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Foreword

Praise be to Allah, the King worthy of worship, the Merciful and Caring Lord. He keeps His Gates open for seekers, and He encourages, in His manifest Book, people to supplicate Him [for help]. I do exalt and thank Him for His generous blessings. I testify that there is no God but Allah, alone without partners or assistants, and I testify that Muhammad ﷺ is His slave and faithful, trustworthy Messenger. May Allah’s prayers and peace be upon him, his family and his sahaabah (companions).

I have read Comprehensive Du’aa’ by Khaled Abdul-Rahman Al-Jeraisy, who is known for his righteousness and scholarly research. May Allah ﷺ grant him support and success in his endeavors.

Comprehensive Du’aa’ contains beneficial supplications, selected from the Qur’an and sound Hadiths. It includes a section on the etiquette of supplicating and the most
opportune times and conditions of answering supplications.
May Allah ﷻ grant Khaled success, make firm his steps and help him in his affairs in this world and the Hereafter.
May Allah’s prayers and peace be upon His Prophet Muhammad, his kin and his sahaabah (companions).

Abdullah Ibn-Abdurrahman Al-Jibreel
1/9/1421 H.
Praise be to Allah for being generous to those who are faithful and grateful to Him. They pray to Him, and in response, He grants them more of His bounty; He saves them from the Hellfire, and grants them an eternal abode in Paradise.

I thank Him. He suffices us at all times. I testify that there is no God but Allah. This is a testimony to declare no partners with Him, and to admit He is the One and only God. I also testify that Muhammad ﷺ is His slave and Messenger, the most honorable of all. May Allah’s prayers and peace be upon him, his kin, his faithful Companions and his followers.

Since Du’aa’ (supplication) is the best provision for the Appointed Day, the greatest activity of believers, and the essence of worship, I have - by Allah’s Grace - selected from the Qur’an and the Sunnah a collection of supplications that are beneficial at all
times, and that can be easily learnt and used by all. This selection, named Comprehensive Du’aa’, represents Book 2 in the The Believer’s Provision Series - may Allah ﷻ make it beneficial to Muslims.

Comprehensive Du’aa’ consists of five chapters:
Chapter 1: Du’aa’: Essence and Value
Chapter 2: Du’aa’: Conditions and Etiquette
Chapter 3: Opportune Situations for Answering Du’aa’
Chapter 4: Du’aa’ from the Glorious Qur’an
Chapter 5: Du’aa’ from the Sunnah.

The selected Qur’anic supplications are arranged according to the order of Suras. The supplications from the Sunnah are taken from Sahih AL-Bukhari and Sahih Muslim.

The effort put into this work is intended to please Allah ﷻ through promoting the Sunnah of His Prophet ﷺ. May His blessings be upon those involved in its promotion by means of writing, reading, memorizing and dissemination. Allah ﷻ is
the One capable of answering this prayer. There is no power or might except with Him, the Most High, the Magnificent.

Khaled Al-Jeraisy
Riyadh, 1/8/1421 H.
Bismil-laahir-rahmaanir-raheem.
Praise be to Allah.
May Allah’s prayers and blessings be upon 
His Prophet Muhammad, his kin, his 
Companions and his followers.
The translator would like to acknowledge 
that the meanings of the Qur’anic verses in 
this booklet are taken from Picthall’s 
translation, and that the *Alim for Windows* 
has been a great help. May Allah reward 
Picthall and all of those involved in *Alim*. 
In this text, each supplication appears in this 
format: an English transliteration (in italics) 
of the Arabic original, followed by a 
translation of the meaning in English (in 
parentheses), then by the Arabic original. 
Next is a pronunciation guide for reading the 
transliteration in English. It is mainly 
concerned with expected difficulties.
This Pronunciation Guide aims to facilitate reading the transliteration of the Arabic original. It avoids technical terms and provides a simplified approximation of Arabic pronunciation. At the bottom of each two pages, there are words representing, to a great extent, the pronunciation symbols.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Arabic Letters</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/th/</td>
<td>ث</td>
<td>Thick, health</td>
</tr>
<tr>
<td>/d/</td>
<td>ذ</td>
<td>That, with - the tongue tip is between the teeth.</td>
</tr>
<tr>
<td>/h/</td>
<td>ح</td>
<td>hamada (praised), fatah (opened); it sounds like the ‘h’ in ‘hat’, but the air scrapes through the throat.</td>
</tr>
<tr>
<td>/h/</td>
<td>ه</td>
<td>Home</td>
</tr>
<tr>
<td>/s/</td>
<td>س</td>
<td>see, miss [the tip of the tongue is closer to the upper and lower teeth as in S].</td>
</tr>
<tr>
<td>Arabic Letter</td>
<td>English Sound</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
<td>-------------</td>
</tr>
<tr>
<td>ص</td>
<td>/S/</td>
<td>Sounds like the letter ‘s’, as in ‘sun’ and ‘son’, but fuller; the front of the tongue touches the front of the roof of the mouth.</td>
</tr>
<tr>
<td>ز</td>
<td>/z/</td>
<td>Zero, please</td>
</tr>
<tr>
<td>ظ</td>
<td>/Ẓ/</td>
<td>Sounds like the letters ‘th’, as in ‘thus’, but fuller. The tongue tip touches the upper teeth from inside.</td>
</tr>
<tr>
<td>ش</td>
<td>/sh/</td>
<td>Shout, push</td>
</tr>
<tr>
<td>د</td>
<td>/d/</td>
<td>dad [the tip of the tongue is closer to the teeth ridge as in D.</td>
</tr>
<tr>
<td>ض</td>
<td>/D/</td>
<td>Sounds like the letter ‘d’, as in ‘dug’ and ‘mud’, but the front of the tongue, rather than the tip itself, touches the front of the roof of the mouth. It sounds fuller than /d/.</td>
</tr>
<tr>
<td>غ</td>
<td>/gh/</td>
<td>Paris (as pronounced by the French), ghaadara (Arabic ‘left’). The back of the tongue touches the roof of the mouth.</td>
</tr>
<tr>
<td>و</td>
<td>/w/</td>
<td>Week, cow</td>
</tr>
<tr>
<td>خ</td>
<td>/kh/</td>
<td>Loug, aw, Khalid (name) - the back of the tongue touches the roof of the mouth, with air passing through them causing a friction.</td>
</tr>
<tr>
<td>Symbol</td>
<td>Arabic</td>
<td>Description</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>-------------</td>
</tr>
<tr>
<td>/ζ/</td>
<td>ع</td>
<td>’arafat (name), ’ud (come back), ’ifreet (ghost)</td>
</tr>
<tr>
<td>/η/</td>
<td></td>
<td>Ring, tank, monk - it sounds like the letter ‘n’, but less obvious, and air is diverted towards the nose.</td>
</tr>
<tr>
<td>/T/</td>
<td>ط</td>
<td>Sounds like the letter ‘t’, but fuller, as in ‘butter’ and ‘Qatar’. The front of the tongue, rather than the tip, touches the front of the roof of the mouth.</td>
</tr>
<tr>
<td>/u/</td>
<td></td>
<td>Should, could, put</td>
</tr>
<tr>
<td>/uu/</td>
<td></td>
<td>Moon, group, fruit</td>
</tr>
<tr>
<td>/i/</td>
<td></td>
<td>in, sin.</td>
</tr>
<tr>
<td>/ee/</td>
<td></td>
<td>Deal, feel.</td>
</tr>
<tr>
<td>/a/</td>
<td></td>
<td>Admire, happy</td>
</tr>
<tr>
<td>/aa/</td>
<td></td>
<td>dam, mad - Arabic words: maata (died); aaba (returned).</td>
</tr>
<tr>
<td>/aa/</td>
<td></td>
<td>star, car - Arabic words: qaa’la (said); Saa’ma (fasted)</td>
</tr>
<tr>
<td>/ay/</td>
<td></td>
<td>ice, find</td>
</tr>
<tr>
<td>-</td>
<td></td>
<td>Do NOT pause. Read on.</td>
</tr>
<tr>
<td>( )</td>
<td></td>
<td>Pronounce the symbols inside the brackets if you read on. Do not read them if you pause or stop.</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>🕌</td>
<td>It means: May Allah’s prayers and peace be upon him. Read it as: /Sallal-laahu Ẓalayhi wa-sallam/.</td>
<td></td>
</tr>
<tr>
<td>🕌</td>
<td>It means: Honor and majesty be to Allah. Read it as: /Ẓazza wa jalla/.</td>
<td></td>
</tr>
</tbody>
</table>
Chapter 1

_Du’aa’_

Essence and Value

_Du’aa’_ (supplication) embodies the essence of worship, for it is an expression of how one cannot do without Allah ﷻ. Careful investigation of relevant Shar’i statements will show how they collectively call for insight into the essence and value of supplication; for every truth, there must be a source, and for valuable deeds, there must be rewards. In what follows, we will try to demonstrate the essence and value of _Du’aa’_ as manifested by statements from the Qur’an and the Sunnah.
1.1 Supplication is the Essence of Worship
In Surat Luqman, Ayah (30), Allah ﷻ says, “(30) That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.” Also, in Ayah (32), He says, “(32) And if a wave enshrouds them like awnings, they cry unto Allah, making their faith pure for Him only. But when He brings them safe to land, some of them compromise. None denies Our signs save every traitor ingrate.”

In Surat As-Sajdah, He says, “(16) Who forsake their beds to cry unto their Lord in fear and hope, and spend of what we have bestowed on them.”

In Surat Ghafir, He says, “(60) And your Lord has said: Pray unto me and I will hear your prayer. Lo! Those who scorn My service, they will enter hell, disgraced.”

In Surat Al-Baqarah, Ayah 186, Allah says, “(186) And when My servants question you concerning Me, then surely I am nigh. I
answer the prayer of the supplicant when he cries unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright.”

In Surat Noah, Ayahs (10-12), Allah ﷺ says, “(10) And I have said: Seek pardon of your Lord. Lo! He is ever Forgiving. (11) He will let loose the sky for you in plenteous rain, (12) And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.”

Prophet Muhammad ﷺ says, “Supplication is worship.”(1)

1.2 The Prophet ﷺ has Kept his Du’aa’ for Intercession in the Hereafter
The Prophet ﷺ says, “Every prophet had a special supplication, but I have stored mine for intercession in favor of my ummah (nation/followers) on the Resurrection Day.”(2)

1.3 Du’aa’ is Prayer
In Surat Al-Isra’, Allah ﷺ says, “(110) ... And
you (Muhammad), be not loud voiced in your *salaah* nor yet silent therein, but follow a way between.” ‘*Salaah*’ in this Ayah refers to *du’aa*, According to Aisha, “The Ayah was revealed in connection with *du’aa*.”(3)

In Surat Al-Ahzab, He says, “(56) Lo! Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation.”

In Surat At-Tawbah, He says, “(99)...and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! Verily it is an acceptable offering for them.” He also says, “(103) ... and pray for them. Lo! Your prayer is an assuagement for them.....”

According to the Hadith, “Whenever the Prophet ﷺ received people coming with their *sadaqah* (*zakaah*; voluntary charity), he prayed for them: *‘allaahumma, Sallee Ĥalayhim’* (literally meaning ‘O Allah, pray for them’,(4) but actually asking Allah to have mercy on them.)(5)
1.4 Du’aa’ is Tawbah (Repentance)
In Surat Al-Baqarah, Allah ﷺ says, “(37) Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful.” The ‘words’ are said to be this supplication: “(23)... Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!”

[Surat Al-A’raaf, Ayah 23]:

1.5 If Accepted, Du’aa’ is Beneficial Now and in the Hereafter
In Surat Al-Baqarah, Allah ﷺ says, “(201) And of them (also) is he who says: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

According to the Hadith, “When asked by Um-Sulaim to pray for Anas, the Prophet ﷺ said: O Allah, increase his wealth and children, and bless what you bestow on him.”(6) In his prayers, the Prophet ﷺ used to ‘seek refuge in Allah from torture in the
grave, the affliction of Al-Maseeh Ad-Dajjal, the affliction of life and death, sins and debt.’”(7)

1.6 Du’aa’ is Typical of Good People
In Surat Al-A’raaf, Allah ﷺ says, “(56) Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! The mercy of Allah is nigh unto the good.”

1.7 Du’aa’ is Dearest to Allah
The Prophet ﷺ says, “Nothing is dearer to Allah than du’aa’.”(8)

He also says, “‘Your Lord, the Blessed, the Exalted, is so shy and generous that He does not turn away a supplicant empty-handed if he puts up his hands asking Him (for something).’”(9)

1.8 Du’aa’ Can Avert Divine Decree
The Prophet ﷺ says, “Nothing can avert Divine Decree except supplication, and nothing can prolong life except good
Chapter 1

deads.’”(10) He also says, "Du’aa’ is good for what has happened and for what has not happened yet. O slaves of Allah, you, therefore, must keep supplicating."(11)

1.9 The Believer’s Du’aa’ is Answerable and Beneficial Sooner or Later
The Prophet ﷺ said: “If a Muslim supplicates for something, Allah answers him: He may answer him immediately or store it up for him, or He may protect him from an equal amount of harm, provided that he does not pray for something sinful or for divisiveness among relatives.” One of the audience said, “Well, then we will increase supplication.” The Prophet ﷺ replied, “Allah is ready to grant more.”(12)

Let us conclude this chapter with this prayer: O Allah, as we supplicate more, answer our prayers by more of Your favors: immediate answers, stored-up ones and harm averters.
Chapter 2

Du’aa’
Conditions and Etiquette

2.1 Du’aa’ Conditions
1. Purity of Intention
In Surat Az-Zumar, Allah ﷻ says, “(14) Say: Allah I worship, making my religion pure for Him (only). (15) Then worship what ye will beside Him....”

In Surat Ar-Ra’d, He also says, “(14) Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (if the response to) one who stretches forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goes (far) astray.”

2. Suppliant’s Earnings Must Be from Halaal Sources
According to one Hadith\(^{(13)}\), the Prophet ﷺ
wonders how a person whose food, drink and clothing are from *haraam* (Islamically unlawful) sources can expect his supplication to be answered! In other words, one’s earnings have to be *halaal* (Islamically lawful) so that one’s prayers can be answered.

### 2.2 Du’aa’ Etiquette

1. **Start And End Prayers with Praising Allah and Invoking His Blessings on His Prophet**  
   Having heard one Muslim supplicate without praying for the Prophet ﷺ, the Prophet ﷺ said, "That was too hasty." Then, he said, “Once one completes *salaah*, one is to praise and glorify Allah first, then invoke His blessings on the Prophet, and then supplicate Allah as one likes.”

   As for the one who praised Allah and prayed for His Prophet ﷺ, the Prophet ﷺ said to him, “You can supplicate (now), and your supplication will be answered.”(14).

2. **Be Resolute in Asking Allah**
   The Prophet ﷺ says: “When one supplicates,
he should be resolved; he should not say, ‘O Allah, give me if you wish,’ for nothing can compel Him.”^{15}

3. Do Not Be Impatient
The Prophet \( \text{\textasciitilde} \) says, “One’s supplications are to be answered so long as he does not become impatient saying, ‘I have supplicated, but my supplication has not been answered.’ ”^{16} One should not expect a hasty response.

4. Avoid Shouting and Excessive Rhyming
The deliberate use of unnecessary excessive rhyming in \( \text{Du’aa}’ \) is considered aggressive. In Surat Al-A’raaf, Allah says, “(55) O mankind! Call upon your Lord humbly and in secret. Lo! He loves not aggressors.” ‘Aggressors’ in this Ayah is assumed to be referring to those supplicants who unnecessarily use excessive rhyming and details or shout.

Ibn-Abbas said to Ikrimah: “Avoid (manufactured) rhyming in supplication; the Prophet \( \text{\textasciitilde} \) and his Companions always avoided it.”^{17}
On hearing his son supplicate, "O Allah! I ask You for a white palace on the right side of Heaven," Abdullah Ibn Mughaffal said, "O my son, ask Allah for Heaven and for protection from Hell. I heard Allah’s Messenger say: ‘There will be those who transgress in Du’aa’."(18)

Hearing a Muslim on a trip shouting, "Allah is the greatest," the Prophet said, "O people, be comfortable; the One you are supplicating is not deaf or absent. You are supplicating the all-Hearing and all Seeing One."(19)

It is also considered transgression to supplicate contradictorily. For example, it is contradictory to ask Allah ﷺ for forgiveness and mercy by saying, "O Allah, the One Severe in punishing..." Similarly, it is an act of transgression to pray, "O Allah, the Most Merciful, punish the wrongdoers amongst disbelievers!"

Thus, one is not to shout when supplicating. One’s voice should be clear enough, i.e. neither loud nor incomprehensibly faint. Also, to avoid transgression, one should use established prayers, particularly
comprehensive ones. This is good for those who lack mastery of *du’aa’*.

