

Authentic Supplications Of the Prophet

*by
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System of Transliteration

| Code | Arabic | Pronunciation |
|------|--------|--|
| ` | ع | Approximate with "a" as in "a stick". |
| ' | أ | Approximate with "a" as in "a stick". |
| ä | آ | Pronounce like two "a"s in succession. |
| dh | ض | Approximate with "d" as in "dark". |
| gh | غ | Approximate with "g" as in "good". |
| h | هـ | Pronounced as the "h" in "hill". |
| h | ح | Approximate with "h" as in "heart". |
| kh | خ | Approximate with "k". |
| q | ق | Approximate with "q". |
| s | س | Transliterated "s" should always be read as in "six", and should never be read as in "is". |
| s | ص | Approximate with a heavy "s". |
| sh | ش | Pronounced as the "sh" as in "shine". |
| t | ط | Approximate with a heavy "t". |
| th | ث | Pronounce as the "th" in "thin". |
| th | ذ | Pronounce as the "th" in "this". |
| th | ظ | Approximate with "th" as in "this". |

Introduction

All praise is to Allah, we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves, and from the bad consequences of our deeds. Whoever Allah guides there is none to take astray, and whoever Allah takes astray there is none to guide. I testify that there is no 'ilāh except Allah alone without any associates, and I testify that Muhammad is His bondservant and messenger.

As for what follows,

This, my dear brother, or sister in Islam, is a book put together with the English speaking Muslim in Mind. Its main advantages are that

1. it includes only authentic traditions of the Prophet ﷺ;
2. it includes a reference section which tells who reported each hadeeth in this book;
3. serious effort was exerted in order to maintain the conciseness and sentence structure of most of the supplications;
4. it includes English Transliteration of the supplications which is based on a defined system of transliteration;
5. it includes the Arabic text, with nearly complete placement of diacritic marks, for the convenience of those brothers and sisters who do not like to read transliteration; and
6. the organization of the book is such that the English hadeeth, the Arabic supplication, in both English and Arabic letters, and the English meaning of that supplication are all easily referenced on the same, or immediately following page.

This book is was initially based on Ibn Taymiya's **The Good Sayings**. From Ibn Taymiyas book, however, it only includes those ahadeeth that Al-Albani included in the 8th edition of his **The Authentic of The Good Sayings**. It was furthermore supplemented with authentic supplications from Shaikh 'Al-'Adawee's book: As-Saheeh 'Al-Musnadu min 'Athkari Al-Yawmi wal-Laylati which is perhaps one of the best books of supplication. It includes the full chain of narration for each hadeeth, extended referencing, and it only includes authentic supplications.

Two of the supplications, #113, and #168, in **The Authentic of The Good Sayings** have been left out of this book. Number 113 was substituted with a more reliable wording which is #162 in this book. Number 168 was about making the call to prayer in the right ear of a newly born. Upon further examination 'Al-'Albani has found that it is weak, and that it is not permitted to act upon it. This I heard him say in an audio tape, where he mentions that when he was finally able to get hold of Al-Bayhaqi's Shu'ab 'Al-'Iman -it was previously in manuscript form only- he found that there were two people accused of lying in the chain of narration. Previously he thought Al-Bayhaqi's report was only weak, and not very weak because it was referenced as such on page 16 of Tuhfat Al-Wadood by Ibn 'Al-Qayyim. A very weak hadeeth cannot be used as testimonial for a weak hadeeth, and therefore, the ruling on this hadeeth is that it is not authentic.

The section on the reporters of each hadeeth is based on the source of the respective hadeeth. When no reference is made as to the source of a reference, that means that it is from the body of Ibn Taymiya's **The Good Sayings**. Any reference to 'Al-'Albani, unless otherwise mentioned, is obtained from his commentary upon Ibn Taymiya's book. All references to 'Al-'Adawee are from his **As-Saheeh Al-Musnad min 'Athkari Al-Yawmi wal-Laylati**.

We ask Allah, Glory and Exaltation be to Him, that He accept of us our effort, and that it be sincere to Him.

Some Hadeeth terms

Sound on its own account

A hadeeth reported by a person that is juste, and is known to have precise recollection. The hadeeth must have a connected chain, and it must be free from deviance and without slanderous faults.

Sound due to others

Ahadeeth with more than one channel, each comely on its own account. These chains, taken together, raise the hadeeth to the level of sound due to others.

Comely on its own account

A hadeeth reported by a person that is juste, but known to have a light recollection. The hadeeth must have a connected chain, and it must be free from deviance and slanderous faults. Therefore, the only difference between the comely, and the sound on its own account is that the latter requires precise recollection.

Comely-sound

To say that a hadeeth is comely-sound can mean one of two things; a) there is more than one chain of narration where one is comely, and the other is sound and b) the hadeeth scholar was hesitant in deciding if the hadeeth was comely or sound, and therefore said that it was comely-sound.

Quality of being juste

To be upright and straightforward in religion, and in manliness. People can be known to have this quality by abundance like the famous Imam's: Al-Bukhari, Malik, 'Ahmad , 'Abu Haneefah, and so on; and by assertion of those that are of that category.

Upright Manliness

That he does what people consider to be praiseworthy, by way of etiquette, and behavior; and that he does not do those things which are considered by people to be blameworthy.

Uprightness in Religion

Carries out the obligations, and avoids acts of disobedience implying corruption.

Precise Recollection

That he delivers what he has heard or seen as he saw, or heard it, without any addition or subtraction. Minor mistakes, however, do not count against him because no one is beyond making them. The precision of recollection is established by matching his reports against those of the known and trustworthy hadeeth reporters. It can also be established when a person is recommended by another whose say is reliable in that respect.

Deviance

A report is said to be deviant when it contradicts the report of a narrator believed to be more trustworthy than its narrator.

