Fortification of the Muslim through remembrance and supplication from the Qur'aan and the Sunnah

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The Messenger of Allaah  related that Allaah ordered Yahyaa Ibn Zakariyyah  with five commandments; to act upon them and convey them to the Children of Israa eel...(the fifth one being): “...and I order you to make mention of Allaah often, as this is like a man being pursued at speed by the enemy until he reaches a protected fortress and so protects himself inside it, likewise is the servant, he can only protect himself from the shaytaan through remembrance of Allaah, the Mighty and Majestic.”

(Saheeh Al-Jaami' #1724)
Contents

Translator's note ...................................................... 17
Introduction ......................................................... 19
The Excellence of Remembrance ............................. 22
  1. When waking up ............................................. 30
  2. Supplication when wearing a garment .............. 33
  3. Supplication said when wearing a new garment .... 34
  4. Supplication said to someone wearing a new garment 35
  5. Before undressing ........................................... 38
  6. Before entering the toilet ................................. 38
  7. After Leaving the toilet .................................. 39
  8. When starting ablution ..................................... 39
  9. Upon completing the ablution ......................... 40
10. When leaving the home ..................................... 42
11. Upon entering the home ................................... 43
12. Supplication when going to the mosque ............. 44
13. Upon entering the mosque ............................... 45
14. Upon leaving the mosque ............................... 46
HISNUL MUSLIM.

15. Supplications related to the Aadhaan (the call to prayer) ......................... 47
16. Supplication at the start of the prayer (after takbeer) .......................... 51
17. While bowing in prayer (rukuu’) .............. 64
18. Upon rising from the bowing position... 67
19. Supplication whilst prostrating (sujuud) ............................................. 69
20. Supplication between the two prostrations ........................................... 75
21. Supplication when prostrating due to recitation of the Qur’aan ............. 76
22. The Tashahhud ................................................................. 78
23. Prayers upon the Prophet ﷺ after the tashahhud .................................. 79
24. Supplication said after the last tashahhud and before salaam ............... 82
25. Remembrance after salaam ............................................. 96
26. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikhaarah) ...... 105
27. Remembrance said in the morning and evening.................................................. 108
28. Remembrance before sleeping.......................................................... 132
29. Supplication when turning over during the night........................................... 145
30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep................................. 146
31. Upon seeing a good dream or a bad dream........................................... 147
32. Qunuut Al-Witr.................................................................................. 149
33. Remembrance immediately after salaam of the witr prayer......................... 153
34. Supplication for anxiety and sorrow.................................................. 155
35. Supplication for one in distress....................................................... 158
36. Upon encountering an enemy or those of authority.................................... 160
37. Supplication for one afflicted with doubt in his faith...................................... 162
38. Settling a debt................................................................................. 164
39. Supplication for one afflicted by whisperings in prayer or recitation.............. 166
Hisnul Muslim.

40. Supplication for one whose affairs have become difficult ......................... 167
41. Upon committing a sin .................................................. 167
42. Supplications for expelling the devil and his whisperings ...................... 168
43. Supplication when stricken with a mishap or overtaken by an affair ........ 169
44. Placing children under Allaah’s protection ............................................ 171
45. When visiting the sick ...................................................... 172
46. Excellence of visiting the sick .................................................. 173
47. Supplication of the sick who have renounced all hope of life .................. 174
48. Instruction for the one nearing death ................................................. 177
49. Supplication for one afflicted by a calamity .......................................... 178
50. When closing the eyes of the deceased ................................................. 178
51. Supplication for the deceased at the funeral prayer ............................. 180
52. Supplication for the advancement of reward during the funeral prayer .... 186
53. Condolence ................................................................. 188
54. Placing the deceased in the grave .......... 190
55. After burying the deceased ..................... 190
56. Visiting the graves .................................. 191
57. Prayer said during a wind storm ............ 192
58. Supplication upon hearing thunder .......... 193
59. Supplication for rain ................................ 194
60. Supplication said when it rains ............... 195
61. After rainfall ........................................ 196
62. Asking for clear skies ......................... 196
63. Upon sighting the crescent moon .......... 197
64. Upon breaking fast ............................... 198
65. Supplication before eating .................... 199
66. Upon completing the meal .................... 201
67. Supplication of the guest for the host .... 203
68. Supplication said to one offering a drink or to one who intended to do that. 203
69. Supplication said when breaking fast in someone’s home ........................................... 204
70. Supplication said by one fasting when presented with food and does not break his fast ........................................................................... 205
HISNUL MUSLIM.

71. Supplication said upon seeing the early or premature fruit ........................................ 206
72. Supplication said upon sneezing ............... 206
73. Supplication said to the newlywed ......... 208
74. The groom’s supplication on the wedding night or when buying an animal ........................................ 209
75. Supplication before sexual intercourse .. 210
76. When angry ................................................. 211
77. Supplication said upon seeing someone in trial or tribulation ................................. 211
78. Remembrance said at a sitting or gathering...etc ............................................ 212
79. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc ........................................ 213
80. Supplication for concluding all sittings. 214
81. Returning a supplication of forgiveness. 215
82. Supplication said to one who does you a favour ................................................. 216
82. Protection from the Dajjaal ....................... 217
83. Supplication said to one who pronounces his love for you, for Allaah's sake ........................................ 217
84. Supplication said to one who has offered you some of his wealth ....................... 218
85. Supplication said to the debtor when his debt is settled ........................................ 218
86. Supplication for fear of shirk ........................................ 220
87. Returning a supplication after having bestowed a gift or charity upon someone ........................................ 220
88. Forbiddance of ascribing things to omens ........................................ 222
89. Supplication said when mounting an animal or any means of transport .............. 223
90. Supplication for travel ........................................ 225
91. Supplication upon entering a town or village...etc ........................................ 228
92. When entering the market ........................................ 229
93. Supplication for when the mounted animal (or mean of transport) stumbles .... 230
Hisnul Muslim.

94. Supplication of the traveller for the resident ........................................... 231
95. Supplication of the resident for the traveller ............................................... 231
96. Remembrance while ascending or descending ............................................... 233
97. Prayer of the traveller as dawn approaches ............................................... 234
98. Stopping or lodging somewhere ................................................................. 235
99. While returning from travel ......................................................................... 235
100. What to say upon receiving pleasing or displeasing news ....................... 237
101. Excellence of sending prayers upon the Prophet ﷺ ..................................... 238
102. Excellence of spreading the Islamic greeting ............................................... 239
103. Supplication said upon hearing a rooster crow or the braying of an ass... 240
104. Supplication upon hearing the barking of dogs at night ............................. 241
105. Supplication said for one you have insulted ............................................. 241
106. The etiquette of praising a fellow Muslim ......................................................... 242
107. Supplication said between the Yemeni corner and the black stone (at the Ka‘bah) .......................................................... 243
108. Supplication said when standing at Mount Safa and Mount Marwah .......... 244
109. The Day of ‘Arafah .......................................................... 247
110. At the Sacred Site (Al-Mash‘ar Al-Haraam) ......................................................... 248
111. When throwing each pebble at the Jamaraat ......................................................... 248
112. At the black stone ......................................................................................... 249
113. Supplication made against an enemy ................................................................. 250
114. What to say when in fear of a people ............................................................... 251
115. What to say at times of amazement and delight .................................................. 251
116. What to do upon receiving pleasant news ......................................................... 252
117. What to say and do when feeling some pain in the body ..................................... 252
Hisnul Muslim.

118. What to say when in fear of afflicting something or someone with one’s eye. 254
119. Etiquette of retiring for the night ...... 255
120. The Talbiyah .............................................. 256
121. What to say when startled ................. 257
122. What is said to a kaafir when he sneezes .................................................. 257
123. Returning a greeting to a kaafir .......... 258
124. When insulted while fasting .............. 258
125. When slaughtering or offering a sacrifice ....................................................... 259
126. What is said to ward off the deception of the Obstinate Shaytaans ............... 260
127. Seeking forgiveness and repentance .... 262
128. Excellence of remembrance and glorification of Allah ......................... 264
129. How the Prophet ﷺ made tasbeeh .......... 277
Ahaadeeth Sources ............................................. 278
Index .................................................................. 311
Scholars have varied opinions on the understanding of some of the supplications. In some of these cases we have cited an opinion which we consider is the most accurate, in other cases, when the opinions are in our view, of equal strength, we have cited one opinion only.

The word إلَهِ is pronounced with an elongation after the (ل) i.e. إلَهِ

Blessed and Exalted is Allaah

May Allaah send prayers* and peace upon him

* See footnote #26
Hisnul Muslim.

May Allah be pleased with him.

May Allah have mercy upon him.

Translated: "How perfect Allah is" - complete meaning: "I exalt Allah and elevate Him above having any defects or deficiencies."
Translator’s note

Firstly, thanks and acknowledgment ought to be bestowed upon Brother Riyadhuddin for his diligent work in translating the piece before us. By the will of Allaah, the draft of his work was lost, which is when the present translator undertook this noble assignment.

Secondly, it should be stated clearly and emphatically from the onset that this translation in no way encourages the English speaking Muslim to take to supplicating and remembering his Lord in the English tongue as regards the following supplications, since the subject matter here stems from the Qur’aan and the Sunnah. Care should be taken to adhere to the language in which it was revealed, i.e. the eloquent tongue of the
HISNUL MUSLIM.

Arabs. Instead, what we desire is to present the English reader with an approximation of the meaning of the original, in the hope that through doing so, he may come to an improved state towards worshipping his Lord.

Our Lord, if we have been able in these pages to convey the true sense of the words of Your Prophet ﷺ then be patron over us and all those who benefit from this, and wherever we have failed in this effort, forgive us and protect the people from our errors.
Introduction

All praise is for Allaah. We praise Him and seek His help and forgiveness. We seek refuge in Allaah from the evil of ourselves and the wickedness of our own deeds. Whomever Allaah guides, cannot be lead astray and whomever Allaah misguides, none can guide him. I bear witness that none has the right to be worshipped except Allaah, alone without associate, and I bear witness that Muhammad is His slave and Messenger. Allaah praise him and send peace upon him, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.

The following pages are a selection from my book entitled:

الذكر و الدعاء و العلاج بالروقى من الكتاب و السنة
and therefore the section compiled on remembrance and supplication has been abridged and compiled into this convenient pocket-size form. Indeed the text has also been summarized and accordingly I have limited myself to citing but a few of the sources contained in the original work. Thus, all those wishing further information regarding a particular companion or a particular narration, should refer to the original.

I ask Allaah Most Glorified, invoking His most beautiful names and His most sublime attributes, that He grant this endeavor sincerity, and make it beneficial for me in this life as well as the next. Furthermore, may all who read it find benefit, as well as those who print it or in some way serve to publicize it. Indeed Allaah is able to actualize that and is
patron to such. O Allaah, send prayers upon the Prophet Muhammad, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.
The Excellence of Remembrance

Allaah has said:

‘Therefore remember Me, I will remember you and be grateful to Me, and reject not faith.’

‘O you who believe! Remember Allaah with much remembrance.’

---

1 Al-Baqarah: 152.
2 Al-Ahzaab: 41.
And for men and women who engage much in Allaah’s remembrance, for them has Allaah prepared forgiveness and great reward.’

‘And bring your Lord to remembrance in your (very) soul, with humility and remember without loudness in words, in

---

1 Al-Ahzaab: 35.
the mornings and evenings; and be not of those who are unheedful.”

The Prophet ﷺ said: ‘The comparison of the one who remembers Allaah and the one who does not remember Allaah, is like that of the living and the dead.’

He ﷺ also said: ‘Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with Him), and are better for you than the disbursement of gold and money, or battle

---

4 Al-A’raaf: 205
5 Al-Bukhaaree with Al-Fath 11/208 and Muslim 1/539 with the following wording: ‘The comparison of the house in which Allaah is mentioned and the house in which Allaah is not mentioned, is like that of the living and the dead.’
with the enemy?’ They (the companions) said: ‘Indeed! Inform us.’ He \( \text{ﷺ} \) then said: ‘Remembrance of Allaah تعالى.’\(^6\)

The Prophet \( \text{ﷺ} \) also said: ‘Allaah تعالى says: ‘Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw near to him the span of an arm, and if he draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and if he takes a

\(^6\) At-Tirmidhee 5/459 and Ibn Maajah 2/1245, see: Saheeh Ibn Maajah 2/316 and Saheeh At-Tirmidhee 3/139.
step towards Me I hastily step towards him.

On the authority of 'Abdullaah Ibn Busr ﷺ: A man said to the Prophet ﷺ ‘O Messenger of Allaah, The rites of Islaam are much for me, so tell me of something that I might hold fast to.’ He ﷺ said: ‘Let not your tongue cease from the remembrance of Allaah.’

The Prophet ﷺ also said, ‘Whoever recites a letter of Allaah’s Book has for it a merit and ten more like it, not to say that alif, laam, meem are one letter but rather

---

7 Al-Bukhaaree 5/175 and Muslim 4/2061, this specific wording is related by Al-Bukhaaree.
Hisnul Muslim.

Alif is a letter, laam is a letter and meem is a letter.'

He also said: ‘Are there any of you who would wish to go every day to Buthaan or Al-'Aqeeq (i.e. the name of two ditches in Madeenah) in the early morning and return from it with two she-camels without incurring any sin or severing relations?’ We (the companions) said: ‘We would indeed love that, O Messenger of Allaah.’ He said: ‘then you should go to the mosque and acquire some knowledge, or recite two verses from the Book of Allaah, that would be better for you than two she-camels, and three verses are better than three she-camels, and four verses are

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9 At-Tirmidhee 5/175, see: Saheeh At-Tirmidhee 3/9 and Saheeh Al-Jaami' As-Sagheer 5/340.
Hisnul Muslim.

better than four she-camels, and the same for a like number of male camels.'

The Prophet ﷺ also said: 'Whoever takes a seat and fails to remember Allaah, has incurred upon himself a loss from Allaah, and whoever lies down (relaxes) and fails to remember Allaah, has incurred upon himself a loss from Allaah.'

He ﷺ also said: 'Whenever a people sit in a gathering in which they fail to remember Allaah and send prayers upon the Prophet they incur a loss upon themselves and if Allaah willed He would punish them and if He willed He would forgive them.'

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10 Muslim 1/553.
11 Abu Daawud 4/264 and others, see: Saheeh Al-Jaami' 5/342.
12 At-Tirmidhee, see: Sahheeh At-Tirmidhee 3/140.
Similarly, he said 'Whenever a people rise from a gathering in which they failed to remember Allaah, they rise as if they had arisen from the corpse of an ass and incurring upon themselves grief.'

Hisnul muslim.

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا
وَإِلَيْهِ النَّشِورُ.

‘All praise is for Allaah who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

The Prophet ﷺ said: ‘Whoever awakes at night and then says:

لا إِلَهَ إِلاَّ اللَّهُ وَحِدَّهُ لَا شَرِيكَ لَهُ، لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلٍّ
None has the right to be worshipped except Allaah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allaah is, and all praise is for Allaah, and none has the right to be worshipped except Allaah, Allaah is the greatest and there is no power nor might except with Allaah, The Most High, The Supreme.
Hisnul Muslim.

