Collection of Authentic INVOCATIONS

Shaykh al-Albani
Collection of Authentic INVOCATIONS

Collected and compiled from the works of Shaykh al-Albani
By Shaykh Muhammad ibn Hasan Áli Shaykh
## Transliteration Table

### Consonants

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### Vowels

- **Short**: ا، i، u
- **Long**: َا، َي، ُو، َع
- **Diphthongs**: َائ، َاو، َائ، َاؤ

### Glyphs

- ِّاللَّهُ َالَّذِي َوَلَيَّمَهُ َوَلَيَّمَهُ (May Allah’s praise & salutations be upon him)
- َلَيَّمَهُ (Peace be upon him)
- ُرَضِيَ اللَّهُ عَنْهُ (May Allah be pleased with him/her)
- ُرَضِيَ اللَّهُ عَنْهُمَا (May Allah be pleased with them both)
- ِّاللَّهُ ِّرَحِيمَ (May Allah have mercy on him)
- ُبَهْرَانَةِ َاللَّهِ َوَاللهِ ُبَهْرَانَةِ َاللَّهِ (The Mighty and Majestic)
- ُتْبَرَّكْ اللَّهُ ُتاَلَّهَ (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 Fawzân 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 ‘Uthaymin  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 Kathîr  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 Abi 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 *muhaddith* of our era, Shaykh Muḥammad Naṣirud-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 *ahādīth*. Shaykh al-Albānī mentions many additional benefits that have been included in the book.

Ibn as-Salāḥ 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*  
*Ramadān 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 Allah ﷺ would say:

أَمْسِيَنَا وَأَمْسِىَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَّا إِلَهَ إِلَّا الَّلَّهُ وَحْدَهَ لا
شَرِيكُ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ، رَبّ
اَسْتَلَكَ حَبْرٌ مَّا فِي هَذِهِ اللَّيْلَةِ وَخَيْرُ مَّا بَعْدَهَا، وَأَعْوُدُ يَكَ منْ شَيْءِ
هَذِهِ اللَّيْلَةِ وَشَرٌّ مَا بَعْدَهَا، رَبّ أَعْوُدُ يَكَ مِنْ الْمَكْسُولِ وَشَوْرِى الْكَبَيْرِ،
رَبّ أَعْوُدُ يَكَ مِنْ عَذَابِ فِي الْبَيْتِ رَبّ عَذَابِ فِي الْقُبُورِ.

We have reached the evening, and so too the dominion, all belonging to Allah, and all praise is for Allah. None has the right to be worshiped except Allah, 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:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ.
Asbahnā wa asbahaḵ 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 أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورَ.

Allāhumma bika asbahnā 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 أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمُصِيرُ.

Allāhumma bika amsaynā wa bika asbahnā wa bika nahyā wa bika namūtu wa ilaykal-mašīr.

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:

بَا حَيّ، بَا قُيُومُ، بِرَحْمَتِكَ أَسْتَغْفِرُ، أَصْلِحُ لِي شَأْنِي كَلِهِ، لَا تَكُلْنِي إِلَى تَفْسِيْنٍ طَرْقَةٍ عَمِينٍ.
Remembrance at the Ends of the Day

Ya Ḥayyu yā Qayyūm, bi-rahatika astaghith, ḍallahu wa ḍallahu wā tāka ḍallahu ilā naṣṣi tārafa '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:

Allāhumma Ṣamāwati wa l-Ard, Alimal-ghaybi wash-shahda, la ilaha illā Anta, Rabba kulli shay'in wa Malakhi; a udhu bika min sharri nafsi wa min sharri Ṣayyidn wa shirk ihi wa an aqtarifa 'alā naṣṣi su'an aw ajurrah ilā 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 forgive­ 
ess 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.

[Sahih al-Kalim 23, Sahih Ibn Majah 3135]

6) Whoever says during the morning:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى 
كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha ill-Allāh, wahdahu lā sharika lah. Lahul-mulku wa 
lahul-hamd, 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‘il, 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.

[Sahih at-Targhib 656, Sahih at-Tirmidhi 5077]

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

بُسْمِ اللَّهِ الَّذِي لَا يُضِرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاوَاتِ،

وَهُوَ السَّمِيعُ السَّمِيعُ

Bismillāhil-ladhi lā yaḍurru ma‘asmīhi shay’un fil-ardi wa lā fis-sama‘, wa Huwas-Sami‘ul-Alim.

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.

[Sahih at-Tirmidhi 3388, Sahih Abī Dāwūd 5088]

8) Say in the morning and evening:

اللَّهُمَّ غَافِينِي فِي بَدْنِي، اللَّهُمَّ غَافِينِي فِي سَمِعِي، اللَّهُمَّ غَافِينِي فِي بَصْرِي، لَا إِلَهَ إِلَّا أَنتَ، اللَّهُمَّ إِنِّي أُعْوُدُ بِكَ مِنَ الْكَفْرِ وَالْفَجْرِ، اللَّهُمَّ إِنِّي أُعْوُدُ بِكَ مِنَ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنتَ.

Allahumma 'afini fi basari. La ilaha illa Ant. Allahumma inni a'udhu bika minal-kufri wal-faqir. Allahumma inni a'udhu bika min 'adhabil-qabr; la ilaha illa Ant.

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

[Sahih Abi Dawud 5090]

9) Whoever says 10 times in the morning:

La ilaha illa Allah, wahuwahdahillah lilmulk walilhamd, yuhyi wayumit, wa Huwa 'ala kulli shay'in qadir.

There is none worthy of worship except Allah 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.

Allah 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-Sahihah 2563]

10) Whoever says 100 times in the morning and the evening:
Remembrance at the Ends of the Day

Subḥān-Allāh il-‘Azīm wa bi-hamdīh.

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 Abī Dāwūd 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-ḥamdulillāh

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:
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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:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, wahdahu là sharika lah, 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 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):

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha ill-Allāh, wahdahu là sharika lah, 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 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:

> اللَّهُ لا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقِيَّومُ لا تَأْخُذُهُ سِنَةً وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ ذَا الْلَّذِي يَشْتَفِعُ عَنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيَهُمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضِ وَلَا يُبْدُوُّ هُوَ الْعَلِيُّ الْعَظِيمُ

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.

[Sûrah 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.

[Saîh at-Targhib 658]

Supplications Specifically Said During the Morning

1) Whoever says when the morning enters:

> رضيت بالله ربنا، وبالإسلام ديننا، وبالحسنات نبيّنا.

*Raditu billâhi Rabban wa bil-Islami dinan wa bi-Muhammadin nabiyyan.*

I am pleased with Allâh as Lord, and with Islâm as a religion, and with Muhammad as a Prophet.

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

[As-Sahih 2686, ad-Da’ifah 5020]

2) When the morning enters, say:

> أصْبَحْتَا عَلَى فَطْرَةِ الإِسْلَامِ، وَكِلَّيْتِهِ الإِخْلاَصِي، وَدِينِ نَبيّنا

َمُحَمَّدٌ، وَمَلِّتُ أَبِيَ إِبْرَاهِيمَ حَيَّيَّنَا مُسْلِمًا وَما كَانَ مِنَ المُشْرِكِينِ.
Aṣbahānā ‘alā fitratil-Islāmi wa kalimatil-ikhlāṣi wa dini nabityinā Muhammad, wa millati abīnā Ibrāhīma ḥanīfan Musliman wa mā kāna minal-mushrikin.

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

[As-Sahihah 2989]

3) In the morning, say:

Subhānallāh wa bi-hamdihi ‘adadā khalqihi wa riḍā 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]
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Supplications Specifically Said During the Evening

1) When the evening enters, say three times:

أَعْوَدُ بِكلِمَاتِ اللّهِ الْثَّانِيَاتِ مِنْ شَرّ مَا خَلَقَ

Aʿūdhu bi-kalimatillahi at-tâmâti min sharri mâ khalaq.

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

[Mukhtasar Muslim 1453, Sahih at-Tirmidhi 3604]

The Best Prayer for Seeking Forgiveness

اللّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ. خَلَقْتِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى

عَهْدِكَ وَوَعَّدْكَ مَا اسْتَطْعَتْ، أَعْوَدُ بِكَ مِنْ شَرٍّ مَا صَنَعْتُ، أُبَوَّهُ

يَعْمِنَكَ وَأُبْوَهُ بَيْنِي، فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الْذَّنُوبِ إِلَّا أَنْتَ

Allâhumma Anta Rabbi, lâ ilâha illâ Ant. Khalaqtani wa ana 'abduka wa ana 'alâ 'ahdika wa wa'dika mas-tâ'at. Aʿūdhu bika min sharri mâ sanâ't, abû'u bi-nîmatika wa abû'u bi-dhanbî, faghfir lî fa-innahu lâ yaghfirudh-dhunûba illâ Ant.

O Allâh! 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:

بِبَاسِمَكَ اللَّهُمَّ آمُوَتُ وَأَحْيَا.

In Your name, O Allah, 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:

بِبَاسِمَكَ رَّبِّي وَضَعْتُ جَنَّبِي، وَبِكَ أَرْفَعْتُ، فَإِنَّ أَمْسَكَتْ نَفْسِي فَأَرْحَمْهَا، وَإِنَّ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادُ السَّلَّاحِينَ.

Bismika Rabbi, wada'atu janbi wa bika arf'a'ahu fa-in amsakta nasfi farhamhâ; wa in arsalahâ fâfsazhâ bimâ tahfa'zu bihi 'ibâdakâs-sâlihîn.
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 عَلَيْمُ الْعِيْبَ وَالشِّهَادَةَ فَاطِرُ السَّمَوَاتِ وَالأَرْضِ، رَبّ كُلِّ شَيْءٍ وَمُلْيُكَ أَشَهِدْ أَنَّ لا إِلَهَ إِلَّا أَنْتَ، أَوْعُدُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجَرَّهُ إِلَّا مُسْلِمٌ.

Allâhumma Alimal-ghaybi wash-shahâdah, Fâtiras-samâwâti wal-ârd, Rabba kulli Shay'in wa Malikah; ash-hadu al-lâ ilâha illâ Ant. A'âdhu bika min sharri nafsi wa min sharrish-Shaytâni wa shirkih wa an aqtarafa '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-Kâtim 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 'adhabakayawma 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 وَأَوَانَا فَكَمْ مِمْنَ لا كَافِي
لَهُ وَلَا مُؤْوِيٍّ.

Al-ḥamdulillāh adhā wa saqānā wa kafānā wa āwānā, fa-kam mimman là kāfi lahu wa là 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 خَلَقْتَ نَفْسِي وَأَنتَ تُوفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنَّ أَحْيَاهَا فَاحْفَزْهَا، وَإِنَّ أَمْتُهَا فَأَغْفِرْ لَهَا، اللَّهُمَّ إِنَّى أَسْأَلُكَ الْعَافِيَةَ.

Allāhumma Anta khalaqta nafsī wa Anta tawaffāhā; laka mamātuhā wa mahyāhā. In ahyaytahā faţfazhā wa in amattahā faghfir lahā. Allāhumma inni as'alukal-ţafiyah.

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.

[Mukhtasar Muslim 1898]

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

Allāhumma Rabbas-samāwāti wa Rabbal-ardī wa Rabbal-'arshil-'azīm, Rabbanā wa Rabba kulli shay', fāliqal-habbi wan-nawā wa munzilat-Tawrātī wa-Injīlī wa-Furqān; a'udhu bika min sharri kulli shay'in Anta ākhidhun bi-nāsiyatih. Allāhumma Antal-Awwalu fa-laysa qablaka shay', wa Antal-Ākhiru fa-laysa ba'daka shay'; wa Antaz-Zāhiru fa-laysa fawqaka shay'; wa Antal-Bāṭīnu fa-laysa dūnaka shay'. Iqdi 'annad-dayna wa aghnīnā minal-faqr.

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 Tawrāh, 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-Bāṭīn [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 Prophetﷺ said:

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

اللَّهُمَّ أسْلَمِتُ نَفْسِي إِلَيْكَ، وَوَضَحْتَ وَجْهِي إِلَيْكَ، وَقَفَضْتُ أَمْرِي إِلَيْكَ، وَلَجِهَتُ طَهْرِي إِلَيْكَ، رَغْبَتُ وَرَحْمَةْ إِلَيْكَ، لَا مَلِجَا وَلَا مَنِجَا مِنْكَ إِلَّا إِلَيْكَ، أَمْنَتُ بِكَبْيَايْكَ الَّذِي أَنْزَلْتُ، وَبِنَيّكَ الَّذِي أَرْسَلْتَ.

Allāhumma aslamtu nafsi ilayka wa wajahtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja’tu zahri ilayk, raghbatan wa rahbatan ilayk; la malja’a wa la manja minka illa ilayk; amantu 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-Bukhari 2426, Sahih al-Kalim 34, As-Sahihah 2889]

9) Whoever says when going to sleep:

لا َإِلَهَ إِلَّا َاللَّهُ وَحَدَّهُ َلا َشَرِيكَ َلَهُ، َلَهُ َالْمَلَكُ، َوَلَهَ َالْحَمْدُ، َوَهُوَ َعَلَى َكُلِّ َشَيْءٍ قَدِيرُ، َوَلا َخَوْلٌ وَلَا َفَوْهَةٌ إِلَّا بِاللَّهِ، َسُبْحَانَ َاللَّهِ.

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Lâ ilâha ill-Allâhu wahdahu lâ sharika lah, lahu mulkum wa lahu-`amr, wa Huwa `alâ kulli shay’in qadîr, wa lâ hawla wa lâ quwwata illâ billah, subhânallâhi wa-hamdullâhi wa-lâ ilâh ill-Allâh, wa lâ ilâh ill-Allâh, wallâhu Akbar.

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-Sa`hîbah 3414]

10) Whoever says when going to bed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآذَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَيْني وَسَتْقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَى عَلَيْي وَفَضَّلَ، اللَّهُمَّ إِنِّي أَشَّالُكَ بِعَرْبِيِّ أَنْ تَتَّجَبَّيْنِي مِنَ النَّارِ.

Al-hamdulillâhilladhibi kafâni wa awâni. Al-hamdulillâhilladhibi at’amanî wa saqâni. Al-hamdulillâhilladhibi manna ‘alayya wa afدâla; Allâhumma inni as’aluka bi-`izzatika an tunajjiyani minan-Nâr.

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-Sahihah 3444]

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

All praises belong to Allah, 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.

[Sahih al-Mawārid 2357]

12) When the Prophet ﷺ would go to bed at night, he would say:
In the name of Allah, I have lain down on my side. O Allah, forgive me of my sins, drive away my devil, release me from my liability, and gather me in the highest assembly.

[Sahih al-Jami' 4649]

13) The Prophet ﷺ said to 'Ali and Fātimah ⚬, "Shall I not direct you to that which is better for you than a servant? When you go to sleep, say subhānallāh (شُفْحَانَ اللَّهُ) 33 times, and al-hamdulillāh (الْحَمْدُ لِلَّهِ) 33 times, and Allāhu Akbar (اللَّهُ أَكْبَرَ) 34 times.”

‘Ali ⚬ said, “I did not abandon this practice since hearing it from the Messenger of Allah 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, Mukhtāsar al-Bukhārī 2427, Mukhtāsar Muslim 1895, Sahih al-Kalim 29]

14) 'Ā'ishah ⚬ 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:

قُلْ هُوَ اللَّهُ أَحَدٌ ﷺ يَلِدُ وَلَا يُولُدُ وَلَا يَكْسِبُ ۛ لَّهُ كُفُوْوَا أَحَدٌ ﷺ
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 Allah 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, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah 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 Allah, 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)." Allah 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-Kârim 27]

17) Recite:

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say: O you who disbelieve...

Sûrah al-Kâfirûn (109)

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

الم (تَنْبِيلُ الْكِتَابِ لاَ رَيْبٌ فِيهِ مِنْ رَبِّ الْعَالَمِينَ) وَ (تَبَارَكْ
الذِّي يَبْدِي الْمُلْكَ)

Sūrah as-Sajdah (32) and Sūrah al-Mulk (67).
[As-Sahihah 585]

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

الْزُّرَمُ وَ (بَنِي إِسْرَائِيلَ)

Sūrah az-Zumar (39) and Sūrah al-İsra‘ (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-İHadid (57), Sūrah al-Hashr (59), Sūrah as-Şaff (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:

بِسْمِ اللَّهِ
The Supplication Said When Startled During Sleep

1) The Prophet ﷺ said:

When one of you goes to bed, let him say:

أَعُوذُ بِكِلَمَاتِ اللَّهِ الْثَّامِنَةِ مِنْ غَضَبِهِ وَشَرِّ عَبادِه وَمِنْ هَمْرَاتِ
الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ.

A‘ūdhu bi-kalimatillāhīt-tāmmati min ghadabihi wa sharri ‘ibādihi wa min hamazātish-shayātini wa an yahdurūn.

I seek refuge in the perfect words of Allāh 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 Allāh ﷺ used to teach those who were frightened in their sleep to say:

أَعُوذُ بِكِلَمَاتِ اللَّهِ الْثَّامِنَةِ مِنْ غَضَبِهِ وَشَرِّ عَبادِه وَمِنْ هَمْرَاتِ
الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ.

A‘ūdhu bi-kalimatillāhīt-tāmmati min ghadabihi wa sharri ‘ibādihi wa min hamazātish-shayātini wa an yahdurūn.
I seek refuge in the perfect words of Allāh from His anger, the evil of His slaves, and from the evil suggestions of the devils and their presence.

[-Sahih al-Kalim 38]

3) If startled at night, say:

أَعُوذُ بِكِلَمَاتِ اللَّهِ التَّمَامَاتِ الَّتِي لَا يُجَاوِرُهَا بُعْ وَلَا فَأْجَرُ مِنْ شَرِّ
مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمَنْ شَرِّ فَتنَ فَتِنَ اللَّهِ وَالْنَّهَارِ وَمَنْ
شَرِّ كُلِّ طَأْرِقٍ إِلَّا طَأْرِقٌ يَطْرُقُ بِخَيْرٍ بَيْنَ ۛ رَحْمَٰنِ

A`ūdhu bi-kalimatillah-tāmmatillatī lā yujāwizuhunna barrun wa lā fājidirun min sharri mà yanzilu minus-samā’i wa mà ya’ruju fihā, wa min sharri fitanil-layli wan-nahār, wa min kulli tāriqin illā tāriqan yatruqu bi-khayr, yā Rahmān.

I seek refuge in the perfect words of Allāh, 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!

[As-Sahihah 2738]

The Supplication Said When Turning Over During the Night

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

لا إِلَهَ إِلَّا اللَّهُ الَّذِي وَجَادَ اللَّهُ وَالْمَلَائِكَةُ وَرَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَمَا
What to Say Upon Waking Up During the Night

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

La ilaha ill-Allahu wahdahu la sharika lah, la malikuhu, la hamdu, wa huwa 'a'adin kulli shay'in qadir. Allahu 'Azim. Allah 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. All praises belong to Allah, Allah is exalted, and there is none worthy of worship except Allah; Allah is the Greatest, and there is no might or power except with Allah, the Exalted, the Great.

Then he says:
Allāhumma gharîli!

O Allah, forgive me!

Or if he supplicates; his du'â' will be answered. And if he performs wudu' and prays, his prayer will be accepted.

[Mukhtasar al-Bukhāri 576, Sahîh al-Kalim 35]

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

[Sahîh al-Kalim at-Tayyib 36]

3) The Prophet  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 Āl ū 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 Āl ū Imrān 3:190-200]

[Mukhtasar al-Bukhâri 92]

4) When the Messenger of Allāh  would stand during the middle of the night for prayer, he would say:
O Allāh, 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, Muhammad ﷺ is true, and the Hour (Day of Judgment) is true. O Allah, 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-Bukhari 556]

Supplication & Seeking Forgiveness
During the Last Third of the Night

1) The Messenger of Allah 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-Bukhari 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 Allah during this hour, then do so.”

[Sahih at-Tirmidhi 3579]
The Qunūt Supplication During Witr

Shaykh al-Albānī said, “After completing the recitation and before going into ruku’, sometimes the supplication of qunūt is recited.”

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

He said:

The Messenger of Allāh ﷺ taught me some words that I say during qunūt sometimes:

اللّهُمَّ اهْدِئي فِي مَنْ هَدَّيْتَ وَغَفِّئْي فِي مَنْ غَفَّيْتَ وَتَوَلَّئِي فِي مَنْ
تَوَلَّيْتَ وَبَارِكْ لِي فِي مَنْ أَعْطَيْتَ وَقَبِئْي شَرّ مَا قَضَيْتَ فَإِنَّكَ تَغْفِي
وَلَا يُقَضَّى عَلَيْكَ وَأَنَّهُ لَا يَدْرَ إِنْ مَنْ وَالَّيْتَ وَلَا يَعَزُّ مَنْ عَادِيْتَ
تَبَارَكَ رَبَّيْنَا وَتَعَالَيْنَا، لَا مَنْجَا مِنْكِ إِلَّا إِلَيْكَ.

Allāhumma-dinī fīman hadayt, wa ‘afīni fīman ‘afayt, wa tawallāni fīman tawallayt, wa bārik li fīmā a’tayt, wa qinī sharra mā qadayt, fa-‘innaka taqdi wa là yuqdā ‘alayk, wa innahu là yadhillu man wālayt, wa là ya’izzu man ‘ādayt, tabārakta Rabbanā wa ta’ālayt; là manjā minka illā ilayk.

