

Collection of Authentic  
**INVOCATIONS**

جامع صحيح الأذكار



Shaykh al-Albani

# **Collection of Authentic INVOCATIONS**

جامع صحيح الأذكار



Collected and compiled from the works of

**Shaykh al-Albani**

By Shaykh Muhammad ibn Hasan Āli Shaykh

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**ISBN:** 978-1-5323-1964-8

**First Edition:** Dhul-Hijjah 1437 AH / September 2016 CE

**Translation:** Rasheed ibn Estes Barbee

**Editing & Formatting:** Danielle Lebenson al-Amrikiyyah  
[www.amrikiyyahdesign.com](http://www.amrikiyyahdesign.com)

**Publisher's Information:**  
**Authentic Statements Publishing**  
P.O. Box 15536  
Philadelphia, PA 19131  
215.382.3382  
215.382.3782 – Fax

**Store:**  
5000 Locust St.(Side Entrance)  
Philadelphia, PA 19139

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## Transliteration Table

### Consonants

ء	'	د	d	ض	d̤	ك	k
ب	b	ذ	dh	ط	t̤	ل	l
ت	t	ر	r	ظ	z̤	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ħ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	—	a	—	i	—	u
Long	—	ā	—	ī	—	ū
Diphthongs	—	ay/ai	—	ō	—	au

### Glyphs

ﷻ Sallallāhu 'alayhi wa sallam (May Allāh's praise & salutations be upon him)

ﷻ Alayhis-salām (Peace be upon him)

ﷻ Radiyallāhu 'anhu / رحمۃ اللہ علیہ رحمۃ اللہ علیہ (May Allāh be pleased with him/her)

ﷻ Radiyallāhu 'anhuma (May Allāh be pleased with them both)

ﷻ Rahimahullāh (May Allāh have mercy on him)

ﷻ Azza wa-Jall (The Mighty and Majestic)

ﷻ Tabāraka wa-ta'Ālā (Glorious and Exalted is He)

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## Translator's Introduction

All praises belong to Allāh, the Lord of all that exists. Allāh has prepared forgiveness and a great reward for the men and women who remember Allāh often. And 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. May peace and salutations be upon our Prophet Muḥammad, his family, and his Companions. As to what follows:

**The importance of *du'ā'*:** The Prophet ﷺ said, “*Du'ā'* is worship.”<sup>1</sup> Shaykh Fawzān said, “*Du'ā'* is the greatest form of worship because it shows humility towards Allāh, the slave’s complete need of Allāh, a soft heart and desire for what is with Allāh, fear of Him, and the acknowledgment of the slave’s weakness and absolute need of Allāh, while the abandonment of *du'ā'* shows arrogance, a hard heart, and turning away from Allāh. And abandonment of *du'ā'* is a reason for entering the Fire.”

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

Ibn Kathīr رحمه اللہ عزیز 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.

<sup>1</sup> Sunan Abī Dāwūd 1479

For this reason, we present to the reader *A Collection of Authentic Invocations*, a collection of *du'ā'* and *dhikr* authenticated by the *muḥaddith* of our era, Shaykh Muḥammad Nāṣirud-Dīn al-Albāni رحمه الله.

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

Ibn as-Ṣalāh رحمه الله 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

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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 رضي الله عنهما was with Arabic letters. Rather, 'Uthmān رضي الله عنهما 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."

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## **Introduction**

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

## Remembrance at the Ends of the Day

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

أَمْسِينَا وَأَمْسِنَا الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبُّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبُّ أَعُوذُ بِكَ مِنَ الْكَسْلِ وَشُوءُ الْكَبِيرِ، رَبُّ أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ فِي الْقَبْرِ.

*Amsaynā wa amsal-mulku lillāh, wal-hamdu lillāh, lā ilāha ill-Allāhu wahdahu lā sharika lah, lahul-mulku wa lahul-hamdu Huwa 'alā kulli shay'in qadīr. Rabbi as'aluka khayra mā fi hādhihil-laylah, wa khayra mā ba'dahā, wa a'ūdhu bika min sharri hādhihil-laylati wa sharri mā ba'dahā. Rabbi a'ūdhu bika min al-kasli wa sū'il-kibari. Rabbi a'ūdhu bika min 'adhābin fin-Nāri wa 'adhābin fil-qabr.*

We have reached the evening, and so too the dominion, all belonging to Allāh, and all praise is for Allāh. None has the right to be worshiped except Allāh, alone, without partners; to Him belongs all sovereignty and praise, and He is omnipotent over all things. My Lord, I ask You for the good of this night and the good of what follows it, and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.

And when the morning entered, he would also say:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ.

*Aṣbahnā wa aṣbahal-mulku lillāh.*

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

[*Mukhtaṣar Muslim* 1894]

2) When the morning enters, say:

اللَّهُمَّ إِنَّا أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ  
النُّشُورُ.

*Allāhumma bika aṣbahnā wa bika amsaynā wa bika nāḥyā 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 إِنَّا أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ.

*Allāhumma bika amsaynā wa bika aṣbahnā wa bika nāḥyā wa  
bika namūtu wa ilaykal-maṣīr.*

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

[*Aṣ-Ṣaḥīḥah* 262]

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

يَا حَيُّ، يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغْفِرُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا  
تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ.

*Yā Ḥayyu yā Qayyūm, bi-rahmatika astaghīth, qasliḥ lī sha'ni  
kullahu wa lā takilnī ilā nafsī ṭarfata '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:**

اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا  
أَنْتَ رَبُّ كُلٍّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ  
الشَّيْطَانِ وَشَرِّكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي شُوءًا أَوْ أَجْزَهُ إِلَى مُسْلِمٍ.

*Allāhumma Fātiras-samāwāti wal-ard, Ālimal-ghaybi  
wash-shahādah, lā ilāha illā Anta, Rabba kulli shay'in wa  
Malikah; a'udhu bika min sharri nafsī wa min sharrish-Shayṭān  
wa shirkīhi wa an aqtarifa 'alā nafsī sū'an aw ajurrahu ilā  
Muslim.*

**O Allāh, 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 Shayṭān 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:**

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ  
 الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايِّ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ  
 عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ يَبْيَنُ يَدَيَّ وَمِنْ خَلْفِي،  
 وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ  
 أُغْتَالَ مِنْ تَحْتِي.

*Allāhumma innī as'alukal-'āfiyata fid-dunyā wal-ākhirah.  
 Allāhumma as'alukal-'afwa wal-'āfiyata fi dīnī wa dunyāya  
 wa ahli wa māli. Allāhummas-tur 'awrātī wa āmin raw'atī.  
 Allāhumma-faṣnī min bayni yadayya wa min khalfi wa 'an  
 yamīnī wa 'an shīmālī wa min fawqī, wa a'udhu bi-azamatika  
 min an ughtāla min tahtī.*

O Allāh, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well-being in my religious and worldly affairs, and my family and wealth. O Allāh, 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.

[*Sahīh al-Kalim* 23, *Sahīh Ibn Mājah* 3135]

6) Whoever says during the morning:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ  
 كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha ill-Allāh, wahdahu lā sharika lah. Lahul-mulku wa  
 lahud-hamdu, 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.

[*Ṣaḥīḥ at-Targhib* 656, *Ṣaḥīḥ at-Tirmidhi* 5077]

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

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاءِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ.

*Bismillāhil-ladhi lā yadurru ma'asmihi shay'un fil-arḍi wa lā fis-samā', wa Huwas-Samī'u'l-'Alīm.*

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

Except that nothing will harm him.

[*Ṣaḥīḥ at-Tirmidhi* 3388, *Ṣaḥīḥ Abī Dāwūd* 5088]

8) Say in the morning and evening:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي  
بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ،  
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبِيرِ، لَا إِلَهَ إِلَّا أَنْتَ.

*Allāhumma 'afini fi badanī. Allāhumma 'afini fi sam'i.*

*Allāhumma ‘āfinī fi başarı. Lā ilāha illā Ant. Allāhumma innī a‘ūdhu bika minal-kufri wal-faqr. Allāhumma innī a‘ūdhu bika min ‘adhābil-qabr; lā ilāha illā Ant.*

**O Allāh! Grant me health in my body. O Allāh! Grant me good hearing. O Allāh! Grant me good eyesight. There is none worthy of worship except You. O Allāh, I seek refuge in You from disbelief and poverty. O Allāh, 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:**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْبِي  
وَيُمِيَّثُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha ill-Allāh, wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, yuhyī wa yumīt, wa Huwa ‘alā kulli shay'in qadīr.*

**There is none worthy of worship except Allāh 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.**

Allāh 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:**

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.

*Subhānallāh il-‘Azīmi wa bi-hamdihi.*

**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.

[*Mukhtaṣar Muslim* 1903, *Ṣaḥīḥ Abī Dāwūd* 5091]

**11) Whoever says:**

سُبْحَانَ اللَّهِ

*Subhānallāh*

**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:

الْحَمْدُ لِلَّهِ

*Al-ḥamdu lillāh*

**All praises belong to Allāh**

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

And whoever says:

اللَّهُ أَكْبَرُ

*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:

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

*Lā ilāha ill-Allāh, wahdahu lā sharīka 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):**

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

*Lā ilāha ill-Allāh, wahdahu lā sharīka 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-Ikhlas (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.

[*Sahīh al-Kalim* 18]

### **Reciting Āyatul-Kursi**

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

«اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا يَبْيَنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَنْؤُدُهُ حِفْظُهُمْ وَهُوَ 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.

[Sūrah al-Baqarah 2:255]

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

[*Sahih at-Targhib* 658]

### Supplications Specifically Said During the Morning

1) Whoever says when the morning enters:

رَضِيَتْ بِاللَّهِ رَبِّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا.

*Raditu billāhi Rabban wa bil-Islāmi dinan wa bi-Muhammadin nabiyyan.*

I am pleased with Allāh as Lord, and with Islām 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-Sahīhah* 2686, *ad-Da'ifah* 5020]

2) When the morning enters, say:

أَصْبَحْنَا عَلَى فُطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ الْإِخْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ، وَمِلَةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

*Aṣbahnā 'alā fitratil-Islāmi wa kalimatil-ikhlāṣi wa dīni nabiyyinā Muḥammad, wa millati abīnā Ibrāhīma hanifan Musliman wa mā kāna minal-mushrikīn.*

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

[*Aṣ-Ṣaḥīḥah* 2989]

3) In the morning, say:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةُ عَرْشِهِ،  
وَمِدَادُ كَلِمَاتِهِ.

*Subḥānallāh wa bi-ḥamdihi 'adada khalqihī wa riḍā nafsihi wa zinata 'arshihi wa midāda kalimātihi.*

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.

[*Aṣ-Ṣaḥīḥah* 2156]

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### **Seeking Forgiveness 100 Times**

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

[*Aṣ-Ṣaḥīḥah* 1600]

## Supplications Specifically Said During the Evening

- 1) When the evening enters, say three times:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

*A'udhu bi-kalimātillāhi at-tāmmāti min sharri mā khalaq.*

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

[*Mukhtaṣar Muslim* 1453, *Ṣaḥīḥ at-Tirmidhī* 3604]

## The Best Prayer for Seeking Forgiveness

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ. خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ بِنَعْمَتِكَ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*Allāhumma Anta Rabbī, lā ilāha illā Ant. Khalaqtanī wa ana 'abduka wa ana 'alā 'ahdika wa wa'dika mas-taṭa'at. A'udhu bika min sharri mā ṣana't, abū'u bi-ni'matika wa abū'u bi-dhanbī, faghfir li fa-innahu lā yaghfirudh-dhunūba illā Ant.*

O Allāh! You are my Lord, there is none worthy of worship except You. You have created me, and I am Your slave, and I hold to Your covenant as much as I am able. I seek refuge in You from the evil of what I have done, I acknowledge the favors that You have bestowed upon me, and I confess my sins. Therefore, forgive me, for none forgives sins except You.

The Prophet ﷺ said, “Whoever says this during the day with firm belief in it and dies on that same day (before the evening), he will be one of the inhabitants of Paradise; and whoever says this during the night with firm belief in it and dies before the morning, he will be from the inhabitants of Paradise.”

[*Mukhtaṣar al-Bukhārī* 2420]

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## **Supplications at the Time of Sleep**

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

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

*Bismika Allāhumma amūtu wa ahyā.*

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

[*As-Sahihah* 2754, *Mukhtaṣar al-Bukhārī* 2425]

2) The Messenger of Allāh 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:

بِسْمِكَ رَبِّي وَضَعْتُ جَنِي، وَبِكَ أَرْفَعُهُ، فَإِنْ أَمْسَكْتَ نَفْسِي  
فَأَرْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

*Bismika Rabbi, wada'tu janbi wa bika arfa'uhu fa-in amsakta nafsi farhamha; wa in arsaltahā fahfazhā bimā tahfażu bihi 'ibādaka-ṣāliḥin.*

**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 عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرُ السَّمَاوَاتِ وَالأَرْضِ، رَبُّ كُلِّ  
شَيْءٍ وَمَلِيكُهُ أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَغُوْذُ بِكَ مِنْ شَرِّ نَفْسِي  
وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكِهِ، وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَةً  
إِلَى مُسْلِمٍ.

*Allāhumma Ālimal-ghaybi wash-shahādah, Fātiras-samāwāti wal-ard, Rabba kulli shay'in wa Malīkah; ash-hadu al-lā ilāha illā Ant. A'ūdhu bika min sharri nafsi wa min sharrish-Shaytāni wa shirkahi wa an aqtarafa 'alā nafsi sū'an aw ajurrahu ilā Muslim.*

**O Allāh, 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 Shaytān and his *shirk*, and that I bring harm upon myself or bring it upon another Muslim.**

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

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

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

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

*Allāhumma qinī 'adhābaka yawma tab'athu 'ibādak.*

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

[*Aṣ-Ṣaḥīḥah* 2754, *Ṣaḥīḥ at-Tirmidhi* 3398]

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

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكُمْ مِمْنُ لَا كَافِي لَهُ وَلَا مُؤْوِي .

*Al-ḥamdu lillāh illadhi aṭ'amanā wa saqānā wa kafānā wa āwānā, fa-kam mimman lā kāfi lahu wa lā mu'wi.*

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

[*Mukhtaṣar Muslim* 1901]

6) When lying down, say:

اللَّهُمَّ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَخِيَّتَهَا فَاحْفَظْهَا، وَإِنْ أَمْتَهَا فَاغْفِرْ لَهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْغَافِيَةَ .

*Allāhumma Anta khalaqta nafsi wa Anta tawaffāhā; laka mamātuhā wa mahyāhā. In ahyaytahā fahfažhā wa in amattahā faghfir lahā. Allāhumma inni as'alukal-'āfiyah.*

**O Allāh, You created my soul and You take my soul; unto You is its life and its death. If You grant it life, then protect**

it, and if You cause it to die, then forgive it. O Allāh, I ask You for well-being.

[*Mukhtaṣar Muslim* 1898]

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

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا  
وَرَبَّ كُلِّ شَيْءٍ، فَالْحَقُّ وَالنَّوْى وَمُنْزَلُ التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذُ بِنَاصِيَتِهِ، اللَّهُمَّ  
أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ،  
وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ،  
اَقْصِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

*Allāhumma Rabbas-samāwāti wa Rabbal-arḍi wa Rabbal-’arshil-’azīm, Rabbanā wa Rabba kulli shay', fālīqal-ḥabbi wan-nawā wa munzilat-Tawrāti wal-Injili wal-Furqān; a’ūdhu 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 Anta-Zāhiru fa-laysa fawqaka shay'; wa Antal-Bātinu fa-laysa dūnaka shay'. Iqđi ‘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 Injil, 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-Bātin [aware of the subtlest secrets], so there is nothing closer

**than You. Settle our debts and enrich us from poverty.**

[*Mukhtaṣar Muslim* 1899, *Ṣaḥīḥ at-Tirmidhi* 3400]

**8) The Prophet ﷺ said:**

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

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجْهِي وَجْهِي إِلَيْكَ، وَفَوَضْتُ  
 أَمْرِي إِلَيْكَ، وَالْحَاجَاتُ ظَهَرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأً  
 وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ  
 الَّذِي أَرْسَلْتَ.

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

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

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

[*Mukhtaṣar al-Bukhāri* 2426, *Ṣaḥīḥ al-Kalim* 34, *Aṣ-Ṣaḥīḥah* 2889]

**9) Whoever says when going to sleep:**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ  
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، سُبْحَانَ اللَّهِ

وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

*Lā ilāha ill-Allāhu wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu, wa Huwa 'alā kulli shay'in qadīr, wa lā ḥawla wa lā quwwata illā billāh, subḥānallāhi wal-ḥamdulillāhi wa lā ilāha ill-Allāh, wallāhu Akbar.*

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

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

[*As-Sahihah* 3414]

**10) Whoever says when going to bed:**

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي  
وَسَقَانِي، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ وَأَفْضَلَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ  
بِعِزْتِكَ أَنْ تُنْجِيَنِي مِنَ النَّارِ.

*Al-ḥamdulillāhilla dhī kafānī wa āwānī. Al-ḥamdulillāhilla dhī at'amanī wa saqānī. Al-ḥamdulillāhilla dhī manna 'alayya wa afḍal; Allāhumma innī as'aluka bi-'izzatika an tunajjiyanī minan-Nār.*

**All praises belong to Allāh, the One who has sufficed me and safeguarded me. All praises belong to Allāh, the One who has fed me and given me drink. All praises belong to Allāh, the One who has favored and honored me. O Allāh,**

**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:**

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالَّذِي مَنَّ عَلَيَّ  
 فَأَفْضَلَ وَالَّذِي أَعْطَانِي فَأَجْزَلَ وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ  
 رَبَّ كُلِّ شَيْءٍ وَمَالِكَ كُلِّ شَيْءٍ وَإِلَهَ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ  
 النَّارِ.

*Al-hamdu lillāh illadhī kafānī wa āwānī wa aṭ'amanī wa saqānī. Al-hamdu lillāh illadhī manna 'alayya fa-afḍala wal-hamdu lillāh illadhī aṭānī fa-ajzal, wal-hamdu lillāhi 'alā kulli hāl; Allāhumma Rabba kulli shay'in wa Mālika kulli shay'in wa Ilāha kulli shay', a'ūdhu bika minan-Nār.*

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

[*Sahih al-Mawārid* 2357]

**12) When the Prophet ﷺ would go to bed at night, he would say:**

بِسْمِ اللَّهِ وَضَعْتُ جَنِي اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَخْسِنْ شَيْطَانِي  
وَفُكَّ رَهَانِي وَقُلْ مِيزَانِي وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

*Bismillāhi wa'da'tu janbī; Allāhummagh-fir lī, dhanbī wa akhsī' shaytānī, wa fukka rihānī wa thaqqil mīzānī waj'alnī fin-nadiyyil-a'lā.*

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

[*Sahih al-Jāmi'* 4649]

13) The Prophet ﷺ said to ‘Alī and Fātimah ؑ, “Shall I not direct you to that which is better for you than a servant? When you go to sleep, say *subḥānallāh* (سُبْحَانَ اللَّهِ) 33 times, and *al-hamdulillāh* (الْحَمْدُ لِلَّهِ) 33 times, and *Allāhu Akbar* (اللَّهُ أَكْبَرُ ۝) 34 times.”

'Alī said, "I did not abandon this practice since hearing it from the Messenger of Allāh." It was said to him, "Not even during the night of Šiffin (i.e., during the Battle of Šiffin)?" He responded, "Not even during the night of Šiffin."

[*Aṣ-Şāḥīḥah* 3596, *Mukhtaṣar al-Bukhārī* 2427, *Mukhtaṣar Muslim* 1895, *Ṣaḥīḥ al-Kalim* 29]

14) 'A'ishah رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَعْلَمُ 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 ۚ ۱ اللَّهُ الصَّمَدُ ۚ ۲ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ۚ ۳ وَلَمْ يَكُنْ لَّهَ كُفُورًا أَحَدٌ ۚ ۴ ﴾

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ  
إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا  
حَسَدَ ⑤ ﴾

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنْ  
الْجِنَّةِ وَالنَّاسِ ⑥ ﴾

Sūrah al-Ikhlāṣ (112), Sūrah al-Falaq (113), and Sūrah an-Nās (114).

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

[*Aṣ-Ṣaḥīḥah* 3104]

### 15) Recite Āyatul-Kursi:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا  
فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ  
يَعْلَمُ مَا يَبْيَنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا  
بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَتُوْذُهُ حِفْظُهُمْ  
وَهُوَ الْعَلِيُّ الْعَظِيمُ ⑥﴾

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.

[*Sahīh al-Kalim* 26]

16) Whoever recites the last verses from Sūrah al-Baqarah during the night, it will suffice him:

﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِّبُكُمْ بِهِ اللَّهُ ۚ قَيْغَفْرٌ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾٢٦٤﴿ أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ أَمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكَتُبِهِ وَرُسُلِهِ لَا نُفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا﴾

عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٤١﴾

To Allāh 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, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh 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 Allāh, 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).” Allāh 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.

[Sūrah al-Baqarah 2:284-286]

[*Sahih al-Kalim* 27]

17) Recite:

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ... ﴾

**Say: O you who disbelieve...**

Sūrah al-Kāfirūn (109)

[*Sahih at-Tirmidhi* 3403]

- 18)** The Prophet ﷺ would not go to sleep until he recited:

﴿الْمِنْزِيلُ الْكِتَابُ لَا رَيْبٌ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ وَ﴿تَبَارَكَ الَّذِي بَيَّدَهُ الْمُلْكُ﴾

Sūrah as-Sajdah (32) and Sūrah al-Mulk (67).

[*As-Sahīħah* 585]

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

﴿الْزُّمَر﴾ وَ﴿بَنِي إِسْرَائِيلَ﴾

Sūrah az-Zumar (39) and Sūrah al-Isrā' (17).

[*As-Sahīħah* 641]

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

[*Sahīħ at-Tirmidhi* 3406]

And the *suwar* of glorification are Sūrah al-Ḥadīd (57), Sūrah al-Ḥashr (59), Sūrah aş-Ṣaff (61), Sūrah al-Jumu'ah (62), Sūrah at-Taghābun (64), and Sūrah al-Ā'lā (87).

### What to Say When Removing Clothing for Sleep or Another Reason

- 1)** The Messenger of Allāh 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 .

*Bismillāh.*

**In the name of Allāh.**

[*Sahih al-Jāmi'* 3610]

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## **The Supplication Said When Startled During Sleep**

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**1) The Prophet ﷺ said:**

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ  
الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ.

*A'udhu bi-kalimātillāhit-tāmmati min ghaḍabihī wa sharri 'ibādihī wa min hamazātish-shayāṭīni wa an yaḥḍurūn.*

**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-Saḥīḥah* 364]

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ  
الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ.

*A'udhu bi-kalimātillāhit-tāmmati min ghaḍabihī wa sharri 'ibādihī wa min hamazātish-shayāṭīni wa an yaḥḍurūn.*

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 بِكَلِمَاتِ اللَّهِ التَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بِرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ  
مَا يَنْزِلُ مِنْ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ فَنِ اللَّيلِ وَالنَّهَارِ وَمِنْ  
شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ.

*A'ūdhu bi-kalimatillāhit-tāmmatillatī lā yujāwizuhunna barrun  
wa lā fājirun min sharri mā yanzilu minas-samā'i wa mā ya'rūju  
fihā, wa min sharri fitanil-layli wan-nahār, wa min kulli ṭāriqin  
illā ṭāriqan yatrūqu 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:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَمَا

بِنَهْمَةِ الْعَزِيزِ الْغَفَّارِ.

*Lā ilāha ill-Allāhul-Wāḥidul-Qahhār, Rabbus-samāwāti wal-ardī wa mā baynahumā, al-‘Azīzul-Ghaffār.*

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

[*Sahih al-Mawārid* 2358, *Aṣ-Ṣaḥiḥah* 2066]

## **What to Say Upon Waking Up During the Night**

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

*Lā ilāha ill-Allāhu wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu wa Huwa ‘alā kulli shay'in qadir. Al-ham dulillāhi wa subḥānallāhi wa lā ilāha ill-Allāh, wallāhu Akbar, wa lā hawla wa lā quwwata illā billāhil-‘Aliyyil-‘Azīm.*

**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. All praises belong to Allāh, Allāh is free from imperfection, and there is none worthy of worship except Allāh; Allāh is the Greatest, and there is no might or power except with Allāh, the Exalted, the Great.**

Then he says:

اللَّهُمَّ اغْفِرْ لِي !

*Allāhummaghfir li!*

**O Allāh, forgive me!**

Or if he supplicates; his *du'ā'* will be answered. And if he performs *wuḍū'* and prays, his prayer will be accepted.

[*Mukhtaṣar al-Bukhāri* 576, *Ṣaḥīḥ 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.

[*Ṣaḥīḥ al-Kalim at-Tayyib* 36]

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

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ  
لَّا يُؤْتَى الْأَلْيَابُ...﴾

**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 Āli 'Imrān 3:190-200]

[*Mukhtaṣar al-Bukhāri* 92]

4) When the Messenger of Allāh ﷺ would stand during the middle of the night for prayer, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ  
الْحَمْدُ لَكَ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ  
أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ  
السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ،  
وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ  
حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ  
لَكَ أَسْلَمْتُ، وَبِكَ آمَنتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ  
خَاصَّمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَتُ، وَمَا  
أَسْرَرْتُ وَمَا أَعْلَمْتُ، أَنْتَ الْمُقَدَّمُ، وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ،  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Allāhumma lakal-hamd, Anta Qayyimus-samāwāti wal-ardī wa  
man fihinna, wa laka Mulkus-samāwāti wal-ardī wa man fihinna;  
wa lakal-hamd; Anta Nūrus-samāwāti wal-ardī wa man fihinna;  
wa lakal-hamd, Anta Malikus-samāwāti wal-ardī; wa lakal-hamd,  
Antal-Haqqu wa wa'dukal-haqq, wa liqā'uka haqqun wa qawluka  
haqq, wa Jannatuka haqqun wan-Nāru haqq, wan-Nabiyyuna  
haqqun wa Muḥammadun (ṣallallāhu 'alayhi wa sallam) haqq,  
was-sā'atu haqq; Allāhumma laka aslamtu wa bika āmantu wa  
'alayka tawakkaltu wa ilayka anabtu wa bika khāsamtu wa ilayka  
hākamtu; faghfir li mā qaddamtu wa mā akhkhartu wa mā asrartu  
wa mā d'lant, Antal-Muqaddimu wa Antal-Mu'akhhir; lā ilāha  
illā-*Anta* wa lā ḥawla wa lā quwwata illā billāh.

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 Allāh, to You I have submitted, and in You I have believed, and upon You I put my trust, and to You I have repented and devoted myself. With You I have argued, and to You I turn for judgment; thus, forgive me for my previous and future sins, that which I did in secret and openly. You are the One who brings forward and delays; there is none worthy of worship except You, and there is no might or power except with You.**

[*Mukhtaṣar al-Bukhāri* 556]

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### **Supplication & Seeking Forgiveness During the Last Third of the Night**

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- 1) The Messenger of Allāh ﷺ said, “Our Lord ﷺ descends every night to the lowest heavens and says, ‘Who is supplianting 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?’”

[*Mukhtaṣar al-Bukhāri* 750]

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

[*Sahīh at-Tirmidhi* 3579]

## **The Qunūt Supplication During Witr**

Shaykh al-Albāni said, “After completing the recitation and before going into *rukū'*, sometimes the supplication of *qunūt* is recited.”

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

He said:

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

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ  
تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقُنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي  
وَلَا يُقْسِى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالْيَتَ وَلَا يَعْزُزُ مَنْ عَادَيْتَ  
تَبَارَكْ رَبُّنَا وَتَعَالَى، لَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ.

