Selected Adhkaar
Situations & Supplications

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Introduction by
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Selected Adhkaar
Supplications For Protection and Reward

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بِرَضْمَةٍ
Foreword ................................................................. 13
Translator's Note ...................................................... 15
Pronunciation Guide .................................................. 17
Introduction .................................................................. 21
Chapter 1: How to Pray for the Prophet ...................... 25
Chapter 2: Etiquette of Du’aa’ and Dhikr ...................... 29
Chapter 3: Situations and Supplications ...................... 33
  3.1 Du’aa’ for Istikhaarah .......................................... 33
  3.2 Travel Du’aa’ .................................................... 35
  3.3 Du’aa’ on Returning from Travel ......................... 37
  3.4 Du’aa’ for a Departing Traveller ......................... 38
  3.5 A Traveller’s Du’aa’ for Those Seeing Him off .......... 39
  3.6 Du’aa’ on Getting Dressed .................................. 39
  3.7 Du’aa’ for a Friend Wearing New Clothes .............. 41
3.8 Du’aa’ on Entering the House ........ 41
3.9 Du’aa’ on Going out of the House ... 42
3.10 Du’aa’ on the way to the Mosque ... 44
3.11 Du’aa’ on Entering and Leaving the Mosque ......................... 45
3.12 Du’aa’ on Eating and Drinking ...... 47
3.13 Du’aa’ on Sneezing ......................... 48
3.14 Congratulations on a Wedding ...... 49
3.15 Du’aa’ on Having Intercourse ........ 50
3.16 Du’aa’ on Leaving an Assembly ...... 51
3.17 Du’aa’ on Entering the Marketplace ... 52
3.18 Du’aa’ when Angry ......................... 53
3.19 Du’aa’ for Rain ......................... 54
3.20 Du’aa’ during Rain & if Expecting Damage from Rain ........ 55
3.21 Du’aa’ when the Wind Blows ........ 56
3.22 Du’aa’ on Hearing Thunder ........ 57
3.23 Du’aa’ in Distress ......................... 58
3.24 Du’aa’ in Difficulty ......................... 59
3.25 Du’aa’ in Irreversible Situations……… 59
3.26 Du’aa’ when Satan Whispers…………. 60
3.27 Du’aa’ against Shirk Thoughts …….. 61
3.28 Du’aa’ if Feeling Pessimistic…………. 62
3.29 Du’aa’ on Seeing Suffering…………… 62
3.30 Du’aa’ in Happy / Hateful Outcomes .. 63
3.31 Du’aa’ not to Cast the Evil Eye……... 64
3.32 Du’aa’ on Hearing a Rooster Crow,
a Donkey “Ee-awe” or a Dog Bark .. 64
3.33 Du’aa’ in Ruqya Treatment …………. 65
3.33.1 Ruqya Treatment of Bites / Stings .. 65
3.33.2 Ruqya Treatment of Illness……….. 66
3.33.3 Ruqya Treatment of Ulcers /
    Wounds…………………………………… 66
3.33.4 The Prophet’s Ruqya ……………… 66
3.33.5 Jibreel’s Ruqya ………………….. 67
3.33.6 Ruqya for Treating Physical Pain … 68
3.33.7 Du’aa’ on Visiting a Sick Person .. 69
3.33.8 Du’aa’ if Fearing Fitnah at Death .. 70
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.33.9</td>
<td>Du’aa’ When Dying</td>
<td>70</td>
</tr>
<tr>
<td>3.33.10</td>
<td>Last Moment’s Du’aa’</td>
<td>73</td>
</tr>
<tr>
<td>3.33.11</td>
<td>Du’aa’ on Closing a Dead Person’s Eyes</td>
<td>74</td>
</tr>
<tr>
<td>3.33.12</td>
<td>Du’aa’ at a Funeral</td>
<td>75</td>
</tr>
<tr>
<td>3.33.13</td>
<td>Du’aa’ on the Death of a Family Member</td>
<td>76</td>
</tr>
<tr>
<td>3.33.14</td>
<td>Du’aa’ on a Relative’s Death</td>
<td>77</td>
</tr>
<tr>
<td>3.33.15</td>
<td>Du’aa’ for a Deceased Baby</td>
<td>78</td>
</tr>
<tr>
<td>3.33.16</td>
<td>Du’aa’ at Burial</td>
<td>79</td>
</tr>
<tr>
<td>3.33.17</td>
<td>Du’aa’ after Burial</td>
<td>80</td>
</tr>
<tr>
<td>3.33.18</td>
<td>Du’aa’ on Visiting Graves</td>
<td>82</td>
</tr>
<tr>
<td>Chapter 4: Daily and Nightly</td>
<td><strong>Adhkaar</strong></td>
<td>83</td>
</tr>
<tr>
<td>4.1</td>
<td>Morning and Evening Adhkaar</td>
<td>83</td>
</tr>
<tr>
<td>4.2</td>
<td>Du’aa’ on Friday Mornings</td>
<td>91</td>
</tr>
<tr>
<td>4.3</td>
<td>Adhkaar on Going to Bed</td>
<td>91</td>
</tr>
<tr>
<td>4.4</td>
<td>Du’aa’ on Having a Dream</td>
<td>102</td>
</tr>
<tr>
<td>4.5</td>
<td>Du’aa’ on Waking up at Night</td>
<td>104</td>
</tr>
</tbody>
</table>
Chapter 5: *Adhkaar for Acts of Worship* .................. 113

5.1 *Salaah*-Related *Adhkaar* .................. 113
5.1.1 When Preparing for *Salaah* ........ 113
5.1.2 *Du’aa’* on Leaving for the Mosque .. 116
5.1.3 *Du’aa’* on Entering and Leaving the Mosque .................. 118
5.1.4 *Du’aa’* while in the Mosque......... 119
5.1.5 *Du’aa’* on Hearing the Prayer Call... 120
5.1.6 *Du’aa’* after the Prayer Call ....... 121
5.1.7 *Du’aa’* on Starting *Salaah* ........ 124
5.1.8 *Adhkaar* in *Ruku’* (Bowing) ........ 129
5.1.9 *Du’aa’* on Straightening up from *Ruku’* ................................. 131
5.1.10 *Adhkaar* in *Sujjud* .................. 134
5.1.11 *Du’aa’* when Sitting between Prostrations .............................. 137
5.1.12 *Tashahhud* ................................. 138
5.1.13 *Du’aa’* after *Tashahhud* .......... 140
5.1.14  *Du’aa’* for Seeking the Good of Both Worlds.............................. 140
5.1.15  Adhkaar after *Tasleem* ......................... 144
5.1.16  Suras to Recite in *Al-Witr Salaah* ...... 149
5.1.17  *Qummat Du’aa’* ............................... 149
5.1.18  *Adhkaar* for Specific *Salaahs*........ 153
5.1.18.1  Rain-Invoking Prayers .............. 153
5.1.18.2  *Istikhaarah* Supplication ............ 155
5.1.18.3  The Friday Dawn Prayer .......... 158
5.1.18.4  The Friday Prayer ..................... 158
5.1.18.5  *Salaat Al-Kusuf* (Eclipse)....... 159
5.1.18.6  The Eed *Salaah* ......................... 161
5.2.  *Adhkaar* for *Zakaah* ......................... 163
5.2.1  Prayer on Receiving *Zakaah* ...... 163
5.2.2  Prayer if Offered Money ............. 164
5.2.3  *Du’aa’* on Returning a Loan ...... 165
5.3  Fasting  *Adhkaar* .............................. 165
5.3.1  What to Say on Sighting the Ramadan Crescent .............................. 165
5.3.2 Response to Insult when Fasting ... 166
5.3.3 What to Do during your Fast ..... 166
5.3.4 Du'aa' on Breaking Fast.............. 167
5.3.5 A Guest's Du'aa' on Breaking Fast ........................................ 167
5.3.6 Du'aa' on Laylatul-Qadr .............. 168
5.4 Adhkaar for Hajj and Omrah .......... 169
5.4.1 Travel-Related Adhkaar............. 169
5.4.1.1 Du'aa' Uphill and Downhill....... 169
5.4.1.2 Du'aa' if Troubled by Transport .. 170
5.4.1.3 Travelling Du'aa' at Daybreak .. 170
5.4.1.4 Du'aa' on Staying the Night ..... 171
5.4.1.5 Du'aa' on Entering a Town ..... 172
5.5 Rite-Related Adhkaar for Hajj & Omrah ......................................... 173
5.5.1 Adhkaar for Ihraam .................... 173
5.5.2 Talbiyah.................................. 173
5.5.3 Adhkaar for Tawaaf.................. 175
5.5.4 Du'aa' in the Post-Tawaaf Rak'ahs... 176
5.5.5 *Adhkaar* between Al-Safa and Al-Marwah .................. 177
5.5.6 *Du’aa’* on Proceeding to Arafah... 179
5.5.7 *Du’aa’* on the Mount of Arafah... 181
5.5.8 Acts for the Dawn of the Sacrifice Day ...................... 182
5.5.9 *Du’aa’* and Acts on Throwing *Jamaarat* ......................... 183
5.5.10 *Du’aa’* during *Tashreeq* Days ..... 184
5.5.11 *Du’aa’* on Offering *Hajj* Sacrifice... 185
5.5.12 *Du’aa’* on Completing All *Hajj* Rites .................... 186

Chapter 6: General *Adhkaar* ...................... 189

Endnotes .......................................... 198
Praise be to Allah, the King worthy of worship, the Generous. I do praise and thank Him for the countless blessings He has granted us. I testify that there is no god but He, alone without partners. I testify that Muhammad is His slave and Messenger, whom Allah has promised a high status in the Hereafter. May Allah’s prayers and peace be upon him, his kin, his Companions and his followers till the Appointed Day.

I have read this booklet, on the virtues of Allah’s remembrance and supplication. The booklet underscores the value of Allah’s remembrance and supplication and how they can be answered.

The writer has succeeded in selecting relevant content from only the established hassan (‘good’) or Sahih (‘sound’) supplications and regular voluntary sayings and Adhkaar, specific as well as general. Besides, he has pointed out the great rewards of supplication,
and has documented the authenticity of narration and grades of Hadiths. \textit{Wallaahu a\'lam} (Only Allah \textit{ka\'ir} knows the truth).
May Allah reward the writer greatly, and
May His peace and blessings be upon Prophet Muhammad, his kin, his \textit{sahaabah} (companions) and his followers.

\textbf{Abdullah Ibn-Abdurrahman Al-Jibreen}
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. Amen.
The translator would like to acknowledge that the meanings of the Qur’anic verses in this booklet are taken from Pichtall’s translation. He would also like to acknowledge that *The Alim for Windows* has been a great help. May Allah reward Pichtall and all of those involved in *The Alim*.
In this booklet, each supplication appears in three forms: an English transliteration (in italics) of the Arabic original, followed by a translation of the meaning in English, followed by the original in Arabic.
On the next 5 pages is a Pronunciation Guide showing the pronunciation symbols used in transliteration. It is mainly concerned with expected difficulties.
Avoiding technical terms, this Guide provides a simplified approximation of the Arabic pronunciation of the transliteration symbols. At the bottom of each two pages, there are words representing, to a great extent, the pronunciation of the symbols.

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Arabic Letters</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/th/</td>
<td>ت</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>/k/</td>
<td>ح</td>
<td>hamada (praised), fataha (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>/S/</td>
<td>ص</td>
<td>Sounds like the letter 's', as in 'sun' and 'son', but fuller; the</td>
</tr>
<tr>
<td>Pronunciation</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>/z/</td>
<td>ز</td>
<td>Zero, please</td>
</tr>
<tr>
<td>/ẓ/</td>
<td>ظ</td>
<td>Sounds like the letters ‘th’, as in ‘th us’, but fuller. The tongue tip touches the upper teeth from inside.</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>ش</td>
<td>Shout, push</td>
</tr>
<tr>
<td>/d/</td>
<td>د</td>
<td>Dad [the tip of the tongue is closer to the teeth ridge as in D.</td>
</tr>
<tr>
<td>/D/</td>
<td>ض</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>/gʜ/</td>
<td>غ</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>/w/</td>
<td>و</td>
<td>Week, cow</td>
</tr>
<tr>
<td>/kʰ/</td>
<td>خ</td>
<td>Loughness, 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>Sound</td>
<td>Symbol</td>
<td>Example Words</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>---------------</td>
</tr>
<tr>
<td>/z/</td>
<td>ِ</td>
<td>'arafat (name), 'ud (come back), 'ifreet (ghost)</td>
</tr>
<tr>
<td>/s/</td>
<td>ـ</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>ﱏ</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>ـ</td>
<td>Should, could, put</td>
</tr>
<tr>
<td>/w/</td>
<td>ـ</td>
<td>Moon, group, fruit</td>
</tr>
<tr>
<td>/i/</td>
<td>ـ</td>
<td>in, sin.</td>
</tr>
<tr>
<td>/ee/</td>
<td>ـ</td>
<td>Deal, feel.</td>
</tr>
<tr>
<td>/a/</td>
<td>ـ</td>
<td>Admire, happy</td>
</tr>
<tr>
<td>/aa/</td>
<td>ـ</td>
<td>dam, mad - Arabic words: maata (died); aaaba (returned).</td>
</tr>
<tr>
<td>/a/</td>
<td>ـ</td>
<td>star, car - Arabic words: qaala (said); Saama (fasted)</td>
</tr>
<tr>
<td>/ay/</td>
<td>ـ</td>
<td>ice, find</td>
</tr>
<tr>
<td>/ /</td>
<td>ـ</td>
<td>Do NOT pause. Read on.</td>
</tr>
<tr>
<td>()</td>
<td>ـ</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><strong>Texto</strong></td>
<td><strong>Pronunciation</strong></td>
<td></td>
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<td>----------</td>
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</tbody>
</table>
| 上 | It means: May Allah's prayers and peace be upon him. Read it as: /Sallal-laahu ‘alayhi wa-sallam/.
| 下 | It means: Honor and majesty be to Allah. Read it as: /‘azza wa jalla/. |
Praise be to Allah, the Exalted in might, the Ever-Forgiving, Who has made day and night a sign for reminding those who see and reason. It is He Who sent Prophet Muhammad and made him the Imam of the pious who remember Him constantly. To his call responds every one seeking Heaven and avoiding the Hellfire by means of Allah’s remembrance, day and night. May Allah’s peace and prayers be upon him, his fellow Prophets, their kin and every one who remembers Allah, the One, the Almighty. Our greatest duty is to worship only Allah, the most High. Whoever is in constant remembrance of Him qualifies for His greatest rewards. Since it pleases Allah a lot that we follow His Messenger, I have sought to present fellow Muslims with this selection of his established adhkaar. It is not meant to exclude any supplications, but to facilitate following the
Sunnah in Allah’s remembrance. This is consistent with the Prophet’s typical caring and merciful attitude towards Muslims. The selection itself represents the first in a number of publications called *The Believer’s Provision Series*. Indeed, Allah’s remembrance is the best provision for the believer’s journey to please Him and seek His countless blessings. *Selected Adhkaar* consists of six chapters. Chapter 1 presents how to invoke Allah’s blessings upon His Messenger Muhammad. Chapter 2 provides some etiquette requirements for remembrance and supplication. Chapter 3 contains a selection of established supplications to be said on certain occasions. Chapter 4 is concerned with specific prayers for a typical day and night. Chapter 5 provides some supplications related to specific acts of worship, i.e. *salaah*, *zakaah*, fasting and *hajj* and *omrah*. Chapter 6 adds a number of general supplications, i.e. not restricted to specific situations or times. The endnotes document the Hadiths and their categories, narrators and references. This facilitates access to
sources and further adhkaar. The adhkaar in this booklet are recorded in order to help readers listen to and learn them by heart.

In the organization of contents, I have followed Al-Imam Annawawi’s arrangement of the adhkaar\(^1\) in his comprehensive book *Hilyat Al-Abraar wa Shi’aar Al-Akhyaar*.\(^2\) This may - by Allah’s permission - help those Muslims who are likely to be discouraged by lengthy manuscripts to make valuable gains with regard to Allah’s remembrance.

I pray that Allah ☪ will accept this work. May I ask those who read this selection and practice the adhkaar therein to pray for me and to forgive me for any shortcomings.

In this regard, He ☪ says:

"(35)... and men who remember Allah much and women who remember Allah hath prepared for them forgiveness and a vast reward."

[Surat Al-Ahzab, Ayah 35].

"(41) O ye who believe! Remember Allah with much remembrance. (42) And glorify Him early and late."

[Surat Al-Ahzab, Ayahs 41-42].
"(35) There they have all that they desire, and there is more with Us." [Surat Qaaf, Ayah 35].

Also, the Prophet said, "Proceed. This is Jumdan. The Mufarriduun have won the race." "Who are the Mufarriduun?" he was asked. He replied, "...[The] men who remember Allah much and women who remember Allah."(3)

Khaled Al-Jeraisy
Riyadh, 15/6/1421H.
Chapter 1

How to Pray for the Prophet

In Surat Al-Ahzab, Ayah 56, Allah جلّ علیه الصلاة والسلام commands Muslims to pray for the Prophet: "(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."

Also, the Prophet ﷺ told us to say:

/allahumma Salli zaalaa muhammad(Iw) wa-zaalaa aali muhammad(Iy), kamaa Sallayta zaalaa ibraheem(a) wa-zaalaa aali ibraheem(a), innaka kameedum-majeed, wa-baarik zaalaa muhammad(Iw) wa-zaalaa aali muhammad(Iy), kamaa baarakta zaalaa ibraheem(a) wa-zaalaa aali ibraheem(a), fil-Zaalameen(a), innaka kameedum-majeed/

[|i| = sit; |m| = tank / ring; |s| = set; |S| = sum; |sh| = she; |th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; |z| = zero; |Z| = 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.⁴⁴ You are Praiseworthy and Gloryworthy."⁵⁵

Muslims must respond to Allah’s command, and to His Prophet’s call for praying for him, particularly on Fridays. The Prophet ﷺ said: "The best of your days [of the week] is Friday. Adam was created on a Friday, and he died on
a Friday. The Blowing [of the Trumpet on Doomsday] will be on a Friday, and so will the Swoon [of all who are in the heavens and the earth, except whom Allah wills]. So, pray a lot more for me on Fridays, as your prayers will reach me." The people said: "O Messenger of Allah, how can our prayers reach you when [you die and] your body decays?" He said: "Allah, Lord of Dignity and Majesty, prohibits the earth from eating away the bodies of Prophets - may His prayers be upon them."(6)
\[a\] = happy; \[aa\] = lamb; \[ae\] = star; \[ay\] = find; \[d\] = bad;
\[d\] = this; \[D\] = dumb; \[ee\] = meat; \[gh\] = Paris; \[h\] = has;
\[h\] = kilm (Arabic dream);
Chapter 2

Etiquette of Du’aa’ and Dhikr

1. Supplications must be purely for Allah’s sake. The Prophet ﷺ said, "Deeds are measured by intentions [of the doer], and one is judged accordingly: if one’s emigration is for the sake of Allah and His Messenger, it will count as such; [yet], if his emigration is for the sake of worldly gains or marriage, it will count as such."(8)

2. Remembrance must be in its own assemblies. The Prophet ﷺ says, "Whenever a number of [Muslim] people assemble for remembrance of Allah, Lord of Dignity and Majesty, angels throng to their assembly, mercy envelopes them, tranquility and peace descend upon their souls, and Allah mentions

---

[s] = sit; [s] = tank / ring; [s] = set; [S] = sum; [sh] = she; [th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow; [z] = zero; [Z] = Thus
them among those in His Presence."(9)

3. There must be no limitations to Allah's remembrance. It is for all times and situations. One does not have to be facing Al-Ka’bah (the Holy Mosque in Makkah), nor does he have to be in a complete state of *tahaarah* (purity of the body).

In Surat Ala-Imran, Ayah 191, Allah ﷻ says, "Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth...."

As reported by Aisha, the Prophet ﷺ said, "Allah’s Messenger used to remember Allah in all conditions."(10)

4. Remembrance assemblies are to be held in clean spots. This is why mosques are recommended for remembrance purposes. In Surat An-Nur, Ayah 36, Allah ﷻ describes them as "...houses which Allah has allowed to be exalted and that His name shall be remembered therein...."

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/h/ = hilm (Arabic dream);
5. One's mouth should be so clean that it does not produce offensive smells. For example, the Prophet said, "Whoever eats that plant (garlic) must not come to our mosque [as angels are offended by what offends humans]."(11)

6. One must do remembrance properly so that he can reflect on what he says. According to one Hadith, the Prophet turned a man back three times to repeat his *Salaah* (compulsory prayer) for not praying properly. Each time the Prophet instructed him, "Go back, and pray, for you have not prayed."(12)

7. One should observe his Dhikr acts regularly. However, if, for some reason, he misses his regular Dhikr appointment, he can do it some other time. The Prophet says, "If one misses his Hizb (a number of Suras) or a part of it due to sleep, but reads it between the dawn and the noon prayers, it counts as if read at night."(13)
8. One should do as much dhikr as possible so that he can be counted - by Allah’s permission among dhaakirs (those who remember Allah). The Prophet ﷺ says, "When I instruct you to do something, do as much of it as you can."(14)
Chapter 3

Situations and Supplications

3.1 Du'aa' for Istikhaarah (Seeking Allah’s Guidance in Making Choices):
Teaching Muslims how to make istikhaarah, the Prophet ﷺ says: "If anyone of you considers doing something, he should offer a two-Rak’ah prayer other than the obligatory ones, then say:

\[
\text{|allahumma innee astakheeruka bi-
\text{\textgreek{z}ilmik(a), wa-astaqdiruka bi-quadratik(a),}
\text{wa-as-aluka min-faDlikal-\textgreek{z}a\text{\textgreek{e}em, fa-innaka}
\text{taqdiru wa-laa aqdir(u), wa-ta\textgreek{z}lamu wa-laa}
\text{a\textgreek{z}lam(u), wa-an\textgreek{a}ta \text{\textgreek{z}allaam-ul-ghuyuub(i) /}
\text{allahumma in-kunta ta\textgreek{z}lamu anna haad\textgreek{a}l-
\text{amra [naming his matter] khayrul-lee fee}
\text{deeni wa-ma\textgreek{a}sasheer wa-\textgreek{z}aaqibati amree (or}
\text{\textgreek{z}aajili amree wa-aa\textgreek{a}jilihi), faqdurhu lee, wa-}
\]
\]

[i] = sit; [a] = tank / ring; [s] = set; [S] = sum; [sh] = she;
[th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow;
[z] = zero; [\textgreek{Z}] = Thus
yassirhu lee, thumma baarik lee fee(h)ī, wa-in ḫuṭa ta’ullamu anna ḥadāl-amra sharrul-lee fee deeni wa-ma’zaaši wa-ẓaaqibati amree (or fee Ẓaajili amree wa-aajilihi), faSrīshu Ẓannee wa-Srīfnee Ẓanh(u), wa-qdur liyal-khayra ḥaythu kaan(a), thumma raDDīnee bih/

"O Allah! I seek guidance from Your knowledge, and Power from Your Might, and I ask for Your great blessings. You are competent, but I am not. You know, but I do not, and You are the Knower of the unseen. O Allah! If, in your knowledge, that thing (for which you are seeking guidance) is good for my faith, my subsistence and my Hereafter (You can say, '... good for my present and future'), ordain it for me, make it easy for me, and bless it. If, in Your knowledge, it is harmful for my faith, subsistence and Hereafter, (You can say, '... harmful for my present and future), keep it away from me, and keep me away from it. Ordain whatever is good for me, and make me contented with it -

_NULL_
you mention the thing for which you are doing the."\(^{(15)}\)

«اللهُمَّ إِنِّي أَسْتَجِبْكَ بِعُمْرِكَ، وَأَسْتَجِبْكَ بِقَدْرُكَ،
وَأَسْأَلُكَ مِنْ فَضْلِكَ المُعْظِمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ. وَتَغْلُمُ
وَلَا أَغْلُمُ، وَأَنْتَ عَلَامُ الْغَوْبِ، اللَّهُمَّ إِنِّكَ تَغْلُمُ أَنَّ
هَذَا الأَمْرَ خَيْرَ ليِ فِي دِينِي وَمَعَاشِي وَعَاقِبَتِي أَمْرِي - أُو
قَالَ: فِي عَاجِلِ أَمْرِي وَأَجِلِه - فَأَقْدَرْهُ لِي وَيَسْرُهُ لِي مَا
بَارِكَ لِي فِيهِ، وَإِنَّكَ تَغْلُمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي
دِينِي وَمَعَاشِي وَعَاقِبَتِي أَمْرِي - أُو قَالَ: فِي عَاجِلِ أَمْرِي
وَأَجِلِه - فَأَقْدَرْهُ عَنْي وَيَسْرُهُ عَنْهُ، وَأَقْدَرْهُ لِي الْخَيْرِ
حِيْثُ كَانَ، ثُمَّ رَضْنِي بِهِ، وَيَسْمِعُي حَاجَتُهُ».