5. **Face the Qiblah and Raise Your Hands, Particularly When Praying for Rain**
According to the Hadith, ‘‘Allah’s Messenger supplicated for rainfall, then faced Al-Qiblah and turned his cloak inside out.’’\(^{(20)}\)

However, it is true that while delivering a Friday *khutbah* (speech), the Prophet ﷺ prayed for rain without facing Al-Qiblah.\(^{(21)}\)
Once, when supplicating for rain, the Prophet ﷺ raised his hands high, revealing white armpits.\(^{(22)}\)

6. **Show Submission and Attentiveness of Heart**
In Surat Al-Anbiya’, Allah ﷻ says, “(19)... Lo! They used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.”

Prophet Muhammad ﷺ says, "When supplicating Allah, you must be confident that He will answer your prayers. Be aware that Allah does not answer the *du’aa’* of a
negligent, disinterested heart."(23)

7. Persist in Supplication
According to Aisha, “On day, or one night, Allah’s Messenger ﷺ supplicated, then supplicated, then supplicated,...”(24)

8. Call on Allah by His Fairest Names
In Surat Al-A’raaf, He says, “(180) Allah’s are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.”

9. Invoke Allah’s Blessings Through Your Good Deeds
One can pray for help through his good deeds. This is clearly reflected in the well-known Hadith about the three fellows who went into a cave to stay the night. A big rock fell down and blocked the cave entrance, so they were unable to get out. They had to invoke Allah’s blessings with their good deeds: one mentioned how good he was to his parents; another mentioned how he averted an act of
adultery in spite of temptations; and the third mentioned how he looked after someone’s trust so faithfully that it made a great deal of profit, which he returned (equity plus profit) to the original owner. With each of their invocations, a part of the rock broke off, and eventually, they were able to get out of the cave.\(^{(25)}\)

10. Use Comprehensive *Du’aa’*

Comprehensive *du’aa’* refers to the supplications seeking the good of this world and the Hereafter. It is typically brief, but carries loads of meanings.\(^{(26)}\) “Allah’s Messenger ﷺ loved to use comprehensive supplications, not lesser ones.”\(^{(27)}\)

The aforementioned represents the most important elements of *Du’aa’* etiquette. May the whole effort involved be acceptable and pleasing to Allah.
Chapter 3

Opportune Situations
For
Answering *Du’aa’*

Knowledge of Allah’s response to supplications belongs only to Him. However, the Sunnah literature points to opportune or favorable situations, times and places for answering prayers. Therefore, it is recommended that one identify them and increase supplication therein. The following are some of them.

1. During Prostration
Evidence from the Qur’an: “Nay! Obey not him. But prostrate yourself, and draw near (unto Allah).” [Surat Al-Alaq, Ayah 19].

Evidence from the Hadith: “One is nearest to Allah during prostration. Therefore, supplicate more in prostration.”(28)
2. While Fasting
Evidence from the Qur’an: “(185)... you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful. (186) And when My servants question you concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he cries unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright.” In these two Ayahs from Surat Al-Baqarah, Allah mentions answering prayers in juxtaposition with fasting, the fourth pillar of Islam.

Evidence from the Hadith: “Three people whose supplications will not go unanswered are: a fasting person (till he breaks his fast), a just ruler and a person suffering an injustice....”(29)

3. On the Arafah Day
The Prophet ﷺ says, “The best supplication is that said on the Day of Arafah, and the best we Prophets have ever said is: There is no God but Allah, alone without partners. To Him
Chapter 3

belongs the dominion, to Him all praise is due, and He is over all things competent.’”

The Arafah Day, when Allah \(\text{Allah} \) saves a lot of people from the Hellfire,\(^{(31)}\) is a most opportune time for answering prayers. [Muslim pilgrims are advised on the one hand to keep Allah’s remembrance that Day and supplicate a lot. On the other hand, they should not waste the opportunity of the Day, as it does not avail itself on other days.]”\(^{(32)}\)

It is common knowledge that during pilgrimage, the Prophet \(\text{Prophet} \) delivered a short speech on the Mount of Arafah\(^{(33)}\) and combined the noon and the afternoon prayers.\(^{(34)}\) This may imply how careful he was to be free for supplication during the Arafah Day - \textit{wallaahu-a’lam} (Only Allah knows the truth).

4. Invoking Allah \(\text{Allah} \) by His Greatest Name: 
Supplicating Allah \(\text{Allah} \) by invoking His greatest Name is considered the most effective way of seeking a favorable answer. According to the Hadeeth, the Prophet heard
a Muslim say these prayers: "O Allah, I am suppling You, for I testify that You are Allah, and that there is no God but You. You are the One, the eternally besought of all, Who begets not, and Who is not begotten, and unto Who none is comparable." On hearing this du’aa’, the Prophet said, "By the One, in Whose Hand my soul is, this man has supplicated Allah by His greatest Name; if supplicated by it, Allah answers and gives the supplicant what he / she is praying for."(35)

5. When in Distress
This is evident in Surat An-Naml; Allah ﷻ says, “(62) Is not He (best) who answers the distressed one when he cries unto Him and removes the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!”

6. When Wronged
Sending Mu’adh to Yemen, the Prophet ﷻ said to him, “... Beware of the supplication of the wronged one, for there is no barrier between it and Allah.”(36)
7. On *Laylatul-Qadr* (the Night of Decree / Power)
In Surat Al-Qadr, Allah ﷺ says, “(3) The Night of Decree / Power is better than a thousand months.”

When asked by Aisha about what to say on *Lailatul-Qadr*, the Prophet ﷺ said, “Say: O Allah, You are ever-forgiving, and You love to forgive. Forgive me.”\(^{(37)}\)

8. When Travelling
Allah’s Messenger ﷺ said, “There are three supplications that are undoubtedly answerable: that of someone wronged, that of someone travelling and that of a parent against his son.”\(^{(38)}\)

9. Between *Adhaan* (Call for Prayer) and *Iqaamah* (Call to Stand in Line for Starting Prayer)
The Prophet ﷺ said, “Supplication is never rejected between *adhaan* and *iqaamah*.”\(^{(39)}\)

10. During the Answering Hour on Friday
The Prophet ﷺ said, “On Friday, there is an
hour during which no supplication of a Muslim standing praying to Allah is rejected.”\(^{(40)}\)

According to An-Nawawi\(^{(41)}\), the most correct of what has been said about that hour is what is mentioned in Sahih Muslim; on the authority of Abu-Musa Al-Ash’arī, it was reported: ‘‘I heard Allah’s Messenger ﷺ say, ‘It [the Friday hour] is between the time the Imam sits [on the pulpit] and the time he ends the Friday prayer.’’\(^{(42)}\)

However, Ibn-Al-Qayyim has a different view; he argues that the Friday opportune hour must be the last hour in the afternoon. He reached that conclusion after examining eleven contenders as to the time of that hour. In fact, only two of those contenders are more favorable in the light of the well-established Hadiths. One is: it lasts from the time the Imam stands on the pulpit to the end of the Friday prayer. The other is: it is the last hour on Friday afternoon. As mentioned above, he is in favor of the latter view, and so are most of the Salaf (early righteous Muslims). Also, most relevant Hadiths support the argument
for the afternoon hour. Below are evidences put forward by Ibn-Al-Qayyim.

According to *Musnad Ahmad*, the Prophet ﷺ is reported to have said, “On Friday, there is an hour during which no supplication of a Muslim standing praying to Allah is rejected. It is after Asr [the afternoon].”\(^{(43)}\)

According to *Sunan Abu-Daawuud*, *Sunan At-Termidhi* and *Sunan An-Nassaey*, the Prophet ﷺ is reported to have said, “Friday (day) is twelve [hours]; during one of them, if a Muslim prays for something, Allah answers his prayers. It is the last hour after Asr.”\(^{(44)}\)

Concluding his argument, Ibn-Al-Qayyim says: I also believe that the hour of the Friday prayer is an opportune time for answering supplications as well; yet, the special hour is the one after Asr, as supported by all relevant Hadiths. Evidently, the Prophet ﷺ urged his Ummah to supplicate Allah during those two hours.\(^{(45)}\)

11. During the *Sahar* Time
The Prophet ﷺ says, “Every night, our Lord,
the Blessed, the Exalted, comes down to the worldly heaven during the sahar (last part of the night) and says: ‘Is there anyone supplicating me so that I will answer his prayer? Is there someone asking me for something so that I will give it to him? Is there someone asking for My forgiveness so that I will forgive him?’ \(^{(46)}\)

This concludes the section on the opportune situations, times and places for having your prayers answered. Muslims should take the opportunity of supplicating therein, as they are more favorable and more beneficial. They should pray to Allah for help, and must not despair. They should stick to what is good for them, for this is a sign of being wise and astute.

\[\text{\# \# \#}\]

\[^{a/} =\text{happy}; {aa/} = \text{lamb}; {aa/} = \text{star}; {ay/} = \text{find}; {d/} = \text{bad};\]
\[^{\ddot{a}/} = \text{this}; {D/} = \text{dumb}; {ee/} = \text{meat}; {gh/} = \text{Paris}; {h/} = \text{has};\]
\[^{h/} = \text{hulm (Arabic dream)};\]
Chapter 4

Du’aa’
From the Glorious Qur’an

1. Surat Al-Fatihah

/(1) bisml-laahir-rahîmaanir-raheem(i), (2) alhamdu lil-laahi rabbil-ţaalameen(ar), (3) arrahîmaanir-raheem(i), (4) maaliki yawmid-deen(i), (5) iyyaaka naţ’budu, wa-iyyaka nastaţeen(u), (6) ihdinaS-SiraatTal mustaâqeeem(a), (7) SiraatTal-laţeeena anţamta ţalayhim, ghayrîl-maghDuubi ţalayhim, wa-laD-Daa-aalîleen/

"(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful, (4) Owner of the Day of Judgment; (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path; (7) The
path of those whom You hast favored; Not (the path) of those who earn Your anger nor of those who go astray."

2. Suart Al-Baqarah, Ayah 201

/(201) rabbanaa aatinnaa fid-dunyaa hasana(taw), wa-fil-akhirati hasana(taw), wa-qinaa zadabban-naar/

"(201) Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

زِبَاتُ الْأَذَّارِ [البقرة: 201]

/a/ = happy; /aa/ = lamb; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /e/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hulm (Arabic dream);
3. Surat Al-Baqarah, Ayah 250

"(250).... Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk."

4. Surat Al-Baqarah, Ayah 286

\[\text{[286]}\text{rabbanaa laa tu-aakhidnaa innaseenaa aw akhTa’naa, rabbanaa wa-laaw tahmil zalaynnaa iSra’ kamaa hamaltahu zalal-lađeeena miy qablinaa, rabbanaa wa-laaw tuhammilnaa maa laa Taaqata lanaa bih(i), wa-zfu zananaa, wa-ghfir lanaa, wa-rhannaa, anța mawlaanaa fąhsurnaa zalal-qawmil-kaafireen/\]

\[
| i | = \text{sit}; \ | \eta | = \text{tank / ring}; \ | s | = \text{set}; \ | S | = \text{sum}; \ | sh | = \text{she}; \\
| th | = \text{think}; \ | T | = \text{rub}; \ | u | = \text{could}; \ | uu | = \text{food}; \ | w | = \text{cow}; \\
| z | = \text{zero}; \ | \ddot{z} | = \text{Thus}.
\]
"(286)... Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk."

5. Surat Al-Imran, Ayah 8

"(8) Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us
mercy from Your Presence. Lo! You, only You are the Bestower."

6. Surat Al-Imran, Ayah 9

/(9) rabbanaa innaka jaami’un-nasi li-yaumil-laa-raiba feeh(i), innal-laaha laa yukhliful-mee’aaad/ 

"(9) Our Lord! It is You Who gather mankind together to a Day of which there is no doubt. Lo! Allah fails not to keep the tryst."

7. Surat Al-Imran, Ayah 16:

/(16) rabbanaa innanaa aamannaa, faghfir lanaa dunubanna, wa-qinaa zaadabnaa-vaar/
"(16)... Our Lord! Lo! We believe. So forgive us our sins and guard us from the punishment of Fire!"

(ربنا إِنّا عَامِنَا فَاعْفَعْ لَنَا ذُنُوبُنا وَقِنَّا عَذَابَ الْأَلَّهَارِ)

[آل عمران: 16]

8. Surat Al-Imran, Ayah 53:

|(53) rabbanaa aamanna bimaa arjalta wattaabaza'n-rasuuul(a), faktubnaa ma'ash-shaahideen|

"(53) Our Lord! We believe in that which You have revealed and we follow him whom You have sent. Enroll us among those who witness (to the truth)."

(ربَّنَا عَامِنَا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَأَشْهِدْنَا مَعَ آنَا)

[آل عمران: 53]

9. Surat Al-Imran, Ayah 147:

|(147) rabbana-ghfir lanaa dunuubanaa wa-

\[a\] = happy; \[aa\] = lamb; \[ay\] = star; \[ay\] = find; \[d\] = bad;
\[e\] = this; \[D\] = dumb; \[ee\] = meat; \[gh\] = Paris); \[h\] = has;
\[k\] = hulm (Arabic dream);
israafanaa fee amrinaa, wa-thabbit aqdaamanaa, waηSurnaa ζalal-qawmil-kaafireen/

"(147) Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk."

"ربناَ أعفِنِ لنا نذُنْنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَنَبِينَ آفِدَانَا وَأنْصِرِنَا علىَ الْقَوْمِ الْحَكِيمِينَ [آل عمران: 147]."

10. Surat Al-Imran, Ayahs 191-194:

"(191) rabbanaa maa khalaqta hadaα baαTila(η) subhαanak(a), faqinaa ζadaaban-naar (192) rabbanaa innaka maη tudkhilin-naara faqad akhzaatin(u), wamaa liž-Žaalimeena min aηSaar (193) rabbanaa innanaa samiçnaa munaadi-yay-yunaadee lil-eemaani an aaminuu bi-rabbikum faaamannaa, rabbanaa faghfir lanaa dunuubanaa, wa-kaffir ζannaa sayyi-aatinaa, wa-tawaffanaa maζal-abraar (194) rabbanaa

\[ |i| = \text{sit}; \ |η| = \text{tank / ring}; \ |s| = \text{set}; \ |S| = \text{sum}; \ |sh| = \text{she}; \]
\[ |th| = \text{think}; \ |T| = \text{rub}; \ |u| = \text{could}; \ |uu| = \text{food}; \ |w| = \text{cow}; \]
\[ |z| = \text{zero}; \ |Ż| = \text{Thus} \]
wa-aatina maa wa'azzatana 'alaa rūsulika, wa-laa tukhzinna yawmal-qiyamati, inna laa tukhliifal-meezād/

"(191) Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire. (192) Our Lord! Whom You cause to enter the Fire: him indeed You have confounded. For evil-doers there will be no helpers. (193) Our Lord! Lo! We have heard a crier calling unto Faith: "Believe you in your Lord!" So we believed. Our Lord! Therefore, forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. (194) Our Lord! And give us that which You have promised to us by Your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the tryst."
Chapter 4

11. Surat Al-Ma’idah, Ayah 83

/(83) rabbanāa aamānnāa, faktubnāa ma’ṣash-shaahideen/

"(83)... Our Lord, we believe. Inscribe us as among the witnesses."

12. Surat Al-A’raaf, Ayah 23

/(23) rabbanāa Žalamnāa anfusnāa, wa-illum taghfīr lanaa wa-tarhamnāa, lanakuunanna minal-khaasireen/.

"(23) ... Our Lord! We have wronged ourselves. If You forgive us not and have not mercy on us, surely we are of the lost!"

[i] = sit; [ŋ] = tank / ring; [s] = set; [S] = sum; [ʃ] = she;
[θ] = think; [T] = tub; [u] = could; [ʊ] = food; [w] = cow;
[z] = zero; [ž] = Thus
13. Surat Al-A’raaf, Ayah 47

(47) *rabbanaa laa taj’alnaa ma’al-qawmi İzmir-Zaalimeen*.

"(47) And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrongdoing folk."

14. Surat Al-A’raaf, Ayah 89

(89) *rabbana-ftah baynanaa wa-bayn qawminaa bil-haqqi wa-an’ta khayrul-faatihieen*.

"(89) Our Lord! Decide with truth between us and our folk, for You are the best of those who make decision."

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15. Surat Al-A’raaf, Ayah 126

"(126) Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto You)."

16. Surat Yunus, Ayahs 85-86

"(85) Our Lord! Oh, make us not a lure for the wrongdoing folk; (86) And, of Your mercy, save us from the folk that disbelieve."

\[i\] = sit; \[n\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; \[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow; \[z\] = zero; \[Z\] = Thus
17. Surat Ibraheem, Ayah 38:

"(38) Our Lord! Lo! You know that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah."

18. Surat Ibraheem, Ayah 41

"(41) Our Lord! Forgive me and my parents..."
and believers on the Day when the account is cast."

[۴١]: إبراهيم

19. Surat Al-Kahf, Ayah 10

/۱٠/) rabbanaa aatinnaa mil-ladunqka raḥima(taw), wa-hayyi’ lanaa min amrinaa rashadaa/

"(۱٠)...Our Lord! Give us mercy from Your presence and shape for us right conduct in our plight."