O Allāh, 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.
[Sahih Abi Dawud 1281, Sifah as-Salah 180, Qiyam Ramadan 31]

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

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

Allâhumma qâtilil-kâfirâtalladhîn yâsuddûna ‘an sabilik, wa yâkudhdhibûna rûsulik, wa lâ yu’mînûn bi-wadik, wa khâlif bayna kaliminûhim wa alqi fi qulûbihûm al-ru’b, wa alqi ‘alayhim rijzaka wa ‘adhabak, Ilahal-haqq.

O Allâh, 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:

اللّهُمَّ إِيَّاكَ نَعُوذُ بِلَّكَ نُصُلِّيَ وَتَسْجُدُ، وَلَكَ نَسْأَلُ وَتَحْفِيدُ، نَزْجُرُ رَحْمَتَكَ ﷺ، وَنَحْفِي عَذَابَكَ الْجَدَّ، إِنَّ عَذَابَكَ لِمُنْ غَادِبَتُ

Mُلْحِقُ وَلَفَاتَ.

Allāhumma iyyaka na’budu wa laka nusalli wa nasjud, wa ilayka nasā wa naḥfid, wa narjū rahmataka Rabbanā wa nakhāfu ‘adhābakal-jadd, inna ‘adhābaka li-man ‘adayta mulhaq.

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.

“Then we would say takbir and prostrate.”

[Qiyām Ramaḍān 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 ﷺ used to say at the end of his Witr:

اللّهُمَّ أَعُوذُ بِرَضَاكَ مِنْ سَخَطَكَ وَبِمَعَافَاتِكَ مِنْ عُفُوُنِكَ وَأَعُوذُ بِكَ مِنْ شَرِّكَ لَا أُحْصِيَ نَتَّاِجَلَّكَ أَنتَ كَمَا أَنْتَيْتَ عَلَى نَفْسِكَ.

53
Allahumma a'udhu bi-ridqaka min sakhatika wa bi-mu'afatika min 'uqubatik, wa a'udhu bika mink, la ahsi thanan 'alayk, Anta kamah athnayta 'ala 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.

[Sahih Abi Dawud 1282]

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

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

\[
\text{Subhānal-Malikul-Quddūs.}
\]

Perfect is the Holy King.

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

[Sahih an-Nasi'i 1752, Qiyám Ramadān 33, Sahih Abi Dawud 1284]

Supplication of Qunut In the Five Daily Prayers During Calamity

1) Shaykh al-Albāni ﷺ 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 ruku', after saying, 'Verily, Allah 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:

O Allah, rescue al-Walid bin al-Walid, and Salamah bin Hishām, and 'Ayyāsh bin Abī Rabī‘ah. O Allah! Trample Muqar severely and cause them a famine similar to the famine of Yusuf. O Allah! Curse Liyān, Rilā, Dhakwān, and 'Uṣayyāh, for they disobeyed Allah and His Messenger.

Then when he completed the qunūt, he would say:

Allahu Akbar.

Allah 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 Dawud* (262) and *Authentic Narrations* (597). For this reason, al-‘Izz bin ‘Abdis-Salām said, ‘No one wipes his face with his hands after saying *du‘ā* except one who is ignorant.’ (*Fatāwā al-‘Izz bin ‘Abdis-Salām*, p. 47).

[Sifah as-Salāh 178]

### What to Do Upon Having a Bad Dream

1) The Messenger of Allah ﷺ said, “Visions are from Allah, while dreams are from the Shaytān, 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 Allah from the evil of the dream and it will not harm him *insha’Allah*.”

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 Allah ﷺ saying, “The righteous vision is from Allah, 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 Allah from the accursed Shaytān, 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 Allah 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 Allah from the Shaytān three times, and then sleep on a different side than the one he was sleeping on before.”

[Mukhtasar Muslim 1518, Sahih 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 Allah 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 Allah from the Shaytān 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:

\[\text{Al-ham\text{dulillahi\ adhe\ ahy\ ana\ ba\ \ da\ m\ a\ a\ matan\ a,\ wa\ ilayhi-\ nushur.}\]

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

[Aṣ-Saḥīḥah 2754, Mukhtasar al-Bukhārī 2425]

2) When waking from sleep, say:

\[\text{Al-ham\text{dulillahi\ radda\ 'alayya\ r\ u\ hi\ wa\ 'as\ an\ fi\ jas\ ad\ wa\ adh\ ina\ li\ bi-dhikr\ h.}\]

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.

[Saḥīḥ al-Kālim 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

بِسْمِ اللَّهِ

Bismillāh.

In the name of Allāh.

[Al-Irwā’ 50]

2) Upon entering the bathroom, say:

أَعُوذُ بِلَٰهِ مِنَ الْخَبِيثِ وَالْخَبَائِثِ

Aʿūdhu billāhi minal-khubuthi wal-khabā'īth.

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

[Ṣaḥīḥ Abī Dāwūd 6]

Upon entering the bathroom, say:

اللَّهُمَّ إِني أَعُوذُ بِكَ مِنَ الْخَبِيثِ وَالْخَبَائِثِ

Allāhumma inni aʿūdhu bika minal-khubuthi wal-khabā'īth.

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

[Mukhtasar al-Bukhārī 94]

Shaykh al-Albānī Ḥasan al-Banna 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, at-Ḍaʿifah 3/116]
Supplication for Exiting the Bathroom

1) When exiting the bathroom, say:

غُفُرَانَاكَ

Ghufrānāk.

I seek Your forgiveness.

[Sahih Abi Dawud 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:

Allāhumma lakal-hamād, Anta kasawtanih, as'aluka min khayrihi wa khayri ma suni'a lah, wa a'udhu bika min sharrihi wa sharri ma suni'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 Dawud 4020]

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

Al-hamdulillâhî al-ldî kastâni hadhath-thawba wa razaqanihi min ghayri hawlim-minni wa là quwwah.

All praises belong to Allah, 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.

[Sahih 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.”

[Sahîh at-Targhib 2/461]

Supplication Made for the Person Wearing a New Garment

1) Say to the person wearing a new garment:

Ilbas jadidan wa ʾish ḥamîdan wa mut shahid, wa yarzuqkallâhu qurnata ʾayni fid-dunyâ wal-ākhirah.

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

[At-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 وَيُعْلِفُ اللَّهُ تَعَالَى.

Tubli wa yukhlifullahu ta‘alā.

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

[Sahih Abi Dawud 4020]

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**Mentioning the Name of Allah During Wuḍū’**

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

[Sahih Abi Dawud 101]

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

[Tamām al-Minnah 89]
Remembrance Said After Wudu’

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

Ash-hadu al-lá iláha ill-Alláhu wahdáhu lás sharika lahu, wa ash-hadu anna Muḥammadan ‘abduhu wa Rasúluh.

I bear witness that nothing has the right to be worshiped except Alláh, 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:

Alláhumma j̀alni minat-tawwábina waj-́alni minal-mutátablírin.

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

[Al-Irwa’96]

2) Whoever performs wudu’ and then says:

Subhánakal-láhumma wa bi-hamdik, ash-hadu al-lá iláha illá
Ant, astaghfiruka wa atūbu ilayk.

How perfect You are, 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.

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

[As-Sahihah 2333, 2651]

Prayer After Wudū'

1) Abū Hurairah ⦿ narrated:

The Messenger of Allah ⦿ said to Bilāl, “O Bilāl, tell me about the most hopeful deed you have done in Islam, 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 wudū’ except that I prayed what was decreed for me to pray with that purification.”

[Mukhtasar al-Bukhārī 573, Sahih at-Targhib 226]

2) ‘Uqbah bin ‘Amir ⦿ narrated:

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

[Sahih Abī Dāwūd 906]

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

[Sahih Abī Dāwūd 907]

What to Say Upon Leaving the Home

1) Whoever says upon leaving the home:

بِسْمِ اللَّهِ تَوَكَّلْتَ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَعَالَى.

Bismillāh, tawakkaltu ‘alāllāh, wa lā ḥawlā wa lā quwwata illā billāhī ta‘ālā.

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

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

[Sahīh al-Kālim 44]

2) When leaving the home, say:

بِسْمِ اللَّهِ تَوَكَّلْتَ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَصِلْ أَوْ أُصِبْ أَأَذَّنَ أَوْ أُقَصِّرْ أَوْ أَزْلَ أَوْ أُطْلَمْ أَوْ أُجْهَلْ أَوْ أُحِجْلَ أَوْ نَجَسْحُلْ عَلَيْيَ، أَوْ أَنْ أَبْغَيْ أَوْ يَبْعَيْ عَلَيْ.

Bismillāh, tawakkaltu ‘alāllāh, Allāhumma inni a‘ūdhu bīkā min an adilla aw udall, aw azilla aw uzall, aw azlima aw uzlam, aw ajhalla aw yujhalla ‘alayy, aw an abghī aw yubghā ‘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.

[Hidâyah ar-Ruwâh 2376, As-Sahihah 3163, Sahih al-Kalim at-Tayyib 45]

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

3) Abu Hurairah narrated:

The Prophet said, “When one of you intends to leave his home, then let him pray two raka'ât. This will prevent him from having an evil exit. And when you enter your home, then pray two raka'ât. 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 salām 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 salām…”
[Ṣaḥiḥ at-Targhib 319, Sahih al-Jāmi’ 3053]

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

4) Abū Hurairah ﷺ narrated:
The Prophet ﷺ said, “When one of you intends to leave his home, let him pray two raka‘āt; this will prevent you from an evil exit. And when you enter your home, pray two raka‘āt; this will prevent you from an evil entrance.”
[As-Sahihah 1323]

Supplication for Going to the Masjid

1) When going to the masjid, say:
َّلَهْـمُ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَن نَيْبَي نُورًا، وَعَن نَيْسَارِي نُورًا، وَفِي نَوْرَي، وَتَحْيَي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظْمُ لي نُورًا.
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-Bukhari 92, Mukhtasar Muslim 379]

Supplication for Entering the Masjid

1) When entering the masjid, say:

أَعْوذُ بِاللهِ الْعَظِيمِ وَبِوُجِهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

A‘udhu billahil-'Azimi wa bi-Wajhihil-karimi wa sultanihil-qadim minash-Shaytânir-rajîm.

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

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

[Sahih Abi Dâwîd 485]

When entering the masjid, say:

بِسْمِ اللَّهِ وَالصَّلَاةَ وَالسَّلَامَ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحِ لي أَنْبَابَ رَحْمَتِكَ.
Supplication for Entering the Masjid

Bismillah, was-salatu was-salami `alai Rasulillah, Allahummaftah li abwaba rahmatik.

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

[Sahih Ibn Majah 632, Tamam al-Minnah 290, Tanaju’al-’Allamah 510]

2) When you enter the masjid, say:

Bismillah, was-salami `alai Rasulillah, Allahumma salli `alai Muhammadin wa `alai aly MiUammad, wa sahhillana abwaba rahmatik.

In the name of Allah, may the salam be upon the Messenger of Allah. O Allah, send salutations upon Muhammad and upon the family of Muhammad, and make easy for me the doors of Your mercy.

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

Wa sahhillanu abwaba fadlik.

And make easy for me the doors of Your virtue.

[Virtue of Sending Salutations Upon the Prophet ﷺ 72]

3) Shaykh al-Albâni said:

The person should say as the Prophet ﷺ 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 min ash-Shayṭānir-rajim.

“O Allāh, recuse me from the accursed Shayṭān.”

[At-Tāhir al-Mustaṭāb 604, 610]

Supplication for Exiting the Masjid

1) When leaving the masjid, say:

Bismillāh, was-salatu was-salāmu ‘alā Rasūlillāh, Allāhummaftah li abwāba fādlik.
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.

[Sahih Ibn Mājah 632, Tamām al-Minnah 290, Tārāju’ al-Allāmah 510]

When leaving the masjid, say:

اللَّهُمَّ اغْصِمْنِي مِنِ الشَّيْطَانِ الرَّحِيمِ

Allāhumma‘ṣīmni min ash-Shaytānir-rajīm.

O Allāh, save me from the accursed Shaytān.

[Sahih 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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Allāhumma‘nī as‘aluka min fa‘dlik.

O Allāh, verily I ask You from Your virtue.

[Sahih Abi Dāwūd 484]

3) When you exit the masjid, say:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وْعَلَى آلِ مُحَمَّدٍ، وْسَلِّلَ لَنا أَبْوَابَ فَضْلِكَ

Bismillāh, was-salāmu ‘alā Rasūllillāh, Allāhumma sallī ‘alā Muḥammadin wa ‘alā āli Muḥammad, wa saḥhillanā abwāba fa‘dlik.
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:

Bismillāh, Allāhumma salli ‘alā Muḥammadin wa sallīm, wa ‘alā ālī Muḥammad. Allāhumma innī as’aluka min fadlik.

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:

Allāhumma‘asimni min ash-Shaytānir-rajīm.

O Allāh, save me from the accursed Shaytān.

And in another wording:

Allāhumma ajirni min ash-Shaytānir-rajīm.

O Allāh, recuse me from the accursed Shaytān.
The Virtue of the Adhān

And in another wording:

اللَّهُمَّ اغْدِني مِنْ الشَّيَطَانِ الرَّجِيمِ

Allāhumma'dhini minash-Shayṭānir-rajim.

O Allāh, give me refuge from the accursed Shayṭān.

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

[Ath-Thamar al-Mustātāb 628]

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The Virtue of the Adhān

1) The Messenger of Allāh 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 Allāh ﷺ said, “The one who calls the adhān 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 Allāh ﷺ said, “Those who call the adhān will have the longest necks on the Day of Judgment.”

[Sahih at-Targhib 242]

4) The Messenger of Allāh 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
aḍhān, and 30 good deeds by virtue of his iqāmah.”
[Sahih at-Targhib 248]

Remembrance Upon Hearing the Adhān

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

2) The Messenger of Allāh ﷺ said:


When the caller to prayer 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, “I bear witness that nothing has the right to be worshiped except Allāh” (ash-hadū al-lā ilāha ill-Allāh), and the listener says, “I bear witness that nothing has the right to be worshiped except Allāh” (ash-hadū al-lā ilāha ill-Allāh); then he says, “I bear witness that Muḥammad is the Messenger of Allāh (ash-hadū anna Muḥammadar-Rasūlillāh), and the listener says, “I bear witness that Muḥammad is the
Messenger of Allāh" (ash-hadu anna Muhammadr- Rasmillāh); then he says, "Rush to the prayer" (hayya 'alāṣ-salāh), and the listener says, "There is no might or power except with Allāh" (lá hawla wa lá quwwata illā billāh); then he says, "Rush to success" (hayya 'alāl-falāh), and the listener says, "There is no might or power except with Allāh" (lá hawla wa lá 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" (lá ilāha ill-Allāh), and the listener says, "Nothing deserves to be worshiped except Allāh" (lá ilāha ill-Allāh); if the listener says this from his heart, he will enter Paradise.

[Saḥih al-Kālim 56]

3) The Messenger of Allāh ﷺ said:

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

وَأَنَا آشْهَدُ أَنَّ لَا إِلَهَ إِلَّا الْلَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، رَضِيْتُ بِاللَّهِ رَبَّيْ بِمُحَمَّدٍ رَسُولَهُ، وَبِالإِسْلَامِ دِينِهِ.

Wa ana ash-hadu al-lā ilāha ill-Allāh, wahdahu lá sharika lah, wa anna Muhammada'n 'abduhu wa Rasūluh, wa raditu billāhi Rabban wa bi-Muḥammadun Rasūlan wa bil-Islāmi dina.

And I bear witness that nothing has the right to be worshiped except Allāh, alone without partners, and Muhammad 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 ﷺ 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 ḥān.”

[Ath-Thamar al-Mustatab 183, 184]

Shaykh al-Albānī ﷺ said, “It is permissible for the one hearing the ḥān 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 ﷺ narrated:

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

أنا وانا.

Ana wa ana.

I, and I.

[Ath-Thamar al-Mustatab 184]

Shaykh al-Albānī ﷺ said, “Upon completion of responding to the caller to prayer, the person should send salutations upon the Prophet ﷺ. 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-Mustatab 183]

Shaykh al-Albâni 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، وَعَلَى آل مُحَمَّدٍ، وَبَارِكَ عَلَى مُحَمَّدٍ، وَعَلَى آل مُحَمَّدٍ كَمَا صَلَّيْتُ وَبَارَكْتُ عَلَى إِبْرَاهِيمٍ، وَآل إِبْرَاهِيمٍ
Allâhumma salli 'alâ Muḥammadin wa 'alâ āli Muḥammad, wa bârik 'alâ Muḥammadin wa 'alâ āli Muḥammad, kamâ šallayta wa bârkta 'alâ Ibrâhîma wa āli Ibrâhîm; innaka Ḥamidum-Majîd.

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

[Collected by at-Tahâwi & 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 Allah’s slaves.

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

[Ath-Thamar al-Mustatâb 185, 186]

7) The Prophet ﷺ said:

Whoever says upon hearing the call to prayer:

اللٰهُمَّ رَبُّ هَذِهِ الدُّعَةِ الثَّانِيَةِ، وَالصَّلَاةِ القُلُومِ آبِي مُحَمَّدًا
Supplication Between the Adhān & the Iqāmah

Allāhumma Rabba ḥādhīḥid-daʿawatī tāmmati waṣ-salātī qāʿīmah, āti Muḥammadan-waṣīlata waṣ-faḍīlah, wabʿaṭ-hu maqāmān māḥmūda l-aḍī wadāʾuhu.

O Allāh, 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.

[ Ath- Thamar al- Mustaṭāb 192 ]

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

[ Ath- Thamar 191 ]

Supplication Between the Adhān & the Iqāmah

Shaykh al- Albānī 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 Allāh, the callers to prayer have a virtue over us!” The Messenger of Allāh responded, “Repeat what they say, and when you are finished, ask and you will be given.”

[ Ath- Thamar 195 ]
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 Allāh.”

[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-Bukhārī 2/88, 89, 112; Sahih Abi Dawūd 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-Hāfiz in the explanation of
The 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-Thamar al-Mustatāb 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 Muḥammad 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.

[Ash-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-Albānī 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.”

[Tamām al-Minnah 149, Al-Mishkāb 1/212]

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The Imam 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 وَتَراَصُوا، فَأَنَّى أَراَكُمْ مِن وَرَاءِ ظُهُرِي.

Aqīmū susufakum wa tarāṣū, fā innī arākum min wa rā‘ī zahrī.

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.

[Mukhtasar al-Bukhāri 378]
2) The Messenger of Allāh ﷺ said:

أَقِيمُوا الصُّوْفَ وَحَادُوا بَيْنَ الْمُتَاكِبِ وَسُدُّوا الْخَلْلَ وَلَبِينَ أَيْدِيَ إِخْوَانَكُمْ وَلَا تَذْرُوا فَرْجَاتٍ لِلسَّيِّئَاتِ، وَمَنْ وَضَلَّ صَفًا وَصَلَّةُ اللَّهِ، وَمَنْ قَطَعَ صَفًا قَطَعَ عَلَى اللَّهِ

Aqīmuṣ-ṣufūṣa wa ḥadhū baynal-mānākīb, wa sudd-ul-khālal wa li-nū bi-aydī ikhwānikum, wa lā tadharū firūjāt-lish-Shaytān, wa man wasala ṣaffan wa salahullāh, wa man qaṭāa ṣaffan qaṭa‘ahullāh.

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.

[Sahih at-Targhib 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 hadith: ‘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-Sahihah 6/821]

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**Takbir 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 wudu; thus, he puts wudu 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 tahrim (that which prohibits all actions not related to the prayer) and its tahlil (that which allows actions not related to the prayer) is the saying of salām.”

3) He would raise his voice with the takbir 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 takbir.

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

Shaykh al-Albānī [98] 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.’”

[Sifah as-Ṣalāḥ 86]
Opening Supplication for the Prayer

1) When the Prophet ﷺ would open the prayer, he would stop momentarily before reciting. Abu Hurairah ﷺ said, “O Messenger of Allah, 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:

اللَّهُمَّ باَعِدْ بَيْنِي وَبَيْنِ حَذَايَايٍ كَمَا باَعِدْتَ بَيْنَ الْمُشْرِقِ وَالْمُغْرِبِ، اللَّهُمَّ نُقِنِي مِنْ حَذَايَايٍ كَمَا يُنْقِي النَّوْبُ الأَثْبَانَ مِنْ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ حَذَايَايٍ بِالَّنَّجِيَ وَالْمَاءِ وَالْبَرْدِ.

Allâhumma bā'id bayni wa baynâ khâta-yâya kamâ bâ'adta baynal-mashriqi wal-maghrib; Allâhumma naqqîni min khâta-yâya kamâ yunaqqath-thawbul-abyadu minad-danas; Allâhummagh-silî min khâta-yâya bith-thalji wal-mâ'i wal-barad.

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

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

[Sifah as-Salah 91]

2) Jubayr bin Mu't'im ﷺ saw the Prophet ﷺ say while praying:

اللَّهُ أَكْبَرُ كِبَارًا، وَالْحَمَدُ لِلَّهِ كِبَارًا، وَسُبْحَانَ اللَّهِ رَبِّ الْحَقِّ وَأَصِيلَةً، (ثلاثًا)، أَعْوذُ بِاللَّهِ مَنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَتَفْجِيَهِ وَهَمْهُرِهِ.
Allāhu Akbar kabiran wa hamdulillāhi kathīr, wa subhānallāhi bukratān wa aṣīla (x3); aʿūdhu billāhī min ash-Shayṭānir-rajimī min naṣkhīhi wa naṣṭīhihi 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:

Subhānakal-lāhumma wa bi-hamdik, wa tabarakas-muka wa taʿālā 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:

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-Salāh 93]

4) A man opened his prayer with the saying:
All praises belong to Allāh, 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.”