3.2 Travel Du’aa’:  
On riding a means of transport to start a journey, one should follow the Prophet’s example. Whenever the Prophet ﷺ mounted his camel to set out on a journey, he glorified Allah ﷻ three times:
"Allah is the Greatest, Allah is the Greatest. "(13)... Glorified be He Who has subdued these unto us, and we were not capable (of subduing them); (14) And lo! Unto our Lord we are returning." O Allah, we seek virtue and piety from You on this journey, and deeds that please You. O Allah, facilitate our travel, and make its distance easy for us. O Allah, You are the
travel Companion, and the family Guardian. O Allah, I seek refuge in You from the hardship of the journey, from the gloominess of sights, and from finding misfortunes in property or family on our return."(16)

"الله أكبر، الله أكبر، الله أكبر. سبحان الذي سُحر لنا هذَا وَمَا كَنَّا لَه مُقْرِينِينَ، وَإِنَّا إِلَى رَبِّنَا لَمْ نُتقَلِبْنَا، اللَّهُمَّ إنَّا نَسَأَلُك في سَقَرَتَا هذَا الْبَرَّ وَالْثَّقَؤَا، وَمِن الْعَمْلِ مَا تَرَضَى، اللَّهُمَّ هَوَّنْ عَلَيْنَا سَقَرَتَا هذَا، وَأَطَوِّ عَنَا بُغْدَةُ، اللَّهُمَّ أَنت الصَّاحِبُ في السَّقَرَت، وَالْحَليَّةُ في الأَهْلِ، اللَّهُمَّ إِنِّي أَعْوذ بِك مِن (وَغْناء) السَّقَرَتِ، وَ(كَابِثِ) المَنْظُرِ، وَسَوَءِ (المُنْقَلَبِ) في المَالِ وَالأَهْلِ،

3.3 Du’aa’ on Returning from Travel:
On returning home from travel, the Prophet ﷺ would say the above supplication plus the following:

/aayibun(a), taa-ibun(a), zaabidun(a), li-rabbinaa haamidun/

|/ṭ/ = șit; /ṣ/ = tank / ring; /s/ = set; /š/ = sum; /sh/ = she; |
|/th/ = think; /t/ = tub; /u/ = could; /uu/ = food; /w/ = cow; |
|/z/ = zero; /ṭ/ = Thus|
"We are returning repentant, worshipping our Lord and praising Him."^{17}

3.4 *Du’aa’* for a Departing Traveller

Bidding farewell to a traveller, the Prophet صلی الله علیه وسلم would say:

\[\text{astawdi’ul-laaha } \text{deenak} (a), \text{ wa-amaanatak} (a), \text{ wa-khawaateema a’maalik} (a) /\]

"To Allah I commend your faith, your trust and the conclusion of your deeds."^{18}

He would also say:

\[\text{zawwadakal-laahut-taqwaa, } \text{wa-ghafara } \text{danbak} (a), \text{ wa-yassara lakal-khair} (a) \text{ haithumaa } \text{kurt} (a) /\]

"May Allah provide you with piety, may Allah forgive your sins, and may Allah

---

\(a\) = happy; \(aa\) = lamb; \(aa\) = star; \(ay\) = find; \(d\) = bad, 
\(d\) = this; \(D\) = dumb; \(ee\) = meat; \(gh\) = Paris; \(h\) = has; 
\(h\) = halm (Arabic dream);
facilitate good for you wherever you may be."(19)

3.5 A Traveller’s Du’aa’ for Those Seeing Him off Abu-Hurairah narrated, “On bidding me farewell, the Prophet said: /astawdi’ukal-laahal-lađee laa taDéel’u wadaa-i’zuh(u)/

"I commend you to Allah, Whose trusts are never lost."(20)

3.6 Du’aa’ on Getting Dressed Like the Prophet ﷺ, one could say:

/alhamdu-lil-laahil-lađee kasaani haađath-thawb(a), wa-razaqaneeh(i), min ghairi hawlim-minnee walaâ quwwâh/

"All thanks and praise be to Allah, Who

[u] = sit; [s] = tank / ring; [s] = set; [S] = sum; [sh] = she;
[th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow;
[z] = zero; [Z] = Thus
cloth me and gave me this garment even though I have no power or strength."

الحمد لله الذي كسانى هذا التوب وزرقيه من غير حؤل متي ولا قوة.

According to the Hadith, if one says the above-mentioned prayers on getting dressed, Allah ﷺ forgives his earlier and later sins. (21)

On wearing a new garment, one should pray:

/allahumma lakal-hamid(u), aya ta kasawtaneeg(i), asaluka khayrah(u) wa khayra maa Suni'la lah(u), wa a'uuudu bika mii sharrih(i) wa sharri maa Suni'la lah/

"O Allah! All praise be to you. You have clothed me with it. I beg you to give me its good and the good it is made for. I beg you to protect me from its evil and the evil it is made for." (22)

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad;
|di| = this; |D| = dumb; |e| = meat; |gh| = Paris; |h| = has;
|hm| = hulm (Arabic dream);
3.7 *Du’aa’* for a Friend Wearing New Clothes
When you see a friend wearing new clothes, you should say to him, as the Prophet ﷺ said to Omar:

*/ilbas jadeeda(w), wa-ṣish sa’eeda(w), wa-mut shaheeda/

"May you wear new clothes, live commendably, and die a martyr."(23)

3.8 *Du’aa’* on Entering the House
The Prophet ﷺ says, "If one remembers Allah on entering one’s house and on eating one’s meals, Satan says [to the devils in his company]: You have no place to stay or food to eat...."(24) To remember Allah ﷻ on entering your house, you can say:

*|l| = sit; *|n| = tank / ring; *|s| = set; *|S| = sum; *|sh| = she;*  
*|th| = think; *|T| = tub; *|u| = could; *|u| = food; *|w| = cow;*  
*|z| = zero; *|Z| = Thus*
"O Allah! I am asking You for the best entry and the best exit. In the name of Allah we enter, and in the name of Allah we go out, and we put our trust in Allah, our Lord." \(^{(25)}\)

Then, greet your family.

3.9 Du‘aa’ on Going out of the House

On going out of your house, you should pray:

/\textit{bismil-laah(i), tawakkaltu \textit{\textmu{a}la\textmu{u}laah(i), laa \textmu{kawla wa-\textmu{l}aa qu\textmu{w}wata illaa bi-l-laah/ allaahumma innee a\textmu{a}\textmu{d}u bi\textmu{k}a a\textmu{D}illa a\textmu{w}-\textmu{u}Dall(a), a\textmu{w}-azilla a\textmu{w}-uzall(a), a\textmu{w}-\textmu{a}\textmu{Zlima a\textmu{w}-u\textmu{Z}lam(a), a\textmu{w}-ajhala a\textmu{w}-yujhala \textit{\textmu{a}la\textmu{y}y(a)/}}}

\textit{a} = \text{happy}; \textit{a1} = \text{lamb}; \textit{a2} = \text{star}; \textit{a3} = \text{find}; \textit{d} = \text{bad};
\textit{d1} = \text{this}; \textit{D} = \text{dumb}; \textit{ee} = \text{meat}; \textit{gh} = \text{Paris}; \textit{h} = \text{has};
\textit{h1} = \text{helm (Arabic dream)};
"In the name of Allah, I have put my trust in Allah. There is no might or power except with Allah. O Allah, I seek refuge in you from going astray or leading others astray, from slipping (into sin) or causing others to slip, from wrongdoing others or being wronged, and from behaving with ignorance or being treated with ignorance."(26)

صِبَةِ اللَّهِ، نَزَّلْتُ عَلَى الَّهِ، لَا حَوْلَ وَلَا قُوَّةٌ إِلَّا
باَللَّهِ، اللَّهُمَّ إِنِّي أَعْوَدُكَ أَنْ أُضَلَّ أَوْ أُضَلِّلْكَ أَوْ أَلْبَأْ أَوْ
أَرْزُلَ، أَوْ أَفْلِمْ أَوْ أُفْلِمَ، أَوْ أَجْهَلَ أَوْ يَجِهْلَ عَلَيْهِ.

However, it is sufficient to say:

/bismil-laah(i), tawakkaltu alallaaah(i), laa
kaawla waalaa quwwata illaa bil-laah/

"In the name of Allah, I have put my trust in Allah. There is no might or power except with Allah."

صِبَةِ اللَّهِ، نَزَّلْتُ عَلَى الَّهِ، لَا حَوْلَ وَلَا قُوَّةٌ إِلَّا باَللَّهِ.

\[|i| = si; |a| = tank / ring; |e| = set; |S| = sum; |sh| = she; \\
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; \\
|z| = zero; |Z| = Thus]
The Prophet ﷺ says, "When one goes out of one’s house saying: ː|bismil-laah(i), tawakkaltu ʿalallaah(i), laa kawla wa-laa quwwata illaa bil-laah/, one is told, 'This is sufficient for you. You are protected,' and the devil stays away."(27)

3.10 Duʿaa’ on the way to the Mosque
Like the Prophet ﷺ, on your way to the mosque, you should say:

|allaahumma-jal fee qalbee nuura(w), wa-fee baSaree nuura(w), wa-fee samjee nuura(w), wa-żay-yameenee nuura(w), wa-żay-yasaaree nuura(w), wa-fawqee nuura(w), wa-tahtee nuura(w), wa-amaamee nuura(w), wa-khalfee nuura(w), wa-jal lee nuura(w), wa-żaZZim lee nuuraa|

"O. Allah! Let there be light in my heart, light in my eye-sight, light in my hearing, light on my right, light on my left, light above me, light under me, light in front of me and light

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad; |di| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has; |H| = hilm (Arabic dream);
behind me, provide me with light and make my light great."(28)

«اللَّهُمَّ أَجْعَلْيَ فِي قَلْبِي نُورًا، وَقِي بَصَرِي نُورًا، وَقِي سَمَعِي نُورًا، وَقِي يَتَبَيَّنَي نُورًا وَقِي يَسَارِي نُورًا، وَقِي نُورًا وَقِي يَحْلِفِي نُورًا، وَأَجْعَلْ لِي نُورًا، وَعَظِمْ لِي نُورًا».

3.11 Du’aa’ on Entering and Leaving the Mosque
On entering the mosque, one should step in with his right foot saying:

/bismil-laah(i), waS-Salaatu wa-ssalaamu ŋalaa rasuulillaah(i), allaahumma-ftah lee allaahumma-ftah lee abwaaba rahmatik/

"In the name of Allah, and may His prayers and peace be upon Allah’s Messenger. O Allah! Open for me the gates of Your mercy."

قِبْسُهُ اللَّهِ، والصَّلاةُ والسَّلَامُ على رَسُوْلِ اللَّهِ، اللَّهُمَّ
On going out of the mosque, one should step out with his left foot saying:

/bismil-laah(i) waS-Salaatu was-salaamu \\
ζalaa rasuulil-laah(i), allaahumma innee as-
\\n aluka miη faDlik/

"In the name of Allah, and may His blessings and peace be upon Allah's Messenger. O Allah! I am asking You to give me from Your Bounty."

Note: “In all his affairs, the Prophet loved to start with the right side [hand/foot/...].”

He assigned the right for activities that are desirable, that require cleanliness or that involve beautifying, but he kept the left for others.
3.12 *Duʿaaʾ* on Eating and Drinking

To start eating or drinking, you should say:

/bismil-laah/ "In the name of Allah."

In one Hadith, the Prophet ﷺ said, "You lad, say the name of Allah, eat with your right hand, and eat from the nearest side to you."\(^{(32)}\)

However, if you forget to say that at the start, you should, as soon as you remember while eating or drinking, say:

/bismil-laahi awwalahu wa-aakhirah(u)/

"In the name of Allah in its beginning and end."\(^{(33)}\)

Whenever the Prophet ﷺ finished eating or drinking, he used to say:

\[|i| = \text{sit}; |a| = \text{tank / ring}; |s| = \text{set}; |S| = \text{sum}; |sh| = \text{she}; \\
|th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |uu| = \text{food}; |w| = \text{cow}; \\
|z| = \text{zero}; |Z| = \text{Thus}\]
"Abundant, blessed and good praise be to Allah. His favour cannot be compensated, nor can it be left or dispensed with, O our Lord!" (34)

3.13 Du’aa’ on Sneezing
When you sneeze, you should say:

/alhāmdulillāh/ "Praise be to Allah."

On hearing you say /alhāmdulillāh/, a fellow Muslim has to say to you:

/yarhamkul-laah/ "May Allah have mercy on you."

\[\text{[a]} = \text{happy}; \text{[aa]} = \text{lamb}; \text{[ae]} = \text{star}; \text{[ay]} = \text{find}; \text{[d]} = \text{bad};
\text{[d]} = \text{this}; \text{[D]} = \text{dumb}; \text{[e]} = \text{meat}; \text{[gh]} = \text{Paris}; \text{[h]} = \text{has};
\text{[h]} = \text{holm (Arabic dream)};\]
You must reply:

/yahdeekumul-lah wya-Sliku baalakum/

"May Allah grant you guidance and peace of mind."

The Prophet ﷺ says, "If one sneezes, he should say, 'Praise be to Allah'. A fellow Muslim [hearing him praise Allah] must say to him, 'May Allah have mercy on you.' The sneezer, in turn, must reply, 'May Allah grant you guidance and peace of mind'."(35)

3.14 Congratulations on a Wedding
To congratulate a fellow Muslim on his wedding, you can say:

/baaraka-l-aahu lak(a), wa-baaraka zalai(a), wa-jama'a bainakuma fee khair/

/s/ = sit; /a/ = tank / ring; /u/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /ua/ = food; /w/ = cow;
/z/ = zero; /Z/ = Thus
"May Allah bless your wedding, may He bless you, and may He bring you together into a good life." 

3.15 Du‘aa’ on Having Intercourse
On starting intercourse, a husband and his wife should pray:

/bismil-laah(i), allaahumma jannibna-sh-shaytaan(a), wa-jannibi-sh-shaytaana maa razaqtanaa/

"O Allah! Keep us away from Satan, and keep Satan away from the baby You may give us."

The Prophet ﷺ says, "If one, on starting intercourse, says, ‘O Allah! Keep us away from Satan, and keep Satan away from the
baby You may give us', the baby they may have will never be harmed by Satan."\(^{(37)}\)

3.16 Du‘aa’ on Leaving an Assembly
This is what you should say when leaving a gathering:

\[
$subhaanaka\, laa\, huumma\, wa-bi-\, haddik\,(a),
ashhad\,(u)\, allaah\, ilaah\, allaah\, an\,(a,)
astaghfiruka\, wa-\, atuubu\, ilayk\,(a)$
\]

"O Allah! Glory be to You, and praise be to You. I testify that there is no god but You. I am asking for Your forgiveness, and to You I am relenting."

\[
\text{سُبْحَانَكَ الْلَّهُمَّ وَبِحْمَدِكَ, أَشِهْدَ أنَّ لَا إِلَهَ إِلَّا أَنْتَ}
\text{آَسْتَغْفِرُكَ وَأَتَوْبُ إِلَيْكَ.}
\]

The Prophet ﷺ says, "If one, having done a lot of shouting in an assembly, says before leaving: ‘O Allah! Glory be to You, and praise be to You. I testify that there is no god but..."
You. I am asking for Your forgiveness, and to You I am relenting', the sins he has committed in that assembly will be forgiven.\textsuperscript{38}

3.17 \textit{Du’aa’} on Entering the Marketplace

On getting into the marketplace, one should pray:

\textit{lā ilāha illā-wwah(h)(u), lāa}
\textit{shareeka lah(u), lahul-mulk(u), wa-lahul-}
\textit{kānd(h)(u), yukkie wa yumeet(u), wa huwa}
\textit{hayyul-wwa yamuut(u), bi-yadihil-khāy(r)(u),}
\textit{wa huwa ẓalaa kulli shay-in qadeer/}

"There is no god but Allah, alone, without partners. To Him belong the dominion and all Praise. He gives life and takes it away. He is the Living One, Who never dies, and He has power over all things."

\(\text{lā ʾilāha ʾllāhū ʾl-wāhda ʾl-ahābī}
\text{yyī hū wa-hū hārī ʾl-tūmūth, ʾa-līdī hāra-}
\text{wārī hū ʿlā ku-l ʾshīʾī qādirī.}\)

\[a| = \text{happy; } aā| = \text{lamb; } aā| = \text{star; } a| = \text{find; } d| = \text{bad; }
\|d| = \text{this; } D| = \text{dumb; } e| = \text{meat; } g| = \text{Paris; } h| = \text{has; }
|k| = \text{holm (Arabic dream);}\]
According to the hadith, if one says the above-mentioned prayers on getting into the marketplace, Allah rewards one with a million hasanas (good points), removes a million sins from one's record and raises one a million grades.\(^{39}\)

3.18 Du'aa' when Angry
Whenever you feel angry, you should say:

\[\text{/aʃuudu bil-laahi minash-shaitaanir-rajeem/}\]

"I seek refuge in Allah from Satan, the outcast."

أُعِوذُ بِاللهِ مِن الشَّيْطَانِ الرَّجِيمِ.

According to one Hadith, "Two men cursed each other in the presence of the Prophet. One of them got angry, and his face was getting red. Seeing anger in the man's face, the Prophet said [to those with him], 'I know something he can say to remove his anger. It
is: I seek refuge in Allah from Satan, the outcast. \(\text{'}\)\(^{(40)}\)

### 3.19 Du’aa’ for Rain

Whenever he prayed for rain, the Prophet \(\text{ﷺ}\) put up his hands and said:

\(\text{/allaahumma aghithnaa, allaahumma aghithnaa, allaahumma aghithnaa/}\)

"O Allah! Rescue us [with rain]. O Allah! Rescue us [with rain]. O Allah! Rescue us [with rain]."

\(\text{اللهُمَّ أَغْيِنَا، اللَّهُمَّ أَغْيِنَا، اللَّهُمَّ أَغْيِنَا.}\)

He also said:

\(\text{/allaahumma-sqinaa, allaahumma-sqinaa, allaahumma-sqinaa/}\)

"O Allah! Provide us with water. O Allah! Provide us with water. O Allah! Provide us with water."\(^{(41)}\)

---

\(\text{\[a\]} = \text{happy}; \text{\[aa\]} = \text{lamb}; \text{\[aa\]} = \text{star}; \text{\[ay\]} = \text{find}; \text{\[d\]} = \text{bad}; \text{\[d\]} = \text{this}; \text{\[D\]} = \text{dumb}; \text{\[ee\]} = \text{meat}; \text{\[gh\]} = \text{Paris}; \text{\[h\]} = \text{has}; \text{\[h\]} = \text{hulm (Arabic dream)};\)
3.20 *Du’aa’* during Rain & if Expecting Damage from Rain

On seeing rain, the Prophet ﷺ would say:

/allaahumma Sayyiban naaﬁ’aa/

"O Allah! [We beg You to] Make it abundant and useful."\(^{(42)}\)

After rainfall, the Prophet ﷺ would say:

/muTirnaa bi-faDil-laahi wa-rahkmatih/ "We have been given rain by Allah’s Grace and Mercy."\(^{(43)}\)

If he feared harm might be caused by rain, he said:

/allaahumma hawaalaynaa wa-laa ẓalaynaa,
allaahumma ζalal-aakaam(i), wal-jibaal(i), wal-ajaam(i), wa ZZ-Żiraab(i),(44)wa-butuunil-awdiya(ti), wa-manaabiti-sh-shajar(45)

"O Allah, [make it fall] around us and not upon us. O Allah, make it fall upon the hills, mountains, bushes, valleys and plantations."

اللهُمَّ حَوَالِيَنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامَ وَالْجِبَالِ، وَالْآجَامَ وَالطَّرَابِ، وَبَطُونٍ الأَوْدِيَّةَ، وَهُمَا بِتَمْتَابٍ الشَّجَرِ.

3.21 Du’aa’ when the Wind Blows
Whenever the wind blew, the Prophet would say:

|allaahumma innee as-aluka khayrahaa, wa-khayra maa feeahaa, wa-khayra maa ursilat bih(i), wa-a’uuudu bika min’ sharrihaa, wa-sharri maa feeahaa, wa-sharri maa ursilat bih/|}

"O Allah! I beg You to give us its good, the good it contains and the good sent with it. I beg You to protect us from its evil, the evil it

[a] = happy; [aa] = lamb; [au] = star; [ay] = find; [d] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris); [h] = has;
[h] = hulm (Arabic dream);
contains and the evil sent with it.”

3.22 Duʿaaʿ on Hearing Thunder
On hearing thunder, the Prophet used to say:

\[\text{اللهُمَّ إِني أَسْأَلُكَ خَيْرًا وَخَيْرًا مَا فِيَهَا، وَخَيْرُ مَا أَرْسِلْتَ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرْرُ مَا فِيَهَا، وَشَرْرُ مَا أَرْسِلْتَ بِهِ.}\]

"O Allah! Do not kill us with Your wrath, Do not destroy us with Your torment. Grant us earlier security."

On hearing thunder, Abdullah Ibn-Azzubair used to say:

\[\text{اللهُمَّ لَا تَقْلُلْنا بِعَضْبِكَ، وَلَا تَهْلكْنَا بِعِدْدَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ.}\]
"Exalted be He. The thunder hymneth His praise and [so do] the angels for awe of Him."

3.23 Du‘aa’ in Distress

When in distress, one should pray:

"There is no god but Allah, the Magnificent, the Forbearing; there is no god but Allah, Lord of the heavens and the earth, and Lord of the Glorious Throne."
3.24 Du'aa' in Difficulty
On facing something difficult, the Prophet ﷺ would say:

/allahumma laa sahla illaa maa ja'altahu sahlaa, wa-an'ta taj'älul-hazna(49) it'aa shi'ta sahlaa/

"O Allah! Nothing is easy except that which You make easy. It is only You Who can, if You will, make the hard [land] easy."(50)

اللَّهُمَّ لا سُهْلَ إِلَّا مَا جَعَلْتَ سُهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شَيْثَ سُهْلًا.

3.25 Du'aa' in Irreversible Situations
When something happens to you, and as it cannot be undone, you should say:

/qaddaral-laah(u), wa-maa shaa-a fa'äl/

"Allah has ordained it, and whatever He wills He does."

قدْرَ اللَّهُ وَمَا شَاءَ فَعَلَ.«

|s| = sit; |ø| = tank / ring; |t| = set; |S| = sum; |sh| = she;  
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow;  
|z| = zero; |Ż| = Thus
The Prophet ﷺ says, "If a harm befalls you, do not say, ‘If I had done such and such a thing, the result would have been different.’ Such hypothesizing opens the door for Satan’s work. You should say [instead], ‘Allah has ordained it, and whatever He wills is done.’"(51)

3.26 Du’aa’ when Satan Whispers
Whenever Satan whispers to you, you must say:

\[\text{اَنْتَ بِاللَّهِ وَرَضِيْتُهُ} \]

"I seek refuge in Allah [from Satan’s whispers]. I believe in Allah and His Messengers."

The Prophet ﷺ says, "...If a person comes to that [point where Satan questions him about

\[\text{/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad; /d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has; /h/ = hilm (Arabic dream);}\]
who created Allah], he must invoke Allah’s protection and dismiss Satan’s suggestions."
In a similar Hadith, he says, "If one finds something like that [Who created Allah?], he
must say, ‘I do believe in Allah and His Messengers.’"  

