

A Treatise on Adhkār

Written by His Eminence Shaykh, the erudite scholar

Muhammad ibn Sālih al-'Uthaymīn

May Allah forgive him, his parents, and all Muslims

*

In the name of Allah, the Most Compassionate, the Most Merciful.

Praise be to Allah, we praise Him and seek His help and forgiveness. We seek refuge with Allah from the evil of our souls and from our bad deeds. Whoever Allah guides, none can lead astray, and whoever He leads astray none can guide. I bear witness that there is no deity worthy of worship except Allah alone, Who has no partner and I bear witness that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, his family and, Companions and those who follow them with good conduct until the Day of Judgment. To proceed: The scientific heritage of His Eminence, Shaykh Muhammad ibn Sālih al-'Uthaymīn (may Allah have mercy upon him) includes nice and succinct admonition, which is supported by Shariah knowledge and explanation of the righteous predecessors' creed, highlights the manners prescribed by Shariah regarding acts of worship, dealings and conduct, and encourages Muslims as well to hasten to do good and make good use of time by offering righteous deeds.

Part of that heritage is what is presented here in this book on Adhkār, their merit and when they are to be recited, along with their wordings, benefits and fruits in the worldly life and the Hereafter. Those Adhkār were recorded in his writings, compilations, or incorporated in his lectures, sermons and numerous scientific lessons.

We ask Allah Almighty to benefit us by this book and make it an acceptable deed. We ask Him to reward our Shaykh the best for his efforts exerted for the good of Islam and Muslims, multiply for him the rewards and raise his degree among those who are rightly guided. Indeed, He is All-Hearing and Near.

May Allah's peace and blessings be upon His slave and messenger, the seal of prophets, the leader of the pious, and the master of the early and late generations, our Prophet Muhammad, and upon his family, Companions, and those who follow them with good conduct until the Day of Judgment.

Scientific Department

Charitable Organization of Shaykh Muhammad ibn Sālih al-'Uthaymīn

18/8/1433 AH

*

In the Name of Allah, the Most Compassionate, the Most Merciful

Chapter 1: Virtue of Dhikr in general.

Chapter 2: Virtue of Dhikr to be recited a certain number of times.

Chapter 3: Virtue of Dhikr to be recited in the morning and evening.

Chapter 4: Virtue of Dhikr to be recited on certain occasions, and it has several types:

1: Dhikr of eating and drinking.

2: Dhikr of answering the call of nature.

3: Dhikr of going to bed, waking up, sleeplessness, having a bad dream, and the like.

4: Dhikr of entering and leaving the house, and entering the mosque.

5: Dhikr of distress.

Chapter 5: Adhkār related to acts of worship:

1: Adhkār of ablution.

2: Adhkār of prayer.

Commencement of prayer Dhikr.

Bowing Dhikr.

Prostration Dhikr.

Dhikr between the two prostrations.

Adhkār of Tashahhud

Adhkār after ending the prayer

3: Adhkār of Zakah.

4: Adhkār of fasting.

4: Adhkār of Hajj.

Adhkār to be recited on different occasions:

Dhikr of Istikhārah (guidance-seeking prayer).

Adhkār of traveling.

Dhikr of riding a mount.

Dhikr of staying somewhere for a short while.

Dhikr of approaching one's town or residence.

Dhikr of seeing the crescent.

Dhikr to be said upon the blowing of wind.

Upon the clap of thunder.

Upon heavy rainfall.

Virtue of invoking peace and blessings upon the Prophet (PBUH)

Chapter One

Virtue of remembering Allah Almighty in general

One may remember Allah Almighty by his heart, his tongue or by both of them. The best manner thereof is to remember Him by both heart and tongue. Upon mentioning Allah, the Exalted, the heart should be attentive, since the essence of remembering Allah lies in the attentiveness of the heart. Remembering Allah with an inattentive heart is like a body without a soul. So, one does not receive the full reward of Remembering Allah. Many people remember Allah while their hearts are preoccupied with some other affairs that have nothing to do with Dhikr, being busy watching those around them or listening to them. All this goes against the perfection of Dhikr, and prevents one from getting its reward in full.

Remembering Allah has two types; general and specific:

General Dhikr comprises all that by which a slave draws near to his Lord, be it a word, action or thought, even attaining knowledge, enjoining good, forbidding evil, and so on.

Specific Dhikr is what we are addressing here, and it includes Takbīr, Tahlīl, Tasbīh, Tahmīd, etc.

Allah Almighty says: {So remember Me; I will remember you. And be grateful to Me and do not deny Me.} [Al-Baqarah: 152] Allah Almighty further says: {O you who believe, remember Allah with much remembrance} [Al-Ahzāb: 41] Allah Almighty further says: {Indeed, in the creation of the heavens and earth and the alternation of the night and the day are signs for those of understanding. Those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."} [Āl-ʿImrān: 190-191] Allah Almighty also says: {Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. Those who believed and did righteous deeds - a good state is theirs and a good return.} [Al-Raʿd: 28-29] Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah Almighty says: 'I am as My slave expects Me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly.'" [Narrated by Al-Bukhāri and Muslim] Abu Mūsa al-Ashʿari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The example of the one who remembers his Lord in comparison to the one who does not remember Him is that of a living person compared to a dead one." [Narrated by Al-Bukhāri] Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The Mufarridūn have gone ahead.' They said: 'Who are the Mufarridūn, O Messenger of Allah?' He said: 'They are those men and women who remember Allah frequently.'" [Narrated by Muslim] Samurah ibn Jundub (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The dearest words to Allah are four: Subhān Allah (Exalted be Allah), Al-Hamdulillah (Praise be to Allah), La ilāha illa-Allah (There is no deity worthy of worship but Allah), Allahu Akbar (Allah is the Most Great), and it does not matter which you say first." [Narrated by Muslim] Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "To say: Subhān Allah (Exalted be Allah), Al-Hamdulillah (Praise be to Allah), La ilāha illa-Allah (There is no deity worthy of worship but Allah), Allahu Akbar (Allah is the Most Great) is dearer to me than everything upon which the sun rises." [Narrated by Muslim] Abu Hurayrah (may Allah be pleased with him) further reported that the Prophet (may Allah's peace and blessings be upon him) said: "Two words are light for the tongue to utter, heavy in the scales and are dear to the Most Merciful: 'Subhān-Allah wa bihamdih, Subhān-Allah al-ʿAzhīm (Glory be to Allah and His is the praise, (and) Allah, the Greatest, is free from imperfection).'" [Narrated by Al-Bukhāri and Muslim] Abu Mālik al-Ashʿari (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Saying Alhamdulillah (praise be to Allah) fills the scale, and saying Subhānallah and Alhamdulillah (Exalted is Allah and

