

Zawiya Qadariya Collection

The Virtue of Allah's Remembrance



Honored with Its Collection and Printing:

**The Servant of Zawiya Qadariya,
'Abd al-Qadr al-Jayli,
son of Shaykh Muhammad Ahmad al-Mahi**

1425 H



In the name of Allah, the Merciful, the Compassionate

Dedication

To the nation of Sayyiduna Muhammad (Allah bless him and grant him peace), which Allah ennobled and honored above all other nations.

O Allah, place us among the followers who hold fast to the Shari'ah of he (blessings and peace be upon him) who said: "I leave you with that which, if you hold to it, you will never go astray — the Book of Allah and my Sunnah."

O Allah, bless Sayyiduna Muhammad, at the beginning of all things; bless Sayyiduna Muhammad at the end of all things; and bless Sayyiduna Muhammad in the heavenly host to the Day All Debts Fall Due.

Preface

Praise belongs to Allah, Lord of the Worlds, and the most complete blessings and peace be upon the Master of Mankind, the beloved of the Real, Sayyiduna Muhammad, son of ‘Abd Allah, and upon his pure family, and noble and chosen Companions, and those who follow their guidance and put their *sunnah* into practice to the Day of Decision.

Islam urges the believers to adhere to the *sunnah* through balance and moderation in all things, except *dhikr* (remembrance) and *du‘a* (supplication). Surely, through a great deal of *dhikr* and *du‘a* there is balance and moderation. Allah says: “O you who believe! Remember Allah, remembering frequently, and glorify Him morning and evening” (al-Ahzāb:41-42).

Imam Muslim relates in a *ṣaḥīḥ hadīth* (sound tradition) from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “The detached and alone precede.” Those with him asked, “Who are the detached and alone, O Messenger of Allah?” He replied, “The men and women doing much *dhikr* Allah.”

We, the Muslims, wake up, go to sleep, come and go in this world. We sense that within us our hearts beat, our eyes see, and our hands move by the power of Allah. Thus, it follows that our tongues be in constant remembrance of Him and our hands raised in supplication to Him.

You, O reader, would have been astonished and lost yourself in wonder had you stood in front of the Prophet, the Seal of Prophethood, while he made *dhikr* and called upon his Lord in *du‘a*. You would have sworn that you had witnessed their essence. The Arabs saw the Messenger (Allah bless and grant him peace) fill his heart with his Sovereign Lord, deepen his feeling for His greatness, and strengthen his dependence on Him until they were certain that Muhammad was passionately in love with his Lord.

In the pages that follow, gathered together by the complete teacher, ‘Abd al-Qadar al-Jayli son of Shaykh Muhammad al-Mahi (may Allah be pleased with him), we travel into a noble part of the fragrant *sirah* (biography). Through the description of his blessed and praiseworthy qualities, we live with the Chosen One (Allah bless him and grant him peace) from morning to night, twenty-four hours of a vast life built upon remembrance of Allah, the Exalted.

Through *ayats* of Qur’an and the vast *hadīth* collection, you will get to know the virtue of *dhikr* and its people. Its courtesies and conditions are laid out before you until you, O believer, are remembering your Lord and holding intimate discourse with Him.

So stay close to His door, and stop at its threshold. You will win, by His permission, on the Day of Accounting.

We ask Him, the Exalted, that He not keep us from the sweetness of intimate discourse with Him and the splendor of remembering and invoking Him. Surely He is the Hearer, the Answerer. And the praise belongs to Allah, the Lord of the Worlds at the beginning and at the end.

Abu Munīr Lazhar bin Fardiya
Albab, Syria

Introduction

Remembrance of Allah (dhikr) is mentioned in many ayats of Qur'an. Allah, the Exalted, says:

وَلَذِكْرُ اللَّهِ أَكْبَرُ.

And certainly the remembrance of Allah is greater (al-Ankabūt:45).

فَاذْكُرُونِي أَذْكُرْكُمْ.

Therefore, remember Me, I shall remember you (al-Baqarah:152).

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ.

And remember your Lord within yourself with humility and reverence and in a voice not loud in the morning and the evening, and be not of the heedless ones (al-A'raf:205).

وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ.

And remember Allah much, that you may be successful (al-Jumu'ah:10).

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

And the men who remember Allah much and the women who remember—Allah has prepared for them forgiveness and a mighty reward (al-Ahzāb:35).

اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا.

Remember Allah, remembering frequently, and glorify Him morning and evening (al-Ahzāb:41-42).

Dhikr is also mentioned by the Messenger of Allah (Allah bless him and grant him peace). In the hadīth collections we see it mentioned more often than can be counted. He encouraged dhikr, demonstrating its virtue and high status, and mentioned that those who sit with its people are safe from harm.

In a hadīth agreed upon as acceptable to the hadīth scholars, Abu Hurayrah (may Allah be pleased with him) relates that the Prophet (Allah bless him and grant him peace) said, “Allah, Mighty and Majestic, says: ‘I am in the opinion of my slave and I am with him when he remembers Me. If he remembers me within himself, I remember him within Myself. If he remembers me within a group, I remember him within a group better than his.’”¹

In the *Ṣaḥīḥ* of Muslim, Abu Hurayrah also relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Those who sit alone are ahead.” When his companions asked, “Who are they, O Messenger of Allah?” he said, “They are men and women who remember Allah more.”²

Al-Tirmidhi recorded through ‘Abd Allah ibn Bishr (may Allah be pleased with him) that a man said to the Prophet (Allah bless him and grant him peace), “The rules of Islam are too many for me. Tell me something to

¹ يقول الله عز وجل: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأَ ذَكَرْتُهُ فِي مَلَأٍ خَيْرَ مِنْهُ.

² أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: (سَبَقَ الْمُفْرَدُونَ). قَالُوا: وَمَا الْمُفْرَدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: (الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ).

which I can cling.” The Prophet (Allah bless him and grant him peace) answered saying, “Let your tongue be moist with Allah’s remembrance.”¹

In a hadīth collected by Tirmidhi, and whose *isnād* is considered by al-Hākim to be correct, Abu Darda (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Shall I tell you about your best deeds, the purest of them with your King (Allah), the highest in degree, and better for you than spending gold and silver or meeting your enemy and killing him or being killed?” The companions with him said, “Yes, O Messenger of Allah.” He said, “Remembrance of Allah the Most High.”²

Al-Bukhārī recorded through Abu Mūsa al-Ash‘ari (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “The likeness of the one who remembers his Lord and the one who does not remember his Lord, is like that of the living and the dead.”³

Muslim reports that Abu Sa‘īd al-Khudhri (may Allah be pleased with him) heard the Messenger of Allah (Allah bless him and grant him peace) say, “The angels encircle whoever sits remembering Allah. Mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him.”⁴

In a hadīth collected by Muslim, Abu Sa‘īd al-Khudhri (may Allah be pleased with him) also relates that Mu‘āwiyah (may Allah be pleased with him) came upon a group sitting in a mosque. He said, “Why have you gathered?” They said, “We have gathered to remember Allah.” He said, “By Allah, is this what you have gathered for?” They said, “This is why we are sitting.” Then Mu‘āwiyah said, “I haven’t asked for your oaths, accusing you [of lying]. In my station with the Prophet no one has related less hadīth than me. But the Messenger of Allah (Allah bless him and grant him peace) came upon some of his companions sitting together and asked them why they had gathered? They said, ‘We are sitting together to remember Allah, and to thank Him for his guiding us to Islam and for what He has bestowed upon us.’ The Prophet (Allah bless him and grant him peace) responded asking, ‘By Allah, is this why you have gathered?’ When they answered, ‘By Allah, this is why we have gathered,’ the Messenger of Allah said, ‘I don’t ask for your oaths, accusing you, but Jibrīl came to me and told me that Allah had boasted about you to the angels.’”⁵

¹ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبُّثُ بِهِ. قَالَ: (لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ).

² قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ، وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْفِضَّةِ، وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟) قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: (ذِكْرُ اللَّهِ تَعَالَى).

³ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ.

⁴ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

⁵ خَرَجَ مُعَاوِيَةُ -رَضِيَ اللَّهُ عَنْهُ- عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَقْلَ عَنْهُ حَدِيثًا مِنِّي، وَإِنَّ رَسُولَ اللَّهِ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: (مَا أَجْلَسَكُمْ؟) قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا. قَالَ: (أَلَلَّهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟) قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: (إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ).

In a hadith that is agreed upon to be authentic, Abu Hurayrah (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Surely Allah the Exalted has angels roaming the byways searching for the people of dhikr. If the angels find them, Allah the Mighty the Majestic calls out to them: ‘Come on! [The doors of paradise are open.] Ask for what you need.’ Then they are enfolded by the angels’ wings to the lowest heaven. Their Lord asks, though He knows already, ‘What are My servants saying?’ They answer, ‘They are glorifying You with *subhana allah*, magnifying You with *Allahu akbār*, thanking You with *al-hamdu liLlah*, and praising You in song.’ Allah says, ‘Have they seen Me?’ They say, ‘No, by Allah, they haven’t seen You.’ Allah says, ‘Then how would it be if they had seen Me?!’ They say, ‘If they had seen You, they would be even stronger in their worship, glorification and celebration of their praises of You.’ He asks, ‘What are they asking for?’ They answer, ‘They are asking for the Garden of Paradise.’ He says, ‘Have they seen it?’ They answer, ‘No, by Allah, O Lord they have not seen it.’ Then Allah says, ‘Then how would it be if they had seen it?!’ They say, ‘If they had seen it, they would be more avid, stronger in their petition, and greater in their desire.’ Allah asks, ‘And from what are they seeking refuge?’ They say, ‘They are seeking refuge from the Fire of Hell.’ Allah asks, ‘And have they seen it?’ They reply, ‘No, by Allah, they haven’t seen it.’ Allah says, ‘How would it be if they had seen it?!’ They reply, ‘If they had seen it, they would be even more violent in their efforts to flee from it and more afraid of it.’ Allah says, ‘Bear witness that I have forgiven them.’ Then one of the angels says, ‘Among them is someone who does not belong to their company but came only to fulfill a need.’ Allah says, ‘Whoever sits in the company of these people suffers no distress.’”¹

In another hadith collected by Muslim, Abu Hurayrah (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Allah has angels that move about through the world looking for gatherings of dhikr. If they find one, they sit with them, encircle them with their wings, and gather until they fill what is between them and the nearest heaven. When the gathering of dhikr disperses, the angels ascend to heaven. Allah the Mighty and Majestic asks His angels, though He knows better than them, ‘Where have you come from?’ They say, ‘We have come from your worshippers on earth who were glorifying You with *subhana allah*, magnifying You with *Allahu akbār*, declaring Your unity with *la ilaha illa Allah*, praising You with *al-hamdu liLlah*, and petitioning You.’ Allah then asks, ‘What do they ask of Me?’ They say, ‘They ask You for Your Paradise.’ Allah the Exalted asks, ‘Have they seen My paradise?’ They say, ‘No, O Lord.’ He, the Mighty and Majestic, asks, ‘How would it be if they had actually seen My Paradise!?’ The angels then continue by saying, ‘They seek refuge with You.’ Allah asks, ‘From what do they seek refuge?’ The angels reply, ‘They seek refuge from Your Fire, O Lord.’ Allah asks, ‘Have they seen My Fire?’ The angels say, ‘No.’ Allah asks, ‘How would it be then if they had actually seen My Fire!?’ The angels continue, ‘They ask for Your forgiveness.’ Allah replies, ‘I have forgiven them, given them what they have been asking for and

¹ إِنَّ لِلَّهِ تَعَالَى مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِنْ وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ، تَنَادَوْا: هَلُمُّوا إِلَيَّ حَاجَتِكُمْ، فَيُخَفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ: مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيَمْدَحُونَكَ فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ. فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ طَلَبًا، وَأَعْظَمَ رَغْبَةً. قَالَ: فَمِمَّا يَتَعَوَّذُونَ؟ قَالَ: يَتَعَوَّذُونَ مِنَ النَّارِ. قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فَرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْفَى بِهِ جَلِيسُهُمْ.

provided them refuge from what they have sought refuge.’ The angels say, ‘O my Lord, among them is one who has made mistakes and was just passing by. He sat with them but was not one of them.’ Allah answers, ‘I have forgiven him, for these are the people whose companions are safe from distress.’”¹

Thus, we see from these hadīths, the great importance of making dhikr. O Allah, make us one those who remember You, and give us the success of sitting in the gathering of dhikr, O Lord of the Worlds. *Amīn*.

The Need for Sincerity and Good Intention

Allah says in the Glorious Qur’an: “And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true in faith”² (The Clear Evidence:5), and “It is neither their meat nor their blood [of the sacrifices] that reaches Allah: it is your piety that reaches Him”³ (The Pilgrimage:37).

In a hadīth related by Sayyidna ‘Umar (may Allah be pleased with him) the Messenger of Allah (Allah bless him and grant him peace) said, “Actions are but by intention and every man shall have but that which he intended. Thus he whose migration (hijrah) was for Allah and His Messenger, his migration was for Allah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.”⁴ This great hadīth is considered both correct and essential to Islam.

Most of the *salaf* (the first three generations of Muslims and those who came directly after them) liked to put the above hadīth in their books to alert the reader of the importance of good intentions. Sayyidi Faḍīl bin ‘Ayāḍ explained this by saying, “Abandoning an act of worship because of what people say is hypocrisy. On the other hand, performing it for the sake of people is *shirk*. Sincerity is when Allah protects you from both of them.”

Imam al-Hārith al-Muhāsibī (may Allah have mercy upon him) said, “The truthful one (al-ṣādiq) is he who, for the sake of the correctness of his own heart, is not concerned if all respect for him leaves the peoples’ hearts. He doesn’t want people to know even the smallest part of his good deeds. And he doesn’t dislike if people know his worst deeds.”

Hudhayfah Mir‘āshi (may Allah have mercy upon him) said, “Sincerity is that the worshipper’s deeds are equal to him, whether they are apparent or hidden.”

¹ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فُضَّلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنَحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ. فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ: مَنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ، وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ، قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا يَا رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟! قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّا يَسْتَجِيرُونَنِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟! قَالُوا: وَيَسْتَغْفِرُونَكَ، فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ فَأَعْطَيْتُهُمْ مَا سَأَلُوا وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا، فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ، فَيَقُولُ: وَلَهُ غَفَرْتُ هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

² وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءً.

³ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ.

⁴ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

Imam Abu al-Qāsim al-Qushayri (may Allah show him mercy) said, “Sincerity is being obedient to Allah for the sake of being near Him, the Most High. The sincere one wants nothing else, such as people’s praise or anything they may have. He only wants nearness to Allah.”

Sayyidi Sahl ibn ‘Abd Allah al-Tustari (may Allah show him mercy) said, “The intelligent ones have looked deeply into the meaning of sincerity and found that it means that one’s movements and stillnesses in one’s inward and in one’s outward have only been for the sake of Allah, the Exalted, unmixed with the *nafs* (impulses of the self) or desires for this world.”

Sayyidi Abu ‘Ali al-Daqqaq said, “Sincerity is guarding oneself against the notice of others, and truthfulness is being pure of yielding to the *nafs*. The sincere (al-mukhlisūn) are without hypocrisy and the truthful (al-sādiqūn) don’t admire themselves.” Dhu al-Nūn al-Miṣri (may Allah be pleased with him) said, “There are three signs of sincerity: when the praise and the blame of the common people are equal; forgetting to see deeds in deeds; and desiring to claim the deed’s reward in the hereafter.” Al-Qushayri said, “The least of truthfulness is when what is secret and what is known to others are the same.”

Dhikr has the conditions of truthfulness and sincerity. It is what is articulated by the tongue from deep within the heart, accompanied by action. Our masters (may Allah be pleased with them) encourage dhikr in a group. The proof of its correctness is provided by many hadīths, but it is enough to mention just the hadīth from Ibn ‘Umar (may Allah be pleased with him) in which he relates that the Messenger of Allah (Allah bless him and grant him peace) said, “If you pass by the Gardens of Paradise, take what you desire.” The companions asked, “What are the Gardens of Paradise, O Messenger of Allah?” He said, “Circles of dhikr. Allah has angels that roam through the earth looking for circles of dhikr. If they find them they encompass them (with their wings).”¹

The best dhikr is with both tongue and heart, and if it is done by only one of them, it is better with the heart. Dhikr of the tongue with the heart shouldn’t be abandoned for fear of what others might think. As mentioned before by al-Fadīl ibn ‘Ayyūb (may Allah be pleased with him), leaving an action for the sake of others is hypocrisy. If a person opens upon himself the door of being noticed by others and he is afraid that they might harbor bad thoughts about him, many doors of good will close and his *dīn* will suffer. This is not the way of those who know (al-‘ārifīn).

Among the courtesies (ādāb) of dhikr, is that the one doing dhikr clothe himself in the most perfect attributes. If he is sitting, he should face *qiblah* in self-abasement with stillness, gravity and dignity, with his head lowered. If he makes dhikr without these attributes, it is permissible and not disliked; however, if these attributes are missing without reason, he has left what is preferable. We find the proof for this in the following ayats: “Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth”² (Al Imrān:190-191).

Out of respect for dhikr and the Remembered, the Exalted, the place in which dhikr is made should be clean and empty. For this reason the best places are mosques and honored, holy places. Imam Abu Maysirah (may Allah be pleased with him) said, “Allah is only remembered in a good place.”

The mouth of the *dhākir* (the one doing dhikr) has to be clean. Any bad smell should be removed with brushing; however, performing dhikr while the mouth is unclean is only *makruh*, not *harām*. Dhikr is good in all situations except for those mentioned by the Shari‘ah. We mention a few of them now and some later. Among them are when one is listening to a sermon (khutbah); when one is standing in prayer (ṣalāt), concentrating on

¹ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِذَا مَرَرْتُمْ بَرِيَاضِ الْجَنَّةِ فَارْتَعُوا). قَالُوا: وَمَا بَرِيَاضُ الْجَنَّةِ، يَا رَسُولَ اللَّهِ؟ قَالَ: (حَلَقُ الذَّكْرِ، فَإِنَّ لِلَّهِ تَعَالَى سَيَّارَاتٍ مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حَلَقَ الذَّكْرِ، فَإِذَا أَتَوْا عَلَيْهِمْ حَفُّوا بِهِمْ).
² إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ.

his reading; and when one is sleepy. It is not makruh, however, to do dhikr while on the road. And Allah knows best.

Among the benefits of doing dhikr is the development of perseverance. If someone has dhikr to do at a determined time during the night or day, or after ṣalāt, and he doesn't do it, he has to do it at another time if he is able. The idea is that if one is accustomed to consistency, one will not leave the performance of dhikr. If one doesn't make it up, it becomes easy not to do it at its time. In *Sahīh Muslim*, 'Umar ibn al-Khiṭṭāb (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, "If someone sleeps and doesn't do the dhikr or part of the dhikr that he has been doing, but instead reads it between fajr and zuhr ṣalāts, it is written as if he had read it at night at its usual time."¹

If a person is making dhikr and something happens to him, he can stop his dhikr. For example, if someone greets him, he may return the greeting and then continue his dhikr. If someone sneezes in front of him, he may say "yarhamuka Allah" (may Allah show you mercy) and then return to his dhikr. If he hears someone giving a sermon, he may stop his dhikr until the sermon is finished. If he hears the *adhān*, he should respond to its words according to the sunnah and then return to his dhikr. If someone asks him a question, he may reply and then return to his dhikr. And other situations that are like these.

Dhikr

The reader should know that the Muslim is the inheritor of a great number of dhikrs preserved from the Messenger of Allah (Allah bless him and grant him peace) which he used throughout the night and day. Allah the Exalted says: "They celebrate His praises night and day, nor do they ever flag or intermit"² (al-Anbiya:20).

Below, we mention some of the more important transmitted dhikrs.

The two Imams, al-Bukhārī and Muslim, recorded through Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, "There are two expressions that are very easy on the tongue but heavy in the balance and very dear to the Most Merciful. They are *subhāna Allāhi wa bihamdihi* (Glory and praise be to Allah) and *subhāna Allāhi al-‘azīm* (Glory be to Allah the Great)"³.

In *Sahīh Muslim*, Abu Dharr (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, "Should I tell you of the most beloved speech to Allah the Exalted? The most beloved speech to Allah is *subhāna Allāhi wa bihamdihi*."⁴ In another narration the Messenger of Allah was asked which speech is best and he replied, "The one that Allah has chosen for His angels and worshippers – *subhāna allāhi wa bihamdihi*."⁵ In *Sahīh Muslim*, Sumrah ibn Jundib relates that the Messenger of Allah (Allah bless him and grant him peace) said, "The most beloved speech to Allah are four: *subhāna Allāhi*, *hamdu lillāhi*, *la ilāha illā Allāh* and *Allāhu akbar*. There is no harm starting with anyone of them."⁶ And in *Sahīh Muslim*, Abu Mālik al-Ash‘ari (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless

¹ مَنْ نَامَ عَنْ حَزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ، فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.
² يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ.

³ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ and سُبْحَانَ اللَّهِ الْعَظِيمِ.

⁴ أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ تَعَالَى؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

⁵ سَأَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيُّ الْكَلَامِ أَفْضَلُ؟ قَالَ: مَا اصْطَفَى اللَّهُ لِمَلَائِكَتِهِ أَوْ لِعِبَادِهِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ.

⁶ أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ.

him and grant him peace) said, “Cleanliness is a condition of belief (īmān) and *al-hamdu lillahi* fills the balance and *subhāna Allāhi wa hamdi lillāh* fills what is between the heavens and earth.”¹

The Mother of the Believers, Juwayriya (may Allah be pleased with her) narrated that the Messenger of Allah (Allah bless him and grant him peace) left her in the early morning after praying the morning prayer while she was sitting in her mosque. He returned before zuhr while she was still sitting and said, “Are you still as you were when I left you?” She replied that she was. Then the Prophet (Allah bless him and grant him peace) said, “I have said four expressions three times since I left you. If they were put in a balance they would equal all that you have said so far today. They are *subhāna Allāhi wa bihamdihi ‘adada khalqihi wa riḍa nafsihi wa zināt ‘arshihi wa midāda kalimātih* (Glory and praise be to Allah by the number of His created beings, the pleasure of His being, the beauty of His throne, and the ink of His words).”² And in another narration the four expressions are “*subhāna Allāhi ‘adada khalqihi subhāna Allāhi riḍa nafsihi subhāna Allāhi zināt ‘arshihi subhāna Allāhi midāda kalimātih* (Glory be to Allah by the number of His created beings; glory be to Allah by the pleasure of His being; glory be to Allah by the beauty of His throne; and glory be to Allah by the ink of His words).”³

In *Sahīh Muslim*, Abu Hurayrah relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Saying *subhāna Allāhi wa al-hamdu lillāhi wa la ilāha illa Allāhu wa Allāhu akbar* is more beloved to me than all of the things upon which the sun rises.”⁴

In the two *Sahīhs*, Abu Ayūb al-Ansāri relates that the Prophet (Allah bless him and grant him peace) said, “Whoever says *la ilāha illa allāhu waḥdahu la sharīka lah lahu al-mulku wa lahu al-hamd wa huwa ‘ala kulli shā’in qadīr* (There is no god but Allah, alone, without partner; to Him belongs the dominion and to Him belongs all the praise; and He has power over all things) ten times gets the same reward as the one who frees four slaves who are descendants of Ismael (upon him be peace).”⁵

Also in the two *Sahīhs*, Abu Hurayrah (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever says *la ilāha illa allāhu waḥdahu la sharīka lah lahu al-mulku wa lahu al-hamd wa huwa ‘ala kulli shay’in qadīr* one hundred times in a day will receive the reward of the one who frees ten slaves. One hundred good deeds will be written in his account and one hundred misdeeds will be removed from his account. In addition, it will shield him from Shaytān on that day until night arrives. No one will be able to do a better deed except the one who does more than him.”⁶ The Prophet also said,

¹ الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ.

² عَنْ جُوَيْرِيَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - خَرَجَ مَرَّةً مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ فِيهِ، فَقَالَ: (مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟) قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ: (لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وَزَنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ).

³ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.

⁴ لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

⁵ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - عَشْرَ مَرَّاتٍ - كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

⁶ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدَلٌ عَشْرَ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ.

“Whoever says *subhana Allahi wa bihamdihi* 100 times in a day, has his sins forgiven, even if they were as numerous as the foam upon the sea.”¹

Al-Tirmidhi and ibn Mājah recorded that Jābir ibn ‘Abd Allah (may Allah be pleased with them) heard the Messenger of Allah (Allah bless him and grant him peace) say, “The best dhikr is *la ilaha illa allah*.”² Al-Tirmidhi considers this hadīth good.

In *Sahīh Muslim*, Sa‘ad bin Abi Waqqas (may Allah be pleased with him) reports that they were sitting with the Messenger of Allah (Allah bless him and grant him peace) when he said, “Is any one of you unable to get a reward of one thousand *hasanah* every day?” One of those sitting asked how they could get a thousand *hasanah*. He replied, “Say *subhana allah* one hundred times and one thousand *hasanahs* will be written for you and one thousand sins will be removed from your account.”³

In *Sahīh Muslim*, Abu Dharr (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Every morning each part of your body has to offer *ṣadaqah*. Every *subhana Allahu* is *ṣadaqah* and every *al-hamdu lillah* is *ṣadaqah* and every *la ilaha illa Allahu* is *ṣadaqah* and every *Allahu akbar* is *ṣadaqah*. Every calling to goodness is *ṣadaqah* and every prevention of vice is *ṣadaqah*. Equal to this is two rakats of prayer during the period of *ḍuhā*.”⁴

In the two *Sahīhs*, Abu Musa al-Ash‘ari (may Allah be pleased with him) reports that the Messenger of Allah (Allah bless him and grant him peace) said to him, “Shall I tell you about one of the treasures of Paradise?” Abu Musa said, “Yes, O Messenger of Allah.” Then the Messenger said, “Say *la hawla wa la quwata illa billah* (There is no power or strength except with Allah).”⁵

1 Before Going to Bed

Imam al-Bukhārī recorded that Hudhayfa ibn al-Yamān and Abu Dharr (may Allah be pleased with them) said that when the Messenger of Allah (Allah bless him and grant him peace) went to bed at night he would say, “In Your name, O Allah, I live and I die.”⁶ And that when he got up he would say, “Praise be to Allah who brought brought us to life after having caused us to die, and to Him is the gathering.”⁷

Abu Hurayrah (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “When anyone of you wakes up he should say, “Praise be to Allah who returned my spirit to me and gave my body good health and gave me permission to remember Him.”⁸ In *Sunan Abi Dāwūd*, ‘Ā’isha, the Mother of the Believers (may Allah be pleased with her) reports that when the Messenger of Allah woke up

¹ مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.
² أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ.

³ أَيْعِزُّ أَحَدَكُمْ أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَلْفَ حَسَنَةٍ؟ قَالَ: يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيَكْتُبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ.
⁴ يُصْبِحُ عَلَى كُلِّ سَلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مَنْ الضُّحَى.

⁵ أَلَا أَدُلُّكَ عَلَى كَثْرٍ مِنْ كُنُوزِ الْجَنَّةِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

⁶ بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ.

⁷ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

⁸ إِذَا اسْتَيْقَظَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي وَعَافَانِي فِي جَسَدِي وَأَذِنَ لِي بِذِكْرِهِ.

he would say, “There is no god but You – glory be to You. O Allah, I ask Your forgiveness for my sins; I ask You for Your mercy. O Allah, increase me in knowledge and don’t cause my heart to err after You have guided me. From Your presence give me mercy; surely, You are the Most-Generous.”¹

2 Dressing

Just as it is recommended (mustahab) to say *bismi allah* (in the name of Allah) when beginning anything, so it is mustahab to say *bismi allah* when dressing. Abu Sa’īd al-Khudri, whose name is Sa’d bin Mālik bin Sinān (may Allah be pleased with him), narrates that when the Prophet (Allah bless him and grant him peace) put something on he would say, “O Allah, I ask you for its benefit and the good for which it is used. O Allah, I seek refuge from its evil and the evil for which it is used,”² calling the clothing he was putting on by its name, such as “shirt” or “cloak” or “turban”. Mu’ādh ibn Anas (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “When someone puts on a piece of clothing, saying, ‘Praise be to Allah who dressed me in this and provided me with it without strength and power from me,’³ his previous sins are forgiven.” In the book *Shamā’il* by al-Tirmidhi, it is narrated that the Prophet (Allah bless him and grant him peace) said, “O Allah, praise belongs to You who dresses me with this clothing. I ask you for its goodness and the goodness that it was made for and I seek refuge from its evil and the evil that it was made for.”⁴

Start from the right when putting clothes on. In the two *Sahīhs*, Umm al-Mu’minīn ‘Ā’ishah (may Allah be pleased with her) said, “The Messenger of Allah’s right hand was used for touching what is clean and for his food. His left hand was used for the toilet and what was not clean.”⁵ In the *Sunan* of Abu Dāwūd, Hafṣah (may Allah be pleased with her) says, “The Messenger of Allah (Allah bless him and grant him peace) uses his right hand for his food, his drink and his clothes. He uses his left for things other than these.”⁶ Abu Hurayrah (may Allah be pleased with him) relates in a good (hasan) hadīth that the Prophet (Allah bless him and grant him peace) said, “When you put on clothes or when you make ablution, start with your right.”⁷ Many hadīths exist on this subject.