3.27 Du’aa’ against Shirk: Thoughts
If one gets whispers raising doubts on one’s beliefs, one should pray:

\[ \text{Allahumma innee az udu bika an ushrika bika shayan az lamuh(u), wa astaghfiruka limaa laa az lam} \]

"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."  

\[ \text{اللَّهُمَّ إِنِّي أُعَوِّدُ بِكَ أَنْ أُشِرِكُ بِكَ شَيْئًا أَعْلَمُهُ،} \\
\text{وَأَسْتَغْفِرُ اللَّهَ لِمَا لَا أَعْلَمُهُ.} \]

---

\[ |s| = sit; |n| = tank/ring; |s| = set; |S| = sum; |sh| = she; \\
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; \\
|z| = zero; |Z| = Thus \]
3.28 Du’aa’ if Feeling Pessimistic
If you feel pessimistic about something you are planning to do, you should pray:

/allahumma laa Tayra illaa Tayrak(a), wa laa khayra illaa khayrak(a), wa ilaaha ghayrak/ "O Allah, there is no omen except what You ordain; there is no good except what comes from You; and there is no God except You."(54)

3.29 Du’aa’ on Seeing Suffering
Whenever you see someone suffering, you should pray:

/alhamdu lil-laahil-ladee zaafaani mimma-btalaaka bih(i), wa faDDalanee alaa katheerim-man khalqa tafDeela/

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad; /d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has; /H/ = hulm (Arabic dream);
"Praise be to Allah for having protected me from what has befallen you, and for having granted me so many favors over so many of His creatures!"(55)

However, you are to say the prayer to yourself, making sure the suffering person does not hear it.

«الْحَمْدُ لِلَّٰهِ الَّذِي عَافَانِي مِنَّا أَبْتِلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كُيْرِ مِمْنَ حَلَقَ تَفْضِيلاً».

3.30 Du’aa’ in Happy / Hateful Outcomes
When something you love happens, you should prostrate in gratitude to Allah, saying these words of praise:

/alhamdu lil-laahil-laadee bi-ni’tmatih(i) tattimuS-Saalihaat/

"Praise be to Allah, by Whose Grace good deeds take place."(56)
When something you hate happens, you should pray:

\[\text{الْحَمْدُ لِلَّهِ} \text{ عَلَيْهِ كُلُّ حَالٌ}\]

"Praise be to Allah in all circumstances."\(^{(57)}\)

3.31 Du’aa’ not to Cast the Evil Eye

The Prophet commands us to invoke Allah’s blessings on whatever / whoever we admire lest we should be casting the evil eye on them.\(^{(58)}\) So, to avoid casting the evil eye, we should pray:

\[\text{اللَّهُمَّ بَارِكَ} \text{ عَلَيْهِ}\]

"O Allah, bless him."

3.32 Du’aa’ on Hearing a Rooster Crow, a Donkey “Ee-awe” or a Dog Bark

On hearing a rooster crow, one should pray:

\[\text{اللَّهُمَّ بَارِكَ} \text{ عَلَيْهِ}\]
"O Allah, I ask You of Your bounty."

أَلْهَمْ إِنِي أَسَأَلُكَ مِنْ فَضْلِكَ

On hearing a donkey “ee-awe” or a dog bark, one should pray:

"I seek refuge in Allah from Satan, the outcast."\(^{(59)}\)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

3.33 Du’aa’ in Ruqya Treatment

3.33.1 Ruqya Treatment of Bites / Stings

For Ruqya treatment of stings and bites, recite Surat Al-Fatiha. According to one Hadith, some of the Prophet’s Companions recited Surat Al-Fatiha as a Ruqya for a tribe’s chief. In return, they were given some sheep as wages. The Prophet \(^{\text{\textbullet}}\) approved
what they did and allowed them to share the wages. He wondered, "How did you know it [Al-Fatihah] is a Ruqya?!..."\(^{(60)}\)

3.33.2 Ruqya Treatment of Illness
According to the Hadith, "Whenever the Messenger of Allah fell ill, he recited Surat Al-Falaq and Surat An-Naas, and did Naft."\(^{(61)}\)
As asked about Naft, Azzuhry answered: the Prophet ﷺ used to do it into his own palms, and then rub his face with them.\(^{(62)}\)

3.33.3 Ruqya Treatment of Ulcers / Wounds
The Prophet ﷺ used to dip his finger in dust, take it out and say, "In the name of Allah, with the earth of our land and the saliva of one of us, by Allah’s permission, are cured the ill among us."\(^{(63)}\)

3.33.4 The Prophet’s Ruqya
According to Anas, the Prophet ﷺ used to say this Ruqya:

\[
\begin{align*}
\|a\| &= \text{happy}; \|aa\| = \text{alab}; \|aa\| = \text{star}; \|ay\| = \text{find}; \|d\| = \text{bad}; \\
\|d\| &= \text{this}; \|D\| = \text{dumb}; \|ee\| = \text{meat}; \|gh\| = \text{Paris}; \|h\| = \text{has}; \\
\|h\| &= \text{hulm (Arabic dream)};
\end{align*}
\]
O Allah, Lord of mankind! It is You Who removes suffering. You are the Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment."(64)

"In the name of Allah. May He grant you healing. May He cure you of all diseases, the
evil of envious ones and the evil eye."{(65)

إِذَا حَسَدَ، وَشَرَّ كُلُّ ذِي عَيْنٍ;

3.33.6 Ruqya for Treating Physical Pain
For treatment of physical pain with Ruqya, you can, as the Prophet used to, do the following:
Put your hand on the painful spot, and say three times:

/bismil-laah/ "In the name of Allah."

بِسْمِ اللَّهِ

Then, say seven times:

[aḏuũḏu bil-laahi wa-qudratiḥ(i) miṯ sharri maa ajid(u) wa-uḥaadīr/

"I seek refuge in Allah and His might from the evil of what I find and fear."{(66)

اَعُوذ بِاللَّهِ وَقُوَّتِهِ مِنْ شَرٍّ مَا أَجَدَتُ وَأَحَاذَرَ.}

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
3.33.7 *Du’aa’* on Visiting a Sick Person

To pray for a sick person you are visiting, you should say:

\[\text{as-alul-laahul-}\zeta \text{a}\text{\dj}eem(a), \quad \text{rabbal-\}arshil-} \zeta \text{a}\text{\dj}eem ay-yashfiyyak(a)}/\]

آسَأَل اللَّه العَظِيمُ رَبُّ الْعَزَّ شَكِيرًا العَظِيمِ أَن يُشْفِيكَكَ.

The Prophet ﷺ says, "If you are visiting a sick person who is not near death, and you say these prayers for him seven times, ‘I beg Allah, the Magnificent, Lord of the Glorious Throne, to grant you healing’, Allah will cure his illness."(67)

As the Prophet ﷺ did, you can also say:

\[\text{laa baas, Tahuurun in-shaa-allaah}/\]

"May you suffer no hardship. May you be purified by Allah’s permission."(68)

لا بَاسَ، طَهُورٌ إِن شَاء اللَّهُ.
3.33.8 Du‘aa’ if Fearing Fitnah at Death
If you fear the Fitnah of death, you should pray:

/allahumma akhinee maa kaanatil-hayaatu khairal-lee, wa-tawaffanee idaa kaanatil-wafaatu khairal-lee/

"O Allah, keep me alive if - [in Your Knowledge] - living is better for me, but take my life if death is better for me."

اللَّهُمَّ أَخْيِني مَا كَانَتْ النَّفْعَةُ خَيْرًا لِي، وَتَوْفِقْني إِذًا كَانَتْ الْوَقَاعُ خَيْرًا لِي؟

The Prophet ﷺ says, "One must not wish to die if one is suffering from some disease. Instead, one should say, ‘O Allah, keep me alive if - [in Your Knowledge] - living is better for me, but take my life if death is better for me.’ ’"(69)

3.33.9 Du‘aa’ When Dying
When one is on his deathbed, one should pray

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hilm (Arabic dream);
as the Prophet ﷺ did. He should read as much Qur’an as possible, and do as much remembrance as he can.
On his deathbed, the Prophet ﷺ said:

\[\text{ma'al-lađeeena an'camal-laahu zulaihim minan-nabiyyeena, waS-SiDDeeqeena, wash-shuhadaa-i, waS-Saalihheen, wa-kasuna ulaa-ika rafeeqaa/}

"(69)... with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!" [Surat An-Nisaa', Ayah 69].

He also prayed:

\[\text{allaahumma-ghfir lee wa-rhamnee, wa-alkhiqnee bir-rafeeqil-a 'laa/}

"O Allah! Forgive me, have mercy on me, and let me join the Highest Company."(70)
One should also pray:

{lā ēl-lāhā illā-l-lāh, wāl-lāhū akbar(ū), lāa
ilaaha illal-laah(u), wakdahu laa shareeka
lah(u), lahul-mulak(u), wa lahul-hamd(u),
laa ilaaha illal-laah, wa laa kawala wa laa
quwwata illaa billaah/}

"There is no God but Allah. Allah is the
Greatest. There is no God but Allah, alone
without partners. To Him belongs the
dominion, and to Him all praise is due.
There is no God but Allah. There is no
might or power except with Allah."

الله لا إله إلا الله وَأَنَّهُ أَكْبَرَ لَهُ مَلَكُ وَلَهُ الْحَمْدُ لَهُ إِلَّا الله وَلَهُ
حَوْلُ وَلَا قُوَّةٌ إِلَّا بِيَاهِ.

According to the Hadith, if one says the

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad;
|di| = this; |D| = dumb; |ee| = meet; |gh| = Paris; |h| = has;
|h| = hulf (Arabic dream);
above-mentioned prayers in sickness, then dies, one is saved from the Hellfire.\(^{(71)}\)

3.33.10 Last Moment's *Du'aa'

At the last moments of one's life, one should be reminded to say:

/laa ilaaha illal-laah/

"There is no god but Allah."

The Prophet ﷺ says, "If the last words one [who is dying] utters are 'There is no God but Allah', he goes to Heaven."\(^{(72)}\) He also said, "Make your own folks that are dying repeat after you, 'There is no God but Allah.'"\(^{(73)}\) In this respect, you should do that as gently as possible in order that the dying person does not become so annoyed that he may reject to declare the *shahaada* - may Allah forbid. It is recommended that if the dying person utters the *shahaada* once, you do not need to repeat

\[^{(71)}\] = sit; \[^{(72)}\] = tank / ring; \[^{(73)}\] = set; \[^{(74)}\] = sum; \[^{(75)}\] = she;
\[^{(76)}\] = think; \[^{(77)}\] = tub; \[^{(78)}\] = could; \[^{(79)}\] = food; \[^{(80)}\] = cow;
\[^{(81)}\] = zero; \[^{(82)}\] = Thus
it unless he says something else. (74)

3.33.11 Du’aa’ on Closing a Dead Person’s Eyes
Once a dead person’s eyes are closed, one should say this prayer for him / her:

/allaahumma-ghfir li [name of the dead person], warfaç darajatahu fil-mahdiyyeen,
wakhlufhu fee aqibihî minal-ghaabireen,
waghsfir lanaa wa lahu ya rabbal- 7aalameen,
wafsañ lahu fee qabrih(i), wa nawwir lahu feeh/

"O Allah, forgive... [name of deceased]. Raise his / her rank amongst the rightly guided. Be the guardian of the offspring he / she has left behind. O Lord of the worlds, forgive us and forgive him / her. Expand the grave and provide it with light for him / her." (75)
3.33.12 *Du’aa’* at a Funeral
Offering a funeral prayer for a dead person, the Prophet ﷺ was heard supplicating:

/allaahumma-ghfir lah(u), wa-rhamh(u), wa-
ţaafihi, wa-ţfu ţanh(u), wa-akrim
nuzulah(u), wa-wassiţ, mudkhalah(u), wa-
ghsilhu bilmaa-i wath-thalji wal-barad(i),
wa-naqqihi min-alkhaTaayaa kamaa
naqqaytath-thawbal-abyaDa minad-danas(i),
wa-abdilh(u) daaran khayram-miţ daarih(i),
wa-ahlan khayram-min ahlh(i), wa-zawjan
khayram-miţ zawjih(i), wa-akhirul-
janna(ta), wa-ţiţhu min ţaţaabil-qabr(i),
wa-min ţaţaabin-naar/

"O Allah! Forgive him; have mercy on him;
heal him; pardon him; be generous to him;
make his entrance comfortable; wash him
with water, snow and hail, and purify him
from sins as a white garment is washed clean
dirt; give him a home better than his home
(on earth), a family better than his family, and

|\(| = sit; |\| = tank / ring; |\| = set; |S| = sum; |sh| = she;
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow;
|z| = zero; |\| = Thus
a wife better than his wife; take him into Heaven, and protect him from the trial of the grave and the torture of the Hellfire.\(^{(76)}\)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَغَفْرِّه وَاغْفِرْ عَنْهُ، وَأَثْمِجْ نُزْلَةَهُ، وَوَسّعَ مَدخَلَهُ، وَاغْفِرْهُ بِالْمَآءِ وَالْنَّجْلِ وَالْبَرْدِ، وْتَقْلِي مِنَ الْحَطَابَايَا كَمَا نَقِيتَ الْشُّبُوَّةَ الأَبِيضَ مِنَ النَّسِ، وَآَبِدْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَمَلًا خَيْرًا مِنْ أَمْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعْفُهُ مِنْ عَذَابِ النَّارِ، وَمِنْ عَذَابِ الْمَيْتِ.

3.33.13 Du'aa' on the Death of a Family Member

When a member of one's family dies, one should say:

/innaa lil-laahi wa-innaa ilaihi raaji'uuun, allaahumma'-jurnee fee muSeebatee, wa-akhlif lee khairam-minhaa/

"We all belong to Allah, and to Him we will all return. O Allah! Reward me for my affliction,

/a/ = happy; /aa/ = lamb; /aaw/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /hh/ = has;
/h/ = hulm (Arabic dream);
and give something better instead."

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِني فِي مُصِيبِتِي
وَأَخْلِفَ لِي خَيْبًةً مِنْهَا.

According to the Hadith, if a Muslim who loses a relative by death says those prayers, Allah will give him something better instead. (77)

According to the Prophet’s teachings, the family of the deceased is not to say any prayers except for good things; there are angels that say ‘amen’ in response to the prayers. (78)

3.33.14 *Du’aa’* on a Relative’s Death

To console someone on the death of a relative, one should say:

\[/\text{inna lil-laahi maa akhaḍ(a), wa-lahu maa a’} Taa, wa-kullu shayin }\text{’indahu bi-ajalim-musammaa}/\]

\[\text{\textit{ij}} = \text{sit; } \text{i} = \text{tank / ring; } \text{s} = \text{set; } \text{S} = \text{sum; } \text{sh} = \text{she; } \text{th} = \text{think; } \text{T} = \text{tub; } \text{u} = \text{could; } \text{uu} = \text{food; } \text{w} = \text{cow; } \text{z} = \text{zero; } \text{Z} = \text{Thus}\]
"To Allah belongs what He takes, and to Him belongs what he gives. For everything He has fixed a time limit."

The Prophet ﷺ said those words to console his daughter when she lost a son of hers, and he told her to have patience and to pray for reward from Allah ﷻ. (79)

3.33.15 Du’a’ for a Deceased Baby
At the funeral prayer for a child, one should pray for its parents:

/allaahumma-jazalhu lahumaa faraTaa(wa-jazalhu lahumaa salafaa, wa-jizalhu lahumaa dukhraa, wa-thaqqil bihi mawazeenahumaa, wa-afrijh Sabran alaa qulubihiimaa, wa-laal taftinhumaa ba’dah, wa-laal tahirihumaa ajrah/

"O Allah! Make this baby for its parents a forerunner, a treasure and an admonition;

[a] = happy; [aa] = lamb; [aa] = star; [ay] = find; [d] = bad;
[D] = this; [D] = dumb; [ee] = meat; [gh] = Paris; [h] = has;
[h] = hilm (Arabic dream);
make it weigh heavily in their good deeds [on the Day of Judgement]; grant them patience; do not put them to trial after it, nor deprive them of reward\(^{(81)}\) [from You for losing their baby]."

Should one say something in a funeral procession?
As the Righteous Salaf used to do, one should walk silently in the funeral procession. If one does any reflection or remembrance, it should not be done aloud.\(^{(82)}\)

3.33.16 *Du’aa’* at Burial
According to the Prophet’s teachings, once a deceased person is put into the grave, fellow Muslims should say:

\[\text{sit; \text{s} = tank / ring; \text{s} = set; \text{S} = sum; \text{sh} = she;}
\text{\text{th} = think; \text{T} = tub; \text{u} = could; \text{uu} = food; \text{w} = cow;}
\text{\text{z} = zero; \text{\text{l} = Thus}}\]
3.33.17 Du‘aa’ after Burial
Once a deceased person is buried, one should ask Allah to forgive him / her and to make firm his / her answers to questioning in the grave. The Prophet used to tell those present at the grave: "Ask Allah to forgive your deceased brother, and to make his answers firm, for he is being questioned now."(84)

Such supplication is good for the deceased. Allah rewards them through it.(85)
As the Prophet says, we can say these prayers:

\[\text{/laaahumma-ghfir li-kayyinnaa wa-mayyitinaa, wa-Sagheerinaa wa-kabeerinaa, wa-\text{akarinaa wa-wjthaanaa, wa-shaahidinaa}}\]

\[\text{/a/ = happy; /aa/ = lamb; /aaj/ = star; /ay/ = find; /d/ = bad; /d/ = this; /D/ = dumb; /e/ = meat; /gh/ = Paris; /h/ = has; /h/ = hulm (Arabic dream);]
wa-ghaa-ibinaa/ allaahumma man ahyaytahu
minnaa fa-ahyihi ẓalal-eemaan, wa-mar
tawaffaytahu minnaa fa-tawaffahu ẓalal-
islaam/ allaahumma laa takrimnaa ajrah(u),
wa-laa tuDillanaa baẓdah/

"O Allah! Forgive our living, our dead, our young, our old, our males and our females; forgive those of us who are present, and those who are absent. O Allah! Whomsoever among us You let live, make him live in faith, and whomsoever You cause to die, let him die in Islam. O Allah! Do not deprive us of our reward [for supplicating for him], and lead us not astray after him."\(^{86}\)

Should you speak about a dead Muslim, it has
to be about his good qualities. The Prophet says, "Do not call the dead bad names, for they have gone to what they have already done." (87)

3.33.18 *Du’aa’* on Visiting Graves

On visiting the graves, one should say as the Prophet used to say:

\[\text{//assalaamu [a]laa ahlih diyaar(i) minal-mu’mineena wa-muslimeen(a), wa}
\text{yarhamul-laahu minnal-mustaqdimeena wal-
\text{musta’khireen, wa-innaa in-shaa-allaahu}
\text{bikum la laahiqun/}
\]

"Peace be upon the believers and Muslims in these houses (tombs). May Allah have mercy on the earlier and the latter ones. Verily, When Allah wills it, we will join you." (88)

السلام على أهل الدِّيَار من المؤمنين والمسلمين،
ولَيَغْنِمُ الله منا المُستَقَدِّمِين والمُستَخْرِجِين، وإنَّا إن شاء
الله بِكُمْ لَلاَجِعُونَ.

\(/a/ = \text{happy}; /aa/ = \text{lamb}; /al/ = \text{star}; /ay/ = \text{find}; /d/ = \text{bad};
\)
\(/d/ = \text{this}; /D/ = \text{dumb}; /e/ = \text{meat}; /gh/ = \text{Paris}; /h/ = \text{has};
\)
\(/h/ = \text{kalm (Arabic dream);}\)
Daily and Nightly Adhkaar

Out of the numerous adhkaar, we have selected the following ones, which can be easily remembered. You should ask Allah ﷻ to help you learn and say them regularly and not to give up. The adhkaar have countless benefits and are greatly rewarded.

4.1 Morning and Evening Adhkaar

Morning Adhkaar
When you wake up in the morning, you should say:

/alhamdu lil-laahil-laadhee ahyaanaa ba’daa
mamaatinaa, wa- ilaihin-nushuur/

"Praise be to Allah, Who has given us life after
death (sleep), and to Him is resurrection." (89)

[|t| = sit; |s| = tank / ring; |s| = set; |S| = sum; |sh| = she;
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow;
|z| = zero; |z| = Thus]
الحمد لله الذى أحياءنا بعذ ما أعانا و إلهى النشور.

You can also say:

/alhamdu lil-laahil-ladheeea laa faa'aneef fee jasadee, wa-radda laalayya ruukhi, wa-aadaa lee bi-tikriih/

"Praise be to Allah, Who has made my body sound, returned my soul into my body, and allowed me to remember Him."(90)

الحمد لله الذى عافاني في جسدي، ورد علیي روحی، وآذن لي بذكریه.

Then, you should recite Ayat Al-Kursi. According to the Hadith, if you recite it, "A guard will be appointed for your protection, and no Satan will approach you till the evening."(91) If you recite it in the evening, you will get the same protection till the morning.

\[
\begin{align*}
|a| &= \text{happy}; \\ |aa| &= \text{lamb}; \\ |ae| &= \text{star}; \\ |ay| &= \text{find}; \\ |d| &= \text{bad}; \\ |di| &= \text{this}; \\ |D| &= \text{dumb}; \\ |ee| &= \text{meat}; \\ |gh| &= \text{Paris}; \\ |h| &= \text{has}; \\ |h| &= \text{hulm (Arabic dream)};
\end{align*}
\]
You should also recite Surat Al-Ikhlaas, Surat Al-Falaq and Surat An-Naass. The Prophet ﷺ says "They (those Suras) are sufficient protection for you against everything (harmful)."(92)

You can say, mornings and evenings, what the Prophet ﷺ describes as the best supplication for seeking Allah’s forgiveness:

\[\text{al-lāhuma ānta rabbee, laa ilaaha illaa ānt(a), khalaqtanee wa-anaa } \text{azabād}(a), \text{wa-anaa } \text{azalaa } \text{zahdika wa-waẓdika mastāTa’t}(u), \text{ægu'du bika min sharri ma } \text{Sana’t}(u), \text{abuu-u laka bini'amatika azalayya wa-abuu-u laka bi'dambi, faghfir lee, innahu laa yaghfiru-d-āunuuba illaa ānt(a)}\]

"O Allah, You are my Lord, there is no god but You. You created me and I am Your servant, and 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

\[|j| = \text{si}; |ş| = \text{san} / \text{ring}; |s| = \text{set}; |S| = \text{sum}; |sh| = \text{she}; |th| = \text{think}; |T| = \text{tab}; |u| = \text{could}; |u| = \text{food}; |w| = \text{cow}; |z| = \text{zero}; |Z| = \text{Thus}\]
Your favors upon me and I admit my sins. Please, forgive me, for none forgives sins but You."(93)

اللَّهُمَّ أَنتَ رَبِّي لا إِلَه إِلَّا أَنتَ، خَلِّقْتِي وَأَنَا عَبْدُكَ، وَأَنَا عَلِيِّ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوَّدُ بِكَ مِنْ شُرِّ مَا صَنَعْتُ، أَبُوَّ بِكَ سَيْغُرُّ عَلَيْيٍ، وَأَبُوَّ [لَكَ] بِذَنُّبٍ قَاطِعُ لي، فَإِنَّهُ لا يُغْفِرُ الْذُّنُوبِ إِلَّا أَنتَهُ.

In the morning, you should pray:

/allahumma bika aShukrnnaa, wa-bika amsaynaa, wa-bika nakhya, wa-bika namuut(u) , wa-illaykan-nushuur/

"O Allah! In Your name we have reached the morning, as in Your name we reached the nightfall. By Your permission we live, and by It we die, and unto You is the Resurrection."

اللَّهُمَّ بِكَ أَضْحَخَا، وَبِكَ أَمْسِيَتَا، وَبِكَ نَخَّا، وَبِكَ نُمْوَتُ، وَإِلَيْكَ النُّشُورُ.

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hilm (Arabic dream);
In the evening, you should pray: \( \text{allaahumma bika amsaynaa, wa-bika aSba\'nnaa, wa-bika na\'hyaa, wa-bika namuut(u), wa-ilaykal-maSeer} \)

"O Allah! In Your name we have reached the evening, as in Your name we reached the morning. By Your permission we live, and by It we die, and unto You is the return."\(^{(94)}\)

\( \text{اللَّهُمَّ بِكَ أُمسِيتَا، وَبِكَ أُصِيبَتَا، وَبِكَ نَخَيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النَّصِيرُ.} \)

In the morning you can pray:

\( \text{aSba\'nnaa, wa-aSbakal-mulku lil-laah(i), wal-hamdulil-laah(i), laa ilaaha illal-laah(u) wakhdah(u), laa shareeka lah(u), lahul-mulku, wa-lahul-hamd(u), wa-huwa \'alaal kulli shayin qadeer} \)

"We have reached the morning, while the dominion remains Allah's, and to Him all praise is due. There is no god but Allah, alone,
without partners. To Him belongs the
dominion, and to Him all praise is due. He
has power over all things."