...and then supplicates:

रब् आफर् लि।

'O my Lord forgive me.'

...will be forgiven'

Al-Waleed said, "or he said: 'and then asks, he will be answered. If he then performs ablution and prays, his prayer will be accepted.'"

(3)

الحمد لله الذي غافاني في جسدي وورد علي روحني وأذن لي بذكره.

'All praise is for Allaah who restored to me my health and returned my soul and
has allowed me to remember Him.

(4)

(From Verse 3:190 till the end of the chapter Aal 'Imraan)

2. Supplication when wearing a garment

(5)
Hisnul Muslim.

(الْحَمَدُ لَكَ الْحَمَدُ أَنْتَ كَسَوْتِيّ)

All Praise is for Allaah who has clothed me with this garment and provided it for me, with no power nor might from myself.

3. Supplication said when wearing a new garment

(6)

وَأَعْوَذُ بِكَ مِنْ شَرِّهِ وَسَرِّهِ مَا صَنِعَ
Hisnul Muslim.

‘O Allaah, for You is all praise, You have clothed me with it (i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7)

‘May you wear it out and Allaah
14 The intended meaning: A supplication for long life.
'Wear anew, live commendably and die a shaheed.'

15 Shaheed: One who dies fighting the kuffaar in order to make the word of Allaah superior or in defense of Islaam. It also has other meanings found in the Sunnah such as the one who dies defending his life, wealth or family, the woman who passes away due to childbirth, one who drowns...etc.
Hisnul Muslim.

5. Before undressing

(9)

‘In the name of Allaah.’

6. Before entering the toilet

(10)

‘(In the name of Allaah). O Allaah, I take refuge with you from all evil and evil-doers.’
7. After Leaving the toilet

(11)

عُفِّرَانِكُ.

'I ask You (Allaah) for forgiveness.'

8. When starting ablution

(12)

بِسْمِ اللَّهِ

'In the name of Allaah.'
9. Upon completing the ablution

(13)

أَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لا فِرْقِيكَ لَهُ وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ
وُرَسُولُهُ.

'I bear witness that none has the right to be worshipped except Allaah, alone, without partner, and I bear witness that Muhammad is His slave and Messenger.'

(14)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي
'O Allaah, make me of those who return to You often in repentance and make me of those who remain clean and pure.'

(15)

'Subhan'ak Allahumma wa bhamdi'ka ash-hadu 'an la ilaha illa 'l-lahi 'an 'aat 'astaghfiruka wa 'atonub 'alayka.'

'How perfect You are O Allaah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'
Hisnul Muslim.

10. When leaving the home

(16)

بِسْمِ اللَّهِ، تَوَكَّلْتَ عَلَى اللَّهِ وَلَا حَوْلَ
وَلا قُوَّةَ إِلَّا بِاللَّهِ.

‘In the name of Allaah, I place my trust in Allaah, and there is no might nor power except with Allaah.’

(17)

اللَّهُمَّ إِني أَعُوذُ بِكَ أَنْ أُضِلَّ، أَوْ أَأَلَّ، أَوْ أُتَحَلَّلَ أَوْ أُظْلَمَ أَوْ أُجْهَلَ أَوْ أُعْلَ مَا

42
'O Allaah, I take refuge with You lest I should stray or be led astray, or slip\textsuperscript{16} or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.'

11. Upon entering the home

(18)

\begin{align*}
\text{بُسَمِ الله وَلَجَنَا} & , \text{ وَبُسَمِ الله خَرَجْنَا} \\
& \text{وَعَلَى رَبِّنَا نُوْكَلْنَا.}
\end{align*}

'In the name of Allaah we enter and in the name of Allaah we leave, and upon our Lord we place our trust.'

\textsuperscript{16} i.e. to commit a sin unintentionally
12. Supplication when going to the mosque

(19)

اللَّهُمَّ أَجْعَلِ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَأَجْعَلِ فِي سَمْعِي نُورًا، وَأَجْعَلِ فِي بَصَرِي نُورًا، وَأَجْعَلْ مِنْ خَلْقِي نُورًا، وَمِنْ أَمْامِي نُورًا، وَأَجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا. اللَّهُمَّ أَعْطِني نُورًا.

'O Allaah, place within my heart light, and upon my tongue light, and within my
ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allaah, bestow upon me light.’

13. Upon entering the mosque

(20)

أَعْؤُدُ بِاللِّهِ الْعَظِيمِ وَبُوجِعَهُ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَجِيمِ، [بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبَوَابَ رَحْمَتِكَ]

‘I take refuge with Allaah, The Supreme
and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allaah, and prayers and peace be upon the Messenger of Allaah. O Allaah, open the gates of Your mercy for me.'

14. Upon leaving the mosque

(21)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْصَّلَاةَ وَالسَّلَامُ عَلَى

رَسُولِ اللَّهِ السَّلَامُ عَلَيْهِ وَرَحْمَتُهُ رَحْمَتُهُ عَلَى

الَّذِينَ آمَنُوا مِنَ الْمُرْجَمِينَ

"In the name of Allaah, and prayers and peace be upon the Messenger of Allaah. O
Allaah, I ask You from Your favour. O Allaah, guard me from the accursed devil.'

15. Supplications related to the Aadhaan (the call to prayer)

One repeats just as the muâdhdhin (one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الفَلَاحِ

'come to prayer, come to success'

instead, one should say:

لَأَحْوَلَ وَلَا أَفْوَةَ إِلَّا بِاللَّهِ.

'There is no might nor power except with
HISNUL MUSLIM.

Allaah.'

(23)

Immediately following the declaration of faith called by the muadhdhin, one says:

وَأَنَا أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ
لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُ اللَّهِ رَضِيَ اللَّهُ بِهِ رَبَّاهُ
وَبِمُحَمَّدٍ رَسُولٌ اللَّهِ إِبْلِيْسَالَّلَّهُ مُبَارِكًا

'And I too bear witness that none has the right to be worshipped except Allaah, alone, without partner, and that Muhammad is His slave and Messenger. I am pleased with Allaah as a Lord, and
Hisnul Muslim.

Muhammad as a Messenger and Islam as a religion.

(24)

“One should then send prayers on the Prophet after answering the call of the muadhdhin."

(25)

اللهم رب هذى الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابتعث مقياما محمدا الذي وعدتنا إنك لا تخلف الميعاد.

‘O Allaah, Owner of this perfect call and Owner of this prayer to be performed,
Hisnul Muslim.

bestow upon Muhammad al-waseelah\(^{17}\) and al-fadeelah\(^{18}\) and send him upon a praised platform\(^{19}\) which You have promised him. Verily, You never fail in Your promise.’

(26)

One should also supplicate for himself during the time between the aadhaan and the iqaamah as supplication at such time is not rejected.

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17 A station in paradise
18 A rank above the rest of creation
19 One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession
16. Supplication at the start of the prayer (after takbeer)

(27)

'O Allaah, distance me from my sins just as You have distanced The East from The
Hisnui. Muslim.

West, O Allaah, purify me of my sins as a white robe is purified of filth, O Allaah, cleanse me of my sins with snow, water, and ice.'

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَبَارَكَ

اسمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

'How perfect You are O Allaah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.'

(29)

وَجَهَتُ وَجَهَيْيَ لِلَّذِي فَطَرَ السَّمَوَاتِ
والرضي حنيفاً وَمَا أَنَا مِنْ المُشْرِكِينَ، إنُّ صَلَاتِي، وُنْسَكِي، وَمِنْحِيْهِ، وَمَمَاتِي لِلَّهِ رَبِّ العَالَمِينَ، لَا شَرِيكَ لَهُ وَبَذَلَّ كُلُّ أَمْرٍتُ وَأَنَا مِنْ المُسْلِمِينَ. اللَّهُمَّ أَنتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ. أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَّمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذَنُوبِي جَمِيعًا إِنَّهُ لَا يُغْفِرُ الْذَنُوبَ إِلَّا أَنْتَ. وَأَهْدِني
I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed my
prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You. I exist by your

20 Allaah does not create pure evil which does not have any good or contain any benefit, wisdom or
will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.'
(30)

'O Allah, Lord of Jibra'eeel, Meekaa'eeel and Israafeel (great angels),

Hisnul Muslim.
Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.'

(31)

الله أكبر كبيراً، لله أكبر كبيراً،
الله أكبر كبيراً، والحمد لله كثيراً،
والحمد لله كثيراً، والحمد لله كثيراً،
وسبحان الله بكفرة
وقضيلة.- (ثلاثنا)
‘Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, much praise is for Allaah, much praise is for Allaah, much praise is for Allaah, and I declare the perfection of Allaah in the early morning and in the late afternoon.’ (three times)

‘I take refuge with Allaah from the devil, from his pride, his poetry and his madness.’

(32)

The Prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:
اللهُمَّ لَكَ الحَمْدُ أَنتُ نُورُ السَّمَوَاتِ والْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الحَمْدُ أَنتُ قَيْمُ السَّمَوَاتِ والأَرْضِ وَمَنْ فِيهِنَّ [وَلَكَ الحَمْدُ أَنتُ رَبُّ السَّمَوَاتِ والأَرْضِ وَمَنْ فِيهِنَّ ] [وَلَكَ الحَمْدُ لَكَ مَلِكُ السَّمَوَاتِ والأَرْضِ وَمَنْ فِيهِنَّ ] [وَلَكَ الحَمْدُ أَنتُ مَلِكُ السَّمَوَاتِ والأَرْضِ ] [وَلَكَ الحَمْدُ ] [أَنتَ الْحَقُّ]
ووعْدُكَ الحَقّ، وقولُكَ الحَقّ،
وِلَقَآؤُكَ الحَقّ، وِالجَنَّةُ حَقّ، وِالنَّارُ حَقّ، وِالنبِيّونَ حَقّ، وَمُحَمَّدٌ حَقّ، وِالسَّاعَةُ حَقّ، ] الَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوْكَّلْتُ، وَبِكَ آمَنتُ، وَإِلَيْكَ أَتْبَتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكُمْتُ. فَاغْفِرْ لِي مَا قَدْمَتْ، وَمَا أَخْرَتْ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَمْتُ. ] أَنْتَ الْمُقَدِّمُ، وَأَنْتَ
Hisnul Muslim.

‘O Allaah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them. To You belongs all praise, You are the King of the heavens and the Earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we
will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muhammad ﷺ is true and the Final Hour is true. O Allaah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are Al-Muqaddim and Al-Mu`akhkhir.²¹

²¹ Meaning of Al-Muqaddim and Al-Mu`akhkhir. Allaah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favoured man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ﷺ over all the
Hisnul Muslim.

None has the right to be worshipped except You, You are my Deity, none has the right to be worshipped except You.'

17. While bowing in prayer (rukuu‘)

(33)

سُبْحَانَ رَبِّي الْعَظِيمِ. (ثلاثة)

'How perfect my Lord is, The Supreme.'

(three times)

Prophets and Messengers... etc.
(34)

سُبُحَانَكَ اللَّهُمَّ رَبَّنَا وَبَحْمَدَيْكَ اللَّهُمَّ
اَغْفِرْ لِي.

‘How perfect You are O Allaah, our Lord and I praise You. O Allaah, forgive me.’

(35)

سَبِيلُ قُدُوسٍ رَبِّ الملائِكَةِ
وَأَرْوَاحِ.

‘Perfect and Holy (He is), Lord of the angels and the Ruuh(i.e. Jibra`eel).’

(36)
HISNUL MUSLIM.

'O Allaah, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.'

(37)
Hisnul Muslim.

وَالْكِبْرِيَاءِ، وَالْعَظْمَةِ.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

18. Upon rising from the bowing position

(38)

سمع الله لِمِن حَمِيدَهُ.

‘May Allaah answer he who praises Him.’²²

(39)

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²² This supplication is to be made while rising.
Hisnul Muslim.

Our Lord, for You is all praise, an abundant beautiful blessed praise.

(40)
The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

19. Supplication whilst prostrating (sujuud)

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23 This supplication is made optionally only in conjunction with the previous one.
Hisnul Muslim.

(41)

سبحان ربي العلى. (ثلانًا)

'How Perfect my Lord is, The Most High.' (three times)

(42)

سبحاناك اللهم ربنا وبحمدك اللهم اغفر لي.

'How perfect You are O Allaah, our Lord, and I praise You. O Allaah, forgive me.'

(43)

سبوح قدوس رب الملائكة
'Perfect and Holy (He is), Lord of the angels and the Ruuh (i.e. Jibraa ‘eel).'}
‘O Allaah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allaah, the Best of creators.’
Hisnul Muslim.

(45)

سبحانِ ذٰٰلٰک الْجِبَّرُوتَ، وَالْمَلَكُوتَ،
وَالكِبْرِياءَ، وَالعَظْمَةِ.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

(46)

اللّهُمَّ اغْفِرْ لِي ذِنْبِي كُلَّهُ، دَقَّةً
وَجِلْلَهُ، وَأوَلَّهُ وَأَخْرَهُ وَعَلَانِيَتِهُ
وَسَلَّهُ.

'O Allaah, forgive me all of my sins, the
HISNUL MUSLIM.

small and great of them, the first and last of them, and the seen and hidden of them.’

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرَضَاكَ مِنْ سَحْطِكَ، وَبِمُعَافَاتِكَ مِنْ عَقوْبَتِكَ وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصَيْ شَنَاءً عَلَيْكَ أَنتَ كَمَا أَنْتَ عَلَى نَفْسِكَ.

‘O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’
20. Supplication between the two prostrations

(48)

رب اغفر لي، رَبِ اغْفِرُ لِي.

‘My Lord forgive me, My Lord forgive me.’

(49)

اللَّهَمَّ اغْفِرْ لِي، وَارْحَمْنِي،
وَأْهَدِنِي، وَاجْبِرْنِي، وَغَفَّانِي،
وَأَرْزُقِي وَأَرْفَعِني؟.

‘O Allaah, forgive me, have mercy upon me, guide me, enrich me, give me health,
grant me sustenance and raise my rank.

21. Supplication when prostrating due to recitation of the Qur'ān

(50)

سَجَدَ وَجَهِي لِلَّذِي خَلَقْهُ وَشَقَّ
سَمَعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

‘My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. << So Blessed is Allaah, the best of creators.>>’
اللَّهُمَّ اكْتِبْ لِي بِهَا عِنْدَكَ أَجْرًا،
وَضَعْ عَنْي بِهَا وَزْرًا وَأَجْعَلْهَا لِي
عِنْدَكَ ذِخْرًا، وَتَقْبَلْهَا مِنِّي كَمَا
تَقْبَلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

‘O Allaah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Daawud.’
Hisnul Muslim.

22. The Tashahhud\textsuperscript{24}

(52)

التَّحْيَاتُ لِلَّهِ وَالصَّلْوَاتُ وَالطُّبِيَّاتُ،
والسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَانِهِ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِكَ
الصَّالِحِينَ. أَشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدْ أَنَّ مُحَمَّدًا عَبَدُهُ وَرَسُولُهُ

\textit{At-Tahiyyaat}\textsuperscript{25} is for Allaah. All acts of

\textsuperscript{24} What one says in the sitting position in prayer.