Slandorous faults

Upon examination of a hadeeth certain slanderous faults may be discovered. For example, finding out that the narrator is corrupt, has a bad memory, or is an innovator whose innovation is being served by such a hadeeth. A hadeeth is not judged to be authentic if it is not free of slanderous faults.

The Meanings of the word ilāh

In the language of the Arabs the word 'ilāh is used to represent four meanings. These are:

- a. One worshipped: Allah says in the Qur'an: { **And of His signs is the night, and the day, and the sun, and the moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them. If it is Him that you worship** }
- b. A refuge to turn to: { **When distress seizes you at sea, those that you call upon, you leave in the lurch; except, Him! But when He brings you back safe to land, you turn away and man was ungrateful** }
- c. One truly beloved and glorified: { **And there are among people who take, besides Allah, equals. They love them as they love Allah; but those of Faith have greater love for Allah. And if the unjust could only see, as they will be witnessing the torture, that all power is to Allah, and that Allah punishes severely** }

- d. One beyond our realization: { **They have not realized Allah, a realization due: and on the Day of Judgment the whole of the earth will be His grip, and the heavens will be rolled up in His right: Glorified, and Exalted is He above that which they associate }**

The Virtues of Remembrance

The Messenger of Allah ﷺ said: "Shall I not tell you the most in goodness of your deeds, the nicest to Your Owner, the highest in your ranks, better for you than spending gold and silver, and better for you than meeting your enemy whereupon you strike their necks and they strike your necks?" They said "Yes O' Messenger of Allah." He said: "Remembrance of Allah."

The Virtues of Tahmeed, Tahleel, and Tasbeeh

The Messenger of Allah ﷺ said: "Whoever says: **Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahulmulku wa lahul hamdu wa huwa `alā kulli shay'in qadeerun**

100 times would get the reward of manumitting ten slaves, one hundred good deeds would be written for him, one hundred sins would be remitted from him, it would be a shield for him from the Shaytan that day till night, and nobody would arrive with better than what he arrived with except for one that had done more than him."

Remembrance of Allah at Both Ends of the Day

Allah The Exalted said:

- **O you who believe! Remember Allah, with much remembrance; And glorify Him morning and 'Aseela.**
- **And do bring Thy Lord to remembrance in your soul, with humility, and remember without loudness in words, in the morning and 'Asāl and be not of those who are unheedful.**
- **And sabbih in praise of Your Lord in the evening and in the morning.**
- **And sabbih in praise of Your lord, before the rising of the sun and before the setting.**

- Send not away those who call on their Lord in the morning and the evening.
- He told them by signs to make Tasbeeh in the morning and in the evening.
- And of the night also make Tasbeeh of Your Lord and at the setting of the stars.
- So subhana 'allahi when you reach eventide and when you rise in the morning.
- And establish [regular] prayers at the two ends of the day and Zulufan of the night.

The Prophet ﷺ said: "Whoever would say as he enters upon morning and as he enters upon evening:

Subhāna 'allāhi wa bihamdihi 100 times, no one would arrive on the Day of Resurrection with better than what he arrived with, except for a person who said the same, or more."

At Sleeping Time

If the Messenger of Allah ﷺ wanted to sleep he would say **Bi'ismika 'allāhumma 'amootu wa 'ahyā**

and when he awakened from his sleep he used to say: **Al-hamdu lil-lāhi 'allathee 'ahyānā ba`da ma 'amātanā, wa 'ilayhin-nushooru**

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Upon Having a Dream

Abu Salamata bin Abdurrahmān said: I heard Qatāda son of Rib`iy say: I heard the Messenger of Allah ﷺ say: "Ru'yā is from Allah, and hulmu is from the shaytān, so if one of you sees something he hates, let him spittle to his left three times when he awakens, and let him seek protection in Allah from its evil, for, Allah willing, it will not harm him."

Abu Salamata said: I used to consider a Ru'yā heavier upon me than a mountain, then when I heard this hadeeth, I became disconcerted, and in one narration "He said: I used to see Ru'yās as cause for concern, until I heard Aba Qatāda say: I used to see Ru'yās and they would make me sick, until I heard the Messenger of Allah ﷺ say: "The good Ru'ya is from Allah, so if one of you sees what he likes, then he should not tell anyone about it except those whom he loves, and if he sees something he hates, then he should tell no one of it, and he should spit to his left three times, and solicit Allah's protection from the despicable Shaytān from the evil of what he saw, for it will not harm him.

When Waking Up at Night

It is reported of the Prophet ﷺ that he said: "One who wakes up at night and says: **Lā 'ilāha 'illa 'allāhu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, wa huwa `ala kulli shay'in qadeerun, 'al-hamdu lil-lahi, wa subhānallāhi, wa lā 'ilāha 'illa 'allāhu, wa 'allāhu 'akbaru, wa lā hawla wa lā quwwata 'illā bil-lahi 'al-`alyyil-`atheemi,**

then says: '**Allāhumma 'ighfirlee,**

or supplicates, he will be answered, then if he makes ablution and prays his prayer would be accepted".

Entering and Exiting the Rest-Room

'Anas رضي الله عنه said: The Prophet ﷺ was such that if he would enter the privy, he would say **Bismillāhi, 'allāhumma 'inne 'a`outhu bika minal-khubthi wal khabā'ithi**

About Wudhu'

It is reported by way of Abi Hurayrata رضي الله عنه that the Messenger of Allah ﷺ said: "There is no salāt for him who has no ablution (wudhu'), and there is no ablution for him who has not mentioned the name of Allah upon it".

The Virtue of Praying After Wudhu'

The Messenger of Allah ﷺ said to Bilāl after the Morning Prayer: "O' Bilāl tell me about the deed you have done in Islam which you hope to be most beneficial to you, for this night I have heard the rustling of your feet at hand in Heaven? Bilāl said I have done no deed in Islam which I hope to be more beneficial to me than that I never purify myself a complete purification in any hour of neither day, nor night except that I would pray with that purity what Allah has written for me to pray.