*Allāhumma-dini fiman hadayt, wa ‘afini fiman ‘afayt, wa tawallani fiman tawallayt, wa bārik lī fīmā a’ṭayt, wa qinī sharrā mā qadayt, fa-innaka taqđī wa lā yuqdā ‘alayk, wa innahu lā yadhillu man wālayt, wa lā ya’izzu man ‘ādayt, tabārakta Rabbanā wa ta’ālayt; lā 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.

[*Şahîh Abî Dâwûd* 1281, *Şîfah as-Şalâh* 180, *Qiyâm Ramadân* 31]

Shaykh al-Albâni said, “There is no problem with making the *qunût* after *rukû'* 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 رضي الله عنه.”

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

اللَّهُمَّ قاتِلِ الْكَفَرَةَ الَّذِينَ يَصْدُونَ عَنْ سَبِيلِكَ، وَيُكَذِّبُونَ رُسُلَكَ  
وَلَا يُؤْمِنُونَ بِوَعْدِكَ، وَخَالِفُتِينَ كَلِمَتِهِمْ، وَأَلْقِ فِي قُلُوبِهِمْ  
الرُّعْبَ، وَأَلْقِ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، إِلَهَ الْحَقِّ.

*Allâhumma qâtilil-kafaratalladhîna yaşuddûna ‘an sabîlik, wa yukadhdhibûna rusulaka wa lâ yu'minûna bi-wâdik, wa khâlif bayna kalimatihim wa alqi fî qulûbihimur-ru'b, wa alqi ‘alayhim rijzaka wa ‘adhâbak, Ilâhal-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:

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ، وَلَكَ نَسْعَى وَنَحْفِدُ، نَرْجُو  
رَحْمَتَكَ رَبَّنَا، وَنَخَافُ عَذَابَكَ الْجَدَدَ، إِنَّ عَذَابَكَ لِمَنْ عَادَيْتَ  
مُلْحَقٌ.

*Allāhumma iyyāka na'budu wa laka nuṣalli wa nasjud, wa ilayka  
nas'ā wa nahfid, wa narjū rahmataka Rabbanā wa nakhāfi  
'adhābakal-jadd, inna 'adhābaka li-man 'ādayta 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 Ramadān* 31, 32]

### **Remembrance After Witr**

Shaykh al-Albāni رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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:

اللَّهُمَّ أَعُوذُ بِرِضاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقوبَاتِكَ وَأَعُوذُ  
بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

*Allāhumma a‘ūdhu bi-ridāka min sakhaṭika wa bi-mu‘afātika  
min ‘uqūbatik, wa a‘ūdhu bika mink, lā ahṣi thanā'an 'alayk,  
Anta kamā athnayta 'alā nafsik.*

**O Allāh, 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.**

[*Ṣaḥīḥ Abī Dāwūd* 1282]

**2)** The Prophet ﷺ used to recite Sūrah al-A'lā in the first *rak'ah* of the Witr, Sūrah al-Kāfirūn in the second *rak'ah*, and Sūrah al-Ikhlāṣ, Sūrah al-Falaq, and Sūrah an-Nās in the third *rak'ah*.

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

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

*Subḥānal-Malikul-Quddūs.*

**Perfect is the Holy King.**

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

[*Ṣaḥīḥ an-Nasā'i* 1752, *Qiyām Ramadān* 33, *Ṣaḥīḥ Abī Dāwūd* 1284]

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### **Supplication of *Qunūt* In the Five Daily Prayers During Calamity**

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**1)** Shaykh al-Albāni رحمه الله said:

When the Prophet ﷺ wanted to supplicate against someone

or supplicate for someone, he would say the *qunūt* during the final *rak'ah* after *rukū'*, after saying, ‘Verily, Allāh hears those who praise Him, O our Lord to You is the praise.’ His supplication would be audible and he would raise his hands, and those behind him would say *āmīn*. 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:

اللَّهُمَّ أَنْجِبِ الْوَلِيدَ بْنَ الْوَلِيدٍ وَسَلَّمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ  
اللَّهُمَّ اشْدُدْ وَطَأْتَكَ عَلَى مُضَرٍّ وَاجْعَلْهَا عَلَيْهِمْ كَسِينِي يُوسُفَ  
اللَّهُمَّ اعْنُ لِحْيَانَ وَرِعْلَا وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ.

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

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

اللَّهُ أَكْبَرُ.

*Allāhu Akbar.*

**Allāh is the Greatest.**

[*Sifah as-Ṣalāh* 178, 179]

Shaykh al-Albāni رحمه الله 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 Abī Dāwūd* (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'a'* except one who is ignorant.' (*Fatāwā al-'Izz bin 'Abdis-Salām*, p. 47)."

[*Sifah as-Šalāh* 178]

## What to Do Upon Having a Bad Dream

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

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

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

[*Mukhtaṣar al-Bukhārī* 2634, *Mukhtaṣar Muslim* 1516, 1517]

**3)** The Messenger of Allāh 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 Allāh from the Shayṭān three times, and then sleep on a different side than the one he was sleeping on before.”

[*Mukhtaṣar Muslim* 1518, *Sahīḥ 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.”

[*Aṣ-Ṣaḥiḥah* 1341]

The Messenger of Allāh 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.”

[*Aṣ-Ṣaḥiḥah* 1340]

### ***Summary:***

If the person sees a bad dream, he should:

- 1)** Spit dryly on his left side
- 2)** Seek refuge in Allāh from the Shayṭān 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

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## Remembrance for Waking Up from Sleep

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- 1) When waking from sleep, say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ التَّشْوُرُ.

*Al-hamdulillāhilladhi ahyānā ba'da mā amātanā, wa ilayhin-nushūr.*

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

[*Aṣ-Ṣaḥīḥah* 2754, *Mukhtaṣar al-Bukhārī* 2425]

- 2) When waking from sleep, say:

الْحَمْدُ لِلَّهِ الَّذِي رَدَ عَلَيَّ رُوحِي، وَعَافَانِي فِي جَسَدِي، وَأَذِنَ لِي  
بِذِكْرِهِ.

*Al-hamdulillāhilladhi radda 'alayya rūhī wa 'āfānī fi jasadī wa  
adhina lī bi-dhikrih.*

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

[*Saḥīḥ al-Kalim* 37]

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## Supplication for Entering the Bathroom

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- 1) The Messenger of Allāh ﷺ said:

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

بِسْمِ اللَّهِ

*Bismillāh.*

**In the name of Allāh.**

[*Al-Irwā'* 50]

2) Upon entering the bathroom, say:

أَعُوذُ بِاللَّهِ مِنْ الْخُبُثِ وَالْخَبَائِثِ.

*A'ūdhu billāhi minal-khubuthi wal-khabā'ith.*

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

[*Sahīh Abī Dāwūd* 6]

Upon entering the bathroom, say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْخُبُثِ وَالْخَبَائِثِ

*Allāhumma innī a'ūdhu bika minal-khubuthi wal-khabā'ith.*

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

[*Mukhtasar al-Bukhārī* 94]

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

[*Tamām al-Minnah* 58, *ad-Da'iifah* 3/116]

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## Supplication for Exiting the Bathroom

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- 1) When exiting the bathroom, say:

غُفرانكَ.

*Ghufrānak.*

I seek Your forgiveness.

[*Sahih Abi Dāwūd* 4020]

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## Supplication for Wearing New Clothes

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

اللَّهُمَّ لِكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِي، أَسْأَلُكَ مِنْ خَيْرِهِ، وَخَيْرٌ مَا صُنِعَ لَهُ،  
وَأَعُوذُ بِكَ مِنْ شَرِّهِ، وَشَرٌّ مَا صُنِعَ لَهُ.

*Allāhumma lakal-hamdu, Anta kasawtanīh, as'aluka min khayrihi wa khayri mā suni'a lah, wa a'udhu bika min sharrihi wa sharri mā suni'a lah.*

O Allāh, 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 Dāwūd* 4020]

- 2) Whoever puts on a garment, then let him say:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِّنِي  
وَلَا قُوَّةٌ.

*Al-hamdulillāhilladhi kasānī hadhath-thawba wa razaqanīhi  
min ghayri hawlim-minnī wa lā quwwah.*

**All praises belong to Allāh, 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.

[*Sahīh Abī Dāwūd* 4023]

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

[*Sahīh at-Targhib* 2/461]

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### **Supplication Made for the Person Wearing a New Garment**

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1) Say to the person wearing a new garment:

إِلْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا، وَيَرْزُقُكَ اللَّهُ قُرْةً عَيْنٍ  
فِي الدُّنْيَا وَالآخِرَةِ.

*Ilbas jadidan wa 'ish hamidan wa mutshahid, wa yarzuqukallāhu  
qurrata 'aynī fid-dunyā wal-ākhirah.*

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

[*As-Sahīhah* 352, *Sahīh al-Jāmi'* 1234]

Say to the person wearing a new garment:

أَلْبِي وَأَخْلِقِي .

*Ablī wa akhliqī.*

**Wear it out and make it ragged.**

He said this twice.

[*Sahīḥ Abī Dāwūd* 4024]

Say to the person wearing a new garment:

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى .

*Tublī wa yukhlifullāhu ta'ālā.*

**May you wear it and may Allāh the Exalted replace it.**

[*Sahīḥ Abī Dāwūd* 4020]

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### Mentioning the Name of Allāh During *Wudū'*

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

[*Sahīḥ Abī Dāwūd* 101]

Shaykh al-Albāni رحمه الله said, “The obligation of mentioning the name of Allāh at the time of *wudū'* is what is apparent. And there is no proof that it is only recommended and not obligatory; rather, its obligation has been affirmed.”

[*Tamām al-Minnah* 89]

## Remembrance Said After Wudū'

- 1) There is none of you who performs *wudū'* and perfects his *wudū'* and then says:

أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

*Ash-hadu al-lā ilāha ill-Allāhu wāḥdahu lā sharika lah, wa ash-hadu anna Muḥammadan 'abduhu wa Rasūluh.*

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

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

At-Tirmidhi added:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

*Allāhummaj-'alnī minat-tawwābina waj-'alnī minal-mutatahhirin.*

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

[*Al-Irwā' 96*]

- 2) Whoever performs *wudū'* and then says:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

*Subḥānaka lā humma wa bi-hamdi, ash-hadu al-lā ilāha illā*

*Ant, astaghfiruka wa atūbu ilayk.*

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

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

[*As-Sahihah* 2333, 2651]

### **Prayer After *Wudū'***

**1) Abū Hurairah ﷺ narrated:**

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

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

[*Mukhtaṣar al-Bukhārī* 573, *Ṣaḥīḥ at-Targhib* 226]

**2) ‘Uqbah bin ‘Āmir ﷺ narrated:**

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

[*Ṣaḥīḥ Abī Dāwūd* 906]

**3) Zayd bin Khālid al-Juhani ﷺ narrated:**

The Messenger of Allāh ﷺ said, “Whoever performs *wudū'* and perfects his *wudū'*, then prays two *raka'at* without being neglectful in his prayer, will be forgiven for his previous sins.”

[*Sahih Abi Dāwūd* 907]

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## **What to Say Upon Leaving the Home**

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- 1) Whoever says upon leaving the home:

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

*Bismillāh, tawakkaltu 'alallāh, wa lā ḥawla wa lā quwwata illā billāhi 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 Shayṭān will turn toward another Shayṭān and say, “What can you do with a man who has been guided, taken care of, and protected?”

[*Sahīḥ al-Kalim* 44]

- 2) When leaving the home, say:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَضِلَّ أَوْ أُضِلَّ، أَوْ أَرِزَّ أَوْ أَرْزَلَ، أَوْ أَظْلَمَ أَوْ أَظْلَمْ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ، أَوْ أَنْ أَبْغِي أَوْ يَبْغِي عَلَيَّ.

*Bismillāh, tawakkaltu 'alallāh, Allāhumma inni a'ūdhu bika min an adilla aw udall, aw azilla aw uzall, aw aẓlima aw uẓlam, aw ajhalla aw yujhalla 'alayy, aw an abghī aw yubghā 'alayy.*

**In the name of Allāh, I put my trust in Allāh. O Allāh, 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 wronged or be wronged.**

[*Hidāyah ar-Ruwāh* 2376, *Aṣ-Ṣaḥīḥah* 3163, *Ṣaḥīḥ al-Kalim at-Tayyib* 45]

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

3) Abū Hurairah ﷺ narrated:

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

[*Aṣ-Ṣaḥīḥah* 1323]

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## Remembrance Upon Entering the Home

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

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

[*Mukhtaṣar Muslim* 1297]

2) The Messenger of Allāh 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 Allāh ﷺ said, “There are three individuals who are upon the protection and guarantee of Allāh; 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*...”

[*Sahih at-Targhib* 319, *Sahih al-Jāmi'* 3053]

Shaykh al-Albāni said, “The person should pray two *raka'āt* upon entering the home, based upon the following *ḥadīth*.<sup>1</sup>”

4) Abū Hurairah رضى الله عنه 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]

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### **Supplication for Going to the *Masjid***

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

اللَّهُمَّ اجْعِلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا،  
وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا،  
وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَعَظِيمٌ لِي نُورًا.

*Allāhumma j-‘al fī qalbī nūran wa fī bāṣarī nūran wa fī sam‘ī nūr, wa ‘an yamīnī nūran wa ‘an yasārī nūr, wa fawqī nūran wa taḥtī nūr, wa amāmī nūran wa khalfī nūr, wa ‘azzim lī nūr.*

O Allāh, 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 Allāh, grant me light.

[*Mukhtaṣar al-Bukhāri* 92, *Mukhtaṣar Muslim* 379]

### Supplication for Entering the *Masjid*

- 1) When entering the *masjid*, say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوْجُوهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A‘udhu billāhil-‘Azīmi wa bi-Wajhibil-karīmi wa sultānihil-qadīm minash-Shayṭānir-rajīm.*

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

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

[*Sahīḥ Abī Dāwūd* 485]

- When entering the *masjid*, say:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتُحْ لِي أَبْوَابَ رَحْمَتِكَ.

*Bismillāh, waṣ-ṣalātu was-salāmu ‘alā Rasūlillāh, Allāhummaftah li abwāba rāḥmatik.*

**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.**

[*Ṣaḥīḥ Ibn Mājah* 632, *Tamām al-Minnah* 290, *Tarāju’ al-‘Allāmah* 510]

2) When you enter the *masjid*, say:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ،  
وَعَلَى أَكِلِ مُحَمَّدٍ، وَسَهِّلْ لَنَا أَبْوَابَ رَحْمَتِكَ.

*Bismillāh, waṣ-salāmu ‘alā Rasūlillāh, Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad, wa sahhillanā abwāba rāḥmatik.*

**In the name of Allāh, may the *salām* be upon the Messenger of Allāh. O Allāh, 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:

وَسَهِّلْ لَنَا أَبْوَابَ فَضْلِكَ.

*Wa sahhillanā abwāba faḍlik.*

**And make easy for me the doors of Your virtue.**

[*Virtue of Sending Salutations Upon the Prophet ﷺ* 72]

3) Shaykh al-Albāni said:

The person should say as the Prophet ﷺ said:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ اللَّهُمَّ افْتُحْ لِي أَبْوَابَ رَحْمَتِكَ.

*Bismillāh, Allāhumma ṣalli ‘alā Muhammadi wa sallim, Allāhummaftah lī abwāba rahmatik.*

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

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:

اللَّهُمَّ أَجِرْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma ajirni minash-Shayṭānir-rajīm.*

**“O Allāh, recuse me from the accursed Shaytān.”**

[*Ath-Thamar al-Mustaṭāb* 604, 610]

### Supplication for Exiting the *Masjid*

1) When leaving the *masjid*, say:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتُحْ لِي أَبْوَابَ فَضْلِكَ.

*Bismillāh, waṣ-ṣalātu was-salāmu ‘alā Rasūlillāh, Allāhummaftah lī abwāba fadlik.*

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

[*Ṣaḥīḥ Ibn Mājah* 632, *Tamām al-Minnah* 290, *Tarāju' al-'Allāmah* 510]

When leaving the *masjid*, say:

اللَّهُمَّ اعْصِمْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma ṣimnī minash-Shayṭānir-rajīm.*

**O Allāh, save me from the accursed Shaytān.**

[*Ṣaḥīḥ Ibn Mājah* 780]

**2) The Messenger of Allāh ﷺ said:**

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

*Allāhumma innī as'aluka min fadlik.*

**O Allāh, verily I ask You from Your virtue.**

[*Ṣaḥīḥ Abi Dāwūd* 484]

**3) When you exit the *masjid*, say:**

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَكْلِ مُحَمَّدٍ، وَسَهِّلْ لَنَا أَبْوَابَ فَضْلِكَ.

*Bismillāh, was-salāmu 'alā Rasūlillāh, Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, wa sahhillanā abwāba fadlik.*

**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 ﷺ* 72]

Shaykh al-Albāni رحمه الله said:

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ، وَعَلَى أَلِي مُحَمَّدٍ، اللَّهُمَّ انِّي أَسأَلُكَ مِنْ فَضْلِكَ.

*Bismillāh, Allāhumma ṣalli 'alā Muhammadi wa sallim, wa 'alā āli 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:

اللَّهُمَّ اغْصِنْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma'ṣimnī minash-Shaytānir-rajīm.*

**O Allāh, save me from the accursed Shaytān.**

And in another wording:

اللَّهُمَّ أَجِرْنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma ajirnī min ash-Shaytānir-rajīm.*

**O Allāh, recuse me from the accursed Shaytān.**

And in another wording:

اللَّهُمَّ اعْذِنِي مِنْ الشَّيْطَانِ الرَّجِيمِ.

*Allāhumma'dhini minash-Shaytānir-rajīm.*

**O Allāh, give me refuge from the accursed Shaytān.**

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

[*Ath-Thamar al-Mustatāb* 628]

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### **The Virtue of the *Adhān***

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**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.”

[*Sahīḥ 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.”

[*Sahīḥ 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.”

[*Sahīḥ 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

*adhān*, 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:

إِذَا قَالَ الْمُؤْذِنُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ  
 اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: أَشْهُدُ أَنَّ لَا إِلَهَ  
 إِلَّا اللَّهُ، ثُمَّ قَالَ: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، قَالَ: أَشْهُدُ أَنَّ  
 مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا  
 قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ  
 إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،  
 ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

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-hadu al-lā ilāha ill-Allāh*), and the listener says, “I bear witness that nothing has the right to be worshiped except Allāh” (*ash-hadu al-lā ilāha ill-Allāh*); then he says, “I bear witness that Muhammad is the Messenger of Allāh” (*ash-hadu anna Muḥammadar-Rasūlillāh*), and the listener says, “I bear witness that Muhammad is the

Messenger of Allāh” (*ash-hadu anna Muḥammadar-Rasūllāh*); then he says, “Rush to the prayer” (*hayya ‘alāṣ-salāh*), and the listener says, “There is no might or power except with Allāh” (*lā hawla wa lā 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” (*lā hawla wa lā quwwata illā billāh*); then he says, “Allāh is the Greatest, Allāh is the Greatest (*Allāhu Akbar, Allāhu Akbar*), and the listener says, “Allāh is the Greatest, Allāh is the Greatest” (*Allāhu Akbar, Allāhu Akbar*); then he says, “Nothing deserves to be worshiped except Allāh” (*lā ilāha ill-Allāh*), and the listener says, “Nothing deserves to be worshiped except Allāh” (*lā ilāha ill-Allāh*); if the listener says this from his heart, he will enter Paradise.

[*Sahīḥ al-Kalim* 56]

3) The Messenger of Allāh ﷺ said:

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

وَأَنَا أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ، رَضِيَتُ بِاللَّهِ رَبِّيَّاً وَبِمُحَمَّدٍ رَسُولاً، وَبِإِسْلَامِ دِينِا.

*Wa ana ash-hadu al-lā ilāha ill-Allāh, wahdahu lā sharika lah,  
wa anna Muḥammadan ‘abduhu wa Rasūluh, wa radītu billāhi  
Rabban wa bi-Muḥammadin Rasūlan wa bil-Islāmi dīna.*

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

Then he will be forgiven.

[*Ṣaḥīḥ Abī Dāwūd* 537]

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

[*Ath-Thamar al-Mustatāb* 183, 184]

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

4) ‘Ā'ishah رَضِيَ اللّٰهُ تَعَالٰی عَنْهَا narrated:

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

أَنَا وَأَنَا.

*Ana wa ana.*

**I, and I.**

[*Ath-Thamar al-Mustatāb* 184]

Shaykh al-Albānī رَحْمَةُ اللّٰهِ تَعَالٰی 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, Allāh 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 Allāh, and I hope that I will be him. Whoever asks for the intercession, the intercession will be granted to him.”

[*Sahīh al-Kalim* 55, *Ath-Thamar al-Mustatāb* 183]

Shaykh al-Albāni رحمه الله said, “This *ḥadīth* 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 أَكِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ،  
وَعَلَى أَكِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ، وَأَكِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مَحْيَدٌ.

*Allāhumma ṣalli 'alā Muhammadi wa 'alā āli Muḥammad, wa bārik 'alā Muhammadi wa 'alā āli Muḥammad, kamā ṣallayta wa bārakta 'alā Ibrāhīma wa āli Ibrāhīm; innaka Ḥamīdu-*

*Majid.*

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

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

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

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

[*Ath-Thamar al-Mustatāb* 185, 186]

7) The Prophet ﷺ said:

Whoever says upon hearing the call to prayer:

اللَّهُمَّ رَبَّ هَذِهِ الدُّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ آتِيْ مُحَمَّدًا

الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

*Allāhumma Rabba hādhīhid-dā'watit-tāmmati was-ṣalātil-qā'imah, āti Muḥammadanal-wasilata wal-faḍilah, wab'ath-hu maqāman mahmūdanal-ladhi wa'adtah.*

**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-Albāni رَحْمَةُ اللَّهِ تَعَالَى said, “An addition to this supplication has become widespread upon the tongues of the people, and it is the addition ‘the elevated station’ (الدُّرْجَة الرَّفِيعَة), but this addition has no basis at all.”

[*Ath-Thamar* 191]

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## **Supplication Between the *Adhān* & the *Iqāmah***

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Shaykh al-Albāni رَحْمَةُ اللَّهِ تَعَالَى 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 ﷺ responded, “Repeat what they say, and when you are finished, ask and you will be given.”

[*Ath-Thamar* 195]

**2)** The Messenger of Allāh 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.”

[*Sahīh at-Targhib* 266]

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

[*Sahīh at-Tirmidhi* 212]

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

### Description of the *Iqāmah*

Shaykh al-Albāni رحمه الله said, “It is *fard kifāyah* (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.”

[*Sahīh al-Bukhāri* 2/88, 89, 112; *Sahīh Abī Dāwūd* 589]

This is proof that the *iqāmah* is obligatory just as the *adhān* is, both being *fard kifāyah* (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-Hāfiẓ in the explanation of

*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-Mustaqāb* 200/201]

2) The first description is 17 statements:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهُدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، أَشْهُدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

*Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar;*  
*ash-hadu al-lā ilāha ill-Allāh, ash-hadu al-lā ilāha ill-Allāh;*  
*ash-hadu anna Muḥammadar-Rasūlullāh, ash-hadu anna Muḥammadar-Rasūlullāh; hayya 'alas-ṣalāh, hayya 'alas-ṣalāh;*  
*hayya 'alal-falāh, hayya 'alal-falāh; qad qāmatiṣ-ṣalāh, qad qāmatiṣ-ṣalāh; Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāh.*

**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:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ قَدْ قَامَتِ الصَّلَاةُ،  
قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ.

*Allāhu Akbar, Allāhu Akbar; ash-hadu al-lā ilāha ill-Allāh;  
ash-hadu anna Muḥammadar-rasūlullāh; ḥayya 'alaṣ-ṣalāh,  
ḥayya 'alal-falāḥ; qad qāmatiṣ-ṣalāh, qad qāmatiṣ-ṣalāh, Allāhu Akbar, Allāhu Akbar, lā ilāha ill-Allāh.*

**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.**

[*Ath-Thamar al-Mustaqab* 210, 206]

### What to Say Upon Hearing the *Iqāmah*

Shaykh al-Albāni ﷺ 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 ﷺ and ask for the station in Paradise for him. This is based on the general statement of the Prophet ﷺ: ‘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 ﷺ:

‘There is prayer between the two *adhāns*.’ This means between the *adhān* and the *iqāmah*.”

[*Ath-Thamar al-Mustaṭāb* 214]

Shaykh al-Albāni رض 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 رض 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-‘Aṣqalāni, and others.”

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

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

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1) Anas رض said:

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

أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِيِ.

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

[*Mukhtaṣar al-Bukhārī* 378]

- 2) The Messenger of Allāh ﷺ said:

أَقِمُوا الصُّفُوفَ وَحَادُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ وَلِيُنُوا بِأَيْدِي إِخْوَانِكُمْ وَلَا تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفَّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفَّا قَطَعَهُ اللَّهُ.

*Aqīmūṣ-ṣufūfa wa hādhū baynal-manākib, wa suddul-khalala wa līnū bi-aydī ikhwānikum, wa lā tadharū furujātil-lish-Shayṭān, wa man waṣala ṣaffan wa ṣalāhullāh, wa man qaṭā'a ṣaffan qaṭā'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.**

[*Sahīḥ at-Targhib* 495]

Shaykh al-Albāni رحمه الله said, “When the rows are being straightened, some of the *imāms* have a habit of mentioning to those praying what appears in the *ḥadīth*: ‘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-Saḥīḥah* 6/821]

### ***Takbīr for the Prayer***

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

اللَّهُ أَكْبَرُ.

*Allāhu Akbar.*

**Allāh is the Greatest.**

And he ordered the man who prayed badly to do that. He said to him, “No one’s prayer is complete until he performs *wuḍū’*; thus, he puts *wuḍū’* 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 *tahrīm* (that which prohibits all actions not related to the prayer) and its *tahlīl* (that which allows actions not related to the prayer) is the saying of *salām*.”
- 3) He would raise his voice with the *takbīr* such that those behind him could hear him.
- 4) When he was sick, Abū Bakr would raise his voice (while standing behind the Prophet ﷺ) to convey the *takbīr*.
- 5) He said, “When the *imām* says *Allāhu Akbar*, then you all say *Allāhu Akbar*.”

Shaykh al-Albānī رحمه الله said, “This *ḥadīth* 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-Ṣalāh* 86]

## Opening Supplication for the Prayer

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

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ يَنْ الْمَشْرِقَ  
وَالْمَغْرِبَ، اللَّهُمَّ نَفَّنِي مِنْ خَطَايَايَ كَمَا يُنَفَّى التَّوْبَ الْأَئِصُّ مِنْ  
الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالشَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

*Allāhumma bā‘id baynī wa bayna khaṭā-yāya kamā bā‘adta baynal-mashriqi wal-maghrib; Allāhumma naqqinī min khaṭā-yāya kamā yunaqqath-thawbul-abyadu minad-danas; Allāhummagh-silnī min khaṭā-yāya bith-thalji wal-mā‘i wal-barad.*

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

Shaykh al-Albāni رحمه الله said, “He would say this in his obligatory prayers.”

[*Sifah as-Salāh* 91]

2) Jubayr bin Mu‘im رضى الله عنه saw the Prophet ﷺ say while praying:

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًاً،  
(ثَلَاثًا)، أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ.

*Allāhu Akbar kabīran wal-hamdulillāhi kathīr, wa subhānallāhi bukratan wa aṣīla (x3); a’udhu billāhi minash-Shayṭānir-rajīmi min nafkhihi wa naftihīhi wa hamzīh.*

**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.**

[*Sahīh al-Kalim* 62]

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ إِلَّا  
غَيْرُكَ .