«أَصْبَحْنَا وَأَصْبَحَ الْمُلُكُ لَّهُ، وَالْحَمْدُ لَّهُ، لَا إِلَّا
اللّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَّهُ الْمُلُكُ، وَلَهُ الْحَمْدُ، وَهُوَ
عَلَيْ كُلِّ شَيْءٍ قَدِيرٌ.»

Similarly, in the evening you can pray:

/amsayna, wa-amsal-mulku lil-laah(i),wal-
hamdu-lil-laah, laa ilaaha illal-laah(u),
wahdah(u), laa shareekah lah(u), laahul-
mulk(u), wa-lahul-hamdu(u) wa-huwa Qaala
kulli shayin qadeer/

"We have reached the evening, while the
dominion remains Allah's, and to Him all
praise is due. There is no god but Allah, alone,
without partners. To Him belong the
dominion and all Praise, and He has power
over all things."
"O my Lord! I ask You the good of tonight and the good of what follows it, and I seek refuge in You from the evil of tonight and the evil of what follows it."(95)

One can also say these prayers in the mornings and evenings:

/rabb, as-aluka khayra maa fee haaidthil-layla(til), wa-khayra maa ba'dahaa, wa-
a'zuu'du bika min sharri maa fee haaidthil-
layla(til), wa-sharri maa ba'dahaa/

/allaahumma innee asalukal-Zaafiyata fid-

|/t/| = sit; |/r/| = tank / ring; |/s/| = set; |/S/| = sum; |/sh/| = she;
|/th/| = think; |/T/| = tub; |/u/| = could; |/uu/| = food; |/w/| = cow;
|/z/| = zero; |/Z| = Thus
dunyaa wal-aakhirah, allaahumma innee asalukal- ṭaaafiyata fee deenee wa dunyaaya, wa ahlee wa maalee, allaahumma-satur ṭawraatee wa aamir- raaw jäatee, allaahumma-hafažnee mimbayni yadayya, wa min khalfée, wa ṭay-yameenee wa ṭay-shimaalee, wamin fawqee, wa aţwudu bi-ţaţamatiika an ughtaala min tahkee/

"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 (private things forbidden to the public) unrevealed, 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."  

أَلْلَهُمَّ إِنِّي أَسْأَلُكَ الْعُفَاوَةَ فِي الْدُنْيَا وَالْآخِرَةِ، أَلْلَهُمَّ إِنِّي
4.2 Du’aa’ on Friday Mornings

On Friday mornings, you should - in addition to the afore-mentioned morning supplications - pray as much as you can for the Prophet. He said, "The best of your days (of the week) is Friday. Adam was created on a Friday, he died on a Friday, and the blow in the horn (for Doomsday) will be on a Friday, and so will the Annihilator. So, pray for me as much as you can on Fridays. Your prayers will reach me...."(97)

4.3 Adhkaar on Going to Bed

The following is a selection of what the Prophet used to do and say on going to

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|\(| |\(| = s i t; |\(n\)| = tank / ring; |\(s\)| = set; |\(S\)| = sum; |\(sh\)| = she; |\(th\)| = think; |\(T\)| = tub; |\(u\)| = could; |\(uu\)| = food; |\(w\)| = cow; |\(z\)| = zero; |\(Z\)| = Thus
bed. To observe this sunnah, Muslims should follow the Prophet’s example while seeking help and reward from Allah.

[1] Recite Ayat Al-Kursi:

\[(255)\textit{allaahu laa ilaaha illaa huwal-kayyul-qayyumu}(u), laa ta’khu'du'hu sinatuw-wa-laa nawm(u), lahu maa-fis-samaawaati wa-maa-fil-arD(i), maṣ ḍal-laḍee yashfa’u ẓijdahuu illaa bi-ṭānīh(i), ya’lamaru maa baina aideehim wa-maa khalfahum, wa-laa yuḥeeTuna bi-shai-im-min ẓilmīhe illaa bimaa shaa’(a), wasiqṣa kursiyyyuhus-samaawaati wal-arD(a), wa-laa ya-uuduhu ḥifZuhumaa, wa-huwal-ẓaliyyul ẓaZeem(u)\]

"(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which
is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous."

The Prophet ﷺ says, "Once in bed for sleep, recite Ayat Al-Kursi...."(99)

[2] Recite the last verses of Surat Al-Baqarah:

\[(285)\] aamanar-rasuulu bimaa ważila ilayhi mir-rabbihi wal-mu'miinun(\(a\)), kullun aamana bil-laahi, wa-malaa-ikatihi, wa-kutubihi, wa-rusulih(\(i\)), laa nufarriqu bayna aḥadim-mir- rusulih(\(i\)), wa-qaału samiṣnaa wa-aTa'znnaa, ghufraanaka rabbanaa wa-ilaikal-maSeer/

\[(286)\] rabbanaa laa tu-aakhiḍnaa in-naseenaa aw akhTa'nnaa, rabbanaa wa-laa tahmil ġalaynnaa iSray kamaa ḫamaltahu

\[\text{\(\text{i} \text{= sit; } \text{u} \text{= tank/ring; } \text{s} \text{= set; } \text{S} \text{= sum; } \text{sh} \text{= she;}\)\
\[\text{\(\text{th} \text{= think; } \text{T} \text{= tub; } \text{u} \text{= could; } \text{uu} \text{= food; } \text{w} \text{= cow;}\)\
\[\text{\(\text{z} \text{= zero; } \text{Z} \text{= Thus}.)\]}\)\]
"(285) The messenger believes in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying."

"(286) Allah taskes not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. 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

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|a| = happy; |aa| = lamb; |ae| = star; |ay| = find; |d| = bad; 
|e| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has; 
|h| = hilm (Arabic dream);
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."

The Prophet ﷺ says, "If one recites the last
two verses of Surat Al-Baqarah at night, they
will be sufficient [for that night’s portion of
remembrance]."(100)
[3] Recite Surat Al-Kafirun:

/(1) qul yaa ayyuhal-kaafiruun(a), (2) laa a’budu maa ta’buduun(a), (3) wa-laa ar’ tum zaabiduuna maa a’bud(u), (4) wa-laa ana zaabidum-maa zaabattum, (5) wa-laa ar’tum zaabiduuna maa a’bud(u), (6) lakum deenukum, wa-liya deen(i)/

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

The Prophet ﷺ says, "Recite Surat Al-Kafirun, then go straight to bed; it manifests your dissociation from Shirk (polytheism)."(101)
[4] Do Nafth (blowing slightly - without spitting - into your palms put together) after reciting Surat Al-Ikhlaas, Surat Al-Falaq, and Surat An-Nas. You should, then, rub your hands over the parts of your body you can reach, starting with the head, face, and front of your body. You can do the recitation and nafth three times.

When the Prophet lay in bed for sleep, he did nafth\(^{(102)}\) into his palms, recited Surat Al-Ikhlaas, Surat Al-Falaq and Surat An-Nas,\(^{(103)}\) then rubbed his body with his hands.\(^{(104)}\)

[5] Say: /subhanallaah/ "Glory be to Allah" 33 times, /alhamdu-lil-laah/ "Praise be to Allah" 33 times and /allaahu akbar/ "Allah is the Greatest" 34 times.

The Prophet said to Ali and Fatimah, "When you lie in bed, say: ‘Allah is the greatest’ thirty-four times; ‘Praise be to Allah’ thirty-three times; and ‘Glory be to Allah’
thirty-three times." (105)

[6] Say:

/allahumma rabbas-samaawaati wa-rabbal-ard(i), wa-rabbal-ţarshil-ţaţeem, rabbanaa wa-rabba kulli shai-i(n), faaliqal-ţabbbi wannawaa, wa-munazzilat-tawraati wal-ţijeeli wal-furqaan(i), aţuuĎu bika miğ sharri kulli shai-in aţta aakhiĎum-binaaSiyaţih(i)/allahumma aţtal-anwal(u) fa-laysa qablaka shay-a(uw), wa-aţtal-akhir(u) fa-laysa baţdaka shay-a(uw), wa-aţtaţ-Zaahir(u) fa-laysa fawqaka shay-a(uw), wa-aţtal-baaTinu fa-laysa duunaka shay-a, iqDi Ėnnad-dayn(a), wa-ghninaa 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’ān, 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." (106)

"اَلَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَزِيزِ
الْحَمِيدِ، رَبِّي وَرَبِّي كُلَّ شَيْءٍ، قَالَتْ النَّبِيَّةُ عَائِضَةُ،
وَمَنْزِلُ الْقُرْآنِ وَالْإِنجِيلِ وَالْقُرْآنِ، أَعْشَيْدُ بُكَّ مِنْ شَرٍّ كُلٍ
شَيْءٍ، أَنتَ أَحْدَ الْبَاحِثِينَ، اَلَّهُمَّ أَنتَ اَلْأَوَّلُ قَلِيسَ قَبْلَكَ
شَيْءٍ، وَأَنتَ أَلْخَيْرُ قَلِيسُ بَعْدَكَ شَيْءٍ، وَأَنتَ الْقَايِمُ
قَلِيسُ فَوْقَكَ شَيْءٍ، وَأَنتَ اَلْبَايِنُ قَلِيسُ دُونَكَ شَيْءٍ،
أَقَضِي عَنِّي اَلْذَّيْنَ وَأَغْنِيْتَ مِنْ الْفَقْرِ.

[7] Say:
/allahumma bismika akhaya wa-bismika amuut(u)/
"O Allah! In Your name I live, and in Your name I die."\(^{(107)}\)

اللهُمَّ يَسِمِّيكَ أَخِيًا، وَيَسِمِّيكَ أَمُوَّةً

[8] Say:

/bismika rabbi waDżatu jambi, wa-bika arfażuh, in amsakta nafsee, farkamhaa, wa-in arsaltahaa faḥfażhaa bimaa tahfaż(u) bihee ġibadakaS-Saaliheen/

"In Your name, O Lord, I lie down to sleep. And by Your permission I wake up. If You do not return my soul [to my body], have mercy on it, but if You return it [so I am still alive after sleep], protect it as You do Your righteous slaves."\(^{(108)}\)

بَيَاسِمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنَّ أَمَسَكَتْ نَفْسِي فَارْحَمْهَا، وَإِنَّ أَرْسَلْتُهَا فَاحْفَظْهَا بِمَا تُحْفَظُ بِهِ عَبَاءَكَ الصَّالِحِينَ

\[^{107}\] = happy; \[^{108}\] = lamb; \[^{108}\] = star; \[^{108}\] = find; \[^{108}\] = bad;
\[^{108}\] = this; \[^{108}\] = dumb; \[^{108}\] = meat; \[^{108}\] = Paris); \[^{108}\] = has;
\[^{108}\] = halm (Arabic dream);
As instructed by the Prophet ﷺ, say:

/allahumma aslamtu nafsee ilayk(a), wa-fawwaDtu amree ilaik(a), wa-wajjahtu wajhee ilayk(a), wa-alja'tu Žahree ilayk(a), raghbataw-wa-rahbatan ilayk(a), laa malja'a wa-laa marjam-miya'ka illa ilayk(a), aaman tu biktabikal-lađee anžalta, wa-nabiyyikal-lađee arsālta/

"O Allah! I have surrendered my soul to You, entrusted You with my affair, turned my face towards You, and sought Your protection of my back. All this is in pursuit of Your pleasure and out of fear of You. There is no escape or refuge from You except in You. I believe in Your Book, which You have sent down, and in Your Prophet, whom You have sent."

«اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَقَوْضَتُ أَمْرِي إِلَيْكَ، وَوَجَهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَاهُ ظَهْرِي إِلَيْكَ، رَغْبَةٌ وَرَغْبَةٌ إِلَيْكَ، لَا مَلَّا وَلَا مَنْجَا مَنْكَ إِلَّا إِلَيْكَ، أَنْتُ بِكِتَابِ الَّذِي أَنْزَلْتَ، وَبِبُيُوْنِيكَ الَّذِي أَرْسَلْتَ».
The Prophet says that in preparation for bed, you should do wurdu', lie on your right side, then say the above-mentioned prayers. If you die at this note, you die having pure faith. Therefore, let those prayers be your last words before sleep.\(^{(109)}\)

4.4 Du’aa’ on Having a Dream

[A] If you have a good dream, it is believed to be from Allah, so you should say:

_/alhamdulil-laah/ "Praise be to Allah."

الحمد لله.

You can tell the people you love about it.

[B] If you have a bad dream, it is believed to be from Satan, so you should say:

_/a\çuu\d\u2019u bil-laahi mi\f\i\  sharrish-shaiTa\n wa-sharriha/"

"I seek refuge in Allah from the evil of Satan and the evil of that dream."

\(a\) = happy; \(aa\) = lamb; \(ae\) = star; \(ay\) = find; \(d\) = bad;
\(\tilde{d}\) = this; \(\tilde{D}\) = dumb; \(ee\) = meat; \(gh\) = Paris; \(h\) = has;
\(\tilde{h}\) = halm (Arabic dream);
You should also do Naft\(^{(110)}\) three times to your left. You should not tell anyone about it. The Prophet says, "If any of you has a dream he likes, it is from Allah, so he should thank Him for it, and he can speak about it. If he sees (in the dream) something he hates, it is from Satan, so he should seek Allah’s protection from its evil. He should not mention it to anyone. It cannot harm him (anyway)."\(^{(111)}\)

Waking up from a nightmare, you should pray:

/bismillaah\(i\), a\(\'\)uud\(u\) bi-kalimaat\(a\)l-\(a\)lahi-ta\(\)ammaat\(i\) min gha\(D\)abi\(h\)\(i\), wa \(\xi\)qa\(\alpha\)b\(i\)h\(i\), wa sharri \(\xi\)ibaad\(h\)\(i\), wa min hamazaatish-shayaa\(t\)een\(i\) wa ay\(y\)a\(h\)Dur\(u\)un/

"I seek refuge in Allah’s perfect words from His anger and punishment, from the evil of

\[^{110}\text{Naft}\] \[^{111}\text{Reference numbers are from the original text.}\]
His slaves, and from Satan’s whispers and presence."

«بِسْمِ اللَّهِ أَعْوَدُ بِكِيلَمَاتِ اللَّهِ الثَّامِنَاتِ مِنْ عَضْيَهُ وَعِقَابِهِ
وَشَّرِّ عَبَاهُو، وَبَنِينَ هَمَّارَاتِ الشِّيَاتِينِ، وَأَنَّ يَخْضَرُونَ».

4.5 Du’aa’ on Waking up at Night

If one wakes up during the night and wants to go back to sleep, one should pray:

{laa ilaa ha illal-laahu wakhdah(u), laa shareeka lah(u), laah-ul-mulk(u) wa-lahul-
hamd(u), wa-huwa zaala kulli shai-in qadeer, wa-hamdu lil-laah(i), wa-subhaanul-laah(i),
wa-laah ilaaha illal-laah(u), wa-laahu akbar,
wa-laah hawla wa-laah quwwata illaa bil-laah/
allaahumma ighfir lee/}

"There is no God but Allah, alone, without partners. To Him belongs the dominion, and to Him, all praise is due. He has power over all things. Praise be to Allah, Glory be to Allah, and there is no god but Allah. Allah is the

|a| = happy; |aa| = lamb; |ar| = star; |ay| = find; |ad| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|H| = hulm (Arabic dream);
greatest, and there is no power or might except with Allah. O Allah forgive me."

"لا إِلَهِ إِلاَّ اللّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لِهِ الْمُلُكُ، وَلِهِ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَالْحَمْدُ لَهُ، وَسُبْحَانَ اللّهِ، وَلَا إِلَهِ إِلاَّ اللّهُ، وَاللّهُ أَكْبَرُ، وَلَا حَوْلٌ وَلَا قُوّةٌ إِلَّا بِاللّهِ.... اللّهُمَّ اغْفِرْ لِي".

According to the Hadith, if one says the above-mentioned adhkaar, then asks Allah for forgiveness, one will be forgiven; if one supplicates Allah, one’s supplication will be answered; and if one washes for salaah and prays, one’s salaah will be accepted. (114)

What to say on waking up during the Night
If one wakes up during the night, brushes one’s teeth and does wudhuu’, one should pray as the Prophet ﷺ did; the Prophet ﷺ recited the following Ayahs:

\(\text{(190) inna fi-khalqissamaawaati wal-arDi}\)

\(\text{[s]} = \text{sit; [t]} = \text{tank / ring; [s]} = \text{set; [S]} = \text{sum; [sh]} = \text{she; [th]} = \text{think; [T]} = \text{tub; [u]} = \text{could; [uu]} = \text{food; [w]} = \text{cow; [z]} = \text{zero; [Z]} = \text{Thus}\)
wa-khtilaafil-laili wan-nahaari la-aayaat(il)
li-ulilalbaab(i)(191)allażeena ya덕kuruunala-
laahâ qiyamaamâ-wa quçuudaw-wa-ζalaa
junnubihim, wa yatafakkaruuna fi-
khalqissamaawaatî wal-arD(i), rabbanaa
maa khalâqta hađaa baTila(ŋ)
subkhaank(ŋ), faqinnaa Çaadab-an-nâar (192)
rabbanaa innaka maŋ tudkhilin-naara faqad
akhzaitah(u), wa-maa liŻ-Żaalimeena min
aŋSaar (193) rabbanaa innanaa samiçnaa
munaadi-yay-yunaadee lil-eemaani an
aaminuu bi-rabbikum fa-aamanna, rabbanaa
fagfhir lanaa ḍunuubanaa, wa-kaffir çannaa
sayyi-aatinnaa, wa-tawaffanaa maζal-abraar
(194) rabbanaa wa-aatin ma œaζattana
ζalaa rwsulîk(a), wa-laα tukhzinaa yawmal-
qiyâama(tı), innaka laa tukhâlîl-meeζaad/
(195) fastajaaba lahüm rabbuhum annee laa
uDeeζu Çamala Çaamilim-miŋkum miŋ
råkarîn aw wźthaa baζDukum-mimbaζD, fal-
laḏeena haajaruu wa ukhrijuu miŋ diyaarihîm
wa Ṽuduu fee sabeeli wa-qatâluu wa-qutiluu

\[
\begin{align*}
|a| &= \text{happy; } |aa| = \text{lamb; } |aat| = \text{star; } |ay| = \text{find; } |d| = \text{bad; } \\
|d| &= \text{this; } |D| = \text{dumb; } |ee| = \text{meat; } |gh| = \text{Paris}; |h| = \text{has; } \\
|h| &= \text{holm (Arabic dream;}
\end{align*}
\]
la-ukaffiranna ḥanhum sayyi-aatihim, wa-la-
udkhilannahum jannaatih tajree miḥ taḥtihal-
anhaar(u), thawaabam-min ḥiฑdillaah(i),
wal-laahu ḥiฑndahu ḥusnuth-thawaab, (196)
laa yaghurrannka taqallubul-laḏeeena kafaruw
fil-bilaad, (192) mataaḍuṣ ṣaleelun thumma
ma’waahum jahannam(u) wabi’sal-mihaad,
(198) laakinil-laḏeeenat-taqaw rabbahum
lahum jannaatun tajree miḥ taḥtihal-anhaaru
khaalideena feeha, nuzulamin ḥiฑdillaah, wa
ma ḥiฑdallaahi khayrul-lil-abraar, (199) wa-
inna-min ahlĩkitaabi lamy-yu’miṇu billlaahi
wa maa unzila ilaykum wa maa unzila ilayhim
khaashĩṣeena lillaah(i), laa yashtruuna bi-
ayyatiil-laahi thamanaḍ qaleelaa, ulaa-iqa
lahum ajrhuun ḥinda rabbihim, innal-laḥa
sareequl ḥisaab (200) yaa ayyuḥal-lādeena
aamanuSbiruu wa Saabiruu waraabiTuw
wattaqul-laḥa laṭallakum tuflikuun/

"(190) Lo! In the creation of the heavens and
the earth and (in) the difference of night and
day are tokens (of His sovereignty) for men of

\[
|n| \Rightarrow \text{sit}; \ |t| \Rightarrow \text{tank / ring}; \ |s| \Rightarrow \text{set}; \ |S| \Rightarrow \text{sum}; \ |sh| \Rightarrow \text{she};
|th| \Rightarrow \text{think}; \ |T| \Rightarrow \text{tub}; \ |u| \Rightarrow \text{could}; \ |uu| \Rightarrow \text{food}; \ |w| \Rightarrow \text{cow};
|z| \Rightarrow \text{zero}; \ |Z| \Rightarrow \text{Thus}\
\]
understanding, (191) Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): 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. (195) And their Lord has heard them (and He says): Lo! I suffer not the work of any worker, male or female, to be lost. You proceed one from another. So those who fled and were driven forth from their homes and suffered
damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow. A reward from Allah. And with Allah is the fairest of rewards. (196) Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive you (O Muhammad). (197) It is but a brief comfort. And afterward their habitation will be hell, an ill abode. 198. But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah has in store is better for the righteous. (199) And Lo! Of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward
is with their Lord, and Lo! Allah is swift to take account. (200) O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed."  

[Surat Al-Imraan /190-200].

إِنَّهُ في خِلَاقِ السَّمَاءِ وَالْأَرْضِ وَخَلَقَتْ النَّارَ وَالأَبْوَارَ ۖ إِلَّا ذَٰلِكَ الْأَحْسَنُ لِلَّهِ وَقَدْ عَفَّٰدَٰ ۖ وَعَلَىٰ جَنُورِهِمْ وَتفَرَّكَرُونَ فِي خِلَاقِ السَّمَاءِ وَالْأَرْضِ رَبُّهُمُ مَا خَلَقَتْ هَذَا بِجَلَالِ سَبْعِ النُّطُورِ فَقَوْنَا عَذَابَ الَّذِينَ رَبِّهِمْ اكْبَرَّۢرُبُّهُمْ إِنَّهُ كَرَامًا مَّيْتًا إِنَّا سَيْمَنَا مَنَاوَا يَنَاوِيِّ اللَّهَ إِنَّهُمْ مَا يَضِيعُونَ ۗ فَأَعْفَأْنِ أَنَّا دُونِيَّ وَصَفَّرْنِ عَنْهَا سِيَّتَانَّا وَكَوْفَانَا مَعَ الْأَثْرَارِ ۖ فَأَعْفَأْنِ رَبِّنَا وَمَدَاتَا مَا وَعَدُّنَا عَلَىٰ رَسُلِنَا وَلَا مُحِيطُهُ بِقُوَّةٍ وَقُلُوبَهُ إِنَّهُ لَا يَخْلُفُ الْخَبَاهُ فَأُسْتَجِبَ لَهُمْ رُسُلُهُمُ إِنَّ لا أَضْيَقُ عَلَىٰ عِبَارِي فَأَلْحَمِّي فِي ذَٰلِكَ أَوْ أَنْزِلْ بَعْضَكَمْ فِي بَعْضٍ فَأَتْبَعُوهُمْ وَأَتْبَعُوْنَ فُتُوْنَاهُ وَفِي سَكَيْنَٰ وَفِي سَكَيْنَٰٰ إذَا أَكَفَّرُنَّ عَنْهُمْ سِيَّتَانَٰهُمْ وَلَأَذْلِكُمْ بَعْضَهُمْ بَعْضَهُمْ مِنْ تَحْيَيْهَا الْأَخْفَرُ

[af] = happy; [al] = lamb; [al] = star; [ay] = find; [d] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris; [h] = has;
[h] = halm (Arabic dream);
قوابٌ في عند الله وَلَهُمَا يَكُونُ سَيْرُكُمْ. حَسَنُ الْقُوَّابِ لَا يُفرَّكَ
تَعْلَمُ الْقُوَّابُ كَفُرُوا بِاللهِ مَنْ قَدْ أَتَى مَعْلُومُهُمْ
جَهَنَّمْ وَبِيسَ الْجَهَنَّمُ لَكُنْ دُنْيَا وَأَمَامُهُمْ
تَجَرَى مِنْ قَبِيلِهَا الأَنْهَارُ خَلْيَكَا فِيهَا نُزُلًا مِنْ عَنْدِ اللهِ وَمَا
عَنْدِ اللهِ خَيْرًا لِلَّدُرُّ كَيْنَ يُؤْمِنُ بِاللهِ وَمَا أَنزَلْنَى إِلَيْكُمْ وَمَا أَنزَلْنُ إِلَيْهِمْ خَشْيَةً لَّهُمْ لا يُشَرَّعُونَ
يَقَامُبِهِ اللَّهُ تَمَتَّعُنَّ قَليٌلاً وَأَوَّلَتْكَ لِهِمْ أَجْرَكُمْ عَنْدَهُمْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ يَبْلَغُهَا الْمَلَكُ عَلَى نَفْسِكُمْ أَصْبَحُوا وَصَابِرُوا وَخَيْلُكُمْ لَمَّا كَشَفْتُمُ

[ال جمِّرَان: 190-200]
\[a\] = happy; \[aa\] = lamb; \[aa\] = star; \[ay\] = find; \[dd\] = bad;
\[dd\] = this; \[DD\] = dumb; \[ee\] = meat; \[gh\] = Paris; \[hh\] = has;
\[hh\] = hulm (Arabic dream);
Chapter 5

Adhkaar for Acts of Worship

The following is a selection of adhkaar related to salaah, zakaah, fasting, hajj and omrah:

5.1 Salaah-Related Adhkaar
5.1.1 When Preparing for Salaah
[A] Getting into the lavatory, you should, like the Prophet used to do, supplicate:

/allahumma innee a'waadu bika minal-khubuthi wal-khabaa-ith/

"O Allah! I seek refuge in You from male and female devils."(116)
According to the Sunnah, you should not do any supplication, speak to anyone, answer greetings, etc. when in the toilet.\(^{(117)}\)

**When you get out of the toilet, you should say:**

/ghufraanak/!

