ikhlāṣ (112), Sūrah al-Falaq (113), and Sūrah an-Nās (114); three times during the evening and three times during the morning, and it will suffice you for everything.

[Sahih al-Kalim 18]

Reciting Āyatul-Kursi

14) In the morning and evening, recite Āyatul-Kursi:

Allāh! None has the right to be worshiped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His
knowledge except that which He wills. His \textit{kursi} extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

Whoever recites this verse in the evening will be protected from us until the morning, and whoever says it during the morning will be protected from us until the evening.

[Saḥih at-Ṭarghib 658]

\textbf{Supplications Specifically Said During the Morning}

1) Whoever says when the morning enters:

\begin{align*}
\text{Radītu billāhi Rabban wa bil-Īslāmi dīnān wa bi-Muḥammadin nabiyyān.}\\
\text{I am pleased with Allāh as Lord, and with Islām as a religion, and with Muḥammad as a Prophet.}
\end{align*}

Then I guarantee that I will take him by the hand until he is entered into Paradise.

[As-Sahihah 2686, ad-Ḍaʿfah 5020]

2) When the morning enters, say:

\begin{align*}
\text{AṣṢabحنا علی فطرة الإسلام، وكلمة الإخلاص، ودين نيبنا مرحmad، وملة أبنا إبراهيم حبيبًا مسلمًا ومما كان من المشركين.}
\end{align*}
Supplications Specifically Said During the Morning

We have reached the morning upon the disposition of Islam, the statement of sincerity, the religion of Muhammad, and the religion of Ibrāhim, upon pure Islamic monotheism as a Muslim, and he was not from the pagans.

[As-Sahihah 2989]

3) In the morning, say:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدْدَ خَلْقِهِ، وَرَضَى نَفْسِهِ، وَرَزْنَةَ عَرْشِهِ،

وَمِدَاوَدُ كِلِمَاتِهِ.

Subhānallāh wa bi-hamdihi ‘adada khalqihi wa rida nafsihi wa zinata ‘arshihi wa midada kalimatih.

Allāh is free from imperfection and to Him belongs the praise, as much as the number of His creation, as much as pleases Him, as much as the weight of His throne, and as much as the ink of His words.

[As-Sahihah 2156]

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Seeking Forgiveness 100 Times

4) The Messenger of Allāh ﷺ said, “The morning has never entered except that I sought Allāh’s forgiveness 100 times.”

[As-Sahihah 1600]
Supplications Specifically Said During the Evening

1) When the evening enters, say three times:

أَعُوذُ بِكُلِمَاتِ اللهِ التَّنَافَّاتِ مِنْ شَرٍّ مَا خَلَقَ

Aʿūdhu bi-kalimātillahi at-tāmmāti min sharri mà khalaq.

I seek refuge in the perfect words of Allāh from the evil that He created.

[Mukhtasar Muslim 1453, Sahih at-Tirmidhi 3604]

The Best Prayer for Seeking Forgiveness

اللَّهُمَّ أَنتَ رَبِّي لَا إِلَهَ إِلَّا أَنتَ. خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى

عُهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرٍّ مَا صَنَعْتُ، أَبُوُكَ

يَعْمِمُهُ وَأَبُوُهُ بَنِيِّي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الْذَنْبَ إِلَّا أَنتُ

Allāhumma Anta Rabbi, lā ilāha illā Ant. Khalaqtani wa ana 'abduka wa ana 'alā 'ahdika wa wa'dika mas-ta't. Aʿūdhu bika min sharri mà šana't, abū'u bi-nīmatika wa abū'u bi-dhanbī, faghfir li fa-innahu lā yaghfirudh-dhunūba illā Ant.

O Allāh! You are my Lord, there is none worthy of worship except You. You have created me, and I am Your slave, and I hold to Your covenant as much as I am able. I seek refuge in You from the evil of what I have done, I acknowledge the favors that You have bestowed upon me, and I confess my sins. Therefore, forgive me, for none forgives sins except You.
The Prophet ﷺ said, “Whoever says this during the day with firm belief in it and dies on that same day (before the evening), he will be one of the inhabitants of Paradise; and whoever says this during the night with firm belief in it and dies before the morning, he will be from the inhabitants of Paradise.”

[Mukhtasar al-Bukhari 2420]

Supplications at the Time of Sleep

1) The Messenger of Allah ﷺ would lie on his side during the night, and he would place his hand beneath his cheek and say:

بِاَسْمَاكَ الْلَّهُمَّ أَمُوتُ وَأَحْيَا.

Bismika Allāhumma amūtu wa ahyā.

In Your name, O Allāh, I die and I live.

[As-Sahihah 2754, Mukhtasar al-Bukhari 2425]

2) The Messenger of Allah ﷺ said:

If one of you leaves his bed and then returns to it, let him wipe it down with the edge of his garment three times, for surely he does not know what has entered his bed after him. And when he lies down, let him say:

بِاَسْمَاكَ رَتِيْ وَضَعْتُ حَنْبِي، وَبَكَ أَرْفَعْتُ، فَإِنَّ أَمْسَكْتُ نَفْسِي فَأَرْحَمْهَا، وَإِنَّ أَرْسَلْتُهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادُ الْصَّالِحِينَ.

Bismika Rabbi, waḍa'atu janbi wa bika arfa'ahu fa-in amsakta naḏī farḥambh; wa in arsalahā fasfażhā bimā tahfazu bihi 'ibādakas-sālihin.
In Your name, my Lord, I have laid down on my side, and by way of You I rise. If you hold on to my soul, then have mercy upon it, and if you send my soul back, then protect it as You have protected Your righteous servants.

[Sahih at-Tirmidhi 3401]

3) When the morning or evening comes, then say:

اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرُ السَّمَوَاتِ وَالأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمُلِكَهُ أَشْهَدْ أَنِّي لا إِلَهَ إِلَّا أَنَّكَ أَعُوذُ بِكِ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهُ، وَأَنْ أَقْتَرَفْ عَلَى نَفْسِي شَوَاءً أَوْ أَجْرِهُ إِلَيْ مُسْلِمٍ.

Allâhumma Ālimal-ghaybi wash-shahâdah, Fâṭiras-samâwâtî wal-ard, Rabba kulli shay'in wa Malikah; ash-hadu al-lâ ilâha illâ Ant. A'âdhu bika min sharri nafsi wa min sharrish-Shaytânî wa shirkîhi wa an aqtarâfa 'alâ nafsi sû'an aw ajurrâhu ilâ Muslim.

O Allâh, Knower of the unseen and that which is apparent, the Creator of the heavens and earth, the Lord of all things and the King of all things; I testify that nothing deserves to be worshiped except You. I seek refuge in You from the evil of my soul, and from the evil of the Shaytân and his shirk, and that I bring harm upon myself or bring it upon another Muslim.

Say this supplication when the morning enters, when the evening enters, and when you lie down to sleep.

[Sahih al-Kalim 21, as-Sahihah 2763]

4) When the Prophet ﷺ wanted to sleep, he would place his right hand beneath his cheek and say:
Supplications at the Time of Sleep

Allāhumma qini 'adhābaka yawma tab'athu 'ibādak.

O Allāh, save me from Your punishment on the Day You resurrect Your slaves.

[As-Sahihah 2754, Sahih at-Tirmidhi 3398]

5) When the Messenger of Allāh ﷺ went to his bed, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانا فَكَمْ مِمْنَ لَا كافِي لَهْ وَلَا مُؤْوِي.

Al-ḥamdulillāhīladdhī at'amanā wa saqānā wa kafānā wa āwānā, fa-kam mimman lā kāfi lahu wa lā mu'wi.

All praises belong to Allāh, the One who has fed us and provided us with drink, given us what is sufficient, and granted us shelter, for how many people do not have what is sufficient, nor [do they have] shelter!

[Mukhtasar Muslim 1901]

6) When lying down, say:

اللَّهُمَّ خَلَقْت نَفْسِي وَأَنتَ نُقُوَّاهَا، لَكَ مَمَاتِهَا وَمَحْيَاها، إِنْ حَيَّتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَهَا فَأَغْفِر لَهَا، اللَّهُمَّ إِنِي أَسْأَلُكَ الْغَافِيَةَ.

Allāhumma Anta khalaqta nafsi wa Anta tawaffahā; laka mamātuhā wa mahrīhā. In ahyaytahā faḥfazhā wa in amattahā faghfir lahā. Allāhumma inni as'ulakal-āfīyah.

O Allāh, You created my soul and You take my soul; unto You is its life and its death. If You grant it life, then protect
it, and if You cause it to die, then forgive it. O Allāh, I ask You for well-being.

[Mukhtaṣar Muslim 1898]

7) When the Prophet ﷺ retired to his bed, he would say:


O Allāh, Lord of the heavens, Lord of the earth, and Lord of the mighty throne, our Lord and Lord of everything, the splitter of the seed and the grain, the One who sent down the Tawrāt, the Injīl, and the Qur’ān; I seek refuge in You from the evil of everything which You have grasped by its forelock. You are the First, so there is nothing before You. You are the Last, so there is nothing after You. You are the Most High, so there is nothing above You. You are al-Bāṭin [aware of the subtlest secrets], so there is nothing closer
than You. Settle our debts and enrich us from poverty.

[Mukhtasar Muslim 1899, Sahih at-Tirmidhi 3400]

8) The Prophet ﷺ said:

If you go to lie down, perform *wudū’* just like the *wudū’* for the prayer, then lie down on your right side and say:

اللَّهُمَّ أَسْلَمِتْ نَفْسِي إِلَيْكَ، وَوَجَهْتُ وَجْهِي إِلَيْكَ، وَفَوضْتُ أَمْرِي إِلَيْكَ، وَلْحَجَّتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَاً وَلَا مُنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيٍّكَ الَّذِي أَرْسَلْتَ.

Allāhumma aslamtu nafsi ilayka wa wajahtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja’tu zahri ilayk, raghbatan wa rahbatan ilayk; lā malja’a wa lā manjā minka illā ilayk; āmantu bi-kitābikal-ladhi anzalta wa bi-nabiyyikal-ladhi arsalt.

O Allāh, I submit myself to You, I have entrusted my affair to You, and I have turned my face to You; I seek refuge in You, having hope and fear of You. There is no refuge and no escape from You except to You. I have believed in Your Book that You have sent down and Your Prophet whom You have sent.

If you die during that night, you would have died upon the natural disposition and made these your last words.

[Mukhtasar al-Bukhāri 2426, Sahih al-Kalim 34, As-Sāhiḥab 2889]

9) Whoever says when going to sleep:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكُ لِهُ، لَهُ الْمُلْكُ، وَلَهُ الْحُمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، سُبْحَانَ اللَّهِ،
There is none worthy of worship except Allah, alone without partners, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. There is no might and no power except with Allah. Allah is free from imperfection, and all the praises belong to Allah; there is none worthy of worship except Allah, and Allah is the Greatest.

[He] will be forgiven for his sins, (or he said) for his mistakes, even if they are equivalent to the foam of the ocean.

[As-Sahihah 3414]

10) Whoever says when going to bed:


All praises belong to Allah, the One who has sufficed me and safeguarded me. All praises belong to Allah, the One who has fed me and given me drink. All praises belong to Allah, the One who has favored and honored me. O Allah,
verily I ask You by Your might that You save me from the Fire.

Then he has praised Allāh by the praise of all those who praise Him from His creation.

[As-Sahihab 3444]

11) The Messenger of Allāh ﷺ used to say when going to bed:

Al-ḥamdulillāhilladhi kafānī wa āwānī wa aṭʿāmanī wa saqānī. Al-ḥamdulillāhilladhi manna ‘alayya fa-afdāla wal-ḥamdulillāhilladhi aṭānī fa-ajzal, wal-ḥamdulillāhi ‘alā kulli ḫāl; Allāhumma Rabba kulli shay’in wa Mālika kulli shay’in wa Ilāha kulli shay’in wa Ilāha kulli shay’, aʿūdhu bika min an-Nār.

All praises belong to Allāh, the One who has sufficed me, safeguarded me, fed me, and given me drink, the One who has favored and honored me, and the One who has given me, and He gave me abundantly. All praises belong to Allāh in every situation. O Allāh, the Lord of everything, its King, and the God of everything, I seek refuge in You from the Fire.

[Ṣahih al-Mawārid 2357]

12) When the Prophet ﷺ would go to bed at night, he would say:
Bismillahi wa'datu janbî; Allâhummagh-fir li, dhanbî wa akhsî' shaytâni, wa fukka rihânî wa thaqqîl mizînî waj'alnî fin-nadiyyil-â'la.

In the name of Allâh, I have lain down on my side. O Allâh, forgive me of my sins, drive away my devil, release me from my liability, and gather me in the highest assembly.

[Sahih al-Jâmi’ 4649]

13) The Prophet ﷺ said to ‘Alî and Fâtimah ﷺ, “Shall I not direct you to that which is better for you than a servant? When you go to sleep, say subhânallah (مِسْبَحَ اللَّهِ) 33 times, and al-hamdulillah (الْحَمْدُ لِلَّهِ) 33 times, and Allahu Akbar (اللَّهُ أَكْبَرُ) 34 times.” ‘Alî said, “I did not abandon this practice since hearing it from the Messenger of Allâh ﷺ.” It was said to him, “Not even during the night of Siffin (i.e., during the Battle of Siffin)?” He responded, “Not even during the night of Siffin.”

[As-Sahihah 3596, Mukhtâsar al-Bukhârî 2427, Mukhtâsar Muslim 1895, Sahih al-Kalim 29]

14) A’ishah ﷺ said that when the Prophet ﷺ went to bed every night, he would put his palms together and blow into them, and then he would recite into his palms:

{Qul Huwa al-lâh âchd, al-lâhussâmâd, Lm bld’ wlm yl’d, Lm ykn’ lâh kfpwa âchd}

40
Supplications at the Time of Sleep

Then he would wipe whatever part of his body he could, beginning with his head and his face and the front of his body. He would do this three times.

Shaykh al-Albānī said, “The sunnah is to blow into the hands first, then recite, and then rub over the body.”

[As-Sahihah 3104]

15) Recite Āyatul-Kursi:

Allāh! None has the right to be worshiped but He, the Ever-Living, the One Who sustains and protects all that
exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills. His kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

[Sūrah al-Baqarah 2:255]

Recite this until the end of it and there will be a protector from Allāh over you, and no devil will come close to you until the morning.

[Sahih al-Kalim 26]

16) Whoever recites the last verses from Sūrah al-Baqarah during the night, it will suffice him:
To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things. The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His angels, His Books, and His messengers. They say, “We make no distinction between His messengers,” and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).” Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Protector and give us victory over the disbelieving people.

[Sûrah al-Baqarah 2:284-286]

[Sahih al-Kalim 27]

17) Recite:

قُلْ ِيَا أَيُّهَا ِالْكَافِرُونَ...

Say: O you who disbelieve...

Sûrah al-Kâfirûn (109)

[Sahîh at-Tirmidhi 3403]
18) The Prophet ﷺ would not go to sleep until he recited:

سورة السجدة (32) و سورة الملك (67).

[As-Sahihah 585]

19) The Prophet ﷺ would not go to sleep until he recited:

سورة الزمر (39) و سورة الإسراء (17).

[As-Sahihah 641]

20) The Prophet ﷺ would not go to sleep until he recited the suwar of glorification.

[Sahih at-Tirmidhi 3406]

And the suwar of glorification are Sūrah al-Ḥadid (57), Sūrah al-Hashr (59), Sūrah as-Ṣaff (61), Sūrah al-Jumu‘ah (62), Sūrah at-Taghābun (64), and Sūrah al-A‘lā (87).

What to Say When Removing Clothing for Sleep or Another Reason

1) The Messenger of Allah ﷺ said:

To block the eyes of the jinn from the private areas of mankind when one of you undresses, he should say:

بسم الله.
The Supplication Said When Startled During Sleep

1) The Prophet ﷺ said:
When one of you goes to bed, let him say:

أَعْوَذُ بِكُلِمَاتِ اللَّهِ الثَّانِمَةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَّارَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

I seek refuge in the perfect words of Allah from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

[As-Sahihah 364]

2) The Messenger of Allah ﷺ used to teach those who were frightened in their sleep to say:

أَعْوَذُ بِكُلِمَاتِ اللَّهِ الثَّانِمَةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَّارَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

I seek refuge in the perfect words of Allah from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

[As-Sahihah 364]
I seek refuge in the perfect words of Allah from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

\[ \text{[Sahih al-Kalim 38]} \]

3) If startled at night, say:

\[ \begin{align*}
\text{أَعُوذُ بِكَلِمَاتِ اللَّهِ الْتَامَاتِ اللَّتِي لَا يُجاوزُهَاُنَّ ثُورُ وَلَا فَاجِرُ مِنْ شَرّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرّ فِتْنَ اللَّيْلِ وَالْيَوْمِ وَمِنْ شَرّ كُلِّ طَارِقٍ إِلَّا طَارِقٌ يُطْرُقُ بِخَيْرٍ بِأَرْحَمَنَّ.}
\end{align*} \]

A‘ūdhu bi-kalimätillāhīt-tāmmatillāti lá yuğwizuhunna bārrun wa là fājīrun min sharri mà yanzīlu minas-samā‘i wa mà ya’ruju fiḥā, wa min sharri fītanil-layli wan-nahār, wa min kulli tāriqīn illā tāriqan yātrūqu bi-khayr, yā Raḥmān.

I seek refuge in the perfect words of Allah, which neither the pious nor corrupt can exceed, from the evil of what descends from the sky and what ascends to it, from the evil of the trials of the night and day, and from every evil visitor, except the visitor who knocks with good; O Most Merciful!

\[ \text{[As-Sahihah 2738]} \]

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**The Supplication Said When Turning Over During the Night**

1) If the Messenger of Allah ﷺ wriggled during the night, he would say:

\[ \begin{align*}
\text{لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَمَا}
\end{align*} \]
What to Say Upon Waking Up During the Night


There is none worthy of worship except Allâh, the One, the Dominator, the Lord of the heavens and the earth and all that is between them, the All-Mighty, the All-Forgiving.

[Sâhih al-Mawârid 2358, As-Sâhihah 2066]

What to Say Upon Waking Up During the Night

1) Whoever wakes up during the night and mentions Allâh by saying:

La ilâha ilâ Allâh wahdahun la sharika lahu, lahu al-mulk, lahu al-hamd, wa Allâh ‘alâ kull shay’in qadîr. Allâhul-‘Azîzul-‘Azîm.

Lâ ilâha ill-Allâhu wahdahu lâ sharika lah, lahul-mulku wa lahul-‘amdu wa Huwa ‘alâ kull shay’in qadîr. Al-‘amduillâhi wa subhânallâhi wa lâ ilâha ill-Allâh, wallâhu Akbar, wa lâ hawla wa lâ quwwata illâ billahil-‘Aliyyil-‘Azîm.

There is none worthy of worship except Allâh, alone without partners, to Him belongs the dominion and to Him belongs the praise, and He has power over all things. All praises belong to Allâh, Allâh is free from imperfection, and there is none worthy of worship except Allâh; Allâh is the Greatest, and there is no might or power except with Allâh, the Exalted, the Great.

Then he says:
Allahummaghfir li!

O Allah, forgive me!

Or if he supplicates; his du‘ā’ will be answered. And if he performs wudu’ and prays, his prayer will be accepted.

[Mukhtasar al-Bukhdari 576, Sahih al-Kalim 35]

2) Whoever goes to his bed in a state of purification, each time he turns over during the night and asks Allah for anything from the good of this life and the next life, Allah will grant it to him.

[Sahih al-Kalim at-Tayyib 36]

3) The Prophet ﷺ slept until half the night [had passed], or slightly before that or slightly after that. He woke up, sat up, and wiped the sleep from his face with his hand. He looked to the sky and then recited the last 10 verses from Sūrah Ālī 'Imrān.

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding...

[Sūrah Ālī ‘Imrān 3:190-200]

[Mukhtasar al-Bukhdari 92]

4) When the Messenger of Allah ﷺ would stand during the middle of the night for prayer, he would say:
O Allâh, to You is the praise, You are the Sustainer of the heavens and the earth and everyone in them. To You is the praise, You are the Sovereign of the heavens and the earth and everyone in them. To You is the praise, You are the Light of the heavens and the earth and everyone in them,
and to You be praise. You are the King of the heavens and the earth, and to You is the praise. You are the Truth, Your promise is true, the meeting with You is true, Your words are true, Paradise is true, Hell is true, the prophets are true, Muḥammad ﷺ is true, and the Hour (Day of Judgment) is true. O Allāh, to You I have submitted, and in You I have believed, and upon You I put my trust, and to You I have repented and devoted myself. With You I have argued, and to You I turn for judgment; thus, forgive me for my previous and future sins, that which I did in secret and openly. You are the One who brings forward and delays; there is none worthy of worship except You, and there is no might or power except with You.

[Mukhtasar al-Bukhāri 556]

Supplication & Seeking Forgiveness
During the Last Third of the Night

1) The Messenger of Allāh ﷺ said, “Our Lord ﷺ descends every night to the lowest heavens and says, ‘Who is supplicating to Me, so that I may answer him? Who is asking of Me, so that I may give him? Who is seeking My forgiveness, so that I may forgive him?’”

[Mukhtasar al-Bukhāri 750]

2) The Prophet ﷺ said, “The closest the Lord is to the slave is during the middle of the last part of the night; thus, if you are able to be from those who remember Allāh during this hour, then do so.”

[Sahih at-Tirmidhi 3579]
Shaykh al-Albâni said, “After completing the recitation and before going into ruku’, sometimes the supplication of qunùt is recited.”

1) The supplication that the Prophet ﷺ taught his grandson al-Ḥasan bin ʿAlî ﷺ.

He said:

The Messenger of Allâh ﷺ taught me some words that I say during qunùt sometimes:

`Allâhumma-dînî fîmân ādîyî, wa ʿafînî fîmân ʿafayî, wa tawâllânî fîmân tawâlâyî, wa bârîk lî fîmâ āṭayî, wa qînî sharra mà qâdâyî, fa-înnaqa taqû wa là yuqdâ ʿalayk, wa innahu là yadhîlî man wâlâyî, wa là yaʿizzu man ʿâdâyî, tabâraktâ Rabbanî wa taʿalâyî; là manjâ minka illâ ilayk.

O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those to whom You have turned in friendship, bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily, You decree and none can influence You; and he is not humiliated, he whom You have befriended, nor is he honored, he who is Your enemy. Blessed are You, O Lord, and Exalted.
There is no place of safety from You except with You.
[Ṣahih Abī Dāwūd 1281, Ṣifah as-Salāh 180, Qiyām Ramadān 31]

Shaykh al-Albānī said, “There is no problem with making the qunūt after rukū’ and adding supplication against the disbelievers, salutation and prayers for the Prophet ﷺ, and supplication for the Muslims during the last half of Ramadān. This has been affirmed from the imāms during the era of ‘Umar ﷺ.”

2) ‘Abdur-Raḥmān bin ‘Abdul-Qārī said, “We used to invoke the curses upon the disbelievers during the last half of Ramadān.”

اللَّهُمَّ قَاتِلُ الْكَفَّارَ الْذِّينَ يَصُدُّونَ عَنَّ سَبِيلِكَ، وَيُكْذِبُونَ رُسُلَكَ
وَلا يُؤُمِّنُونَ بِوُجْدِكَ، وَخَالِفُونَ بَيْنَ كَلِمَتِهِمْ، وَأَلْتَ فِي قُلُوبِهِمْ
الرُّعْبَ، وَأَلْتَ عَلَيْهِمْ رِجَالَكَ وَعَذَابَكَ، إِلَهَ الْحَقِّ.

Allāhumma qātilil-kafaratalladhina yasudduna ‘ān sabilik, wa yukadhdhibīna rusulaka wa là yu'minūna bi-wādik, wa khālif bayna kalimatihim wa alqi fī gulūbihimur-ru'b, wa alqi 'alayhim rijzaka wa 'adhābak, Ilāhal-ḥaqq.

O Allāh, destroy the disbelievers who seek to prevent people from following Your path and who disbelieve in Your messengers and do not believe in the Day of Resurrection. Create disunity among them and instill fear in their hearts, and send Your wrath and punishment upon them, O God of truth.

“Then we would send salutations upon the Prophet ﷺ and supplicate for the Muslims with good, and then seek forgiveness for the believers.”
He said, “And after cursing the disbelievers, sending salutations upon the Prophet, and seeking forgiveness for the believing men and women, we would say:

اللَّهُمَّ إِبَاكَ تَعْبِدُ وَلَكَ تَصَلِّي وَتَسْجُدُ، وَلَكَ نَسْعَى وَتَحْفِيدُ، نَرْجُو رَحْمَتَكَ رَبَّنَا، وَنَخَافُ عَذَابَكَ الْجَدَّ، إِنَّ عَذَابَكَ لِمَنْ عَادَبَتْ مُلْحَقٌ.

Allāhumma iyyaka na'budu wa laka nusalli wa nasjud, wa ilayka nas'a wa nahfid, wa narjū rahmataka Rabbanā wa nakḥāfu 'adhabakahal-jadd, inna 'adhabakal li-man ādaytay mulḫaq.

O Allāh, You (alone) we worship and to You (alone) we pray and prostrate; for Your sake we strive and worship. We hope for Your mercy, our Lord, and we fear Your inevitable punishment, for Your punishment will surely befall the one whom You oppose.

“There then we would say takbir and prostrate.”

[Qiyām Ramadān 31, 32]

Remembrance After Witr

Shaykh al-Albānī said, “It is from the Sunnah to supplicate at the end of the Witr, either before the salām or after the salām.”

1) The Prophet used to say at the end of his Witr:

اللَّهُمَّ أَعْوَدُ بِرَضَاكَ مِنْ سُخْطَكَ وَيُمَعَافِيَتْكَ مِنْ عَقوُبِكَ وَأَعْوَدُ بَكَّ مِنْ كَ لَا أَحْصَيْ نَاتَا عَلَيْكَ أَنْتَ كَمَا أَنْتَ عَلَى نَفْسِكَ.”
Allāhumma a'ūdhu bi-ridāka min sakhatika wa bi-mu'āšātika min 'uqūbatika, wa a'ūdhu bika mink, là aḥṣi thanā'an 'alayk, Anta kama athnayta 'alā nafsik.

O Allah, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment, and in You from You. I cannot praise You enough, You are as You have praised Yourself.

[Saḥīḥ Abī Dāwūd 1282]

2) The Prophet ﷺ used to recite Surah al-A'la in the first rak'ah of the Witr, Surah al-Kafirūn in the second rak'ah, and Surah al-Ikhlas, Surah al-Falaq, and Surah an-Nās in the third rak'ah.

3) When the Prophet ﷺ would say the taslim to exit the prayer, he would say:

سبحان الَّمَلِكِ الْقَدِّيسِ

Subḥānāl-Malikul-Quddūs.

Perfect is the Holy King.

He would say this three times, elongating his voice the third time.

[Saḥīḥ an-Nāsai 1752, Qiyām Ramadān 33, Saḥīḥ Abī Dāwūd 1284]

Supplication of Qunūt In the Five Daily Prayers During Calamity

1) Shaykh al-Albānī Ḥṣ said:

When the Prophet ﷺ wanted to supplicate against someone
or supplicate for someone, he would say the *qunūt* during the final *rak`ah* after *rukū`*, after saying, ‘Verily, Allāh hears those who praise Him, O our Lord to You is the praise.’ His supplication would be audible and he would raise his hands, and those behind him would say *āmin*. He would say the *qunūt* during the five daily prayers. But he would not say *qunūt* unless he supplicated for a people or supplicated against a people.

Sometimes he would say:

اللّهُمَّ آنَحَ الْوَلِيدَ بْنُ الْوَلِيدِ وَسَلَمةَ بْنُ هِشَامٍ وَعِيَاشَ بْنِ أَبي رَيْيَةٍ
اللّهُمَّ اَشْدُدْ وَطَائَطَكَ عَلَى مُضَرِّرٍ وَأَجْعَلْهَا عَلَيْهِمْ كَسِيَّةً يُوْسِفَ
اللّهُمَّ أَنَحُ الْعَنْ لِحُيَانٍ وَرَغَّلَا وَذَكْوَانٍ وَعُضْيَةٌ عَصِبَ الْلّهُ وَرُسُولُهُ

O Allāh, rescue al-Walīd bin al-Walīd, and Salamah bin Hishām, and 'Ayyāsh bin Abī Rabī‘ah. O Allāh! Trample Muḍar severely and cause them a famine similar to the famine of Yūsuf. O Allāh! Curse Liḥyān, Rī’lā, Dhakwān, and ‘Uṣayyāh, for they disobeyed Allāh and His Messenger.

Then when he completed the *qunūt*, he would say:

اللُّهُ أَكْبَرُ

*Allāhu Akbar.*

Allāh is the Greatest.

[Sifah as-Salah 178, 179]

Shaykh al-Albānī said, “As for wiping the face with the two hands after *du`ā*’, this action is not prescribed, so it is an innovation. As for doing so outside of the prayer, then it is also not authentic. Every narration mentioning this is weak,
with some narrations being weaker than others. This has been explained in Weak Narrations of Abi Dawūd (262) and Authentic Narrations (597). For this reason, al-‘Izz bin ‘Abdis-Salam said, ‘No one wipes his face with his hands after saying du‘ā’ except one who is ignorant.’ (Fatāwā al-‘Izz bin Abdis-Salam, p. 47)."

[Sifah as-Salāh 178]

What to Do Upon Having a Bad Dream

1) The Messenger of Allāh ﷺ said, “Visions are from Allāh, while dreams are from the Shayṭān, so if one of you sees something he hates (in a dream), then let him spit dryly on his left side three times when he awakes. And let him seek refuge in Allāh from the evil of the dream and it will not harm him inshaAllāh.”

Abū Salamah said, “Before this, whenever I had a bad dream, it was heavier upon me than a mountain, but when I heard this hadith, I no longer cared about them.”

2) In another narration, he said, “Before, it would cause me stress when I had a bad dream, until I heard Abū Qatādah say, ‘I used to have bad dreams and they would make me sick, until I heard the Messenger of Allāh ﷺ saying, “The righteous vision is from Allāh, so if anyone sees that which he loves, then do not inform anyone except those you love. And if one of you sees something he hates, then do not inform anyone; rather, spit dryly on your left side and seek refuge in Allāh from the accursed Shayṭān, from the evil that he saw, and then it will not harm him.”’”

[Mukhtasar al-Bukhārī 2634, Mukhtasar Muslim 1516, 1517]
3) The Messenger of Allâh ﷺ said, “If any of you sees a dream he hates, then let him spit on his left side three times and seek refuge in Allâh from the Shaytân three times, and then sleep on a different side than the one he was sleeping on before.”

[Mukhtasar Muslim 1518, Sahîh al-Kalim at-Tayyib 40]

4) The Prophet ﷺ said, “If any one of you sees a vision that amazes him, then he can narrate it if he wills, but if you see something you hate, then do not narrate it to anyone; rather, stand and pray.”

[As-Sahihah 1341]

The Messenger of Allâh ﷺ said, “If one of you sees a vision that amazes him, then you can mention and explain it, but if you see something evil, then do not mention it or explain it.”

[As-Sahihah 1340]

**Summary:**
If the person sees a bad dream, he should:

1) Spit dryly on his left side
2) Seek refuge in Allâh from the Shaytân and the evil he saw, three times
3) Sleep on a different side
4) Stand and pray
5) Not explain the dream to anyone
6) Not mention the dream to anyone
Remembrance for Waking Up from Sleep

1) When waking from sleep, say:

الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الْمُشْرُورُ.

All praises belong to Allah, the One who brought us to life after causing us to die, and to Him is the return.

[As-Sahihah 2754, Mukhtasar al-Bukhari 2425]

2) When waking from sleep, say:

الْحَمْدُ للهِ الَّذِي رَدَّ عَلَيٍّ رَوْحِيَّ، وَعَافَانِي فِي جَسَدِيَّ، وَأَذَّنَ لِي

Ye jikrīn. 

All praises belong to Allah, the One who returned my soul to me, granted well-being to my body, and permitted me to remember Him.

[Sahih al-Kalim 37]

Supplication for Entering the Bathroom

1) The Messenger of Allah ﷺ said:

The covering that conceals the private parts of man from the jinn when they enter the bathroom is for them to say:
Supplication for Entering the Bathroom

Bismillāh.

In the name of Allah.

[Al-Īrwa’50]

2) Upon entering the bathroom, say:

أَعُوذُ بِاللَّهِ مِنَ الْكُبَّـِيْثِ وَالْخَبَائِثِ

A‘ūdhu billahi minal-khubuthi wal-khabā'ith.

I seek refuge in Allah from the male and female devils.

[Sahih Abi Dawūd 6]

Upon entering the bathroom, say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبَائِثِ

Allāhumma inni a‘ūdhu bika minal-khubuthi wal-khabā'ith.

O Allah, I seek refuge in You from the male and female devils.

[Mukhtasar al-Bukhārī 94]

Shaykh al-Albānī said, “The scholars have agreed that this means the supplication is said when the person intends to enter the bathroom. And know—there is nothing in these narrations or any other narrations that indicates this should be said in an audible voice.”

[Tamām al-Minnah 58, ad-Da’ifah 3/116]
Supplication for Exiting the Bathroom

1) When exiting the bathroom, say:

غُفْرَانَكَ

Ghufranak.

I seek Your forgiveness.

[Sahih Abi Dawiid 4020]

Supplication for Wearing New Clothes

1) When the Messenger of Allah ﷺ would put on a new garment, he would call it by its name, whether it was a shirt or a turban, and then he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنتَ كَسَوْتَنِيهِ، أُشَاءَلَكَ مِنْ خَيْرِهِ، وَخَيْرُ ما صَنَعْتُ لَهُ،

وَأَعْوذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ ما صَنَعْتُ لَهُ.

Allahumma lakal-hamad, Anta kasawtanih, a’saluka min khayrihi wa khayri ma su’i’a lah, wa a’udhu bika min sharrihi wa sharri ma su’i’a lah.

O Allah, to You is the praise, You have dressed me in it. 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.

[Sahih Abi Dawiid 4020]

2) Whoever puts on a garment, then let him say:
Supplication Made for the Person Wearing a New Garment

All praises belong to Allâh, the One who dressed me in this garment and provided me with it without any might or power from me.

The one who says this will be forgiven for his previous sins.

[Sâhih Abî Dâwûd 4023]

Shaykh al-Albâni said, “The word ‘new’ is added and it has no basis, although this is the intent of the narration.”

[Sâhih at-Targhib 2/461]

Supplication Made for the Person Wearing a New Garment

1) Say to the person wearing a new garment:

إِلْبَاسٍ جَدِيدًا، وَعَشْنٌ حَمِيدًا، وَمَتْ شَهِيدًا، وَبَيْنَ فَلُكَ اللَّهُ قُرُّةً عَشْنٍ

في الدُّنِيَا وَالآخِرَةِ.

Ilbas jadidan wa ‘ish ḥamidan wa mut shahid, wavarzuqullahu qurrata ‘aynin fid-dunyâ wal-âkhirah.

Wear it new, live praiseworthy, die a martyr, and may Allâh provide you with a coolness for your eyes in this life and the next.

[As-Sahihah 352, Sahih al-Jâmi’ 1234]
Say to the person wearing a new garment:

أَبْلِي وَأَخْلِقِي.

Abli wa akhliqi.

Wear it out and make it ragged.

He said this twice.

[Sahih Abi Dawud 4024]

Say to the person wearing a new garment:

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

Tubli wa yukhli kullahu ta'ala.

May you wear it and may Allâh the Exalted replace it.

[Sahih Abi Dawud 4020]

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**Mentioning the Name of Allâh During Wudū’**

1) The Messenger of Allâh ﷺ said, “There is no prayer for the person who is not in a state of purification (wudū’) and there is no wudū’ for the person who does not mention the name of Allâh.”

[Sahih Abi Dawud 101]

Shaykh al-Albâni ﷺ said, “The obligation of mentioning the name of Allâh at the time of wudū’ is what is apparent. And there is no proof that it is only recommended and not obligatory; rather, its obligation has been affirmed.”

[Tamâm al-Minnah 89]
Remembrance Said After Wuḍū’

1) There is none of you who performs wuḍū’ and perfects his wuḍū’ and then says:

أَشِهْدُ أَنْ لَا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشِهْدُ أَنَّ مُحْمَّدًا عَبْدُهُ وَرَسُولُهُ.

Ash-hadu al-lā ilāha ill-Allāhu wahdahu lā sharika lah, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūlubah.

I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and I bear witness that Muḥammad is His slave and His Messenger.

Except that the eight doors of Paradise will be opened for him, and he can enter through any of them he wishes.

At-Tirmidhi added:

أَلْلَهُمَّ اجْعَلْنِي مِنَ الْتَّوْفِيقِينَ، وَاجْعَلْنِي مِنَ الْمُتَّقِيِّنَينَ.