*Subḥānakal-lāhumma wa bi-hamdk, wa tabārakas-muka wa ta’ālā jadduk, wa lā ilāha ghayruk.*

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

During the night prayer, he would increase by saying:

لَا إِلَهَ إِلَّا اللَّهُ (ثَلَاثَةٌ) اللَّهُ أَكْبَرُ كَبِيرًا (ثَلَاثَةٌ)

*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-Ṣalāh* 93]

4) A man opened his prayer with the saying:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ.

*Al-hamdulillāhi hamdan kathīran tayyiban mubārakan fih.*

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.”

[*Sifah as-Salāh* 94]

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

وَجَهْتُ وَجْهِي لِلَّهِيْ فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذِلِّكَ أُمِرْتُ، وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذَنْبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، لَبَّيْكَ وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدِيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدِيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَالْمَهْدِي مَنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لَا مَنْجَأَ وَلَا مُلْتَجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

*Wajjahtu wajhiya lil-ladhī faṭaras-samāwāti wal 'arḍa ḥanīf, wa mā ana minal-mushrikin; inna ṣalātī wa nusuki wa mahyāya wa mamātī lillāhi Rabbil-ālamīn, lā sharīka lahu wa bi-dhālikā umirtu wa ana awwalul-Muslimīn. Allāhumma Antal-Malik,*

*lā ilāha illā Ant, Anta Rabbī wa ana ‘abduk, ẓalamtu nafṣī wa-taraftu bi-dhanbī, faghfir lī dhunūbī jamī‘a, innahu lā yaghfirudh-dhunūba illā Ant. Wahdīnī li-ahsanil-akhlāq, lā yahdī li-ahsanihā illā Ant, waṣrif ‘annī sayyi‘ahā, lā yaṣrifu ‘annī sayyi‘ahā illā Ant. Labbayka wa sa‘dayka wal-khayru kulluhu fi yadayk, wash-sharru laysa ilayk, wal-mahdī man hadayt, ana bika wa ilayk, lā manjā wa lā multaja‘a minka illā ilayk, tabārakta wa ta‘ālayt, astaghfiruka wa atūbu ilayk.*

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

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

[*Sifāh aṣ-Ṣalāḥ* 92]

Shaykh al-Albāni رض said, “His statement, ‘I am the first of the Muslims,’ appears in most of the narrations, while it says in some of them, ‘And I am from the Muslims.’ And there is no harm in saying, ‘I am the first of the Muslims,’ despite

what some of the people think. Some of the people incorrectly think that this statement means, 'I am the first person to be categorized as a Muslim after the people had turned away from it.' But this is not the meaning; rather, it means, 'I am quick to comply with the commands of Islām.'

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

[*Sifah as-Ṣalāh* 92]

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

اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ،  
عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنْ الْحَقِّ يَإِذْنِكَ، إِنَّكَ تَهْدِي  
مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

*Allāhumma Rabba Jibrīla wa Mikā'ila wa Isrāfil, Fātiras-samāwāti wal-ard, 'Alimal-ghaybi wash-shahādah, Anta taḥkumu bayna 'ibādika fīmā kānū fihī yakhtalifūn, ihdīni li-makhtulifa fihī minal-haqqa bi-idhnik, innaka tahdī man tashā'u ilā širāṭim-mustaqqim.*

**O Allāh, Lord of Jibril, Mikā'il, and Isrāfil, 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.**

[*Şifah as-Salāh* 95, *Şahih at-Tirmidhi* 3420]

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

اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ  
 الْحَمْدُ أَنْتَ قَيَامُ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ  
 أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ  
 الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالجَنَّةُ حَقٌّ،  
 وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنتُ،  
 وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَثُ، وَبِكَ خَاصَّمْتُ، وَإِلَيْكَ حَاكَمْتُ،  
 فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ  
 إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ.

*Allāhumma lakal-hamd, Anta Nūrus-samāwāti wal-arḍi wa man  
 fihinna wa lakal-hamd, Anta Qayyāmus-samāwāti wal-arḍi wa  
 man fihinna wa lakal-hamd, Anta Rabbus-samāwāti wal-arḍi wa  
 man fihinna wa lakal-hamd, Antal-Haqqu wa wa'dukal-haqq,  
 wa qawlukal-haqqu wa liqā'uka haqq, wal-Jannatu haqqun  
 wan-Nāru haqq, wan-Nabiyyūna haqqun wa Muḥammadun  
 haqq, was-Sā'atu haqq. Allāhumma laka aslamtu wa bika āmant,  
 wa 'alayka tawakkaltu wa ilayka anabt, wa bika khāṣamtu wa  
 ilayka hākamt, faghfir lī mā qaddamtu wa mā akhkhart, wa mā  
 asrartu wa mā a'lant, Anta Ilāhi, lā ilāha illā Ant.*

**O Allāh, 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 Allāh, 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, “Allāh is the Greatest” (*Allāhu Akbar*) 10 times, and “All praises belong to Allāh” (*al-ham-dulillāh*) 10 times, and “Allāh is free from imperfection” (*subḥānallāh*) 10 times, and “There is none worthy of worship except Allāh” (*lā ilāha ill-Allāh*) 10 times, and he would seek Allāh’s forgiveness (*astaghfirullāh*) 10 times. And he would say:

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي .

*Allāhummaghfir lī wahdīnī warzuqnī wa 'afinī.*

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

And he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الضَّيْقِ يَوْمَ الْحِسَابِ .

*Allāhumma innī a'ūdhu bika minad-dāyqi Yawmal-Hisāb.*

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

[*Sifah as-Salāh* 95]

**9) Sharīq al-Hawzani said:**

I came to ‘Ā’ishah ﷺ and asked her, “By which (prayer) did the Messenger of Allāh ﷺ 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-ḥamdulillāh*) 10 times, and ‘Glory be to Allāh and I begin with His praise’ (*subḥānallāhi wa bi-ḥamdihi*) 10 times, and ‘Glory be to the King, the Most Holy’ (*subḥānal-Malik-il-Quddūs*) 10 times, and he asked Allāh’s pardon 10 times (*astaghfirullāh*), and he said, ‘There is none worthy of worship except Allāh’ (*lā ilāha ill-Allāh*) 10 times, and then he said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا، وَضَيْقِ يَوْمِ الْقِيَامَةِ.

*Allāhumma innī a‘ūdu bika min dayqid-dunyā wa dayqi 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 Abi Dāwūd* 5085]

**10) He would say:**

اللهُ أَكْبَرُ (ثَلَاثَةً) ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكَبِيرِيَاءِ وَالْعَظَمَةِ.

*Allāhu Akbar (x3), Dhul-malakūti wal-jabarūti wal-kibriyā'i wal-‘azmah.*

**Allāh is the Greatest (3 times), Possessor of sovereignty,**

**power, magnificence, and might.**

[*Sifah as-Ṣalāh* 95]

## Seeking Refuge Before the Recitation

Shaykh al-Albāni حفظه الله said, “The Prophet ﷺ would seek refuge in Allāh the Exalted.”

1) He would say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ هَمْزَهُ وَنَفْخَهُ وَنَفْثَهُ.

*A'ūdhu billāhi minash-Shaytānir-rajim, wa min hamzihī wa nafkhihi wa naftihī.*

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

2) And sometimes he would increase by saying:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزَهُ وَنَفْخَهُ وَنَفْثَهُ.

*A'ūdhu billāhis-Samī'i'l-'Alīm minash-Shaytānir-rajim, min hamzihī wa nafkhihi wa naftihī.*

**I seek refuge in Allāh, the All-Hearing, the All-Knowing, from the accursed Shaytān, from his madness, his pride, and his poetry.**

[*Sifah as-Ṣalāh* 95, 96]

3) Or he would say:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu billāhi-Samī'i'l-'Alīm minash-Shayṭānir-rajīm.*

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

4) Then he would recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

*Bismillāhir-Rahmānir-Rahīm.*

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

And he would not recite it aloud.

[*Sifah as-Ṣalāh* 96]

## **The Pillar of al-Fātiḥah & Its Virtue**

Shaykh al-Albāni رحمه الله said:

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

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

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

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

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

“And when he says, ‘The Only Owner (and the Only Ruling Judge) of the Day of Recompense,’ Allāh 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, “Allāh did not send down in the Tawrāh or the Injil the like of the Mother of the Book. It is seven oft-repeated verses and the Glorious Qur'ān that I have been given.”

[*Sifah as-Salāh* 97, 98]

### Description of Reciting al-Fātiḥah

Shaykh al-Albāni رحمه اللہ از said:

**1)** Then he would recite al-Fātiḥah and he would stop at each verse. “In the name of Allāh, the Most Gracious, the

Most Merciful”; he would pause and then he would recite, “All praises belong to Allāh, 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 sūrah. He would stop at each verse without connecting the verses.

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

[*Ṣifāh as-Ṣalāh* 96]

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## **What to Say for Those Who Cannot Recite al-Fātiḥah**

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Shaykh al-Albāni رحمه الله said:

1) The Prophet ﷺ said:

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

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

*Subḥānallāh, wal-hamdulillāh, wa lā ilāha ill-Allāh, wallāhu Akbar, wa lā ḥawla wa lā quwwata illā billāh.*

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

**except with Allāh.**

[*Al-Irwā'* 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-hamdu lillāh, Allāhu Akbar, lā ilāha ill-Allāh*)."

[*Sahīh Abī Dāwūd* 807]

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### Saying *Āmīn* behind the *Imām*

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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, *Āmīn*.' 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-Bukhāri*, he said, "When one of you says *āmīn*, the angels in the heavens say *āmīn*, and if your saying coincides with the angels, you will be forgiven for your previous sins."

[*Sahīh at-Targhib* 514]

Shaykh al-Albāni رحمه الله said, "Thus, when the *imām* says *āmīn*, then the people say *āmīn*. The people must pay attention to this *sunnah* and not precede the *imām* with saying *āmīn*; rather, it is upon them to wait until they hear him say the first letter from *āmīn*."

[*As-Sahihah* 6/81]

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## **Saying Āmīn Audibly**

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

[*Sifah as-Salāh* 102]

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## **Correcting the *Imām***

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1) It’s the Sunnah to correct the *imām* if he becomes confused in his recitation. The Prophet ﷺ 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-Salāh* 128]

Shaykh al-Albāni رض said, “This *hadīth* is clear in showing the permissibility of correcting the *imām* if he errs in his recitation.”

[*As-Sahihah* 6/160]

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## **Glorifying Allāh When Noticing an Error in the Prayer**

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

[*Mukhtaṣar al-Bukhāri* 362]

- 2) The Messenger of Allāh ﷺ said, “If a man notices a mistake in the prayer, then let him glorify Allāh (say *subḥānallāh*), 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-Albāni رحمه اللہ از said, “As for the recitation in the two Sunnah *raka'at* of Fajr, then it is very short, such that ‘Ā’ishah رضي الله عنها said to the Prophet ﷺ, ‘Did you recite the Mother of the Book?’”
- 2) Sometimes after the recitation of al-Fātiḥah, he would recite verse 136 from Sūrah al-Baqarah in the first *rak‘ah*:

﴿ قُولُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ (١٣٦)

**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 ‘Isā, 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 *rak‘ah*, he would recite:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَّا اللَّهُ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ

اللَّهُمَّ إِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

Say (O Muḥammad): “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:

﴿فَلَمَّا أَحْسَنَ عِيسَى مِنْهُمُ الْكُفُرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ ﷺ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَا بِاللَّهِ وَاشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٦﴾﴾

Then when ‘Isā 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):

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ  
مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِي دِينِ ﴿٥﴾﴾

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

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴿٣﴾ وَلَمْ

يَكُنْ لَهُ كُفُواً أَحَدٌ ﴿١﴾

And he would say, "These are two blessed *suwar*."

- 5) He heard a man reciting Sūrah al-Kāfirūn 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-Ikhlāṣ in the second *rak'ah*, he said, "This is a slave who knows his Lord."

[*Sifah as-Ṣalāh* 111, 112]

### The Recitation for Fajr Prayer

Shaykh al-Albāni رحمه الله said:

- 1) The Prophet ﷺ would recite the long *suwar* from the Mufaṣṣal. According to the most correct opinion, the Mufaṣṣal are from Sūrah Qāf (50) to the end of the Qur'ān.
- 2) Sometimes he would recite Sūrah al-Wāqi'ah (55) or a similar *sūrah* 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 *sūrah* in the first *rak'ah*.
- 5) Sometimes he would recite from the short *suwar* of the Mufaṣṣal, such as Sūrah at-Takwīr (81).
- 6) Once, he recited Sūrah az-Zalzalah (99) in both *raka'at*, such that the narrator of the *hadīth* said, "I don't know if the Messenger of Allāh ﷺ forgot or if he did this on purpose."

Shaykh al-Albāni said, “From what is apparent, the Prophet ﷺ did this on purpose so that this action would be legislated.”

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

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

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

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

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

[*Sifah as-Ṣalāh* 109, 110, 111]

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## **The Recitation for Fajr Prayer on Friday**

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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-Ṣalāh* 111]

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## **The Recitation for Zuhr Prayer**

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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-Baqī' to take care of his needs, then they would go to their home, then they would perform *wudū'*, 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-Inshiqāq (84) and similar *suwar*.

**5)** They knew that he was reciting in Zuhra and 'Aṣra prayers by the movement of his beard.

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### The Recitation for 'Aṣr Prayer

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Shaykh al-Albāni رحمه الله 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 Zuhra prayer.

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

[*Sifah as-Salāh* 115]

## **The Recitation for Maghrib Prayer**

Shaykh al-Albānī رحمه اللہ عزیز said:

- 1) Sometimes he would recite the short *suwar* from the Mufaṣṣal.
- 2) While traveling, he recited Sūrah at-Tīn (95) in the second *rak'ah*.
- 3) Sometimes he would recite the long or medium *suwar* from the Mufaṣṣal. Sometimes he recited Sūrah Muḥammad (47).
- 4) Sometimes he recited Sūrah at-Ṭūr (52).
- 5) Sometimes he recited Sūrah al-Mursalāt (77).
- 6) Sometimes he recited a long *sūrah* like Sūrah al-A'rāf (7) in both *raka'āt*.
- 7) Sometimes he recited Sūrah al-Anfāl (8) in both *raka'āt*.

[*Sifah as-Ṣalāh* 115, 116]

## **The Recitation for the Sunnah Prayers of Maghrib**

Shaykh al-Albānī رحمه اللہ عزیز said:

As for the Sunnah prayers after Maghrib:

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

[*Sifah as-Ṣalāh* 116]

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## The Recitation for 'Ishā' Prayer

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Shaykh al-Albāni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَبَرَّهُ said:

The Prophet ﷺ 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'lā (87), Sūrah al-'Alaq (96), and Sūrah al-Ghāshiyah (88)."

[*Sifah as-Ṣalāh* 116, 117]

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## The Recitation During the Night Prayer

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Shaykh al-Albāni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَبَرَّهُ said, "Sometimes the Prophet ﷺ would recite aloud and sometimes he would recite silently. Sometimes he would make his recitation short and sometimes he would make his recitation long. Sometimes he would make his recitation extremely long."

- 1) Hudhayfah bin al-Yamān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَبَرَّهُ said, "I prayed with the Prophet ﷺ that night and he started the prayer with Sūrah al-Baqarah (2). I said to myself, 'He will bow after 100 verses,' but he continued to recite. I said to myself, 'He will divide this *sūrah* into two *raka'at*,' but he continued to recite. Then

he began to recite Sūrah an-Nisā' (4), and he continued reciting until he started Sūrah Āli 'Imrān (3). He recited them one after another. When he reached a verse containing the glorification of Allāh, he would glorify Him. When he reached a verse for asking something, he would ask for it. When he reached a verse seeking refuge, he sought refuge. Then he bowed."

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

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

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

﴿ إِن تُعذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ ۚ الْحَكِيمُ ﴾

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-Ṣalāh* 117, 121]

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### **The Recitation for the Witr Prayer**

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Shaykh al-Albāni رحمه الله said:

1) In the first *rak'ah*, he would recite Sūrah al-A'lā (87), in

the second *rak'ah* he would recite Sūrah al-Kāfirūn (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-Ṣalāh* 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-Ghāshiyah (88) in the second *rak'ah*.

[*Sifah as-Ṣalāh* 123]

### The Recitation for the Two 'Id 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 Qāf (50) in the first *rak'ah* and Sūrah al-Qamar (54) in the second *rak'ah*.

[*Sifah as-Ṣalāh* 123]

### The Recitation for the Funeral Prayer

- 1) Shaykh al-Albāni رحمه اللہ عزیز said, "It is the Sunnah to recite al-Fātiḥah and another *sūrah*."

[*Sifah as-Ṣalāh* 123]

## **The Remembrance for Rukū'**

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

[*Sahīh al-Kalim* 72]

- 2) The Messenger of Allāh ﷺ said in *rukū'*:

سُبْحَانَ رَبِّيِ الْعَظِيمِ.

*Subḥāna Rabbiyal-'Azīm.*

**My Lord the Great is free from imperfection.**

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

[*Sifah as-Ṣalāh* 132]

- 3) The Messenger of Allāh ﷺ used to say while in *rukū'*:

سُبْحَانَ رَبِّيِ الْعَظِيمِ وَبِحَمْدِهِ.

*Subḥāna Rabbiyal-'Azīm wa bi-hamdih.*

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

[*Sifah as-Ṣalāh* 133]

- 4) The Messenger of Allāh ﷺ used to say in *rukū'* and *sujūd*:

سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

*Subbūhun Quddūs, Rabbul-malā'ikati war-Rūh.*

**Glorified, Holy, Lord of the angels and of the *Rūh*.**[*Sahīh al-Kalim* 71]

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

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ،  
أَنْتَ رَبِّي خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخْيِي، وَعَظِيمِي، وَعَصَبِي  
لِلَّهِ، وَمَا اسْتَقْلَلْتُ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ.

*Allāhumma laka raka'tu wa bika āmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbī, khasha'a laka sam'i wa baṣarī, wa mukhkhi wa 'azmī wa 'aṣabī lillāh, wa mastaqallat bihi qadami lillāhi Rabbil-'Ālamīn.*

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

[*Sifah as-Ṣalāh* 133]

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

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ،  
أَنْتَ رَبِّي خَشَعَ سَمْعِي، وَبَصَرِي، وَدَمِي، وَلَحْمي، وَعَظِيمِي،  
وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ.

*Allāhumma laka raka'tu wa bika āmant, wa laka aslamtu wa 'alayka tawakkalt. Anta Rabbī, khasha'a laka sam'i wa baṣarī, wa dami wa laḥmī, wa 'azmī wa 'aṣabī lillāhi Rabbil-'Ālamīn.*

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.

[*Sifah as-Ṣalāh* 133, *Ṣaḥīḥ an-Nasā'i* 1051]

7) The Messenger of Allāh ﷺ would increase his saying in *rukū'* and *sujūd*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

*Subḥānakal-lāhumma Rabbanā wa bi-hamdk, Allāhummaghfir li.*

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

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

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴾

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

[*Sūrah an-Naṣr* 110:3]

[*Mukhtaṣar al-Bukhāri* 412, *Ṣaḥīḥ al-Kalim* 70]

8) The Messenger of Allāh ﷺ said in his *rukū'*:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكَبْرِياءِ وَالْعَظَمَةِ.

*Subḥāna Dhil-jabarūti wal-malakūti wal-kibriyā'i 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 Abī Dāwūd* 817]

The Messenger of Allāh ﷺ said in his *rukū'*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ.

*Subḥānaka-l-lāhumma wa bi-hamdi-k, lā ilāha illā Ant.*

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

[*Sahih an-Nasā'i* 1130]

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### Standing From *Rukū'*

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

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

*Sami'allāhu li-man ḥamidah.*

Allāh hears those who praise Him.

Then he would say while standing:

رَبَّنَا وَلَكَ الْحَمْدُ.

*Rabbana wa lakal-ḥamd.*

Our Lord and to You is the praise.

In another wording:

رَبَّنَا لَكَ الْحَمْدُ.

*Rabbanā lakal-hamd.*

**Our Lord, to You is the praise.**

And sometimes he would add to both, saying:

اللَّهُمَّ.

*Allāhumma.*

**O Allāh.**

[*Sifah as-Ṣalāh* 136, *Ṣaḥīḥ al-Kalim* 74]

2) The Prophet ﷺ said:

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

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

*Sami‘allāhu li-man ḥamidah*

**Allāh hears those who praise Him**

Then you say:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

*Allāhumma Rabbanā wa lakal-hamd.*

**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.”

[*Sifah as-Ṣalāh* 135]

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

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

*Sami' allāhu li-man ḥamidah, Rabbanā wa lakal-ḥamd; mil'as-samāwāti wa mil'al-ardi wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd.*

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

[*Sahīh al-Kalim* 69]

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

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاوَاتِ، وَمِلْءُ الْأَرْضِ، وَمِلْءُ مَا بَيْنَهُمَا وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٌ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدَّ مِنْكَ الْجَدُّ.

*Allāhumma Rabbanā lakal-ḥamd, mil'as-samāwāti wa mil'al-ardi wa mil'a mā baynahumā, wa mil'a mā shi'ta min shay'in ba'd, ahlath-thanā'i wal-majd, ahaqqu mā qālal-'abd, wa kullunā laka 'abd. Allāhumma lā māni'a li-mā aṭayt, wa lā muṭhiya li-mā manāta wa lā yanfa'u dhal-jaddi minkal-jadd.*

O Allāh, our Lord, to You is the praise, filling the heavens, filling the earth, and filling all that is between them, and filling whatever else You will. You are the One Who most deserves praise and glorification; (this is) the soundest

thing a slave could say, and we are all Your slaves. None can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is to no avail against You.

[*Ṣaḥīḥ al-Kalim* 75]

5) When rising from *rukū'*:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ.

*Rabbanā wa lakal-ḥamd, ḥamdan kathiran ṭayyiban mubārakan fīh.*

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

[*Ṣaḥīḥ al-Kalim* 76]

6) The Prophet ﷺ used to say:

لِرَبِّيِ الْحَمْدُ، لِرَبِّيِ الْحَمْدُ.

*Li-Rabbiyal-ḥamd, li-Rabbiyal-ḥamd.*

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

And he would repeat this.

[*Sifah as-Salāh* 137]

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## **The Remembrance in Sujūd**

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

سُبْحَانَ رَبِّيِ الْأَعْلَى.

*Subḥāna Rabbiyal-A'lā.*

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

And sometimes he would say it more than three times.

[*Sifah aṣ-Ṣalāh* 145]

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

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، وَأَنْتَ رَبِّي،  
سَاجِدٌ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَرَهُ، فَأَحْسَنَ صُورَةً وَشَقَّ سَمْعَةً  
وَبَصَرَةً، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

*Allāhumma laka sajadtu wa bika āmantu wa laka aslamt, wa  
Anta Rabbī, sajada wajhī lil-ladhi khalaqahu wa ṣawwarah,  
fa-aḥsana ḫurahu wa shaqqa sam'ahu wa baṣarah, fa-tabārakal-  
lāhu aḥsanal-khāliqīn.*

**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 aṣ-Ṣalāh* 146]

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

سُبْحَانَ رَبِّيِ الْعَظِيمِ وَبِحَمْدِهِ.

*Subḥāna Rabbiyal-'Azīm wa bi-hamdih.*

**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 اغْفِرْ لِي ذَنْبِي كُلَّهُ وَدُقَّهُ وَجَلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ  
وَسِرَّهُ.

*Allāhummaghfir li dhanbī kullahu wa diqqahu wa jillah, wa  
awwalahu wa ākhirah, wa ‘alāniyatuhu 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 أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَايَاتِكَ مِنْ عُقوَبَاتِكَ  
وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْبَتَ عَلَى  
نَفْسِكَ.

*Allāhumma innī a‘ūdu bِr-idāka min sakhatik, wa bi-ma‘afātik  
min ‘uqubatik; wa a‘ūdu bِikَ mink, lā uḥṣiya thanā'an 'alayk;  
Anta kamā athnayta 'alā nafsik.*

**O Allāh, I seek refuge in Your pleasure from Your anger and in Your pardon from Your punishment. I seek refuge in You from You. I am not able to enumerate Your praise. You are as You have praised Yourself.**

[*Sahih al-Kalim* 79]

6) The Prophet ﷺ used to say in *rukū'* and *sujūd*:

سُبُّوْحَ قُدُّوسٍ، رَبِّ الْمَلَائِكَةِ وَالرُّوحِ.

*Subbūhūn Quddūs, Rabbul-malā'ikati war-Rūh.*

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

[*Sahīh al-Kalim* 71]

7) The Prophet ﷺ would say:

سَجَدَ لَكَ سَوَادِي وَخِيَالِي، وَآمَنَ بِكَ فُؤَادِي، أَبُوهُ بِنْعَمَتِكَ عَلَيَّ،  
هَذِي يَدِي وَمَا جَنَيْتُ بِهَا عَلَى نَفْسِي.

*Sajada laka sawādī wa khiyālī, wa āmana bika fu'ādī, abū'u bi-ni'matika 'alayy; hadhī yadī wa mā janaytu bi-hā 'alā nafsi.*

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

[*Sifāh as-Salāh* 146]

8) The Prophet ﷺ said in *rukū'*:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ.

*Subḥāna Dhil-jabarūti wal-malakūti wal-kibriyā'i wal-'azmah.*

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

Then he said the same thing in his *sujūd*.

[*Sahīh Abī Dāwūd* 817]

9) The Prophet ﷺ said in *sujūd*:

اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ.

*Allāhummaghfir lī mā asrartu wa mā a'lant.*

O Allāh, forgive me for what I have done in secret and openly.

[*Sahih an-Nasā'i* 1123]

10) The Prophet ﷺ said in *sujūd*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ.

*Subhānakal-lāhumma wa bi-hamdika lā ilāha illā Ant.*

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

[*Sahih an-Nasā'i* 1130]

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

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَعْظُمْ لِي نُورًا.

*Allāhummaj'al fi qalbi nūr, waj'al fi sam'i nūr, waj'al fi bāṣrī nūr, waj'al min taḥtī nūr, waj'al min fawqī nūr, wa 'an yamīnī nūran wa 'an yasārī nūr, waj'al amāmī nūr, waj'al khalfī nūr, wa a'zim li nūr.*

O Allāh, 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.**

[*Sahīḥ an-Nasā'ī* 1120]

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## The Remembrance Between the Two Prostrations

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

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

*Allāhummaghfir lī war-ḥamnī wajburnī warfaṇī wahdīnī wa  
'afnī war-zuqnī.*

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

[*Sifah as-Ṣalāh* 153]

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

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي .

*Rabbighfir lī, Rabbighfir lī.*

**My Lord forgive me, my Lord forgive me.**

[*Sahīḥ Ibn Mājah* 905]

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## The *Tashabbhud* in the Prayer

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- 1) The Messenger of Allāh ﷺ said in the *tashabbhud*:

التحيات لله، والصلوات والطيبات، السلام عليك أبا النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين،أشهد أن لا إله إلا الله، وأشهد أن محمدا عبده ورسوله.

*At-tahiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu 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 on 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.

2) And he used to say:

التحيات المباركات، الصلوات الطيبات لله، السلام عليك أبا النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين،أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله.

*At-tahiyyātul-mubārakāt, aṣ-ṣalawātuṭ-ṭayyibātu lillāh; as-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuh; as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadar-Rasūlullāh.*

The blessed compliments are due to Allāh, and prayers and pure words are due to Allāh. Peace be upon you, O

Prophet, and Allāh's mercy and His blessings. Peace be upon us and upon Allāh's upright servants. I testify that there is none worthy of worship except Allāh and I testify that Muḥammad is the Messenger of Allāh.