¹ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ أَسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

² اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا هُوَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا هُوَ لَهُ.

³ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

⁴ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

⁵ كَانَتْ يَدُ رَسُولِ اللَّهِ -صلى الله عليه وسلم- الْيُمْنَى لَطُهُورِهِ وَطَعَامِهِ، وَكَانَتْ الْيُسْرَى لِخَلَائِهِ، وَمَا كَانَ مِنْ أَدَى.

⁶ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وآله وسلم- كَانَ يَجْعَلُ يَمِينَهُ لَطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذَلِكَ.

⁷ إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ فَأَبْدُوا بِيَمَانِكُمْ.

3 Undressing before Showering or Sleeping or What Is Similar

Anas (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “When a Muslim man wishes to remove his clothing, a veil is put between the eyes of the jinn and the nakedness of the son of Adam if he says, ‘In the name of Allah for whom there is no god but He.’”¹

4 Leaving One’s Home

Umm Salama (may Allah be pleased with her), whose name is Hind, narrates that when the Prophet (Allah bless him and grant him peace) left his home he would say, “In the name of Allah, my dependence is upon Allah. O Allah, I seek refuge in You from causing another to stray or from being caused to stray, from humiliating or from being humiliated, from being unjust or from being the object of injustice, and from acting ignorantly towards others or from another acting ignorantly towards me.”² In the *Sunan* of Abu Dāwūd, and the collections of al-Tirmidhi and al-Nisā’i, Anas (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever says when leaving his home, ‘In the name of Allah, in Allah I trust, there is no strength or power except by Allah,’ it will be said to him, ‘You are guided, you are prevented from doing harm and protected from being harmed,’ and the Shaytān will leave him.”³ Al-Tirmidhi considers this hadīth good. In Ibn Mājah and Ibn al-Sunni (Abu Bakr Ahmad ibn Muhammad al-Dinawri, the famous student of al-Nisā’i), Abu Hurayrah (may Allah be pleased with him) relates that when the Prophet left his house he would say, “In the name of Allah, the dependence is upon Allah, no strength nor power except by Allah.”⁴

5 Returning Home

When entering the house, it is recommended to say “bismi Allah,” to make a lot of dhikr of Allah and to greet the house, whether there is someone inside or not. Allah says: “But if you enter houses, salute each other – a greeting of blessing and purity as from Allah” (al-Nūr:61).⁵

Al-Tirmidhi recorded through Anas ibn Mālik (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “O my son, if you enter your home, greet your family. It will be a blessing upon you and upon your home.”⁶ In the *Sunan* of Abu Dāwūd, Abu Mālik al-Ash‘ari (may Allah be pleased with him) whose name is al-Hārith or ‘Ubayd, says that the Messenger of Allah (Allah bless him and grant him peace) said, “If a man enters his house he should say, ‘O Allah, I ask you for the goodness of the entrance and the goodness of the exit. In the name of Allah we enter and in the name of Allah we exit. And

¹ سَتَرَ بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ أَنَّ يَقُولَ الرَّجُلُ الْمُسْلِمُ إِذَا أَرَادَ أَنْ يَطْرَحَ ثِيَابَهُ: بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ.

² بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَذِلَّ أَوْ أُذَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

³ مَنْ قَالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يُقَالُ لَهُ هُدَيْتَ وَكُفِّيتَ وَوُفِّيتَ تَنْحَى عَنْهُ الشَّيْطَانُ.

⁴ بِسْمِ اللَّهِ الْإِتِّكَالَ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

⁵ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ.

⁶ يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ، يَكُنْ بَرَكَةٌ عَلَيْكَ وَعَلَى بَيْتِكَ.

upon Allah our Lord, we place our trust.’ Then he should greet his family.”¹ In *Sahīh Muslim*, Jābir ibn ‘Abd Allah (may Allah be pleased with them) heard the Messenger of Allah (Allah bless him and grant him peace) say, “If a man enters his house and he remembers Allah the Exalted at the time of his entrance or during his meals, the Shaytān will say to his own family, ‘You won’t be able to spend the night here nor is there dinner for you.’ But if he enters without remembering Allah the Exalted, the Shaytān will say, ‘You can spend the night and have dinner.’”² In the *Muwatta*, it is recommended that when someone enters an empty house, he should say, “Peace be upon us and upon the righteous servants of Allah.”³

6 Entering the Toilet

It is established in the two *Sahīhs* through Anas (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) would say before entering the toilet, “O Allah, I seek refuge in You from the harm in the toilet.”⁴ And in another narration, “In the name of Allah, O Allah, I seek refuge in You from the harm in the toilet.”⁵ In al-Tirmidhi, Imam ‘Ali (may Allah illuminate his countenance) relates that the Prophet (Allah bless him and grant him peace) said, “When the son of Adam enters the toilet he should say, ‘In the name of Allah,’ to cover the eyes of the jinn from his nakedness.”⁶ While going to the toilet, whether one is in the open or within a building, any talk or dhikr is makruh (disliked). If he sneezes or someone else sneezes he shouldn’t praise Allah as is the common response, nor should he reply to a greeting of *salām*, nor should he respond to the *mu’adhan* when he hears the call to prayer. Though this kind of speech is not harām, it is makruh.

7 Leaving the Toilet

When leaving the toilet one should say, “Your forgiveness – praise be to Allah who took away from me the harm and made me healthy.”⁷ Also, confirmed in a sound hadīth is that the Messenger of Allah (Allah bless him and grant him peace) said, “Your forgiveness.”⁸

8 Wudū (Ritual Ablution)

Beginning wudū with “In the name of Allah, the Most Gracious, the Most Merciful,”⁹ is *mustahabb*, but saying saying only, “In the name of Allah,” is enough. Though the Prophet (Allah bless him and grant him peace) left

¹ إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ، فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيُسَلِّمْ عَلَى أَهْلِهِ.

² إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عَشَاءَ، وَإِذَا دَخَلَ، فَلَمْ يَذْكُرِ اللَّهَ تَعَالَى، قَالَ: أَدْرَكْتُمُ الْمَبِيتَ وَالْعَشَاءَ.

³ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

⁴ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

⁵ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

⁶ سَتَرْتُ مَا بَيْنَ أَعْيُنِ الْجَنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ الْكَنِيفَ أَنْ يَقُولَ: بِسْمِ اللَّهِ.

⁷ غُفْرَانُكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

⁸ غُفْرَانُكَ.

⁹ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

no specific du‘a to recite during the performance of wudū, scholars say it is mustahabb to make the du‘as that have come from the Salaf. Though some say more and others say less, we have the following that can be said:

After saying, “In the name of Allah, the Most Gracious, the Most Merciful,” one may add: “Praise be to Allah who made water pure.”¹

When washing one’s mouth: “O Allah, from the basin of Your Prophet Muhammad (Allah bless him and grant him peace) give me a drink that will forever quench my thirst.”²

After taking water into one’s nose: “O Allah, do not prevent me from smelling Your gifts and Your Paradise.”³

When washing one’s face: “O Allah, make my face white on the day when some faces will be white and some faces black.”⁴

When washing one’s arms: “O Allah, give me my book in my right hand; O Allah don’t give me my book in my left hand.”⁵

While wiping one’s head with water: “O Allah, make my hair and body *harām* to the fire of hell. Put me in the shade of Your Throne on the day when there is no shade but Yours.”⁶

While wiping one’s ears: “O Allah, make me from those who listen to the talk of others and follow what is best.”⁷

While washing one’s feet: “O Allah, make my feet firm on the straight path.”⁸ And Allah knows best.

In their book *The Work of the Day and Night*, al-Nisā’i and Ibn Sunni recorded a sound hadīth in which Abu Musa al-Ash‘ari (may Allah be pleased with him) brought the Messenger of Allah (Allah bless him and grant him peace) water for ablution and heard him make a du‘a saying, “O Allah, forgive my sins, make wide my dwelling, and place blessing (barakah) in my provision.”⁹ Abu Musa said, “O Prophet of Allah, I heard you make du‘a.” The Messenger said, “Did I leave anything out?” Ibn Sunni put this hadīth in the chapter of what one says while doing ablution. But al-Nisā’i put it in the chapter of what one says after finishing ablution. Both of them are possible.

As for *ghusl* (major ritual ablution), everything we have said above about making wudū is recommended. In *tayamum* (ablution without water), it is recommended to start with “In the name of Allah,” since both wudū and tayamum are from the acts *tahārah* (cleansing, purifying).

9 Heading toward the Mosque

When Ibn ‘Abbas (may Allah be pleased with them) was spending a night in the home of his aunt, Umm al-Mu‘minīn Maymūnah (may Allah be pleased with her), he mentioned the night vigil of the Prophet (Allah bless

¹ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا.

² اللَّهُمَّ اسْقِنِي مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَأْسًا لَا أَظْمَأُ بَعْدَهُ أَبَدًا.

³ اللَّهُمَّ لَا تَحْرِمْنِي رَائِحَةَ نَعِيمِكَ وَجَنَّتِكَ.

⁴ اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ.

⁵ اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي اللَّهُمَّ لَا تَعْطِنِي كِتَابِي بِشِمَالِي.

⁶ اللَّهُمَّ حَرِّمْ شَعْرِي وَبَشْرِي عَلَى النَّارِ وَأُظْلِمْنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ.

⁷ اللَّهُمَّ أَجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ.

⁸ اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ.

⁹ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي.

him and grant him peace) and said, “At the adhān of fajr, the Prophet left for ṣalāt and said, ‘O Allah, illuminate my heart and my hearing, illuminate what is behind me, in front of me, above me, and under me.’”¹

In the book *‘Aml al-yawm wa al-laylah (The Work of the Day and Night)*, Bilāl (may Allah be pleased with him) relates that when the Messenger of Allah (Allah bless him and grant him peace) went out for prayer he said, “In the name of Allah, I believe in Allah, I place my trust in Allah, there is no strength or power except with Allah. O Allah, by the right of those who ask You and by the right of my leaving my home for this worship – surely I have not gone out for an evil purpose, nor out of arrogance, nor to show off, nor that people might talk well of me, but I have left my home seeking Your pleasure and fearing Your displeasure – I ask You to give me refuge from the Fire and to enter me into the Garden of Paradise.”²

In al-Tirmidhi, it is related that the Prophet (Allah bless him and grant him peace) said, “O Allah, illuminate my body and my bones.”³ And in another version, “Increase me in light, increase me in light, increase me in light.”⁴ In *Fatah al-Bārī*, Ibn Hajr mentions, “Give me light upon light.”⁵

10 Entering and Leaving a Mosque

It is recommended to say, “I take refuge with Allah the Great, by His most-generous essence and most-ancient authority, from the accursed Shaytān. All praise is due Allah. O Allah, peace and blessings upon Our Master Muhammad, and upon the family of Our Master Muhammad. O Allah, forgive my sins and open up the doors of Your mercy.”⁶ Then say “In the name of Allah” and enter the mosque with the right foot. Upon leaving, say, “In the name of Allah” and step out with the left foot. Then say the same as what is said above but substitute “Your mercy” with “Your overflowing generosity.”⁷

In the *Sahīh* of Muslim as well as in Abu Dāwūd and al-Nisā’i, Abu Usayd (may Allah be pleased with them both) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “When one of you enters a mosque, send blessings upon the Prophet (bless him and grant him peace) and then say ‘O Allah, open for me the doors of Your mercy.’”⁸ When one of you leaves, say ‘O Allah, surely I ask You to give me from Your overflowing generosity.’”⁹

¹ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي خَلْفِي نُورًا، وَفِي أَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا.

² بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. اللَّهُمَّ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ مَنْخَرَجِي هَذَا فَإِنِّي لَمْ أَخْرِجْهُ أَشْرًا، وَلَا بَطْرًا، وَلَا رِيَاءً، وَلَا سُمْعَةً خَرَجْتُ ابْتِغَاءَ مَرْضَاتِكَ، وَاتَّقَاءَ سَخَطِكَ، أَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تُدْخِلَنِي الْجَنَّةَ.

³ اللَّهُمَّ اجْعَلْ لِي نُورًا فِي جَسَدِي وَنُورًا فِي عِظَامِي.

⁴ وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا.

⁵ وَهَبْ لِي نُورًا عَلَى نُور.

⁶ أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. الْحَمْدُ لِلَّهِ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

⁷ أَبْوَابَ فَضْلِكَ.

⁸ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

⁹ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

In a good hadīth recorded by Abu Dāwūd with a good line of transmitters, ‘Abd Allah ibn ‘Amru bin al-‘Āṣ (may Allah be pleased with them both) relates that the Prophet (Allah bless him and grant him peace) entered the mosque and said, “I take refuge with Allah the Great, by His most-generous essence and most-ancient authority, from the accursed Shaytān.”¹ Then the Prophet said, “When one says this, the Shaytān says, ‘He is protected from me for the rest of the day.’”²

Ibn al-Sunni recorded through Anas (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) used to enter the mosque and say, “In the name of Allah, O Allah, send blessings upon Muhammad,”³ and used to leave the mosque and say, “In the name of Allah, O Allah, send blessings upon Muhammad.” Ibn al-Sunni also recorded a hadīth from ‘Abd Allah ibn al-Hasan who narrated it from his mother, who narrated it from his grandmother (upon them all be peace) that when the Messenger of Allah (Allah bless him and grant him peace) would enter the mosque he would praise Allah the Exalted and say, “O Allah, forgive me and open the doors of Your mercy for me.”⁴ She also said that when the Messenger of Allah would leave he would praise Allah and then say, “O Allah, open the doors of Your overflowing generosity for me.”⁵

11 In the Mosque

Doing a lot of dhikr of Allah the Exalted while in a mosque is recommended: glorifying Him with *subhāna Allah*, unifying Him with *la ilaha illa Allah*, praising Him with *al-hamdu lillah*, magnifying Him with *Allahu akbār* as well as other dhikrs. It is also recommended to read a lot of Qur’an and hadīths of the Messenger of Allah (Allah bless him and grant him peace) and to study fiqh and other Islamic sciences in the mosque. Allah the Exalted says: “In houses which Allah hath permitted to be raised to honor for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings”⁶ (al-Nūr:36); and, “Whoever holds in honor the symbols of Allah, such (honor) should come truly from piety of heart”⁷ (al-Hajj:32).

