

DAILY ADHKĀR

Authentic Remembrances & Supplications
prescribed by the Messenger of Allah ﷺ



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Second Edition



وَقَالَ رَبُّكُمُ ادْعُوْنِيْ أَسْتَجِبْ لَكُمْ.

"And your Lord said: 'Call upon Me; I will respond to you.'" (40:60)

وَإِذَا سَأَلَكَ عِبَادِيْ عَنِّيْ فَإِنِّيْ قَرِيْبٌ ، أُجِيْبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ، فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ.

"When My servants ask you about Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them obey Me, and believe in Me that they may be guided." (2:186)

"Allah ﷻ says:
'I am as My slave thinks of me, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in a gathering, I remember him in a better gathering; and if he draws one span nearer to Me, I draw one cubit nearer to him; and if he draws one cubit nearer to Me, I draw a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'"

(Hadīth Qudsī, Bukhārī)



ABOUT UMMAH WELFARE TRUST

Recent decades have seen this final Ummah encounter unprecedented trials and calamities. Millions who have taken Allah as their Lord and His Messenger ﷺ as their guide have suffered and perished amidst continuous wars, natural disasters and enforced poverty.

Since 2001, Ummah Welfare Trust has been working to fulfil the rights of those suffering by providing assistance in areas of nutrition, education, health, shelter, income and spiritual well-being.

Alhamdulillah, the relief and succour brought to the lives of millions of our brothers and sisters has been made possible thanks to the generosity of Ummah Welfare Trust's donors. May their Sadaqah increase them in provisions, repel oncoming evils, and be a shade for them on the Day of Judgement.

We ask Allah to accept our small efforts and enable us to increase in assistance to the Ummah of His Beloved Messenger ﷺ. May He, Who is a refuge for the weak and oppressed, remove the difficulties of the Ummah, strengthen its resolve, and restore its honour. May the condition of the Muslims be rectified and the Truth prevail throughout the lands. Āmīn.

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

INTRODUCTION

Praise be to Allah, who bestowed upon us the gift of remembering Him, who blessed us with His beautiful words so that we may know Him and who brought comfort to our hearts by enabling us to worship Him. May peace and blessings be upon the best of creation, Muhammad ﷺ, the Prophets, the Companions and the Righteous.

Allah has praised the men and women who remember Him frequently (وَالذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ 33:35). Commenting on this āyah, ʿAbdullah ibn ʿAbbās ﷺ said: "It refers to those who remember Allah after the prayers, in the morning and evening, upon going to bed and when waking up, leaving or entering the house." (al-Adhkār)

This concise book of adhkār aims to highlight the established and indispensable daily adhkār prescribed by the Messenger of Allah ﷺ, which are found in the authentic sources. An introductory chapter outlines the essentials that every believer should take as provisions in his journey to Allah. This is followed by three chapters dedicated to the daily morning and evening adhkār, the adhkār before sleeping, and the adhkār after the fardh prayers, as per the statement of

Ibn 'Abbās ﷺ. The fourth chapter contains general daily adhkār, and the final chapter titled 'The Remedy' consists of adhkār related to the cure and treatment of illnesses, the evil eye and magic. Special attention has been given to the morning and evening adhkār to revive this oft-neglected Sunnah of the Messenger of Allah ﷺ. For the benefit of the readers, translations of the adhkār and their virtues where applicable have been included.

Ummah Welfare Trust humbly requests its readers to benefit from this free publication as they journey to the Hereafter by remembering and supplicating to Allah with that which most pleases Him. We ask Allah to grant us the ability to be consistent with the daily adhkār. May He make us amongst those who remember Him frequently, enable us to live our lives in 'ubūdiyyah (servitude) to Him and protect us from the trials and tribulations of this world and the Hereafter.

Ummah Welfare Trust
Jumāda al-Ūlā 1438/February 2017

'The best and most beneficial dhikr is when one remembers Allah with the tongue and the heart, it is from the Sunnah adhkār, and one is conscious of its meaning and its purpose.' (Ibn al-Qayyim ﷺ)

PROVISIONS FOR THE JOURNEY TO ALLAH

This chapter outlines the essentials that every believer should take as provisions in his journey to Allah:

1. DHIKR | 2. QUR'ĀN | 3. TAHLĪL

4. TASBĪH, TAHMĪD & TAKBĪR

5. LĀ HAWLA WA LĀ QUWWAH

6. DU'Ā' | 7. THE NAMES OF ALLAH

8. SALĀH UPON THE PROPHET ﷺ

9. ISTIGHFĀR | 10. JOURNEYING TO ALLAH

'Whoever is unaware of the virtues of deeds will always find them to be cumbersome.' (Abū 'Abdillāh al-Barāthī رحمه الله)

1. THE EXCELLENCE OF DHIKR

The believer's ultimate purpose in this life is to worship the Almighty; to love Him, to obey Him and to submit to Him. Remembering Allah (dhikr) is one of the greatest means of achieving this. The Qur'ān and Sunnah highlight the following virtues of dhikr:

1 Dhikr is greater than everything:
"…And the remembrance of Allah is greater…" (29:45)

2 Doing frequent dhikr leads to success:
"Remember Allah much that you may be successful." (8:45)

3 Dhikr brings life to the heart:
"The parable of the one who remembers his Lord and the one who does not is like the parable of the living and the dead." (Bukhārī)

4 Dhikr is the source of peace and tranquillity:
"Truly it is in the remembrance of Allah that hearts find peace." (13:28)

5 Those who are distracted from dhikr are losers:
"O you who believe, let not your wealth and your children divert you from remembrance of Allah. And whoever does that, then those are the losers." (63:9)

6 Dhikr is a protection against Shaytān:
"I command you to remember Allah. Verily, the parable of that is a man who goes forth while his enemies are fast upon him, and then he comes to a safe fortress, where he protects himself from them. In the same way, a servant will not protect himself against Shaytān except by the dhikr of Allah." (Tirmidhī)

7 Dhikr is the best protection from punishment:
"For everything there is a polish, and the polish of the heart is the remembrance of Allah. There is nothing better a person can do to save himself from Allah's punishment than to remember Him." (Bayhaqī)

8 The reward of one who remembers Allah is that Allah remembers him:
"Remember Me, and I will remember you." (2:152)

9 Dhikr is the best reason for a gathering:
"When a group of people assemble for the dhikr of Allah, the angels surround them, (Allah's) mercy envelops them, tranquillity descends upon them and Allah mentions them to those who are near Him." (Muslim)

10 Dhikr is the best of all deeds:
The Messenger of Allah ﷺ asked: "Shall I not inform you of the best of your deeds, and the purest of them

by your Master, and the highest of them in ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They replied: "Of course." He ﷺ said: "The remembrance of Allah." (Tirmidhī)

A man asked the Messenger of Allah ﷺ: "Which warriors are the best?" He ﷺ replied: "Those who remember Allah the most." The man asked: "Which of those who fast are the best?" He ﷺ replied: "Those who remember Allah the most." Then the man mentioned Salāh, Zakāh and Hajj, and each time the Messenger of Allah ﷺ replied: "Those who remember Allah the most." Abū Bakr ؓ said to 'Umar ؓ: "Those who remember (Allah) have taken all the good," at which the Messenger of Allah ﷺ remarked: "Yes, indeed!" (Ahmad)

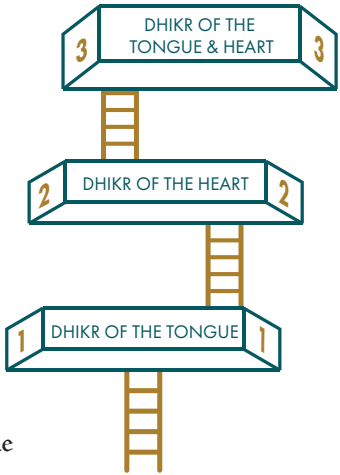
One of the companions ؓ asked: "O Messenger of Allah, the laws of Islam have become many for me, so tell me something which I can cling on to." He ﷺ replied: "Always keep your tongue moist with the remembrance of Allah." (Tirmidhī)

See al-Wābil al-Sayyib (The Invocation of God) for over 70 benefits of dhikr.

HOW TO REMEMBER ALLAH

In his masterpiece 'al-Adhkār', Imam al-Nawawī ﷺ writes: 'The purpose of dhikr is to remember Allah with the presence of the heart. It is extremely important that every person aims for this and strives to achieve it. Thus, one should contemplate on what one is saying and try to understand its meaning. Contemplation is the objective of dhikr, just as it is the objective of reciting Qur'ān. This is why, for example, the correct and preferred view is that one should elongate saying "لَا إِلٰهَ إِلَّا اللهُ" in order to contemplate upon it.'

Dhikr is of two types: habitual vs. conscious, and only one of these types will bring about Allah's recognition. Ibn al-Jawzī ﷺ illustrates this: 'The heedless one says سُبْحَانَ اللهِ out of habit. As for the conscious one, he is constantly thinking about the wonders of creation, or the awesome nature of the Creator,



and this thinking drives him to say سُبْحَانَ الله. Thus, this tasbīh is the fruit of these thoughts, and this is the tasbīh of the conscious… Likewise, they think about the ugliness of past sins, and this leads them to ponder, to have anxiety and to have regret. The fruit of this thought is that they say أَسْتَغْفِرُ الله. This is the true tasbīh and istighfār. As for the heedless, they merely utter these out of habit. And what a difference there is between the two types…' (Sayd al-Khātir)

However, complete contemplation from the heart may not be possible for everyone at all times. Hence, sometimes Shaytān casts doubts into an individual's heart and one may think: 'I am uttering سُبْحَانَ الله a hundred times but I am not thinking about it. Is there even a point?' Ibn Hajar's ﷺ comprehensive response provides a deep insight regarding this matter:

'1. Dhikr can be of the tongue, for which the one who utters it receives reward, and it is not necessary for this that he understands or recalls its meaning (as long as he does not intend other than its meaning).
2. In addition to uttering it, if he also remembers Allah with his heart, then this is more complete.
3. In this stage, one recollects the meaning of the dhikr and what it entails, such as magnifying Allah and exalting Him from defects; this is even more complete.

4. An even loftier stage would be if all this takes place inside a good deed, be it a fardh prayer or striving in Allah's path, etc.
5. And if the above is combined with complete devotion and sincerity, then that is the utmost level of dhikr.' (Fath al-Bārī)

'Dhikr of the heart and tongue leads one to know Allah, inspires love, encourages modesty, and leads to fear and self-examination. It keeps one from falling short in obedience to Him and prevents one from taking sins lightly.' (Ibn al-Qayyim ﷺ)

Imām al-Nawawī ﷺ further states: 'Anyone making dhikr should be in the most perfect state. If he is sitting somewhere, he should face the qiblah with humility and serenity, bowing one's head. If one remembers Allah in any other state it is still permissible, without any disapproval; but if there is no excuse for doing so, one would be forfeiting something most excellent.'

'Anyone who has a daily litany of dhikr (wird) in the night or day or after Salāh or any other time, and then misses it and later remembers it, ought to make it up when he is able to, so as not to neglect it. If one is consistent in practising it, he will not find himself missing it; but if he is lax in fulfilling it, it will become easy to neglect it at its proper time.' (al-Adhkār)

2. THE EXCELLENCE OF THE QUR'ĀN

Undoubtedly, the best form of dhikr is the recitation of the Noble Qur'ān. The Messenger of Allah ﷺ said: "Allah has His own people among mankind." They asked: "O Messenger of Allah, who are they?" He replied: "They are the people of the Qur'ān: the people of Allah and His chosen people." (Ibn Mājah)

In another hadīth, he ﷺ said: "The Qur'ān will be brought on the Day of Judgement and it will say (for its reciter): 'My Lord, adorn him.' So he will be made to wear a crown of nobility. Then it will say: 'My Lord, give him more.' So he will be clothed with a suit of nobility. Then it will say: 'My Lord, be pleased with him.' So Allah will be pleased with him and it will be said to him: 'Recite and rise up, and be increased in reward with every verse.'" (Tirmidhī)

'Uthmān ibn 'Affān ﷺ said: 'If your hearts were pure, they would never have enough of reciting Allah's words.' (Kitāb al-Zuhd of Imām Ahmad ﷺ)

'Do whatever you wish to get close to Allah, but know you will never get closer to Him with anything more beloved to Him than His own words (i.e. the Qur'ān).' (Khabbāb ﷺ)

REFLECTING UPON THE QUR'ĀN

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوْا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ.

"This is a blessed Book which We revealed to you, that they may reflect upon its verses, and those with understanding may take heed." (38:29)

Imām al-Nawawī ﷺ stated: 'The reciter is enjoined to be sincere in recitation, and to seek the pleasure of Allah thereby, not seeking to gain anything else. He should follow the proper etiquette of the Qur'ān and remember in his heart that he is having a private conversation with Allah and that he is reciting His Book. So he should recite it as though he could see Him, for even if he cannot see Him, Allah sees him.'

Ibn al-Qayyim ﷺ wrote: 'There is nothing more beneficial for the heart than reading the Qur'ān with contemplation and reflection. It is the Qur'ān that inspires love and longing for Allah. It generates fear of Him and hope in Him. It makes one turn in repentance to Him and rely on Him. It causes one to fully submit to him, leave matters in His Hands and be pleased with His Decree. It inspires patience and gratitude and is a means of acquiring all of the characteristics which give life to and perfect the heart.

If people knew what recitation of the Qur'ān with contemplation contains, they would devote themselves to it at the expense of anything else. When one reads with reflection and comes across an āyāh that he is in need of to cure his heart, he repeats it. He may repeat it a hundred times, or even throughout the entire night, as is reported by the Prophet ﷺ and the early predecessors. Hence, reciting a single āyāh of the Qur'ān with contemplation and reflection is better than reciting the entire Qur'ān without any contemplation or reflection.' (al-Fawā'id)

HOW MUCH SHOULD ONE READ?

Imām al-Nawawī ﷺ stated: 'Know that the Qur'ān is of the most emphasised of all adhkār, so it is essential to be consistent in it, and not to miss it even for one day or night.'

The companions ﷺ would complete the recitation of the Qur'ān in seven days. (Abū Dāwūd) If one is unable to do this, then one should aim to complete the recitation of the Qur'ān at least once a month, as per the narration in Sahīh al-Bukhārī.

'Search for pleasure in Salāh, Qur'ān and dhikr. If you find it, then rejoice. And if you do not find it, then know that the door is closed.' (Hasan al-Basrī ﷺ)

3. THE EXCELLENCE OF TAHLĪL (لَا إِلٰهَ إِلَّا اللهُ)

The greatest statement ever uttered, the foundation of faith and the cornerstone of existence itself: لَا إِلٰهَ إِلَّا اللهُ. For it, the heavens and the earth were created. For it, thousands of messengers were sent. For it, the final hour will occur, the creation will be gathered and questioned, and then driven either into Hell or Paradise. When uttered sincerely, it leaves the realms of this earth and ascends up to the Magnificent Throne of Allah. It is the guarantor of one's ultimate success: its utterer will be saved from Hell and guaranteed Paradise.

What does لَا إِلٰهَ إِلَّا اللهُ mean?

There is no god, deity or being which deserves to be worshipped and obeyed except Allah. It means to be a slave of only Allah, and not of any another slave, ideology, material object or one's own desires. With it, one professes Allah's Lordship over all creation as well as His exclusive right to be worshipped. He Alone has the Most Perfect Names and Attributes. He is the King Who has no partner, the One Who has no competitor, the Self-Sufficient Master Who has no offspring, and there is nothing like Him. He is Unique; the First Who was never preceded by non-existence and the Last Who will never come to an end.

To internalise لَا إِلٰهَ إِلَّا اللهُ, one only turns to Allah alone for judgement in all matters. One obeys and reveres only Him, fears none but Him and loves none as much as Him. One depends only on Him, seeks protection only with Him and invokes Him Alone for help and forgiveness. One's bowing, prostration and unyielding obedience is solely reserved for Him.

THE BEST DHIKR	"The best dhikr is لَا إِلٰهَ إِلَّا اللهُ." (Nasā'ī) "The best of what I and the Prophets before me have said is: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ." (Muwatta') (See p. 69 & 91 for more virtues.)
ASCENDS TO THE THRONE OF ALLAH	"When a servant of Allah utters the words لَا إِلٰهَ إِلَّا اللهُ sincerely, the doors of Paradise open up for these words until they reach the Throne of Allah, so long as its utterer keeps away from the major sins." (Tirmidhī)
A RENEWER OF FAITH	The Messenger of Allah ﷺ said: "Renew your faith." The companions ﷺ asked: "How can we renew our faith?" He ﷺ replied: "Be frequent in saying لَا إِلٰهَ إِلَّا اللهُ." (Ahmad)
MAKES HELL UNLAWFUL	"Allah has made Hell-fire unlawful for the one who, seeking His pleasure, says لَا إِلٰهَ إِلَّا اللهُ." (Bukhārī)
LAST WORDS → PARADISE	"He whose last words are لَا إِلٰهَ إِلَّا اللهُ will enter Paradise." (Abū Dāwūd)

MEANS OF INTERCESSION	"The most fortunate person who will have my intercession on the Day of Judgement will be the one who said لَا إِلٰهَ إِلَّا اللهُ sincerely from his heart." (Bukhārī)
OUTWEIGHS THE SEVEN HEAVENS AND THE SEVEN EARTHS	"When death approached Allah's Prophet Nūh ﷺ, he said to his son: '... I command you with لَا إِلٰهَ إِلَّا اللهُ. Surely if the seven heavens and the seven earths were placed on a pan of a scale, and لَا إِلٰهَ إِلَّااللهُ was placed on the other pan, it would outweigh them.'" (al-Adab al-Mufrad)
OUTWEIGHS ALL SINS	"Indeed Allah will choose a man from my ummah in front of all of creation on the Day of Judgement. He will lay out 99 scrolls for him; each scroll will be as far as the eye can see. Then He will ask: 'Do you deny any of this? Have my assiduous scribes wronged you?' He will reply: 'No, O Lord!' He will ask: 'Do you have an excuse?' He will reply: 'No, O Lord!' So He will say: 'On the contrary! Certainly you have a good deed with us, and you shall not be wronged today.' Then a card will be brought out and it will contain ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ. Then He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' The scrolls will be put on one pan of the scale, and the card on the other. The scrolls will be light, and the card will be heavy, as nothing is heavier than the Name of Allah." (Tirmidhī)

4. THE EXCELLENCE OF TASBĪH, TAHMĪD & TAKBĪR

THE MOST BELOVED STATEMENTS TO ALLAH	"The most beloved statements to Allah are four: سُبْحَانَ اللهِ ، وَالْحَمْدُ لِلّٰهِ ، وَلَا إِلٰهَ إِلَّا اللهُ ، وَاللهُ أَكْبَر." (Muslim) They are also "the best words after the Qur'ān." (Ahmad)
THE BEST COMPANION IN A BELIEVER'S LIFE	"There is none better in the sight of Allah than a believer whose life is lengthened in Islam and who frequently utters takbīr, tasbīh, tahlīl and tahmīd." (Ahmad)
THEY WIPE SINS AWAY	"There isn't anyone upon the earth who says: لَا إِلٰهَ إِلَّا اللهُ ، وَاللهُ أَكْبَرُ ، وَسُبْحَانَ اللهِ ، وَالْحَمْدُ لِلّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ except that his sins shall be pardoned, even if they were like the foam of the sea." (Tirmidhī)
HEAVY ON THE SCALES	"There are two statements that are light on the tongue, heavy on the Scale and are beloved to the Most Merciful: سُبْحَانَ اللهِ وَبِحَمْدِهِ ، سُبْحَانَ اللهِ الْعَظِيْم." (Bukhārī)
UNPARALLELLED REWARD	"Perform tasbīh 100 times, for it is equivalent to freeing 100 slaves among the children of Ismā'īl. Perform tahmīd 100 times, for it is equivalent to 100 saddled and bridled horses which you load in the path of Allah. Peform takbīr 100 times, for it is equivalent to 100 adorned and accepted camels." (Ahmad)

A FORM OF CHARITY	"Every tasbīh is a charity, every takbīr is a charity, every tahmīd is a charity, and every tahlīl is a charity." (Muslim)
PROTECTION FROM THE HELL-FIRE	"For your shield from the Hell-Fire, say: سُبْحَانَ اللهِ ، وَالْحَمْدُ لِلّٰهِ ، وَلَا إِلٰهَ إِلَّا اللهُ ، وَاللهُ أَكْبَر as they will indeed come on the Day of Judgement as saviours and preceding good actions, and they are the lasting good deeds of the righteous." (Hākim)
THE PLANTS OF PARADISE	"I met Ibrāhīm ﷺ on the Night of al-Isrā' (night journey), and he said to me: 'O Muhammad, convey my greetings to your ummah, and tell them that Paradise has pure soil and sweet water, and it is a flat treeless plain. Its plants are: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَر.' " He ﷺ also said: "Whoever says سُبْحَانَ اللهِ وَبِحَمْدِهِ, a palm-tree will be planted for him in Paradise." (Tirmidhī)
THEY GATHER AROUND THE THRONE OF ALLAH	"Indeed what you remember of Allah's Glory (by uttering) tasbīh, takbīr, tahlīl and tahmīd, gather around the Throne of Allah, buzzing like bees, mentioning to Allah the person who uttered them. Do you not wish to have someone who mentions you by Him?" (Ibn Mājah)

See p. 68, 70 & 71 for more virtues.