\textsuperscript{25} i.e. all words which indicate the glorification of Allaah. His eternal existence, His perfection and
worship and good deeds are for Him. Peace and the mercy and blessings of Allaah be upon you O Prophet. Peace be upon us and all of Allaah's righteous servants. I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is His slave and Messenger.'

23. Prayers upon the Prophet after the tashahhud

(53)

اللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

His sovereignty.
Hisnul Muslim.

وَعَلَى آل إِبرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آل
مُحَمَّدٍ كَمَا بَارَكْتُ عَلَى إِبْرَاهِيمَ
وَعَلَى آل إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

'O Allaah, send prayers\textsuperscript{26} upon Muhammad and the followers\textsuperscript{27} of Muhammad, just as You sent prayers

\textsuperscript{26} i.e. praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allaah.

\textsuperscript{27} (آل) has been translated in its broadest sense, some scholars are of the view that the meaning here is more specific and that it means: his \textit{followers from among his family}. 

80
upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allaah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أُزْوَاجِهِ
وَذُرِئْيَتِهِ كَمَا صَلِّيْتَ عَلَى آلِ إِبْرَاهِيمَ
وَبَارَكْ عَلَى مُحَمَّدٍ وَعَلَى أُزْوَاجِهِ
وَذُرِئْيَتِهِ كَمَا بَارَكْتَ عَلَى آلِ
Hisnul muslim.

‘O Allah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.’

24. Supplication said after the last tashahhud and before salaam

(55)

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَذَابٍ
'O Allaah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjaal.'

28 Among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Asbahaan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he
will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allaah as it is a sign of imperfection. The word Kaafir will be written between his eyes which every believer, literate or illiterate will recognise.
'O Allaah, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Al-Dajjaal, and I take refuge in You from the trials and tribulations of life and death. O Allaah, I take refuge in You from sin and debt.'

(57)

اللّهُمَّ إِني ظَلَمْتُ نَفْسِي ظَلَّلْتُ كَثِيراً
وَلَا يُغْفِرُ الذُّنُوبَ إِلَّا أَنتَ فَأَغْفِرْ لِي
مَغْفِرَةً مِّنْ عَنْدِكَ وَأَرْحَمْنِي، إِنَّكَ
أَنتَ الْغَفُورُ الرَّحِيمُ.

O Allaah, I have indeed oppressed my soul excessively and none can forgive sin
except You, so forgive me a forgiveness from Yourself\textsuperscript{29} and have mercy upon me. Surely, 'You are The Most-Forgiving, The Most-Merciful.'

(58)

\begin{quote}
اللَّهِمَّ اغْفِرْ لِي مَا قَدَمْتُ، وَمَا أَخْرَجْتُ، وَمَا أَسْرُرْتُ، وَمَا أَعْلَنتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.
\end{quote}

\textsuperscript{29} i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.
‘O Allaah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are Al-Muqaddim and Al-Mu`akhkhir.\(^{30}\) None has the right to be worshipped except You.’

(59)

اللَّهُمَّ أعني على ذَكْرِكَ، وَشَكْرِكَ,

\(^{30}\) See footnote #21.
O Allaah, help me to remember You, to thank You, and to worship You in the best of manners.

'O Allaah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of
lives\textsuperscript{31}, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.'

(61)

للّهِمَّ إِنِّي أَسَلُّكَ الْجَنَّةَ وَاَعْوَذُ بِكَ مِنَ النَّارِ.

'O Allaah, I ask You to grant me Paradise and I take refuge in You from the Fire.'

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\textsuperscript{31} i.e. old age, being weak, incapable and in a state of fear.
اللهُمَّ بِعلَمِكَ الغيْبِ وقدْرِكَ عَلَى
الخلقِ أَحَينِي مَا عَلِمْتُ الحيَاةً خِيرًا
لي وَتَوَقَّنِي إِذَا عَلِمْتُ الوفاةً خِيرًا
لي، اللَّهُمَّ إِني أَسْأَلُكَ خَشْيَتَكَ في
الْغَيْبِ وَالشَّهادَةِ، وأَسْأَلُكَ كُلِّمَةَ
الْحَقِّ في الرِّضَا وَالْغَضَبِ، وأَسْأَلُكَ
الْقُصُدَّ في الغَنِي وَالفَقِيرِ، وأَسْأَلُكَ
نَعِيمًا لَا يَنْفَدُ، وأَسْأَلُكَ قَرْةً عَينٍ لَا
"O Allaah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allaah, make me fearful of You whether in secret
or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allaah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63)

اللَّهُمَّ إِنِّي أَسَأُلُكَ يَا اللَّهَ بَانَكَ الْوَاحِدُ
Hisnul Muslim.

O Allaah, I ask You O Allaah, as You are The One, The Only, As-Samad\textsuperscript{32}, The One who begets not, nor was He begotten and there is none like unto Him- that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.

\textsuperscript{32} The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.
Hisnul Muslim.

(64)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَأْنَ لَكَ الْحَمْدُ لَأَلِهَّ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ

الْمَنَانُ يَا بَديعُ السَّمَوَاتِ وَالأَرْضِ

يَاذَا الجَلَالِ وَالإِكْرَامِ يَاحيٌّ يَاقِيُومُ

إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعْوَدُ بِكَ مِنَ النَّارِ

'O Allaah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O
Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.

(O 65)

‘O Allaah, I ask You, as I bear witness that You are Allaah, none has the right to be worshipped except You, The One, As-
HISNUL MUSLIM.

Samad\textsuperscript{33} Who begets not nor was He begotten and there is none like unto Him.’

25. Remembrance after salaam

(66)

\begin{quote}
أَسْتَغْفِرُ اللَّهَ (ثَلاَثَانِ)
\end{quote}

اللَّهُمَّ أَنتَ السَّلامُ وَمِنْكَ السَّلامُ

تَبَارَكَتْ يَا أُمُّ الْجَبَلِ والْإِكْرَامِ

'I ask Allaah for forgiveness' (three times)

'O Allaah, You are As-Saluam\textsuperscript{34} and from

\textsuperscript{33} See previous footnote.

\textsuperscript{34} As-Salaam. The One Who is free from all defects and deficiencies.
You is all peace, blessed are You, O Possessor of majesty and honour.

(67)

لا إلَه إِلا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعٌ لَمَّا أَعْطَيْتُ، وَلَا مُغْطِيٌّ لِمَا مَنَعْتَ، وَلَا يَنفَعُ ذَٰلِكَ الْجَدَّ مِنكَ الْجَدُّ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O
Hisnul Muslim.

Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.

(68)
Hisnul Muslim.

الْدِينَ وَلَوْ كَرَهْتُ الكَافِرُونَ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allaah, none has the right to be worshipped except Allaah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allaah and we are sincere in faith and devotion to Him although the disbelievers detest it.'

(69)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ
Hisnul Muslim.

أكبر. (ثلاثة وثلاثين)

لا إله إلا الله وحده لا شريك له، لَهُ
المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شيء قدير.

‘How perfect Allaah is, all praise is for Allaah, and Allaah is the greatest.’
(thirty-three times)

‘None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

(70)

The following three chapters should be
HISNUL MUSLIM.

Recited once after Thuhr, 'Asr and 'Esha prayers and thrice after Fajr and Maghrib.

قُلْ هُوَ الَّلَّهُ أَحَدٌ...

[Al-Ikhlaas]

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...

[Al-Falaq]

قُلْ أَعُوذُ بِرَبِّ الْنَّاسِ...

[An-Naas]
Hisnul Muslim.

(71)

It is also from the sunnah to recite the verse of the Footstool (Aayat-ul-Kursiyy) after each prayer:

اللَّهُ لا إِلَهَ إِلَّا هُوُ الْحَمْدُ لِلَّهِ الْقَيْدُمُ لا

[Al-Baqarah:255]

(72)

لا إِلَهَ إِلَّا اللَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ

الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمَتْرِكُ
Hisnul Muslim.

‘None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’
(ten times after the maghrib and fajr prayers)

(73)

‘O Allaah, I ask You for knowledge which
HISNUL MUSLIM.

is beneficial and sustenance which is good, and deeds which are acceptable.'
(To be said after giving salaam for the fajr prayer)
26. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikhaarah)

(74)

On the authority of Jaabir Ibn ‘Abdullaah ﷺ, he said: ‘The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur’aan. He ﷺ would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units (two rak‘ah naaafilah) of prayer and after which he should supplicate:

اللَّهِمَّ إِنِّي أَسْتَخْبِرُكَ بِعِلْمِيَّكَ
Hisnul Muslim.

وأَسْتَقْدِرْكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فضْلِكَ العَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلُمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَمُ الغِيُّوبِ، اللَّهُمَّ إِنَّكَ كَتَبْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ وَيُسِمِّي حَاجَتِهِ خَيْرًا لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَأَقْدِرْهُ لِي وَيَسْرِهُ لِي ثُمَّ بَارِكْ لِي فِيْهِ، وَإِنَّكَ كَتَبْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةٍ
O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove
HISNUL MUSLIM.

it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allaah has said:

وَ شَأْوَرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...' \(^{35}\)

27. Remembrance said in the

\(^{35}\) Chapter: 3, Verse: 159
morning and evening

(75)

In the evening:

أَمْسِيْنَا وَأَمْسِيَ الْمُلُكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ
لَآ إِلَهَ إِلَّا الَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ، لَهُ
الْمُلُكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَيْ كُلِّ
شَيْءٍ قَدِيرٍ، رَبِّ أَسْأَلُكَ حَيَرًا مَا فِي

\[36\] translated *morning*: after Fajr prayer until the sun rises, \(\text{ـيام} \) \(\text{ـد} \) \(\text{ـاء} \) \(\text{ـث} \) \(\text{ـاء} \) \(\text{ـاء} \)

\[36\] translated *evening*: after 'Asr prayer until the sunsets, however some scholars say: after the sunsets and onwards.
We have reached the evening and at this very time unto Allaah belongs all sovereignty, and all praise is for Allaah. None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night
and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.'

...likewise, one says in the morning:

اِصْبِحْناَ وَأَصْبِحَ الْمُلُكُ لِلّهِ...

'We have reached the morning and at this very time unto Allaah belongs all sovereignty...'

(76)

اللّهِمَّ بِكَ أَصْبِحْناَ وَبِكَ أَمْسِيَناَ,
HISNUL MUSLIM.

‘O Allaah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

_In the evening:_

‘O Allaah, by Your leave we have reached
the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.

(77)

‘O Allaah, You are my Lord, none has the
right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.’

(78)

اللَّهُمَّ إِنِّي أَصْبِحْتُ أَشْهِدْكَ، وَأَشْهِدُ حَمْلَةَ عَرْشِكَ، وَمَلائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنِّكَ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنَّكَ، وَحُدْدُكَ لَا شَرِيكٌ لَّكَ، وَأَنَّ
‘O Allaah, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allaah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.’

(four times in the morning and evening.)^{37}

---

^{37} For the evening, one reads أَصْبِحْ instead of أَصْبَحْ.
Hisnul Muslim.

(79)

‘O Allaah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.’

...whoever says this in the morning has indeed offered his day’s thanks and
whoever says this in the evening\textsuperscript{38} has indeed offered his night’s thanks.

(80)

اللَّهُمَّ عَافِئِي فِي بَدْنِي، اللَّهُمَّ عَافِئِي فِي سَمُعِي، اللَّهُمَّ عَافِئِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنتَ. (ثلاثاء)

اللَّهُمَّ إِني أَعْوَدُ بِكَ مِنَ الْكُفَّرِ، وَالفَقْرِ، وَأَعْوَدُ بِكَ مِنْ عَذَابٍ

\textsuperscript{38} For the evening, one reads أسّى instead of فِي.
HISNUL MUSLIM.

القُبْرِ، لَا إِلَهَ إِلَّا أَنتَ. (ثلاثة)

‘O Allaah, grant my body health,
O Allaah, grant my hearing health,
O Allaah, grant my sight health. None has
the right to be worshipped except You.’
(three times)

‘O Allaah, I take refuge with You from
disbelief and poverty, and I take refuge
with You from the punishment of the
grave. None has the right to be
worshipped except You.’ (three times)

(81)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ العَرْشِ الْعَظِيمِ. (سبع مرات)
‘Allaah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’ (Seven times morning and evening.)

\[(82)\]

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرٍّ مَا خَلَقَ (ثَلَاثَةٌ إِذا أُمِّى)

‘I take refuge in Allaah’s perfect words from the evil He has created.’ (three times)

\[(83)\]

اللَّهُمَّ إِنِّي أَسْأَلُكَ العَفُوَّ وَالْعَافِيَةَ فِي
Hisnul Muslim.

"O Allaah, I ask You for pardon and well-being in this life and the next. O Allaah, I
ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, veil my weaknesses and set at ease my dismay. O Allaah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'

(84)

اللَّهُمَّ عَالِمُ الْغَيْبِ وَالْشَّهَادَةِ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدَ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ أَقِمْ بِنَفْسِي وَمِنْ شَرِّ
Hisnul Muslim.

اَشْهَدْ عَلَى أَنْ أَقْتَرِفْ أُجْرَةً إِلَيْ مُسْلِمٍ

'O Allaah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk*\(^{39}\) of the devil, and from committing wrong against my soul or

\(^{39}\) *Shirk*: To associate others with Allaah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allaah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allaah and (3) action, e.g. to bow or prostrate to other than Allaah.
HISNUL MUSLIM.

bringing such upon another Muslim.’

(85)

بَسْمَ اللَّهِ الَّذِي لَا يُضِرُّ مَعَ اسْمِهِ شَيْءٌ
في الأَرْضِ وَلَا فِي السَّمَاوَةِ وَهُوَ
السَّمِيعُ العَلِيمُ. (ثلاثًا)

‘In the name of Allaah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’ (three times)

(86)

رَضِيتُ بِاللَّهِ رَبًا وَبِالإِسْلَامِ دِينًا
Hisnul Muslim.

وَبِمُحَمَّدٍ نَبِيًا. (ثلاثًا)

'I am pleased with Allaah as a Lord, and Islaam as a religion and Muhammad as a Prophet.' (three times)

(87)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدْدٌ خَلْقِهِ وَرِضاً نَفْسِهِ وَزِنَةً عَرْشِهِ وَمِدَادَ كِلَمَاتِهِ. (ثلاثًا)

'How perfect Allaah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.' (three times)
'How perfect Allaah is and I praise Him.'
(one hundred times)

'O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'
Hisnul Muslim.

(90)

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. (مائة مرة)

‘None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.’ (One hundred times every day)

(91)

أصبحنا وأصبح الملك لله رب العالمين، اللهم إني أسألك خير هذا

126
Hisnul Muslim.

الْيَوْمِ، فَتَحَّهُ، وَنَصْرَهُ، وَنُورُهُ
وَبَرْكَتُهُ، وَهُدَاهُ، وَأَعْوذُ بِكِ مِنْ شَرٍّ
مَا فِيهِ وَشَرٌّ مَا بَعْدَهُ.

'We have reached the morning and at this very time all sovereignty belongs to Allaah, Lord of the worlds. O Allaah, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.'

(and likewise in the evening)\(^{40}\)

\(^{40}\) For the evening, the supplication is read as follows:
HISNUL MUSLIM.