[*Sifah aṣ-Ṣalāh* 162]

3) The Messenger of Allāh ﷺ said:

الْتَّحِيَّاتُ الطَّيِّبَاتُ، الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا  
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

*At-tahiyātut-tayyibāt, aṣ-ṣalawātu lillāh; as-salāmu ‘alayka ayyuhan-Nabiyu wa rahmatullāhi wa barakātuh, as-salāmu ‘alaynā wa ‘alā ‘ibādil-lāhiṣ-ṣāliḥīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan ‘abduhu wa Rasūluh.*

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

[*Sifah aṣ-Ṣalāh* 163]

### **Sending Salutations Upon the Prophet ﷺ in the First *Tashabbhud* & the Permissibility of Supplicating In It**

1) ‘Ā'ishah ؓ said, in describing the Prophet's prayer, “We used to prepare *siwāk* and water for *wudū'* for the Messenger

of Allāh ﷺ. Allāh would wake him when He willed to wake him at night, then he would clean his teeth, make *wuḍū'*, and pray nine *raka'āt*, not sitting until the eighth, [after which] he would praise Allāh and send salutations upon His Prophet, then he would rise, and he did not say the *taslīm*. Then he prayed the ninth and sat, and said something similar, praising Allāh and sending salutations upon His Prophet ﷺ, then he said a *taslīm* that we could hear."

[*Ṣaḥīḥ Muslim* 2/170]

Shaykh al-Albāni رحمه الله 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."

[*Tamām al-Minnah* 224, 225]

2) The Prophet ﷺ said:

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

الْتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَّكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِينَ، أَشْهُدُ أَنَّ لَا إِلٰهَ إِلَّا اللّٰهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

*At-tahiyyātu lillāhi wa-ṣalawātu waṭ-ṭayyibāt, as-salāmu 'alayka ayyuhan-Nabiyyu wa rahmatullāhi wa barakātuh, as-salāmu 'alaynā wa 'alā 'ibādil-lāhiṣ-ṣalihīn; ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu 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-Albāni رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, “This *ḥadīth* 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 *ḥadīth*, 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 *ḥadīth* that states, ‘He would not recite more than the *tashahhud* in the first two *raka’at*,’ then this narration is weak (*Ad-Da’ifah* 5186).”

[*Aṣ-Saḥīḥah* 2/538, 539]

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

[*Sifah aṣ-Ṣalāh* 160]

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

1) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ،  
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى  
مُحَمَّدٍ، وَعَلَى أَهْلِ بَيْتِهِ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى  
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli ‘alā Muḥammad, wa ‘alā ahli baytihi wa  
‘alā azwājihī wa dhurriyyatihī kamā ṣallayta ‘alā āli Ibrāhīm,  
innaka Ḥamidum-Majīd; wa bārik ‘alā Muḥammadin wa ‘alā  
ahli baytihi wa ‘alā azwājihī wa dhurriyyatihī kamā bārakta  
‘alā āli Ibrāhīm, innaka Ḥamidum-Majīd.

O Allāh, send salutations upon Muḥammad, 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 Muḥammad, 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-Ṣalāh 165]

2) [Say]:

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

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad,  
kamā ṣallayta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīm, innaka  
Ḥamidum-Majīd; Allāhumma bārik ‘alā Muḥammadin wa  
‘alā āli Muḥammad, kamā bārakta ‘alā Ibrāhīma wa ‘alā āli

*Ibrāhīm, innaka Ḥamīdūm-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]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَكِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَأَكِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَكِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَأَكِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammad, kamā ṣallayta 'alā Ibrāhīma wa āli Ibrāhīm, innaka Ḥamīdūm-Majīd; Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammad, kamā bārakta 'alā Ibrāhīma wa āli Ibrāhīm, innaka Ḥamīdūm-Majīd.*

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

[*Sifah as-Salāh* 166]

4) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ، وَعَلَى أَلِّي مُحَمَّدٍ، كَمَا  
صَلَّيْتَ عَلَى أَلِّي إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ، وَعَلَى  
أَلِّي مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى أَلِّي إِبْرَاهِيمَ، فِي الْعَالَمَيْنَ، إِنَّكَ  
حَمِيدٌ مَجِيدٌ.

*Allāhumma ṣalli ‘alā Muḥammadin-Nabiyyil-ummi wa ‘alā  
āli Muḥammad, kamā ṣallayta ‘alā āli Ibrāhīm; wa bārik ‘alā  
Muḥammadin-Nabiyyul-ummi wa ‘alā āli Muḥammad, kamā  
bārakta ‘alā āli Ibrāhīm, fil-‘ālamīn; innaka Ḥamidum-Majid.*

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.

[*Ṣifah as-Ṣalāh* 166]

5) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى أَلِّي  
إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا بَارَكْتَ عَلَى  
إِبْرَاهِيمَ، وَعَلَى أَلِّي إِبْرَاهِيمَ.

*Allāhumma ṣalli ‘alā Muḥammad, ‘abdika wa Rasūlik, kamā  
ṣallayta ‘alā āli Ibrāhīm; wa bārik ‘alā Muḥammad, ‘abdika wa  
Rasūlik, kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīm.*

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 aṣ-Ṣalāh* 166]

6) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيهِ، كَمَا صَلَّيْتَ  
عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيهِ، كَمَا  
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā azwājihī wa dhurriyyatih, kamā ṣallayta ‘alā āli Ibrāhīm; wa bārik ‘alā Muḥammadin wa ‘alā azwājihī wa dhurriyyatih, kamā bārakta ‘alā āli Ibrāhīm; innaka Ḥamidum-Majid.*

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

[*Sifah aṣ-Ṣalāh* 167]

7) [Say]:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ،  
وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،  
إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammad, wa bārik ‘alā Muḥammadin wa ‘alā āli Muḥammad, kamā ṣallayta*

*wa bārakta ‘alā Ibrāhīma wa āli Ibrāhīm; innaka Ḥamīdum-Majīd.*

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

[*Sifah aṣ-Ṣalāh* 167]

Shaykh al-Albāni رض 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 aṣ-Ṣalāh* 176]

Shaykh al-Albāni رض said, “Al-Ḥāfiẓ Ibn Ḥajar al-‘Aṣqalāni 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 Allāh, send salutations upon our *Sayyid* (master) Muḥammad,’ or was it sufficient to say, ‘O Allāh, 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-Qādī ‘Iyād wrote a chapter on the description of the Prophet’s prayer ﷺ in the book *Ash-Shifā’*, and he narrated *ahādīth* from the Companions and those that followed them, and not one of them used the term *Sayyid*. If this term was recommended, it would not have been hidden from all of them. And all good is in following the Sunnah. And Allāh knows best.”

### Supplication & Seeking Refuge After the *Tashahhud*

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِيمِ وَالْمَغْرَمِ.

*Allāhumma innī a‘ūdu bika min ‘adhābil-qabr, wa a‘ūdu bika min fitnati-l-masihid-Dajjāl, wa a‘ūdu bika min fitnati-l-mahyā wa fitnati-l-mamāt, Allāhumma innī a‘ūdu bika minal-mā’tham wal-maghram.*

O Allāh, I seek refuge with You from the punishment of the grave, I seek refuge with You from the turmoil of the Dajjāl, and I seek refuge with You from the trials of life and the trials of death. O Allāh, I seek refuge with You

**from sin and heavy debt.**

[*Mukhtaṣar al-Bukhārī* 432]

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ.

*Allāhumma innī a'ūdhu bika min sharri mā 'amiltu wa min sharri mā lam a'mal ba'd.*

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

[*Sahīh an-Nasā'i* 1306]

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

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا.

*Allāhumma hāsibnī hisāban yasīra.*

**O Allāh, call me to account with an easy reckoning.**

[*Sifah as-Ṣalāh* 184]

- 4) He used to say:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

*Allāhumma innī zalamtu nafsi zulman kathīra, wa lā yaghfirudh-dhunūba illā Ant, faghfir li maghfiratan min 'indika warhamni; innaka Antal-Ghafirur-Rahim.*

**O Allāh, 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.**

[*Mukhtaṣar al-Bukhāri* 433]

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

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ،  
وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ،  
لَا إِلَهَ إِلَّا أَنْتَ.

*Allāhummaghfir li mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a'lant, wa mā asraftu wa mā Anta a'lamu bihi minnī. Antal-Muqaddimu wa Antal-Mu'akhkhir, lā ilāha illā Ant.*

**O Allāh! 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.**

[*Sahīḥ al-Kalim* 85]

6) The Messenger of Allāh 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، وَأَعُوذُ بِكَ مِنَ النَّارِ.

*Allāhumma innī as'alukal-Jannah, wa a'ūdu bika minan-Nār.*

**“O Allāh, verily I ask You for Paradise and I seek refuge in You from the Fire.**

“But by Allāh, I do not understand your mumbling or the mumbling of Mu‘ādh.”

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

[*Sahīh al-Kalim* 86]

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أَرْدَدَ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْفَتْرَةِ.

*Allāhumma innī a‘ūdhu bika minal-bukhli wa a‘ūdhu bika minal-jubni wa a‘ūdhu bika an uradda ilā ardhalil-‘umur, wa a‘ūdhu bika min fitnatid-dunyā wa a‘ūdhu bika min ‘adhābil-qabr.*

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

[*As-Sahihah* 3937]

8) The Prophet ﷺ used to say:

اللَّهُمَّ يَعْلَمُكَ الْغَيْبُ، وَقُدْرَتَكَ عَلَى الْخَلْقِ، أَحْبِبِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاءَ خَيْرًا لِي، اللَّهُمَّ إِنِّي أَسأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسأَلُكَ كَلِمَةَ الْحَقِّ فِي

الرّضا والْغَضَبِ، وَأَسَّالُكَ الْقُصْدَ فِي الْفَقْرِ وَالْغَنَىِ، وَأَسَّالُكَ نَعِيْمًا  
لَا يَنْفَدُ، وَأَسَّالُكَ قُرَّةً عَيْنَ لَا تَنْقَطِعُ، وَأَسَّالُكَ الرّضا بَعْدَ الْقُضَاءِ،  
وَأَسَّالُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسَّالُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ،  
وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ  
زِيَّنَا بِرِبِّيْتَةِ الإِيمَانِ، وَاجْعَلْنَا هُدَاءً مُهْتَدِينَ.

*Allāhumma bi-'ilmikal-ghayba wa qudratika 'alal-khalqi ahyinī  
mā 'alimtal-hayāta khayran lī, wa tawaffanī idhā 'alimtal-  
wafāta khayran lī. Allāhumma innī as'aluka khashyataka  
fil-ghaybi wash-shahādah, wa as'aluka kalimatal-ḥaqqa fir-riḍā  
wal-ghadab, wa as'alukal-qasda fil-faqri wal-ghinā, wa as'aluka  
na'imān lā yanfad, wa as'aluka qurrata 'aynīn lā tanqāṭi', wa  
as'alukar-riḍā ba'dal-qadā', wa as'aluka bardal-'ayshi ba'dal-  
mawt, wa as'aluka ladhdhatan-nażari ilā wajhik, wash-shawqa  
ilā liqā'ika fi ghayri darrā'a muđirratin wa lā fitnatin muđillah,  
Allāhumma zayyinnā bi-zinatil-īmāni waj'alnā hudātan  
muhtadīn.*

O Allāh, 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 Allāh, 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 Allāh, adorn us with the adornment of faith and

**make us among those who are guided.**

[*Ṣaḥīḥ an-Nasā'i* 1304]

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْوَاحِدُ الْحَدُّ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ  
يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، أَنْ تَغْفِرْ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ  
الرَّحِيمُ.

*Allāhumma innī as'aluka yā Allāhul-Wāhidul-Aḥaduṣ-ṣamadul-ladhī, lam yalid wa lam yūlad, wa lam yakul-lahu kufuwan ahad, an taghfira li dhunūbī, innaka Antal-Ghafūrur-Rāḥīm.*

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

The Messenger of Allāh ﷺ said, “Surely he has been forgiven, surely he has been forgiven, surely he has been forgiven.”

[*Ṣaḥīḥ an-Nasā'i* 1300, *Ṣifah aṣ-Ṣalāh* 186]

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا  
شَرِيكَ لَكَ الْمُنَانَ، يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ  
وَالْإِكْرَامِ، يَا حَيِّ يَا قَيُومُ، إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ.

*Allāhumma innī as'alu bi-anna lakal-hamd, lā ilāha illā Anta  
wahdak, lā sharika lakal-mannān, yā Badi'as-samāwāti wal arḍ,  
yā Dhal-jalāli wal-ikrām, yā Ḥayyu yā Qayyūm, innī as'alukal-Jannata wa a'udhu bika minan-Nār.*

O Allāh! 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-Ṣalāh* 186]

### ***Taslīm From the Prayer***

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

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

*As-salāmu 'alaykum wa rahmatullāh, as-salāmu alaykum wa rahmatullāh.*

**Peace be upon you and the mercy of Allāh, peace be upon you and the mercy of Allāh.**

[*Sahih Abi Dāwūd* 914]

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

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

*As-salāmu 'alaykum wa rahmatullāhi wa barakātuh.*

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

While on his left side, he would say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

*As-salâmu 'alaykum wa rahmatullâh.*

**Peace be upon you and the mercy of Allâh.**

[*Ṣaḥîḥ Abî Dâwûd* 915]

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

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

*As-salâmu 'alaykum wa rahmatullâh.*

**Peace be upon you and the mercy of Allâh.**

And on his left side, he would only say:

السَّلَامُ عَلَيْكُمْ.

*As-salâmu 'alaykum.*

**Peace be upon you.**

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

السَّلَامُ عَلَيْكُمْ.

*As-salâmu 'alaykum.*

**Peace be upon you.**

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

[*Ṣifâh aṣ-Ṣalâh* 187, 188]

## Remembrance Said After the Prayer

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

اَسْتَغْفِرُ اللَّهَ.

*Astaghfirallāh.*

**I seek Allāh's forgiveness (three times).**

And he would say:

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ  
وَالْإِكْرَامِ.

*Allāhumma Antas-Salāmu wa minkas-salām; tabārakta ya 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.**

[*Sahīh al-Kalim* 88]

- 2) The Messenger of Allāh ﷺ urged Mu‘ādh to say at the end of every prayer:

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَخُسْنِ عِبَادِكَ.

*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.**

[*Sahīh Abi Dāwūd* 1362]

- 3) When the Messenger of Allāh ﷺ would complete his prayer, he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٌ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدْدُ، مِنْكَ الْجَدْدُ.

*Lā ilāha ill-Allāh, wahdahu lā sharika lab, lahul-mulku wa lahul-hamdu, wa Huwa 'alā kulli shay'in qadīr; Allāhumma lā māni'a li-mā a'tayt, wa lā mu'ti li-mā mana't, wa lā yanfa'u dhal-jaddi minkal-jadd.*

**There is none worthy of worship except Allāh alone, with no partner or associate; His is the sovereignty and to Him be praise, and He is able to do all things. O Allāh, 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 *taslīm* and before standing, he would say, raising his voice:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَبْدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ وَلَهُ الْفَضْلُ، وَلَهُ الشَّفَاعَةُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ.

*Lā ilāha ill-Allāh, wahdahu lā sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alā kulli shay'in qadīr, lā ḥawla wa lā quwwata illā billāh, lā ilāha ill-Allāh, wa lā na'budu illā iyyāh; lahul-ni'matu wa lahul-fadl, wa lahuth-thanā'ul-ḥasan, lā ilāha*

*ill-Allāh, mukhlisīna lahud-dīnā wa law karihal-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:

سُبْحَانَ اللَّهِ

*Subḥānallāh*

Allāh is free from imperfection

الْحَمْدُ لِلَّهِ

*Al-hamdulillāh*

All praises belong to Allāh

اللَّهُ أَكْبَرُ

*Allāhu Akbar*

Allāh is the Greatest

[*Sahih al-Kalim* 91]

6) The Messenger of Allāh ﷺ said:

Whoever says “Allāh is free from imperfection” (*subḥānallāh*) 33 times, “Praise be to Allāh” (*al-ḥamdulillāh*) 33 times, and “Allāh is the Greatest” (*Allāhu Akbar*) 33 times, and seals the hundred with saying:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha ill-Allāh, waḥdahu lā sharika lah, lahu-l-mulku wa lahu-l-ḥamdu, wa Huwa 'alā kulli shay'in qadir.*

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

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

[*As-Sahihah* 100, 101]

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

[*As-Sahihah* 102]

8) Ibn ‘Umar رضي الله عنهما said:

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

He [the questioner in the dream] said, “Say the *tasbih* (*subḥānallāh*) 25 times, say the *tahmid* (*al-ḥamdulillāh*) 25

times, say the *takbir* (*Allāhu Akbar*) 25 times, and say the *tahlīl* (*lā ilāha ill-Allāh*) 25 times, and that will make 100.” The following morning, he told the Prophet ﷺ about that, and the Messenger of Allāh ﷺ said, “Do what the Anṣārī said.”

Shaykh al-Albānī رحمه الله said, “His saying, ‘Say the *tahlīl*,’ is only the saying of *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh), and any statement in addition to this requires proof from the text. Thus, what is apparent from the *ḥadīth* is that the person should say:

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ.

*Subḥānallāh, wal-hamdulillāh, wa lā ilāha ill-Allāh, Allāhu Akbar,*  
**“Allāh is free from imperfection, all praises belong to Allāh, there is none worthy of worship except Allāh, and Allāh is the Greatest,”**

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

[*Sahih an-Nasā'i* 1350]

9) The Prophet ﷺ said:

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي  
 وَيُمِيتُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha ill-Allāh, wahdahu lā sharīka lah, lahul-mulku wa  
 lahul-hamd, yuhyī wa yumīt, wa Huwa 'alā kulli shay'in qadīr.*

**There is none worthy of worship except Allāh, alone**

**without partners. To Him belongs the kingdom and to Him belongs the praise; He gives life and causes death, and He has power over all things.**

Allāh will write for him 10 good deeds and erase from him 10 sins, and elevate him 10 degrees, and he will have protection from what he hates and protection from the accursed Shaytān, 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:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْبِبِي  
وَيُعِيشِي، يُبَدِّدِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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

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

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

[*As-Sahihah* 2664]

**11) The Messenger of Allāh ﷺ said after the prayer:**

اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ.

*Allāhummaghfr li, wa tub 'alayy, innaka Antat-Tawwābul-Ghafūr.*

**O Allāh, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).**

[*As-Sahīhah* 2603]

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

اللَّهُمَّ إِنِّي أَسأَلُكَ عِلْمًا نَافِعًا، وَعَمَلاً مُتَقَبِّلًا، وَرِزْقًا طَيِّبًا.

*Allāhumma innī as'aluka 'ilman nāfi'an wa 'amalan mutaqabban wa rizqan ṭayyiba.*

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

[*Hidāyah ar-Ruwāh* 2432]

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

[*Sahīh 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 *subḥānallāh*) 10 times following every prayer, praising Him (by saying *al-hamdulillāh*) 10 times, and magnifying Him (by saying *Allāhu Akbar*) 10 times. That is 150 on the lips and 1,500 on the scale. And**

when you go to bed, then magnify Him 34 times (by saying *Allāhu Akbar*), glorify Him 33 times (by saying *subḥānallāh*), and praise Him 33 times (by saying *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 Shaytān 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 Shaytān] comes to him when he is in his bed and keeps on making him sleepy until he falls asleep."

[*Ṣaḥīḥ al-Kalim* 93]

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

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

[*As-Ṣaḥīḥah* 972]

Shaykh al-Albāni رحمه اللہ اور علیہ السلام said, "It has not been authenticated that the Prophet ﷺ used to raise his hands after the prayer when he made *du'ā'*. And as for the *imām* supplicating and the followers saying *āmin*, this is an innovation that has no basis."

[*Ad-Da'i'fah* 6/60]

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## **The Method of Glorifying Allāh**

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**1)** 'Abdullāh bin 'Amr رضي الله عنهما said, "I saw the Messenger of Allāh ﷺ counting the *tasbīh* (saying *subḥānallāh*) on his right hand."

2) The Prophet ﷺ instructed them to pay attention when reciting *takbir* (*Allāhu Akbar*), *taqdīs* (*subḥānāl-Malikul-Qudūs*), and *tahlīl* (*lā ilāha ill-Allāh*), and to count on their fingers, for they (the fingers) will be questioned and made to speak.

[*Sahīh Abi Dāwūd* 1501, 1502]

Shaykh al-Albānī رحمه اللہ از said, “This is the *sunnah* that is prescribed for counting the remembrance of Allāh; it is only done with the hand, the right hand. As for counting the remembrance of Allāh 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 Allāh 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 *salām*. He responded by waving without saying *salām* in return. The evil of this innovation cannot be enumerated.”

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### Seeking Refuge From the Whispers During the Prayer

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1) ‘Uthmān bin Abil-Āṣ ؓ said, “Verily, the Shāyṭān comes

between me and my prayer and my recitation, and confuses me. The Messenger of Allāh ﷺ said, ‘That is a devil called Khinzab. If you feel that, then seek refuge with Allāh from him and spit dryly to your left three times.’”

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

[*Sifah as-Ṣalāh* 128]

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### **The Virtue of Reciting the Qur'ān**

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

[*Aṣ-Ṣaḥīḥah* 1172]

2) The Messenger of Allāh ﷺ said, “That one of you should go to the *masjid* every day and learn two verses from the Book of Allāh 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.”

[*Saḥīḥ at-Targhib* 1418]

3) The Messenger of Allāh ﷺ said, “Whoever reads one letter from the Book of Allāh will earn one good deed (*ḥasanah*) thereby. One good deed is equal to 10 good deeds the like of it. I do not say that *'Alif-Lām-Mīm'* is a letter, but *alif* is a letter, *lām* is a letter, and *mīm* is a letter.”

[*Saḥīḥ at-Tirmidhi* 2910]

4) The Messenger of Allāh ﷺ said, “It will be said to the companion of the Qur'ān: ‘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-Albāni رض said, “The meaning of ‘companion of the Qur’ān’ is those who have memorized the Qur’ān by heart, as the Prophet ص said, ‘Let the most well-read of the Qur’ān lead the prayer.’ This means those who have memorized the most Qur’ān. Thus, the levels in Paradise for this virtue are based upon those who memorized the Qur’ān in the world, and it does not mean those who recited it the most, as some people believe.

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

[*As-Sahīħah* 5/283, 284]

## The Description of the Prophet’s Recitation ص

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

[*Sahih Abi Dāwūd* 4001]

Shaykh al-Albāni رض 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 aṣ-Ṣalāḥ* 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 Qur'ān by a prophet who recites well with a melodious and audible voice.”

[*Mukhtaṣar Muslim* 2111]

**2)** The Messenger of Allāh ﷺ said, “Beautify the Qur'ān with your voices.”

[*Ṣaḥīḥ Abī Dāwūd* 1486]

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

[*Ṣaḥīḥ Abī Dāwūd* 1468]

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

[*Ṣaḥīḥ at-Targhib* 1450]

## **Recommended Remembrance During Recitation**

**1)** Ibn 'Abbās رضي الله عنهما narrated:

When the Prophet ﷺ would recite:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

**Glorify the name of your Lord, the Most High.**

[Sūrah al-A'lā 87]

He would then say:

سُبْحَانَ رَبِّيِ الْأَعْلَىٰ .

*Subḥāna Rabbiyal-A'la.*

**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:

﴿ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِي الْمَوْتَىٰ ﴾

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

[Sūrah al-Qiyāmah 75:40]

He said:

سُبْحَانَكَ قَبْلَى !

*Subḥānaka fa-balā!*

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

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

[*Sahih Abi Dawud* 827]

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

[*Sifah as-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:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ.

*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.**

[*Sahīh Abi Dāwūd* 1273]

- 2)** Abū Sa‘id 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 Shād. When the tree reached the verse of prostration, it prostrated and said:

اللَّهُمَّ اكْتُبْ لِي بِهَا أَجْرًا، وَخُطْ عَنِّي بِهَا وِزْرًا، وَأَحْدِثْ لِي بِهَا شُكْرًا، وَتَقْبِلْهَا مِنِّي كَمَا تَقَبَّلْتَ مِنْ عَبْدِكَ دَاوِدَ سَجَدَتْهُ.

*Allāhumma k-tub li bi-hā ajran wa ḥuṭṭa 'annī bi-hā wizran wa aḥdith 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

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

[*As-Sahīlah* 2710]

### The Virtue of Prostrating for Recitation

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

[*Sahīḥ at-Targhib* 1438]

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

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

[*Sahīḥ Abi Dāwūd* 1258]

### Supplication for Completing the Recitation of the Qur'ān

1) Shaykh al-Albāni رحمه اللہ عزیز said, “There are many narrations from the Pious Predecessors; from them is the narration of

al-Banāni, who said, ‘When Anas ﷺ 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 رحمه اللہ از اے 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**

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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”**

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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’ān, for it is more likely to escape from men’s hearts than camels.”

[*Mukhtasar Muslim* 2110]

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

[*Mukhtasar Muslim* 556]

### Duḥā Prayer

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

[The narrator] said, “The Messenger of Allāh ﷺ said, ‘In full, in full, in full.’”

[*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 Hajj and ‘Umrah, a complete Hajj and ‘Umrah.”

[*Sahih at-Targhib* 469]

## The Supplication for al-Istikhārah Prayer

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

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَغْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ (ثُمَّ تسميه باسمه بعينه) خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاجِلٍ أَمْ رِي وَآجِيلِهِ، فَاقْدِرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةٌ أَمْ رِي، فَاصْرِفْهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ.

Allāhumma innī astakhayruka bi-'ilmik, wa astaqdiruka bi-qudratik, wa as'aluka min faḍlikal-'Azīm; fa-innaka taqdiru wa lā aqdir, wa ta'lamu wa lā a'lām, wa Anta 'Allāmul-ghuyūb; Allāhumma in kunta ta'lamu an hādhal-amra (then mention the specific matter) khayrul-lī fi dīnī wa ma'āshī, 'ajili amrī wa ajilih, faqdurhu lī wa yassirhu lī, thumma bārik lī fīhi. Wa in kunta ta'lamu an hādhal-amra sharrul-lī fi dīnī wa ma'āshī wa 'aqibati amrī, faṣrifhu 'annī waṣrifnī 'anb, waqdur lī al-khayr haythu kāna thumma radḍinī bih.

O Allāh, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allāh, if in Your knowledge, this matter (then mention the specific matter) is good for me both in this world and in the Hereafter (or: in my

religion, my livelihood, and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood, and my affairs (or: for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.

[*Mukhtaṣar al-Bukhārī* 579]

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### The Call for the Eclipse Prayer

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

[*Mukhtaṣar al-Bukhārī* 528]

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### Remembrance, Supplication & Seeking Forgiveness During an Eclipse

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- 1) Abū Mūsā Ḥasan 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 Allāh sends do not occur because of the life or death of somebody, but Allāh makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allāh, invoke Him, and ask for His forgiveness.'"

[*Sahīḥ 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-Ṣaḥīḥah* 1530]

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

[*As-Ṣaḥīḥah* 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-Ṣaḥīḥah* 2266]

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

[*Saḥīḥ 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-Ṣaḥīḥah* 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]

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

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- 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]

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### Sending Salutations Upon the Prophet ﷺ Before *Du‘ā'*

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- 1) The Messenger of Allāh ﷺ said, “All *du‘ā'* is suspended

until you send salutations upon the Prophet ﷺ.”

[*As-Sahihah* 2035]

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

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

[*Sahīh at-Targhib* 1643]

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### **Sending Salutations Upon the Prophet ﷺ On Fridays**

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

[*As-Sahihah* 1407]

**2)** The Messenger of Allāh ﷺ said, “Send many salutations upon me on Friday, for surely your salutations are shown to me.” They said, “How will they be shown to you when you have decayed?” He replied, “Verily, Allāh has forbidden the earth to eat the bodies of the prophets.”