Muslim recorded in his *Sahīh* that “Mosques are only built for worship.”⁸

The one who sits in a mosque should make the intention of performing *ittikāf* (isolation) – even if it is only for a few moments. By following its rules, including watching the tongue and behaving with gravity and great respect for the mosque, one will obtain its reward, God willing.

12 Hearing the Adhān

It is recommended (mustahabb) that whoever hears the adhān should repeat the words of the caller to prayer (mu’adhan), except for the phrases “come to the prayer,” and “come to success,”⁹ after which one says, “there

¹ أَغُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

² فَإِذَا قَالَ ذَلِكَ، قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ.

³ بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ.

⁴ اللَّهُمَّ اغْفِرْ لِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

⁵ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

⁶ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ.

⁷ وَمَنْ يُعْظَمَ شَعَائِرُ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ.

⁸ إِنَّمَا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ.

⁹ حَيَّ عَلَى الصَّلَاةِ and حَيَّ عَلَى الْفَلَاحِ.

is no power or strength except with Allah.”¹ In the morning (fajr prayer), when the mu’adhan calls out, “prayer is better than sleep,”² one says, “believed and obeyed.”³ When he finishes one should say, “O Allah, Lord of this consummate invitation and the well-established prayer, make Muhammad the means and the embodiment of excellence, raise him to the Station of the Praised as You have promised.”⁴

Al-Bukhāri and Muslim report from Abu Sa’īd al-Khudri (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “When you hear the adhān, repeat what the mu’adhan says.”⁵

Al-Bukhāri and Muslim recorded that ‘Abd Allah bin ‘Amru ibn al-‘Āṣ (may Allah be pleased with them both) heard the Messenger of Allah say, “When you hear the mu’adhan finish, make blessings upon me, for surely whoever sends blessings upon me once, Allah makes blessings for that person ten times. Then ask Allah to make me the means (al-wasīlah), for surely it is a station in the Garden reserved only for the servants of Allah. I hope that I am among them. Whoever asks Allah to make me the wasīlah is due intercession (al-shafā‘ah).”⁶

In *Sahīh Muslim*, Sa’d ibn Abi Waqq̣ṣ (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “Allah forgives the sins of whoever hears the mu’adhan and then says, ‘I witness that there is no god but Allah, alone without partner, and that Muhammad is His servant and messenger. I am pleased that Allah is Lord, that Islam is Dīn and that Our Master Muhammad is Messenger.’”⁷

Anas (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “The supplication between the adhān and the iqāmah is not rejected”⁸ Imām al-Shāfi‘i narrates in *Kitāb al-ummah* (*The Book of the Ummah*) that the Messenger of Allah (Allah bless him and grant him peace) said, “A du‘a made when armies meet, when the iqāmah is called, or when rain falls is answered.”⁹ Al-Shāfi‘i says, “The answering of a du‘a made at the iqāmah or when rain falls’ is found in more than one place.”

¹ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

² الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.

³ صَدَقْتَ وَبَرَرْتَ.

⁴ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

⁵ إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ.

⁶ إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ، لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ، حَلَّتْ لَهُ الشَّفَاعَةُ.

⁷ مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيَ اللَّهُ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ.

⁸ لَا يُرَدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

⁹ اطْلُبُوا اسْتِجَابَةَ الدُّعَاءِ عِنْدَ الْإِقَامَةِ وَالْجُيُوشِ، وَإِقَامَةِ الصَّلَاةِ، وَنُزُولِ الْغَيْثِ.

13 Beginning the Ṣalāt (before the Takbīr)

Al-Bukhārī recorded that the ṣalāt can begin with the supplication, “O Allah, distance me from my wrongs just as You have distanced the East from the West. O Allah, cleanse me from my wrongs just as a white robe is cleansed of filth. O Allah, cleanse me of my wrongs with ice, water and hail.”¹

The authors of the different *Sunans* included, “Glory and praise be to You, O Allah, blessed is Your name, exalted is Your majesty and greatness. There is no god other than You.”²

In *Sahīh Muslim*, the Messenger of Allah (Allah bless him and grant him peace) makes the following du‘a before commencing the prayer: “I turn my face to He who created the heavens and earth, upright, and I am not of the polytheists. Surely my ṣalāt, my acts of devotion, my life, and my death are for the sake of Allah, Lord of the Worlds, without partner. By this am I ordered, and I am the first of the Muslims. O Allah, You are the King, there is no god but You. You are my Lord and I am Your servant. I have wronged myself and I confess my wrong. So, forgive me all my sins; surely no one forgives sins but You. Guide me to good character; no one guides to good character but You. Turn me from its evil; no one can turn me from its evil but You. At Your service, at Your pleasure. All goodness is in Your hands and You have nothing to do with evil. I am with You and to You. You bless and exalt Yourself. I plead for Your forgiveness and turn to You in repentance.”³

From al-Tirmidhi we find: “O Allah, Lord of Jibrīl, Mīkā’il and Isrāfīl, creator of the heavens and earth, Knower of the Seen and Unseen, You judge Your servants about what they used to dispute. Guide me to the truth that was disputed about, by Your permission. Surely, You guide whom You will to a straight path.”⁴

In Abu Dāwūd, Ibn Mājah, and Ahmad we find hadīths in which the Messenger of Allah (Allah bless him and grant him peace) says, “I seek refuge with Allah from the Shaytān, from his conceit, his ludeness, and his urging.”⁵

Anyone may use these du‘as before ṣalāt. *Al-hamdu lillah*.

14 In Rukū‘ (Bowing in Prayer)

The supplication (du‘a) in rukū‘ is “Glory be to my Lord, the Great”¹ three times; also, “Glory and praise be to You, O Allah, our Lord. O Allah, forgive me.”² Muslim narrates that one says, “O Allah, to You I make rukū‘,

¹ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالتَّلْجِ وَالْمَاءِ وَالْبَرَدِ.

² سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ.

³ وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي، لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُ عَنِّي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ، وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

⁴ اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

⁵ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنَ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ.

in You I believe, and I humbly submit to You my hearing, my seeing, my brain, my bones, my nerves, and every step I take.”³ Abu Dāwūd in his *Sunan* narrates, “Glory be to the One who possesses omnipotence, sovereignty, magnificence and sublimity.”⁴

15 Rising from Rukū‘

Rising from rukū‘ one says, “Allah hears the one who praises Him.”⁵ According to Muslim, having reached the standing position one says, “Our Lord, all praise is Yours, heavensful, earthful, what-is-between-them-full, and whatever-else-You-will-full. O You who deserve praise and glory, the truest thing a slave can say – and all of us are Your slaves – is, ‘O Allah, none can withhold what You bestow, none can bestow what You withhold, and the fortune of the fortunate avails nothing against You.’”⁶

16 In Sujūd

In sujūd, say, “My Lord Most High is exalted above all limitation,”⁷ three times; and then say, “Glory and praise be to You, O Allah, our Lord. O Allah, forgive me.”⁸ In addition, you may add the following du‘as: “Glorious, Holy, Lord of the angels and spirit,”⁹ “O Allah, I prostrate myself to You, believe in You, and surrender to You. My face prostrates to Him who created it and gave it form, who opened its hearing and vision. Allah is exalted in perfection, the Best of Creators,”¹⁰ “Glory be to the One who possesses omnipotence, sovereignty, magnificence and sublimity,”¹¹ “O Allah, forgive me all my sins, big or small, the first and the last, the obvious and the hidden,”¹² and finally, “O Allah, I take refuge in Your pleasure from Your displeasure,

¹ سُبْحَانَ رَبِّيَ الْعَظِيمِ.

² سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

³ اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي، وَبَصَرِي، وَمُخِّي، وَعَظْمِي، وَعَصَبِي، وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

⁴ سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ.

⁵ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

⁶ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مِلْءُ السَّمَاوَاتِ وَمِلْءُ الْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ: وَكُلُّنَا لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

⁷ سُبْحَانَ رَبِّيَ الْأَعْلَى.

⁸ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي.

⁹ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

¹⁰ اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

¹¹ سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ.

¹² اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً، وَجِلَّةً، وَأَوَّلَهُ، وَآخِرَهُ، وَعَلَانِيَتَهُ، وَسِرَّهُ.

in Your dispensation from Your punishment. I seek refuge with You from You. Praise for You is beyond count, as You commend praise upon Yourself.”¹

17 In the *Sujūd* of Qur'an Recitation

The du'a in the sujūd of Qur'an recitation is “My face is prostrated to He who created it, who formed its hearing and seeing by His power and strength. Blessed is Allah, the best of those who create.”² You may add “O Allah, Allah, by it (ie., the recitation of the Qur'an) record Your reward for me and relieve me of a burden; store it (the recitation) for me with You, and accept it from me as You accepted it from Your servant Dāwūd.”³ You may repeat what you wish of these supplications.

18 In the *Tashahhud* (Testification of Faith)

In the tashahhud of the prayer, say, “Greetings, blessings, and the best of prayers to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is no god except Allah and that Muhammad is His servant and Messenger.”⁴ There is a slightly slightly modified form reported by Muslim from Ibn 'Abbas (may Allah be pleased with them both).⁵

In the *Mawatta*, Imam Mālik reports that 'Abd al-Rahmān bin 'Abd al-Qāriyi narrates that he heard Amīr al-Mu'minūn, 'Umar ibn al-Khattāb (may Allah be pleased with him), say, “Say: Greetings, purest and best of prayers to Allah. Peace be upon you O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's righteous servants. I testify that there is no god except Allah, alone without partner, and that Muhammad is His servant and Messenger.”⁶

The ṣalāt of two rakats, such as the morning prayer and the nāfilah (supererogatory) prayers, contains only one tashahhud – though if one misses the first rakat of the morning prayer one will have to do two tashahhuds, one following the imām and one on one's own. The ṣalāt of three or four rakats normally contains two tashahhuds. However, it is possible that one may perform three or even four tashahhuds during a single ṣalāt, for example, if someone joins the maghrib ṣalāt after the rukū' of the second rakat. Following the imām, he performs a tashahhud in the second rakat with the imām. In the third rakat, the imām performs a second tashahhud and completes his prayer. The person who joins late, however, has only performed one rakat. He performs two more rakats in which he does a third and a fourth tashahhud.

¹ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سُخْطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

² سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

³ اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

⁴ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

⁵ التَّحِيَّاتُ الْمُبَارَكَاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

⁶ قُولُوا: التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

When someone intends to do more than two nāfilah prayers consecutively, that is, more than four supererogatory rakats, he or she may choose to perform only two tashahhuds. For example, if one intends 100 rakats, one prays the first two rakats and at the end of the second rakat, he or she recites a tashahhud and completes the prayer. For the next 96 rakats, the tashahhud is not recited. In the last nāfilah ṣalāt, he or she recites a tashahhud in the second rakat.

19 In the Prayer upon the Prophet (Allah bless him and grant him peace) after the Tashahhud

Know that according to Imam al-Shāfi‘i, the Prayer upon the Prophet (Allah bless him and grant him peace) is required (wājib). If it is left out, the prayer is invalid. One form of the prayer is: “O Allah, bless Muhammad and the folk of Muhammad as You blessed Ibrāhīm and the folk of Ibrāhīm. And show grace to Muhammad and the folk of Muhammad as You did to Ibrāhīm and the folk of Ibrāhīm in the worlds, for You are truly the Most Praiseworthy and Noble.”¹

Another form is: “O Allah, bless Muhammad, Your slave and Messenger, the Unlettered Prophet, and the folk of Muhammad, and his wives and descendants, as You blessed Ibrāhīm and the folk of Ibrāhīm. And show grace to Muhammad, the Unlettered Prophet, and the folk of Muhammad, and his wives and descendants, as You did to Ibrāhīm and the folk of Ibrāhīm in the worlds, for You are truly the Most Praiseworthy and Noble”²

Though the Prayer upon the Prophet is not required after the first tashahhud when there is more than one, it is recommended for whoever wishes to send his blessings upon him (Allah bless him and grant him peace).

20 In the Du‘a after the Tashahhud

There is no dispute that a du‘a after the last tashahhud in the prayer is permissible. In the *Sahīhs* of both al-Bukhārī and Muslim, ‘Abd Allah bin Mas‘ūd (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) was teaching the companions tashahhud and finally said, “Then choose a du‘a.”

Know that this du‘a is mustahabb not wājib and that it is mustahabb to make it long, unless there is an imām, then it should be short. A transmitted du‘a is preferred and there are many. In the *Sahīhs* of al-Bukhārī and Muslim, Abu Hurayra (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “When you finish the last tashahhud, ask Allah to protect you from four things: the punishment of the Hellfire, the punishment of the grave, the *fitnah* of life and death, and the evil of the *Masīh Dajjāl*.”³

‘Abd Allah bin ‘Amru bin al-‘Āṣ narrates from Abu Bakr al-Ṣiddīq (may Allah be pleased with them) who relates that he asked the Messenger of Allah (Allah bless him and grant him peace): “Teach me a du‘a that I can say in my prayer.” The Messenger said, “Say: ‘O Allah I have greatly wronged myself. No one forgives sins but

¹ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

² اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، وَعَلَى آلِ مُحَمَّدٍ، وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

³ إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْأَخِيرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ : مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ.

You, so forgive me a forgiveness from Your presence and have mercy upon me. Surely, You are the Forgiver, the Compassionate.’¹

Among the du‘as which are recommended for any situation is the following: “O Allah I ask of You pardon and well-being. O Allah, I ask You for guidance, piety, purity and wealth.”² And Allah knows best.