"[O Allah,] Your forgiveness!"\(^{(118)}\)

\ُغفرَانَكَ

[B] You should start \textit{wudhuu'} (washing for prayer) by saying:

/bismil-laah/ "In the name of Allah."

\ُبِسْمِ اللَّهِ

According to the Hadith, "No prayer (is valid) without \textit{wudhuu'} (washing for \textit{salaah}), and no \textit{wudhuu'} (is valid) without mentioning the name of Allah, the most High."\(^{(119)}\)

[C] As soon as you do \textit{wudhuu'}, you should

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/a/ = happy; /aa/ = lamb; /au/ = star; /ay/ = find; /d/ = bad;
\(\dd/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
\(\hh/ = hulm (Arabic dream);
supplicate:

/ash-hadu allaa ilaaha illal-laah, wa'hdahu laa shareeka lah(u), wa-ash-hadu anna muhammadan 'abdhuhu wa-rasuuluh/

"I testify that there is no God but Allah, alone without partners, and I testify that Muhammad is His slave and Messenger."

أَشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهِ، وَأَشْهَدْ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

The Prophet ﷺ says, "If, after doing wudhuu' properly, one sincerely says, ‘I testify that there is no God but Allah, and Muhammad is His slave and Messenger’, the eight gates of Heaven will open for one to enter through whichever gate one likes."(120)

[D] Offer a Two-Rak'ah Prayer after Wudhuu'

The Prophet ﷺ says, "If any of you does wudhuu' like mine, then offers a two-Rak'ah
prayer during which he is not distracted, all his previous sins will be forgiven."(121)

When washing after janaabah (an act that necessitates washing the whole body, e.g. intercourse), or doing tayammum, one should say the wudhuu'-related du‘aa’.(122)

5.1.2 Du‘aa’ on Leaving for the Mosque
On leaving the house for the mosque, one should pray:

/bismil-laah(i), tawakkaltu [alaal-laah(i), laa hawla wa-laa qawwata illaa bil-laah, allahhumma innee a‘wudu bika an aDilla aw-udall(a), aw-azilla aw-uzall(a), aw-ažlima aw-užlam(a), aw-ajhala aw-yujhala [alayy/

"In the name of Allah, I have put my trust in Allah. There is no might or power except with Allah. O Allah, I seek refuge in you from going astray or leading others astray, from slipping (into sin) or causing others to slip, from wronging others or being wronged, and

/æ/ = happy; /aa/ = lamb; /ææ/ = star; /æy/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = halm (Arabic dream);
from behaving with ignorance or being treated with ignorance."

"بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضْلَلْ أَوْ أَضْلَلْنِي، أَوْ أَزَلْنِي أَوْ أَزَلْنِي أَوْ أَزَالْنِي، أَوْ أَغْلَمْ أَوْ أَغْلَمْنِي، أَوْ أَجْهَلْ أَوْ يُجْهِلْنِي."

One can add:

/allahumma-j'al fee qalbee nuura(w), wa-fee baSaree nuura(w), wa-fee samiee nuura(w), wa-la-yameenee nuura(w), wa-la-yasaaree nuura(w), wa-fawqee nuura(w), wa-tahtee nuura(w), wa-amamee nuura(w), wakhalfee nuura(w), wa-j'al lee nuura(w), wa-la-az-Zim lee nuuraa/

"O Allah! Let there be light in my heart, light in my eye-sight, light in my hearing, light on my right, light on my left, light above me, light under me, light in front of me and light behind me, and provide me with light and make my light great."(123)
5.1.3 Du’aa’ on Entering and Leaving the Mosque

On entering the mosque, one should pray:

/بسم الله، وصالح و平安 
السّالِم، صلى الله عليه وسلم/ 

"In the name of Allah, and may His prayers and peace be upon Allah’s Messenger. O Allah! Open for me the gates of Your mercy."

Going out of the mosque, one should say

/بسم الله، وصالح و平安/
Chapter 5

ской rasuulil-laah(i), allaahumma innee as-
aluka miy fadlik/

"In the name of Allah, and may His blessings and peace be upon Allah’s Messenger. O Allah! I am asking You to give me from Your Bounty."

ىسم اللهو، والصلاة والسلام على رسول اللهو، اللههم
إني أسانلك من فضللك.

On entering, one should step in with the right foot. On leaving, one should step out with the left foot. (124)

5.1.4 Du’aa’ while in the Mosque

While in the mosque, the Muslim should be remembering Allah ™️, praying or reading the Qur’an. Regarding mosques, Allah ™️ says that they are "(36)... houses which Allah has allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening (37) Men
whom neither merchandise nor sale beguiles from remembrance of Allah and constancy in prayer and paying zakaah; who fear a day when hearts and eyeballs will be overturned."

[in Surat An-Nur, Ayahs 36-37].
Also, the Prophet ﷺ says, "Mosques are built for a purpose."\(^{(125)}\) "They are for the remembrance of Allah, Lord of Might and Majesty, for prayers and for reading the holy Qur’an."\(^{(126)}\)

5.1.5 Du’aa’ on Hearing the Prayer Call
As soon as the call for prayer starts, one should follow the caller, repeating what is being said, except at /hayyi ẓalaS-Salaah/ "Hasten for prayer" and /hayyi ẓalal-falaah/ "Hasten for success", one should say:

/laa-kawla wa-laa quwwata illaa bil-laah/

"There is neither might nor power except with Allah."

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\(\text{\textcopyright}\) = happy; \(\text{\textcopyright}\) = lamb; \(\text{\textcopyright}\) = star;  \(\text{\textcopyright}\) = find;  \(\text{\textcopyright}\) = bad;
\(\text{\textcopyright}\) = this;  \(\text{\textcopyright}\) = dumb;  \(\text{\textcopyright}\) = meat;  \(\text{\textcopyright}\) = Paris};  \(\text{\textcopyright}\) = has;
\(\text{\textcopyright}\) = kelm (Arabic dream);
The Prophet says, "When you hear the call for prayer, repeat after the caller."(127)

5.1.6 Du’aa’ after the Prayer Call

Once the call for salaah is over, one should say:

=allahumma Salli wa-sallim ζalaa ζabdika
wa-rasuulika muḥammad, ash-hadu allaa
ilaaha illal-laah(u), wahdahu laa shareeka
lah(u), wa-ash-hadu anna muḥammadan
ζabduhu wa-rasuuluh(u), raDeetu bil-laahi
rabba(w), wa-bi-muḥammadir-rasuula(w),
wa-bil-issaami deenaa, =allahumma rabba
haadhid-daţwatit-taamma(ti), waS-
Salaati-l-qaa-ima(ti), aati muḥammadan al-
waseelata wal-faDeela(ta), wab-ţath-hu
maqaamam maţmuudan-il-ladhee waţadtaah/

"I testify that there is no God but Allah, alone without partners, and Muhammad is His
slave and Messenger. O Allah! Let Your prayers and peace be upon Your slave and Messenger, Muhammad. I am pleased to accept Allah as my Lord, Muhammad as His Messenger, and Islam as my religion. O Allah! Lord of this perfect call and the established prayer! Grant Muhammad the privilege of intercession (on the Day of Judgment) and superiority, and take him to the exalted place You have promised him."

Then, one can supplicate Allah ﷺ for whatever one seeks for the good of this world and the Hereafter.

\[a| = \text{happy}; |aa| = \text{lamb}; |au| = \text{star}; |ay| = \text{find}; |d| = \text{bad};
|di| = \text{this}; |D| = \text{dumb}; |ee| = \text{meat}; |gh| = \text{Paris}; |hi| = \text{has};
|h| = \text{kulm (Arabic dream)};\]
Chapter 5

The Prophet ﷺ says, "When you hear the prayer caller, repeat after him what he says, then pray for me; Allah prays ten times for whoever prays for me once. Then, ask Allah to grant me the waseelah, which is a status in Heaven not to be betowed except on one of Allah’s bondsmen, and I beg to be the one. Whoever asks Allah to grant me the waseelah qualifies for my intercession [on the Day of Judgement]."*(128)*

The Prophet ﷺ also says, "If, on hearing the call for prayer, one says, ‘I testify that there is no God but Allah, alone without partners, and that Muhammad is His slave and Messenger,’ and says, ‘I am pleased to accept Allah as my Lord, Muhammad as His Messenger, and Islam as my religion’, his sins will be forgiven."*(129)*

According to the Hadith, "If, on hearing the call for prayer, one says, ‘O Allah! Lord of this perfect call and the established prayer! Grant
Muhammad the waseelah and superiority, and take him to the exalted place You have promised him,' one qualifies for my intercession on the Resurrection Day."**(130)**

The Prophet ﷺ also says, "No supplication is rejected between the call for prayer and the start of prayer."**(131)**

### 5.1.7 Du’aa’ on Starting Salaah

The following are some *adhkaar* from *sahih* (sound) Hadiths. They are selected particularly for being easily memorized. You can say these prayers once you enter the *salaah* state, i.e. after the first *takbeer* (saying: /allaahu akbar/). May Allah ﷺ enable us all to say them regularly.

**[A] You can say:**

/wajjahtu wajhiya lil-laďee faTaras-samaawaati wal-arDa ĥaneefa(w), wa-maa ana minal-mushrikeen(a), inna Salaatee wa-

---

/ą/ = happy; /aą/ = lamb; /aą/ = star; /aay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris); /h/ = has;
/h/ = hulm (Arabic dream);
nusukee, wa-maḥyaaya wa-mamaatee, lil-laahi rabbil-ẓaalameen(a), laa shareeka lah(u), wa-biḍaaliqa umert(u), wa-ana minal-muslimeen/

"I have turned my face toward him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters."

"My worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He has no partner. This am I commanded, and I am first of those who surrender (unto Him)."{(132)}

[O] You can say:

/subhaanaka-laahumma wa-bihamdik(a), wa-tabaarak-smuk(a), wa-ta‘ala

/r/ = sit; /r/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she;
/th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow;
/z/ = zero; /Z/ = Thus
jadduk(a), wa-laa ilaaha ghairuk/

"O Allah! Glory be to You, and praise be to You. Blessed be Your name, and Supreme be Your Fortune. There is no God but You."(133)

[۱۳۳] سُبْحَانَكَ الَّهُمَّ وَبِحْمَائِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى
جَدُّكَ، وَلَا إِلَهَ غَيْرَكَ.

[C] You can add:

/allahumma baazid baynee wa-bayna khaTaayaay(a), kamaa baazatta baynal-mashriqi wal-maghrib/ allahumma naqqini minal-khaTaayaa kamaa yunaqqa-atthawbul-abyaDu minad-danas(i) / allahumma-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."(134)

|a| = happy; |aa| = lamb; |ao| = star; |ay| = find; |d| = bad;
|di| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = hulm (Arabic dream);
[D] You can also add, particularly in the case of the voluntary night salaah:

/allahumma rabba jibraa-eel(a) wa-meekea-eel(a) wa-isaaga-feel(a), faaTiras-samaawaati wal-arD(i), Ẓaalimal-ghaibi wash-shahaada(ti), an taakkumuh baina Ẓibaadika feemaa kaanuu feehi yakhtalifuun(a), ihdinee lima-khtulifa feehi minal-haqqi bi-iānik(a), innaka tahdee maq tashaa-u ilaa Siraa 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 between Your slaves concerning matters wherein they differ. Guide me to the
truth in those matters wherein they differ by Your permission, for You guide whom You will to the straight path."(135)

«اللهُمَّ رَبُّ جَبْرِيلَ وَمِيكَانِيلَ وَإِسْراَفِيلَ، قَاطِرَ السَّمَاءَاتِ والأَرْضِ، عَالِمَ الْقَبِيلَ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بِيَـنَن عِبَادِكَ فِي مَا كَانَوا فِيهِ يَخْتَلِفُونَ، اهْدِني لِمَا يَخْتَلِفُ فِيهِ مِنَ الْحَقِّ إِذْنَكَ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

[E] For seeking refuge in Allah ﷺ from Satan, you can say the following well-known prayer:

/اَذِعُدُ بِلـِلـِّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ/

"I seek refuge in Allah from Satan, the outcast."(136)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

You can also say:

/اَذِعُدُ بِلِلِّهِ السَّمِيعِ الَّمَعَتِيرِ(.i)/

/a/ = happy; /aα/ = lamb; /aα/ = star; /αy/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meet; /gh/ = Paris; /h/ = has;
/h/ = hilm (Arabic dream);
Chapter 5

minash-shayyTaanir-rajeeem(i), mim sharri hamzih(i) wa-nafkhih(i) wa-naftihih/

"I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Naft."

(137)

5.1.8 Adhkaar in Rukuu' (Bowing)
In the rukuu' position, you should say three times:

/subkaana rabbiyal-azaZeem/

"Exalted be my Lord, the Magnificent."

The Prophet ﷺ says, "If one says during rukuu', 'Exalted be my Lord, the Magnificent' three times, one's rukuu' is complete, yet it is the minimum."

(138)

[i] = sit; [ɛ] = tank / ring; [s] = set; [ʃ] = sum; [ʃ] = she;
[θ] = think; [t] = tub; [u] = could; [ʌ] = food; [w] = cow;
[z] = zero; [ɻ] = Thus
The Prophet ﷺ also says, "As for rukúu', glorify your Lord in it."\(^{(139)}\)

**During rukúu',** you can also say three times:

\[
\text{subhaana rabbīyal-}'azine=i\text{ wa-bihamdih}/
\]

"Exalted be my Lord, the Magnificent. Praise be to Him."\(^{(140)}\)

\[
\text{s}b\text{haan}a\ 'reb\text{d}i\text{ ga}\text{d}hum\text{m}a\text{ }w\text{a}d\text{a}\text{m}\text{d}i\text{h}a
\]

You can add:

\[
\text{subhaana kaal-laahumma } w\text{a-bihamdik(a},
\text{allaahumma-ghfior lee}/
\]

"O Allah! Glory be to You, and praise be to You, our Lord. O Allah! Forgive me."\(^{(141)}\)

\[
\text{s}b\text{haan}a\ 'lal\text{h}um r\text{b}\text{a}na' w\text{b}\text{hamdi}k\text{a}, lal\text{h}um a\text{ghf}i\text{r} li'
\]

You can also add:

\[
\text{subuukun qudduus, rabbul-malaa-ikati war-ruuhi}/
\]

\(\text{a} = \text{happy}; \text{aa} = \text{lamb}; \text{aa} = \text{star}; \text{ay} = \text{find}; \text{d} = \text{bad};\)

\(\text{d} = \text{this}; \text{D} = \text{dumb}; \text{ee} = \text{meat}; \text{gh} = \text{Paris}; \text{h} = \text{has};\)

\(\text{h} = \text{hulm} \text{ (Arabic dream)};\)
"You are the Ever-Exalted, the All-Holy, You are the Lord of angels and the Soul [Jibreel]."\(^{(142)}\)

«سْبُوحُ قُدُوسَ رَبُّ الْمَلَائِيْكَةِ وَالرُوحٍ».

When in the rukuu’ or sujuud position, one is not to recite Quranic Ayahs.\(^{(143)}\) Ali Ibn-Abi Taalib said, "Allah’s Messenger instructed me not to recite the Qur’an while in Rukuu’ or Sujuud."\(^{(144)}\)

5.1.9 Du’aa’ on Straightening up from Rukuu’
As you straighten up from the rukuu’ position, you should say:

/sami‘al-laahu liman hamidah/

"Allah hears whoever praises Him."

«سَمِعَ اللَّهُ لِمَنْ حَمِيدٌ»

Once straightened up, you should say:

/rabbanaa wa-lakal-kamd/

/\(\text{i} = \text{it}; \text{t} = \text{tank} / \text{ring}; \text{s} = \text{set}; \text{S} = \text{sum}; \text{sh} = \text{she};\)/

/\(\text{th} = \text{think}; \text{T} = \text{tub}; \text{u} = \text{could}; \text{uu} = \text{food}; \text{w} = \text{cow};\)/

/\(\text{z} = \text{zero}; \text{zioni} = \text{Thus}\)/
"Our Lord! To You all praise is due."\(^{(145)}\)

\[\text{"فزِّنا وَلَكَ الحَمْدُ,"} \]

You could say:

/rabbanaa wa-lakal-kamud(u), hamdar katheera Tayyibam-mubarakar feeh/

"Our Lord! To You belongs all praise that is great, good and blessed."\(^{(146)}\)

\[\text{"فزِّنا وَلَكَ الحَمْدُ، حَمْدًا كَبِيرًا طَيِّبًا مُبارَكًا فِيهٖ,"} \]

To this you can add:

/mil-as-samaawat(i), wa mil-al-arD(i), wa maa baynahumaa, wa-mil-a maa shi’ta mi? shay-imba?d/

"As much praise as the fill of the heavens, the earth, what is between them and the fill of everything else You will."\(^{(147)}\)

\[\text{"مِلَّة السَّماوَاتِ, وَمِلَّةً الأَرْضِيَ, وَمَا بَيْنَهُمَا, وَمِلَّةً مُّا} \]

/a/ = happy; /aa/ = lamb; /aaj/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
You can also add if you wish:

/ahluth-thanaa-i-wal-majd(i), alkaqqu maa qaalaal-zaab(u), wa-kulluna laka zaab/ allaahumma laa mina zaal aza'Taita, wa-
laa muza'Tiya limaa manaaza't(a), wa-laa yaqfaa'za dal-jaddi minkal-jadd/

"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."(148)
The minimum you can say is:
/rabbanaa wa-lakal-hamd/

"O our Lord! To You all praise is due."(149)

5.1.10 Adhkaar in Sujuud (Prostration)
When prostrating, you should say three times:
/subhaana rabbiyal-aˈlaa/

"Glory be to my Lord, the most High."(150)

Instead, you can say three times: /subhaana rabbiyal-aˈlaa wa-bi-hamdih/ "Glory be to my Lord, the most High, and praise be to Him."(151)

\[^{a} = \text{happy}; \^[a] = \text{lamb}; \^[a] = \text{star}; \^[y] = \text{find}; \^[d] = \text{bad};\]
\[^{d} = \text{this}; \^[D] = \text{dumb}; \^[e] = \text{meat}; \^[g] = \text{Paris}; \^[h] = \text{has};\]
\[^{h} = \text{holm (Arabic dream)};\]
If you wish, you can add:

/subhana al-lahumma rabbaana wa-bihamdik(a), allaahumma-ghfir lee/

"O Allah! Glory be to You, our Lord, and praise be to You. O Allah! Forgive me."(152)

«سبحانك اللَّهُمَّ رَبِّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغفِرْ لَيّ».

You can also add:

/subbuulqur quddus, rabbul-malaa-ikati war-ruuh/

"You are the Ever-Exalted, the All-Holy, You are the Lord of angels and the Soul [Jibreel]."(153)

«سبُحُ قُدوُسِ رَبِّ الْمَلاَئِكَةِ وَالرُّوحِ».

On reciting an Ayah requiring prostration in or out of salaah, you can say:

/sajada wajhee lil-laṭee khalaqahu wa-Sawwarah(u), wa-shaqqal samā’ahu wa-

\[\text{[t]} = \text{st; [n]} = \text{tank / ring; [s]} = \text{set; [S]} = \text{sum; [sh]} = \text{she;}
\text{[th]} = \text{think; [T]} = \text{tub; [u]} = \text{could; [uu]} = \text{food; [w]} = \text{cow;}
\text{[z]} = \text{zero; [ʔ]} = \text{Thus} \]
baSarah(u), \[bi-kawlihi wa-quwwatih(i)],
tabaarakal-laahu ahsanul-khaaliqueen/

"My face is prostrating to the One Who has created it, formed it and provided its hearing and eyesight [by His Might and Power]. Blessed be Allah, the best Creator."

٨١٩٢َ وَجُهِّي لِلَّدِي حَلَّقَهُ، وَصَوْرَهُ، وَشَفَّ سَمْعَهُ
وَبَصَرَهُ، [بِحَوْلِهِ وَقُوْرِهِ]، تَبَارَكَ اللَّهُ أَحْسَنُ الرَّحْلِيِّينَ.

You can also add:

\[allaahumma-ktub lee bihaa zindaka ajra(w),
wa-Da' bihaa zannee wizra(w), wa-j'alhaa lee
zindaka dukhra(w), wa-taqabbalhaa minnee,
kamaa taqabbaltahaa min zabdika daawuud/

"O Allah! With this (prostration), record for me a reward from You; remove one of my sins; save it for me for time of need; and accept it from me, as you accepted it from Your slave Daawuud."
5.1.11 *Du’aa*’ when Sitting between Prostrations

When you sit up between the prostrations, You should say:

/rabbit-ghfir lee, wa-rhamnee, wa-qaafinee [wa-jburnee], wa-hdinee, wa-rzqnee [wa-rafqnee]/

"O my Lord! Forgive me, have mercy on me, make me healthy, [help me], guide me, and provide for me [and raise me in rank]."(156)

/raarbit-ghfir lee, raarbit-ghfir lee/

---

| 1 | = sit; | 2 | = tank / ring; | 3 | = set; | 4 | = sum; | 5 | = she; | 6 | = think; | 7 | = tub; | 8 | = could; | 9 | = food; | 0 | = cow; | 0 | = zero; | 2 | = Thus |
"O my Lord! Forgive me. O my Lord! Forgive me."

"زَبَرْبَ اعْفَرْ لِي، زَبَرْبَ اعْفَرْ لِي".

5.1.12 Tashahhud

For tashahhud, you say: /attahiyyatu lil-laah(i), waS-Salawaat(u) waT-Tayyibaat(u)/ assalaamu ẓalayka ayyuhan-nabiyy-yu wa-raḥmatul-laahi wa-barakaatuh/ assalaamu ẓalaynaa wa-ẓalaa ẓibaadil-laahiS-Saaliheen/ ash-hadu allaa ilaaha illal-laah, wa-ash-hadu anna muḥammadan abduhu wa-rasuuluh/

"Salutations be to Allah, and prayers and good deeds. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah’s sincere slaves. I bear witness that there is no God but Allah. I bear witness that Muhammad is His slave and Messenger."

|a| = happy; |aa| = lamb; |aa| = star; |ay| = find; |d| = bad; |d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has; |h| = halm (Arabic dream);
To pray for the Prophet after *tashahhud*, you should say:

> /allahumma Salli *zalaa* muhammad(\textit{w}), wa-*zalaa* aali muhammad(\textit{iy}), kamaa Sallayta *zalaa* ibraheem(\textit{a}), wa-*zalaa* aali ibraheem(\textit{a}), innaka hameedum-majeed/ /allahumma baarik *zalaa* muhammad(\textit{iw}), wa-*zalaa* aali muhammad(\textit{iy}), kamaa baarakta *zalaa* ibraheem(\textit{a}), wa-*zalaa* aali ibaraheem(\textit{a}), fil-*zalameen* \textit{(a)}, innaka hameedum-majeed/ 

"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." (159)

5.1.13 Du’aa’ after Tashahhud
After you finish the last tashahhud, and before you do tasleem (saying: /assalaamu ‘alaykum/) to end salaah, you can say your favourite supplication”. (160)

5.1.14 Du’aa’ for Seeking the Good of Both Worlds

"O our Lord! Give us good in this world, and good in the Hereafter, and protect us from the torment of fire." [Surat Al-Baqarah, Ayah 201].