The Virtue of Worship at Night

Allah The Exalted said:

- **O thou folded In garments! Stand [to prayer] by night less some of it. Half of it, or a little less, or a little more; And recite the Qur'an in slow, measured rhythmic tones. Soon we shall launch down unto thee a heavy Statement. Truly the rising by night is a time when impression is more keen and speech more upright.**
- **And as for the night keep awake a part of it as an additional prayer for thee: may thy Lord raise thee to a Praised station.**
- **And part of the night, prostrate thyself to Him; And glorify Him a long night through.**

It is reported of the Prophet ﷺ that he said: "Our Lord descends to the lowest sky [of the seven] when the last third of the night remains, then he says: Who is calling upon Me such that I may answer him, who is asking Me such that I may grant him, who is requesting My forgiveness such that I may forgive him".

About the Witr Prayer

Ibn 'Umar said that a man asked the Messenger of Allah ﷺ about the night prayer: So the Messenger of Allah ﷺ said: The night prayer is dual dual, then if one of you is worried about morning he would pray a single rak'ah, which would make that which he had prayed odd [in number]. Nāfi` told that `Abdullah bin `Umar used to say tasleem between the single rak`ah, and the two rak`ahs in the Witr such that he could tend to some of his needs.

Upon Going Out of the Home

The Messenger of Allah ﷺ said: Whoever says - upon going out of his home: **Bismillāh, tawakkaltu `alā 'allāh, lā hawla wa lā quwwata 'illā bil-lāhi ta`āla^(*)**,

it is said to him: You have been sufficed, protected, and guided, and the shaytan would move aside from him, then say to another shaytan: What access do you have to a man that has been guided, sufficed, and protected?"

Upon Entering the Home

The Prophet ﷺ said: "If the man enters his home, then mentions Allah The Exalted upon his entry and when he eats, the shaytan says: There is no lodging for you and there is no dinner. If he enters and does not mention Allah The Exalted upon his entry, the shaytan says: You've found lodging. And if he does not mention Allah The Exalted when he eats, he says: You've found lodging, and dinner to eat".

The Athan and Whoever Hears it

The Messenger of Allah ﷺ said: "Would it that people knew what was in the call [to prayer] and the first row, then, found no other than to draw lots for it, they would have drawn lots".

Upon Entering the Masjid and Leaving it

Upon entrance to the Masjid, The Messenger of Allah ﷺ would say **Bismillāh, 'allāhumma salli `alā muhammad,**

and upon leaving he would say **Bismillāh, 'allāhumma salli `alā muhammad,**

بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

What the Imam Says Before the Prayer

It is reported by way of 'Al-Barā' that the Prophet ﷺ said **Sawwoo sufoofakum lā takhtalifu quloobukum**

Opening Supplications in Salat

When the Messenger of Allah would start his Salāt he would be silent for a moment before beginning to recite. So Abu Hurayrata said: O' Messenger of Allah! With my father, and my mother [I would sacrifice them for you], you know your silence between the takheer and the recitation, what are you saying [during it]? He said: I say:

'Allāhumma bā'id baynee wa bayna khatāyāya kamā bā'adta bayna 'almashriqi wal-maghribi, 'allāhumma naqqinee min khatayāyā kamā yunaqqā 'ath-thawbul 'abyadhu min 'addanasi, 'allāhumma 'ighsilnee min khatāyāya bith-thalji wal-mā'i wal-baradi

On Saying 'Aameen

It is reported by way of 'Abi Hurayrata رَوَاهُ أَبُو هُرَيْرَةَ that the Prophet ﷺ said: "If the Imām says 'Aameen then say '**Aameen** for one, whose saying of 'Aameen coincides with the Angels' saying of 'Aameen, would have what preceded of his sins forgiven for him.

Crying in Salat

'Abdallah bin Ash-Shikh-kheer said: "I came upon the Messenger of Allah ﷺ and to his inside was an "uzzering", like the "uzzering" of a copper cauldron, due to crying".

When Bowing, Getting up from a Bow, Prostrating, or Sitting in Between Prostrations

'Abi Hurayrata رَوَاهُ أَبُو هُرَيْرَةَ is reported as saying: The Prophet ﷺ said: "Verily the leader ('Imām) was put in place in order to be followed, so when he makes takbeer, then, make takbeer; when he bows, then, bow; when he says sami`a 'allāhu liman hamidahu


then, say: **Rabbanā wa lakal-hamdu,**

when he prostrates, then, prostrate; and if he prays sitting down, then, pray, sitting down, altogether.

Supplication in the Prayer and after the Tashahud

The Messenger of Allah ﷺ said "When one of you is finished saying the last tashahhud [the final one in his prayer], let him seek refuge in Allah from four: From the torture of the Hell-fire, from the torture in the grave, from the trying misfortunes of life and death, and of the evil of the impostorous messiah [antichrist]".

Loud Remembrance After Salat

Ibn `Abbās  said: "I used to know the end of the Prophet ﷺ's prayer by the takbeer"

Announcing Lost Property, or Selling in the Mosque

The Prophet ﷺ said: "If you see one who sells, or buys in the Mosque then say: **Lā 'arbahallāhu tijārataka**

and if you see someone announcing his lost [thing] then say: **Lā radda 'allāhu `alaiyka dhallataka**

The Virtue of Reciting Surat Al-Kahf on Friday

The Prophet ﷺ said: "Whoever would read Surat Al-Kahf on Friday it would provide him of light for the duration between the two Fridays.

Praising Allah Within Speech

`A'ishata رضي الله عنها said "The Prophet ﷺ did something, thus he gave leave to do it, but some people thought it to be improper, and that reached the Prophet ﷺ so he addressed the people, **and praised Allah**, then he said what is it with some people abstaining from a thing that I do [viewing it improper]? By Allah I am the most knowledgeable of Allah among them, and the most fearful among them of Him.