Allāhumma j̲̲aj̲̲lan̲̲ min-tawwābina waj̲̲lan̲̲ minal-mutaṭṭirīn.

O Allāh, make me from those who repent and make me from those who are pure.

[Al-Irwa’96]

2) Whoever performs wuḍū’ and then says:

سُبْحَانَ الَّهُمَّ وَبِحَمْدِكَ، أَشِهْدُ أَنْ لَا إِلَهَ إِلَّا أَنتَ، أَسْتَغْفِرُكَ وَأَنْتَ الْإِلَيْكَ.

Subḥānaka-l-lāhumma wa bi-ḥamdik, ash-hadu al-lā ilāha illā
Ant, astaghfiruka wa atūbu ilayk.

How perfect You are, O Allāh, and to You is the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

It will be written in a parchment and sealed with a seal that will not be broken until the Day of Judgment.

[As-Ṣaḥīḥah 2333, 2651]

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**Prayer After Wudu'**

1) Abū Hurairah ﷺ narrated:

The Messenger of Allāh ﷺ said to Bilāl, “O Bilāl, tell me about the most hopeful deed you have done in Islām, for surely I heard your footsteps in front of me in Paradise.”

He responded, “The most hopeful action I have done is [that] there was never a time during the day or night in which I performed *wudu’* except that I prayed what was decreed for me to pray with that purification.”

[Mukhtasar al-Bukhāri 573, Ṣaḥīḥ at-Ṭarghib 226]

2) ‘Uqbah bin ‘Amir ﷺ narrated:

The Messenger of Allāh ﷺ said, “There is no one who performs *wudu’* and perfects his *wudu’*, [then] prays two *raka‘āt* with an attentive heart and body, except that Paradise will be obligatory for him.”

[Ṣaḥīḥ Abī Dāwūd 906]

3) Zayd bin Khālid al-Juhani ﷺ narrated:
The Messenger of Allâh ﷺ said, “Whoever performs wuḍū’ and perfects his wuḍū’, then prays two raka‘at without being neglectful in his prayer, will be forgiven for his previous sins.”

[Sahih Abi Dâwûd 907]

What to Say Upon Leaving the Home

1) Whoever says upon leaving the home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلٍ وَلَا قُوَّةٌ إِلَّا بِلَادِ اللَّهِ تَعَالَى.

Bismillâh, tawakkaltu ‘alallâh, wa lâ hâwla wa lâ quwwata illâ billâhi ta’âlâ.

In the name of Allâh, I have placed my trust in Allâh, and there is no might or power except from Allâh the Exalted.

It will be said to him, “You have been sufficed, protected, and guided.” A Shaytân will turn toward another Shaytân and say, “What can you do with a man who has been guided, taken care of, and protected?”

[Sahih al-Kalim 44]

2) When leaving the home, say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِي أَعْوذُ بِكَ مِنْ أَنْ أُصَلِّ أَوْ أَضَلَّ، أَوْ أَرَأَلَّ، أَوْ أُظَلِّمَ أَوْ أُظلمَ، أَوْ أَجَهَّلَ أَوْ يُجَهَّلَ عَلَيْ، أَوْ أَنْ أَبَغَيْ، أَوْ يُبِيْغَ يَعْلَى.

Bismillâh, tawakkaltu ‘alallâh, Allâhumma inni a‘udhu bika min an adilla aw udall, aw azilla aw uzall, aw azlima aw uzlam, aw ajhalla aw yujhâlû ‘alayy, aw an abghî aw yubghâ ‘alayy.
In the name of Allah, I put my trust in Allah. O Allah, I seek refuge with You lest I should stray or be led astray, slip or be tripped, oppress or be oppressed, behave foolishly or be treated foolishly, or wrong or be wronged.

[Hidayah ar-Ruwah 2376, As-Sahihah 3163, Sahih al-Kalim at-Tayyib 45]

Shaykh al-Albâni said, “The person should also pray two raka‘at if they intend to leave the home. This is based upon the following narration.”

3) Abû Hurairah narrated:

The Prophet said, “When one of you intends to leave his home, then let him pray two raka‘at. This will prevent him from having an evil exit. And when you enter your home, then pray two raka‘at. This will prevent you from having an evil entrance.”

[As-Sahihah 1323]

Remembrance Upon Entering the Home

1) The Prophet said, “When someone enters their home, let them remember Allah upon entering and when they eat. And the Shaytân will say, ‘You have no place to stay tonight and you have no dinner.’

“But if he does not remember Allah the Exalted upon entering his home, the Shaytân will say, ‘You have found shelter tonight.’ And if the person does not mention Allah upon their food, the Shaytân will say, ‘You have found shelter and dinner tonight.’”

[Mukhtasar Muslim 1297]
2) The Messenger of Allah ﷺ said to me, “O young boy, when you enter your home, give the greeting of *salâm* upon your family. It will be a blessing for you and upon your family.”

[Sahih al-Kalim 47]

3) The Messenger of Allah ﷺ said, “There are three individuals who are upon the protection and guarantee of Allah; if they live, they will be provided for and sufficed, and if they die, they will enter Paradise. They are the ones who enter their home and give the *salâm*…”

[Sahih at-Targhib 319, Sahih al-Jâmi’ 3053]

Shaykh al-Albâni said, “The person should pray two *raka‘ât* upon entering the home, based upon the following *hadith*.”

4) Abû Hurairah ﷺ narrated:

The Prophet ﷺ said, “When one of you intends to leave his home, let him pray two *raka‘ât*; this will prevent you from an evil exit. And when you enter your home, pray two *raka‘ât*; this will prevent you from an evil entrance.”

[As-Sahihah 1323]

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**Supplication for Going to the Masjid**

1) When going to the *masjid*, say:

اللَّهُمَّ اجْعَلْ فِي قُلُوبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسْمَارِي نُورًا، وَفُوقُي نُورًا، وَنَحْيِي نُورًا، وَأَمَامِي نُورًا، وَخَلِيفِي نُورًا، وَعَظَمُ لي نُورًا.

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Allahummaj-‘al fi qalbi nūran wa fi baṣāri nūran wa fi sam‘ī nūr, wa ‘an yaminī nūran wa ‘an yasārī nūr, wa fawqī nūran wa taḥṭī nūr, wa amāmī nūran wa khalīfī nūr, wa ‘azzim li nūr.

O Allah, place in my heart light, and in my sight light, and in my hearing light, and on my right side light, and on my left side light, and above me light, and beneath me light, and in front of me light, and behind me light; O Allah, grant me light.

[Mukhtasar al-Bukhārī 92, Mukhtasar Muslim 379]

Supplication for Entering the Masjid

1) When entering the masjid, say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجُهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيَاطِينِ الرَّجِيمِ.

A‘ūdhu billahil-‘Azīmi wa bi-Wajhihil-karīmi wa sultānihil-qadīm minash-Shayṭānir-rajīm.

I seek refuge in Allah the Great, and His noble Face and His ancient authority, from the accursed Shayṭān.

He said, “If he says that, Shayṭān says, ‘He has been protected from me the remainder of the day.’”

[Ṣahih Abi Dāwūd 485]

When entering the masjid, say:

بِسْمِ اللَّهِ وَالْصَّلَاةَ وَالْسَّلَامُ عَلَيِّ رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابِ رَحْمَتَكَ.
Bismillāh, waṣ-ṣalātu was-salāmu ʿalā Rasūlillāh, Allāhumma faṣih li abwāba rahmatik.

In the name of Allāh, and may the salutations and salām be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy.

[Sahih Ibn Majah 632, Tamâm al-Minnaḥ 290, Tarājuʿ al-ʿAllāmah 510]

2) When you enter the masjid, say:

Bismillāh, was-salāmu ʿalā Rasūlillāh, Allāhumma salli ʿalā Muḥammad in wa ʿalā ʿalī Muḥammad, wa sahhillānā abwāba rahmatik.

In the name of Allāh, may the salām be upon the Messenger of Allāh. O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, and make easy for me the doors of Your mercy.

And when you leave, then say the same statement, but say:

Wa sahhillānā abwāba faḍlik.

And make easy for me the doors of Your virtue.

[Virtue of Sending Salutations Upon the Prophet 72]

3) Shaykh al-Albānī said:

The person should say as the Prophet  said:
In the name of Allāh, and may the salutations and salām be upon the Messenger of Allāh. O Allāh, open for me the doors of Your mercy.

This supplication is obligatory, due to the command from the Messenger of Allāh ﷺ in his statement, “When one of you enters the masjid, let him send salutations upon the Prophet ﷺ and then say, ‘O Allāh, open for me the doors of Your mercy.’ And when one of you exits the masjid, then send salutations upon the Prophet ﷺ and then say:

Allāhumma ajirni minash-Shayṭanir-rajim.

"O Allāh, recuse me from the accursed Shayṭān."

[Ath-Thamar al-Mustaţāb 604, 610]

Supplication for Exiting the Masjid

1) When leaving the masjid, say:

Bismillāh, waṣ-salātu was-salāmu ‘alā Rasūlillāh, Allāhummaftah li abwāba faḍlik.
In the name of Allāh, and may the salutations and salām be upon the Messenger of Allāh. O Allāh, open for me the doors to Your virtue.

[Ṣaḥīḥ Ibn Mājah 632, Tamām al-Minnah 290, Tārāju’ al-ʿAllāmah 510]

When leaving the masjid, say:

اللُّهُمَّ اغْصَمْنِي مِنَ السَّيْطَانِ الرَّجِيمِ.

Allāhumma 'ash-Shayṭānir-rajīm.

O Allāh, save me from the accursed Shayṭān.

[Ṣaḥīḥ Ibn Mājah 780]

2) The Messenger of Allāh ﷺ said:

When one of you leaves the masjid, let him send the salām upon the Prophet ﷺ, and let him say:

اللُّهُمَّ اِنِّي اسْتَعِلَكَ مِنْ فَضْلِكَ.

Allāhumma inni as’aluka min faḍlik.

O Allāh, verily I ask You from Your virtue.

[Ṣaḥīḥ Abī Dāwūd 484]

3) When you exit the masjid, say:

بِسْمِ اللَّهِ وَالرَّسُولِ ﷺ عَلَى رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ صَلِّ عَلَيِّ مُحَمَّدًا، وَعَلَيْ آلِ مُحَمَّدٍ، وَسَلِّ لَنَا أَبْوَابَ فَضْلِكَ.

Bismillāh, was-salāmu 'alā Rasūlllāh, Allāhumma 'ṣallī 'alā Muḥammadin wa 'alā āli Muḥammad, wa saḥhillanā abwāba faḍlik.
In the name of Allāh, and may the salām be upon the Messenger of Allāh. O Allāh, send salutations upon Muḥammad and the family of Muḥammad, and make easy for me the doors of Your virtue.

[Virtue of Sending Salutations Upon the Prophet 72]

Shaykh al-Albānī said:

The person should leave the masjid with his left foot first and enter the masjid with his right foot first, because this is from the Sunnah. And he should say:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
سَلَّمُ عَلَیْ مُحَمَّدٍ وَسَلَّمَ، وَعَلَی آَلِ مُحَمَّدٍ، اللَّهُمَّ
إِنِي أَسْتَلَّكَ مِنْ فَضْلِكَ.

Bismillāh, Allāhumma ṣallī ʿalā Muḥammadin wa sallīm, wa ʿalā āli Muḥammad. Allāhumma innī asʿaluka min faḍlik.

In the name of Allāh; O Allāh, send salutations upon Muḥammad and salām, and upon the family of Muḥammad. O Allāh, verily I ask You from Your virtue.

And the person says:

اللَّهُمَّ اعْصِمِنِي مِنْ الشَّيَطَانِ الرَّجِيمِ

Allāhumma ʿāsimni min ash-Shayṭānir-rajīm.

O Allāh, save me from the accursed Shayṭān.

And in another wording:

اللَّهُمَّ أَجِرْنِي مِنْ الشَّيَطَانِ الرَّجِيمِ

Allāhumma ajirnī min ash-Shayṭānir-rajīm.

O Allāh, recuse me from the accursed Shayṭān.
The Virtue of the Adhân

And in another wording:

اللّهِمَّ اعْفِني مِنْ الشَّيَّاتِ الرَّجِمِ

Allâhumma’dhînî minash-Shaytânir-rajim.

O Allâh, give me refuge from the accursed Shaytân.

These supplications are obligatory due to the command, as we have previously mentioned.

[Ath-Thamar al-Mustâtab 628]

The Virtue of the Adhân

1) The Messenger of Allâh ﷺ said, “If the people knew what (reward) there is in the call (to prayer) and the first row, and there was no way to settle the matter other than drawing lots, they would draw lots for it.”

[Sahih at-Targhib 231]

2) The Messenger of Allâh ﷺ said, “The one who calls the adhân will be forgiven as far as his voice reaches, and whatever hears him, animate or inanimate, confirms what he says, and he will have a reward like that of those who pray with him.”

[Sahih at-Targhib 234]

3) The Messenger of Allâh ﷺ said, “Those who call the adhân will have the longest necks on the Day of Judgment.”

[Sahih at-Targhib 242]

4) The Messenger of Allâh ﷺ said, “Whoever gives the call to prayer for 12 years will be guaranteed Paradise, and for each day 60 good deeds will be recorded for him by virtue of his
adhan, and 30 good deeds by virtue of his iqamah.”

[Sahih at-Targhib 248]

Remembrance Upon Hearing the Adhan

1) The Messenger of Allah ﷺ said, “When you hear the adhan, repeat what the caller to prayer is saying.”

2) The Messenger of Allah ﷺ said:


When the caller to prayer says, “Allah is the Greatest, Allah is the Greatest” (Allahu Akbar, Allahu Akbar), and the listener says, “Allah is the Greatest, Allah is the Greatest” (Allahu Akbar, Allahu Akbar); then he says, “I bear witness that nothing has the right to be worshiped except Allah” (ash-hadu al-lâ ilâha ill-Allâh), and the listener says, “I bear witness that nothing has the right to be worshiped except Allah” (ash-hadu al-lâ ilâha ill-Allâh); then he says, “I bear witness that Muhammad is the Messenger of Allah (ash-hadu anna Muhammaddar-Rasûlillâh), and the listener says, “I bear witness that Muhammad is the
Messenger of Allah” (ash-hadu anna Muḥammadar-Rasūlillāh); then he says, “Rush to the prayer” (ḥayya ʿalās-salāḥ), and the listener says, “There is no might or power except with Allāh” (lā ḥawla wa lā quwwata illā billāh); then he says, “Rush to success” (ḥayya ʿalāl-falāḥ), and the listener says, “There is no might or power except with Allāh” (lā ḥawla wa lā quwwata illā billāh); then he says, “Allāh is the Greatest, Allāh is the Greatest (Allāhu Akbar, Allāhu Akbar), and the listener says, “Allāh is the Greatest, Allāh is the Greatest” (Allāhu Akbar, Allāhu Akbar); then he says, “Nothing deserves to be worshiped except Allāh” (lā ilāha ill-Allāh), and the listener says, “Nothing deserves to be worshiped except Allāh” (lā ilāha ill-Allāh); if the listener says this from his heart, he will enter Paradise.

[Sahih al-Kalim 56]

3) The Messenger of Allah ﷺ said:

Whoever says upon hearing the caller to prayer say the shahādah:

وَأَنَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحْمَّدًا عَبْدَهُ وَرَسُولَهُ رَضِيَّ بِلَهَ رَبَّيَ وَبِمُحْمَّدٍ رَسُولَهُ، وَبِالإِسْلَامِ دِينَال۪ا

Wa ana ash-hadu al-lā ilāha ill-Allāh, wahdahu lā sharīka lah, wa anna Muḥammadan ʿabduhu wa Rasūluh, wa raḍitu billāhi Rabban wa bi-Muḥammadin Rasūlan wa bi-Islāmi dina.

And I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and Muḥammad is His slave and His Messenger. I am pleased with Allāh as Lord, and with Muḥammad as a Messenger, and Islām as a religion.
Then he will be forgiven.

[Saḥīḥ Abī Dāwūd 537]

Shaykh al-Albānī said, “When is this extra part of the supplication said? It is said when the caller to prayer says the shahādah. It is a powerful addition that is rarely found in the books, so adhere to it. It is said before the completion of the adhān.”

[Thamar al-Mustātib 183, 184]

Shaykh al-Albānī said, “It is permissible for the one hearing the adhān to only say ‘I, and I,’ instead of saying what the caller to prayer has said: ‘I bear witness that nothing has the right to be worshiped except Allāh, I bear witness that Muḥammad is the Messenger of Allāh.’”

4) ‘Ā’ishah narrated:

When the Messenger of Allāh would hear the caller to prayer saying the shahādah, he would say:

Ana wa ana.

I, and I.

[Thamar al-Mustātib 184]

Shaykh al-Albānī said, “Upon completion of responding to the caller to prayer, the person should send salutations upon the Prophet. And whoever sends salutations upon him once, salutations will be sent upon him 10 times.”
5) The Prophet ﷺ said, “When you hear the caller to prayer, then say as he says, and then send salutations upon me. Whoever sends salutations upon me once, Allah will send salutations upon him 10 times. Then ask for the intercession, for it is a station in Paradise only suitable for a slave from the slaves of Allah, and I hope that I will be him. Whoever asks for the intercession, the intercession will be granted to him.”

[Sahih al-Kalim 55, Ath-Thamar al-Mustaṭāb 183]

Shaykh al-Albānī ﷺ said, “This hadith has three sunan that many of the people are careless concerning:

1) Repeating the caller to prayer.

2) Sending salutations upon the Prophet ﷺ after responding to the caller to prayer.

3) Asking for the intercession.

It is amazing that you see that some of the people who are careless concerning these sunan are from the most severe in adhering to the innovation of the caller to prayer audibly sending salutations upon the Prophet ﷺ. They adhere to this even though the scholars agree it is an innovation. This is even if they do this due to their love of the Prophet ﷺ; but if they truly love him, they should adhere to this Sunnah and abandon this innovation.”

[Virtue of Sending Salutations Upon the Prophet ﷺ 49, 50]

6) The best and most concise method of sending salutations upon the Prophet ﷺ that has been affirmed is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارَكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَغَلِّي آلِ مُحَمَّدٍ كُمَا صَلِّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمٍ وَآلِ إِبْرَاهِيمِ

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Allāhummā sallī ‘alā Muḥammadin wa ‘alā āli Muḥammad, wa bārik ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā sallayta wa bārakta ‘alā Ibrāhīma wa āli Ibrāhīm; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, and bless Muḥammad and the family of Muḥammad, just as You have sent salutations and blessed Ibrāhīm and the family of Ibrāhīm; verily, You are Worthy of Praise, Full of Glory.

[Collected by at-Ṭahāwī & others with an authentic narration]

It is necessary to send salutations upon the Prophet ﷺ with the supplications that have been narrated from him, from the supplications he has taught his ummah. These supplications are sufficient as the best speech, while most people are heedless of this. Then, after sending the salutations upon him, the person should ask for the intercession, and this is a status in Paradise that is only befitting for one from amongst Allāh’s slaves.

The Prophet ﷺ said, “Then ask Allāh to grant me al-wasilah, for it is a station in Paradise that only one of Allāh’s slaves will attain, and I hope that I will be the one. Whoever asks for al-wasilah for me, intercession will be permissible for him.”

[Ath-Thamar al-Mustatāb 185, 186]

7) The Prophet ﷺ said:

Whoever says upon hearing the call to prayer:

اللَّهُمَّ رَبُّ هَذِهِ الدُّعَّةِ التَّأَمَّةَ، ِوَالصَّلَاةُ التَّأَمَّةَ آبَتُ مُحْمَّدًا

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O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised.

Then he will be granted my intercession on the Day of Judgment.

Shaykh al-Albâni said, “An addition to this supplication has become widespread upon the tongues of the people, and it is the addition ‘the elevated station’ (الدرجة الريعة), but this addition has no basis at all.”

Shaykh al-Albâni said, “Then, after repeating what the caller to prayer has said, he asks for whatever he wills from the worldly affairs and the affairs of the next life, and he will be granted this.”

1) A man said, “O Messenger of Allah, the callers to prayer have a virtue over us!” The Messenger of Allah responded, “Repeat what they say, and when you are finished, ask and you will be given.”
2) The Messenger of Allah ﷺ said, “There are two hours when the doors of the heavens are opened and it is rare that the supplication is rejected; this is when the call to prayer is given, and in the rows of those in the path of Allah.”

[Sahih at-Targhib 266]

3) The Messenger of Allah ﷺ said, “The supplication between the adhān and the iqāmah is not rejected.”

[Sahih at-Tirmidhi 212]

4) The Messenger of Allah ﷺ said, “The supplication between the adhān and the iqāmah is answered; therefore, supplicate.”

Description of the *Iqāmah*

Shaykh al-Albānī ﷺ said, “It is *fard kifayah* (a communal obligation), just like the adhān, if there is a group of Muslims praying as residents or travelers.”

1) This is based on the statement of the Prophet ﷺ, “When you two go forth, give the call to prayer, then say the iqāmah and have the elder amongst you lead the prayer.”

Abū Dāwūd added the addition from the narrator, “And during those days, both of us were similar in knowledge.”

[Sahih al-Bukhdri 2/88, 89, 112; Sahih Abi Dawud 589]

This is proof that the iqāmah is obligatory just as the adhān is, both being *fard kifayah* (a communal obligation). If it is established by some, the responsibility is removed from the others. The intent behind this narration is not that both of them give the adhān and both of them say the iqāmah, and this has been explained by al-Ḥāfīẓ in the explanation of
Description of the Iqāmah

Ṣaḥīḥ al-Bukhārī. Rather, the intent is: whoever amongst you wishes to call the adhān, let him do so, and whoever wishes to call the iqāmah, let him do so, due to the adhān and iqāmah being equal in virtue. There is no consideration of age for the adhān, in contrast to leading the prayer. And this is proven by the wording of the ḥadīth: “Then let one of you call the adhān.”

[Ath-Thamār al-Mustāṭāb 200/201]

2) The first description is 17 statements:


Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. I bear witness that there is none worthy of worship except Allāh, I bear witness that there is none worthy of worship except Allāh. I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh. Come to prayer, come to prayer; come to success, come to success. Prayer is about to begin, prayer is about to begin.
Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh.

3) The second description is 11 statements:


Allāh is the Greatest, Allāh is the Greatest. I bear witness that there is none worthy of worship except Allāh, I bear witness that Muhammad is the Messenger of Allāh. Come to prayer, come to success. Prayer is about to begin, prayer is about to begin. Allāh is the Greatest, Allāh is the Greatest, there is none worthy of worship except Allāh.

[Ath-Thamar al-Mustatāb 210, 206]

What to Say Upon Hearing the Iqāmah

Shaykh al-Albānī said, “The person who hears the iqāmah should respond just as the person who hears the adhān responds; he should send salutations upon the Prophet and ask for the station in Paradise for him. This is based on the general statement of the Prophet: ‘When you hear the caller to prayer, then say what he says...’ This is because the iqāmah is the adhān according to the language and the legislation, and this is based on the statement of the Prophet:“
‘There is prayer between the two *adhāns.*’ This means between the *adhān* and the *iqāmah.*

[Ath-Thamar al-Mustatab 214]

Shaykh al-Albâni said, “It is recommended to say what the person calling the *iqāmah* says: ‘The prayer has been established’; this is based on the general statement of the Prophet ﷺ: ‘When you hear the caller to prayer, then say what he says...’ As for the narration that says when Bilāl ﷺ called the *iqāmah* and said, ‘The prayer has been established,’ the Prophet ﷺ said, ‘Allāh has established it and continued it,’ then it is not permissible to work according to this narration, because it is weak. It has been declared weak by an-Nawawi, al-‘Asqalānī, and others.”

[Tamâm al-Minnah 149, Al-Mishkāh 1/212]

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**The Imām Addressing the People While in Front of Them**

1) Anas ﷺ said:

I called the *iqāmah* for the prayer, then the Prophet ﷺ turned to us and said:

أَقِيمُوا صَفُوفَكُمْ وَتَراصُوا، فَأَنَّى أَراَكُمْ مِنْ وَرَاءِ ظَهْرِي.

*Aqīmū șufūfakum wa tarāṣū, fa innī arākum min wa rā'i ẓahrī.*

Make your rows straight and come close to one another, for I can see you behind my back.

Thus, one of us would stand shoulder-to-shoulder and foot-to-foot with the person next to him.

[Mukhtāṣar al-Bukhārī 378]
2) The Messenger of Allāh ﷺ said:

أقيموا الصُفوُف وَخاذوا بين الملَّاكِبِ وَسُدُوا الخُلل وَليَنوا بأيديكم إخوانكم وَلا تذروا فرَحات لِلشَّيْطَانِ وَمَن وَصل صَفا وَصَلة اللَّهِ وَمَن قُطَّع صَفا قَطَعه اللَّهِ.

Aqīmuṣ-ṣūfūfa wa ḥādhū bayn-ul-manākib, wa suddul-khalala wa linū bi-aydi ikhwānikum, wa lā tadharū furujātil-lish-Shaytān, wa man waṣala ṣaffān wa ṣalahullāh, wa man qaṭṭaʿa ṣaffān qaṭṭaʿahullāh.

Make your rows straight, stand shoulder to shoulder, close the gaps, and do not resist your brothers’ hands. Do not leave any gaps for the Shaytān. Whoever completes a row, Allāh will complete him, and whoever breaks a row, Allāh will forsake him.

[Ṣaḥīḥ at-Ṭarghib 495]

Shaykh al-Albānī ﷺ said, “When the rows are being straightened, some of the imāms have a habit of mentioning to those praying what appears in the hadīth: ‘Pray as if it’s [your] farewell prayer.’ I do not see any problem with this if it is said sometimes, but to make this a habit is a newly-invented matter and an innovation.”

[As-Sahīḥah 6/821]

Takbīr for the Prayer

1) The Prophet ﷺ would open the prayer with his statement:

اللَّهُ أَكْبَرُ.
And he ordered the man who prayed badly to do that. He said to him, “No one’s prayer is complete until he performs ṭūdū’; thus, he puts ṭūdū’ in its proper place, then he says, ‘Allāh is the Greatest.’”

2) And he used to say, “The opening for the prayer is purification, and its ṭahrīm (that which prohibits all actions not related to the prayer) and its ṭahlīl (that which allows actions not related to the prayer) is the saying of salām.”

3) He would raise his voice with the takbīr such that those behind him could hear him.

4) When he was sick, Abū Bakr would raise his voice (while standing behind the Prophet ﷺ) to convey the takbīr.

5) He said, “When the imām says Allāhu Akbar, then you all say Allāhu Akbar.”

Shaykh al-Albānī Ṣaḥib said, “This hadith shows that the prayer is not opened by what some of the people say: ‘I intend to pray.’ Rather, the scholars have agreed this is an innovation, but some disagree whether it is a good innovation or a bad innovation. We say: Every innovation in worship is misguidance, due to the statement of the Prophet ﷺ, ‘Every innovation is misguidance and every misguidance is in the Fire.’”

[Sifāh as-Ṣalāh 86]
Opening Supplication for the Prayer

1) When the Prophet ﷺ would open the prayer, he would stop momentarily before reciting. Abū Hurairah ﷺ said, “O Messenger of Allāh, may my father and mother be sacrificed for you. I see that you are silent between the takbir and the recitation, so what are you saying?” He said, “I say:

اللّهُمَّ باعِدْ بَيْنِي وَبَيْنِ حَيْثَاتِيَ كَمَا بَاعَدِتْ بَيْنَ الْمُشْرِقِ وَالْمُغْرِبِ، اللّهُمَّ نّقِنِي مِنْ حَيْثَاتِيَ كَمَا يَنْقِنِى النِّفْوُ الْأَبْيَضُ مِنْ الدَّنْسِ، اللّهُمَّ اغْسِلْنِي مِنْ حَيْثَاتِيَّ بِالْيَتْلُجِ وَالْمَاءِ وَالْبَرَدِ.

Allāhumma bā’id bayni wa bayna khāṭa-yāya kamā bā’adta baynal-mashriqi wa-maghrib; Allāhumma naqqinī min khāṭa-yāya kamā yunaqqath-thawbul-abyadu minad-danas; Allāhummagh-silnī min khatā-yāya bith-thalji wal-mā’i wal-barad.

“O Allāh, put a great distance between me and my sins, as great as the distance You have made between the east and the west. O Allāh, cleanse me of sin as a white garment is cleansed from filth. O Allāh, wash away my sins with snow, water, and hail.”

Shaykh al-Albānī ﷺ said, “He would say this in his obligatory prayers.”

[Sifāh as-Salāh 91]

2) Jubayr bin Mu’tim ﷺ saw the Prophet ﷺ say while praying:

اللّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا،

(ثلاثًا)، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهَ وَنَفْخِهِ وَهَشِمَهُ.

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**Opening Supplication for the Prayer**

*Allāhu Akbar kabiran wal-hamdulillāhi kathīr, wa subhānallāhi bukratan wa aşila (x3); aūdhu billāhi minash-Shayṭānir-rajīmi min naflkhihi wa naflthihi wa hamzih.*

Allāh is the Greatest, and much praise is due to Allāh, and Allāh is free from imperfections, at the beginning and end of the day. (He would say this three times). I seek refuge in Allāh from the accursed Shayṭān, from his madness, his pride, and his poetry.

[Sahih al-Kalim 62]

3) When the Prophet ﷺ would open the prayer, he would say:

ِسُبْحَانَكَ اللَّهُ وَبِحَمْدِكَ، وَتَبَارَكْ اسْمُكَ، وَتَعَالَى جَدْدُكَ، وَلَا إِلَهَ إِلَّآ اِلَّهُ 

Subhānakal-lāhumma wa bi-hamdik, wa tabārak-as-mukā wa ta‘ālā jadduk, wa lā ilāha ghayruk.

You are free from imperfection, O Allāh, and to You is the praise and blessed is Your name, exalted is Your glory and there is none worthy of worship except You.

During the night prayer, he would increase by saying:

ِلا إِلَهَ إِلَّآ اللَّهُ (ثلاَثًا) اللَّهُ أَكْبَرُ كَبِيرًا (ثلاَثًا)

Lā ilāha ill-Allāh (x3), Allāhu Akbaru kabīra (x3).

There is none worthy of worship except Allāh (3 times), Allāh is the Greatest (3 times).

[Sifah as-Ṣalâh 93]

4) A man opened his prayer with the saying:
All praises belong to Allâh, with much praise, and goodness and blessings in it.

The Prophet ﷺ said, “Surely, I saw 12 angels competing to see which one would take it up.”

[Sifah as-Salâh 94]

5) When the Prophet ﷺ would stand for the prayer, he would say:

Wajjahtu wajhiya lil-ladhî fâtâras-sâmâwâtî wal ‘árda hanîf; wa mā ana minal-mushrikin; inna salâtî wa nusuki wa mahyâya wa mamâtî lilâhî Rabbîl-âlâmîn, là sharika lahu wa bi-dhâlika umirtu wa ana awwalul-Muslimîn. Allâhumma Antal-Malîk,
lā ilāha illā Ant, Anta Rabbi wa ana ʿabduk, zalamtu naṣī waʿtarafū bi-dhanbi, faghfir li dhunūbi jamīʿa, innahu lā yaghfirudh-dhunūba illā Ant. Wahdīni li-ahsāni-akhlāq, lā yahdī li-ahsānihā illā Ant, wasrifʿannī sayyīʿahā, lā yasrifʿannī sayyīʿahā illā Ant. Labbayka wa sāʿādayka wal-khayru kulluhū fī yadayk, wash-sharru laysa ilayk, wal-mahdī man hadayt, ana bika wa ilayk, lā manjā wa lā multajāʾa minka illā ilayk, tabārakta wa taʿālayt, astaghfiruka wa atūbu ilayk.

I have set my face toward the Originator of the heavens and the earth sincerely [in Islam], and I am not among the pagans. Indeed, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of the worlds, He has no partner. With this I have been commanded, and I am the first of the Muslims (those who submit to Him). O Allāh, you are the King and there is none worthy of worship but You. You are my Lord and I am Your slave. I have wronged myself and I have acknowledged my sins, so forgive all my sins, for no one forgives sins except You. Guide me to the best of attitudes, to which no one can guide except You, and save me from the worst of attitudes, from which no one can save except You. I am here and happy to serve you. All good is in Your Hands, and evil is not from You. There is no escape or shelter from You except with You. Blessed are You and Exalted. I seek Your forgiveness and repent to You.

Shaykh al-Albānī said, “He would say this in his obligatory and supererogatory prayers.”

[Sifāh as-Ṣalāh 92]

Shaykh al-Albānī said, “His statement, ‘I am the first of the Muslims,’ appears in most of the narrations, while it says in some of them, ‘And I am from the Muslims.’ And there is no harm in saying, ‘I am the first of the Muslims,’ despite
what some of the people think. Some of the people incorrectly think that this statement means, ‘I am the first person to be categorized as a Muslim after the people had turned away from it.’ But this is not the meaning; rather, it means, ‘I am quick to comply with the commands of Islam.’

“This is similar to the statement, ‘Say (O Muḥammad): “If the Most Beneficent (Allāh) had a son (or children as you pretend), then I am the first of Allāh’s worshipers [who deny and refute this claim of yours (and the first to believe in Allāh alone and testify that He has no children)].”’ (Sūrah az-Zukhruf 43:81). And the statement of Mūsā: ‘And I am the first of the believers.’ (Sūrah al-‘Arāf 7:143).”

[Sifah as-Salāḥ 92]

6) When the Prophet ﷺ stood to pray at night, he would open his prayer with the saying:

اللَّهُمَّ رَبَّ جِبَرِيلَ وَمِيكَرَّيْلَ وَإِسْرَائِيْلَ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الْعِیْبَ وَالشَّهَادَةَ، أَنْتَ تَحْکُمُ تَیِّنَ عِبَادِکَ فِیٰمَا كَاْنُوا فِیهِ بِیَعْتَلِفُونَ، اَهْدِنِی لَمَا اِخْتَلَفَ فِیهِ مِنْ الْحَقِّ یَذَنِّکَ، إِنَّکَ تَهْدِی مِنْ تَشَاهٍ إِلَی صَرَاطٍ مُسْتَقِیمٍ.


O Allāh, Lord of Jibrīl, Miḵā’īl, and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your slaves concerning that wherein they differ. Guide me to the truth of that wherein they differed by Your leave, for You guide whomsoever You
will to the straight path.

[Sifah as-Salah 95, Sahih at-Tirmidhi 3420]

7) When the Prophet stood during the middle of the night, he would say:

اللهُمَّ لَكَ الحَمْدُ، أَنتَ نُورُ السُّمُوَاتِ والأَرْضِ، وَمِنْ فِيهِنَّ، وَلَكَ
الحَمْدُ أَنتَ قِيَامُ السُّمُوَاتِ والأَرْضِ، وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ
أَنتَ رَبُّ السُّمُوَاتِ والأَرْضِ، وَمِنْ فِيهِنَّ، وَلَكَ الحَمْدُ، أَنتَ
الحَقُّ، وَوَعْدُكَ الْحَقُّ، وَفَوْلُكَ الْحَقُّ، وَالْجَنَّةُ حَقُّ,
وَالنَّارُ حَقُّ، وَالسَّاعَةُ حَقُّ، اللَّهُمَّ لَكَ أَشْلَمْتُ، وَبِكَ أَزْمِتُ،
وَعَلَيْكَ تَوَكَّلْتُ، وَلِيْكَ أَنتُ، وَلِيْكَ خَاصَمْتُ، وَلِيْكَ حَاَكِمُ،
فَاغْفِرْ لِي مَا قَدْمَتْ وَمَا أَخَرَتْ، وَمَا أُسْرَتْ وَمَا أُعْلِنَتْ، أَنتَ
إِلَيْهِ، لَا إِلَيْهِ إِلَّا أَنْتَ.

Allahumma laqal-ham, Anta Nurus-samawati wal-aridi wa man fihinna wa lakal-ham, Anta Qayyamus-samawati wal-aridi wa man fihinna wa lakal-ham, Anta Rabbus-samawati wal-aridi wa man fihinna wa lakal-ham, Antal-Haqqu wa wa'dukal-haqq, wa qawulkan-haqqu wa liqii'uka haqq, wal-Jannatu haqqun wan-Naru haqq, wan-Nabiyyuna haqqun wa Muhammadun haqq, was-Sa'atu haqq. Allahumma laka aslamtu wa bika amant, wa 'alayka tawakkaltu wa ilayka anabt, wa bika khassamtu wa ilayka hakammt, faghfar li maa qaddamt wa maa a'harat, wa maa a'srat wa maa 'alant, Anta Ilahi, la ilaaha illa Ant.

O Allah, to You be praise, You are the Light of the heavens and the earth and everyone in them. To you be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You
be praise, You are the Truth, Your promise is true, Your words are true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You have I put my trust, to You I have repented, with Your help and guidance I have debated, and to You I turn for judgment. Forgive me for my past and future sins, for those I have committed secretly and those I have committed openly. You are my God, there is none worthy of worship except You.