"Our Lord! Cause not our hearts to stray after You have guided us, and bestow upon us mercy from Your Presence. Lo! You are the Bestower." [Surat Al-Imran, Ayah 8].
sharri fitnatil-maseehid-dajjaal

"O Allah! I seek refuge in You from the torment of the Hell Fire, from the torment of the grave, from the trial of life and death, and from the affliction of Al-Maseeh Ad-Dajjal [Anti-Christ]." (161)

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبِيرِ، وَمِنْ فِتْنَةِ الْمُخَيَّةِ وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمُسِيِّبِ الدِّجَالِيِّ.

[4] allaahumma-ghfир lee maa qaddamt(u), wa-maa akhkhart(u), wa-maa asrarat(u), wa-maa aʃlaʃt(u), wa-maa asraʃt(u), wa-maa aŋta aʃlaʃ mu bihee minnee, aŋtal-muqaddim(u) wa-aŋtal-mu-akkhhir(u), laa ilaahaha illaа аŋt/

"O Allah! Forgive my sins, the earlier and the later ones, the secret and the declared thereof, and what I have done excessively. You are the One Who puts things forward, and the One

|a| = happy; |aa| = lamb; |aa| = star; |ay| = find; |ad| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris); |h| = has;
|h| = hulum (Arabic dream);
Who delays them, and there is no God but You."\(^{162}\)

اللَّهُمَّ إِنَّكَ ظَلَمْتُ نَفْسِي ظَلَمًا كَبِيرًا، وَلاْ يُغْفِرُ الذُّنُوبِ إِلَّا أَنتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنَ عَنْيَكَ، وَارْحَمْنِي إِنَّكَ أَنتَ الْغَفُورُ الْرَّحِيمُ.

"O Allah! I have wronged myself considerably. None can forgive sins but You, so grant me Your forgiveness. You are the Ever-Forgiving, the Merciful."\(^{163}\)
5.1.15 Adhkaar after Tasleem

Once you finish an obligatory salaah, you can say the following adhkaar, as Prophet Muhammad did.(164)

1. Say 3 times: /astaghfirul-laah/ "I seek Allah’s forgiveness."

2. Say: /allaahumma antas-saalaam(u), wa-minkas-salaam(u), tabaarakta yaa ‘al-jalaali wal-ikraam/

"O Allah! You are Peace, and peace is from You. Blessed be You, the Possessor of Majesty and Honour."(165)

3. Say: /laa ilaaha illal-laah(u), wakdahu laa shareeka lah(u), lahul-mulk(u), wa-lahul-

\[
\begin{align*}
|a| &= \text{happy}; |aa| = \text{lamb}; |aa| = \text{star}; |ay| = \text{find}; |d| = \text{bad}; \\
|d| &= \text{this}; |D| = \text{dumb}; |ee| = \text{meat}; |gh| = \text{Paris}; |kh| = \text{has}; \\
|h| &= \text{hilm (Arabic dream)};
\end{align*}
\]
"There is no god but Allah, alone without partners. To Him belongs the dominion, and to him all praise is due. He has power over all things. 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." 

4. Say: /laa ilaaha illal-qaad(u) wakndahu laa shareeka lah(u), lahul-mulk(u), wa-lahul-
aamdu, wa-huwa qalaa kulli shai-iq qadeer/
laa hawla wa-laa quwwata illaa bil-qaad(i) / laa

|| = sit; |t| = tank / ring; |s| = set; |S| = sum; |sh| = she; 
|th| = think; |T| = tub; |u| = could; |uu| = food; |w| = cow; 
|z| = zero; |Z| = Thus
illaaha illal-laah(u), wa-laa na‘budu illaa iyyaah(u), laahun-ni‘ma(tu), wa-lahul-faDl(u), wa-lahuth-thanaa-ul-hassan(u), laa ilaaha illal-laah(u), mukhliSeena lahud-deena, wa-law karihal-kaalfiraun/

"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him belongs all praise. He has power over all things. There is no might or power except with Him. There is no God but Allah. We worship none but Him. To Him belong all blessings, sovereignty and good praise. There is no god but Allah, in Whom we have pure faith in spite of the disbelievers."(168)

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قِدِيرٌ، لَا حَوْلِ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَظَرُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الْقَبْلَةُ الْخَيْمَةُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الْدُّنِيَّةَ، وَلَوْ كَرِهَ الْكَاافِرُونَا.

[a] = happy; [aat] = lamb; [aat] = star; [ay] = find; [d] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris; [h] = has;
[h] = hulm (Arabic dream);
5. Counting on the fingers of your right hand, say:

- /subhaanallaah/ (Glory be to Allah)

33 times;

- /alhamdulil-laah/ (Praise be to Allah)

33 times; and

- /allaahu akbar/ (Allah is the Greatest)

33 times.

Then, top up these adhkaar to one hundred by saying:

/laa ilaaha illal-laah(u), wahdahu laa shareeka lah(u), lahal-mulku, wa-lahul-hamdu Lah(u), wa-huwa 'alaa kulli shayin qadeer/

"There is no god but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things."(169)

|/al| = sit; /za/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow; /z/ = zero; /Z/ = Thus

7. In addition to the afore-mentioned adhkaar, you can say the following prayer 10 times, particularly after the dawn and sunset salaah:

/laa ilaaha illal-laah(u), wahdahu laa shareeka lah(u), lahul-mulk, wa-lahul-kamd(u), yuhyee wa-yumeet(u), wa-huwa `alaa kulli shayin qadeer/

"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He gives life and causes death, and He has power over all things."

لا إِلَّا اللَّهُ وَحِيدٌ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الحَمْدُ، يُحْبِبُ وَيُبِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

/ar/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /ad/ = bad;
/ad/ = this; /Da/ = dumb; /ee/ = meat; /gh/ = Paris; /ha/ = has;
/h/ = hulm (Arabic dream);
5.1.16 Suras to Recite in *Al-Witr Salaah*
As the Prophet used to do in *al-witr salaah*, you should recite, after Surat Al-Fatihah, Surat Al-A’laa in the first *rak’ah*, Surat Al-Kafirun in the second, and Surat Al-Ikhlaas in the third. The Prophet did *tasleem* in the last one, i.e. the third.\(^{(173)}\)

5.1.17 *Qunuut Du’aa*\(^{(174)}\)
In the *fajr* and *al-witr qunuut* (invocation in *salaah*), you should say:

\[\text{/allaahumma-hdinee feeman hadayt(a), wa-}\]
\[\text{\La aafinee feeman \La aafayt(a), wa-tawallanee feemay tawallayt(a), wa-baarik lee feemaa}\]
\[\text{\La Tayt(a), wa-qinee sharra maa qaDayt(a),}\]
\[\text{innaka taqDee wa-laa yuqDaa \La alayk(a), wa-}\]
\[\text{innnah(u) laa ya\dd illu maw-waalayt(a), wa-laa}\]
\[\text{\La izzu man \La aadayt(a), tabaarakta rabbanaa}\]
\[\text{wa-ta\La alayt/}\]

"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. Blessed and exalted be You, our Lord."(175)

اللَّهُمَّ اهْدِني فيَّ مَنْ هَدِيتَ، وَعَافِني فيَّ عَافَيْنِ،
وَتَوْلَّني فيَّ تَوْلَيْتَ، وَبَارِكْ ليَ فيَّمَا أَغْفَيْتَ، وَبَقْنِي شَرَّ
مَا قَضَيْتَ، [فَإِنْ لَكَ تَقْضِي وَلَا يَقْضَى عَلَيْكَ، وَإِنْهُ لَا يُذْلُّ مَنْ وَالِيَتَ، [وَلَا يَعْزُ مَنْ عَاذِيَتَ، بَارَكْتَ وَبَنَا
وَتَعَايَتَ.

You can add Omar’s or his son’s qunuut:

/allahumma nastaseenulet(a), wa-
nastaghsfuruk(a), wa-laak nakfuruk(a), wa-
numin(u) bika, wa-nakhlaqu may-
vakfuruk(a)/ allahumma iyyaka na'bud(u),
walaaka nusllee wa-nasjud(u), wa-ilayka

/a/ = happy; /aa/ = lamb; /aa/ = star; /ay/ = find; /d/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = helm (Arabic dream);
nas’aa wa-nahfid(u), narjuri rahmatak(a) wa-nakhshaa radabak(a), inna radabakal-jidda bil-kuffaari mulhiqull, allaahumma radabil-kafratal-latheena yaSudduuna ra’sabeelik/

"O Allah! We seek Your help and forgiveness. We do not deny You. We have faith in You, and we dissociate ourselves from whoever denies You.”  

O Allah! You we worship; to You we pray and prostrate; toward You we run and strive. We seek Your mercy and fear Your torment. Your inevitable torment of the disbelievers is certainly coming. O Allah! Let Your torment be on the disbelievers, who obstruct (people from following) Your way.”  

اللَّهُمَّ إِنَّا نَشْتَيْعُكَ، وَنَتَشْخَفَكَ، وَلَا نَكَفَرَكَ، وَنَؤُمِّنُ بِكَ (وَنَتَخْفَعُ) مِنْ يَكَفَرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصْلِي وَنَسْجُدُ، وَإِلَيْكَ نَسْقُى (وَنَتَخْفَعُ)، نَزْجُو رَحْمَتَكَ وَنَتَخْفَعُ عَذَابَكَ، إِنَّ عَذَابَكَ (الجَدْ) بِالْكَفَّارِ مَلِيقٌ.

[s] = sit; [s] = tank / ring; [s] = set; [S] = sum; [sh] = she; [th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow; [z] = zero; [Z] = Thus
اللَّهُمَّ عَذِّبِ الكَفَّارَةَ الَّذِينَ يَصِدُّونَ عَنْ سَبِيلِكَ

When you finish *al-witr salah*, you should say the following 3 times - the third time should be prolonged:

/subhaan-al-malikil-qudduus/ "Glory be to the Holy King."(178)

5. What to Say if Distracted During *Salaah* by a Human or Satan

If someone speaks to you during *salaah*, you should say aloud: /subhaan-al-laah/ "Glory be to Allah."(179)

If Khanzab (the devil that distracts Muslims during *salaah*) whispers to you during salaah, you should do the following, as instructed by the Prophet ﷺ(180):

|a| = happy; |aa| = lamb; |ae| = star; |ay| = find; |a| = bad; 
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = kas; 
|h| = hilm (Arabic dream);
[a] say:

/ακουδ u bil-laahi minash-shay Taanir-rajeem/

"I seek refuge in Allah from Satan, the outcast."

أَعُوذُ بِاللَّهِ مِنَ الشِّيَاطِينِ الرَّجِيمِ

[b] Then, spit to your left three times.

5.1.18 Adhkaar for Specific Salaahs
5.1.18.1 Rain-Invoking Prayers
The following are selected supplications for invoking rain:
Praying for rain, you can say:

/allahumma aghithnaa, allahumma aghithnaa, allahumma aghithnaa/

"O Allah! Rescue us [with rain]. O Allah! Rescue us [with rain]. O Allah! Rescue us [with rain]."

اللَّهُمَّ أَغْطِنَا، اللَّهُمَّ أَغْطِنَا، اللَّهُمَّ أَغْطِنَا.

/st/ = sit; /η/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /uu/ = food; /w/ = cow; /z/ = zero; /Ţ/ = Thus
You can also pray:

/allaahumma-sqinaa, allaahumma-sqinaa, allaahumma-sqinaa/

"O Allah! Provide us with water. O Allah! Provide us with water. O Allah! Provide us with water."

اللهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا.

You can add:

/allaahumma-sqi ژibaadaka wa-bahaa-imak(a), wa-ar-shur rahmatak(a), wa-ar-iyee baladakal-mayyit/

"O Allah! Provide Your slaves (people) and Your animals with water, spread Your mercy and give life to Your dead country."

اللهُمَّ اسْقِ عِبَادَكَ وَبَهَاءِمُكَ، وَانْشُرْ رَحْمَتَكَ، وَأَنْحَيْ بَلَدَكَ الْمَيِّتَ.

|a| = happy; |aa| = lamb; |ay| = star; |ay| = find; |d| = bad;
|di| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = hilm (Arabic dream);
Chapter 5

You can also add:

/allaahumma-sqinaa ghaitham-mugheetha(m), maree-am mareeça(n), naafizan ghaira Daarr(in), zaajilan ghaira aajil/

"O Allah! Provide us with saving rain that brings about good and prosperity and that is beneficial, not harmful, and let it fall sooner, not later."(183)

اللَّهُمَّ اسْقِنَا عَيْنَا مَعْيِنًا، مَرِيقًا مَرِيقًا، تَافِقًا عَيْنَ عَيْنًا ضَارِعًا، عَاجِلًا عَيْنَ عَيْنًا أَجِلًا.

In the rain-invoking salaah, as in that of the Eeds and Fridays,(184) it is recommended that Surat Al-A’laa and Surat Al-Ghashiyah be recited after Al-Fatihah in the first and the second Rak’ahs respectively.(185)

5.1.18.2 Istikhaarah Supplication

To ask Allah ﷻ for help in making a choice,
you should offer a non-obligatory two-*rak'ah* prayer, then pray:

\[
\text{\textit{\textit{Allahumma innee astakheeruka b-i-}}}
\text{\textit{zikr(a), wa-astajdiruka b-i-qadratik(a),}}
\text{\textit{wa-as-aluka min faDlik-al-\textit{\textit{za}}\textit{\textit{eem, fa-innaka}}}}
\text{\textit{taqdiru wa-laa aqdir(u), wa- ta\textit{\textit{zlamu wa-laa}}}}
\text{\textit{a\textit{\textit{zlam(u), wa-a\textit{\textit{nta za}}\textit{\textit{laamul-ghuyyub/}}}}}
\text{\textit{Allahumma, in kunta ta\textit{\textit{zlamu anna haahal-}}}
\text{\textit{amra khairul-lee fee deenee, wa-amaaashee,}}
\text{\textit{wa-\textit{\textit{za}}}\textit{\textit{aqibati amree (or fee \textit{\textit{za}}}\textit{\textit{ajili amree wa-}}}
\text{\textit{\textit{za}}\textit{\textit{ajilihi), faaqdurh(u) lee, wa-yassirhu lee,}}
\text{\textit{thumma baarik lee feeh(i), wa-in kunta}}
\text{\textit{ta\textit{\textit{zlamu anna haahal-amra sharrul-lee fee}}}
\text{\textit{deenee, wa-amaaashi, wa-\textit{\textit{za}}}\textit{\textit{aqibati amree (or}}}
\text{\textit{fee \textit{\textit{za}}}\textit{\textit{ajili amri wa-\textit{za}}}\textit{\textit{ajilihi), fa-Srifhu \textit{\textit{za}}}\textit{\textit{anni,}}}
\text{\textit{waS-rifnee \textit{\textit{za}}}\textit{\textit{anh(u), waqdur liyal-khayra}}}
\text{\textit{haythu kaana, thumma ra\textit{\textit{DD}inee bih/}}}
\]

"O Allah! I ask guidance from Your knowledge, and Power from Your Might, and I ask for Your great blessings. You are capable, but I am not. You know, but I do

\[
|a| = \text{happy}; |aa| = \text{lamb}; |aa| = \text{star}; |ay| = \text{find}; |d| = \text{bad};
|d| = \text{this}; |D| = \text{dumb}; |ee| = \text{meat}; |gh| = \text{Paris}; |h| = \text{has};
|h| = \text{hulf (Arabic dream)};
\]
not, and You are the Knower of the unseen. O Allah! If that thing is, in Your knowledge, good for my faith, subsistence and Hereafter (good for my present and future), ordain it for me, and make it easy for me to obtain, and then bless it. If that thing is, in Your knowledge, bad for my faith, subsistence and afterlife (bad for my present and future), keep it away from me, and keep me away from it. Ordain for me whatever is good for me, and make me satisfied with it." (186)

اللهُمَّ إِنِّي أَسْتَجِهِرُكَ بِعَلْمِكَ، وَأَسْتَفِيرُكَ بِقَدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْيِدُ وَلَا أَفْقَدُ. وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغَيْرِ، اللَّهُمَّ إِنِّي كَتَبْتُ تَعْلَمُ أَنْ هَذَا الأمْرُ [وَسُمُّي حَاجَتَهُ] خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَايَنَّيْ أَمْرِي - أُو قَالْ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - قَافِدْهُ لِي وَيُسَرُّهُ لِي ثُمَّ بَارِكْ لَيْ فِيهِ، وَإِنَّكَ تَعْلَمُ أَنْ هَذَا الأمْرُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَايَنَّيْ أَمْرِي - أُو قَالْ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاضْرَفْهُ عَنَّي وَأَضْرَفْنِي عَنْهُ.

| /a/ = sit; /e/ = tank / ring; /s/ = set; /S/ = sum; /sh/ = she; /th/ = think; /T/ = tub; /u/ = could; /u/ = food; /w/ = cow; /z/ = zero; /Th/ = Thus |
The Prophet ﷺ says that the person praying for Allah's help in choice making should mention his need.

5.1.18.3 The Friday Dawn Prayer
In the first rak'ah of the Friday dawn prayer, the Imam should recite Surat As-Sajdah after Al-Fatihah. In the second Rak'ah, he should recite Surat Al-Insan after Al-Fatihah. According to the Sunnah, the two Suras should be recited in full.(187)

5.1.18.4 The Friday Prayer
You should supplicate as much as you can during the "answer hour". It is considered the most opportune time for answering prayers on the Friday day. According to the strongest argument, that special hour is "the time between the Imam's sitting till the salaah is over". (189) (190)
Chapter 5

The Imam can recite Surat Qaaf in the khutbah (sermon), for this is well established in the Prophet’s Sunnah.\(^{(191)}\)

He can recite Surat Al-Jumu’ah after Al-Fatihah in the first rak’ah, and Surat Al-Munafiqun in the second.\(^{(192)}\)

He may, in accordance with the Sunnah, recite Surat Al-A’la in the first rak’ah, and Surat Al-Ghashiyah in the second.

If the Jumu’ah prayer and the Eed prayer coincide, the Imam can recite Al-A’la and Al-Ghashiyah in both prayers.\(^{(193)}\)

5.1.18.5 Salaat Al-Kusuuf (Eclipse)

This is what a Muslim should do in the case of kusuuf (eclipse) according to the Sunnah: remember Allah  as much as possible; supplicate Allah  asking for His forgiveness; pray until the eclipse is over; give charity; free slaves (if one has any); and seek Allah’s protection from the trial of Al-Maseeh Addajjal and from the torment of the grave.

\[^{\text{hit}} = \text{sit}; \quad [s] = \text{tank / ring}; \quad [s] = \text{set}; \quad [S] = \text{sum}; \quad [sh] = \text{she};
\]
\[^{\text{th}} = \text{think}; \quad [T] = \text{tub}; \quad [u] = \text{could}; \quad [uu] = \text{food}; \quad [w] = \text{cow};\]
\[^{\text{z}} = \text{zero}; \quad [\mathcal{Z}] = \text{Thus}\]
In *salaat al-kusuf*, the Imam should recite a Surah like Surat Al-Baqarah after Al-Fatihah in the first *rak’ah*, and a Surah like Surat Al-Imran in the second. He should prolong *rukuu*’ (bowing) and *sujuud* (prostration), and should not stop praying until the eclipse is over.

As narrated by Ibn-Abbas, "There was an eclipse in the Prophet’s lifetime. He prayed, and so did the Muslims behind him. He stood for a long time, during which he recited Surat Al-Baqarah. He also did a long *sujuud*. Then, he raised his Head from *rukuu*’ and stood up for a long time, but not as long as the first time...."\(^{(194)}\)

The Prophet ﷺ says, "These signs, which Allah sends, do not occur because of the death or birth of anybody, but Allah tests His worshipers by them. So, whenever you see such signs, make haste for Allah’s remembrance, invoke Him and ask for His forgiveness."\(^{(195)}\)

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\( /a/ = \text{happy}; /aa/ = \text{lamb}; /a\alpha/ = \text{star}; /aɪ/ = \text{find}; /d/ = \text{bad}; /dɪ/ = \text{this}; /D/ = \text{dumb}; /ɛ/ = \text{meat}; /gɛ/ = \text{Paris}; /h/ = \text{has}; /hɛ/ = \text{holm} \text{ (Arabic dream)}; \)
The Prophet ﷺ says, "The sun and the moon do not eclipse because of someone’s death or birth. They are two of Allah’s signs. So, whenever you see these eclipses, pray and invoke Allah till the eclipse is over."(196)

The Prophet ﷺ also says, "Whenever you see that [type of sign], supplicate Allah, glorify him, offer salaah and and pay *sadaqah* (charity)."(197)

He instructs Muslims to "free slaves during the solar eclipse."(198)

In an eclipse sermon, the Prophet ﷺ said, "It has been revealed to me that you will be tried in your graves soon; you will undergo a trial like that of Al-Masseeh Addajjal."(199)

5.1.18.6 The *Eed Salaah*

According to the Sunnah, the Imam of the *Eed* prayer should recite, after Al-Fatihah, Surat Al-A’la in the first rak’ah and Surat Al-Ghashiyah in the second.(200)
On the occasion of the two Eeds, Eed Al-Fitr and Eed Al-Adha, the Sunnah is to say takbeer [/allaahu akbar/ "Allah is the greatest"]). On the occasion of Eed Al-Fitr, takbeer begins from the sunset of the last day of Ramadan till the Imam starts the Eid prayer, on the first of Shawwal.

On the occasion of Eed Al-Adha, takbeer starts after the dawn prayer on the Arafah Day (the 9th. of Thul-Hijjah) till the afternoon prayer on the 13th of Thul-Hijjah.\(^{(201)}\)

This is the commonly said takbeer: /allaahu akbrul-laahu akbar(u), laa ilaaha illal-laah, wal-laahu akbar(u), wa-lil-laahil- hamd/

"Allah is the Greatest, Allah is the Greatest; there is no God but Allah; Allah is the Greatest, and to Allah all praise is due."

\(\text{اللّهُ أَكْبَرُ، اللّهُ أَكْبَرُ، لَا إِلَّا اللّهُ، وَاللّهُ أَكْبَرُ، وَلَلّهِ الحَمْدُ} \)

Ibn-Mas'ud used to say that takbeer on the occasion of Eed Al-Adha.\(^{(202)}\)

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\(^{[a]} = \text{happy}; [aa] = \text{lamb}; [aaw] = \text{star}; [ay] = \text{find}; [d] = \text{bad}; [d] = \text{this}; [D] = \text{dumb}; [ee] = \text{meat}; [gh] = \text{Paris}; [h] = \text{has}; [h] = \text{holm (Arabic dream)};\)
5.2 Adhkaar for Zakaah

5.2.1 Prayer on Receiving Zakaah

The receiver of zakaah, be it the governor, the poor, or the zakaah collector, should pray for the donor, e.g. say:

/jazaakal-laahu khairaa/

"May Allah reward you well."

The Prophet ﷺ says, "If someone does you a service, and you say to them, ‘May Allah reward you well’, you will have praised him greatly."(203)

One can also pray for the zakaah giver by saying:

/allaahumma a`zzTi mu`fiquan khalafaa/

"O Allah! Give the one who spends [for Your Sake] a compensation [for what he has spent]."(204)
It is worth mentioning that Muslims invoke Allah’s blessings on Prophet Mohamed by saying this special prayer:

/allahumma Salleel alaih, or

/Sallal-laahu alaihi wa-sallam/ or /alaihi-S Salaatu was-salaam/ - all these utterances mean "May Allah’s prayers and peace be upon Prophet Muhammad". Muslims keep it for the Prophet only. So, it is not appropriate to say it to the zakaah giver. (205)

5.2.2 Prayer if Offered Money

If someone offers you some money, you should ask Allah to bless them, by saying:

/baaraka allaahu laka fee ahlika wa maalik/

"May Allah bless your family and your wealth." (206)
5.2.3 Du'aa' on Returning a Loan
On returning a loan to the one that has lent it to you, you should thank and pray for him/her. You can say:

/baaraka allaahu laka fee ahlik(a), wa maalik(a), innamaa jazaa-ussalafi alhamdu wal-adaa'/

"May Allah bless your family and your wealth. Lending must be met by gratitude and payment of loan."\(^{(207)}\)

5.3 Fasting Adhkaar
5.3.1 What to say on Sighting the Ramadan Crescent
On seeing the Ramadan crescent, you should say:

/allaaahumma ahlihu zaylaanaa bil-yumni wal-eemaan(i), was-salaama(ti) wal-islaaam,

\[|i| = \text{sit; } |s| = \text{tank / ring; } |z| = \text{set; } |S| = \text{sum; } |sh| = \text{she;}
|th| = \text{think; } |T| = \text{tub; } |u| = \text{could; } |uu| = \text{food; } |w| = \text{cow;}
|z| = \text{zero; } |Z| = \text{Thus}\]
rabbee wa-rabbukal-laah/

"O Allah! Let it be accompanied by blessings, faith, security and Islam. [O moon!] Allah is your God and mine."(208)

اللَّهُمَّ أَفْلِهِ عَلَيْنَا بِالْيَمِينِ وَالإِيمَانِ وَالسَّلَامَةِ وَالإِسْلَامِ، رَبِّي وَزُبُرْكَ اللَّهُنَّ.