What does سُبْحَانَ الله (tasbīh) mean?

سُبْحَانَ الله means to glorify Allah above any imperfection or deficiency i.e. Allah is free from all defects. Allah is the Most Glorified Who has no partner or rival, Who possesses every aspect of perfection, and Whose actions are pure and free from evil.

سُبْحَانَ الله	Negating all defects and flaws i.e. Allah is free from all shortcomings.
اَلْحَمْدُ لِلّٰه	Affirming all of the attributes of perfection and majesty for Allah.

What does اَلْحَمْدُ لِلّٰه (tahmīd) mean?

اَلْحَمْدُ لِلّٰه is an expression that encompasses both:
(1) gratitude (for what Allah has blessed us with)
(2) and praise (Allah is worthy of every possible praise on account of His very existence, as well as for His Mercy, Generosity and all of His other Noble Attributes and Names).
He is Praised by virtue of His Praise for Himself and by virtue of His servants' praise for Him. Their praise of Him emanates from their love and reverence of Him. Whilst uttering اَلْحَمْدُ لِلّٰه, one should reflect on the blessings of Allah and His Perfect Names. (See p. 28.)

"There is none who likes to be praised more than Allah does." (Bukhārī)

"When Allah grants a blessing to a slave, upon which the slave praises Him, the praise of the slave is better than the blessing itself." (Ibn Mājah)

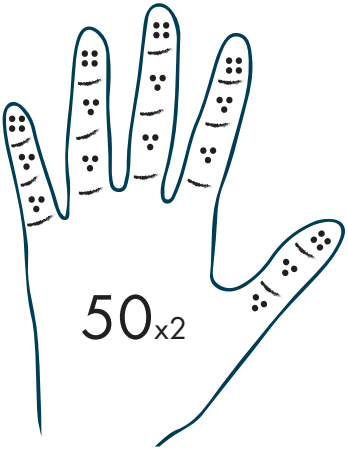
What does اَللهُ أَكْبَر (takbīr) mean?

اَللهُ أَكْبَر means 'Allah is Greater than…' By not specifying what He is Greater than, one is saying that He is Greater than everything. Allah is Greater than anything we can imagine and His Greatness encompasses all things: He is Great in His Essence, His Names, His Attributes and His Actions. Allah is Supreme and Transcendent above every limitation and deficiency that is inherent in created beings.

Our limited minds are unable to comprehend the Greatness of Allah. However one can attempt to appreciate His Greatness by pondering over His creation. When a person ponders on the greatness of Allah's creation such as the heavens, the earth, His Kursī and His Majestic Throne, and then realises his own inability to comprehend them due to their greatness, he arrives at the most important realisation: how Great must their Creator be!

"The seven heavens in comparison to the Kursī is nothing but like a ring thrown in a desert, and the excellence of the Throne of Allāh over the Kursī is like the excellence of that desert over that ring." (Bayhaqī)

COUNTING TASBĪH



'Abdullah ibn 'Amr ﷺ said: "I saw the Messenger of Allah ﷺ counting the tasbīh." Ibn Qudāmah (the narrator) said: "With his right hand." (Abū Dāwūd)

The Messenger of Allah ﷺ said: "Count on your fingers, for they will be asked, and will be made to speak." (Tirmidhī)

Although it is Sunnah to use the hand for counting, one may use other means such as prayer beads or a tasbīh counter.

5. THE EXCELLENCE OF لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ is a very concise yet comprehensive statement. With it, one proclaims the oneness of Allah and expresses one's reverence, awe and need of Him. The Messenger of Allah ﷺ said: "Shall I not teach you a statement which lies beneath the Throne and is from the treasures of Paradise? Say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ upon which Allah says: 'My slave has submitted and surrendered himself.'" (Hākim) He ﷺ also said: "It is a gate from the gates of Paradise." (Tirmidhī)

What does لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ mean?
A slave cannot move from one situation to another (hawl), nor does he have the strength (quwwah) to do this except by the will and help of Allah.
There is no power to be obedient except by Allah, nor is there any strength to stop sinning except by Allah.
There is no power in averting evil, or strength in attaining good except through Allah.

'The scholars said that the reason behind this statement being one of the treasures of Paradise is because it embodies complete submission, entrusting one's affairs and obedience of Allah. One acknowledges that there is no Creator other than Him and none can turn back His Command, and that the slave is powerless in his own affairs.' (al-Nawawī ﷺ)

6. THE EXCELLENCE OF DU'Ā'

"And your Lord said: 'Call upon Me; I will respond to you.'" (40:60)

Du'ā' is an expression of a servant's humility, dire state of poverty and utmost need of his Lord. It is an affirmation of one's complete submission to Allah and an expression of one's 'ubudiyyah (servitude) to Him.

Du'ā' is a whispering conversation with Allah, our Creator, our Lord and our Sustainer. We ask Him because only He can give. He has ultimate Power over everything, whilst we are weak. His Knowledge encompasses everything, whilst we know little. He is the Lord and we are His slaves. The Messenger of Allah ﷺ said: "Du'ā' is worship." He ﷺ also said: "There is nothing more honourable to Allah than du'ā'," and "Allah is angry with those who do not supplicate to Him." (Tirmidhī)

Du'ā' should be ingrained into our daily lives. We should ask Allah for everything and not limit our supplications to difficult times. Nothing is too big for the One being asked and nothing is too small for those asking Him. The Messenger of Allah ﷺ said: "When one of you asks for something from Allah, then let him be plentiful (in what he asks for), for indeed he is asking his Lord." (Ibn Hibbān)

'I do not worry about my du'ā' being answered. Rather, I worry about making du'ā' because I know that if I am inspired by Allah to make du'ā', the answer will follow.'
('Umar ibn al-Khattāb ﷺ)

HOW TO MAKE DU'Ā'

1. **Start the du'ā' by praising Allah and sending blessings upon the Prophet ﷺ:** "When one of you supplicates, he should start by exalting and praising his Lord, then send salāh on the Prophet ﷺ. Thereafter he should ask for whatever he wants." (Abū Dāwūd)

2. **Supplicate with the du'ās from the Qur'ān and the Sunnah.** However, it is permissible to say other words according to your specific needs.

3. **Supplicate through His Beautiful Names.** Ask Allah with His Greatest Names (see p. 28) and ask him for specific needs according to His Names e.g. 'Yā Tawwāb (O Acceptor of repentance), accept my repentance.' Remember to take off the 'al' when invoking Allah with one of His Names, e.g. you would say 'Yā Razzāq' and not 'Yā al-Razzāq'.

4. **Humble yourself in front of the Almighty, hoping for His reward and fearing His punishment.** This is the spirit, essence and purpose of du'ā', as Allah says: 'Supplicate to your Lord humbly and secretly...and supplicate to Him in fear and hope.' (7:55-6)

5 **Have yaqīn (firm conviction) that Allah will accept your du'ā'** and let your supplication emanate from your heart. The Messenger of Allah ﷺ said: "Supplicate to Allah whilst you are certain of a response, because Allah does not accept a supplication from a forgetful distracted heart." (Tirmidhī)

6 **Be persistent in making du'ā':** "Verily your Lord is Generous and Shy. If His servant raises his hands to Him, He becomes shy to return them empty." (Tirmidhī) Whoever consistently knocks on the door will eventually have it opened for him.

7 **Don't be hasty:** "The du'ā' of every one of you is accepted as long as he does not grow impatient and says: 'I supplicated but it was not accepted.'" (Muslim)

8 **Stop sinning and consuming harām:** The Messenger of Allah ﷺ narrated a story about a man asking Allah, saying: 'O Lord! O Lord!' but "his food was unlawful, his drink was unlawful, his clothing was unlawful, and he was nourished with unlawful; so how will his supplication be accepted?!" (Muslim)

9 **Supplicate in times of ease:** "Remember Allah during times of ease and He will remember you during times of hardship." (Ahmad)

10 **Supplicate in the following times and situations in which the Prophet ﷺ said that du'ā' is accepted:**

OPPORTUNE MOMENTS IN WHICH DU'Ā' IS ACCEPTED	
At the end of the fardh prayers (Tirmidhī)	Between adhān & iqāmah (See p. 101.)
The last third part of the night (Bukhārī)	In sajdah (Muslim)
Whilst fasting and opening the fast (Tirmidhī)	The last portion of Jumu'ah (See p. 103.)
When one asks Allah with His Greatest Name (See p. 28.)	Whilst visiting the sick, and du'ā' made by the sick (See p. 145.)
When drinking zamzam water (See p. 128.)	When it rains (Abū Dāwūd)
The du'ā' of a Muslim for his absent brother (Muslim)	The du'ā' of the oppressed (Bukhārī)
The parents' supplication for their child (Tirmidhī)	The du'ā' of the traveller (Tirmidhī)

Allah responds to a person's supplication by either:
1. immediately responding;
2. saving his reward in the hereafter;
3. preventing an evil from befalling him. (Ahmad)

7. ASK ALLAH BY HIS BEAUTIFUL NAMES

Ibn al-Qayyim ﷺ states: 'The key to the da'wah of the Messengers and the essence of their Message, is knowing Allah through His Names, His Attributes, and His Actions. This is the foundation on which the rest of the Message, from beginning to end, is based upon.' Allah says in the Noble Qur'ān:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا.

"To Allah belongs the Most Beautiful Names, so call on Him by them." (7:180)

Calling on Him includes praising and worshipping Him with His Beautiful Names, and supplicating to Him with them. We see a beautiful example of this in the hadīth of Anas ﷺ, where he states that he was sitting with the Messenger of Allah ﷺ and a man was standing in prayer. The man invoked Allah, saying:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ ، لَا إِلٰهَ إِلَّا أَنْتَ الْمَنَّانُ ، بَدِيْعُ السَّمٰوَاتِ وَالْأَرْضِ ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ.

"O Allah, I ask You as all praise only belongs to You. There is no god but You, The Giver of all good, The Originator of the heavens and the earth. O Lord of Majesty and Honour, O the Ever Living, O the One Who sustains and protects all that exists."

The Messenger of Allah ﷺ then said: "He has certainly invoked Allah by His Greatest Name. When He is supplicated by it, He responds, and when asked, He gives." He ﷺ also said: "Supplicate frequently with: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ (O Lord of Majesty and Honour)." (Tirmidhī) On another occasion, the Messenger of Allah ﷺ heard a man saying:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنِّيْ أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ.

"O Allah, I ask You as I bear witness that You are Allah, there is no god but You, the One, the Self-Sufficient Master, Who has not given birth and was not born, and to Whom no one is equal."

The Messenger of Allah ﷺ said: "You have supplicated to Allah with His Greatest Name. When He is supplicated by it, He responds, and when asked, He gives." (Tirmidhī)

The Messenger of Allah ﷺ said: "Indeed Allah has 99 Names. Whoever preserves them will enter Paradise." (Muslim) Imām al-Nawawī ﷺ mentions that there is a consensus amongst the scholars that the above hadīth does not mean that Allah only has 99 Names. Rather, the aformentioned reward is attained by one who preserves 99 of His many Names.

أسماء الله الحسنى

اَلصَّمَدُ The Self-Sufficient Master	اَلْأَحَدُ The Single	اَلرَّحِيْمُ The Very Merciful	اَلرَّحْمٰنُ The All-Merciful	اَلرَّبُّ The Lord
اَلْآخِرُ The Last				اَلْأَوَّلُ The First
اَلْبَاطِنُ The Most Close				اَلظَّاهِرُ The Most High
ذُو الْجَلَالِ وَ الْإِكْرَامِ The Lord of Majesty & Honour	اَلْمَنَّانُ The Bestower	اَلْقَيُّوْمُ The All-Sustainer		اَلْحَيُّ The Ever-Living
اَلشَّهِيْدُ The Witness				اَلْمُهَيْمِنُ The Vigilant
اَلرَّقِيْبُ The Ever Watchful	اَلْبَصِيْرُ The All-Seeing	اَلسَّمِيْعُ The All-Hearing	اَلْخَبِيْرُ The All-Aware	اَلْعَلِيْمُ The All-Knowing

THE GREATEST NAMES OF ALLAH

WITH WHICH, WHEN INVOKED, HE RESPONDS

NAMES WHICH LEAD TO THE

FEAR OF ALLAH

AND CONSTANT AWARENESS OF HIM

اَلْجَوَادُ The Most Generous	اَلْمُعْطِيْ The Giver	اَلْفَتَّاحُ The Supreme Opener	اَلرَّزَّاقُ The Supreme Provider	اَلْوَهَّابُ The Ever-Giving
اَلْوَاسِعُ The All-Comprehending				اَلْمُحْسِنُ The Doer of Good
اَلشَّاكِرُ The Grateful		NAMES WHICH INSPIRE **PATIENCE & GRATITUDE**		اَلشَّكُوْرُ The Most Appreciative
اَلشَّافِيْ The Curer	اَلْهَادِيْ The Guide	اَلنُّوْرُ The Light	اَلْغَنِيُّ The Independent	اَلْحَكِيْمُ The All-Wise
اَلْمَوْلَى The Master	اَلْوَلِيُّ The Protective Friend	اَلنَّصِيْرُ The Helper	اَلْحَافِظُ The Protector	اَلْحَفِيْظُ The Guardian
اَلْحَسِيْبُ The Sufficient, The Reckoner		NAMES WHICH INSPIRE **TRUST IN ALLAH**		اَلْمُقِيْتُ The Powerful, The Nourisher
اَلْكَافِيْ The All-Sufficient	اَلْكَفِيْلُ The Guarantor	اَلْوَكِيْلُ The Disposer of Affairs	اَلْقَرِيْبُ The Ever-Near	اَلْمُجِيْبُ The Responder

اَلْمَالِكُ The Owner	اَلْمَلِكُ The King	اَلْمَلِيْكُ The Sovereign	اَلْعَزِيْزُ The Mighty	اَلْجَبَّارُ The Compeller The Restorer
اَلْقَاهِرُ The Irresistible	اَلْقَهَّارُ The All-Dominant	اَلْقَادِرُ The Powerful	اَلْقَدِيْرُ The All-Powerful	اَلْمُقْتَدِرُ The All-Able
اَلْقَوِيُّ The Strong	اَلْمَتِيْنُ The Powerful	اَلْعَظِيْمُ The Tremendous	اَلْكَبِيْرُ The Most Great	اَلْمُتَكَبِّرُ The Supremely Proud
اَلْوَاحِدُ The One	NAMES WHICH INSPIRE THE **GREATNESS OF ALLAH** AND PROMPT US TO EXALT HIM			اَلْوِتْرُ The One Who has no Equal
اَلْعَلِيُّ The High	اَلْأَعْلَىٰ The Highest	اَلْمُتَعَالِ The Exalted	اَلْقُدُّوْسُ The Pure	اَلسَّلَامُ The Source of Peace
اَلْمُؤْمِنُ The Giver of Security	اَلْحَكَمُ The Judge	اَلْعَدْلُ The Just	اَلدَّيَّانُ The Supreme Judge	اَلْحَقُّ The Truth
اَلْمُبِيْنُ The Evident	اَلْوَارِثُ The Inheritor	اَلْمَجِيْدُ The Most Glorious	اَلْمُحِيْطُ The All-Encompassing	اَلسُّبُّوْحُ The Supremely Glorified

اَلْغَفُوْرُ The Forgiving	اَلْغَفَّارُ The Most Forgiving	اَلْعَفُوُّ The Ever-Pardoning	اَلرَّؤُوْفُ The Most Compassionate	اَلتَّوَّابُ The Acceptor of Repentance
اَللَّطِيْفُ The Most Kind/Subtle	NAMES WHICH INSPIRE US TO **LOVE ALLAH** AND SHOW DUE RESPECT TO HIM			اَلْحَلِيْمُ The Forbearing
اَلْبَرُّ The Kind	اَلْحَيِيُّ The Modest	اَلسِّتِّيْرُ The Concealer of Sins	اَلْكَرِيْمُ The Generous	اَلْأَكْرَمُ The Most Bountiful
اَلْبَدِيْعُ The Originator	اَلْخَالِقُ The Creator	اَلْخَلَّاقُ The Supreme Creator	اَلْبَارِئُ The Inventor	اَلْمُصَوِّرُ The Fashioner
اَلرَّفِيْقُ The Most Gentle	اَلْحَمِيْدُ The Praised	اَلْجَمِيْلُ The Beautiful	اَلطَّيِّبُ The Pure	اَلْوَدُوْدُ The Most Loving

The Messenger of Allah ﷺ said: "Indeed Allah has 99 Names; whoever preserves them will enter Paradise." (Muslim)

Preserving them includes:
(1) Memorising them (2) Understanding their meanings (3) Praising Allah and calling upon Him through them (4) Acting upon what they necessitate.