Description of the Khutbah and the Prayer

The Messenger of Allah ﷺ said "The length of a man's prayer, and the shortness of his address is of the victuals of the depth of his knowledge; therefore, lengthen your prayer, and shorten your address (khutbah) for verily speech can be magical.

State of the Khateeb, and What he Says

Jābir bin `Abdillāh said: The Messenger of Allah ﷺ was such that if he gave an address his eyes would redden, and his voice would become louder, and his anger would increase. So much so that he would be like the warner of an army saying: **Sabbahakum wa massākum**

and he would say: I have been sent, myself and the Hour like these two, and he would bring together his index and middle finger, and he would say: **'Ammā ba`d, fa'inna khayral hadeethi kitābullāhi, wa khayral hadyi hadyi muhammadin, wa sharral 'umoori muhdathātuhā, wa kulla bid`atin dhalālah**

Then he would say I have greater right upon each believer than he has upon himself. Whoever has left wealth then it will be for his family, and whoever has left religion, or loss that is to me, and upon me.

Through another channel it is reported of Jābir bin `Abdillāh that he said: The Prophet ﷺ's address on Friday was that he would **praise Allah, and eulogize Him**, then after that he would say - whereupon his voice would become louder - then he related the hadeeth.

From a third channel it is reported of Jābir bin `Abdillāh that he said: The Prophet ﷺ would address the people, praise Allah, and eulogize him with what He is worthy of then

he would say: **Man yahdi 'allahu fahuwa 'al-muhtadee, wa man yudhlil falā hādiya lahu, wa khayra 'al-hadeethi kitābullāhi**^(*)

then he related the hadeeth to the likeness of the first.

Saying Shahaadah in the Khutbah

It is reported by way of 'Abi Hurayrata that the Prophet ﷺ said: "Every address which has no tashahhud in it is thus like a hand that is mutilated."

About the Takbeer in the 'Eid Prayer

It is reported of the Prophet ﷺ that he used to make takbeer (to say 'Allahu 'Akbaru

) in the two 'Eid prayers in the first one seven times before the recitation, and in the second one five times before the recitation.

Surrender to Predestination Neither in Deficit nor in Exaggeration

Allah The Exalted said

O' You who believe! Be not like those who have disbelieved and said to their brethren as they were traveling through the earth or were engaged in fighting: If they were here with us, they would not have died, or been slain. That such that Allah make it a cause of sighs and regrets in their hearts. It is Allah that livens and mortifies, and Allah is ever-aware of what you do.

The Messenger of Allah ﷺ said: "The strong believer is better and more beloved by Allah The Exalted than the weak believer, and in both there is good. Be on the guard for what is beneficial for you, get help from Allah to Whom belongs Glory and Power, do not give up, and if something befalls you then don't say: Oh if I had done [so and so] such

and such would have resulted; rather, say: **Qaddara 'allāhu wa mā shā'a fa`ala.**

For saying "if" (lawe) opens the way for the work of the shaytān".

Asking for Allah's Guidance in a Certain Affair - Al-Istikhaara

The Messenger of Allah ﷺ used to teach us to ask Allah's guidance in all matters just like he used to teach us a surah out of the Qur'ān. He would say: If one of you intends on doing a certain matter, let him pray two rak'āt, then let him say: **Allāhumma 'inne 'astakheeruka bi'ilmika, wa 'astaqdiruka biqudratika, wa 'as'aluka min fadhlikal-`atheemi, fa'innaka taqdiru wa lā 'aqdiru, wa ta`lamu wa lā 'a`lamu, wa 'anta `allāmul-ghuyoobi, 'allāhumma 'in kunta ta`lamu 'anna hāthal 'amra - and [here] you name it [the affair] by its name - khayrun lee fee deenee wa ma`āshee wa `āqibati 'amree, wa `ājilihi wa'ājilihi, faqdurhu lee wa yassirhu lee, thumma bāriklee feeh, wa 'in kunta ta`lamu 'anna hāthal-'amra sharrun lee fee deenee wa ma`āshee wa `āqibati 'amree, wa `ājilihi wa'ājilihi, fasrifhu `annee wasrifnee `anhu, waqdurlee 'al-khayra haythu kāna, thumma radh-dhinee bihi'.**

- and [here] you name it [the affair] by its name -

One that asks the Creators' guidance in a matter, and consults with His creation, then acts deliberately would never regret his action. For Allah The Exalted says:

And consult them in the matter [of moment]. Then when you have taken a decision put your trust in Allah. For Allah loves those who put their trust [in Him]. Qādatu said: There is not a people that consult amongst themselves seeking Allah Face⁽¹⁴⁵⁾ except that they would be guided to the most straight and correct action for them.

Not to say "If You will then grant me"

'Anas رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ said: If one of you petitions then let him resolve the matter, and let him not say O' my 'ilāh if you will then grant me; for there is none that compels Him".

Prohibition of Asking that Punishment be Hurried

It is reported by way of 'Anas رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ visited a sick man who had become faint like a faint hearted man, so the Messenger of Allah ﷺ said did you use to supplicate for something, or ask Him it? He said: Yes. I used to say O' my 'ilāh whatever you were going to punish me with in the Hereafter, then hurry it for me in this worldly life, so the Messenger of Allah ﷺ said: Subhana 'allāhi you cannot bear that, or you are not able of that. Would not you say: **'Allāhumma 'ātinā fd-dunyā hasanatan wa fil 'āakhirati hasanatan wa qinā `athāban-nari**

What to Say at Times of Grief, Concern, and Sadness

At times of distress the Messenger of Allah ﷺ would say **La 'ilāha 'illā 'allāhu 'al-`atheemu 'al-haleemu, la 'ilāha 'illā 'allāhu rabbul `arshil-`atheemi, la 'ilāha 'illā 'allāhu rabbul-samāwāti wa rabbul-'ardhi wa rabbul-`arshil-kareemi.**

About Minor and Great Afflictions Upon the Believer

Allah the Exalted said:

Those that say, when afflicted with calamity, 'Innā lil-lāhi wa 'innā 'ilayhi rāji`oona^(*)

They are those upon whom [descend] blessings from their Lord and Mercy. And they are the ones who are guided. (Al- Baqarah 2:156-157)

'Ummu Salamata رضي الله عنها said: I heard the Messenger of Allah ﷺ saying: "There is not a slave afflicted with a calamity who then says: **'Innā lil-lāhi wa 'innā 'ilayhi rāji`oona, 'allāhumma'jurnee fee museebatee, wa 'akhliflee khayran minhā**




except that Allah would grant him reward in his calamity, and would succeed it with good consequence for him.