(92)

The Messenger of Allaah ﷺ said:
'Whoever says in the morning:

لا إله إلا الله وحده لا شريك له. لله
الملك وله الحمد وهو على كل
شيء قدير.

'None has the right to be worshipped

أمينا وأمينى الملك لله رب العالمين. اللهُمَّ أُنَّى
استألك خير هذه الْلَّيْلاَةِ فتحها ونصرها وثورها
وبرككها وُهدَاهَا وأعوذ بَبِكَ مِن شَرِّ ما فيها وشرِّ ما
يُعَذِّبُهَا.
except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.’

...has indeed gained the reward of freeing a slave from the children of Ismaa’eeel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.’

(93)

اَصْبِحْنَا عَلَى فَطْرَةِ الإِسْلَامِ، وَعَلَى
كَلِمَةِ الإِخْلاصِ، وَعَلَى دِينِ نَبِيّنَا
مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِيَّنَا إِبْرَاهِيمَ
Hisnul muslim.

‘We rise upon the fitrah\textsuperscript{41} of Islaam, and the word of pure faith\textsuperscript{42}, and upon the religion of our Prophet Muhammad and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allaah.’\textsuperscript{43}

(94)

\textsuperscript{41} i.e. the religion of Islaam, the way of Ibraheem ﷺ.
\textsuperscript{42} i.e. the Shahaadah.
\textsuperscript{43} For the evening, one reads أَصْبَحْتَا instead of أَصْبَحْنَا.
'Abdullaah Ibn Khubaib ﷺ said: 'The Messenger of Allaah ﷺ said to me 'Recite!' I replied 'O Messenger of Allaah, what shall I recite?' he said 'Recite:

قُلْ هُوَ الَّهُ أَحَدٌ...
[Al-Ikhlaas]

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...
[Al-Falaq]

قُلْ أَعُوذُ بِرَبِّ الْنَّاسِ...
[An-Naas]

...in the evening and the morning three times for it will suffice you of all else.'
28. Remembrance before sleeping

(95)

‘When retiring to his bed every night, the Prophet would hold his palms together, spit in them, recite the last three chapters of the Qur'aan and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.’

(96)

The Prophet also said: ‘When you are

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44 A form of spitting comprising mainly of air with little spittle.
45 Chapters Al-Ikhlaas, Al-Falaq and An-Naas.
about to sleep recite aayat-ul-kursiyy\textsuperscript{46} till the end of the verse for there will remain over you a protection from Allaah and no devil will draw near to you until morning.'

(97)

The Prophet ﷺ also said: ‘Whoever recites the last two verses of Suurah Al-Baqarah at night, those two verses shall be sufficient for him\textsuperscript{47}.'

\textit{ءَامِنَانِ الرَّسُولُ بِمَا أُنَزِّلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنِينَ...}

- [Al-Baqarah: 285]

\textsuperscript{286}

\textsuperscript{46} The verse of the foot-stool, chapter 2:255.

\textsuperscript{47} i.e. protect him from all that can cause him harm.
Hisnul Muslim.

(98)

‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَبَّي وَبُكَ أَرْفَعْهُ فَإِنَّ أَمَسَكْتُ نَفْسِي فَأَرَاحْمَهَا وَإِنَّ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ

عبادُك الصالِحين.

‘In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if
You should return my soul then protect it in the manner You do so with Your righteous servants.’

(99)

‘O Allaah, verily You have created my soul and You shall take it’s life, to You belongs it’s life and death. If You should keep my soul alive then protect it, and if You should take it’s life then forgive it. O Allaah, I ask You to grant me good...”
Hisnul Muslim.

health.’

(100)

The Prophet would place his right hand under his cheek when about to sleep and supplicate:

اللهُمَّ قَنِي عَذَابَكُمْ وَبَعْثَ

عَبَدَكَ (اثنَانِ) 

‘O Allaah, protect me from Your punishment on the day Your servants are resurrected.’ (three times)

(101)

بَاسِمَةَ اللَّهُمَّ أَمْوتُ وَأَحِيَا:

‘In Your name O Allaah, I live and die.’
HISNUL MUSLIM.

(102)

'Shall I not direct you both to something better than a servant? When you go to bed say:

سُبْحَانَ اللَّهِ. (ثَلَاثَةٌ وَثَلَاثَيْنِ)

'How Perfect Allaah is.' (thirty-three times)

الْحَمْدُ لِلَّهِ. (ثَلَاثَةٌ وَثَلَاثَيْنِ)

'All praise is for Allaah.' (thirty-three times)

اللَّهُ أَكْبَرُ. (أَرْبَعَةٌ وَثَلَاثَيْنِ)

48 The Prophet ﷺ was addressing 'Ali and Faatimah -may Allaah be pleased with them- when they approached him for a servant.
'Allaah is the greatest.' (thirty-four times)

...for that is indeed better for you both than a servant.'

(103)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبَعِ، وَرَبٌّ
العُرُشِ العظَيمِ، رَبِّنا وَرَبَّ كُلِّ
شيءٍ، فَالقَّ الْحَبَّ وَالْنَّوَى وَمَنْزَلَ
الْتَوْرَاةِ وَالْإِنْجِيلِ، وَالْفَرْقَانِ، أَعْوذُ
بِكِ مِنْ شَرِّ كُلِّ شَيْءٍ أَنتَ أَحْدَثُ
بِناصِيبِيْهِ. اللَّهُمَّ أَنتَ الْأَوَّلُ فِيِّسَ
‘O Allaah, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Towraah\textsuperscript{49}, the Injeel\textsuperscript{50} and the Furqaan\textsuperscript{51}, I take refuge in

\textsuperscript{49} The book revealed to Muusa نٓىٗلا
\textsuperscript{50} The book revealed to ’Eesa نٓىٗلا
HISNUL MUSLIM.

You from the evil of all things You shall seize by the forelock\textsuperscript{52}. O Allaah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are Ath-Thaahir\textsuperscript{53} so there is nothing above You and You are Al-Baatin\textsuperscript{54} so there is nothing closer than

\begin{itemize}
\item[51] One of the many names of the Qur'aan, means: The Criterion which distinguishes between truth and falsehood.
\item[52] i.e You have total mastery over.
\item[53] Ath-Thaahir: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.
\item[54] Al-Baatin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.
\end{itemize}
You. Settle our debt for us and spare us from poverty.'

(104)

‘All praise is for Allaah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.’

(105)
السموات والأرض رب كله شيء وملكيه أشهد أن لا إله إلا أنت أعود بك من شر نفسى ومن شر الشيطان وشريكه وأن أقترف على نفسى سوءا أو أجره إلى مسلم.

'O Allaah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the
evil and *shirk*\(^{55}\) of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'

(106)

'The Prophet ﷺ never used to sleep until he had recited Suurah As-Sajdah and Suurah Al-Mulk\(^{56}\).'

(107)

'If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ,

\(^{55}\) See footnote #39.

\(^{56}\) Chapters 32 & 67.
O Allaah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in
Hisnul Muslim.

Your Book which You have revealed and in Your Prophet whom You have sent.’

...If you then die, you will die upon the fitrah. 57

29. Supplication when turning over during the night

(108)

‘Aaishah رضي الله عنها narrated that the Messenger of Allaah ﷺ used to say at night if he turned during sleep:

لا إِلَهَ إِلاَّ اللَّهُ الْوَاحِدُ القُهَّارُ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا العَزِيزُ

57 See footnote #41.
None has the right to be worshipped except Allaah, The One, Al-Qahhaar\textsuperscript{58}, Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.'

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

\noon\textsuperscript{109}

\textsuperscript{58} The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.
Hisnul Muslim.

وَعِقَابِهِ، وَشَرِّ عِبَادُهُ وَمِنْ هَمَارَاتِ
الشَّياطِينِ وَأَنَّ يَحْضُرُونَ

'I take refuge in the perfect words of Allaah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.'

31. Upon seeing a good dream or a bad dream

(110)

'The righteous dream is from Allaah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...
HISNUL MUSLIM.

Summary of what to do upon having a bad dream:

- spit\(^{59}\) on your left three times
- Seek refuge in Allaah from shaytaan and the evil of what you saw
- Do not relate it to anyone
- Turn and sleep on the opposite side to which you were sleeping on previously.

(111)

- Get up and pray if you so desire.

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\(^{59}\) See footnote #44.
32. Qunuut Al-Witr

اللهُمَّ اهْدِني فِيَّمَن هَدَىَتِ وَعَافِينِي،
فِيَّمَن عَافِيَتِ وَتُولِيَتِ فِيَّمَنْ تُولِيَتِ،
وَبَارَك لِي فِيَّمَا أُعْطِيتِ، وَقَنِي شَرْ
مَا قَضَيْتِ، فَإِنَّك تَقْضِي وَلَا يَقْضَى
عَلَيْكَ، إِنْ لَا يَذَِّلْ مَنْ وَأَلِيَتْ، [وَلَا
يَعْزُ مَنْ عَاذِتْ] تَبَارَكَ رَبّنا

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60 Supplication made before or after bowing in the witr prayer.
'O Allaah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'

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61 See footnote #20.
O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.
اللهُمَّ إِيَّاكَ نَعْبَدُ، وَلَكَ نُصَلِّي
وَنُسْجُدُ، وإِلَيْكَ نَسْعَى وَنَفْحَدُ،
نَرَجُو رَحْمَتُكَ، وَنَحْشَى عَذَابَكَ،
إِنَّ عَذَابَكَ بَالْكَافِرِينَ مُلَحَّقٌ. اللَّهُمَّ
إِنَا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ، وَتَنْشَى
عَلَيْكَ الْخَيرِ، وَلَا نَكْفُرُكَ، وَنُؤْمِنُ
بَكَّ، وَنَخْضَعْ لَكَ وَنَخْلَعُ مِنْ
يَكْفُرُكَ.
'O Allaah, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allaah, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.'

33. Remembrance immediately after salaam of the witr prayer

(115)

*The Messenger of Allaah* would recite *(the following chapters) during the witr prayer:*
HISNUL MUSLIM.

سبح اسم ربك الأعلى...

|Al-'Alaa|

قل يا أيها الكافرون...

|Al-Kaafiruun|

قل هو الله أحد...

|Al-Ikhlaas|

...after giving salaam he would supplicate three times:

سبحان الملك القدوس. (ثلاثًا)

'How perfect The King, The Holy One is.' (Three Times)

...on the third time he would raise his
Hisnul Muslim.

voice, elongate it and add:

رب الملائكة والروح.

‘Lord of the angels and the Ruuh (i.e. Jibraa’eel).’

34. Supplication for anxiety and sorrow

(116)

اللهم إني عبدك ابن عبدك ابن أمتك
ناسيتي بيدك ماض في حكمك
عدل في قضائك أسألك بكل اسم
هو للك سميت به نفسك أو أنزلته
Hisnul Muslim.

في كتابك، أو علمته أحداً من خلقك أو استأثرت به في علم الغيب عندك أن تجعل القرآن ربيع قلبي، وتُور صدري وجلاء حزني وذهاب همي.

'O Allaah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand\(^{52}\), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You

\(^{52}\) See footnote #52.
named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur‘aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.’

(117)

اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحُزْنِ، وَ الْعَجْزِ، وَ الْكَسْلِ، وَ الْبُخْلِ، وَ الْجُبَنِ، وَ ضَلْلِعِ الْدِّينِ، وَ غَلْبَةِ الرَّجُلِ.

‘O Allaah, I take refuge in You from
Hisnul Muslim.

anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'

35. Supplication for one in distress

(118)

لا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْخَلِيْمُ، لَّا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَّا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ

وَرَبُّ الْعَرْشِ الْكَرِيمِ.

'None has the right to be worshipped except Allaah
Forbearing. None has the right to be worshipped except Allaah, Lord of the magnificent throne. None has the right to be worshipped except Allaah, Lord of the heavens, Lord of the Earth and Lord of the noble throne."

(119)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلا تَكَلَّنِي إِلَى نَفْسِي طَرْفَةَ عِينٍ وَأَصْلِحْ لِي شَأْنِي

كلَّهُ، لَا إِلَّهَ إِلَّا أَنتُ."

'O Allaah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.'
HISNUL MUSLIM.

(120)

لا إله إلا أنت سبحانك إني كنت من الظالمين.

'None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.'

(121)

اللهُ اللهُ رَبّ لا أَشْرَكُ بِهِ شَيْئًا.

'Allaah, Allaah is my Lord, I do not associate anything with Him.'

36. Upon encountering an enemy or those of authority

(122)
Hisnul Muslim.

اللهمُ إنَا نَجْعَلُكَ في نَحْوُرِهِمْ وَنَعْوَذُ بِكَ مِنْ شُرُوْرِهِمْ

‘O Allaah, we place You before them and we take refuge in You from their evil.’

(123)

اللهمَ أَنتَ عَضْدِي، وأَنتَ نَصِيرِي، بك أَجُولُ وَبك أَصُولُ وَبك أَقَاتِلُ

‘O Allaah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

(124)
Hisnul Muslim.

‘Allaah is sufficient for us, and how fine a trustee (He is).’

37. Supplication for one afflicted with doubt in his faith

(125)

- He should seek refuge in Allaah
- He should renounce that which is causing such doubt.
(126)

- He should say:

آمَنتُ بِاللهٰ وَرَسُولِهِ

'I have believed in Allaah and His Messengers.'

(127)

- He should also recite the following verse:

هُوَ الْأَوَّلُ، وَالآخِرُ، وَالْظَاهِرُ

وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

'He is The First and The Last, Ath-
Hisnul Muslim.

THaahir and Al-Baatin⁶³ and He knows well all things.'

38. Settling a debt

(128)

اللَّهُمَّ أَكْفِني بِحَلَالِكَ عَنْ حُرَامِكَ
وَأَغْنِي بِفَضْلِكَ عَمَّنْ سَوَأَكَّ

'O Allaah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.'

⁶³ 'See footnotes #53 & #54.
'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'
Hisnul Muslim.

39. Supplication for one afflicted by whisperings in prayer or recitation

(130)

'Uthmaan Ibn Al-'Aas narrated: 'I said 'O Messenger of Allaah, verily the devil comes between me and my prayer and recitation making me confused.' The Messenger of Allaah replied 'That is a devil called Khanzab, so if you sense his presence then seek refuge in Allaah from him and spit on your left side three times.'

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64 See footnote #44.
40. Supplication for one whose affairs have become difficult

(131)

اللَّهِمَّ لَاسْهِلْ إِلاَّ مَا جَعَلْتَ سَهْلاً
وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شَيْتَ سَهْلاً

'O Allaah, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

41. Upon committing a sin

(132)

'Any servant who commits a sin and as a result, performs ablution, prays two units of prayer(i.e. two rak'ats) and then seeks Allaah's forgiveness, Allaah would forgive him.'
HISNUL MUSLIM.

42. Supplications for expelling the devil and his whisperings

(133)

- Seeking refuge from him.

(134)

- The Aadhaan (call to prayer).

(135)

- Recitation of the Qur’an and the authentic texts of remembrance and supplications\(^{65}\).