'Whoever attains the recognition of Allah through His Names, Attributes and Actions, will undoubtedly love Him.' (Ibn al-Qayyim ﷺ)

8. SENDING SALĀH UPON THE PROPHET ﷺ

"Indeed, Allah and His angels send blessings to the Prophet. O you who believe, invoke Allah to bless him, and send your salām (prayer for his being in peace) to him in abundance." (33:56)

"Whoever sends salāh upon me once, Allah will send salāh upon him tenfold, erase ten sins from him, and will raise him ten degrees in status." (Nasā'ī)

"Allah has angels who travel around the earth conveying to me the salām of my ummah." (Nasā'ī)

"The closest of people to me on the Day of Judgement will be those who send the most salāh upon me." (Tirmidhī)

What does صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mean?	
صلى	Mercy and praise among the loftiest assembly of angels.
سلم	Protection from all harm and evil.
Salāh also means 'honour him' i.e. honour him in the world by elevating his mention, granting victory to his dīn and preserving his sharī'ah; and honour him in the hereafter by rewarding him abundantly, accepting his succession on behalf of his ummah and granting him the loftiest station of glory (maqām mahmūd). (Ibn Hajar quoting Halīmī in Fath al-Bārī)	

Sending abundant salāh upon the Messenger ﷺ is a manifestation of our love, reverence and obedience to him. Sent as a mercy for mankind, he ﷺ constantly remembered us and worried about us.

On one occasion he ﷺ lifted his hands and weeping, he ﷺ invoked: "O Allah! My ummah, my ummah!" Allah sent Jibrīl ﷺ down with the glad tidings of: "Muhammad, surely we will please you in regards to your ummah and we will not cause you grief." (Muslim)

In every salāh, he ﷺ asked Allah to forgive us. (Ibn Hibbān) He ﷺ missed us and yearned to see us. He ﷺ once said: "I wish to see my brothers!" The companions asked him: "O Messenger of Allah, are we not your brothers?" He ﷺ replied: "You are my companions, but my brothers are those who have not yet come in the world. I will welcome them at the Hawdh (fountain)." (Nasā'ī) On the Day of Judgement, the other messengers will say: 'Myself, myself', whereas the Messenger of Allah ﷺ - after praising Allah with a unique litany of praise - will be given the opportunity to ask and he ﷺ will say: 'My ummah, my ummah.' Unlike the other messengers who had their exclusive du'ā' accepted for them in this world, the Messenger ﷺ reserved his du'ā' for us: he will intercede for us on the Day of Judgement. (Bukhārī)

The Messenger of Allah ﷺ said: "Among the strongest in love for me in my ummah will be those who will come after me. Every one of them will wish to catch a glimpse of me even at the cost of his family and wealth." (Muslim)

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40 BENEFITS OF SENDING SALĀH UPON THE PROPHET ﷺ

1. Following the command of Allah.
2. Conformity with Allah sending blessing upon him.
3. Conformity with the angels sending blessings.
4. Receive 10 blessings from Allah.
5. Ten levels are raised for the servant.
6. Ten good deeds are written for the servant.
7. Ten sins are erased from the servant.
8. Du'ā' is accepted if preceded with salāh on the Prophet ﷺ.
9. Intercession of the Prophet ﷺ.
10. A means for forgiveness of sins.
11. Allah will suffice the servant.
12. Closeness to the Prophet ﷺ on the Day of Judgement.
13. Reward of charity.
14. A means of the fulfilment of your needs.
15. Allah and His angels send blessings upon the servant.
16. A means of cleansing and purification.
17. Glad tidings of Paradise before death.
18. Protection from the terrors of the Day of Judgement.
19. The Prophet ﷺ responds to him.
20. A means for the servant to remember what he has forgotten.

21. A means of blessings on the gathering and lack of regret on the Day of Judgement.
22. A means to repel poverty.
23. It repels the description of being a miser.
24. Protection from the Prophet's ﷺ curse.
25. Leads to the path towards Paradise.
26. A protection from the stench of a gathering where Allah and His Prophet ﷺ are not mentioned.
27. It completes speech, after Allah's praise.
28. Abundance of light on the Sirāt.
29. Protection from hardness of the heart.
30. Allah bestows favourable praise upon the servant.
31. A source of blessings for the servant himself.
32. A means of receiving Allah's mercy.
33. A means to continuously love the Prophet ﷺ.
34. A means of the Prophet ﷺ continuously loving the servant.
35. A means of guidance and a 'living' heart.
36. The servant's name is presented to the Prophet ﷺ.
37. The servant's feet will be firm on the Sirāt.
38. The servant fulfils a small portion of the Prophet's ﷺ right.
39. Comprises gratitude to Allah.
40. It is a du'ā'.

(Adapted from Jalā' al-Afhām by Ibn al-Qayyim ﷺ)

A GIFT

'Abdurrahmān ibn Abī Laylā ﷺ said: "Ka'b ibn 'Ujrah ﷺ met me and said: 'Shall I not give you a gift I received from the Prophet ﷺ?' I replied: 'Yes of course, gift it to me.' So he said: 'We asked Allah's Messenger ﷺ saying: "O Allah's Messenger ﷺ, how should we send salāh upon you, the members of the family, for Allah has taught us how to send salām upon you?" He ﷺ replied: "Say:

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ ، وَعَلَىٰ آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيْمَ وَعَلَىٰ آلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ. اَللّٰهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ ، وَعَلَىٰ آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيْمَ وَعَلَىٰ آلِ إِبْرَاهِيْمَ ، إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah, send Your Mercy upon Muhammad and upon the family of Muhammad, as You sent Your Mercy upon Ibrāhīm and upon the family of Ibrāhīm. Indeed You are the Most Praiseworthy, the Most Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrāhīm and the family of Ibrāhīm, for You are the Most Praiseworthy, the Most Glorious."" (Bukhārī)

The Messenger of Allah ﷺ said: "The miser is the one in whose presence I am mentioned, but he does not send salāh upon me." (Tirmidhī)

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9. THE EXCELLENCE OF SEEKING FORGIVENESS

"Say: 'My slaves, those who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all sins: He is truly the Most Forgiving, the Most Merciful.'" (39:53)

"Allah, Exalted is He, said: 'Son of Ādam, as long as you call upon me and hope in Me, I will forgive you despite what you do, and I do not care. Son of Ādam, even if your sins were to reach to the clouds of the sky, then you seek forgiveness from Me, I will forgive you. Son of Ādam, even if you were to come to Me with nearly an earth full of sins, and then you meet me, not having associated anything with me, then I will surely bring you as much as the earth in forgiveness.'" (Hadīth Qudsī, Tirmidhī)

Ibn Rajab ﷺ outlined three essential means of attaining forgiveness in this hadīth:

1. Calling Allah with hope, knowing that only He forgives.
2. Asking Him for forgiveness, despite the magnitude of one's sins.
3. Tawhīd; this is the greatest means of forgiveness. If even a speck of tawhīd was placed on a mountain of sins, it would turn them into good deeds.

The Messenger of Allah ﷺ said: "A believer will be brought close to his Lord on the Day of Judgement and He will place him within His Veil. Then, He will make him confess his sins by saying: 'Do you recognise this?' He will reply: 'My Lord, I do.' Then He will say: 'Indeed I concealed them for you in the world, and I am indeed forgiving you for them today.' Then the record of his good deeds will be given to him." (Bukhārī)

HOW TO REPENT AND SEEK FORGIVENESS

1 Realise the grave consequences of sinning

The Messenger of Allah ﷺ said: "Verily, when the slave commits a sin, a black dot appears on his heart. When he desists, seeks forgiveness and repents, his heart is polished clean. But if he sins again, it increases until it covers his heart. And that is the 'rān' (rust) which Allah mentioned: 'No indeed! Rather what they have been doing has rusted their hearts (83:14).'" (Tirmidhī)

2 Don't belittle a sin

The Messenger of Allah ﷺ said: "Beware of sins which are deemed as insignificant because indeed they gather on a person until they destroy him." (Ahmad)

'Abdullah ibn Mas'ūd ؓ said: 'The believer regards his sin equivalent to a mountain, beneath which he is seated, and fears that it will collapse on him, whilst the

sinner regards his sin to be equivalent to a fly which lands on his nose and he swats it away.' Bilāl ibn Sa'īd ﷺ said: 'Don't look at any sin as being insignificant. Rather, look at the greatness of the One you disobeyed.'

3 Stop sinning & resolve to never return to the sin

Al-Fudhayl ﷺ said: 'Asking for forgiveness without abandoning sin is the repentance of liars.'

4 Regret your sins and cry over them

The Messenger of Allah ﷺ said: "Regret is repentance." (Ibn Mājah) Ibn Rajab ﷺ said: 'People! Your hearts are essentially pure, but they have been stained with splashes of sins. So splash on them in turn the tears of your eyes and you will find your hearts purified.'

Ibn al-Qayyim ﷺ said: 'The pleasure one feels at sinning is more harmful than the sin itself. A believer never enjoys the fruit of his sins, but rather feels a remorseful ache within him. If this ceases to occur, and the joy of sinning overpowers any feeling of remorse, then that is a sign of a dead heart. To rectify this situation, one must do the following three things:

1. Fear dying in such a state before having the chance to repent.	2. Regret over what one missed out on by disobeying Allah.	3. Work very hard to atone for the sin and to avoid it in the future.'

5 Perform wudhū and pray two rak'ahs

The Messenger of Allah ﷺ said: "When a servant commits a sin, and he performs wudhū well, and then stands and prays two rak'ahs, and asks forgiveness from Allah, Allah forgives him." (Abū Dāwūd)

6 Follow the bad with good & atone for your sins

Allah says: "Indeed good deeds erase bad deeds." (11:114) If one has wronged another person, one should atone for the sin e.g. ask their forgiveness or supplicate for them. (See p. 116.)

7 Seek forgiveness during the best time

"Our Lord - Glorified and Exalted is He - descends every night to the lowest heaven when one-third of the night remains and says: 'Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?'" (Bukhārī)

8 Seek forgiveness in the best manner

(See Sayyid al-Istighfār on p. 56.)

9 Make repentance your constant companion

"Whoever wants to be pleased with his scroll of deeds should increase in seeking forgiveness." (Tabarānī)

Ibn al-Qayyim ﷺ said: 'The state of tawbah is at the beginning, the middle and the end of the slave's

journey to his Creator. The servant who seeks the pleasure of Allah never abandons tawbah. He remains in the state of tawbah until his death.'

Allah says: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (2:222)

⑩ Seek forgiveness for others

"Whoever seeks forgiveness for every male and female believer, Allah will record a good deed for him for every male and female believer." (Tabarānī)

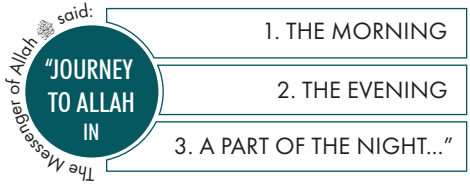
PURIFY YOURSELF

'In this world, the sinner can be purified in one of three rivers:

1. A river of sincere repentance;
2. A river of good deeds that drowns the sins;
3. A river of calamities that wipe away his sins.

If these do not suffice in purifying him, then he will be purified in the river of Hell-fire in the hereafter. Therefore, when Allah intends good for His slave, He enters him into one of these three rivers, so he comes purified and cleansed on the Day of Judgement, not requiring the fourth purification. So swim in the river of repentance and doing good deeds, and have patience in the river of calamities. And do not neglect these before a day comes when you will be drowned in the river of Hell-fire, whose fuel is men and stones.' (Ibn al-Qayyim ﷺ)

10. JOURNEYING TO ALLAH



(Bukhārī)

These three periods are times of journeying to Allah through performing acts of obedience. These times are mentioned in many verses, including:

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ، وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا.

"Remember the Name of your Lord in the morning and the evening. And during some parts of the night, prostrate before Him, and glorify Him throughout the long night." (76:25-26)

In the morning and the evening, one finds both obligatory and optional actions to do. The obligatory actions are praying Fajr and 'Asr, and these are the best two prayers from the fardh prayers. These two prayers are performed during 'the two cool periods' and whoever preserves these two prayers shall enter Paradise. (Bukhārī)

As for the optional deeds, then it is to remember Allah after Fajr prayer until sunrise and after 'Asr until sunset. There are numerous verses and ahādīth which state the virtues of doing this. (See p. 47-51.)

The third period is the duljah: journeying in the last part of the night. This alludes to performing deeds at the end of the

night which is the time for asking forgiveness. About this time, Allah says: "And those who seek forgiveness before dawn," (3:17) and elsewhere: "And in the hours before dawn they would seek forgiveness." (51:18)

This refers to the last part of the time of the Descent in which Allah fulfils the needs of those asking and grants forgiveness to those who beg Him for it. The middle of the night is reserved for the lovers who wish to spend time in seclusion with their Beloved (Allah) and the end of the night is reserved for the sinners to seek forgiveness for their sins. Whoever is unable to join the striving of the lovers in the depth of the night should at least join the sinners pleading forgiveness at the end of the night. Tāwūs ﷺ said: 'I cannot imagine that someone would sleep during the last part of the night!'

In Paradise, the first two periods (the morning and the evening) will be reserved for the elite of Paradise to see Allah. It is hoped that the one who preserves the two prayers (Fajr and 'Asr) will be amongst these, moreso if one continuously observes the adhkār and other forms of worship until sunrise and sunset. If the servant adds to that, a journey in the last part of the night, then he has journeyed in all three times. And if he is true and sincere in the pursuit of this, it is hoped that he will achieve the greatest objective:

إِنَّ الْمُتَّقِيْنَ فِي جَنَّاتٍ وَنَهَرٍ ، فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُقْتَدِرٍ.

"Verily the righteous will be in the midst of gardens and rivers, on seats of truth in the presence of an All-Powerful Sovereign." (54:55)

(Adapted from 'al-Mahajjah fī Sayr al-Duljah' [The Journey to Allah] by Ibn Rajab ﷺ)

THE SECRETS OF DEEDS

Salāh	Placing one's heart before Allah with utmost humility as though one sees Him. Filled with His love and majesty, the heart's attention is focused only on Him.
Qur'ān	Reflecting and pondering deeply on the meanings of the words of Allah (tadabbur).
Dhikr	Glorifying Allah by reflecting on His Perfect Names, Attributes and Actions and pondering over His blessings and His creation.
Du'ā'	Displaying one's utter need of Allah with utmost humility, desperately turning to Him and depending on Him.

The recitation of the Qur'ān is more virtuous than dhikr as it is the word of Allah. Dhikr is more virtuous than du'ā', because dhikr is praising and glorifying Allah; whilst du'ā' consists of the servant asking Allah for something he needs. And Salāh is the best of all deeds as it is a combination of Qur'ān, dhikr and du'ā'.

Yet, each of these is considered in its own right and some situations may give what has less merit priority over what has more. Therefore, despite the overall superiority of the Qur'ān, remembering Allah with prescribed adhkār at their specific times is more virtuous. This is because the Messenger of Allah ﷺ encouraged and prescribed certain supplications for certain times and certain occasions.

ADHKĀR OF THE MORNING & EVENING

أذكار الصباح والمساء

“Whoever maintains the morning and evening adhkār, the adhkār after the prayers, and the adhkār before sleeping will be written amongst those ‘who remember Allah much.’ (Ibn al-Salāh ﷺ)”

“The verses of the morning and evening adhkār encourage starting and ending the day with dhikr. This is so that one may commence and end with the worship of Allah, and the dhikr will expiate for the sins perpetrated in between these two periods. (al-Nawawī ﷺ)”

“The morning and evening adhkār play the role of a shield; the thicker it is, the more its owner is protected. Rather, its strength can reach to such an extent that the arrow shot at it will bounce back to affect the one who shot it. (Ibn al-Qayyim ﷺ)”

“Wear the ‘coat’ of adhkār so it can protect you from the evil of humans and jinn. And cover your souls with istighfār (seeking forgiveness) so it can erase the sins of the night and day. (Ibn Kathīr ﷺ)”

WHAT ARE THE MORNING & EVENING ADHKĀR?

These are a set of adhkār prescribed by the Messenger ﷺ which a Muslim should read on a daily basis. They are alluded to in the following verses of the Qur'ān:

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا وَسَبِّحُوْهُ بُكْرَةً وَأَصِيْلًا.

"Believers, remember Allah often and glorify Him morning and evening." (33:41-42)

Due to the magnitude of the remembrance of Allah in the morning and the evening, Allah has made this an act of worship not just for humans, but also for animals and inanimate objects:

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ، وَالطَّيْرَ مَحْشُوْرَةً كُلٌّ لَهُ أَوَّابٌ.

"We made the mountains join him in tasbīh at sunset and sunrise; and the birds, too, in flocks. All were turning only unto Him." (38:18-19)

The adhkār of the morning and the evening protect one from being from 'the heedless,' as Allah says:

وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَخِيْفَةً وَدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِّنَ الْغَافِلِيْنَ.

"Remember your Lord within yourself, with humility and in fear, without raising your voice, in the mornings and in the evenings. And do not be one of the heedless." (7:205)

The previous āyah comprises of seven key etiquettes of performing dhikr:

1. Dhikr should be performed 'within yourself' (in harmony with the tongue). This is more conducive to sincerity, keeps one safe from riyā' and is more likely to be accepted.

2. Dhikr should be performed with 'humility.' By acknowledging one's deficiencies, one attains the humility necessary for 'ubūdiyyah and reflects on the Greatness of Allah.

3. One ought to be 'fearful' of his shortcomings in his actions and scared that they may not be accepted of him.

4. One should not 'raise one's voice loudly,' as this helps one to reflect on the dhikr.

5. Dhikr should be with the tongue and not just the heart. This can be seen in 'without raising your voice,' i.e. one should utter it but not raise one's voice.

6. One should perform dhikr 'in the mornings and the evenings'. This āyah indicates the virtue of these two times because they are both times of tranquillity and worship. The actions of the slave are raised in the beginning and at the end of the day, and thus one should commence and end his day with dhikr.