[*As-Sahihah* 1527]

## The Sermon of Need (*Khutbatul-Hājjah*)

1) The sermon of need is as follows:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللَّهُ فَلَا مُضِلٌّ لَهُ وَمَنْ يُضْلِلُ  
فَلَا هَادِيٌ لَهُ وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقًّا تُقَاتَهُ وَلَا تَمُوْتُنَ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ ﴾

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ  
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي  
تَسْأَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحُ لَكُمْ  
أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا  
عَظِيمًا ﴾

أَمَّا بَعْدُ:

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدِيٰ هَدِيٰ مُحَمَّدٍ وَشَرُّ  
الْأُمُورِ مُحْدَثَاتُهَا كُلُّ مُحْدَثَةٍ بِدُعَةٍ وَكُلُّ بِدُعَةٍ ضَلَالٌ وَكُلُّ ضَلَالٌ  
فِي النَّارِ.

*Innal-hamda lillāh, nahmaduhu wa nastāñinuhu wa  
nastaghfiruh, wa na'udhu billāhi min shurūri anfusinā wa min*

*sayyi'āti a'mālinā, man yahdihil-lāhu fa-lā mudilla lah, wa man yudlil fa-lā hādiya lah, wa ash-hadu al-lā ilāha ill-Allāhu wa ash-hadu anna Muḥammadan 'abduhu 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 Muhammad 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 [Hawwā' (Eve)], and from them both He created many men and women, and fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you. (Sūrah an-Nisā' 4:1)**

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

*Ammā ba'd:*

*Fa-inna khayral-hadīthi Kitābul-lāh, wa khayrul-hadyī hadyu Muḥammadin ﷺ wa sharrul-umūri muḥdathātuhā wa kulla muḥdathatin bid'ah, wa kulla bid'atīn dalālah, wa kulla dalālatīn fin-Nār.*

**As to what follows: Verily, the most truthful speech is**

**the Book of Allāh, 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-Albāni رحمه الله said, “This is *khuṭbatul-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 *khuṭbatul-hājah*, but as for him sending salutations upon himself, then I do not know of an authentic narration that mentions this.”

[*Khuṭbatul-Hājah* 30]

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

[*An-Naṣīḥah* 88]

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

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

[*Sahih at-Targhib* 736]

2) The Prophet ﷺ said, “Whoever recites Sūrah al-Kahf on

the night of Jumu'ah will have a light that will stretch between him and the Ancient House."

[*Sahih at-Targhib* 736]

## ***Du'ā' During the Final Hour on Friday***

1) The Prophet ﷺ said, "Seek out the hour that is hoped for on Friday after 'Aṣr until the sun has set."

[*Sahih at-Tirmidhi* 489]

2) The Messenger of Allāh ﷺ said, "Friday is 12 hours in which there is no Muslim who asks Allāh for something except that He will give it to him, so seek the last hour after 'Aṣr."

[*Sahih Abī Dāwūd* 1048]

Shaykh al-Albāni رحمه الله 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 ؓ narrated:

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

اللَّهُمَّ إِنِّي عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

*Allāhumma innaka 'afuwun tuhibbul-'afwa fa'fu 'anni.*

**“O Allāh, You are forgiving and love to forgive, so forgive me.”**

[*As-Sahihah* 3337]

## Description of the Rain Prayer

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

[Agreed upon]

Shaykh al-Albāni رحمه الله 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'a'*, this is permissible, but it is better for it to include the sermon and the two *raka'at* of prayer that are mentioned in the narrations. And Allāh knows best.”

[*Ad-Da'ifah* 12/298]

## The Supplication for Rain

1) The Prophet ﷺ said:

اللَّهُمَّ اسْقِنَا غَيْنَا مُغِيْنَا، مَرِيْنَا نَافِعَا، غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ.

*Allāhummasqinā ghaythan mughīthan mari'an, nāfi'an ghayra dārr, 'ajilan ghayra ājil.*

O Allāh! Give us rain that will replenish us, abundant, fertilizing, and profitable, not injurious, granting it now without delay.

Thereupon the sky became overcast.

[*Sahīḥ Abi Dāwūd* 1060]

2) The Messenger of Allāh ﷺ said:

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. الرَّحْمٰنُ الرَّحِيمُ. مَلِكُ يَوْمِ الدِّينِ لَا إِلٰهٌ إِلَّا اللّٰهُ، يَفْعَلُ مَا يُرِيدُ، اللّٰهُمَّ أَنْتَ اللّٰهُ لَا إِلٰهٌ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزَلْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَيْ حِينٍ.

*Al-hamdu lillāhi Rabbil-‘alāmin, ar-Rahmānir-Rahīm, Mālikī Yawmid-Dīn, lā ilāha ill-Allāh; yaf’alu mā yurid, Allāhumma Antallāh; lā ilāha illā Ant; Antal-Ghaniyyu wa naḥnul-fuqarā'; anzil ‘alaynāl-ghaytha waj'al mā anzalta lanā quwwatan wa balāghan ilā hīn.*

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

[*Sahīḥ Abi Dāwūd* 1064]

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

اللّٰهُمَّ أَغِثْنَا، اللّٰهُمَّ أَغِثْنَا، اللّٰهُمَّ أَغِثْنَا.

*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.**

[*Mukhtaṣar al-Bukhāri* 476]

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

اللَّهُمَّ اسْقِ عِبَادَكَ، وَبِهِائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأْحِي بِلَدَكَ  
الْمُمِيتَ.

*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]

### **Du‘ā' When the Wind Blows**

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

[*As-Sahihah* 2756]

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أَرْسَلْتُ بِهِ

وَأَعُوذُ بِكَ مِنْ شَرّهَا، وَشَرّ مَا أُرْسِلْتُ بِهِ.

*Allāhumma innī as'aluka khayrahā wa khayra mā fihā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fihā wa sharri mā ursilat bih.*

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

[*Mukhtaṣar 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:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرّهَا.

*Allāhumma a'ūdhu bika min sharrihā.*

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

If it rained, he would say:

اللَّهُمَّ صَبِّيَا هَنِيْتَا.

*Allāhumma ṣayyiban hanī'a.*

**O Allāh! Send a beneficial downpour.**

[*Sahīḥ al-Kalim at-Tayyib* 128, *As-Sahīḥah* 2757]

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا أُرْسِلْتُ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلْتُ بِهِ.

*Allāhumma innī as'aluka min khayri mā ursilat bih, wa a'ūdhu bika min sharri mā ursilat bih.*

**O Allāh, 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 لَقَحًا لَا عَقِيمًا.

*Allāhumma laqahā, lā 'aqīma.*

**O Allāh, make it a fertile rain, not a barren rain.**

[*Sahih al-Jāmi'* 528]

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### Prohibition of Insulting the Wind

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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 إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمْرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمْرَتْ بِهِ.

*Allāhumma innā nas'aluka min khayri hādhīhir-rihi wa khayri*

*mā fihā wa khayri mā umirat bih, wa na‘ūdhu bika min sharri hādhibir-rihi wa sharri mā fihā wa sharri mā umirat bih.*

**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.**

[*Aṣ-Saḥīḥah* 2756]

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## **Supplication Upon Hearing Thunder**

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

**سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خَيْفَتِهِ.**

*Subḥān-ladhī yusabbiḥur-ra‘du bi-ḥamdihi wal-malā’ikatu min khifatih.*

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

[*Sūrah ar-Ra‘d* (13)]

[*Saḥīḥ al-Kalim* 129, *Saḥīḥ al-Adab al-Mufrad* 723]

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## **Supplication During Rainfall**

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

**اللَّهُمَّ اجْعِلْهُ صَبَّيَا نَافِعًا.**

*Allāhumma j‘alhu ṣayyiban nāfi‘an.*

**O Allāh, make it a beneficial downpour.**

[*Mukhtaṣar al-Bukhāri* 515, *Ṣaḥīḥ an-Nasā'i* 1522]

### Supplication During Rain if One Fears its Harm

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

اللَّهُمَّ حَوْالِنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى رُؤُوسِ الْجِبَالِ وَالْأَكَامِ  
وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.

*Allāhumma hawālaynā wa lā 'alaynā; Allāhumma 'alā  
ru'ūsil-jibāl-l-ākām, waz-zirābi wa buṭūnil-awdiyati wa  
manābitish-shajār.*

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

[*Mukhtaṣar al-Bukhāri* 476]

### What Should One Do When the Rain Falls?

1) Anas d narrated, “It rained upon us when we were with the Messenger of Allāh ~~ﷺ~~. The Messenger of Allāh ~~ﷺ~~ removed his cloth (from a part of his body) till the rain fell on it. We said, ‘Messenger of Allāh, why did you do this?’ He said, ‘It is because it (the rainfall) has just come from the Exalted Lord.’”

[*Mukhtaṣar Muslim* 448]

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## **Remembrance Said After Rainfall**

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1) Zayd bin Khālid ﷺ narrated, “We went out with Allāh’s Messenger ﷺ in the year of al-Hudaybiyyah. One night, it rained, and Allāh’s Messenger ﷺ 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, ‘Allāh and His Messenger know best.’”

“[The Prophet] said, ‘Allāh 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 Allāh’s mercy and Allāh’s blessing and Allāh’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.”’”

[*Mukhtaṣar al-Bukhāri* 520]

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## **Supplication Upon Seeing the New Moon**

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

اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلِهَ عَلَيْنَا بِالْأَمْنِ، وَالإِيمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ.  
رَبُّنَا وَرَبُّكَ اللَّهُ.

*Allāhu Akbar, Allāhumma abillahu 'alaynā bil-amni wal-īmān, was-salāmati wal-Islām; Rabbunā wa Rabbukallāh.*

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

[*Aṣ-Ṣaḥiḥah* 1816]

- 2) When the Prophet ﷺ saw the new moon, he said:

اللَّهُمَّ أَهْلِلْنَا عَلَيْنَا بِالْيَمْنِ وَالسَّلَامِ وَالإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ.

*Allāhumma ahlihu 'alaynā bil-yumni wal-imāni was-salāmati wal-Islām; Rabbi wa Rabbukallāh.*

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

[*As-Sahīhah* 1816]

## Seeking Refuge Upon Looking at the Moon

- 1) The Prophet looked at the moon and he said, “O ‘Ā’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-Albāni Ḍa'wūd said, “This *hadīth* 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 *hadīth* refutes that.”

[*As-Sahīhah* 372]

## Prohibition From Insulting the Rooster

- 1) The Messenger of Allāh ﷺ said, “Do not insult the rooster, for surely it awakens for prayer.”

[*Sahīḥ Abī Dāwūd* 5101]

## ***Du'ā' Upon Hearing the Crowing of the Rooster During the Night***

- 1)** The Messenger of Allāh ﷺ said, “When you hear the crowing of a rooster, ask Allāh for His bounty, for it has seen an angel.”

[*As-Sahihah* 3183]

## ***Seeking Refuge Upon Hearing the Barking of a Dog or the Braying of a Donkey at Night***

- 1)** The Messenger of Allāh ﷺ said, “Do not go out often after the night is still; Allāh has animals that he sends out. Anyone who hears the barking of a dog or the braying of a donkey should seek refuge with Allāh from the accursed Shaytān. They see what you do not see.”

[*Sahīḥ Abi Dāwūd* 5103]

- 2)** The Prophet ﷺ said, “When you hear the braying of the donkey at night, seek refuge in Allāh from the Shaytān, for it sees a Shaytān.”

[*As-Sahihah* 3183]

## ***Spreading the Greeting of *Salām****

- 1)** The Messenger of Allāh ﷺ said, “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not direct you to something that, if you did it, you would love one another? Spread the greeting

of *salām* amongst each other.”

[*Mukhtaṣar 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.”

[*Mukhtaṣar Muslim* 63, *Mukhtaṣar al-Bukhārī* 9]

Shaykh al-Albānī رحمه اللہ عزیز said, “Ibn Kathīr said in his *Tafsīr*, ‘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.”* (*Sūrah an-Nisā’ 4:86).*’”

Shaykh al-Albānī رحمه اللہ عزیز said, “This does not oppose the ruling of initiating the greeting of *salām*. Al-Qurtubī mentioned in his *Tafsīr* 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

older person.””

[*Sahih al-Adab al-Mufrad* 423]

## **Description of Extending the Greeting of *Salām***

1) A man passed by the Messenger of Allāh ﷺ when he was in a gathering and said, “*As-salāmu ‘alaik.*” He (the Prophet ﷺ) said, “Ten good deeds.” Another man passed by and said, “*As-salāmu ‘alaikum wa rahmatullāh*” (Peace be upon you and the mercy of Allāh). He said, “Twenty good deeds.” Then another man passed by and said, “*As-salāmu ‘alaikum wa rahmatullāhi wa barakātuh*” (Peace be upon you, and the mercy of Allāh and His blessings). He said, “Thirty good deeds.”

[*Sahih Abi Dāwūd* 5195]

## **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 *salām* to those older, the rider to the one walking, the one passing by to the one sitting, and the small group to the large group.”

[*Mukhtaṣar al-Bukhāri* 2397]

2) Jābir said, “The rider initiates the greeting of *salām* upon the person walking, and the one walking initiates *salām* to the one sitting, and when two people walking encounter each other, the one who initiates *salām* is the better of the two.”

[*Aṣ-Ṣaḥīḥah* 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.”

[*Aṣ-Ṣaḥīḥah* 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*.”

[*Ṣaḥīḥ Abī Dāwūd* 5210]

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### **Giving the Greeting of *Salām* Each Time You Meet**

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- 1) Abū Hurairah رضى الله عنه 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.”

[*Ṣaḥīḥ Abī Dāwūd* 5200]

- 2) Anas bin Mālik رضى الله عنه 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.”

[*Ṣaḥīḥ al-Adab al-Mufrad* 773]

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### **Greeting with *Salām* When Standing From a Gathering**

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- 1) The Messenger of Allāh ﷺ said, “When one of you comes

to a gathering, let him say *salām*, and when he wants to leave, let him say *salām*, for the former is not more of a duty than the latter.”

[*Ṣaḥīḥ Abī Dāwūd* 5208]

Shaykh al-Albānī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ وَسَلَامٌ said, “Giving the greeting of *salām* upon standing from a gathering is from the manners that have been abandoned in some lands. And those most deserving to revive this *sunnah* are the scholars and students of knowledge.”

[*Aṣ-Ṣaḥīḥah* 183]

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### **Giving the Greeting of Salām to Children**

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1) Anas رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ passed by some children, and he extended the greeting of *salām* to them, and he said, “The Prophet ﷺ used to do this.”

[*Mukhtaṣar al-Bukhārī* 2401]

2) Sayyār narrated, “I was walking with Thābit al-Banāni. He passed by some boys, so he said *salām* to them. Then Thābit said, ‘I was with Anas when he passed by some boys and gave the *salām* to them, and Anas said, ‘I was with the Prophet ﷺ when he passed by some boys and he gave the *salām* to them.’’”

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### **Giving the Greeting of Salām Upon Entering the Home**

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1) Anas رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ narrated, “The Messenger of Allāh 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 ﷺ narrated that he heard the Messenger of Allāh ﷺ 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.’”

[*Mukhtaṣar Muslim* 1297]

3) The Prophet ﷺ 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*...”

[*Sahīḥ al-Adab al-Mufrad* 832]

4) Jābir ﷺ said, “When you enter upon your family, greet them with a greeting from Allāh that is blessed and good.”

[*Sahīḥ al-Adab al-Mufrad* 833]

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### Giving the Greeting of *Salām* to the Sleeping Person

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1) The Prophet ﷺ 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.

[*Sahīḥ 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 وَعَلَىٰ  
عِبَادِ اللَّهِ الصَّالِحِينَ.

*Bismillāh, wal-hamdu lillāh, as-salāmu 'alaynā min Rabbinā,  
as-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣālihiṇ.*

**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 رض said:

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

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.

*As-salāmu 'alaynā wa 'alā 'ibādillāhiṣ-ṣālihiṇ.*

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

[*Sahīḥ al-Adab al-Mufrad* 1055]

Shaykh al-Albāni رحمه الله 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.

[*Sahīḥ Abi Dāwūd* 860]

2) Ṣuhayb ﷺ 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."

[*Sahīḥ 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 Qur'ān and remembrance of Allāh."

[*As-Sahīhab* 2380]

4) A man gave the greeting of *salām* to the Messenger of Allāh ﷺ while he was praying, so the Prophet ﷺ 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-Albāni ḥasan said, “This *ḥadīth* is clear proof that returning the *salām* for the one praying was legislated during the early days of Islām in Makkah and then it was abrogated, and they began to return *salām* with a gesture while they were praying. This affirms that it is recommended to give the greeting of *salām* to the person who is praying, as this was done by Ibn Mas'ūd and others.

[*As-Sahihah* 6/999]

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### **Giving the Greeting of *Salām* to the One Reciting Qur'ān, the Caller to Prayer, & the Person Giving *Da'wah***

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1) 'Uqbah bin 'Āmir al-Juhani ḥasan narrated, “We were sitting in the *masjid* reciting the Qur'ān when the Messenger of Allāh ﷺ entered and greeted us with *salām*. We returned the greeting to him and he said, ‘Read this Qur'ān regularly, for, by the One in Whose hand is the soul of Muḥammad, it is more likely to escape than a hobbled camel.’”

[*As-Sahihah* 3285]

Shaykh al-Albāni ḥasan said, “This *ḥadīth* shows it is legislated to give the greeting of *salām* to the person sitting and reciting the Qur'ān. This is a refutation upon those who view it as disliked. If it has been affirmed that the Companions would

give the greeting of *salām* to the Prophet 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-Sahīhah* 7/847]

Shaykh al-Albānī رحمه اللہ عزیز 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-Sahīhah* 1/361]

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

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- 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]

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

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- 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).”

[*Ṣahīḥ al-Adab al-Mufrad* 838]

Shaykh al-Albānī رض said, “The reason for this narration is the narration of Ibn ‘Umar رض. The Messenger of Allāh ﷺ 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-salām*’ (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.*’ (*Sūrah an-Nisā’ 4:86*).”

[*Ṣahīḥ al-Adab al-Mufrad* 425, *Aṣ-Ṣaḥīḥah* 5/291]

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## **The Supplication for Entering the Marketplace**

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1) The Messenger of Allāh ﷺ said:

Whoever enters the marketplace and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْبِي  
وَيُمِيّزُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha ill-Allāh, wahdahu lā sharika lah, lahu-l-mulku wa lahu-l-hamdu, yuhyi wa yumīt, wa Huwa ḥayyul-lā yamūt, bi-yadīhil-khayru wa Huwa 'alā kulli shay'in qadīr.*

**There is none worthy of worship except Allāh, alone without partners, to Him belongs the kingdom and to Him belongs the praise, He gives life and causes death, in His Hand is all good, and He has power over all things.**

[Then] Allāh will write for him one million good deeds, erase from him one million sins, and elevate him one million levels.

[*Aṣ-Ṣaḥīḥah* 3139, *Ṣaḥīḥ al-Kalim aṭ-Tayyib* 144]

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

Shaykh al-Albāni رَحْمَةُ اللّٰهِ تَعَالٰى said:

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

لَا أَرْبَحَ اللّٰهُ تِجَارَتَكَ!

*Lā arbahallāhu tijāratak!*

**May Allāh not make your business profitable!**

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

1) Abū Hurairah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrated that the Messenger of Allāh ﷺ said:

When you see someone selling or buying in the *masjid*, then say:

لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ!

*Lā arbahallāhu tijāratak!*

**May Allāh not make your business profitable!**

And when you see someone announcing something lost, then say:

لَا رَدَّ اللَّهُ عَلَيْكَ!

*Lā raddallāhu 'alayk!*

**May Allāh not return it to you!**

[*Sahih at-Tirmidhi* 1321]

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### **Reciting Good Poetry in the *Masjid***

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Shaykh al-Albānī رحمه اللہ عزیز said, “To recite good poetry sometimes, especially to defend Islām, is from *jihād* in the path of Allāh.”

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

[*Ath-Thamar* 794]

2) ‘Umar came to the *masjid* while Ḥassān was reciting a poem. ‘Umar disapproved of that. On that, Ḥassān said, “I used to recite poetry in this very *masjid* in the presence of one (i.e., the Prophet ﷺ) who was better than you.” Then he turned toward Abū Hurairah and said (to him), “I ask you,

by Allāh, did you hear Allāh's Messenger ﷺ saying (to me), 'Retort on my behalf. O Allāh! Support him (i.e., Ḥassān) with the Holy Spirit?'” Abū Hurairah said, “Yes.” Thus, ‘Umar left him, knowing that he was told to do this from the Messenger of Allāh ﷺ.

[*Sahīḥ al-Bukhārī* 3212]

As for excessively reciting poetry to the extent that it overwhelms others or violates the sanctity of the *masjid*, then this is the intent from the narration, “The Messenger of Allāh ﷺ forbade taking retaliation in the *masjid*, reciting verses [of poetry] in it [excessively], and inflicting the prescribed punishments in it.”

[*Sunan Abi Dāwūd* 4490]

## Supplication for the Person Overcome with Debt

1) ‘Alī bin Abī Tālib ﷺ said:

Mukātib came to him and said, “Indeed I am not capable of [handling] my debt, so aid me.” He said, “Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Ṣir, Allāh would fulfill it for you.”

He said, “Say:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

*Allāhumma kfini bi-halālikā 'an ḥarāmik, wa aghnīnī bi-fadlikā 'amman siwāk.*

“O Allāh, suffice me with Your lawful against Your prohib-

**ited, and make me independent of all those besides You.”**

[*As-Sahihah* 266]

2) Anas رض said:

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

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنِ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسْلِ،  
وَالْبَخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَأَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ  
الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَضَلَالِ  
الدِّينِ، وَغَلَبَةِ الرِّجَالِ.

*Allāhumma innī a'ūdhu bika min al-hammi wal-huzni wal-'ajzi wal-kasali wal-bukhli wal-jubni wal-harami wa ardhalil-'umur; wa a'ūdhu bika min 'adhābil-qabr, wa a'ūdhu bika min fitnatid-Dajjāli wa fitnatil-mahyā wal-mamāt, wa dala'id-dayni wa ghalabatir-rijāl.*

**O Allāh, I seek refuge with You from worry, grief, incapacity, laziness, cowardice, miserliness, the heavy burden of debt, and from being overcome by men.**

[*Mukhtaṣar al-Bukhāri* 1234]

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### **Supplication for the Person Whose Affairs Have Become Difficult**

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1) The Messenger of Allāh ﷺ said:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتُهُ سَهْلًا، وَإِنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

*Allāhumma lā sahla illā mā ja'altahu sahla, wa Anta taj'alul-hazna idhā shi'ta sahla.*

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

[*As-Sahihah* 2886]

### ***Du'a'* for the Person Who Offers You Wealth**

1) When 'Abdur-Rahmān bin 'Awf came to Madīnah and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin ar-Rabi' al-Anṣārī, Sa'd suggested that 'Abdur-Rahmān should accept half of his property and family. 'Abdur-Rahmān said:

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

*Bārakallāhu laka fī ahlika wa mālik.*

**May Allāh bless you in your family and property.**

[*Mukhtaṣar al-Bukhārī* 965]

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

1) 'Abdullāh bin Rabī'ah ﷺ said:

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

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ.

*Bārakallāhu laka fī ahlika wa mālik, innamā jazā'us-salafil-*

*ḥamdu 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]

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### **Responding to the One Who Says, "I Love You for the Sake of Allāh"**

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1) Anas رض 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 رض 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:

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ .

*Aḥabbakal-ladhī aḥbabtani lah.*

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

[*As-Sahihah* 3253]

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

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1) The Prophet رض 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 Allāh ﷺ said, “If one of you loves his brother for the sake of Allāh, let him tell him, for it does good and makes the love last.”

[*As-Sahihah* 119]

### **Supplicating for Your Brother in His Absence**

- 1)** The Messenger of Allāh ﷺ said, “When a person supplicates for his absent brother, the angels say, ‘And may you receive the like.’”

[*Sahih Abi Dāwūd* 1534]

- 2)** The Messenger of Allāh ﷺ said, “The supplication a person makes for his brother in his absence is not rejected.”

[*Sahih al-Jāmi'* 3379]

- 3)** The Messenger of Allāh ﷺ said, “The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says, ‘Āmīn! May it be for you, too.’”

[*Mukhtaṣar Muslim* 1882]

### **Supplication for the One Who Does Something Good for You**

- 1)** The Messenger of Allāh ﷺ said:

If one is done a kindness and [expresses his gratitude] to his benefactor by saying:

جَزَاكَ اللَّهُ خَيْرًا.

*Jazākallāhu khayra.*

**May Allāh give you a good reward.**

[Then] he has fully expressed his appreciation.

- 2) When the Messenger of Allāh ﷺ arrived in Madīnah, the Muhājirūn came to him and said, “O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little, than the people we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all our reward is gone. So the Prophet ﷺ said, “No. As long as you supplicate to Allāh for them and praise (i.e., show gratitude to) them (for it).”

[*Sahih at-Targhib* 977]

## **What to Say When Praising a Muslim**

- 1) The Prophet ﷺ said:

If it is indispensable for one of you to praise a person, then he should say:

أَحْسِبْ فُلَانًا كَذَا وَكَذَا وَحَسِيبُهُ اللَّهُ، وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا.

*Ahsibu fulānan kadhā wa kadhā, wa hāsibuhullāh, wa lā uzakki 'alallāhi ahada.*

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

[*Mukhtaṣar al-Bukhārī* 2347, *Mukhtaṣar 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 Allāh:

اللَّهُمَّ لَا تُؤَاخِذنِي بِمَا يَقُولُونَ، وَاغْفِرْ لِي مَا لَا يَعْلَمُونَ واجْعَلْنِي  
خَيْرًا مِمَّا يَظْنُونَ.

*Allāhumma lā tu'ākhidhnī bi-mā yaqūlūn, waghfir lī mā lā ya'lamūn, waj'alnī khayran mimmā yażunnūn.*

**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 Allāh 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 Allāh?” He said, “Say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَغْفِرُكَ لِمَا  
لَا نَعْلَمُهُ.

*Allāhumma innā na'ūdhu bika min an nushrika bika shay'an na'lamu, wa nastaghfiruka li-mā lā na'lamu.*

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

**that which we do unknowingly."**

[*Sahīh at-Targhib* 36]

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### **Do Not Say, "Whatever Allāh Wills & So-and-So Wills"**

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- 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.'"

[*Sahīh Abī Dāwūd* 4980]

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### **The Prohibition of Swearing by Other Than Allāh**

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- 1) Ibn 'Umar رضي الله عنهما 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*.'"'

[*Sahīh Abī Dāwūd* 3251]

- 2) The Prophet ﷺ said

Whoever swears and says in his oath, "I swear by al-Lāt," then let him say:

لَا إِلَهَ إِلَّا اللَّهُ.

*Lā ilāha ill-Allāh.*

**Nothing has the right to be worshiped except Allāh.**

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## The Prohibition of Insulting the Time

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- 1) The Prophet ﷺ said, “Do not inveigh against time (*ad-dahr*), for Allāh is time.”

[*Mukhtaṣar Muslim* 1814]

- 2) The Messenger of Allāh ﷺ said, “Allāh says, ‘The sons of Ādam offend Me and say, “Woe to time,” but they should not say, “Woe to time.” I am time, I alternate the night and the day, and if I willed, I could seize them both.’”

[*As-Sahihah* 531]

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## What to Say When Amazed by Something

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- 1) When amazed by something, say:

سُبْحَانَ اللَّهِ.

*Subḥānallāh.*

**Allāh is free from imperfections.**

- 2) Also:

اللَّهُ أَكْبَرُ.