praise be to Allah) fills what is between the heavens and earth.”[Narrated by Muslim]Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“The luckiest one to have my intercession on the Day of Judgment is the one who says sincerely from the bottom of his heart: ‘La ilāha illa-Allah (None has the right to be worshiped but Allah).”[Narrated by Al-Bukhāri]Abu Mūsa al-Ash’ari (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Shall I guide you to one of the treasures of Paradise?’ I said: ‘Yes, O Messenger of Allah!’ He said: ‘Say: la hawla wa la quwwata illa billah (There is no might nor power except with Allah).”[Narrated by Muslim]Mus’ab ibn Sa’d reported that his father (may Allah be pleased with him) said to him:“We were with the Messenger of Allah (may Allah’s peace and blessings be upon him) when he said: ‘Is anyone of you unable to earn one thousand rewards every day?’ One of those present asked: ‘How can one earn one thousand rewards?’ He (may Allah’s peace and blessings be upon him) replied: ‘By glorifying Allah (saying Subhānallah) one hundred times, one thousand good deeds will be added to his record, or one thousand sins will be removed from his record.”[Narrated by Muslim]

*

Chapter Two

Adhkār to be recited a certain number of times:

Adhkār to be recited 100 times:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever says a hundred times in a day these words: ‘La ilaha illallahu wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shay’in Qadīr (There is no deity worthy of worship except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is over all things Omnipotent),’ he will have a reward equivalent to that of emancipating ten slaves, a hundred good deeds will be added to his record, hundred of his sins will be erased, and he will be shielded against the devil on that day till the evening; and no one will exceed him in doing good deeds except someone who said these words more frequently than him.”[Narrated by Al-Bukhāri and Muslim]Abu Hurayrah (may Allah be pleased with him) further reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever says: ‘Subhanllahi wa bihamdihi (Allah is free from imperfection and His is the praise)’ one hundred times a day, his sins will be erased even if they were as much as the foam of the sea.”[Narrated by Al-Bukhāri and Muslim]

Adhkār to be recited 10 times:

Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever says ten times: ‘La ilaha illallahu wahdahu la sharika lah, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shay’in Qadīr (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is over all things Omnipotent),’ will be the same (in reward) as the one who emancipated four slaves from the offspring of Isma‘il.”[Narrated by Al-Bukhāri and Muslim]

Adhkār to be recited 3 times:

Juwayriyah (may Allah be pleased with her), the Mother of the Believers, reported that the Prophet (may Allah’s peace and blessings be upon him) said to her:“I recited four words, after I had left you, if they were to be weighed against what you have been reciting since morning, they would outweigh them. These are: Subhān Allah wa bihamdih, ‘adada khalqih, wa rida nafsih, wa zinata ‘arshih, wa midāda kalimātih (Praise and glory be to Allah by the number of His creatures and His pleasure, and by the weight of His throne and the ink of His words).”[Narrated by Muslim]In another version of the Hadīth, he said:“Subhān Allah wa bihamdih, ‘adada khalqih, wa rida nafsih, wa zinata ‘arshih, wa midāda kalimātih (Praise and glory be to Allah by the number of His creatures and His pleasure, and by the weight of His throne and the ink of His words).”

It is better, however, to combine all three manners. That is to say three times: “Subhān Allah wa bihamdih, ‘adada khalqih”, and three times: “Subhān Allah wa bihamdih rida nafsih” and the other words as well.

We do not know of any Dhikr to be recited more than 100 times. Hence, reciting some forms of Dhikr 1000 times as reported in some of the Adhkār compilations is baseless.

There are other forms of Dhikr reported to be recited different number of times. They are among the Morning and Evening Adhkār, those recited in prayer, or after prayer. We will speak about them later.

*

Chapter Three

Morning and Evening Adhkār

Allah Almighty says:{And exalt Him morning and afternoon.}[Al-Ahzāb: 42]Allah Almighty further says:{And glorify the praise of your Lord before sunrise and before sunset.}[Tāha: 130]Allah Almighty also says:{And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.}[Al-A‘rāf: 205]

Examples of these Adhkār:

1- Reciting the first verses of Surat al-Baqarah:{Alif, Lām, Mīm. This is the Book about which there is no doubt, a guidance for those conscious of Allah, those who believe in the Ghayb and establish prayer, and spend out of what we have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].Those are upon [right] guidance from their Lord, and it is those who are the successful.}[Al-Baqarah: 1-5]2- Ayat Al-Kursi (The Verse of Al-Kursi):{Allah - there is no true god except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and earth, and their preservation tires Him not. And He is the Most High, the Most Great.}[Al-Baqarah :255]Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever recites the first three verses of Surat Ghāfir, along with the verse of Al-Kursi when he wakes up in the morning, will be protected till the evening by reciting them, and whoever recites them in the evening will be protected till the morning.”[Narrated by Al-Tirmidhi who said that it is Gharīb (strange) Hadith]This report is supported by a Hadīth narrated by Al-Bukhāri on the authority of Abu Hurayrah (may Allah be pleased with him) who said:“When you go to bed, recite the verse of Al-Kursi, for when you do so, a guard will be appointed by Allah to protect you, and no devil will approach you till the morning.”3- Reciting the last two verses of Surat Al-Baqarah:{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 and His angels and 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.”}[Al-Baqarah: 285-286]‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever recites the last two verses of Surat Al-Baqarah at night, it will be sufficient for him.”[Narrated by Al-Bukhāri and Muslim]4- Reciting: {Ha, Mīm.The revelation of the Book is from Allah, the Exalted in Might, the Knowing. The Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance. There is no true god except Him; to Him is the destination.}[Ghāfir: 1-3]