[Sahih al-Kalim 67]

8) The Prophet  would say, “Allah is the Greatest” (Allahu Akbar) 10 times, and “All praises belong to Allah” (al-ḥamdulillah) 10 times, and “Allah is free from imperfection” (subḥānallāh) 10 times, and “There is none worthy of worship except Allah” (lā ilāha ill-Allāh) 10 times, and he would seek Allah's forgiveness (astaghfirullāh) 10 times. And he would say:

اللَّهُمَّ اغْفِرْ لِي وَاهْدِني وَارْزُقْني وَعَاذِني

Allāhummaghfir li wahdîni warzuqni wa ‘āfini.

O Allah, forgive me, guide me, provide for me, and pardon me (10 times).

And he would say:

اللَّهُمَّ إِنِّي أَعْوذُ بِلَكَ مِنْ الضَّقْبِ يَوْمَ الْحَسَابِ

Allāhumma innî aʿūdhu bika minad-dāyqi Yawmal-Ḥisâb.

O Allah, I seek refuge in You from being constricted on the Day of Judgment (10 times).

[Sifah as-Salāh 95]
9) Sharīq al-Hawzānī said:

I came to ‘Ā’ishah  and asked her, “By which (prayer) did the Messenger of Allāh  begin with when he woke up at night?”

She replied, “You asked me about a thing that no one has asked me before. When he woke up at night, he uttered, ‘Allāh is the Greatest’ (Allāhu Akbar) 10 times, and ‘Praise be to Allāh’ (al-ḥamdu li Allāh) 10 times, and ‘Glory be to Allāh and I begin with His praise’ (subhān Allāh wa bi-ḥamdihi) 10 times, and ‘Glory be to the King, the Most Holy’ (subhān Allāh, al-Malik-il-Quddūs) 10 times, and he asked Allāh’s pardon 10 times (astaghfir Allāh), and he said, ‘There is none worthy of worship except Allāh’ (la ilāh ill-Allāh) 10 times, and then he said:

Allāhumma innī a’udh bika min dāyiq-dunyā wa dāyiq Yawmil-Qiyāmah.

‘O Allāh! I seek refuge in You from the tightness of the worldly life and the tightness of the Day of Resurrection,’ 10 times.

“He then began the prayer.”

[Sahih Abī Dāwūd 5085]

10) He would say:

Allāhu Akbar (x3), Dhul-malakūti wal-jabarūtī wal-kibriyā’ī wal-‘azmā’ī.

Allāh is the Greatest (3 times), Possessor of sovereignty,
power, magnificence, and might.
[Sifah as-Salāh 95]  

Seeking Refuge Before the Recitation

Shaykh al-Albānī said, “The Prophet would seek refuge in Allāh the Exalted.”

1) He would say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ هَمْزَةِ وَفُخْخِهِ وَفْنِيْهِ.

Aʿūdhu billahi minash-Shayṭānir-rajim, wa min hamzihi wa nafkhihi wa nafthihi.

I seek refuge in Allāh from the accursed Shaytān, from his madness, his pride, and his poetry.

2) And sometimes he would increase by saying:

أَعُوذُ بِاللَّهِ السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزَةِ وَفُخْخِهِ وَفْنِيْهِ.

Aʿūdhu billāhis-Samīʿil-ʿAlim minash-Shayṭānir-rajim, min hamzihi wa nafkhihi wa nafthihi.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shaytān, from his madness, his pride, and his poetry.
[Sifah as-Salāh 95, 96]

3) Or he would say:

أَعُوذُ بِاللَّهِ السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

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A‘ūdhu billābis-Sami‘il-‘Alim minash-Shayṭānir-rajīm.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shayṭān.

4) Then he would recite:

Bismillāhir-Rahmānir-Rahīm.

In the name of Allāh, the Most Gracious, the Most Merciful.

And he would not recite it aloud.

[Sifāh as-Salāh 96]

The Pillar of al-Fātihah & Its Virtue

Shaykh al-Albānī said:

1) [The Prophet] would exalt the status of this sūrah; he said, “There is no prayer for the person who does not recite the Opening of the Book and more.” And in another wording, he said, “The prayer does not count for the person who does not read the Opening of the Book in it.”

2) Sometimes he would say, “Whoever prays and does not recite the Opening of the Book, then it is deficient, it is deficient, it is deficient, not complete.”

3) And he said, “Allāh the Exalted said, ‘I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.’

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“When the slave says, ‘All the praises and thanks be to Allah, the Lord of all that exists,’ Allah says, ‘My slave has praised Me.’

“And when he says, ‘The Most Gracious, the Most Merciful,’ Allah says, ‘My slave has extolled Me.’

“And when he says, ‘The Only Owner (and the Only Ruling Judge) of the Day of Recompense,’ Allah says, ‘My slave has glorified Me,’ and on one occasion He said, ‘My slave has submitted to My power.’

“And when he says, ‘You (alone) we worship, and You (alone) we ask for help,’ He says, ‘This is between Me and My slave, and My slave shall have what he is asking for.’

“And when he says, ‘Guide us to the straight way. The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,’ He says, ‘This is for My slave, and My slave shall have what he has asked for.’”

4) And he would say, “Allah did not send down in the Tawrah or the Injil the like of the Mother of the Book. It is seven oft-repeated verses and the Glorious Qur’ân that I have been given.”

[Sifah as-Salâh 97, 98]

**Description of Reciting al-Fâtiḥah**

Shaykh al-Albâni ﯽ said:

1) Then he would recite al-Fâtiḥah and he would stop at each verse. “In the name of Allah, the Most Gracious, the
Most Merciful”; he would pause and then he would recite, “All praises belong to Allâh, the Lord of all that exists”; he would pause and then he would recite, “The Most Gracious, the Most Merciful”; he would pause and then recite, “King of the Day of Judgment”. He would do this until the end of the sûrah. He would stop at each verse without connecting the verses.

2) Sometimes he would recite “Owner of the Day of Judgment” (مَلِیکُ يَوْمِ الْدِّنَی). And this recitation has numerous reports, as does his recitation “King of the Day of Judgment” (مَلِیکُ يَوْمِ الْدِّنَی).

[Sifah as-Salah 96]

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What to Say for Those Who Cannot Recite al-Fâti'hah

Shaykh al-Albâni ﷺ said:

1) The Prophet ﷺ said:

For the person who is not able to memorize it, then he says:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Subhânallâh, wa-hamdu’llâh, wa lâ ilâha ill-Allâh, wallâhu Akbar, wa lâ hawla wa lâ quwwata illâ billâh.

Allâh is free from imperfection, and all praises belong to Allâh and there is none worthy of worship except Allâh, and Allâh is the Greatest, and there is no might or power
except with Allāh.

[Al-Irwa' 303]

2) He said to the man who prayed badly, “If you have some Qur’ān with you, then recite it, and if not, then praise Allāh, exalt Him, and say, ‘Nothing has the right to be worshiped except Allāh’ (al-ḥamdulillāh, Allāhu Akbar, lā ilāha ill-Allāh).”

[Sahih Abi Dawūd 807]

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**Saying Āmin behind the Imām**

1) The Messenger of Allāh ﷺ said, “When the imām says, ‘Not (the way) of those who earned Your anger, nor of those who went astray,’ then say, ‘Āmin.’ And if your saying coincides with the saying of the angels, you will be forgiven for your previous sins.”

2) And in a narration found in al-Bukhārī, he said, “When one of you says āmin, the angels in the heavens say āmin, and if your saying coincides with the angels, you will be forgiven for your previous sins.”

[Sahih at-Targhib 514]

Shaykh al-Albānī Ṣaid said, “Thus, when the imām says āmin, then the people say āmin. The people must pay attention to this sunnah and not precede the imām with saying āmin; rather, it is upon them to wait until they hear him say the first letter from āmin.”

[As-Sahihah 6/81]
Saying Āmīn Audibly

Shaykh al-Albānī said, “Those praying behind the imām say āmīn aloud behind the imām, and they do not precede him with it.”

[Sifāh as-Ṣalāh 102]

Correcting the Imām

1) It’s the Sunnah to correct the imām if he becomes confused in his recitation. The Prophet  led the prayer and lost his place in the recitation. When the prayer was over, he said to Ubayy, “Did you pray with us?” He responded, “Yes.” [The Prophet] said, “Then why didn’t you correct me?”

[Sifāh as-Ṣalāh 128]

Shaykh al-Albānī said, “This hadith is clear in showing the permissibility of correcting the imām if he errs in his recitation.”

[As-Sahihah 6/160]

Glorifying Allāh When Noticing an Error in the Prayer

1) The Messenger of Allāh  said, “Whoever notices an error in the prayer, then let him glorify Allāh (say subhānallāh); glorifying Allāh is for the men, while clapping is for the women.”

[Mukhtasār al-Bukhāri 362]
2) The Messenger of Allāh ﷺ said, “If a man notices a mistake in the prayer, then let him glorify Allāh (say subhānAllāh), and if a woman notices a mistake in the prayer, then she should clap.”

[As-Saḥīḥah 497]

The Recitation for the Sunnah Prayers Before Fajr

1) Shaykh al-Albānī ﷺ said, “As for the recitation in the two Sunnah rakāʿat of Fajr, then it is very short, such that ‘A’ishah ﷺ said to the Prophet ﷺ, ‘Did you recite the Mother of the Book?’”

2) Sometimes after the recitation of al-Fāṭihah, he would recite verse 136 from Sūrah al-Baqarah in the first rakʿah:

Say (O Muslims): “We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm, Ismāʿīl, Ishāq, Yaʾqūb, and to al-Asbāt [the 12 sons of Yaʾqūb], and that which has been given to Mūsā and ‘Īsā, and that which has been given to the prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām).”

And in the second rakʿah, he would recite:
Say (O Muhammad): “O People of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”

[Sūrah Āli ‘Imrān 3:64]

3) Sometimes he would recite:

Then when ‘Īsā came to know of their disbelief, he said, “Who will be my helpers in Allāh’s cause?” Al-Ḥawāriyyūn (the Disciples) said, “We are Allāh’s helpers; we believe in Allāh, and bear witness that we are Muslims.”

[Sūrah Āli ‘Imrān 3:52]

4) Sometimes in the first rak‘ah, he would recite Sūrah al-Kāfirūn (109):

And in the second rak‘ah, he would recite al-Ikhlas (112):

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And he would say, “These are two blessed suwar.”

5) He heard a man reciting Sūrah al-Kāfīrūn in the first rak‘ah, so he said, “This is a slave who has believed in his Lord.” And when he heard him reciting Sūrah al-Ikhlās in the second rak‘ah, he said, “This is a slave who knows his Lord.”

[Sifāh as-Salāh 111, 112]

The Recitation for Fajr Prayer

Shaykh al-Albānī ﷺ said:

1) The Prophet ﷺ would recite the long suwar from the Mufaṣṣal. According to the most correct opinion, the Mufaṣṣal are from Sūrah Qāf (50) to the end of the Qur‘ān.

2) Sometimes he would recite Sūrah al-Wāqi‘ah (55) or a similar surah in the two rak‘āt.

3) He recited Sūrah at-Tūr (52) during the Farewell Pilgrimage.

4) Sometimes he would recite Sūrah Qāf (50) or a similar surah in the first rak‘ah.

5) Sometimes he would recite from the short suwar of the Mufaṣṣal, such as Sūrah at-Takwir (81).

6) Once, he recited Sūrah az-Zalzalah (99) in both rak‘āt, such that the narrator of the hadith said, “I don’t know if the Messenger of Allāh ﷺ forgot or if he did this on purpose.”
Shaykh al-Albānī said, “From what is apparent, the Prophet ﷺ did this on purpose so that this action would be legislated.”

7) Sometimes he would recite more than this; sometimes he would recite 60 verses or more. Some of the narrators said they were not sure if this was in one rak‘ah or in both raka‘at.

8) He used to recite Sūrah ar-Rūm (30).

9) Sometimes he would recite Sūrah Yā-Sīn (36).

10) Once while in Makkah, he began reciting Sūrah al-Mu‘minūn (23) until he reached the verse that mentions Mūsā and Hārūn, or the verse that mentions ‘Īsā (the narrator was not sure), and then he began to cough, so he bowed for rukū‘.

11) Sometimes he would lead the prayer by reciting Sūrah as-Saffāt (37).

[Sīfāh as-Salāh 109, 110, 111]

The Recitation for Fajr Prayer on Friday

1) On Friday, he would pray the Fajr prayer by reciting Sūrah as-Sajdah (32) in the first rak‘ah and Sūrah al-Insān (76) in the second rak‘ah.

[Sīfāh as-Salāh 111]

The Recitation for Zuhr Prayer

1) The Prophet ﷺ would recite the Opening of the Book and
two other suwar; he would recite long in the first rak'ah, but not in the second rak'ah.

2) Sometimes, he would recite so long that when the prayer was established, someone would go to al-Baqi' to take care of his needs, then they would go to their home, then they would perform wudu', then they would go to the masjid, and the Prophet ﷺ would still be in the first rak'ah due to the lengthy recitation. It is believed that he did so in order for the people to reach the first rak'ah.

3) He used to recite 30 verses in each rak'ah [along with] Sūrah al-Fātiḥah. He would recite suwar equivalent to Sūrah as-Sajdah (32).

4) Sometimes, he would recite Sūrah at-Tāriq (86), Sūrah al-Burūj (85), Sūrah al-Layl (92), and similar suwar. And sometimes he would recite Sūrah al-Inshiqaq (84) and similar suwar.

5) They knew that he was reciting in Zuhr and 'Asr prayers by the movement of his beard.

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The Recitation for 'Asr Prayer

Shaykh al-Albāni said:

1) He would recite around 15 verses in each rak'ah, about half of what he recited in the first two raka'āt of Zuhr prayer.

2) He would make the last two raka'āt half as long as the first two raka'āt.

[Sifah as-Şalāh 115]
The Recitation for Maghrib Prayer

Shaykh al-Albānī said:

1) Sometimes he would recite the short *suwar* from the Mufaṣṣal.

2) While traveling, he recited Sūrah at-Tīn (95) in the second *rak‘ah*.

3) Sometimes he would recite the long or medium *suwar* from the Mufaṣṣal. Sometimes he recited Sūrah Muḥammad (47).

4) Sometimes he recited Sūrah at-Ṭūr (52).

5) Sometimes he recited Sūrah al-Mursalat (77).

6) Sometimes he recited a long *sūrah* like Sūrah al-ʿArāf (7) in both *raka‘āt*.

7) Sometimes he recited Sūrah al-Anfāl (8) in both *raka‘āt*.

[Sifah as-Ṣalāh 115, 116]

The Recitation for the Sunnah Prayers of Maghrib

Shaykh al-Albānī said:

As for the Sunnah prayers after Maghrib:

1) He would recite Sūrah al-Kāfirūn (109) and Sūrah al-Ikh-lās (112).

[Sifah as-Ṣalāh 116]
The Recitation for 'Ishā' Prayer

Shaykh al-Albāni Ḥ said:

The Prophet ﷺ used to recite the medium suwar from the Mufassāl.

1) Sometimes he would recite Sūrah ash-Shams (91) and similar suwar.

2) Sometimes he would recite al-Inshiqaq (84), and he would prostrate while reading it.

3) He prohibited lengthy recitation during 'Ishā' prayer. He said to Mu'ādh, “Do you want to be a trial upon the people by making the recitation long for them? Recite Sūrah ash-Shams (91), Sūrah al-A' lã (87), Sūrah al-'Alaq (96), and Sūrah al-Ghāshiyah (88).”

[Sifah as-Ṣalah 116, 117]

The Recitation During the Night Prayer

Shaykh al-Albāni Ḥ said, “Sometimes the Prophet ﷺ would recite aloud and sometimes he would recite silently. Sometimes he would make his recitation short and sometimes he would make his recitation long. Sometimes he would make his recitation extremely long.”

1) Ḥudhayfah bin al-Yamān Ḥ said, “I prayed with the Prophet ﷺ that night and he started the prayer with Sūrah al-Baqarah (2). I said to myself, ‘He will bow after 100 verses,’ but he continued to recite. I said to myself, ‘He will divide this sūrah into two raka'āt,’ but he continued to recite. Then
he began to recite Sūrah an-Nisā' (4), and he continued reciting until he started Sūrah Ālī ‘Imrān (3). He recited them one after another. When he reached a verse containing the glorification of Allāh, he would glorify Him. When he reached a verse for asking something, he would ask for it. When he reached a verse seeking refuge, he sought refuge. Then he bowed.”

2) Sometimes he would recite 50 or more verses in each rak‘ah.

3) Sometimes he would recite suwar similar to Sūrah al-Muzammil (73).

4) He would stand in prayer reciting the same verse until the morning arose. This verse was:

إِنَّ تَعَذَّبُونَهُمْ فَأَنْتَ عَبَّادُهُمْ وَإِنَّ تَعْفَرُونَ لَهُمْ فَأَنْتَ الْغَرِيرُ

If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.

[Sūrah al-Mā‘īdah 5:118]

Then he would bow, prostrate, and supplicate.

[Sifah as-Salāh 117, 121]

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The Recitation for the Witr Prayer

Shaykh al-Albānī said:

1) In the first rak‘ah, he would recite Sūrah al-A‘lā (87), in
the second \textit{rak'ah} he would recite Sūrah al-Kāfīrūn (109), and in the third \textit{rak'ah} he would recite Sūrah al-Ikhās (112). Sometimes, he would add Sūrah al-Falaq (113) and Sūrah an-Nās (114).

[Sifah as-Salāh 122]

The Recitation for Jumu‘ah Prayer

1) Sometimes the Prophet \textit{ﷺ} would recite Sūrah al-Jumu‘ah (62) in the first \textit{rak'ah} and Sūrah al-Munāfiqūn (63) in the second \textit{rak'ah}.

2) Sometimes he would recite Sūrah al-A‘lā (87) in the first \textit{rak'ah} and Sūrah al-Ghāshiyah (88) in the second \textit{rak'ah}.

[Sifah as-Salāh 123]

The Recitation for the Two ‘Īd Prayers

1) Sometimes the Prophet \textit{ﷺ} would recite Sūrah al-A‘lā (87) in the first \textit{rak'ah} and Sūrah al-Insān (76) in the second \textit{rak'ah}.

2) Sometimes he would recite Sūrah Qāf (50) in the first \textit{rak'ah} and Sūrah al-Qamar (54) in the second \textit{rak'ah}.

[Sifah as-Salāh 123]

The Recitation for the Funeral Prayer

1) Shaykh al-Albānī \textit{ﷺ} said, “It is the Sunnah to recite al-Fātihah and another \textit{sūrah}.”

[Sifah as-Salāh 123]
The Remembrance for Rukū’

1) The Prophet ﷺ said, “I have prohibited you from reciting the Qur’ān while in rukū’ and sujūd. As for rukū’, then glorify your Lord; as for sujūd, then increase in supplication, for it is more likely to be accepted.”

[Sahih al-Kālim 72]

2) The Messenger of Allah ﷺ said in rukū’:

سبحان ربي الأعظم.

Subhāna Rabbiyal-‘Azīm.

My Lord the Great is free from imperfection.

He said this three times (and sometimes he would say it more than three times).

[Sifah as-Salāh 132]

3) The Messenger of Allah ﷺ used to say while in rukū’:

سبحان ربي العظيم وبحمده.

Subhāna Rabbiyal-‘Azīm wa bi-ḥamdih.

My Lord the Great is free from imperfection and to Him is the praise (three times).

[Sifah as-Salāh 133]

4) The Messenger of Allah ﷺ used to say in rukū’ and sujūd:

سبحان قدومن، رب الملائكة والروح.

Subbūhun Quddūs, Rabbul-malā‘ikati war-Rūḥ.

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Glorified, Holy, Lord of the angels and of the *Rūh*.

[Sahih al-Kalim 71]

5) When the Prophet ﷺ would bow in *ruku*’, he would say:

اللَّهُمَّ لَتَ رَكَبْتُ، وَبَلَى أَمَنَّتُ وَلَكَ أُسَلَّمْتُ، وَعَلِيِّكَ تَوْكَلْتُ،
أَنتُ رَبِّي خَشَعْتُ لَكَ سَمْعَي، وَبصَرِي، وَمُخَيْ، وَعَظُميَ، وَعَصَبِيٌّ
لله، وَمَا أَسْتَفْلَتْ مِنِّي قَدْمِيٌّ لِلَّهِ رَبِّ الْعَالَمِينَ.

Allāhumma laka raka’tu wa bika āmant, wa laka aslamtu wa ‘alayka tawakkalt. Anta Rabbi, khasha’a laka sam‘i wa baṣarī, wa mukhkhī wa ‘azmi wa ‘āsabi lillāh, wa mastaqallat bihi qadami lillāhi Rabbil-Ālamin.

O Allāh, to You have I bowed and in You have I believed, and to You have I submitted and upon You I place my trust. You are my Lord; submitted to You is my hearing, my sight, my brain, my bones, and my sinews are for Allāh; and submitted my feet to Allāh, Lord of all that exists.

[Sifah as-Salāḥ 133]

6) When the Messenger of Allāh ﷺ would pray an optional prayer, he would say in *ruku*’:

اللَّهُمَّ لَتَ رَكَبْتُ، وَبَلَى أَمَنَّتُ وَلَكَ أُسَلَّمْتُ، وَعَلِيِّكَ تَوْكَلْتُ،
أَنتُ رَبِّي خَشَعْتُ سَمْعَي، وَبصَرِي، وَدَمِي، وَلَحَمِي، وَعَظُميَ،
وَعَصَبِيٌّ لِلَّهِ رَبِّ الْعَالَمِينَ.

Allāhumma laka raka’tu wa bika āmant, wa laka aslamtu wa ‘alayka tawakkalt. Anta Rabbi, khasha’a laka sam‘i wa baṣarī, wa dami wa laḥmī, wa ‘azmi wa ‘āsabi lillāhi Rabbil-Ālamin.
O Allah, to You I have bowed and in You I have believed, and to You I have submitted and upon You I place my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones, and my sinews have submitted to Allah, the Lord of all that exists.

[Sifah at-Saľah 133, Sahih an-Nasă’i 1051]

7) The Messenger of Allah ﷺ would increase his saying in rukū’ and sujūd:

Subḥānakal-lāhumma Rabbanā wa bi-ḥamdik, Allāhummaghfir li.

You are free from imperfection, O Allah our Lord, and to You is the praise. O Allah, forgive me.

This was his understanding from the statement of Allah the Exalted:

So glorify the praises of your Lord, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives.

[Sūrah an-Naṣr 110:3]

[Mukhtasar al-Bukhāri 412, Šahih al-Kalim 70]

8) The Messenger of Allah ﷺ said in his rukū’:

Subḥāna Dhi al-jabarūt wa’l-malākūt wa’l-kīriyā’i wal-’azmām.

Glory be to the One Who has all power, dominion, magnif-
icence, and might.

Then he said the same in his sujūd.

[Sahih Abi Dawūd 817]

The Messenger of Allāh ﷺ said in his rukū:

ِسُبْحَانَاللَّهِمَّ وَبِحمَدِكَ لَا إِلَهَ إِلَّا أَنتَ

Subḥānaka l-lāhumma wa bi-ḥamdik, lā ilāha illā Ant.

You are free from imperfection and praise be to You, O Allāh, there is none worthy of worship except You.

[Sahih an-Nasā‘ī 1130]

Standing From Rukū’

1) The Messenger of Allāh ﷺ used to say upon raising his backbone from bowing:

ِسَمِّيَ اللَّهُ لِمَنْ حَمِيدَهُ

Sami‘allāhu li-man ḥamidah.

Allāh hears those who praise Him.

Then he would say while standing:

ِرَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā wa lakal-ḥamd.

Our Lord and to You is the praise.

In another wording:
Standing From Ruku’

Rabbanā lakal-ḥamd.

Our Lord, to You is the praise.

And sometimes he would add to both, saying:

Allāhumma.

O Allāh.

[ṣifah as-ṣalāh 136, sahih al-kālim 74]

2) The Prophet ﷺ said:

The imām has only been put in place to be followed, so when he says:

Sami'allāhu lī-man ḥamidah

Allāh hears those who praise Him

Then you say:

Allāhumma Rabbanā wa lakal-ḥamd.

O Allāh, our Lord, to You belongs the praise.

[Then] Allāh hears you, for surely Allāh the Blessed and Exalted has said upon the tongue of His Prophet, “Allāh hears those who praise Him.”

[ṣifah as-ṣalāh 135]
3) When the Prophet ﷺ would raise his head from rukū‘, he would say:

سَمِعَ اللَّهُ ٌيَّمَنْ حَمِيدَةَ، ٌرَبِّنَا وَلَكَ الْحَمْدُ، ِميْلَهُ السَّمَامَوَاتِ، َوَمِلْلِهُ َالْأَرْضِيِّ، َوَمِلْلِهُ ما َبَيْنَهُمَا وَمِلْلِهُ ِما َبَيْنَ مِنْ شَيْئٍ بَعْدَهُ.

Sami‘allāhū li-man ḥamidah, Rabbanā wa lakal-ḥamd; mil‘as-samāwātī wa mil‘al-ardi wa mil‘a mā baynahumā, wa mil‘a mā shi‘ta min Shay‘in ba‘d.

Allāh hears the one who praises Him, our Lord, to You be praise filling the heaven, filling the earth, filling what is between them, and filling whatever else You will.

[Sahih al-Kalim 69]

4) When the Prophet ﷺ would raise his head from rukū‘, he would say:

الْلَّهِمَّ رَبِّنَا لَكَ الْحَمْدُ مِلْلِهُ السَّمَامَوَاتِ، َوَمِلْلِهُ َالْأَرْضِيِّ، َوَمِلْلِهُ ما َبَيْنَهُمَا وَمِلْلِهُ ِما َبَيْنَ مِنْ شَيْئٍ بَعْدَهُ، أَهْلُ ِالْتَّنَاَءِ وَالْمَجْدِ أَحْجُقُ مَا قَالَ ِالْعَبْدُ، َوَلَا كَانَ لَكَ عَبْدٌ الْلَّهِمَّ لَا مَانِعَ لِمَا أَغْطَيْتَ، َوَلَا مُعْطَيِ ِلِمَا َمُنَعْتَ، َوَلَا يُفْعَلُ ذَٰلِكُ الْجَدُّ مِنْ كُلَّ الْجَدَّٰ.


O Allāh, our Lord, to You is the praise, filling the heavens, filling the earth, and filling all that is between them, and filling whatever else You will. You are the One Who most deserves praise and glorification; (this is) the soundest
thing a slave could say, and we are all Your slaves. None can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is to no avail against You.

[Sahih al-Kalim 75]

5) When rising from rukū':

\[\text{رَبّنَا وَلَكَ الْحَمْدُ حَمْدًا كَبِيرًا طَيِّبًا مُبارًا فيه.}\]

\[\text{Rabbanā wa lakal-ḥamd, ḥamdan kathiran ṭayyiban mubārākan fih.}\]

Our Lord, and to You is the praise, much praise and good containing blessings.

[Sahih al-Kalim 76]

6) The Prophet ﷺ used to say:

\[\text{لِرَبّيِ الْحَمْدُ، لِرَبّيِ الْحَمْدُ.}\]

\[\text{Li-Rabbīyal-ḥamd, li-Rabbīyal-ḥamd.}\]

To my Lord is the praise, to my Lord is the praise.

And he would repeat this.

[Sifah as-Ṣalah 137]
**Subḥāna Rabbīyal-A’lā.**

My Lord the Most High is free from imperfections (three times).

And sometimes he would say it more than three times.

[Sifah as-Salāh 145]

2) When the Prophet ﷺ would prostrate, he would say in **ṣuṣūd:**

اللَّهُمَّ لَكَ سَجَدُتُ، وَلَكَ آمَنتُ، وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبّي،

سَجَدَ وَجَهِي لِلّذِي خَلَقَهُ وَصَوَّرَهُ، فَأَحْسَنَ صُوْرَةُ وَشَيْبَ سَمَّعَهُ

وَبَصَارَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

Allāhumma laka sajadtu wa bika āmantu wa laka aslamt, wa Anta Rabbi, sajada wajhi lil-ladhī khalqaahu wa šawwarah, fa-ahsana surahu wa shaqqa sam‘ahu wa baṣarah, fa-tabārakal-lāhu aḥsanal-khāliqin.

O Allāh, to You I have prostrated and in You I have believed, and to You I have submitted; You are my Lord. My face has prostrated before Him Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the best of creators.

[Sifah as-Salāh 146]

3) The Prophet ﷺ used to say in **ṣuṣūd:**

سَبِّحَانَ رَبِّي الْعَظِيمِ وَبَصِيرَٰئِهِ

Subḥāna Rabbīyal-‘Aẓīm wa bi-ḥamdiḥ.

My Lord the Great is free from imperfection and to Him
The Remembrance in Sujūd

belongs the praise (three times).
[Sifah as-Ṣalāh 146]

4) The Messenger of Allāh ﷺ used to say in sujūd:

اللَّهُمَّ اغْفِرْ لِي دُنْيَيْنِي كَلِهَا وَدَفْنِهَا وَجَلَّهَا، وَأَوَّلِهَا وَآخِرِهَا، وَعُلُومَتِهَا وَسِرَّهَا.

Allāhummaghfir li dhanbi kullahu wa diqqahu wa jillah, wa awwalahu wa ākhirah, wa ‘alāniyatahu wa sirraḥ.

O Allāh! Forgive all my sins, the small and the great, the first and the last, the open and the secret.
[Sifah as-Ṣalāh 146]

5) During the night prayer, the Prophet ﷺ said in sujūd:

اللَّهُمَّ إِنِّي أَعْوَذُ بِرَبِّي مِنْ سَخْطَكَ، وَبِمَعَاذِيْنِكَ مِنْ عَقْوَنِيْكَ، وَأَعْوَذُ بِكَ مَنْكَ، لَا أُحَصِّي نَبَاتًا عَلَيْكَ، أَنْتَ كَمَا أَنتَيْتَ عَلَيْ نَفْسِيْكَ.

Allāhumma inni aʿudhu bi-ridaka minsakhatik, wa bi-maʾaftika min ʿuqūbatik; wa aʿudhu bika mink, ла uhṣiya thanāʾan ʿalayk; Anta kamā athnayta ʿalā nafsik.

O Allāh, I seek refuge in Your pleasure from Your anger and in Your pardon from Your punishment. I seek refuge in You from You. I am not able to enumerate Your praise. You are as You have praised Yourself.
[Ṣaḥīḥ al-Kālim 79]

6) The Prophet ﷺ used to say in rukūʾ and sujūd:

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COLLECTION OF AUTHENTIC INVOCATIONS

Subbūḥun Quddūs, Rabbul-malā’ikati war-Rūḥ.

Glorified, Holy, Lord of the angels and of the Rūḥ.

[Sahih al-Kalim 71]

7) The Prophet ﷺ would say:

سَجَدَ لَكَ سَوَادِي وَخَيْلَيٍ، وَآمَنَ بِكَ فَوَادِي، أَبُوُّ يَنْعُمُّكَ عَلَيْيْ،

هُذِيُّ يَدِي وَمَا جَنَّبَتْ يَدًا عَلَى نَفْسِي.

Sajada laka sawādi wa khiyāli, wa āmana bika fu’ādi, abū’u bi-nīmatika ‘alayy; hadhī yadi wa mā janaytu bi-hā ‘alā nafsi.

I have prostrated to You my inner core and my thoughts, and my heart has believed in You. I acknowledge Your favors upon me. These are my two hands by which I have sinned against myself.

[Sifāh as-Ṣalāh 146]

8) The Prophet ﷺ said in rukū’:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِياءِ وَالْعَظْمَةِ.

Subhāna Dhil-jabarūtī wal-malakūtī wal-kibriyā‘i wal-‘azmah.

Glory be to the One Who has all power, dominion, magnificence, and might.

Then he said the same thing in his sujūd.

[Sahih Abi Dawūd 817]

9) The Prophet ﷺ said in sujūd:
O Allah, forgive me for what I have done in secret and openly.

[Sahih an-Nasa'i 1123]

10) The Prophet ﷺ said in sujūd:

Allahummaghfir li ma āsrartu wa ma ālant.

You are free from imperfection and praise be to You, O Allah, there is none worthy of worship except You.

[Sahih an-Nasa'i 1130]

11) The Messenger of Allah ﷺ used to say in sujūd:

O Allah, place light in my heart, place light in my hearing, place light in my seeing, place light beneath me, place light above me, and light on my right, and light on my left, and
place light behind me, and make the light greater for me.

[Sahih an-Nasā’i 1120]

The Remembrance Between the Two Prostrations

1) The Messenger of Allāh ﷺ used to say between the two prostrations:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبَرْنِي، وَارْفَعْنِي، وَأُهْدِنِي، وَعَافِئِي،
وَأَرْزِقِنِي.

Allāhummaghfir li war-ḥamnī wajburnī warfānī wahdīnī wa ʿāfīnī war-zuqnī.

O Allāh, forgive me, have mercy on me, console me, raise me in status, guide me, grant me well-being, and grant me provision.

[Sifah as-Salāh 153]

2) The Prophet ﷺ used to say between the two prostrations:

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي.

Rabbighfir li, Rabbighfir li.

My Lord forgive me, my Lord forgive me.

[Sahih Ibn Majah 905]

The Tashahhud in the Prayer

1) The Messenger of Allāh ﷺ said in the tashahhud:
The Tashahhud in the Prayer

All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His slave and Messenger.

2) And he used to say:

At-tahiyyatul-mubarakat, as-salawatut-tayyibat lillah; barakatuh; as-salamu 'alaynd wa 'aid 'ibadil-lahis-salihin; ash-hadu al-la ilaha ill-Allahu wa ash-hadu anna Muhammadan 'abduhu wa Rasuluh.

The blessed compliments are due to Allah, and prayers and pure words are due to Allah. Peace be upon you, O
Prophet, and Allâh’s mercy and His blessings. Peace be upon us and upon Allâh’s upright servants. I testify that there is none worthy of worship except Allâh and I testify that Muḥammad is the Messenger of Allâh.

[Sifah as-Ṣalâh 162]

3) The Messenger of Allâh ﷺ said:

الثَّيُّبَاتُ الطَّيِّبَاتُ للهِ، السَّلَامُ عَلِيهِ ﻣِنْ أَيَّهَا الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَانُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عَبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحدَّهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

At-tahiyyátut-tayyibát, as-salâwu lillâh; as-salâmu ‘alayka ayyuham-Nabiyyu wa rahmatullâhi wa barakâtuh, as-salâmu ‘alaynâ wa ‘âlâ ‘ibâdil-lâhi-sâlihin; ash-hadu al-lâ ilâha ill-Allâhu wa ash-hadu anna Muḥammadan ‘abduhu wa Rasûluh.

The blessed compliments are due to Allâh, and prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon Allâh’s righteous servants. I testify that nothing deserves to be worshiped except Allâh alone without partners, and I testify that Muḥammad is His slave and Messenger.

[Sifah as-Ṣalâh 163]

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Sending Salutations Upon the Prophet ﷺ in the First Tashahhud & the Permissibility of Supplicating In It

1) ‘Â’ishah ☪ said, in describing the Prophet’s prayer, “We used to prepare siwâk and water for wudu‘ for the Messenger
of Allah ﷺ. Allah would wake him when He willed to wake him at night, then he would clean his teeth, make wudu’, and pray nine raka‘āt, not sitting until the eighth, [after which] he would praise Allah and send salutations upon His Prophet, then he would rise, and he did not say the taslim. Then he prayed the ninth and sat, and said something similar, praising Allah and sending salutations upon His Prophet ﷺ, then he said a taslim that we could hear.”

[Sahih Muslim 2/170]

Shaykh al-Albānī ﷺ said, “This is clear proof that he would send salutations upon himself in the first tashahhud just as he would in the final tashahhud. This is a great benefit that we should hold onto with our back molar teeth. And it is not said that this was particular for the night prayer, because the basis is that what is prescribed for the prayer is prescribed for the optional and obligatory prayers, without making a distinction between them. Thus, whoever makes a distinction, then the burden of proof is upon him.”

[Tamdm al-Minnah 224, 225]

2) The Prophet ﷺ said:

When you sit following every two raka‘āt, then say:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّبْيَاتُ، اسْلَامُ عَلَيْكَ أَيْبَا النَّبِيُّ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اسْلَامُ عَلَيْنَا وَ عَلَى عِيْبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدَهُ وَ رَسُولُهُ.

At-tahiyat lillis-hi waš-salawatu waš-tayyibat, as-salamu ‘alayka ayyuhan-Nabiyyu wa rahmatullahi wa barakatub, as-salamu ‘alayna wa ‘alah ‘ibadil-lahi-salihin; ash-hadu al-lahi illAllahu wa ash-hadu anna Muhammadaan ‘abduhu wa Rasuluh.
All compliments, prayers, and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His slave and Messenger.