[Siṣah as-Salāh 94]

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

Wajjahtu wajhiya lil-ladhī faṭaras-samawātī wal ‘ardā hanīf, wa mā ana minal-mushrikin; inna salāti wa nusuki wa mahyāya wa mamāti lillāhi Rabbil-‘alamin, lā sharika lahu wa bi-dhālika umirtu wa ana awwalul-Muslimīn. Allāhumma Antal-Malik.
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 Allah, 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 Allah, 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-Albâni 说过，“He would say this in his obligatory and supererogatory prayers.”

[Sifah as-Salâh 92]

Shaykh al-Albâni 说过，“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 Muhammad): “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-ʻArāf 7:143).”

[Sifah as-ʻSalāh 92]

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


O Allāh, Lord of Jibrīl, Mikā‘il, 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:

Allâhumma lakal-hamîd, Anta Nûrus-samawâtî wal-ardi wa man fihinna wa lakal-hamîd, Anta Qayyûmus-samawâtî wal-ardi wa man fihinna wa lakal-hamîd, Anta Rabbus-samawâtî wal-ardi wa man fihinna wa lakal-hamîd, Antal-Haqqu wa wa'dukal-haqq, wa qawlukal-haqqu wa liqâ'uka haqq, wal-Jannatu haqqun wan-Nâru haqq, wan-Nabîyyûna haqqun wa Muhammadun haqq, was-Sâ'atu haqq. Allâhumma laka aslamtu wa bika amant, wa 'alayka tawakkaltu wa ilayka anabt, wa bika khasamtu wa ilayka hdamtu, faghfir li md qaddamtu wa md akhkhart, wa md asrartu wa md a'lant, Anta Ilahi, la 'ilâ Ant.

O Allâh, 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 ﷺ would say, “Allah is the Greatest” (Allahu Akbar) 10 times, and “All praises belong to Allah” (al-hamdulillah) 10 times, and “Allah is free from imperfection” (subhanallah) 10 times, and “There is none worthy of worship except Allah” (la ilaha ill-Allah) 10 times, and he would seek Allah’s forgiveness (astaghfirullah) 10 times. And he would say:

اللَّهُمَّ اغْفِرْ لي وَاهْدِني وَأْرْزِقِي وَعَافِينِي.

Allahummaaghfir li wahdini warzuqni wa ‘afini.

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

And he would say:

اللَّهُمَّ إِنِّي أَعْمَدُ بِكَ مِنَ الْضَّيْقِ يَوْمَ الْحِسَابِ.

Allahumma inni a‘udhu bika minad-dâyqi Yawmal-Hisâb.

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

[Sifah as-Salâh 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-hamdulillāh) 10 times, and ‘Glory be to Allāh and I begin with His praise’ (subḥānallāhi wa bi-hamdih) 10 times, and ‘Glory be to the King, the Most Holy’ (subhānāl-Malik-il-Quddūs) 10 times, and he asked Allāh’s pardon 10 times (astaghfirullah), and he said, ‘There is none worthy of worship except Allāh’ (lā ilāha ill-Allāh) 10 times, and then he said:

اللَّهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ ضَيْقِ الدُّنْيَا، وضَيْقِ يَوْمِ الْقِيَامَةِ

Allāhumma innī aʿudhu bika min ḍayqid-dunyā wa ḍayqi 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 Dawūd 5085]

10) He would say:

اللَّهُ أَكْبَرُ (ثَلاَثًا) ذُو الْمُلْكُ وَالْحَجَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ

Allāhu Akbar (x3), Dhul-malakūti wal-jabarūtī wal-kibriyāʾi wal-ʿażmāh.

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 هَمَّتِهِ وَنَفْخِهِ وَنَفْئِهِ.

Aʿūdhu billahī minash-Shayṭānir-rajim, wa min hamzihi wa nafkhīhi wa naftīhi.

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

2) And sometimes he would increase by saying:

أَعُوذُ بِاللَّهِ السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمَّتِهِ وَنَفْخِهِ وَنَفْئِهِ.

Aʿūdhu billahis-Samīʿul-ʿAlīm minash-Shayṭānir-rajim, min hamzihi wa nafkhīhi wa naftīhi.

I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shayṭān, 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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Aʿūdhu billahis-Samiʿil-ʿAlim minash-Shayṭānir-rajim.

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

4) Then he would recite:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Bismillahir-Rahmānir-Rahīm.

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

And he would not recite it aloud.

[Sifah as-Salāh 96]

The Pillar of al-Fāṭihah & Its Virtue

Shaykh al-Albānī ‏ said:

1) [The Prophet] would exalt the status of this surah; 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, “Allah 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.’
“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 Tawrâh 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.”

[Sifāh as-Salâh 97, 98]

Description of Reciting al-Fātiḥah

Shaykh al-Albâni ﷺ said:

1) Then he would recite al-Fātiḥah 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 surah. He would stop at each verse without connecting the verses.

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

[Sifah as-Salah 96]

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**What to Say for Those Who Cannot Recite al-Fâtiḥah**

Shaykh al-Albâni said:

1) The Prophet ﷺ said:

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

\[
\text{Subhânallâh, wal-hamdulillâh, wa là ilàha ill-Allâh, wallâhu Akbar, wa là hawla wa là quwwata illâ billâh.}
\]

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 Dāwūd 807]

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 Ṣaḥḥ 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 Āmin Audibly

Shaykh al-Albānī said, “Those praying behind the imām say  āmin aloud behind the imām, and they do not precede him with it.”
[Sifah as-Ṣalāb 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?”
[Sifah as-Ṣalāb 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.”
[Mukhtasar al-Bukhārī 362]
2) The Messenger of Allah ﷺ said, “If a man notices a mistake in the prayer, then let him glorify Allah (say subhānallāh), and if a woman notices a mistake in the prayer, then she should clap.”

[As-Sahihah 497]

The Recitation for the Sunnah Prayers Before Fajr

1) Shaykh al-Albānī ﷺ said, “As for the recitation in the two Sunnah raka‘āt 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-Fātihah, he would recite verse 136 from Sūrah al-Baqarah in the first rakah:

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, Ismā‘il, Ishāq, Ya‘qūb, and to al-Asbāt [the 12 sons of Ya‘qūb], 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 rakah, 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-Ikhlās (112):
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."

[Sifah as-Salāh 111, 112]

**The Recitation for Fajr Prayer**

Shaykh al-Albānī said:

1) The Prophet would recite the long suwar from the Mufāsṣal. According to the most correct opinion, the Mufāsṣal 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 raka'at.

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 Mufāsṣal, such as Sūrah at-Takwīr (81).

6) Once, he recited Sūrah az-Zalzalah (99) in both raka'at, such that the narrator of the hadith said, "I don't know if the Messenger of Allāh 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‘āt.

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 ruku.

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

[Sifah as-Salāḥ 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.

[Sifah as-Salāḥ 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.

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- Salaḥ 115]
The Recitation for Maghrib Prayer

Shaykh al-Albānī said:

1) Sometimes he would recite the short suwar from the Mufassal.

2) While traveling, he recited Surah at-Tīn (95) in the second rak'ah.

3) Sometimes he would recite the long or medium suwar from the Mufassal. Sometimes he recited Surah Muḥammad (47).

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

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

6) Sometimes he recited a long surah like Surah al-ʿArāf (7) in both raka'at.

7) Sometimes he recited Surah al-Anfāl (8) in both raka'at.

[Sifah as-Salāh 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 Surah al-Ｋāfirūn (109) and Surah al-İkh-läss (112).

[Sifah as-Salāh 116]
The Recitation for ‘Ishā’ Prayer

Shaykh al-Albānī Ḥ said:

The Prophet Ḥ used to recite the medium suwar from the Mufaṣṣal.

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’lá (87), Sūrah al-‘Alaq (96), and Sūrah al-Ghashiyah (88).”

[Sifah as-Salāh 116, 117]

The Recitation During the Night Prayer

Shaykh al-Albānī Ḥ said, “Sometimes the Prophet Ḥ 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) Hudhayfah bin al-Yamān Ḥ said, “I prayed with the Prophet Ḥ 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 surah 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-Muzzammil (73).

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

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‘idah 5:118]

Then he would bow, prostrate, and supplicate.

[Sifah as-Salah 117, 121]
the second rak'ah he would recite Sūrah al-Kāfūrūn (109), and in the third rak'ah he would recite Sūrah al-Ikhlāṣ (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 ﷺ would recite Sūrah al-Jumu‘ah (62) in the first rak'ah and Sūrah al-Munāfiqūn (63) in the second rak'ah.

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

[Sifah as-Salāh 123]

**The Recitation for the Two ‘Īd Prayers**

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

2) Sometimes he would recite Sūrah Qaf (50) in the first rak'ah and Sūrah al-Qamar (54) in the second rak'ah.

[Sifah as-Salāh 123]

**The Recitation for the Funeral Prayer**

1) Shaykh al-Albānī said, “It is the Sunnah to recite al-Fātīḥah and another sūrah.”

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

1) The Prophet ﷺ said, “I have prohibited you from reciting the Qur'an 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-Kalim 72]

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

Subhāna Rabbī’l-‘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 ar-Salāh 132]

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

Subhāna Rabbī’l-‘Azīm wa bi-hamdisi.

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

[Sifah ar-Salāh 133]

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

Subbūḥun Qudūs, Rabbul-malā’aikati war-Rūḥ.
Glorified, Holy, Lord of the angels and of the Rūh.
[Sahih al-Kalim 71]

5) When the Prophet ﷺ would bow in rukū', he would say:

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوْكَلْتُ،
أَنْتُ رَبِي خَشَعَ لَكَ سَمْعِي، وَبصَّرِي، وَمُخَّيِّي، وَعَظُّمي، وَعَصُّمي
لِلَّهِ، وَمَا أَسْتَقْلَتْ بِهِ قَدْمِي لِلَّهِ رَبِّ الْعَالَمِينَ.

Allâhumma laka raka'tu wa bika âmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbi, khasha'a laka sam'i wa başari, wa mukhkhi wa 'azmi wa 'asabi lillâh, wa mastaqallat bihi qadami lillâhi Rabbil-Âlamin.

O Allâh, 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 Allâh; and submitted my feet to Allâh, Lord of all that exists.
[Sifah as-Salah 133]

6) When the Messenger of Allâh ﷺ would pray an optional prayer, he would say in rukū':

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوْكَلْتُ،
أَنْتُ رَبِي خَشَعَ سَمْعِي، وَبصَّرِي، وَذَمِي، وَلَحَمِي، وَعَظُّمي،
وَعَصُّمي لِلَّهِ رَبِّ الْعَالَمِينَ.

Allâhumma laka raka'tu wa bika âmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbi, khasha'a laka sam'i wa başari, wa dami wa lahmi, wa 'azmi wa 'asabi lillâhi Rabbil-Âlamin.
O Allāh, 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 Allāh, the Lord of all that exists.

[Sifāh as-Salāh 133, Sahīh an-Nāsī 1051]

7) The Messenger of Allāh ﷺ said in his ruku':

Subḥāna-Dhil-jabarūti wal-malakūti wal-kibriyā'ī wal-'azamah.
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 said in his rukū':

\[\text{Subḥānākallāhummā wa biḥamdik, lā ilāhā illā Ant.}\]

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

[Saḥīh an-Nasā'i 1130]

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**Standing From Rukū’**

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

\[\text{Sami‘allāhu li-man ḥamidah.}\]

Allāh hears those who praise Him.

Then he would say while standing:

\[\text{Rabbanā wa lakal-ḥamd.}\]

Our Lord and to You is the praise.

In another wording:
Standing From Ruku’

Rabbanā lakal-ḥam드.

Our Lord, to You is the praise.

And sometimes he would add to both, saying:

Allāhumma.

O Allāh.

[Ṣifah as-Salāḥ 136, Sahīh al-Kalim 74]

2) The Prophet ﷺ said:

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

Sāmi‘allāhu li-man ḥamidah

Allāh hears those who praise Him

Then you say:

Allāhumma Rabbanā wa lakal-ḥamד.

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-Salāḥ 135]
3) When the Prophet ﷺ would raise his head from *rukū*, he would say:

سَمِعَ اللَّهُ لِمَنْ خَمْدَهُ، رَبِّنَا وَلَكَ الْحَمْدُ، مِلْعَةُ السَّمَوَاتِ، وَمِلْعَةُ الأَرْضِ، وَمِلْعَةُ مَا بَيْنَهُمَا وَمِلْعَةُ مَا شَيْتَ مِنْ شَيْءٍ بَعْدُ.

Sami‘allahu li-man hamidah, Rabbanâ wa lakal-ḥamd; mil‘as-samāwātî wa mil‘al-ardi wa mil‘a mā baynahumā, wa mil‘a mā shi‘ta min shay‘in ba‘d.

Allâh 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.

[Sâhih al-Kalim 69]

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

اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ، مِلْعَةُ السَّمَوَاتِ، وَمِلْعَةُ الأَرْضِ، وَمِلْعَةُ مَا بَيْنَهُمَا وَمِلْعَةُ مَا شَيْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الْقُبْلَاءِ وَالْمُجَدَّدِ، أَحْقُقُ مَا قَالَ الْعَبْدُ، وَكُلُّ نَسْهَبُ لِكَ الْعَبْدُ، اللَّهُمَّ لَا مَانِعٌ لِمَا أَغْطَيْتُ، وَلَا مُغْطِيَّ لِمَا مَنْعَتُ، وَلَا يَنْتَفَعُ ذَٰلِكَ الْجَدُّ مِنْكَ الْجَدُّ.


O Allâh, 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':

ربّنا وَلَكَ الْحَمْدُ حَمَدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbanā wa lakal-hamd, hamdan kathiran ṭayyiban mubārakan 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:

لِرَبِّي الْحَمْدُ، لِرَبِّي الْحَمْدُ

Li-Rabbiyal-hamd, li-Rabbiyal-hamd.

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

And he would repeat this.

[Sifah al-Salah 137]

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The Remembrance in Sujūd

1) The Messenger of Allāh ﷺ said when he prostrated:

سُبْحَانَ رَبِّي الأَعْلَى.
Subhāna Rabbiyal-A'la.

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 sujūd:

اللّهُمَّ لَكَ سُجَدُتُ، وَلَكَ آمَنُتُ، وَلَكَ أَسْلَمَتُ، وَأَنتَ رَبِّي،

سُجَدْ وَجَهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ، فَأَحْسَسْ صُوْرَةُ وَشَقِّي سَمَّعَهُ

وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

Allāhumma laka sajadtu wa bika āmantu wa laka aslamt, wa Anta Rabbi, sajada wajhi lil-ladhi khalaqahu wa sawwara, fa-ahsana surahu wa shaqqa sam'ahu wa başarah, fa-tabarárak-lāhu ahsanal-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 sujūd:

سُبْحَانَ رَبِّي الْعَظِيمِ وَبِحْمَدِهِ.

Subhāna Rabbiyal-ʿAzīm wa bi-ḥamdiḥ.

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

[Sifah as-Salāh 146]

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

اللَّهُمَّ أُغْفِرْ لِي ذَنْبِي كُلَّهُ وَدَفْنَة وَجْهِهِ، وَأَوَلَهُ وَآخِرَهُ، وَعَلَائِنِهُ وَسِرَّهُ

Allāhummaghfir li dhanbi kullahu wa diqqahu wa jillah, wa awwalahu wa akhirah, wa 'alāniyatahu wa sirrah.

O Allāh! Forgive all my sins, the small and the great, the first and the last, the open and the secret.

[Sifah as-Salāh 146]

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

اللَّهُمَّ إِنِّي أُعْوَدُ بِرَضَاكُمْ مِنْ سُخُطَكَ، وَبِمُعَافَاتِكَ مِنْ عَفْوُبِكَ،

أُعْوَدُ بِكَ مَنْ كَ، لا أُحْصِي تَنَا عَلَيْكَ، أُنَّ كَمَا أَنْبَيْتَ عَلَيْ

Allāhumma inni a‘udhu bi-ridaka minsakhatik, wa bi-ma'āfātika min 'uqūbatik; wa a‘udhu bika mink, la uhsiya thanā'an 'alayk; Anta kamā athnayta 'alā nafsi."}

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.

[Saḥīḥ al-Kālim 79]

6) The Prophet ﷺ used to say in ruku' and sujūd:
7) The Prophet would say:

{\textit{sajda laka sawadi wa khiyali, wa amana bika fu'adi, abu'u bi-nimataka alayy; hadhi yadi wa ma janaytu bi-ha 'ala nasri.}}

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.

[Sifah as-Salah 146]

8) The Prophet said in \textit{ruk\textsuperscript{u}}:

{\textit{subhana Dil-jabaruti wal-malakuti wal-kibri'ai wal-'azmah.}}

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

Then he said the same thing in his \textit{sujud}.

[Sahih Abi Dawud 817]

9) The Prophet said in \textit{sujud}:
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:

اللَّهُمَّ اغْفِرْ لِي ما أَسَرْتُ وَمَا أُعَلِّنَتْ

Allahummaghfir li mā asrartu wa mā a'llant.

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:

اللَّهُمَّ اجْعِلْ فِي قَلْبِي نُورًا، وَاجْعِلْ فِي سَمَعِي نُورًا، وَاجْعِلْ فِي بَصَرِي نُورًا، وَاجْعِلْ فِي تَجْعِيلِي نُورًا، وَاجْعِلْ فِي فَوْقِي نُورًا، وَعَنْ يَجْعِيلِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَاجْعِلْ أَمَامِي نُورًا، وَاجْعِلْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا.

Allahummaj'āl fi qalbi nūr, waj'al fi sam'i nūr, waj'al fi bāsāri nūr, waj'al min tahtī nūr, waj'al min fawqi nūr, wa 'an yaminī nūran wa 'an yasārī nūr, waj'al amāmi nūr, waj'al khalfī nūr, wa a'zīm li nūr.

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-Nasa'i 1120]

The Remembrance Between the Two Prostrations

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

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاجْبِرْنِي، وَارْفِعْنِي، وَاتْحَدِنِي، وَعَافِينِي، وَارْزُفْنِي.

Allâhummaghfir li war-ṣamni wajburni warfa'ni wahdini wa 'āfini war-zuqni.

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

[Sifah as-Salah 153]

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

ربّ اغْفِرْ لِي، رَبّ 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 Allâh ﷺ said in the tashahhud:
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:

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

[Sifah as-Salāh 162]

3) The Messenger of Allah ﷺ said:

التحيات الطيبة، الصلوات لله، السلام عليك أيها النبي ورحمة الله وبركاته، السلام عليكم وعلي أهلك الله الصالحين، أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسله.

At-tahiyyāt˚t-tayyibat˚, as-salawatu lillah; as-salamu ‘alayka ayyuha-Nabiyyu wa rahmatullahi wa barakatuh, as-salamu ‘alayna wa ‘alā ‘ibādi-l-lahis-salihin; ash-hadu al-la ildha ill-Allahu wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluh.

The blessed compliments are due to Allah, and 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 Allah’s righteous servants. I testify that nothing deserves to be worshiped except Allah alone without partners, and I testify that Muḥammad is His slave and Messenger.

[Sifah as-Salāh 163]

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

1) ‘A’ishah ﷺ said, in describing the Prophet's prayer, "We used to prepare siwāk and water for wuḍū’ for the Messenger
of Allah ⁴. 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 ⁴, then he said a taslim that we could hear.”

[Sahih Muslim 2/170]

Shaykh al-Albānī 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 ⁴ said:

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

الْجِبَاتُ لِلَّهِ وَالصَّلَواتِ وَالْطَّبِيعاتِ، الْسَلَامُ عَلَيْكَ أَبِيَّا النَّبِيِّ، وَرُحْمَةُ اللَّهِ وَبَرَكَانُهُ، الْسَلَامُ عَلَيْنَا وَعَلَيْ يَوْمَيْنِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَلَمَا وَرَسُولُهُ.

At-tahiyyāt lillāhi was-salawātu wat-tayyībat, as-salāmu ʿalayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu ʿalaynā wa ʿalā ʿibādi-lāhi-sālihin; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan ʿabduhu wa Rasūluh.
All compliments, prayers, and pure words are due to Allāh. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that none has the right to be worshiped except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

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

Shaykh al-Albānī said, “This hadīth 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 hadīth, then it is a clear text with an explanation, so a restricted text could not contradict it. May Allāh have mercy upon the person who follows the Sunnah. As for the hadīth that states, ‘He would not recite more than the tashahhud in the first two raka‘āt,’ then this narration is weak (Ad-Du‘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 salâm.”

[Sifah as-Salāh 160]

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

1) [Say]:
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 sallayta 'alā Ibrāhīma wa 'alā ʿāli Ibrāhīm, innaka Ḥāmidum-Majid; Allāhumma bārik 'alā Muḥammadin wa 'alā ʿāli Muḥammad, kamā bārakta 'alā Ibrāhīma wa 'alā ʿāli Ibrāhīm.
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 salli 'alā Muḥammadin wa 'alā āli Muḥammad, kamā sallayta 'alā Ibrāhima wa āli Ibrāhīm, innaka Ḥamidum-Majīd; Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā bārakta 'alā Ibrāhīma wa āli 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]:


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 as-Ṣalāḥ 166]

5) [Say]:


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-Salāh 166]

6) [Say]:

اللهُمَّ صلّ على مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرُّتِهِ، كَمَا صَلَّيتَ على آل إِبْرَاهِيمَ، وَبَارَكَ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرُّتِهِ، كَمَا بَارَكَتَ على آل إِبْرَاهِيمَ، إِنَّكَ حَمِيمٌ مَجِيدٌ.