5. Reciting the last three verses of Surat Al-Hashr:

{He is Allah, other than Whom there is no deity, Knower of the unseen and the seen. He is the Most Compassionate, the Most Merciful. He is Allah, other than Whom there is no deity, the Sovereign, the Pure, the Provider of peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.}

[Al-Hashr: 22-24]

Ma'qil ibn Yasār (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

“Whoever says three times when he gets up in the morning: ‘A‘ūdhu billahi as-Samī‘ al-‘Alīm min ash-shaytān ar-rajīm (I seek refuge with Allah, the All-Hearing the All-Knowing, from the accursed devil)’, and he recites three verses from the end of Surat Al-Hashr - Allah appoints seventy-thousand angels who invoke prayers upon him until the evening. If he dies on that day, he dies as a martyr, and whoever says that in the evening, he attains the same status.”

[Narrated by Ahmad]

6- Reciting Surat Al-Ikhlās, Al-Falaq and Al-Nās, each three times. ‘Abdullah ibn Khubayb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: “Say. He said: ‘What should I say?’. He said: ‘Say: {Say: He is Allah, the One} and al-Mu‘awwidhatayn, in the evening, and in the morning, three times, they will suffice you against everything.” [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahih/Sound Authentic]

7- Saying: “A‘ūdhu bikalimāt-il-lahi at-tāmmāt min sharri ma khalaq (I seek refuge with the perfect words of Allah from the evil of what He created.)” three times.

Abu Hurayrah (may Allah be pleased with him) reported: “A man came to Allah's Messenger (may Allah's peace and blessings be upon him) and said: ‘O Messenger of Allah, I was stung by a scorpion last night.’ Thereupon, he (may Allah's peace and blessings be upon him) said: ‘Had you recited these words in the evening: “A‘ūdhu bikalimāt-il-lahi at-tāmmāt min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of what He created)”, it would not have harmed you.” [Narrated by Muslim]

8- Saying three times: “Bismillahi alladhi la yadurru ma‘a ismihi shay‘un fil ardi wala fis-samā‘i wa huwa as-samī‘u al-‘alīm (In the name of Allah, with Whose name nothing can cause harm on the earth or in the heaven and He is the All-Hearing, the All-Knowing).”

‘Uthmān ibn ‘Āffān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “Any slave who says every morning and evening: ‘In the Name of Allah with whose Name nothing on earth or in the heaven can cause harm, and He is All-Hearing and All-Knowing,’ nothing will harm him.” [Narrated by Al-Tirmidhi, who classified it as Hasan Sahih/ Sound Authentic] It was also narrated by Abu Dāwūd in the following wording: “He will never be stricken by a sudden affliction.”

9- Saying three times: “Radītu billahi rabban wabil-Islami dīnan wa bi-Muhammadin nabiyyan (I am pleased with Allah as (my) Lord, Islam as (my) religion, and Muhammad (may Allah's peace and blessings be upon him) as (my) prophet).”

Thawbān (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: “Whoever says in the evening: ‘Radītu billahi rabban wabil-Islami dīnan wa bi-Muhammadin nabiyyan (I am pleased with Allah as (my) Lord, with Islam as (my) religion, and with Muhammad (may Allah's peace and blessings be upon him) as (my) Prophet)’, Allah will certainly please him.” [Narrated by Al-Tirmidhi] The narration of Abu Dāwūd and others has the following difference in wording: “...and with Muhammad (may Allah's peace and blessings be upon him) as (my) Messenger.”

10- "Asbahna wa-asbaha-l-mulku lillah walhamdu lillah la ilāha illal-lah, wahdahu la sharīka lah, lahul-mulku walahul-hamd, wahuwa 'ala kulli shay'in qadīr, rabbi as'aluka khayra ma fī hādha-alyawmi, wa khayra ma ba'daho, wa-a'ūdhu bika min sharri hādha-alyawmi, washarri ma ba'daho, rabbi a'ūdhu bika minal-kasali, wasū'il kibar, rabbi a'ūdhu bika min 'adhābin fin-nāri, wa 'adhābin fil-qabr (We have reached the morning and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshiped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things Omnipotent. My Lord, I ask You for the good of this day and the good of what follows it and I take refuge in You from the evil of this day and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in Hellfire and punishment in the grave)."

In the evening one should say: "Amsayna wa-amsal-mulku lillah (We have reached the evening and at this very time unto Allah belongs all sovereignty)," and say: "Rabbi as'aluka khayra ma fī hādhihi-l-laylah (My Lord, I ask You the good of this night)."

'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said when it was evening: "Amsayna wa-amsa-l-mulku lillah walhamdu lillah la ilāha illal-lah, wahdahu la sharīka lah, lahul-mulku walahul-hamd, wahuwa 'ala kulli shay'in qadīr, rabbi as'aluka khayra ma fī hādhihi-l-laylah, wa khayra ma ba'daha, wa-a'ūdhu bika min sharri hādhihi-l-laylah, washarri ma ba'daha, rabbi a'ūdhu bika minal-kasali, wasū'il kibar, rabbi a'ūdhu bika min 'adhābin fin-nāri, wa 'adhābin fil-qabr (The evening has come, and all the dominion belongs to Allah and praise be to Allah. There is no deity worthy of worship except Allah alone without any partner. To Him belongs the dominion, and to Him belongs praise and He is Omnipotent over all things. My Lord, I ask You the good of this night and the good of what follows it, and I seek refuge with You from the evil of this night and the evil of what follows it. My Lord, I seek refuge with You from laziness and woeful aging. My Lord, I seek refuge with You from torment of Hellfire and torment in the grave)." In the morning, he used to say: "The morning has come and all the dominion belongs to Allah." [Narrated by Muslim]

11- "Allahumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namūtu, wa ilaykan-nushūr (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will be the resurrection)." In the evening he would say: "Allahumma bika amsayna, wa bika asbahna wa bika nahya, wa bika namūtu, wa ilaykal-masīr (O Allah! With Your Power, we have come to the evening, With Your Power, we have come to the morning, by You we live, by You we die, and to You is the return)."