Then choose any supplication that you like and call upon Allah the Mighty and Sublime with it.

Shaykh al-Albānī said, “This hadith shows a tremendous benefit, and it is the permissibility of supplicating after the first tashahhud. And I did not find any of the Imams other than Ibn Ḥazm who had this viewpoint, and he was correct. He used proof that is unrestricted, so those who oppose him in this matter use the restricted text.

“As for this hadith, then it is a clear text with an explanation, so a restricted text could not contradict it. May Allah have mercy upon the person who follows the Sunnah. As for the hadith that states, ‘He would not recite more than the tashahhud in the first two raka‘āt,’ then this narration is weak (Ad-Ḍa‘ifah 5186).”

[As-Sahihah 2/538, 539]

Shaykh al-Albānī said, “So what is apparent is that it is permissible to supplicate in every tashahhud, even if it is not followed by saying salām.”

[Sifah as-Ṣalāh 160]

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**Sending Salutations Upon the Prophet ♦ After the Tashahhud**

1) [Say]:

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Sending Salutations Upon the Prophet After the Tashahhud

O Allah, send salutations upon Muhammad, upon his household, and upon his wives and his offspring, just as You sent salutations upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And bless Muhammad, his household, his wives, and his offspring, just as You have blessed the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[Sifah as-Salāh 165]

2) [Say]:

Allāhumma sallī ‘alā Muḥammadin wa ‘alā ʿāli Muḥammad, kamā ṣallayta ʿalā Ibrāhīma wa ‘alā ʿāli Ibrāhīm, innaka Ḥamīdum-Majīd; Allāhumma bārik ‘alā Muḥammadin wa ‘alā ʿāli Muḥammad, kamā bāركta ʿalā Ibrāhīma wa ‘alā ʿāli
Ibrāhīm, innaka Ḥamidum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, just as you sent salutations upon Ibrāhīm and upon the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. O Allāh, bless Muḥammad and the family of Muḥammad, just as You blessed Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[Sifah as-Salāh 166]

3) [Say]:

Allāhumma sallī ‘alā Muḥammadin wa ‘alā ʿālī Muḥammad, kamā sallayta ‘alā Ibrāhīma wa ʿālī Ibrāhīm, innaka Ḥamidum-Majīd; Allāhumma bārik ‘alā Muḥammadin wa ‘alā ʿālī Muḥammad, kamā bārakta ‘alā Ibrāhīma wa ʿālī Ibrāhīm, innaka Ḥamidum-Majīd.

O Allāh, send salutations upon Muḥammad and upon the family of Muḥammad, just as you sent salutations upon Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory. And bless Muḥammad and the family of Muḥammad just as You blessed Ibrāhīm and the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[Sifah as-Salāh 166]
4) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِيِّ، وَعَلَى آلٍ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمٍ، وَبَارَكْتَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِيِّ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمٍ، فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مُحْجُودٌ.


O Allāh, send salutations upon Muḥammad, the unlettered Prophet, and upon the family of Muḥammad, just as you sent salutations upon the family of Ibrāhīm; and bless Muḥammad, the unlettered Prophet, and the family of Muḥammad, just as You blessed the family of Ibrāhīm, amongst all the creation; You are indeed Worthy of Praise, Full of Glory.

[Sifah ar-Salāh 166]

5) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمٍ، وَبَارَكْتَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمٍ، وَعَلَى آلِ إِبْرَاهِيمٍ.


O Allāh, send salutations upon Muḥammad, Your slave
and Your Messenger, just as You sent salutations upon the family of Ibrāhīm. And bless Muḥammad, Your slave and Your Messenger, just as You blessed Ibrāhīm and the family of Ibrāhīm.

[Sifah as-Ṣalah 166]

6) [Say]:

Allāhumma salli 'alā Muḥammadin wa 'alā azwājihi wa dhurriyyatih, kamā sallayta 'alā āli Ibrāhīm; wa bārik 'alā Muḥammadin wa 'alā azwājihi wa dhurriyyatih, kamā bārakta 'alā āli Ibrāhīm; innaka Ḥamīdum-Majīd.

O Allāh, send salutations upon Muḥammad and upon his wives and his offspring, just as You sent salutations upon the family of Ibrāhīm; and bless Muḥammad and his wives and his offspring, just as you blessed the family of Ibrāhīm; You are indeed Worthy of Praise, Full of Glory.

[Sifah as-Ṣalah 167]

7) [Say]:

Allāhumma salli 'alā Muḥammadin wa 'alā āli Muḥammad, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā sallayta
wa bārakta ʿalā Ibrāhima wa ʿāli Ibrāhim; innaka Ḥamidum-Majid.

O Allah, send salutations upon Muhammad and upon the family of Muhammad, and bless Muhammad and the family of Muhammad, just as You sent salutations upon and blessed Ibrāhim and the family of Ibrāhim; You are indeed Worthy of Praise, Full of Glory.

[Sifah as-Salāh 167]

Shaykh al-Albānī said, “Know: It is not legislated to invent a method of sending salutations by combining these various methods, and the same applies to the tashahhud; rather, this is an innovation in the religion. The Sunnah is to say this method one time, that method one time, and so forth. This has been explained by Shaykh-ul-Islām Ibn Taymiyyah.”

[Sifah as-Salāh 176]

Shaykh al-Albānī said, “Al-Ḥāfīz Ibn Ḥajar al-ʿAṣqalānī was asked about the method of sending salutations upon the Prophet ﷺ, whether inside or outside of the prayer, and if it was a condition to use the term ‘Sayyid’ (master) when referring to him. Such as the saying, ‘O Allah, send salutations upon our Sayyid (master) Muḥammad,’ or was it sufficient to say, ‘O Allah, send salutations upon Muḥammad.’ Is it better to refer to him as Sayyid because this is a quality affirmed for him, or is it better to refrain from using this term in this supplication because it has not been narrated?

“He responded by saying, ‘It is better to recite the words that have been narrated. And it is not said, ‘Perhaps the Prophet ﷺ omitted the word ‘Sayyid’ due to humility, just as when he was mentioned he would not say ‘peace be upon him,’ and it is recommended for the ummah to say this every time he is mentioned.” The reason this viewpoint is not correct
is because, if this were recommended, it would have been narrated from the Companions or those that followed them, but there are no narrations showing any of the Companions or those who followed them saying this, despite the numerous narrations from them.

“Al-Qādi ‘Iyāḍ wrote a chapter on the description of the Prophet’s prayer in the book Ash-Shifā’, and he narrated ahādīth from the Companions and those that followed them, and not one of them used the term Sayyid. If this term was recommended, it would not have been hidden from all of them. And all good is in following the Sunnah. And Allah knows best.”

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**Supplication & Seeking Refuge**

*After the Tashahhud*

1) The Messenger of Allâh ﷺ used to supplicate in the prayer by saying:

اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ عَذَابِ الْجَحِيمِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُسْجِدِ الدَّجَالِ الَّذِي أُعْتَزَّ بِهِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُحْيِي وَفَتْنَةِ الْمَمَّاتِ، اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُحْيِي وَفَتْنَةِ الْمَمَّاتِ، اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ عَذَابِ الْجَحِيمِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُسْجِدِ الدَّجَالِ الَّذِي أُعْتَزَّ بِهِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُحْيِي وَفَتْنَةِ الْمَمَّاتِ، اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ عَذَابِ الْجَحِيمِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُسْجِدِ الدَّجَالِ الَّذِي أُعْتَزَّ بِهِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُحْيِي وَفَتْنَةِ الْمَمَّاتِ، اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ عَذَابِ الْجَحِيمِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُسْجِدِ الدَّجَالِ الَّذِي أُعْتَزَّ بِهِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُحْيِي وَفَتْنَةِ الْمَمَّاتِ، اللَّهُمَّ إِنِّي أَعْوَدُ يَكَ مِنْ عَذَابِ الْجَحِيمِ، وَأَعْوَدُ يَكَ مِنْ فَتْنَةِ الْمُسْجِدِ 

*Allâhumma inni a’udhu bika min ‘adhâbîl-qabr, wa a’udhu bika min fitnati-mahyâ wa fitnati-mamat, Allâhumma inni a’udhu bika minal-ma’thami wal-maghram.*

O Allâh, I seek refuge with You from the punishment of the grave, I seek refuge with You from the turmoil of the Dajjal, and I seek refuge with You from the trials of life and the trials of death. O Allâh, I seek refuge with You
from sin and heavy debt.

[Mukhtasar al-Bukhari 432]

2) The Messenger of Allah used to supplicate in his prayer by saying:

اللهُمَّ إِنِّي أَعْوَذُ بَكَ مِنْ شَرِّ ما عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أُعْمَلْ بَعْدُ.

Allahumma inni a'udhu bika min sharri ma amiltu wa min sharri ma lam a'mal ba'd.

O Allah, verily I seek refuge in You from the evil I have done and from the evil I have yet to do.

[Sahih an-Nasai' 1306]

3) From the supplications of the Prophet ﷺ was his saying:

اللهُمَّ حاسبِني حسابًا يَسِيرًا.

Allahumma hasibni hisaban yasira.

O Allah, call me to account with an easy reckoning.

[Sifah ar-Salah 184]

4) He used to say:

اللهُمَّ إِنِّي ظَلَّمْتُ نَفْسِي ظَلِيمًا كَثِيرًا، وَلَا يَغْفِرُ الذَّنِوبُ إِلَّا أَنتَ،

فَأَغْفِرْ ليَ مَعْفُورَةً مِنْ عِبَادِكَ، وَارْحَمْنِي إِذِ اْلْعُفُورُ الرَّجِيمُ.

Allahumma inni zalamtu nafsi zalman kathira, wa la yaghfirudh-dhunub'a illa Ant, faghfir li maghfaratan min 'indika warhamni; innaka Antal-Ghafurur-Rahim.

O Allah, verily I have wronged my soul tremendously, and no one forgives sins except You; thus, forgive me with a
forgiveness from You and have mercy upon me. Verily, You are the Oft-Forgiving, the Most Merciful.

[Mukhtasar al-Bukhari 433]

5) The Prophet ﷺ used to say between the tashahhud and the taslim:

اللّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أُخْرِجْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنتُ،
وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنْيُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُوْحِرُ،
لَا إِلَّا الَّذِي أَنْتَ.

Alláhummaaghfir li mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā d'ant, wa mā asrafftu wa mā Anta al'amū bihi minni. Antal-Muqaddimu wa Antal-Mu'akkhbir, là ilâha illâ Ant.

O Allâh! Forgive me for what I have done in the past, what I will do in the future, what I have concealed, what I have done openly, and what I have exceeded in, whatever You know about me more than I. You are the One Who brings forward, and You are the One Who puts back, there is none worthy of worship except You.

[Sahih al-Kalim 85]

6) The Messenger of Allâh ﷺ said to a man, “What do you say during your prayer?” He said, “I recite the tashahhud, then I say:

اللّهُمَّ إِنِّي أَسَالُكَ الْجَنَّةَ، وَأَعْوَدُ بِكَ مِنَ النَّارِ.

Alláhumma innî as'alukal-Jannah, wa a'ûdhu bika minan-Nâr.

“O Allâh, verily I ask You for Paradise and I seek refuge in You from the Fire.
“But by Allah, I do not understand your mumbling or the mumbling of Mu‘ādh.”

The Prophet said, “It is concerning them [Paradise and Hell] that we are mumbling.”

[Sahih al-Kalim 86]

7) The Messenger of Allah ﷺ used to seek refuge from these things at the end of his prayer:

Allāhumma inni a‘ūdhu bika minal-bukhli wa a‘ūdhu bika minal-jubni wa a‘ūdhu bika an uradda ilā ardhahil-‘umur, wa a‘ūdhu bika min fitnatid-dunya wa a‘ūdhu bika min ‘adhābil-qabr.

O Allāh! I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to geriatric old age, I seek refuge with You from the affliction of this world (meaning the affliction of the Dajjāl), and I seek refuge with You from the punishment of the grave.

[As-Sahihah 3937]

8) The Prophet ﷺ used to say:

Supplication & Seeking Refuge After the Tashahhud
Alláhumma bi-‘ilmikal-ghayba wa qudratika ‘alal-khalqi ahyini mā ‘alimtal-hayáta khayran lī, wa tawaffáni idhā ‘alimtal-wafátah khayran lī. Alláhumma inni as’aluka khashyatáka fil-ghaybi wash-shahádah, wa as’aluka kalimatal-haqqí fir-ridá wal-ghadáb, wa as’aluka al-qaṣ‘ad fil-faqri wal-ghiná, wa as’aluka na‘īman lá yanfad, wa as’aluka qurrata ‘aynín lá tanqaṭī, wa as’aluka ridá ba‘daqal-qaḍá, wa as’aluka bardal-‘ayshi ba‘dal-mawt, wa as’aluka ladhdhatan-nazari ilá wajhik, wash-shawqa ilá liqā‘ika fī ghayri da‘rarrá‘a mu‘dirratín wa lá fitnatin muḥillah, Alláhumma zayyínná bi-zínatil-‘imáni waj‘alná hudátan muhtadín.

O Alláh, by Your knowledge of the unseen and Your power over Your creation, keep me alive for as long as You know life is good for me, and cause me to die when You know death is good for me. O Alláh, I ask You to make me fear You in secret and in public, and I ask You to make me speak the truth in times of contentment and of anger. I ask You not to let me be extravagant in poverty or in prosperity. I ask You for continuous blessings, and for contentment that does not end. I ask You to let me accept Your decree, and for a good life after death. I ask You for the joy of seeing Your Face and for the longing to meet You, without going through diseases and misguiding fíšan (trials). O Alláh, adorn us with the adornment of faith and
make us among those who are guided.
[Sahih an-Nasāʾi 1304]

9) The Prophet  heard a man saying in his tashahhud:

Allāhumma inni as'āluka yā Allāhul-Wāhidul-Ahadul-ṣamadul-ladhi, lam yalid wa lam yūlad, wa lam yakuł-lahu kufuwan aḥad, an taghfsa li dhunūbi, innaka Antal-Ghafurur-Raḥim.

O Allāh, I ask You by virtue of my bearing witness that You are Allāh, the One, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none equal or comparable to Him, that You forgive me of my sins; verily, You are the Oft-Forgiving, the Most Merciful.

The Messenger of Allāh  said, “Surely he has been forgiven, surely he has been forgiven, surely he has been forgiven.”
[Sahih an-Nasāʾi 1300, Ṣifah as-Salāh 186]

10) The Prophet  heard a man saying in his prayer:

Allāhumma inni as'aluka bi-anna lakal-ḥamad, lā ilāha illā Anta wahdak, lā sharika lakal-mannān, yā Bādi'as-samāwāt wal ard, yā Dhal-jalāli wal-ikrām, yā Ḥayyu yā Qayyūm, inni as'alukal-Jannata wa a'ūdhu bika minan-Nār.
O Allâh! I ask You by virtue of the fact that all praise is due to You, none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor, O Ever-Living, O Self-Subsisting and Supporter of all. Verily, I ask You for Paradise and I seek refuge in You from the Fire.

[Sâhih an-Nasâ’î 1299, Sifah as-Sâlih 186]

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**Taslim From the Prayer**

1) The Messenger of Allâh used to say *taslim* on his right side and his left side such that the whiteness of his cheek was visible. He would say:

وَرَحْمَةٌ اللَّهِ وَرَحْمَةٌ اللَّهِ

*As-salâmu ‘alaykum wa rahmatullah, as-salâmu alaykum wa rahmatullâh.*

Peace be upon you and the mercy of Allâh, peace be upon you and the mercy of Allâh.

[Sâhih Abi Dawûd 914]

2) The Messenger of Allâh ﷺ would say on his right side:

وَرَحْمَةٌ اللَّهِ وَرَحْمَةٌ اللَّهِ وَبَرَكَانِهِ

*As-salâmu ‘alaykum wa rahmatullâhi wa barakâtuh.*

Peace be upon you, and the mercy of Allâh and His blessings.

While on his left side, he would say:
As-salāmu ‘alaykum wa rahmatullāh.

Peace be upon you and the mercy of Allāh.

[Sahih Abī Dāwūd 915]

3) Sometimes, the Prophet ﷺ would say taslim to his right side by saying:

As-salāmu ‘alaykum wa rahmatullāh.

Peace be upon you and the mercy of Allāh.

And on his left side, he would only say:

As-salāmu ‘alaykum.

Peace be upon you.

4) Sometimes the Prophet ﷺ would only say one taslim to the right side, saying:

As-salāmu ‘alaykum.

Peace be upon you.

And he would turn his face slightly to the right side.

[Sifāh as-Salāh 187, 188]
Remembrance Said After the Prayer

1) When the Messenger of Allah would complete his prayer, he would say:

\[ Astaghfirullah. \]

I seek Allah’s forgiveness (three times).

And he would say:

\[ Allahumma Antas-Salatu wa minkas-salam; tabarakta ya Dhal-jalali wal-ikram. \]

O Allah, You are the One Who is free from all defects and deficiencies, and from You is all peace; blessed are You, O Possessor of majesty and honor.

[Sahih al-Kalim 88]

2) The Messenger of Allah urged Mu‘adhd to say at the end of every prayer:

\[ Allahumma a‘inni ‘ala dhikrika wa shukrika wa husni ‘ibadatik. \]

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

[Sahih Abi Dawud 1362]
3) When the Messenger of Allâhﷺ would complete his prayer, he would say:

لا إلَهَ إلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهِ، لَهُ الْمَلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ، اللَّهُمَّ لَا مَانِعٌ لِمَا أُعْطِيتُ، وَلَا مُعْطِي لِمَا مُنَعْتُ، وَلَا يَنْفُقُ ذَا الْجَدَّ، مِنْكَ الْجَدُّ.

La ilâha ill-Allâh, wahdahu lâ sharika lah, labul-mulku wa labul-âmm, wa Huwa ‘alâ kulli shay’in qadîr; Allâhumma lâ mání’â li-mâ a’tayt, wa lâ mu’ti li-mâ manât, wa lâ yanfa’u dhal-jaddi minkal-jadd.

There is none worthy of worship except Allâh alone, with no partner or associate; His is the sovereignty and to Him be praise, and He is able to do all things. O Allâh, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone, for from You is all wealth and majesty.

[Sunan al-Katib 89]

4) At the end of each prayer, after the taslim and before standing, he would say, raising his voice:

لا إلَهَ إلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهِ، لَهُ الْمَلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرُ، لَا حَوْلَ وَلَا قَوْةٌ إلَّا بِاللَّهِ، لَهُ إلَّا اللَّهُ، وَلَا نَعْمَدُ إلَّا إِيَاهُ، لَهُ السَّلَامُ وَلَهُ الْفَضْلُ، وَلَهُ الْقَنْوَانُ الْحَسَنُ، لَهُ إلَّا اللَّهُ مُخْلِصِينَ لَهُ الْدُّنْيَا، وَلَوْ كَرِهَ الْكَافِرُونَ.

La ilâha ill-Allâh, wâhdahu lâ sharika lahu, labul-mulku wa labul-âmm, wa Huwa ‘alâ kulli shay’in qadîr, lâ hawla wa lâ quwwwata illâ billâh, lâ ilâha ill-Allâh, wa lâ na’budu illâ iyyâh; labul-nîmuwa wa labul-faadîl, wa labuth-thanâ’ul-âhasan, lâ ilâha
There is none worthy of worship except Allah, alone without partners; to Him belongs the dominion and to Him belongs the praise, and He has power over all things. There is no might or power except with Allah, there is none worthy of worship except Allah, and we do not worship anyone except Him. To Him belongs the favor and to Him belongs the virtue, and to Him belongs the good praise. There is none worthy of worship except Allah, making the religion sincerely for Him even if the disbelievers hate it.

[As-Sahihah 3160]

5) Say 33 times each:

SuḥbānALLAH

Allah is free from imperfection

Al-ḥamdullīllAH

All praises belong to Allah

Allahu Akbar

Allah is the Greatest

[Ṣahih al-Kalim 91]

6) The Messenger of Allah ﷺ said:
Whoever says “Allāh is free from imperfection” (*subhānallāh*) 33 times, “Praise be to Allāh” (*al-ḥamdulillāh*) 33 times, and “Allāh is the Greatest” (*Allāhu Akbar*) 33 times, and seals the hundred with saying:

La ilāha ill-Allāh, wahdahu la sharika lah, lahul-mulku wa lahul-ḥamd, wa Huwa ’alā kulli shay’in qadīr.

There is none worthy of worship except Allāh, alone without any partner. The kingdom and praise belong to Him, and He has power over everything.

After every prayer, he will have his wrong actions forgiven, even if they are as abundant as the foam on the sea.

[As-Sahihah 100, 101]

7) The Prophet ﷺ said, “The one who says [this] at the end of each obligatory prayer will not be disappointed: 33 *tasbihah* (*subhānallāh*), 33 *tahmīdah* (*al-ḥamdulillāh*) and 34 *takbīrah* (*Allāhu Akbar*).”

[As-Sahihah 102]

8) Ibn ‘Umar ﷺ said:

A man saw in a dream that it was said to him, “What does your Prophet ﷺ command you to do?” He said, “He commanded us to say *tasbih* (*subhānallāh*) 33 times following the prayer, and to say the *tahmīd* (*al-ḥamdulillāh*) 33 times, and to say the *takbīr* (*Allāhu Akbar*) 34 times, and that makes 100.”

He [the questioner in the dream] said, “Say the *tasbih* (*subhānallāh*) 25 times, say the *tahmīd* (*al-ḥamdulillāh*) 25
times, say the takbîr (Allâhu Akbar) 25 times, and say the tahlîl (lá ilâha ill-Allâh) 25 times, and that will make 100.” The following morning, he told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said, “Do what the Anşârî said.”

Shaykh al-Albâni  said, “His saying, ‘Say the tahlîl,’ is only the saying of lá ilâha ill-Allâh (none has the right to be worshiped except Allâh), and any statement in addition to this requires proof from the text. Thus, what is apparent from the hadîth is that the person should say:

ٍسُبُحَانَ اللَّهِ، وَالْحَمَدُ لِلَّهِ، وَلَا إِلَٰهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

Subhânallâh, wal-hamdulillâh, wa lá ilâha ill-Allâh, Allâhu Akbar,

“Allâh is free from imperfection, all praises belong to Allâh, there is none worthy of worship except Allâh, and Allâh is the Greatest,”

“Twenty-five times each, and it does not matter which one he begins with. And Allâh knows best.”

[Saîh an-Nasî 1350]

9) The Prophet ﷺ said:

Whoever says 10 times, before moving and bending his legs from the Maghrib and Fajr prayers:

لَا إِلَٰهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لِهِ، لَهُ الْمُلُكُ وَلَهُ الْحَمَدُ، يُحْيِي

Lâ ilâha ill-Allâh, wahdahu là sharîka lah, lâhu-mulku wa lâhu-hamd, yuhyi wa yumît, wa Huwa `alâ kulli shay’in qadir.

There is none worthy of worship except Allâh, alone
without partners. To Him belongs the kingdom and to Him belongs the praise; He gives life and causes death, and He has power over all things.

Allāh will write for him 10 good deeds and erase from him 10 sins, and elevate him 10 degrees, and he will have protection from what he hates and protection from the accursed Shayṭān, and no sin will harm him except shirk. And he will be from the best people in action. The only one better than him is the one who has said better than him.

[-Sahih at-Targhib 477]

10) The Prophet ﷺ said:

Whoever says after the morning prayer:

لا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيبَ لَهُ لَهُ الْمَلْكُ لَهُ الْحَمْدُ يُحْيِي وَيُمْتِرُ، بيِّنِي الخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha ill-Allāh, wahdahu lā sharika lah, lahul-mulku wa lahul-hamd, yuhyi wa yumit, bi-yadhil-khayr, wa Huwa ‘alā kulli shay’in qadir.

None has the right to be worshiped except Allāh, alone without partner; to Him belongs all that exists, and to Him is the praise. He gives life and causes death, and He is powerful over all things.

Whoever says this 100 times while his feet are still folded will be from the best people upon the earth that day. The only ones better than him will be those who have said the likes of what he said or better.

[As-Sahihah 2664]

11) The Messenger of Allāh ﷺ said after the prayer:
O Allah, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).

[As-Sahihah 2603]

12) The Messenger of Allah ﷺ used to say after Fajr prayer:

Allâhumma inni as’aluka ‘ilmân naf‘an wa ‘amalan mutaqabbalan wa rizqan tâyiba.

O Allah, verily I ask You for beneficial knowledge, actions that are accepted, and good provision.

[Hidayah ar-Ruwâh 2432]

13) The Messenger of Allah ﷺ said, “Whoever says the tasbih (subhânallâh) 100 times following the morning prayer, and the tahlîl (lā ilâha ill-Allâh) 100 times, he will be forgiven his sins, even if they are like the foam of the sea.”

[Sahih an-Nasâ’i 1353]

14) The Prophet ﷺ said, “There are two deeds that no Muslim man persists in doing except that he will enter Paradise. Indeed they are easy, but those who do them are few: glorifying Allah (by saying subhânallâh) 10 times following every prayer, praising Him (by saying al-hamdulillâh) 10 times, and magnifying Him (by saying Allâhu Akbar) 10 times. That is 150 on the lips and 1,500 on the scale. And
when you go to bed, then magnify Him 34 times (by saying \textit{Allahu Akbar}), glorify Him 33 times (by saying \textit{subhānallāh}), and praise Him 33 times (by saying \textit{al-hamdulillāh}); that will be 100 on the lips and 1,000 on the balance. And who among you could do in one day and night 2,500 bad deeds?”

They said, “How could anyone fail to do that?” He said, “The Shayṭān comes to one of you when he is praying and says, ‘Remember such-and-such, remember such-and-such,’ so that when he finishes his prayer, he may forget to do that; or [the Shayṭān] comes to him when he is in his bed and keeps on making him sleepy until he falls asleep.”

[\textit{Sahih al-Kalim} 93]

15) The Messenger of Allāh commanded me to recite the \textit{suwar} for seeking refuge after each prayer, and these \textit{suwar} are: Sūrah al-Ikhlas, Sūrah al-Falaq, and Sūrah an-Nās.

16) The Messenger of Allāh said, “Whoever recites Āyatul-Kursi (Sūrah al-Baqarah 2:255) after each prayer, nothing will prevent him from entering Paradise except death.”

[\textit{As-Sahihah} 972]

Shaykh al-Albānī said, “It has not been authenticated that the Prophet used to raise his hands after the prayer when he made \textit{du‘ā‘}. And as for the \textit{imām} supplicating and the followers saying \textit{āmīn}, this is an innovation that has no basis.”

[\textit{Ad-Da‘ifah} 6/60]

\textbf{The Method of Glorifying Allāh}

1) ‘Abdullāh bin ‘Amr said, “I saw the Messenger of Allāh counting the \textit{tasbih} (saying \textit{subhānallāh}) on his right hand.”
2) The Prophetﷺ instructed them to pay attention when reciting takbir (Allâhu Akbar), taqdis (subhân al-Malîkul-Qud-dûs), and tahlîl (lâ ildhâ ill-Allâh), and to count on their fingers, for they (the fingers) will be questioned and made to speak.

[Sahîh Abî Dâwîd 1501, 1502]

Shaykh al-Albâniﷺ said, “This is the sunnah that is prescribed for counting the remembrance of Allâh; it is only done with the hand, the right hand. As for counting the remembrance of Allâh with the left hand, both hands, or with pebbles, all of this is in opposition to the Sunnah. Rather, using the dhîkr beads is an innovation that was not present during the time of the Prophet ﷺ; it was invented after him.

“If there was only one evil in using the dhîkr beads — this being the sunnah of counting with the hand being lost — then this would be sufficient! It is rare that I see an old man remembering Allâh with his fingers!

“The people have been put to trial with this innovation, so you see those who adhere to some of the various methodologies with the beads around their necks, and they count the beads as they engage in conversation with you. This innovation causes them to miss out on many obligations. I have seen this several times, as have others. There was a man using dhîkr beads, and I greeted him with salâm. He responded by waving without saying salâm in return. The evil of this innovation cannot be enumerated.”

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Seeking Refuge From the Whispers During the Prayer

1) ‘Uthmân bin Abîl-‘Âs ﷺ said, “Verily, the Shaytân comes
between me and my prayer and my recitation, and confuses me. The Messenger of Allah ﷺ said, ‘That is a devil called Khinzab. If you feel that, then seek refuge with Allah from him and spit dryly to your left three times.’”

He said, “I did that and Allah took him away from me.”

[Sifah as-Salah 128]

The Virtue of Reciting the Qur'an

1) The Messenger of Allah ﷺ said, “The best of you are those who learn the Qur'an and those who teach it.”

[As-Sahihah 1172]

2) The Messenger of Allah ﷺ said, “That one of you should go to the masjid every day and learn two verses from the Book of Allah is better for you than two she-camels. And to learn three verses is better than three she-camels; and so forth and so on.”

[Sahih at-Targhib 1418]

3) The Messenger of Allah ﷺ said, “Whoever reads one letter from the Book of Allah will earn one good deed (hasanah) thereby. One good deed is equal to 10 good deeds the like of it. I do not say that 'Alif-Lam-Mim' is a letter, but alif is a letter, lam is a letter, and mim is a letter.”

[Sahih at-Tirmidhi 2910]

4) The Messenger of Allah ﷺ said, “It will be said to the companion of the Qur'an: ‘Read, and ascend, and recite as you used to recite in the [previous] world, for your status will
be according to the last verse that you recite.’”

[Sahih at-Targhib 1426]

Shaykh al-Albānī said, “The meaning of ‘companion of the Qur’ān’ is those who have memorized the Qur’ān by heart, as the Prophet said, ‘Let the most well-read of the Qur’ān lead the prayer.’ This means those who have memorized the most Qur’ān. Thus, the levels in Paradise for this virtue are based upon those who memorized the Qur’ān in the world, and it does not mean those who recited it the most, as some people believe.

“This shows a virtue for those who have memorized the Qur’ān. And the condition is that they memorized the Qur’ān for the Face of Allāh and not for worldly reasons like money, because the Prophet said, ‘Most of the hypocrites of my nation will be from the reciters.’”

[As-Sahihah 5/283, 284]

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The Description of the Prophet’s Recitation

1) Umm Salamah narrated, “When the Messenger of Allāh recited the Qur’ān, he would stop at every verse.”

[Sahih Abi Dawud 4001]

Shaykh al-Albānī said, “This is how all of his recitation was—he would stop at each verse and he would not combine the verse after with the previous verse. This sunnah has been abandoned by most of the reciters, not to mention other than them.”

[Sifah as-Salah 96]
1) The Prophet ﷺ said, “Allāh does not listen as attentively to anything as He listens to the recitation of the Qur'ān by a prophet who recites well with a melodious and audible voice.”
[Mukhtasar Muslim 2111]

2) The Messenger of Allāh ﷺ said, “Beautify the Qur'ān with your voices.”
[Sahih Abi Dawiid 1486]

3) The Messenger of Allāh ﷺ said, “He is not one of us who does not beautify his voice for the Qur'ān.”
[Sahih Abi Dawud 1468]

4) The Messenger of Allāh ﷺ said, “Among the people who recite the Qur'ān with the most beautiful voices is the man who, when you hear him, you think that he fears Allāh.”
[Sahih at-Targhib 1450]

Recommended Remembrance During Recitation

1) Ibn ‘Abbās ﷺ narrated:

When the Prophet ﷺ would recite:

[Glorify the name of your Lord, the Most High.
[Sūrah al-A’lā 87]

He would then say:
Subḥāna Rabbiyal-Ālā.

Glory be to my Lord, the Most High.

[Sahih Abi Dawūd 826]

2) Mūsā bin Abī ‘Ā’ishah narrated:

A man was reciting above my home, and when he reached the verse:

كَلِينَ دَلِيلَ بِقَاتِرٍ عَلَى أَن يُحْيِي الرِّيْبُوَتِينَ

Is not He (Allāh Who does that), able to give life to the dead?

[Sūrah al-Qiyāmah 75:40]

He said:

سُبْحَانَكَ فَبَلَاءَ!

Subḥānaka fa-balā!

You are free from all imperfections; of course You are able!

So I questioned him about this and he said, “I heard this from the Messenger of Allāh ﷺ.”

[Sahih Abi Dawūd 827]

Shaykh al-Albānī ﷺ said, “This is unrestricted; thus, it includes the recitation in the prayer and outside of it, the optional prayers and the obligatory prayers.”

[Sifah as-Salāḥ 105]
Supplication for the Prostration of Recitation

1) The Messenger of Allāh ﷺ prostrated himself at night when reciting the Qur'ān. He said repeatedly:

سَجَدَ وَجِهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوْتِهِ.

Sajada wajhi li-lladhi khalaqahu wa shaqqa sam‘ahu wa bašarahu bi-ḥawlihi wa quwwatih.

My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.

[Saḥīh Abī Dāwūd 1273]

2) Abū Sa‘īd al-Khudrī ﷺ narrated:

I had a dream last night and I was beneath a tree. It was as if the tree was reciting Sūrah Ṣād. When the tree reached the verse of prostration, it prostrated and said:

اللَّهُمَّ اْكُتِبْ لِي بِهَا أَجْرًا، وَحُطَّ عُنْيِ يَبْهَا وَزِرَّأ، وَأَحْدِثْ لِي يَبْهَا شُكْرًا، وَتَقْبَلْهَا مِنْي كَمَا تَقْبَلْ بِمُنْ عَبْدِكَ دَاوُدَ سَجَدَتُهُ.

Allāhummak-tub li bi-hā ajran wa ḥuṭṭa ‘annī bi-hā wizran wa ahḍith li bi-hā shukra, wa taqabbalhā minni kamā taqabbalta min ‘abdika Dāwūd sajdatah.

O Allāh, record for me a reward for this (prostration), and remove from me a sin. And grant me gratitude by way of it. Save it for me and accept it from me just as You accepted it from Your slave Dāwūd.

When the morning came, I went to the Prophet ﷺ and informed him of that. He said: “Did you prostate, O Abū
COLLECTION OF AUTHENTIC INVOCATIONS

Sa‘īd? I said, “No.” He replied, “You had more right to prostrate than the tree.” Thus, the Prophet ﷺ recited Sūrah Sād, and when he reached the verse of prostration, he prostrated and supplicated just as the tree had supplicated.

[As-Sahihah 2710]

The Virtue of Prostrating for Recitation

1) The Messenger of Allāh ﷺ said, “When a son of Ādam recites a sajdah and prostrates, the Shayṭān withdraws weeping, saying, ‘Woe is me! The son of Ādam was commanded to prostrate and he prostrated, and Paradise will be his; I was commanded to prostrate and I refused, so I am doomed to Hell.’”

[Sahih at-Targhib 1438]

In How Many Days Should One Complete the Qur'ān?

1) The Messenger of Allāh ﷺ said, “In 40 days, in one month, in 20 days, in 15 days, in 10 days, in seven days; recite it in three days. The one who recites it in less than three days does not understand it.”

[Sahih Abi Dawud 1258]

Supplication for Completing the Recitation of the Qur'ān

1) Shaykh al-Albānī ﷺ said, “There are many narrations from the Pious Predecessors; from them is the narration of
al-Banāni, who said, ‘When Anas would complete the recitation of the Qur’ān, he would gather his children and his household and supplicate for them.’”

[Narrations of Supplications for Completing the Recitation of the Qur’ān 58]

Shaykh al-Albānī said, “There is no doubt that adhering to a specific supplication after completing the recitation of the Qur’ān is an innovation that is not permissible. This is due to the statement of the Prophet  : ‘Every innovation is misguidance and every misguidance is in the Fire.’”

[Ad-Da‘ifah 13/315]

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**Not Forgetting the Qur'ān by Increasing in Recitation**

1) The Messenger of Allāh  said, “The likeness of the one who memorizes the Qur’ān is that of the owner of a hobbled camel—if he tends to it regularly, he will keep it, but if he lets it go, he will lose it.”

[Mukhtasar Muslim 2109]

2) Muslim added: “If the companion of the Qur'ān recites the Qur’ān during the night and the day, he will remember it, and if he does not, then he will forget it.”

[Sahih at-Targhib 1445]

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**The Prohibition of Using the Phrase “I Forgot Verse Such-and-Such”**

1) The Messenger of Allāh  said, “It is not right for any
one of you to say, ‘I have forgotten such-and-such.’ On the contrary, he has been made to forget. Try to review the Qur’ān, for it is more likely to escape from men’s hearts than camels.”

[Mukhtasar Muslim 2110]

Shaykh al-Albānī said, “This is because the basis of forgetting is to abandon, so it is prohibited to say, ‘I have forgotten verse such-and-such,’ because this means, ‘I have abandoned this verse.’ Thus, the Prophet ﷺ directed us to say, ‘I have been made to forget verse such-and-such’; meaning, Allāh is the One who caused him to forget it.