21 Dhikrs after Ṣalat

In the *Sahīhs* of al-Bukhārī and Muslim, al-Mughīrah bin Shi‘bah (may Allah be pleased with him) narrates that when the Messenger of Allah (Allah bless him and grant him peace) finished the prayer he would say, “There is no god but Allah, alone, without partner. To Him belongs the dominion and all praise, and He is able to do all things. O Allah, there is no withholding what You give, and no giving what You withhold, and the wealth of the wealthy person provides no benefit with You.”³

In *Sahīh Muslim*, ‘Abd Allah ibn al-Zubayr (may Allah be pleased with them) says that following the completion of every prayer, the Messenger of Allah (Allah bless him and grant him peace) would say, “There is no god but Allah, alone, without partner. To Him belongs the dominion and all praise, and He is able to do all things. There is no power or strength except by Allah. There is no god but Allah. We worship none but Him. To Him belongs all blessings, benefits, and good praises. There is no god but Allah, with sincerity to Him in our religion (dīn) though the polytheists detest it.”⁴ Ibn al-Zubayr said, “The Messenger of Allah (Allah bless him and grant him peace) would say, ‘La ilaha illa Allah,’ after every ṣalāt.”⁵

In *Sahīh Muslim*, Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever, after completing the prayer, says *subhān Allah* 33 times, *al-hamdu liLlah* 33 times, and *Allahu akbar* 33 times, followed by *la ilaha illa Allah, wahdahu la sharīka lah, lahu al-mulku, wa lahu al-hamd, wa huwa ‘ala kulli shay’in qadīr* (there is no god but Allah, alone without partner, to Him belongs the dominion and all praise, and He is able to do all things) 100 times, his mistakes are forgiven, even if they be as foam upon the sea.”⁶

In *Sahīh al-Bukhārī*, in the beginning of “The Book of Jihād,” Sa‘d ibn Abi Waqāṣ (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace), following every prayer, would seek refuge through these words: “O Allah, I seek refuge with You from cowardice, I seek refuge with You

¹ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

² اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، اللَّهُمَّ أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى.

³ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

⁴ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الشَّانُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ، مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

⁵ وَكَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يُهْلِلُ فِي ذُبُرِ كُلِّ صَلَاةٍ.

⁶ مَنْ سَبَّحَ اللَّهَ فِي ذُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَقَالَ تَمَامَ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

from senility, I seek refuge with You from the tribulations of this world, and I seek refuge with You from the punishment in the grave.”¹

Abu Dāwūd, in his *Sunan*, and al-Nisā’i recorded that the Messenger of Allah (Allah bless him and grant him) took Mu‘ādh ibn Jabal (may Allah be pleased with him) by the hand and said, “O Mu‘ādh, by Allah I love you.” Then he said, “I advise you not to leave saying after every prayer, ‘O Allah, cause me to submit to Your remembrance, being grateful to You and worshipping You in the best manner.’”²

In Ibn Sunni’s book, Anas (may Allah be pleased with him) narrates that after the Messenger of Allah (Allah bless him and grant him peace) completed his prayer, he wiped his brow with his right hand and said, “I witness that there is no god but Allah, the Compassionate, the Merciful. O Allah, take worry and sadness from me.”³ Also he said, “I ask Allah’s forgiveness,”⁴ three times. And he said, “O Allah, You are peace, from You is peace, You are the most blessed, the Possessor of Majesty and Honor. There is no god but Allah, alone without partner. To Him belongs the dominion and all praise. He is able to do all things. O Allah, there is no withholding what You give, and no giving what You withhold, and the wealth of the wealthy person provides no benefit with You.”⁵ Also after these he recited *surat al-Ikhlāṣ*, *surat al-Falaq*, *surat al-Nās*, and *ayat al-Kursi*. Al-Nisā’i reports in *Aml al-yawm wa al-laylah*: “Whoever reads them after completing the prayer is not stopped from entering the Garden upon death.”⁶ Also, among the transmitted dhikrs is “There is no god but Allah, alone without partner. To Him belongs the dominion and all praise. He gives life and causes death; He is able to do all things”⁷ ten times after the maghrib and morning prayers. Also, after the *salām* of the prayer of fajr is “O Allah, I ask You for useful knowledge, good provision, and accepted deeds.”⁸ The one who does dhikr should repeat and increase any dhikr he wishes.

22 In the Du‘a of Ṣalāt of *Istikhārah*

Al-Bukhārī recorded through Jābir bin ‘Abd Allah (may Allah be pleased with them both) that the Messenger of Allah (Allah bless him and grant him peace) used to teach the companions to perform the prayer of *istikhārah* in all affairs, just as he used to teach them surahs of the Qur’an. He said, “When one of you is troubled by something, make two raka‘ats that are not among the required prayers and then say, ‘O Allah, I seek Your guidance through Your knowledge, and I seek strength through Your power. I beg You for Your magnificent grace because You have power and I do not, You have knowledge and I do not, and surely You are the Best Knower of the Unseen. O Allah! If You know that this matter [mention what it is here] is better for me with regard to my dīn (religion), my livelihood and the final state of my affairs (or you could say: for this life and the

¹ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجَبَنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

² أَوْصِيكَ يَا مُعَاذُ لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

³ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الرَّحْمَنُ الرَّحِيمُ، اللَّهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحَزْنَ.

⁴ أَسْتَغْفِرُ اللَّهَ.

⁵ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

⁶ مَنْ قَرَأَهَا دُبُرَ كُلِّ صَلَاةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ.

⁷ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

⁸ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

next) then make it come easy and thereafter blessed for me. But if you know that this matter is bad for me with regard to my dīn, my livelihood and the final state of my affairs (ie., for this life and the next), turn it from me and me from it and destine the better (alternative) for me – whatever it may be – and make me pleased with it.’¹

Don’t regret seeking the Creator’s guidance on matters of choosing what is best for you. Take guidance from believers, and remain committed to what He orders. The Exalted says: “Consult them. Then, when you have taken a decision, put your trust in Allah.” (Āl Imrān:159).²

23 Dhikrs after the Morning and Evening Prayers

Know that the best time of the day to remember Allah is after the morning (fajr) prayer. Al-Tirmidhi reports in a sound tradition that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever prays fajr in congregation and remains sitting remembering Allah the Exalted until the sun rises, then performs two raka’ats, gains the reward of a perfect ‘umrah.”³

In a good tradition (hadīth hasan) in al-Tirmidhi, Abu Dharr (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever finishes the fajr prayer and, remaining in the prayer position, says ten times, ‘There is no god but Allah, alone without partner; to Him belongs all praise; He brings to life and causes death; and He is able to do all things,’⁴ receives ten hasanāt, is freed from ten *sayyi’āt*, and is raised ten degrees. On that day he is protected from all that is makrūh, he is guarded from the Shaytān, and he is freed of all sins that he may have committed except for *shirk*.”

In the *Sunan* of Abu Dāwūd, Muslim bin al-Hārith al-Tamīmī the Companion (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said to him secretly, “When you finish your maghrib prayer, say: ‘O Allah, save me from the Hellfire,’⁵ seven times. If you say this and die that night, refuge from it will be written for you. Say the same when you finish praying fajr. If you die that day, refuge from the Hellfire will be written for you.”

In another hadīth it is reported that after praying fajr, the Prophet (Allah bless him and grant him peace) said, “O Allah, I ask You for useful knowledge, an accepted deed and good provision.”⁶

Al-Tirmidhi recorded through Abu Hurayra (may Allah be pleased with him) that when the Messenger of Allah (Allah bless him and grant him peace) woke up in the morning he would say, “O Allah, for You we are awakened, and by You we enter the evening, and by You we live and by You we die and to You we are

¹ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ يُؤَسِّمِي حَاجَتِهِ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ عَاجِلِ وَأَجَلٍ فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ عَاجِلِ وَأَجَلٍ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

² وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ.

³ مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ، ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ صَلَّى رَكْعَتَيْنِ، كَانَتْ لَهُ كَأَجْرِ عُمْرَةٍ تَامَةٍ تَامَةٍ.

⁴ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

⁵ اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ.

⁶ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا.

raised.”¹ In the *Sunan* of Abu Dāwūd, Anas (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “When someone wakes up in the morning or goes to sleep in the evening and says, ‘O Allah, I have awakened and I witness before those who carry Your throne, Your angels and all Your creatures that surely You are Allah, there is no god but You and that Muhammad is Your slave and messenger,’² Allah will free one quarter of that person’s body from the Hellfire. If someone says it twice, Allah will free half his body from the Hellfire. If someone says it three times, Allah will free three-quarters of his body from the Hellfire. If someone says it four times, Allah the Exalted will free him completely from the Hellfire.”

24 Waking Suddenly in Fear and Being Struck with Melancholy

In the *Sunan* of Abu Dāwūd and the *Sahīh* of al-Tirmidhi, the Messenger of Allah (Allah bless him and grant him peace) is reported to have said, “I seek refuge with Allah’s perfect words from His anger, His punishment, the evil actions of His servants, and the proddings of the shaytāns and their coming to me.”³

25 After Seeing a Bad Dream

It is reported that one should spit to one’s right three times, seek Allah’s refuge from the Shaytān and from the evil of what one saw three times, and not speak to anyone about it. One should change one’s position in bed or even stand if one wishes.

26 In the Qunūt of the Witr Prayer

The adherents of the sunnah relate that one should say, “O Allah, make me among those You have guided. Include me among those whom You have given well-being. Include me among those whose affairs You have taken charge of. Bless what You have bestowed upon me. Protect me from the evil which you have decreed because You are the one who decrees while no decree can be placed upon You. Surely, whoever You have given protection to will not be humiliated. And surely, whoever You have made an enemy will find no might and honor. Our Lord, You are blessed and exalted.”⁴

Also there is the du‘a: “O Allah, in Your satisfaction, I seek refuge from Your anger. I seek refuge from Your punishment in what You have provided me of well-being. I seek refuge in You from You. There is no way of enumerating the praises upon You, You are as You have praised Yourself.”⁵

Finally there is: “O Allah, You, we worship. For You, we pray and prostrate. To You we strive and for You we produce offspring. We beg You for Your mercy. We fear Your grave punishment. Surely, Your punishment of

¹ اللَّهُمَّ لَكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ.

² مَنْ قَالَ حِينَ يُصْبِحُ أَوْ يُمَسِّي: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ، وَأُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

³ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

⁴ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

⁵ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

the disbelievers will fall upon them. O Allah, we seek Your help and Your forgiveness. We praise Your goodness and we don't deny You. We believe in You, submit to You, and denounce kufr.”¹

27 Following the *Witr* Prayer

In an audible voice say three times, “Glory be to the King, the Holy,”² then say, stretching-out the words, “Lord of the angels and spirit.”³

28 For Worry and Sadness

Imam Ahmad recorded a hadith in which the Messenger of Allah (Allah bless him and grant him peace) says, “O Allah, I am Your servant, son of Your *ummah*. My forelock is in Your hand. Executed in me is Your ruling. Just is Your decree upon me. I ask You by each name You have named Yourself or You have revealed in Your Book or You have taught someone of mankind or You have appropriated in Your knowledge of the unseen that You make the Qur’ān the springtime of my heart and the light of my breast, freeing me from sadness and worry.”⁴

Al-Bukhārī recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “O Allah, I seek refuge with You from worry, sadness, incapacity, laziness, stinginess, cowardice, overwhelming debt and the humiliation of men.”⁵

29 Before an Expected Calamity

Al-Bukhārī recorded that the Messenger of Allah (Allah bless him and grant him peace) said before an expected calamity, “There is no god but Allah, the Great, the Clement. There is no god but Allah, the Lord of the great throne. There is no god but Allah, Lord of the heavens and earth, Lord of the noble throne.”⁶

In the *Sunan* of Abu Dāwūd is found: “O Allah, it’s Your mercy I hope for, so don’t leave me to myself for even a instant. Correct my entire affair. There is no god but You.”⁷ Abu Dāwūd also collected: “Allah is my Lord. I don’t associate anything with Him.”⁸

¹ اللَّهُمَّ إِيَّاكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخَافُ عَذَابَكَ الْجَدِّ ، إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ، اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ ، وَنَسْتَغْفِرُكَ ، وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ ، وَنُؤْمِنُ بِكَ ، وَنَخْضَعُ لَكَ ، وَنَخْلَعُ مِنَ الْكُفْرِ .

² سُبْحَانَ الْمَلِكِ الْقُدُّوسِ .

³ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .

⁴ اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي .

⁵ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَغَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ .

⁶ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ ، وَرَبُّ الْعَرْشِ الْكَرِيمِ .

⁷ اللَّهُمَّ رَحِمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ .

⁸ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِهِ شَيْئًا .

In al-Tirmidhi and al-Hākim we find: “There is no god but You. Glory be to You. Surely I am of the unjust.”¹

30 Before Meeting an Enemy or Someone with Authority over You

In the *Sunan* of Abu Dāwūd are the following two hadīth: “O Allah, we place You between us and them. We seek refuge with You from their evil”²; and “O Allah, You are my support and my protection. By You I move freely, by You I attack and by You I fight.”³

31 Fearing the Injustice of Anyone with Authority over You

In *al-Adab al-Mufrad* al-Bukhārī recorded the following hadīth: “O Allah, Lord of the seven heavens and Lord of the great throne, be my refuge from so-and-so and his party from Your creation if any one of them exceeds proper bounds or oppresses me. Honored be Your refuge and exalted be Your praise. There is no god but You.”⁴

In addition, say the following three times: “Allah is great. Allah is mightier than all of His creation. Allah is mightier than what I fear or am cautious of. I seek refuge with Allah – other than who there is no god, and by whose permission the seven heavens are kept from falling upon the earth – from the evil of Your slave so-and-so and his soldiers and followers and his companions from the jinn and mankind. O Allah, be for me a refuge from their evil. Mighty be Your praise and honored be Your refuge. Blessed be Your name. There is no god other than You.”⁵

32 Against an Enemy

Muslim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “O Allah, Revealer of the Book, the Swift Reckoner, Vanquisher of the Parties, O Allah, rout them and shake them.”⁶

33 Fearing a People

“O Allah, keep them far from us.”⁷

34 Doubt in Imān

If anyone’s faith is shaken, he or she should seek refuge with Allah, leave the cause of doubt and say, “I believe in Allah and His Messenger.”¹ One should read Allah’s words: “He is the First and the Last, the Evident and the Immanent; and He has full knowledge of all things” (Iron:3).²

¹ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

² اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

³ اللَّهُمَّ أَنْتَ عَضِدِي وَنَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ.