5.3.2 Response to Insult when Fasting
If someone calls you bad names, you should respond by saying twice:

/innee Saa-im/ (I am fasting).(209)

إِني صَابِيُّمِ.

5.3.3 What to Do during your Fast
While fasting, Muslims should do as much good as possible, such as salaah, dhikr (remembrance of Allah ﷻ), recitation of the Qur’an and supplication. The Prophet says, "There are three people whose supplications

\[\text{\textit{a}} = \text{happy; } \text{\textit{aa}} = \text{lamb; } \text{\textit{ai}} = \text{star; } \text{\textit{ay}} = \text{find; } \text{\textit{ad}} = \text{bad; }\]
\[\text{\textit{d}} = \text{this; } \text{\textit{d}} = \text{dumb; } \text{\textit{ee}} = \text{meat; } \text{\textit{gh}} = \text{Paris; } \text{\textit{h}} = \text{has; }\]
\[\text{\textit{h}} = \text{hulm (Arabic dream); }\]
are not rejected: a fasting person till he / she breaks the fast; a just ruler; and a person that has been wronged."\(^{(210)}\)

5.3.4 *Du’aa’* on Breaking Fast
On breaking your fast, you can pray:

/\dahabaž-žama-u, wab-tallatil- ẓuruq(u), wa-thabatal-ajr(u) in-shaa-allaah/

"Thirst has gone; the veins are wet; the reward [from Allah for fasting] is secured by Allah’s permission."\(^{(211)}\)

َكَعَبَ الْوَلَاـمَا، وَابْتَلِيَ العُروْقُ، وَتَبَتَّ الآخِرُ إِن شَاءَ اللَّهُ\).

5.3.5 A Guest’s *Du’aa’* on Breaking Fast
On breaking your fast at someone’s house, you should pray for them by saying:

/afTara ẓindaḵumuS-Saa-imuun, wa-akala Tačaamakumul-abraar, wa-Sallat ẓalaikumul-malaak-ikha/

\(\| = \) sit; \(\& = \) tank / ring; \(\{ = \) set; \(\$ = \) sum; \(\&h = \) she; \(\&h = \) think; \(\&T = \) tub; \(\cup = \) could; \(\&u = \) food; \(\&c = \) cow; \(\&z = \) zero; \(\&Z = \) Thus
"The fasting ones have broken their fast in your house; the good ones have eaten from your food; may the angels pray for you."

"أَفَضَرْ عَنْدَكُمُ الصَّائِمُونَ، وَأَكْلَا طَعَامَكُمُ الأَبْرَارُ، وَضَلَّتْ عَلَيْكُمُ المَلَائِكَةُ."

5.3.6 Du‘aa’ on Laylatul-Qadr
If you witness Laylatul-Qadr (Night of Decree / Power), you should pray:

/allaahumma innaka ζαfuwwun tuhribbul-ζafwa, fa-fu θannee/

"O Allah! Verily, you are the Ever-Forgiving, Who loves to forgive. Please forgive me."

On that Night, you should be reciting the Qur’an and saying all the best possible adhkaar and supplications in honourable places. This should be done in an i’tikaaf
Chapter 5

state (retreat in the mosque). (214)

5.4 Adhkaar for Hajj and Omrah
The hajj and omrah adhkaar fall within two categories: one related to travelling, and the other related to rites.

5.4.1 Travel-Related Adhkaar
As for the travel-related adhkaar, most of them have already been mentioned. However, let us add some more.

5.4.1.1 Du’aa’ Uphill and Downhill
According to the Sunnah, when your means of transport goes uphill, you should say:

/allahu akbar/

"Allah is the Greatest."

When it goes downhill, you should say:

|a| = sit; |s| = tank/ring; |s| = set; |S| = sum; |sh| = she;
|th| = think; |T| = tub; |u| = could; |w| = food; |w| = cow;
|z| = zero; |Z| = Thus
As narrated by Jabir, "Whenever we went uphill, we said takbeer [/allaahu akbar/]; whenever we went downhill, we said tasbeeh [/subhaanal-laah/]." (215)

5.4.1.2 Du’aa’ if Troubled by Transport
If you experience difficulty with your means of transport, you are not to curse it. The Sunnah prohibits such behaviour. In one incident, when a travelling woman cursed her means of transport, the Prophet ☪ said, "Take things off its (the animal’s) back, for it has been cursed." (216)

5.4.1.3 Travelling Du’aa’ at Daybreak
If the day breaks while you are travelling, you should say:

[|a| = happy; |aa| = lamb; |ay| = star; |ay| = find; |e| = bad; |i| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has; |k| = kilm (Arabic dream);]
Chapter 5

/samiča saamīcum-bihamhil-λ̱̱̯ah(i) wa-
kušn(i) balaa-ihi  kapsainaa/ rabbanaa
Saahibnnaa, wa-afDil kapsainaa, kaps-iidham-bil-
λ̱̱̯ah(i) minan-naar/

"A listener has heard that we praise Allah for
His favours upon us. Our Lord, accompany
us, and grant us from Your favours. We seek
Allah’s protection from the Fire."(217)

"سَمِيعَ سَامِعَ بِحَمْدِ اللَّهِ وَحَسَنِ بَلَائِهِ عَلَيْنَا، رَبَّنَا
صَاحِبَنَا، وَأَفْضِلِ عَلَيْنَا، عَاضِدًا بِاللَّهِ مِنَ النَّارِهِ.

5.4.1.4 Du’aa’ on Staying the Night
If you stop at a place in order to stay the night,
you should pray:

/auudu bi-kalimaatil-λ̱̱̯ah-it-taam-maat(i) mis-
sharri maa khalaq/

"I seek refuge in Allah’s perfect words from
the evil of what He has created."(218)

أَعُوذُ بِكِلِمَاتِ اللَّهِ الْثَامِنَاتِ مِنَ شَرٍّ مَا خَلَقَهُ.

[i] = si; [t] = tank / ring; [s] = set; [S] = sum; [sh] = she;
[th] = think; [T] = tub; [u] = could; [uu] = food; [w] = cow;
[z] = zero; [Z] = Thus
5.4.1.5 Du‘aa’ on Entering a Town
Whenever you want to enter a town or village, you should supplicate:

/allaahumma rabbas-samaawatis-sab‘i wa-maa a‘Zlaim(a), wa-rabbal-arDeenas-sab‘i wa-maa aqlain(a), wa-rabbar-riyaahii wa-maa d‘arain(a), as-aluka khaira haa‘dhil-qaryati, wa-khaira ahlihaa, wa-khaira maa feehaa, wa-a‘zumu‘u bika mi‘ sharriha, wa-sharri ahlihaa, wa-sharri mafeehaa/

"O Allah, Lord of the seven heavens and what they overshadow, Lord of the seven earths and what they carry, and Lord of the winds and what they scatter about, I ask You of the good of this village, the good of its people and the good of what is in it, and seek Your protection from its evil, the evil of its people, and the evil of what is in it."

اللهُمَّ رَبِّ السَّمَاءَاتِ السَّمِيعِ وَمَا أَفْلَلَنَّ، وَزَرَبَ الأرْضِينِ السَّمِيعِ وَمَا أَفْلَلَنَّ، وَزَرَبَ الْرِّيَاحِ وَمَا دَرَيْنَ،

[a] = happy; [aa] = lamb; [aa] = star; [ay] = find; [d] = bad;
[d] = this; [D] = dumb; [ee] = meat; [gh] = Paris; [h] = has;
[h] = hulm (Arabic dream);
5.5 Rite-Related Adhkaar for Hajj & Omrah

5.5.1 Adhkaar for Ihraam

On preparing for ihraam (state of omrah or hajj), you should say the same adhkaar already mentioned on ightisaal, wudhuu’ and getting dressed.

5.5.2 Talbiyah

Following the Prophet’s example, you should say for talbiyah:

/labbaykal-lahumma labbayk, labbayka laa shareeka laka labbayk, innal-hammad waniizmata laka wal-mulk, laa shareeka lak/

"I am hastening in response to Your call, O Allah! I am hastening in response to Your call. I am hastening in response to Your call; You have no partner. I am hastening in response to Your call. Verily, all praise and
grace be to You, and so be the dominion. You have no partners."(220)

"I am hastening in response to Your call; I am hastening in response to Your call. May You be pleased. All good is in Your hands. I am hastening in response to Your call. My desire is to please You, and so is my deed."(221)

When to stop Talbiyah

In the case of omrah, you are to stop talbiyah.
once you enter the Haram, the Holy Mosque.\textsuperscript{(222)}
In the case of \textit{hajj} (pilgrimage), you are to stop \textit{talbiyah} once you finish throwing the \textit{jamaraat} (pebbles) of Al-Aqabah Al-Kubra on the Day of \textit{Nahr} (sacrifice offering). According to the Hadith, "The Prophet continued \textit{talbiyah} till he threw the pebbles."\textsuperscript{(223)}

5.5.3 \textit{Adhkaar} for \textit{Tawaaf}
To start \textit{tawaaf} (circumambulating the Ka’bah), you are to face the Black Stone, touch it if you can, kiss it if you can, or put your hand towards it saying:

\textit{/allaahu akbar/} (Allah is the Greatest).

Like the Prophet \textit{ﷺ}, every time you pass by the Black Stone, point towards it, saying, \textit{/allaahu akbar/}

Doing \textit{tawaaf} around the Ka’bah on a camel, the Prophet \textit{ﷺ} pointed, with something in his hand, \textsuperscript{(224)} towards the Black Stone every time he passed by it saying: \textit{/allaahu akbar/}.\textsuperscript{(225)}

\begin{tabular}{l}
\textit{\textbf{a}} = \textit{at}; \textit{\textbf{k}} = \textit{tank} / \textit{ring}; \textit{\textbf{s}} = \textit{set}; \textit{\textbf{S}} = \textit{sum}; \textit{\textbf{sh}} = \textit{she}; \\
\textit{\textbf{th}} = \textit{think}; \textit{\textbf{T}} = \textit{tub}; \textit{\textbf{u}} = \textit{could}; \textit{\textbf{uu}} = \textit{food}; \textit{\textbf{w}} = \textit{cow}; \\
\textit{\textbf{z}} = \textit{zero}; \textit{\textbf{Z}} = \textit{Thus} \\
\end{tabular}
Should you touch the four corners of Al-Ka’bah, if you can?
According to the Sunnah, you can only touch two corners, the Black Stone and Arrukn Al-Yamaani (the Yemeni Corner). (226) During tawaaf, the Prophet used to recite verse 180 of Surat Al-Baqarah:

/rabbanaa aatinaa fid-dunyaa hasana(taw), wa-fil-aakhira(ti) hasana(taw), wa-qinaa adaaban-naar/

"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." (227)

5.5.4 Du’a in the Post-Tawaaf Rak’ahs
After tawaaf, you offer a two- rak’ah salaah at Prophet Ibraheem’s Muqaam. Like the
Prophet ﷺ, you should recite Surat Al-Ikhlaas and Surat Al-Kafirun in the two rak‘ahs.\(^{(228)}\)

5.5.5 Adhkaar between Al-Safa and Al-Marwah

When approaching Al-Safa or Al-Marwah, you should recite verse No. 158 in Surat Al-Baqarah:

\[\text{//innaS-Safaa wal-marwata miŋ shaʕaa-iril-laah(i), fa-man hajjal-bayta aw-iʕtamara, falaa junaaha ẓalaihi ayyaT-Tawwafa bihimaa, wa-maŋ taTawwaغا khayray fa-innal-laaha shaakirun ẓaleem/}\]

"(158) Lo! (The mountains) Al-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visits it, to go around them (as the pagan custom is). And he who doeth good of his own accord (for him), Lo! Allah is Responsive, Aware."

\[\text{إِنَّ الْصَّمَا الْمَرْزُوْ مِنْ شَعَالِيْرِ اللَّهُ فَمَنْ حَجَّ الْبِيْنَةَ أُوْ أَعْتَمَّرَ}\]

\[|s| = \text{sit}; |ʃ| = \text{tank / ring}; |s| = \text{set}; |S| = \text{sum}; |ʃh| = \text{she;}|th| = \text{think}; |T| = \text{tub}; |u| = \text{could}; |uu| = \text{food}; |w| = \text{cow;}|z| = \text{zero}; |Z| = \text{Thus}\]
On starting Sa'y on Al-Safa, you say:

/\abda-u bimaa bada-allaahu bih/ "I start with what Allah started with."\(^{(229)}\)

"أَبَدَأْ بِمَا بَدَأَ اللَّهُ بِهَـٰثَهُ".

Seeing Al-Ka'bah when you are on Al-Safa or Al-Marwah, you should say three times:

/\laa ilaaha illal-laah(u), allaahu akbar/ "There is no God but Allah. Allah is the Greatest."

"لَا إِلَـٰهَ إِلَّا اللَّهُ الَّهُ أَكْبَرُ".

Then, you should say: /\laa ilaaha illal-laah(u), wahdahu laa shareeka lah(u), lahul-mulk(u), wa-lahul-hamd, wa-huwa Zalaa kulli shayin qadeer, laa ilaaha illal-laahu

|a| = happy; |aa| = lamb; |au| = star; |ay| = find; |d| = bad;
|dd| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = halm (Arabic dream);
wahdah(u), anjaza wa'zadahu, wa-naSara ʿabdahu, wa-hazamal-ahzaaba wahdah/

"There is no God but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things. There is no God but Allah alone, Who fulfilled His promise, helped His slave [Muhammad] and defeated the Ahzab (those who collaborated against the Prophet) alone."

Then, you can supplicate Allah as you like.(230)

لا إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَكُ، وَلَهُ َالْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَّا إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَهَّدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَخْرَاجَ وَخَذَّهُ.

5.5.6 Duʿaa’ on Proceeding to Arafah
You should say the following as often as possible:

/labbaykal-лаahumma labbayk, labbayka laa shareeka maka labbayk/ innal-hamda wan-
niţmata laka wal-mulk, laa shareeka lak/ 
labbayka, labbayka, wa-saţdayk(a), wal-
khayru bi-yadayk(a), labbayka war-
raghbaa-u ilayka wal-ţamal, allaahu-akbarul-
laahu-akbar/

"O Allah! I am hastening in response to Your call; I am hastening in response to Your call, I am hastening in response to Your call; You have no partner; I am hastening in response to Your call. Verily all praise and grace be to You, and so be the dominion. You have no partners. I am hastening in response to Your call. I am hastening in response to Your call. May You be pleased. All good is in Your hands. I am hastening in response to Your call. My desire is to please You, and so are my deeds."

|a| = happy; |aa| = lamb; |aא| = star; |ay| = find; |aא| = bad;
|d| = this; |D| = dumb; |ee| = meat; |gh| = Paris; |h| = has;
|h| = hilm (Arabic dream);
5.5.7 Du’aa’ on the Mount of Arafah
Pilgrims should remember Allah and make du’a as often as possible on the Arafah Day - raising hands while supplicating is recommended.\(^{(232)}\) The Prophet said, "The best supplication is that which is said on the Arafah Day. The best of what the Prophets and I have said is:

\[
\text{laa ilaaha illal-laah(u), waahdah(u) laa shareeka lah(u), laahul-mulk(u), wa-laahul-hamad(u), wa-huwa 'alaa kulli shay-in qadeer/}
\]

"There is no God but Allah, alone without partners. To him belongs the dominion, and to Him all praise is due. He has power over all things."\(^{(233)}\)
5.5.8 Acts for the Dawn of the Sacrifice Day

As the Prophet ﷺ did at Al-Mash’ar Al-Haraam (Jabal Quzah), Muzdalifah, the pilgrim should face the Ka’bah. However, it suffices the pilgrim to stay in any part of Muzdalifah. The Prophet said, "I am staying in this very spot (Jabal Quzah), but, it is permissible to stay in any part of Jam’u."\(^{234}\)(\(^{235}\))

In Muzdalifah, the pilgrim should remember Allah ﷻ as often as possible by saying *takbeer* (Allah is the Greatest), *tahmeed* (Praise be to Allah), *tasbeeh* (Glory be to Allah) *tahleel* (There is no God, but Allah) and prayers. He should leave Muzdalifah for Mina before sunrise, as the Prophet ﷺ did.\(^{236}\) As Allah ﷻ says in Surat Al-Baqarah, Ayah 198, "... But, when ye press on in the multitude from Arafat, remember Allah by the sacred monument. Remember Him as He has guided you, although before you were of those astray."

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\(\text{\textbf{\textit{a}}} = \text{happy; \textbf{\textit{aa}}} = \text{lamb; \textbf{\textit{ao}}} = \text{star; \textbf{\textit{ay}}} = \text{find; \textbf{\textit{d}}} = \text{bad;}\)
\(\textbf{\textit{d}} = \text{this; \textbf{\textit{D}}} = \text{dumb; \textbf{\textit{ee}}} = \text{meat; \textbf{\textit{gh}}} = \text{Paris); \textbf{\textit{i}}} = \text{has; }\)
\(\textbf{\textit{h}} = \text{halm (Arabic dream);}\)
According to the Hadith, "At Al-Mash'ar Al-Haraam, the Prophet faced the Qiblah and went on supplicating, glorifying and praising Allah and testifying to His oneness. When it became sufficiently bright, he left for Mina before sunrise."

**5.5.9 Du’aa’ and Acts on Throwing Jamaraat**

According to the Sunnah, the pilgrim is to do the following with regard to the throwing of pebbles:

- Once the pilgrim starts to throw the pebbles at Jamrat Al-Aqabah Al-Kubra on the Sacrifice Day (Thul-Hijjah, 10th.), he has to stop *talbiyah*. According to the Hadith, "The Prophet kept saying *talbiyah* till he strated throwing the pebbles."  

- With each pebble thrown at the three Jamrahs, the pilgrim is to say:

*Allahu akbar* (Allah is the Greatest).

- After throwing the pebbles at Al-Jamrah Al-Sughra and Al-Jamrah Al-Wusta, the pilgrim
is to walk forward a little. Facing Al-Ka’bah, he is to prolong his stand, supplicating with hands raised. However, these acts are not to be done in the case of Jamrat Al-Aqabah Al-Kubra. Having thrown the pebbles at Al-Aqabah Al-Kubra, the pilgrim is not to stop, but to move on. Thus, by doing all the above, the pilgrim is following the Prophet’s Sunnah.\(^{(239)}\)

5.5.10 \textit{Du’aa’} during \textit{Tashreeq} Days

In Mina, during the Tashreeq Days (the 11\textsuperscript{th}, 12\textsuperscript{th} and 13\textsuperscript{th} of Thul-Hijjah), the pilgrim is to continue saying:

\begin{verbatim}
'allaahu akbar(u), allaahu akbar(u), laa ilaaaha illal-laah(u), wa-l-laahu akbar wa-lil-
laahil-hamid/
\end{verbatim}

"Allah is the greatest. Allah is the greatest. There is no god but Allah. Allah is the greatest. To Allah all praise is due."\(^{(240)}\)

\begin{verbatim}
\textit{du'a} = happy; \textit{a'am} = lamb; \textit{u'a} = star; \textit{ay} = find; \textit{bad} = this; \textit{D} = dumb; \textit{meat} = meat; \textit{Paris} = Paris; \textit{has} = has;
\end{verbatim}

\begin{verbatim}
\textit{hulm} = hulm (Arabic dream);}
\end{verbatim}
Omar Ibn Al-Khattaab used to say that in his tent in Mina. When fellow Muslims in the mosque heard him, they said it, and so did those in the markets. The takbeer was so great that Mina vibrated with it all over.\(^{(241)}\)

5.5.11 *Du‘aa‘* on Offering *Hajj* Sacrifice

Having thrown the pebbles at Jamrat Al-Aqabah, the pilgrim can say the following prayer on offering the *hajj* sacrifice:

\[\text{\textit{bismillaah(i), wal-laahu akbar(u), allaahumma taqabbal minnee/}}\]

"In the name of Allah. Allah is the Greatest. O Allah, accept this sacrifice from me."

The above-mentioned prayers can be said by the Muslim offering a sacrifice in general, including *hajj*. As mentioned in one Hadith, on offering a sacrifice, the Prophet said, "In the name of Allah. Allah is the Greatest."
O Allah, accept this sacrifice from Muhammad and the family of Muhammad.\(^{(242)}\)

5.5.12 Du’aa’ on Completing All Hajj Rites
Having completed all hajj rites, the pilgrim is to say as much dhikr (remembrance of Allah) and supplication as possible. In this regard, Allah ﷺ says in Surat Al-Baqarah, "(200)
And when you have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he has no portion in the Hereafter. (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." So, the pilgrim should supplicate:

[rabbanaa aatinaa fid-dunyaa hasana(taw), wa-fil-aakhirati hasana(taw), wa-qinaa

\(a\) = happy; \(aa\) = lamb; \(ae\) = star; \(ay\) = find; \(a\) = bad;
\(d\) = this; \(De\) = dumb; \(ee\) = meat; \(gh\) = Paris); \(h\) = has;
\(H\) = kilm (Arabic dream);
aḍaaban-naař

"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."

١٠١ [البقرة]
\[ a \] = happy; \[ aa \] = lamb; \[ aa \] = star; \[ ay \] = find; \[ d \] = bad;
\[ d \] = this; \[ D \] = dumb; \[ ee \] = meat; \[ gh \] = Paris; \[ h \] = has;
\[ h \] = hulm (Arabic dream);
Chapter 6

General Adhkaar

Allah calls on all Muslims to remember Him as often as possible. They are also commanded to pray for the Prophet. Below are related statements from the Qur'an and the Hadith:

- "(152) Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me." [Surat Al-Baqarah, Ayah 152]

- "(143) And had he [Prophet Yuunus] not been one of those who glorify (Allah), (144) he would have tarried in its belly [that of the whale] till the day when they are raised." [Surat As-Saaffat, Ayahs 143-144]

- "(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." [Surat Al-Ahzab, Ayah 56]
- "(99)... and takes that which he expands and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! Verily it is an acceptable offering for them." [Surat At-Tawbah, Ayah 99]

In the Hadith, the Prophet ﷺ says, "Allah prays ten times for whoever prays for me once."\(^{(243)}\) He also said, "Pray for me. Wherever said, your prayers reach me."\(^{(244)}\)

The following is a selection of supplications to be said in remembrance of Allah ﷻ and in invocation of His blessings on Prophet Muhammad ﷺ.

[1] To invoke Allah's blessings upon the Prophet ﷺ, we can say:

\[\text{alaahumma Sallı alaa muhammad(iw) wa- alaa aali muhammad(iy), kamaa Sallayta alaa ibraaheem(a) wa-alaa aali ibraaheem(a), innaka hameedum-majeed. alaahuma baarik alaa muhammad(iw) wa-}\]

\[\text{a} = \text{happy}; \text{aa} = \text{lamb}; \text{an} = \text{star}; \text{ay} = \text{find}; \text{d} = \text{bad}; \text{d} = \text{this}; \text{D} = \text{dumb}; \text{ee} = \text{meat}; \text{gh} = \text{Paris}; \text{h} = \text{has}; \text{h} = \text{hand (Arabic dream)};\]
ًلاَاللهُمَّ صَلِّ عَلَى مَحْمُودٍ وَعَلَى آلِ مُحْمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمِ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارَكْ عَلَى مَحْمُودٍ وَعَلَى آلِ مُحْمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمِ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

[2] The Prophet ﷺ says, "There are some words (in remembrance of Allah) that are very light in utterance, but very heavy on the
scale of rewards and very much loved by Allah. They are:

/subhaanal-laahi wa-bi-hamdi(h)i/, subhaanal-laahil-zaZeem/

"Glory be to Allah, and to Him all praise is due. Glory be to Allah, the Magnificent."(246)

سبحان الله ويبحمده، سبحان الله العظيم.