[۱٠]: الكهف

20. Surat Al-Mu’minun, Ayah 109

/۱٠٩/) rabbanaa aamannaa, faghfir lanaa war-ḥamnaa, wa-anṭa khairur-raḥimeen/

/۱/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /u/ = food; /w/ = cow; /z/ = zero; /Z/ = Thus
"(109) Our Lord! We believe, therefore forgive us and have mercy on us, for You are the best of all who show mercy."

[(المؤمنون): ١٠٩]

21. Surat Al-Furqan, Ayah 65

"(65) Our Lord! Avert from us the doom of hell; lo! The doom thereof is anguish."

[(القرآن): ٦٥]

22. Surat Al-Furqan, Ayah 74

"(74) Avert from us the doom of hell; lo! The doom thereof is anguish."

\[a/ = \text{happy}; \ /aa/ = \text{lamb}; \ /aa/ = \text{star}; \ /ay/ = \text{find}; \ /d/ = \text{bad}; \ /
//d/ = \text{this}; \ /D/ = \text{dumb}; \ /ee/ = \text{meat}; \ /gh/ = \text{Paris}; \ /h/ = \text{has}; \ /
//h// = \text{hilm} (Arabic dream);\]
"(74)... Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who observe taqwa."

"(7) Our Lord! You comprehend all things in mercy and knowledge, therefore forgive those who repent and follow Your way. Ward off from them the punishment of hell!"

{lil-muttaqeena imaama/}

23. Surat Ghafir, Ayah 7

"(7) rabanaa wasiṣṭa kulla shay-irrahmataw wa-ṣilma(η), faghfir lil-lađeena taabuu wat-tabacçu sabeelak(a), wa-qihim ḥāaabal-jaheem/"
24. Surat Al-Hashr, Ayah 10

/(10) rabbanaa-ghfir lanaa wali-ikhwaaninal-
lađeena sabauquunaab bil-eeimaan(i), wa-laa
taj’al fee quuluubinaa ghilal-lil-lađeena
aamanuu, rabbanaa innaka ra-uufur-raheem/. 

"(10) Our Lord Forgive us and our brethren
who were before us in the faith, and place not
in our hearts any rancor toward those who
believe. Our Lord! You are Full of Pity,
Merciful."
the journeying."

26. At-Tahreem, Ayah 8

(8) rabbanaa atmim lanaa nuuranaa, waghfir lanaa, innaka ζalaa kulli shayin qadeer/

"(8) Our Lord! Perfect our light for us, and forgive us! Lo! You art Able to do all things."

27. Surat Al-Imran, Ayah 38

(38) rabbi hab lee mil-laduŋka durriyyataŋ Tayyiba(tan), innaka sameequd-duczaa’/

"(38) My Lord! Bestow upon me of Your bounty goodly offspring. Lo! You are the Hearer of Prayer."
28. Surat Huud, Ayah 47

"(47) My Lord! Lo! In You do I seek refuge (from the sin) that I should ask of You that whereof I have no knowledge. Unless You forgive me and have mercy on me, I shall be among the lost."

29. Surat Ibraheem, Ayah 35

"(35).... My Lord! Make safe this territory,
and preserve me and my sons from serving idols."

ۚرَبِّ اِجْعَلْ هَذَا الْبَيْتَ ءَامِنًا وَآجْسَنْي إِنّي أَنْ تُعْبَدُ

الْأَصْنَامَ ۚ [إِبْرَاهِيمٌ ۴۵].

30. Surat Ibraheem, Ayah 40

| (40) rabbi-jaalnee muqeemaS-Salaati wamin jurriyyati, rabbanaa wa-taqabbal du‘aa’ |

"(40) My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! And accept the prayer."

ۚرَبِّ اِجْعَلْنِي مُقِسَمًا الْصَّلَاة وَمِنْ ذِرْيِي كُنْنَا وَتَقَبَّلْ دُعَاءَ

٤۰ [إِبْرَاهِيمٌ].

31. Surat Taha, Ayahs 25-26

| (25) rabbi-shrahh lee Sadree,(26) wa-yassir lee amree |

"(25) ... My Lord! Relieve my mind and ease my task for me...."
32. Surat Al-Anbiyaa, Ayah 89

"(89) My Lord! Leave me not childless, though You are the best of inheritors."

33. Surat Al-Anbiyaa, Ayah 112

"(112) My Lord! Judge You with truth. Our Lord is the Beneficent, whose help is to be implored against that which you ascribe (unto Him)."

\[a/ = \text{happy}; \text{[aa]} = \text{lamb}; \text{[aa]} = \text{star}; \text{[ay]} = \text{find}; \text{[d]} = \text{bad}; \\
\text{[th]} = \text{this}; \text{[D]} = \text{dumb}; \text{[ee]} = \text{meat}; \text{[gh]} = \text{Paris}; \text{[h]} = \text{has}; \\
\text{[k]} = \text{hulm (Arabic dream)};\]
34. Surat Al-Mu’mīnun, Ayah 29

/(29)  rabbi an‘zilnee mu‘jzalam- mubaarakah(w), wa-a‘yta khayril-mu‘jzileen/

"(29)... My Lord! Cause me to land at a blessed landing place, for You are the best of all who bring to land."

(ربّ آنزليني مُنْزَلًا مُبارِكًا وَأَنْتَ خَيرُ المُنْزِيلِينَ) [المؤمنون: 29].

35. Surat Al-Mu’mīnun, Ayah 94

/(94)  rabbi fa-la’a taj‘alnee fil-qawmiż- Žaalimeen/

"(94) My Lord! Then set me not among the wrongdoing folk."

(ربّ فلا تجعلني في القوم الذي يظلمون) [المؤمنون: 94].

36. Surat Ash-Shu’araa’, Ayahs 83-85

/(83)  rabbi hab lee hukma(w), wa-alhiqnee biS-Saalihheen,(84) waj‘al lee lisaana Sidqi‘

fil-aakhireen (85) wajţalnee miw-warathati jannatin-naţeem/

"(83) My Lord! Vouchsafe me wisdom and unite me to the righteous. (84) And give unto me a good report in later generations. (85) And place me among the inheritors of the Garden of Delight..."

[الشَّعْرَاء: 38-85]

37. Surat Ash-Shu’araa, Ayahs 87-89

/(87) wa-laa tukhzinee yawma yubţathuun(a), (88) yawma laa yanfaţu maaluw-wa-laa banuun(a),(89) illaa man atal-laaha bi-qalbiy saleem/\n
"(87) And abase me not on the day when they are raised, (88) The Day when wealth and sons avail not (any man) (89) Save him who

/\|a\| = happy; /\|aa\| = lamb; /\|a\| = star; /\|ay\| = find; /\|d\| = bad; /\|e\| = this; /\|D\| = dumb; /\|ee\| = meat; /\|gh\| = Paris); /\|h\| = has; /\|k\| = hulm (Arabic dream);
brings unto Allah a whole heart."

38. Surat An-Naml

"(19)... My Lord, arouse me to be thankful for Your favor wherewith You hast favored me and my parents, and to do good that shall be pleasing unto You, and include me in (the number of) Your righteous slaves."

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /ʃ/ = sum; /ʃh/ = she; /θ/ = think; /t/ = tub; /u/ = could; /u/ = food; /w/ = cow; /z/ = zero; /ž/ = Thus
39. Surat Al-Qasas, Ayah 16

\( (16) \) rabbi innee Žalamtu nafsee, faghfir lee.

"(16)... My Lord! Lo! I have wronged my soul, so forgive me."

40. Surat Al-Qasas, Ayah 17

\( (17) \) rabbi bimaa anťamta Žalayya falan akuuna Žaheeral-lilmujrimeen/

"(17) My Lord! Forasmuch as You have favored me, I will nevermore be a supporter of the guilty."
'(21) My Lord! Deliver me from the wrongdoing folk.'

42. Surat Al-Qasas, Ayah 24

'(24) rabbi innee limaa ajzalta ilayya min khayrij faqeer/.

'(24) ... My Lord! I am needy of whatever good You send down for me.'

43. Surat Al’-Ankabut, Ayah 30

'(30) rabbi-Surnee ξalal-qawmil-mufsideen/

'(30) My Lord! Give me victory over the folk who work corruption.'

44. Surat As-Saaffat, Ayah 100

'(100) rabbi hab lee minaS-Saalikeen/.

\[i\] = sit; \[η\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; \\
\[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow; \\
\[z\] = zero; \[Ż\] = Thus
"(100) My Lord! Vouchsafe me of the righteous."

45. Surat Al-Ahqafa, Ayah 15

"(15) ... My Lord! Arouse me that I may give thanks for the favor wherewith You have favored me and my parents, and that I may do right acceptable unto You. And be gracious unto me in the matter of my seed. Lo! I have turned unto You repentant, and lo! I am of those who surrender (unto You)."

[الصفات: 100]
46. Surat At-Tahreem, Ayah 11

\[(11)\] rābī’i ibni lee ẓindakā baytañ fil-jannah\]

"(11)... My Lord! Build for me a home with You in the Garden...."

47. Surat Noah, Ayah 28

\[(28)\] rabbī ghir lee wa-liwaalidayya wa-limañ dakhala baytiya mu’mina(w) wa-lil-mu’mineena walmu’minaat(i), wa-laa tazidiŽ-Žaalimeena illaa tabaaraa\]

"(28) My Lord! Forgive me and my parents and him who enters my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin."

\[\text{\textbullet{} الإران من آل السامئين} [الاحتف: ۱٥] \]

\[\text{\textbullet{} رَبِّ أَغْفِرْ لِي وَلَوْلَدَيْ وَلَمَّا دَخَلَ بِنَيْنِ مُؤْمِنًا وَلِلمُؤْمِنَينَ} \]

\[\text{\textbullet{}} i = \text{sit}; \eta = \text{tank / ring}; s = \text{set}; S = \text{sum}; sh = \text{she};
\text{th} = \text{think}; T = \text{tub}; u = \text{could}; uu = \text{food}; w = \text{cow};
\text{z} = \text{zero}; \ddot{\text{Z}} = \text{Thus}\]
48. Surat Al-Imran, Ayahs 26-27

/(26) alaahumma maalikal-mulk(i), tu’til-mulka maaj tashaau-u, wa-tajziızul-mulka mimmaaj tashaau’(u), wa-tuqizzu maaj tashaau-u, wa-tuďillu maaj tashaau’(u), bi-yadikal-khayr(u), innaka ężalaa kulli shayįŋ qadeer/

/(27) tuulijul-layla fin-nahaari, wa-tuulijun-nahaara fil-layl(i), wa- tukhrijul-hayya minal-mayyit(i), wa-tukhrijul-mayyita minal-hayyi, wa- tarzuqu maaj tashaau-u bi-ghayri hisaab/

"(26) ... O Allah! Owner of Sovereignty! You give sovereignty unto whom You will, and You withdraw sovereignty from whom You will. You exalt whom You will and You abase whom You will. In Your hand is good. Lo! You are Able to do all things. (27) You cause the night to pass into the day, and You cause the day to pass into the night. And You bring

|a| = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hilm (Arabic dream);
forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint."

49. Surat Al-Imran, Ayahs 26-27

"(73)... Innal-faDla bi-yadil-laah(i), yu’teehi may-yashaa’(u), wal-laahu waasiṣ’un ζaleem(uy) (74) yakhtaSSu bi-raḥmatihee may-yashaa’(u), wal-laahu ādul-faDlil-ζaŻeem/

"(73)... Lo! The bounty is in Allah’s hand. He bestows it on whom He will. Allah is All Embracing, All Knowing. (74) He selects for
His mercy whom He will. Allah is of infinite bounty."

... إنَّ الفَضْلَ بِهِ يُؤْتِيهِ مِن يَشَاءُ وَاَللَّهُ وَسَعَ عَلَيْهِ
يُخَلَصُ بِرَحْمَتِهِ مِن يَشَاءُ وَالَّهُ دُوَّ الفَضْلِ العَظِيمِ

[Al 'Umran: 33-44]

50. Surat Ta-Ha, Ayah 114

/(114) rabbi zidnee 'ilmee/.

"(114)...My Lord! Increase me in knowledge."

... رَبِّ رَزِّني عِلْمًا [طه: 114].

51. Surat Al-Mu’minun, Ayahs 97-98

/(97) ...rabbi aţuđu bika min hamazaatisheyaeeTeen(i), (98) wa-aţuđu bika rabbi ay-yahDuruuun/.

"(97) ... My Lord! I seek refuge in You from suggestions of the evil ones, (98) And I seek

\[a\] = happy; \[aa\] = lamb; \[aα\] = star; \[ay\] = find; \[d\] = bad;
\[aθ\] = this; \[D\] = dumb; \[ee\] = meat; \[gh\] = Paris; \[h\] = has;
\[k\] = hulm (Arabic dream);
refuge in You, my Lord, lest they be present with me."

(118) rabbi-ghfir wa-rham, wa-aanta khairur-raahimeen/

"(118) ... My Lord! Forgive and have mercy, for You are the best of all who show mercy."

(118) rabbi a’uffir wa’rham, a’anta khairur-raahimeen

52. Surat Al-Mu’minun, Ayah 118

53. Surat Al-Kaafiruun

"(1) Say: O disbelievers! (2) I worship not that which You worship; (3) Nor worship You that which I worship. (4) And I shall not worship that which You worship. (5) Nor will You worship that which I worship. (6) Unto you your religion, and unto me my religion."

[Arabic text in handwriting]

54. Surat Al-Ikhlaas

"(1) *qul huw-allaahu aḥad,* (2) *allaahuS-Samad,* (3) *lam yalid wa-lam yuulad,* (4) *wa-lam yakul-lahu kufuwan aḥad*

"(1) Say: He is Allah, the One! (2) Allah, the eternally besought of all! (3) He begets not, nor was begotten. (4) And there is none comparable unto Him."

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/ḍ/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/ḥ/ = hulm (Arabic dream);
55. Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of Daybreak (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."
56. Surat An-Naas

/(1) qul aṣuudu bi-rabbin-naas(i), (2) malikin-naas(i), (3) ilaahin-naas(i), (4) miṣh sharril-waswaasil-khannaas(i), (5) alladee yuwaswisu fee Suduurin-naas(i), (6) minal-jinnati wan-naas/


[سورۃ الناس].

57. Surat Al-Baqarah, Ayah 127

/(127) rabbanaa taqabbal minnaa, innaka aŋtas-sameezul- ḡaleem/

/a/ = happy; /aa/ = lamb; /aʃ/ = star; /ay/ = find; /d/ = bad;
/æ/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/k/ = hulm (Arabic dream);
"(127).... Our Lord! Accept from us (this duty). Lo! You, only You, are the Hearer, the Know.
supplications from the Glorious Qur’an. May Allah ﷻ benefit people with them till the Resurrection Day.^(48)^

[^48]: happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/ð/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
Chapter 5

Du’aa’ from the Sunnah

The following is a selection of supplications from Prophet Muhammad’s sayings.

1. /laa ilaaha illal-laah-ul-‘azeez-ul-haleem, laa ilaaha illal-laahu rabbul-‘arshil-‘azeez, laa ilaaha illal-laahu rabbus-samaawaat(i), wa-rabbul-arD(i), wa-rabbul-‘arshil-kareem/ "There is no God but Allah, the Magnificent, the Forbearing; there is no God but Allah, Lord of the Glorious Throne; there is no God but Allah, Lord of the heavens and the earth, and Lord of the Glorious Throne."(49)

لا إِلَهَ إِلَّا اللَّهُ الْعَزِيزِ الْخَلِيمُ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرَّشِ الْعَظِيمِ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرَّشِ الْكَرِيمِ.

\[\text{\textit{|i| = sit}; \text{\textit{\textcolor{red}{|\texttt{ŋ}}| = tank / ring}; \text{\textit{|s| = set}; \text{\textit{|S| = sum}; \text{\textit{|sh| = she}; |th| = think}; \text{\textit{|T| = tub}; |u| = could}; \text{\textit{|uu| = food}; |w| = cow}; \text{\textit{|z| = zero; |\texttt{ž}| = Thus}}\]

Thus
2. \textit{lāa ilaahā illal-\textit{laahu} wa\textit{kādah}(u), ażazza jum\textit{dah}(u), wa-nāSara ẓ\textit{abdah}(u), wa ghalabal-ah\textit{zaaba} wa\textit{kādah}(u), falaa shai-a ba\textit{r}z\textit{dah}/. 

"There is no God but Allah alone; He honoured His soldiers, and made His slave (Prophet Muhammad ﷺ) victorious; He, alone, defeated the Ahzab (the enemies collaborating against the Prophet ﷺ); there is nothing beyond Him."\(^{(50)}\)

لا إلَّهَ إِلَّا اللهُ وحَدَّهُ، أَعَزَّ جَنَّدَهُ وَنَصَرُ عَبَدَهُ، وَغَلَبَ الأَحْزَابَ وَحَدَّهُ، فَلا شَيْءٌ بَعْدَهُ«.

3. \textit{lāa illaahā illaa an\textit{ta subhānaak} (a), innee kun\textit{tu minaZ-Żaalimeen}/

"There is no God but You. May You be exalted. I was among the wrongdoers"\(^{(51)}\)

لا إلَّهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِي كُنتُ مِنَ ٱللَّاٰمِينَ«.