*Allāhu Akbar.*

**Allāh is the Greatest.**

[*Mukhtaṣar al-Bukhāri* 1131]

## Praising Allāh & Saying *Takbīr* for Joyful Matters

1) The Prophet ﷺ said, “By the One in Whose Hand is my soul, I hope that you will be one-quarter of the people of Paradise,” and they said, “*Al-hamdulillāh, Allāhu Akbar!*” Then he said, “I hope that you will be one-third of the people of Paradise,” and they said, “*Al-hamdulillāh, Allāhu Akbar!*” Then he said, “I hope that you will be half of the people of Paradise,” and they said, “*Al-hamdulillāh, Allāhu Akbar!*”

[*Mukhtaṣar Muslim* 103]

### What to Say When Frightened

1) When frightened, say:

لَا إِلَهَ إِلَّا اللَّهُ.

*Lā ilāha ill-Allāh.*

**Nothing has the right to be worshiped except Allāh.**

### Supplicating For the One You Insulted

1) The Prophet ﷺ said:

اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَإِيْمَانِي مُسْلِمٌ لَعَنْتُهُ، أَوْ آذِيْتُهُ فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً.

*Allāhumma innamā ana bashar, fa-ayyūmā Muslim la'antuhu aw ādhaytuhu 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.**

[*Mukhtaṣar al-Bukhāri* 4/127]

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## What to Say & Do Upon Committing a Sin

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**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 Allāh for forgiveness, except that Allāh will forgive him.”

[*Sahīḥ al-Jāmi’* 5738]

**2)** The Prophet ﷺ said:

Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ وَأَتُوبُ إِلَيْهِ.

*Astagħfirullāhal-ladhi lā ilāha illā Huwal-Hayyul-Qayyūm; wa atābu ilayh.*

**I seek Allāh’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, ‘Allāh ﷺ said, ‘A slave committed a sin and he said, “O Allāh, forgive my sin,” and Allāh 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.””

[*Mukhtaṣar Muslim* 1935]

### **Supplication for Sneezing**

1) The Prophet ﷺ said:

When one of you sneezes, let him say:

الْحَمْدُ لِلَّهِ.

*Al-hamdu lillāh.*

**All praises belong to Allāh.**

And his brother or companion should say:

يَرْحَمُكَ اللَّهُ.

*Yarhamukallāh.*

**May Allāh have mercy upon you.**

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

بَهْدِيْكُمُ اللَّهُ، وَيُصْلِحُ بَالْكُمْ.

*Yahdikumullāhu wa yuṣliḥu bālakum.*

**May Allāh guide you and rectify your condition.**

And in another wording, he should say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

*Al-hamdulillāhi 'alā kulli hāl.*

**All praises belong to Allāh in every situation.**

[*Mukhtaṣar al-Bukhāri* 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 لِلَّهِ رَبِّ الْعَالَمِينَ.

*Al-hamdulillāhi Rabbil-'ālamīn.*

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

Allāh responded by saying:

يَرْحَمُكَ 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.’”

[*Mukhtaṣar al-Bukhāri* 2394]

Shaykh al-Albāni رض said, “This is clear proof that it is obligatory on everyone who hears the sneezing person praise Allāh to say, ‘May Allāh have mercy upon you,’ and there is no proof for saying that it is *fard kifāyah* (a communal obligation), such that if some do it, the others are absolved, as is the case with returning the greeting of *salām*.”

[*Al-Kalim aṭ-Tayyib* 158]

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### **Not Supplicating for One Who Does Not Praise Allāh Upon Sneezing**

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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.’”

[*Aṣ-Ṣaḥīḥah* 3094]

2) Anas bin Mālik رض 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.’”

[*Mukhtaṣar al-Bukhāri* 2393]

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## If the Person Sneezes Repeatedly

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

[*As-Saḥīḥah* 1330]

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## What to Say When a Non-Muslim Sneezes

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- 1) Abū Mūsā al-Ash‘ari رضى الله عنه said:

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

يَهْدِيکُمُ اللَّهُ، وَيُصْلِحُ بَالَّكُمْ.

*Yahdikumullāhi wa yuṣliḥu bālakum.*

**May Allāh guide you and rectify your condition.**

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## What to Do When Yawning

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- 1) The Prophet ﷺ said, “Allāh likes the act of sneezing and dislikes the act of yawning, so if any one of you sneezes and praises Allāh, it is a duty on every Muslim who hears him to say to him, ‘May Allāh have mercy on you.’ As for yawning, it is from the Shayṭān, 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 Shayṭān laughs at him.”

[*Mukhtaṣar al-Bukhāri* 2394]

2) The Messenger of Allāh 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.”

[*Mukhtaṣar Muslim* 345]

## **Remembering Allāh in Gatherings**

1) Ibn ‘Umar ﷺ said:

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

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الْغَفُورُ.

*Rabbighfir li wa tub ‘alayy, innaka Antat-Tawwābul-Ghafūr.*

**O my Lord, forgive me and accept my repentance; verily, You are the One who accepts repentance, the Oft-Forgiving (100 times).**

[*As-Sahīhah* 556]

2) Ibn ‘Umar ﷺ said:

It was rare that the Messenger of Allāh ﷺ would stand from a gathering without making this supplication for his companions:

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ يَئِنَّا وَيَئِنَّ مَعَاصِيكَ،  
وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنْ الْيُقِينِ مَا تُهَوَّنُ بِهِ عَلَيْنَا  
مُصِيبَاتِ الدُّنْيَا، وَمَتَعْنَا بِاسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا؛ مَا أَحْيَيْنَا،

وَاجْعِلْهُ الْوَارِثَ مِنَا، وَاجْعِلْ ثَارِنَا عَلَى مَنْ ظَلَمَنَا، وَانْصُرْنَا عَلَى مَنْ عَادَنَا، وَلَا تَجْعِلْ مُصِيبَتَنَا فِي دِينَنَا، وَلَا تَجْعِلِ الدُّنْيَا أَكْبَرَ هَمَّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسْلِطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

*Allāhumma qsim lanā min khashyatika mā taḥūlu bihi baynanā wa baynā ma'āṣik, wa min tā'atika mā tuballighunā bihi Jannatak, wa minal-yaqīni mā tuhawwinu bihi 'alaynā muṣibātid-dunyā; Allāhumma matti'nā bi-asmā'inā wa abṣārinā wa quwwatinā mā ahyaytanā waj'alhul-wāritha minnā, waj'al tha'rana 'alā man zalamana, wanṣurnā 'alā man 'ādānā wa lā taj'al muṣibatanā fi dīninā; wa lā taj'alid-dunyā akbara hamminā wa lā mablagha ilminā wa lā tusalliṭ 'alaynā mal-lā yarḥamunā.*

O Allāh, 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 Allāh ﷺ said:

Whoever sits in a gathering engaged in much empty speech and says, before standing from the gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهُدُ أَن لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ  
وَأَتُوبُ إِلَيْكَ.

*Subḥānakal-lāhumma wa bi-ḥamdk, ash-hadu al-lā ilāha illā-  
Ant, astaghfiruka wa atūbu ilayk.*

You are free from imperfection, O Allāh, 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.”

[*Sahīh al-Kalim* 177/178]

2) The Messenger of Allāh ﷺ said:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهُدُ أَن لَا إِلَهَ  
إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

*Subḥānallāhi wa bi-ḥamdihi; subḥānakal-lāhumma wa  
bi-ḥamdk, ash-hadu al-lā ilāha illā-  
Ant, astaghfiruka wa atūbu ilayk.*

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

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-Dārimi said:

When two of the Companions of the Prophet ﷺ would gather, they would not depart until one of them recited to the other:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّابَرِ ﴿٣﴾

By *al-'Asr* (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-‘Asr 103]

Then they would give *salām* to each other.

[As-Sahīhah 2648]

## **The Supplication to Remove Anger**

1) Sulaymān bin Surad said:

I was sitting with the Prophet ﷺ, and two men were slandering one another. One of them was red in the face, and the veins on his neck were standing out. The Prophet ﷺ said, "I know a phrase that, if he were to say it, what he feels would go away. If he said:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu billāhi minash-Shaytānir-rajīm,*

**'I seek refuge with Allāh from the Shayṭān,'**

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

[*Sahīḥ al-Kalim* 181]

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## **Supplication for the One Who Gives You a Gift**

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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 فِيكُمْ.

*Bārakallāhu fikum.*

"‘May Allāh bless you.’"

'Ā'ishah said:

وَفِيهِمْ بَارَكَ اللَّهُ.

*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."

[*Sahīḥ al-Kalim* 185]

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## **Supplication Upon Seeing the New Crop of Dates**

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1) Abū Hurairah رضى الله عنه reported that when the people saw the

first fruit of the season, they brought it to Allāh's Messenger ﷺ. When he received it, he said:

اللَّهُمَّ بَارِكْ لَنَا فِي شَمْرَنَا، وَبَارِكْ لَنَا فِي مَدِينَتَنَا، وَبَارِكْ لَنَا فِي صَاعِنَا، وَبَارِكْ لَنَا فِي مُدْنَانَا.

*Allāhumma bārik lanā fi thamarinā wa bārik lanā fi madīnatina wa bārik lanā fi ṣā'inā wa bārik lanā fi muddinā.*

**O Allāh, bless us in our fruits, bless us in our city, bless us in our *ṣā'*, and bless us in our *mudd*.**

[*Sahīḥ al-Kalim* 186]

### Supplication for Buying a Riding Beast or a Car

1) The Prophet ﷺ said:

When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسأَلُكَ مِنْ خَيْرِهَا، وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

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

**O Allāh, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.**

[*Adāb az-Zifāf* 92]

Shaykh al-Albāni رحمه الله said, "Is it prescribed to say this *du'ā'*

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**

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1) ‘Umar bin Abī Salamah ﷺ said, “The Messenger of Allāh ﷺ said to me, ‘O young boy, mention the name of Allāh (say *bismillāh*), eat with your right hand, and eat from that which is closest to you.’”

[*Mukhtaṣar Muslim* 1300, *Mukhtaṣar al-Bukhārī* 2132]

2) Wahshi ﷺ said, “The Companions of the Messenger of Allāh ﷺ said, ‘O Messenger of Allāh, we eat but we do not become full.’ He replied, ‘Perhaps you are eating individually.’ They said, ‘Yes, we are.’ He said, ‘Eat your food together as a group, mention the name of Allāh, and you will be blessed in your food.’”

[*As-Saḥiḥah* 664]

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

[*Ṣaḥīḥ Abi Dāwūd* 3766, *Mukhtaṣar Muslim* 1296]

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

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1) The Messenger of Allāh ﷺ said:

When one of you eats, let him remember Allāh at the beginning, and if he forgets to remember Allāh at the beginning, let him say:

بِسْمِ اللَّهِ أَوْلَى وَآخِرَهُ.

*Bismillāhi awwalīhi wa ākkirih.*

**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.

[*Sahīh Abi Dāwūd* 767]

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

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1) 'Ā'ishah, the Mother of the Believers ﷺ, said, "O Messenger of Allāh, people bring us meat and we don't know if the name of Allāh was mentioned upon it or not." He said, "You mention the name of Allāh and eat it."

[*Sahīh Ibn Mājah* 3234]

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### *Du'a' After Eating*

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1) The Messenger of Allāh ﷺ said:

Whoever eats should say:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِي مِنْ غَيْرِ حَوْلٍ مِّنِي وَلَا  
فُوْرَةٌ .

*Alhamdulillāhil-ladhi at'amanī hādhā, wa razaqanīhi min  
ghayri hawlim-minnī wa lā quwwah.*

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

[*Ṣaḥīḥ Abī Dāwūd* 4023]

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

اللَّهُمَّ أَطْعَمْتَنِي وَأَسْقَيْتَنِي وَأَقْبَيْتَنِي وَهَدَيْتَنِي وَأَحْيَيْتَنِي فَلَكَ الْحَمْدُ عَلَى مَا أَعْطَيْتَنِي .

*Allāhumma aṭ'amtā wa asqayta wa aghnayta wa hadayta wa ahyayta fa-lakal-ḥamdu 'alā mā aṭayt.*

O Allāh, You have fed, given drink, enriched, given contentment, guided, and given life, so to You is the praise for what You have given.

[*Ṣaḥīḥ al-Kalim* 149]

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

الْحَمْدُ لِلَّهِ كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ، الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا  
غَيْرَ مَكْفُৰٍ وَلَا مَكْفُورٍ .

*Al-ḥamdulillāhi kathiran ṭayyiban mubārakan fih; al-ḥamdulillāhil-ladhi kafānā wa arwānā ghayra makfiyyin wa lā makfūr.*

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

And once he said:

لَكَ الْحَمْدُ رَبَّنَا غَيْرَ مَكْفُورٍ وَلَا مُؤَدِّعٍ وَلَا مُسْتَغْنِي عَنْهُ رَبَّنَا .

*Lakal-hamdu Rabbanā, ghayra makfiyyin wa lā muwadda'in wa lā mustaghñī 'anhu Rabbanā.*

**Praise be to You, O our Lord! Your favor cannot be compensated, nor can it be left, nor can it be dispensed with, O our Lord.**

[*Mukhtaṣar al-Bukhāri* 2157, *Ṣaḥīḥ Abī Dāwūd* 3849]

4) When the Prophet ﷺ used to eat or drink, he would say:

الْحَمْدُ لِلّهِ الَّذِي أَطْعَمَ وَسَقَى، وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا.

*Al-ḥamdu lillāh il-ladhī aṭ'ama wa saqā wa sawwaghahu wa ja'ala lahu makhraja.*

**All praises belong to Allāh, the One who has fed and given drink, made it easy to swallow, and provided an exit for it.**

[*Ṣaḥīḥ Abī Dāwūd* 3851]

## What to Say When Drinking Milk

1) The Prophet ﷺ was brought milk, [so] he drank it and said:

When one of you eats food, let him say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ.

*Allāhumma bārik lanā fihī wa aṭ'imnā khayran minh.*

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

And when you drink milk, then say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ.

*Allāhumma bārik lanā fīhi wa zidnā minh.*

**O Allāh, bless us in it and increase us from it.**

[*Sahīh Abi Dāwūd* 3730]

## **Mentioning Allāh at the Time of Drinking**

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

[*Aṣ-Saḥīḥah* 1277]

## **Supplication of the Guest for the Host**

- 1) ‘Abdullāh bin Busr said:

The Messenger of Allāh ﷺ came to my father, and we offered him some food and a mixture of dates, dried yogurt, and clarified butter. Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together. Then some drink was brought and he drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding animal, “Pray to Allāh for us.” [The Prophet] said:

اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتُهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

*Allāhumma bārik lahum fi-mā razaqtabum waghfir lahum warhamhum.*

**O Allāh, bless them in that which You have provided for**

**them, and forgive them and have mercy on them.**

[*Mukhtaṣar Muslim* 1316, *Ṣaḥīḥ Abī Dāwūd* 3729]

2) Al-Miqdād bin al-Aswad ﷺ narrated that he heard the Messenger of Allah ﷺ saying:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمْنِي، وَأَسْقِ مَنْ سَقَانِي.

*Allāhumma aṭ‘im man aṭ‘amanī wa aṣqi man saqānī.*

**O Allāh, feed the one who fed me, and give drink to the one who gave me drink.**

[*Mukhtaṣar Muslim* 1535]

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### Supplication Upon Breaking the Fast

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1) When the Prophet ﷺ used to break his fast, he would say:

ذَهَبَ الظَّمَاءُ، وَابْتَلَتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

*Dhahabaz-zama'u wabtalatil-‘urūqu wa thabatal-ajru inshāAllāh.*

**The thirst has gone, the veins have been filled, and the reward has been affirmed, if Allāh wills.**

[*Ṣaḥīḥ Abī Dāwūd* 2357]

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### Supplication for Those You Break Your Fast With

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1) The Prophet ﷺ came to Sa‘d bin ‘Ubādah, and he brought some bread and olive oil and he ate; then the Prophet ﷺ said:

أَفْطِرْ عِنْدَكُمُ الصَّائِمُونَ، وَأَكْلْ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

*Aftara 'indakumuṣ-ṣā'īmūn, wa akala ṭa'āmakumul-abrār, wa ṣallat [or: wa tanazzalat] 'alaykumul-malā'ikah.*

May fasting people break their fast with you, may the righteous eat your food, and may the angels send blessings upon you.

[*Sahih al-Jāmi'* 4677]

## **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.”

[*Ṣaḥīḥ Abī 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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فِإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ.

*Allāhumma innī as'aluka min fadlika wa rahmatik, fa-innahu lā yamlikuhā 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-Sahīhah* 1543]

## What to Say if You are Insulted While Fasting

1) The Messenger of Allāh ﷺ said:

When you are fasting, do not be vile or obscene, nor ignorant. And if anyone insults you or fights you, then say:

إِنِّي أَمْرُؤٌ صَائِمٌ.

*Innī imru' un ṣā'im (x2).*

**I am fasting (twice).**

[*Mukhtaṣar al-Bukhārī* 887]

## Supplication for the Married Couple

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

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

*Bārakallāhu laka wa bāraka 'alayka wa jama'a baynakumā fi khayr.*

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

[*Ādāb az-Zifāf* 175]

2) The Prophet ﷺ said to 'Abdur-Rahmān bin 'Awf when he married:

بَارِكَ اللَّهُ لَكَ.

*Bārakallāhu lak.*

**May Allāh bless you.**

[*Ādāb az-Zifāf* 149]

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

اللَّهُمَّ بَارِكْ فِيهِمَا، وَبَارِكْ لَهُمَا فِي بَيْتِهِمَا.

*Allāhumma bārik fi-himā wa bārik lahumā fī binā'i himā.*

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

[*Ādāb az-Zifāf* 174]

- 4) ‘A’ishah ؓ 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:

عَلَى الْخَيْرِ وَالْبَرَكَةِ، وَعَلَى خَيْرِ طَائِرٍ.

*‘Alal-khayri wal-barakati wa ‘alā khayri ṭā’ir.*

**With good wishes and blessings and good fortune.**

[*Ādāb az-Zifāf* 174]

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## **What to Say Upon Entering Upon Your Wife the Night of the Wedding**

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- 1) The Prophet ﷺ said:

When one of you marries a woman or purchases a servant, then place your hand on their forehead and say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ حَيْرِهَا، وَخَيْرٍ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ  
مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

*Allāhumma innī as'aluka min khayrihā wa khayri mā jabaltahā 'alayh, wa a'ūdhu bika min sharrihā wa sharri mā jabaltahā 'alayh.*

**O Allāh, I ask You for her goodness and the goodness that You have created in her, and I seek refuge with You from her evil and the evil that You have created in her.**

[*Ādāb az-Zifāf* 92]

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

[*Ādāb az-Zifāf* 94]

3) Ibn Mas'ud رضى الله عنهما said:

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي، وَبَارِكْ لَهُمْ فِيَّ، اللَّهُمَّ اجْمَعْ يَيْنَنَا مَا  
جَمَعْتَ بِخَيْرٍ، وَفَرَقْ يَيْنَنَا إِذَا فَرَقْتَ إِلَى خَيْرٍ.

*Allāhumma bārik lī fī ahlī, wa bārik lahum fiyya, Allāhumma jama' baynanā mā jam'a ta bi-khayr, wa farraq baynanā idhā farraqta ilā khayr.*

**O Allāh, bless me in my family, and bless them in me. O Allāh, unite good between us, and if we depart, cause us to depart upon good.**

[*Ādāb az-Zifāf* 95]

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## **Supplication Before Intimate Relations**

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- 1) The Prophet ﷺ said:

When one of you wants to have intercourse with his wife, let him say:

اللَّهُمَّ، جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْتَنَا.

*Allāhumma jannibnish-Shayṭāna wa jannibish-Shayṭāna mā razaqtana.*

**O Allāh, keep the Shayṭān away from us and from what You bestow upon us.**

Then, if it is decreed that they should have a child, the Shayṭān will never be able to gain mastery over him.

[*Mukhtaṣar al-Bukhāri* 2073]

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## **Supplication for the Newborn**

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- 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.

[*Sahīḥ al-Kalim* 169]

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## **Supplication After an Unfortunate Event**

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- 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:

قَدْرُ اللّٰهِ وَمَا شَاءَ فَعَلَ.

*Qadarullāhu wa mā shā'a fa'al.*

### **Allāh has decreed and what He wills He does.**

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

[*Mukhtaṣar Muslim* 1840]

### **Having a Strong Resolve in Your *Du'ā'***

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

[*Mukhtaṣar Muslim* 1878]

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

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

اللَّهُمَّ أَتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

*Allāhumma ātinā fid-dunyā ḥasanah, wa fil-ākhirati ḥasanah, wa qinā 'adhāban-Nār.*

**“O Allāh, give us good in this world and good in the Hereafter, and save us from the torment of the Fire.”**

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

[*Mukhtaṣar Muslim* 1883]

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### **Praising Allāh for What You Love & What You Hate**

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

الْحَمْدُ لِلَّهِ الَّذِي يَعْمَلُهُ تَمَّ الصَّالِحَاتُ.

*Al-hamdulillāhil-ladhi bi-ni'matihī tatimmuṣ-ṣāliḥāt.*

**Praise be to Allāh by Whose blessing good things happen.**

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

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

*Al-hamdulillāhi 'alā kulli hāl.*

**Praise be to Allāh in all circumstances.**

[*Saḥīḥ Ibn Mājah* 3803]

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

[*Saḥīḥ Abī Dāwūd* 2774]

## Supplication at the Time of Distress

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

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ.

*Lā ilāha ill-Allāhul-‘Azīmul-Ḥalīm; lā ilāha ill-Allāhu Rabbul-‘arshil-‘azīm, lā ilāha ill-Allāhu Rabbus-samāwāti wa Rabbul-ardi 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.**

[*Mukhtaṣar al-Bukhāri* 2434]

- 2) The Messenger of Allāh ﷺ said:

The *du‘ā'* of distress is:

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

*Allāhumma rahmataka arjū, fa-lā takilnī ilā nafṣī tarfata ‘ayn,  
wa aṣliḥ lī sha'nī 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.**

[*Sahīh Abū Dawud* 5090]

3) The Prophet ﷺ said to Asmā' bint 'Umays:

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

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

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

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

[*Aṣ-Saḥīḥah* 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 أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

*Lā ilāha illā Ant, subḥānaka innī kuntu minaz-zālimīn.*

**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 قَيُومُ بِرَحْمَتِكَ أَسْتَغْفِرُكَ.

*Yā Ḥayyu yā Qayyūm, bi rahmatika astaghfīth.*

**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:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَرَبُّ الْعَرْشِ الْعَظِيمِ.

*Lā ilāha ill-Allāhul-Ḥalimul-Karīm, lā ilāha ill-Allāhul-‘Aliyyul-‘Azīm, lā ilāha ill-Allāhu Rabbus-samāwātis-sab‘i wa Rabbul-‘arshil-‘azīm.*

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.

[*Aṣ-Ṣaḥīḥah* 2916]

7) ‘Alī ﷺ said:

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

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَهُ، وَتَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ  
الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

*Lā ilāha ill-Allāhul-Ḥalimul-Karīm, subḥānahu wa tabārakallāhu  
Rabbul-‘arshil-‘azīm, wal-hamdulillāhi Rabbil-‘ālamīn.*

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.

[*Saḥīḥ al-Mawrid* 2371]

## **What to Say at Times of Sadness & Worry**

- 1) The Messenger of Allāh ﷺ said:

No person is afflicted with worry or sadness and says:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ امْتِنَكَ نَاصِيَتِي بِيَدِكَ  
مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ  
لَكَ سَمِّيَّتٌ بِهِ نَفْسِكَ أَوْ أَنْزَلْتُهُ فِي كِتَابِكَ أَوْ عَلَمْتُهُ أَحَدًا مِنْ  
خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ  
رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي .

*Allāhumma innī 'abduka wa ibnu 'abdiķa wa ibnu amatik, nāsiyatī bi yadik, mādin fiyya ḥukmuk, 'adlun fiyya qadā'uk, as'aluka bi-kulli ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fi kitābik, aw 'allamtahu ahādan min khalqik, aw istatharta bihi fi 'ilmil-ghaybi 'indak, an taj'alal-Qur'āna rabi'a qalbī, wa nūra ṣadri, wa jalā'a huznī, wa dhahāba hammi.*

**O Allāh, 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'ān 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 Allāh will take away his sorrow and grief, and give him joy in their stead.

[*Sahīḥ al-Kalim* 102]

- 2) The Messenger of Allāh ﷺ said:

اللَّهُمَّ، إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسْلِ،  
وَالْجُبْنِ، وَالْبَخْلِ، وَضَلَالِ الدِّينِ، وَغَلَبَةِ الرِّجَالِ.

*Allāhumma innī a'ūdhu bika minal-hammi wal-hazani wal-'ajzi wal-kasali wal-jubni wal-bukhli wa dala'id-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.

[*Mukhtaṣar al-Bukhārī* 1234]

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

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- 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]

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### What to Say When You Fear a People

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

اللَّهُمَّ، إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَتُوَدُّ بِكَ مِنْ شُرُورِهِمْ.

*Allāhumma innā naj‘aluka fi nuḥūrihim wa na‘ūdhu bika min shurūrihim.*

**O Allāh, we place You before them and we seek refuge in You from their evil.**

[*Ṣaḥīḥ Abi Dāwūd* 1537]

**2) And he would say:**

اللَّهُمَّ، اكْفِنِيهِمْ بِمَا شَيْتَ.

*Allāhumma-k-finihim bimā shi't.*

**O Allāh, suffice us from them however You will.**

[*Mukhtaṣar Muslim* 2093]

**3) ‘Abdullāh bin ‘Abbās ﷺ said:**

حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ.

*Hasbunallāhu wa ni‘mal-wakil.*

**Allāh 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.” (Sūrah ‘Āli ‘Imrān 3:173)

[*Mukhtaṣar al-Bukhāri* 1877]

**4) Abū Sa‘īd al-Khudri ﷺ said:**

We said during the Battle of the Ditch, “O Messenger of Allāh, is there some supplication we can say; surely our hearts have reached our throats.” He replied, “Yes, say:

اللَّهُمَّ، اسْتُرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا.

*Allāhumma-tur 'aurātanā wa āmin raw'ātinā.*

**“O Allāh cover our faults and save us from our fears.”**

Thus, Allāh struck the faces of His enemies with the wind, and Allāh defeated them.

[*As-Sahihah* 2018]

## Supplications to Repel the Shaytān

### Seeking Refuge

- 1) The Messenger of Allāh ﷺ used to say, “Seek refuge from the cursed Shaytān and from his madness, his arrogance, and his poetry.” They said, “O Messenger of Allāh, 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 بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزَةٍ، وَنَفْخَةٍ، وَنَفْثَةٍ.

*A'udhu billāhis-Samī' il-'Alimi minash-Shaytānir-rajīm, min hamzihī wa nafkhihi wa naftihī.*

**I seek refuge in Allāh, the All-Hearing, the All-Knowing,**

**from the accursed Shaytān, and from his arrogance, his pride, and his poetry.**

**3) Say:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزَةٍ، وَنَفْخَةٍ، وَنَفْثَةٍ.

*A'ūdhu billāhi minash-Shaytānir-rajīm, min hamzihī wa nafkhīhi wa naftihī.*

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

**4) Say:**

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu billāhis-Samī'i'l-'Alīmi minash-Shaytānir-rajīm.*

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

[*Al-Irwā'* 2/35]

**5) Say:**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

*A'ūdhu billāhi minash-Shaytānir-rajīm.*

**I seek refuge in Allāh from the accursed Shaytān.**

[*Hidāyah ar-Ruwāh* 2354]

This is based upon the statement of Allāh the Exalted:

﴿ وَإِمَّا يَنْرَغِبَكَ مِنَ الشَّيْطَانِ نَرْغُبُ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ ﴾



**And if an evil whisper from the Shayṭān tries to turn you away (O Muḥammad), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.**

[Sūrah Fuṣṣilat 41:36]

### The *Adhān*

**6)** Suhayl reported that his father sent him to Bani Ḥārithah along with a boy or a man. Someone called him by his name from an enclosure. He said, “The person with me looked towards the enclosure, but saw nothing. I made a mention of that to my father. He said, ‘If I knew that you would meet such a situation, I would have never sent you (there), but whenever you hear such a call, pronounce the *adhān*, for I have heard Abū Hurairah say that the Messenger of Allāh ﷺ said, “Whenever the *adhān* is proclaimed, the Shayṭān runs back vehemently.””