\(^{65}\) e.g. ‘Do not make your homes like the graveyards, indeed the devils flee from the house in which suraah Al-Baqarah has been read’ related by Muslim 1/539, also supplications and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the
43. Supplication when stricken with a mishap or overtaken by an affair

(136)

'The strong believer is better and more beloved to Allaah, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allaah and do not despair. If a mishap should happen to befall you then do not say ' if only I had acted...such and such

recitation of Aayah Al-Kursiyy and the last two verses of suraah Al-Baqarah before sleeping, the Aadhaan...etc.

66 i.e. strive to be obedient to Allaah and to yearn for that which is with Him, seek assistance from Allaah in this striving, do not despair or become lazy in seeking His obedience and assistance.
HISNUL MUSLIM.

would have happened'. Rather, say:

ٌقَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَٰ

`Allaah has decreed and what He wills, He does.'

...for verily 'If' lets in the work of the devil.'

(137)

Indeed Allaah rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:

خَسِبِي اللَّهُ وَنَعْمَ الْوَكِيلُ

`Allaah is sufficient for me, and how fine a trustee (He is).'}
44. Placing children under Allaah’s protection

(138)

Ibn ‘Abbaas related that the Messenger of Allaah ﷺ used to commend Al-Hasan and Al-Husayn to Allaah’s protection, saying:

أَعْيَدْكُمَا بِكِلَمَاتِ اللَّهِ التَّامَةِ مِنْ كُلِّ شَيْطَانِ وَهَامَةِ وَمِنْ كُلِّ عِينٍ لَامَةِ.

‘I commend you two to the protection of Allaah’s perfect words from every devil, vermin, and every evil eye.’
45. When visiting the sick

(139)

When the Prophet ﷺ would enter upon a sick person, he would say:

لاَ بَسْ تَهْيَى إِن شَاءَ اللَّهُ

‘Never mind, may it (the sickness) be a purification, if Allaah wills.’

(140)

‘Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

اسْأَلُ اللَّهِ الْعَظِيمِ رَبَّ الْعَرْشِ الْعَظِيمِ
'I ask Allaah The Supreme, Lord of the magnificent throne to cure you'.

...he (the sick person) will be cured.'

46. Excellence of visiting the sick (141)

'Alee Ibn Abee Taalib RELATED that he heard the Messenger of Allaah ﷺ say: 'If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him
Hisnul Muslim.

until the morning.'

47. Supplication of the sick who have renounced all hope of life

(142)

اللهُمَّ اغْفِرْ لِي وَارْحَمْ نِي وَأَلْحَقْنِي

بالرَّفِيعِ الأَعْلَى.

'O Allaah, forgive me, have mercy upon me and unite me with the highest companions\(^{67}\).'

\(^{67}\) Refer to the Qur'aan, chapter 4, verse: 69.
(143)

*Aaishah reported that the Prophet * during his illness in which he passed away * would dip his hands in water and then he would wipe his face and say:

لا إِلَهَ إِلَّا اللّهُ إِنَّ لِلُّموْتِ لَسْكَرَاتٍ.

'None has the right to be worshipped except Allaah, death does indeed contain agony.'

(144)

لا إِلَهَ إِلَّا اللّهُ وَاللّهُ أَكْبَرُ، لا إِلَهَ إِلَّا اللّهُ وَحْدَهُ، لا إِلَهَ إِلَّا اللّهُ وَحْدَهُ.
None has the right to be worshipped except Allaah and Allaah is the greatest. None has the right to be worshipped except Allaah, alone. None has the right to be worshipped except Allaah, alone, without partner. None has the right to be worshipped except Allaah, to Him belongs all sovereignty and praise. None has the right to be worshipped except Allaah and there is no might and no power except with Allaah.'
48. Instruction for the one nearing death\textsuperscript{68}

(145)

'He whose last words are:

\textit{لَا إِلَٰهَ إِلَّاَ الَّهُ}.

'None has the right to be worshipped except Allaah.'

...will enter Paradise.'

\textsuperscript{68} i.e. those around the sick should instruct and encourage him to say the shahaadah.
49. Supplication for one afflicted by a calamity

(146)

إِنّا لِلَّهِ وَإِنّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أُجْرِنِي
في مُصِيبِتِي وأَخْلُفِ لِي خَيْرًا مِنْهَا.

‘To Allaah we belong and unto Him is our return. O Allaah, recompense me for my affliction and replace it for me with something better.’

50. When closing the eyes of the deceased

(147)

اللَّهُمَّ اغْفِرْ لِـ، فَلَان بَاسِمَهُ وَارْفَعْ
Hisnul Muslim.

درجت في المهديين واحلفه في غيبه في الغابرين واغفر لنا وله يارب العالمين وأفسح له في قبره ونور له فيه.

'O Allaah, forgive - here the name of the deceased is mentioned - and raise his rank among the rightly guided, and be a successor\textsuperscript{69} to whom he has left behind,

\textsuperscript{69} A successor: one who succeeds another due to the latter's absence or death. This is the correct meaning of the word Khaleefah; thus, it is incorrect to believe that Aadam is the khaleefah (vicegerent, as is commonly translated) of Allaah on earth because Allaah is
and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.

51. Supplication for the deceased at the funeral prayer

(148)

اللٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَغَفِّهِ،
وَاغْفِرْ غَفُورَةُ وَأَكْرَمْ نُزُلَهُ وَوَسَعْ
مَدْخَلَهُ، وَاغْسِيلَهُ بَالْمَاءِ وَالْثَّلْجِ

never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allaah succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #198).
Hisnul Muslim.

والبر، ونقي من الخطايا كما نقِيت الثوب الأبيض من الدنس، وأبدله دارة خيرًا من داره وأهلا خيرا من أهله وزوجا خيرا من زوجته، وأدخله الجنة، وأعده من عذاب القبر وعذاب النار.

'O Allaah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange
HISNUL MUSLIM.

his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.'

(149)

اللَّهُمَّ اغْفِرِ لَحَينِنَا وَمِيِّتِنَا وَشَاهِدَنَا،
وَغَائِبَنَا، وَصَغِيرَنَا وَكِبْرِنَا، وَذَكَرَنَا
وَآثِنِنَا. اللَّهُمَّ مِنْ أَحْيَيْتُهُ مَنْ أَهْيَيْهِ
عَلَى الإِسْلَامِ وَمِنْ تَوْفِيقِهِ مِنَا فَتوْفِقَهُ
عَلَى الإِيمَانِ، اللَّهُمَّ لَا تَحْرُمْنَا أَجْرَهُ
وَلَا تُضِلْنَا بَعْدَهُ.

182
‘O Allaah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allaah, whom amongst us You keep alive, then let such a life be upon Islaam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allaah, do not deprive us of his reward and do not let us stray after him.’

(150)

اللَّهِمَّ إِنَّ فَلَانَ بْنَ فَلَانِ فِي ذِمَتِكَ،
وَحَبْلٌ جَوَارِكَ، فَقَهِ مُنْ فِتَنَةِ الْقَبْرِ
وَعَذَابِ النَّارِ، وأَنْتَ أَهْلُ الْوَفَاءِ
O Allaah, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely You are The Oft-Forgiving, The Most-Merciful.

(151)
‘O Allaah, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.’
52. Supplication for the advancement of reward during the funeral prayer

(152)

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ فِرَّطًا وَذُخْرًا
لِوَالِدِهِ وَشَفِيعًا مُجَابًا. اللَّهُمَّ نَقُلْ بِهِ
مَوَازِينَهُمَا وَأَعْظَمَ بِهِ أَجُورَهُمَا,

70 This supplication is made when the deceased is a baby/child (i.e. one not having reached the age of puberty).
"O Allaah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allaah, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraaheem, and protect him by Your mercy from the torment of Hell."

(153)

Al-Hasan used to recite the opening chapter of the Qur`aan(i.e. Al-Faatihah) over the child and then supplicate:
HISNUL MUSLIM.

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطاً، وَسَلَفاً وَأَجْرَا.

‘O Allaah, make him a preceding reward, a prepayment and a recompense for us.’

53. Condolence

(154)

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بَأَجْلٍ مَّسْمَى فَلْتَصَبّرْ

وَلْتَحْتَسِبِبْ.

‘Verily to Allaah, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed
time...and then he ordered for her to be patient and hope for Allaah’s reward.'

...and one can also say:

أَعْظَمْ اللَّهُ أَجْرُكَ وَأَحْسَنْ عَزَاكَ
وَغَفِرْ لَمْ يَتَكَ.

‘May Allaah magnify your reward, make better your solace and forgive your deceased.’

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71 The words (قلْ يَتِمْ عَذَابَكَ وَلْتَحْسِينَ) are commands in the feminine 2nd person form, so they will need to be changed in respect to whom is being addressed.

72 This is the saying of some of the scholars, not a hadeeth.
Hisnul Muslim.

54. Placing the deceased in the grave

(155)

بِسْمِ اللَّهِ وَعَلَيْ صِنَّةِ رَسُولِ اللَّهِ

‘In the name of Allaah and upon the sunnah of the Messenger of Allaah.’

55. After burying the deceased

(156)

‘After the Prophet ﷺ would bury the deceased he would stand by the grave and say: ‘Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned.’"
56. Visiting the graves

(157)

السّلامُ عَلَيْكُمُ أَهْلُ الْدِيَارِ مِنْ
المُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ إِنَّا إِنْ شَاءَ
اللَّهُ بِكُمْ لَا حَقُّ عَلَى نَسَأَلِ اللَّهَ لَنَا
وَلَكُمْ الْغَافِيَةَ.

‘Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allaah willing, be united with you, we ask Allaah for well-being for us and you.’
Hisnul Muslim.

57. Prayer said during a wind storm

(158)
اللهُمَّ إِني أَسْأَلُكَ خَيْرَهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا.

‘O Allaah, I ask You for its goodness and I take refuge with You from its evil.’

(159)
اللهُمَّ إِني أَسْأَلُكَ خَيْرَهَا وَخَيْرَ ما فِيهَا، وَخَيْرَ مَا أُرْسِلْتُ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرٍّ مَا فِيهَا وَشَرٍّ مَا
Hisnul Muslim.

‘O Allaah, I ask You for its goodness, the good within it, and the good it was sent with, and I take refuge with You from its evil, the evil within it, and from the evil it was sent with.’

58. Supplication upon hearing thunder

(160)

When ‘Abdullaah Ibn Az-Zubayr used to hear thunder he would stop talking and say:

سِبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمَدِهِ
وَالمَلائِكَةُ مِنْ خَيْفَتِهِ.
HISNUL MUSLIM.

‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.’

59. Supplication for rain

(161)

اللَّهُمَّ اسْقِنَا غَيْنَةً مُغَيِّنَةً مَرْيِئَةً مُرِيعٌ

نَافِعًا غَيْرَ ضَارٍ، عَاجِلًا غَيْرَ آجلٍ.

‘O Allaah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.’

(162)

اللَّهُمَّ أَغِنِيَّا، اللَّهُمَّ أَغِنِيَّا، اللَّهُمَّ أَغِنِيَّا.
Hisnul Muslim.

'O Allaah, relieve us, O Allaah, relieve us, O Allaah, relieve us.'

(163)

اللهِمَّ اسْقِ عَبَادَكَ وَبَهَائِمَكَ، وَأَنْشُرِ رَحْمَتَكَ وَأَحْمِيَ بَلَدَكَ الْمَيَتَ.

'O Allaah, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.'

60. Supplication said when it rains

(164)

اللَّهِمَّ صَبْرَ يَا نَافِعًا.

'O Allaah, may it be a beneficial rain.
61. After rainfall

(165)

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

'We have been given rain by the grace and mercy of Allaah.'

62. Asking for clear skies

(166)

اللَّهُمَّ حَوَالِينَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الأَكَامِ وَالظَّرَابِ، وَبَطْرُونَ الأُوْدِيَةِ، وَمَنَاَبِتَ السَّحْجِرِ.

196
‘O Allaah, let the rain fall around us and not upon us, O Allaah, (let it fall) on the pastures, hills, valleys and the roots of trees.’

63. Upon sighting the crescent moon

(167)

الله أكبر، اللهم أهله عليّنا بالأمن، والإيمان والسلامة والإسلام، والتوفيق لمسا تحب وترضى ربينا وربك الله.

‘Allaah is the greatest. O Allaah, let the crescent loom above us in safety, faith,
peace, and Islaam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allaah.’

64. Upon breaking fast

(168)

ذَهَبَ الظَّمَّاءُ، وَأَبَتَلَّتِ الْعُرُوقُ،
وَتَبَتَّ الأَجْرُ إنْ شَااءَ اللَّهُ.

‘The thirst has gone and the veins are quenched, and reward is confirmed, if Allaah wills.’

(169)

‘Abdullaah Ibn ‘Amr Ibn Al-‘Aas ﺧ related that the Messenger of Allaah ﷺ said: ‘Indeed the fasting person has at the time of breaking fast, a supplication
which is not rejected’. Ibn Abee Mulaykah رحمه الله said: 'I heard 'Abdullaah Ibn 'Umar say when he broke his fast:

اللّهُمَّ إِنِّي أَسَّلُكَ بِرَحْمَتِكَ الّتِي
وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرْ لِي.

'O Allaah, I ask You by Your mercy which envelopes all things, that You forgive me.'

65. Supplication before eating

(170)

'When you are about to eat, you should say:
...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللَّهِ

بِسْمِ اللَّهِ فِي أَوْلِيَاءِ وَآخِرِهِ

‘In the name of Allaah in its beginning and end.’

(171)

‘Whomever Allaah feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأطْعِمْنَا خَيْرًا مِنْهُ

‘O Allaah, bless it for us and feed us better than it.’
...and whomever Allaah gives milk to drink, should say:

اللهمَّ بارك لنا فيه وَزِدْنا مِنْهُ.

'O Allaah, bless it for us and give us more of it.'

66. Upon completing the meal

(172)

الحمد لله الذي أطعمني هذا ورزقيه من غير خوال مني ولا قوة.

'All praise is for Allaah who fed me this and provided it for me without any might nor power from myself.'
Allaah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord.  

73 There are other views as regards to the understanding of this supplication, from them: 'Allaah be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One
67. Supplication of the guest for the host

(174)

اللهم بارك لهم فيما زقتهم واغفر لهم وارحمهم.

'O Allah, bless for them, that which You have provided them, forgive them and have mercy upon them.'

68. Supplication said to one offering a drink or to one who intended to do that

(175)

Who is needed. He is our Lord.'
Hisnul Muslim.

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمْنِي وَأَسْقِ مَنْ سَقَانِي.

'O Allaah, feed him who fed me, and provide with drink him who provided me with drink.'

69. Supplication said when breaking fast in someone's home

(176)

أَفْطَرْ عِنْدَكُمُ الصَّايمُوْنَ وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ المَلَائِكَةُ.
‘May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.’

70. Supplication said by one fasting when presented with food and does not break his fast

(177)

‘If you are invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.’
71. Supplication said upon seeing the early or premature fruit

(178)

اللَّهُمَّ بَارْك لَنَا فِي نَمَرَنَا وَبَارْك لَنَا فِي مَدِينَتَنَا وَبَارْك لَنَا فِي صَاعَنَا

وَبَارْك لَنَا فِي مُدَّنَا.

'O Allaah, bless our fruit for us, bless our town for us, bless our saa\textsuperscript{74} for us and bless our mudd for us.'