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

O Allāh, send salutations upon Muhammad 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-Salāh 167]

7) [Say]:

اللهُمَّ صلّ على مُحَمَّدٍ، وَعَلَى آل إِبْرَاهِيمَ، وَبَارَكَ عَلَى مُحَمَّدٍ، وَعَلَى آل إِبْرَاهِيمَ، كَمَا صَلَّيتَ وَبَارَكَتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيمٌ مَجِيدٌ.

Allāhumma salli 'alā Muḥammadin wa 'alā āli Muḥammad, wa bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā sallayta
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 Ibrāhīm and the family of Ibrāhīm; 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 Ḥa.jar al-ʿAsqalānī 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-Qâdi ‘Iyâd wrote a chapter on the description of the Prophet’s prayer in the book Ash-Shifâ’, and he narrated hadith 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 Allâh knows best.”

Supplication & Seeking Refuge
After the Tashahhud

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

Allâhumma inni a‘udhu bika min ‘adhabil-qabr, wa a‘udhu bika min fitnatil-masihid-Dajjâl, wa a‘udhu bika min fitnatil-mahyâ wa fitnatil-mamâr, 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 Dajjâl, 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:

اللَّهُمَّ إِنِّي أُعْوذُ بِكَ مِنْ شَرِّيْنَ مَا عَمِلْتُ، وَمِنْ شَرِّيْنَ مَا لَمْ أُعْمِلْ بَعْدُ.

Allahumma inni a'udhu bika min sharri ma 'amiltu wa min sharri ma lam amal 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:

اللَّهُمَّ حَسَبِي حَسَبًا تَسَيِّرًا.

Allahumma hisabni hisaban yasira.

O Allah, call me to account with an easy reckoning.
[Sifah as-Salah 184]

4) He used to say:

اللَّهُمَّ إِنِّي طَلَّمْتُ نَفْسِي طَلَّمًا كَثِيرًا، وَلَا يُغَفِّرُ الْذَّنُوبُ إِلَّا أَنتَ،

فَأَغْفِرْ لي مَغْفِرَةً مِّنْ عَبْدِكَ، وَأَرْحَمْنِي إِنِّكَ أَنتَ الْعُفُورُ الرِّحْمِينُ.

Allahumma inni zalamtu nafsi zulma kathina, wala yaghfirudh-dhunuba illa Ant, faqhir 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:

اللَّهُمَّ اغْفِرْ لِيِّ مَا قَدَّمْتُ، وَمَا أَخَرَّتْ، وَمَا أَسْرَرْتْ، وَمَا أُلْتُ،
وَمَا أَسْرْفْتَ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنْيُ، أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤْخَرُ،
لَا إِلَهَ إِلَّا أَنتَ

Allâhummaaghfir li mâ qaddamtu wa mà akhkhart, wa mà asrartu wa mà al'ant, wa mà asrastu wa mà Anta al'amnu bihi minni. Antal-Mugaddimu wa Antal-Mu'akkhbir, lâ 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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأُعَوَّذُ بِكَ مِنَ النَّارِ.

Allâhumma inni as'alukal-Jannah, wa a'udhu 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'adh."

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

[Sheikh al-Kalim 86]

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

Allāhumma inni aʿūdhu bika minal-bukhli wa aʿūdhu bika minal-jubni wa aʿūdhu bika an uradda ilā ardhalil-ʿumur, wa aʿūdhu bika min fitnatid-dunyā wa aʿūdhu bika min ʿadhabil-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.

[Al-Sahihah 3937]

8) The Prophet used to say:

Allāhumma yu'llihiyya l-qubīb, waqadadha waʿl-ḥāli, ḥāriyya maʿlamta l-hayatā ḥībarā li, wa-tawfīqī ēdi ʿalamta l-wafā āmarā li, l-lāhi ēbi āsallā ḥimātiyya fī l-qubīb wa l-sīḥāda, waʾāsallā ʿilmī fi ḥaqqī.
O Allah, 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 Allah, 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 fitan (trials). O Allah, adorn us with the adornment of faith and
make us among those who are guided.
[Sahih an-Nasâ‘i 1304]

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

اللهم إني أستغفرك يا الله الواحد الأوحد الصمد الذي لم يلد ولم يولد وللم يكفن له كفء أحد أن تغفر لي ذنوبي إنك أنت الغفور الرحيم

Allâhumma inni as’aluka yâ Allâhul-Wâhidul-Ahadus-samadul-ladhi lam yalid wa lam yûlad wa lam yakul-lahu kufuwan ahad an taghfira li dhunubi, innaka Antal-Ghafurur-Rahim.

O Allâh, I ask You by virtue of my bearing witness that You are Allâh, 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 Allâh said, “Surely he has been forgiven, surely he has been forgiven, surely he has been forgiven.”
[Sahih an-Nasâ‘i 1300, Sifah as-Salâh 186]

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

اللهم إني أستغفرك مُنَّكَ الحمد لا إله إلا أنتَ وحده لا شريك لك المَّتَانَة، يا تديع السَّمَوَات والأرض يا ذا الجلال والإكرام يا حي يا قَيّوم إني أستغفرك الجَحْنَة وأعود بك من النَّار

Allâhumma inni as’aluka bi-anna lakal-hamd, là ilâha illâ Anta wahdak, là sharika lakal-munnân, yâ Badi ‘as-samâwâti wal ard, yâ Dhal-jalâli wal-ikrâm, yâ Hayyu yâ Qayyûm, inni as’alukal-Jannata wa a’udhu bika minan-Nâr.
O Allah! 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.

[Sahih an-Nasā'i 1299, Sifah as-Salāh 186]

Taslim From the Prayer

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

\[
\text{As-salāmu 'alaykum wa rahmatullāh, as-salāmu alaykum wa rahmatullāh.}
\]

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

[Sahih Abī Dāwīd 914]

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

\[
\text{As-salāmu 'alaykum wa rahmatullāhi wa barakātuh.}
\]

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

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

Peace be upon you and the mercy of Allah.

[Sahih Abi Dawud 915]

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

As-salamu ‘alaykum wa rahmatullah.

Peace be upon you and the mercy of Allah.

And on his left side, he would only say:

As-salamu ‘alaykum.

Peace be upon you.

[Sifah as-Salâh 187, 188]

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

As-salamu ‘alaykum.

Peace be upon you.

And he would turn his face slightly to the right side.
Remembrance Said After the Prayer

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

अस्ताग्फिऱ अल्लाह

Astaghfirallāh.

I seek Allāh’s forgiveness (three times).

And he would say:

 اللَّهِمَّ أَنتَ السَّلَامُ، وَمَنْكِ السَّلَامُ، تَبَارَكْتُ يَا ذَا الْجَلَالِ

وَالْإِكْرَامِ.

Allāhumma Antas-Salāmu wa minkas-salām; tabaraka yā Dhal-jalāli wal-ikrām.

O Allāh, 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 Allāh ﷺ urged Mu‘ādh to say at the end of every prayer:

اللَّهِمَّ أَعَيْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Allāhumma a‘inni ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik.

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

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

La ilaha ill-Allah, wahdahu la sharika lah, labal-mulku wa labal-hamdu, wa Huwa 'ala kulli shay'in qadir, Allahumma la man'aa li-maa a'ytic, wa la mut'ii li-maa man'an, la yans'a'd dhal-jaddi minkal-jadd.

There is none worthy of worship except Allah alone, with no partner or associate; His is the sovereignty and to Him be praise, and He is able to do all things. O Allah, 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.

[Sahih al-Kalim 89]

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

La ilaha ill-Allah, wahdahu la sharika lahu, labul-mulku wa labul-hamdu, wa Huwa 'ala kulli shay'in qadir, la hawla wa la quwwata ilia billah, la ilaha ill-Allah, wa Labul-nimatu wa labul-fadl, wa lahuth-thanaul-hasan, la ilaha ill-Allah, wa la na'budu illa iyyah; labul-nimatu wa labul-fadl, wa lahuth-thanaul-hasan, la ilaha
ill-Allah, mukhlisina lahud-dina wa law karibal-kāfirūn.

There is none worthy of worship except Allāh, 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 Allāh, there is none worthy of worship except Allāh, 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 Allāh, making the religion sincerely for Him even if the disbelievers hate it.

[As-Sahihah 3160]

5) Say 33 times each:

Subhānallāh

Allāh is free from imperfection

Al-hamdu lillāh

All praises belong to Allāh

Allāhu Akbar

Allāh is the Greatest

[Ṣaḥīḥ al-Kālim 91]

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

Lā ilāha ill-Allāh, wahdahu là sharika lah, lahul-mulku wa lahul-hamd, 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 tasbīḥah (subhānallāh), 33 tahmīdah (al-ḥamdu lillāh) 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 tasbīh (subhānallāh) 33 times following the prayer, and to say the tahmīd (al-ḥamdu lillāh) 33 times, and to say the takbīr (Allāhu ‘akbar) 34 times, and that makes 100.”

He [the questioner in the dream] said, “Say the tasbīh (subhānallāh) 25 times, say the tahmīd (al-ḥamdu lillāh) 25
times, say the takbîr (Allâhu Akbar) 25 times, and say the tahliîl (lä 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 Anṣârî said.”

Shaykh al-Albâni ﷺ said, “His saying, ‘Say the tahliîl,’ is only the saying of lä 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:


Subhânallâh, wa–l–hamdulillâh, wa lä 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.”
[Sahih an–Nasâ‘i 1350]

9) The Prophet ﷺ said:

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


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.

Allâh 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 Shaytân, 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 اللَّهُ وُحُدَّهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمَتُّ، يُؤْتِي الْخَيْرَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lâ ilâha ill-Allâh, wahdahû lâ sharika lah, lahlul-mulku wa lahlul-hamd, yuhyî wa yumit, bi-yadîhil-khayr, wa Huwa ‘alâ kulli shay’in qadîr.

None has the right to be worshiped except Allâh, 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 Allâh ﷺ said after the prayer:
Allāhum maghfir li, wa tub 'alay, innaka Antat-Tawwābul-Ghafūr.

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:

Allāhumma inni as'aluka 'ilman nafs'an wa 'amalan mutaqabbalan wa rizqan tayyiba.

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

[Hidayah ar-Ruwāh 2432]

13) The Messenger of Allah ﷺ said, “Whoever says the tasbīh (subhān Allāh) 100 times following the morning prayer, and the tahlīl (lā ilāha ill-Allāh) 100 times, he will be forgiven his sins, even if they are like the foam of the sea.”

[Sahih an-Nasā'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 Allāh (by saying subhān Allāh) 10 times following every prayer, praising Him (by saying al-ḥamdulillāh) 10 times, and magnifying Him (by saying Allāhu Akbar) 10 times. That is 150 on the lips and 1,500 on the scale. And
The Method of Glorifying Allah

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{[Ṣaḥīḥ al-Kālim 93]}

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


\textit{[As-Sahihah 972]}

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

\textit{[Ad-Da’ifah 6/60]}

The Method of Glorifying Allah

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

[Sahîh Abî Dâwûd 1501, 1502]

Shaykh al-Albânî ﷺ 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 dhikr 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 dhikr 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 dhikr 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 Allâh ﷺ said, “That is a devil called Khinzab. If you feel that, then seek refuge with Allâh from him and spit dryly to your left three times.”

He said, “I did that and Allâh took him away from me.”
[Sifâh as-Salâh 128]

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The Virtue of Reciting the Qur'ân

1) The Messenger of Allâh ﷺ said, “The best of you are those who learn the Qur'ân and those who teach it.”
[As-Sahihah 1172]

2) The Messenger of Allâh ﷺ said, “That one of you should go to the masjid every day and learn two verses from the Book of Allâh 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 Allâh ﷺ said, “Whoever reads one letter from the Book of Allâh 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, lâm is a letter, and mim is a letter.”
[Sahih at-Tirmidhi 2910]

4) The Messenger of Allâh ﷺ said, “It will be said to the companion of the Qur'ân: ‘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-Albânî said, “The meaning of ‘companion of the Qur'ân’ is those who have memorized the Qur'ân by heart, as the Prophet ﷺ said, ‘Let the most well-read of the Qur'ân lead the prayer.’ This means those who have memorized the most Qur'ân. Thus, the levels in Paradise for this virtue are based upon those who memorized the Qur'ân 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'ân. And the condition is that they memorized the Qur'ân for the Face of Allah and not for worldly reasons like money, because the Prophet ﷺ said, ‘Most of the hypocrites of my nation will be from the reciters.’”
[As-Sahihah 5/283, 284]

The Description of the Prophet’s Recitation

1) Umm Salamah ﷺ narrated, “When the Messenger of Allah ﷺ recited the Qur'ân, he would stop at every verse.”
[Sahih Abi Dawud 4001]

Shaykh al-Albânî 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-Salâh 96]
Beautifying the Voice With the Recitation

1) The Prophet ﷺ said, “Allāh does not listen as attentively to anything as He listens to the recitation of the Qurʾān by a prophet who recites well with a melodious and audible voice.”

[Mukhtasar Muslim 2111]

2) The Messenger of Allāh ﷺ said, “Beautify the Qurʾān with your voices.”

[Saḥīḥ Abī Dāwūd 1486]

3) The Messenger of Allāh ﷺ said, “He is not one of us who does not beautify his voice for the Qurʾān.”

[Saḥīḥ Abī Dāwūd 1468]

4) The Messenger of Allāh ﷺ said, “Among the people who recite the Qurʾān with the most beautiful voices is the man who, when you hear him, you think that he fears Allāh.”

[Saḥīḥ at-Ṭargīb 1450]

Recommended Remembrance During Recitation

1) Ibn ‘Abbās Narrated:

When the Prophet ﷺ would recite:

سَبِّح اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, the Most High.

[Sūrah al-Aʿlā 87]

He would then say:
Glory be to my Lord, the Most High.

[Sahih Abi Dawud 826]

2) Mūsā bin Abī Ā'ishah narrated:

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

\[
\text{أَلْيَسَ ذَلِكَ بِقَادِرٍ عَلَى أن يُحْيِي الْمُوْتَى}
\]

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

[Sūrah al-Qiyāmah 75:40]

He said:

\[
\text{سُبْحَانَكَ فَبَالَى}
\]

Subhāna Rabbīyal-Alā.

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 Dawud 827]

Shaykh al-Albānī Ḥṣ 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-Salāh 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:

سجَّد وَجُهِي لِلَّذِي خَلَقْهُ وَشَقَّ سَمَّعَهُ وَبَصَرَهُ بِحَيْوَانِهِ وَقوتِهِ.

Sajada wajhi li-lladhi khalaqahu wa shaqqa sam'ahu wa basarahu bi-hawlihi wa quwwatih.

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

[Sahih Abī Dāwūd 1273]

2) Abū Sa'īd al-Khudri ﷺ narrated:

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

اللَّهُمَّ اكْتُب لِي بِهَا أَجْرًا وَحَطَّ عَنِّي بِهَا وَزَرًا وَأَحْدِثَ لِي بِهَا شُكْرًا وَتَقْبَلْهَا مِنِّي كَمَا تَقَبَّلْتَ مِنْ عِبَادِكَ دَاوُذَ سَجَدَتْهَا.।

Allahummak-tub li bi-hā ajran wa hutta 'annī bi-hā wizran wa ahdith li bi-hā shukra, wa taqabbalhā minnī 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
Said?" I said, "No." He replied, "You had more right to prostrate than the tree." Thus, the Prophet recited Surah Sad, 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 Allah ﷺ said, "When a son of Adam recites a sajdah and prostrates, the Shaytān withdraws weeping, saying, 'Woe is me! The son of Adam 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 Allah 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 Dawūd 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-Albāni 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 ﷺ: ‘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 ﷺ 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 ﷺ 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'an, for it is more likely to escape from men's hearts than camels."

[Mukhtasar Muslim 2110]

Shaykh al-Albâni 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 ૐ 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]

\[\text{Duḥā Prayer}\]

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


[As-Sahihah 3403]

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

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

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

Allahumma inni astakhayruka bi-‘ilmik, wa astaqdirruka bi-qudratik, wa as’aluka min fadlikal-‘Azim; fa-innaka taqdiru wa la aqdir, wa talamu wa la a’lam, wa Anta Allamul-ghuyub;

Allahumma in kunta talamu an hadhal-amra (then mention the specific matter) khayrul-li fii dini wa ma ‘ashi, ajili amri wa ajilih, faqdurhu li wa yassirhu li, thumma barrak li fiihi. Wa in kunta talamu an hadhal-amra sharrul-li fii dini wa ma ‘ashi wa ‘aqibati amri, fasrifhu ‘anni wasrifni ‘anh, waqdur li al-khayr haythu kana thumma raddini bihi.

O Allah, 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 Allah, 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]

The Call for the Eclipse Prayer

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

[Mukhtasar al-Bukhari 528]

Remembrance, Supplication & Seeking Forgiveness During an Eclipse

1) Abū Mūsā ﷺ narrated, “The sun eclipsed and the Prophet ﷺ 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 ﷺ

1) The Messenger of Allāh ﷺ said, “Increase in sending salutations upon me, for surely Allāh 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, Allāh will send salutations upon him 10 times.”

[As-Sahihah 1407]

3) The Messenger of Allāh ﷺ said, “No one sends salām upon me except that Allāh 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 Allāh 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 Du‘ā’

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

2) Fadlāl 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 (Khuṭbatul-Ḥājah)

1) The sermon of need is as follows:

İnna l-hamda lillah, nahmaduhu wa nasta'inuhu wa nastaghfiruh, wa na'udhu billahi min shurūri anfusina wa min
The Sermon of Need (Khutbatul-Hajah)

sayyi'āti amālinā, man yahdihil-lāhu fa-lā muḍilla lah, wa man yudlil fa-lā hādiya lah, wa ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abdūhu wa Rasūluh.

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 ‘Imrān 3:102)

O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) 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-Ahzab 33:70-71)

Ammá ba'd:

Fa-inna khayral-ḥadithi Kitābullāh, wa khayrul-hadyi hadyu Muḥammadin ﷺ wa sharrul-umūri muḥdathātuhā wa kulla muḥdathatin bid'ah, wa kulla bid'atīn ḍālālah, wa kulla ḍālalātīn fin-Nār.

As to what follows: Verily, the most truthful speech is
the Book of Allah, and the best guidance is the guidance of Muhammad 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 ﷺ said, “This is khūṭbatul-hājah (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-hājah, but as for him sending salutations upon himself, then I do not know of an authentic narration that mentions this.”

Shaykh al-Albānī ﷺ said, “As for the addition, ‘We seek His guidance’ (سِتْهَدِهِ), this addition has no basis in any of the aḥādīth. 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.

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.”

[Sahīh ai-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-Albānī ﷺ 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) ‘Ā’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 إِنَّكَ عَفُوٌّ نَجِبُ الْعَفُوِ فَأَعْفَعُ عَنِّي.

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

[As-Sahihah 3337]

Description of the Rain Prayer

1) The Messenger of Allah 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-Albâni 珺 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 Allah knows best. “

[Ad-Da‘ifah 12/298]

The Supplication for Rain

1) The Prophet ﷺ said:

اللَّهُمَّ إِسْقِنَا غَيْثًا مُغْيِنًا، مُرْيِيًا نَافعًا، غَيْثًا صَارِّ، عَاجِلاً غَيْثَ آجِلٍ

Allâhummasqinâ ghaythan mughîthin marî’ân, nâfi’ân ghayra dârr, ‘âjila’ ghayra ajîl.
O Allah! Give us rain that will replenish us, abundant, fertilizing, and profitable, not injurious, granting it now without delay.

Thereupon the sky became overcast.

[Sahih Abi Dawud 1060]

2) The Messenger of Allah ﷺ said:

الْحَمَّدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَانِ الرَّحِيمِ. مَلِكُ الْيَوْمِ الدِّينِ لَآ إِلَّا اللَّهُ إِلَّاَ اللهُ يَفْعَلُ مَا يَرَيْدُ، اللَّهُمَّ أَنتَ اللَّهُ لَآ إِلَّا أَنتَ الْعَزِيزُ وَتَجْهَنُّ

الفَقْرَاءَ، أَتْنِ لَعْلَيْنَا الْغَيْبَةَ، وَأَجْعَلْ مَا أَنزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى

جَهَنَّ

Al-hamdulillahi Rabbil-'alamin, ar-Rahmânir-Rahim, Mâliki Yawmid-Din, lâ ilâha ill-Allâh; yâf'alû mà yurid, Allâhumma Antallâh; lâ ilâha illâ Ant; Antal-Ghaniyyu wa nahmul-fuqarâ'; anzîl 'alâynîl-ghaytha waj'al mà anzalîa lanâ quwwâtan wa balâghan ilâ hin.

Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is none worthy of worship but Allah, the One Who does what He wishes. O Allah, You are Allah, 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.