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say the following in the morning: "Allahumma bika asbahna, wa bika amsayna, wa bika nahya, wa bika namūtu, wa ilaykan-nushūr (O Allah! With Your Power we have reached the morning, with Your Power we reach the evening, with Your Power we live and we die, and to You will be the resurrection)." and in the evening he (may Allah's peace and blessings be upon him) used to say: "Allahumma bika amsayna wa bika asbahna, wa bika nahya, wa bika namūtu, wa ilaykal-masīr (O Allah! With Your Power we have reached the evening, with Your Power we have reached the morning, with Your Power we live and we die, and to You will be the return)." [Narrated by Abu Dāwūd, Al-Tirmidhi, and Ibn Mājah]

According to one of the narrations, the Prophet (may Allah's peace and blessings be upon him) commanded his Companions to say so.

12- "Allahumma ma asbaha bi min ni'matin, aw bi-ahadin min khalqik, faminka wahdaka la sharīka lak, falakal-hamdu walakash-shukr (O Allah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.)" In the evening he (may Allah's peace and blessings be upon him) used to say: "Allahumma ma amsa bi (O Allah, what blessing I or any of Your creation have enjoyed in the evening...)."

'Abdullah ibn Ghannām (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever says in the morning: 'Allahumma ma asbaha bi min ni'matin, aw bi-ahadin min khalqik, faminka wahdaka la sharīka lak, falakal-hamdu walakash-shukr. (O Allah! Whatever favour has come to me, it comes from You alone Who have no partner; to You praise is due and thanks)', he will have expressed full gratitude of the day; and if

anyone says the same in the evening, he will have expressed full gratitude of the night.”[Narrated by Abu Dāwūd with a good chain of narrators. He reported it in his book on Adhkār]

“Allahumma inni asbahtu minka fi ni‘matin wa ‘āfiyatin wa sitr, fa atimma ‘alayya ni‘mataka ,wa ‘āfiyataka wa sitraka fid dunya wal ākhirah (O Allah, I rose up in the morning with blessings, strength and concealment (of my shortcomings), all of which are from You. So complete all the blessings and strength from You and the concealment for me in this life and the Hereafter.)” In the evening, one says: “Allahumma inni amsaytu...(O Allah, the evening has come upon me with blessings...)”

Ibn ‘Abbās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said:“Whoever says three times in the morning and in the evening: ‘Allahumma inni asbahtu minka fi ni‘matin wa ‘āfiyatin wa sitr, fa atimma ‘alayya ni‘mataka ,wa ‘āfiyataka wa sitraka fid dunya wal ākhirah (O Allah, I rose up in the morning with blessings, strength and concealment (of my shortcomings), all of which are from You. So complete all the blessings and strength from You and the concealment for me in this life and the Hereafter.)’, Allah will certainly complete His favor upon him.”[Narrated by Ibn al-Sunni]

14- “Allahumma inni a‘ūdhu bika min al-hammi wal hazan wa a‘ūdhu bika min al-‘ajzi wal kasal wa a‘ūdhu bika min al-jubni wal bukhl wa a‘ūdhu bika min ghalabat ad-dayn wa min qahri ar-rijāl (O Allah, I seek refuge with You from anxiety and grief, I seek refuge with You from incapacity and slackness, I seek refuge with You from cowardice and niggardliness, and I seek refuge with You from being overcome by debt and being put in subjection by men).”

Abu Sa‘īd al-Khudri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to a man from the Ansār:“‘Shall I teach you words, which when you say, Allah will remove your worry and settle your debt?’ The man said: ‘Yes, O Messenger of Allah!’ He (may Allah’s peace and blessings be upon him) said: ‘Say in the morning and evening: “Allahumma inni a‘ūdhu bika min al-hammi wal hazan wa a‘ūdhu bika min al-‘ajzi wal kasal wa a‘ūdhu bika min al-jubni wal bukhl wa a‘ūdhu bika min ghalabat ad-dayn wa min qahri ar-rijāl (O Allah, I seek refuge with You from anxiety and grief, I seek refuge with You from incapacity and slackness, I seek refuge with You from cowardice and niggardliness, and I seek refuge with You from being overcome by debt and being put in subjection by men).”’[Narrated by Abu Dāwūd]

15- “Allahumma inni as‘aluka al-‘afwa wal ‘āfiyata fid-dunya wal-ākhirah. Allahumma inni as‘aluka al-‘afwa wal ‘āfiyata fi dīni wa dunyāya wa ahli wa māli. Allahumma ustur ‘awrāti wa āmin raw‘āti Allahumma ihfazhni min bayni yadayya wa min khalfi wa ‘an yamīni wa ‘an shimāli wa min fawqi wa a‘ūdhu bi‘azhamatika an ughtāla min tahti (O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my faults and set at ease my dismay. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your Greatness lest I be destroyed from beneath me).”

‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) never failed to recite those supplications in the morning and in the evening:‘Allahumma inni as‘aluka al-‘afwa wal ‘āfiyata fid-dunya wal-ākhirah. Allahumma inni as‘aluka al-‘afwa wal ‘āfiyata fi dīni wa dunyāya wa ahli wa māli. Allahumma ustur ‘awrāti wa āmin raw‘āti Allahumma ihfazhni min bayni yadayya wa min khalfi wa ‘an yamīni wa ‘an shimāli wa min fawqi wa a‘ūdhu bi‘azhamatika an ughtāla min tahti (O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my faults and set at ease my dismay. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your Greatness lest I be destroyed from beneath me).”[Narrated by Abu Dāwūd, Al-Nasā‘i and Ibn Mājah. Al-Hākim classified it as Sahih/Authentic]

16- “Allahumma anta rabbi la ilāha illa ant, khalaqtani wa ana ‘abduk, wa ana ‘ala ‘ahdika wa wa‘dika mastata‘t, a‘ūdhu bika min sharri ma sana‘t, abū‘u laka bini‘matika ‘alayya wa abū‘u bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord, there is no deity worthy of worship except You. You created me and I am Your slave. I will abide by Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I admit Your favor upon me and admit my sin. So, forgive me for, indeed, none forgives sins but You).”