[3] As the Prophet ﷺ says, "There are four expressions most loved by Allah. They are:

/subhaanal-laah(i), wa-hamduillaahi, wala ilaah illal-laah, wa-laahu akbar/

"Glory be to Allah; to Him all praise is due; there is no God but Allah; Allah is the Greatest."(247)

سبحان الله، والحمد لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أُكْبَرُ.

/a/ = happy; /aa/ = lamb; /a/ = star; /ay/ = find; /a/ = bad;
/d/ = this; /D/ = dumb; /ee/ = meat; /gh/ = Paris; /h/ = has;
/h/ = hulm (Arabic dream);
[4] The Prophet said to Juwairiyah, "I have just said four phrases three times. They would weigh as much as the prayers you have said so far today. They are:

[subhanallaahi wabi hamdihi zadada khalqihi, wa ridaa nafsih(i), wazinata zarshih(i), wamidada kalimaatihi/

"Glory be to Allah, and praise be to Him as many times as the number of His creatures, as much as He pleases, as heavy as His Throne and as lasting as the ink ever used to record His words." [248]

[5] According to the Hadith, if you say the following supplication a hundred times in one day, you qualify for the following: you get a reward that equals that of freeing ten slaves; you are awarded a hundred hasanahs (reward

points in your account); a hundred of your sins are atoned; and you are protected from Satan all day till nightfall. The more you supplicate, the greater the rewards;\(^{(249)}\) the supplication is:

\[
/laa ilaaha illal-laah(u) wakdahu laa shareeka lah(u), lahul-mulk(u) wa-lahul-hamad(u), wa-huwa qalaa kulli shayin qadeer/
\]

"There is no God but Allah, alone without partners. To Him belongs the dominion and all praise, and He has power over all things."

\[
/لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ

الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَبِيلٌ.\]

[6] In another Hadith, the Prophet says, "The best remembrance is: /laa illaaha illal-laah/ (There is no God but Allah). The best of supplication is: /al-hamdu lil-laah/ (Praise be to Allah).\(^{(250)}\)

\[
/\text{a/} = \text{happy}; /\text{aa/} = \text{lamb}; /\text{aa/} = \text{star}; /\text{ay/} = \text{find}; /\text{d/} = \text{bad};
\]
\[
/\text{d/} = \text{this}; /\text{D/} = \text{dumb}; /\text{ee/} = \text{meat}; /\text{gh/} = \text{Paris}; /\text{h/} = \text{has};
\]
\[
/\text{h/} = \text{kulm (Arabic dream)};\]
According to the Hadith, the following supplication is considered a key to the treasures of Heaven:

\[ \text{l}a\text{a}a \text{ kawla wa-laa quwwata illaa bil-laah/} \\
"There is no might or power except with Allah."\(^{(251)}\)

\[ \text{لا حؤل و لا قوّة إلا باللّه} \]

In conclusion, let us respond to the Prophet’s call for the remembrance of Allah: "Keep your tongue softened by the remembrance of Allah."\(^{(252)}\) By Allah’s Grace, this qualifies us for eternal blessing in Heaven.

\[ \text{***} \]
Praise be to Allah ﷻ. He has granted us guidance, without which we would be astray. O Allah, pray for Your slave and Messenger Muhammad and for his kin, wives and offspring, as You have prayed for Prophet Ibraheem and his kin. You are Praiseworthy and Gloryworthy. O Allah, bless Your slave and Messenger Muhammad and his kin, wives and offspring, as You have blessed Prophet Ibraheem and his kin. You are Praiseworthy and Gloryworthy. O Allah, make this booklet as beneficial as You have made its sources. O Lord of the worlds, to You all praise is due.
(1) The full name of the book as given by Al-Imaam Annawawiy is: *Hilyat Al-Abraar wa Shi'aaar Al-Akhyaar fee Talkhees Ad-Da'awaat wa Al-Adhkaar Al-Mustahabbah fee Al-Layl wa Annahaar* (The Ornament of the Righteous and the Banner of the Good: A Brief Selection of Recommended Nightly and Daily Adhkaar).

(2) *Sahih Muslim*, Hadith No. 2676. Jumdan is a mountain on the road to Makkah.

(3) According to a version in *Sahih Al-Bukhari*, there is a mention of Ibraheem and Ali.

(4) In *Sahih Muslim*’s version of the Hadith, there is an extra /fil-aalameen/ (in the worlds).


(7) Annawawi’s *Al-Adhkaar*, op. cit., Chapters 1, 2, 4, 9, 10 and 13.

(8) *Sahih Al-Bukhari*, Book of the Beginning of
Wahy (Inspiration), Hadith No. 1. & Sahih Muslim, Book of Imaarah, Hadith No. 1907.

(9) Sahih Muslim, Hadith No. 2700.
(10) Sahih Muslim, Hadith No. 373.
(11) Sahih Al-Bukhari, Hadith No. 853. & Sahih Muslim, Book of Mosques, Hadith No. 564.
(12) Sahih Al-Bukhari, Hadith No. 757.
(13) Sahih Muslim, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 747.
(14) Sahih Al-Bukhari, Hadith No. 7288. & Sahih Muslim, Book of Hajj (Pilgrimage), Hadith No. 1337.
(15) Sahih Al-Bukhari, Hadith No. 6382.
(16) For meanings of the Arabic words, see Annawawiy’s Kitaab Al-Adhkaar, (Book of What to say on Riding Your Means of Transport).
(17) Sahih Muslim, Book of Hajj (Pilgrimage), Hadith No. 1342.
(19) Sunan Attermidhiy, Hadith No. 3444.


(25) *Sunan Abu-Daawwud*, Hadith No. 5096. & Annawawi’s *Al-Adhkaar*.


(27) *Sunan Abu-Daawwud*, Hadiths No. 5095. & *Sunan Attermidhiy*, Hadith No. 3666. The Hadith is ranked as “Hassan” (good) by Al-Albaani and by Ibn-Baaz.

(28) *Sahih Al-Bukhari*, Hadith No. 6361. & *Sahih Muslim*, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 763.

(29) *Sahih Muslim*, Book of Travellers’ Prayers and
Shortening Prayers, Hadith No. 713.


(31) *Sharh Annawawiy alaa Muslim (Annawawiy’s Explanation of Sahih Muslim),* 160/3.


(34) *Sahih Al-Bukhari,* Book of Foods, Hadiths No. 5458 and No. 5459.

(35) *Sahih Al-Bukhari,* Hadith No. 6224.


(37) *Sahih Al-Bukhari, Hadith No. 141.* & *Sahih Muslim,* Book of Marriage, Hadith No. 1434.

(38) *Sunan Attermidhiy,* Hadith No. 3433.

(39) *Sunan Attermidhiy,* Hadith No. 3428. & Attermidhiy considers the Hadith *ghareeb* (strange). & Al-Albaani’s *Sahih Attermidhiy*, Hadith No. 2726. Al-Albaani ranks it as *hassan*

(40) *Sahih Al-Bukhari*, Hadith No. 6048 & *Sahih Muslim*, Hadith No. 2610.


(44) *Sahih Al-Bukhari*, Book of Praying for Rain, Hadith No. 1032. & *Sahih Muslim*, Hadith No. 899.


(46) Check Ibn-Mandhuur’s *Lisaaan Al-Arab* for the Arabic meanings of words.


(48) *Sahih Al-Bukhari*, Hadith No. 6345. & *Sahih Muslim*, Hadith No. 2730.
(49) /al-hazn/: tough land.

(50) Sahih Ibn- Hibbaan, Hadith No. 970. & Ibn-Assinyy’s 'Amal Alyawm wal-Laylah (Daily and Nightly Deed), Hadith No. 353.

(51) Sahih Muslim, Book of Destiny, Hadith No. 2664.

(52) Sahih Al-Bukhari, Book of the Start of Creation, Hadith No. 3276. & Sahih Muslim, Book of Faith, Hadith No. 134.

(53) Musnad Ahmad, Hadith No. 4/403.

(54) Musnad Ahmad, Hadith No. 2/220. & Al-Haythamiy’s Al-Mujamma’, Hadith No. 5/105. & Al-Albaani’s Assaheehah, Hadith No. 3/54.

(55) Sunan Attermidhiy, Book of Prayers, Hadith No. 3431.


(58) Muatta’ Maalik, Hadith No. 2/398. & Al-Haakim’s Al-Mustadrak, Hadith No. 3/410. &
Sahih Ibn Hibbaan, Hadith No. 6105. & Al-Baghawi⁠y’s *Sharh Assunnah* (Explaining the Sunnah). 120/164.


(62) Annawawi’s *Al-Adhkaar*, Book of Supplications on Sickness and Death.

(63) Sahih Al-Bukhari, Book of Medicine, Hadith No. 5745. & *Sahih Muslim*, Book of Peace, Hadith No. 2194.

(64) *Sahih Al-Bukhari*, Book of Medicine, Hadith No. 5742. & *Sahih Muslim*, Book of Peace, Hadith No. 2191.

(65) *Sahih Muslim*, Book of Peace, Hadith No. 2185.

(66) *Sahih Muslim*, Book of Peace, Hadith No. 2202.

(67) *Sunan Abu-Daawuud*, Book of Funerals, Hadith No. 3106. & *Sunan Attermidhiy*, Book of Medicine, Hadith No. 2083.
(68) Sahih Al-Bukhari, Hadith No. 3616.
(69) Sahih Al-Bukhari, Book of the Sick, Hadith No. 5671. & Sahih Muslim, Hadith No. 2680.
(70) Sahih Al-Bukhari, Book of Conquests, Hadith No. 4440. & Sahih Muslim, Book of the Virtues of the Companions, Hadith No. 2444.
(71) Sunan Attermidhiyy, Hadith No. 3430. Attermidhiyy considers it hassan (good), but ghareeb (strange). & Al-Albaani’s Sahih Attermidhiyy, Hadith No. 2727. Al-Albaani ranks it as sahih (sound).
(73) Sahih Muslim, Book of Funerals, Hadith No. 916.
(74) Annawawi’s Al-Adhkaar, the chapter on What to Say if Desperate of Living.
(75) Sahih Muslim, Book of Funerals, Hadith No. 920.
(76) Sahih Muslim, Book of Funerals, Hadith No. 963.
(77) Sahih Muslim, Book of Funerals, Hadith No. 918.


(80) Arabic /faraTaa/ means 'a forerunner to Heaven'.

(81) Selected by Annawawi for his *Al-Adhkaar.*

*Sahih Al-Bukhari*, Book of Funerals. A Muslim may say other prayers.

(82) This was also selected by Annawawi for His *Al-Adhkaar.*

(83) *Musnad Ahmad*, Hadiths No. 2/40 and No. 2/59.


(85) It was mentioned by Annawawi in his *Al-Adhkaar*, in the section on What Sayings Benefit the Deceased.


(87) *Sahih Al-Bukhari*, Book of Funerals, Hadiths No. 1393 and No. 6516.

(88) *Sahih Muslim*, Book of Funerals, Hadith No. 977.
(89) *Sahih Al-Bukhari*, Hadiths No. 6325 and No. 7395. & *Sahih Muslim*, Book of Dhikr and Supplications, Hadith no. 2710.

(90) *Sunan Attermidhiy*, Hadith No. 3401.

(91) *Sahih Al-Bukhari*, Book of the Start of Creation, Hadith No. 3275.

(92) *Sunan Abu-Daawuud*, Hadith No. 5082. & *Sunan Attermidhiy*, Hadith No. 3575.

(93) *Sahih Al-Bukhari*, Book of Prayers, Hadiths No. 6306 and No. 6323.

(94) *Sunan Abu-Daawuud*, Hadith No. 5068. & Al-Albaani’s *Sahih Abu-Daawuud*, Hadith No. 4236. Al-Albaani ranked the Hadith as *sahih* (sound).

(95) *Sahih Muslim*, Hadith No. 2732.

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


(98) Only the supplications are mentioned, but the manners will be presented in detail in a future booklet, *The Believer’s Provision Series*.


(100) *Sahih Al-Bukhari*, Book of the Virtues of the Qur’an, Hadith No. 5040. & *Sahih Muslim*, Book of Travellers’ Prayers and Shortening Prayers, Hadiths No. 807 and No. 808.
(101) Sunan Abu-Daawuud, Hadith No. 5055. & Sunan At-TERMIDHY, Hadith No. 3403.

(102) Naath is slight blowing of breath without spitting.

(103) Surat Al-Ikhlaas, Surat Al-Falaq and Surat An-Nas are called Al-Mu’awwidhaat (with which refuge is sought).

(104) Sahih Al-Bukhari, Hadiths No. 5017 and 6319.

(105) Sahih Al-Bukhari, Hadith No. 3113. & Sahih Muslim, Hadith No. 2727.

(106) Sahih Muslim, Hadith No. 2713.

(107) Sahih Al-Bukhari, Hadith No. 6312. & Sahih Muslim, Hadith No. 2711.

(108) Sahih Al-Bukhari, Hadith No. 6320. & Sahih Muslim, Hadith No. 2714.

(109) Sahih Al-Bukhari, Hadith No. 6313. & Sahih Muslim, Hadith No. 2710.


(111) Sahih Al-Bukhari, Hadith No. 6985. & Sahih Muslim, Hadith No. 2261.


(113) Annawawi’s Al-Adhkaar, the section on What to Say if You Wake up during the Night and You
Want to Go Back to Bed.

(114) *Sahih Al-Bukhari*, Hadith No. 1145.

(115) *Sahih Muslim*, Book of Travellers' Salaah and Shortening Salaah, Hadith No. 763.

(116) *Sahih Al-Bukhari*, Book of Wudhuu', Hadiths No. 142 and No. 6322. & *Sahih Muslim*, Book of Menstruation, Hadith No. 375.


145. & Sahih Muslim, Book of Menstruation, Hadith No. 375.


(122) Mentioned by Annawawi in his *Al-Adhkaar*, the
chapter on What to Say at Ightisal (washing the whole body).


(125) *Sahih Muslim*, Book of Mosques, Hadith No. 569.


(128) *Sahih Muslim*, Book of Salaah, Hadith No. 384.

(129) *Sahih Muslim*, Book of Salaah, Hadith No. 386.


(132) *Sahih Muslim*, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 771.


(134) *Sahih Al-Bukhari*, Book of Prayer Calls, Hadith
No. 744. & Sahih Muslim, Book of Mosques, Hadith No. 598.

(135) Sahih Muslim, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 770.

(136) This choice is the easiest, and Annawawi included it in his Al-Adhkaár, and so did Ashshaatibi in his Al-Hirz as well as the investigators of reciters. Wallaahu a’lam (The truth is with Allah).


(139) Sahih Muslim, Book of Salaah, Hadith No. 479.

(140) Sunan Abu-Daawuud, Book of Salaah, Hadith No. 870.

(141) Sahih Al-Bukhari, Book of Prayer Calls, Hadiths No. 794. & Sahih Muslim, Book of Salaah, Hadith No. 484.

(142) Sahih Muslim, Book of Salaah, Hadith No. 487.

(143) Mentioned by Annawawi in his Al-Adhkaár, the chapter on Ruku’ supplications.

(144) Sahih Muslim, Book of Salaah, Hadith No. 480.


(147) *Sahih Muslim*, Book of Salaah, 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.

(148) *Sahih Muslim*, Book of Salaah, Hadith No. 477

(149) Mentioned by Annawawi in his *Al-Adhkaar*, in the chapter on What to Say When Straightening up from Ruku’.


(154) *Sahih Muslim*, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 771 & *Sunan Attermidhiy*, Hadith No. 580.

(155) *Sunan Attermidhiy*, Hadith No. 579

Salaah, Hadith No. 898.


(162) *Sahih Muslim*, Book of Travellers’ Prayers and Shortening Prayers, Hadith No. 771.

(163) *Sahih Al-Bukhari*, Hadith No. 834. & *Sahih Muslim*, Book of Remembrance and Supplication, Hadith No. 2704.

(164) This is taken from Sheikh Ibn-Baz’s *Tuhsatul-Akhyaar (The Gift of the Best)*.

(165) *Sahih Muslim*, Book of Mosques, Hadith No. 591.

(166) According to Al-Hassan, the Arabic word *al-jadd(u)* means 'fortune'.
(167) Sahih Al-Bukhari, Hadith No. 844. & Sahih Muslim, Book of Mosques, Hadith No. 593.
(168) Sahih Muslim, Book of Mosques, Hadith No. 594.
(169) Sahih Muslim, Book of Mosques, Hadith No. 597.
(171) Sunan Abu-Daawuud, Hadith No. 1523. & Sunan Attermidhiy, Hadith No. 2903.
(174) According to Al-Imam Ashshafi’i, qunuu is to be said aloud after straightening up from the second Rukuu’. According to Al-Imam Malik, it is to be said before that Rukuu’, but not aloud. However, qunuu is valid in all Salaah at times of affliction. Wallaahu a’lam (only Allah knows the truth).
(175) Sunan Abu-Daawuud, Hadith No. 1425. & Sunan Attermidhity, Hadith No. 464.
(176) See Annawawi’s Al-Adhkaar for Arabic meanings.
(177) Sahih Ibn-Khuzaymah, Hadith No. 2/211. & Al-Bayhaqiy’s Assunan Al-Kubraa. & Al-Albani’s Irwa’a Al-Ghaleel, Hadith No. 2/170.
(178) Sunan Annasaaey, Book of Voluntary Salaah at Night and during the Day, Hadith No. 1700.
(179) Sahih Al-Bukhari, Hadith No. 684. & Sahih Muslim, Book of Salaah, Hadith No. 421.
(180) Sahih Muslim, Book of Peace, Hadith No. 2203.
(183) Sunan Abu-Daawuud, Hadith No. 1163.
(184) Mentioned by Annawawi in his Al-Adhkaar, the chapter on Recitation after Seeking Allah’s Protection from Satan.
(185) Sahih Muslim, Hadith No. 878.
(187) Sahih Al-Bukhari, Book of Friday, Hadith No. 891. & Sahih Muslim, Book of Friday, Hadith No. 880.
(188) Mentioned by Annawawi in his Al-Adhkaar, the
chapter on Recitation after Seeking Allah's Protection from Satan.

(189) *Sahih Muslim*, Book of Friday, Hadith No. 853.

(190) It is mentioned by Annawawi in his *Al-Adhkaar*, the chapter on the favourite supplications on Friday. However, he favours Ibn-Alqayyim’s argument in *Zad Al-ma’ad* that it is the last hour of day on Friday; he supported his view by evidence from a number of Hadiths. See Ibn-Al-Qayyim’s *Zad al-Ma’ad*, Vol.1, Chapter 1, p.131.

(191) *Sahih Muslim*, Book of Friday, Hadith No. 873

(192) *Sahih Muslim*, Book of Friday, Hadith No. 877.

(193) *Sahih Muslim*, Book of Friday, Hadith No. 878.

(194) *Sahih Al-Bukhari*, Hadith No. 5197. & *Sahih Muslim*, Hadith No. 907.


(196) *Sahih Al-Bukhari*, Hadith No. 1060. & *Sahih Muslim*, Hadith No. 915.

(197) *Sahih Al-Bukhari*, Hadith No. 1044. & *Sahih Muslim*, Hadith No. 901.

(198) *Sahih Al-Bukhari*, Hadith No. 1054.

(199) *Sahih Al-Bukhari*, Hadith No. 1050. & *Sahih Muslim*, Hadith No. 903.

(201) For starting and ending *takbeer*, see Al-Annawawi’s *Al-Adhkaar* in the chapter on Legal Adhkaar on the Two Eeds (Festivals).

(202) Ibn-Abi Shaiba’s *Al-Mussannaf*, Hadith No. 2/165. & Al-Albani’s *Al-Irwaa’,* Hadith No. 3/125.

(203) *Sunan Attermidhiy*, Hadith No. 2035. & Al-Albani’s *Sahih Al-Jaami’,* Hadith No. 6326.


(205) See the section on Adhkaar for Zakaah.

(206) *Sahih Al-Bukhari*, Book of Al-Ansaar’s Qualities, and Hadith No. 3780.


(208) *Sunan Attermidhiy*, Hadith No. 3451. & *Musnad Ahmad*, Hadith No. 1/162.


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

(211) *Sunan Abu-Daawuud*, Book of Fasting, Hadith No. 2357. & Annasaaey’s *’Amal Al-Yawm wai-
Lailah, Hadith No. 299.

(213) *Sunan Attermidhiy*, Hadith No. 3513.
(214) Annawawi’s *Al-Adhkaar, Kitaab Adhkaar Assiyaam* (Book of Fasting Supplications).
(216) *Sahih Muslim*, Hadith No. 2595.
(217) *Sahih Muslim*, Hadith No. 2718.
(218) *Sahih Muslim*, Hadith No. 2708.
(219) Annasaacy’s *Assunan Al-Kubraa*, Hadith No. 8827.
(221) *Sahih Muslim*, Book of Hajj, Hadith No. 1184.
(204) *Mutta’ Malik*, Hadith No. 1122.
(222) *Muwatta’ Maalik*, Hadith No. 1122.
(224) The thing that was in the Prophet’s hand was called *al-mihjan* (a stick with a curved end, like a scepter).


(228) *Sahih Muslim*, Book of Hajj, Hadith No. 1218.

(229) *Ibid*.

(230) *Sahih Muslim*, Book of Hajj, Hadith No. 1218.


(232) *Sunan Annasaaey*, Hadith No. 3014.


(234) "Jomah" refers to Muzdalifah.

(235) *Sahih Muslim*, Book of Hajj, Hadith No. 1218.


(237) *Sahih Muslim*, Book of Hajj, Hadith No. 1218.


(239) *Sahih Al-Bukhari*, Book of Hajj, Hadith No. 1751.


(241) *Sahih Al-Bukhari*, Kitaab Al-Eedain (Book of the
Two Festivals). & Annasaey’s *Assunan Al-Kubraa*, Hadith No. 3/312.


(244) *Sunan Abu-Daawood*, Hadith No. 2042. & Al-Albaani’s *Sahih Abu-Daawood*, Hadith No. 1796.


(247) *Sahih Muslim*, Hadith No. 2137.

(248) *Sahih Muslim*, Hadith No. 2726.

(249) *Sahih Al-Bukhari*, Hadith No. 6403. & *Sahih Muslim*, Hadith No. 2691.


(251) *Sahih Al-Bukhari*, Hadith No. 6409. & *Sahih Muslim*, Hadith No. 2704.

By Allah’s Grace, Selected Adhkaar (Book One in The Believer’s Provision Series) is completed, but to be followed by Comprehensive Du’aa’ (Book Two in The Believer’s Provision Series).
Publications by the Author

2. *Your Guide to Raghibah* (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)
15. *Legal Ruqya* (Arabic)
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:

18. *Book 1: Selected Adhkaar* (Arabic - English)

19. *Book 2: Comprehensive Du’aa’* (Arabic - English)

20. *Book 3: Daily and Nightly Prayers* (Arabic - English)


22. *Book 5: Self-Ruqya Treatment* (Arabic - English)

23. *Book 6: Fasting is Protection* (Arabic - English)


26. *Supplications for the Young* (Arabic - English)


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

   *Book 1: Fatwas on Beliefs (Section 1)* (Arabic)

   *Book 2: Fatwas on Beliefs (Section 2)* (Arabic)

   *Book 3: Fatwas on Beliefs (Section 3)* (Arabic)

   *Book 4: Fatwas on Intentions, Cleanliness and Salaah* (Arabic)
Book 5: Fatwas on Zakaah, Fasting, Hajj and Omrah (Arabic)

Book 6: Fatwas on Marriage, Divorce and Treatment of Wives (Arabic)

Book 7: Fatwas on Sales, Transactions and Usury (Arabic)

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, Ijtihad 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 Lidaara-Qutniy (Questions put by Assulami to Al-Daara-Qutniy)

34. Ibn Al-Jawzi’s Afat Aashaab Al-Hadeeth (The Problem with Hadith Researchers)
"The booklet pinpoints the value of Allah's remembrance and supplication. It also shows how they can be answered. The writer has succeeded in selecting relevant content from only the established hasan or sahih supplications and regular voluntary sayings and Adhkaar, specific as well as general, Besides, he has documented the authenticity of narration and grades of Hadiths."

Abdullah Ibn Abdurrahman AL-Jibreen