[Sahih Abi Dawud 1064]

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

اللَّهُمَّ أَغْفِنَا، اللَّهُمَّ أَغْفِنَا، اللَّهُمَّ أَغْفِنَا.
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:

اللَّهُمَآ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرٍ مَا فِيها، وَخَيْرٍ مَا أُرْسِلْتُ بهَآ،

Allāhummasqi 'ibādaka wa bi-hā'imak, wan-shur rahmataka wa ahyi 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:

اللَّهُمَآ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرٍ مَا فِيها، وَخَيْرٍ مَا أُرْسِلْتُ بهَآ,
O Allah, 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:

Allāhumma inni as'aluka khayraha wa khayra ma fihā wa khayra ma ursilat bih, wa a'udhu bika min sharrihā wa sharri ma fihā wa sharri ma ursilat bih.

O Allah, 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.

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

4) When a strong wind would blow, the Messenger of Allah ﷺ would say:
Allāhumma inni as’aluka min khayri mā ursilat bih, wa a’udhu bika min sharri mā 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-Sahihah 2757]

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

اللَّهُمَّ لَقَاحًا لَا عَقِيْمًا.

Allāhumma laqaha, la ‘aqima.

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

[Sahih al-Jāmi’ 528]

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-Sahihah 528]

2) The Prophet ﷺ said:

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

اللَّهُمَّ اِنَّا نَسَالُكَ مِنْ خَرَى هَذِهِ الْرَّيْحَةِ وَخَرَى مَا فِيهَا وَخَرَى مَا أُمَرْتُ بِه وَنَغْفُدُ بَلِّكَ مِنْ شَرّ هَذِهِ الْرَّيْحَةِ وَشَرّ مَا فِيهَا وَشَرّ مَا أُمَرْتُ بِه.

Allāhumma inna nas’aluka min khayri hadhihir-rihi wa khayri
Supplication Upon Hearing Thunder

O Allāh, we beg of You the good of this wind, the good of what it contains, and the good of what it has been commanded; and we seek refuge in you from the evil of this wind, the evil of what it contains, and the evil of what it has been commanded.

[As-Sahihah 2756]

Supplication Upon Hearing Thunder

1) When ʿAbdullāh bin az-Zubayr would hear thunder, he would stop speaking and say:

Nama fiha wa khayri ma umirat bih, wa naʿūdhu bika min sharri hadhibir-rihi wa sharri ma fiha wa sharri ma umirat bih.

O Allah, we beg of You the good of this wind, the good of what it contains, and the good of what it has been commanded; and we seek refuge in you from the evil of this wind, the evil of what it contains, and the evil of what it has been commanded.

[As-Sahihah 2756]

Supplication Upon Hearing Thunder

1) When ʿAbdullāh bin az-Zubayr would hear thunder, he would stop speaking and say:

Subhanallāhī di yusabbihur-raḍu bi-hamdihi wal-malaʾikatu min khifatih.

Glory be to the One whom the thunder glorifies and praises, and do so the angels due to awe of Him.

[Surah ar-Raʾd (13)]
[Ṣāhih al-Kalim 129, Ṣāhih al-Adab al-Mufrad 723]

Supplication During Rainfall

1) When the Messenger of Allāh ﷺ saw rain, he would say:

Allāhumma jallahu sayyiban nāṣiʿan.

Allahummajʿalhu sayyiban nāṣiʿan.
O Allâh, make it a beneficial downpour.

[Mukhtasar al-Bukhâri 515, Sahîh an-Nasâ'i 1522]

Supplication During Rain if One Fears its Harm

1) When the rain became severe, the Prophet ﷺ said:

اللهمَّ حوَّلَيْنَا وَلَا عَلَيْنَا، اللهمَّ عَلَى رَوْعَيْنَ الجِبَالِ وَالأَكَامِ
والْطَّرَابِ وَيَطْنُونَ الأُودِيَةَ وَمَنَابِيْنِ الشَّجَرِ.

O Allâhumma hawâlaynâ wa lâ ‘alaynâ; Allâhumma ‘alâ ru’ūsil-jibâlil-âkâm, wag-zirâbi wa buṭûnil-awdiyati wa manâbitish-shajâr.

O Allâh, (let the rain fall) around us and not upon us; O Allâh, (let it fall) upon the small mountains and hillocks, the valley bottoms and places where trees grow.

[Mukhtasar al-Bukhâri 476]

What Should One Do When the Rain Falls?

1) Anas ﺑ.ﺔ. narrated, “It rained upon us when we were with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ removed his cloth (from a part of his body) till the rain fell on it. We said, ‘Messenger of Allâh, 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-Hudaybiyyah. 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-Bukhari 520]

Supplication Upon Seeing the New Moon

1) When the Messenger of Allâh would see the new moon, he would say:

Allâhu Akbar, Allâhumma ahillahu 'alaynâ bil-amni wal-îmân, was-salamati wal-Islâm; Rabbunâ wa Rabbukallâh.

Allâh is the Greatest; O Allâh, allow this moon to appear to us with safety and faith, security and Islam. Our Lord and your Lord (O moon) is Allâh.

[As-Sahihah 1816]
2) When the Prophet \( 
\) saw the new moon, he said:

\[
\text{Allāhumma ablıhu 'alaynā bil-yumni wal-imāni was-salāmati wal-İslām; Rabbi wa Rabbukallāh.}
\]

O Allah, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord (O moon) is Allah.

[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 Allāh from the evil of this. For indeed, this is the evil of the darkening (night) as it comes with its darkness.”

Shaykh al-Albānī 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 Allāh \( 
\) said, “Do not insult the rooster, for surely it awakens for prayer.”

[Sahih Abī Dawūd 5101]
Du‘ā’ Upon Hearing the Crowing of the Rooster During the Night

1) The Messenger of Allah ﷺ said, “When you hear the crowing of a rooster, ask Allah 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 Allah ﷺ said, “Do not go out often after the night is still; Allah has animals that he sends out. Anyone who hears the barking of a dog or the braying of a donkey should seek refuge with Allah 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 Allah from the Shaytān, for it sees a Shaytān.”

[As-Sahihah 3183]

Spreading the Greeting of Salām

1) The Messenger of Allah ﷺ said, “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not direct you to something that, if you did it, you would love one another? Spread the greeting
of salām amongst each other.”
[Mukhtasar Muslim 42]

2) A man asked the Messenger of Allāh (ﷺ), “What is the best of Islām?” He responded, “To feed the people, and to convey the greeting of salām to those you know and those you don’t know.”
[Mukhtasar Muslim 63, Mukhtasar al-Bukhārī 9]

Shaykh al-Albānī Ḥ said, “Ibn Kathīr said in his Taṣfīr, ‘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 Allāh 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-Nisā 4:86).’”

Shaykh al-Albānī Ḥ said, “This does not oppose the ruling of initiating the greeting of salām. Al-Qurṭubi mentioned in his Taṣfīr 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 Salâm

1) A man passed by the Messenger of Allah ﷺ when he was in a gathering and said, "As-salamu 'alaik." He (the Prophet ﷺ) said, "Ten good deeds." Another man passed by and said, "As-salâmu 'alaikum wa rahmatullâh" (Peace be upon you and the mercy of Allah). He said, "Twenty good deeds." Then another man passed by and said, "As-salâmu 'alaikum wa rahmatullâhi wa barakâtuh" (Peace be upon you, and the mercy of Allah and His blessings). He said, "Thirty good deeds."

[Sahih al-Adab al-Mufrad 423]

The One Walking Greets the One Sitting, & the Small Group Greets the Large Group

1) The Prophet ﷺ said, "The young initiate the greeting of salâm 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-Bukhari 2397]

2) Jâbir said, "The rider initiates the greeting of salâm upon the person walking, and the one walking initiates salâm to the one sitting, and when two people walking encounter each other, the one who initiates salâm 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 Abi 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 Abi 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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**Greeting with Salām When Standing From a Gathering**

1) The Messenger of Allāh ﷺ said, “When one of you comes
Giving the Greeting of Salâm to Children

to a gathering, let him say salâm, and when he wants to leave, let him say salâm, for the former is not more of a duty than the latter.”
[Sahih Abi Dawud 5208]

Shaykh al-Albâni said, “Giving the greeting of salâm 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]

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Giving the Greeting of Salâm to Children

1) Anas  narrated, “The Prophet ﷺ used to do this.”
[Mukhtasar al-Bukhdri 2401]

2) Sayyâr narrated, “I was walking with Thâbit al-Banâni. He passed by some boys, so he said salâm to them. Then Thâbit said, ‘I was with Anas when he passed by some boys and gave the salâm to them, and Anas said, ‘I was with the Prophet ﷺ when he passed by some boys and he gave the salâm to them.’”

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Giving the Greeting of Salâm
Upon Entering the Home

1) Anas  narrated, “The Messenger of Allah ﷺ 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-Ruwāh 4575]

2) Jābir narrated that he heard the Messenger of Allāh saying, “When a man enters his house and remembers Allāh [i.e., says *bismillāh*] when he enters and when he eats, the Shaytān says, ‘You have no place to stay and no dinner.’ If he enters and does not remember Allāh when entering, the Shaytān says, ‘You have found a place to stay.’ If he does not remember Allāh when he eats, [the Shaytān] 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 عِبَادِ اللَّهِ الصَّالِحِينَ

Bismillāh, wal-hamdu lillāh, as-salāmū 'alāynā min Rabbinā, as-salāmū 'alāynā wa 'alā 'ibādillāhi-s-sālihiin.

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 ‘Umar said:
If you enter a home that is not occupied, then say:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

As-salāmū 'alāynā wa 'alā 'ibādillāhi-s-sālihiin.

Peace be upon us and upon the righteous slaves of Allāh.

[Sahih al-Adab al-Mufrad 1055]

Shaykh al-Albānī 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.

[Sahih Abī Dāwūd 860]

2) Suhayb ٰ said, “I passed by the Messenger of Allāh ﷺ when he was praying, and greeted him with *salām*. He returned my greeting with a gesture.”

[Sahih at-Tirmidhi 367]

3) ‘Abdullāh 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, ‘Abdullāh believed this was due to some ill feelings towards him from the Messenger of Allāh ﷺ.

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 Qurʾān and remembrance of Allāh.”

[At-Ṣaḥīḥah 2380]
4) A man gave the greeting of salām to the Messenger of Allah 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]
give the greeting of salām to the Prophet ﷺ while he was praying in Masjid Qubā' 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.”
[As-Sahihah 7/847]

Shaykh al-Albānī ﷺ 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.”
[As-Sahihah 1/361]

Do Not Initiate the Greeting of Salām to the Jews or Christians

1) The Messenger of Allāh ﷺ 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]

How to Return the Greeting of Salām to a Non-Muslim

1) The Prophet ﷺ 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 Allāh  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 Allāh 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-Nisa’ 4:86).”
[Sahih al-Adab al-Mufrad 425, Al-Sahihah 5/291]

The Supplication for Entering the Marketplace

1) The Messenger of Allāh  said:
Whoever enters the marketplace and says:

لا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكُ لِهِ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْبِي
وُمِيزِّبْ وَهُوَ حَيٌّ لَا يُمْوتُ وَبَدَأَ الْخَيْرَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

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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.

[Al-Ṣaḥiḥah 3139, Sahih al-Kālim at-Tayyib 144]

What is Said to the Person Who Buys or Sells in the Masjid or Announces Lost Property in the Masjid

Shaykh al-Albānī said:

It is obligatory to say to the one who is buying or selling in the masjid:

لا أريح الله تجارتك!

Lā arbahallāhu tijāratāk!

May Allāh not make your business profitable!

This is based upon the command of the Messenger of Allāh ﷺ.

1) Abū Hurairah 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

Shaykh al-Albâni said, “To recite good poetry sometimes, especially to defend Islam, is from jihad in the path of Allah.”

1) The Messenger of Allah had a minbar placed in the masjid for Ḥassān to stand in order to boast (poetically) about the Messenger of Allah (or she said, “to defend the Messenger of Allah”). And the Messenger of Allah said, “Indeed, Allah has aided Ḥassān with the Holy Spirit (Jibrîl) as he boasts about (or defends) the Messenger of Allah.”

[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) who was better than you.” Then he turned toward Abû Hurairah and said (to him), “I ask you,
by Allâh, did you hear Allâh’s Messenger ﷺ saying (to me), ‘Retort on my behalf. O Allâh! Support him (i.e., Hassan) with the Holy Spirit?’” Abû Hurairah said, “Yes.” Thus, ‘Umar left him, knowing that he was told to do this from the Messenger of Allâh ﷺ.

[Sahih al-Bukhâri 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 Allâh ﷺ forbade taking retaliation in the masjid, reciting verses [of poetry] in it [excessively], and inflicting the prescribed punishments in it.”

[Sunan Abî Dâwîd 4490]

Supplication for the Person Overcome with Debt

1) ‘Ali bin Abî Talib ﷺ said:

Mukâtib 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 Allâh ﷺ taught me? If you had a debt upon you similar to the mountain of Sir, Allâh would fulfill it for you.”

He said, “Say:

اللَّهُمَّ اكْفِينِي بِخَلاَلِكَ عَنْ حُزْامِكَ، وَأَغْنِي بِفَضْلِكَ عِمَّنْ سَوَاءَكَ.

Allâhumma kfini bi-halalika ‘an harâmik, wa aghnini bi-fadlika ‘amman siwâk.

“O Allâh, suffice me with Your lawful against Your prohib-
ited, and make me independent of all those besides You.”

[As-Sahihah 266]

2) Anas said:

I used to serve the Messenger of Allâh, and I used to hear him saying much:

Allâhumma inni â‘udhu bika minal-hammi wal-huzni wal-‘ajzi wal-kasali wal-bukhli wal-jubni wal-harami wa ardhali-l-‘umur; wa a‘udhu bika min ‘adhabil-qabr; wa a‘udhu bika min fitnatid-Dajjâl; wa fitnatil-mahyâ wal-mamat; wa dala‘id-dayni wa ghalabatir-rijâl.

O Allâh, 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-Bukhârî 1234]

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Supplication for the Person Whose Affairs Have Become Difficult

1) The Messenger of Allâh said:

Supplication for the Person Whose Affairs Have Become Difficult

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Allāhumma lā sahla illā mā jaʿaltahu sahla, wa Anta tajʿalul-ḥazna idhā shiʿta sahla.

O Allāh, nothing is easy but that which You make easy, and You can make hardship easy if You will.

[As-Sahihah 2886]

**Duʿāʾ for the Person Who Offers You Wealth**

1) When ‘Abdūr-Rahmān bīn ‘Awf came to Madīnah and the Prophet ﷺ established the bond of brotherhood between him and Saʿd bīn ar-Rabīʿ al-Anṣārī, Saʿd suggested that ‘Abdūr-Rahmān should accept half of his property and family. ‘Abdūr-Rahmān said:

BARAKALLĀHU LAKA FI AHLIKA WA MALIK.

May Allāh bless you in your family and property.

[Mukhtasar al-Bukhārī 965]

**Supplication of the Borrower at the Time of Repayment**

1) ‘Abdullāh bīn Rabīʿah ﷺ said:

The Prophet ﷺ borrowed forty thousand from me, then some wealth came to him, so he paid me back and said:

BARAKALLĀHU LAKA FI AHLIKA WA MALIK, INNAMĀ JAZĀʿUS-SALAF-

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Responding to the One Who Says, “I Love You for the Sake of Allāh”

hamdu wal-adā’.

May Allāh bless your family and your wealth for you; the reward for lending is praise and repayment.

[Sahih an-Nasā’i 4697]

Responding to the One Who Says, “I Love You for the Sake of Allāh”

1) Anas ﾂ said:

I was sitting with the Prophet when a man came passing by, and he said, “O Prophet of Allāh, indeed I love this man for the sake of Allāh,” so he (the Prophet) said, “Have you informed him of this?” So the man said, “No.” So the Prophet ﾂ said, “Get up and go tell him.” So he got up and went to him and said, “Oh so-and-so, by Allāh, indeed I love you for the sake of Allāh,” so [the man] said:

أَحْبَبَكَ الَّذِي أَحْبَبَتَيْ لَهُ

Ahabbakal-ladhi ahbabtani lah.

May the One for whom you have loved me, love you (in return).

[As-Sahihah 3253]

Informing Your Brother That You Love Him for the Sake of Allāh

1) The Prophet ﾂ said, “When one of you has love for his brother, he should inform him that he loves him.”

[As-Sahihah 417]
2) The Messenger of Allah ﷺ said, “If one of you loves his brother for the sake of Allah, let him tell him, for it does good and makes the love last.”
[As-Sahihab 119]

Supplicating for Your Brother in His Absence

1) The Messenger of Allah ﷺ said, “When a person supplicates for his absent brother, the angels say, ‘And may you receive the like.’”
[Sahih Abi Dawud 1534]

2) The Messenger of Allah ﷺ said, “The supplication a person makes for his brother in his absence is not rejected.”
[Sahih al-Jami’ 3379]

3) The Messenger of Allah 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.’”
[Mukhtasar Muslim 1882]

Supplication for the One Who Does Something Good for You

1) The Messenger of Allah ﷺ said:

If one is done a kindness and [expresses his gratitude] to his benefactor by saying:
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 فِلَانًا كَذَٰلِكَ وَهُوَ أَكْبَرُ مِنْكُمْ وَأَعْلَى مِنْكُمْ عَلَى اللَّهِ أَحْدَٰثَ.

Ahsibu fulanan kadha wa kadhâ, wa hasibuhullâh, wa lâ uzakki `alallâhi ahada.

I think that he is so-and-so, and Allâh knows exactly the truth, and I do not confirm anyone’s good conduct before Allâh.

[Mukhtasar al-Bukhâri 2347, Mukhtasar 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 Allâh:

اللَّهُمَّ لا تَوَارِجْنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لَا يَعْلُمُونَ وَاجْعَلْنِي خَيْرًا مِمَّا يَظْنُونَ

Allâhumma la tu‘akhidhni bi-mâ yâqûlûn, waghfir li mä là ya’lamûn, waj’alni khayrân mimmâ yazzûnûn.

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 Allâh 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 Allâh?” He said, “Say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ النُّشَرِّكَ بِكَ شَيْءًا نَعْلُمَهُ وَنَسْتَغْفِرُ لَكَ لِمَا لَا نَعْلُمُهُ

Allâhumma inna na‘udhu bika min an nushrika bika shay'an na‘lamuh, wa nastaghfiruka li-mä là na‘lamuh.

“O Allâh, we seek refuge with You from knowingly associating anything with You, and we seek Your forgiveness for
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]

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 Allâh is time.”
[Mukhtasar Muslim 1814]

2) The Messenger of Allâh ﷺ said, “Allâh says, ‘The sons of Adam 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:

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Subhânallâh.
Allâh is free from imperfections.

2) Also:

اللَّهُ أَكْبَرُ
Allâhu Akbar.
Allâh is the Greatest.
[Mukhtasar al-Bukhâri 1131]
Praising Allah & Saying Takbir 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-hamdulillah, Allahu Akbar!” Then he said, “I hope that you will be one-third of the people of Paradise,” and they said, “Al-hamdulillah, Allahu Akbar!” Then he said, “I hope that you will be half of the people of Paradise,” and they said, “Al-hamdulillah, Allahu Akbar!”

[Mukhtasar Muslim 103]

What to Say When Frightened

1) When frightened, say:

لا إله إلا الله

Lā ilāha ill-Allāh.

Nothing has the right to be worshiped except Allāh.

Supplicating For the One You Insulted

1) The Prophet ﷺ said:

اللهُمَّ إنِّي أَنا بَشَرٌ، فَلَا يَأْتِيَنَا مُسْلِمٌ لَعْنَتُهُ، وَأَدْيَتَهُ فَأَجْعَلَهَا لَهُ زَكَاةً

Allāhumma innamā ana bashar, fa-ayyumā Muslim la’antubu aw adhaytu hu 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:

أَسْتَعْفِرُ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيِّمُ وَأَتُوبُ 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 ﷻ 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
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 Sneezeing

1) The Prophet ﷺ said:

When one of you sneezes, let him say:

الْحَمْدُ لِلَّهِ

Al-hamdulillāh.

All praises belong to Allāh.

And his brother or companion should say:

يُرَحَّمُكَ اللَّهُ

Yarhamukallāh.

May Allāh have mercy upon you.

If the person says to him, “May Allāh have mercy upon you,” he responds by saying:

يَهْدِيَكُمْ اللَّهُ، وَيُصِلُّحُ بَالَّكُمْ

Yahdikumullāhu wa yuslihu bālakum.
May Allāh guide you and rectify your condition.

And in another wording, he should say:

الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ

Al-hamdulillāhi ‘alā kulli hāl.

All praises belong to Allāh in every situation.

[Mukhtasār al-Bukhārī 2392]

2) The Messenger of Allāh ﷺ said:

When the soul was breathed into Ādam and it reached his head, he sneezed. Then he said:

الْحَمْدُ للهِ رَبِّ الْعَالَمِينَ

Al-hamdulillāhi Rabbil-‘ālamīn.

All praises belong to Allāh, the Lord of all that exists.

Allāh responded by saying:

يُرَحَّمُكَ اللَّهُ

Yarhamukallāh.

May Allāh have mercy upon you.

[As-Sahihah 2159]

3) The Prophet ﷺ said, “Verily, Allāh loves sneezing and He hates yawning. When one of you sneezes and says, ‘All praises belong to Allāh,’ then it is a right upon every Muslim who hears him to say, ‘May Allāh have mercy upon you.’”

[Mukhtasār al-Bukhārī 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 kifayah (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-Fadl bin al-‘Abbās and I sneezed, and Abū Mūsā did not invoke mercy on me. Umm al-Fadl 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-Fadl) 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.’”

[As-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 Sneeze Repeatedly

1) The Prophet ﷺ said, “When one of you sneezes, let those with him ask for Allâh’s mercy upon him. If he sneezes more than three times, then he has a cold, so do not ask for Allâh’s mercy after the third time.”