7. The prohibition of being 'amongst the heedless.' This is a reminder to be consistent in remembering Allah, as "the most beloved deeds to Allah are those which are consistent, even if they are few." (Bukhārī)

(Adapted from Mahāsin al-Ta'wīl)

BRING PEACE AND CONTENTMENT TO YOUR LIFE WITH THE MORNING & EVENING ADHKĀR

When the Messenger of Allah ﷺ faced persecution from the polytheists of Makkah, Allah commanded Him to:

"...Endure with patience what they say; and glorify and praise your Lord before sunrise and before sunset." (50:39)

The āyah above informs us that in difficult situations, we should arm ourselves with two things: sabr and remembering Allah in the morning and the evening. We have to turn to our Lord, glorifying Him before sunrise and sunset: early with the fresh breath of dawn as life awakens, and late as everything begins to cool down when the sun is about to set.

In these two particular periods we can observe the clear change that takes place in the universe as the night changes into day, and the day changes into night. Human hearts feel in touch with the universe around them, as they witness the manifestation of Allah's power in the transition of day and night. The heart is calm and reflective, and this is why these are the optimum times for dhikr as one can appreciate Allah's greatness better.

Tasbīh is urged on the Messenger ﷺ and the believers at these two times, along with the night worship 'so that you may attain a state of contentment.' (20:130) When we glorify Allah, we have a direct link with Him, and one who maintains such a link is content and reassured. He is reassured because he knows that, with Allah's help, he is safe and secure. Thus, contentment is the fruit of tasbīh and worship.

THE REWARD OF THE MORNING & EVENING ADHKĀR

The Messenger of Allah ﷺ said: "That I sit with people remembering Allah from Fajr until sunrise is more beloved to me than freeing four slaves from amongst the Children of Ismā'īl. That I sit with people remembering Allah from 'Asr until the sun sets is more beloved to me than freeing four slaves from amongst the Children of Ismā'īl." (Abū Dāwūd)

Jābir رضي الله عنه relates that after Allah's Messenger ﷺ would perform Fajr, he used to remain seated in his place of prayer until the sun had fully risen. (Muslim)

The Messenger of Allah ﷺ said: "In the morning, charity is due for every joint in the body of every one of you. Every tasbīh is an act of charity. Every tahmīd is an act of charity. Every tahlīl is an act of charity. Every takbīr is an act of charity. Enjoining good is an act of charity and forbidding evil is an act of charity. And the two rak'ahs which one prays at the time of duhā will suffice (the above)." (Muslim)

The Messenger of Allah ﷺ said: "Allah, Blessed and Most High, said: 'Son of Ādam, perform four rak'ahs for Me in the beginning of the day; it will suffice you for the latter part of it." (Tirmidhī)

The Messenger of Allah ﷺ said: "Whoever offers Fajr in congregation and remains seated, engaging in the remembrance of Allah until the sun has risen, and then offers two rak'ahs, he will have a reward equal to that of performing Hajj and 'Umrah." He ﷺ said: "Complete, complete, complete (i.e. complete reward)." (Tirmidhī)

- Ibn Hajar ﷺ mentioned that if someone gets up and moves to another section of the masjid with the intention of waiting for salāh, his reward will be the same.
- The scholars have also stated that this reward is equally applicable to a woman who sits in the place where she performs Fajr and remembers Allah or recites the Qur'ān until sunrise.
- The prayer of duhā may be read approximately 15 minutes after sunrise until 15 minutes before Dhuhr starts.

WHEN SHOULD THE ADHKĀR BE READ?

MORNING ADHKĀR — **BETWEEN FAJR AND SUNRISE**
EVENING ADHKĀR — **BETWEEN 'ASR AND MAGHRIB**

(as stated by al-Nawawī, Ibn al-Qayyim and Ibn Hajar ﷺ)

The best time for the morning adhkār is between Fajr and sunrise and the best time for the evening adhkār is between 'Asr and sunset. However, if one is unable to recite them during the above times, one can make up for them. For example, if someone went back to sleep after Fajr in the summer, they can make up for them after waking up.

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

1 اَللهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ، لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ، لَهُ مَا فِي السَّمٰوَاتِ وَمَا فِي الْأَرْضِ ، مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ، يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ، وَسِعَ كُرْسِيُّهُ السَّمٰوَاتِ وَالْأَرْضَ وَلَا يَئُوْدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ.

Allah, there is no god but He, the Ever Living, the One Who sustains and protects all that exists. Neither drowsiness overtakes Him nor sleep. To Him Alone belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except with His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (2:255)

UBAYY ﷺ & THE JINNĪ

Ubayy ibn Ka'b ﷺ reported that he had a vessel in which he kept dates. He found that its quantity was decreasing. So he kept guard on it one night and saw a creature that resembled an adolescent boy. Ubayy greeted him and he returned his greeting. Ubayy then asked him: "What are you, a jinnī or a human?" He replied: "A jinnī." So he said to him: "Show me your hand." So he showed him his hand, and it looked like a dog's paw with dog's fur. He said: "This is how the jinn are created. The jinn know that there is no one amongst them who is stronger than me." Ubayy asked him: "What made you come here?" He replied: "We heard that you are a man who loves charity, and we came to take our share from your food.'" Ubayy asked him: "What will protect us from you?" He replied: "Reading Āyah al-Kursī from Sūrah al-Baqarah [i.e. the verse above]. Ubayy said: "Ok." The jinnī said: "If you read it in the morning, you will be protected from us till the evening. And if you read it in the evening, you will be protected from us till the morning." Ubayy said: "The following morning, I went to the Messenger of Allah ﷺ and told him about what had happened. The Messenger of Allah ﷺ said: "The evil one spoke the truth." (Tabarānī)

"If you read it in the morning, you will be protected from us till the evening. And if you read it in the evening, you will be protected from us till the morning."

Āyah al-Kursī is the strongest protection against the evil of the jinn. Hence it is Sunnah to read it in the morning and evening, before sleeping, and after the fardh prayers.
(See p. 75, 90 & 136.)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

2 قُلْ هُوَ اللهُ أَحَدٌ ، اَللهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُوْلَدْ ، وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ. (3x)

Say, He is Allah, the One, the Self-Sufficient Master, Who has not given birth and was not born, and to Whom no one is equal. (112)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ ، مِنْ شَرِّ مَا خَلَقَ ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ. (3x)

Say, I seek protection of the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening night when it settles, and from the evil of the blowers in knots, and from the evil of the envier when he envies. (113)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ ، مَلِكِ النَّاسِ ، إِلٰهِ النَّاسِ ، مِنْ شَرِّالْوَسْوَاسِ الْخَنَّاسِ ، اَلَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ، مِنَ الْجِنَّةِ وَالنَّاسِ. (3x)

Say, I seek protection of the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the hearts of mankind, whether they be Jinn or people. (114)

The Messenger of Allah ﷺ said: "Recite Sūrah al-Ikhlās and al-Mu'awwidhatayn (Sūrah al-Falaq and Sūrah al-Nās) three times in the morning and the evening. It will suffice you in all respects." (Tirmidhī)

Anas ﷺ reported: "A man said: 'O Messenger of Allah, I love Sūrah al-Ikhlās.' He ﷺ said: 'Your love for it will admit you into Paradise.'" (Tirmidhī)

The Mu'awwidhatayn protect you from:

1. All Evil
2. Evil of the Night
3. Magic
4. Envy & the Evil Eye
5. Whispers of the Devils

'These Sūrahs are extremely effective in repelling magic, evil eye, and the rest of the evils...The need for a slave to seek Allah's protection with these Sūrahs is greater than his need for eating, drinking and clothes.'

(Ibn al-Qayyim ﷺ)

Due to the importance of the these three Sūrahs, it is Sunnah to read them:

in the morning & evening x3	before sleeping x3 (p. 78)
after the fardh prayers (p. 91)	when one is sick (p.137).

3 اَللّٰهُمَّ أَنْتَ رَبِّيْ لَا إِلٰهَ إِلَّا أَنْتَ ، خَلَقْتَنِيْ وَأَنَا عَبْدُكَ ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ ، فَاغْفِرْ لِيْ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ.

O Allah, You are my Lord. There is no god except You. You have created me, and I am Your slave, and I am under Your covenant and pledge (to fulfil it) to the best of my ability. I seek Your protection from the evil that I have done. I acknowledge the favours that You have bestowed upon me, and I admit my sins. Forgive me, for none forgives sins but You.

SAYYID AL-ISTIGHFĀR

The Messenger of Allah ﷺ said: "The most superior manner of seeking forgiveness is [the above]. Whoever says it during the day with firm belief in it and dies on the same day before the evening, he will be from the people of Paradise. And if anyone says it during the night with firm belief in it and dies before the morning, he will be from the people of Paradise." (Bukhārī)

"Whoever says it with firm belief ... will be from the people of Paradise."

THE TWO WINGS

أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ

The words 'I acknowledge the favours that You have bestowed upon me and I admit my sins' combine the recognition of divine favours with the awareness of the defects of the soul and its deeds.

The perception of Allah's favours leads one to love, praise and thank Him.

The awareness of the soul's defects leads one to be humble, need Allah and turn to Him in repentance at every moment.

Thus, the 'ārif (one who has attained Allah's recognition) journeys towards Him on these two wings: awareness of his own faults and recognition of his Lord's grace. He cannot journey without them, and if he loses one, he would be like a bird that has lost a wing.



(Adapted from al-Wābil al-Sayyib)

4 اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

O Allah, I seek Your protection from anxiety and grief. I seek Your protection from inability and laziness. I seek Your protection from cowardice and miserliness and I seek Your protection from being overcome by debt and being overpowered by men.

It has been narrated from Abū Sa'īd al-Khudrī ﷺ that one day, the Messenger of Allah ﷺ entered the masjid. He saw a man from the Ansār called Abū Umāmah ﷺ. He ﷺ asked: "What is the matter? Why are you sitting in the mosque when it is not the time for prayer?" He replied: "Never-ending worries and debts, O Messenger of Allah." The Messenger of Allah ﷺ then asked: "Shall I not teach you words by which, when you say them, Allah will remove your worries, and settle your debts?" He replied: "Yes of course, O Messenger of Allah." He ﷺ said: "Say in the morning and evening [the above]." Abū Umāmah said: "Then I did that and Allah removed my worries and settled my debts." (Abū Dāwūd)

'Sadness weakens the heart and diminishes determination and wanting to go forward. There is nothing more beloved to Shaytān than the sadness of a believer... For this reason, be happy, optimistic and think good about Allah. Have trust in what Allah is able to do and depend on Him. You will find happiness and pleasure in all situations.' (Ibn al-Qayyim ﷺ)

5 اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ وَأَهْلِيْ وَمَالِيْ ، اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ وَآمِنْ رَوْعَاتِيْ ، اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَـيْنِ يَدَيَّ ، وَمِنْ خَلْفِيْ ، وَعَنْ يَمِيْنِيْ ، وَعَنْ شِمَالِيْ ، وَمِنْ فَوْقِيْ ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِيْ.

O Allah, I ask You for well-being in this world and the next. O Allah, I ask You for forgiveness and well-being in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my faults and assuage my fears. O Allah, guard me from in front of me and behind me, from my right, and from my left, and from above me. I seek protection in Your Greatness from being unexpectedly destroyed from beneath me.

'Abdullāh ibn 'Umar ﷺ narrated: "The Messenger of Allah ﷺ never failed to say these words in the morning and in the evening." (Abū Dāwūd)

The Messenger of Allah ﷺ said: "Ask Allah for forgiveness and well-being ('āfiyah). Indeed, after conviction (yaqīn), no one has been granted anything better than well-being." (Tirmidhī)

6 اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ ، أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلٰى نَفْسِيْ سُوْءًا ، أَوْ أَجُرَّهُ إِلٰى مُسْلِمٍ.

O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, the Lord and Sovereign of everything; I bear witness that there is no god but You. I seek Your protection from the evil of my own self, from the evil of Shaytān and from the evil of polytheism to which he calls, and from inflicting evil on myself, or bringing it upon a Muslim. (Tirmidhī)

7 يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ.

O The Ever Living, The One Who sustains and protects all that exists; I seek assistance through Your mercy. Rectify all of my affairs and do not entrust me to myself for the blink of an eye. (Nasā'ī)

Anas ﷺ said: "Whenever a matter would distress the Messenger of Allah ﷺ, he would say "يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ" (Tirmidhī)

8 اَللّٰهُمَّ مَا أَصْبَحَ بِيْ مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

(To be read in the Morning only)

اَللّٰهُمَّ مَا أَمْسَىٰ بِيْ مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

(To be read in the Evening only)

O Allah, all the favours that I or anyone from Your creation has received in the morning/evening, are from You Alone. You have no partner. To You Alone belong all praise and all thanks.

The Messenger of Allah ﷺ said: "Whoever says this in the morning has fulfilled his obligation to thank Allah for that day. And whoever says it in the evening has fulfilled his obligation for that night." (Abū Dāwūd)

The Messenger of Allah ﷺ said: "Whoever amongst you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he has been given the entire world." (Tirmidhī)

'The one for whom Allah has combined the blessings of physical good health, a secure heart, sufficient provision for the day, and kept his family safe, has been given all types of blessings by Allah, which others may not have. Thus, he should start his day by giving thanks for that, by using these blessings in obedience to the One Who bestowed them on him, not in disobedience, and he should not slacken in remembering Him.' (al-Munāwī ﷺ)

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9 أَصْبَحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ ، وَعَلَىٰ دِيْنِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَىٰ مِلَّةِ أَبِيْنَا إِبْرَاهِيْمَ حَنِيْفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ. (Morning)

أَمْسَيْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ ، وَعَلَىٰ دِيْنِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَىٰ مِلَّةِ أَبِيْنَا إِبْرَاهِيْمَ حَنِيْفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ. (Evening)

We have entered the morning/evening upon the natural religion of Islam, the word of pure faith (i.e. Shahādah), the religion of our Prophet Muhammad ﷺ and upon the way of our father Ibrāhīm, who turned away from all that is false, having surrendered to Allah, and he was not of the polytheists. (Nasā'ī)

10 أَصْبَحْتُ أُثْنِيْ عَلَيْكَ حَمْدًا ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ.

(Morning) (3x)

أَمْسَيْتُ أُثْنِيْ عَلَيْكَ حَمْدًا ، وَأَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ.

(Evening) (3x)

I have entered the morning/evening praising You, and I bear witness that there is no god but Allah. (Nasā'ī)

11 أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ ، لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِيْ هٰذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ هٰذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ وَسُوْءِ الْكِبَرِ ، رَبِّ أَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (Morning)

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ وَالْحَمْدُ لِلّٰهِ ، لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْ هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوْذُ بِكَ مِنَ الْكَسَلِ وَسُوْءِ الْكِبَرِ ، رَبِّ أَعُوْذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ. (Evening)

We have entered the morning/evening and at this very time the whole kingdom belongs to Allah. All praise is due to Allah. There is no god but Allah, the One; He has no partner with Him. The entire kingdom belongs solely to Him, to Him is all praise due, and He is All-Powerful over everything. My Lord, I ask You for

the good that is in this day/night and the good that follows it, and I seek Your protection from the evil that is in this day/night and from the evil that follows it. My Lord, I seek Your protection from laziness and the misery of old age. My Lord, I seek Your protection from the torment of the Hell-fire and the punishment of the grave. (Muslim)

12 أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هٰذَا الْيَوْمِ ، فَتْحَهُ وَنَصْرَهُ وَنُوْرَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ. (Morning)

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ هٰذِهِ اللَّيْلَةِ ، فَتْحَهَا وَنَصْرَهَا وَنُوْرَهَا وَبَرَكَتَهَا وَهُدَاهَا وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهَا وَشَرِّ مَا بَعْدَهَا. (Evening)

We have entered the morning/evening and at this very time the whole kingdom belongs to Allah, Lord of the Worlds. O Allah, I ask You for the goodness of this day/night: its victory, its help, its light, and its blessings and guidance. I seek Your protection from the evil that is in it and from the evil that follows it. (Abū Dāwūd)

13 اَللّٰهُمَّ إِنِّيْ أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتَكَ ، وَجَمِيْعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ ، لَا شَرِيْكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ.

(Morning) (4x)

اَللّٰهُمَّ إِنِّيْ أَمْسَيْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ، وَمَلَائِكَتَكَ ، وَجَمِيْعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ وَحْدَكَ ، لَا شَرِيْكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ.

(Evening) (4x)

O Allah, I have entered the morning/evening and call upon You, the bearers of Your Throne, Your angels and all creation, to bear witness that surely You are Allah. There is no god but You Alone. You have no partners, and that Muhammad ﷺ is Your slave and Your Messenger.

The Messenger of Allah ﷺ said: "Whosoever reads [the above] in the morning or evening once, Allah frees a quarter of him from the Hell-fire. If he reads it twice, Allah frees half of him from the Hell-fire. If he reads it thrice, Allah frees three-quarters of him from the Hell-fire. And if he reads it four times, Allah (completely) frees him from the Hell-fire." (Abū Dāwūd)

14 اَللّٰهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَإِلَيْكَ النُّشُوْرُ. (Morning)

اَللّٰهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَإِلَيْكَ الْمَصِيْرُ. (Evening)

O Allah, by You we have entered the morning/evening and by You we enter upon the evening/morning. By You, we live and we die, and to You is the resurrection/return. (Tirmidhī)

15 اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ ، اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ ، اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ ، لَا إِلٰهَ إِلَّا أَنْتَ ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلٰهَ إِلَّا أَنْتَ. (3x)

O Allah, grant me well-being in my body. O Allah, grant me well-being in my hearing. O Allah, grant me well-being in my sight. There is no god but You. O Allah, I seek Your protection from disbelief and poverty and I seek Your protection from the punishment of the grave. There is no god but You. (Ahmad)

16 حَسْبِيَ اللهُ لَا إِلٰهَ إِلَّا هُوَ ، عَلَيْهِ تَوَكَّلْتُ ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ. (7x)

Allah is sufficient for me. There is no god but Him. I have placed my trust in Him only and He is the Lord of the Magnificent Throne.

"Whoever recites [the above] seven times in the morning and in the evening, Allah will suffice him in everything that concerns him." (Abū Dāwūd)

17 رَضِيْتُ بِاللهِ رَبًّا ، وَبِالْإِسْلَامِ دِيْنًا ، وَبِمُحَمَّدٍ نَبِيًّا. (3x)

I am pleased with Allah as my Lord, with Islām as my religion and with Muhammad ﷺ as my Prophet.

The Messenger of Allah ﷺ said: "Allah has promised that anyone who says [the above] three times every morning and evening will be pleased on the Day of Judgement." (Tirmidhī)

The Messenger of Allah ﷺ said: "Whoever says [the above] in the morning, I guarantee that I will take hold of his hand until I enter him into Paradise." (Tabarānī)

The Messenger of Allah ﷺ said: "The one who is pleased with Allah as his Lord, with Islam as his religion and with Muhammad ﷺ as his Messenger, has tasted the sweetness of faith." (Muslim)

18 بِسْمِ اللهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ، وَهُوَ السَّمِيْعُ الْعَلِيْمُ. (3x)

In the Name of Allah, with whose Name nothing can harm in the earth nor in the sky. He is the All-Hearing and All-Knowing.