Shaddād ibn Aws (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The best way of seeking Allah's forgiveness is to say: 'Allahumma anta rabbi la ilāha illa anta khalāqtani wa ana 'abduk wa ana 'ala 'ahdika wa wa'dika mastata'a a'ūdhu bika min sharri ma sana't abū'u laka bini'matika 'alayya wa abū'u bidhanbi faghfir li fa innahu la yaghfiru adh-dhunūba illa ant (O Allah, You are my Lord. You created me and I am Your slave. I will keep Your covenant and promise for as long as I would live. I seek refuge with You from the evil of what I have done. I acknowledge Your favor upon me, and I admit my sin. So, forgive me. Indeed, none can forgive sins but You).'" He (may Allah's peace and blessings be upon him) added: "Whoever says this during the day while being certain of its meaning then he dies before the evening, he will be one of the people of Paradise, and whoever says it at night while being certain of its meaning then he dies before morning, he will be one of the people of Paradise." [Narrated by Al-Bukhārī]

17- "Allahumma 'ālim-al-ghaybi wash-shahādah, Fātir-as-samāwati wal-ard, Rabba kulli shay'in wa-malīkah, ash-hadu alla ilāha illa ant, a'ūdhu-bika min sharri nafsi wamin sharri ash-shaytāni wa-shirkih, wa an aqtarifa 'ala nafsi sū'an aw ajurrahu ila muslim (O Allah! Creator of the heavens and the earth! Knower of the hidden and the apparent! Lord of everything and its Possessor. I bear witness that none is worthy of worship but You. I seek refuge with You from the evil of my own self and from the evil of the devil and the evil of polytheism to which he calls, and from committing wrong against myself or bringing such upon another Muslim)."

Abu Hurayrah (may Allah be pleased with him) reported that Abu Bakr (may Allah be pleased with him) said: "O Messenger of Allah! Teach me words that I may say in the morning and in the evening." The Messenger of Allah (may Allah's peace and blessings be upon him) said: 'Say these words: "Allahumma 'ālim-al-ghaybi wash-shahādah, Fātir-as-samāwati wal-ard, Rabba kulli shay'in wa-malīkah, ash-hadu alla ilāha illa ant, a'ūdhu-bika min sharri nafsi wamin sharri ash-shaytāni wa-shirkih¹ (O Allah! Creator of the heavens and the earth! Knower of the hidden and the apparent! Lord of everything and its Possessor. I bear witness that none is worthy of worship but You. I seek refuge with You from the evil of my own self and from the evil of the devil and the evil of polytheism to which he calls).'" [Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahih/ Sound Authentic]

The report attributed to Abu Mālik al-Ash'ari (may Allah be pleased with him), as narrated by Abu Dāwūd, adds the following: "...wa an naqtarifa 'ala anfusina sū'an aw najurrahu ila muslim (and from committing wrong against ourselves or bringing such upon another Muslim)."

18- "Allahumma inni asbahtu ush-hiduk, wa ush-hidu hamalata 'arshik, wa malā'ikatak, wa jamī'a khalqik, annaka anta Allahu la ilāha illa anta wa anna Muhammadan 'abduka wa rasūluk (O Allah, I have reached the morning and call on You, the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allah, none has the right to be worshiped except You, and that Muhammad is Your slave and messenger)." In the evening one should say: "Allahumma inni amsaytu (O Allah, I have reached the evening...)." This is to be said four times.

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever says in the morning and the evening: 'Allahumma inni asbahtu ush-hiduk, wa ush-hidu hamalata 'arshik, wa malā'ikatak, wa jamī'a khalqik, annaka anta Allahu la ilāha illa anta wa anna Muhammadan 'abduka wa rasūluk (O Allah, I have reached the morning and call on You, the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allah, none has the right to be worshiped except You, and that Muhammad is Your slave and messenger.)', Allah frees a quarter of him from Hellfire. If one says it twice, Allah frees half of him, if one says it thrice, Allah frees three quarters of him, and whoever says it four times, Allah frees him completely from Hellfire." Al-Nawawi said: "Narrated by Abu Dāwūd with a good chain of narrators which he did not classify as weak."

19- "La ilāha illa Allahu wahdahu la sharīka lah lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the

¹ 'Shirkih': means polytheism, and it could be 'sharakih', which means snares and traps, according to other reports. (note by the author)

sovereignty, to Him belongs the praise, and He is Omnipotent over all things).” This is to be said 100 times in the morning or in the evening.

20- “Hasbiyallahu la ilāha illa huwa ‘alayhi tawakkaltu wa huwa rabbu al-‘arshi al-‘azhīm (Sufficient for me is Allah, there is no deity but Him, upon Him I rely and He is the Lord of the mighty Throne).” This is to be said seven times.

21- “Hasbiyallahu wa kafa, sami‘allahu liman da‘a, laysa warā’ Allah marma (Sufficient for me is Allah, and that is enough, Allah responds to the one who supplicates Him, there is no other goal than (the pleasure of) Allah).”

22- “Subhānallah wa bihamdih (Exalted is Allah above imperfection and I praise Him)” 100 times in the morning or/and evening.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever says in the morning and in the evening: ‘Subhānallah wa bihamdih (Exalted is Allah above imperfection and I praise Him)’ one hundred times, none would come on the Day of Judgment with deeds better than his, except one who said the like of that or more.”[Narrated by Muslim]

23- “Astaghfirullah wa atūbu ilayhi (I seek Allah’s forgiveness and I repent to Him)” 100 times.