72. Supplication said upon

\textsuperscript{74} A saa is equivalent to four mudds and a mudd is equivalent to a dry measure of an average man's two palms.
When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ

All praise is for Allaah

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ

May Allaah have mercy upon you.

...and he(i.e. the one who sneezed) replies back to him:

يَهْدِيكُمُ اللَّهُ وَيُصَلِّبَكُمْ بَالَّكُمْ
Hisnul Muslim.

'May Allaah guide you and rectify your condition.'

73. Supplication said to the newlywed

(180)

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ،
وَجَمَعَ بَيْنَكَمَا فِي خَيْرٍ.

'May Allaah bless for you (your spouse) and bless you, and may He unite both of you in goodness.'
74. The groom’s supplication on the wedding night or when buying an animal

(181)

When you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا
جَبَلَتُهَا عَلَيْهِ وَأَعْوَدُ بِكَ مِنَ شَرِّهَا
وَشَرَّ مَا جَبَلَتُهَا عَلَيْهِ.

'O Allaah, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her
HISNUL MUSLIM.

inclined towards.'

...and if you buy a camel, then you should take hold of it's hump and say likewise.'

75. Supplication before sexual intercourse

(182)

بِسْمِ اللَّهِ الَّذِي يَلُو الْهُمَّ جَنْبِنَا الشَّيْطَانَ
وَجَنْبِ الشَّيْطَانَ مَا رَزْقَتَنَا.

'In the name of Allaah. O Allaah, keep the devil away from us and keep the devil away from what you have blessed us with.'
76. When angry

(183)

أَعْوَدُ بِاللهِ مِنَ الشِّيَاطِينِ الرَّجِيمِ

'I take refuge with Allaah from the accursed devil.'

77. Supplication said upon seeing someone in trial or tribulation

(184)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا أبِتَلاكَ

75 This supplication is to be said to one’s self, not directly to the one in trial or tribulation.
Hisnul Musli.m.

باَهِ وَفَضْلَيْنِي عَلَى كَثِيرٍ مِمَّنَ خَلَقَ

ْتَفْضِيَلَاً.

‘All praise is for Allaah Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.’

78. Remembrance said at a sitting or gathering...etc

(185)

Ibn `Umar  said: It would be counted that the Messenger of Allaah ﷺ would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِرْ لِي وَتَبْعَثْ عَلَيْيْ إِنَّكَ أَنتَ
Hisnul Muslim.

التأب العفو.

'O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning, The Oft-Forgiving.'

79. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc

(186)

سبحانك الله وحمدلك أشهد أن لا إله إلا أنت أنت أستغفرك وأتوب إليك.

'How perfect You are O Allaah, and I
Hisnul Muslim.

praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

• 76 Supplication for concluding all sittings

(187)

‘Aaishah رضي الله عنها said: ‘Whenever The Messenger of Allaah ﷺ would betake a seat, read Qur’aan or pray, he would always conclude it with certain words. I(i.e. ‘Aaishah) said: O Messenger of Allaah ﷺ, I have noticed that whenever you betake a seat, read Qur’aan or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it(i.e.

76. This heading is not numbered in the original.
the supplication) will be a seal for that
goodness and whoever speaks ill, it will
be an atonement for him.'

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘How perfect You are and I praise you.
None has the right to be worshipped
except You, I seek Your forgiveness and
turn in repentance to You.’

80. Returning a supplication of
forgiveness

(188)

‘Abdullaah Ibn Sarjis ﷺ said: ‘I went to
see the Prophet ﷺ and ate from his food
and then said to him:

215
Hisnul Muslim.

غَفِّرْ اللَّهُ لَكَ يَا رَسُولِ اللّهِ

‘May Allaah forgive you, O Messenger of Allaah.’

...he replied:

وَلَكَ

‘and you.’

81. Supplication said to one who does you a favour

(189)

‘If someone does you a favour and you say:

جَزَآكَ اللَّهُ خَيْرًا’.
‘May Allaah reward you with goodness.’

...then you have indeed excelled in praising him.'

82. Protection from the Dajjaal

(190)

‘Whoever memorises the first ten verses of surah Al-Kahf will be protected from Dajjaal.’

One should also seek refuge with Allaah from the tribulations of the Dajjaal after the last tashahhud in prayer!

83. Supplication said to one who pronounces his love for you,

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77 See footnote #28.
78 Refer to supplications #55 & #56.
Hisnul Muslim.

for Allaah’s sake

(191)

أَحْبَاكَ الَّذِي أَحْبَتْنِي لَهُ.

‘May He, for whom you have loved me, love you.’

84. Supplication said to one who has offered you some of his wealth

(192)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

‘May Allaah bless for you, your family and wealth.’

85. Supplication said to the
debtor when his debt is settled

(193)

بَارِكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ
إِنْمَا جَزَاءُ السَّلَفِ الحَمَدُ وَالْأَدْاءُ

'May Allaah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'
86. Supplication for fear of shirk

(194)

اللهُمَّ إِنِّي أُعْوذُ بِكَ أن أَشْرَكِ بِكَ
وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لَمَّا لَا أَعْلَمُ.

O Allaah, I take refuge in You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.

87. Returning a supplication after having bestowed a gift or charity upon someone

79 See footnote #39.
(195)

'Aaishah reported that the Messenger of Allaah Ἅ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), 'Aaishah would ask: 'What did they say?', he replied: 'They would supplicate:

بَارَکَ اللَّهُ فِيكمُ.

'May Allaah bless you all.'

... 'Aaishah would then say:

وَفِيهِمْ بَارَكَ اللَّهُ.

'and may Allaah bless them.'

...we return their supplication in a similar
way and our reward remains with us.

88. Forbiddance of ascribing things to omens

(196)

اللَّهُمَّ لَا طَيِّرٍ إِلَّا طَيِّرُكَ وَلَا خَبيْرٍ إِلَّا خَبيْرُكَ.

خَبيْرُكَ وَلَا إِلَّهَ غَيْرُكَ.

‘O Allaah, there is no omen but there is reliance on You, there is no good except

80 This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allaah and then says this supplication as an expiation for this act, since it falls under the category of shirk.
Your good and none has the right to be worshipped except You.'

89. Supplication said when mounting an animal or any means of transport

(197)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي
سَخَّرَ لَنَا هَذَا وَمَا كَنَا لَهُ مُقْرِّنينَ وَإِنَا
إِلَى رَبِّنَا لَمْ نُبْلِيَّنَاهُ الْحَمْدُ لِلَّهِ
الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُبْحَانَ اللَّهِ

223
In the name of Allaah and all praise is for Allaah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allaah, All praise is for Allaah, All praise is for Allaah. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. How perfect You are, O Allaah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.'
90. Supplication for travel

(198)

Hisnul Muslim.
HISNUL MUSLIM.

السَّفَرِ، وَالْخَليْفَةِ فِي الأَهْلِ، الَّهُمَّ
إِنِّي أُعْوِدُ بِكَ مِنْ وَعْشَاءِ السَّفَرِ،
وَكَأْبِي الْمَنْتَظِرِ وَسُوءِ الْمُتْنَقِلِبِ فِي
الْمَالِ وَالأَهْلِ.

‘Allaah is the greatest, Allaah is the greatest, Allaah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allaah, we ask You for birr and taqwaaslus2 in this journey of ours, and we

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**21** Birr and Taqwaaslus: Two comprehensive terms
Ask You for deeds which please You. O Allaah, facilitate our journey and let us cover its distance quickly. O Allaah, You are the Companion on the journey and the Successor over the family, O Allaah. I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.'

...upon returning the same supplication is

which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoiding those actions which have been prohibited.

\^2 See footnote #69.
Hisnul Muslim.

recited with the following addition:

آبَعَن تَأْيِبُونَ عَابِدُونَ لَرَبِّنَا حَامِدُونَ

'We return, repent, worship and praise our Lord.'

91. Supplication upon entering a town or village...etc

(199)

اللّهُمَّ رَبُّ السَّمَوَاتِ السَّبْعِ وَمَا أُطْلِلْنَاهُ، وَرَبُّ الأَرْضِيَاتِ السَّبْعِ وَمَا أُقْلِلْنَاهُ، وَرَبُّ السَّمَوَاتِ السَّبْعِ وَمَا أُطْلِلْنَاهُ، وَرَبُّ الشَّيَاطِينِ وَمَا أُقْلِلْنَاهُ، وَرَبُّ الرِّيَاحِ وَمَا ذَرَّيْنَاهُ، أَسْأَلُكَ خَيْرَ
Allaah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.'

92. When entering the market
None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.'

93. Supplication for when the mounted animal (or mean of
transport) stumbles

(201)

In the name of Allaah.'

94. Supplication of the traveller for the resident

(202)

‘I place you in the trust of Allaah, whose trust is never misplaced.’

95. Supplication of the resident
Hisnul Muslim.

for the traveller

(203)

أَسْتَوْلَعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ،
وَخُوَائِيَّ ثَمُرَّكَ.

'I place your religion, your faithfulness and the ends of your deeds in the trust of Allaah.'

(204)

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَّرَ ذِنبَكَ
وَيَسِرَّ لَكَ الْخَيْرَ حَيْثُماَ كُنتَ.'
'May Allaah endow you with taqwaad\textsuperscript{83}, forgive your sins and facilitate all good for you, wherever you be.'

96. Remembrance while ascending or descending

(205)

Jaabir \saw said: While ascending, we would say:

\begin{center}
الله أَكْبَرُ.
\end{center}

‘Allaah is the greatest.’

... and when descending, we would say:

\begin{center}
\textsuperscript{83} See previous footnote.
\end{center}
‘How perfect Allaah is.’

97. Prayer of the traveller as dawn approaches

(206)

‘May a witness, be witness to our praise of Allaah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allaah from the fire.’
98. Stopping or lodging somewhere

(207)

أَعُوَّدُ بِكُلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ ما خَلَقَ.

'I take refuge in Allaah’s perfect words from the evil that He has created.'

99. While returning from travel

(208)

'Ibn `Umar رضي الله عنه reported that the Messenger of Allaah ﷺ on return from a battle or from performing the pilgrimage would say at every high point:
Hisnul Muslim.

الله أكبر، الله أكبر، الله أكبر.

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...and then he would say:

لا إله إلا الله وحده لا شريك له، لله الملك وله الحمد، وهو على كله شيء قدير، أيون يتوبون، عابدون
لربنا حامدون، صداق الله وعهد
ونصر عبده وهزم الأحزاب وحده.

"None has the right to be worshipped except Allaah, alone, without partner. To
Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allaah fulfilled His promise, aided His Servant, and single-handedly defeated the allies.’

100. What to say upon receiving pleasing or displeasing news

(209)

When he used to receive pleasant news, he would say:

"الْحَمْدُ لِلَّهِ الَّذِي بَنَعْمَتِهِ تَبَغَّمُ الصَّالِحَاتُ."

‘All Praise is for Allaah by whose favour
Hinsul Muslim.

good works are accomplished."

...and upon receiving displeasing news, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

'All Praise is for Allaah in all circumstances.'

101. Excellence of sending prayers upon the Prophet ﷺ

(210)

The Prophet ﷺ said: 'Whoever sends a prayer upon me, Allaah sends ten upon him.'

(211)

He ﷺ also said: 'Do not take my grave as a place of habitual ceremony. Send
prayers upon me, for verily your prayers reach me wherever you are.'

(212)

He also said: 'A miser is one whom when I am mentioned to him, fails to send prayers upon me.'

102. Excellence of spreading the Islamic greeting

(213)

The Messenger of Allaah ﷺ said: 'You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.'

239
(214)

‘Ammaar ﺔ ﺔ said: ‘Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.’

(215)

‘Abdullaah Ibn ‘Amr ﺔ reported that a man asked the Prophet ﺔ: ‘Which Islaam is the best?’ He ﺔ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.’

103. Supplication said upon hearing a rooster crow or the braying of an ass:

(216)

‘If you hear the crow of a rooster, ask
Allaah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allaah for it has seen a devil.

104. Supplication upon hearing the barking of dogs at night

(217)

‘If you hear the barking of dogs or the braying of asses at night, seek refuge in Allaah for they see what you do not.’

105. Supplication said for one you have insulted

(218)

اللَّهُمَّ فَأَعْمَلَ مَوْكِبٌ مُؤْمِنٌ سَبِيبَهُ فَاجْعَلْ ذَلِكَ
Hisnul Muslim.

‘O Allaah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.’

106. The etiquette of praising a fellow Muslim

(219)

He said: 'If anyone of you is impelled to praise his brother, then he should say: 'I deem so-and-so to be... and Allaah is his reckoner... and I don't praise anyone, putting it (i.e. my praising) forward, in front of Allaah's commendation, however I assume him so and so''... if he knows that of him.'
107. Supplication said between the Yemeni corner and the black stone (at the Ka'bah)

(220)

The Prophet ﷺ used to say between the Yemeni corner and the black stone:

ربنا آتنا في الدنيا حسنةً وفِي الآخرة حسنةً وقنا عذاب النّار

[Al-Baqarah: 201]

'O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.'
108. Supplication said when standing at Mount Safa and Mount Marwah

(221)

Jaabir said when describing the Prophet's pilgrimage: '

'Indeed Safa and Marwah are from the places of worship of Allaah...'
so he started with Safa and climbed it until he could see the Ka'bah, he then faced it and said:

اللهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...and then he would say the following three times making a supplication after each time:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ
المُلْكُ وَلَهُ السُّلَيْطُنُ وَهُوَ عَلَيْ كُلٍّ

84 One should make a personal supplication.
Hisnul Muslim.

‘None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allaah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.’

...he would repeat this action at Marwah.
109. The Day of ‘Arafah

(222)

‘The best of supplications is the supplication on the day of ‘Arafah and the best which I and the Prophets before me have said (is):

لا َإِلَى َاللَّهِ وَحْدَهُ لَآَشِرِيكُ لَهُ َلَهُ َالْمُلْكُ وَلَهُ َالْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.’
110. At the Sacred Site  
(Al-Mash‘ar Al-Haraam)  

(223)  

Jaabir ﷺ said: ‘He ﷺ rode Al-Qaswaa‘85 until he reached Al-Mash‘ar Al-Haraam, he then faced the qiblah, supplicated to Allaah, and extolled His greatness and oneness. He stood until the sun shone but left before it rose.’  

111. When throwing each pebble at the Jamaraat86  

(224)  

Every time the Prophet ﷺ threw a pebble at any of the three jamaraat, he would  

85 The name of the Prophet’s ﷺ camel.  
86 Stoning the three areas at Minaa during Hajj.
say:

الله أَكْبَرُ.

‘Allaah is the greatest.’

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.’

112. At the black stone

(225)

‘The Prophet ﷺ circled the Ka‘bah on a camel, every time he reached the black stone he would point to it with his staff and say:
'Allaah is the greatest.'

113. Supplication made against an enemy

(226)

'O Allaah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allaah, defeat them and convulse them.'
114. What to say when in fear of a people

(227)

اللَّهُمَّ اكْفِنِي هِمْ بِمَا شَتَتَ

‘O Allaah, protect me from them with what You choose.’

115. What to say at times of amazement and delight

(228)

سبَحَانَ اللَّهِ

‘How perfect Allaah is!’