[Al-Sâhihah 1330]

What to Say When a Non-Muslim Sneeze

1) Abû Mûsâ al-Ash‘âri ﷺ said:

The Jews would sneeze in the presence of the Messenger of Allâh ﷺ, hoping he would say for them, “May Allâh have mercy upon you,” but he used to say:

يَهْدِيكُمُ اللَّهُ وَيُصَلِّحَ بَالْكُتُمُ

Yahdikumullahi wa yuslihu balakum.

May Allâh guide you and rectify your condition.

What to Do When Yawning

1) The Prophet ﷺ said, “Allâh likes the act of sneezing and dislikes the act of yawning, so if any one of you sneezes and praises Allâh, it is a duty on every Muslim who hears him to say to him, ‘May Allâh 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.”

[Mukhtâṣar 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 Allah in Gatherings

1) Ibn ‘Umar ﷺ said:

We used to count the Messenger of Allah  ﷺ saying in the gathering:

\[ Rabbighfir li wa tub ‘alayy, innaka Antat-Tawwābul-Ghafur. \]

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 Allah  ﷺ would stand from a gathering without making this supplication for his companions:

\[ l-lahumma n-qim lana min rishiik ma tuhul bi illa wa bittin mu'asrimik, \]

\[ wwm taa'ibik ma tabi'tu bi jam'ik, wwm al-'aqqim ma tuhun bi 'allina \]

\[ musabbatul-dinina, wamtuna basmaunu wa 'obadaru wa 'owwini; ma ahibbinnal\]

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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

1) The Messenger of Allâh ﷺ said:

Whoever sits in a gathering engaged in much empty speech and says, before standing from the gathering:
Supplication to Atone for the Gathering

Subhānākal-lāhumma wa bi-hamdīk, asḥadū al-ля ilāhā illā-Ant, astaghfirukā wa atūbū 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.”

[Ṣahih al-Kālim 177/178]

2) The Messenger of Allah ﷺ said:

Subhānallāhi wa bi-hamdīh; subhānākal-lāhumma wa bi-hamdik, asḥadū al-ля ilāhā illā-Ant, astaghfirukā wa atūbū 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  would gather, they would not depart until one of them recited to the other:

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 Ṣurad said:
I was sitting with the Prophet  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  said, “I know a phrase that, if he were to say it, what he feels would go away. If he said:

Aʿūdhu billahi min ash-Shayṭānir-rajīm,
‘I seek refuge with Allāh from the Shaytān,’

“What he feels (i.e., his anger) would go away.”

[Sahih al-Kalim 181]

Supplication for the One Who Gives You a Gift

1) A sheep was given to the Messenger of Allāh ﷺ and he said, “Divide it into portions and distribute it.” Every time the servant came back, ‘Ā’ishah said, “What did they say to you?” She (the servant) said, “What else could they say? (They said):

بَارَكَ اللَّهُ فَيْكُمْ

Bārakallāhu fikum.

‘May Allāh bless you.’”

‘Ā’ishah said:

وَفِيهِمْ بَارَكَ اللَّهِ

Wa fihim bārakallāh.

And may Allāh 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) Abū 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 بَارِك لَنَا فِي ثَمَارِنَا، وَبَارِك لَنَا فِي مَدِينَتِنَا، وَبَارِك لَنَا فِي صَاعَنَا، وَبَارِك لَنَا فِي مَدَنَّا.

Allāhumma bārik lānā fī thamarinā wa bārik lānā fī mādīnatinā wa bārik lānā fī sā’inā wa bārik lānā fī muddinā.

O Allāh, bless us in our fruits, bless us in our city, bless us in our șā’, and bless us in our mudd.

[Ṣaḥīḥ al-Kālīm 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 اِنِّي اسْتَلَكْ مِنْ خَيْرِهَا، وَخَيْرِ مَا جَبَتَهَا عَلَيْهِ، وَأُعْوِدُ بِكَ مِنْ شَرِّهَا، وَشَرّ مَا جَبَتَهَا عَلَيْهِ.

Allāhumma innī as’aluka min khayrīhā wa khayrī mā jabaltahā ʿalayh, wa aʿūdhu bika min sharrihā wa sharri mā jabaltahā ʿalayh.

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 珺 said, “Is it prescribed to say this *duʿāʾ*
when purchasing a car? The answer is yes, due to the good that is hoped from it and the evil that is feared from it.”

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**Mentioning Allāh at the Time of Eating**

1) 'Umar bin Abī Salamah  said, “The Messenger of Allāh  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.’”

[**Mukhtasar Muslim 1300, Mukhtasar al-Bukhari 2132**]

2) Wahshi  said, “The Companions of the Messenger of Allāh  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  said, “The Shaytān is allowed to eat the food on which Allāh’s name has not been mentioned.”

[Saḥīḥ Abī Dāwūd 3766, Mukhtasar Muslim 1296]

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**Forgetting to Mention the Name of Allāh at the Start of Eating**

1) The Messenger of Allāh  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.

[Saḥīḥ Abī Dāwūd 767]

Mentioning the Name of Allāh on Food When You Don’t Know If the Name of Allāh Has Been Mentioned

1) ‘A’ishah, the Mother of the Believers, 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.”

[Saḥīḥ Ibn Mājah 3234]

Du‘ā’ After Eating

1) The Messenger of Allāh said:

Whoever eats should say:

الْحَمْدُ للهِ الَّذِي أطْعَمَنِي هَذَا، وَرَزَقَنِي مِنْ غَيْرِ حَوْلٍ وَلَا قُوَّةٍ إِلَّا وَلَآ أَتَامَانِي هَذَا، وَرَزَاقُانِي مِنْ غَيْرِ حَوْلٍ وَلَا قُوَّةٍ إِلَّا وَلَآ

Alḥamdu lillāhī lā iḥsānihā baddhā, wa nazaqānihi min ghayri hālim-minnī wa lā quwwah.

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

[Sahih Abî Dâwîd 4023]

2) After the Prophet ﷺ finished eating, he said:

اللَّهُمَّ أَطَعْتُ وَأَشْقَيْتُ وَأَغْنِيْتُ وَأَفْتَيْتُ وَهَذَيْتُ وَأَحْيَيْتُ فَلَكَ

الْحَمْدُ عَلَيْ مَا أُعْطِيْتَ.

Allâhumma ať'amta wa asqayta wa aghnayta wa hadayta wa ahyayta fa-lakal-hamdu 'alâ mà aťayt.

O Allâh, 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-Kalîm 149]

3) When the Prophet ﷺ finished his meals, he would say:

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مَبَارَكًا فِيهِ، الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَا

غَيْرُ مَكْفُورٍ وَلَا مَكْفُورُ.

Al-ḥamdu lillâhi kathîran tayyiban mubârakan fîh; al-ḥamdu lillâhil-ladhi kafânâ wa arwânâ ghayra makfiyyin wa là makhfûr.

Praise be to Allâh Who has satisfied our needs and quenched our thirst. Your favor cannot by compensated or denied.

And once he said:

لَكَ الْحَمْدُ رَبّنَا غَيْرُ مَكْفُورٍ وَلَا مَوْدُعٍ وَلَا مُسْتَغْفِي عَنْهُ رَبّنَا.
Lakal-ḥamdu Rabbanā, ghayra makfiyyin wa lā muwaddaʾin wa lā mustaghniʾanhu 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 used to eat or drink, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمْ وَسَقَىَ وَسُوَّىَ وَجَعَلَ لَهُ مَخْرَجًا.

Al-ḥamdulil-lahil-ladhi aṭṭam wa saqī wa sawwaghahu wa jaʿala labu 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 was brought milk, [so] he drank it and said:

When one of you eats food, let him say:

اللَّهُمَّ بَارِكِ لَنَا فِيهِ، وَأَطْعُمْنَا خَيْرًا مِنْهُ.

Allāhumma bārik la-nā fīhi wa aṭṭām-nā khayran min-hu.

O Allāh, bless us in it, and feed us better than it.

And when you drink milk, then say:

اللَّهُمَّ بَارِكِ لَنَا فِيهِ، وَزِدْنَا مِنْهُ.

And when you drink milk, then say:
Mentioning Allah at the Time of Drinking

Allahumma bārik lānā fīhi wa zīdnā minh.

O Allah, bless us in it and increase us from it.

[Sahih Abi Dawud 3730]

Mentioning Allah at the Time of Drinking

1) The Messenger of Allah ﷺ would drink in three breaths. When he raised the cup to his mouth, he mentioned the name of Allah the Exalted, and when he removed it from his mouth, he praised Allah. He did this three times.

[As-Sahihah 1277]

Supplication of the Guest for the Host

1) ‘Abdullāh bin Busr said:

The Messenger of Allah 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 Allah for us.” [The Prophet] said:

Allahumma bārik labum fi-mā razaqtahum waghfir labum warhamhum.

O Allah, 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:

\[\text{Allāhumma at'im man at'āmānī wa asqi man saqānī.}\]

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:

\[\text{Dhahab az-zāmu' wa batalatil-urūqu wa thabatal-ajru inshāAllāh.}\]

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 'Ubadah, 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 Allāh 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 Dāwūd 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:

Allāhumma inni as'aluka min faḍlika wa rahmatik, fa-innahu lā yakumuhā illā Ant.

O Allāh, 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-Sahihah 1543]

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**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:

إِنِّيّ إِمْرُوُ صَائِمَ

Inni imru’un sā’im (x2).

I am fasting (twice).

[Mukhtasar al-Bukhārī 887]

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**Supplication for the Married Couple**

1) When a person was newly married, the Prophet ﷺ would say:

بَارَكَ اللَّهُ ٱلَّذِيَ ۡوَبَارَكَ ٱلَّذِيَ ۡوَجَمَّعَ بَيْنَكُمَا فِي خَيْرٍ

Bārakallāhu laka wa bāraka ‘alayka wa jamā‘a baynakumā fi khayr.

May Allāh bless you and send blessing upon you, and join the two of you upon good.

[Adīb az-Zifāf 175]

2) The Prophet ﷺ said to ‘Abdur-Rahmān bin ‘Awf when he married:
What to Say Upon Entering Upon Your Wife the Night of the Wedding

Bārakallāhu lak.

May Allāh bless you.

[Adab az-Zifaf 149]

3) The Prophet ﷺ said to ‘Alī ﷺ the night he married Fātimah ﷺ:

Allāhumma bārik fī-himā wa bārik lahuma fī binā'ibimā.

O Allāh, bless both of them, and bless them in their union.

[Adab az-Zifaf 174]

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:

'Alal-khayri wal-barakati wa 'alā khayri tā'ir.

With good wishes and blessings and good fortune.

[Adab az-Zifaf 174]

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 أسْأَلُكَ مِنْ خَيْرِهَا، وَخَيْرِ مَا جَبَلَتَهَا عَلَيْهِ، وَأَعْوَذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلَتَهَا عَلَيْهِ.

Allahumma inni as'aluka min khayrihā wa khayri mā jabaltahā 'alayh, wa a'udhu bika min sharrihā 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.

[Adāb az-Zifāf 92]

2) The Prophet ﷺ said, “When your wife comes to you, pray two raka'āt and ask Allah for the goodness of what has come to you, and seek refuge with Him from its evil.”

[Adāb az-Zifāf 94]

3) Ibn Mas'ūd ﷺ said:

اللَّهُمَّ بَارِك لِي فِي أُهْلِي، وَبَارِكْ لَهُمْ فِيّ، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جُمِعْتُ بَيْنَكَ، وَفَرِقْ بَيْنَنَا إِذَا فَرَقْتُ إِلَى حُبْبَيْنِ.

Allahumma bārik li fi ahli, wa bārik lahum fiyya, Allahumma jumāt bīnanna mā jumūt bīnanna, wa farrīq bīnanna idhā farraqta ilā 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.

[Adāb az-Zifāf 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 جَنِبْنِي الشَّيْطَانَ، وَجَنِبْنِي الشَّيْطَانَ ما رَزَقْتَنَا.

Allāhumma jannibnish-Shaytāna wa jannibish-Shaytāna mā 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.

[Mukhtasar al-Bukhāri 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-Kalim 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:

قَدَّرُ اللَّهُ وَمَا شَاءَ فَعَلَ

Qadarullâhu wa mâ shâ'a fa‘al.

Allâh has decreed and what He wills He does.

For “if only” opens the door to the work of the Shaytân.

[Mukhtasar Muslim 1840]

**Having a Strong Resolve in Your Du‘â’**

1) The Prophet ﷺ said, “None of you should say, ‘O Allâh, forgive me if You wish; O Allâh, have mercy on me if You wish’; he should be firm in his asking, for Allâh cannot be compelled.”

[Mukhtasar Muslim 1878]

**The Impermissibility of Asking for the Punishment to Be Hastened in This Life**

1) When the Messenger of Allâh ﷺ saw a Muslim man who was sick and had grown feeble like a chicken, the Messenger of Allâh said to him, “Did you pray for anything or ask for it?” He said, “Yes, I used to say, ‘O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.’” The Messenger of Allâh said, “Subhânallâh! You cannot bear it. Why didn’t you say:
اللَّهُمَّ أَتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَفِي عَدَابِ النَّارِ.

Allâhumma atînâ fid-dunyâ hasanah, wa fil-akhirati hasanah, wa qinâ 'adhâban-Nâr.

"O Allâh, give us good in this world and good in the Hereafter, and save us from the torment of the Fire."

Then he prayed to Allâh for him, and He healed him.

[Mukhtaasar Muslim 1883]

Praising Allah for What You Love & What You Hate

1) When the Messenger of Allah ﷺ saw something he liked, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَبَيَّنَ الصَّالِحَاتُ.

Al-ḥamdulillâhil-ladhi bi-nîmatihî tatimmus-sâlihat.

Praise be to Allah by Whose blessing good things happen.

And if he saw something he disliked, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالِ.

Al-ḥamdulillâhi 'alâ kulli hâl.

Praise be to Allah in all circumstances.

[Ṣahîh Ibn Mâjah 3803]

2) When a matter made the Prophet ﷺ happy, he would bow down in prostration, showing gratitude to Allâh.

[Ṣahîh Abî Dâwûd 2774]

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Supplication at the Time of Distress

1) The Messenger of Allāh used to say during times of distress:

لا إِلَهَ إِلَّا الَّذِي أَنَابَيْنَا الْغَفُورُ الرَّحِيمُ، لا إِلَهَ إِلَّا الَّذِي أَنَابَيْنَا الْعَزِيزِ الْمَجِيدُ،
لا إِلَهَ إِلَّا الَّذِي أَنَابَيْنَا الْقَدُرِ السَّمَوَاتِ، وَالْأَرْضِ، وَالْعَزِيزِ الْمَجِيدُ.

Lā ilāha ill-Allāhul-‘Azimul-Halim; lā ilāha ill-Allāhu Rabbul-‘arshil-‘azim, lā ilāha ill-Allāhu Rabbus-samāwātī wa Rabbul-ardī wa Rabbul-‘arshil-karīm.

There is none worthy of worship except Allāh, the Great, the Forbearing, there is none worthy of worship except Allāh, the Lord of the mighty throne, there is none worthy of worship except Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of the noble throne.

[Mukhtasar al-Bukhāri 2434]

2) The Messenger of Allāh ﷺ said:

The du‘ā’ of distress is:

اللَّهُمَّ رَحْمَتَكَ أَرْحَمْنَآ فَلا تَكُلْنِي إِلَى نَفْسِي طَرَفَةً عَيْنٍ، وَأَصْلَحْ لي شَأْنِي كَلَّهُ لا إِلَهَ إِلَّا أَنتَ.

Allāhumma rahmata arjū, fa-lā takilni ilā nafṣi ṭarfata ‘ayn, wa aṣlih li sha‘ni kullah, lā ilāha illā Ant.

O Allāh, 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.

[Sahih Abū Dawūd 5090]
3) The Prophet ﷺ said to Asmā' bint ‘Umay: 

Shall I not teach you some words to say during distress?

 اللّهُ الٰلّٰهُ الْرَّحْمَانِ لاَ أُشْرِكُ بِهِ شَيْئًا.

Allāh, Allāhu Rabbi, lā ushriku bihi shay'a.

Allāh, Allāh is my Lord, I do not associate any partners with Him.

[At-Šāhīhah 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:

 لَا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Ant, subhānaka inni kuntu min az-zālimin.

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 يَا كَيِّمُ بِرَحْمَتِكَ أَسْتَغْفِيُّ

Yā Hayyu yā Qayyūm, bi rahmatika astaghīth.

O Ever-Living, O Self-Subsisting and Supporter of all, by Your mercy I seek Your help.

[Sahih at-Tirmidhi 3525]
6) The Prophet ﷺ said:

The words for relief are:

لا إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَّهَ إِلَّا اللَّهُ الْعَظِيمُ العَظِيمُ، لَا إِلَّهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعَ، وَرَبُّ الْعُرْشِ العَظِيمِ.


There is none worthy of worship except Allāh, the Forbearing, the Generous; there is none worthy of worship except Allāh, the Elevated, the Great; there is none worthy of worship except Allāh, the Lord of the seven heavens and the Lord of the mighty throne.

[As-Sahihah 2916]

7) ‘Ali ﷺ said:

The Messenger of Allāh ﷺ gave me these words and ordered me to say them at the time of distress or hardship:

لا إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَاهُ، وَتَبَارَكَ اللَّهُ رَبُّ الْعُرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينِ.

Lā ilāha ill-Allāhul-Ḥalimul-Karim, subḥānahū wa tabārakallāhu Rabbul-ʿarshīl-ʿazīm, wal-ḥamdu illallāhi Rabbil-ʿālamin.

There is none worthy of worship except Allāh, the Forbearing, the Generous; He is free from imperfection. Blessed is Allāh, the Lord of the great throne, and all praises belong to Allāh, the Lord of all that exists.

[Ṣahih al-Mawrid 2371]
1) The Messenger of Allâh ﷺ said:

No person is afflicted with worry or sadness and says:

 آلَّهِمَّ، إِنِّي عَبَدُكَ، وَابنُ عَبَدِكَ، وَابنُ أَمِينَكَ، نَاصِبُي بَيْدَكَ،
مَاضِي فِي حُكْمِكَ، عَدِلُ فِي فَضَاؤْلِكَ، أَسَالِكَ بِكِلَّ اسْمٍ هُوَ
لَكَ، سَمِّيْتُ بِهِ نَفْسِكَ، أَوْ أَنْرَّتْهُ فِي كِتَابِكَ، أَوْ عَلَّمَتْهُ أَحَدًا مِنْ
خَلْقِكَ، أَوْ أُسْتَفْتُتْ بِهِ فِي عَلَمِ الْغَيْبِ عَبَدُكَ، أَنْ تَجَعَّلِ الْقُرْآنَ
رَيْعًا غَلِيبٍ، وَنُورًا صَدْرِي، وَجِلَاءَ حُرُبِيَّ، وَذَهَابًا هُمَّيَّ.

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.

[Sahih al-Kalim 102]
2) The Messenger of Allah ﷺ said:

اللَّهُمَّ إِنِّي أَعْوَذُ بِيْكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْرِ، وَالْكَسْلِ،
وَالْجَنُينَ، وَالْبَخْلِ، وَضَلْلِ عَدْنِينَ، وَغَلْبَةِ الرَّجُالِ.

Allāhumma inni aʿudhu bika minal-hammi wal-hazani wal-ajzi wal-kasali wal-jubni wal-bukhli wa dalaʿid-dayni wa ghalabatir-rijāl.

O Allāh, 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-Bukhārī 1234]

The Prohibition from Supplicating Against One’s Self, Wealth, & Family

1) The Messenger of Allāh 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 Allāh is asked and He gives, so He answers your prayer.”

[Sahih Muslim 3014]

What to Say When You Fear a People

1) If the Prophet ﷺ feared a people, he would say:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نَخْوَرِهِمْ، وَنَعَوذُ بِيْكَ مِنْ شَرُورِهِمْ.
Allahumma inna naj'aluka fi nuhurihim 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:

اللَّهُمَّ أكْفِنِئِهِمْ بِمَا شِئْتَ

Allahummak-finihim bima shi’t.

O Allah, suffice us from them however You will.

[Mukhtasar Muslim 2093]

3) ‘Abdullah bin ‘Abbas ﷺ said:

حَسْبِيَ الَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunallahu wa nimal-wakil.

Allah is sufficient for us and He is the best trustee.

This was said by Ibrāhīm ﷺ when he was thrown into the fire, and Muḥammad ﷺ said this when the people said, “Indeed, the people have gathered against you.” (Surah Āli ‘Imrān 3:173)

[Mukhtasar al-Bukhārī 1877]

4) Abū Sa‘īd al-Khudri ﷺ 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:
"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.

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:

أَعُوذُ بَيْنَ اللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيَطَانِ الرَّجِيمِ، مِنْ هُمُّهُ، وَنَفْهِهِ، وَنَفْهِهِ.

A‘ūdhu billāhī-s-Sam‘ī’l-Alimi min ash-Shaytānir-rajīm, min hamzihi wa nafkhihi wa nafbih.

I seek refuge in Allah, the All-Hearing, the All-Knowing,
from the accursed Shayṭān, and from his arrogance, his pride, and his poetry.

3) Say:

أُعُوذُ بِاللَّهِ مِنَ الشَّيَاطِينِ الرَّجِيمِ، مِنْ هَمْزَتِهِ وَنَفْخِهِ وَنَفْثِهِ

A‘ūdhu billāhi min ash-Shayṭānir-rajīm, min hamzihi wa nafkhihi wa naštibihi.