The Messenger of Allah ﷺ said: "He who recites [the above] three times every morning and evening, nothing will harm him." (Tirmidhī)

19 سُبْحَانَ اللهِ وَبِحَمْدِهِ. (100x)

Allah is free from imperfection, and all praise is due to Him.

The Messenger of Allah ﷺ said: "He who recites [the above] in the morning and in the evening 100 times, will not be surpassed on the Day of Judgement by anyone with better deeds except the one who says the same words or more." (Muslim)

The Messenger of Allah ﷺ said: "Whoever says [the above] 100 times a day, all of his sins will be forgiven, even if they are as abundant as the foam of the sea." (Bukhārī)

The Messenger of Allah ﷺ said: "Whoever says [the above], a palm-tree will be planted for him in Paradise." (Tirmidhī) (See p. 16-19 for the meaning and virtues of tasbīh & tahmīd.)

20 لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. (100x)

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful.

The Messenger of Allah ﷺ said: "He who says [the above] 100 times in a day will have a reward equivalent to that of freeing 10 slaves. A 100 good deeds will be recorded to his credit, and a 100 of his sins will be blotted out from his scroll. He will be safeguarded against Shaytān on that day till the evening; and none will surpass him in doing better good deeds except someone who has recited these words more often than him." (Bukhārī)

Reward of freeing 10 slaves	Reward of a 100 good deeds	100 sins will be erased	Protection from Shaytān	None will surpass him

UNPARALLELLED REWARD

The Messenger of Allah ﷺ said: "Whoever says [the above] 100 times in the morning and evening, none will surpass him in doing better good deeds except someone who has recited it more than him." (Nasāʾī)

(See p.13-15. for the meaning and virtues of tahlīl.)

21 سُبْحَانَ اللهِ ، اَلْحَمْدُ لِلّٰهِ ، اَللهُ أَكْبَرُ. (100x)

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest.

The Messenger of Allah ﷺ said: "He who says 'Subhānallāh' 100 times before sunrise and 100 times before sunset, it will be better than 100 camels. He who says 'Alhamdullilāh' 100 times before sunrise and 100 times before sunset, it will be better than 100 horses on which he sends 100 warriors. He who says 'Allāhu Akbar' 100 times before sunrise and 100 times before sunset, it will be better than freeing 100 slaves." (Nasā'ī) (See p. 16-19 for the meaning and virtues of tasbīh.)

22 الصلاة على النبي (اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ...) (10x)

The Messenger of Allah ﷺ said: "Whoever sends blessings upon me 10 times in the morning and 10 times in the evening will receive my intercession." (Tabarānī) (See p. 32-36.)

IN THE MORNING ONLY

23 أَسْتَغْفِرُ اللهَ وَأَتُوْبُ إِلَيْهِ. (100x)

I seek Allah's forgiveness and turn to Him in repentance.

The Messenger of Allah ﷺ said: "No morning has passed by except that I have sought Allah's forgiveness in it a 100 times." (Tabarānī) (See p. 37 for the virtues of istighfār.)

24 سُبْحَانَ اللهِ وَبِحَمْدِهِ ، عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ. (3x)

Allah is free from imperfection and all praise is due to Him, (in ways) as numerous as all He has created, (as vast) as His pleasure, (as limitless) as the weight of His Throne, and (as endless) as the ink of His words.

Juwayriyah bint al-Hārith ﵂ reported: "The Prophet ﷺ left (my home) in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. He ﷺ asked: 'Are you still in the same position as I left you?' I replied in the affirmative. Thereupon the Prophet ﷺ said: 'I recited four phrases three times after I left you. If everything that you have said today was put in the scales, [the above] would outweigh it.'" (Muslim)
(See p. 16-19 for the meaning and virtues of tasbīh & tahmīd.)

IN THE EVENING ONLY

25 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (3x)

I seek protection in Allah's perfect words from the evil of whatever He has created.

The Messenger of Allah ﷺ said: "Whoever recites [the above] three times in the evening will be protected from insect stings." (Nasā'ī)


The Adhkār of the Morning & Evening Protect You from...
Laziness & Procrastination
Debt Stress
Punishment of the Grave
Stinginess
Poverty
Self-harm
Oppression
Disbelief
Envy
Evil People & Jinn
Evil Whispers
Magic
Hell-fire
Unexpected Difficulties
Sins & their Consequences
Misery of Old Age
Fear & Panic
Anxiety & Grief

ADHKĀR OF SLEEP

أذكار النوم

THE ETIQUETTES OF SLEEP

SLEEP EARLY	The Messenger of Allah ﷺ disliked sleeping before 'Ishā' salāh, and talking after it. (Bukhārī)
SLEEP WITH WUDHŪ	The angels remain in the company of the one who sleeps with wudhū and say: "O Allah, forgive your such and such servant for he slept in the state of purity." (Ibn Hibbān)
SLEEP ON YOUR RIGHT SIDE	The Messenger of Allah ﷺ would sleep on his right side and place his right hand under his right cheek. (Bukhārī)
DON'T SLEEP ON YOUR STOMACH	Abū Dharr ﷺ said: "The Messenger of Allah ﷺ passed by me and I was lying on my stomach. He nudged me with his foot and said: 'Junaydib! This is how the people of Hell lie.'" (Ibn Mājah) He ﷺ also said: "Allah dislikes that one sleeps in this manner." (Abū Dāwūd)
COVER VESSELS & SAY 'BISMILLAH'	"Close the doors and mention the name of Allah, for Shaytān does not open a closed door. Tie up your waterskins and mention the name of Allah. Cover your vessels, even if you only put something over them, and extinguish your lamps." (Bukhārī)
RECITE QUR'ĀN BEFORE SLEEPING	"If anyone recites 10 verses at night regularly, he will not be recorded among the negligent. If anyone recites 100 verses at night, he will be recorded among those who are obedient to Allah. And if anyone recites 1,000 verses at night, he will be recorded amongst those who receive huge rewards." (Abū Dāwūd)

ADHKĀR BEFORE SLEEPING

1 الٓمٓ تَنْزِيْلُ... (سورة السجدة) & تَبَارَكَ الَّذِيْ... (سورة الملك)

The Messenger of Allah ﷺ would not sleep until he had recited [the above two Sūrahs]. (Tirmidhī)

The Messenger of Allah ﷺ said: "A Sūrah from the Qur'ān containing 30 verses will intercede for a man until he is forgiven. It is Sūrah al-Mulk." (Tirmidhī)

'Abdullāh ibn Mas'ūd ﷺ narrated that whoever reads Sūrah al-Mulk every night, Allah will protect him from the punishment of the grave. He said: "At the time of the Messenger of Allah ﷺ, we used to call it 'al-māni'ah' (the protector). Indeed there is a Sūrah in the Book of Allah [i.e. this Sūrah]; whoever recites it every night has done very well." (Nasā'ī)

2 اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ... (آية الكرسي)

Abū Hurayrah ﷺ reports: "The Messenger of Allah ﷺ put me in charge of watching over the donations of food collected at the end of Ramadhān. Then someone came and snatched some food, and I grabbed him. He said: 'Let me go. I shall do it no more…'" And he went on to recount the hadīth, saying: "The third time he said to me: 'I shall teach you some words by which Allah will benefit you. When you lie down in your bed, recite Āyah al-Kursī from beginning to end; a guardian angel will stay by you and no devil will approach you, until you wake up in the morning.' I tried his method, and when I

awoke in the morning, I told the Messenger of Allah ﷺ what he had said, and he ﷺ said to me: 'Even though he is a liar, he spoke the truth. Do you know who you were talking to Abū Hurayrah?' I said: 'No.' He ﷺ said: 'That was Shaytān.'" (Bukhārī)
(See p. 52 & 136.)

"A guardian angel will stay by you and no devil will approach you, until you wake up in the morning."

3 آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُوْنَ ، كُلٌّ آمَنَ بِاللهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ، لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ، وَقَالُوْا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ. لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا ، لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ، رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِيْنَا أَوْ أَخْطَأْنَا ، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ، وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ، أَنْتَ مَوْلَانَا ، فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ.

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah, His angels, His books and His messengers, [saying], "We make no distinction between any of His Messengers." And they

say, "We hear and we obey. We seek Your forgiveness, our Lord, and to You is the final destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (2:285-6)

The Messenger of Allah ﷺ said: "Whoever recites the last two verses of Sūrah al-Baqarah at night, they will suffice him." (Bukhārī) (See p. 136.)

4 قُلْ يَا أَيُّهَا الْكَافِرُوْنَ ، لَا أَعْبُدُ مَا تَعْبُدُوْنَ ، وَلَا أَنْتُمْ عَابِدُوْنَ مَا أَعْبُدُ ، وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُّمْ ، وَلَا أَنْتُمْ عَابِدُوْنَ مَا أَعْبُدُ ، لَكُمْ دِينُكُمْ وَلِيَ دِيْنِ.

Say: O disbelievers, I worship not that which you worship. And nor do you worship that which I worship. And I shall not worship that which you worship. Nor will you worship that which I worship.

To you be your religion, and to me my religion. (109)

The Messenger of Allah ﷺ said: "Recite [the above] then go to sleep at the end of it, for it is a disavowal of polytheism." (Tirmidhī)

5 قُلْ هُوَ اللهُ أَحَدٌ... قُلْ أَعُوْذُ بِرَبِّ الفَلَقِ...
قُلْ أَعُوْذُ بِرَبِّ النَّاسِ... (3x)

'Ā'ishah ﷺ narrated that when the Messenger of Allah ﷺ retired to bed every night, he would hold his hands together and then blow into them. He would recite [the above Sūrahs] into them. Then he would wipe them over whatever he could of his body, starting with his head and face and the front of his body, and he would do that three times. (Bukhārī)
(See p. 54 & 137.)

6 سُبْحَانَ اللهِ (33x) ، اَلْحَمْدُ لِلّٰهِ (33x) ، اَللهُ أَكْبَرُ (34x).

Allah is free from imperfection. All praise is for Allah. Allah is the Greatest.

Fātimah ﷺ came to the Messenger of Allah ﷺ and asked him for a servant. He ﷺ said: "Shall I not tell you of something that is better for you than that? When you go to sleep, say: 'Subhānallah 33 times, Alhamdulillah 33 times, and Allahu Akbar 34 times.'" (Bukhārī) (See p. 16-19 for the meaning and virtues of tasbīh, tahmīd and takbīr.)

7 بِاسْمِكَ رَبِّيْ وَضَعْتُ جَنْبِيْ ، وَبِكَ أَرْفَعُهُ ، فَإِنْ أَمْسَكْتَ نَفْسِيْ فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ.

In Your Name my Lord, I lie down, and in Your Name, I rise. If You take my soul away then have mercy upon it, and if You return my soul then protect it with what you protect Your righteous servants with. (Bukhārī)

8 اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. (3x)

O Allah, protect me from Your punishment on the day You resurrect Your servants. (Bukhārī)

9 اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا ، وَكَفَانَا ، وَآوَانَا ، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ.

All praise is for Allah, Who provided us food and drink and Who sufficed us and has sheltered us; for how many have none to suffice them or shelter them. (Muslim)

10 اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، فَاطِرَ السَّمٰوَاتِ وَالْأَرْضِ

رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ ، أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلٰى نَفْسِيْ سُوْءًا ، أَوْ أَجُرَّهُ إِلٰى مُسْلِمٍ.

O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of everything; I bear witness that there is no god but You. I seek Your protection from the evil of my own self, from the evil of Shaytān and from the evil of polytheism to which he calls, and from inflicting evil on myself, or bringing it upon a Muslim. (Tirmidhī)

11 اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوٰى ، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيْلِ وَالْفُرْقَانِ ، أَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ ، اَللّٰهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ ، اِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

O Allah, Lord of the seven heavens, Lord of the

Magnificent Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Bible and the Criterion (Qur'ān); I seek Your protection from the evil of every thing You hold by the forehead. You are the First and there is nothing before You. You are the Last and there is nothing after You. You are the Most High and there is nothing above You. You are the Most Near and nothing is closer than You; settle our debts for us and spare us from poverty. (Muslim)

12 اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ ، وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ ، اَللّٰهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ ، اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ ، وَلَا يُخْلَفُ وَعْدُكَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ، سُبْحَانَكَ وَبِحَمْدِكَ.

O Allah, I seek protection by Your Noble Countenance and by Your perfect words from the evil of all that You hold by the forehead. O Allah, it is You who removes debt and sin. O Allah, Your army is never defeated and Your promise is never broken. The wealth of the wealthy does not avail them against You. You are free from imperfection, and to You belongs all praise. (Abū Dāwūd)

13 اَللّٰهُمَّ إِنَّكَ خَلَقْتَ نَفْسِيْ وَأَنْتَ تَوَفَّاهَا ، لَكَ مَمَاتُهَا وَمَحْيَاهَا ، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا ، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَافِيَةَ.

O Allah, verily You have created my soul and You shall take its life. To You Alone belongs its life and death. If You keep my soul alive then protect it, and if You take it away, then forgive it. O Allah, I ask You to grant me well-being. (Muslim)

14 بِسْمِ اللهِ وَضَعْتُ جَنْبِيْ ، اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ ، وَأَخْسِئْ شَيْطَانِيْ ، وَفُكَّ رِهَانِيْ ، وَاجْعَلْنِيْ فِي النَّدِيِّ الْأَعْلَى.

In the Name of Allah, I lie down. O Allah, forgive my sins, ward off from me my shaytān, free me from my obligations (to others) and enter me into the loftiest assembly (of angels). (Abū Dāwūd)

15 اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانِيْ وَآوَانِيْ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ وَسَقَانِيْ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ مَنَّ عَلَيَّ فَأَفْضَلَ ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّيَنِيْ مِنَ النَّارِ.

All praise is for Allah Who has sufficed me and given

me refuge. All praise is for Allah Who has fed me and given me drink. All praise is for Allah Who has been gracious to me and showered favours on me. O Allah, I ask You by Your Glory, save me from the Hell-Fire. (Abū Dāwūd)

The Messenger of Allah ﷺ said: "Whoever says [the above] when retiring to bed has praised Allah with all the praises of His entire creation." (Hākim)

16 اَللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيَا.

O Allah, solely in Your Name I die and I live. (Bukhārī)

17 لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ، سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ.

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no power (in averting evil) or strength (in attaining good) except through Allah. Allah is free from imperfection, and all praise is for Allah. There is no god but Allah and Allah is the Greatest.

The Messenger of Allah ﷺ said: "Whoever says [the above] when retiring to bed, all of his sins will be forgiven, even if they are as abundant as the foam of the sea." (Nasā'ī)

"all of his sins will be forgiven..."

18 اَللّٰهُمَّ أَسْلَمْتُ نَفْسِيْ إِلَيْكَ ، وَفَوَّضْتُ أَمْرِيْ إِلَيْكَ ، وَوَجَّهْتُ وَجْهِيْ إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِيْ إِلَيْكَ ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ ، آمَنْتُ بِكِتَابِكَ الَّذِيْ أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِيْ أَرْسَلْتَ.

O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.

The Messenger of Allah ﷺ said: "Before you go to bed, perform wudhū as you would for prayer, then lie down on your right side and say [the above]. Whoever says this and dies in his sleep, will die upon the 'fitrah' (natural monotheism)." (Bukhārī)

AFTER A NIGHTMARE

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ

عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ.

I seek protection in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the evil suggestions of the devils and from them appearing to me. (Tirmidhī)

The Messenger of Allah ﷺ said: "A good dream is from Allah, so if anyone of you sees a dream which pleases him, he should not tell anybody about it except to the one whom he loves. And if he sees a dream which he dislikes, then he should seek Allah's protection from its evil and from the evil of Shaytān. He should spit three times on his left and should not tell anybody about it, lest it might harm him." (Bukhārī)

WHEN ONE WAKES UP AT NIGHT

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، الْحَمْدُ لِلّٰهِ ، وَسُبْحَانَ اللهِ ، وَلَا إِلٰهَ إِلَّا اللهُ ، وَاللهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ، اَللّٰهُمَّ اغْفِرْ لِيْ.

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. All praise be to Allah and Allah is free

from imperfection. There is no god but Allah. Allah is the Greatest. There is no power (in averting evil) or strength (in attaining good) except through Allah. O Allah, forgive me.

The Messenger of Allah ﷺ said: "Whoever gets up at night and says [the above] and then says: 'O Allah, forgive me' or makes du'ā', it will be accepted. If he performs wudhū and prays, his prayer will be accepted." (Bukhārī)

In another narration, upon waking at night, he ﷺ used to recite the last ten verses of Sūrah Āl 'Imrān (3:190-200). (Bukhārī)

WHEN ONE WAKES UP

1 اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ فِيْ جَسَدِيْ ، وَرَدَّ عَلَيَّ رُوْحِيْ ، وَأَذِنَ لِيْ بِذِكْرِهِ.

All praise is for Allah Who granted me well-being in my body, and returned my soul to me and has allowed me to remember Him. (Tirmidhī)

2 اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ.

All praise is for Allah Who gave us life after having taken it from us and unto Him is the resurrection. (Bukhārī)

ADHKĀR AFTER FARDH PRAYERS

الأذكار بعد الصلوات المكتوبة

ADHKĀR AFTER EACH FARDH SALĀH

1 أَسْتَغْفِرُ اللهَ (3x) ، اَللّٰهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

I seek the forgiveness of Allah. O Allah, You are The Flawless and The Source of Peace, and from You comes peace. Blessed are You, full of Majesty and Honour. (Muslim)

2 لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. O Allah, there is none who can withhold what You give, and none can give what You withhold; and the wealth of the wealthy does not avail them against You. (Bukhārī)

3 لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ، لَا إِلٰهَ

إِلَّا اللهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ، وَلَوْ كَرِهَ الْكَافِرُوْنَ.

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no power (in averting evil) or strength (in attaining good) except through Allah. There is no god but Allah, and we do not worship any other besides Him. To Him Alone belong grace, bounteousness and noble praise. There is no god but Allah. We sincerely devote our religion for Him, even though the disbelievers may dislike it. (Muslim)

4 اَللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

O Allah, help me in remembering You, in being grateful to You, and in worshipping You in an excellent manner. (Abū Dāwūd)

5 اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ ، وَأَعُوْذُ بِكَ مِنْ أَنْ أُرَدَّ إِلٰى أَرْذَلِ الْعُمُرِ ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ، وأَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

O Allah, I seek Your protection from miserliness and I seek Your protection from cowardice. I seek Your protection from being sent back to a miserable old age. I seek Your protection from the trials of the world and I seek Your protection from the punishment of the grave. (Bukhārī)

6 سُبْحَانَ اللهِ (33x) ، اَلْحَمْدُ لِلّٰهِ (33x) ، اَللّٰهُ أَكْبَرُ (33x) ،
لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. (1x)

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest. There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful.