She said: So when Abu Salamata [her husband] died; I said like the Messenger of Allah ﷺ had commanded me. So Allah caused him to be succeeded with one who was better than him for me: the Messenger of Allah ﷺ.


On Debt

It is reported of 'Ali bin 'Abi Tālib رضي الله عنهم that someone who was indebted came to him and said: I am unable to pay my debt so help me. He said: Shall I not teach you a few words the Messenger of Allah ﷺ taught me, if you had the like of a mountain (Seerin) of debt Allah would fulfill it on your behalf? Say: **'Allāhumma kfinee bihalālিকা `an harāmika, wa 'aghninee bifadhlika `amman siwāka**


Abandonment of Supplication for Sin and for the Severance of the Ties of Kinship

'Abi Hurayrata  reported that the Prophet  said: The bondservant shall continue to have his supplications answered so long as he does not supplicate for sin, or the severance of kinship; so long as he does not rush it. They said: O Messenger of Allah  what is "rushing it?" He said [that] he say I have supplicated, and supplicated, and I have not seen an answer; thereupon, getting tired and abandoning supplication.

Truthfully Asking for Martyrdom

The Prophet  said "Whoever asks Allah martyrdom truthfully, Allah would deliver him to the places of the martyrs. Even if he were to die upon his bed.


What to Say upon Confrontation of the Enemy and of People with Power

If the Prophet  was afraid of a certain people he would say '**Allāhumma 'innā naj`aluka fee nuhoorihim, wa na`outhu bika min shuroorihim**

About Devils Presenting Themselves to Humans

Allah the exalted has said:



And say: Rabbi `outhu bika min hamazātish-shayāteeni, wa 'a`outhu bika rabbi 'ay-yahdhurooni.




It is reported of the Prophet  that he used to say: '**A`outhu bil lāhi 'as-samee`il-`aleemi minash-shaytānir-rajeemi, min hamzihi, wa naphkhihi, wa nafthihi**

Due to the statement of Allah And if [at any time] an incitement to discord is made to you by the shaytān then seek refuge in Allah He is the One who hears and knows allthings.




And 'Athān repels shaytān:

On Incantations (Charms and Spells)

Abu Sa`eed 'Al-Khudriy  said: A small number of the companions of the Prophet  took off in one of their journeys till they reached an Arab tribe. Then they asked hospitality of them, whereupon, they refused to show them hospitality. The chief of the town was soon after bitten [by a scorpion or a snake]. They sought everything for him; however nothing did him any good. Then a few of them said: Why don't you go to that group of men that have taken lodging over there? Perhaps some of them might have something [for it]. So they went to them and said: O' you folk, our chief has been stung and we tried everything but nothing did him any good, so does anyone of you have something [to treat him with]? One of them then said: By Allah I charm; however, by Allah we asked you to show us hospitality, and you refused, so I am not going to charm for you until you set an agreed upon price. They then reconciled over a flock of sheep. Then the man set off spitting on him [on the chief], and reciting '**Al-hamdu lil-lāhi rabbil ālameena**'⁽¹⁶⁵⁾

It was then as if he had been set free after having been all tied up, he started walking without any pain. [He said:] So they gave them what they had agreed upon. Some of them (or one of them) then said: Split [the flock], the charmer then said: No do not, not until we come upon the Messenger of Allah  and tell him about what happened [we will see what he orders]. So they came to the Messenger of Allah  and told him, he then said: "And what makes you know it to be a charm?" Then he said: "You have struck correctly, so do split [the flock] and cast me a share along with you." The Prophet  then laughed

When Passing by the Graves of the Polytheists

Salem related that his father said: A Bedouin came to the Prophet  and said: O Messenger of Allah my father used to maintain the ties of kinship, and he was so, and he was so. So where is he? He said: In Hell-fire. He said: It was as if that disturbed him, so he said: O Messenger of Allah, where, then, is your father? The Messenger of Allah  then said: Wherever you pass by the grave of a polytheist give him tidings of Hell-fire. He said: The Bedouin later accepted Islam and said: The Messenger of Allah  has given me an assignment. I would not pass by the grave of a Kāfir except that I would give him tidings of Hell-fire.

Condition for Entering the Ruins of Punished People

The Messenger of Allah ﷺ said: Do not enter upon those punished peoples unless you are crying. However, if you are not crying, then, do not enter upon them lest you be struck by the like of what struck them.

Upon Entering Graveyards

The Messenger of Allah ﷺ used to teach them that if they went out to graveyards the spokesman among them should say: **'As-salāmu `alaykum 'ahl 'addiyāri minal mu'mineena wal muslimena wa'innā 'inshā'a 'allāhu bikum lāhiqoona, nas'alul-lāha lanā wa lakum 'al`āfiyata**

How to Pray Upon the Dead

Abu Hurayrata رضى الله عنه said that the Messenger of Allah ﷺ said: "Whoever attends the funeral procession till he offers the funeral prayer, for him there is [a reward equal to] one Qirat, and whoever accompanies it till burial, there is [a reward equal to] two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

What is Said When Placing the Body in the Grave

The Prophet ﷺ said: "When you place your dead in the grave then say **Bismillāhi wa `alā sunnati rasoolil-lāhi**.