I seek refuge in Allāh from the accursed Shayṭān, and from his arrogance, his pride, and his poetry.

4) Say:

أُعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيَاطِينِ الرَّجِيمِ

A‘ūdhu billāhi-Sami‘il-‘Alimi min ash-Shayṭānir-rajīm.

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

[Al-Irwā‘ 2/35]

5) Say:

أُعُوذُ بِاللَّهِ مِنَ الشَّيَاطِينِ الرَّجِيمِ

A‘ūdhu billāhi min ash-Shayṭānir-rajīm.

I seek refuge in Allāh from the accursed Shayṭān.

[Hidayah ar-Ruwāḥ 2354]

This is based upon the statement of Allāh the Exalted:

وَإِنَّمَا يَنْزِعُكُمْ مِنَ الشَّيَاطِينِ تُرَجُّ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ الْبَشْرُ السَّمِيعُ
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 Fussilat 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 Abū Hurairah say that the Messenger of Allāh ﷺ said, “Whenever the adhān is proclaimed, the Shaytān runs back vehemently.”’”

[Sahih 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-Sahihah 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-Sahihah 588]
Supplication to Repel the Plot of the Shaytān

1) Abud-Dardā’ said:

The Messenger of Allāhstood up, and we heard him say:

أَعُوذُ بِلِلَّهِ مِنَكَ

A‘udhu billāhi mink.

I seek refuge in Allāh from you.

Then he said:

أَلْعَنَّكَ بِلِعْنَتِ اللَّهِ

Al‘anuka bi-lanatillāh.

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 Madinah would have played with him.”

[Mukhtasar Muslim 308]

2) ‘Abdur-Rahmān 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:

أَعُوذ بِكُلِمَاتِ اللَّهِ التَّامَاتِ اللَّتِي لا يُجَاهَرُهَا بِهَا وَلَا فَاجِرًا، مِنْ شَرِّ ما خَلَقَ وَذَرَّاهُ وَيرَآءٍ، وَمِنْ شَرِّ ما يَنْبُوِلُ مِنْ السَّمَاءِ، وَمِنْ شَرِّ ما يَعْرُجُ فِيهَا، وَمِنْ شَرِّ ما دَرَأَ فِي الأَرْضِ، وَمِنْ شَرِّ ما يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فَتْنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلَّا طَارِقٌ يَطُرِقُ بِحَبْرِ، يَا رَحْمَنُ.

A‘ūdhu bi kalimâtillâh at-tâmmât-lati lâ yuğawiruhunna barrun wa lâ fâjir, min sharri mà khâlqa wa dhara’a wa barâ’a, wa min sharri mà yanzilu minas-samâ’i, wa min sharri mà ya’ruju fihâ wa min sharri mà dhara’a fil-ard, wa min sharri mà yakhrju minhâ, wa min sharri fitanil-layli wan-nahar, wa min sharri kulli târiqîn illâ târiqan yatruqu bi-khayr, yâ Rahmân.

I seek refuge with the Noble Face of Allâh and with the complete words of Allâh 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 Allâh defeated them.”

[As-Sâhihah 2995]
1) The Prophet ﷺ said, “The Shayṭān 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 Shayṭān will come to one of you and say, ‘Who created you?’ The person will say, ‘Allāh created me.’ Then the Shayṭān will say, ‘Then who created Allāh?’ If this happens to you, then say:

آمنُتُ بِالله وَرُسُلِهِ

I believe in Allah 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:

اللهُ أَحَدُ، اللّهُ الصَّمْدُ، لَمْ يَلِدْ وَلَمْ يُولِدْ، وَلَمْ يَكْنِي لَهُ كُفْرًا أَحَدُ

What to Do for the One Afflicted with Doubt in His Faith
He is Allāh, (the) One, Allāh aṣ-Ṣamad (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 Allāh from the Shaytān.

[As-Sahihah 118]

4) Ibn ‘Abbās ﷺ said:

If you find some doubt in your heart, then say:

\[
\text{هُوَ الْأَوْلِいُّ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ يَكْلِلُ شَيْءَيْنَ عِلْمَهُ.}
\]

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]

[Sahih al-Kalim 111]

Protection From the Dajjāl

Seeking Refuge in Allāh From the Dajjāl

1) The Messenger of Allāh ﷺ said:

When one of you recites the final tashahhud, let him seek refuge with Allāh from four things; let him say:

\[
\text{أَلَهُمَّ إِنِّي أُغْوَدُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَفَرِ، وَمِنْ قَتَاةِ السَّحِيْٰرِ وَالمَتَّاتِ، وَمِنْ صَرْفَ قَتَاةِ الْمَسِيحِ الدَّجَالِ.}
\]
Allahumma inni a’udhu bika min ‘adhābi Jahannam, wa min ‘adhābil-qabr, wa min fitnatil-mahyā wal-mamāt, wa min sharri fitnatil-masihid-Dajjāl.

O Allah, 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.

[Siyāh as-Salāh 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.”

[Al-Saḥīḥah 2457]

Supplication for Ruqyah (Prescribed Incantation)

1) Recite Sūrah al-Fātihah.

[Sāḥīḥ al-Bukhārī 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-Ikhlās, Sūrah al-Falaq,
and Sūrah an-Nās.”
[Mukhtasar Muslim 1446]

3) The Prophet ﷺ used to treat the sick by saying:

بِسْمِ اللَّهِ، تُرِيَّةٌ أَرْضِيَّةٌ، بِرِيَّةٍ بِعِضْيَتَا، يُشْفَى سُقِيمُنَا، بِذَا نَعْنَاهُ.

Bismillah, turbatu ardinā bi-riqati ba’dunā, yushfā saqimunā bi-idhni 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:

أَللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبْ الْبَأْسَ، وَاشْفِ أَنَّ الشَّافِيَ، لَأَ شَفَاءَ

أَللَّهُمَّ فَاوِكُ، شَفَاءَ لَا يُقَادِرُ شَفَاءُ.

Allâhumma Rabbin-nâs, adh-bibīl-ba’sa washfī Antash-Shâfī, là shifā’î illâ shifâ’î uk. shifâ’î al-lâ yughādiru saqamā.

O Allâh, 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-Sahihah 2775]

5) The Messenger of Allâh ﷺ would perform incantations by saying:

إِمْسَحِ الْبَأْسِ، رَبَّ النَّاسِ، يُبِدِكَ الشَّفَاءَ، لَا كَأَشْفَيْتُ لَهُ إِلَّا أَنَّتَ.

Imsahil-ba’sa Rabban-nâsí bi-Yadikash-shifâ’, là kâshifa labu illâ Ant.
Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove it except You.

[Mukhtasar al-Bukhari 2248]

6) The Messenger of Allah ﷺ would say:
إِمسِحِ الْبَأْسَ، رَبّ الْتَنَّاسِ، يِبَيْدِكَ الشَّفَاءَ، لَا يِكْشِيفُ الْكَرْبُ إِلَّا أَنتَ


Erase the harm, O Lord of mankind. The disease is in Your Hand; no one can remove the distress except You.

[As-Sahihab 1526]

7) The Prophet ﷺ used to say:
أَذَهِبِ الْبَأْسَ، رَبّ الْتَنَّاسِ، يِبَيْدِكَ الشَّفَاءَ، لَا كَشِيفُ لَهُ إِلَّا أَنتَ


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 ﷺ said:
إِكْشِيفِ الْبَأْسَ، رَبّ الْتَنَّاسِ، إِلَهِ الْتَنَّاسِ

Ikshifil-ba’sa Rabban-nās, Ilāhan-nās.
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 أَرْقِيَكَ، مِنْ كُلِّ شَيْءِ يُؤَذيَكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أُوْ
غَيْنَ حَاسِدِ اللَّهِ يُشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيَكَ.

Bismillahi arqika min kulli shay'in yu'dhik, min sharri kulli nafsin aw 'ayni hasidin Allahu yashfik, bismillahi arqik.

In the name of Allah, I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye. May Allah heal you; in the name of Allah, 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 ذَٰٔي يُشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا
حَسَدَ، وَشَرِّ كُلِّ ذِٰٔي غَيْنِ.

Bismillahi yubrika wa min kulli dâ'in yashfik, wa min sharri hasidin idhâ hasad, wa sharri kulli dhi 'ayn.

In the name of Allah, 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 ﷺ 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-Kāfīrūn, Sūrah al-Falaq, and Sūrah an-Nās.

[As-Sahihah 548]

How to Seek Refuge for Your Children

1) The Messenger of Allah ﷺ used to seek refuge on behalf of Hasan and Husayn by saying:

أعوذُكما بِكُلِّمَاتِ اللَّهِ الْقَامِمَةِ مِنْ كُلٍّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلٍّ شَيْءٍ لاَمَّةٍ.

A‘idhukuma bi-kalimatillāhit-tāmmati min kulli shayṭānin wa hāmmah, 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]

Seeing Something That Amazes You & Fearing You Will Place the Evil Eye On It

1) The Messenger of Allah ﷺ 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-Jami' 556]

2) The Prophet ﷺ used to seek refuge from the jinn and the evil eye of the people, but when Surah al-Falaq and Surah an-Nás 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 Allah ﷺ 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

In the name of Allah (three times).

And then say:

أَعُوذُ بِلَهْ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُخَادُرُ

A'ūdhu billâhi wa qudratihî min sharri mâ ajidu wa uhâdir.

I seek refuge in the glory and power of Allah from the evil of what I feel and worry about (seven times).
[Mukhtasar Muslim 1447]

2) The Messenger of Allah ﷺ said:
If you feel pain, place your hand on the pain and say:

بِسْمِ اللَّهِ وَبِاللَّهِ أَعُوذُ بِعَرْقَةِ اللَّهِ وَقُوُّرُتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْهُ وَجَعِي هَذَا.

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.

[Aṣ-Ṣaḥīḥah 1258]

**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.”

[Saḥīḥ 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.’”

[Saḥīḥ 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:

\[ \text{أَسْأَلُ اللَّهِ الْعَظِيمِ، رَبُّ الْعُرْشِ الْعَظِيمِ أَنْ يُشْفِيكَ.} \]

As' alallâhal-’Azîm, Rabbi-arshîl-’azîm, an yashfîk.

I ask Allâh, 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.

[Sûnan Abî Dâwûd 3106]

2) The Messenger of Allâh ﷺ said:

\[ \text{أَلَّهُمَّ اشْفِ عَبْدِكَ يَنَکُّكَ لِلَّهِ عَدْوًا، أَوْ يُعْلِي نَفْسَهُ لِلَّهِ إِلَى صَلَاةَ.} \]

Allâhummasshîf ‘abdaka yanka’u laka ‘aduwan aw yamshî laka ilaś-salâh.

O Allâh, cure Your servant, who may then injure the enemy for Your sake or walk to the prayer for Your sake.

[As-Sahihah 1365]

3) The Prophet ﷺ visited a sick Bedouin and said to him:

\[ \text{لَا بَأْسًا، طَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى.} \]

Lâ bâ’sa ṭâhûr, inshâAllâhu ta’a’lâ.

No worry, it is a purification, if Allâh the Exalted wills.

[Mukhtâsar al-Bukhârî 2221]
4) Sa’d bin Abi Waqas said:

The Messenger of Allah 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.

Allahummashefi Sa’d.

O Allah, heal Sa’d (three times).

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Supplication When Seeing Someone Suffering from an Affliction

1) The Prophet said:

Whoever sees someone suffering from an affliction and says:

الْحَمْدُ لِلَّهِ الَّذِي غَفَفَانِي مِمَّا أَبَثَالَكَ بِهِ، وَفَضَّلَيْنِي عَلَى كَثِيرٍ مِّمَّمُنَ خَلْقٍ تَفْضِيلًا.

Al-hamdulillahil-ladhi ‘afani mimmab-talaka bihi wa faiddalani ‘alai kathirin mimman khalaqa taftila.

Praise be to Allah 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 Majaab 3892]

2) The Prophet said:

If one of you sees someone suffering from an affliction and
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.”
[Sahih al-Bukhari 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:

Allâhumma lâ tâyra illâ tâyruk

Allâhumma lâ tâyra illâ tâyruk, wa lâ khayra illâ khayruk, wa lâ ilâha ghâyruk.

“O Allâh, 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:

للَّهُمَّ أَخْيِنِي مَا كَانَتِ الْحَيَاةُ خَيرًا لِي، وَتَوَافَنِي إِذًا كَانَتِ الْوَفَاقُ خَيرًا لِي

Allâhumma ahyini mā kānatil-hayatu khayran lî, wa tawaffani idhâ kānatil-wafâtu khayran lî.

O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me.

[Mukhtasar 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.”

[Mukhtasar 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 Allah; 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-Hāfiz 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 إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ 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 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ.
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:

La ilāhī ill-Allāh, lā sharika lah.

Lā ilāha ill-Allāh, la 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:

La ilāhī ill-Allāh, lahul-mulku wa lahul-hamd.

Lā ilāha ill-Allāh, lahul-mulku wa lahul-hamd.

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:

La ilāhī ill-Allāh, wa la hawla wa la quwwata illā billāh.

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 Majah 3794]

2) ‘Ā’ishah said:

The final words I heard from the Messenger of Allāh were:

َّلَهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَلَّهُمَّ ابْنُ رَفِیقِ الْأَعْلَى.

Allāhumma maghrif li war-ḥaμnī wa alhīqī bir-rafiqīl-ālā.

O Allāh, forgive me, have mercy upon me, and join me with the highest companions.

[Mukhtasār Muslim 1664]

3) ‘Ā’ishah said:

I saw the Messenger of Allāh 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:

َّلَهُمَّ أَعْمِنِي عَلَى مَنَكَرَاتِ الْمَوْتِ.

Allāhumma d’inni ‘alā munkaratil-mawt.

O Allāh, assist me upon the difficulties of death.

Or he said:

َّلَهُمَّ عَلَى سَكَرَاتِ الْمَوْتِ

...‘alā sakaratil-mawt.
Encouraging the Dying to Say the Shahadah

1) The Messenger of Allah ﷺ said:

Encourage your dying to say:

\[ \text{La ilaha ill-Allah.} \]

\[ \text{Lā ilāha ill-Allāh.} \]

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 ﷺ said, “As for reciting Sūrah Ya-Sin and facing them towards the qiblah, then there is no authentic narration mentioning this.”

Supplication in the Presence of the Deceased

1) Umm Salamah ♂ said:

The Messenger of Allah ﷺ visited Abū Salamah ♂ 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:

َلْهُمْ اِفْغَرُ (الْبَيْيِ سَلَّمَةُ) وَارْفَعُ دِرْجَتَهُ فِي الْمُهَادِينِ، وَاحْلُفُهُ فِي عَقْبِهَا فِي الْغَابِرِينَ، وَافْغِرْ لَنَا وَلَهُ بَا رَبُّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهَا، وَتُوْرُ لَهُ فِيهِ.

Allāhummağfīr (li-Abī Salamah) warfsa’ darajatahu fil-mahdiyyin, wakhlufhu fi ‘aqabibī fil-ghābīrān waghfsī lana wa lahu yā Rabbal-‘ālamin, wasaḥ lahu fi qabrihi wa nawwīr lahu fih.

O Allāh! Forgive (Abū 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.

[Mukhtasar Muslim 456]

2) Umm Salamah narrated:

I said, “O Messenger of Allāh, Abū Salamah has died.” He instructed me to say:

َلْهُمْ اِفْغَرُ لَيْ وَلَهُ، وَأَعْقِبَيْنِ مَنْهُ عَقَبَيْ حَسَنَةَ

Allāhummaghfsī lī wa lahu wa dāqībnī minhu ‘uqba’ hasanah.

O Allāh, forgive me and him, and compensate me well for this loss.

[Mukhtasar Muslim 452]
Supplication for the One Afflicted with a Calamity

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 أُجْزِني فِي مَصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

Verily, to Allah we belong and unto Him is our return. O Allah, reward me for my affliction and compensate me with something better.’

“Except that Allah 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 Allah ordered me to. And Allah gave me better than him—He gave me the Messenger of Allah.

[Mukhtasar Muslim 461]

2) The Messenger of Allah said, “When a person’s child dies, Allah 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 Allah we belong and to Him is our return.”’ So Allah says, ‘Build a house for My slave in

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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:

Allahummaaghfir lahu war-hamh, wa ‘afshi waifu ‘anh, wa akrim nuzulahu wa wassi’ mudkhalah, waghsilhu bil-mā’i wath-thalji wal-barad, wa naqqibhi minal-khaṭāyā kamā naqqaytab-thawbal-abyada minad-danas, wa abdilahu dāran khayram-min darih, wa ahlun khayram-min ablih, wa zaujan khayram-min zaujih, wa aḵhilul-Jannata wa a’idh-hu min ‘adhabil-qabri wa min ‘adhabin-Nār.

O Allah, 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:

اللَّهُمَّ اغْفِرْ لَحَيْبِنَا وَمَيْتِنَا، وَشَاهِدَانَا وَغَائِبَانَا، وَضَعِيرَانَا وَكِبَيرَانَا وَذَكَرَنَا
وَأَثْنَانَا، اللَّهُمَّ مِنْ أَحْيَينَا مِنْ أَحْيَينَا فَاَحْيِي عَلَى الإِسْلَامِ، وَمِنْ تَوَقُّيَتِهِ مِنْ أَحْيَينَا فَتَوَقَّعَ عَلَى الإِسْلَامِ، اللَّهُمَّ لَا تَحْرُمْنَا أَحْذِرَةً، وَلَا تَضَلُّلْنَا بَعْدَهُ

Allāhummaaghfir lī-hayyina wa mayyitina, wa shahidinawagahiba, wasaaghirinawakabirina, wa dhakarina watuhenā.
Allahumma man ahyaytahaminna fa-ahyibi ‘alal-Islāmi wa man tawaffaytahuminna fa-tawaffabhu alal-imān. Allāhumma lā tahrimnā ajrahu wa lā tuddillanā 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.

[Sahih Ibn Mājah 1520]

3) Wāthilah bin al-Asqa‘a ﷺ said:

The Prophet ﷺ prayed the funeral prayer on one of the Muslims, and I heard him say:

اللَّهُمَّ إِنْ فُلَانٍ أبْنَ فُلَانٍ فِي دِمَتْكَ وَحِرْبِي جُوَارِكَ، فَقُلْ فِيْنَةَ الْقِتَالِ
وَعَذَابَ الْبَئْسَةِ، وَأَنْتَ أَهْلُ الْوُفَاءِ وَالْحَقِّ، فَاغْفِرْ لِهِ وَارْحَمْهُ، إِنَّكَ
Allahumma inna Fulan bin Fulan fi dhimmatika wa habli jiwarika fa-qibti fitnataut-adhabal-qabri wa 'adhaban-Nar; wa Anta ahlul-wafa'i wal-haqq; faghfir lahu warhamh, innaka Antal-Ghafurur-Rahim.

O Allah, 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.

[Sahih Abi Dawud 3202]

4) When the Prophet ﷺ prayed over the deceased, he would say:

Allahumma 'abduka wa ibnu amatika ihtaja ila rahmatik, wa Anta ghaniyyun 'an 'adhabih; in kana muhsinan fa-zid fi hasanatih, wa in kana musi'an fa-tajawaz 'anah.

O Allah, 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.

[Ahkam al-Janaiz 159]
1) When the Prophet ﷺ would pray the funeral prayer, he would say:

اللّهُمَّ اغْفِرْ لَهُمْ لِحَيْيَانَا وَمِمْتَانَا، وَشَاهِدَانَا وَغَائِبَانَا، وَصَغِيرَانَا وَكِبَيرَانَا وَذَكَرَانَا وَبَالَانَا، اللّهُمَّ مِنْ أَحْيَيْتَهُ مِنْهَا فَأْحِيَهُ عَلَى الْإِسْلَامِ، وَمِنْ تَوَفِّيَّتَهُ مِنْهَا فَتُوفِّيَ عَلَى الإِيْمَانِ، اللّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ، وَلاَ تُضِلْنَا بَعْدَهُ.

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.

[Saḥīḥ 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:

اللّهُمَّ أَعْفُهُ مِنْ عَذَابِ القَبْرِ.

Allahumma a‘idh-hu min ‘adhabil-qabr.
O Allāh, save him from the punishment of the grave.

[Hiddyah ar-Ruwdh 1631]

3) When Abu Hurairah prayed the funeral prayer for a child, he would say:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَافًا وَفَرَطًا وَأَجْرًا.

Allāhummaj‘alhu lanā salafan wa faratān wa ajra.

O Allāh, make him a preceding reward for us.

[Mukhtasar al-Bukhāri 1/390]

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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.”

[Ṣaḥīḥ Abī Dāwūd 3180]

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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 وَعَلَيْهِ سَنَّةً وَرَسُولٍ اللَّهِ

Bismillāhi wa ‘alā Sunnati Rasūlillāh.
In the name of Allāh and upon the Sunnah of the Messenger of Allāh.

Or:

\[ \text{بِسْمِ اللَّهِ وَعَلَى مَلَأِي رَسُولِ اللَّهِ } \]

...‘alā millati Rasūlillāh.

...upon the religion of the Messenger of Allāh.