‘Abdullah ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“Whoever says in the morning: {So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.} [Al-Rūm: 17], he makes up for what he has missed (of remembrances) that day, and whoever says so in the evening, makes up for what he has missed (of remembrances) that evening.”[Narrated by Abu Dāwūd] [Al-Bukhāri: Da‘īf/Weak]

Anyway, if the Hadīth is authentic, one will get the relevant reward, otherwise, he will get the reward of reciting the mentioned verses.

25- Abu Mālik al-Ash‘ari (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:“When one rises in the morning, he should say: ‘Asbahna wa asbahal mulku lillahi rabbil-‘ālamīn. Allahumma inni as‘aluka khayra hadha al-yawm fat-hahu wa nasrahu wa nūrahu wa barakatahu wa hudāh, wa a‘ūdhu bika min sharri mā fīhi wa sharri mā ba‘dahu (We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the worlds. O Allah! I ask You for the good of this day, for its conquest, victory, light, blessing and guidance; and I seek refuge with You from its evil and the evil of what comes after it).’ In the evening he should say the same.”[Narrated by Abu Dāwūd with a chain of narrators that he did not judge as weak]26- ‘Abdul-Rahmān ibn Abu Bakrah reported from his father that he said to his father: “O father, I hear you say this supplication every morning:‘Allahumma ‘āfini fi badani, Allahumma ‘āfini fi sam‘i, Allahumma ‘āfini fi basari, la ilāha illa ant, Allahumma inni a‘ūdhu bika minal kufri wal faqr wa a‘ūdhu bika min ‘adhābil qabr, la ilāha illa-ant (O Allah, grant my body health, O Allah, grant my hearing health, O Allah, grant my sight health. None has the right to be worshiped except You, O Allah, I take refuge with You from disbelief and poverty and I take refuge with You from the punishment of the grave. None has the right to be worshiped except You).” He said: “I heard Allah’s Messenger (may Allah’s peace and blessings be upon him) say this supplication, and I like to follow his ways.”[Narrated by Abu Dāwūd]27- One of the daughters of the Prophet (may Allah’s peace and blessings be upon him) reported that he taught her to say:“When you get up in the morning say: ‘Subhānallah wa bihamdih la quwwata illa billah ma shā’ Allahu kān wa ma lam yasha’ lam yakun (Glory be to Allah, and praise be to Him; there is no power but in Allah; what Allah wills comes to pass and what He does not will does not come to pass)’; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning.”[Narrated by Abu Dāwūd]Anas (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to Fātimah:“What prevents you to listen to my advice, say in the morning and evening: ‘Ya Hayyu ya Qayyūm birahmatika astaghīth aslih li sha’ni kullahu wa la takilni ila nafsi tarfata ‘ayn (O Ever Living, O Sustainer of existence, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye).”[Narrated by Ibn al-Sunni]29- Abu al-

Dardā' (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever says these words in the beginning of his day, no calamity afflicts him till evening, and whoever says them at the end of the day, no calamity afflicts him till morning: 'Allahumma anta rabbi la ilāha illa anta 'alayka tawakkaltu wa anta rabbul 'arshi al-'azhīm ma shā' Allahu kān wa ma lam yasha' lam yakun wa la hawla wa la quwwata illa billah al-'aliyy al-'azhīm. a'lamu anna allahu 'ala kulli shay'in qadīr wa anna allahu qad ahāta bikulli shay'in 'ilma Allahumma inni a'ūdhu bika min sharri nafsi wa min sharri kulli dābbatin anta ākhidhun bināsiyatihā inna rabbi 'ala sirātin mustaqīm (O Allah, You are my Lord. There is no deity worthy of worship but You. Upon You I rely and You are the Lord of the Mighty Throne. What Allah wills comes to pass and what He does not will does not come to pass. There is no strength nor might except with Allah, The Most High, The Great. I know that Allah is over all things Omnipotent, and that Allah has encompassed all things with knowledge. O Allah, I seek refuge with You from the evil of my self and from the evil of every creature You seize by its forelock. Indeed, my Lord is on a straight path).'"[Narrated by Ibn al-Sunni]

*

Chapter Four

Dhikr to be recited on certain occasions

There are many forms thereof:

1: Dhikr of eating, drinking and dressing:

Upon eating, drinking and dressing, the believer has to remember Allah's favor upon him, as to make such blessings easy for him, and making them absolutely lawful for him on the Day of Judgment. In fact, Allah Almighty deprives many people of such blessings, whether because of a Shariah reason, like the case of the disbelievers and hypocrites, since they will be held accountable for such blessings and reckoned because of them, although they enjoyed them in the worldly life. Allah Almighty says: {They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection.} [Al-A'rāf: 32] Allah Almighty also says: {There is no blame upon those who believe and do righteousness concerning what they have eaten} [Al-Mā'idah: 93] The deprivation could be for a fate-related reason, in the sense that they have no access to such blessings, or they have, yet they could not enjoy them for an illness or the like. Moreover, one should say the relevant Dhikr. For example, one says upon having a meal: "Bismillah (In the Name of Allah)" and after he finishes he should say: "Alhamdulillah (Praise be to Allah)." 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you eats, let him mention the name of Allah, the Exalted. If he forgets to mention the name of Allah, the Exalted, in the beginning, let him say: 'Bismillahi awwalahu wa ākhirahu (In the name of Allah, on its beginning and its end).'" [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan Sahih/ Sound Authentic] Saying 'Bismillah' upon eating and drinking is obligatory based upon the directive of the Prophet (may Allah's peace and blessings be upon him), and also because the devil shares one's food and drink if he fails to say 'Bismillah'. Hudhayfah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "The devil regards food allowable for himself to eat when Allah's name is not mentioned upon it." [Narrated by Muslim] Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Allah is pleased with one who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it." [Narrated by Muslim] Abu Umāmah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say upon finishing his meal: "Alhamdulillah kathīran tayyiban mubārakan fīhi ghayra makfiyyin wala muwadda'in wala mustaghnan 'anhu rabbana (Praise be to Allah, abundant good and blessed praise, a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, O our Lord!)." [Narrated by Al-Bukhārī] Mu'ādh ibn Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever eats food and says: 'Alhamdulillah alladhi at'amani hādha, wa razaqanī min khayri hawlī minni wa la quwwatin (Praise be to Allah Who fed me and provided me with this food through no might or power on my part)', his past sins will be forgiven." [Narrated by Abu Dāwūd, Ibn Mājah and Al-Tirmidhi who classified it as Hasan/ Sound] A