⁴ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، كُنْ لِي جَارًا مِنْ فُلَانٍ بَنِ فُلَانٍ وَأَخْرَابِهِ مِنْ خَلَائِقِكَ، أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْغَى، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ، وَلَا إِلَهَ إِلَّا أَنْتَ.

⁵ اللَّهُ أَكْبَرُ اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا، اللَّهُ أَعَزُّ مِمَّا أَخَافُ وَأَحْذَرُ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُمْسِكُ

السَّمَاوَاتِ السَّبْعِ أَنْ يَقَعَنَّ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُودِهِ وَاتَّبَاعِهِ وَأَتْبَاعِهِ مِنَ الْجِنِّ وَالْإِنْسِ، اللَّهُمَّ كُنْ لِي جَارًا مِنْ شَرِّهِمْ، جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَا إِلَهَ غَيْرُكَ.

⁶ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّزْلَهُمْ.

⁷ اللَّهُمَّ أَكْفِينَهُمْ بِمَا شِئْتَ.

35 Fulfilling One's Debt

In a tradition recorded by al-Tirmidhi, the Messenger of Allah (Allah bless him and grant him peace) says, "O Allah, suffice me with what You have made permissible (halāl) from what You have made prohibited (harām). By Your overflowing generosity free me from needing other than You."³

Al-Bukhārī reports that the Messenger of Allah (Allah bless him and grant him peace) said, "O Allah, I take refuge with You from worry, sorrow, impotence, laziness, stinginess, cowardice, the burden of debt, and the humiliation of men."⁴

36 Waswasah in Ṣalat

Muslim records that one should say, "I seek refuge with Allah from the accursed Shaytān,"⁵ then spit to your left three times.

37 Difficult Matters

For difficult matters say the following du'a: "O Allah, nothing is easy except what You make easy and if You wish, You make sadness easy [for us to endure]."⁶

38 After Committing a Sin

The Messenger of Allah (Allah bless him and grant him peace) is reported to have said, "Allah forgives His servant who commits sin then does a proper ghusl or wudū', stands and prays two rakats, and then asks for forgiveness from Allah."⁷

39 Driving Away the Shaytān and His Whisperings

Asking Allah's refuge from Shaytān, the adhān, being in dhikr, and reading the Qur'an all drive away the Shaytān. Muslim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, "Don't let your homes be like cemeteries. The Shaytān will flee from the house in which surat al-Baqarah is read."⁸ Reading ayat al-Kursi and the last two ayats of surat al-Baqarah also chase away the Shaytān. Saying, "There is no god but Allah, alone without partner; to Him belongs the dominion and all praise; and He is able to do all things,"⁹ 100 times is a protection from Shaytān during the day.

¹ آمَنْتُ بِاللَّهِ وَرَسُولِهِ.

² هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

³ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

⁴ لِلَّهِمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

⁵ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

⁶ اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ.

⁷ مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ.

⁸ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ النَّيِّبِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ.

⁹ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

40 Something Disagreeable Happens or Is Forced upon One

Say, “Allah decrees and what He wills is done.”¹ The strong believer is better and more beloved to Allah than the weak believer. But in everyone there is good. So, be more avid to obtain what will benefit you, and seek Allah’s help. Don’t stop struggling. If anything happens to you, don’t say, “If only I had done this or if only I had done that;” rather say, “Allah wills and what He wills is done.” “If” only opens a way for Shaytān. In the *Sunan* of Abu Dawud, Abu Bakr (may Allah be pleased with him) relates that the Messenger of Allah (Allah bless him and grant him peace) said, “The du‘a of the one in distress is ‘O Allah, I hope for Your mercy, don’t let me depend on myself for even a moment, and correct all of my affair. There is no god but You.’”² Also, in the *Sunan* of Abu Dāwūd, Asmā’ bint ‘Amīs (may Allah be pleased with her) narrates that the Prophet said, “Should I teach you words to say when you are in distress? Say: ‘Allah, Allah, my Lord, I don’t associate anything with Him.’”³ It is also related in a tradition that the Prophet (Allah bless him and grant him peace) said, “Allah sends help to whoever is in distress when he reads ayat al-Kursi and the end of surat al-Baqarah.”⁴

41 Congratulating Someone on the Birth of a Child and the Reply

“May Allah bless you and the one given to you, and you thanked the Giver. May he (or she) reach maturity. May you be provided with his (or her) dutifulness towards you.”⁵ The one congratulated answers, “May Allah bless you, reward you with goodness and provide you with one like him (or her). May Allah increase His reward for you.”⁶

42 Seeking Protection for One’s Children

The Messenger of Allah used to ask protection for Hasan and Husain, saying, “I seek protection for the both of you through Allah’s perfect words from every shaytān, from dangerous pests, and from the evil eye.”⁷

43 Du‘a when Visiting the Sick

From al-Tirmidhi and Abu Dāwūd we find the du‘a: “It’s but for purification, Allah willing. I ask Allah, the Great, Lord of the Mighty Throne, to restore you to health.”⁸

44 The Reward of Visiting the Sick

In al-Tirmidhi it is related that the Messenger of Allah (Allah bless him and grant him peace) said, “When a man visits his sick Muslim brother, he strides into the Garden of Paradise. When he sits, mercy flows over him.

¹ قَدَّرَ اللَّهُ، وَمَا شَاءَ فَعَلَ.

² دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

³ أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ، أَوْ فِي الْكَرْبِ: اللَّهُ، اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا.

⁴ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَخَوَاتِيمَ سُورَةِ الْبَقَرَةِ عِنْدَ الْكَرْبِ، أَعَانَهُ اللَّهُ.

⁵ بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، شَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشَدَّهُ وَرَزَقْتَ بِرِّهِ.

⁶ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللَّهُ خَيْرًا، وَرَزَقَكَ مِثْلَهُ، وَأَجْزَلَ ثَوَابِهِ.

⁷ أَعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

⁸ لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ، أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

If he came in the early morning, then 70 thousand angels send blessings down upon him until the evening; and if he came in the evening, then 70 thousand angels send blessings down upon him until the morning.”¹

45 When One Is Ill and Despairs of One's Life

The Messenger of Allah (Allah bless him and grant him peace) said, “O Allah, forgive me, be merciful unto me, join me with the Highest Companion.”² In another tradition, the Prophet (Allah bless him and grant him peace), while dying, put his hands into water and wiping his noble face with them said, “There is no god but Allah; surely, death has its agonies.”³

Al-Tirmidhi recorded the hadith: “There is no god but Allah, Allah is great. There is no god but Allah, alone. There is no god but Allah, alone without partner. There is no god but Allah. To Him belong the dominion and all praise. There is no god but Allah. There is no power or strength but with Allah.”⁴

46 What to Say to the One About to Die

It is related that the Prophet (Allah bless him and grant him peace) said, “He whose last words are ‘There is no god but Allah’⁵ will enter Paradise.”

47 When a Calamity Is About to Befall

It is reported that the Prophet (Allah bless him and grant him peace) said, “Surely we belong to Allah and to Him we are returning. O Allah, protect me from the calamity that will befall me. Give me better than it.”⁶

48 When Closing the Eyes of the Dead

Muslim collected a tradition in which the Messenger of Allah (Allah bless him and grant him peace) says, “O Allah, forgive so-and-so. Raise his rank among the rightly guided. Give him a successor from among his family and those he leaves behind. Forgive us and him. O Lord of the Worlds, expand and illuminate his grave for him.”⁷

49 In the Prayer for the Dead

Muslim collected a hadith in which the Messenger of Allah (Allah bless him and grant him peace) says, “O Allah, forgive him, be merciful unto him, give him well-being, pardon him, be generous to him in his place of rest. Expand his grave. Wash him with water, ice and hail. Purify him from sins just as a white robe is cleansed

¹ إِذَا عَادَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ، مَشَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ، غَمَرَتْهُ الرَّحْمَةُ، فَإِنْ كَانَ غُدُوَّةً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِي، وَإِنْ كَانَ مَسَاءً، صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

² اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى.

³ لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ لَسَكْرَاتٍ.

⁴ لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

⁵ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

⁶ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

⁷ اللَّهُمَّ اغْفِرْ لِفُلَانٍ بِاسْمِهِ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَأَخْلِفْهُ فِي عَقْبِهِ فِي الْغَائِبِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، أَفْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ.

of dirt. Give him a home better than his home, a family better than his family, and a wife better than his wife. Cause him to enter Paradise. Give him refuge from the punishment of the grave and the Fire.”¹

In addition, there are three more du‘as. The first is “O Allah, forgive those of us who are alive and those of us who are dead, our awake and our sleeping, our young and our old, our males and our females. O Allah, whoever amongst us You bring to life, let him live by Islam; and whoever amongst us You cause to die, let him die in faith. O Allah, don’t keep us from receiving the reward [of being at this *janāzah*] and don’t cause us to go astray after it.”²

The second is “O Allah, so-and-so is under Your protection and tied in nearness to You, so protect him from the fitnah of the grave and the punishment of the Fire. You are the Faithful and Truthful, forgive him and be merciful to him. Surely, You are the Forgiving and the Compassionate.”³

And the third is “O Allah, Your servant and the son of Your servant, needs Your mercy. You are without need of his punishment. If he was a doer of good, increase him in his goodness, if he was a doer of bad, forgive him.”⁴

50 In the Prayer for a Deceased Child

Say the following: “O Allah, make him a treasure for his parents and an answered intercessor. O Allah, by him, make the weight of his parents heavy [in the balance], and increase their rewards, join him with the righteous believers, place him under the sponsorship of Ibrahim, protect him with Your mercy from the punishment of the fire, and replace his home with a better home, his family with a better family. O Allah, forgive our ancestors and those who have preceded us in faith. O Allah, make him for us a predecessor, and a reward.”⁵

51 To the Family of the Deceased

You may say, “Surely, what has been taken belongs to Allah. What He has given belongs to Him. Everything with Him has an appointed time, so be patient and content.”⁶ and “May Allah increase your reward. May He better console you, and forgive your deceased one.”¹

¹ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مَدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

² اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَسَاهِرِنَا وَنَائِمِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ.

³ اللَّهُمَّ إِنَّ فُلَانِ بْنِ فُلَانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ، فَاغْفِرْ لَهُ وَارْحَمْهُ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

⁴ اللَّهُمَّ عَبْدُكَ وَابْنُ أُمَّتِكَ احتاج إلى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ إِنْ كَانَ مُحْسِنًا فَرِّدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ.

⁵ اللَّهُمَّ اجْعَلْهُ فَرَطًا، وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحَقُّهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كِفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لِأَسْلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ، اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَسَلَفًا، وَأَجْرًا.

⁶ إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

52 Standing Over the Dead Just Buried

Say, “In the name of Allah, upon the sunnah of the Messenger of Allah (Allah bless him and grant him peace).”²

In the *Sunan* of Abu Dāwūd, ‘Uthmān (may Allah be pleased with him) narrates that when the Messenger of Allah (Allah bless him and grant him peace) finished burying someone, he stood over the grave and said, “Ask forgiveness for your brother. Ask Allah to give him strength, for he is being asked now.”³

For those at the grave, it is recommended to throw three handfuls of dirt into it in the direction of the deceased’s head. With the first throw it is recommended to say, “From it we created you”⁴ (TaHa:55); with the second, “Into it we will return you”⁵ (TaHa:55); and with the third, “And from it we will bring you out a second time”⁶ (TaHa:55). After finishing the burial, it is mustahābb to sit by the grave for the period of time it takes to slaughter a camel and distribute it. Those sitting should be either reciting Qur’an, making du’a for the deceased or giving spiritual counsel. It is narrated in *Sahīh Bukhārī* and *Sahīh Muslim* that Ali (may Allah be pleased with him) said, “We were at a jināzah in Baqī’ al-Gharqad when the Prophet came to us. He sat and we sat around him. He had a small stick with him. He lowered his head and began digging the ground with the stick and then said, ‘Each one of you has a seat in the Fire and a seat in Paradise written for him.’ They said, ‘O Messenger of Allah, should we depend upon what is written?’ He said, ‘Work. Whatever something has been created for, comes easy to it.’”⁷

53 Visiting Graves

Muslim collected the following hadīth in which the Prophet (Allah bless him and grant him peace) says: “Peace be upon you, people of the grave, believers and Muslims. Surely, when Allah wills, we will join you. Allah is merciful with those who have preceded us and who will come later. I ask Allah well-being for us and for you.”⁸

54 Experiencing Fierce Winds

Say, “O Allah, I ask You for what is good in it and I take refuge with You from its harm. O Allah, I ask You for its goodness, the good of what is in it, and the good of what You have sent with it. I take refuge with You from its harm: the harm of what is in it, and the harm of what You have sent with it.”¹

¹ أَعْظَمَ اللَّهُ أَجْرَكَ، وَأَحْسَنَ اللَّهُ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ.

² بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

³ اسْتَغْفِرُوا لِأَخِيكُمْ، وَسَلُوا اللَّهَ لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ.

⁴ مِنْهَا خَلَقْنَاكُمْ

⁵ وَفِيهَا نُعِيدُكُمْ

⁶ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى.

⁷ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ، فَأَتَانَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ،

فَنَكَسَ وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ)،

فَقَالُوا يَا رَسُولَ اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا، فَقَالَ: (اعْمَلُوا، فَكُلُّ مَيِّسَرٍ لِمَا خُلِقَ لَهُ).