\(*a* = \text{happy}; \*aa* = \text{lamb}; \*a* = \text{star}; \*ay* = \text{find}; \*d* = \text{bad};
\*e* = \text{this}; \*D* = \text{dumb}; \*ee* = \text{meat}; \*gh* = \text{Paris}; \*h* = \text{has};
\*h* = \text{hulm (Arabic dream)};
4. /yaa ḥayyu yaa qayyyum(u), birahmatika astagheeth/

"O You, the Alive, the Eternal! By Your mercy I am pleading for rescue."(52)

يا حي يَا قَيْوُمْ يَرَحْمَتِكَ أَسْتَغْفِيكُ

5. /allaahu allaahu rabbee, laa ushrika bihee shay-aa/

"Allah, Allah is my Lord, with Whom I associate no partners."(53)

اللهُ اللهُ رَبِّيُ لا أُشْرِكُ بِهِ شَيْئاً

6. /allaahumma lakal-ḥamd(u), aŋţa nurussamaawaati wal-arDi, wa- lakal-ḥamd(u), aŋţa qayyimus-samaawaati wal-arDi, wa- lakal-ḥamd(u), aŋţa rabbus-samaawaati wal-arDi wamaŋ feehinn(a), aŋtal-ḥaqq(u), wa- waçdukal-ḥaqq(u), wa-qawlukal-ḥaqq(u), wa-liqaa-uka ḥaqq(uw), wal-jannatu

| /i| = sit; /ŋ| = tank / ring; /s| = set; /S| = sum; /š| = she; /th| = think; /ɬ| = tub; /u| = could; /uu| = food; /w| = cow; /z| = zero; /ʒ| = Thus
`haqq(uw), wan-naaru `haqq(uw), wan-
nabiyyuuna `haqq(uw), was-saasinterpretation haqq(un), allaahumma laka aslam(u), wa-
bika aamaaft(u), wa-`zalayka tawakkalt(u), wa-ilayka anabt(u), wa-bika khaaSamt(u),
wa-ilayka h`aakamt(u), faghfir lee maa qaddamtu wa-maa akh-khart(u), wa-maa asrartu wa-maa `alaan(u), an`ta ilaahkee, laa ilaaha illaa an`t/

"O Allah, all praise belongs to You. You are the Light of the heavens and the earth, and praise belongs to You. You are the Sustainer of the heavens and the earth and all praise belongs to You. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth, Your promise is true, Your words are true and the meeting with You is true. The Garden is true, the Fire is true, the prophets are true and the Hour is true. O Allah, I submit to You, and I accept You, and I trust in You, and I turn to You, and I argue by You, and I summon to You for judgement.

|a| = happy; |aa| = lamb; |aa| = star; |ay| = find; |d| = bad;
|`s| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = hulm (Arabic dream);
Forgive me what I have sent before me and what I have left behind, what I have kept secret and what I have proclaimed, You are my God - there is no God but You."(54)

اللهُمَّ لَكَ الحَمْدُ أَنتَ نُورُ السَّمَوَاتِ والأرْضِ، وَلَكَ الحَمْدُ أَنتَ قَيْمُ السَّمَوَاتِ والأرْضِ، وَلَكَ الحَمْدُ أَنتَ رَبُّ السَّمَوَاتِ والأرْضِ وَمَنْ فِيهِنَّ، أَنتَ الْحَقُّ، وَوَعَّدْكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلَقََّوْكَ الْحَقُّ، وَالجَّنَّةُ حَقًّ، وَالنَّارُ حَقًّ، وَالنَّبِيُّونَ حَقًّ، وَالسَّاعَةُ حَقًّ، اللَّهُمَّ لَكَ أُسْلِمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تُوْكَلْتُ، وَإِلَيْكَ أَنْبَتْ، وَبِكَ خَاصِمْتُ، وَإِلَيْكَ حَاكِمْتُ، فَاغْفِرْ لِي مَا قَدْمَتْ وَمَا أَخْرَتْ، وَمَا أَسْرِرتُ وَمَا أَعْلَنْتُ، أَنتَ إِلَهِي لا إِلَهَ إِلَّا أَنْتَ».

7. /allaahumma rabbanaa, lakal-hamad(u) mil-as-samaawaati wal-arD(i), wa-mila maa shi’ta miy shayimba’d, ahluth-thanaa-i-wal-majd(i), ahaqqu maa qaalal-zabd(u), wa-kulluna laka zabd/ allaahumma laa maniqa

\[\text{[i]} = \text{sit}; \text{[η]} = \text{tank/ring}; \text{[s]} = \text{set}; \text{[S]} = \text{sum}; \text{[sh]} = \text{she}; \text{[th]} = \text{think}; \text{[T]} = \text{tub}; \text{[u]} = \text{could}; \text{[uu]} = \text{food}; \text{[w]} = \text{cow}; \text{[z]} = \text{zero}; \text{[Z]} = \text{Thus}\]
limaa aẓTa'ita, wa-laa muẓTiya limaa manaẓt(a), wa-laa yanfaẓu ẓal-jaddi miŋkaljadd/

"O Allah, our Lord! To You belongs as much praise as the fill of the heavens, the earth, and everything else You wish. You are worthy of praise, glory and the most truthful words a slave can ever say, and we are all Your slaves. O Allah! None can prevent what You bestow, nor can anyone bestow what You prevent. No fortune can be of benefit to its possessor against Allah’s Fortune."(55)

اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ، مِلَّةُ السَّمَاوَاتِ وَالأَرْضِ، وَمِلَّةٌ مَا شَيْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الْعَبْدِ وَالْمَجِيدِ، أَحْقُقُ مَا قَالَ الْعَبْدُ وَكُلُّ نَا لَكَ عَبْدُ، اللَّهُمَّ لَا مَانِعٌ لِنَا أَعْطَيْتٌ، وَلَا مَعْطِيَ لَمَا مَنَعْتُ، وَلا يَنْفِعُ ذَٰلِكَ الْجَدُّ مِنْكَ الْجَدُّ.

8. /allahumma aṣṣud bi-riDaaka miŋ sakhaTik(a), wabi-muẓaafaatika min ūquubatik(a), wa-aṣṣud bika miŋk(a), laa
"I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and in You from You. I cannot enumerate Your praises as You praise Yourself."\(^{(56)}\)

اللهُمَّ أعوذُ بِرضاؤكَ مِن سَحْطِكَ، وِبِمُعافِيكَ مِن عَظِيمٍ يَكَ، وأعوذُ بِكَ مِنكَ، لَا أُحَصَّي ثَناءً عَلَيْكَ، أَنْتَ كَمَا أَنْثَيْتَ عَلَى نَفْسِكَ.

9. /allaahumma Salli ζalaa muhammad(w), wa-ζalaa aali muhammad(u), kamaa Sallayta ζalaa ibraaheem(a), wa-ζalaa aali ibraaheem(a), innaka hameedum-majeed/ / allaahumma baarik ζalaa muhammad(iw), wa-ζalaa aali muhammad(u), kamaa baarakta ζalaa ibraaheem(a), wa-ζalaa aali ibaraaheem(a), fil-ζaalameen(a), innaka hameedum-majeed/

\(|i| = \text{sit}; \ |η| = \text{tank/ ring}; \ |s| = \text{set}; \ |S| = \text{sum}; \ |sh| = \text{she}; \ |th| = \text{think}; \ |T| = \text{tub}; \ |u| = \text{could}; \ |uu| = \text{food}; \ |w| = \text{cow}; \ |z| = \text{zero}; \ |Ż| = \text{Thus} \)
"O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy." (57)

"اللَّهُمَّ صَلِّ عَلَى مُحْمَّدٍ وَعَلَى آل مُحْمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آل إِبْرَاهِيمَ، إِنَّكَ حَميِّدٌ مَجِيدٌ. وَبَارَكْ عَلَى مُحْمَّدٍ وَعَلَى آل مُحْمَّدٍ كَمَا بَارَكْتَ عَلَى [إِبْرَاهِيمَ وَعَلَى آل إِبْرَاهِيمَ في العَالَمِينَ] إِنَّكَ حَميِّدٌ مَجِيدٌ."

10. /allaahuma innee as-aluk(a), bi-annee ash-hadu annaka anhta-allaah(u), laa ilaaha illaa anht(a), al-aḥad(u), aS-Samad(u), alađee lam yavid wa-lam yuulad, wa-lam yakul-lahu kufuwan aḥad/

"O Allah, I am supplicating you, for I testify that You are Allah and that there is no God
but You. You are the One, the eternally besought of all, Who begets not, Who is not begotten and unto Whom there is none comparable."(58)

الَّهُمَّ إِنِّي أَسَلْتُكَ بَيْنَي آَشِهْدُ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ،
اَلَا وَاحِدُ الْقَسَمَةُ أَلَّذِي لَمْ يَلْدُ وَلَمْ يُولَدَ وَلَمْ يُكْنِهِ لَهُ كَفُوَءَ أَحَدٌ».

11. /allaahumma innee Zhalamtu nafsee Zhulmanj katheera(w), walaa yaghfiru-d-dunuuba illaa anj(a), faghfir lee maghfaratam-min jiijdik(a), warhamnee, innaka anjal-ghafuurur-raheem/

"O Allah! I have wronged myself considerably. None can forgive sins but You. Grant me Your forgiveness. You are the Ever-Forgiving, the Merciful."(59)

الَّهُمَّ إِنِّي ظَلَّمْتُ نَفْسِي ظَلْمًا كَثِيرًا، وَلَا يَعْفَرُ الْذَّنُوبُ
إِلَّا أَنتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عَنْدِيَكَ وَارْحَمْني،
إِنَّكَ أَنتَ الْعَفْوُ الرَّحِيمُ."

:i| = sit; /ŋ| = tank/ ring; /s/ = set; /S| = sum; /sh/ = she; /th/ = think; /T| = tub; /u| = could; /uu| = food; /w/ = cow; /z/ = zero; /ZH| = Thus
12. /allaahumma innee a’uudu bi wajhik-alkareem(i) wa kalimaatikat-taamma(ti),
miy-sharri maa a’nta aakhidum-binaaSiyatih(i), allaahumma a’nta takshiful-
maghram(a) wal-ma’tham, allaahumma laa
yuhzamu jumduk(a), wa laa yukhlafu
wa’zduk(a), wa laa ya’fazu’ daljaddi miikal-
jad(u), subhaanaka wa bi-‘am dik/

"O Allah, by Your Perfect Face and Your
Perfect Words, I seek refuge in You from the
evil of what You control. O Allah, it is You
that can erase debts and forgive sins. O Allah,
Your soldiers are unconquerable, and your
promise is never broken. No fortune can
benefit its owner; only Your Fortune is
beneficial. Exalted be You, and to You all
praise is due."(60)
13. /aẓuudu bi-wajhil-laahl-kareem(i), wa bi-
kalimaatil-laahit-taamaat(i), allaatee laa 
yujaawizhunna barrw-walaa faajir(um), 
min-sharri maa yanzilu minas-samaa’(i), wa 
sharri maa yaẓruju feehaa, wa sharri maa 
dara’a fil-arD(i) wa sharri maa yakhruju 
minhaa, wa min fitnatil-layli wan-naaabari, 
wamin Tawaariqil-layli wan-naabari(i), illaa 
Taariqay-yaTruqu bi-khayr(iy) yaa 
rahmaan/

"By Allah’s Perfect Face and by His Perfect 
Words, which cannot be surpassed by the 
righteous or the profligate, I seek refuge in 
Allah from the evil of whatever comes down 
from heaven and whatever goes up to it, from 
the evil of whatever goes into the earth and 
whatever comes out of it, from the trials of 
night and day and from the knocking 
disasters of night and day, except a knocker

\[i\] = sit; \[\eta\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; 
\[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow; 
\[z\] = zero; \[\tilde{z}\] = Thus
bearing good. O You, the Merciful."\(^{(61)}\)

«أَعْوَدُ بِنُورِهِ الَّهِ الْكَرِيمِ، وَبُكْلِمَاتِ اللهِ التَّامَاتِ، اللَّاتِي
لا يَجَاوِرُهُنَّ بَرًّا وَلَا فَاجِرًا، مِّنْ شَرٍّ مَا يَنْزِلِ مِّنَ السَّمَاء
وَشَرٍّ مَا يُعْرِجُ فِيهَا، وَشَرٍّ مَا ذَرَّا فِي الأَرْضِ وَشَرٍّ مَا
يُخْرِجُ مِنْهَا، وَمِنْ فَتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ طَوَارِقِ اللَّيْلِ
وَالنَّهَارِ، إِلَّا طَارِقًا يَطْرُقُ بِحَيْرِ يَارَحْمِنَّ».

14. /אַּגּוּדַ דַּ בִּלְּהָהֲסָ-סְמִימיְלָסָייל-עָלֶם-יִ, מִנְּשַּׁה שַּיֵּיְיֵילָרְאֶיְי-רַאֶיְי-אָיְיֵי-יִ, מִנְּיַּה הַמְּזָיְיֵי יִוּלְטָי-יִוּלְטָי-וּוּלְטָי-וּוּלְטָי-יִ
wá-nafkhih(i) wa-nafthih/  

"I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his naft."\(^{(62)}\)

«أَعْوَدُ بِاللَّهِ السَّمِيعِ الْكَلِيمِ، مِّنْ الشَّيْطَانِ الرَّجِيمِ، مِّنْ
هَمْزَهُ وَنَفْخِهِ وَنَقْفِهِ».

15. /אַּגּוּדַ דַּ בִּ-קְלִמְיֵי-לָאֲיוָּי-תָּאֶי-מָאְי-מָאְי-יִ
míŋ shárrí maa khaláq/  

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad;  
/ə/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;  
/ŋ/ = hulm (Arabic dream);
"I seek refuge in Allah’s perfect words from the evil of what He has created."(63)

أَعْوَدُ بِكلِمَاتِ اللهِ التَّامَاتِ مِنْ شَرِّ مَا حَلَقَ»

16. /aţuţu bi-kalimaatil-laahi-taammaat(i) min ghaDabih(i), wa ẓiqaabih(i), wa sharri ẓibaadih(i), wa min hamazaatish-shayaaTeen(i) wa ay-yahDurun/

"I seek refuge in Allah’s perfect words from His anger and punishment, from the evil of His slaves, and from Satan’s whispers and presence."(64)

أَعْوَدُ بِكلِمَاتِ اللهِ التَّامَاتِ مِنْ غَضَبِهِ وَعَقَابِهِ وَشَرِّ عِبَادِهِ،
وَمِنْ هَمَارَاتِ الشَّيَاطِينِ، وَأَنْ يَخْضُرُونَ.

17. /aţuţu bil-laah(i) minal-fitan(i), maa Žahar minhaa wa maa baTan/

"I seek refuge in Allah form trials, overt and covert."(65)

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /Ţ/ = Thus
"O Allah! I seek refuge in Your Honour, as there is no God but You, the only Eternal One, Who never dies whereas the Jinn and humans die."(66)

اللَّهُمَّ إِنِّي أَعُوذُ بِعَزْرَتِكَ الْذِّي لا إِلَهَ إِلَّا أَنْتَ الْذِّي لا يَمْوَتُ وَالْجِنُّ وَالْإِنسُ يَمْوَتُونَ

"O Allah, I seek Your protection from associating with You anything that I am aware of, and I seek Your forgiveness for whatever I am not aware of."(67)

|a| = happy; |aa| = lamb; |aα| = star; |ay| = find; |d| = bad;
|α| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|κ| = hulm (Arabic dream);
«اللهُمَّ إنِّي أَعْوذُ بِكَ مِنْ أَشْرَكٍ بِكَ شَيْتَانًا أَعْلَمَهُ،
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.»

20. /allaahumma innee a'zuzu'du bika miy zawaali ni'zmatik(a), wa-tahawwuli zaafiyatik(a), wa-fuja-ati niqmatik(a) wa-jameez'i SakhaTik/

"O Allah! I seek refuge in You from being deprived of Your bounty, from losing Your security, from Your sudden revenge, and from all Your Dismay."(68)

«اللهُمَّ إنِّي أَعْوذُ بِكَ مِنْ زَوَالِ يَقْمَتَكَ، وَتَحْوَلِ
عَافِيَتَكَ، وَفَجَاءَةٍ يَقْمَتَكَ، وَجَمِيعِ سَحْطَكَ».

21. /allaahumma innee a'zuzu'du bika miy sharri maa zamilt(u), wa-miy sharri maa lam a'zamal/

"O Allah! I seek refuge in You from the evil of what I have done and the evil of what I

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; / İz/ = Thus
have not done."\(^{(69)}\)

اللهُمَّ إِنِي أَعْوُدُ بِكَ مِنْ شَرٍّ سَمِعْي، وَمِنْ شَرٍّ بَصْرِي، وَمِنْ شَرٍّ لِسَانِي، وَمِنْ شَرٍّ قُلْبِي.