With Respect to Allah's Bounties upon Man

Allah The Exalted said with respect to the story of the two men: **"Why do you not, when you enter into your garded say: Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi"**

It is reported byif the Prophet ﷺ that if he saw something he liked he would say **'Al-hamdu lil-lāhi 'allathee bini`matihi tatimmus-sālihātu,**

and if he saw something he disliked he would say, **'Al-hamdu lil-lāhi 'alā kulli hālin**

What to Say to Someone Wearing New Clothes

Um Khālid bin Sa`eed said: I came to the Messenger ﷺ, my father was with me and I was wearing a yellow shirt. So the Messenger of Allah ﷺ said **sanah sanah**.

She said: So I set off playing with the seal of prophethood, thus my father prevented me. The Messenger of Allah ﷺ said leave her then the Messenger of Allah ﷺ said: '**Ablee was 'akhliqee, 'Ablee was 'akhliqee, 'Ablee was 'akhliqee.**

`Abdillāh said it thus remained until he noticed it, meaning due to its having remained.

What to Say When you Wear Something New

The Messenger of Allah ﷺ was such that if he newly acquired clothing he would name it by its name: either shirt, or turban, then, he would say: '**Allāhumma laka 'Al-hamdu 'anta kasawtaneehi 'as'aluka min khayrihi wa khayra mā suni`a, wa 'a`outhu bika min sharrihi wa sharri mā suni`a lahu**

Being Presented a Gift and Supplicated for

It is reported of `Aa'ishata رضي الله عنها that she said: A small goat was presented to the Messenger of Allah ﷺ, he said: "Divide it out," then whenever the servant would return `Aa'ishata would say: What did they say? She would say: They said: May Allah bestow blessings in you (**Bāraka 'allāhu feekum**) then `Aa'ishata would say: And in them may Allah bestow blessings (**wa feehim bāraka 'allāhu**), we return upon them the same as what they said, and our reward remains for us.

Let Your Brother Know you Love Him

The Prophet ﷺ said: "If one of you loves his brother then let him inform him of that."

Rewarding one that does you Good

The Messenger of Allah ﷺ said: "whoever has good done to him, and says to the doer **Jazāka 'allāhu khayran**

then he has excelled in praise."

On Seeing the First Fruits

Abu Hurayrata [^]Umrah said: "When people would see the first of the fruits they used to bring them to the Messenger of Allah ﷺ, then if the Messenger of Allah ﷺ would take it he would say: '**Allāhumma bārik lanā fee thamarinā, wa bārik lanā fee madeenatina, wa bārik lanā fee sā'inā, wa bārik lanā fee muddinā,**

then he would give it to the youngest of little children that would come by."

Liked things and Fear of The Evil Eye

Allah The Exalted said with respect to the story of the two men: "**Why do you not, when you enter into your garded say: Mā shā'a 'allāhu lā quwwata 'illā bil-lāhi**"

The Prophet ﷺ said: "The `Ein (the [evil] eye) is true, and if there was anything that was going to beat Fate, the evil eye would have beaten it."

On Drawing Good and Bad Omens

The Prophet ﷺ said "There will be no contagiousness, nor drawing bad omens [pessimism], and the truest of these is the drawing of good omens [optimism]. They said: What is the drawing of good omens? He said: A good word that a person hears.

Upon Seeing Inflicted People

It is reported that the Prophet ﷺ said: "Whoever sees a person that has been inflicted [with anything] and then says: **Al-hamdu lil-lāhi 'allathee `āfānee mimmā 'ibtalāka bihi, wa fadh-dhalanee `alā katheerin mimman khalaqa tafdheelan,** he would not be inflicted with that infliction."

Supplication for the Guidance of the Polytheists

'At-Tufayl bin 'Amru came upon the Messenger of Allah ﷺ and said: O' Messenger of Allah! **Dawsan** [a tribe] has disobeyed, and refused, so petition Allah against them. The people thus thought he was going to petition Allah against them: then he said: **'Allāhumma 'ihdi Dawsan wa'ti bihim.**

On Asking for Rain

It is reported by way of Jābir bin `Abdillāh رَجْوَانُ that he said: Some weeping women came to the Prophet ﷺ, so the Prophet ﷺ said: **Allāhumma sqinā ghaythan mugheethan, maree'an, maree'an, nāfi'an, ghayra dhārrin, `ājilan, ghayra 'ājilān**

whereupon the sky covered them

When Windy

The Messenger of Allah ﷺ said: The Wind is of the Mercy of Allah. It brings mercy, and it brings torture. So when you see it, do not curse it, and ask Allah for its good, and solicit Allah's protection from its evil.

At Time of Thunder

Whenever `Abdullāh bin 'Az-Zubayr رَجْوَانُ would hear thunder he would stop talking, and say **Subhāna 'allathee yusabbihur-ra`du bihamdihi, wal- malā'ikatu min kheefatihi**

Upon Rainfall

Zayd bin Khālid 'Al-Juhaniyyu رَجْوَانُ said: The Messenger of Allah ﷺ led us in the morning prayer in Hudaybiya ([following a night in which it rained]) Then when he had come out of his prayer, he approached the people, and then said: "Do you know what your Lord has said?" They said: "Allah and His Messenger know best." He said: "He said: This morning some of my bondservants have become believers in Me and some unbelievers in Me. As for him who said: We have been rained upon by the benevolence of Allah, and His Mercy, that is a believer in me, unbeliever in the star. And as for him

who said: We have been rained upon due to such and such star setting at the rising of another [Star foreboding rain], then that is an unbeliever in Me, believer in the star."

Upon Sighting the Crescent

When the Messenger of Allah ﷺ would see the crescent he used to say: **'Allāhu 'akbaru, 'allāhumma 'ahillahu `alaynā bil-'amni wal 'eemāni, was-salāmati wal-'islāmi, wat-tawfeeqi limā tuhibbu watardhā, rabbuna wa rabbuka 'allāhu**

About Eclipses

Ibn `Umar رَضِيَ اللَّهُ عَنْهُ said: When the sun eclipsed during the time of the Messenger of Allah ﷺ **'Inna As-Salāta Jāmi`atun** was called.