[Mukhtasar Muslim 556]

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**Dūhā Prayer**

1) The Messenger of Allāh ﷺ said, “Whoever prays Fajr in congregation, then sits remembering Allāh until the sun rises, then prays two raka‘āt, will have a reward like that of Ḥajj and ‘Umrah.”


[Sahih at-Targhib 469]

2) And in another narration: “Whoever prays the morning prayer in congregation and then remains until he prays Dūhā prayer, he will have the reward of Ḥajj and ‘Umrah, a complete Ḥajj and ‘Umrah.”

[Saḥih at-Targhib 469]
The Supplication for al-Istikhdrah Prayer

1) The Messenger of Allāh ﷺ said, “If any one of you is concerned about a decision he has to make, then let him pray two *raka'āt* of non-obligatory prayer, then say:

أَسْتَحْيَأْتُكَ بِعِلْمِكَ، وأَسْتَقْدِرْتُكَ بِقُدْرَتِكَ، وأُسَالُكَ مِنْ فَضْلِكَ الْقَيْسِيَّ، فَإِذَا كَتَبْتَ تَقْدِيرًا وَلَا أَقْدِيرًا، وَتَعَلَّمْ وَلَا أَعْلَمُ، وَأَنْتَ عَلَى الْغَيْبِ. اللَّهُمَّ إِنَّكَ تَعَلَّمْ أَنَّ هَذَا الأُمَرْ (نِئَمَ تَسْمِيَهُ بَاسْمَهُ بَعْيْهِ) خَيْرُ لِي فِي دِينِي وَمَعَاشِي وَعَالِيُّ أَمْرِي وَآجِلِهِ، فَأَقْدِرْهُ لِي، وَيَسْرُّهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كَتَبْتَ تَعَلَّمْ أَنَّ هَذَا الأُمَرْ شَرّ لِي فِي دِينِي وَمَعَاشِي وَعَالِيُّ أَمْرِي وَآجِلِهِ، فَأَسْفِرْهُ عَنِّي، وَأَقْدِرْ لِي الْخَيْرُ حَيْثُ كَانَ، ثُمَّ رَضِّي بِهِ.

Allāhumma inni astakhayruka bi-‘ilmik, wa astaqdiruka bi-qudratik, wa as’aluka min faḍlikal-‘Azīm; fa-innaka taqdiru wa la aqdir, wa ta’lamu wa la a’lam, wa Anta ‘Allāmul-ghuyūb; Allāhumma in kunta ta’lamu an ḥadhhal-amra (then mention the specific matter) khayrul-li fī dini wa ma’ašī, ‘ajili amrī wa ajilīh, faqdurhu li wa yassirhu li, thumma bārik li fīhi. Wa in kunta ta’lamu an ḥadhhal-amra sharrul-li fī dini wa ma’ašī wa ‘aqibati amrī, faṣṣirhu ‘anni wasrifni ‘anhu, waqdur li al-khayr ḥaythu kāna thumma raddini bīh.

O Allāh, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allāh, if in Your knowledge, this matter (then mention the specific matter) is good for me both in this world and in the Hereafter (or: in my...
religion, my livelihood, and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood, and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

[Mukhtasar al-Bukhari 579]

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The Call for the Eclipse Prayer

1) 'Abdullāh bin 'Amr  narrated, “When the sun eclipsed in the lifetime of Allah's Messenger  , an announcement was made that the prayer was to be held in congregation.”

[Mukhtasar al-Bukhari 528]

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Remembrance, Supplication & Seeking Forgiveness During an Eclipse

1) Abū Mūsā  narrated, “The sun eclipsed and the Prophet  got up, being afraid that it might be the Hour (i.e., the Day of Judgment). He went to the masjid and offered the prayer with the longest standing, bowing, and prostration that I had ever seen him doing.

“Then [the Prophet] said, ‘These signs that Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him, and ask for His forgiveness.’”

[Sahih an-Nasā'i 1502]
The Virtue of Sending Salutations Upon the Prophet 

1) The Messenger of Alläh ﷺ said, "Increase in sending salutations upon me, for surely Alläh has entrusted an angel at my grave, so when a person from my ummah sends salutations upon me, that angel says to me, ‘O Muḥammad, so-and-so has just sent salutations upon you.’"

[As-Sahihah 1530]  

2) And he said, “Whoever sends salutations upon me once, Alläh will send salutations upon him 10 times.”

[As-Sahihah 1407]  

3) The Messenger of Alläh ﷺ said, “No one sends salām upon me except that Alläh returns my soul so that I may return the salām.”

[As-Sahihah 2266]  

4) The Prophet ﷺ said, “A miser is one who, when I am mentioned in his presence, fails to send salutations upon me.”

[Sahih al-Jāmi’ 2878]  

5) The Prophet ﷺ said, “Whoever forgets to send peace and blessings upon me, then he has missed the road to Paradise.”

[The Virtue of Sending Salutations Upon the Prophet 41]  

6) The Messenger of Alläh ﷺ said, “The one who forgets to send salutations upon me when I am mentioned in his presence has missed the path to Paradise.”

[As-Sahihah 2337]
7) The Messenger of Allāh ﷺ said, “Whoever sends salutations upon me once, Allāh will write 10 good deeds for him.”
[As-Sahihah 74]

8) The Messenger of Allāh ﷺ said, “Whoever from my ummah sends salutations upon me sincerely from his heart, Allāh will send salutations upon him 10 times, raise him 10 degrees in rank, write down for him 10 good deeds, and erase from him 10 sins.
[As-Sahihah 3360]

The Obligation of Remembering Allāh & Sending Salutations Upon the Prophet in Gatherings

1) The Messenger of Allāh ﷺ said, “No people attend a gathering in which Allāh is not remembered and they do not send blessings upon their Prophet, except that it will be loss and regret for them; if He wills, He will punish them, and if He wills, He will forgive them.”
[As-Sahihah 74, 3359]

2) The Prophet ﷺ said, “No people sit in a gathering in which they do not mention Allāh and send salutations upon the Prophet ﷺ except that it will be regret for them on the Day of Judgment, even if they enter Paradise.”
[As-Sahihah 76]

Sending Salutations Upon the Prophet ﷺ Before Duʿā’

1) The Messenger of Allāh ﷺ said, “All duʿāʾ is suspended
until you send salutations upon the Prophet ﷺ.”
[As-Sahihah 2035]

2) Faḍālah bin ‘Ubayd ﷺ said, “While the Messenger of Allāh ﷺ was sitting, a man came in and prayed and said, ‘O Allāh, forgive me and have mercy on me.’ The Messenger of Allāh ﷺ said, ‘You have been too hasty, O worshiper. When you have prayed and are sitting, praise Allāh as He deserves to be praised and send blessings upon me, then call upon Him.’

“Then another man prayed after that, and he praised Allāh and sent blessings upon the Prophet ﷺ. The Prophet ﷺ said, ‘O worshiper, ask and you will be answered.’”
[Sahih at-Targhib 1643]

Sending Salutations Upon the Prophet ﷺ On Fridays

1) The Messenger of Allāh ﷺ said, “Send many blessings upon me on Friday and the night before Friday, for whoever sends blessings upon me once, Allāh will send blessings upon him tenfold.”
[As-Sahihah 1407]

2) The Messenger of Allāh ﷺ said, “Send many salutations upon me on Friday, for surely your salutations are shown to me.” They said, “How will they be shown to you when you have decayed?” He replied, “Verily, Allāh has forbidden the earth to eat the bodies of the prophets.”
[As-Sahihah 1527]
The Sermon of Need (Khutbatul-Ḥajah)

1) The sermon of need is as follows:

Innal-ḥamda lillah, nahmaduhu wa nastaʻinuhu wa nastaghfiruh, wa naʻudhu billahi min shururi anfusina wa min
sayyi'āti ʿāmālinā, man yahdibil-lāhu fā-lā muḍilla lah, wa man yuḍlil fā-lā hādiya lah, wa ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan ʿabdūhu wa Rasūlūh.

Verily, all praises belong to Allāh. We praise Him, we seek His assistance, and we seek His forgiveness. And we seek refuge in Allāh from the evil of our souls and from the evil of our actions. Whomever Allāh guides, none can misguide him, and whoever is misguided, there is no guide for him. I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and I bear witness that Muḥammad is His slave and His Messenger ﷺ.

O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām. (Sūrah Āli ʿImrān 3:102)

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādām), and from him (Ādām) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. (Sūrah an-Nisā' 4:1)

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great achievement. (Sūrah al-Ahzāb 33:70-71)

Ammā bāʾd:

Fa-inna khayral-ḥadīthi Kitābullāh, wa khayrul-hadyī hadyu Muḥammadin ﷺ wa sharrul-umūri muḥḍathātuhā wa kulla muḥḍathatin bidʿāh, wa kulla bidʿātin ḍalālah, wa kulla ḍalālatin fin-Nār.

As to what follows: Verily, the most truthful speech is
the Book of Allāh, and the best guidance is the guidance of Muḥammad ﷺ, and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in the Fire.

Shaykh al-Albānī Ḥṣ said, “This is khūṭbatul-hājāh (the sermon of need) which the Prophet ﷺ used to teach his Companions. This is the sermon that is prescribed to say before [other] sermons, especially the Friday sermon. It is known that the Prophet ﷺ used to mention his name during the khūṭbatul-hājāh, but as for him sending salutations upon himself, then I do not know of an authentic narration that mentions this.”

[Khūṭbatul-Hājāh 30]

Shaykh al-Albānī Ḥṣ said, “As for the addition, ‘We seek His guidance’ (تستهديه), this addition has no basis in any of the ahādīth. We heard many of those who deliver the sermon saying this addition, so we must warn against it. This is because the remembrance is restricted by the Book and the Sunnah, as is known from the Sunnah and the people of the Sunnah.

[An-Naṣīḥah 88]

### Reciting Sūrah al-Kahf (18) on Friday

1) The Prophet ﷺ said, “Whoever reads Sūrah al-Kahf on the day of Jumu‘ah will have a light that will shine from him from one Friday to the next.”

[Sahih at-Targhib 736]

2) The Prophet ﷺ said, “Whoever recites Sūrah al-Kahf on
the night of Jumu‘ah will have a light that will stretch between him and the Ancient House.”
[Sahih at-Targhib 736]

**Du‘ā’ During the Final Hour on Friday**

1) The Prophet ﷺ said, “Seek out the hour that is hoped for on Friday after ‘Aṣr until the sun has set.”
[Sahih at-Tirmidhi 489]

2) The Messenger of Allah ﷺ said, “Friday is 12 hours in which there is no Muslim who asks Allah for something except that He will give it to him, so seek the last hour after ‘Aṣr.”
[Sahih Abi Dawud 1048]

Shaykh al-Albâni said, “It has been authentically reported that the Companions agreed that it is the last hour on Friday, so it is not permissible to oppose them in this.”
[Sahih at-Targhib 1/441]

**Supplication on the Night of Power**

1) ‘A’ishah ﷺ narrated:

I said, “O Messenger of Allah, if I know what night the Night of Power is, what supplication should I say?” He replied, “Say:

اللَّهُمَّ إِنِّيْ عَفُواً نُجِبَ الْعَفُوِّ فَأَعْفَ عَنِّيَ

Allahumma innaka ‘afuwwun tuhibbul-‘afwa fa'fu ‘anni.
“O Allāh, You are forgiving and love to forgive, so forgive me.”

[As-Sahihah 3337]

Description of the Rain Prayer

1) The Messenger of Allāh ﷺ went out with the people to the prayer area and prayed for rain. He lead them in two raka‘at of prayer in which he recited aloud, faced the qiblah, and supplicated. He raised his hands and turned his garment inside out.

[Agreed upon]

Shaykh al-Albānī ﷺ said, “The prayer for rain was a sunnah implemented by the Prophet ﷺ more than once; he prayed two raka‘at before he delivered a sermon and then he would supplicate. And if the rain prayer only contains the du‘ā’, this is permissible, but it is better for it to include the sermon and the two raka‘at of prayer that are mentioned in the narrations. And Allāh knows best.”

[Ad-Da‘ifah 12/298]

The Supplication for Rain

1) The Prophet ﷺ said:

اللَّهُمَّ اسْقِنَا عَيْنًا مُّغِيبًا، مَرْيَمًا نَافِعًا، غَيْرِ ضَارٍ، عَاجِلًا غَيْرِ آجِلٍ

Allāhummasqinā ghaythan mughithan mari‘an, nāfi‘an ghayra dārr, ‘ajilan ghayra ājil.
O Allāh! Give us rain that will replenish us, abundant, fertilizing, and profitable, not injurious, granting it now without delay.

Thereupon the sky became overcast.

[Ṣaḥīḥ Abī Dāwūd 1060]

2) The Messenger of Allāh ﷺ said:

Al-ḥamdulillāhi Rabbil-ʿalāmin, ar-Rahmānir-Rahim, Māliki Yawmīd-Dīn, lā ilāha ill-Allāh; yafʿalū mà yurid, Allāhumma Antallāh; lā ilāha illā Ant; Antal-Ghanīyyu wa nahnul-fuqaraʿ; anzil ʿalaynāl-ghaytha wajʿal mà anzalta lanā quwwatan wa balāghan ilā ḥin.

Praise be to Allāh, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is none worthy of worship but Allāh, the One Who does what He wishes. O Allāh, You are Allāh, there is none worthy of worship but You, the Rich, while we are the poor. Send down the rain upon us and make what You send down a strength and satisfaction for a time.

[Ṣaḥīḥ Abī Dāwūd 1064]

3) Anas ﷺ narrated [that] the Messenger of Allāh ﷺ raised his hands and said:

Al-lāhūm ʿuṣṣūna, llāhūm ʿuṣṣūna, llāhūm ʿuṣṣūna.
**Collection of Authentic Invocations**

Allāhumma aghithnā, Allāhumma aghithnā, Allāhumma aghithnā.

O Allāh, send rain down upon us, O Allāh send rain down upon us, O Allāh send rain down upon us.

[Mukhtasar al-Bukhāri 476]

4) When the Messenger of Allāh ﷺ would pray for rain, he would say:

اللَّهُمَّ اسْتِي عِبَادَكَ، وَبَهَايَمَكَ، وَأَنْشَرْ رَحْمَتَكَ، وَأَحْيِي بَلَدَكَ

Allāhummasqi 'ibādaka wa bi-hā’imak, wan-shur rahmataka wa ahiy baladakal-mayyit.

O Allāh! Provide water for Your servants and Your cattle, display Your mercy, and give life to Your dead land.

[Sahih Abī Dāwūd 1067]

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**Du‘ā’ When the Wind Blows**

1) Abū Hurairah ﷺ narrated, “I heard the Messenger of Allāh ﷺ say, ‘The wind is from the troops of Allāh; it brings mercy and it brings punishment. Thus, when you see the wind, do not curse it; rather, ask Allāh for the good of it and seek refuge in Allāh from the evil of it.’”

[As-Sahihah 2756]

2) When a strong wind would blow, the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَسَلَكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرِسِلْتُ بِهِ،
Allahumma inni as'aluka khayrahā wa khayra mā fihā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fihā wa sharri mā ursilat bih.

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

[Mukhtasar Muslim 449]

3) When the Prophet ﷺ saw a cloud formation in the sky, he left off his work, even if he was at prayer, and then he would say:

Allahumma inni a'udhu bika min sharrihā.

O Allāh, verily I seek refuge in You from its evil.

If it rained, he would say:

Allahumma sayyiban hanī'a.

O Allāh! Send a beneficial downpour.

[Sahih al-Kalim at-Tayyib 128, As-Sahihah 2757]

4) When a strong wind would blow, the Messenger of Allāh ﷺ would say:

Allahumma inni a'salūk mīn xārī mā ursilūt bi, wa a'udū bīk mīn xārī mā ursilūt bi.

O Allāh! I ask You for its benefit of what is in Your sending, and I seek refuge in You from its harm of what is in Your sending.
Allâhumma innî as'âluka min khayri mà ursilat bih, wa a'ûdhu bika min sharri mà ursilat bih.

O Allah, verily I ask You for the good sent with it, and I seek refuge in You from the evil sent with it.

[As-Sâhîhah 2757]

5) When there was severe wind, the Prophet ﷺ would say:

اللّهُمَّ لَقَحَا لَا عَقِيْمًا.

Allâhumma laqaha, lâ ‘aqîma.

O Allah, make it a fertile rain, not a barren rain.

[Sahih al-Jâmi’ 528]

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Prohibition of Insulting the Wind

1) The wind snatched away a man’s cloak during the time of the Prophet ﷺ, and he cursed it. The Prophet ﷺ said, “Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him.”

[As-Sâhîhah 528]

2) The Prophet ﷺ said:

Do not insult the wind; if you see that which you hate, then say:

اللّهُمَّ إِنَّا نُسَلَكَ مِنْ خَبَرِ هَذِهِ الرَّجَحِ وَخَبَرِ مَا فِيهَا وَخَبَرِ مَا أَمَرَ بِهِ وَنُعَوْدُ بَلَدْ مِنْ شَرِّ هَذِهِ الرَّجَحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرَتْ بِهِ.

Allâhumma innâ nas’aluka min khayri hâdhihir-rihi wa khayri
Supplication Upon Hearing Thunder

1) When 'Abdullāh bin az-Zubayr would hear thunder, he would stop speaking and say:

Subhanal-ladhi yusabbihur-ra'du bi-hamdihi wal-malā'ikatu min khifatih.

Glory be to the One whom the thunder glorifies and praises, and so do the angels due to awe of Him.

[Sūrah ar-Ra'd (13)]
[Sahih al-Kalim 129, Sahih al-Adab al-Mufrad 723]

Supplication During Rainfall

1) When the Messenger of Allāh ﷺ saw rain, he would say:

Allāhumma ja'althu sayyiban nafi'an.

Allāhumma ja'althu sayyiban nafi'an.

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O Allāh, make it a beneficial downpour.

[Mukhtasar al-Bukhārī 515, Sahih an-Nasā‘i 1522]

Supplication During Rain if One Fears its Harm

1) When the rain became severe, the Prophet ﷺ said:

\[
\text{Allāhumma hawālaynā wa lā 'alaynā, Allāhumma 'alā ru'ūsil-jibālil-akām, waż-zirābi wa buṭūnil-awdiyati wa manābitish-shajr.}
\]

O Allāh, (let the rain fall) around us and not upon us; O Allāh, (let it fall) upon the small mountains and hillocks, the valley bottoms and places where trees grow.

[Mukhtasar al-Bukhārī 476]

What Should One Do When the Rain Falls?

1) Anas ﷺ narrated, “It rained upon us when we were with the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ removed his cloth (from a part of his body) till the rain fell on it. We said, ‘Messenger of Allāh, why did you do this?’ He said, ‘It is because it (the rainfall) has just come from the Exalted Lord.’”

[Mukhtasar Muslim 448]
Remembrance Said After Rainfall

1) Zayd bin Khalid narrated, “We went out with Allâh’s Messenger in the year of al-Ḥudaybiyyah. One night, it rained, and Allâh’s Messenger led us in the Fajr prayer, and (after finishing it), he turned to us and said, ‘Do you know what your Lord has said?’ We replied, ‘Allâh and His Messenger know best.’

‘[The Prophet] said, ‘Allâh said, “(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said, ‘We have been given rain through Allâh’s mercy and Allâh’s blessing and Allâh’s bounty,’ then he is a believer in Me and a disbeliever in the stars. And whoever said, ‘We have been given rain because of such-and-such star,’ then he is a believer in the star and a disbeliever in Me.”’”

[Mukhtasar al-Bukhārī 520]

Supplication Upon Seeing the New Moon

1) When the Messenger of Allâh would see the new moon, he would say:

الله أكبر، اللَّهُمَّ أَهْلِهِمُ أَهْلَهُ عَلَيْنَا بِالَّذِينِ، وَالإِيمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ.

ربَّنَا وَرَبِّكَ اللَّهُ.

Allâhu Akbar, Allâhumma ahillahu ‘alaynā bil-amni wal-īmān, was-salāmati wal-Islām; Rabbunā wa Rabbukallāh.

Allâh is the Greatest; O Allâh, allow this moon to appear to us with safety and faith, security and Islām. Our Lord and your Lord (O moon) is Allâh.

[As-Sahihah 1816]
2) When the Prophet ﷺ saw the new moon, he said:

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيَمِينِ وَالإِيمَانِ وَالسَّلاَمَةِ وَالإِسْلَامِ رَبِّي وَرَبِّكَ اللَّهُ

Alláhumma abhilu 'alayná bil-yumni wal-imání was-salámati wal-Íslám; Rabbi wa Rabbukalláh.

O Alláh, bring it over us with blessing and faith, and security and Islám. My Lord and your Lord (O moon) is Alláh.

[As-Sahihah 1816]

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Seeking Refuge Upon Looking at the Moon

1) The Prophet looked at the moon and he said, “O 'A'ishah! Seek refuge with Alláh from the evil of this. For indeed, this is the evil of the darkening (night) as it comes with its darkness.”

Shaykh al-Albání ء said, “This hadith shows that it is permissible to point with the hand toward the moon, in contrast to what some scholars have mentioned, saying that it is hated. This hadith refutes that.”

[As-Sahihah 372]

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Prohibition From Insulting the Rooster

1) The Messenger of Alláh ﷺ said, “Do not insult the rooster, for surely it awakens for prayer.”

[Sahih Abi Dáwúd 5101]
Du‘ā’ Upon Hearing the Crowing of the Rooster During the Night

1) The Messenger of Allāh ﷺ said, “When you hear the crowing of a rooster, ask Allāh for His bounty, for it has seen an angel.”

[As-Sahihah 3183]

Seeking Refuge Upon Hearing the Barking of a Dog or the Braying of a Donkey at Night

1) The Messenger of Allāh ﷺ said, “Do not go out often after the night is still; Allāh has animals that he sends out. Anyone who hears the barking of a dog or the braying of a donkey should seek refuge with Allāh from the accursed Shaytān. They see what you do not see.”

[Sahih Abi Dawūd 5103]

2) The Prophet ﷺ said, “When you hear the braying of the donkey at night, seek refuge in Allāh from the Shaytān, for it sees a Shaytān.”

[As-Sahihah 3183]

Spreading the Greeting of Salām

1) The Messenger of Allāh ﷺ said, “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not direct you to something that, if you did it, you would love one another? Spread the greeting
of *salām* amongst each other.”

[Mukhtar Muslim 42]

2) A man asked the Messenger of Allah ﷺ, “What is the best of Islam?” He responded, “To feed the people, and to convey the greeting of *salām* to those you know and those you don’t know.”

[Mukhtar Muslim 63, Mukhtar al-Bukhari 9]

Shaykh al-Albâni ﷺ said, “Ibn Kathîr said in his *Tafsir*, ‘It is obligatory to return the greeting of *salām* to the one who extends the *salām* to you. And the one who does not do so is sinning, because he is in opposition to the command of Allah the Exalted: ‘When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.’ (Surah an-Nisâ’ 4:86).’”

Shaykh al-Albâni ﷺ said, “This does not oppose the ruling of initiating the greeting of *salām*. Al-Qurṭubi mentioned in his *Tafsir* that the consensus of the scholars is that it is a recommended *sunnah* to initiate the greeting of *salām*. In my view, the correctness of this needs to be investigated; meaning, if two Muslims meet one another and neither of them give the greeting of *salām*, but rather they just begin speaking, they are not sinning?! No doubt this opposes many narrations that command extending and spreading the greeting of *salām*.

“And it is the right of the Muslim when he encounters his Muslim brother to extend the *salām* to him, and the most miserly of the people are those who are miserly with the *salām*. That which strengthens the view of initiating the *salām* is the narration, ‘The rider initiates the greeting of *salām* to the one walking, and the one walking initiates the greeting of *salām* to the one sitting, and the small group initiates *salām* to the large group, and the younger person initiates *salām* to the
Description of Extending the Greeting of Salām

1) A man passed by the Messenger of Allah when he was in a gathering and said, “As-salamu ‘alaik.” He (the Prophet) said, “Ten good deeds.” Another man passed by and said, “As-salāmu ‘alaikum wa rahmatullāh” (Peace be upon you and the mercy of Allāh). He said, “Twenty good deeds.” Then another man passed by and said, “As-salāmu ‘alaikum wa rahmatullāhi wa barakātuh” (Peace be upon you, and the mercy of Allāh and His blessings). He said, “Thirty good deeds.”

[Saḥīḥ Abī Dāwūd 5195]

The One Walking Greets the One Sitting, & the Small Group Greets the Large Group

1) The Prophet said, “The young initiate the greeting of salām to those older, the rider to the one walking, the one passing by to the one sitting, and the small group to the large group.”

[Mukhtasar al-Bukhāri 2397]

2) Jābir said, “The rider initiates the greeting of salām upon the person walking, and the one walking initiates salām to the one sitting, and when two people walking encounter each other, the one who initiates salām is the better of the two.”

[As-Sahihah 1146]
3) The Messenger of Allāh ﷺ said, “The one riding greets the one walking, and when one person from a group of people extends the greeting, it is enough for all of them.”

[As-Sahihah 1148]

4) The Prophet ﷺ said, “It is sufficient for the entire group if one of them gives the greeting of salām when passing by, and it is sufficient for those sitting in a group if one from amongst them returns the greeting of salām.”

[Sahih Abī Dāwūd 5210]

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**Giving the Greeting of Salām Each Time You Meet**

1) Abū Hurairah ﷺ said, “When one of you meets a brother (in faith), he should greet him. Then, if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him.”

[Sahih Abī Dāwūd 5200]

2) Anas bin Mālik ﷺ said, “The Companions of the Prophet ﷺ used to gather, and they would turn towards the tree, and a group of them would go to its right and a group to its left. When they met again, they would greet one another.”

[Sahih al-Adab al-Mufrad 773]

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**Greetings with Salām When Standing From a Gathering**

1) The Messenger of Allāh ﷺ said, “When one of you comes
Giving the Greeting of Salām to Children

to a gathering, let him say salām, and when he wants to leave, let him say salām, for the former is not more of a duty than the latter.”

[Ṣaḥḥ Abī Dāwūd 5208]

Shaykh al-Albumi said, “Giving the greeting of salām upon standing from a gathering is from the manners that have been abandoned in some lands. And those most deserving to revive this sunnah are the scholars and students of knowledge.”

[As-Sahihah 183]

Giving the Greeting of Salām to Children

1) Anas passed by some children, and he extended the greeting of salām to them, and he said, “The Prophet used to do this.”

[Mukhtasar al-Bukhāri 2401]

2) Sayyār narrated, “I was walking with Thābit al-Banāni. He passed by some boys, so he said salām to them. Then Thābit said, ‘I was with Anas when he passed by some boys and gave the salām to them, and Anas said, “I was with the Prophet when he passed by some boys and he gave the salām to them.”’”

Giving the Greeting of Salām Upon Entering the Home

1) Anas narrated, “The Messenger of Allāh said to me, ‘O my dear son, when you enter upon your family and say
salām, it will be a blessing for you and the members of your household.’”
[Hidāyah ar-Ruwdh 4575]

2) Jābir narrated that he heard the Messenger of Allah saying, “When a man enters his house and remembers Allāh [i.e., says bismillāh] when he enters and when he eats, the Shayṭān says, ‘You have no place to stay and no dinner.’ If he enters and does not remember Allāh when entering, the Shayṭān says, ‘You have found a place to stay.’ If he does not remember Allāh when he eats, [the Shayṭān] says, ‘You have found a place to stay and dine.’”
[Mukhtasar Muslim 1297]

3) The Prophet said, “Allāh is responsible for three; if they live, they will have enough, and if they die, they will enter Paradise. Allāh the Almighty is responsible for whoever enters his house, saying salām…”
[Sahih al-Adab al-Mufrad 832]

4) Jābir said, “When you enter upon your family, greet them with a greeting from Allāh that is blessed and good.”
[Sahih al-Adab al-Mufrad 833]

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**Giving the Greeting of Salām to the Sleeping Person**

1) The Prophet would wake at night and offer greetings in a way that did not disturb those asleep and was heard only by those who were awake.
[Sahih al-Adab al-Mufrad 1028]
Giving the Greeting of Salām to an Empty House

1) Mujāhid narrated:

If you enter a home with no one in it, then say:

بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ، السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا، السَّلَامُ عَلَيْنَا وَعَلَى

إِبْتَادِ اللَّهِ الصَّالِحِينَ.

Bismillāh, wa-ḥamdu-l-lāh, as-salāmu ʿalaynā min Rabbinā, as-salāmu ʿalaynā wa ʿalā ibādillāhiṣ-sāliḥin.

In the name of Allāh, and all praises belong to Allāh. Peace be upon us from our Lord, peace be upon us and upon the righteous slaves of Allāh.

[The chain of narration is authentic]

2) Ibn ʿUmar Ⲇ️ said:

If you enter a home that is not occupied, then say:

السَّلَامُ عَلَيْنَا وَعَلَى إِبْتَادِ اللَّهِ الصَّالِحِينَ.

As-salāmu ʿalaynā wa ʿalā ibādillāhiṣ-sāliḥin.

Peace be upon us and upon the righteous slaves of Allāh.

[Sahih al-Adab al-Mufrad 1055]

Shaykh al-Albānī Ⲇ️ said, “These narrations show it is prescribed to give the greeting of salām when you enter a home in which no one is present. This is from the spreading of salām that has been commanded in the authentic narrations. And this is what is apparent from the narration, ‘When you enter a home, then give the greeting of salām to yourselves.’”
Giving the Greeting of Salām to the One Praying & Returning It With a Gesture

1) The Messenger of Allāh ﷺ went to Qubā’ to offer prayer. Then the Anṣār came to him and greeted him while he was praying. Ja’far bin ‘Awn asked Bilāl, “How did you find the Messenger of Allāh ﷺ responding to them when they greeted him while he was praying?” He replied, “In this way,” and Ja’far demonstrated by spreading his palm, and keeping its inner side below and its back side above.

[Saḥīḥ Abī Dāwūd 860]

2) Suhayb ٓ said, “I passed by the Messenger of Allāh  while he was praying, and greeted him with salām. He returned my greeting with a gesture.”

[Saḥīḥ at-Tirmidhi 367]

3) ‘Abbūl-lāh bin Mas‘ūd gave the greeting of salām to the Prophet ﷺ while he was praying, and the Prophet ﷺ returned the salām. Then [another time] he gave the greeting of salām to him while he was praying, and he did not return the salām. Thus, ‘Abbūl-lāh believed this was due to some ill feelings towards him from the Messenger of Allāh ।

When the Prophet ﷺ completed his prayer, he said, “O Messenger of Allāh, I used to give you salām while you were praying and you would return the salām to me, but then I gave you salām while you were praying and you did not return salām to me, so I believed this to be due to some ill feelings towards me.” The Prophet ﷺ replied, “No; rather, I was prohibited from speaking during the prayer with the exception of the Qur‘ān and remembrance of Allāh.”

[As-Saḥīḥah 2380]
4) A man gave the greeting of *salām* to the Messenger of Allāh  while he was praying, so the Prophet  returned the *salām* with a gesture. After he completed his prayer, he said, “We used to return the *salām* while in our prayer, but we have been prohibited from doing so.”

*[As-Sahihah 2917]*

Shaykh al-Albānī  said, “This *hadith* is clear proof that returning the *salām* for the one praying was legislated during the early days of Islām in Makkah and then it was abrogated, and they began to return *salām* with a gesture while they were praying. This affirms that it is recommended to give the greeting of *salām* to the person who is praying, as this was done by Ibn Mas'ūd and others.

*[As-Sahihah 6/999]*

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**Giving the Greeting of Salām to the One Reciting Qur'ān, the Caller to Prayer, & the Person Giving Da'wah**

1) ‘Uqbah bin ‘Āmir al-Juhani  narrated, “We were sitting in the *masjid* reciting the Qur'ān when the Messenger of Allāh  entered and greeted us with *salām*. We returned the greeting to him and he said, ‘Read this Qur'ān regularly, for, by the One in Whose hand is the soul of Muḥammad, it is more likely to escape than a hobbled camel.’”

*[As-Sahihah 3285]*

Shaykh al-Albānī  said, “This *hadith* shows it is legislated to give the greeting of *salām* to the person sitting and reciting the Qur'ān. This is a refutation upon those who view it as disliked. If it has been affirmed that the Companions would
give the greeting of salām to the Prophet ☪ while he was praying in Masjid Quba' and he would return the greeting of salām with his noble hand, then it is more befitting to give the greeting of salām to the person reciting the Qur'ān outside of the prayer, and they should return the salām verbally, not with a gesture.”

[Al-Ṣaḥīḥah 7/847]

Shaykh al-Albānī ☪ said, “It is legislated to give salām to the one performing the call to prayer and the person reciting the Qur'ān, and the proof is what has been previously mentioned. If it is recommended to give the salām to the person who is praying, then it is surely legislated to give salām to the caller to prayer or the one reciting the Qur'ān.”

[Al-Ṣaḥīḥah 1/361]

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**Do Not Initiate the Greeting of Salām to the Jews or Christians**

1) The Messenger of Allāh ☪ said, “Do not initiate the greeting of salām with the Jews and Christians, and if you meet one of them on the road, then let him go to the narrowest part of it.”

[Mukhtasar Muslim 1432]

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**How to Return the Greeting of Salām to a Non-Muslim**

1) The Prophet ☪ said, “I am riding to the Jews tomorrow. Do not initiate the greeting with them, and if they greet you,
then say, ‘Wa ‘alaikum’ (and also upon you).”

[Sahih al-Adab al-Mufrad 838]

Shaykh al-Albānī said, “The reason for this narration is the narration of Ibn ‘Umar. The Messenger of Allah said, ‘When the Jews greet you, they say, “As-sām ‘alaikum” (death be upon you), so say, “Wa ‘alaik” (and also upon you).’

“This means that if a non-Muslim clearly says to you, ‘As-salāmu alaikum’ (peace be upon you), then you return the same greeting back to them.

“And [just] because the Christians are not mentioned in this narration does not exempt them, because they are included in another narration: ‘When the People of the Book greet you, then respond by saying, “And upon you also.”’

“This is if the greeting is not clear; but if they clearly say to you, ‘As-salāmu alaikum’ (peace be upon you), then it is obligatory on you to return the same greeting to them by saying, ‘Wa ‘alaikumus-salam’ (and may peace be upon you). This is based on the statement of Allah the Exalted, ‘When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.’ (Sūrah an-Nisā’ 4:86).”

[Sahih al-Adab al-Mufrad 425, As-Sahihah 5/291]

The Supplication for Entering the Marketplace

1) The Messenger of Allāh said:

Whoever enters the marketplace and says:

لا َإِلَّا َاللَّهُ َالْمُلُكُ وَلَهُ َالْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ وَبَعْدُهُ َالْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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Lā ilāha ill-Allāh, wahdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, yuḥyi wa yumīt, wa Huwa ḥayyul-lā yamūt, bi-yadhihil-ḫayru wa Huwa 'alā kulli shay'in qadīr.

There is none worthy of worship except Allāh, alone without partners, to Him belongs the kingdom and to Him belongs the praise, He gives life and causes death, in His Hand is all good, and He has power over all things.

[Then] Allāh will write for him one million good deeds, erase from him one million sins, and elevate him one million levels.

[As-Saḥiḥah 3139, Sahih al-Kālim at-Tayīb 144]

What is Said to the Person Who Buys or Sells in the Masjid or Announces Lost Property in the Masjid

Shaykh al-Albānī ﷺ said:

It is obligatory to say to the one who is buying or selling in the masjid:

لَا أَرْبَاحَ اللَّهُ تِجَارَتَكَ!

Lā arbahallahu tijāratak!

May Allāh not make your business profitable!

This is based upon the command of the Messenger of Allāh ﷺ.

1) Abū Hurairah ﷺ narrated that the Messenger of Allāh ﷺ said:

When you see someone selling or buying in the masjid, then say:
Reciting Good Poetry in the Masjid

لا أَرْبَحِ اللَّهَ تَجْزَأَرَكَ!
Lā arbahallāhu tijāratāk!

May Allāh not make your business profitable!

And when you see someone announcing something lost, then say:

لا رَدَّ اللَّهُ عَلَيْكَ!
Lā raddallāhu ‘alayk!

May Allāh not return it to you!

[Sahih at-Tirmidhi 1321]

Reciting Good Poetry in the Masjid

Shaykh al-Albānī ^ said, “To recite good poetry sometimes, especially to defend Islam, is from jihad in the path of Allāh.”

1) The Messenger of Allāh ﷺ had a minbar placed in the masjid for Ḥassān to stand in order to boast (poetically) about the Messenger of Allāh ﷺ (or she said, “to defend the Messenger of Allāh ﷺ”). And the Messenger of Allāh ﷺ said, “Indeed, Allāh has aided Ḥassān with the Holy Spirit (Jibrīl) as he boasts about (or defends) the Messenger of Allāh ﷺ.”