(229)
'Allah is the greatest!'

116. What to do upon receiving pleasant news

(230)

The Prophet ﷺ would prostrate in gratitude to Allah ﷻ upon receiving news which pleased him or which caused pleasure.

117. What to say and do when feeling some pain in the body

(231)

'Place your hand at the site of the pain and say:
Hisnul Muslim.

‘In the name of Allaah’ (three times)

...then supplicate seven times:

أَعْوَذُ بِاللّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَحْدَثُ
وَأَحَاذِرُ. (سبع مرات)

‘I take refuge in Allaah and within His omnipotence from the evil that I feel and am wary of.’
118. What to say when in fear of afflicting something or someone with one’s eye\(^{87}\)

(232)

‘If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it.

\(^{87}\) The Evil Eye: To look at something and be impressed with it, causing harm to befall it. This “looking” may or may not involve jealousy, and can occur unintentionally, indeed be part of a person’s nature! A person can even inflict harm on himself.

From the supplications for the protection against the Evil Eye:

\[
\text{اللهم بارك عليه} \\
\text{ما شاء الله, لا قوة إلا بالله} \\
\text{(This is) that which Allaah has willed, there is no power except with Allaah.}
\]
for the evil eye is indeed true’.

119. Etiquette of retiring for the night

(233)

‘When night falls (i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allaah’s name, for verily the devil does not open a shut door, tie up your waterskins and mention Allaah’s name, cover your vessels with anything and mention Allaah’s name and put out your lamps.’
120. The Talbiyah

(234)

‘Here I am O Allaah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.’
121. What to say when startled

(235)

لا إله إلا الله.

'None has the right to be worshipped except Allaah.'

122. What is said to a kaafir when he sneezes

(236)

يهديكم الله ويصلب بالكم.

'May Allaah guide you and rectify your condition.'
Hisnul Muslim.

123. Returning a greeting to a kaafir

(237)

"When the people of the Book greet you, reply by saying:"

\[
\underline{وَعَلَيْكُمُ.}
\]

'And upon you.'

124. When insulted while fasting

(238)

\[
\underline{إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.}
\]

'I am fasting, I am fasting.'
125. When slaughtering or offering a sacrifice

(239)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنَّكَ وَلَكَ
الَّهُمَّ تَقَبَّلْ مِنِّي.

‘In the name of Allaah, and Allaah is the greatest. O Allaah, (it is) from You and belongs to You, O Allaah, accept this from me.’
Hisnul Muslim.

126. What is said to ward off the deception of the Obstinate Shaytaans

(240)

أَعْوَدُ بِكُلِّمَاتِ اللَّهِ التَّامَاتِ الَّتِي لَنْ يُجَاهِرَهُنَّ بِهَا وَلَا فَاحْرُ مِنْ شَرِّ مَا خَلَقَهَا وَبَرَأَ وَذَرَّا وَمِنْ شَرِّ مَا يُنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يُخْرِجُ فِيهَا وَمِنْ شَرِّ مَا ذَرَّا فِي الأَرْضِ وَمِنْ شَرِّ مَا يُخْرِجُ مِنْهَا وَمِنْ شَرِّ فِتْنِ اللَّيْلِ
"I take refuge within Allaah's perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One."
Hisnul Muslim.

127. Seeking forgiveness and repentance

(241)

'The Messenger of Allah ﷺ said: 'By Allah, I seek forgiveness and repent to Allah, more than seventy times a day.'

(242)

He ﷺ also said: 'O People, Repent! Verily I repent to Allah, a hundred times a day.'

(243)

He ﷺ also said: 'Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيْوُمُ وَأَتُوبُ إِلَيْهِ.'

262
‘I seek Allaah’s forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.’

...Allaah would forgive him even if he was one who fled during the advance of an army.’

(244)

He  said: ‘The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allaah at that time, then be so.’

(245)

He also said: ‘The nearest a servant is to His Lord is when he is prostrating, so supplicate much therein.’
Hisnul Muslim.

(246)

He also said: "Verily my heart becomes preoccupied, and verily I seek Allaah's forgiveness a hundred times a day."

128. Excellence of remembrance and glorification of Allaah

(247)

Abu Hurayrah reported that the Messenger of Allaah said: "Whoever says:

88 i.e. in a state of 'forgetfulness'. The Prophet always used to increase in his remembrance of his Lord, in attaining a nearness to Allaah and having consciousness of Allaah to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allaah."
Hisnul Muslim.

لا إله إلا الله وحده لا شريك له، له الملك وله الحمده، وهو على كل شيء قدير. مائة مرة.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.'
HISNUL MUSLIM.

(248)

‘Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. (مائة مرة في اليوم)

‘How perfect Allaah is and I praise Him.’

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.’

(249)

Abu Hurayrah reported that the Messenger of Allaah ﷺ said: ‘Whoever says at morning and evening\(^{89}\) time:

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\(^{89}\) See footnote #36.
‘How perfect Allaah is and I praise Him.’

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.’

(250)

Abu Ayyuub Al-Ansaaree related that The Prophet said: ‘Whoever says:

لا إِلَهَ إِلَّا الَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ
المُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ

شيءٍ قدير.’
HISNUL MUSLIM.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

...ten times, is like one who has freed four souls from among the children of Ismaa’eeel.'

(251)

Abu Hurayrah ﷺ reported that the Messenger of Allaah ﷺ said: 'There are Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَسُبْحَانَ اللَّهِ

الْعَظِيمِ

268
‘How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.’

(252)

Abu Hurayrah رضي الله عنه reported that the Messenger of Allaah ﷺ said: ‘Saying:

سُبْحَانَ اللَّهِ، وَ احْمَدَ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

‘How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest.’

...is more beloved to me than everything the sun has risen over.’
(253)

Sa'd said: 'We were sitting with the Messenger of Allaah, and he said: 'Are any of you unable to gain a thousand good deeds each day?' Somebody then asked him: How does one achieve a thousand good deeds? He replied: 'He should say:

سبحان الله.

'How perfect Allaah is.'

...one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.'

(254)

Jaabir related that the Prophet said: 'Whoever says:'

270
Hisnul Muslim.

سُبْحَانَ اللَّهِ العَظِيمِ وَبَعْلِهِ

‘How perfect Allaah is. The Supreme, and I praise Him.’

...a palm tree is planted for him in Paradise.’

(255)

‘Abdullaah Ibn Qays related that the Prophet ﷺ said to him: ‘O ‘Abdullaah Ibn Qays, shall I not inform you of a treasure from the treasuries of Paradise?’ He ﷺ then said: ‘Say:

لَا هُوَ وَلَا قُوَّةُ إِلَّا بِاللَّهِ

‘There is no might nor power except with Allaah.’
(256)

'The most beloved words to Allaah are four:


سبحان الله، و الحمد لله، و لا إله إلا الله

•

•

•

•

‘How perfect Allaah is, all praise is for Allaah. None has the right to be worshipped except Allaah and Allaah is the greatest.’

...it does not matter which of them you start with.’

(257)

Sa‘d Ibn Abee Waqqaas ﷺ narrated that a man came to the Messenger of Allaah ﷺ and said to him: 'Teach me something
which I should say? He said: 'Say:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرَيكَ لَهُ،
اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لَلَّهِ كَثِيرًا،
سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلٌ
وَ لَا قُوَّةٌ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ.

'None has the right to be worshipped except Allaah, alone without partner. Allaah is most great and much praise is for Allaah. How perfect Allaah is, Lord of the worlds. There is no might nor power except with Allaah, The Exalted in might, The Wise.'

...the man then said: 'These are for my Lord, and what is for me?' He replied:
Hisnul Muslim.

'Say:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي،
وَأَهْدِني، وَارْزُقْنِي.

'O Allaah, forgive me, have mercy upon me, guide me and grant me sustenance."

(258)

Taariq Al-Ashja'ee said: 'When someone would embrace Islaam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي،
وَأَهْدِني، وَغَفْرَانِي وَارْزُقْنِي.'
‘O Allaah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.’

(259)

Iaabir Ibn ‘Abdullaah related that the Messenger of Allaah ᴧ said: 'Verily, the best supplication is:

الْحَمْدُ لِللهِ

‘All praise is for Allaah.’

...and indeed, the best form of remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ

‘None has the right to be worshipped except Allaah.’
Hisnul Muslim.

(260)

'The everlasting righteous deeds:

سُبْحَانَ اللَّهِ، وَ الْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَ الْلَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest. There is no might nor power except with Allaah.'
129. How the Prophet ﷺ made tasbeeh

(261)

‘Abdullaah Ibn ‘Amr ﷺ said: ‘I saw the Prophet ﷺ make tasbeeh with his right hand.’

O Allaah, send peace and blessings upon our Prophet Muhammad, his companions, and his family and all those who follow them in righteousness till the Day of Reckoning.

Aameen.

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90 Tasbeeh, it means here, to say:
سبحان الله و الحمد لله ، اللهم أكرم.
Hisnul Muslim.

Ahaadeeth Sources

(1) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2083.

(2) Al-Bukhaaree with Al-Fath 3/39 and others. This specific wording is from Ibn Maajah, see: Saheeh Ibn Maajah 2/335.

(3) At-Tirmidhee 5/473, see: Saheeh At-Tirmidhee 3/144.

(4) Al-Bukhaaree with Al-Fath 8/235 and Muslim 1/530.


(6) Abu Daawud, At-Tirmidhee and Al-Baghawee, see: Al-Albaanee's [Mukhtasar Shamaa'il At-Tirmidhee], Pg 48.

(7) Abu Daawud 4/41.

(9) At-Tirmidhee 2/505 and others, see: Al-'Irwaa #49 and Saheeh Al-Jaami' 3/203.

(10) Al-Bukhaaree 1/45 and Muslim 1/283. The extra wording in brackets is related by Sa'eed Ibn Mansuur, see: Al-Fath 1/244.

(11) Abu Daawud, At-Tirmidhee and Ibn Maajah. An-Nasaa'ee reported it in ['Amal al-Yaum wa Al-Laylah], see: Checking of Zaad Al-Ma'aad 2/387.

(12) Abu Daawud, Ibn Maajah, and Ahmad, see: 'Irwaa Al-GHaleel 1/22.

(13) Muslim. 1/209.

(14) At-Tirmidhee 1/78, see: Saheeh At-Tirmidhee 1/18.

(15) An-Nasaa'ee in ['Amal al-Yaum wa Al-Laylah], Pg.173, see: 'Irwaa Al-GHaleel 1/135 and 2/94.
HISNUL MUSLIM.


(18) Abu Daawud with a Saheeh isnaad 4/325.

(19) Muslim 1/530 and the wording is his, and Al-Bukhaaree with Al-Fath 11/116.

(20a) Abu Daawud see: Saheeh Al-Jaami’ #4591.

(20b) Ibn As-Sunnee #88, and Al-Albaanee declared it hasan.

(20c) Abu Daawud 1/126 see: Saheeh Al-Jaami’ 1/528.

(20d) Muslim 1/494.

(21h) Refer to what has preceded: (20a, b, c &
d) The last sentence is related by Ibn Maajah, see Saheeh Ibn Maajah 1/129

(22) Al-Bukhaaree 1/152, and Muslim 1/288.

(23a) Muslim 1/290.

(23b) The instruction to say it immediately after is related by Ibn Khuzaymah 1/220.

(24) Muslim 1/288.

(25) Al-Bukhaaree 1/152. That which is between the brackets is related by Al-Bayhaqee 1/410 with a good chain, see [Tuhfat Al-Akhbaar] by Shaykh Ibn Baaz, Pg. 38.

(26) At-Tirmidhee, Abu Daawud, and Ahmad. See: 'Irwaa Al-GHaleel 1/262.

(27) Al-Bukhaaree 1/181, and Muslim 1/419.

(28) Abu Daawud, At-Tirmidhee, Ibn Maajah and An-Nasaa’ee, see: Saheeh
HISNUL MUSLIM.

At-Tirmidhee 1/77 and Saheeh Ibn Maajah 1/135.

(29) Muslim 1/534.

(30) Muslim 1/534.


(33) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa’ee and Ahmad, see: Saheeh At-Tirmidhee 1/83.

(34) Al-Bukhaaree 1/199, Muslim 1/350.

(35) Muslim 1/353.

(36) Muslim 1/534, and Abu Daawud, At-Tirmidhee and An-Nasaa’ee.

(37) Abu Daawud 1/230, An-Nasaa’ee, and 282
Ahmad with a chain that is hasan.

(38) Al-Bukhaaree with Al-Fath 2/282.

(39) Al Bukhaaree with Al-Fath 2/284.

(40) Muslim 1/346.

(41) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee and Ahmad, see: Saheeh At-Tirmidhee 1/83.

(42) Al-Bukhaaree and Muslim, see (34).

(43) Muslim, see (35).

(44) Muslim 1/534 and others.

(45) Abu Daawud 1/230, An-Nasaa`ee and Ahmad with a chain that is hasan.

(46) Muslim 1/350.

(47) Muslim 1/352.

(48) Abu Daawud 1/231, see Saheeh Ibn Maajah 1/148.
(49) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 1/90 and Saheeh Ibn Maajah 1/148.

(50) At-Tirmidhee 2/474, Ahmad 6/30, Al-Haakim authenticated it and Adh-DHahabee agreed, the extra wording is related by him 1/220.

(51) At-Tirmidhee 2/473, Al-Haakim authenticated it and Adh-DHahabee agreed 1/219.

(52) Al-Bukhaaree with Al-Fath 11/13 and Muslim 1/301.

(53) Al-Bukhaaree with Al-Fath 6/408.

(54) Al-Bukhaaree with Al-Fath 6/407, Muslim 1/306 and it is his wording.

(55) Al-Bukhaaree 2/102 and Muslim 1/412 and it is his wording.

(56) Al-Bukhaaree 1/202 and Muslim 1/412.
(57) Al-Bukhaaree 8/168 and Muslim 4/2078.

(58) Muslim 1/534.

(59) Abu Daawud 2/86 and An-Nasaa'ee 3/53.

(60) Al-Bukhaaree with Al-Fath 6/35.

(61) Abu Daawud and see: Saheeh Ibn Maajah 2/328.


(63) An-Nasaa'ee's wording 3/52, Ahmad 4/328 and see: Al-Albaanee's [Sifah Assalaah], Pg. 204.

(64) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa'ee, see: Saheeh Ibn Maajah 2/329.

(65) Abu Daawud 2/62 and At-Tirmidhee 5/515, Ibn Maajah 2/1267 and Ahmad
HISNUL MUSLIM.

5/360, see: Saheeh Ibn Maajah 2/329 and Saheeh At-Tirmidhee 3/163.

(66) Muslim 1/414.

(67) Al-Bukhaaree 1/255 and Muslim 1/414.

(68) Muslim 1/415.

(69) Muslim 1/418.


(72) At-Tirmidhee 5/515 and Ahmad 4/227. see: The checking for Zaad Al-Ma’aad 1/300.

(73) Ibn Maajah and others, see: Saheeh Ibn Maajah 1/152 and Majma’ Az-Zawaa’id 10/111.

(74) Al-Bukhaaree 7/162.
(75) Muslim 4/2088.