When Going on a Journey

It is reported of the Prophet ﷺ that he said: Whoever wants to go on a journey, then let him say to those whom he leaves behind: **'Astawdi`ukumul-lāha 'allathee lā tadhee`u wadā'i`u**

Upon Mounting Means of Transportation

`Ali bin Rabee`ata said: I witnessed Ali bin Abi Tāib رَضِيَ اللَّهُ عَنْهُ when he was given a beast of burden to mount, just when he put his foot in the mount he said: In the name of Allah [**Bismillahi**], then when he had ascended upon its back, he said: All praise be to Allah [**Al-hamdu lil-lāh**], then he said: **Subhānal-lathee sakh-khara lanā hāthā wa mā kunnā lahu muqrineena. Wa'innā 'lā rabbinā lamunqaliboona.**

Then he said **Al-hamdu lil-lāhi 3 times**, then he said: **'Allāhu 'akbaru, 3 times**, then he said: **Subhānaka 'allāhumma 'inne thalamtu nafsee, faghfirlee, fa'innahu lā yaghfiruth-thunooba 'illā 'anta**

then he laughed, so he was asked: O' Commander of the faithful! why did you laugh? He said: I saw the Prophet ﷺ do as I have done, then he laughed, so I asked him: O' Messenger of Allah! Why do you laugh? He said "Your Lord Glorified and Exalted is He, admires when one of His bondservants says: Lord forgive me my sins, he knows that no one else forgives sins besides Me [Allah]".

When Beast of Burden Stumbles

A man reported: I was riding on the same beast of burden as the Prophet ﷺ, then it stumbled, so I said: May shaytān stumble (Ta`isa 'ash-shaytānu), so he said: "Do not say Ta`isa 'ash-shaytānu, because when you say that he magnifies himself so much that he would be like the house, and he says: By my strength. Say however: **Bismillāhi** because when you say that he belittles himself till he is like the flies."

Upon Entering a Town

It is reported by way of Suhayb رَضِيَ اللَّهُ عَنْهُ, that the Prophet ﷺ did not see a town which he wanted to enter except that he said upon seeing it: **Allāhumma rabbas-samāwātis-sab`i wa mā 'athlaln, wa rabbal 'aradheenas-sab`i wamā 'aqlalna, wa rabbash-shayāteeni wa mā 'adhlalna, rabbar-riyāhi wa mā tharayna; 'as'aluka khayra hāthihi 'alqaryati, wa khayra 'ahlihā, wa khayra mā feehā, wa 'a`outhu bika min sharrihā, wa sharri 'ahlihā, wa sharri mā feehā**

When Lodging Somewhere

The Messenger of Allah ﷺ said: Whoever takes a lodging place for himself then let him say: **'A`outhu bikalimātil-lāhi 'at-tāmmāti min sharri mā khalaqa**, nothing would harm him until he would depart from that place.

When Slaughtering

'Anas reported that the Prophet ﷺ sacrificed two horned black and white wild sheep. He said: And I saw him slaughter them with his hand, placing his foot on their sides. He said: And he sammā [to say **Bismillāh**] and kabbara [to say **'Allāhu 'akbaru**]

Eating and Drinking

Allah the Exalted said: **O you who believe! Eat of the good things that we have provided for you, and be grateful to Allah, if it is He you worship.**

The Messenger of Allah ﷺ said: O my son! Invoke the name of Allah [say: **Bismillāh**], eat with your right hand, and eat of that which is on your side [of the platter being shared]

What a Fasting Person Says upon Iftaar

When the Messenger of Allah ﷺ would break his fast he would say: **Thahaba 'ath-thama'u wabtallatil-'urooqu wa thabuta 'al-'ajru 'in shā'a 'allāhu**

On Asking Permission to Enter

'Abi Sa'eed 'Al-Khudree said that he was in a seated gathering place of the 'Ansār, whereupon, Abu Musā came as if he was frightened. So he said: I asked permission to enter upon `Umar three times; whereupon, he did not give me permission, so I returned. Then he said: What prevented you? I said: I asked permission thrice, whereupon, no permission was given to me, so I returned, and the Messenger of Allah ﷺ has said: "If one of you asks permission three times, and is not given permission, then let him return." He then said: By Allah you shall establish proof for this. [So] Is there one of you that has heard this from the Prophet ﷺ? `Ubay bin Ka'b said: By Allah none shall get up with you except the youngest of the people, and I was the youngest of the people, so I got up along with him, and informed `Umar that the Prophet ﷺ had said that.

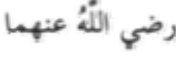

Dislike of Saying: It's me!

Jābir رضي الله عنه said: I came to the Prophet ﷺ concerning a debt that was due upon my father; thereupon, I knocked the door, and he, thus, said: Who is it? I said: [It's] me! He said: [It's] me, [it's] me, as if he hated it.



What to Supplicate for your Host

`Abdullāh bin Busr رضي الله عنه said: The Messenger ﷺ stayed as a guest with my father. He said: We,, thus brought close to him some food and "watbatan", thus he ate from it, then, he was brought some dates, he would eat of them, and put seeds between his two fingers, bringing together his index and middle finger, then he was brought some drink, so he drank it, then he handed it to the person sitting to his right. He said: Then my father said as he took the bridle of his beast of burden: Petition Allah for us, so he said: **'Allāhumma bārik lahum fee mā razaqtahum, waghfir lahum, warhamhum.**


About As-Salaam

It is reported by way of `Abdillāh bin `Amr  that a man asked the Prophet : Which of Islam is the best? He said: "To feed the food and to recite As-Salām upon whom you know and whom you don't know."