[Ath-Thamar 794]

2) ‘Umar came to the masjid while Ḥassān was reciting a poem. ‘Umar disapproved of that. On that, Ḥassān said, “I used to recite poetry in this very masjid in the presence of one (i.e., the Prophet ﷺ) who was better than you.” Then he turned toward Abū Hurairah and said (to him), “I ask you,
by Allāh, did you hear Allāh’s Messenger ﷺ saying (to me), ‘Retort on my behalf. O Allāh! Support him (i.e., Ḥaṣṣān) with the Holy Spirit?’” Abū Hurairah said, “Yes.” Thus, ‘Umar left him, knowing that he was told to do this from the Messenger of Allāh ﷺ.

[Saḥīḥ al-Bukhārī 3212]

As for excessively reciting poetry to the extent that it overwhelms others or violates the sanctity of the masjid, then this is the intent from the narration, “The Messenger of Allāh ﷺ forbade taking retaliation in the masjid, reciting verses [of poetry] in it [excessively], and inflicting the prescribed punishments in it.”

[Sunan Abī Dāwūd 4490]

Supplication for the Person Overcome with Debt

1) ‘Alī bin Abī Ṭālib ﷺ said:

Mukātib came to him and said, “Indeed I am not capable of [handling] my debt, so aid me.” He said, “Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Ṣir, Allāh would fulfill it for you.”

He said, “Say:

اللَّهُمَّ اكْفِينِي بِحَلَالِكَ عَنْ حُرَامِكَ، وَأَغْنِينِي بِفَضْلِكَ عَمَّنْ سَوْاكَ

Allāhumma fāṣfinī bi-ḥalālika ‘an ḥarāmik, wa aḥnīni bi-fadlika ‘amman siwāk.

“O Allāh, suffice me with Your lawful against Your prohib-
Supplication for the Person Whose Affairs Have Become Difficult

1) The Messenger of Allāh ﷺ said:

اللَّهُمَّ لاَ سُهْلَ إِلَّا مَا جَعَلْتَ سَهْلًّا، وَاَنْتَ تَجْعَلُ الْحَرْزُنَ إِذَا شَئْتَ سَهْلاً.

Allāhumma inni a’ūdhu bika min ahl al-hammi wal-ḥuzni wal-‘ajzi wal-kasali wal-bukhli wal-jubni wal-harami wa ardhalil ‘umur; wa a’ūdhu bika min ‘adhābil-qabr, wa a’ūdhu bika min fitnatid-Dajjāli wa fitnatil-mahyā wal-mamāt, wa dala‘id-dayni wa ghalabatir-rijāl.

O Allāh, I seek refuge with You from worry, grief, incapacity, laziness, cowardice, miserliness, the heavy burden of debt, and from being overcome by men.

[Mukhtasar al-Bukhāri 1234]
COLLECTION OF AUTHENTIC INVOCATIONS

Allâhumma lâ sahla illâ mâ ja'altahu sahla, wa Anta taj'alul-hâzna idhâ shi'ta sahla.

O Allah, nothing is easy but that which You make easy, and You can make hardship easy if You will.

[As-Sahihah 2886]

Du‘ā’ for the Person Who Offers You Wealth

1) When ‘Abdur-Rahmân bin ‘Awf came to Madînah and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin ar-Rabi’ al-Ansâri, Sa’d suggested that ‘Abdur-Rahmân should accept half of his property and family. ‘Abdur-Rahmân said:

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

Bârakallâhu laka fi ahlika wa mâlik.

May Allâh bless you in your family and property.

[Mukhtasar al-Bukhâri 965]

Supplication of the Borrower at the Time of Repayment

1) ‘Abdullâh bin Rabî’ah ﷺ said:

The Prophet ﷺ borrowed forty thousand from me, then some wealth came to him, so he paid me back and said:

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمَدُ وَالَاذَاكَ

Bârakallâhu laka fi ahlika wa mâlik, innamâ jazâ’us-salafî-
Responding to the One Who Says, “I Love You for the Sake of Allah”

1) Anas Ḥ said:

I was sitting with the Prophet when a man came passing by, and he said, “O Prophet of Allah, indeed I love this man for the sake of Allah,” so he (the Prophet) said, “Have you informed him of this?” So the man said, “No.” So the Prophet Ḥ said, “Get up and go tell him.” So he got up and went to him and said, “Oh so-and-so, by Allah, indeed I love you for the sake of Allah,” so [the man] said:

أَحْبِبْكَ الَّذِي أَحْبَبْتُنِي لَهُ.

Ahabbakal-ladhi ahbabbitani lah.

May the One for whom you have loved me, love you (in return).

[Al-Sahihah 3253]

Informing Your Brother That You Love Him for the Sake of Allah

1) The Prophet Ḥ said, “When one of you has love for his brother, he should inform him that he loves him.”

[Al-Sahihah 417]
2) The Messenger of Allāh ﷺ said, “If one of you loves his brother for the sake of Allāh, let him tell him, for it does good and makes the love last.”

[As-Sahihah 119]

Supplicating for Your Brother in His Absence

1) The Messenger of Allāh ﷺ said, “When a person supplicates for his absent brother, the angels say, ‘And may you receive the like.’”

[Ṣaḥīḥ Abī Dāwūd 1534]

2) The Messenger of Allāh ﷺ said, “The supplication a person makes for his brother in his absence is not rejected.”

[Ṣaḥīḥ al-Jāmi’ 3379]

3) The Messenger of Allāh ﷺ said, “The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says, “Āmin! May it be for you, too.’”

[Mukhtāṣar Muslim 1882]

Supplication for the One Who Does Something Good for You

1) The Messenger of Allāh ﷺ said:

If one is done a kindness and [expresses his gratitude] to his benefactor by saying:
Jazākallāhu khayra.

May Allāh give you a good reward.

[Then] he has fully expressed his appreciation.

2) When the Messenger of Allāh ﷺ arrived in Madīnah, the Muhājirūn came to him and said, “O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little, than the people we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all our reward is gone. So the Prophet ﷺ said, “No. As long as you supplicate to Allāh for them and praise (i.e., show gratitude to) them (for it).”

[Saḥīh at-Targīb 977]

What to Say When Praising a Muslim

1) The Prophet ﷺ said:

If it is indispensable for one of you to praise a person, then he should say:

أَحْسِبُ فَلَانًا كَذَا وَكَذَا وَحُسْبَيْنِهُ اللَّهُ وَلَا أُرْكَضُ عَلَى اللَّهِ أَحَدًا.

Aḥṣibu fulānan kadhā wa kadhā, wa ḥasībuhullāh, wa lā uzakki ‘alallāhi aḥada.

I think that he is so-and-so, and Allāh knows exactly the truth, and I do not confirm anyone’s good conduct before Allāh.

[Mukhtāṣar al-Bukhārī 2347, Mukhtāṣar Muslim 1510]
What to Say When Someone Praises You

1) When one of the Companions of the Prophet ﷺ was praised, he said in supplication to Allah:

اللَّهُمَّ لاِ تَؤَاخِذْنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لَا يَعْلَمُونَ وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ.

Allâhumma lâ tu'âkhidhni bi-mâ yaqûlûn, waghfir li mà lâ ya'lamûn, waj'alni khayran mimma yazunnûn.

Do not take me to task for what they say, forgive me for what they do not know, and make me better than what they think.

[Sahih al-Adab al-Mufrad 585]

Supplication for Fearing Shirk

1) The Prophet ﷺ said, “O people, beware of shirk, for it is more subtle than the crawling ant.” The one whom Allah willed should speak said to him, “How can we beware of it when it is more subtle than the footsteps of an ant, O Messenger of Allah?” He said, “Say:

اللَّهُمَّ إِنَّا نَعْوَدُ بِكَ مِنْ أَنْ نُشَرِّكْ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرْكَ لِمَا لَا نَعْلَمُهُ.

Allâhumma innâ na'âdhu bika min an nushrika bika shay'an na'alamûh, wa nastaghfiruka li-mâ lâ na'alamûh.

“O Allah, we seek refuge with You from knowingly associating anything with You, and we seek Your forgiveness for
that which we do unknowingly.”

[Sahih at-Targhib 36]

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**Do Not Say, “Whatever Allāh Wills & So-and-So Wills”**

1) **The Prophet ﷺ said**, “Do not say, ‘What Allāh wills and so-and-so wills,’ but say, ‘What Allāh wills and then what so-and-so wills.’”

[Sahih Abi Dawūd 4980]

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**The Prohibition of Swearing by Other Than Allāh**

1) **Ibn ‘Umar ﷺ narrated**, “I heard a man saying, ‘No, I swear by the Ka’bah.’ I admonished him, [saying], ‘Do not swear by anything besides Allāh, for I heard the Messenger of Allāh ﷺ saying, “He who swears by anything other than Allāh has indeed committed shirk.”’”

[Sahih Abi Dawūd 3251]

2) **The Prophet ﷺ said**

Whoever swears and says in his oath, “I swear by al-Lāt,” then let him say:

\[
\text{Lā ilāha ill-Allāh.}
\]

Nothing has the right to be worshiped except Allāh.
The Prohibition of Insulting the Time

1) The Prophet ﷺ said, “Do not inveigh against time (ad-dahr), for Allāh is time.”

[Mukhtasar Muslim 1814]

2) The Messenger of Allāh ﷺ said, “Allāh says, ‘The sons of Ādam offend Me and say, “Woe to time,” but they should not say, “Woe to time.” I am time, I alternate the night and the day, and if I willed, I could seize them both.’”

[As-Sahihah 531]

What to Say When Amazed by Something

1) When amazed by something, say:

سُبْحَانَ اللَّهِ.

Subhānallāh.

Allāh is free from imperfections.

2) Also:

اللَّهُ أَكْبَرُ.

Allāhu Akbar.

Allāh is the Greatest.

[Mukhtasar al-Bukhāri 1131]
Praising Allāh & Saying Takbīr for Joyful Matters

1) The Prophet ﷺ said, “By the One in Whose Hand is my soul, I hope that you will be one-quarter of the people of Paradise,” and they said, “Al-ḥamdu lillāh, Allāhu Akbar!” Then he said, “I hope that you will be one-third of the people of Paradise,” and they said, “Al-ḥamdu lillāh, Allāhu Akbar!” Then he said, “I hope that you will be half of the people of Paradise,” and they said, “Al-ḥamdu lillāh, Allāhu Akbar!”

[Mukhtāsar Muslim 103]

What to Say When Frightened

1) When frightened, say:

Lā ilāha ill-Allāh.

Nothing has the right to be worshiped except Allāh.

Supplicating For the One You Insulted

1) The Prophet ﷺ said:

Allāhumma innamā ana bashar, fa-ayyumā Muslim la'antuhu aw ādhaytuhibī faj'alhā lahu zakātan wa rahmah.

O Allāh, I am only human, so any man among the Muslims
whom I curse or harm, make it a purification and mercy for him.

[Mukhtasar al-Bukhari 4/127]

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What to Say & Do Upon Committing a Sin

1) The Prophet ﷺ said, “There is no one who commits a sin, then purifies himself well and stands to pray two raka‘at, then asks Allah for forgiveness, except that Allah will forgive him.”

[Sahih al-Jami’ 5738]

2) The Prophet ﷺ said:

Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيِّمُ وَأَتْبَعْ إِلَيْهِ

I seek Allah’s forgiveness, the One Whom there is none worthy of worship except Him, the Ever-Living, the Sustainer of all, and I turn to Him in repentance (three times).

Then he will be forgiven, even if he fled from the battlefield.

[As-Sahihah 2727]

3) The Prophet ﷺ said, “Allah ﷺ said, ‘A slave committed a sin and he said, “O Allah, forgive my sin,” and Allah said, “My slave committed a sin and then he realized that he has a Lord Who forgives sins and punishes sins.” He then again committed a sin and said, “My Lord, forgive my sin,” and
Supplication for Sneezing

Allāh said, “My slave committed a sin and then realized that he has a Lord Who forgives sins and punishes sins.” He again committed a sin and said, “My Lord, forgive my sin,” and Allāh said, “My slave has committed a sin and then realized that he has a Lord Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes.”

[Mukhtasar Muslim 1935]

Supplication for Sneezing

1) The Prophet ﷺ said:

When one of you sneezes, let him say:

الْحَمْدُ لِلّهِ

Al-hamdulillāh.

All praises belong to Allāh.

And his brother or companion should say:

يَرْحَمْكَ اللّهُ

Yarhamukallāh.

May Allāh have mercy upon you.

If the person says to him, “May Allāh have mercy upon you,” he responds by saying:

يَهْدِيكُمْ اللّهُ وَيُصْلِحَ بَالْكُمْ

Yahdikumullāhu wa yuṣlihu bālakum.
May Allah guide you and rectify your condition.

And in another wording, he should say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-hamdulillahi ‘alai kulli qal’.

All praises belong to Allah in every situation.

[Mukhtasar al-Bukhari 2392]

2) The Messenger of Allah ﷺ said:

When the soul was breathed into Adam and it reached his head, he sneezed. Then he said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Al-hamdulillahi Rabbi’al-‘alamin.

All praises belong to Allah, the Lord of all that exists.

Allah responded by saying:

يَرْحَمَكَ اللَّهُ.

Yarhamukallah.

May Allah have mercy upon you.

[As-Sahihah 2159]

3) The Prophet ﷺ said, “Verily, Allah loves sneezing and He hates yawning. When one of you sneezes and says, ‘All praises belong to Allah,’ then it is a right upon every Muslim who hears him to say, ‘May Allah have mercy upon you.’”

[Mukhtasar al-Bukhari 2394]
Shaykh al-Albānī said, “This is clear proof that it is oblig­atory on everyone who hears the sneezing person praise Allāh to say, ‘May Allāh have mercy upon you,’ and there is no proof for saying that it is fard kifāyah (a communal obliga­tion), such that if some do it, the others are absolved, as is the case with returning the greeting of salām.”

[Al-Kalim at-Tayyib 158]

Not Supplicating for One Who Does Not Praise Allāh Upon Sneezing

1) Abū Buraydah said, “I came to Abū Mūsā while he was in the house of Umm al-Faḍl bin al-‘Abbās and I sneezed, and Abū Mūsā did not invoke mercy on me. Umm al-Faḍl sneezed and he invoked mercy on her. I told my mother, so when Abū Mūsā came to her, she confronted him and said, ‘My son sneezed and you did not invoke mercy on him. She (Umm al-Faḍl) sneezed and you invoked mercy on her.’ Abū Mūsā replied, ‘I heard the Prophet ﷺ say, “When one of you sneezes and praises Allāh, you should invoke mercy on him; if he does not praise Allāh, do not invoke mercy on him.” He sneezed and did not praise Allāh, so I did not invoke mercy on him. She sneezed and praised Allāh, so I invoked mercy on her.’ She said, ‘You did well.’”

[Mas-Sahihah 3094]

2) Anas bin Mālik ﷺ said, “Two men sneezed in the presence of the Messenger of Allāh, and he asked for mercy for one of them but not for the other man. The man said, ‘O Messenger of Allāh, you asked for Allāh’s mercy for him, but not me.’ He replied, ‘He praised Allāh, but you did not praise Allāh.’”

[Mukhtasar al-Bukhārī 2393]
If the Person Sneezes Repeatedly

1) The Prophet ﷺ said, “When one of you sneezes, let those with him ask for Allah’s mercy upon him. If he sneezes more than three times, then he has a cold, so do not ask for Allah’s mercy after the third time.”

[As-Sahiha 1330]

What to Say When a Non-Muslim Sneezes

1) Abu Musa al-Ash’ari ﷺ said:

The Jews would sneeze in the presence of the Messenger of Allah ﷺ, hoping he would say for them, “May Allah have mercy upon you,” but he used to say:

يُهْدِيكُمُ اللَّهُ، وَيُصَلِّحُ بَالْكُمُّ.

Yahdikumullâhi wa Yuslihu bâlakum.

May Allah guide you and rectify your condition.

What to Do When Yawning

1) The Prophet ﷺ said, “Allah likes the act of sneezing and dislikes the act of yawning, so if any one of you sneezes and praises Allah, it is a duty on every Muslim who hears him to say to him, ‘May Allah have mercy on you.’ As for yawning, it is from the Shaytân, so if any of you feels the urge to yawn, he should suppress it as much as he can, for when one of you yawns and says, ‘Ahh,’ the Shaytân laughs at him.”

[Mukhtaşar al-Bukhârî 2394]
2) The Messenger of Allah ﷺ said, “When one of you yawns, let him repel it as much as possible, for surely the Shaytān enters him.”

And in another narration, he said, “Let him place his hand over his mouth, for surely the Shaytān enters him.”

[Mukhtasar Muslim 345]

Remembering Allāh in Gatherings

1) Ibn ‘Umar ﷺ said:

We used to count the Messenger of Allāh ﷺ saying in the gathering:

रब्बुं अंगिरुं ली औं तृभुं ईल्ली इंक़ आंक़ आंक़ प्रोपूरुं।

Rabbighfir li wa tub ‘alayy, innaka Antat-Tawwābul-Ghafūr.

O my Lord, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).

[As-Sahihah 556]

2) Ibn ‘Umar ﷺ said:

It was rare that the Messenger of Allāh ﷺ would stand from a gathering without making this supplication for his companions:

اللَّهُمَّ اقْبِسِمْ لَنَا مِنْ خَفْشِيَتْكَ مَا تَحْوَلُ بِهِ بَيْنَا وَبَيْنَ مَعَاصِيَكَ،

وَمِنْ طَاعَةِكَ مَا تَبْلُغْنَا بِهِ جَنْتَكَ، وَمِنْ الْيَقِينِ مَا تَهْوُئُ بِهِ عَلَيْنَا

مُصِيبَاتِ الدُّنْيَا، وَمَتَعْنَا بِاتِسْمَاعِنا وَأَبْصَارِنا وَفُوْقَانَا، مَا أُحْبِيْنَا,

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O Allah, give us a share of fear of You that will prevent us from disobeying You, (a share) of obedience to You that will help us reach Paradise, and (a share) of certainty that will enable us to withstand the calamities of this world; cause us to enjoy our hearing, sight, and strength so long as we are alive, until we die; avenge us against those who wrong us; support us against those who wrong us; do not make our calamity in our religious commitment; do not make this world our main concern and all that we know about; do not send against us those who will show no mercy to us.

[Sahih at-Tirmidhi 3502]
Supplication to Atone for the Gathering

Subhanakal-lahumma wa bi-hamdik, ash-hadu al-la ilaha illa-Ant, astaghfiruka wa atubu ilayk.

You are free from imperfection, O Allah, and to You belongs the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

Then it will be atonement for what was said in the gathering.

In another narration, he said, “If there was good in the gathering, it will be like a stamp upon it, and if there was a mixture in the gathering, it will be atonement for it.”

[Sahih al-Kalim 177/178]

2) The Messenger of Allah  said:

Subhanallahi wa bi-hamdih; subhanakal-lahumma wa bi-hamdik, ash-hadu al-la ilaha illa-Ant, astaghfiruka wa atubu ilayk.

Allah is free from imperfection and to Him is the praise, You are free from imperfection, O Allah, and to You is the praise. I bear witness that nothing has the right to be worshiped except You. I seek Your forgiveness and I turn to You in repentance.

If this is said in a gathering of remembrance, it will be like a stamp upon it, and if it is said in a gathering of vain speech,
then it will be atonement for it.

[As-Sahihah 81]

3) Abū Madīnah ad-Dārīmī said:
When two of the Companions of the Prophet ﷺ would gather, they would not depart until one of them recited to the other:

وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالْصَّرْطِ

By al-ʿĀṣr (the Time). Verily! Man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.

[Sūrah al-ʿĀṣr 103]

Then they would give salām to each other.

[As-Sahihah 2648]

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The Supplication to Remove Anger

1) Sulaymān bin Šurad said:

I was sitting with the Prophet ﷺ, and two men were slander­ing one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet ﷺ said, “I know a phrase that, if he were to say it, what he feels would go away. If he said:

أَعْوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aʿūdhu billāhi minash-Shayṭānir-rajim,
Supplication for the One Who Gives You a Gift

1) A sheep was given to the Messenger of Allâh ﷺ and he said, “Divide it into portions and distribute it.” Every time the servant came back, ‘Ä’ishah said, “What did they say to you?” She (the servant) said, “What else could they say? (They said):

بَارَكَ اللَّهُ فِي كُمْ

Bârakallâhu fikum.

‘‘May Allâh bless you.’’

‘Ä’ishah said:

وَفِي هَم بَارَكَ اللَّهُ

Wa fîhim bârakallâh.

And may Allâh bless them.

“We say to them the same as they said to us, and the reward will still be saved for us.”

[Sahih al-Kalim 185]

Supplication Upon Seeing the New Crop of Dates

1) Abû Hurairah ﷺ reported that when the people saw the
first fruit of the season, they brought it to Allāh’s Messenger ﷺ. When he received it, he said:

اللَّهُمَّ بَارِكْ نَّا فِي ثَمَارَنَا، وَبَارِكْ نَّا فِي مَدِينَانَا، وَبَارِكْ نَّا فِي صَاعَنَا، وَبَارِكْ نَّا فِي مُدَّنَا.

Allāhumma bārik lanā fi thamarinā wa bārik lanā fi madīnatinā wa bārik lanā fi šā’inā wa bārik lanā fi muddinā.

O Allāh, bless us in our fruits, bless us in our city, bless us in our șā’, and bless us in our mudd.

[Sahih al-Kalim 186]

Supplication for Buying a Riding Beast or a Car

1) The Prophet ﷺ said:

When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا، وَخَيْرٍ مَا جَابَتَهَا عَلَيْهِ، وَأُعْوَدُ بِكَ مِنْ شَرَّهَا، وَشَرٍّ مَا جَابَتَهَا عَلَيْهِ.

Allāhumma innī as’aluka min khayrīhā wa khayri mā jabaltahā ‘alayh, wa a’ūdhu bika min sharribah wa sharri mā jabaltahā ‘alayh.

O Allāh, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.

[Adāb az-Zifāf 92]

Shaykh al-Albānī ﷺ said, “Is it prescribed to say this du’ā’
Mentioning Allāh at the Time of Eating

1) ‘Umar bin Abī Salamah Ḥ said, “The Messenger of Allāh ﷺ said to me, ‘O young boy, mention the name of Allāh (say bismillāh), eat with your right hand, and eat from that which is closest to you.’”
[Mukhtasār Muslim 1300, Mukhtasār al-Bukhāri 2132]

2) Wahshi Ḥ said, “The Companions of the Messenger of Allāh ﷺ said, ‘O Messenger of Allāh, we eat but we do not become full.’ He replied, ‘Perhaps you are eating individually.’ They said, ‘Yes, we are.’ He said, ‘Eat your food together as a group, mention the name of Allāh, and you will be blessed in your food.’”
[As-Sahihah 664]

3) The Messenger of Allāh ﷺ said, “The Shaytān is allowed to eat the food on which Allāh’s name has not been mentioned.”
[Sahih Abī Dāwūd 3766, Mukhtasār Muslim 1296]

Forgetting to Mention the Name of Allāh at the Start of Eating

1) The Messenger of Allāh ﷺ said:

When one of you eats, let him remember Allāh at the beginning, and if he forgets to remember Allāh at the beginning, let him say:
In the name of Allāh, in the beginning and the end.

Thus, he proceeds on to the new food and prevents the Shayṭān from what he has taken from him.

[Sahih Abi Dāwūd 767]

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**Mentioning the Name of Allāh on Food**

**When You Don’t Know If the Name of Allāh Has Been Mentioned**

1) ‘Ā’ishah, the Mother of the Believers ﷺ, said, “O Messenger of Allāh, people bring us meat and we don’t know if the name of Allāh was mentioned upon it or not.” He said, “You mention the name of Allāh and eat it.”

[Sahih Ibn Mājah 3234]

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**Du‘ā’ After Eating**

1) The Messenger of Allāh ﷺ said:

Whoever eats should say:

الْحَمْدُ لِلَّهِ الَّذِي أطْعَمَنِي هَذَا، وَرُزْقِيْهِ مِنْ غَيْرِ حَوْلٍ مَّتَى وَلَا قُوَّةً

Alhamdulillāhil-ladhi aṭ’amāni hādhā, wa razaqānihi min ghayri hawlim-minnī wa lā quwwah.
All praises belong to Allāh, the One who has fed me this and provided me with it, without any power or might from me.

[Sahih Abi Dāwūd 4023]

2) After the Prophet ﷺ finished eating, he said:

اللَّهُمَّ أَطْعَمْتَ وَأَسْقَعْتَ وَأَغْنِيتَ وَأَهْدَيْتَ وَأَحْيَيْتَ فَلَكَ
الْحَمْدُ عَلَيْ مَا أَعْطَيْتَ.

Allāhumma aţ’amta wa asqayta wa aghnayta wa hadayta wa ahyayta fa-lakal-hamdu ‘alā mâ aţayt.

O Allāh, You have fed, given drink, enriched, given contentment, guided, and given life, so to You is the praise for what You have given.

[Sahih al-Kalim 149]

3) When the Prophet ﷺ finished his meals, he would say:

الْحَمْدُ لِلَّهِ كَثِيرًا طَيْبًا مَبَارَكًا فِيهِ، الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرَوْانَا
غَيْرِ مَكْفُورٍ وَلَا مَكْفُورٍ.

Al-ḥamdu labīhi kathiran țayyiban mubārakan fih; al-ḥamdu labīhil-ladhi kafānā wa arwānā ghayra makfīyyin wa là makfūr.

Praise be to Allāh Who has satisfied our needs and quenched our thirst. Your favor cannot by compensated or denied.

And once he said:

لَكَ الْحَمْدُ رَبَّنَا غَيْرِ مَكْفُورٍ وَلَا مُوْدَعٍ وَلَا مَسْتَعْمَيْ عَنْهُ رَبِّنَا.
Lakal-ḥamdu Rabbanā, ghayra makfiyyin wa lā muwadda‘in
wa lā mustaghni ‘anhu Rabbanā.

Praise be to You, O our Lord! Your favor cannot be
compensated, nor can it be left, nor can it be dispensed
with, O our Lord.

[Mukhtasar al-Bukhārī 2157, Sahih Abi Dāwūd 3849]

4) When the Prophet ﷺ used to eat or drink, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمْ وَسَقَى، وَسُوَِّغَهُ وَجَعَّلَ لَهُ مَخْرَجًا.

Al-ḥamdulillāhil-ladhi at‘ama wa saqā wa sawwaghahu wa ja‘ala lahu makhraja.

All praises belong to Allāh, the One who has fed and given
drink, made it easy to swallow, and provided an exit for it.

[Sahih Abi Dāwūd 3851]

What to Say When Drinking Milk

1) The Prophet ﷺ was brought milk, [so] he drank it and
said:

When one of you eats food, let him say:

اللَّهُمَّ بَارِك لَنَا فِيهِ، وَأَطْعَمنَا حَيْرًا مِنْهُ.

Allāhumma bārik lanā fīhi wa at‘imnā khayran minh.

O Allāh, bless us in it, and feed us better than it.

And when you drink milk, then say:

اللَّهُمَّ بَارِك لَنَا فِيهِ، وَزَدْنَا مِنْهُ.

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Allāhumma bārik lānā fīhi wa zīnā minh.

O Allāh, bless us in it and increase us from it.

[Sahih Abī Dāwūd 3730]

Supplication of the Guest for the Host

1) ‘Abdullāh bin Busr said:

The Messenger of Allāh ﷺ came to my father, and we offered him some food and a mixture of dates, dried yogurt, and clarified butter. Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together. Then some drink was brought and he drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding animal, “Pray to Allāh for us.” [The Prophet] said:

Allāhumma bārik lāhum fī-mā razaqtahum waghfir lāhum warhamhum.

O Allāh, bless them in that which You have provided for
them, and forgive them and have mercy on them.

[Mukhtasar Muslim 1316, Sahih Abi Dawud 3729]

2) Al-Miqdād bin al-Aswad narrated that he heard the Messenger of Allāh saying:

Allāhumma at‘im man at‘amānī wa asqi man saqānī.

O Allāh, feed the one who fed me, and give drink to the one who gave me drink.

[Mukhtasar Muslim 1535]

Supplication Upon Breaking the Fast

1) When the Prophet used to break his fast, he would say:

Dhahab az-zama‘u wa batatal-urūqu wa thabatal-ajru inshāAllāh.

The thirst has gone, the veins have been filled, and the reward has been affirmed, if Allāh wills.

[Sahih Abi Dawud 2357]

Supplication for Those You Break Your Fast With

1) The Prophet came to Sa‘d bin ‘Ubādah, and he brought some bread and olive oil and he ate; then the Prophet said:
What to Say When Offered Food While Fasting

1) The Messenger of Allâh ﷺ said, “If you are invited to food, then respond to the invitation, and if you are not fasting, then eat. If you are fasting, then supplicate for them.”

[Sahih Abi Dawud 2460]

Supplication for the One Who Has a Guest

1) A guest visited the Prophet ﷺ, so he sent his wives to see if they had food, but none of them had food. So he said:

Allâhumma inni as'aluka min fa'dlika wa rahmatik, fa-innahu la yamlikhu hâ illâ Ant.

O Allâh, verily I ask You from Your favor and Your mercy, for surely no one possesses it except You.

Thus, he was given a grilled sheep as a gift, and he said, “This
is from the virtue of Allāh, and we await His mercy.”
[As-Sāhihah 1543]

What to Say if You are Insulted While Fasting

1) The Messenger of Allāh ﷺ said:
When you are fasting, do not be vile or obscene, nor ignorant. And if anyone insults you or fights you, then say:

 Ini imru’un sā’im (x2).
I am fasting (twice).

Supplication for the Married Couple

1) When a person was newly married, the Prophet ﷺ would say:

Bārakallāhu laka wa bāraka ‘alayka wa jama’a baynakumā fi khayr.
May Allāh bless you and send blessing upon you, and join the two of you upon good.
[Adāb az-Zifāf 175]

2) The Prophet ﷺ said to ‘Abdur-Raḥmān bin ‘Awf when he married:
3) The Prophet ﷺ said to ‘Ali ﷺ the night he married Fātimah ﷺ:

\[ \text{Allāhumma bārik fī-hima wa bārik lahumā fī binā'ihimā.} \]

O Allāh, bless both of them, and bless them in their union.

4) ‘Ā'ishah ﷺ said:

When I married the Prophet ﷺ, my mother brought me to the room, and women from the Anṣār were there in the house. They said to me:

\[ \text{‘Alal-khayri wal-barakati wa ‘alā khayri ṭā’ir.} \]

With good wishes and blessings and good fortune.

What to Say Upon Entering Upon Your Wife the Night of the Wedding

1) The Prophet ﷺ said:
When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا، وَحَيْرَ مَا جَبَلَتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرَّهَا، وَشَرَّ مَا جَبَلَتَهَا عَلَيْهِ.

Allähumma inni as'aluka min khayrihd wa khayri mā jabaltahā 'alayh, wa a'udhu bika min sharriha wa sharri mā jabaltahā 'alayh.

O Allah, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.

[Adâb az-Zifâf 92]

2) The Prophet ﷺ said, “When your wife comes to you, pray two raka'ât and ask Allah for the goodness of what has come to you, and seek refuge with Him from its evil.”

[Adâb az-Zifâf 94]

3) Ibn Mas'ûd ﷺ said:

اللَّهُمَّ بَارِك لِي فِي أَهْلِي، وَبَارِك لَهُمْ فِيّ، اللَّهُمَّ اجْمَعُ بَيْنَنَا مَا جَمَعْتُ بَيْنَيْهِ، وَفَرْقُ بَيْنَنَا إِذَا فَرَقْتُ إِلَى خَيْرٍ.

Allähumma bârik li fi ahli, wa bârik lahum fiyya, Allähumma' baynânâ mā jamâ'â bi-khayr, wa farriq baynânâ idhâ farraqta ilâ khayr.

O Allah, bless me in my family, and bless them in me. O Allah, unite good between us, and if we depart, cause us to depart upon good.

[Adâb az-Zifâf 95]
Supplication Before Intimate Relations

1) The Prophet ﷺ said:

When one of you wants to have intercourse with his wife, let him say:

اللَّهُمَّ، جَنِبِيِّ الْشَّيَّطَانَ، وَجَنِبِيِّ الْشَّيَّطَانَ مَا رَزَقْتُنَا.

Allāhumma jannibish-Shayātīna wa jannibish-Shayātīna mà razaqtanā.

O Allāh, keep the Shaytān away from us and from what You bestow upon us.

Then, if it is decreed that they should have a child, the Shaytān will never be able to gain mastery over him.

[Mukhtasār al-Bukhārī 2073]

Supplication for the Newborn

1) The baby boys were brought to the Messenger of Allāh ﷺ, and he would pray for blessings for them, and [he would] soften some dates and rub their palates with them.

[Sahih al-Kālim 169]

Supplication After an Unfortunate Event

1) The Messenger of Allāh ﷺ said:

The strong believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allāh, and do not
feel helpless. If anything befalls you, do not say, "If only I had done (such-and-such), then such-and-such would have happened"; rather, say:

\[
Qadarullahu wa mā shā' a fa'al.
\]

Allāh has decreed and what He wills He does.

For “if only” opens the door to the work of the Shaytān.

[Mukhtasar Muslim 1840]

### Having a Strong Resolve in Your Du‘ā'

1) The Prophet ﷺ said, “None of you should say, ‘O Allāh, forgive me if You wish; O Allāh, have mercy on me if You wish’; he should be firm in his asking, for Allāh cannot be compelled.”

[Mukhtasar Muslim 1878]

### The Impermissibility of Asking for the Punishment to Be Hastened in This Life

1) When the Messenger of Allāh ﷺ saw a Muslim man who was sick and had grown feeble like a chicken, the Messenger of Allāh said to him, “Did you pray for anything or ask for it?” He said, “Yes, I used to say, ‘O Allāh, whatever punishment You would give me in the Hereafter, bring it forward in this world.’” The Messenger of Allāh said, “Subhānallāh! You cannot bear it. Why didn’t you say:
Al-ḥamdulillahi ‘alā kulli ḥāl.

Praise be to Allah in all circumstances.

[Ṣaḥīḥ ʿAbd al-Raḥmān bin ʿAbd al-Fattāḥ 2774]
Supplication at the Time of Distress

1) The Messenger of Allah used to say during times of distress:

لا إِلَّهَ إِلَّا اللَّهُ الْعَظِيمُ الْخَليِّمُ، لا إِلَّهَ إِلَّا اللَّهُ رَبُّ الْعُزُرِ الشَّيْمِ،
لا إِلَّهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الآرَضِ، وَرَبُّ الْعُزُرِ الكَرِيمِ.

Là ilâha ill-Allâhul-‘Azîmul-Ḥalîm; là ilâha ill-Allâhu Rabbul-‘arshîl-‘azîm, là ilâha ill-Allâhu Rabbus-samâwâtî wa Rabbul-ardî wa Rabbul-‘arshîl-karîm.

There is none worthy of worship except Allâh, the Great, the Forbearing, there is none worthy of worship except Allâh, the Lord of the mighty throne, there is none worthy of worship except Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the noble throne.

[Mukhtasar al-Bukhâri 2434]

2) The Messenger of Allah  said:

The du‘â' of distress is:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنِي، وَأَصْلِحْ
لِي شَأْنِي كَلْلَهُ لا إِلَّهَ إِلَّا أَنتَ.

Allâhumma rahmataka arjû, fa-lâ takilni ilâ nafsi tarfata ‘ayn, wa aṣlih li sha’ni kullah, là ilâha illâ Ant.

O Allâh, Your mercy is what I hope for, so do not entrust me to myself even for the blink of an eye, and rectify for me my condition, all of it. There is none worthy of worship except You.

[Ṣâhib Abû Dawûd 5090]
3) The Prophet ﷺ said to Asmāʾ bint ‘Umays:

Shall I not teach you some words to say during distress?

اللهِ اللَّهُ رَبِّي لَا أُشْرَكُ بِهِ شَيْئًا.

Allāh, Allāhu Rabbi, lā ushriku bihi shay’a.

Allāh, Allāh is my Lord, I do not associate any partners with Him.

[As-Sahihah 2755]

4) The Messenger of Allāh ﷺ said:

The supplication of the Companion of the Fish (Yūnus) while inside the belly of the whale was:

لاَ إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Ant, subhānaka inni kuntu minaz-ẓālimin.

There is none worthy of worship except You, You are free from imperfection; verily, I was from the wrongdoers.

No Muslim ever supplicates with this du‘ā’ concerning anything except that it is answered.

5) During times of distress, the Prophet ﷺ used to say:

يَا حَيُّ الَّذِي يَا قَيِّمُ ﲑْرَحْمَتِكَ أَسْتَغْفِرُكَ

Ya Ḥayyu ya Qayyūm, bi rahmatika astaghīth.

O Ever-Living, O Self-Subsisting and Supporter of all, by Your mercy I seek Your help.