22. /allaahumma innee a'zwa'du bika mi'j sharri sam'zi, wa mi'j sharri baSari wa mi'j sharri lissaani, wa mi'j sharri qalbi/

"O Allah, I seek refuge in you from the evils of hearing, the evils of eyesight, the evils of the tongue and the evils of the heart."\(^{(70)}\)

23. /allaahumma innee a'zwa'du bika mi'j Dala'a'id-dayni wa ghalabatir-rijaal/

"O Allah, I seek refuge in you from the burden of debt and from being persecuted."\(^{(71)}\)

اللهُمَّ إِنِي أَعْوُدُ بِكَ مِنْ ضَلَعِ الدِّينِ، وَغَلْبَةِ الرَّجَالِ.

\(\text{[a]} = \text{happy}; \text{[aa]} = \text{lamb}; \text{[a]a} = \text{star}; \text{[ay]} = \text{find}; \text{[d]} = \text{bad}; \)
\(\text{[ë]} = \text{this}; \text{[D]} = \text{dumb}; \text{[ee]} = \text{meat}; \text{[gh]} = \text{Paris}; \text{[h]} = \text{has}; \)
\(\text{[k]} = \text{hulm (Arabic dream)};\)
24. /allaahumma innee a'uzu bika min jahdil-balaa' (i), wa-darkish-shaqaqaa' (i), wa-suuilqaa Daa' (i), wa-shamaatatil-azdaa'/

"O Allah! I seek refuge in You from the difficulty of affliction, from the burden of hardship, from evil judgment and from the enemy’s malicious rejoicing (for my suffering)."(72)

اللَّهُمَّ إِنِي أَعَوْدُ بِكَ مِنْ جَهَدِ الْبَلَاءِ، وَذِرَّكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتِيَةِ الأَعْدَاءِ«.

25. /allaahumma innee a'uzu bika min-fitnatin-naar (i), wa- zadaabin-naar, wa-fitantil-qabr (i), wa-zadaabil-qabr (i), wa-fitantil-ghinaa, wa-fitantil-faqr/

"O Allah! I seek refuge in You from the affliction of the Hell Fire and its torment, from the affliction of the grave and its torment, and from the evil of the affliction of wealth and poverty."(73)

26. /allahumma innee açuudu bika minal-kasal(i), wal-haram(i), wa-minal-ma’thami wal-maghram/.

"O Allah! I seek refuge in You from sloth, from old age, from sins and from debt."{(74)

27. /allahumma innee açuudu bika minal-ajzi wal-kasal(i), wal-jubn(i) wal-bukhl(i), wa-açuudu bika min qadabil-qabr(i), wa-açuudu bi bika min fitantil-ma’yyaa wal-mamaat/

"O Allah! I seek refuge in You from incapacity, from sloth, from cowardice, from miserliness, from old age, from the torment of the grave, and from the trial of life and death."{(75)

اللهُمَّ إِنِّي أَعْوَذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبُنَ
28. /allaahumma innee a'zuudu bika min adaabî jahannam, wa min iginal-qabr(i), wa-miŋ fitantil-mahyaa wal-mamaat(i), wa-"miŋ sharr(i) fitantil maseehid-dajjaal/

"O Allah! I seek refuge in You from the affliction of the torment of the Hellfire, from the affliction of the torment in the grave, from the trial of life and death and from the evil of the affliction of Al-Maseeh Ad-Dajjal (Anti-Christ)."(76)

اللهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ عَذَابٍ جَهَنِّمَ، وَمِنْ عَذَابٍ الْقُبْرِ، وَمِنْ فَتْحِ الْمُحْيَى وَالْمَمَاتِ، وَمِنْ شَرِّ فَتْحِ الْمُسِحَّ الْدَّجَّالِ.

29. /allaahumma innee a'zuudu bika minal-kufr(i), wal-faqr(i), wa-adaabril-qabr/

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow; /z/ = zero; /Zh/ = Thus
"O Allah! I seek refuge in You from disbelief (in You), poverty, and torment in the grave."(77)

اللَّهُمَّ إِنِّي أُعْوَذُ بِكَ مِنَ الْكَفْرِ وَالْفَقْرِ، وَعَذَابِ الْقِبْرِ.

30. /allaahumma innee a’çuuɗu bika min muŋkaraatil-akhlaaq(i), wal-a’çmaal(i) wal-ahwaa’/

"O Allah! I seek refuge in You from reprehensible manners, deeds and whims."(78)

اللَّهُمَّ إِنِّي أُعْوَذُ بِكَ مِنَ مَنْ تَنْكَرُ أَخْلَاقَهُ، وَأَعْمَالَهُ، وَالْأَهْوَاءِ.

31. /allaahumma innee a’çuuɗu bika minal-juuς, fa-innahu bi’sal-Dajeeς, wa a’çuuɗu bika minal-khiyaanah, fa-innahaa bi’satil-biTaanah/

"O Allah! I seek refuge in You from hunger; it is the worst mate. I seek refuge in You from

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/ð/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hulm (Arabic dream);
betrayal; it is the worst companion."(79)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِسَبِيلَ الصَّبْحِ يِعَۡيُ،
وَأَعُوذُ بِكَ مِنَ الْخَيَانَةِ فَإِنَّهَا بِسَبِيلَ السَّيْتَانِ».

32. /allaahumma innee a’uu’dhu bika minal-hadm(i), wa a’uu’dhu bika minat-taraddi, wa a’uu’dhu bika minal-gharaq(i), wal-harq(i), wal-haram(i), a’uu’dhu bika min ay-yatakhabbaTaniyash-shaytaanu zindal-mawt/

"O Allah! I seek refuge in You from demolitions. I seek refuge in You from falling down from high places. I seek refuge in You from drowning, burning and old age. I seek refuge in You from Satan’s temptations at death."(80)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ الْتَرْدِي،
وَأَعُوذُ بِكَ مِنَ الْغَرَقِ، وَالْحَرْقِ، وَالْهَرْمِ، وَأَعُوذُ بِكَ
مِنْ أَنْ يَتَحَبَّطَنِي السَّيْتَانُ عَنْدَ الْمَوْتِ".

\[i\] = sit; \[\eta\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; 
\[\theta h\] = think; \[\theta T\] = tub; \[\theta u\] = could; \[\theta uu\] = food; \[w\] = cow; 
\[z\] = zero; \[\check{Z}\] = Thus
33. |allaahumma an’tal-malik(u), laa ilaaha illaa an’{a}, an’ta rabbee, wa-anaa {ζ}abduk(a), Ŭalamtu nafsee, wa-ζataratu bi’dambee, faqhfir lee ḍunuubee jameeζaa, innahu laa yaghfiruď- ḍunuuba illaa an’t |allaahumma-hdinee li- ah{ï}sanil-akhlaaq(i), laa yahdee li-ah{ï}sanihaa illaa an’{a}, wa-{Σ}rif ζannee sayyi-ahaa, laa ya{Σ}rifu ζannee sayyi-ahaa illaa an’t| labbayka, wa-saζdayk, wal-khayru fee yadayk(a), wash- sharru laysa ilayk(a), innaa bika wa ilayk(a), tabaarakta wa taζaalayt(a), astaghfiruka wa atuubu ilayk|

"O Allah! You are the King. There is no God but You. You are my Lord, and I am Your slave. I have wronged myself, and I hereby admit my guilt. Please, forgive all my sins. None can forgive sins except You. O Allah! Guide me to the best manners. None can guide to the best manners except You. Protect me from bad manners. None can protect from bad manners except You. Iam hastening in response to your call, and all happiness is

\[
\begin{align*}
|a| &= \text{happy}; \\
|aa| &= \text{laamb}; \\
|a| &= \text{star}; \\
|ay| &= \text{find}; \\
|d| &= \text{bad}; \\
|ɛ| &= \text{this}; \\
|D| &= \text{dumb}; \\
|e| &= \text{meat}; \\
|gh| &= \text{Paris}; \\
|h| &= \text{has}; \\
|h| &= \text{hulm (Arabic dream)};
\end{align*}
\]
Yours. All good is in Your hands, but evil is not for You. May You be glorified and exalted! I am returning to You in repentance and seeking Your forgiveness". (81)

اللهُمَّ أنتَ الْمَلكُ لا إِلَهَ إِلَّا أنتَ، أنتَ رَبُّي وَأَنَا
عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنَنِي فَاعْفَرْ ليَ ذَنْوَيْي
جَمِيعًا، إِنَّهُ لَا يَعْفَرُ الْذَنْوَبُ إِلَّا أنتَ، اللَّهُمَّ اهْدِنِي
لَأَحْسَنِ الأَخْلَاقِ لا يَهْدِي لَأَحْسَنِهَا إِلَّا أنتَ، وَاشْتَفِرُ
عَنِي سَيْنَهَا إِلَّا يَشْفِرُ عَنِي سَيْنَهَا إِلَّا أنتَ، لَبِكَ
وَسَعَدْيَكَ، وَالْخَيرُ كَلِهِ فِي يَدْيَكَ، وَالْشَّرِّ ْلَيْسَ إِلَيْكَ، إِنَا
بِكَ وَإِلَيْكَ، ْتَبَارَكَتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ
ِإِلَيْكَ».

34. /allaahumma rabba jibraa-eel(a), wa-
meekaa-eel(a), wa israafeel(a), faaTiras-
samaawaati wal-arDi, ζaalimal-ghaibi wash-
shahaada(t), ajta tahkumu bayna ξibaadika
feemaa kaanuu feehi yakhtalifuun(a), ihdinee

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /ǐ/ = Thus
lima-khtulifa feehi minal-haqqa bi-idniki, 
innaka tahdee ma' tashaa-u ila Sirat-Tim-
mustaqeem/ 

"O Allah, Lord of Gabriel, Mikhail and 
Israfil, Creator of the heavens and the earth, 
Knower of the Unseen and the Seen. You will 
judge among Your slaves concerning matters 
wherein they differ. Guide me, by Your 
permission, to the truth of those matters 
wherein they differ, for You guide whom You 
will to the straight path".\(^{(82)}\)

اللهُ رَبَّ جِبْرِيلَ وَمِيكَيْلَ وَإِسْرَافِيلَ، فَاطِرُ 
السَّمَاوَاتِ وَالأَرْضِ، عَالِمٌ الرِّيْبِ وَالشَّهَادَةِ، أَنَّهُ 
تَحْكُمُ بِيَنِ عِبَادِكَ فِيهِمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِي 
لِمَا 
اِخْتَلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي 
مَنْ تَشَاءُ إِلَى 
صِرَاطٍ مُّسْتَقِيمٍ.

35. /allaahumma rabbas-samaawaati wa-
rabbal-arD(i), wa-rabbal-\(\dot{\varsigma}\)arshil-\(\dot{\varsigma}\)a\(\dot{\zeta}\)eem,

/\(d\)/ = happy; /\(aa\)/ = lamb; /\(aa\)/ = star; /\(ay\)/ = find; /\(d\)/ = bad; 
/\(\ddot{a}\)/ = this; /\(D\)/ = dumb; /\(ee\)/ = meat; /\(gh\)/ = Paris; /\(h\)/ = has; 
/\(\ddot{h}\)/ = hulm (Arabic dream);
rabbanaa wa-rabba kulli shay-a, faaliqal-\text{kiabbi} wan-nawaan, wa-munzilat-tawraati wal-injeeli wal-furqaan, a\c{c}u\c{u}du bika mi\c{n} sharri kulli shay-in \text{a}yta aakhidum-binaas\text{Siyatih/allaahumma a\text{antal-awwal}}(u) fa-laysa qablaka shay-a, wa-a\text{antal-aakhir}(u) fa-laysa ba\c{z}daka shay-a, wa-a\text{antay-Z\text{-Zaahir}}(u) fa-laysa fawqaka shay-a, wa-a\text{antal-baaTinu} fa-laysa duunaka shay-a, iq\text{Di annad-dayn}({\text{a}}, wa-ghninnaa minal-faqr/}

"O Allah, Lord of the heavens and earth and the Magnificent Throne, our Lord and Lord of all things, the Revealer of At-Tawraah, Al-Injeel, and the Qur’an, the Splitter and Grower of the seed grain and date stone! I seek refuge in You from the evil of all things, which you hold under Your control. You are the First, nothing before You. You are the Last, nothing after You. You are the Manifest, nothing above You. You are the Innermost, nothing beyond You. Remove the burden of our debt, and relieve us from poverty."^(83)\n
\begin{itemize}
\item \text{\textit{i}} = sit; \text{\textit{y}} = tank / ring; \text{\textit{s}} = set; \text{\textit{S}} = sum; \text{\textit{sh}} = she;
\item \text{\textit{th}} = think; \text{\textit{T}} = tub; \text{\textit{u}} = could; \text{\textit{uu}} = food; \text{\textit{w}} = cow;
\item \text{\textit{z}} = zero; \text{\textit{Z}} = Thus
\end{itemize}
Du’aa’ from the Sunnah

اللَّهُمَّ رَبَّ السَّماوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعُرْشِ
العَظِيمِ، رَبِّنَا وَرَبَّ كُلٌّ شَيْءٍ، فَلَقَ الْحَبَّةَ وَالْنَّوَى،
وُمَنْزِلُ الْتَورَاةَ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعْوُدُ بِكَ مِنْ شَرِّ كُلٍّ
شَيْءٍ، أَنْتَ أَحْدَ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الأَوَّلُ فَلِيْسَ قَبَلَكَ
شَيْءٍ، وَأَنْتَ الْآخُرُ فَلِيْسَ بَعْدَكَ شَيْءٍ، وَأَنْتَ الْظَاهِرُ
فَلِيْسَ فَوْقُكَ شَيْءٍ، وَأَنْتَ الْبَاطِنُ فَلِيْسَ دُونَكَ شَيْءٍ،
اْقْضِ عَنَا الدُّنْيَا وَأَعْنِثَا مِنْ الْفَنْرٍ

36. |allahumma ẓaalimal-ghaybi wash-shahaaadah, faaTirassa-maawaati wal-arD, rabba kulli shay-iw wa-maleekah, ash-hadu allaa ilaaha illa ant, açuuḍu bika miñ sharri nafsee, wa miñ sharrish-shytaan wa shirkih|

"O Allah, Knower of the Unseen and the Seen. You are the Lord of everything and the Owner, too. I testify that there is no God but you. I seek refuge in You from my own evil and from Satan’s evil and disbelief."(84)

|a| = happy; |aa| = lamb; |aa| = star; |ay| = find; |d| = bad;
|e| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|k| = hulm (Arabic dream);
اللهُمَّ عَالِمُ الْغَيْبِ وَالْشَهَادَةِ، قَاطِرُ السَّمَاءَاتِ وَالْأَرْضِ، رَبُّ كُلِّ شَيْءٍ وَمَلِيْكُهُ، أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا أَنتَ، أَعْوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكُهُ.

37. \(\textit{ālaha humma ānta rabbee, laa ilaaha illaa ānt}(a), khalaqtanee wa- anaa ābdul( a), wa-anaa ālaa ḥabdika wa-waṣdika mastaaTaṣt(u), aṣuudu bika miṣh sharri maa Sanaṣt(u), abuu-u laka bi-nīṣmatika ḥalayy(a), wa-abuu-u laka bi-dambi, fa-ghfir lee, innahu laa yaghfirud-dunuuba illaa ānt/}

"O Allah, You are my Lord, there is no God but You. You have created me, and I am Your slave. I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from the evil I have done. I acknowledge Your favors upon me, and I admit my sins. Please, forgive me, for none forgives sins but You."(85)

\[\begin{align*}
|\text{i}| & = \text{sit}; \ |\text{η}| & = \text{tank} / \text{ring}; |
\text{s}| & = \text{set}; \ |\text{S}| & = \text{sum}; \ |\text{sh}| & = \text{she}; \\
|\text{th}| & = \text{think}; \ |\text{T}| & = \text{tub}; \ |\text{u}| & = \text{could}; \ |\text{uu}| & = \text{food}; \ |\text{w}| & = \text{cow}; \\
|\text{z}| & = \text{zero}; \ |\text{Z}| & = \text{Thus}
\end{align*}\]
"O Allah! Forgive my sins, my ignorance, my intemperance in my affairs and all that I am not aware of but You know. O Allah! Forgive my play and my seriousness. Forgive my sins, be they undeliberate or deliberate, for all of which I am responsible." (86)
39. *ʻallaahumma-ghfir lee maa qaddamt(u), wa-maa akhkhart(u), wa-maa asrarat(u), wa-maa açlant(u), aŋtal-muqaddim(u), wa-aŋtal-mu-akkhkir(u), wa-aŋta ẓalaa kulli shai-ıŋ qadeer*

"O Allah! Forgive my sins, the earlier and the later ones, the secret and the declared thereof. You are the One Who puts things forward, and the One Who delays them, and You have power over all things."(87)

40. *ʻallaahumma-ghfir lee دعاء kullah(u), diqqahu wajillah(u), wa-awwalahu wa-ąakhirah(u), wa-צוalaaniyatahu wa-sirrah*

*|j| = sit; |ŋ| = tank / ring; |s| = set; |S| = sum; |sh| = she; |th| = think; |T| = tub; |u| = could; |uũ| = food; |w| = cow; |z| = zero; |Ž| = Thus*
"O Allah! Forgive all my sins, the smallest and the greatest, the past and the future, and the declared and the undeclared."(88)

اللَّهُمَّ اغْفِرْ ليَ ذَنْبِي كُلُّهُ، دِقَّةُ وَجْلِهُ، وَأُوْلَهُ وَآخِرَهُ، وَعَلَانِيَتُهُ وَسَرَّهُ.