man who served the Prophet (may Allah's peace and blessings upon him) for eight years reported that he heard him say when food was presented to him: "Bismillah (In the Name of Allah)." When he finished his food he said: "Allahumma at'amtā wa asqayta wa aghnayta wa aqnayta wa hadayta wa ahyayta falakal hamdu 'ala ma a'tayt (O Allah! You provided us with food and drink. You enriched us and gave us sufficiency. You guided us and gave us life. Praise be to You for what You have bestowed upon us)."[Narrated by Al-Nasā'i] Abu Sa'īd al-Khudri (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) had a new item of clothes, he used to mention it by its name: a turban, shirt or upper garment, and would then say: 'Allahumma lakal hamdu anta kasawtanīhi as'aluka khayrahu wa khayra ma sunī'a lahu wa a'ūdhu bika min sharrihi wa sharri ma sunī'a lah (O Allah, praise be to You, You clothed me therewith. I ask You for its good and the good of that for which it was made, and I seek refuge with You from its evil and the evil of that for which it was made).'"[Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan Sahih/ Sound Authentic] Mu'ādh ibn Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever puts on a garment and says: 'Alhamdulillah alladhi kasāni hādha ath-thawba wa razaqānīhi min ghayri hawlin minni wa la quwwatin (Praise be to Allah Who provided me with this garment through no might or power on my part)', his past sins will be forgiven." [Narrated by Ibn al-Sunni]

2: Dhikr of answering the call of nature:

The process of excretion, which is getting rid of waste from the body, is a blessing for which one should show gratitude to Allah Almighty. Since the place where one answers the call of nature, given its impurity, is a shelter for devils, and as it is known that filthy places are inhabited by filthy creatures, the Prophet (may Allah's peace and blessings be upon him) used to say a suitable supplication upon entering such places.

Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say the following whenever he entered a place for answering the call of nature:

"Allahumma inni a'ūdhu bika min al-khubuthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)."

[Narrated by Al-Bukhāri and Muslim]

Al-'Umari narrated this Hadīth through 'Abdul 'Azīz ibn al-Mukhtār with the following wording:

"When you enter the place of answering the call of nature say: 'Bismillah a'ūdhu billahi min al-khubuthi wal khabā'ith (O Allah, I seek refuge with You from the male and female devils)."

Its chain of narrators is according to the conditions set by Muslim. This is mentioned in Fat-h Al-Bāri (1/244).

'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) used to say: 'Ghufṛānak (I seek your forgiveness)' after leaving the lavatory." [Narrated by Abu Dāwūd, Al-Tirmidhi, Ibn Mājah and Ahmad] Anas (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to say after leaving the lavatory: 'Al-Hamdulillahi alladhi adh-haba 'anni al-adha wa 'āfāni (Praise be to Allah Who removed harm from me and granted me wellness).'" [Narrated by Ibn Mājah]

3: Adhkār of sleep:

Adhkār to be said before sleep:

1- Abu Hurayrah (may Allah be pleased with him) reported, in the context of the story of the Prophet (may Allah's peace and blessings be upon him) authorizing him to guard the Zakah of Ramadan: "It was said to Abu Hurayrah (by a devil): 'When you go to bed, recite the verse of Al-Kursi, for when you do so, a guard will be appointed by Allah to protect you, and no devil will approach you till the morning.'" Then the Prophet (may Allah's peace and blessings be upon him) said: "He told you the truth, though he is a persistent liar." [Narrated by Al-Bukhāri] 2- 'Ā'ishah (may Allah be pleased with her) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) went to bed

every night, he would join his palms closely, blow breath in them, and recite: {Say, "He is Allah , [who is] One,} [Al-Ikhlās: 1] and {Say, "I seek refuge in the Lord of daybreak} [Al-Falaq: 1] and {Say, "I seek refuge in the Lord of mankind,} [An-Nās: 1] then wipe by them whatever he could reach of his body, starting by his head and face, and the front parts of his body. He would do that three times." [Narrated by Al-Bukhāri and Muslim]3- Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say the following when he went to bed: "Al-hamdulillahī alladhī at'amana wa sqāna wa kafāna wa āwāna fa kam mimman la kāfiya lahu wa la mu'wī (Praise be to Allah Who gave us food and drink, provided for us sufficiently, and gave us shelter, for there are many who have no one to provide for them or to give them shelter)." [Narrated by Muslim, Abu Dāwūd, and Al-Tirmidhi]4- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say the following when he went to bed: "Allahumma rabb as-samāwāti wa rabb al-ard wa rabb al-'arsh al-'azhīm, Rabbana wa rabba kulli shay', fāliq al-habb wan-nawa wa munzil at-tawrāh wal-injeel wal-furqān. A'ūdhu bika min sharri kulli shay'in anta ākhidhun bināsiyatih. Allahumma anta Al-Awwalu fa laysa qablaka shay', wa anta Al-Ākhiru fa laysa ba'daka shay', wa anta Azh-Zhāhiru fa laysa fawqaka shay', wa anta Al-Bātinu fa laysa dūnaka shay'. Iqdi 'anna ad-dayn wa aghnina min al-faqr. (O Allah, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Gospel, and the Furqān (Qur'an), I seek refuge with You from the evil of all things that You seize by the forelock (i.e. have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest and there is nothing above You; You are the Hidden and there is nothing beyond You. Settle our debt and spare us against poverty)." [Narrated by Muslim and Abu Dāwūd]5- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you goes to his bed, let him dust off his bed with the end of his lower garment, for indeed he does not know what came unto it after he had left it. Then one should say: 'Bismika Rabbi wada'tu jambi wa bika arfa'uhu in amsakta nafsi farhamha wa in arsaltaha fahfazh-ha bima tahfazhu bihi 'ibādaka as-sālihīn (In Your Name, O my Lord, I place my side (on the bed), and by You I will lift it. If You take my soul, then have mercy on it, and if You send it, then protect it as You protect Your righteous slaves)." [Narrated by Al-Bukhāri and Muslim]