⁸ السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ لِلْآحِقُونَ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا

وَالْمُسْتَأْخِرِينَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

55 Hearing Thunder

Say, “Glory be to He who made the thunder; and the angels glorify and praise Him out of their fear of Him.”²

56 In the Prayer for Rain

One of the du‘as recited in the prayer for rain is “O Allah, pour down upon us rain, full of goodness, beneficial without harm, soon, not later. O Allah, help us. O Allah, help us. O Allah, help us. O Allah, quench the thirst of Your servants and Your animals. Spread Your mercy and bring life to Your dead land.”³

57 During Rainfall

It is recommended to say, “O Allah, bring us a beneficial rain. By Allah’s overflowing generosity and mercy, rain is falling upon us.”⁴

If the rain is heavy, say, “O Allah, send the rain around us not upon us. O Allah, send the rain upon the hills and valleys, and where trees grow.”⁵

58 The New Moon

Seeing the new moon, say, “Allah is great. O Allah, make it appear upon us with security, faith, peace, Islam, and success in whatever You love and are contented with. Our Lord and your Lord is Allah.”⁶

59 Breaking a Fast

Say, “Thirst has gone, the veins are wet, and reward has been fixed, if Allah wills. O Allah, I ask You by Your mercy, which encompasses everything, to forgive me.”⁷

60 Before Eating

Say, “In the name of Allah,”⁸ when you begin the meal. If you forget to say it, say, “In the name of Allah at the beginning and at the end,”⁹ anytime during the meal when you remember.

¹ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلْتُ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلْتُ بِهِ.

² سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

³ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيًّا مُرِيْعًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأَخِي بَلَدَكَ الْمَيِّتَ.

⁴ اللَّهُمَّ صَيِّبًا نَافِعًا، أَمْطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

⁵ اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ.

⁶ اللَّهُ أَكْبَرُ، اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامِ وَالْإِسْلَامِ، وَالتَّوْفِيقِ لِمَا نَحْبُ وَنُحِبُّ، رَبُّنَا وَرَبُّكَ اللَّهُ.

⁷ ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ، أَنْ تَغْفِرَ لِي.

⁸ بِسْمِ اللَّهِ.

⁹ بِسْمِ اللَّهِ فِي أَوَّلِهِ وَفِي آخِرِهِ.

61 After Eating

Say, “Praise be to Allah who fed me this; who provided me without my power or strength.”¹

Or, when there is food left over: “Praise be to Allah, abundant, pure and blessed praise. O our Lord, we are not removing this food because we don’t need it, nor are we banishing it forever, nor are we showing our indifference to it.”²

62 Guest’s Du‘a for the Host after Finishing the Meal

Say, “O Allah, bless what you have given them. Forgive them and have mercy on them. May those who fast, break their fast with you, may the righteous eat your food, and may the angels send blessings upon you.”³

63 What the Person Fasting Says to Someone Who Has Insulted Him

Say, “I am fasting; I am fasting.”⁴

64 To the One Who Has Sneezed

Al-Bukhāri recorded through Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “Surely Allah loves sneezing but dislikes yawning. If one of you sneezes and praises Allah, it is a right upon any Muslim who has heard him to say, ‘May Allah bless you.’ As for yawning, it is from Shaytān. When someone yawns, stop him if you can. When anyone yawns, Shaytān laughs.”⁵

Al-Bukhāri also recorded through Abu Hurayrah (may Allah be pleased with him) that the Prophet (Allah bless him and grant him peace) said, “If one of you sneezes, let him say, ‘Praise be to Allah.’ His companion should say, ‘May Allah be merciful to you.’ If it is said to him, ‘May Allah be merciful to you,’ he should reply, ‘May Allah guide you and give you a good state of mind.’”⁶

65 For the Newly Married

Say to the newly married couple, “May Allah bless the two of you. May Allah join you in goodness.”⁷

¹ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

² الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلَا مُودِّعٍ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا.

³ اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ، وَارْحَمْهُمْ، وَأَفْطِرْ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

⁴ إِنِّي صَائِمٌ، إِنِّي صَائِمٌ.

⁵ إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ؛ فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ؛ فَإِذَا تَثَاؤَبَ أَحَدُكُمْ فَلْيُرِدِّهِ مَا اسْتَطَاعَ، فَإِنْ أَحَدُكُمْ إِذَا تَثَاؤَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ.

⁶ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ، فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِالْكُفِّ.

⁷ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي الْخَيْرِ.

66 Getting Married

For yourself, you say, “O Allah, I ask You for her goodness. I ask You for the goodness that You have created in her nature.”¹

67 Newly Wed Waiting for His Wife

When a bridegroom is waiting for his wife to come to him on the first night he may say, “In the name of Allah, O Allah, turn the Shaytān away from us. And turn away Shaytān from the provision of children You may give us.”²

68 Seeing Someone with an Affliction

Al-Tirmidhi recorded a hadīth in which the Prophet (Allah bless him and grant him peace) says, “Praise be to Allah who has made me healthy from what he has afflicted you with and preferred me over many he has created.”³

69 In Gatherings

In gatherings, Ibn ‘Umar (may Allah be pleased with both of them) used to count the following du‘a for the Messenger of Allah (Allah bless him and grant him peace) 100 times before he got up to leave: “My Lord, forgive me. Turn to me. Surely, You are the Oft-returning, the Forgiving.”⁴

70 Asking for Forgiveness at the End of a Gathering

Say, “Glory and praise be to You, O Allah. I witness that there is no god but You. I ask Your forgiveness and turn in repentance to You.”⁵

71 After Someone Asks for Forgiveness for You

Say, “And for you.”⁶

72 For the One Who Performs a Good Deed for You

Say to him, “May Allah reward you with goodness.”⁷

73 Asking for Protection from the Dajjāl

Muslim recorded that the Prophet (Allah bless him and grant him peace) said, “Whoever memorizes ten ayats from the beginning of Surat al-Kahf is protected from the Dajjāl.”¹ In addition, he should seek Allah’s protection from his fitnah after the last tashahhud of every prayer.

¹ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ.

² بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

³ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

⁴ رَبِّي اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ.

⁵ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ. أَسْتَغْفِرُكَ، وَأَتُوبُ إِلَيْكَ.

⁶ وَلَكَ.

⁷ جَزَاكَ اللَّهُ خَيْرًا.

74 Someone Says That He Loves You for the Sake of Allah

Abu Dāwūd recorded that you should say to him, “He, for whose sake you love me, loves you.”²

75 For the One Who Loans You Money

Al-Nisā’i in *‘Aml al-Yawm wa al-Laylah* relates the following: “May Allah bless you, your family, and your wealth. The recompense of an interest-free loan is praise and its return.”³

76 To the One Who Says “Bāraka Allahu fik (may Allah bless you)”

Say to him, “And may Allah bless you.”⁴

77 Averting Evil Omens

Ahmad and al-Albāni recorded: “O Allah, there is no omen but Your omen, and no goodness but Your goodness. There is no god other than You.”⁵

As for good omens, they would please the Prophet (Allah bless him and grant him peace). Thus, when he heard a *kalimah tayyibah* (good word) from someone, it would please him. Abu Dāwūd and Ahmad recorded that he (Allah bless him and grant him peace) would say, “We have taken a good omen from You.”⁶

78 Getting on a Means of Travel

Say, “In the name of Allah, praise be to Allah, glory be to He who subdued this for us while we were unable. Surely, unto our Lord we are returning. Praise be to Allah, praise be to Allah, praise be to Allah, Allah is great, Allah is great. Glory be to You, O Allah. Surely, I have wronged myself. Forgive me; there is no one who can forgive sins but You.”⁷

79 Beginning a Trip

Muslim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “*Allah akbar, Allah akbar, Allah akbar*, glory be to He who subdued this for us while we were unable. Surely unto our Lord we are returning. O Allah, in this journey of ours, we ask for righteousness and taqwa (piety), and deeds pleasing to You. O Allah, make this journey of ours easy for us, shorten its distance. O Allah, You are the companion on the journey, the protector of the family. O Allah, I seek refuge with You from the hardships of the journey, from witnessing distressing sights, and from the harm to my wealth and family that may be waiting for me when I

¹ مَنْ حَفِظَ عَشَرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ.

² أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

³ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ.

⁴ وَفِيكَ بَارَكَ اللَّهُ.

⁵ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ.

⁶ أَحَدْنَا فَالَكَ مِنْ فِيكَ.

⁷ بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي، فَاعْفُ عَنِّي، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

return.”¹ When he returned, he added the words, “We are returning (home), repentant, in worship, and in praise of our Lord.”²

80 Entering a City

Hākim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “O Allah, by the Lord of the seven heavens and what they overshadow, by the Lord of the seven earths and what they bear, by the Lord of the devils and those whom they have led astray, and by the Lord of the winds and what they have blown, I ask You for the good of this city and the goodness of its people and the goodness of what is in it. I seek refuge with You from its evil, the evil of its people and what is in it.”³

81 Entering a Market

Ahmad recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “There is no god but Allah, alone, without partner. To Him belongs the dominion and the praise. He brings to life and causes death. He is the living who never dies. In His hands is all goodness and He is able to do all things.”⁴

82 A Traveler’s Du‘a for Those He Leaves Behind

Ahmad recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “I commend you to Allah whose charges never become lost.”⁵

83 Seeing Off a Traveler

Al-Tirmidhi recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “To Allah I commend your *dīn*, your safety, and the outcome of your actions. May Allah make taqwā (fear and awareness of Allah) your provision. Wherever you are, may Allah make goodness easy for you to obtain.”⁶

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

آيُونَ، تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَلْنَ، وَرَبَّ الرِّيَّاحِ وَمَا أَذْرَيْنَ، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ، وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ، زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ.

84 Saying *Allah Akbar* and *Subhana Allah* While on a Journey

Jābir (may Allah be pleased with him) said, “While on a journey we would say, “*Allahu akbar*,” when we ascended and “*subhāna Allah*,” when we descended.”¹

85 Entering a Place of Rest while Traveling

It is reported that the Messenger of Allah (Allah bless him and grant him peace) said, “I seek refuge with the perfect words of Allah from the evil in what He created.”²

86 Returning from a Trip

The Messenger of Allah (Allah bless him and grant him peace) proclaimed, “*Allahu akbar*,” in Allah’s honor, three times, then said, “There is no god but Allah, alone, without partner. To Him belong the dominion and the praise. He is able to do all things. Those who return to Allah, those who turn in repentance to Him, those who worship – to our Lord they praise. Allah was true to His promise, alone, He gave victory to His slave and routed the confederates.”³

87 Receiving Something Pleasing or Displeasing

Whenever something pleasing came to the Prophet (Allah bless him and grant him peace) he would say, “Praise be to Allah by whose blessing righteous deeds are completed.”⁴ Whenever something displeasing came to the Prophet, he would say, “Praise be to Allah in every state.”⁵

The Virtue of the Prayer upon the Prophet

Allah the Exalted says: “Surely Allah and His angels send blessings on the Prophet: O you who believe! Send blessings on him, and salute him with all respect”⁶ (al-Ahzāb:56). The hadīths about the virtue of sending blessings upon the Prophet and ordering us to do it are beyond count.

Muslim reported that Abu Hurayrah (may Allah be pleased with him) heard the Messenger of Allah (Allah bless him and grant him peace) say, “Whoever sends blessings upon me once, Allah sends blessings upon him ten times.”⁷ Al-Timidhi reported that ‘Abd Allah ibn Mas‘ūd (may Allah be pleased with him) heard the Messenger of Allah (Allah bless him and grant him peace) say, “The closest people to me on the *yawm al-qiyāmah* will be those who have sent the most blessings upon me.”⁸ In both Abu Dāwūd and al-Nisā’i, Aus bin Aus narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Of your days, the best is the day of *jumu‘ah*, so multiply your blessings upon me during it, for surely, the blessings which you send will

¹ كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

² أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

³ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ، تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَحْزَابُ وَحْدَهُ.

⁴ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

⁵ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

⁶ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

⁷ مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيَّ عَشْرًا.

⁸ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً.

be presented to me.” The companions who were present asked, “O Messenger of Allah, how will you be presented with the blessings which we have sent to you when you have died?” He said (Allah bless him and grant him peace), “Surely Allah has forbidden the earth to take the bodies of the Prophets.”¹

Abu Hurayrah (may Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Don’t make my grave an ‘īd where you send blessings upon me (only once or twice a year), for surely the blessings upon me you send will reach me from wherever you are.”² In *Takhrīj al-Adhkār*, al-Hāfiz says it is a hadīth hasan. Abu Hurayra (may Allah be pleased with him) also narrates that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever doesn’t send blessings upon me when I am mentioned in his presence, is thrown upon his nose in the dirt (ie, he is humiliated).”³ According al-Tirmidhi it is a hadīth hasan.

Al-Nisā’i recorded through Anas (may Allah be pleased with him) that the Messenger of Allah (Allah bless him and grant him peace) said, “Whoever hears me mentioned, let him send blessings upon me, for surely Allah, the Mighty and Majestic, will send ten blessings upon him.”⁴

Al-Nisā’i and al-Hākim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “Allah has angels who roam the earth and inform me of those in my ummah who are sending blessings upon me.”⁵ Abu Dāwūd recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “Whenever one of you sends me greetings of blessings and peace, Allah returns my soul to me so that I can return the greetings of blessings and peace to him.”⁶

O Allah, bless our Master Muhammad at the beginning of all things and at the end of all things. Bless and grant profound peace upon our Master Muhammad among the exalted host until the *yawm al-dīn*.⁷

88 Spreading the Greeting, *Salamu Alaykum*

Muslim recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “You will not enter the Garden of Paradise until you believe, and you will not believe until you love one another. Shall I tell of something by which, if you do it, you will love one another? Spreading the greeting of *salāmu alaykum* among yourselves.”⁸ Ammār bin Yāsir (may Allah be pleased with him) narrated that the Messenger of Allah (Allah bless him and grant him peace) said, “There are three things which, if collected together, gather into a man

¹ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ ، فَقَالُوا: يَا رَسُولَ اللَّهِ، وَكَيفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ قَالَ: يَقُولُ بَلِيَّتٌ، قَالَ: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ.

² لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ.

³ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ.

⁴ مَنْ ذُكِرْتُ عَنْدهُ فَلْيُصَلِّ عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ مَرَّةً، صَلَّى اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ عَشْرًا.

⁵ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ.

⁶ مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ.

⁷ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْأَوَّلِينَ، وَصَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْآخِرِينَ، وَصَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْمَلَأِ الْأَعْلَى إِلَى يَوْمِ الدِّينِ، وَسَلِّمْ تَسْلِيمًا كَثِيرًا.