The Messenger of Allah ﷺ said: "He who recites [the above] after every prayer will have all his sins forgiven even if they are as abundant as the foam of the sea." In another narration, the Messenger of Allah ﷺ mentioned reading 'Subhānallah' 33 times, 'Alhamdulillah' 33 times and 'Allahu Akbar' 34 times after every prayer. (Muslim)

7 اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ... (آية الكرسي)

The Messenger of Allah ﷺ said: "Whoever reads [Āyah al-Kursī] after every obligatory prayer, there is nothing that will prevent him from entering Paradise except death." (Nasā'ī)

8 قُلْ هُوَ اللهُ أَحَدٌ... قُلْ أَعُوْذُ بِرَبِّ الفَلَقِ...
قُلْ أَعُوْذُ بِرَبِّ النَّاسِ... (Tirmidhī)

TO BE READ AFTER FAJR & MAGHRIB

9 لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِيْ وَيُمِيْتُ ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.
(10x after Fajr & Maghrib)

There is no god but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He gives life and He gives death. He is over all things All-Powerful. (Tirmidhī)

The Messenger of Allah ﷺ said: "Whoever says [the above] 10 times after Maghrib and Fajr, whilst sitting in the position of tashahhud and before moving, Allah will write 10 good deeds for him for each time he says it. (Likewise) He will forgive 10 sins and raise 10 stages for him. It will be a shield for him against all repulsive things and he will be guarded from Shaytān. No sin will be allowed to reach him that day (i.e. destroy him or invalidate his actions) except for shirk. He will be from the best of people in terms of actions, except for the one who recites it even more than him." (Ahmad)

10 اَللّٰهُمَّ أَجِرْنِيْ مِنَ النَّارِ. (7x after Fajr & Maghrib)

O Allah, protect me from the Hell-fire.

The Messenger of Allah ﷺ said: "When you finish Maghrib, say [the above] seven times. If you say that and then die during that night, it will be a protection for you. And after praying Fajr, say the same. If you die on that day, it will be a protection for you." (Abū Dāwūd)

TO BE READ AFTER FAJR

11 اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا. (after Fajr)

O Allah, I ask You for beneficial knowledge, wholesome sustenance, and deeds which are accepted. (Ibn Mājah)

TO BE READ AFTER WITR

12 سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ. (3x after Witr)

How perfect is the Sovereign, the Most Holy.

After praying Witr, the Messenger of Allah ﷺ would say [the above], and would raise and extend his voice the third time. (Nasā'ī)

GENERAL DAILY ADHKĀR

الأذكار اليومية

BEFORE REMOVING CLOTHES

بِسْمِ اللهِ.

In the Name of Allah.

The Messenger of Allah ﷺ said: "The screen between the jinn and the nakedness of the children of Ādam when they take off their garments is that they say [the above]." (Tabarānī)

AFTER WEARING CLOTHES

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ ، وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ.

All praise is to Allah Who has clothed me with this garment and provided it for me, without any power or might on my part.

The Messenger of Allah ﷺ said: "If anyone puts on a garment and says [the above], his past and future sins will be forgiven." (Abū Dāwūd)

BEFORE ENTERING THE LAVATORY

بِسْمِ اللهِ ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

In the Name of Allah. (Tirmidhī) O Allah, I seek Your protection from the male and female devils. (Bukhārī)

The Messenger of Allah ﷺ said: "The screen between the jinn and the nakedness of the children of Ādam when they enter the lavatory is to say Bismillah." (Tirmidhī)

AFTER COMING OUT OF THE LAVATORY

غُفْرَانَكَ.

I seek Your forgiveness. (Abū Dāwūd)

BEFORE WUDHŪ

بِسْمِ اللهِ.

In the Name of Allah. (Abū Dāwūd)

AFTER COMPLETING WUDHŪ

1 أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُوْلُهُ. اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ ، وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ.

I bear witness that there is no god but Allah. He is Alone and He has no partner whatsoever. And I bear witness that Muhammad ﷺ is His slave and His Messenger. O Allah, make me amongst the repentant, and make me amongst those who purify themselves.

The Messenger of Allah ﷺ said: "Whoever perfects his

wudhū and then says [the above], the eight gates of Paradise will be opened for him. He may enter through whichever one he wishes." (Tirmidhī)

2 سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وأَتُوْبُ إِلَيْكَ.

You are free from imperfection, O Allah, and all praise is to You. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.

The Messenger of Allah ﷺ said: "Whosoever does wudhū and says [the above], it will be recorded in a parchment and then sealed with a seal which will not be broken till the Day of Judgement." (Nasā'ī)

WHEN LEAVING THE HOUSE

1 بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

In the Name of Allah, I have placed my trust in Allah. There is no power (in averting evil) or strength (in attaining good) except through Allah.

The Messenger of Allah ﷺ said: "Whoever says [the above] when leaving his house will be told: 'You have been guided, you have been sufficed and you have been protected.' Then one devil says to another devil: 'How can you get to a man who has been guided, sufficed and protected?'" (Abū Dāwūd)

2 اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَّ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

O Allah, I seek Your protection from misguiding others or being misguided; from erring or others causing me to err; from oppressing others or being oppressed; and from acting ignorantly or others acting ignorantly towards me.

Umm Salamah ﷺ said: "The Messenger of Allah ﷺ never left my house without raising his eyes to the sky and saying [the above]. (Abū Dāwūd)

WHEN ENTERING THE HOUSE

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَ الْمَوْلَجِ ، وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللهِ وَلَجْنَا ، وَبِسْمِ اللهِ خَرَجْنَا ، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا.

O Allah, I ask You for the best entrance and the best exit. In the Name of Allah we enter, in the Name of Allah we leave, and in Allah our Lord do we trust.

The Messenger of Allah ﷺ said: "When a person enters his home, he should say [the above]. Then he should greet his family." (Abū Dāwūd)

The Messenger of Allah ﷺ said: "When a man enters his house and remembers Allah upon entering and before eating,

Shaytān says (to his fellow shaytān): 'There is no place for you to spend the night and there is no supper for you.' When he enters the house and does not remember Allah, Shaytān says: 'You have found a place to spend the night.' When he does not remember Allah before eating his food, Shaytān says: 'You have found a place to stay and some supper.'" (Muslim)

WHILST GOING TO THE MASJID

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا ، وَفِيْ بَصَرِيْ نُوْرًا ، وَفِيْ سَمْعِيْ نُوْرًا ، وَعَنْ يَمِيْنِيْ نُوْرًا ، وَعَنْ يَسَارِيْ نُوْرًا ، وَفَوْقِيْ نُوْرًا ، وَتَحْتِيْ نُوْرًا ، وَأَمَامِيْ نُوْرًا ، وَخَلْفِيْ نُوْرًا ، وَاجْعَلْ لِيْ نُوْرًا.

O Allah, place light in my heart, light in my sight and light in my hearing. Place light on my right and place light on my left. Place light above me and place light beneath me. Place light in front of me, place light behind me and grant me light. (Bukhārī)

WHEN ENTERING THE MASJID

1 بِسْمِ اللهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَىٰ رَسُوْلِ اللهِ ، اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ ، اَللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ.

In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, forgive my sins. O Allah,

open the gates of Your mercy for me.
(Composite: Abū Dāwūd, Muslim and Ibn al-Sunnī)

2 أَعُوْذُ بِاللهِ الْعَظِيْمِ ، وَبِوَجْهِهِ الْكَرِيْمِ ، وَسُلْطَانِهِ الْقَدِيْمِ ، مِنَ الشَّيْطَانِ الرَّجِيْمِ.

I seek protection in Allah, the Supreme, His Noble Countenance, and His Eternal Authority from the accursed Shaytān.

The Messenger of Allah ﷺ said: "Whoever says [the above], Shaytān says: 'He has gained protection against me for the entire day.'" (Abū Dawūd)

WHEN LEAVING THE MASJID

1 بِسْمِ اللهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَىٰ رَسُوْلِ اللهِ ، اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ مِنْ فَضْلِكَ.

In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, I ask You from Your bounty. (Muslim)

2 اَللّٰهُمَّ اعْصِمْنِيْ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

O Allah, protect me from the rejected Shaytān. (Ibn Mājah)

RESPONDING TO THE ADHĀN

1 The Messenger of Allah ﷺ instructed us to repeat the words of the mu'adhdhin, (except for) "…when he says حَيَّ عَلَى الصَّلَاة، حَيَّ عَلَى الْفَلَاح say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِالله. If he says it from his heart, he shall enter Paradise." (Muslim)

After the adhān is complete, recite the following (in this order):

2 وَأَنَا أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ ، رَضِيْتُ بِاللهِ رَبًّا ، وَبِمُحَمَّدٍ رَسُوْلًا ، وَبِالْإِسْلَامِ دِيْنًا.

I also bear witness that there is no god but Allah. He is Alone and He has no partner whatsoever, and that Muhammad ﷺ is His servant and His Messenger. I am satisfied with Allah as my Lord, with Muhammad as my Messenger, and with Islam as my religion.

The Messenger of Allah ﷺ said: "If anyone says [the above] on hearing the mu'adhdhin, his sins will be forgiven." (Muslim)

3 اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ ، وَعَلٰى آلِ مُحَمَّدٍ...

The Messenger of Allah ﷺ said: "When you hear the mu'adhdhin calling for the prayer, repeat his words then send

blessings upon me. The one who sends blessings upon me once, Allah will send 10 blessings upon him..." (Muslim)

4 اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ، آتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِيْ وَعَدْتَّهُ.

O Allah, Lord of this perfect call and established prayer, grant Muhammad the status (a unique lofty status in Paradise) and pre-eminence, and resurrect him to the praiseworthy station that You have promised him.

The Messenger of Allah ﷺ said: "Whoever says [the above] after the adhān shall receive my intercession on the Day of Judgement." (Bukhārī)

5 The Messenger of Allah ﷺ said: "Du'ā' is not rejected between the adhān and the iqāmah." (Tirmidhī)

5 FOR 5

5 min

1. Glad tidings of Paradise
2. Forgiveness of all sins
3. Ten blessings from Allah
4. Intercession of the Prophet ﷺ
5. Acceptance of du'ā'

THE SUNNAH DEEDS OF JUMU'AH

1 Sending abundant salāh upon the Messenger ﷺ

"The best of your days is Jumu'ah. On this day Ādam ﷺ was created; on this day he died; on this day the Trumpet will be blown; and on this day the creation will fall down and die. So send abundant blessings upon me, for your blessings will be presented to me." They asked: "O Messenger of Allah, how will our blessings upon you be presented to you when you have turned to dust?" He replied: "Allah has forbidden the earth to consume the bodies of the Prophets." (Abū Dāwūd)

2 Praying Fajr in congregation

"The best prayer in the sight of Allah is the Fajr prayer in congregation on the day of Jumu'ah." (Bayhaqī)

3 Reading Sūrah al-Kahf

"Whoever reads Sūrah al-Kahf on Jumu'ah will have a light that shines for him between the two Jumu'ahs." (Hākim)

4 Bathing & wearing one's best clothes

"Whoever bathes on the day of Jumu'ah and does it well, purifies himself and does it well, puts on his best clothes, and puts on whatever Allah decrees for him of the perfume of his family, then comes to the masjid and does not engage in idle talk or separate two people; he will be forgiven for (his sins) between that day and the previous Jumu'ah." (Ibn Mājah)

5 Miswāk & perfume

"Bathing and using miswāk on Jumu'ah is obligatory upon everyone who has reached the age of puberty. One should apply whatever perfume he can find." (Nasā'ī)

6 Going early to the masjid

"When Jumu'ah comes, at each door of the masjid there are angels who write down the first ones to come to the masjid. Then when the imām sits down, they close their books and come to listen to the sermon. The one who comes early (for Salāh al-Jumu'ah) is like the one who sacrificed a camel, then those who come after him (in order of their coming) are like one who sacrificed a cow, then one who sacrificed a horned ram, then one who sacrificed a chicken, then like one who offered an egg." (Bukhārī)

7 Walking to the masjid

"Whoever bathes on Jumu'ah, bathes completely, goes early, is present for the beginning of the sermon, sits close (to the imām), listens and is silent; there will be for him in every step he takes the reward of a year of fasting and standing in prayer." (Tirmidhī)

8 Making du'ā'

"Jumu'ah is comprised of twelve portions of time. There is one in which a Muslim who asks Allah for something will have it granted to him. Seek it in the last period after `Asr." (Abū Dāwūd)

ISTIKHĀRAH
(SEEKING ALLAH'S HELP IN MAKING A DECISION)

اَللّٰهُمَّ إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوْبِ. اَللّٰهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ (وَيُسَمِّي حَاجَتَه) خَيْرٌ لِيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ ، فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ أَمْرِيْ ، فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِيْ بِهِ.

O Allah, I ask you for the best through Your knowledge, I seek strength through Your power, and I ask You from Your majestic benevolence. For You are fully able whilst I am not, You know everything whilst I do not know anything, and You are the Knower of the unseen. O Allah, if in Your knowledge, this matter (specify the matter) is good for me in my religion, my livelihood and my ultimate destiny, then decree it for me and make it easy it for me, then bless it for me. But if in your knowledge, this matter is bad for me in my religion, my livelihood and my ultimate destiny, then

turn it away from me, and turn me away from it and decree good for me wherever it may be, then make me pleased with it.

Jābir ﷺ narrated: "The Messenger of Allah ﷺ used to teach us istikhārah (when one seeks Allah's help in making a decision) for all matters, the same way he taught us Sūrahs from the Qur'ān. He ﷺ said: "When one of you intends to do something, he should offer two rak'ahs of voluntary Salāh, and then say [the above]." (Bukhārī)

Ibn Abī Jamrah ﷺ said: 'The wisdom of preceding Salāh before the du'ā' is that the purpose of istikhārah is to combine the good of this world and the Hereafter. A person needs to knock at the door of the King (Allah), and there is nothing more effective for this than salāh, because it combines the glorification and praise of Allah, and expresses one's need for Him at all times. (Fath al-Bārī)

DURING & AT THE END OF A GATHERING

1 رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ.

My Lord, forgive me and pardon me. Indeed, You are the Most Relenting and Ever Merciful.

'Abdullāh ibn 'Umar ﷺ said: "We counted the Messenger of Allah ﷺ saying [the above] a hundred times during one single sitting." (Tirmidhī)

2 اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُوْلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ ، وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا ، اَللّٰهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا ، وَأَبْصَارِنَا ، وَقُوَّتِنَا مَا أَحْيَيْتَنَا ، وَاجْعَلْهُ الْوَارِثَ مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَىٰ مَنْ ظَلَمَنَا ، وَانْصُرْنَا عَلَىٰ مَنْ عَادَانَا ، وَلَا تَجْعَلْ مُصِيْبَتَنَا فِيْ دِيْنِنَا ، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ، وَلَا مَبْلَغَ عِلْمِنَا ، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَّا يَرْحَمُنَا.

O Allah, apportion for us enough fear and awe of You to prevent us from sinning against You, and enough obedience to You to make us reach Your Paradise, and enough certainty to make the difficulties of this world easy for us. O Allah, let us enjoy our hearing and sight and strength as long as You allow us to live, and make it an inheritance for us. Let our vengeance be upon those who have wronged us, and help us against those who harbour enmity towards us. Let not our afflictions be in our religion, and make not the world our biggest concern, or the full extent of our knowledge, and do not give power over us to anyone who will not have mercy on us.

'Abdullāh ibn 'Umar ﷺ said: "Rarely would the Messenger of Allah ﷺ rise from a gathering without supplicating for his companions with [the above]." (Tirmidhī)

3 سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وأَتُوْبُ إِلَيْكَ.

You are free from imperfection, O Allah, and all praise is to You. I bear witness that there is no god but You. I seek Your forgiveness and turn to You in repentance.

The Messenger of Allah ﷺ said: "Whoever sits in a gathering in which there is much meaningless chatter and says [the above] before he gets up to leave that gathering, he will be forgiven for all that took place in that gathering." (Tirmidhī)

CONCLUDING THE RECITATION OF THE QUR'ĀN

سُبْحَانَكَ وَبِحَمْدِكَ ، لَا إِلٰهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

You are free from imperfection, and all praise is to You. There is no god but You. I seek Your forgiveness and turn to You in repentance.

'Ā'ishah رضي الله عنها said: "The Messenger of Allah ﷺ never sat in a gathering, or recited Qur'ān, or performed a prayer except that he would conclude that act with these words." She says: "So I asked him: 'O Messenger of Allah, I see that you do not sit in a gathering, recite Qur'ān or perform prayer except that you conclude with these words?' He replied: 'Yes. Whoever uttered good words, then these words [the above] will be a seal for them, and whoever uttered something evil, then these words will be its expiation.'" (Nasā'ī)

BEFORE EATING

بِسْمِ اللهِ.

In the Name of Allah. (Tirmidhī)

If one forgets at the beginning:

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ.

In the Name of Allah at the beginning and at the end of it.

Umayyah ﷺ said: "The Messenger of Allah ﷺ was sitting whilst a man was eating food. That man did not mention the Name of Allah until only a morsel of food was left. When he raised it to his mouth, he said [the above]. The Messenger of Allah ﷺ smiled at this and said: "Shaytān had been eating with him but when he mentioned the Name of Allah, Shaytān vomited all that was in his stomach." (Abū Dāwūd)

AFTER EATING

1 اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا ، وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِنِّيْ وَلَا قُوَّةٍ.

Praise be to Allah who has fed me this and provided me with it without any power and might from me.

The Messenger of Allah ﷺ said: "Whosoever eats food and says [the above] at the end, all his past sins will be forgiven." (Tirmidhī)

2 اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ ، وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا.

Allah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, our Lord. (Bukhārī)

The Messenger of Allah ﷺ said: "Indeed Allah is pleased with the servant who praises Him when he eats and praises Him when he drinks." (Muslim)

3 اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ.

All praise is for Allah, who has fed us and given us drink and made us Muslims. (Tirmidhī)

AFTER DRINKING MILK

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ.

O Allah, bless us in it and give us more of it. (Tirmidhī)

DU'Ā' FOR THE HOST

1 أَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ.