41. /allaahumma-ghfir lee wa-rhamnee, wa-hdinee, wa-zaafinee, wa-ruuqnee/

"O Allah! Forgive me, and have mercy on me. Guide me, grant me health and provision."(89)

اللَّهُمَّ اغْفِرْ ليَ وَارْحَمْنِي، وَاَهْدِنِي، وَعَافِنِي، وَازْرَقْنِي.

42. /allaahumma-ghfir lee daambi, wa-wassi, lee fee daaree, wa baarik lee feemaar razaqtanee/

"O Allah, forgive my sins, make my dwelling large, and bless whatever you give me."(90)

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad;
/ð/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
43. \textit{allaahumma-ghfir lee dambi, wa akhsi’ shay’Taani, wa fukka rihaani, wajalni finnadiyyil açlaa/}

"O Allah, forgive my sins, keep Satan away from me, release me from debts, and place me among the highest companions."\(^{(91)}\)

44. \textit{allaahumma innee ζabduk(a) wa-bnu ζabdik(a), naaSiyatee bi-yadik(a), maaDiŋ fiyya ḥukmuk(a), ζadluŋ fiyya qaDaa-uk, as’aluka bikullismin huwa lak(a), aw sammayta bihi nafsak(a), aw ζallamtahu aḥadam-min khalaqik(a), aw anzaltahu fee kitaabik(a), aw-ista’thart(a) bihi fee ζilmil-}

\[^i^\] = sit; \[^ŋ^\] = tank / ring; \[^s^\] = set; \[^S^\] = sum; \[^sh^\] = she; \[^th^\] = think; \[^T^\] = rub; \[^u^\] = could; \[^uu^\] = food; \[^w^\] = cow; \[^z^\] = zero; \[^Ţ^\] = Thus
ghaybi ẓiyyak(a), an ṭajžal-al-quraana
rabeena qaalbe, wa nuura SaRee, wa-jilaa’a
ḥuznee, wa ḍahaaba hammee/

"O Allah, I am your slave, the son of your
slave. My forehead is in Your Hand. Your
judgement of me is inescapable. Your trial of
me is just. I am invoking You by all the names
that You call Yourself, that You have taught
to anyone in Your creation, that You have
mentioned in Your Book, or that You have
kept unknown. Let the Qur’an be delight of my
heart, the light of my chest, the remover of my
sadness and the passifier of my worries."(92)

اللهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ، نَاصِبِي بِيَدِكَ، مَاضِي فِيَ
حُكْمُكَ، عَدْلُ فِي قَضَاؤْكَ، أَسَأَلُكَ بِكُلِّ اسْمٍ هُوَ لُكَ،
سَمَيَتْ بِهِ نَفْسَكَ، أَوْ عِلْمَتُهُ أَحْدَاً مِنْ حَليْكَ، أَوْ أَنْزِلَتْ
فِي كِتَابِكَ، أَوْ أُسْتَأْثَرَتْ بِهِ فِي عِلْمِ الْعُيْبَ عَنْدَكَ: أَنَّ
تَجْعَلَ الْقُرَآنَ رَبِيعَ قَلْبِي، وَتُؤْرِ صَدْرِي، وَجِلَاءَ حُزْنِي،
وْذَهَابَ هَمْيِ.

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hulm (Arabic dream);
45. /allaahumma-j'zal fee qalbee nuuraa, wa-fee baSaree nuuraa, wa-fee sam'ee nuuraa, wa-
'zay-yameenee nuuraa, wa-'zay yasaaree nuuraa, wa-fawqee nuuraa, wa-tahteel nuuraa,
wa-amaamee nuuraa, wa-khalfee nuuraa, wa-
j'zal lee nuuraa, wa-j'zalnee nuuraa, wa-'aЗTinee nuuraa, wa 'aЗlZim lee nuuraa, wa-j'zal fee
lisaanee nuuraa, wa fee nafsee nuuraa, wa fee sha'gree nuuraa, wa fee basharee nuuraa, wa fee
lahmee nuuraa, wa fee 'aЗmee nuuraa, wa fee
'aЗSabee nuuraa, wa fee damee nuuraa/

"O Allah, let there be light in my heart, light in my sight, light in my hearing, light on myight, light on my left, light above me, light under me, light in front of me and light behind me. Make me a (guiding) light, grant me light; and make my light great. Put light in my tongue, light in my soul, light in my hair, light in my skin, light in my flesh, light in my bones, light in my nerves and light in my blood."{(93)}
اللَّهُمَّ اجْعَلْ في قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي
سَمْعِي نُورًا، وَعَنْيَيْنِي نُورًا وَعَنْ يَسَارِي نُورًا،
وَفَوْقِي نُورًا وَتَنْحَتِي نُورًا، وَأَمَامِي نُورًا وَخَلَفِي نُورًا،
وَاجْعَلْ لي نُورًا، وَاجْعَلْنِي نُورًا، وَأَعْطَنِي نُورًا، وَعَظْمُ
لِي نُورًا، وَاجْعَلْ فِي لِسَانِي نُورًا، وَفِي نَفْسِي نُورًا،
وَفِي شَغْرِي نُورًا، وَفِي بَشْرِي نُورًا، وَفِي لَحْمِي نُورًا،
وَفِي عَظْمِي نُورًا، وَفِي عَصَبِي نُورًا، وَفِي دِمِي نُورًا».

46. /allaahum-m-akfinee bi- ħalaalik(a) ṣan ħaraamik(a), waghnīnee bifaDlika ṣamman siwaak/

"O Allah! Suffice me with Your lawfuls that I shun Your unlawfuls. Enrich me by Your Grace that I be in need of none but you."(94)

اللَّهُمَّ اكْفِئِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَعْطِني بِفَضْلِكَ
عَمَّنْ سَيوُلَكَ«.

/a/ = happy; /aa/ = lamb; /aα/ = star; /ay/ = find; /d/ = bad;
/ḍ/ = this; /D/ = dumb; /e/ = meat; /gh/ = Paris); /h/ = has;
/ḥ/ = hulm (Arabic dream);
47. /allaahumma ɡallimnil-kitaaba wal-kikma(ta), wa-faqqihnee fid-deen/  

"O Allah! Teach me the Book and wisdom, and grant me understanding of the religion."(95)  

اللَّهُمَّ عَلِمْنِي الْكِتَابَ وَالْحِكْمَةَ، وَقَفْقِهْنِي فِي الدِّينِ.

48. /allaahumma-ruzqnee maalaw-wawalada(w), wabaarik lee feemaa aṣ Taytane/  

"O Allah! Grant me wealth and children, and bless what you give me."(96)  

اللَّهُمَّ ازْرُقْنِي مَالًا وَوَلْدًا وَبَارِكْ لِي [فِيْمَا أُعْطِيْنِي].

49. /allaahumma thabbitnee, waj'alnee haadiiyam-mahdiyyaa/  

"O Allah! Make me firm (in faith), guide me, and make me a means to guidance."(97)  

اللَّهُمَّ ثَبْتِنِي وَاجْعَلْنِي هَادِيًا مَهْدِيًا.

/i/ = sit; /ŋ/ = tank / ring; /ʃ/ = set; /S/ = sum; /ʃ/ = she;  
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;  
/z/ = zero; /Z/ = Thus
50. /allaahumma-hdinee wa-saddidnee/

"O Allah! Guide me and make firm my steps."(98)

الَّهُمَّ اهْدِنِي وَسَدِّدْنِي».

51. /allaahumma aSlih lee deenee, alladee huwa ζiSmatu amree, wa-aSlih lee dunyaay, allatee feeahaa maqasheen, wa-aSlih lee aakhiratee, allatee feeahaa maqaadeen, wa-jζalil-kayyata ziyaadatal-lee fee kulli khair(iw), wa-jalil-mawta rahatal-lee miny kulli sharr/

"O Allah! Make good my religion, which is my sanctuary. Make good my (present) world, where my livelihood is, and make good my Hereafter, where I will return. Fill my life with more of all that is good, and make my death a relief for me of all that is evil."(99)

الَّهُمَّ أُصِبْحِ لي ديني الَّذِي هُوَ عِضْمَةُ أَمْرِي، وَأُصِبْحِ

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/ð/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/ŋ/ = hulm (Arabic dream);
52. Say three times:

\[\text{allaahumma zaafini fee badanee, allaahumma zaafini fee samzee, allaahumma zaafini fee baSaree, laa illaaha illaa ayt}\]

"O Allah! Make my body healthy. Make my hearing healthy. Make my eyesight healthy. There is no God but You."

«اللّهُمَّ عَافِني فِي بَدْنِي، اللّهُمَّ عَافِني فِي سَمْعِي، اللّهُمَّ عَافِني فِي بَصْرِي، لَا إِلَهَ إِلَّا أَنتَ».

53. \[\text{allaahumma baa3id baynee wa-baynna khaTaayaay(a), kamaa baa3atta baynal-mashriqi wal-maghrib, allaahumma naqqini minal-khaTaayaa kamaa yunaqqa-aththawbul-abyaDu minad-danas(i), /}\n
\[|i| = \text{sit}; |η| = \text{tank / ring}; |s| = \text{set}; |S| = \text{sum}; |sh| = \text{she};
|th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |uu| = \text{food}; |w| = \text{cow};
|z| = \text{zero}; |ዘ| = \text{Thus}\]
allaahumma-ghsil khaTaayaay(a) bil-maa-i wath-ththalji wal-barad/

"O Allah! Distance me from my sins, as you have distanced the east from the west, and wash away my sins with cool water, ice and hail, as a white garment is cleansed of all dirt."(101)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ حَطَابِيَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَسْرِقِ والمَغْرِبِ، اللَّهُمَّ نَقِّي مِنْ حَطَابِيَايَ كَمَا يَنْقِى الثَّوْبُ الأَبْيَضُ مِنَ الْدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ حَطَابِيَايَ بِالْمَاءِ وَالْثَّلْجِ وَالْبَرَدِ.

54. |allaahumma-qsim lanaa min khashyatik(a) maa yahuulu baynanaa wa bayna maqaaSeek(a), wa min Taaq atika maa tuballighunaa bihi jannatak(a), wa min-alyaqeeeni maa tuhawwinu {alaynaa bihi muSeebaatid-dunyaa, wa mattiqaan bi-asmaaqinaa, wa abSaarinaa, wa quwwatina

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad;
/e/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/k/ = hulm (Arabic dream);
maa ahyaytanaa, wa-jζal hul-waaritha minnaa, wa-jζal tha’ranaa ζalaa man Zalamanaa, wa-
nsurnaa ζalaa man ζaadaanaa, wa laa tajζal muSeebatanaa fee deeninaa, wa laa tajζalid-
dunyaa akbara hamminaa, wa laa mablaghα ζilminaα, wa laa tusalliT ζalaynα mal-lαa
yarhamunaa/

"O Allah, let us have a portion of fear that prevents us from disobeying You. Let us have
a portion of obedience to You that we may reach Your Jannah. Let us have a portion of
definite faith that we may endure the afflictions of this world. O Allah, make us enjoy our hearing, our eyesight and our
energy as long as You let us live, and let this slate of enjoyment continue till we are
inherited (till our death). O Allah, let our revenge be on the ones unjust to us. Give us
victory over those that transgress against us. Let us not be afflicted in our faith. Let not this
world be our major interest or our focus of knowledge. Let us not be under the control of

/ι/ = sit; /η/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /Ż/ = Thus
anyone that will have no mercy on us."

"O Allah, make what you teach me beneficial, teach me what is beneficial, and increase me in knowledge."
56. /allaahumma-hfaZnee bil-islami qaaaimaa, wa-hfaZnee bil-islami qaaZidaa, wa-hfaZnee bil-islami raqidaa, wa laa tushmit bee Zaduwwaw wa laa haasidaa, allaahumma innee asaluka miy kulli khayrin khazaay-inuhi bi-yadik(a), wa aZuudu bika miy kulli sharrin khazaay-inuhi bi-yadik/

"O Allah, let me be taken care of by Islam when I am standing. Let me be taken care of by means of Islam when I am sitting. Let me be taken care of by means of Islam when I am lying down. Let not enemies or envious ones find satisfaction in my afflictions. O Allah, I beg You to give me of all the good things in Your hands. I seek refuge in You from all the evil under your control."(104)

اللَّهُمَّ احفظْني بالإسلام قائماً، واحفظني بالإسلام قاعدًا، واحفظني بالإسلام رآقاً، ولا تشمت بي عدوًا ولا حاسداً، اللهم إني أسألك من كل خير خرائثك ببديك وأعود بك من كل شر خرائثك ببديك.

\[i\] = sit; \[η\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; 
\[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow; 
\[z\] = zero; \[Z\] = Thus
57. /allaahumma-hdinee feeman hadayt(ā), wa-‘aafinee feeman ‘aafayt(ā), wa-tawallanee feemār tawllayt(ā), wa-baarik lee feemaa aţTayt(ā), wa-qinee sharra maa qaDayt(ā), innaka taqDee wa-laa yuqDaa ‘alayk(ā), wa-innah(u) laa ya’dillu maw-waalayt(ā), wa-laa ya’ţizzu man ‘aadayt(ā), tabaarakta rabbanaa wa-taţaalayt/  

"O Allah, guide me among those You guide. Grant me safety among those You grant safety. Take me into Your care among those You take into Your care. Bless what You give me. Protect me from the evil You have decreed. Verily, You decree, but nothing is decreed for You; whomever You take care of is never humiliated, and whomever You take as an enemy is never honoured. Our Lord, blessed and exalted be You."

اللَّهُمَّ اهْدِئِنِي فِيْمَنْ هَدَيْتَ، وَعَافِئِنِي فِيْمَنْ عَافَيْتَ،  
وَتَوِلْئِنِي فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيْمَا أُعْطِيْتَ، وَقِني شَرَّ

\[a\] = happy; \[aa\] = lamb; \[a\] = star; \[ay\] = find; \[d\] = bad;  
\[ë\] = this; \[D\] = dumb; \[ee\] = meat; \[gh\] = Paris); \[h\] = has;  
\[h\] = hulm (Arabic dream);
58. /allaahumma munzil-alkitaab(i), wa mujriyas-saḥaab(i), wa haazim-alaḥzaab(i), ihzimhum wanSurnaa ‘zalayhim/

"O Allah, You are the One that has sent down the Book, the One that makes clouds travel, and the One that has defeated the ahzaab (the disbelieving coalition forces that invaded Medina). Defeat them (the enemies) and give us victory over them."(106)

اللَّهُمَّ مُنْزَلُ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمُ
الأَحْزَابِ، إِهْزَمْهُمْ وَأَنْصَرْنَا عَلَيْهِمْ.

59. /allaahumma raḥmataka arjű, falaa takilneex ilaal nafsee Tarfata ‘zayn, wa aSli’h lee sha’née kullah, laa ilaaha illaa aŋt/

[i] = sit; [ŋ] = tank / ring; [s] = set; [S] = sum; [sh] = she;
[th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow;
[z] = zero; [ž] = Thus
"O Allah, it is Your mercy I am seeking. So, let me not give in to myself for the span of an eye’s wink. Make good all my affairs. There is no God but You."(107)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْقَةٍ عَينِ،
وَأَصْلِحْ لِي شَأْنِي كُلُّهُ، لَا إِلَهَ إِلَّا أَنتَ».

60. |allaahumma innee as-alukal-hudaa wat-tuqaa, wal-ţafaafa wal-ghinnaa/  

"O Allah! I am praying to You for guidance, piety, chastity and wealth."(108)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهَدَى وَالْتَّقَى، وَالْعَفَافَ وَالْغَنِّى».