[Sahih 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:

\[ \text{بِسْمِ اللَّهِ وَعَلَى سِنَابِي رَسُولِ اللَّهِ وَعَلَى مَلَأِي رَسُولِ اللَّهِ } \]

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'iz 193]

3) When the Messenger of Allāh ﷺ would place the deceased in the niche, he would say:

\[ \text{بِسْمِ اللَّهِ وَفِي سِبْيِ اللَّهِ وَعَلَى مَلَأِي رَسُولِ اللَّهِ } \]

Bismillāhi wa fi sabīllillāh, wa ‘alā millati Rasūlillāh.

In the name of Allāh and in the path of Allāh and upon the religion of the Messenger of Allāh.

[Sahih 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.”

[Sahih Abi Dawud 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:

إنَّ للهِ مَا أَخْدَى، وَلِلَّهِ مَا أُعْطِيَ، وَكُلُّ شَيْءٌ عَنْدَهُ إِلَى أَجْلٍ مُّسَمَّى،
فَلْتَصْبِرْ وَلْتَحْتَسِبِ.

Inna lillāhi mā akhadha wa lillāhi mā aţā, wa kullā shay’in ‘inda hu 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, he be patient and hope for Allāh’s reward.

[Abkām 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:

السلامُ علیکمُ أَهْلُ الْدِّیارِ مِنَ المُؤْمِنِينَ وَالمُسْلِمِینَ، وَإِنَّا إِنْ شَاءَ
Supplication When Visiting the Cemetery

Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allah willing, be united with you; you have preceded us and we are following you. We ask Allah for well-being for us and you.

[Sahih al-Kalim at-Tayyib 123]

2) The Messenger of Allah ﷺ said:

Peace be upon you all, O inhabitants of the graves amongst the believers and the Muslims. May Allah have mercy upon those of us who have gone forth and those of us who have remained behind, and if Allah wills, we will be joining you.

[Mukhtasar Muslim 497]

3) The Prophet ﷺ would say:
As-salāmu ‘alaykum aḥla dāri qawmin mu‘minin, wa inna wa iyyakum wa mā tuʿādina ghadān muʿajjalun, wa inna inshaAllāhu bikum lāhiqun. Allāhummaghfir 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 Allāh wills, we will soon follow you. O Allāh, forgive the people of Baqi’ al-Gharqad.

[Ahkām al-Janā‘ize 239]

Shaykh al-Albānī said, “As for reciting the Qurʾān 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 Allāh, 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 Allāh 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-Kabīr (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-Bukhārī 1833]

2) Jābir ﷺ said that the Prophet ﷺ said to him, “Enter the masjid and pray two raka‘āt.”

[Mukhtasar al-Bukhārī 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 Allāh ﷺ used to bid us farewell.” Then he would say:
Astawdī‘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-taqwā.

May Allāh grant you taqwā as your provision.

He said, “Give me more.” The Prophet ﷺ said:

Wa ghashara dhanbak.

May He forgive your sins.

He said, “Give me more.” The Prophet ﷺ said:

Wa yassara lakal-khayra haythumā kunt.

May He make good easy for you wherever you are.

[Sahih al-Kalim at-Tayib 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:

اللَّهُمَّ اطْرُفْ نَفْسَكَ، وَهُوَنَّ عَلَيْهِ السَّقْفُ

Allāhummatwi lahul-bu’dā wa hawwin ‘alayhis-safar.

O Allāh! Shorten the distance for him and make the journey easy for him.

[As-Sahihah 1730]

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Supplication of the Traveler for the Resident

1) The Prophet ﷺ said:

Whoever desires to travel, let him say to those remaining behind:

أَسْتَوَى أَعْمَكَ اللَّهُ الْلَّذِي لَا تَضَيِّعُ وَدَائِعُهُ

Astawdi’ukumullāhal-ladhi lā tādi’u wadā‘i’uh.

I entrust you to Allāh, the One Whose trust is never lost.

[Sahih al-Kalim 133]

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Supplication Said When Riding a Beast or Vehicle

1) A beast was brought to ‘Alī bin Abī Tālib ﷺ for riding. When he put his foot in the stirrup, he said:

بِسْمِ اللَّهِ
Bismillâh.

In the name of Allâh (three times).

When he had settled himself on its back, he said:

الْحَمْدُ لِلَّهِ

Al-hamdulillâh.

All praises belong to Allâh.

Then he said:

سَيَحَانُ الَّذِي سَحَرَ لَنَا هَذَا وَمَا كَانَ لَهُ مُقْرِينٌ وَإِنَا إِلَى رَبِّنَا
لَمُنْقِلِبُونَ

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!

[Sûrah az-Zukhruf 43:13-14]

He then said thrice:

الْحَمْدُ لِلَّهِ

Al-hamdulillâh.

All praises belong to Allâh.

Then he said thrice:

اللَّهُ أَكْبَرُ

Allâhu Akbar.

Allâh is the Greatest.
Mentioning Allāh’s Name If the Riding Beast or Vehicle Stumbles

Then he said:

 سبحانهک عيَنِي قد عَلَمْتُ نفْسِي، فَاغْفِرْ لي، فَإِنَّهُ لا يَغْفِرُ الْذُّنُوبَ إِلَّا أَنْتَ

Subḥānaka inni qad zalamtu nafsī, faghfir lī; fa-innahu lā yaghfrudh-dhunūba 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 Shaytān perish.” The Prophet ﷺ said, “Do not say ‘may the Shaytān 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)

Allahumma innā nas'aluuka fi saفارinā hādha-birra wa-taqwā, wa minal-عاملī mā tاردā; Allahumma hawwīn 'alaynā saفارinā hādha, wa-tω'fūn 'anī būdhā, Antas-sāhibu fi-s-safari wal-khalīfatu fil-abl. Allahumma inni a'udhu bika min wa'ṭhā'is-saفارā, wa kābaratil-manzāri [wa']kawri wa dawatil-mazlum] wa sū'il-munqalabi fil-māli wal-abl.

O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds that please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor over the family (the One Who guards them in a person's absence). O Allah, 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:

> أَيْبُنَّ أَيْبُنَّ عَابِدُونَ لِرَبِّنَا حَمِيدُونَ.

*Āyibūna tā‘ibūna ‘ābidūna li-Rabbīnā ḥāmidūn.*

Returning, repenting, worshiping, and praising our Lord.

[Mukhtasar al-Bukhari 1234]

**Supplication When Ascending & Descending**

1) When we ascended, we would say *Allahu Akbar* (Allāh is the Greatest) and when we went down, we would say *subhānallāh* (Allāh is free from imperfection).

[Sahih al-Kalim 140]

**Supplication for Entering a Village or Town**

1) When the Prophet ﷺ wanted to enter a town, he would say:

> أَلْلَّهُمَّ رَبُّ السَّمَاوَاتِ السَّبَعِ وَمَا أَقْلَتْهُ وَرَبُّ الْأَرْضِينَ السَّبَعِ وَمَا أَقْلَتُهُ وَرَبُّ الْشَّيَاتِينِ وَمَا أَضْلَلَهُ وَرَبُّ الْزَّيَاتِ وَمَا ذَرَتْ وَرَبُّ الْقُرُونَ وَمَا ذَرَّتْ وَأَسْلَلَكَ خَيْرًا وَخَيْرًا مَا فِيْهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا.

*Allāhumma Rabbas-samāwātis-sab‘i wa mā aẓallat, wa Rabbal-aradinis-sab‘i wa mā aẓallat, wa Rabbash-shayātīna wa mā adallat, wa Rabbar-riyāhi wa mā dharrat, as’aluka khayrahā wa khayra mā fihā, wa a’udhu bika min sharrihā wa sharri mā fihā.*

O Allāh, 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:

أَعُوذُ بِكُلِمَاتِ اللَّهِ الْقَامِتِ مِنْ شَرِّ مَا خَلَقَ

A‘ūdhu bika bi-kalimātillāhi at-tāmmāti min sharri mā khalaq.

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

May a witness bear witness to our praise of Allah 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 Allah 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 takbīr on every high ground three times, then he would say:

La’ ilāha ill-Allāh, wahdahu là sharika lah, lahu mulkū wa lahu hamdū, wa Huwa ‘alā kulli shay’in qadīr, āyibūna inshā’llāh, tā‘ibūna ‘ābidūna sājidūna li-Rabbīnā hamidūn; sadaqallahu wa’dahu wa nṣāra ‘abdahu wa hazāma-ahzāba wahdah.

There is none worthy of worship except Allah 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.

[Mukhtasar 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.”

[Mukhtasar al-Bukhārī 1322]

What to Say When Encountering the Enemy

1) The Prophet ﷺ supplicated against the confederates by
saying:

اللَّهُمَّ مَنْزِلُ الْكِتَابِ، وَمُجْرِيُّ السَّحَابِ سَرِيعَ الْجَنَّةِ، وَهَارِمُ
الأَحْزَابِ، اهْرِمْهُمْ وَزِرَأْهُمْ وَأَنْصَرْنَا عَلَيْهِمْ.

Allāhumma munzilal-Kitābī wa mujriyas-sahābi [sari'althisābi]
wâhāzimal-ahzāb, ihzimhum wazalzilhum wansūrnā ‘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.

[Mukhtasar al-Bukhārī 1322]

2) When the Prophet ﷺ would go to battle, he would say:

اللَّهُمَّ أَنتَ عَضْدِي وَأَنتَ نَصِيرِي، بِكَ أَجْوَلُ، وَبِكَ أَصْلُ،
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 هَذِهُ حَجَّةٌ لَا رِيَاءٍ فِيهَا وَلَا سُمْعَةٌ.

Allāhumma hādhi Ḥajjatun lā riya’ā fīhā wa lā sum‘ah.

O Allah, this Hajj does not contain any showing off or seeking to be heard.

[As-Sahihah 2617]

2) The talbiyah of the Prophet ﷺ is as follows:

لَبِئِيكَ اللَّهُمَّ لَبِئِيكَ لَبِئِيكَ لَبِئِيكَ، إِنَّ الْحَمْدَ وَالْتَّعْمَةَ
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:

Labbaykalldhumma labbayk, labbayka là sharika laka labbayk; innal-hamda wa nimata laka wal-mulk, là sharika 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.

4) Ibn ‘Umar used to add:

Labbaykallahumma labbayk, labbayka là sharika laka labbayk; innal-hamda wa nimata laka wal-mulk, là sharika 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.

[Manāsik al-Ḥajj wal-ʿUmrah 16, 17]

Supplication Upon Seeing the Ka’bah

1) Shaykh al-Albānī said:
Upon seeing the Ka'bah, raise your hands if you choose to, as this has been affirmed from Ibn ‘Abbās ﷺ. No specific supplication has been affirmed from the Prophet ﷺ 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:

اللَّهُمَّ أَنتَ السَّلَامُ، وَمِنكَ السَّلَامُ، فَحَيْنَى رَيَّنَا بِالسَّلَامِ

Allāhumma Antas-Salāmu wa minkas-salām, fa-ḥayyinā Rabbanā bis-salām.

O Allāh, You are Salām, and from You is Salām, so cause us to live, O our Lord, upon salām.

[Manāsik al-Hajj wal-Umrah 20]

Remembrance at the Black Stone

Takbir

1) Shaykh al-Albānī ﷺ said, “It is the Sunnah to say takbir (Allāhu Akbar) each time you reach the black stone, based upon the hadith of Ibn ‘Abbās ﷺ: ‘The Prophet ﷺ 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 Hajj of the Prophet ﷺ 57]
Remembrance During **Tawāf**

1) Ibn ‘Umar رضي الله عنه他说:

I saw the Messenger of Allah performing *tawāf* around the Ka‘bah, and he was saying:

*Ma‘atīyak wa‘ātīb rīhāk; ma‘āẓumāk wa‘āẓum rūmātik.*

*Mā atyabaki wa mā atyaba rihak; mā a‘zamaki wa a‘zamu hurmatak.*

How good you are and how good your fragrance; how great you are and how great your sanctity.

[Sunan Ibn Majah 3932]

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Supplication Between the Yemeni Corner & the Black Stone

1) ‘Abdullāh bin as-Sā‘ib رضي الله عنه said:

I heard the Messenger of Allah ﷺ saying between the two corners:

*Rabbana' a‘īnā fi duniyā hasiñūtil, wa fī alqirzah ḥasīnūt, wa fīna‘uddab al-thār.*

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 Abī Dāwūd 1653]
Remembrance at the Station of Ibrāhīm

1) Jābir  said:

Then he  came to the Maqām and said:

وَاتَجْهَلْوَانَ مَنْ مَقَامُ إِبْرَاهِيمَ مُصَلِّى

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 rakā', he recited Sūrah al-Ikhlāṣ, and in the second rakā', he recited Sūrah al-Kāfūrūn.

[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 Ṣafā & Marwah

1) Jābir  said:
The Prophet went to Ṣafā and Marwah and recited:

Verily, as-Ṣafā and al-Marwah are of the symbols of Allāh ... (Ṣūrah al-Baqrarah 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:

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‘i Between Safa & Marwah**

1) If they supplicate with the *du‘ā‘*:

\[ \text{Rabbīghfir warham; innaka Antal-A'azzul-Akram.} \]

*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:

\[ \text{Lā ilāha ill-Allāh, wahdahu là sharika lah, lahul-mulku wa} \]
\[ \text{lahul-hamd, wa Huwa ‘alā kulli shay'in qadîr.} \]

*There is none worthy of worship except Allah, 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-Qaswa’ (his camel) until he came to al-Mash‘ar al-Ḥarām, where he turned to face the qiblah and said du‘ā’ 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]

Takbīr at the Jamarāt

1) Ibn ‘Umar ﷺ said that he would stone al-Jamrah ad-Dunya (the jamrah near the Khayf masjid) with seven pebbles, saying takbīr 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‘ā’ 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‘ā’ 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]

Takbīr for the ‘Īd Prayer

1) The Prophet ﷺ said, “The takbīr for ‘Īd al-Fitr is seven
in the first *rak'ah* and five in the last, and after both there is recitation.”

[\textit{Sahih Abi Dawud} 1045]

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**Description of the Takbir for the Day of 'Id**

1) Ibn 'Abbas used to say in his *takbir*:

\[
\text{Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; là ilāha ill-Allāh, wallāhu Akbar; Allāhu Akbar, wa lillāhil-ḥamd.}
\]

\[
\text{Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except for Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.}
\]

[\textit{Al-Irwa'} 125]

2) Ibn Mas‘ūd used to say the *takbir* during the Days of *Tashriq*:

\[
\text{Allāhu Akbar, Allāhu Akbar; là ilāha ill-Allāhu wallāhu Akbar, Allāhu Akbar, wa lillāhil-ḥamd.}
\]

\[
\text{Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh, Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.}
\]

[\textit{Al-Irwa'} 125]
Congratulations on the Day of ‘Īd

1) Jubayr bin Nafir said:

When the Companions of the Prophet met each other on the day of ‘Īd, they would say to each other:

\[ \text{Taqabbalallahu minna wa minkum.} \]

May Allāh accept it from us and you.

Remembrance When Sacrificing the Animal

1) The Prophet sacrificed two horned rams that were white with black markings and had been castrated. When he made them face the qiblah, he said:

\[ \text{إِنَّى نَجَّهْتُ وَجَهِيُّ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ (عَلَى مَلَّةٍ إِبْرَاهِيمَ) حَسَبًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ} \]
\[ \text{إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَانِي وَمَمْتَنِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبَذَلَكَ أَمْرَتُ} \]

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
And I am one of the Muslims. O Allah, it comes from You and is given to You. In the name of Allah, and Allah is the Greatest. O Allah, accept it from me and from the ummah of Muhammad.

He then sacrificed.

[Mukhtasar 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:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَلَكَ، اللَّهُمَّ تَقَبَّلْ مِنِّي

Bismillāh wallahu Akbar; Allāhumma inna hādhā minka wa lak; Allāhumma taqabbal minnī.

“In the name of Allah, and Allah is the Greatest. O Allah, verily this is from You and for You; O Allah, accept it from me.”
Striving Hard in Supplication

1) The Prophet ﷺ said,

Would you like to strive hard in du’a? Say:

اللَّهُمَّ، أُنَّا عَلَى شُكْرَكَ وَذُكْرَكَ وَحُسْنِ عَبْدَاتِكَ.

Allahumma 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.

[Musnad Imām Ahmad 7922]

Calling Upon Allāh by His Greatest Name

1) The Prophet ﷺ heard a man saying:

اللَّهُمَّ لَكَ الحَمْدُ، لَا إِلَـهَ إِلَّا أَنْتَ، وَحَدَّكَ لَا شَرِيكَ لَكَ، الْمَعْلُونُ،

ربَّي السَّمَاوَاتِ وَالْأَرْضِ، ذَا الْجَلَالِ وَالْإِكْرَامِ.

Allahumma lakal-ḥamd, lā ilāha illā-Ant, wahḍaka lā sharika lak; al-Mannān, Bādi’as-samāwātī wa-ard, Dhal-jalālī wa-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 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.”

[As-Sahihah 3411]
2) The Prophet 

Allah's greatest name is present in two verses:

وَإِلَهَكُمْ إِلَهَيْنَاهُمْ وَأَحَدُهُمْ لَنَا إِلَيْهِ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

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:

اللَّهُ لَا إِلَهَ إِلَّا هوَ الْحَيُّ الْقَيِّمُ

Allah, 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]

[Saḥīḥ Abī Dāwūd 1343]

3) The Prophet said, “The greatest name of Allah appears in three suwar of the Qur'ān: al-Baqarah, Ālī 'Imrān, and Ta-Hā.”

[Ibn Majah 3856]

4) The Prophet heard a man saying:

اللَّهُمَّ إِنِّي آسَأَلُكَ بَأَنَّ أُشْهَدُ أَنَّكَ لَا إِلَيْهِ إِلَّا أَنْتُ، الْأَحْدُ الصَّمْدُ،

الَّذِي لَمْ تُلْدُ وَلَمْ يُوْلَدْ، وَلَمْ يَكُنْ لَكَ كَفْرًا أَحْدُ

Allahumma inni as'aluka bi-anni ash-hadu annaka la ilaha illā Ant, al-Ahadus-Samad, Alladhi lam yalid wa lam yulad, wa lam
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 Dawud 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.’”

[At-Sahihah 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.”

[Sahih at-Targhib 3085]

2) ‘Umar bin al-Khaṭṭāb ﷺ said, “On the day of Badr,
the Messenger of Allah ﷺ looked at the pagans, who were 1,000 strong, while his Companions numbered 319. Then the Prophet of Allah ﷺ turned to face the qiblah, then he stretched forth his hands and started to cry out to his Lord, ‘O Allah, grant me what You have promised me, O Allah, give me what You have promised me. O Allah, 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-Albānī ﷺ said, “This hadith shows a very important benefit, which is facing the qiblah while making du‘ā’. Ibn Taymiyyah said that the only direction faced when making du‘ā’ 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.”

Enticement to Seek Forgiveness

1) Abū Sa‘īd 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.’ [Allāh] 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 Allāh ﷺ said, “Allāh 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.'"

[Sahih at-Tirmidhi 3540]

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**Enticement Towards Duʿāʾ**

1) The Messenger of Allāh ﷺ said, "Duʿāʾ is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allāh, you must make duʿāʾ."

[Sahih at-Targhib 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."

[Sahih at-Tirmidhi 3556]

3) The Messenger of Allāh ﷺ said, "There is no Muslim who calls upon his Lord with a duʿāʾ 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 duʿāʾ!" The Prophet said, "Allāh’s bounty is greater."

[Sahih at-Targhib 1633]
Supplication for Entering the Home

1) When a man goes into his house, he should say, “O Allah! I ask You for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah, our Lord, do we trust.” He should then greet his family.

[Sunan Abi Dāwūd 5096] (Weak)

The Addition to the Supplication After the Adhān

1) The first part of the supplication is authentic: “O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad 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 لَا تَخْلِفُ الْمِيعَادَ) is weak.

Supplications of the Morning and Evening

1) If anyone says in the morning or in the evening, “O Allah! 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 Allah, none has the right to be worshiped except You, and Muhammad is Your slave and Your Messenger.”

Whoever says this once, Allah will emancipate a fourth of
him from Hell; whoever says it twice, Allâh will emancipate half of him; whoever says it thrice, Allâh will emancipate three-fourths of him; and whoever says it four times, Allâh will emancipate all of him from Hell.

[Sunan Abi Dawud 5069] (Weak)

Shaykh al-Albâni authenticated a narration with similar wording that does not restrict this supplication to the morning or evening.

Whoever says:

اللهُمَّ إِنِّي أُشْهِدُكَ وَأُشْهِدُ مَلَائِكُكَ وَحمَلَةَ عُزُّكَ، وأَشْهِدُ مَنْ في السّمَاوَاتِ وَمَنْ في الأرضِ، أَنْكَ أَنْتُ اللَّهُ لَا إِلَّا أَنْتَ وَحَدُّكَ لَا شِرْكَ لَكَ، وأَشْهِدُ أنَّ مَحْمُودًا عَبْدُكَ وَرَسُولُكَ.

O Allâh! 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 Allâh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.

Whoever says it once, Allâh will emancipate a third of him from the Fire, and whoever says it twice, Allâh will emancipate two-thirds of him from the Fire, and whoever says it three times, Allâh will emancipate all of him from the Fire.

[As-Silsilah as-Sahihah 276]

2) If anyone says in the morning, “O Allâh! 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
the night.
[Sunan Abī Dāwūd 5073] (Weak)

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 5081] (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-Da‘ifah 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)

### Supplication at the Time of Breaking the Fast

1) Verily, the fasting person has a duʿāʾ that is not rejected. Ibn Abī Malīkah 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 Dawūd 4/30]