⁸ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

belief (īmān): preferring others to one's self, freely extending greetings of peace to others, and giving to the poor.”¹

Al-Bukhārī reported through ‘Abd Allah ibn ‘Umar (may Allah be pleased with them) that a man asked the Prophet (Allah bless him and grant him peace), “What is the best act I can perform in Islam?” The Prophet said, “Feed people and give greetings of peace to those you know and those you don’t know.”²

89 Responding to *Salamu Alaykum* from the People of the Book

It is reported in a hadīth: “When the people of the book greet you with *salamu alaykum*, respond with, “And upon you.”³

90 Hearing the Crowing of a Rooster or the Braying of a Donkey

Al-Bukhārī recorded that the Messenger of Allah (Allah bless him and grant him peace) said, “When you hear the crowing of a rooster, ask Allah to give you from His bounty, for surely it has seen an angel. When you hear the braying of a donkey, seek refuge with Allah from the Shaytān, for surely he has seen the Shaytān.”⁴

91 Hearing the Howling of Dogs at Night

At night, when you hear the howling of dogs or the braying of a donkey, take refuge with Allah from them, for surely they see what you cannot.”⁵

92 For Any Abuses One May Cause a Believer to Suffer

The Prophet (Allah bless him and grant him peace) said, “O Allah, whatever abuse I have made a believer suffer, let it be a reason for his nearness to You on the *yawm al-qiyāmah*.”⁶

93 Praising Another Muslim

The Messenger of Allah (Allah bless him and grant him peace) said that when one of you praises his friend let him say, “I love so-and-so. But Allah, He is sufficient, and more deserving of love than anyone. I want him to know this.”⁷

¹ ثلاثةٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ: الْإِنْصَافُ مِنَ النَّفْسِ، وَبَذْلُ السَّلَامِ لِلْعَالَمِ، الْإِنْفَاقُ مِنَ الْإِقْتَارِ.

² أَنَّ رَجُلًا سَأَلَ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

³ إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ.

⁴ إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهيقَ الْجِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا.

⁵ إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهيقَ الْجِمَارِ بِاللَّيْلِ، فَتَعَوَّذُوا بِاللَّهِ مِنْهُنَّ، فَإِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ.

⁶ اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَّيْتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

⁷ إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحَبُّ فَلَانَا، وَاللَّهُ حَسْبِي، وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا أَحَبُّ أَنْ كَانَ يَعْلَمُ ذَاكَ كَذًا وَكَذَا.

94 A Muslim Receiving Zakah

In his book *al-Adab al-Mufrad*, al-Bukhārī relates that when a Muslim receives zakāt he should say, “O Allah, reckon me not according to what they say about me. Forgive me of that which they know not about me. Make me better than what they think of me.”¹

95 Talbiyah while in Ihram

Al-Bukhārī and Muslim report that the *talbiyah* while in *ihram* is saying, “Ever at Your service, O Allah, ever at Your service. Ever at Your service, You have no partner, ever at Your service. Verily, all praise, blessings, and dominion are Yours. You have no partner”²

96 Takbīr at the Black Stone’s Corner

Al-Bukhārī reports that the Messenger of Allah (Allah bless him and grant him peace) was performing tawāf around the House of Allah upon a camel. Whenever he came to the corner containing the Black Stone he pointed to it with something in his hand and said, “Allah akbar.”³

97 Between the Yemeni Corner and the Black Stone

Abu Dāwūd reports that when the Messenger of Allah (Allah bless him and grant him peace) was between the Yemeni Corner and the corner containing the Black Stone he said, “Our Lord, give me in this world goodness and in the next world goodness, and save me from the punishment of the Fire.”⁴

98 While Standing on the Hills of Ṣafā and Marwah

Muslim relates that when drawing near to Ṣafā, the Messenger of Allah (Allah bless him and grant him peace) said, “Surely Ṣafā and Marwah are among Allah’s holy sites of worship. I begin with what Allah began with.”⁵ Beginning with Ṣafā, he climbed until he saw Allah’s House. Facing qiblah, the Messenger declared Allah’s oneness, magnified Him with *Allahu akbar* and then said, “There is no god but Allah, alone, without partner. To Him belongs the dominion and all praise. He is over all things, powerful. There is no god but Allah, alone. He, it is, who all alone fulfilled His promise, brought victory to his worshipper, and vanquished the clans.”⁶ Between Ṣafā and Marwah the Messenger said the same as above three times. At Marwah, he did the same as he did at Ṣafā.

¹ اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفُ عَنِّي مَا لَا يَعْلَمُونَ، وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ.
² لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.
³ طَافَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِالْبَيْتِ عَلَى بَعِيرٍ، كُلَّمَا أَتَى الرُّكْنَ أَشَارَ إِلَيْهِ بِشَيْءٍ كَانَ عِنْدَهُ وَكَبَّرَ.

⁴ اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
⁵ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ، أُبْدِءُ بِمَا بَدَأَ اللَّهُ بِهِ.
⁶ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ.

99 On the Day of ‘Arafat

Al-Tirmidhi relates that the Messenger of Allah said, “The best supplication on the Day of ‘Arafah, the best thing I and the Prophets before me have said is “There is no god but Allah, alone, without partner. To Him belongs the kingdom and all praise. He is over all things, powerful.”¹

100 At the Mash‘ar al-Harām

Muslim records that during the Hajj, the Messenger of Allah (Allah bless him and grant him peace) rode his camel, al-Qaṣwā’, until they reached the mosque, al-Mash‘ar al-Harām. Facing qiblah he called upon Allah, declared His greatness with *Allahu akbar*, and His unity with *lā ilaha illa Allah*. He didn’t stop [supplicating] until just before dawn, at which time he continued on his way.

101 Takbīr While Stoning

Whenever the Messenger of Allah (Allah bless him and grant him peace) threw a stone at any of the three *Jamrats*, he would say *Allahu akbar*. After stoning a jamrah, he would precede forward and then stop. Facing qiblah with his hands lifted he would call upon Allah for himself, his family and the Muslims.

102 Feeling Bodily Pain

Put your hand on the part of your body that hurts and say *bismi Llah* three times and then: “I seek refuge with Allah and His power from the evil of what I find and what I am wary of.”²

103 Fearing the Evil Eye

In the *Masnad* of Ahmad, and the collections of Ibn Mājid and al-Albāni, the Messenger of Allah (Allah bless him and grant him peace) says, “When one of you sees something in your brother or in his possessions that pleases you, make a du‘a for him, for surely the evil eye is something real.”³

104 Experiencing Sudden Fear

When experiencing sudden fear say, “There is no god but Allah.”⁴

105 Slaughtering an Animal

Muslim reports that when the Messenger of Allah (Allah bless him and grant him peace) slaughtered an animal he said, “In the name of Allah, Allah is great. O Allah, all comes from You and returns to You. O Allah, accept this from me.”⁵

106 Repelling Shaytān’s Plot

Ahmad reports that to repel the plotting of Shaytān the Messenger of Allah (Allah bless him and grant him peace) said, “I seek refuge with Allah’s perfect words, by which neither the righteous nor the wretched can pass, from the evil He created – brought into being without precedent and multiplied: the evil which descends

¹ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

² أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

³ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ أَوْ مِنْ نَفْسِهِ أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ، فَإِنَّ الْعَيْنَ حَقٌّ.

⁴ لَا إِلَهَ إِلَّا اللَّهُ.

⁵ بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ، اللَّهُمَّ مِنْكَ وَلَكَ، اللَّهُمَّ تَقَبَّلْ مِنِّي.

from the sky or ascends into it, the evil which He caused to multiply in the earth and from which He brings forth, the evil that brings torment in the night and day, and the evil of the nocturnal visitor unless he comes with goodness, O Compassionate.”¹

107 Tawbah and Asking for Forgiveness

Al-Bukhārī reports that the Messenger of Allah (Allah bless him and grant him peace) said, “By Allah, surely 70 times every day I ask Allah’s forgiveness and turn in repentance to Him.”² Muslim relates that he (Allah bless him and grant him peace) said, “O people, turn in repentance to Allah, for surely I turn to Him 100 times every day.”³ Abu Dāwūd reports that the Messenger of Allah said that whoever says, “I ask the forgiveness of Allah the Great, except for Whom there is no god, the Ever-Living, the Eternal. I turn to Him in repentance,”⁴ Allah will forgive, even if he has deserted the battlefield.

Al-Tirmidhi and al-Nisā’i report that the Messenger of Allah (Allah bless him and grant him peace) said, “The Lord draws closest to the worshipper during the last part of the night, so if you can remember Allah at that time, be present.”⁵ Muslim reports that he (Allah bless him and grant him peace) said, “The worshipper draws no closer to his Lord than when he is in *sajdah*. So, at that time increase your supplication.”⁶ The Messenger of Allah (Allah bless him and grant him peace) also said, “Forgetfulness seizes my heart, so I ask Allah’s forgiveness 100 times daily.”⁷

108 The Virtue of Making Dhikr with *Subhana Allah wa biHamdihi*

The Messenger of Allah (Allah bless him and grant him peace) said, “Whoever says *subhana Allahi wa bihamdihi* (All glory and praise be to Allah) 100 times daily, has his sins erased, even if they are like foam upon the sea.”⁸

‘Abd Allah ibn ‘Umru (may Allah be pleased with him) said, “I saw the Messenger of Allah (Allah bless him and grant him peace) counting with the right hand *subhana Allah*.”⁹

¹ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ، مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فَتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ.
² وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.
³ يَا أَيُّهَا النَّاسُ، تَوْبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.
⁴ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.
⁵ أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ، فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ.

⁶ أَقْرَبُ مَا يَكُونُ الْعَبْدُ وَهُوَ سَاجِدٌ، فَأَكْثَرَ مِنَ الدُّعَاءِ.

⁷ إِنَّهُ لَيَغَانُ عَلَى قَلْبِي وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ.

⁸ مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

⁹ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْقِدُ التَّسْبِيحَ بِيَمِينِهِ.

The Courtesy of Du‘a

Know, O reader, that the scholars of jurisprudence and hadīth, in fact, all scholars of the past and present have agreed that du‘a (supplication) is recommended (mustahabb). In two ayats Allah says: “And your Lord says, ‘Call upon me and I will answer you’”¹ (Ghāfir:60); and “Call upon your Lord in humility and in private”² (al-A‘rāf:55). There are many other ayats like these.

As for hadīths about du‘a, there are many. But what we have mentioned previously should be enough. May Allah give us success.

In *al-Risālat al-Qushayriya*, Imam ‘Abd al-Karīm Abi al-Qāsim (may Allah be pleased with him) says, “People differ about whether making du‘a or being contented and silent is better. Using the hasan hadīth “du‘a is worship,”³ some scholars prefer du‘a because du‘a is showing humility to Allah the Exalted. Others say that to be silent and contented with what Allah’s judgement brings is better. Still others combine both, saying one should make du‘a with one’s mouth but be contented with one’s heart.”

Among the conditions of making du‘a is that one’s food be halāl. Yahya ibn Mu‘adh al-Rāzi (may Allah be pleased with him) said, “How do I make du‘a to You while I am disobedient; and why don’t I make du‘a to You since You are the Most Generous.”

Among the courtesies of du‘a is that the heart be present. In his book, *al-Ihya*, Imam al-Ghazali mentions the following ten courtesies.

The first is observing honored times, like the day of ‘Arafah, the month of Ramaḍān, Friday, the last third of the night, and dawn.

The second is to capture the opportunity of honored states, like the sujūd of prayer, the meeting of two armies, rainfall, and the iqāmah of ṣalāt and what follows it.

The third is facing qiblah, raising one’s hands, and when one has finished, wiping one’s face with the hands as if pouring the blessings one has received upon the face.

The fourth is lowering one’s voice to little more than a whisper.

The fifth is refraining from the use of poetic techniques, for they are beyond the limits of du‘a. Restricting the du‘a to what has been related in hadīth and Qur’an is better. Not everyone will make a good du‘a; however, some scholars say make du‘a with the tongue of the broken and humble not of the overly eloquent nor of the unrestrained.

The sixth is to beg, to be in submission and awe. Allah says: “These were ever quick in emulation in good works: they used to call on Us with love and reverence, and humble themselves before Us”⁴ (al-Anbiyā:90) and “Call upon your Lord with humility and in private”⁵ (al-A‘rāf:55).

The seventh is to be resolute in your request and absolutely certain that Allah will answer it. There are many, well-known proofs for this. Sufyan ibn ‘Uyayna (may Allah have mercy upon him) said, “What you know about yourself should not prevent you from making du‘a because Allah answered Iblis when he said, ‘Give me respite until the day they are raised up,’ and (Allah) responded, ‘Be thou among those who have respite’ (al-A‘rāf:14-15).”⁶

¹ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ.

² ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً.

³ الدُّعَاءُ هُوَ الْعِبَادَةُ.

⁴ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا، وَكَانُوا لَنَا خَاشِعِينَ.

⁵ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً.

⁶ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُعْتُونَ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ.

The eighth is to beseech Allah by repeating the du'a three times and not to complain that Allah is slow in answering.

The ninth is to begin and end the du'a with dhikr of Allah the Exalted and blessings and praises upon the Prophet (Allah bless him and grant him peace), making sure that one's prayers for the Prophet are done after thanking and praising Allah.

The tenth courtesy, the most important and fundamental, is tawbah (turning to Allah for forgiveness), leaving the ranks of the unjust, and drawing closer to Allah the Exalted.

In Conclusion

Imam al-Ghazālī (may Allah have mercy upon him) says, "If it is asked, 'What is the benefit of du'a when destiny is inevitable?' Know that destiny contains everything, even avoiding misfortune by means of du'a. So, du'a is a means of turning back misfortune and is the existence of mercy, just as a shield is a means of holding back a weapon, and water is a cause of plants emerging from the earth. Just as the shield repels the arrow, so they repel one another. Thus it is with du'a and misfortune. It is not a condition of recognizing destiny that the weapon not be taken up. The Exalted says (concerning the performance of prayer during times of conflict): 'Taking all precautions and bearing arms' ¹ (al-Nisā:102). Allah has determined the affair and determined the cause and the benefits which we have mentioned: presence of heart and neediness before Allah. They are at the end of the way of worship and knowledge. And Allah knows best."

We ask Allah to benefit us with what He has taught us through these lessons. May He give us success in implementing what is in His Book and in the sunnah of His Messenger and Chosen Prophet (Allah bless him and grant him peace). We ask Allah that He provide us the provision of His love, the love of those whom He loves, and the love of every righteous deed that draws us close to His love. Amīn.

All praise belongs to Allah, the Lord of the Worlds. There is no power nor strength except with Allah.

¹ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ.

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