61. |allaahumma innee asalukal-ţaafiyata fid-dunyaa wal-aakhirah, allaahumma innee asalukal-ţaafiyata fee deenee wa dunyaaya, wa ahlee wa maalee, allaahumma-satur ţawraatee wa aamir- rawţaatee, allaahumma-hafaţnee mimbayni yadayya,

|a| = happy; |aa| = lamb; |ae| = star; |ay| = find; |e| = bad;  
|e| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;  
|h| = halm (Arabic dream);
wa min khalfee, wa ẓay-yameenee wa ẓay-shimaalee, wamin fawqee, wa açuuddu bi-
ẓa Zamatika an ughtaala mini takhtee/

"O Allah, I ask You for health in this world and in the Hereafter. O Allah, I ask You for forgiveness, for soundness of faith and for security in this world and safety of my family and of my wealth. O Allah, keep my awraat (body parts - secrets, too - forbidden to be revealed to others) concealed, and protect me from being terrorized. O Allah, protect me from the front and the back, from my right and my left and from above, and I seek refuge in Your Magnificence from being swallowed (by the earth) from beneath." (109)

» اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفُورَ وَالْعَافِيَةَ فِي الدُّنْيَا وَذُنُبَيْاَيْ، وَاَلِهِي وَمَالِي، اللَّهُمَّ اسْتُرْ عُوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مَنْ بَيْنِ يَدِي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شَمَالِي، وَمَنْ قُوْقِي، وَاَعْوَدْ بِعَظْمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

| i | = sit; | η | = tank / ring; | s | = set; | S | = sum; | sh | = she; | th | = think; | T | = tub; | u | = could; | uu | = food; | w | = cow; | z | = zero; | ŀ | = Thus
62. /allaahumma innee as-aluka min-alkhayri kullih(i), Zaatilihi wa aajilih, maa Zalimtu minhu wa maa lam aqlam, wa a'zuudu bika minash-sharri kullih(i) Zaatilihi wa aajilih, maa Zalimtu minhu wa maa lam aqlam, wa asalukal-jannata wa maa qarraba ilayhaa miy qawlin aw Zamal, wa a'zuudu bika min-annaari wa maa qarraba ilayhaa miy qawlin aw Zamal, wa asaluka khayra maa sa-alaka Zabduka wa rasuuluka muhammad, wa a'zuudu bika miy sharri ma-staZaada bika minhu Zabduka wa rasuuluka muhammad, wa asaluka maa qaDyata lee min amrin an tajZala Zaaqibatahu rashadaa/

"O Allah, I beg You to give me of all good, now and later, be it known to me or not. I seek refuge in You from all evil, now and later, be it known to me or not. I beg You to let me into Heaven, and to guide me to whatever sayings and actions lead to it. I ask of You whatever good your slave and Prophet Muhammad asked of You. I seek your protection from the

/α/ = happy; /άα/ = lamm; /άα/ = star; /αy/ = find; /d/ = bad;
/θ/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/ħ/ = hulm (Arabic dream);
evil Your Prophet and slave Muhammad sought of You. I beg You to make whatever You ordain for me to have a successful conclusion."(110)

63. /allaahumma innee asaluka fi'laal-khayraat, wa tarkal-mun'karaat, wa hubbal-masaakeen, wa idaa aratta bi 'ibaadika fitnatah faqbiDnee ialyka ghayra maftuun/

"O Allah, I beg You to make me do good
things, shun reprehensible things, and love the helpless. If You plan to afflict Your slaves with faith trials, I beg You to make me die without affliction."(111)

«اللَّهُمَّ إِنِّي أَسَلُكَ فَعْلَ الْخَيْرَاتِ، وَتَرَكَ الْمَنْكَرَاتِ، وَحُبَّ الْمُسَأَكِينِ، وَإِذَا أُرِدْتَ بِبَعْدِهِ فَتَنَّى فَأَفْضِلْنِي إِلَيْكَ غَيْرَ مَفْتُونِ.»

64. /allaahumma bi ẓilmikal-ghayb(a), wa qudratika ẓalal-khalq, aḥyīnee maa ẓalimal-ḥayaata khayram-lee, wa-tawaffanee idāa ẓalimal-wafaata khayram-lee, allaahumma wa as-aluka khashyataka fil-ghaybi wash-shahaadah, wa as-aluka kalimatal-ḥaqqi fir-riDaa wal-ghaDab, wa as-alukal-qaSda fil faqri walghinaa, wa as-aluka nẓeeemal-laa yanfaḏ, wa as-aluka qurrata ṭayníl-laa tanqaTiẓ, wa as-alukar-riDaa baṣdal-qaDaa’, wa as-aluka bardal-ṭayshi baṣdal-mawt, wa asaluka laḍdatan-naŻari ilaa wajhik, wash-

[/a/] = happy; [/aa/] = lamb; [/aa/] = star; [/ay/] = find; [/d/] = bad;
[/ā/] = this; [/D/] = dumb; [/ee/] = meat; [/gh/] = Paris; [/h/] = has;
[/h/] = hulm (Arabic dream);
"O Allah! As You are the Knower of the unseen and the One capable of creating, keep me alive if, in Your Knowledge, living is better for me, but take my life if death is better for me. O Allah, I beg You to make me fear You in private and in public. I beg You to make me say the truth when pleased or angry. I beg You to make me a careful spender when poor or rich. I beg you to grant me blessings that never end, and continued satisfaction. I beg You to make me pleased with whatever You ordain. I beg You to give me a comfortable life after death. I beg You to bless me with the pleasure of seeing Your Face and meeting You without being exposed to harms or misleading temptations. O Allah, beautify us with faith, make us rightly guided, and let us promote Your guidance."

\[i\] = sit; \[y\] = tank / ring; \[s\] = set; \[S\] = sum; \[sh\] = she; \\[th\] = think; \[T\] = tub; \[u\] = could; \[uu\] = food; \[w\] = cow; \\[z\] = zero; \[\ddot{z}\] = Thus
Du’a from the Sunnah

اللَّهُمَّ بِعْلَمِكَ الْعَيْبَ وَقُذْرِتِكَ عَلَيَّ الْحَلْقِ؛ أَحْبَيْنِي مَا عَلِمْتُ الْحَيَاةِ خَيرًا لَي، وَتَوَفِّنِي إِذَا عَلِمْتُ الْوُفَاةِ خِيرًا لَي، اللَّهُمَّ وَأَسَّلْكَ خَشْيَتِكَ فِي الْعَيْبِ وَالْشَهَادَةِ، وَأَسَّلْكَ كُلِّمَةَ الْحَقِّ فِي الرَّضَا وَالْغَضَبِ، وَأَسَّلْكَ القَضْدٍ فِي النَّفْقِ وَالْعَجْنِي، وَأَسَّلْكَ نَعْيَمًا لَا يَنْتَفَعُ، وَأَسَّلْكَ قُرُّةَ عَيْنٍ لَا تَنْقْطَعُ، وَأَسَّلْكَ الرَّضَا بَعْدَ الْقَضَاءِ، وَأَسَّلْكَ بَرَدَ الْعُيُشِّ بَعْدَ الْمُوتِ، وَأَسَّلْكَ لَدَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقِ إِلَى لَقَائِكَ فِي غَيْرِ ضَرَّاءٍ مُضْرَأةٍ وَلَا فَنْتِهِ مُضَلَّةٍ، اللَّهُمَّ زِينًا بَيْنَهَا الإِيمَانِ، وَأَجْعَلْنَا هَدَاةً مُهْتَدِينَ.

65. /allaahumma innee asaluka Siikhataanj fee eemaan, wa eemaanaj fee husni khuluq, wa najaahay yathab’u hu falaah, wa rahmatam-miyyka wa Zaafiyyah, wa maghfiratam-miyyka wa riDwaanaa/

"O Allah, I beg You to grant me health with faith, faith with good conduct, success followed by further success, mercy and
healing, and Your forgiveness and Your satisfaction."^{(113)}

اللَّهُمَّ إِنِّي أَسْأَلُكَ صَحْةَ فِي إِيَمَانِي، وَإِيَمَانَا فِي حُسْنِ
خُلُقِي، وَنَجَا حَا يَتَبَعُهُ فَلَاحَ، وَرَحْمَةَ مِنْكَ وَعَفَافِيَةَ،
وَمَعْفُورَةً مِنْكَ وَرِضْوَانَا».

66. /allaahumma innaka izaafuwwuJ tuhibbul-
izaafwa fa'izaafu izaanne/  

"O Allah, You are great in pardoning, and 
You love to pardon. Grant me Your 
pardon."^{(114)}

اللَّهُمَّ إِنَّكَ عَفْوُ تُحِبُّ الْعَفْوَ فَعَفَّفَ عَفَّيُ».

67. /rabbi aqinnee wa laa tujin izaalayy(a),
wannSurname wa laa tanjSur izaalayy(a), wamkur
lee wa laa tamkur izaalay, wahdinee wa yassir
liyal-hudaa, wannSurname izaalaa mam-baghaa
izaalayy(a), rabbi-jizalnee laka shakkaaraa,
laka dajakkaaraa, laka rahhaaba, laka

\[|i| = \text{sit}; \ |\eta| = \text{tank / ring}; \ |s| = \text{set}; \ |S| = \text{sum}; \ |sh| = \text{she};
\ |th| = \text{think}; \ |T| = \text{tub}; \ |u| = \text{could}; \ |uu| = \text{food}; \ |w| = \text{cow};
\ |z| = \text{zero}; \ |\tilde{Z}| = \text{Thus}\]
miTwaaẓaa, laka mukhbitaa, ilayka awwaaham-muneebaa, rabbi-taqabbal tawbatee, wa-ghsil ḥawbatee, wa-ajib daẓwatee, wa thabbit ḥujjatee, wa saddid lisaanee, wa-hdi qalbee, waslul sakheemata SaDree/

"O Allah, help me, but help not against me. Support me, but support not against me. Plan for me, but plan not against me. Guide me, and make guidance easy for me. Give me victory over whoever persecutes me. O Allah, make me thank You profusely, remember You regularly, fear You greatly, obey You consistently, submit to You wholly, and relent unto You often. O Allah, accept my repentance, cleanse my conscience, answer my prayers, strengthen my arguments, perfect my tongue, guide my heart and remove envy from my inside."

"أَرْبَبٌ أَعَنْيِ وَلَا تُعَنِّي عَلَيْيَ، وَأَنْضُرْنِي وَلَا تَنْصُرْ عَلَيْ، وَأَمْكُرُ لِي وَلَا تَمْكُرُ عَلَيْيَ، وَأَهْدِنِي وَيَسِّرُ لِي الْهُدَى،

/a/ = happy; /aa/ = lamb; /aA/ = star; /ay/ = find; /d/ = bad;
/æ/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
68. \( \text{allaahumma ahyinee maa kaanatil-khayaatu khairal-lee, wa-tawaffanee idaa kaanantil-wafaatu khayral-lee} \)

"O Allah! Keep me alive so long as life is (in Your Knowledge) better for me, but take my life if death is (in Your Knowledge) better for me." \(^{(116)}\)

اللَّهُمَّ أَحْيِينِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَأَةُ خَيْرًا لِي.

69. \( \text{allaahumma bismika ahyaaw wa-bismika amuut} \)
"O Allah! In Your name I live, and in Your name I die."(117)

اللَّهُمَّ يَسْمَيْكَ أَحْيَا، وَيَسْمَيْكَ أَمْوَتُ

70. /allaahumma qinee qaddaabaka yawma tabzathu qibaadak/

"O Allah, keep me away from torment on the Day when You resurrect Your slaves."(118)

اللَّهُمَّ قَنِي عَذَابَكَ يُومَ تَبْعَثُ عِبَادَكَ

71. /allaahumma-ghfir lee warhamnee, wajzalnee maqar-rafeeqil-aqlaa, maqal-laadeena anqamal-laahu qalayhim mina-annabiyyeenalwa-SSiddeeqeenawash-shuhadaa-i wa-SSaaliheena(wa-hasuna ulaa-ika rafeeqaa/

"O Allah! Forgive my sins, have mercy on me, and make me with the Highest Companions, "... with those unto whom Allah has shown

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/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /a/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hilm (Arabic dream);
favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!” [Surat An-Nissa']

"اللَّهُمَّ اغْفِرْ لي وَارْحَمْني، واجْعَلْني مَعَ الرَّفِيقِ الأَعْلَى"<br/>(مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ الَّذِينَ وَالصَّدِيقِينَ وَالشَّهِيِّدَانَ<br/>وَالصَّلِيحِينَ وَحَسَنَ أَوْلَاتِكَ رَفِيقًا) [النساء: 69].

72. /allaahummaaati nafsee taqwaahaa, wa zakkihaa ayyta khayru maaj zakkaahaa, ayyta waliyyuhaa wa mawlaahaa, allaahumma inne aqțuudu bika min țilmil-laa yațfaț(u), wa-min gablil-laa yakhshaț(u), wa-min nafsil-laa tashbaţ(u), wa-min dațwatil-laa yustajaabu laahaa/

"O Allah, I beg You to grant my soul its proper taqwa, and to refine it. You are the best in refining. You are its Helper and Master. O Allah, I seek refuge in You from knowledge that is not beneficial, a heart that is not submissive, a soul that is not

*i* = sit; *ŋ* = tank / ring; *s* = set; *S* = sum; *sh* = she; *th* = think; *T* = tub; *u* = could; *uu* = food; *w* = cow; *z* = zero; *Z* = Thus
contented, and a supplication that is not answerable."{120}

اللَّهُمَّ آتِ نَفْسِي تَفْوَاهَا، وَرَكُّهَا آتِ خَيرٍ مِّنْ زَكَاهَا،
أَتْ وَلَيْهَا وَمَوَلاها، اللَّهُمَّ إِنِّي أَغْنُذُ بِكَ مِنْ عَلَمٍ لا
يُتَفَعَّلُ، وَمِنْ قَلْبٍ لا يُحْشُعُ، وَمِنْ نَفْسٍ لا تُشْعُعُ، وَمِنْ
دَعْوَةِ لا يُسْتَجِابُ لَهَا».

73. /allaahumma innee as-aluka khayral-mas- alah, wa khayrad-duaa’, wa khayran-najaahi, wa khayral-’amal, wa khyrath-thawaab, wa khayral-hayaati wa khayral-mamaat, wa thabbitnee, wa thaqqil mawaazeenee, wa haqqiq eemaanee, warfaz darajaatee, wa taqabbal Salaatee, waghfir khaTee-attee, wa as-alukad-darajaatiil-’ulaa minal-jannah, aameen/

/allahumma innee as-aluka fawaatihil- khayri wa khawaatimah(u) wa jawaami’izah(u), wa awwalah(u) wa aakhirah(u), wa Zaahirah(u) wa baatinah(u), wad-darajaatiil-’ulaa minal-

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/â/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hilm (Arabic dream);
jannah, aameen/

/allaahumma innee as-aluka khayra maa aatee, wa khayra maa aţfal, wa khayra maa aţmal, wa khayra maa baTana, wa khayra maa Žahar(a), wad-darajaatil-ţulaa minal-jannah, aameen/

/allaahumma innee as-aluka an tarfaţa diikree, wa taDaţa wizree, wa tuSliha amree, wa tuTahhira qalbee, wa tuţaSSina farjee, wa tunawwira qalbee, wa taghfira lee āmbees, wa as-aluka ad-darajaatil-ţulaa minal-jannah, aameen/

/allaahumma innee as-aluka an tubaariika lee nafsee, wa fee samče, wa fee baSarea, wa fee ruuhee, wa fee khalqee, wa fee khuluqee, wa fee ahlee, wa fee mahyaaya, wa fee mamaatee, wa fee Žamalee, wa taqabbal ḫasanaatee, wa as-alukad-darajaatil-ţulaa minal-jannah, aameen/

"O Allah, I beg You to make my asking You best and my supplication best. I beg of you the

/i/ = sit; /ŋ/ = tank / ring; /s/ = set; /s/ = sum; /ʃ/ = she; /θ/ = think; /t/ = rub; /u/ = could; /uu/ = food; /w/ = cow; /z/ = zero; /ž/ = Thus
best success, the best work, the best rewards, the best life and the best death. I beg You to make my scales heavy with rewards, to make me strong in faith, to raise me in rank, to accept my prayers, and to forgive my sins. I beg you to put me on the highest level in Heaven. Amen."

"O Allah, I beg You to grant me good’s opening and good’s closing, comprehensive good, good in the beginning and good in the end, and good in the outside and good in the inside, and I beg You to put me in the highest level in Heaven. Ameen."

"O Allah, I beg You to make best my achievements, to make best my acts, to make best my deeds, and to make best my inside and my outside. I beg you to put me on the highest level in Heaven. Amen."

"O Allah, I beg You to raise my remembrance, to remove my burdens, to make good my affairs, to purify my heart, to

/\| = happy; /\|\ = lamb; /\|\ = star; /\|\ = find; /\|\ = bad;
/\|\ = this; /\|\ = dumb; /\|\ = meat; /\|\ = Paris); /\|\ = has;
/\|\ = hulm (Arabic dream);
Chapter 5

protect my private parts, to enlighten my heart, and to forgive my sins. I beg you to put me on the highest level in Heaven. Amen."

"O Allah, I beg You to bless me, bless my hearing, bless my eyesight, bless my soul, bless my body, bless my manners, bless my family, bless my life, bless my death, and bless my work. Accept my good deeds. I beg you to put me on the highest level in Heaven. Amen."(121)
Thus, by Allah’s Grace, this work comes to a close. It contains comprehensive supplications from the Glorious Qur’an and the Sunnah.

May Allah’s peace and prayers be upon Muhammad ﷺ, the Seal of Prophets and Imam of Messengers, his kin, his wives, his offspring, his Companions, and his followers till the Resurrection Day. Amen.

All praise be to Allah, Lord of the worlds.
(1) *Sunan Abu-Daawuud*, Hadith No.1479, and *Sunan Attermidhiy*, Hadith No. 3372.