Conveyance of As-Salaam

A man told the Messenger of Allah  that Al-Barā' bin `Azib conveys 'As-Salām upon him. The Prophet  said: When did you arrive? He said: Three [days] ago. He said: verily were it that you had not conveyed it, it would have been a trust upon you.


Who should Petition Salaam First

Abi Hurayrata reported of the Prophet  that he said: "The young should petition Salām upon the old, the passing upon the sitting, and the few upon the many."

Prohibition of Beginning the Jews and Christians with As-Salaam

It is reported by way of Abi Hurayrata that the Messenger of Allah  said: "Do not begin the Jews, or the Christians with As-Salām, and if you meet one of them in a [tight] path, then compel him to the narrower part of it."

Greeting Only Those Whom you Know is of the Signs of the Day of Judgement

The Messenger of Allah  said: "It is of the signs of The Hour that the man would petition Salām upon another, not petitioning Salām upon him except due to acquaintance."

On Letter Writing Format

Allah the exalted said: **It is from Sulaymān, and it is in the name of Allah The Ever Merciful, the Mercy Bestowing.**

'Abā Sufyān said that the letter written to Hercules by the Messenger of Allah ﷺ contained the following: **Bismillāhir-rahmānir-raheemi. From Muhammad the slave, and messenger of Allah, to Hercules the great of Rome. As-Salāmu `alā men 'ittaba`al-hudā, 'ammā ba`d.**

On Praising and Complementing

Abi Bakrata related by way of his father that a man was mentioned in the presence of the Prophet ﷺ; thereupon, a man praised him well. The Prophet ﷺ, thus said "Woe to you, you have cut the neck of your friend. Whoever among you is, unavoidable, going to praise his brother then let him say: '**Ahsabu** <the person>, was 'allāhu haseebuhu, wa lā 'uzakkee `alā 'allāhi 'ahadan, 'ahsabuhu <as such and as such>, if he knows that of him."

On Sneezing and Yawning

It is reported that the Prophet ﷺ said: "Allāh likes sneezing, and he hates yawning. So if one of you sneezes, and praises Allah, then it is a duty upon anyone that hears him to say **L Yarhamuka 'allāhu.**

As for Yawning, it is of the shaytān, so if one of you is going to yawn, let him hold it back as much as possible, because if one of you yawns, shaytān laughs at him."

What to Say to a Non-Muslim if he Sneezes

Abi Musā related that the Jews used to sneeze at the place at the Prophet ﷺ hoping that he would say yarhamukum 'allāhu;

however, he would say: **Yahdeekum 'allāhu wa yuslihi bālakum**

About Marriage

`Abdullāh bin Mas`ood رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah taught us the sermon of need: **Al-hamdu lil-lāhi [nahmaduhu] wa nasta`eenuhu, wa nastaghfiruhu, wa na`outhu bil-lāhi minshuroori 'anfusinā, wa min sayyi'āti 'a`mālinā, may-yahdihil-lāhu falā mudhilla lahu, wa man yudhlil falā hādiya lahu, wa 'ash-hadu' an lā 'ilāha 'illā 'allāhu wahadahu lā shareeka lahu, wa 'ash-hadu 'anna muhammadan `abduhu wa rasooluhu^(*)**

Yā 'ayyuhannāsu 'ittaqoo rabbakumu 'allathee khalaqakum min nafsīn wāhidatin wa khalaqa minhā zawjahā wa bath-tha minhumā rijālan katheeran wa nisā'an wattaqul-lāha 'allatheetasā'aloona bihi wal'arhāma inna 'allāha kāna `alaykum raqeeban

Yā 'ayyuhā 'allatheena āmanoo 'ittaqul-lāha haqqa tuqātihi wa lā tamootunna 'illā wa 'antum muslimoona

Yā 'ayyuhā 'allatheena āmanoo 'ittaqul-lāha wa qooloo qawlan sadeedan yuslih lakum 'a`mālakum wa yaghfir lakum thunoobakum wa may yuti`illāha wa rasoolahu faqad fāza fawzan `atheeman

Upon Child Birth

And `Aa'ishata رَضِيَ اللَّهُ عَنْهَا said: "The Messenger of Allah used to bring the little boys, and then he would ask Allah for blessing for them, and yuhannikukum "

Upon Crowing of the Rooster, Braying, and Barking

It is reported that the Prophet ﷺ said: "If you hear the braying of donkeys, then solicit Allah's protection from the shaytān, for they have seen a shaytān; and if you hear the crowing of the Rooster, then ask Allah of His Benevolence, for it has seen an Angel".

On Seated Gathering Places

The Messenger of Allah ﷺ said: "No one sits in a seating place in which he utters much confusion, but then says prior to getting up from that seating place of his: **Subhānaka 'allāhumma wa bihamdika, 'ash-hadu 'allā 'ilāha 'illā 'anta, 'astaghfiruka wa 'atoobu 'ilayka.**

About Anger

Allah the Exalted said in translation: **And if (at any time) an incitement to discord is made to you by shaytān, seek refuge in Allah, He is the One Who hears and knows all things.**

Sulaymān bin Surdin said: I was sitting with the Messenger of Allah ﷺ and two men were insulting each other, the face of one of them had become red, and his jugular veins had puffed up, so the Messenger of Allah ﷺ said: "I surely know a word, would he have said it, that which he is experiencing would have left him. If he had said: '**A'outhu bil-lāhi minash-shaytānir-rajeemi**, that which he is experiencing would have gone away from him".

Upon Entering a Market Place

The Messenger of Allah ﷺ said: "Whoever enters the marketplace and says: **Lā 'ilāha 'illā 'allāhu wahdahu lā shareeka lahu, lahul mulku, wa lahul hamdu, yuhyee wa yumeetu, wa huwa hayyun lā yamootu, biyadihil khayru, wa huwa 'alā kulli shay'in qadeerun**

Allah would write for him one thousand thousand merits, would remit from him one thousand thousand sins, and would raise for him [his status] one thousand thousand levels".