[*Sahīh Muslim* 389]

### Reciting Sūrah al-Baqarah

**7)** The Messenger of Allāh ﷺ said, “Recite Sūrah al-Baqarah in your homes, for surely the Shayṭān does not enter a home where Sūrah al-Baqarah is recited.”

[*As-Sahīhah* 1521]

**8)** The Prophet ﷺ said, “Everything has a peak, and the peak of the Qur’ān is Sūrah al-Baqarah. When the Shayṭān hears Sūrah al-Baqarah, he leaves the house.”

[*As-Sahīhah* 588]

## **Supplication to Repel the Plot of the Shaytān**

1) Abud-Dardā' ﷺ said:

The Messenger of Allāh ﷺ stood up, and we heard him say:

أَعُوذُ بِاللَّهِ مِنْكَ.

*A‘ūdhu billāhi mink.*

**I seek refuge in Allāh from you.**

Then he said:

أَعْنَاكَ بِلَعْنَةِ اللَّهِ

*Al‘anuka bi-la‘natillāh.*

**I curse you with the curse of Allāh (three times).**

And he spread out his hand as if reaching for something.

When the prayer was over, we said, “O Messenger of Allāh, we heard you saying something in the prayer that we have never heard you say before, and we saw you stretching out your hand.” He said, “The enemy of Allāh, Iblīs, came with a flame of fire to throw in my face, and I said, ‘I seek refuge with Allāh from you’ three times. Then I said, ‘I curse you with the complete curse of Allāh’ three times, but he did not retreat. Then I wanted to seize him. By Allāh, were it not for the prayer of our brother Sulaymān, he would have been tied up this morning and the children of the people of Madīnah would have played with him.”

[*Mukhtaṣar Muslim* 308]

2) ‘Abdur-Rahmān bin Khanbāsh was asked, “What did the Messenger of Allāh ﷺ do when the devils plotted against

him?" He replied, "Jibril عليه السلام taught him to seek refuge from the devils by saying:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِرُهُنَّ بَرٌّ وَلَا فَاجِرٌ، مِنْ  
شَرِّ مَا خَلَقَ وَذَرَّا وَبَرَا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا  
يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَّا فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا،  
وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ، إِلَّا طَارِقًا يَطْرُقُ  
بِخَيْرٍ، يَا رَحْمَنُ.

*A'ūdhu bi kalimātillāh at-tāmmātil-latī lā yujāwiruhunna barrun  
wa lā fājir, min sharri mā khalaqa wa dhara'a wa bara'a, wa min  
sharri mā yanzilu minas-samā'i, wa min sharri mā ya'rūju fihā wa  
min sharri mā dhara'a fil-ard, wa min sharri mā yakhrūju minhā,  
wa min sharri fitanil-layli wan-nahār, wa min sharri kulli ṭāriqin  
illā ṭāriqan yaṭruqu bi-khayr, yā Rahmān.*

I seek refuge with the Noble Face of Allāh and with the complete words of Allāh 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 Allāh defeated them."

[*As-Saḥīḥah* 2995]

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## **What to Do for the One Afflicted with Doubt in His Faith**

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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:

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

*Āmantu billāhi wa Rusulih.*

**I believe in Allāh and His Messenger.**

That will remove the whispers from him.

[*As-Sahihah* 116]

3) The Messenger of Allāh ﷺ said:

The people will continue to ask questions amongst themselves until one of them says, “Allāh created the creation, but who created Allāh?” If they say that, then say:

﴿اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُوَلَدْ، وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ﴾

**He is Allāh, (the) One, Allāh aş-Şamad (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 Shayṭān.

[*Aṣ-Ṣaḥīḥah* 118]

4) Ibn ‘Abbās ﷺ said:

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

﴿ هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

**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]

[*Saḥīḥ al-Kalim* 111]

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## Protection From the Dajjāl

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### Seeking Refuge in Allāh From the Dajjāl

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1) The Messenger of Allāh ﷺ said:

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

اللَّهُمَّ، إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقُبْرِ، وَمِنْ فِتْنَةِ الْمُحْدَثِيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

*Allāhumma innī a‘ūdhu bika min ‘adhābi Jahannam, wa min ‘adhābil-qabr, wa min fitnatil-mahyā wal-mamāt, wa min sharri fitnatil-masihid-Dajjāl.*

**O Allāh, I seek refuge with You from the punishment of Hell and the punishment of the grave, and from the trials of life and death, and from the worst of the turmoil of the Dajjāl.**

[*Sifah as-Ṣalāh* 182]

### **Memorizing Verses from Sūrah al-Kahf**

**2) The Prophet ﷺ said, “Whoever memorizes the first 10 verses from Sūrah al-Kahf will be protected from the Dajjāl.”**

[*Mukhtaṣar Muslim* 2098]

### **Avoiding the Dajjāl**

**3) The Prophet ﷺ said, “Whoever hears of the Dajjāl, let him keep far away from him, for a man will come to him and think that he is telling the truth because of the wonders that are sent with him.”**

[*As-Ṣaḥiḥah* 2457]

### **Supplication for Ruqyah (Prescribed Incantation)**

**1) Recite Sūrah al-Fātiḥah.**

[*Ṣaḥiḥ al-Bukhārī* 2276, *Ṣaḥiḥ Muslim* 2201]

**2) ‘A’ishah ؓ said, “If anyone in the family of the Prophet ﷺ became sick, he would recite Sūrah al-Ikhlāṣ, Sūrah al-Falaq,**

and Sūrah an-Nās.”

[*Mukhtaṣar Muslim* 1446]

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

بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةٍ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا.

*Bismillāh, turbatu ardīnā bi-rīqati bādunā, yushfā saqīmūnā bi-idhni Rabbīnā.*

**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.**

[*Mukhtaṣar Muslim* 1458]

4) The Prophet ﷺ would treat some of his family by saying:

اللَّهُمَّ رَبَّ النَّاسِ، اذْهِبِ الْبَأْسَ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا.

*Allāhumma Rabbin-nās, adh-hibil-ba'sa washfi Antash-Shāfi, lā shifā'a illā shifā'uk, shifā'al-lā yughādiru saqama.*

**O Allāh, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness.**

[*As-Sahihah* 2775]

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

امْسَحِ الْبَأْسَ، رَبَّ النَّاسِ، بِيَدِكَ الشَّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ.

*Imsahil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā kāshifa lahu illā Ant.*

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

[*Mukhtaṣar al-Bukhāri* 2248]

6) The Messenger of Allāh ﷺ would say:

امْسَحِ الْبُأْسَ، رَبَّ النَّاسِ، يَبْدِكَ الشَّفَاءَ، لَا يَكْشِفُ الْكَرْبَ إِلَّا أَنْتَ.

*Imsahil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā yakshiful-karba illā Ant.*

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

[*Aṣ-Ṣaḥīḥah* 1526]

7) The Prophet ﷺ used to say:

أَذْهِبِ الْبُأْسَ، رَبَّ النَّاسِ، يَبْدِكَ الشَّفَاءَ، لَا كَافِشَ لَهُ إِلَّا أَنْتَ.

*Adh-hibil-ba'sa Rabban-nāsi bi-Yadikash-shifā', lā kāshifa lahu illā Ant.*

**Remove the harm, Lord of mankind; in Your Hand is the disease, no one can remove it except You.**

[*Mukhtaṣar Muslim* 1461]

8) The Prophet ﷺ said:

اکْشِفِ الْبُأْسَ، رَبَّ النَّاسِ، إِلَهَ النَّاسِ.

*Ikshifil-ba'sa Rabban-nās, Ilāhan-nās.*

**Remove the harm, Lord of mankind, God of mankind.**

[*As-Sahihah* 1526]

9) Jibrīl ﷺ came to the Prophet ﷺ and said, “O Muḥammad, do you have complaint of illness?” He replied, “Yes.” Jibrīl said:

بِسْمِ اللَّهِ أَرْقِيْكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ  
عَيْنِ حَاسِدٍ اللَّهُ يَشْفِيْكَ، بِاسْمِ اللَّهِ أَرْقِيْكَ.

*Bismillāhi arqika min kulli shay'in yu'dhik, min sharri kulli nafsin aw 'ayni hāsidin Allāhu yashfik, bismillāhi arqik.*

**In the name of Allāh, I perform *ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye. May Allāh heal you; in the name of Allāh, I perform *ruqyah* for you.**

[*Mukhtaṣar Muslim* 1444]

10) ‘Ā'ishah ؓ said:

Jibrīl ﷺ treated the Prophet ﷺ with the following words:

بِسْمِ اللَّهِ يُبَرِّيْكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيْكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا  
حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

*Bismillāhi yubrika wa min kulli dā'in yashfik, wa min sharri hāsidin idhā hāsad, wa sharri kulli dhī 'ayn.*

**In the name of Allāh, may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous, and from the evil influence of the eye.**

[*Mukhtaṣar Muslim* 1443]

11) The Prophet ﷺ was stung by a scorpion while he was performing prayer, and he said: "May Allāh curse the scorpion, for it does not spare anyone, whether he is praying or not." Then he called for salt and water, rubbed it upon the sting, and then he recited Sūrah al-Kāfirūn, Sūrah al-Falaq, and Sūrah an-Nās.

[*As-Sahihah* 548]

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## **How to Seek Refuge for Your Children**

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1) The Messenger of Allāh ﷺ used to seek refuge on behalf of Ḥasan and Ḥusayn by saying:

أَعِيدُ كُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

*A'īdhukumā bi-kalimātillāhit-tāmmati min kulli shayṭānin wa hāmmah, wa min kulli 'aynil-lāmmah.*

**I seek refuge for both of you in the perfect words of Allāh from every devil, every poisonous thing, and from the evil eye that influences.**

[*Sahih Ibn Majah* 3590]

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

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1) The Messenger of Allāh 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-Jāmi'* 556]

2) The Prophet ﷺ used to seek refuge from the *jinn* and the evil eye of the people, but when Sūrah al-Falaq and Sūrah an-Nās were revealed, he began to seek refuge by way of these *suwar* and left everything else.

[*Sahih Ibn Majah* 3576]

### Supplication to Remove Body Pain

1) The Messenger of Allāh 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.

*Bismillāh.*

**In the name of Allāh (three times).**

And then say:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَادِيرُ.

*A'ūdhu billāhi wa qudratihī min sharri mā ajidu wa uḥādhir.*

**I seek refuge in the glory and power of Allāh from the evil of what I feel and worry about (seven times).**

[*Mukhtaṣar Muslim* 1447]

2) The Messenger of Allāh ﷺ said:

If you feel pain, place your hand on the pain and say:

بِسْمِ اللَّهِ، وَبِاللَّهِ، أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرٍّ مَا أَحِدُ مِنْ  
وَجْهِي هَذَا.

*Bismillāhi wa billāhi a'udhu bi'izzatillāhi wa qudratihī min sharri mā ajidu min waj'i hādhā.*

**In the name of Allāh, and with Allāh, I seek refuge by the might of Allāh and the power of Allāh from the evil I find and from this pain.**

Then he would raise his hand and repeat this three times.

[*Aṣ-Saḥīḥah* 1258]

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### **Virtue of Visiting the Sick**

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1) The Messenger of Allāh 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-Tarqīb* 3476]

2) The Messenger of Allāh ﷺ said, “Whoever visits a sick person or visits a brother in Islām, 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-Tirmidhī* 2008]

## Supplications Said to the Sick

- 1)** When the Prophet ﷺ visited the sick, he would sit at their head and say seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ.

*As' alullāhal-'Azīm, Rabbal-'arshil-'azīm, an yashfik.*

**I ask Allāh, Lord of the mighty throne, to heal you.**

If it was not decreed for the person to die from this illness, he would be cured of his pain.

[*Sunan Abī Dāwūd* 3106]

- 2)** The Messenger of Allāh ﷺ said:

اللَّهُمَّ، اشْفِ عَبْدَكَ يَنْكَا لَكَ عَدُواً، أَوْ يَمْشِي لَكَ إِلَى صَلَاةٍ.

*Allāhumma shif 'abdaka yanka'u laka 'aduwwan aw yamshi laka ilaṣ-ṣalāh.*

**O Allāh, 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:

لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

*Lā ba'sa ṭahūr, inshāAllāhu ta'ālā.*

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

[*Mukhtaṣar al-Bukhāri* 2221]

4) Sa'd bin Abi Waqas ﷺ said:

The Messenger of Allāh ﷺ 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.

*Allāhumma shfi Sa'd.*

O Allāh, heal Sa'd (three times).

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## **Supplication When Seeing Someone Suffering from an Affliction**

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1) The Prophet ﷺ said:

Whoever sees someone suffering from an affliction and says:

الْحَمْدُ لِلَّهِ الَّذِي عَفَا نِي مِمَّا أَبْلَكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِّنْ خَلْقِنَّ تَفْضِيلًا.

*Al-hamdu lillāh il-ladhi 'afānī mimmab-talāka bihi wa faddalānī 'alā kathirin mimman khalaqa tafḍīla.*

**Praise be to Allāh who has spared me from what He has tested you with, and has favored me over many of those He has created.**

[Then] this affliction will not befall him.

[*Ibn Majah* 3892]

2) The Prophet ﷺ said:

If one of you sees someone suffering from an affliction and

says:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ، وَعَلَىٰ  
كَثِيرٍ مِّنْ عِبَادِهِ تَفْضِيلًا.

*Al-hamdulillāhī-ladhi 'āfānī mimmab-talāka bihi wa faddalānī  
'alayka wa 'alā kathirin min 'ibādihi tafḍila.*

Praise be to Allāh who has spared me from what He has tested you with, and has favored me over you and over many of His slaves.

Then he has shown gratitude for this favor.

[*Sahih al-Jāmi'* 555]

### What to Say if You See an Evil Omen

1) The Messenger of Allāh ﷺ said, “If you see an evil omen, proceed on and place your trust upon Allāh.”

[*As-Sahihah* 3942]

2) The Prophet ﷺ said, “Whoever lets superstition stop him from doing something has given in to *shirk*.” They said, “And what is the atonement for that, O Messenger of Allāh?” He replied, “He should say:

اللَّهُمَّ لَا طَيْرٌ إِلَّا طَيْرُكَ، وَلَا خَيْرٌ إِلَّا خَيْرُكَ، وَلَا إِلَهٌ غَيْرُكَ.

*Allāhumma lā ṭayra illā ṭayruk, wa lā khayra illā khayruk, wa lā ilāha ghayruk.*

**“O Allāh, there are no omens except from You and no good except from You, and nothing worthy of worship except**

You.”

[*Aṣ-Saḥīḥah* 1065]

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## **It Is Hated to Wish for Death**

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**1) The Messenger of Allāh ﷺ said:**

None of you should wish for death because of some harm that has befallen him, but if he must do that, then let him say:

اللَّهُمَّ أَحْبِبْنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ  
خَيْرًا لِي .

*Allāhumma ahyinī mā kānatil-ḥayātu khayran lī, wa tawaffanī idhā kānāt al-wafā  
idhā kānatil-wafātu khayran lī.*

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

[*Mukhtaṣar 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.”

[*Mukhtaṣar 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-Albāni Ḩāfiẓ said, “The meaning of this narration is that this person is not wishing for death for the sake of

his religion and because he wants to meet Allāh; rather, he is only wishing for death due to some worldly calamity that has befallen him. This alludes to the permissibility of wishing for death in an effort to safeguard one's religion.

"And this does not contradict the *ḥadīth*, 'None of you should wish for death...', because this prohibition is for when the person wishes for death due to some worldly reason.

"Al-Ḥāfiẓ 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 رضي الله عنه.'"'

[*As-Saḥīḥah* 2/121]

### Supplication for the Sick if It is Thought His Death is Near

1) The Prophet ﷺ said:

If a person says:

لَا 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:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ.

*Lā ilāha ill-Allāhu wāḥdah.*

**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:

لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ.

*Lā ilāha ill-Allāh, lā sharīka 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:

لَا إِلَهَ إِلَّا اللَّهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ.

*Lā ilāha ill-Allāh, lahul-mulku wa lahul-hamdu.*

**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:

لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

*Lā ilāha ill-Allāh, wa lā hawla wa lā quwwata illā billāh.*

**There is none worthy of worship and there is no power and no strength except with Allāh.**

Allāh says, “My slave has spoken the truth; there is none worthy of worship except I, and there is no power and no strength except with Me.”

Whoever is blessed with (the ability to say) these words at the time of death, the Fire will not touch him.

[*Sunan Ibn Mājah* 3794]

**2) 'Ā'ishah** ﷺ said:

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

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَالْحِقْنِي بِالرَّفِيقِ الْأَعْلَى.

*Allāhummaghfir li war-hamni wa alhiqni bir-rafiqil-a'lā.*

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

[*Mukhtaṣar Muslim* 1664]

**3) 'Ā'ishah** ﷺ said:

I saw the Messenger of Allāh ﷺ at the time of his death. He had a bowl of water with him; he put his hand in the bowl and put the water on his face, then he said:

اللَّهُمَّ أَعِنِّي عَلَى مُنْكَرَاتِ الْمَوْتِ.

*Allāhumma a'inni 'alā munkarātil-mawt.*

**O Allāh, assist me upon the difficulties of death.**

Or he said:

... عَلَى سَكَرَاتِ الْمَوْتِ.

... 'alā sakarātil-mawt.

**...upon the pains of death.**

[*Mukhtaṣar ash-Shamā'il* 324]

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## **Encouraging the Dying to Say the *Shahādah***

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- 1) The Messenger of Allāh ﷺ said:

Encourage your dying to say:

لَا إِلَهَ إِلَّا اللَّهُ

*Lā ilāha ill-Allāh.*

**Nothing has the right to be worshiped except Allāh.**

Because whoever's final words are "nothing has the right to be worshiped except Allāh" will enter Paradise one day, even if before that he is afflicted with what befalls him.

[*Sahih al-Mawrid* 719]

Shaykh al-Albāni رحمه الله said, "As for reciting Sūrah Yā-Sīn and facing them towards the *qiblah*, then there is no authentic narration mentioning this."

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## **Supplication in the Presence of the Deceased**

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- 1) Umm Salamah ؓ said:

The Messenger of Allāh 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 *āmīn* to what you say." Then he said:

اللَّهُمَّ اغْفِرْ (لأبِي سَلَمَةَ) وَارْفِعْ دَرَجَتَهُ فِي الْمَهْدِيَّينَ، وَاخْلُفْهُ فِي  
عَقِيْبَتِهِ فِي الْغَائِبِيْنَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِيْنَ، وَافْسُحْ لَهُ فِي  
قَبْرِهِ، وَنُورْ لَهُ فِيهِ.

*Allāhummaghfir (li-Abī Salamah) warfa' darajatahu fil-mahdiyyin, wakhlufhu fi 'aqabihī fil-ghābirīn waghfir lana wa lahu yā Rabbal-'ālamīn, wafsah lahu fi qabrihi wa nawwir lahu fib.*

**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:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عَقْبَى حَسَنَةٍ.

*Allāhummaghfir li wa lahu wa aqibni minhu 'uqbā 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 ﷺ said:

I heard the Messenger of Allāh ﷺ say, “There is no person who is afflicted with a calamity and says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجُرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِّنْهَا.

*Innā lillāhi wa innā ilayhi rāji‘ūn; Allāhumma ajurnī fi muṣībatī wa akhlifu lī khayran minhā.*

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

“Except that Allāh will reward him for his affliction and compensate him with something better.”

She said, “When Abū Salamah died, I said it as the Messenger of Allāh ﷺ ordered me to. And Allāh gave me better than him—He gave me the Messenger of Allāh ﷺ.

[*Mukhtasar Muslim* 461]

2) The Messenger of Allāh ﷺ said, “When a person’s child dies, Allāh the Exalted says to His angels, ‘Have you taken the soul of My slave’s child?’ They say, ‘Yes.’ He says, even though He knows best, ‘Have you taken the apple of his eye?’ They say, ‘Yes.’ He says, ‘What did My slave say?’ They say, ‘He praised You and said, “Verily, to Allāh we belong and to Him is our return.”’ So Allāh says, ‘Build a house for My slave in

Paradise and call it the House of Praise.’”

[*Aṣ-Ṣaḥīḥah* 1408]

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## Supplication for the Deceased During the Funeral Prayer

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1) ‘Awf bin Mālik ﷺ said:

The Prophet ﷺ prayed the funeral prayer, and I memorized a supplication from him:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَّهُ، وَوَسِّعْ مُدْخَلَّهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الشَّوْبَ الْأَيْضَنَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا حَيْرًا مِنْ دَارِهِ، وَأَهْلًا حَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا حَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعْنِهِ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ.

*Allāhummaghfir lahu war-ḥamb, wa 'āfihi wa'fu 'anh, wa akrim nuzulahu wa wassi' mudkhalah, waghsilhu bil-mā'i wath-thalji wal-barad, wa naqqibi minal-khaṭāyā kamā naqqaytath-thawbal-abyada minad-danas, wa abdilahu dāran khayram-min dārih, wa ahlan khayram-min ahlih, wa zaujan khayram-min zaujih, wa adkhilhul-Jannata wa a'idh-hu min 'adhābil-qabri wa min 'adhābin-Nār.*

O Allāh, forgive and have mercy upon him, excuse him and pardon him, and make his reception honorable. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, his family for a better family, and his spouse for a better spouse. Admit

**him into the Garden, and protect him from the punishment of the grave and the torment of the Fire.**

[*Aḥkām al-Janā'iz* 157]

2) When the Prophet ﷺ would pray the funeral prayer, he would say:

اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيِّتَنَا، وَشَاهِدِنَا وَغَائِبَنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرَنَا  
وَأُنثَانَا، اللَّهُمَّ مَنْ أَحْيَتْنَاهُ مِنَ الْأَحْيَاءِ عَلَى إِسْلَامٍ، وَمَنْ تَوْفَّيْتَنَا مِنَ  
فَتْوَفَّهُ عَلَى إِيمَانٍ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلْنَا بَعْدَهُ.

*Allāhummaghfir li-hayyinā wa mayyitinā, wa shāhidinā wa ghā'ibinā, wa ṣaghīrinā wa kabīrinā, wa dhakarīnā wa unthānā.  
Allāhumma man ahayyatuhu minnā fa-ahyihī 'alal-Islāmi wa man tawaffaytuhu minnā fa-tawaffahu 'alāl-imān. Allāhumma  
lā taḥrimnā ajrahū wa lā tuḍillanā bādah.*

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.

[*Sahīh 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 إِنَّ فُلَانَ ابْنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلِ حِوارِكَ، فَقِيهِ فِتْنَةُ الْقُبْرِ  
وَعَذَابُ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ؛ إِنَّكَ

أَنْتَ الْغَفُورُ الرَّحِيمُ .

*Allāhumma inna Fulān bin Fulān fī dhimmatika wa ḥabli jiwārika fa-qibi fitnatal-‘adhābal-qabri wa ‘adhāban-Nār; wa Anta ahlul-wafā’i wal-haqq; faghfir lahu warḥamhu, innaka Antal-Ghafirur-Rahīm.*

**O Allāh, 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.**

[*Sahīh Abī Dāwūd* 3202]

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

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمِيلِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْ فِي حَسَنَاتِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَوَّزْ عَنْهُ .

*Allāhumma ‘abduka wa ibnu amatika iħtāja ilā rahmatik, wa Anta ghaniyyun ‘an ‘adhābih; in kāna muħsinan fa-zid fi ħasanātihim, wa in kāna muši'an fa-tajāwaz ‘anh.*

**O Allāh, 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.

[*Ahkām al-Janā’iz* 159]

## **Supplication for the Deceased Child**

- 1) When the Prophet ﷺ would pray the funeral prayer, he would say:

اللَّهُمَّ اغْفِرْ لِحَيَّنَا وَمَيِّتَنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا، اللَّهُمَّ مَنْ أَحْيَتْنَاهُ فَاحْكِمْ عَلَى إِسْلَامِهِ، وَمَنْ تَوَفَّيْنَاهُ فَنَوْفِّهُ عَلَى إِيمَانِهِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلْنَا بَعْدَهُ.

*Allāhummaghfir li-hayyinā wa mayyitnā, wa shāhidinā wa ghāibinā, wa ṣaghīrinā wa kabirinā, wa dhakarinā wa unthānā. Allāhumma man ahayataha minnā fa-ahyihī 'alal-Islāmi wa man tawaffaytahu minnā fa-tawaffahu 'alāl-īmān. Allāhumma lā taḥrimnā ajrahū wa lā tuḍillanā bādah.*

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.

[*Sahīh Ibn Mājah* 1520]

- 2) Sa‘id bin al-Musayyib said:

I prayed the funeral prayer for a child behind Abū Hurairah, and this child had never sinned. And I heard Abū Hurairah saying:

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ.

*Allāhumma a‘idh-hu min ‘adhābil-qabr.*

**O Allāh, save him from the punishment of the grave.**

[*Hidayah ar-Ruwāḥ* 1631]

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

اللَّهُمَّ اجْعِلْنَا سَلَفًا وَفَرَطًا وَأَجْرًا.

*Allāhumma j'alhu lanā salafan wa faraṭan wa ajra.*

**O Allāh, make him a preceding reward for us.**

[*Mukhtaṣar al-Bukhārī* 1/390]

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**Supplication for the Funeral Prayer  
of the Miscarried Fetus**

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- 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.”

[*Sahīh Abī Dāwūd* 3180]

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**Supplication When Placing the  
Deceased Inside the Grave**

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- 1) Ibn ‘Umar ﷺ narrated:

When the Prophet ﷺ placed the deceased in the grave, he would say:

بِسْمِ اللَّهِ وَعَلَى سُنْنَةِ رَسُولِ اللَّهِ.

*Bismillāhi wa ‘alā Sunnati Rasūlillāh.*

**In the name of Allāh and upon the Sunnah of the Messenger of Allāh.**

Or:

عَلَى مِلَّةِ رَسُولِ اللَّهِ.

...‘alā millati Rasūlillāh.

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

[*Sahīh 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:

بِسْمِ اللَّهِ وَعَلَى سُنْنَةِ رَسُولِ اللَّهِ وَعَلَى مِلَّةِ 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:**

بِسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

*Bismillāhi wa fī sabīlillāh, wa ‘alā millati Rasūlillāh.*

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

[*Sahīh Ibn Mājah* 1572]

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## Supplication After Burial

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- 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]

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## Supplication of Condolences

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- 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:

إِنَّ لِلَّهِ مَا أَخْدَى، وَلِلَّهِ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى أَجَلٍ مُّسَمًّى،  
فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

*Inna lillāhi mā akhadha wa lillāhi mā a'tā, wa kulla shay'in  
'indahu ilā ajalin musammā, fal-taṣbir wal-tahtasib.*

**Verily to Allāh belongs what He took and to Him belongs what He gave, and everything with Him has an appointed time; thus, be patient and hope for Allāh's reward.**

[*Aḥkām al-Janā'iz* 206]

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## Supplication When Visiting the Cemetery

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- 1)** Buraydah رضي الله عنه said:

The Prophet ﷺ taught us to say when going to the cemetery:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّ شَاءَ

الله يكُم لاحقُونَ، أَنْتُمْ لَنَا فَرَطٌ، وَنَحْنُ لَكُمْ تَبَعٌ، أَسْأَلُ اللَّهَ لَنَا  
وَلَكُمْ العافيةَ.