[Saḥīḥ at-Tirmidhi 3525]
6) The Prophet ﷺ said:

The words for relief are:

لا إِلَهَ إِلاَّ اللَّهُ الْخَلِیمَ الْكَرِيمُ، لا إِلَهَ إِلاَّ اللَّهُ الْعَلِيُّ الْعَظِیمُ، لا إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَاوَاتِ السَّمِيعُ، وَرَبُّ الْعُرُوشِ الْعَظِیمِ


There is none worthy of worship except Allâh, the Forbearing, the Generous; there is none worthy of worship except Allâh, the Elevated, the Great; there is none worthy of worship except Allâh, the Lord of the seven heavens and the Lord of the mighty throne.

[As-Sahihah 2916]

7) ‘Ali ﷺ said:

The Messenger of Allâh ﷺ gave me these words and ordered me to say them at the time of distress or hardship:

لا إِلَهَ إِلاَّ اللَّهُ الْخَلِیمَ الْكَرِيمُ، سَبِیْحَانَهُ، وَتَبَارَکَ اللَّهُ رَبُّ الْعُرُوشِ الْعَظِیمِ، وَالْحَمْدُ للهِ رَبِّ الْعَالَمِینَ

Lâ ilâha ill-Allâhul-Ḥalimul-Karîm, subḥânahu wa tabārakallâhu Rabbul-‘arshil-‘azîm, wal-ḥamdu lillâhi Rabbul-‘âlâmîn.

There is none worthy of worship except Allâh, the Forbearing, the Generous; He is free from imperfection. Blessed is Allâh, the Lord of the great throne, and all praises belong to Allâh, the Lord of all that exists.

[Sahih al-Mawrid 2371]
1) The Messenger of Allâh ﷺ said:

No person is afflicted with worry or sadness and says:

"Allâhummâ inni 'abduka wa ibnu 'abdika wa ibnu amatik, nasiyati bi yadik, madin fiyya hukmuk, 'adlun fiyya qada'uk, as'alu bi-kulli ismin huwa lak, sammarya bihi nafsak, aw anzaltahu fi kitâbik, aw 'allamtahu ahadan min khalqik, aw ista'htar bihi fi 'ilmil-ghaybi 'indak, an tijâ'ul al-Qur'ana rabid qalbi, wa nura sadri, wajala'a huzni, wa dhahaba hammi."

O Allâh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You that You have named Yourself with, or revealed in Your Book, or taught to any of Your creation, or preserved in the knowledge of the unseen with You, that You make the Qur'ân the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.

Except that Allâh will take away his sorrow and grief, and give him joy in their stead.

[Sâhîh al-Kalim 102]
2) The Messenger of Allâh ﷺ said:

Allâhumma inni a'udhu bika minal-hammi wal-hazani wal-'ajzi wal-kasali wal-jubani wal-bukhli wa dala'id-dayni wa ghalabatir-rijâl.

O Allâh, I seek refuge with You from worry and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being heavily in debt and from being overcome by men.

[Mukhtasar al-Bukhâri 1234]

The Prohibition from Supplicating Against One’s Self, Wealth, & Family

1) The Messenger of Allâh ﷺ said, “Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincides with a time when Allâh is asked and He gives, so He answers your prayer.”

[Saḥîh Muslim 3014]

What to Say When You Fear a People

1) If the Prophet ﷺ feared a people, he would say:

Allâhumma, ânâ nijâlûk fi nhuwrîhûm, wâ'udû bîk mîn shûrûrîhûm.
Allahumma inna naj'aluka fi nhuurihim wa na'udhu bika min shururihim.

O Allah, we place You before them and we seek refuge in You from their evil.

[Sahih Abi Dawud 1537]

2) And he would say:

\[
\text{Allahumma, akf'inihim, yima shi't.}
\]

Allahummak-finihim bima shi't.

O Allah, suffice us from them however You will.

[Mukhtasar Muslim 2093]

3) ‘Abdullah bin ‘Abbâs said:

\[
\text{Hasbunallah wa nimal-wakil.}
\]

Allah is sufficient for us and He is the best trustee.

This was said by Ibrâhîm  when he was thrown into the fire, and Muhammad  said this when the people said, “Indeed, the people have gathered against you.” (Sūrah ‘Ali ‘Imrān 3:173)

[Mukhtasar al-Bukhârî 1877]

4) Abû Sa’id al-Khudri  said:

We said during the Battle of the Ditch, “O Messenger of Allah, is there some supplication we can say; surely our hearts have reached our throats.” He replied, “Yes, say:
Allahummas-tur ‘awratanā wa amin raw’atīnā.

“O Allah cover our faults and save us from our fears.”

Thus, Allah struck the faces of His enemies with the wind, and Allah defeated them.

[As-Sahihah 2018]

Supplications to Repel the Shaytān

Seeking Refuge

1) The Messenger of Allah ﷺ used to say, “Seek refuge from the accursed Shaytān and from his madness, his arrogance, and his poetry.” They said, “O Messenger of Allah, what is his madness, his arrogance, and his poetry?” He replied, “His madness is the death that takes the son of Ādam, his arrogance is his pride, and his poetry are his poems.”

The Manner of Seeking Refuge

2) Say:

A‘ūdhu billahis-Samī‘il-Alimi minash-Shayṭānir-rajim, min hamzihi wa nafkhihi wa nafthīhi.

I seek refuge in Allah, the All-Hearing, the All-Knowing,
from the accursed Shaytān, and from his arrogance, his pride, and his poetry.

3) Say:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمُّهُ، وَتَفْخِهِ، وَنُفْخِهِ

A‘ūdhu billahī minash-Shaytānir-rajim, min hamzihi wa nafkhihi wa naftihī.

I seek refuge in Allāh from the accursed Shaytān, and from his arrogance, his pride, and his poetry.

4) Say:

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A‘ūdhu billahī-Samī’il-Alīmi minash-Shaytānir-rajim.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shaytān.

[Al-Irwā’ 2/35]

5) Say:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A‘ūdhu billahī minash-Shaytānir-rajim.

I seek refuge in Allāh from the accursed Shaytān.

[Hidayah ar-Ruwwāh 2354]

This is based upon the statement of Allāh the Exalted:
And if an evil whisper from the Shaytān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.

[Sūrah Fuṣṣilat 41:36]

The Adhān

6) Suhayl reported that his father sent him to Bani Ḥārithah along with a boy or a man. Someone called him by his name from an enclosure. He said, “The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said, ‘If I knew that you would meet such a situation, I would have never sent you (there), but whenever you hear such a call, pronounce the adhān, for I have heard Abu Hurairah say that the Messenger of Allāh ﷺ said, “Whenever the adhān is proclaimed, the Shaytān runs back vehemently.”’”

[Saḥīḥ Muslim 389]

Reciting Sūrah al-Baqarah

7) The Messenger of Allāh ﷺ said, “Recite Sūrah al-Baqarah in your homes, for surely the Shaytān does not enter a home where Sūrah al-Baqarah is recited.”

[As-Saḥiḥah 1521]

8) The Prophet ﷺ said, “Everything has a peak, and the peak of the Qur’ān is Sūrah al-Baqarah. When the Shaytān hears Sūrah al-Baqarah, he leaves the house.”

[As-Saḥiḥah 588]
Supplication to Repel the Plot of the Shaytān

1) Abud-Darda'  ﷺ said:

The Messenger of Allah stood up, and we heard him say:

أَعُوذُ بِاللَّهِ مِنْكَ.

A‘ūdhu billāhi mink.

I seek refuge in Allāh from you.

Then he said:

أَلْعُنْكَ بِلَعْنَةِ اللَّهِ.

Al’anuka bi-la’natillāh.

I curse you with the curse of Allāh (three times).

And he spread out his hand as if reaching for something.

When the prayer was over, we said, “O Messenger of Allāh, we heard you saying something in the prayer that we have never heard you say before, and we saw you stretching out your hand.” He said, “The enemy of Allāh, Iblīs, came with a flame of fire to throw in my face, and I said, ‘I seek refuge with Allāh from you’ three times. Then I said, ‘I curse you with the complete curse of Allāh’ three times, but he did not retreat. Then I wanted to seize him. By Allāh, were it not for the prayer of our brother Sulaymān, he would have been tied up this morning and the children of the people of Madīnah would have played with him.”

[Mukhtasar Muslim 308]

2) ‘Abdur-Raḥmān bin Khanbash was asked, “What did the Messenger of Allāh  do when the devils plotted against
him?” He replied, “Jibril taught him to seek refuge from the devils by saying:

أَعُوذُ بِكُلِّمَاتِ اللَّهِ التَّلَاثَاتِ الْآَنِيَةِ لَا يُجَارَوْهُنَّ بِرُوْلَا فَاجْرِ، مِنْ شَرّ مَا خَلَقَ وَذَرَّأَ وَبَرَأَ، وَمِنْ شَرّ مَأَيْنَوْلِ عَنْ السَّمَاءِ، وَمِنْ شَرّ مَا يَعْرُجُ فِي هَا، وَمِنْ شَرّ مَا ذَرَّا فِي الأَرْضِ، وَمِنْ شَرّ مَا يَحْرُجُ مِنْ هَا، وَمِنْ شَرّ فَقَنِ اللَّيْلِ وَالْيَوْمِ، وَمِنْ شَرّ كُلّ طَارِقٍ إِلَّا طَارِقٌ بِخَيرٍ، يا رَحْمَنُ.

A’ūdhu bi kalimātillāh at-tāmmātil-lati lā yujawiruhunna barrun wa lā fājir, min sharri mà khalaqa wa dhara’a wa barā’a, wa min sharri mà yanzilu minas-sama’i, wa min sharri mà ya’ruju fihā wa min sharri mà dhara’a fil-ard, wa min sharri mà yakhruju minhā, wa min sharri fitanil-layli wan-nahār, wa min sharri kulli tāriqīn illā tariqatan yatruqu bi-khayr, yā Rahmān.

I seek refuge with the Noble Face of Allah and with the complete words of Allah which neither the good person nor the corrupt can exceed, from the evil of what descends from the sky and the evil of what ascends in it, and from the evil of what is created in the earth and the evil of what comes out of it, and from the trials of the night and day, and from the visitations of the night and day, except for one that knocks with good, O Most Merciful!

“Thus, the fire of the devils was extinguished and Allah defeated them.”

[As-Sahihah 2995]
What to Do for the One Afflicted with Doubt in His Faith

1) The Prophet ﷺ said, “The Shaytān comes to one of you and says, ‘Who created such-and-such? Who created such-and-such?’ Until he says, ‘Who created your Lord?!’ If that happens to any of you, let him seek refuge with Allāh and put a stop to these thoughts.”

[As-Sahihah 117]

2) The Messenger of Allāh ﷺ said:

The Shaytān will come to one of you and say, ‘Who created you?’ The person will say, ‘Allāh created me.’ Then the Shaytān will say, ‘Then who created Allāh?’ If this happens to you, then say:

آَمَنَّتُ بِاللَّهِ وَرُسُلِهِ

Āmantu billāhi wa Rūṣulih.

I believe in Allāh and His Messenger.

That will remove the whispers from him.

[As-Sahihah 116]

3) The Messenger of Allāh ﷺ said:

The people will continue to ask questions amongst themselves until one of them says, “Allāh created the creation, but who created Allāh?” If they say that, then say:

اللَّهُ أَحَدُ، اللَّهُ الْصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولِدْ، وَلَمْ يَكْنِ لِهِ كُفُوًا

Allāh  أَحَدُ
He is Allah, (the) One, Allah āš-Samad (the Self-Sufficient Master), He begets not, nor was He begotten, and there is none equal or comparable unto Him.

Then he should spit dryly to his left side three times and seek refuge in Allah from the Shayṭān.

[As-Sāhihah 118]

4) Ibn ‘Abbās said:

If you find some doubt in your heart, then say:

\[
\text{هُوَ الْأَوْلِیَّ الْآخِرِ وَالطَّهَرُ وَالْبَاطِنُ وَهُوَ يَكْلِفُ شَيْئَی‌ عَلیْهِمْ}
\]

He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him).

And He is the All-Knower of everything.

[Sūrah al-Ḥadīd 57:3]

[Sahīh al-Kalim 111]

Protection From the Dajjāl

Seeking Refuge in Allah From the Dajjāl

1) The Messenger of Allah said:

When one of you recites the final tashahhud, let him seek refuge with Allah from four things; let him say:

\[
\text{أَلْلٰهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ عَذَابِ الْعَذَابِ الْكَبِيرِ، مِنْ عَذَابِ الْقَحْرِ، مِنْ فَتْحَةِ النَّبِيِّ صلى الله عليه وسلم، وَمِنْ شَرِّ فَتْحَةِ الْمَسِيحِ الدَّجَالِیِّ}
\]
Supplication for Ruqyah (Prescribed Incantation)

Allāhumma inni aʿūdhu bika min ʿadhābi Jahannam, wa min ʿadhābīl-qabr, wa min fitnātīl-mahyā wal-mamāt, wa min sharī fitnātīl-masihīd-Dajjāl.

O Allāh, I seek refuge with You from the punishment of Hell and the punishment of the grave, and from the trials of life and death, and from the worst of the turmoil of the Dajjāl.

[Sifāh as-Ṣalāh 182]

Memorizing Verses from Sūrah al-Kahf

2) The Prophet ﷺ said, “Whoever memorizes the first 10 verses from Sūrah al-Kahf will be protected from the Dajjāl.”

[Mukhtasar Muslim 2098]

Avoiding the Dajjāl

3) The Prophet ﷺ said, “Whoever hears of the Dajjāl, let him keep far away from him, for a man will come to him and think that he is telling the truth because of the wonders that are sent with him.”

[As-Sahihah 2457]

Supplication for Ruqyah (Prescribed Incantation)

1) Recite Sūrah al-Fātiḥah.

[Sahih al-Bukhāri 2276, Sahih Muslim 2201]

2) Ā'ishah ﷺ said, “If anyone in the family of the Prophet ﷺ became sick, he would recite Sūrah al-Ikhlāṣ, Sūrah al-Falaq,
and Sūrah an-Nās.”
[Mukhtasar Muslim 1446]

3) The Prophet ﷺ used to treat the sick by saying:

بِسْمِ اللَّهِ، تُرْبِيَةُ أَرْضَيْنَا، بِرِيْقَةٍ بَعْضَيْنَا، يُشْفَى سَقِيمُنَا، إِذْنَ رَبّنَا.

Bismillāh, turbatu ardīnā bi-riqati ba’dunā, yushfā saqīmūnā bi-idhīnī Rabbinā.

In the name of Allāh; the soil of our land, the saliva of some of us, cures our sick by the permission of our Lord.
[Mukhtasar Muslim 1458]

4) The Prophet ﷺ would treat some of his family by saying:

آَلِلْهُمْ رَبُّ الْنَّاسِ، أَذْهِبْ الْبَأْسَ، وَاشْفِ أَنَّتِ الشَّافِيِ، لَا شَفَاءٌ إِلَّا شَفَائُكَ، شَفَاءٌ لَّا يُغَادِرُ شَقَمًا.

Allāhumma Rabīn-nās, adh-bibil-ba’sa washī Antash-Shāfī, lā shifā’ā illā shifā’uk, shifā’al-lā yughādiru saqama.

O Allāh, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness.
[As-Sahiḥah 2775]

5) The Messenger of Allāh ﷺ would perform incantations by saying:

إِمْسَحِ الْبَأْسِ، رَبُّ الْنَّاسِ، يُبَيِّدَ الْشَّفَاءِ، لَا كَاْشِفُ لَهُ إِلَّا أَنْتَ.

Imsahil-ba’sa Rabban-nāsi bi-Yadikash-shifā’, lā kāshifah lahu illā Ant.
Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove it except You.

[Mukhtasar al-Bukhāri 2248]

6) The Messenger of Allah ✪ would say:

إِمْسَحِ الْبَأْسَنَّ، رَبَّ الْنَّاسِ، يِبْدِكَ السَّفَاءَ، لَا يِكْشِفُ الْكَرْبِ إِلَّاَّ أَنتُّ.


Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove the distress except You.

[As-Sahihah 1526]

7) The Prophet ✪ used to say:

أَذْهِبِ الْبَأْسَنَّ، رَبَّ الْنَّاسِ، يِبْدِكَ السَّفَاءَ، لَا كَشِيفُ لَهُ إِلَّا أَنتُّ.


Remove the harm, Lord of mankind; in Your Hand is the disease, no one can remove it except You.

[Mukhtasar Muslim 1461]

8) The Prophet ✪ said:

اِكْشِيفِ الْبَأْسَنَّ، رَبَّ الْنَّاسِ، إِلَّهَ الْنَّاسِ.

Ikshifil-ba’as Rabban-nās, Ilāhan-nās.

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Remove the harm, Lord of mankind, God of mankind.

[As-Sahihah 1526]

9) Jibril came to the Prophet and said, “O Muhammad, do you have complaint of illness?” He replied, “Yes.” Jibril said:

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤُدِّيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدِ اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

Bismillahi arqika min kulli shay’in yu’dhik, min sharri kulli naﬁsin aw ‘ayni ḥāsidin Allāhu yashfik, bismillahi arqik.

In the name of Allāh, I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye. May Allāh heal you; in the name of Allāh, I perform ruqyah for you.

[Mukhtasar Muslim 1444]

10) ‘A’ishah said:

Jibril treated the Prophet with the following words:

بِسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ ذَٰلِكَ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِٰلِكُ ذَٰلِكَ عَيْنِ.

Bismillahi yubrika wa min kulli dā’īn yashfik, wa min sharri ḥāsidin idhā ḥasad, wa sharri kulli dhi ‘ayn.

In the name of Allāh, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous, and from the evil influence of the eye.

[Mukhtasar Muslim 1443]
11) The Prophet was stung by a scorpion while he was performing prayer, and he said: “May Allah curse the scorpion, for it does not spare anyone, whether he is praying or not.” Then he called for salt and water, rubbed it upon the sting, and then he recited Sūrah al-Kāfirūn, Sūrah al-Falaq, and Sūrah an-Nās.

[As-Sahihah 548]

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### How to Seek Refuge for Your Children

1) The Messenger of Allah used to seek refuge on behalf of Hasan and Husayn by saying:

أَعْفَعُكُمَا بِكُلِّمَاتٍ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلِّ عَيْنٍ لَّا مَّا.

A‘idhukuma bi-kalimatillahit-tammati min kulli shaytānin wa hammah, wa min kulli ‘aynil-lāmmah.

I seek refuge for both of you in the perfect words of Allah from every devil, every poisonous thing, and from the evil eye that influences.

[Sahih Ibn Majah 3590]

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### Seeing Something That Amazes You & Fearing You Will Place the Evil Eye On It

1) The Messenger of Allah said, “If one of you sees something in himself, his wealth, or his brother that amazes him, then let him pray for blessings upon it, for surely the evil
eye is real.”
[Sahih al-Jâmi’ 556]

2) The Prophet  used to seek refuge from the jinn and the evil eye of the people, but when Sûrah al-Falaq and Sûrah an-Nâs were revealed, he began to seek refuge by way of these suwar and left everything else.
[Sahih Ibn Mâjah 3576]

Supplication to Remove Body Pain

1) The Messenger of Allâh  said concerning the one who suffered from a pain in his body:

Put your hand on the part of your body where you feel pain and say:

بِسْمِ اللَّهِ

Bismillâh.

In the name of Allâh (three times).

And then say:

أَعُودُ بِلَهَٰلِهِ وَقُدرْتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَخَذُ

A’ûdhu billahi wa qudratihi min sharri mā ajidu wa uḥadhir.

I seek refuge in the glory and power of Allâh from the evil of what I feel and worry about (seven times).
[Mukhtasar Muslim 1447]

2) The Messenger of Allâh  said:
If you feel pain, place your hand on the pain and say:

بِسْمِ اللَّهِ، وَبِاللَّهِ، أَعُوذُ بِعَزَّةِ اللَّهِ وَقُدُرَّتِهِ مِنْ شَرٍّ مَا أَحْدَثَ مِنْ

وَجَعَلَهُ هَذَا.

Bismillahi wa billahi 'a'idhu bi 'izzatillahi wa qudratihi min sharri ma ajidu min waj'i hadha.

In the name of Allah, and with Allah, I seek refuge by the might of Allah and the power of Allah from the evil I find and from this pain.

Then he would raise his hand and repeat this three times.

[As-Sahihah 1258]

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Virtue of Visiting the Sick

1) The Messenger of Allah ﷺ said, “There is no Muslim who visits a sick Muslim early in the morning except that seventy thousand angels send blessings upon him until evening comes, and if he visits him in the evening, seventy thousand angels send blessings upon him until morning comes, and he will have a garden in Paradise.”

[Sahih at-Targhib 3476]

2) The Messenger of Allah ﷺ said, “Whoever visits a sick person or visits a brother in Islam, a caller cries out to him, ‘May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise.’”

[Sahih at-Tirmidhi 2008]
Supplications Said to the Sick

1) When the Prophet ﷺ visited the sick, he would sit at their head and say seven times:

أَسْأَلُ اللَّهِ الْعَظِيمَ، رَبِّ الْعَرْشِ الْعَظِيمَ أَنْ يُشْفِيكَ

As’alullāh-‘Azīm, Rabbal-‘arshil-‘azīm, an yashfīk.

I ask Allāh, Lord of the mighty throne, to heal you.

If it was not decreed for the person to die from this illness, he would be cured of his pain.

[Sunan Abī Dāwūd 3106]

2) The Messenger of Allāh ﷺ said:

أَلْلَّهُمَّ اشْفِ عَبْدَكَ يَنْكُجُ لَكَ عَدْوًا، أَوْ يَسْتَيْشِيرُ لَكَ إِلَى صَلَاةٍ

Allāhummasīfl ‘abdakā yanka‘u laka ‘adūwan aw yamshī laka ilās-shalāh.

O Allāh, cure Your servant, who may then injure the enemy for Your sake or walk to the prayer for Your sake.

[As-Saḥīhah 1365]

3) The Prophet ﷺ visited a sick Bedouin and said to him:

لَا بَأسُ، طَهُورُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Lā ba‘sa ṭāhūr, inshāAllāhu ta‘ālā.

No worry, it is a purification, if Allāh the Exalted wills.

[Mukhtāṣar al-Bukhārī 2221]
4) Sa‘d bin Abi Waqas said:

The Messenger of Allāh visited me during the Farewell Pilgrimage while I was in Makkah suffering from an illness. He rubbed my forehead and stomach and said:

اللَّهُمَّ اشْفِ سَعْدًا.

Allāhummasha‘fī Sa‘d.
O Allāh, heal Sa‘d (three times).

Supplication When Seeing Someone Suffering from an Affliction

1) The Prophet said:

Whoever sees someone suffering from an affliction and says:

الْحَمْدُ لِلَّهِ الَّذِي غَفَانِي مِمَّا اتَّبَلَكَ بِهِ، وَفَضَّلَني عَلَى كَثِيرٍ مَّمَّمَنْ خَلَقَ تَفْضِيلاً.

Al-ḥamdulillahil-ladhi ‘afāni mimmah-talāka bihi wa faḍdalanī ‘alā kathīrin mimman khalqa tafdila.

Praise be to Allāh who has spared me from what He has tested you with, and has favored me over many of those He has created.

[Then] this affliction will not befall him.

[Ibn Majah 3892]

2) The Prophet said:

If one of you sees someone suffering from an affliction and
Praise be to Allah who has spared me from what He has tested you with, and has favored me over you and over many of His slaves.

Then he has shown gratitude for this favor.

[Sahih al-Jami’ 555]

What to Say if You See an Evil Omen

1) The Messenger of Allah ﷺ said, “If you see an evil omen, proceed on and place your trust upon Allah.”

[As-Sahihah 3942]

2) The Prophet ﷺ said, “Whoever lets superstition stop him from doing something has given in to shirk.” They said, “And what is the atonement for that, O Messenger of Allah?” He replied, “He should say:

Allāhumma la ṭayyara illā ṭayrūk, wa la khayyara illā khayrūk, wa la ilāha ghārūk.

“O Allah, there are no omens except from You and no good except from You, and nothing worthy of worship except
It Is Hated to Wish for Death

1) The Messenger of Allah ﷺ said:

None of you should wish for death because of some harm that has befallen him, but if he must do that, then let him say:

اللَّهُمَّ أَخْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفِّي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي.

Allâhumma ahyini mā kānati-hayatu khayran li, wa tawaffanî idhā kānati-wafatu khayran li.

O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me.

[Mukhtar Muslim 1884]

2) The Prophet ﷺ said, “None of you should wish for death or pray for it before it comes, for when one of you dies, his good deeds come to an end, and for the believer, a long life will not increase him in anything except good.”

[Mukhtar Muslim 1885]

3) The Prophet ﷺ said, “The Hour will not come until a man passes by the grave of another and says, ‘If only I were in his place.’”

Shaykh al-Albâni ﷺ said, “The meaning of this narration is that this person is not wishing for death for the sake of
his religion and because he wants to meet Allāh; rather, he is only wishing for death due to some worldly calamity that has befallen him. This alludes to the permissibility of wishing for death in an effort to safeguard one’s religion.

“And this does not contradict the hadith, ‘None of you should wish for death…’; because this prohibition is for when the person wishes for death due to some worldly reason.

“Al-Ḥāfiz said, ‘What affirms this meaning is that a group from the Salaf wished for death when the religious matters became corrupted. An-Nawawi said, “From those who did this was ‘Umar bin al-Khaṭṭāb.’’”

[As-Sahihah 2/121]

Supplication for the Sick if It is Thought His Death is Near

1) The Prophet ﷺ said:

If a person says:

لا إلَّا اللّهُ، وَاللّهُ أَكْبَرُ.

Lā ilāha ill-Allāh, wallāhu Akbar.

None has the right to be worshiped except Allāh and Allāh is the Greatest.

Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, and I am the Greatest.”

If a person says:

لا إلَّا اللّهُ وحْدَهُ.
Supplication for the Sick if It is Thought His Death is Near

Lā ilāha ill-Allāhu wahdah.

There is none worthy of worship except Allāh alone.

Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, alone.”

If he says:

لاَ إِلَهَإَّ إِلَىِ اللَّهِ لَا شَرِيكَ لِهْ

Lā ilāha ill-Allāh, lā sharika lah.

There is none worthy of worship except Allāh, with no partner or associate.

Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.”

If he says:

لاَ إِلَىِ اللَّهِ، لَهُ الْمَلَََّكُ، وَلَهُ الْحَمْدُ

Lā ilāha ill-Allāh, lahul-mulku wa lahul-ḥamd.

There is none worthy of worship except Allāh, all dominion is His and all praise is to Him.

Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, all dominion is Mine and all praise is due to Me.”

If he says:

لاَ إِلَّيِ الَّيِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Lā ilāha ill-Allāh, wa lā hawla wa lā quwwata illā billāh.

There is none worthy of worship and there is no power and no strength except with Allāh.
Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.”

Whoever is blessed with (the ability to say) these words at the time of death, the Fire will not touch him.

[Sunan Ibn Mājah 3794]

2) ‘A’ishah  said:
The final words I heard from the Messenger of Allāh ﷺ were:

اللَّهُمَّ اغْفِرْ لِي، وارَحْمِنِي، وَأَلْحَقِنِي بِالرَّفِيقِ الأَعْلَى.

Allāhummaghfir li war-ḥamnī wa alḥiqnī bir-rafiqil-ālā.

O Allāh, forgive me, have mercy upon me, and join me with the highest companions.

[Mukhtasar Muslim 1664]

3) ‘A’ishah  said:

I saw the Messenger of Allāh ﷺ at the time of his death. He had a bowl of water with him; he put his hand in the bowl and put the water on his face, then he said:

اللَّهُمَّ أُعْنِي عَلَى مَنْكَرَاتِ الْمَوْتِ.

Allāhumma a’inni ‘alā munkaratil-mawt.

O Allāh, assist me upon the difficulties of death.

Or he said:

عَلَى سَكَرَاتِ الْمَوْتِ.

...‘alā sakaratil-mawt.
Encouraging the Dying to Say the Shahđadh

1) The Messenger of Allah ﷺ said:

Encourage your dying to say:

La ilaha ill-Allah.

Nothing has the right to be worshiped except Allah.

Because whoever's final words are “nothing has the right to be worshiped except Allah” will enter Paradise one day, even if before that he is afflicted with what befalls him.

[Sahih al-Mawrid 719]

Shaykh al-Albâni اَل said, “As for reciting Sûrah Yâ-Sîn and facing them towards the qiblah, then there is no authentic narration mentioning this.”

Supplication in the Presence of the Deceased

1) Umm Salamah عَم said:

The Messenger of Allah ﷺ visited Abû Salamah عَم when his eyes were open, soon after he died. He closed them (the eyes) for him and said, “When the soul is taken away, the sight follows it.” Some members of his family began to weep. He
said, “Do not supplicate for yourselves anything but good, for the angels say āmin to what you say.” Then he said:

أَلْلَهُمَّ اغْفِرْ (لَا بِيِّ سَلَمَةَا) وَارْفَعْ دَرْجَتَهُ فِي الْمُهَدِّيْنِ، وَاحْلُفْهُ فِي عَقِبَتِهِ فِي الْثَّمُّابِيْنِ، وَاغْفِرْ لَهُ يَا رَبُّ الْعَالَمِيْنِ، وَافْسَحْ لَهُ فِي قُبُورِهِ، وَنُورْ لَهُ فِيهِ

Allâhummaghfir (li-Abî Salamah) warfa’ darajatahu fil-mahdiyyin, wakhluifu fi ‘aqabihi fil-ghabîrin waghfir lana wa lahu yâ Rabbal-‘alamîn, waftsaâ lahu fi qabrîhi wa nawwir lahu fîh.

O Allâh! Forgive (Abû Salamah), raise his rank among those who are rightly-guided, and grant him a successor from his descendants who remain behind. Grant him pardon and (pardon) us, too, O Lord of the worlds. Make his grave spacious for him and give him light in it.

[Mukhtasâr Muslim 456]

2) Umm Salamah narrated:

I said, “O Messenger of Allâh, Abû Salamah has died.” He instructed me to say:

أَلْلَهُمَّ اغْفِرْ لِي وَلَهُ، وَاغْفِي بِنِي عَقِبَتِي حَسَنَةٌ

Allâhummaghfir li wa lahu wa ‘aqibni minhu ‘uqbâ hasanah.

O Allâh, forgive me and him, and compensate me well for this loss.

[Mukhtasâr Muslim 452]
1) Umm Salamah said:

I heard the Messenger of Allah say, “There is no person who is afflicted with a calamity and says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصْبِحَتِي، وَأَخْلِفْ لِي

خَيْرًا مَّنِّي.

Innā lillahi wa innā ilayhi rājiʿūn; Allāhumma ajurnī fī muṣībatī wa akhīlī fī khayrā mīnī.

‘Verily, to Allāh we belong and unto Him is our return. O Allāh, reward me for my affliction and compensate me with something better.’

“Except that Allāh will reward him for his affliction and compensate him with something better.”

She said, “When Abū Salamah died, I said it as the Messenger of Allāh ordered me to. And Allāh gave me better than him—He gave me the Messenger of Allāh.

[Mukhtasar Muslim 461]

2) The Messenger of Allāh said, “When a person’s child dies, Allāh the Exalted says to His angels, ‘Have you taken the soul of My slave’s child?’ They say, ‘Yes.’ He says, even though He knows best, ‘Have you taken the apple of his eye?’ They say, ‘Yes.’ He says, ‘What did My slave say?’ They say, ‘He praised You and said, “Verily, to Allāh we belong and to Him is our return.”’ So Allāh says, ‘Build a house for My slave in
Paradise and call it the House of Praise.’”

[As-Sahihah 1408]

Supplication for the Deceased
During the Funeral Prayer

1) ‘Awf bin Malik said:

The Prophet prayed the funeral prayer, and I memorized a supplication from him:

اللهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَغَفِّفْ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسْعَ مُدْخَلَهُ، وَغَفِّفْهُ بِالْمَآءِ وَالْقَلْبِ، وَالْبَرْدِ، وَغَفِّفْهُ مِنَ الْخَطَايَا كَمَا نَقْيَتَ التَّوْرَى الْأُلَيْضَ مِنَ الدَّنْسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأُخْيَرَ مِنْ أَهْلِهِ، وَزُوْجًا خَيْرًا مِنْ زُوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأُعْدِهَ مِنْ عَذَابِ الْقَبْرِ، وَمَنْ عَذَابِ النَّارِ.

Alláhummaghfir lahu war-hamh, wa ‘afshi wa’fu ‘anh, wa akrim nuzulahu wa wassi’ mudkhalah, waghsilhu bil-mâ’i wath-thalji wal-barad, wa naqqibi minal-khaṭáyā kamā naqqaytath-thawbal-abyāda minad-danās, wa abdilahu dāran khayram-min dārih, wa ahlān khayram-min ahlih, wa zawjan khayram-min zawjih, wa adkhilbul-Jannata wa a’idh-hu min ‘adhābil-qabri wa min ‘adhābin-Nār.

O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make his reception honorable. 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, his family for a better family, and his spouse for a better spouse. Admit
him into the Garden, and protect him from the punish­ment of the grave and the torment of the Fire.

[Ahkām al-Janā'īz 157]

2) When the Prophet ﷺ would pray the funeral prayer, he would say:

Allāhumma āfuṣr l-hājinā wa mārimi, wa shahidina wa gāhinā, wassadri wa kābirī, wa zdakīn, wa nātānā, l-lāhim mān aḥātīnī, mān fāhīhi ʿalā l-islām, wa mān tāwīrihī mīnā fatoqā ʿalā l-īmān, l-lāhim ʿājir, wāla ʿājira, bādah.

O Allah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allah, whoever amongst us You keep alive, then let such a life be upon Islam, and whoever amongst us You take unto Yourself, then let such a death be upon faith. O Allah, do not deprive us of his reward and do not let us stray after him.

[Sahih Ibn Mājah 1520]

3) Wāthilah bin al-Asqāʿa  said:

The Prophet ﷺ prayed the funeral prayer on one of the Muslims, and I heard him say:

Allāhumma in fīlān ābīn fi ḍuṭīk wāḥshī jīwārkī, fīkī fīqīnā ʿalīmī wāʿudābī nābī, wāʾābī ʿāhī l-ʿawāfī wāl-ḥaqīqī, fāʻaṣīrī l-ʿawā ḍīmīmī; ābīkī
Allâhumma inna Fulân bin Fulân fi dhimmatika wa ḡâlī jiwârika fa-qîbi fitnatał-‘adhâbal-qâbri wa ‘adhâban-Nâr; wa Anta ahlul-wafâ‘i wal-ḥaqq; fâghfir lahu warḥâmh, innaka Antal-Ghaﬁrur-Râhîm.

O Allâh, 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.

[Sahîh Abî Dawûd 3202]

4) When the Prophet ﷺ prayed over the deceased, he would say:

Allâhumma ‘abduka wa ibnu amatika ihtâja ilâ rahmatik, wa Anta ghâniyyun ‘an ‘adhâbih; in kâna muhsinan fa-zid fi ḥasanâtih, wa in kâna musî’an fa-tajawwaz ‘anh.

O Allâh, 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 overlook his sins.

Then he would supplicate with whatever he wished to supplicate.

[Ahkâm al-Jana‘iz 159]
1) When the Prophet would pray the funeral prayer, he would say:

أَلْهَمَّ اَغْفِرْ لَهُمْ وَلِهِمْ وَلِمَاتِهِمْ وَمِمْتِهِمْ وَشَاهِدَنِى وَغَاتِهِنِى وَصَغِيرَنِى وَكُبْرَنِى وَذَكْرِنِى وَأَتَنَانِى اللَّهَمْ مَنْ أَحْيِي رَأَى فَأَجْحَرْهُ عَلَى الْإِسْلَامِ وَمَنْ تَفْعَلَى مَنْ فَتَوَقَّعَ عَلَى الإِيَمَانِ اللَّهَمْ لَا يُحْرِمْهُ مِنْ أَجْرِهِ وَلَا تُضِلْهُ بَعْدَهُ

Allāhummaghfir li-hayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa ṣaghirinā wa kabirinā, wa dhakarinā wa unthānā. Allāhumma man ahyaytahā minnā fa-ahyihi ‘alal-Īslāmi wa man tawaffaytahū minnā fa-tawaffahu ‘alal-īmān. Allāhumma la tahrimnā ajrahu wa la tūdillanā ba’dah.

O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, whoever amongst us You keep alive, then let such a life be upon Islām, and whoever amongst us You take unto Yourself, then let such a death be upon faith. O Allāh, do not deprive us of his reward and do not let us stray after him.

[Ṣāḥīḥ Ibn Mājah 1520]

2) Sa‘īd bin al-Musayyib said:

I prayed the funeral prayer for a child behind Abū Hurairah, and this child had never sinned. And I heard Abū Hurairah saying:

اللَّهُمَّ أَعْذِهِ مِنْ عَذَابِ الْقُبُورِ

Allāhumma a‘idh-hu min ‘adhabil-qabr.
O Allāh, save him from the punishment of the grave.