May the fasting open their fasts with you, the pious eat your food, and the angels pray for blessings on you. (Abū Dāwūd)

2 اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْ مَا رَزَقْتَهُمْ ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

O Allah, bless them in what You have provided them, forgive them and have mercy upon them. (Muslim)

AFTER OPENING A FAST

ذَهَبَ الظَّمَأُ ، وَابْتَلَّتِ الْعُرُوْقُ ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللّٰهُ.

The thirst has gone, the veins have been moistened, and the reward has been secured, if Allah wills. (Abū Dāwūd)

The Messenger of Allah ﷺ said: "The deeds of the people are presented (to Allah) on Mondays and Thursdays. So I like that my actions be presented whilst I am fasting." (Tirmidhī)

And He ﷺ said: "Fasting three days of each month is equivalent to fasting for a lifetime. The days of al-Bīdh are: the thirteenth, fourteenth and fifteenth." (Nasā'ī)

WHEN TRAVELLING

اَللّٰهُ أَكْبَرُ ، اَللّٰهُ أَكْبَرُ ، اَللّٰهُ أَكْبَرُ ، سُبْحَانَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُوْنَ ، اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِيْ سَفَرِنَا هٰذَا الْبِرَّ وَالتَّقْوَىٰ ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هٰذَا وَاطْوِ عَنَّا بُعْدَهُ ، اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيْفَةُ فِي الْأَهْلِ ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ ، وَسُوْءِ الْمُنْقَلَبِ فِيْ الْمَالِ وَالْأَهْلِ.

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. How perfect is the One Who has given us control over this; we could not have done it by ourselves. Truly it is to our Lord that we are returning. O Allah, we ask You for piety, taqwā and deeds which You will be pleased with on this journey of ours. O Allah, make this journey easy for us and let us cover its distance swiftly. O Allah, You are our Companion on the journey and the One in Whose care we leave our family. O Allah, I seek Your protection from the difficulties of the journey, from distressing scenes, and from an ill-fated outcome with my wealth and family. (Muslim)

Upon returning, add the following:

آئِبُوْنَ ، تَائِبُوْنَ ، عَابِدُوْنَ ، لِرَبِّنَا حَامِدُوْنَ.

Returning, repenting, worshipping and praising our Lord. (Muslim)

The traveller's invocation for the one he leaves behind:

أَسْتَوْدِعُكُمُ اللهَ الَّذِيْ لَا تَضِيْعُ وَدَائِعُهُ.

I leave you in the care of Allah, who does not allow anything entrusted to Him to be lost. (Ibn Mājah)

The resident's invocation for the traveller:

أَسْتَوْدِعُ اللهَ دِيْنَكَ ، وَأَمَانَتَكَ ، وَخَوَاتِيْمَ عَمَلِكَ.

I leave your religion, your trust and the last of your deeds in the care of Allah. (Tirmidhī)

The Messenger of Allah ﷺ said: "Indeed when something is entrusted in the care of Allah, He protects it." (Ahmad)

WHEN ENTERING A SHOP/MARKET

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،

يُحْيِيْ وَيُمِيْتُ ، وَهُوَ حَيٌّ لَا يَمُوْتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ.

There is no god but Allah. He is Alone and He has no partner. To Him Alone belong all sovereignty and all praise. He gives life and He gives death. He is Ever-Living and does not die. In His Hand is all good and He is over all things All-Powerful.

The Messenger of Allah ﷺ said: "Whoever enters the marketplace and says [the above], Allah shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him." (Tirmidhī)

WHEN VISITING A GRAVEYARD

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ والْمُسْلِمِيْنَ ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Peace be upon you, O believing and Muslim dwellers of this place. Certainly, Allah willing, we will join you. I ask Allah to grant us and you well-being. (Muslim)

The Messenger of Allah ﷺ said: "Visit the graveyard, for it reminds you of the Hereafter." (Muslim)

WHEN ENTERING A TOWN OR CITY

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ ، وَرَبَّ الْأَرْضِيْنَ السَّبْعِ وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضْلَلْنَ ، وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ ، أَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيْهَا ، وأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيْهَا.

O Allah, Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they carry, Lord of the devils and all that they lead astray, Lord of the winds and all that they scatter, I ask You for the good of this town, the good of its people, and whatever good is in it; and I seek Your protection from the evil of this town, the evil of its people, and whatever evil is in it. (Nasāʾī)

WHEN IT RAINS

اَللّٰهُمَّ صَيِّبًا نَافِعًا.

O Allah, make it a beneficial rain. (Bukhārī)

UPON HEARING THUNDER

سُبْحَانَ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيْفَتِهِ.

How Perfect is the One Whom the thunder exalts with praise of Him, as do the angels in awe of Him. (Muwatta')

WHEN THE WIND BLOWS

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيْهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ ، وَأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

O Allah, indeed I ask You for its good, the good of what is in it, and the good of that it was sent with. And I seek Your protection from its evil, the evil of what is in it, and the evil that it was sent with. (Muslim)

WHEN DOGS BARK

The Messenger of Allah ﷺ said: "When you hear the barking of dogs and the braying of donkeys at night, seek Allah's protectiom from them, for they see what you do not see." (Abū Dāwūd)

WHEN THANKING SOMEONE

جَزَاكَ اللهُ خَيْرًا.

May Allah give you a good reward.

The Messenger of Allah ﷺ said: "He who is favoured by another and says [the above] to his benefactor, has fully expressed his appreciation." (Tirmidhī)

WHEN GREETING SOMEONE

The Messenger of Allah ﷺ said: "O people, spread salām amongst yourselves, feed people, strengthen the ties of kinship, and pray at night when others are sleeping; you will enter Paradise in peace." (Tirmidhī) He ﷺ also said: "Two Muslims will not meet and shake hands except that their sins will be forgiven before they part." (Abū Dāwūd)

اَللّٰهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

O Allah, give us good in this world and in the Hereafter, and protect us from the torment of the Fire.

The Messenger of Allah ﷺ would not let go of a person's hand until he had said [the above]. (Ibn al-Sunnī)

FOR ONE YOU HAVE INSULTED

اَللّٰهُمَّ فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

O Allah, any believing servant whom I have cursed, make that a source of nearness to You on the Day of Judgement. (Muslim)

WHAT TO SAY WHEN ANGRY

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ.

I seek the protection of Allah from the accursed Shaytān. (Muslim)

BEFORE INTIMACY

بِسْمِ اللهِ ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

In the name of Allah. O Allah, protect us from Shaytān and keep Shaytān away from what You provide us with.

The Messenger of Allah ﷺ said: "If any one of you goes to his wife and says [the above], if a child is decreed for them, Shaytān will never be able to harm him." (Bukhārī)

AFTER SNEEZING

اَلْحَمْدُ لِلّٰهِ.

Praise be to Allah.

Your companion should reply:

يَرْحَمُكَ اللّٰهُ.

May Allah have mercy on you.

Then you should say:

يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ.

May Allah guide you and put your affairs in order. (Bukhārī)

FOR FIRMNESS OF THE HEART

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلَىٰ دِيْنِكَ.

O Changer of the hearts, make my heart firm upon Your religion.

Anas ﷺ said: "The Messenger of Allah ﷺ would often say [the above]. So I asked: 'O Messenger of Allah, we believe in you and what you have come with, but do you fear for us?' He replied: 'Yes. Indeed the hearts are in between the two Fingers of Allah's Fingers. He changes them as He wills.'" (Tirmidhī)

WHEN ONE EXPERIENCES DOUBT IN FAITH

1 آمَنْتُ بِاللهِ وَرُسُلِهِ.

I believe in Allah and His Messengers.

The Messenger of Allah ﷺ said: "Shaytān comes to one of you and says: 'Who created you?' He replies: 'Allah.' Then Shaytān says: 'Who created Allah?' If that happens to any one of you, let him say [the above]. Indeed it will go away from him." (Ahmad)

2 هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ.

He is the First and the Last, the Most High and the Most Near. And He is All-Knowing about everything. (Abū Dāwūd)

WHEN ONE FEARS SHIRK & RIYĀ'

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

O Allah, I seek Your protection from knowingly committing shirk and seek Your forgiveness for unknowingly (committing it). (Ahmad)

The Messenger of Allah ﷺ said: "O people, beware of this shirk, for it is more subtle than the footsteps of an ant." The one whom Allah willed should speak asked him: "How can we beware of it when it is more subtle than the footsteps of an ant, O Messenger of Allah?" He replied: "Say [the above]." (Ahmad)

PROTECTION FROM DAJJĀL, TRIALS & TRIBULATIONS

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ.

O Allah, I seek Your protection from the punishment of the Hell-fire, and from the punishment of the grave, and from the trials of life and death, and from the evil

of the tribulation of Dajjāl, the false Messiah.

The Messenger of Allah ﷺ said: "After the tashahhud (in Salāh), one should seek Allah's protection from four things by saying [the above]." He ﷺ also said: "If anyone learns the first ten verses of Sūrah al-Kahf by heart, he will be protected from Dajjāl." (Muslim)

WHEN SOMETHING PLEASES YOU

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

All praise is for Allah through whose blessing righteous actions are accomplished.

When the Messenger of Allah ﷺ saw anything which pleased him, he used to say [the above]. (Ibn Mājah)

WHEN SOMETHING YOU DISLIKE HAPPENS

1 اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ.

All praise is for Allah in every situation.

When the Messenger of Allah ﷺ saw anything which displeased him, he used to say [the above]. (Ibn Mājah)

2 قَدَّرَ اللّٰهُ وَمَا شَاءَ فَعَلَ.

Allah has decreed and He does whatever He wills.

The Messenger of Allah ﷺ said: "A strong believer is better and more beloved to Allah than a weak believer, and there is good in everyone. Be keen on what benefits you and seek help from Allah, and do not give up. If anything afflicts you, do not say: 'If I had done (something else), such and such would have happened.' But say [the above], for (the utterance) 'If I had' provides an opening for the deeds of the devil." (Muslim)

WHEN ONE IS IN A DIFFICULT SITUATION

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

O Allah, there is no ease except in that which You have made easy, and You make the difficulty easy when You wish. (Ibn Hibbān)

WHEN STRUCK BY A CALAMITY

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ ، اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ ، وَأَخْلِفْ لِيْ خَيْرًا مِنْهَا.

To Allah we belong and unto Him is our return. O Allah, recompense me for my affliction and replace it for me with something better. (Muslim)

1 اَللّٰهُمَّ إِنِّيْ عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِيْ بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ قَضَاؤُكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ ، أَوْ أَنْزَلْتَهُ فِيْ كِتَابِكَ ، أَوِ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِيْ ، وَنُوْرَ صَدْرِيْ وَجَلَاءَ حُزْنِيْ ، وَذَهَابَ هَمِّيْ.

O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forehead is in Your Hand (i.e. you have control over me). I am subject to Your judgement and Your decree concerning me is just. I ask You - by every name that is Yours, by which You have named Yourself, or taught any one of Your creation, or revealed in Your Book, or kept unto Yourself in the knowledge of the unseen that is with You - to make the Qur'ān the spring of my heart, the light of my chest, the banisher of my grief and the reliever of my anxiety.

The Messenger of Allah ﷺ said: "There is no one amongst you who, when he is stricken with grief and anxiety, says [the above] except that Allah will remove his grief and anxiety, and will give him joy instead." (Ahmad)

2 لَا إِلٰهَ إِلَّا اللهُ الْعَظِيْمُ الْحَلِيْمُ ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيْمِ ، لَا إِلٰهَ إِلَّا اللهُ رَبُّ السَّمٰوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ.

There is no god but Allah, the Supreme, The Forbearing. There is no god but Allah, Lord of the Magnificent Throne. There is no god but Allah, Lord of the heavens, Lord of the earth, Lord of the Noble Throne. (Bukhārī)

WHEN ONE IS AFRAID OF PEOPLE

1 اَللّٰهُمَّ اكْفِنِيْهِمْ بِمَا شِئْتَ.

O Allah, suffice me from them, with what You choose. (Muslim)

2 حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيْلُ. (3:173)

Allah is enough for us and He is the Best Protector. (Bukhārī)

WHEN ONE FEELS FRIGHTENED

لَا إِلٰهَ إِلَّا اللهُ.

There is no god but Allah. (Bukhārī)

WHEN DIFFICULTIES MAKE ONE YEARN FOR DEATH

اَللّٰهُمَّ أَحْيِنِيْ مَا كَانَتِ الْحَيَاةُ خَيْرًا لِيْ ، وَتَوَفَّنِيْ إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِيْ.

O Allah, let me live as long as life is better for me; and give me death when death is better for me.

The Messenger of Allah ﷺ said: "None of you should wish for death because of a difficulty that befalls him. Rather he should say [the above]." (Bukhārī)

FOR DIFFICULT TIMES: ALL YOUR PRAYERS ANSWERED

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ ، إِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ.

There is no god but You. You are free from imperfection. Indeed, I have been of the wrongdoers.

The Messenger of Allah ﷺ said: "No Muslim man ever supplicates with [the above] except that Allah answers his supplication." (Tirmidhī)

THE REMEDY

العلاج والرقى من الكتاب والسنة

HEALING & TREATMENT FROM THE QUR'ĀN & SUNNAH

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ.

"We send down the Qur'ān as healing and mercy to those who believe…" (17:82)

The Messenger of Allah ﷺ said: "Make thorough use of the two cures: honey and the Qur'ān." (Ibn Mājah)

Ibn al-Qayyim ﷺ wrote: 'The Qur'ān is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur'ān for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it. How can a disease resist the words of the Lord of the heavens and earth which, if He had revealed it to the mountains, they would have crumbled, and if He had revealed it to the earth, it would have broken apart? There is no sickness, spiritual or physical, but in the Qur'ān there is that which indicates its remedy, its cause and how to protect against it for those who are blessed with the understanding of His Book.'
(Zād al-Ma'ād)

'Ruqyah' is a means of treatment through the Qur'ānic verses and the invocations prescribed by the Messenger of Allah ﷺ. It is one of the greatest remedies that a believer can use.

'Ā'ishah رضي الله عنها reported that the Messenger of Allah ﷺ came into her house and saw with her a woman who was treating her with ruqyah. He told the woman: "Treat her only with Allah's Book." (Ibn Hibbān) She رضي الله عنها also said: "When the Messenger of Allah ﷺ was sick, Jibrīl عليه السلام performed ruqyah on him." (Muslim)

Ibn Hajar رحمه الله outlined three principles for ruqyah:

1. To be with Allah's words or His Names and Attributes.
2. To be in Arabic or of an understandable meaning.
3. To believe that they do not have an effect in of themselves, but rather by the will of Allah. (Fath al-Bārī)

The Messenger of Allah ﷺ used three types of remedies:

1. Divine remedy i.e. ruqyah.
2. Natural remedies, such as honey, black seed, olive oil, zamzam and cupping.
3. A combination of both divine and natural remedies.

'Whosoever is not cured by the Qur'ān, then may Allah not cure him. And whosoever does not find the Qur'ān sufficient, may Allah make nothing sufficient for him.'
(Ibn al-Qayyim رحمه الله)

PROPHETIC MEDICINE

1 Black Seed

"Indeed, in black seed is a cure for all diseases except sām (death)." (Muslim)

2 Zamzam

"The water of zamzam is for whatever it is drunk for." (Ibn Mājah) "The best water upon the surface of the earth is zamzam water. It is a nourishing food and a cure for illnesses." (Tabarānī) 'Urwah ibn Zubayr ﷺ reported that 'Ā'ishah ﷺ used to bring back zamzam water with her from Makkah, and she used to say: "The Messenger of Allah ﷺ used to bring back zamzam water in water skins and jars. He would pour it over the sick and make them drink it." (Tirmidhī)

3 Olive Oil

"Use olive oil in eating and for applying (on the body), for it is from a blessed tree." (Tirmidhī)

4 Honey

"There emerges from their bellies (honey bees) a drink, varying in colours, in which there is healing for people." (16:69)

5 Talbīnah (Barley Broth)

'Ā'ishah ﷺ used to recommend talbīnah for the sick and for the bereaved. She used to say: "I heard the Messenger of Allah ﷺ saying: 'Talbīnah brings comfort to a sick person's heart, and relieves some of his sorrow and grief.'" (Bukhārī)

"No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one third for food, one third for drink and one third for his breathing." (Tirmidhi)

6 'Ajwah Dates

"Whoever eats seven 'ajwah dates in the morning, neither magic nor poison will harm him that day." (Bukhārī)

7 Indian Incense and Sea Incense

(al-Qust al-Hindī and al-Qust al-Bahrī)

"Treat with the Indian incense, for it heals seven diseases; it is to be sniffed by one experiencing throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." (Bukhārī)
"The best medicines you may treat yourselves with are cupping and sea incense." (Bukhārī)

8 Cupping

"Jibrīl ﷺ informed me that cupping is the most beneficial medicine for the people." (Hākim)

9 (Raw) Cow's Milk

"Allah has not created a sickness but that He has created a cure for it, except for old age. So drink from the milk of cows, because they eat from all sorts of plants." (Nasā'ī)

10 Senna

"Make good use of senna and sannūt (honey), for indeed there is a cure in both of them for every disease except sām." He was asked: "O Messenger of Allah, what is sām?" He ﷺ replied: "Death." (Ibn Mājah)

'Ā'ishah ﷺ said: "The Messenger of Allah ﷺ used to tell me to do ruqyah against the evil eye." (Bukhārī) He ﷺ said: "The evil eye is true. If anything could outdo the decree, it would be the evil eye." (Muslim)

Sūrah al-Nās and Sūrah al-Falaq are the best protection against envy and the evil eye. This can be seen in the following hadīth:

Anas ﷺ said: "The Messenger of Allah ﷺ used to seek refuge in Allah from the jinn and the human evil eye until the Mu'awwidhatayn were revealed. When they were revealed, he adopted them and abandoned everything else." (Tirmidhī)

Sūrah al-Falaq highlights the evil of envy and the harm it incurs. This harm reaches the victim by way of the envier's evil self and sight, despite never having used his hands or tongue. The evil effect takes place when it is intentionally addressed through one's eyes staring at the person envied. But the intensity of this effect differs according to the weakness of the victim and the power of the evil jealous self.

The Messenger of Allah ﷺ said: "Most of those who die amongst my ummah do so - after the will and decree of Allah - because of the evil eye." (Bazzār)

The Messenger of Allah ﷺ said: "The evil eye is true. It can cause a mountain to collapse." (Ahmad)

'The evil eye is an arrow, shot by the one who is jealous, hitting (the victim) sometimes and missing it sometimes. So if the victim is uncovered and without the protection (of the adhkār), then he definitely will be affected by it. But if the victim is taking precaution (through the adhkār), then it will not affect him; rather it may happen that this arrow is returned back to the envier.' (Ibn al-Qayyim ﷺ)

Shaytān accompanies an envier and a sorcerer. In fact, an envier is helped by the devils without even seeking their help. An envier is one of Shaytān's followers, because he seeks to remove Allah's blessings from people, which is precisely the same desire of Shaytān. This is why the Messenger of Allah ﷺ said: "Resort to concealing the fulfilment and success of your needs, for verily every one endowed with a blessing is envied." (Tabarānī) A jealous person is an enemy of Allah's blessings, and his jealousy emanates from within himself and his evil nature.