(76) At-Tirmidhee 5/466 ar.d see: Saheeh At-Tirmidhee 3/142.

(77) Al-Bukhaaree 7/150.

(78) Abu Daawud 4/317, Al Bukhaaree related it in [Adab Al-Mufrad], #1201, An-Nasaa'ee in ['Amal Al-Yaum Wa Al-Laylah], #9 and Ibn As-Sunnee #70. Shaykh Ibn Baaz declared the chains of Abu Daawud and An-Nasaa'ee as hasan, see: [Tuhfah Al-Akhbaar], Pg. 23.

(79) Abu Daawud 4/318 and An-Nasaa'ee in ['Amal Al-Yaum Wa Al-Laylah], #7. Ibn As-Sunnee #41 and Ibn Hibbaan [Mawaarid], #2361. Shaykh Ibn Baaz declared it hasan, see: [Tuhfah Al-Akhbaar], Pg. 24.

(80) Abu Daawud 4/324, Ahmad 5/42, An-Nasaa'ee in ['Amal Al-Yaum Wa Al-Laylah], #22, Ibn As-Sunnee #69, Al-
HISNUL MUSLIM.

Bukhaaree related it in [Adab Al-Mufrad]. Shaykh Ibn Baaz declared it hasan, see: [Tuhfah Al-Akhbaar], Pg. 26.

(81) Ibn As-Sunnee #72, Abu Daawud 4/321 with a chain which is hasan.

(82) At-Tirmidhee and Ahmad 2/290, see: Saheeh At-Tirmidhee 3/187. Also see Muslim 4/2080.

(83) Abu Daawud and Ibn Maajah, see: Saheeh Ibn Maajah 2/332.

(84) At-Tirmidhee and Abu Daawud, see: Saheeh At-Tirmidhee 3/142.

(85) Abu Daawud and At-Tirmidhee, see: Saheeh Ibn Maajah 2/332.

(86a) At-Tirmidhee 5/465 and see: Saheeh At-Tirmidhee 3/141.

(86b) The instruction to say it three times is related by: Ahmad 4/337 and An-
HISNUL MUSLIM.

Nasaa‘ee in ['Amal Al-Yaum Wa Al-Laylah], #4 and Ibn As-Sunnee #68.

(87) Muslim 4/2090.

(88) Muslim 4/2081.

(89) Al-Haakim and he declared it authentic, Adh-DHahabee agreed, 1/545. See: Saheeh At-Targheeb Wa At-Tarheeb 1/273.

(90) Al-Bukhaaree 4/95 and Muslim 4/2071.

(91) Abu Daawud 4/322 with a hasan chain, see: The Checking of Zaad Al-Ma’aad 2/373.

(92) Ibn Maajah and see: Saheeh Ibn Maajah 2/331.


(94) Abu Daawud 4/322 and At-Tirmidhee

289
Hisnul Muslim.

5/567, see: Saheeh At-Tirmidhee 3/182.

(95) Al-Bukhaaree with Al-Fath 9/62 and Muslim 4/1723.

(96) Al-Bukhaaree with Al-Fath 4/487.

(97) Al-Bukhaaree with Al-Fath 9/94 and Muslim 1/554.


(99) Muslim 4/2083, Ahmad 2/79, this is his wording and Ibn As-Sunnee #721.

(100) Abu Daawud 4/311, this is his wording. See: Saheeh At-Tirmidhee 3/143.

(101) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2083.

(102) Al-Bukhaaree with Al-Fath 7/71 and Muslim 4/2091.

(103) Muslim 4/2084.
(104) Muslim 4/2085.


(106) At-Tirmidhee and An-Nasaa’ee, see: Saheeh Al-Jaami’ 4/255.

(107) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2081.


(109) Abu Daawud 4/12 and see: Saheeh At-Tirmidhee 3/171.

(110a) Muslim 4/1772 with his wording and Al-Bukhaaree 7/24.

(110b) What is listed under the summary is related by Muslim 4/1772, 1773.
(111) Muslim 4/1773.


(114) Al-Bayhaqee in [As-Sunan Al-Kubraa] and he authenticated it's chain 2/211. Al-Albaanee also declared it Saheeh in [Al-‘Irwaa] 2/170. It is the saying of 'Umar not the Prophet ﷺ.
(115) An-Nasaa’ee 3/244. Ad-Daaruuqutnee and others. That which is in the brackets is related by Al-Bayhaqee 2/31 and it’s chain is saheeh, see: The checking of Zaad Al-Ma’aad 1/337.

(116) Ahmad 1/391 and Al-Albaanee declared it saheeh.

(117) Al-Bukhaaree 7/157.

(118) Al-Bukhaaree 7/154 and Muslim 4/2092.

(119) Abu Daawud 4/324 and Ahmad 5/42. Declared hasan by Al-Albaanee and Al-Arna’uut.

(120) At-Tirmidhee 5/529 and Al-Haakim and he declared it authentic, Adh-DHahabee agreed 1/505. See: Saheeh At-Tirmidhee 3/168.

(121) Abu Daawud 2/87 and see: Saheeh Ibn Maajah 2/335.

293
(122) Abu Daawud 2/89. Al-Haakim declared it authentic and Adh-DHahabee agreed 2/142.


(125) Al-Bukhaaree with Al-Fath 6/336 and Muslim 1/120.

(126) Muslim 1/119, 120.


(128) At-Tirmidhee 5/560 and see: Saheeh At-Tirmidhee 3/180.

(129) Al-Bukhaaree 7/157.

(130) Muslim 4/1729.

(131) Ibn Hibbaan in his [As-Saheeh], #327

294
HISNUL 'MUSLIM.

'Mawaarid', Ibn As-Sunnee #351.


(133) Abu Daawud 1/206 and At-Tirmid'hee, see: Saheeh At-Tirmid'hee 1/77.

(134) Muslim 1/291 and Al-Bukhaaree 1/151.

(135) Muslim 1/539.

(136) Muslim 4/2052.

(137) Abu Daawud and see: checking of Zaad Al-Ma'aad, Pg. 106.


(139) Al-Bukhaaree with Al-Fath 10/118.

(140) At-Tirmid'hee and Abu Daawud and see: Saheeh At-Tirmid'hee 2/210 and Saheeh Al-Jaami' 5/180.

295
Hisnul Muslim.

(141) At-Tirmidhee, Ibn Maajah and Ahmad and see: Saheeh Ibn Maajah 1/244 and Saheeh At-Tirmidhee 1/286. Shaykh Ahmad Shaakir also declared it authentic.

(142) Al-Bukhaaree 7/10 and Muslim 4/1893.

(143) Al-Bukhaaree with Al-Fath 8/144.

(144) At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 3/152 and Saheeh Ibn Maajah 2/317.


(146) Muslim 2/632.

(147) Muslim 2/634.

(148) Muslim 2/663.

(149) Ibn Maajah 1/480 and Ahmad 2/368 and see: Saheeh Ibn Maajah 1/251.

(151) Al-Haakim and he declared it authentic, Adh-DHahabee agreed 1/359 and see: Al-Albaanee's [Ahkaam Al-Janaa'iz], Pg. 125.

(152) See: Shaykh Ibn Baaz's [Ad-Duruus Al-Muhimmah], Pg. 15.

(153) Al-Baghaawee in [Sharh As-Sunnah] 5/357.

(154a) Al-Bukhaaree 2/80 and Muslim 2/636

(154b) An-Nawawee's [Al-Athkaar], Pg. 126.

(155) Abu Daawud 3/314 with an authentic chain. Ahmad has a similar wording.

(156) Abu Daawud 3/315 and Al-Haakim, he also declared it authentic and Adh-DHahabee agreed 1/370.

(157) Muslim 2/671.

297
HISNUL MUSLIM.


(159) Muslim 2/616 and Al-Bukhaaree 1/76.

(160) Al-Muwatta' 2/992. Al-Albaanee declared it's chain to be authentic.

(161) Abu Daawud 1/303 with an authentic chain.

(162) Al-Bukhaaree 1/224 and Muslim 2/613.

(163) Abu Daawud 1/305 and see An-Nawawee's [Al-Athkaar], Pg. 150.

(164) Al-Bukhaaree with Al-Fath 2/518.

(165) Al-Bukhaaree 1/205 and Muslim 1/83.

(166) Al-Bukhaaree 1/224 and Muslim 2/614.

(167) At-Tirmidhee 5/504 and Ad-Daarimee

298
Hisnul Muslim.

1/336 with this wording, see: Saheeh At-Tirmidhee 3/157.


(169) Ibn Maajah 1/557.


(171) At-Tirmidhee 5/506 and see: Saheeh At-Tirmidhee 3/158.

(172) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: 'Irwaa Al-GHaleel 7/47.

(173) Al-Bukhaaree 6/214 and At-Tirmidhee with this wording 5/507.

(174) Muslim 3/1615.

(175) Muslim 3/126.

(176) Abu Daawud 3/367 and Al-Albaanee declared it authentic in [Al-Kalim At-
Hisnul Muslim.

Tayyib], Pg. 103.

(177) Muslim 2/1054.

(178) Muslim 2/1000

(179) Al-Bukhaaree 7/125.

(180) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 1/316.


(182) Al-Bukhaaree 6/141 and Muslim 2/1028.

(183) Al-Bukhaaree 7/99 and Muslim 4/2015


(185) At-Tirmidhee with this wording and related by others, see: Saheeh At-
HISNUL MUSLIM.


(187) An-Nasa‘ee in ['Amal al-Yaum wa Al-Laylah], page 273 and Ahmad 6/77. Dr Faaruuq Hamaadah declared it's chain to be authentic.

(188) Ahmad 5/82 and An-Nasa‘ee in ['Amal al-Yaum wa Al-Laylah], page 218.

(189) At-Tirmidhee #2035, see: Saheeh Al-Jaami' #6244 and Saheeh At-Tirmidhee 2/200.

(190) Muslim 1/555.

(191) Abu Daawud with an authentic chain 4/333.

HiSunul Muslim.


(194) Ahmad 4/403 and others and see: Saheeh Al-Jaaami’ 3/233 and Saheeh At- Targheeb Wa At-Tarheeb 1/19.

(195) Ibn As-Sunnee #278 and see: [Al-Waabil As-Sayyib] by Ibn Al-Qayyim.

(196) Ahmad 2/220 and Ibn As-Sunnee #292, see: [Al-Ahaadeeth As-Saheehah] #1065.

(197) Abu Daawud 3/34 and At-Tirmidhee 5/501 and see: Saheeh At-Tirmidhee 3/156.

(198) Muslim 2/998.

(199) Al-Haakim and he declared it authentic and Adh-DHahabee agreed 2/100, Ibn As-Sunnee #524.
At-Tirmidhee 5/491 and Al-Haakim 1/538, see: Saheeh At-Tirmidhee 2/152.

Abu Daawud 4/296 with an authentic chain.

Ahmad 2/403 and Ibn Maajah 2/943 and see: Saheeh Ibn Maajah 2/133.

Ahmad 2/7 and At-Tirmidhee 5/499 and see: Saheeh At-Tirmidhee 2/155.

At-Tirmidhee and see: Saheeh At-Tirmidhee 3/155.

Al-Bukhaaree with Al-Fath 6/135

Muslim 4/2086.

Muslim 4/2080.

Al-Bukhaaree 7/163 and Muslim 2/980

Ibn As-Sunnee and Al-Haakim, he
also declared it authentic 1/499, see: Saheeh al-Jaami' 4/201.

(210) Muslim 1/288


(212) At-Tirmidhee 5/551 and others and see: Saheeh Al-Jaami' 3/25 and Saheeh At-Tirmidhee 3/177.

(213) Muslim 1/74 and others

(214) Al-Bukhaaree with Al-Fath 1/82.

(215) Al-Bukhaaree with Al-Fath 1/55 and Muslim 1/65.

(216) Al-Bukhaaree with Al-Fath 6/350 and Muslim 4/2092.

(217) Abu Daawud 4/327 and Ahmad 3/306. Al-Albaanee declared it saheeh in [Al-
Kalim At-Tayyib] Pg. 113.


(219) Muslim 4/2296.


(221) Muslim 2/888.

(222) At-Tirmidhee and see: Saheeh At-Tirmidhee 3/184 and [Al-Ahaadeeth As-Saheehah] 4/6.

(223) Muslim 2/891.

(224) Al-Bukhaaree with Al-Fath 3/581, 583 & 584 and Muslim.

(225) Al-Bukhaaree with Al-Fath 3/476.

(226) Muslim 3/1362.
(227) Muslim 4/2300.

(228) Al-Bukhaaree with Al-Fath 1/210, 390 & 414 and Muslim 4/1857.

(229) Al-Bukhaaree with Al-Fath 8/441 and see: Saheeh At-Tirmidhee 2/103 and 2/235 and Ahmad 5/218.


(231) Muslim 4/1728.


(234) Al-Bukhaaree with Al-Fath 3/408 and Muslim 2/841.
HISNUL MUSLIM.


(236) At-Tirmidhee 5/82, Ahmad 4/400 and Abu Daawud 4/308. see: Saheeh At-Tirmidhee 2/354.

(237) Al-Bukhaaree with Al-Fath 11/42 and Muslim 4/1705.

(238) Al-Bukhaaree with Al-Fath 4/103 and Muslim 4/806.

(239) Muslim 3/1557 and Al-Bayhaqee 9/287, that which is in the brackets is related by Al-Bayhaqee and others. The last sentence is in meaning form, from the narration of Muslim.

(240) Ahmad 3/419 with an authentic chain and Ibn as-Sunnee #637, see: [Majma' Az-Zawaa'id] 10/127 and Al-Arna'uut's checking of [Sharh At-Tahaaweeyah] Pg. 133.
HISNUL MUSLIM.


(242) Muslim 4/2076.


(244) At-Tirmidhee, An-Nasaa`ee 1/279 and Al-Haakim. See: Saheeh At-Tirmidhee 3/183 and Al-Arna`uut's checking of [ Jaami' Al-Usuul Li Ahaadeeth Ar-Rasuul r 4/144.

(245) Muslim 1/350.

(246) Muslim 4/2075.

(247) Al-Bukhaaree 4/95 and Muslim 4/2071.
(248) Al-Bukhaaree 7/168 and Muslim 4/2071.

(249) Muslim 4/2071.

(250) Al-Bukhaaree 7/168 and Muslim 4/2071 with his wording.

(251) Al-Bukhaaree 7/168 and Muslim 4/2072.

(252) Muslim 4/2072.

(253) Muslim 4/2073.

(254) At-Tirmidhee 5/511 and Al-Haakim 1/501, he also authenticated it and Adh-DHahabee agreed, see: Saheeh Al-Jaami' 5/531 and Saheeh At-Tirmidhee 3/160.


(256) Muslim 3/1685.
HISNUL MUSLIM.

(257) Muslim 4/2072 and see Abu Daawud 1/220.

(258) Muslim 4/2073.

(259) At-Tirmidhee 5/462, Muslim 2/1249 and Al-Haakim 1/503, he also authenticated it and Adh-DHahabee agreed, see: Saheeh Al-Jaami’ 1/362.


(261) Abu Daawud with this wording 2/81 and At-Tirmidhee 5/521, see: Saheeh Al-Jaami’ 4/271 #4865.