[Hidayah ar-Ruwāh 1631]

3) When Abū Hurairah prayed the funeral prayer for a child, he would say:

اللَّهَمَّ اجْعَلْهُ لَنَا سَلَفاً وَفَرَطًا وَأَجْرًا.

Allāhumma j'alhu lanā salafan wa faraṭan wa ajra.

O Allāh, make him a preceding reward for us.

[Mukhtarār al-Bukhāri 1/390]

Supplication for the Funeral Prayer of the Miscarried Fetus

1) The Prophet ﷺ said, “The funeral prayer is prayed for the miscarried fetus, and the supplication is for the parents to receive forgiveness and mercy.”

[Saḥih Abī Dāwūd 3180]

Supplication When Placing the Deceased Inside the Grave

1) Ibn ‘Umar ﷺ narrated:

When the Prophet ﷺ placed the deceased in the grave, he would say:

بِسْمِ اللَّهِ وَعَلَى سَنَةَ رَسُولِ اللَّهِ

Bismillāhi wa ‘alā Sunnati Rasūlillāh.
In the name of Allāh and upon the Sunnah of the Messenger of Allāh.

Or:

علَى مَلَأِ رَسُولِ اللَّهِ

...‘alā millati Rasūlillāh.

...upon the religion of the Messenger of Allāh.

[Saḥīh Abī Dāwūd 3213]

2) The Messenger of Allāh ﷺ said:

When placing the deceased in the grave, upon placing him in the niche, those who place him should say:

پَسَمْ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ وَعَلَى مَلَأِ رَسُولِ اللَّهِ

Bismillāhi wa ‘alā Sunnati Rasūlillāh, wa ‘alā millati Rasūlillāh.

In the name of Allāh, and with Allāh, and upon the religion of the Messenger of Allāh.

[Ahkām al-Janā‘īz 193]

3) When the Messenger of Allāh ﷺ would place the deceased in the niche, he would say:

پَسَمْ اللَّهِ، وَفِي سُبْحَانِ اللَّهِ، وَعَلَى مَلَأِ رَسُولِ اللَّهِ

Bismillāhi wa fi sabilillāh, wa ‘alā millati Rasūlillāh.

In the name of Allāh and in the path of Allāh and upon the religion of the Messenger of Allāh.

[Saḥīh Ibn Mājah 1572]
**Supplication After Burial**

1) After the Prophet ﷺ buried the deceased, he said, “Seek forgiveness for your brother and ask that he is given firmness, because now he is being questioned.”

[Saḥih Abī Dāwūd 3221]

**Supplication of Condolences**

1) A daughter of the Prophet ﷺ sent word to him that her child was dying; he responded by conveying the greeting of salām to her and saying:

إنّ لِلِّهِ مَا أَخْذَ، وَلِلِّهِ مَا أُعْطِىٰ، وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجْلٍ مُّسْمَىٰ،
فَلْتَصْبِرِ وَلْتَحْتَسِبِ.

Inna lillāhi mā akhadha wa lillāhi mā a'tā, wa kullā shay'in 'indahu ilā ajalin musammā, fal-tasbir wal-tahtasib.

Verily to Allāh belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time; thus, be patient and hope for Allāh's reward.

[Ahkām al-Janā'īz 206]

**Supplication When Visiting the Cemetery**

1) Buraydah ﷺ said:

The Prophet ﷺ taught us to say when going to the cemetery:

السَّلَامُ عَلَيْكُمْ أُهِلْ الْدُّيَارِ مِنَ المُؤْمِنِينَ وَالمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ
Supplication When Visiting the Cemetery

As-salamu ‘alaykum ahlad-diyari minal-mu’minina wal-Muslimin; wa inna inshāAllāhu bikum lāhiqūn, antumul lanā fāraṭun wa nahnu lakum tabā; as’alullāha lanā wa lakumul-‘afiyyah.

Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allāh willing, be united with you; you have preceded us and we are following you. We ask Allāh for well-being for us and you.

[Sahih al-Kalim at-Tayyib 123]

2) The Messenger of Allāh ﷺ said:

As-salamu ‘alā ahlid-diyari minal-mu’minina wal-Muslimin, wa yarḥamullāhul-mustaqdimīn minnā wa-musta’khīrin, wa inna inshāAllāhu bikum la-lāhiqūn.

Peace be upon you all, O inhabitants of the graves amongst the believers and the Muslims. May Allāh have mercy upon those of us who have gone forth and those of us who have remained behind, and if Allāh wills, we will be joining you.

[Mukhtasar Muslim 497]

3) The Prophet ﷺ would say:
As-salamu 'alaykum ahla dari qawmin mu'minin, wa innâ wa iyyâkum wa mâ tâ'adina ghadan mu‘ajjalun, wa innâ inshaAllâhu bikum láhiqûn. Allâhumaghfir li-ahli Baqi‘il-Gharqad.

Peace be upon you, dwellings of the believing people. Tomorrow, what has come to you will come to us, and if Allâh wills, we will soon follow you. O Allâh, forgive the people of Baqi’ al-Gharqad.

[Ahkâm al-Jana‘iz 239]

Shaykh al-Albâni said, “As for reciting the Qur’an when visiting the graves, then there is no basis for this in the Sunnah. And if it were legislated, the Prophet would have done this and taught it to his Companions.”

What to Say Upon Passing the Graves of the Disbelievers

1) A Bedouin came to the Prophet and said, “My father used to uphold the ties of kinship, and so on and so forth—where is he now?” The Prophet said, “In Hell.” The Bedouin got upset and said, “O Messenger of Allâh, where is your father?” He said, “Whenever you pass by the grave of a disbeliever, give him the tidings of Hell.”

The Bedouin later became a Muslim, and he said, “The Messenger of Allâh gave me a difficult commission.
Whenever I pass by the grave of a disbeliever, I give him the tidings of Hell.”
[Narrated by at-Tabarānī in al-Mu‘jam al-Kabir (1/191)]

Praying Two Raka‘āt for the One Who Wants to Travel

1) The Prophet ﷺ said, “When you exit your home, pray two raka‘āt; this will prevent you from having an evil exit. And when you enter your home, pray two raka‘āt; this will prevent you from having an evil entrance.”
[As-Sahihah 1323]

Praying Two Raka‘āt Upon Returning from Travel

1) Rarely did the Prophet ﷺ return from a journey he made except in the forenoon, and he would go first to the masjid and offer two raka‘āt of prayer.
[Mukhtasar al-Bukhari 1833]

2) Jābir ﷺ said that the Prophet ﷺ said to him, “Enter the masjid and pray two raka‘āt.”
[Mukhtasar al-Bukhari 990]

Supplication of the Resident for the Traveler

1) Ibn ‘Umar used to say to a person who planned to travel, “Come close to me so that I may bid you farewell as the Messenger of Allah ﷺ used to bid us farewell.” Then he would say:
Astawdi‘ullāha dinaka wa amānataka wa khawātimā ‘amalik.

I entrust to Allāh your religion, your trusts, and the last of your deeds.

[Jāmi‘ at-Tirmidhi 3443]

2) A man came to the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, I intend to travel; give me provision.” He replied:

Zawwidakal-lahut-taqwa.

May Allāh grant you taqwā as your provision.

He said, “Give me more.” The Prophet ﷺ said:

Wa ghasara dhanbak.

May He forgive your sins.

He said, “Give me more.” The Prophet ﷺ said:

Wa yassara lakal-khayra hasyhumā kunt.

May He make good easy for you wherever you are.

[Sahih al-Kalim at-Tayyib 136]

3) A man said, “O Messenger of Allāh, I intend to travel, so
advise me.” He said, “I advise you to have taqwā of Allāh and to say Allāhu Akbar when ascending high ground.”

When the man turned away, [the Prophet] said:

Al-lāhummā at-ta`lā `an tābī`īn, va wā`in ʿalayhī safar.

Allāhumma ṣawwi lahu al-bu’dā wa hawwi ‘alayhis-safar.

O Allāh! Shorten the distance for him and make the journey easy for him.

[As-Sahihah 1730]

Supplication of the Traveler for the Resident

1) The Prophet ﷺ said:

Whoever desires to travel, let him say to those remaining behind:

Astawdiʿukumullahal-ladhi la tadiʿu wadaʿiʿuh.

I entrust you to Allāh, the One Whose trust is never lost.

[Sahih al-Kalim 133]

Supplication Said When Riding a Beast or Vehicle

1) A beast was brought to ‘Alī bin Abī Ṭalib ﷺ for riding. When he put his foot in the stirrup, he said:

Pismmi Allāh.
Bismillāh.

In the name of Allāh (three times).

When he had settled himself on its back, he said:

الْحَمْدُ لِلَّهِ

Al-ḥamdulillāh.

All praises belong to Allāh.

Then he said:

 Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!

[Sūrah az-Zukhruf 43:13-14]

He then said thrice:

الْحَمْدُ لِلَّهِ

Al-ḥamdulillāh.

All praises belong to Allāh.

Then he said thrice:

اللهُ أَكْبَرُ

Allāhu Akbar.

Allāh is the Greatest.
Then he said:

Subḥānāka inni qad zalamtu nafṣī, faghfir lī; fa-innahu lā yaghfirudh-dhuniiba illā Ant.

You are far removed from imperfection. I have wronged myself, so forgive me, because none but You can forgive sins.

[Sahih at-Tirmidhi 3446]

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Mentioning Allāh’s Name If the Riding Beast or Vehicle Stumbles

1) A man said:

I was riding behind the Prophet ﷺ when an animal stumbled. I said, “May the Shayṭān perish.” The Prophet ﷺ said, “Do not say ‘may the Shayṭān perish,’ for if you say that, he grows bigger until he is like a house, and he says, ‘It is by my power.’ Rather, say: ‘In the name of Allāh’ (bismillāh). For if you say that, he grows smaller, until he is like a fly.”

[Sahih Abī Dāwūd 4982]

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Supplication for Travel

1) Ibn ‘Umar ﷺ narrated:

When the Prophet ﷺ went out to travel, he would say Allāhu Akbar three times. Then he would say:
Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! (Sūrah az-Zukhruf 43:13-14)

Allāhumma innā nas'āluka fī safarīna hādhāl-birra wat-taqwā, wa minal-'amali mā tārdā; Allāhumma hawwīn 'alaynā safaranā hādhā, waṭwī 'annā ba'dah, Antas-sāhibū fis-safarin wal-khalifatu fil-ahl. Allāhumma innī a'ūdhu bika min wa'thā'is-safar, wa kābatil-manzari [wal-hawri ba'dal-kawri wa dawatil-mazlūm] wa su'il-mungalabi fil-māli wal-ahl.

O Allāh, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds that please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Successor over the family (the One Who guards them in a person’s absence). O Allāh, I seek refuge with You from the difficulties of travel, from having a change of heart, and from being in a bad predicament, and I seek refuge with You from an ill-fated outcome in regard to wealth and family.

2) Upon returning from the journey, he would supplicate
with the same *du‘ā’* and add:

آْيِبَنَّا تَأْيِبُنَّ عَابِدُونَ لَرَبِّنَا حَامِدُونَ.

Returning, repenting, worshiping, and praising our Lord.

[Mukhtasar al-Bukhari 1234]

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**Supplication for Entering a Village or Town**

1) When the Prophet  wanted to enter a town, he would say:

َاللهُمَّ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا أَطْلَتْ، وَرَبِّ الْأَرْضِيَّ السَّبْعِ وَمَا أَطْلَتْ، وَرَبِّ الْزَّبْحِ وَمَا ذَرَّتْ، وَرَبِّ السَّيَّاهِيَّ وَمَا أَطْلَتْ، وَرَبِّ الشَّيَاتِ وَمَا أَطْلَتْ، وَأَعْفُ عَنْكَ مِنْ شَرِّهَا وَشَرِّ ما فِيهَا.

Allâhumma Rabbas-samâwa’as-sab‘i wa mâ azzallat, wa Rabbals-sab‘i wa mâ azzallat, wa Rabbash-shay’atina wa mâ adallat, wa Rabbar-riyahi wa mâ dharrat, as’aluka khayrahâ wa khayra mâ fihâ, wa a’udhu bika min sharrihâ wa sharri mâ fihâ.

O Allah, 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 its inhabitants, and from all the evil found within it.

[As-Sahihah 2759]

Supplication Said When Lodging in a City or Place

1) The Messenger of Allāh ﷺ said:

Whoever lodges at a place and says:

أَعْوذُ بِكَลِمَاتِ اللهِ الْتَامِمَاتِ مِنْ شَرِّ مَا خَلَقَ.

A‘ūdhu bika bi-kalimātillāhi at-tāmmāti min sharri mā khalqa.

I seek refuge in the perfect words of Allāh from the evil He created.

[Then] nothing will harm him for the duration of his stay, until he moves on from that area.

[Mukhtasar Muslim 1459]

Supplication of the Traveler When Dawn Approaches

1) The Messenger of Allāh ﷺ said:

If you are traveling when the dawn approaches, say:
Supplication Upon Returning from Travel

Samma'a sämi'un bi-ḥamdillahi wa ḥusni balâ'ihi 'alaynâ; Rabbana şâhibnâ wa afdîl 'alaynâ, 'a 'idhan billahi minan-Ndr.

May a witness bear witness to our praise of Allâh for His favors and bounties upon us. Our Lord, protect us, show favor upon us, and deliver us from every evil. I seek refuge in Allâh from the Fire.

[As-Sahihah 2638]

Supplication Upon Returning from Travel

1) When the Prophet ﷺ came back from a campaign or from Hajj and 'Umrah, he would say takbir on every high ground three times, then he would say:

La ilâha ill-Allah, wahdahu là sharika lah, lahal-mulku wa lahal-ḥamâd, wa Huwa 'alâ kulli shay'in qadîr; âyibûna inshâAllâh, tâ'ibûna 'abidûna sâjidûna li-Rabbinâ ḥamidûn; sadâqâllâhu wa'dâhu wa nasara 'abdahu wa hazamal-ahzabâ wahdah.

There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is Able to do all things. Returning,
repenting, worshiping, prostrating to our Lord, and prais­
ing Him. Allāh fulfilled His promise, granted victory to
His slave, and defeated the confederates alone.

[Mukhtāṣar al-Bukhārī 835]

Not Wishing to Meet the Enemy

1) The Messenger of Allāh ﷺ said, “Do not desire an encoun­
ter with the enemy. But when you encounter them, be firm,
and know that Paradise is beneath the shade of the swords.”

[Mukhtāṣar al-Bukhārī 1322]

What to Say When Encountering the Enemy

1) The Prophet ﷺ supplicated against the confederates by
saying:

اللّهَمَّ مُنَزِّلُ الْكِتَابِ، وَمُجْرِيُّ السَّحَابِ سَرِيعٍ الْجِسَابِ، وَهَازِمُ
الأَحْزَابِ، أهْرِمُهُمْ وَزَرَأْلُهُمْ وَانْصُرْنَا عَلَيْهِمْ.

Allāhumma munzilal-Kitābi wa mujriyas-sahābi [sari’al-ḥisābi]
wa hāzimal-ahlzāb, ihzimhum wa zalzilhum wasūrūna ‘alayhim.

O Allāh, revealer of the Book, disperser of the clouds,
defeater of the Confederates—put our enemy to rout and
support us against them.

[Mukhtāṣar al-Bukhārī 1322]

2) When the Prophet ﷺ would go to battle, he would say:

اللّهَمَّ أنتُ عضُدي وَأنتُ نصِيرٌ، بِكَ أَجْوَلُ، وَبِكَ أَصْولُ،
Asking for Martyrdom in the Path of Allah

1) The Messenger of Allah ﷺ said, “He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed.”

[Mukhtasar Muslim 1078]

Description of the *Talbiyah* for Hajj or ‘Umrah

1) Face the *qiblah* and then make the proclamation for ‘Umrah, or Hajj and ‘Umrah, by saying:

اللَّهُمَّ هَذِهِ حَجَّةُ لَا رَيَاَيْةٍ فِيهَا وَلَا سَمْعَةٌ.

Allâhumma hâdhî Ḥajjatun lâ riyâ’a fîhâ wa lâ sum‘ah.

O Allah, this Hajj does not contain any showing off or seeking to be heard.

[As-Sa hi hah 2617]

2) The *talbiyah* of the Prophet ﷺ is as follows:

لْبَيِّنَكَ اللَّهُمَّ لَبَيِّنَكَ، لَبَيِّنَكَ لَكَ شَرِيكَ لَكَ لَبَيِّنَكَ، إِنَّ الْحَمَدَ وَالْتَعْمَةَ
Labbaykallāhumma labbayk, labbayka lā sharīka laka labbayk; innal-ḥamda wa niʿmata laka wal-mulk, lā sharīka lak.

At Your service, O Allah, (in response to Your call), here I am. At Your service, You have no partner, at Your service. Verily, all praise, grace, and sovereignty belongs to You. You have no partner.

3) Also in his talbiyah was the statement:

Labbayka Ilāhul-ḥaq – labbayk.

At Your service, O God of truth, at Your service.

[Sahih al-Jāmi’ 5057]

4) Ibn ‘Umar ﷺ used to add:

Labbayka wa saʿdayk, wal-khayru bi-yadayk, war-raghbā'u ilayka wal-ʿamal.

I am at Your service and at Your call. Good is in Your Hands, and I am at Your service. Our desire is for You, and our action.

[Manāsik al-Ḥajj wal-Umrah 16, 17]

Supplication Upon Seeing the Ka’bah

1) Shaykh al-Albānī ﷺ said:
Upon seeing the Ka'bah, raise your hands if you choose to, as this has been affirmed from Ibn 'Abbās . No specific supplication has been affirmed from the Prophet  to say here. So the person can make any du‘ā’ that is easy for them. And if they say the du‘ā’ of ‘Umar it is good, because it has been affirmed. He would say:

\[
\text{Allāhumma Antas-Salāmu wa minkas-salam, fa-ḥayyinā Rabbanā bis-salam.}
\]

O Allāh, You are Salām, and from You is Salām, so cause us to live, O our Lord, upon salām.

[Manāsik al-Ḥajj wal-‘Umrah 20]

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**Remembrance at the Black Stone**

**Takbir**

1) Shaykh al-Albānī  said, “It is the Sunnah to say takbir (Allāhu Akbar) each time you reach the black stone, based upon the hadith of Ibn ‘Abbās : ‘The Prophet  performed tawāf riding a camel. Each time he reached the black stone, he pointed at it with what was in his hand, and he said Allāhu Akbar.’”

**In the Name of Allāh**

2) It has been affirmed that Ibn ‘Umar would point at the black stone and say, “In the name of Allāh, Allāh is great (Bismillāh, wallāhu Akbar).”

[The Ḥajj of the Prophet  57]
Remembrance During *Tawāf*

1) Ibn ‘Umar ﷺ said:

I saw the Messenger of Allâh performing *tawāf* around the Ka’bah, and he was saying:

\[\text{مَا أَطْيَابُكَ وَأَطْيَابُ رَيْحَكَ، مَا أَعْظَمُكَ وَأَعْظَمُ حُرْمَتَكَ.}\]

\[Mā aṭyabak wa mā aṭyaba rihak; mā aʿzamak wa aʿzamu ḥurmatak.\]

How good you are and how good your fragrance; how great you are and how great your sanctity.

[Sunan Ibn Mājah 3932]

Supplication Between the Yemeni Corner & the Black Stone

1) ‘Abdullâh bin as-Sā’ib ﷺ said:

I heard the Messenger of Allâh ﷺ saying between the two corners:

\[\text{رَبَّنَا أَنْتَ، فِي الدُّنْيَا حَسَنَةُ، وَفِي الآخَرَا حَسَنَةُ، وَفِي عَذَابِ الْنَّارِ.}\]

\[Rabbana anța, fī ad-dunyā hasanat, wa fī al-akhirā hasanat, wa fī 'azāb an-nār.\]

O our Lord, grant us good in this life, and good in the next life, and save us from the Fire.

[Sūrah al-Baqarah 2:201]

[Sahih Abi Dawud 1653]
Remembrance at the Station of Ibrāhīm

1) Jābir said:

Then he came to the Maqām and said:

وَاتَّخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مَسْلِلًا

And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.

[Sūrah al-Baqarah 2:125]

He raised his voice so the people heard him and prayed two rakā‘āt with the Maqām between him and the House. In the first rak‘ah, he recited Sūrah al-Ikhlāṣ, and in the second rak‘ah, he recited Sūrah al-Kāfīrūn.

[Sunan an-Nasā‘i 2939]

Supplication Upon Drinking Zamzam Water

1) Ibn ‘Abbās said the Prophet said, “Zamzam water is for whatever purpose it is drunk.”

[Sahih at-Targhib 1164]

2) The Prophet said, “Zamzam water is the best water upon the face of the earth; it is food and a healing for illnesses.”

[Sahih at-Targhib 1161]

Supplication Upon Safā & Marwah

1) Jābir said:
The Prophet went to Ṣafā and Marwah and recited:

الإِنَّ الْصَّفَا وَالْمَرْوَةُ مِنْ شَعَائْرِ اللَّهِ فَمَنْ حَجَّ الْبِيْتِ أَوْ اعْتَمَرَ فَلاَ جَنَاحٌ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا وَمَنْ تَطَوَّعَ خُطَّرًا فَإِنَّ اللَّهَ شَادِكُ

Verily, as-Ṣafā and al-Marwah are of the symbols of Allāh ... (Sūrah al-Baqarah 2:158)

I begin with that which Allāh began.

He began with Ṣafā and climbed it until he could see the House, then he turned to face the qiblah and proclaimed the Oneness of Allāh and magnified Him, and he said:

لاَ إِلَّا اللَّهُ الَّذِي لَهُ الْمُلْكُ وَهُوَ الْقَدِيرُ، وَلَهُ الْحَمْدُ، يُحْبِي\n
There is none worthy of worship but Allāh alone, with no partner or associate; His is the dominion and to Him be praise, and He is able to do all things; there is none worthy of worship but Allāh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates
alone (three times).
[Sahih Muslim 1218]

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### Supplication During Sa‘ī Between Šafā & Marwah

1) If they supplicate with the *du‘ā*:

\[ \text{Rabbighfir warham; innaka Antal-Aazzul-Akrum.} \]

My Lord, forgive me and have mercy upon me; verily, You are the Mightiest and Noblest.

There is no problem with this because it has been affirmed from a group of the Salaf.

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### The Supplication on the Day of ‘Arafah

1) The Prophet ﷺ said:

The best supplication I and the prophets have said is the supplication on ‘Arafah:

\[ \text{Lā ilāha ill-Allāh, wahdahu là sharika lab, lahul-mulku wa lahul-hamd, wa Huwa ‘alā kulli shay’in qadīr.} \]

There is none worthy of worship except Allāh, alone without partners; to Him belongs the kingdom and to
Him belongs the praise, and He has power over all things.

[As-Sahihah 1313]

Supplication at al-Mash'ar al-Ḥarām

1) The Prophet ﷺ rode al-Qaswā' (his camel) until he came to al-Mash'ar al-Ḥarām, where he turned to face the qiblah and said du'a' and magnified [Allāh] and proclaimed His Oneness, and he remained standing there until it had become very light.”

[The Hajj of the Prophet ﷺ 76]

Takbir at the Jamarāt

1) Ibn 'Umar ﷺ said that he would stone al-Jamrah ad-Dunyā (the jamrah near the Khayf masjid) with seven pebbles, saying takbir after every throw. Then he would go ahead until he reached the level ground where he would stand facing the qiblah, and he stood for a long time, offering du'a' and raising his hands. Then he would stone the middle pillar, then he would move to the left towards the middle ground, where he would stand facing the qiblah. He would remain there for a long time offering du'a' and raising his hands. Then he would stone al-Jamrah al-'Aqabah from the middle of the valley, but he did not stand beside it. Then he would leave and say, "This is how I saw the Prophet ﷺ doing it.

[Sahih al-Bukhārī 1751]

Takbir for the ‘Īd Prayer

1) The Prophet ﷺ said, “The takbir for ‘Īd al-Fiṭr is seven
in the first *rak'ah* and five in the last, and after both there is recitation.”

[Saheeh Abi Dawud 1045]

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### Description of the *Takbir* for the Day of ‘Id

1) Ibn ‘Abbās used to say in his *takbir*:

\[
\text{Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; la ilāha ill-Allāh, wallāhu Akbar; Allāhu Akbar, wa lillāhil-ḥamd.}
\]

*Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except for Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.*

[Al-Irwa’ 125]

2) Ibn Mas‘ūd used to say the *takbir* during the Days of *Tashriq*:

\[
\text{Allāhu Akbar, Allāhu Akbar; la ilāha ill-Allāh, wallāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.}
\]

*Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.*

[Al-Irwa’ 125]
Congratulations on the Day of ‘Īd

1) Jubayr bin Nafr said:

When the Companions of the Prophet ﷺ met each other on the day of ‘Īd, they would say to each other:

تَقَبَّلِ اللَّهُ مِنَا وَمِنْكَ.

*Taqabbalallāhu minna wa minkum.*

May Allāh accept it from us and you.

Remembrance When Sacrificing the Animal

1) The Prophet ﷺ sacrificed two horned rams that were white with black markings and had been castrated. When he made them face the qiblah, he said:

إِنِّي وَجَهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتَ وَالأَرْضَ (عَلَى مَلَائِكَةِ إِبْرَاهِيمَ) حَنيَّفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

إِنَّ صَلَاتِي وَنُشُوْرِي كَمُحْيَايَ وَمُمَتَّعِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أَمَرْتُ

I have turned my face towards Him Who created the heavens and the earth, following Ibrāhīm’s religion, the true in faith, and I am not one of the polytheists. (Sūrah al-An‘ām 6:79)

My prayer, and my service of sacrifice, my life and my death, are all for Allāh, the Lord of all that exists, Who has no partner. That is what I was commanded to do. (Sūrah
al-An‘ām 6:162-163)

Wa ana minal-Muslimin; Allāhumma minka wa lak; bismillāhi wallāhu Akbar, Allāhumma taqabbal minnī wa min ummati Muḥammad.

And I am one of the Muslims. O Allāh, it comes from You and is given to You. In the name of Allāh, and Allāh is the Greatest. O Allāh, accept it from me and from the ummah of Muḥammad.

He then sacrificed.

[Mukhtāṣar Muslim 1257]

Shaykh al-Albānī said, “The Prophet sacrificing on behalf of his ummah was something specific for him, and it is not permissible for anyone else to follow him in that and sacrifice on behalf of the ummah.

“When sacrificing, the person says:

Bismillāh wallāhu Akbar; Allāhumma inna hādhā minka wa lak, Allāhumma taqabbal minnī.

“In the name of Allāh, and Allāh is the Greatest. O Allāh, verily this is from You and for You; O Allāh, accept it from me.”

279
Striving Hard in Supplication

1) The Prophet \(\text{ﷺ} \) said,

Would you like to strive hard in \(du`a`? \) Say:

\begin{center}
اللَّهُمَّ، أُعْبَدُ عَلَى شُكْرِكَ وَذِكْرِكَ وَحُسْنٍ عَبْدَتِكَ
\end{center}

\(\text{Allāhumma a`innā `alā shukrika wa dhikrika wa ḥusni `ibādatik.} \)

O Allāh, help us to give thanks to You, to remember You, and to worship You properly.

[\text{Musnad Imām Ahmad 7922}]

Calling Upon Allāh by His Greatest Name

1) The Prophet \(\text{ﷺ} \) heard a man saying:

\begin{center}
اللَّهُمَّ لَكَ الْحَمْدُ، لَا إِلَٰهَ إِلَّا أَنْتَ، وَحَدَّكَ لَا شَرِيكَ لِكَ، الْمَتَّانُ،

تَدْبِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذَا الْجَلَالِ وَالْإِكْرَامِ.
\end{center}

\(\text{Allāhumma lakal-`hamd, lā ilāha illā-Ant, wahdaka lā sharika lak; al-Mannān, Bādi'as-samāwāti wal-ard, Dhal-jalāli wal-`ikrām.} \)

O Allāh, to You is the praise, there is none worthy of worship except You, alone without partners; the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.

The Prophet \(\text{ﷺ} \) said, “You have surely called upon Allāh by His greatest name, by which, if called upon, He will respond, and if asked, He will give.”

[\text{As-Ṣaḥīḥah 3411}]

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2) The Prophet ﷺ said:

Allāh’s greatest name is present in two verses:

والله هكذا إلهة واحد لا إله إلا هو الرحمن الرحيم

And your God is One God, there is none who has the right to be worshiped but He, the Most Beneficent, the Most Merciful.

[Sūrah al-Baqarah 2:163]

And the opening of Sūrah Ālī ‘Imrān:

الله لا إله إلا هو الحسي القيوم

Allāh, there is none worthy of worship except for Him, the Ever-Living, the One Who Sustains and Protects all that exists.

[Sūrah Ālī ‘Imrān 3:2]

[Sahih Abi Dāwūd 1343]


[Ibn Mājah 3856]

4) The Prophet ﷺ heard a man saying:

اللهم إني أسألك باني أشهد أنك لا إله إلا أنت الأح Kidd الصمد

الذي لم يلد ولم يولد ولم يكن له كفى أحد

Allāhumma inni as’aluka bi-anni ash-hadu annaka lā ilāha illā Ant, al-Aḥaduṣ-Samad, Alladhi lam yalīd wa lam yūlād, wa lam
yakul-laka kufuwan ahad.

O Allah, I ask You by the virtue that I testify that there is none worthy of worship except You, the One, the Self-Sufficient Master, the One who begets not nor is He begotten, and there is nothing similar to You.

The Prophet ﷺ said, “He has asked Allah by His name by which, when asked, He gives, and by which, when supplicated, He answers.”

[Sunan Abi Dâwûd 1493]

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**Asking Allah for Paradise & Seeking Refuge From the Fire**

1) The Messenger of Allah ﷺ said, “No slave seeks refuge from the Fire seven times in one day except that the Fire says, ‘O my Lord, verily Your slave so-and-so has sought refuge in You from me, so grant him refuge.’ And no slave asks Allah for Paradise seven times in one day except that Paradise says, ‘O my Lord, verily Your slave so-and-so has asked You for me, so enter him into Paradise.’”

[Al-Šāhihah 2506]

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**Facing the Qiblah When Making Du‘ā’ & Remembering Allah**

1) The Prophet ﷺ said, “Everything has a master, and the master of the gathering is facing the qiblah.”

[Šāhih at-Targhib 3085]

2) ‘Umar bin al-Khaṭṭāb ﷺ said, “On the day of Badr,
the Messenger of Allâh ﷺ looked at the pagans, who were 1,000 strong, while his Companions numbered 319. Then the Prophet of Allâh ﷺ turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord, ‘O Allâh, grant me what You have promised me, O Allâh, give me what You have promised me. O Allâh, if this small band of Muslims perishes, You will not be worshiped on earth.’

“He kept on crying out to his Lord, stretching forth his hands, facing the qiblah, until his cloak fell from his shoulders.”

[Mukhtasar Muslim 1158]

Shaykh al-Albâni ﷺ said, “This hadith shows a very important benefit, which is facing the qiblah while making du‘â’. Ibn Taymiyyah said that the only direction faced when making du‘â’ is the same direction faced while praying. This shows that it is not permissible to face the graves while praying, like some of the ignorant people do—they face the grave of the Prophet ﷺ in the Prophet’s masjid.”

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**Enticement to Seek Forgiveness**

1) Abû Sa‘îd al-Khudri ﷺ said:

The Prophet ﷺ said, “Iblis said, ‘By Your glory, I will not stop tempting Your slaves so long as their souls are in their bodies.’ [Allâh] said, ‘By My glory and majesty, I will continue to forgive them so long as they ask Me for forgiveness.’”

[Sahih at-Targhib 1617]

2) The Messenger of Allâh ﷺ said, “Allâh says, ‘O son of Ādam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O
son of Ādam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you and I would not mind. O son of Ādam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.’”

[Saḥīḥ at-Tirmīzī 3540]

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**Enticement Towards Du‘ā’**

1) The Messenger of Allāh ﷺ said, “Du‘ā’ is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allāh, you must make du‘ā’.”

[Saḥīḥ at-Targhīb 1634]

2) The Messenger of Allāh ﷺ said, “Allāh is too shy and Most Generous, if a man raises his hands to Him, to send them back empty and unanswered.”

[Saḥīḥ at-Tirmīzī 3556]

3) The Messenger of Allāh ﷺ said, “There is no Muslim who calls upon his Lord with a du‘ā’ in which there is no sin or severing of family ties, except that Allāh will give him one of three things: Either He will answer his prayer quickly, or He will store (the reward for) it in the Hereafter, or He will divert an equivalent evil away from him.”

They said, “We will make more du‘ā’.” The Prophet said, “Allāh’s bounty is greater.”

[Saḥīḥ at-Targhīb 1633]
Some Ahādīth Declared Weak by Shaykh al-Albānī
Found in Ḥiṣnul-Muslim (Fortress of the Muslim) by Saʻīd al-Qaḥṭānī

Supplication for Entering the Home

1) When a man goes into his house, he should say, “O Allāh! I ask You for good both when entering and when going out; in the name of Allāh we have entered, and in the name of Allāh we have gone out, and in Allāh, our Lord, do we trust.” He should then greet his family.

[Sunan Abī Dāwūd 5096] (Weak)

The Addition to the Supplication After the Adhān

1) The first part of the supplication is authentic: “O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muḥammad the privilege (of intercession), and also the eminence, and send him upon a praised platform that you have promised him.” While the addition, “Verily, You do not break Your promise” (إِنَّكَ لَيَدْعُوُّ الْمَعَاذِ) is weak.

Supplications of the Morning and Evening

1) If anyone says in the morning or in the evening, “O Allāh! I reached the morning and I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.”

Whoever says this once, Allāh will emancipate a fourth of
him from Hell; whoever says it twice, Allāh will emancipate half of him; whoever says it thrice, Allāh will emancipate three-fourths of him; and whoever says it four times, Allāh will emancipate all of him from Hell.

[Sunan Abi Dāwūd 5069] (Weak)

Shaykh al-Albānī authenticated a narration with similar wording that does not restrict this supplication to the morning or evening.

Whoever says:

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مِلَائِكَتَكَ وَحَمْلَةَ عُرْشِكَ، وَأَشْهَدُ مِنْ فِي السَّمَاوَاتِ وَمِنْ فِي الْأَرْضِ، أَنَّكَ أَنتُ اللَّهُ لَا إِلَهَ إِلَّا أَنَتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

O Allāh! I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.

Whoever says it once, Allāh will emancipate a third of him from the Fire, and whoever says it twice, Allāh will emancipate two-thirds of him from the Fire, and whoever says it three times, Allāh will emancipate all of him from the Fire.

[As-Silsilah aṣ-Ṣaḥīḥah 276]

2) If anyone says in the morning, “O Allāh! Whatever favor has come to me, it comes from You alone, Who has no partner; to You praise is due and gratitude,” he will have expressed full gratitude for the day; and if anyone says the same in the evening, he will have expressed full gratitude for
3) Whoever says seven times morning and evening, “Allāh is sufficient for me, there is none worthy of worship except Him. Upon Him I place my trust, and He is the Lord of the great throne,” Allāh will suffice him with all that concerns him, whether he is trustful or lying.

[Sunan Abī Dāwūd 5073] (Weak)

4) Whoever says three times in the morning and three times in the evening, “I am pleased with Allāh as my Lord, Islām as my religion, and Muḥammad as my Prophet,” then Allāh has made it incumbent upon Himself to please them on the Day of Judgment.

[As-Silsilah ad-Daʿifah 5734] (Weak)

5) When one rises in the morning, one should say, “We have reached the morning, and in the morning the dominion belongs to Allāh, the Lord of the universe. O Allāh! I ask You for the good this day contains, for conquest, victory, light, blessing, and guidance during it; and I seek refuge in You from the evil it contains and the evil contained in what comes after it.” In the evening, he should say the equivalent.

[Sunan Abī Dāwūd 5084] (Weak)

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**Supplication at the Time of Breaking the Fast**

1) Verily, the fasting person has a *duʿāʾ* that is not rejected. Ibn Abī Malikah said, “I heard ‘Abdullāh bin ‘Āmir saying when he broke his fast, ‘O Allāh, verily I ask You for Your Mercy which encompasses everything, that You forgive me.’”

[Sunan Ibn Mājah 1/557] (Weak)
Supplication at the Time of Sleep

1) Ḥafṣah, the wife of the Prophet ﷺ, narrated, “When the Prophet ﷺ intended to sleep, he would place his right hand beneath his cheek, and say (three times), ‘O Allāh, save me from Your punishment on the Day You resurrect Your slaves.’”

This narration is authentic without the addition “three times.”

[Sunan Abi Dawud 4/30]