*As-salāmu 'alaykum ahlad-diyāri minal-mu'minā wal-Muslimīn; wa innā inshāAllāhu bikum lāhiqūn, antumu lanā faraṭun wa naḥnu lakum taba'; as'alullāha lanā wa lakumul-'āfiyah.*

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

[*Sahīh al-Kalim at-Tayyib* 123]

**2) The Messenger of Allāh ﷺ said:**

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَبِرْحَمُ اللَّهِ  
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ يَكُمْ لِلأَحْقُونَ.

*As-salāmu 'alā ahlid-diyāri minal-mu'minā wal-Muslimīn, wa yarḥamullāhul-mustaqdīmīna minnā wal-musta'khirīn, wa innā inshāAllāhu bikum la-lāhiqūn.*

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

[*Mukhtaṣar Muslim* 497]

**3) The Prophet ﷺ would say:**

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا وَإِيَّاكُمْ وَمَا تُوعَدُونَ غَدًا  
مُؤْجَلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَأَحْقُونَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ  
الْغَرْقَدِ.

*As-salāmu ‘alaykum ahla dāri qawmin mu’mīnīn, wa innā wa iyyākum wa mā tū’adūna ghadān mu’ajjalūn, wa innā inshāAllāhu bikum lāhiqūn. Allāhummaghfir li-ahli Baqī’ 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 Baqī’ al-Gharqad.**

[*Aḥkām al-Janā’iz* 239]

Shaykh al-Albāni رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, “As for reciting the Qur’ān when visiting the graves, then there is no basis for this in the Sunnah. And if it were legislated, the Prophet ﷺ 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 ﷺ 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 ﷺ gave me a difficult commission.

Whenever I pass by the grave of a disbeliever, I give him the tidings of Hell."

[Narrated by at-Tabarānī in *al-Mu'jam al-Kabir* (1/191)]

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## **Praying Two Raka'āt for the One Who Wants to Travel**

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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-Sahīħah* 1323]

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## **Praying Two Raka'āt Upon Returning from Travel**

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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.

[*Mukhtaṣar al-Bukhārī* 1833]

2) Jābir ﷺ said that the Prophet ﷺ said to him, "Enter the *masjid* and pray two *raka'āt*."

[*Mukhtaṣar al-Bukhārī* 990]

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## **Supplication of the Resident for the Traveler**

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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:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ.

*Astawdi'ullāha dinaka wa amānataka wa khawātīma '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:

رَوْدَكَ اللَّهُ التَّقْوَىٰ .

*Zawwidakal-lāhut-taqwā.*

**May Allāh grant you *taqwā* as your provision.**

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

وَغَفَرَ ذَنْبَكَ .

*Wa ghafara dhanbak.*

**May He forgive your sins.**

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

وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ .

*Wa yassara lakal-khayra haythumā kunt.*

**May He make good easy for you wherever you are.**

[*Sahīḥ al-Kalim at-Tayyib* 136]

3) A man said, “O Messenger of Allāh, I intend to travel, so

advise me.” He said, “I advise you to have *taqwā* of Allāh and to say *Allāhu Akbar* when ascending high ground.”

When the man turned away, [the Prophet] said:

اللَّهُمَّ اطْبِعْ لَهُ الْبَعْدَ، وَهَوْنَ عَلَيْهِ السَّفَرُ.

*Allāhumma twi lahul-bu'da wa hawwin 'alayhis-safar.*

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

[*As-Sahīhah* 1730]

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### **Supplication of the Traveler for the Resident**

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1) The Prophet ﷺ said:

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

أَسْتَوْدِعُكُمُ اللَّهُ الَّذِي لَا تَضِيقُ وَدَائِعُهُ.

*Astawdi'u kumullāhal-ladhī lā taḍī'u wadā'i'uh.*

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

[*Sahīh al-Kalim* 133]

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### **Supplication Said When Riding a Beast or Vehicle**

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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.

*Bismillāh.*

**In the name of Allāh (three times).**

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

الْحَمْدُ لِلَّهِ.

*Al-hamdulillāh.*

**All praises belong to Allāh.**

Then he said:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا<sup>۝</sup> لَمُنْقَلِّبُونَ﴾

**Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!**

[Sūrah az-Zukhruf 43:13-14]

He then said thrice:

الْحَمْدُ لِلَّهِ.

*Al-hamdulillāh.*

**All praises belong to Allāh.**

Then he said thrice:

اللَّهُ أَكْبَرُ.

*Allāhu Akbar.*

**Allāh is the Greatest.**

Then he said:

سُبْحَانَكُ إِنِّي قَدْ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*Subḥānaka innī qad ẓalamtu nafsi, faghfir li; fa-innahu lā yaghfirudh-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

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1) A man said:

I was riding behind the Prophet ﷺ when an animal stumbled. I said, "May the Shayṭān perish." The Prophet ﷺ said, "Do not say 'may the Shayṭān perish,' for if you say that, he grows bigger until he is like a house, and he says, 'It is by my power.' Rather, say: 'In the name of Allāh' (*bismillāh*). For if you say that, he grows smaller, until he is like a fly."

[*Sahih Abi Dāwūd* 4982]

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### Supplication for Travel

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1) Ibn ‘Umar ﷺ narrated:

When the Prophet ﷺ went out to travel, he would say *Allāhu Akbar* three times. Then he would say:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٤٣﴾ وَإِنَّا إِلَى رَبِّنَا  
لَمُنْقَلِّبُونَ﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَّقْوَى، وَمِنَ الْعَمَلِ مَا  
تَرْضَى، اللَّهُمَّ هَوَنْ عَلَيْنَا سَفَرُنَا هَذَا، وَاطُو عَنَّا بُعْدَهُ، أَنْتَ  
الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيلُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
وَعْنَاءِ السَّفَرِ، وَكَابَةِ الْمَنْظَرِ، وَالْحَوْرِ بَعْدَ الْكُورِ، وَدَعْوَةِ الْمَظْلُومِ،  
وَشُوءِ الْمُنْقَلِبِ فِي الْمَالِ وَالْأَهْلِ.

Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return! (Sūrah az-Zukhruf 43:13-14)

Allāhumma innā nas'aluka fi safarinā hādhāl-birra wat-taqwā,  
wa minal-'amali mā tardā; Allāhumma hawwin 'alaynā safaranā  
hādhā, wa t̄wi 'annā bā'dah, Antaṣ-ṣāhibu fis-safari wal-khalifatu  
fil-ahl. Allāhumma innī a'ūdhu bika min wa'thā'is-safar, wa  
kābatil-manzari [wal-hawri bādal-kawri wa dā'watil-mazlūm]  
wa sū'il-munqalabi fil-māli wal-ahl.

O Allāh, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds that please You. O Allāh, facilitate our journey and let us cover its distance quickly. O Allāh, You are the Companion on the journey and the Successor over the family (the One Who guards them in a person's absence). O Allāh, I seek refuge with You from the difficulties of travel, from having a change of heart, and from being in a bad predicament, and I seek refuge with You from an ill-fated outcome in regard to wealth and family.

2) Upon returning from the journey, he would supplicate

with the same *du'a'* and add:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

*Āyibūna tā'ibūna 'ābidūna li-Rabbīnā hāmidūn.*

**Returning, repenting, worshiping, and praising our Lord.**

[*Mukhtaṣar al-Bukhārī* 1234]

## **Supplication When Ascending & Descending**

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

[*Sahīh al-Kalim* 140]

## **Supplication for Entering a Village or Town**

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

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْتُ، وَرَبَّ الْأَرْضِينَ السَّبْعِ  
وَمَا أَقْلَلْتُ، وَرَبَّ الشَّيَاطِينَ وَمَا أَضْلَلْتُ، وَرَبَّ الرِّيَاحِ وَمَا ذَرْتُ،  
أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا.

*Allāhumma Rabbas-samāwātis-sab'i wa mā azallat, wa Rabbal-aradīnas-sab'i wa mā aqallat, wa Rabbash-shayāṭīna wa mā adallat, wa Rabbar-riyāḥi 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.

[*Aṣ-Ṣaḥīḥah* 2759]

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### Supplication Said When Lodging in a City or Place

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1) The Messenger of Allāh ﷺ said:

Whoever lodges at a place and says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

*A'udhu 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.

[*Mukhtaṣar Muslim* 1459]

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### Supplication of the Traveler When Dawn Approaches

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1) The Messenger of Allāh ﷺ said:

If you are traveling when the dawn approaches, say:

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ، وَحُسْنٌ بِلَائِهِ عَلَيْنَا، رَبَّنَا صَاحِبُنَا، وَأَفْضَلُ  
عَلَيْنَا، عَائِدًا بِاللَّهِ مِنَ النَّارِ.

*Samma'a sāmi'un bi-ḥamdi lāhi wa ḥusni balā'ihi 'alaynā;  
Rabbanā ṣāḥibnā wa afḍil 'alaynā, 'ā'idhan billāhi minan-Nār.*

**May a witness bear witness to our praise of Allāh 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 Allāh from the Fire.**

[*As-Sahihah* 2638]

## **Supplication Upon Returning from Travel**

1) When the Prophet ﷺ came back from a campaign or from Hajj and 'Umrah, he would say *takbir* on every high ground three times, then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آتَيْنَاهُ إِنْ شَاءَ اللَّهُ، تَائِبُونَ، عَابِدُونَ،  
سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ  
الْأَحْزَابَ وَحْدَهُ.

*Lā ilāha ill-Allāh, wahdahu lā sharika lah, lahu-l-mulku wa lahu-l-  
ḥamdu, wa Huwa 'alā kulli shay'in qadīr; āyibūna inshāAllāh,  
tā'ibūna 'ābidūna sājidūna li-Rabbinā ḥamidūn; ṣadaqallāhu  
wa'dahu wa naṣara 'abdahu wa hazamal-ahzāba wahdah.*

**There is none worthy of worship except Allāh 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 praising Him. Allāh fulfilled His promise, granted victory to His slave, and defeated the confederates alone.**

[*Mukhtaṣar al-Bukhāri* 835]

## Not Wishing to Meet the Enemy

1) The Messenger of Allāh ﷺ said, “Do not desire an encounter with the enemy. But when you encounter them, be firm, and know that Paradise is beneath the shade of the swords.”

[*Mukhtaṣar al-Bukhāri* 1322]

## What to Say When Encountering the Enemy

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

اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ سَرِيعَ الْحِسَابِ، وَهَازِمَ الْأَحْزَابِ، اهْرِمْهُمْ وَزَلِيلْهُمْ وَانْصُرْنَا عَلَيْهِمْ.

*Allāhumma munzilal-Kitābi wa mujriyas-sahābi [sarī‘al-hisābi] wa hāzimal-ahzāb, ihzimhum wa zalzilhum wanṣurnā ‘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.**

[*Mukhtaṣar al-Bukhāri* 1322]

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

اللَّهُمَّ أَنْتَ عَصْدِي وَأَنْتَ نَصِيرِي، بِكَ أَجُولُ، وَبِكَ أَصُولُ،

وَبِكَ أُقَايِلُ.

*Allāhumma Anta 'adudī wa Anta naṣīrī, bika ahūlu wa bika  
aṣūlu wa bika uqātil.*

**O Allāh, You are my support and You are my help; with  
You I move, with You I attack, and with You I fight.**

[*As-Sahihah* 2459]

## Asking for Martyrdom in the Path of Allāh

1) The Messenger of Allāh ﷺ said, “He who supplicates Allāh sincerely for martyrdom, Allāh will elevate him to the station of the martyrs, even if he dies on his bed.”

[*Mukhtaṣar Muslim* 1078]

## Description of the *Talbiyah* for Hajj or 'Umrah

1) Face the *qiblah* and then make the proclamation for 'Umrah, or Hajj and 'Umrah, by saying:

اللَّهُمَّ هَذِهِ حَجَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةُ.

*Allāhumma hādhi ḥajjatun lā riyā'a fihā wa lā sum'ah.*

**O Allāh, 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:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ

لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ.

*Labbaykallāhumma labbayk, labbayka lā sharīka laka labbayk;  
innal-hamda wa ni'mata laka wal-mulk, lā sharīka lak.*

**At Your service, O Allāh, (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:

لَبَّيْكَ إِلَهَ الْحَقِّ – لَبَّيْكَ.

*Labbayka Ilāhul-haqq—labbayk.*

**At Your service, O God of truth, at Your service.**

[*Sahīh al-Jāmi'* 5057]

4) Ibn 'Umar رضي الله عنهما used to add:

لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدِيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

*Labbayka wa sa'dayk, wal-khayru bi-yadayk, war-raghba'u ilayka wal-'amal.*

**I am at Your service and at Your call. Good is in Your Hands, and I am at Your service. Our desire is for You, and our action.**

[*Manāsik al-Hajj wal-'Umrah* 16, 17]

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### Supplication Upon Seeing the Ka'bah

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1) Shaykh al-Albāni رحمه الله said:

Upon seeing the Ka'bah, raise your hands if you choose to, as this has been affirmed from Ibn 'Abbās رضي الله عنهما. No specific supplication has been affirmed from the Prophet ﷺ to say here. So the person can make any *du'a'* that is easy for them. And if they say the *du'a'* of 'Umar it is good, because it has been affirmed. He would say:

اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، فَحَيِّنَا بِالسَّلَامِ.

*Allāhumma Anta Salāmu wa minku salām, fa-hayyina 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]

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## Remembrance at the Black Stone

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### *Takbīr*

1) Shaykh al-Albānī رحمه الله said, "It is the Sunnah to say *takbīr* (*Allāhu Akbar*) each time you reach the black stone, based upon the *hadīth* of Ibn 'Abbās رضي الله عنهما: 'The Prophet ﷺ performed *tawāfi* 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*.'"

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### In the Name of Allāh

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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]

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## Remembrance During *Tawāf*

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1) Ibn ‘Umar ﷺ said:

I saw the Messenger of Allāh performing *tawāf* around the Ka’bah, and he was saying:

مَا أَطْيَبِكَ وَأَطْيَبَ رِيحَكَ، مَا أَعْظَمِكَ وَأَعْظَمَ حُرْمَتَكَ.

*Mā atyabaki wa mā atyaba riḥak; mā aẓamaki wa aẓamu hurmatak.*

**How good you are and how good your fragrance; how great you are and how great your sanctity.**

[*Sunan Ibn Mājah* 3932]

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## Supplication Between the Yemeni Corner & the Black Stone

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1) ‘Abdullāh bin as-Sā’ib ﷺ said:

I heard the Messenger of Allāh ﷺ saying between the two corners:

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ النَّارِ.

**O our Lord, grant us good in this life, and good in the next life, and save us from the Fire.**

[*Sūrah al-Baqarah* 2:201]

[*Sahih Abi Dāwūd* 1653]

## Remembrance at the Station of Ibrāhīm ﷺ

- 1) Jābir ﷺ said:

Then he ﷺ came to the Maqām and said:

﴿ وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

**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 *raka'at* with the Maqām between him and the House. In the first *rak'ah*, he recited Sūrah al-Ikhlāṣ, and in the second *rak'ah*, he recited Sūrah al-Kāfirūn.

[*Sunan an-Nasā'i* 2939]

## Supplication Upon Drinking Zamzam Water

- 1) Ibn 'Abbās ﷺ said the Prophet ﷺ said, "Zamzam water is for whatever purpose it is drunk."

[*Sahih at-Targhib* 1164]

- 2) The Prophet ﷺ 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 ﷺ said:

The Prophet ﷺ went to Ṣafā and Marwah and recited:

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوُفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ ﴾  
عليهم السلام ﴿١٥٨﴾

**Verily, as-Ṣafā and al-Marwah are of the symbols of Allāh ... (Sūrah al-Baqarah 2:158)**

تَبْدِأُ بِمَا بَدَأَ اللَّهُ بِهِ .

*Nabda'u bi-mā badaAllāhu bih.*

**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:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْبِي وَيُمِيَّتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ .

*Lā ilāha ill-Allāh, wahdahu lā sharika lah, lahul-mulku wa lahul-hamdu, yuhyi wa yumit, wa Huwa 'alā kulli shay'in qadir, lā ilāha ill-Allāh, wahdahu lā sharika lah; anjaza wa'dahu wa naṣara 'abdahu wa hazamal-ahzāba wahdah.*

**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).**

[*Sahīh Muslim* 1218]

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## **Supplication During Sa'i Between Ṣafā & Marwah**

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1) If they supplicate with the *du'a'*:

رَبُّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

*Rabbighfir warḥam; 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**

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1) The Prophet ﷺ said:

The best supplication I and the prophets have said is the supplication on 'Arafah:

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

*Lā ilāha ill-Allāh, wahdahu lā sharīka lah, lahu-l-mulku wa lahu-l-hamdu, wa Huwa 'alā kulli shay'in qadir.*

**There is none worthy of worship except Allāh, alone without partners; to Him belongs the kingdom and to**

Him belongs the praise, and He has power over all things.

[*As-Sahihah* 1313]

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### Supplication at al-Mash'ar al-Harām

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- 1) The Prophet ﷺ rode al-Qaṣwā' (his camel) until he came to al-Mash'ar al-Harām, where he turned to face the *qiblah* and said *du'a'* and magnified [Allāh] and proclaimed His Oneness, and he remained standing there until it had become very light."

[*The Hajj of the Prophet ﷺ* 76]

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### Takbīr at the Jamarāt

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- 1) Ibn 'Umar ﷺ said that he would stone al-Jamrah ad-Dunyā (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'a'* and raising his hands. Then he would stone the middle pillar, then he would move to the left towards the middle ground, where he would stand facing the *qiblah*. He would remain there for a long time offering *du'a'* and raising his hands. Then he would stone al-Jamrah al-'Aqabah from the middle of the valley, but he did not stand beside it. Then he would leave and say, "This is how I saw the Prophet ﷺ doing it."

[*Sahīh al-Bukhārī* 1751]

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### Takbīr for the 'Īd Prayer

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- 1) The Prophet ﷺ said, "The *takbīr* for 'Īd al-Fiṭr is seven

in the first *rak‘ah* and five in the last, and after both there is recitation.”

[*Sahih Abi Dāwūd* 1045]

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## Description of the *Takbīr* for the Day of ‘Id

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- 1) Ibn ‘Abbās used to say in his *takbīr*:

الله أَكْبَرُ، الله أَكْبَرُ، الله أَكْبَرُ، لَا إِلَهَ إِلَّا الله، وَالله أَكْبَرُ، الله  
أَكْبَرُ، وَلَلَّهِ الْحَمْدُ.

*Allāhu Akbar, Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāh,  
wallāhu Akbar; Allāhu Akbar, wa lillāhil-hamd.*

**Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest;** there is none worthy of worship except for Allāh, **Allāh is the Greatest, Allāh is the Greatest, and to Allāh belongs the praise.**

[*Al-Irwā’* 125]

- 2) Ibn Mas‘ūd used to say the *takbīr* during the Days of *Tashrīq*:

الله أَكْبَرُ، الله أَكْبَرُ، الله أَكْبَرُ، لَا إِلَهَ إِلَّا الله، وَالله أَكْبَرُ، الله أَكْبَرُ،  
وَلَلَّهِ الْحَمْدُ.

*Allāhu Akbar, Allāhu Akbar; lā ilāha ill-Allāhu wallāhu Akbar,  
Allāhu Akbar, wa lillāhil-hamd.*

**Allāh is the Greatest, Allāh is the Greatest; there is none worthy of worship except Allāh, Allāh is the Greatest,** **Allāh is the Greatest, and to Allāh belongs the praise.**

[*Al-Irwā’* 125]

## Congratulations on the Day of 'Id

1) Jubayr bin Nafir said:

When the Companions of the Prophet ﷺ met each other on the day of 'Id, they would say to each other:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ .

*Taqabbalallāhu minna wa minkum.*

May Allāh accept it from us and you.

## Remembrance When Sacrificing the Animal

1) The Prophet ﷺ sacrificed two horned rams that were white with black markings and had been castrated. When he made them face the *qiblah*, he said:

﴿إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ (عَلَى مِلَةٍ إِبْرَاهِيمَ) حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ﴾

I have turned my face towards Him Who created the heavens and the earth, following Ibrāhīm's religion, the true in faith, and I am not one of the polytheists. (Sūrah al-An'ām 6:79)

My prayer, and my service of sacrifice, my life and my death, are all for Allāh, the Lord of all that exists, Who has no partner. That is what I was commanded to do. (Sūrah

al-An‘ām 6:162-163)

وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ، مِنْكَ وَلَكَ. بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ -  
اللَّهُمَّ تَقَبَّلْ مِنِّي وَمِنْ أُمَّةِ مُحَمَّدٍ.

Wa ana minal-Muslimin; Allāhumma minka wa lak; bismillāhi wallāhu Akbar, Allāhumma taqabbal minnī wa min ummati Muhammadi.

**And I am one of the Muslims. O Allāh, it comes from You and is given to You. In the name of Allāh, and Allāh is the Greatest. O Allāh, accept it from me and from the *ummah* of Muhammad.**

He then sacrificed.

[*Mukhtaṣar Muslim* 1257]

Shaykh al-Albāni ﷺ said, “The Prophet ﷺ 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 wallāhu Akbar; Allāhumma inna hādhā minka wa lak, Allāhumma taqabbal minnī.*

**“In the name of Allāh, and Allāh is the Greatest. O Allāh, verily this is from You and for You; O Allāh, accept it from me.”**

## Striving Hard in Supplication

1) The Prophet ﷺ said,

Would you like to strive hard in *du'a*? Say:

اللَّهُمَّ، أَعِنَا عَلَى شُكْرِكَ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ.

*Allāhumma a'innā 'alā shukrika wa dhikrika wa ḥusni 'ibādatik.*

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

[*Musnad Imām Aḥmad* 7922]

## Calling Upon Allāh by His Greatest Name

1) The Prophet ﷺ heard a man saying:

اللَّهُمَّ لَكَ الْحَمْدُ، لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، الْمَنَانُ،  
بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، ذَا الْجَلَالِ وَالْإِكْرَامِ.

*Allāhumma lakal-hamd, lā ilāha illā-*Ant*, wahdaka lā sharika lak; al-Mannān, Badi'as-samāwāti wal-ard, Dhal-jalāli wal-ikrām.*

**O Allāh, to You is the praise, there is none worthy of worship except You, alone without partners; the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honor.**

The Prophet 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 ﷺ said:

Allāh's greatest name is present in two verses:

﴿ وَالْهُكْمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ 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 Āli ‘Imrān:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾

**Allāh, there is none worthy of worship except for Him, the Ever-Living, the One Who Sustains and Protects all that exists.**

[Sūrah Āli ‘Imrān 3:2]

[*Sahīh Abi Dāwūd* 1343]

3) The Prophet ﷺ said, “The greatest name of Allāh appears in three *suwar* of the Qur'ān: al-Baqarah, Āli ‘Imrān, and Tā-Hā.”

[*Ibn Mājah* 3856]

4) The Prophet ﷺ heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ،  
الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ، وَلَمْ يَكُنْ لَكَ كُفُواً أَحَدٌ.

*Allāhumma innī as'aluka bi-annī ash-hadu annaka lā ilāha illā Ant, al-Ahadus-Šamad, Alladhi lam yalid wa lam yūlad, wa lam*

*yakul-laka kufuwan ahad.*

**O Allāh, 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 Allāh by His name by which, when asked, He gives, and by which, when supplicated, He answers.”

[*Sunan Abī Dāwūd* 1493]

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### **Asking Allāh for Paradise & Seeking Refuge From the Fire**

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1) The Messenger of Allāh 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 Allāh 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.’”

[*As-Sahihah* 2506]

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### **Facing the *Qiblah* When Making *Du‘ā'* & Remembering Allāh**

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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 Allāh ﷺ looked at the pagans, who were 1,000 strong, while his Companions numbered 319. Then the Prophet of Allāh ﷺ turned to face the *qiblah*, then he stretched forth his hands and started to cry out to his Lord, ‘O Allāh, grant me what You have promised me, O Allāh, give me what You have promised me. O Allāh, 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.”

[*Mukhtaṣar Muslim* 1158]

Shaykh al-Albāni ḥ said, “This *ḥadīth* 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*.”

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### **Enticement to Seek Forgiveness**

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**1) Abū Sa‘īd al-Khudri** ﷺ said:

The Prophet ﷺ said, ‘Iblīs 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.’”

[*Sahīh 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]

### Enticement Towards *Du‘ā'*

- 1) The Messenger of Allāh ﷺ said, “*Du‘ā'* is beneficial with regard to what has been decreed and what has not been decreed. So, O slaves of Allāh, you must make *du‘ā'*.”

[*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 *du‘ā'* in which there is no sin or severing of family ties, except that Allāh will give him one of three things: Either He will answer his prayer quickly, or He will store (the reward for) it in the Hereafter, or He will divert an equivalent evil away from him.”

They said, “We will make more *du‘ā'*.” The Prophet said, “Allāh’s bounty is greater.”

[*Sahih at-Targhib* 1633]

**Some *Aḥādīth* Declared Weak by Shaykh al-Albānī  
Found in *Hiṣnul-Muṣlim* (*Fortress of the Muslim*) by  
Sa‘īd al-Qahṭānī**

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**Supplication for Entering the Home**

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- 1) When a man goes into his house, he should say, “O Allāh! I ask You for good both when entering and when going out; in the name of Allāh we have entered, and in the name of Allāh we have gone out, and in Allāh, our Lord, do we trust.” He should then greet his family.

[*Sunan Abi Dāwūd* 5096] (Weak)

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**The Addition to the Supplication After the *Adhān***

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- 1) The first part of the supplication is authentic: “O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muḥammad the privilege (of intercession), and also the eminence, and send him upon a praised platform that you have promised him.” While the addition, “Verily, You do not break Your promise” (إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ) is weak.

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**Supplications of the Morning and Evening**

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- 1) If anyone says in the morning or in the evening, “O Allāh! I reached the morning and I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.”

Whoever says this once, Allāh will emancipate a fourth of

him from Hell; whoever says it twice, Allāh will emancipate half of him; whoever says it thrice, Allāh will emancipate three-fourths of him; and whoever says it four times, Allāh will emancipate all of him from Hell.

[*Sunan Abi Dāwūd* 5069] (Weak)

Shaykh al-Albānī authenticated a narration with similar wording that does not restrict this supplication to the morning or evening.

Whoever says:

اللَّهُمَّ إِنِّي أُشْهِدُكَ وَأُشْهِدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ، وَأُشْهِدُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأُشْهِدُ أَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ.

**O Allāh! I take You as a witness, and I call upon the bearers of Your throne to witness, and Your angels to witness, and all Your creatures to witness, that You are Allāh, none has the right to be worshiped except You, and Muḥammad is Your slave and Your Messenger.**

Whoever says it once, Allāh will emancipate a third of him from the Fire, and whoever says it twice, Allāh will emancipate two-thirds of him from the Fire, and whoever says it three times, Allāh will emancipate all of him from the Fire.

[*As-Silsilah as-Ṣaḥīḥah* 276]

**2) If anyone says in the morning, “O Allāh! Whatever favor has come to me, it comes from You alone, Who has no partner; to You praise is due and gratitude,” he will have expressed full gratitude for the day; and if anyone says the same in the evening, he will have expressed full gratitude for**

the night.

[*Sunan Abi 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 Abi 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 Abi Dāwūd* 5084] (Weak)

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### **Supplication at the Time of Breaking the Fast**

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**1)** Verily, the fasting person has a *du’ā’* that is not rejected. Ibn Abī Malikah said, “I heard ‘Abdullāh bin ‘Āmir saying when he broke his fast, ‘O Allāh, verily I ask You for Your Mercy which encompasses everything, that You forgive me.’”

[*Sunan Ibn Mājah* 1/557] (Weak)

### **Supplication at the Time of Sleep**

1) Hafṣah, 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 Abī Dāwūd* 4/30]