(2) *Sahih Al-Bukhari*, Hadith No. 7474, and *Sahih Muslim*, Hadith No. 198.

(3) *Sahih Al-Bukhari*, Hadith No. 4723, and *Sahih Muslim*, Hadith No. 447.

(4) *Sahih Al-Bukhari*, Hadith No. 1497, and *Sahih Muslim*, Hadith No. 1078.

(5) Annawawi’s *Adhkaar*, the chapter on the prayers related to *Zakaah*.

(6) *Sahih Al-Bukhari*, Hadith No. 6378, and *Sahih Muslim*, Book of the Virtues of the Companions, Hadith No. 2480.

(7) *Sahih Al-Bukhari*, Hadith No. 832, and *Sahih Muslim*, Book of Mosques, Hadith No. 589.

(8) *Sunan Attermidhiy*, Hadith No. 3370.

(9) *Sunan Abu-Daawuud*, Hadith No. 1488, and *Sunan Attermidhiy*, Hadith No. 3556.

(10) *Sunan Attermidhiy*, Hadith No. 2139.

(11) *Sunan Attermidhiy*, Hadith No. 3548.
(12) *Sunan Attermidhiy*, Hadith No. 3573, and *Musnad Ahmad*, Hadith No. 2/448.

(13) *Sahih Muslim*, Hadith No. 1015.


(15) *Sahih Al-Bukhari*, Hadith No. 6338, and *Sahih Muslim*, Hadith No. 2678.

(16) *Sahih Al-Bukhari*, Hadith No. 6340, and *Sahih Muslim* Hadith No. 2735.

(17) *Sahih Al-Bukhari*, Hadith No. 6337.


(19) *Sahih Al-Bukhari*, Hadith No. 6409, and *Sahih Muslim*, Hadith No. 2704.

(20) *Sahih Al-Bukhari*, Hadith No. 6343, and *Sahih Muslim*, Hadith No. 894.

(21) *Sahih Al-Bukhari*, Hadith No. 1014, and Hadith No. 6342.

(22) *Sahih Al-Bukhari*, Hadith No. 1031, and Hadith No. 6341, and *Sahih Muslim*, Hadith No. 895.

(23) *Sunan Attermidhiy*, Hadith No. 3479. & Al-Albaani’s *Sahih Attermidhiy*, Hadith No. 2766.

(24) *Sahih Al-Bukhari*, Hadith No. 6409, and *Sahih Muslim*, Book of Calls, Hadith No. 2189.
(25) *Sahih Al-Bukhari*, Hadith No. 2215, and *Sahih Muslim*, Hadith No. 2743.

(26) Al-’Azeem Aabaadi’s *'Awnul-Ma’buud*, Hadith No. 4/209.


(28) *Sahih Muslim*, Hadith No. 482.

(29) *Sunan Attermidhiy*, Hadith No. 3598.


(31) *Sahih Muslim*, Hadith No. 1348.

(32) Meaning derived from Al-Imaam Annawawi’s *Al-Adhkaar* in the section on the recommended Adhkaar and supplications for the Arafah Day.

(33) *Sahih Al-Bukhari*, Hadiths No.1660 and No. 1663.

(34) *Sahih Al-Bukhari*, Hadith No.1662.


(36) *Sahih Al-Bukhari*, Hadith No.1496, and *Sahih
Muslim, Hadith No. 19.

(37) Sunan Attermidhiy, Hadith No. 3513, and Musnad Ahmad, Hadith No. 6/171.

(38) Sunan Attermidhiy, Hadith No. 3448. & Musnad Ahmad, Hadith No. 2/258.

(39) Sunan Abu-Daawuud, Hadith No. 521, and Sunan Attermidhiy, Hadith No. 212.

(40) Sahih Al-Bukhari, Hadith No. 935, and Sahih Muslim, Hadith No. 852.

(41) See: Annawawi’s Al-Adhkaar, the section on Salawaat Makhzuusah (Special Prayers), the chapter on recommended remembrance and supplications on Friday.

(42) Sahih Muslim, Hadith No. 853.

(43) Musnad Ahmad, Hadiths No. 2/284, No. 5/284 and No. 3/430.

(44) Sunan Abu-Daawuud, Hadith No. 1048. & Sunan Attermidhiy, Hadith No. 491. & Sunan Annasaeeey, Hadith No. 1431.

(45) See: Ibn-Al-Qayyim’s Zad Al-Ma’ad, Vol.1, p.131, the chapter on Answering Supplication During a Friday Hour.

(46) Sahih Al-Bukhari, Hadith No.1145, and Sahih Muslim, Hadith No.758.

(47) Arrangement of Qur’anic Ayahs is meant to
facilitate learning by heart and using them in relevant situations.

(48) The mentioned Suras are selected for their virtues and relevance.

(49) *Sahih Al-Bukhari*, Hadith No. 6346, and *Sahih Muslim*, Hadith No. 2730.

(50) Sahih Al-Bukhari, Hadith No. 4114, and *Sahih Muslim*, Hadith No. 2724.

(51) *Sunan Attermidhiy*, Hadith No. 3505. & Al-Haakim’s *Al-Mustadrak*, Hadith No. 2/382. & Al-Albaani’s *Sahih Attermidhiy*, Hadith No. 2785.

(52) *Sunan Attermidhiy*, Hadith No. 3524. & Al-Albaani’s *Sahih Attermidhiy*, Hadith No. 2796.

(53) *Sunan Abu-Daawuud*, Hadith No. 1525, & Al-Albaani’s *Sahih Abu-Daawuud*, Hadith No. 1349. & Musnad Ahmad, Hadith No. 6/369.

(54) *Sahih Al-Bukhari*, Hadith No. 4799. & *Sahih Muslim*, Hadith No. 769.

(55) *Sahih Muslim*, Hadith No. 477. The Arabic word /mil-a/ (the fill of) is also pronounced /mil-u/. In his *Sharh Sahih Muslim*, p. 4/193 and p. 6/59, Annawawi argues for /mil-a/, as the most widely used.

(56) *Sahih Muslim*, Hadith No. 486.
(57) *Sahih Al-Bukhari*, Hadith No. 3370, and *Sahih Muslim*, Hadith No. 405.


(59) *Sahih Al-Bukhari*, Hadith No. 834, and *Sahih Muslim*, Hadith No. 2704.

(60) *Sunan Abu-Daawuud*, Hadith No. 5052. In his book *Aladhkaar*, Annawawi considers the Hadith sound, and so does Ibn-Hajar in his *Nataaaj Al-Afkaar (Products of Thoughts)*.


(63) *Sahih Muslim*, Hadith No. 2708. & *Musnad Ahmad*, Hadith No. 5/364.

(64) *Musnad Ahmad*, Hadith No. 2/181. & *Sunan Abu-Daawuud*, Hadith No. 3893. & *Sunan Attermidhiy*, Hadith No. 3528.

(65) *Sahih Muslim*, Hadith No. 2867.

(66) *Sahih Al-Bukhari*, Hadith No. 7383, and *Sahih
Muslim, Hadith No. 2717.
(67) Musnad Ahmad, Hadith No. 4/304.
(68) Sahih Muslim, Hadith No. 2739.
(69) Sahih Muslim, Hadith No. 2716.
(70) Sunan Attermidhiy, Hadith No. 3492. & Al-Albaani’s Sahih Attermidhiy, Hadith No. 2775.
(71) Sahih Al-Bukhari, Hadith No. 2893. & Sahih Muslim, Hadith No. 1365.
(72) Sahih Al-Bukhari, Hadith No. 6347, and Sahih Muslim, Hadith No. 2707.
(73) Sahih Al-Bukhari, Hadith No. 6377, and Sahih Muslim, Hadith No. 589.
(74) Sahih Al-Bukhari, Hadith No. 6368, and Sahih Muslim, Hadith No. 589.
(75) Sahih Al-Bukhari, Hadith No. 6367, and Sahih Muslim, Hadith No. 2607.
(76) Sahih Al-Bukhari, Hadith No. 1377. & Sahih Muslim, Hadith No. 588.
(77) Sunan Annasaay, Hadith No. 5467. & Al-Albaani’s Sahih Annasaay, Hadith No. 5048.
(78) Sunan Attermidhiy, Hadith No. 3591.
(79) Sunan Abu-Daawuud, Hadith No. 1547. Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 1368. & Sunan Annasaay, Hadith No. 5470. & Al-Albaani’s Sahih Annasaay, Hadith No. 5051.

(81) *Sahih Muslim*, Hadith No.771.

(82) *Sahih Muslim*, Hadith No.770.

(83) *Sahih Muslim*, Hadith No. 2713.

(84) Sunan Attermidhiy, Hadith No. 3392. & *Sahih Attermidhiy*, Hadith No. 2701.

(85) *Sahih Al-Bukhari*, Hadiths No. 6306 and No. 6323.

(86) *Sahih Al-Bukhari*, Hadiths No. 6398 and No. 6399. & *Sahih Muslim*, Hadith No. 2719.

(87) Ibid.

(88) *Sahih Muslim*, Hadith No. 483.

(89) *Sahih Muslim*, Hadith No. 2697.

(90) *Sunan Attermidhiy*, Hadith No. 3500. & Al-Albaani’s *Sahih Al-Jaai’ As-Sagheer*, Hadith No. 1265.

(91) *Sunan Abu-Daawuud*, Hadith No. 5054. & Al-Albaani’s *Sahih Abu-Daawuud*, Hadith No. 4226. & Al’-Azeem Aabaadi’s *’Awnum-Ma’buud*, Hadith No. 13/199.

(92) *Musnad Ahmad*, Hadith No. 1/391. & Al-Haakim’s *Al-Mustadrak*, Hadith No. 1/905. &
Sahih Ibn-Hibbaan, Hadith No. 972. & Al-Albaani’s Sahih Series, Hadith No. 198.

(93) Sahih Al-Bukhari, Hadith No. 6316, and Sahih Muslim, Hadith No. 763.

(94) Sunan Attermidhiy, Hadith No. 3563.

(95) Sahih Al-Bukhari, Hadith No. 75, Hadith No. 3756, and Hadith No. 143.

(96) Sahih Al-Bukhari, Hdaith No. 1982, and Sahih Muslim, Hadith No. 2480.

(97) Sahih Al-Bukhari, Hadith No. 3036, and Sahih Muslim, Hadith No. 2475.

(98) Sahih Muslim, Hadith No. 2725.

(99) Sahih Muslim, Hadith No. 2720.

(100) Sunan Abu-Daawuud, Hadith No. 5090. & Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 4245. & Sunan Attermidhiy, Hadith No. 3480.

(101) Sahih Al-Bukhari, Hadith No. 744, and Sahih Muslim, Hadith No. 598.

(102) Sunan Attermidhiy, Hadith No. 3502. & Al-Albaani’s Sahih Attermidhiy, Hadith No. 2783.

(103) Sunan Attermidhiy, Hadith No. 3599. & Al-Albaani’s Sahih Attermidhiy, Hadith No. 2845.

(104) Al-Haakim’s Al-Mustadrak, Hadith No. 1/524. & Al-Albaani’s Sahih Al-Jaami’ As-Sagheer, Hadith No. 1301.
(105) In all the Sunan books:
   - Sunan Abu-Daawuud, Hadith No. 1425.
   - Sunan Attermidhiy, Hadith No. 464.
   - Sunan Annasaaey, Hadith No. 1746.
   - Sunan Ibn-Maajah, Hadith No. 1178.
   - Al-Bayhaqiy’s As-Sunan Al-Kubraa, Hadith No. 2/209.
   - Musnad Ahmad, Hadith No. 1/199.
   - Al-Haakim’s Al-Mustadrak, Hadith No. 3/171.
Adhdhahabiyy agrees with Al-Haakim, and he rates the Hadith as sahih (sound). See: Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 1263; Al-Albaani’s Sahih Annasaaey, Hadith No. 1647; and Al-Albaani’s Sahih Ibn-Maajah, Hadith No. 967.

(106) Sahih Al-Bukhari, Hadith No. 3025. & Sahih Muslim, Hadith No. 1741.

(107) Sunan Abu-Daawuud, Hadith No. 5090. & Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 4246.

(108) Sahih Muslim, Hadith No. 2721.

(109) Sunan Abu-Daawuud, Hadith No. 5074. & Al-Albaani’s Sahih Abu-Daawuud, Hadith No. 4239.

(110) Al-Haakim’s Al-Mustadrak, Hadith No. 1/521.
Adhdhahabiyy agrees with Al-Haakim.

(111) Sunan Attermidhiy, Hadith No. 3233. & Al-
Albaani’s *Sahih Attermidhiy*, Hadith No. 2580.

(112) *Sunan Annasaay*, Hadith No. 1306. & Al-
Albaani’s *Sahih Annasaay*, Hadith No. 1237.
& Al-Albaani’s *Sahih Al-Jaami’ As-Sagheer*,
Hadith No. 1301. & Al-Haakim’s *Al-
Mustadrak*, Hadith No. 1/523.

(113) *Musnad Ahmad*, Hadith No. 2/321. & Al-
Haakim’s *Al-Mustadrak*, Hadith No. 1/522.

(114) *Sunan Attermidhiy*, Hadith No. 3513. & Al-
Albaani’s *Sahih Attermidhiy*, Hadith No. 2789. &
*Musnad Ahmad*, Hadith No. 6/171.

(115) *Sunan Abu-Daawuud*, Hadith No. 1510. & Al-
Albaani’s *Sahih Abu-Daawuud*, Hadith No. 1337.
& *Sunan Attermidhiy*, Hadith No. 3551 & Al-
Albaani’s *Sahih Attermidhiy*, Hadith No. 2816. &
*Sunan Ibn-Maajah*, Hadith No. 3830. & Al-
Albaani’s *Sahih Ibn-Maajah*, Hadith No. 3088.
& See: Ibn Al-Atheer’s *Annihaayah (The End)*,
No. 2/351.

(116) *Sahih Al-Bukhari*, Hadith No. 5671, and *Sahih
Muslim*, Hadith No. 2680.

(117) *Sahih Muslim*, Hadith No. 2710.

(118) *Sunan Abu-Daawuud*, Hadith No. 5045. & Al-
Albaani’s *Sahih Abu-Daawuud*, Hadith No. 4218.
& *Sunan Attermidhiy*, Hadith No. 3398. & Al-
Albaani’s *Sahih Attermidhiy*, Hadith No. 2705.

(119) *Sahih Al-Bukhari*, Hadith No. 4440. & *Sahih Muslim*, Hadith No. 2444.

(120) *Sahih Muslim*, Hadith No. 2722.

(121) Al-Haakim’s *Al-Mustadrak*, Hadith No. 1/519. Al-Haakim rates the Hadith as *sahih* (sound), and he calls the *du’aa’* "comprehensive supplication". 
By Allah’s Grace, Comprehensive Du’aa’ (Book Two in The Believer’s Provision Series) is completed, but to be followed by Daily and Nightly Supplications (Book Three in The Believer’s Provision Series).
Publications by the Author

2. *Your Guide to Raghbah* (Arabic - English)
3. *Al-Jeraisy Family* (Arabic - English)
4. *Selected Documents on Saudi-Egyptian Relations during the Reign of King Abdul-Aziz Al-Saud, Volumes 1-3* (Arabic)
5. *Time Management from Islamic and Administrative Perspectives* (Arabic - English)
6. *Administrative Leadership from Islamic and Administrative Perspectives* (Arabic - English)
8. *Tribalism from an Islamic Perspective* (Arabic)
9. *A Critique of the Role of Art* (Arabic)
10. *Virtues of Polygamy,* (Arabic - English)
11. *Muslim Women: Where to?* (Arabic)
12. *Delinquency: Treatment in Light of the Qur’an and the Sunnah* (Arabic)
13. *Protection from Satan’s Temptations* (Arabic)
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16. *Treatment and Ruqya as Practised by the Prophet.* (Arabic)

17. *Ruqya of the Righteous.* (Arabic)

**The following booklets in the Believer’s Provision Series:**

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29. Series of Fatwas by Scholars of the Holy Land:

   - *Book 1: Fatwas on Beliefs (Section 1)* (Arabic)
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Book 8: Fatwas on Medicine, Ruqya Treatment, Amulets and Magic (Arabic)

Book 9: Fatwas for Women (Arabic)

Book 10: Fatwas on Manners (Arabic)

Book 11: Fatwas on Religious Knowledge, Ijtihaad and Daawah (Arabic)

Book 12: Miscellaneous Fatwas (Arabic)

The following Arabic reference books jointly investigated - co-investigator: Dr. Saad Ibn Abdullah Al-Humayyid:

30. Kitaab Al-Ilal (Book of Defects of Hadith Evaluation) by Ibn Abi Hatim

31. Mu’jam Al-Tabaraani: Part of Vol. 21, in Musnad Al-Nu’man Ibn Basheer

32. Vol. 13, Mu’jam Al-Tabaraani

33. Su’aalaat Assulami Liddaara-Qutniy (Questions put by Assulami to Al-Daara-Qutniy)

34. Ibn Al-Jawzi’s Afat Ashaab Al-Hadeeth (The Problem with Hadith Researchers)