The Messenger of Allah ﷺ said: "Whoever amongst you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessings for it, because the evil eye is real." (Hākim)

(Adapted from Badā'i'ul Fawā'id)

Jinn are a creation of Allah, who are not visible to human beings. Instead of fearing them, one should seek protection with the One Who created them. Like humans, there are good and evil jinns. The evil jinns are also known as the shayātīn (pl. of shaytān). These assist the magicians, enviers and harm human beings. Thus, whenever a hadīth mentions protection from Shaytān, it includes protection from the evil jinns.

To protect oneself, one should be consistent with the daily adhkār, especially the adhkār of removing clothes, eating, entering the lavatory, intimacy, and the adhkār of entering and leaving the house and masjid. This is in addition to the adhkār of the morning and evening, before sleeping and after the fardh prayers.

Adhān Scares Shaytān Away

Suhayl ﷺ reported that whilst on an errand for his father, someone called out to him from a wall, using his name. His companion looked down the wall but saw nothing. Upon mentioning it to his father, his father said: "If I knew that you would encounter this, I would not have sent you. However, whenever you hear such voices (from evil spirits), proclaim the adhān, because indeed I heard Abū Hurayrah ﷺ narrate from the Messenger of Allah ﷺ: 'Indeed Shaytān runs away at full speed when the adhān is proclaimed.'" (Muslim)

TEN WAYS TO PROTECT YOURSELF

Envy is the root of evil eye and magic. Ibn al-Qayyim ﷺ mentions ten ways in which a person can protect oneself:

1. Seek Allah's protection (e.g. through the ta'awwudh and the mu'awwidhatayn).
2. Have taqwā of Allah, fulfil what He has ordered and avoid what He has proscribed.
3. Have patience over what you are afflicted with and don't fight or kill the envier.
4. Place your reliance (tawakkul) in Allah because He suffices anyone who places his trust in Him.
5. Avoid thinking about it and try to concentrate on other things. This is one of the best ways of removing the evil.
6. Turn to Allah, be sincere to Him, love Him and make this the priority.
7. Repent to Allah from the sins which have allowed your enemies to overcome you.
8. Give charity because this has an amazing effect in removing calamities, the evil eye and envy.
9. Be kind and do good to the envier. This is extremely difficult do to, but very effective in extinguishing the fire of envy.
10. Make your tawhīd solely for Allah, as this is the bedrock of all that has preceded. Adopting the above means should make one reflect on Allah Who is the Bestower of all means. None can benefit you or harm you except by His will.

PRAYING & BLOWING WITH THE SALIVA

Ruqyah comes from the heart and mouth of the reciter, so if it is accompanied with some of his saliva and breath, that will maximise the strength and effectiveness of the remedy. The stronger the heart of the person is, the stronger the ruqyah he recites becomes. Combining both ruqyah (from the heart and mouth) and spitting with one's saliva (aspects of the inner self) form a powerful antidote to the evil of the magicians and devils.

There is another secret behind blowing when performing ruqyah: blowing is done by both pure and evil souls, as Allah said: "And from the evil of the blowers in knots." (113:4) Those who do magic tie knots and blow onto them words of magic, mixing them with their saliva which work on the victims even in their absence. However, the pure souls counter this by blowing with the powerful words of the Almighty. (Adapted from Zād al-Ma'ād)

One may pray and blow into water as a form of remedy. In the authentic narration of Musannaf ibn Abī Shaybah, 'Ā'ishah ﵂ permitted that water can be prayed on and then given to the sick to drink or to be poured over them. Sālih ﵀, the son of Imām Ahmad ﵀, said: "Whenever I became ill, my father would take a cup of water and recite over it, then tell me to drink some of it and wash my hands and face in it." (Manāqib al-Imām Ahmad ﵀)

RUQYAH FROM THE QUR'AN

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ. (Abū Dāwūd)

1 سورة البقرة

The Messenger of Allah ﷺ said: "Do not turn your houses into graveyards. Shaytān runs away from the house in which Sūrah al-Baqarah is recited." (Muslim)

"...the magicians cannot confront it."

The Messenger of Allah ﷺ said: "Recite Sūrah al-Baqarah. To recite it regularly and adhere to it is a blessing, to give it up is a cause of regret, and the magicians cannot confront it." (Muslim)

2 اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ... (سورة الفاتحة)

It was narrated from Abū Saʿīd al-Khudrī ﷺ that the Messenger of Allah ﷺ described Sūrah al-Fātihah as a ruqyah, and he approved of the Sahābī ﷺ who recited it as a ruqyah for the one who had been stung by a scorpion.
The hadīth mentions: "The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Sūrah al-Fātihah until the patient was healed and started walking as if he had not been sick." (Bukhārī)

Ibn al-Qayyim ﷺ said: 'If one's faith, soul, and spirit are strong, and if he internalises the meaning and

essence of Sūrah al-Fātihah, recites it and then blows on the affected person followed by his spittle, this will counter the effects incurred by evil beings. And Allah knows best.' (Zād al-Ma'ād)

3 اَللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ... (آية الكرسي)

The Messenger of Allah ﷺ said: "In Sūrah al-Baqarah, there is a verse which is the best verse of the Qur'ān. It is never recited in a house except that the Shaytān leaves: it is Āyah al-Kursī." (Hākim)

Āyah al-Kursī is the strongest protection against the evil of the jinn. (See p. 53 for the incident of Ubayy ﷺ and the jinnī and p. 75 for the incident of Abū Hurayrah ﷺ and Shaytān.)

4 آمَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُوْنَ...(2:285-6)

(The last two verses of Sūrah al-Baqarah | See p. 76.)

The Messenger of Allah ﷺ said: "Allah inscribed a book 2,000 years before He created the heavens and the earth, from which the last two verses of Sūrah al-Baqarah were revealed. If they are recited for three nights, no shaytān will remain in the house." (Tirmidhī)

"If they are recited for three nights, no shaytān will remain in the house."

5 قُلْ هُوَ اللهُ أَحَدٌ... قُلْ أَعُوْذُ بِرَبِّ الفَلَقِ...
قُلْ أَعُوْذُ بِرَبِّ النَّاسِ...

'Ā'ishah ﷺ narrated that whenever the Messenger of Allah ﷺ would become sick, he would recite [the above] and then blow his breath over his body. She says: "During his last illness from which he passed away, the Messenger of Allah ﷺ used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings." (Bukhārī)

'Uqbah ﷺ reported that the Messenger of Allah ﷺ said: "Shall I inform you of the best words with which you can seek Allah's protection?" I said: "Yes." He ﷺ said: "Sūrah al-Falaq and Sūrah al-Nās." (Ahmad)

'These Sūrahs are extremely effective in repelling magic, evil eye, and the rest of the evils...The need for a slave to seek Allah's protection with these Sūrahs is greater than his need for eating, drinking and clothes.' (Ibn al-Qayyim ﷺ)

The Mu'awwidhatayn are the strongest protection against envy, evil eye and magic. (See p. 54 & 78.)

RUQYAH FROM THE SUNNAH

1 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

I seek protection in Allah's perfect words from the evil of whatever He has created. (Muslim)

The Messenger of Allah ﷺ said: "Whoever stops at a stopping place and then says [the above], nothing shall harm him until he sets off again from that place." (Muslim)

2 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيْهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ ، يَا رَحْمٰنُ.

I seek protection in the perfect words of Allah - which neither the upright nor the corrupt may overcome - from the evil of what He created, of what He brought into existence, and of what He scattered, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He scattered in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every night visitor, except the night visitor who comes with good, O Merciful One. (Ahmad)

Khālid ibn al-Walīd ﷺ would wake up from fright at night and would come out of his house with his sword. It was feared that someone would get hurt. So he complained to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to

him: "Indeed Jibrīl said to me that a powerful and crafty jinnī was plotting against you, so say [the above]." Khālid ﷺ said these words and this stopped happening. (Ahmad)

3 أَعُوْذُ بِوَجْهِ اللهِ الْعَظِيْمِ ، الَّذِيْ لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ ، وَبِأَسْمَاءِ اللهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ ، مِنْ شَرِّ مَا خَلَقَ وَبَرَأَ وَذَرَأَ.

I seek the protection of Allah the Supreme, than whom there is nothing greater. And I seek protection in the perfect words of Allah which no man - virtuous or evil - can even transcend; and I seek the protection of all of The Most Beautiful Names of Allah - the ones I know and the ones I do not know - from the evil of everything He created, brought into existence, and spread over the earth. (Muwatta')

4 أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ.

I seek protection in the perfect words of Allah from His anger and punishment, from the evil of His servants, and from the evil suggestions of the devils and from them appearing to me. (Ahmad)

SEEKING PROTECTION FOR CHILDREN

5 أُعِيْذُكُمْ (أُعِيْذُكُمَا) بِكَلِمَاتِ اللهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

I seek protection for you in the perfect words of Allah from every devil and every beast, and from every evil eye.

The Messenger of Allah ﷺ used to seek Allah's protection for Hasan and Husayn رضي الله عنهما by saying [the above]. (Bukhārī)

The Messenger of Allah ﷺ said: "When the evening comes, keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the name of Allah, for Shaytān does not open a closed door. Tie up your waterskins and mention the name of Allah. Cover your vessels, even if you only put something over them and extinguish your lamps." (Bukhārī)

Commenting on the above hadīth, Ibn Hajar رحمه الله quotes Ibn al-Jawzī رحمه الله: ""There is a fear for children at that hour, because the impurity (najāsah) that the devils (shayātīn) surround themselves with is usually found in children. Similarly, children do not usually engage in the dhikr which would protect them. And when the devils spread out, they hang on to whatever they can hang on to. Hence there is a fear for children at that time." The reason why they spread out at that time is that they are more able to move about at night than during the day, because darkness is more conducive to the devil forces coming together than any other time.' (Fath al-Bārī)

WHEN ONE FEELS PAIN IN THE BODY

6 بِسْمِ اللهِ (3x) ،
أَعُوْذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (7x)

In the Name of Allah. I seek the protection of Allah and His power from the evil of what I feel and from what I fear.

'Uthmān ibn Abī al-'Aās ﷺ complained to the Messenger of Allah ﷺ about pain that he had felt in his body from the time he had accepted Islam. The Messenger of Allah ﷺ said to him: "Put your hand on the part of your body where you feel pain and say [the above]." (Muslim)

"Put your hand on the part of your body where you feel pain and say [the above]."

And in Sunan al-Tirmidhī, he said: "I did that and Allah removed my pain. After that, I used to instruct my family and others to do the same."

7 اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ تَعْجِيْلَ عَافِيَتِكَ ، وَصَبْرًا عَلَى بَلِيَّتِكَ ،
وَخُرُوْجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ.

O Allah, I ask You for a speedy recovery, patience on your afflictions, and a departure from this world to Your mercy. (Hākim)

8 اَللّٰهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ الْبَأْسَ ، اِشْفِ أَنْتَ الشَّافِيْ ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءً لَا يُغَادِرُ سَقَمًا.

O Allah, the Lord of mankind, remove this disease. Cure, for You are the One who cures. There is no cure except for Your cure. May it be a cure which leaves behind no sickness.

'Ā'ishah ﵂ reported that when the Messenger of Allah ﷺ visited any ill person in his family, he would wipe his right hand over the ill person, supplicating [with the above]." (Bukhārī)

9 رَبُّنَا اللهُ الَّذِيْ فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ ، فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ ، وَاغْفِرْ لَنَا حُوْبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِيْنَ ، فَأَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هٰذَا الْوَجَعِ فَيَبْرَأَ.

Our Lord is Allah who is in the heaven. Holy is Your Name. Your command reigns supreme in the heaven

and the earth. As You shower Your mercy in the heaven, shower Your mercy in the earth. Forgive us our sins and our errors. You are the Lord of good people. Send down mercy from Your mercy, and remedy from Your remedy on this pain so that it heals.

The Messenger of Allah ﷺ said: "If any one of you is suffering from anything or his brother is suffering, he should say [the above]." (Abū Dāwūd)

10 بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ ، اَللهُ يَشْفِيْكَ ، بِسْمِ اللهِ أَرْقِيْكَ.

In the Name of Allah, I seek protection for you from everything that harms you, from the evil of every soul or the eye of an envious person. May Allah cure you; with the Name of Allah, I recite over you.

Abū Saʿīd al-Khudrī ﷺ reported that Jibrīl ﷺ came to the Messenger of Allah ﷺ and asked: "O Muhammad, are you ill?" He ﷺ replied: "Yes." Jibrīl ﷺ said: "[The above]." (Muslim)

11 بِسْمِ اللهِ تُرْبَةُ أَرْضِنَا بِرِيْقَةِ بَعْضِنَا ، يُشْفَىٰ سَقِيْمُنَا بِإِذْنِ رَبِّنَا.

In the Name of Allah, the dust of our earth mixed with the saliva of one of us. May our sick be cured with the permission of our Lord.

'Ā'ishah ﷺ reported that when a person complained to the Messenger of Allah ﷺ about an illness, or suffered from a sore or a wound, the Messenger of Allah ﷺ would touch the ground with his forefinger and then raise it saying [the above]. (Bukhārī)

12 أَسْأَلُ اللهَ الْعَظِيْمَ ، رَبَّ الْعَرْشِ الْعَظِيْمِ ، أَنْ يَشْفِيَكَ. (7x)

I ask Allah, the Supreme, Lord of the Magnificent Throne to cure you.

The Messenger of Allah ﷺ said: "He who visits a sick person who is not on the verge of death and supplicates [the above] seven times, Allah will certainly heal him from that sickness." (Tirmidhī)

"...supplicates [the above] seven times, Allah will certainly heal him from that sickness."

13 لَا بَأْسَ طَهُوْرٌ ، إِنْ شَاءَ اللهُ.

Do not worry, it will be a purification (for you), Allah willing. (Bukhārī)

WHEN ONE SEES AN AFFLICTED PERSON

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ ، وَفَضَّلَنِيْ عَلَىٰ كَثِيْرٍ مِمَّنْ خَلَقَ تَفْضِيْلًا.

All praise is for Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created.

The Messenger of Allah ﷺ said: "Whoever sees an afflicted person then says [the above], he shall not be struck by that affliction." (Tirmidhī) One should say this discreetly.

THE REWARD FOR VISITING THE SICK

The Messenger of Allah ﷺ said: "When a Muslim visits a sick Muslim in the morning, 70,000 angels constantly pray for him till the evening. If he visits him in the evening, 70,000 angels constantly pray for him till the morning; and he will have (his share of) reaped fruits in Paradise." (Tirmidhī)

The Messenger of Allah ﷺ said: "Whosoever visits a sick person or visits his brother for the sake of Allah, a heavenly caller calls out: 'You have done well; your walking is good and blessed, and you have built a mansion in Paradise!'" (Tirmidhī)

The Messenger of Allah ﷺ said: "When you visit a sick man, instruct him to supplicate for you, for his du'ā' is like the du'ā' of the angels." (Ibn Mājah)

TREAT YOUR SICK THROUGH SADAQAH

The Messenger of Allah ﷺ said:
"Treat your sick by giving Sadaqah."
(Bayhaqī)

"Sadaqah truly extinguishes the wrath of the Lord and wards off affliction." (Tirmidhī)

'Indeed Sadaqah has an amazing effect in repelling different types of trials and tribulations, even if the charity was given by an evil person, or an oppressive person, in fact even if it was given by a non-Muslim...This is a matter which is well-known to the scholars and the masses, and all of the people on the earth testify to this because they have experienced it.' (Ibn al-Qayyim ﷺ)

'Using Sadaqah as a cure has been tested out and experienced. It was found that spiritual medication accomplishes things which physical medication cannot. Only the one who is blinded by a thick veil will reject this.' (Al-Munāwī ﷺ)

TURN TO ALLAH

'Abdullāh ibn 'Abbās ﷺ said:
"One day I was behind the Messenger of Allah ﷺ (on a camel) and he said to me:

'Son, I will teach you some words: Be mindful of Allah and He will be mindful of you. Be mindful of Allah and you will find Him in front of you. When you ask, then ask Allah. When you seek help, then seek help from Allah. Know that if the nation gathered together to benefit you with something, they would only benefit you with something that Allah has already written for you. If they gathered together to harm you with something, they would only harm you with something that Allah had already written against you. The pens have been lifted and the pages have dried.'"
(Tirmidhī)

In another narration, he ﷺ said: "Be mindful of Allah, and you will find Him in front of you. Acquaint yourself with Allah in comfortable circumstances, He will acknowledge you in times of adversity. Know that what has missed you was never going to befall you, and what has befallen you was never going to miss you. Know that help arrives after patience, relief after distress, and that with difficulty, there is ease."
(Ahmad)

THE BEST DHIKR (Tirmidhī)	لَا إِلٰهَ إِلَّا اللهُ
THE BEST DU'Ā' (Tirmidhī)	اَلْحَمْدُ لِلّٰه
A TREASURE FROM THE TREASURES OF PARADISE (Bukhārī)	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ
LIGHT ON THE TONGUE, HEAVY ON THE SCALE, BELOVED TO THE MOST MERCIFUL (Bukhārī)	سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيْم

The Messenger of Allah ﷺ said: "Allah has made Hell-fire unlawful for the one who, seeking His pleasure, says: 'لَا إِلٰهَ إِلَّا اللهُ.'" (Bukhārī)

The Messenger of Allah ﷺ said: "He whose last words are 'لَا إِلٰهَ إِلَّا اللهُ' will enter Paradise." (Abū Dāwūd)

Mu'ādh ibn Jabal ﷺ said: "In my last conversation with the Messenger of Allah ﷺ, I asked him: 'Which deed is the best and most beloved to Allah?' He ﷺ replied: 'That you die whilst your tongue is moist with the remembrance of Allah.'" (Ibn Hibbān)



Allah ﷻ says in the Noble Qur'ān: "Remember Me, and I will remember you." (2:152) The Messenger of Allah ﷺ said: "The Mufarridūn have outdone everyone." They asked: "Who are the Mufarridūn?" He ﷺ replied: "The men and women who frequently remember Allah." (Muslim)

Daily Adhkār is a collection of authentic adhkār and supplications prescribed by the Messenger of Allah ﷺ. An introductory chapter outlines the essentials that every believer should take as provisions in his journey to Allah. This is followed by:

1. The daily morning and evening adhkār
2. The adhkār before sleep
3. The adhkār after the fardh prayers
4. The general daily adhkār
5. Remedy from the Qur'ān and Sunnah

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