According to another narration of Al-Bukhāri and Muslim he (may Allah's peace and blessings be upon him) said: "...in amsakata nafsi faghfir laha (If You take my soul, then forgive it)." Isma'il ibn Umayyah mentioned the two wordings. [Fat-h Al-Bāri 13/380].

In a narration of Al-Bukhāri: "let him dust it off thrice with the edge of his garment."

And in another one by Muslim: "let him dust off his bed therewith and mention the name of Allah for he does not know..."

6- Ibn 'Umar (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) ordered a man to say whenever he goes to bed: "Allahumma khalaqta nafsi wa anta tawaffāha laka mamātuha wa mahyāha in ahyaytaha fahfazh-ha wa in amattaha faghfir laha Allahumma inni as'aluka al-'āfiyah (O Allah! You created my soul and You take it in death. For You belongs its death and life. If You let it live, protect it, and if You cause it to die, then forgive it. O Allah! I ask You for wellness)." Ibn 'Umar (may Allah be pleased with him) said that he heard it from the Messenger of Allah (may Allah's peace and blessings be upon him). [Narrated by Muslim]7- Hafsa (may Allah be pleased with her) reported that when the Prophet (may Allah's peace and blessings be upon him) wanted to sleep, he used to put his right hand under his cheek and say: "Allahumma qini 'adhābaka yawma tab'athu 'ibādak (O Allah, save me from Your punishment when You resurrect Your slaves)." [Narrated by Abu Dāwūd and Al-Tirmidhi] It is a Hasan/Sound Hadīth as stated by Ibn Mufliḥ in Al-Ādāb.

8- 'Ali (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him and Fātimah (may Allah be pleased with her):

"When you go to bed, say: 'Allahu Akbar (Allah is the Most Great)' 33 times, 'Subhānallah (Exalted is Allah)' 33 times and 'Al-hamdulillah (praise be to Allah)' 33 times, for this is better for you than having a servant."

Another version of the Hadīth mentions that "Allahu Akbar" is to be said 34.

9- Hudhayfah (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) wanted to sleep, he used to put his right hand under his cheek and say: "Allahumma bismika amūtu wa ahya (In Your Name, O Allah, I die and live)." And when he woke up he used to say: "Alhamdulillah alladhi ahyāna ba'da an amātana wa ilayhi an-nushūr (Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection)."[Narrated by Al-Bukhārī]

It was also narrated by Muslim on the authority of Al-Barā' (may Allah be pleased with him).

10- Al-Barā' ibn 'Āzib (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) went to bed, he used to lie on his right side and say: 'Allahumma aslamtu nafsi ilayka, wa wajjahtu wajhi ilayka, wa fawwadtu amri ilayka, wa alja'tu zhahri ilayka raghbatan wa rahbatan ilayka, la malja'a wala manja minka illa ilayka. Āmantu bikitābik al-ladhi anzalta, wa bi nabīyyika alladhi arsalta (O Allah! I have submitted myself to You, I have turned my face to You, entrusted my affairs to You; and committed my back to You out of desire for You and fear of You (hoping for Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believe in the Book You have revealed and in the Prophet You have sent).'"[Narrated by Al-Bukhārī] Al-Bukhārī and Muslim narrated on the authority of Al-Barā' (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) said to him: "Whenever you go to bed perform ablution like that for the prayer, lie down on your right side then say..." He mentioned a similar wording and said: "Let those be the last words you say. If you die on that night, you will die on a sound natural disposition." In another narration, the Prophet (may Allah's peace and blessings be upon him) ordered a man to do the same, with the following statement added: "And if you wake up in the morning, you will obtain good."

Adhkār to be said after waking up in the morning:

1- Hudhayfah ibn al-Yamān (may Allah be pleased with him) reported that when the Prophet (may Allah's peace and blessings be upon him) woke up he used to say: "Alhamdulillah alladhi ahyāna ba'da an amātana wa ilayhi an-nushūr (Praise be to Allah Who gave us life after He caused us to die and to Him is the resurrection)."[Narrated by Al-Bukhārī]

It was also narrated by Muslim on the authority of Al-Barā' (may Allah be pleased with him).

2- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When one of you wakes up he should say: 'Alhamdulillah alladhi radda 'alayya rūhi wa 'āfāni fi jasadi wa adhina li bidhikrih (Praise be to Allah Who returned my soul to me, granted wellness to my body and allowed me to remember Him).'"[Narrated by Ibn al-Sunni with an authentic chain of narrators as stated by the author of Al-Adhkār. Al-Tirmidhi also narrated it and said: it is a Hasan/Sound Hadīth.] 3- Ibn 'Abbās (may Allah be pleased with him) reported that he spent the night at the house of his maternal aunt Maymūnah (may Allah be pleased with her), wife of the Prophet (may Allah's peace and blessings be upon him). The Messenger of Allah (may Allah's peace and blessings be upon him) slept until midnight or shortly before or after it. Then, he woke up, and started to wipe the traces of sleep off his face by his hand (another narration adds: "he sat down and looked at the sky") then he recited the last ten verses of Surat Āl-'Imrān... (the rest of the Hadīth). [Narrated by Al-Bukhārī and Muslim] 4- 'Ubādah ibn al-Sāmit (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever gets up at night and says: 'La ilāha illa Allahu wahdahu la sharīka lah lahul mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadīr Alhamdulillah wa subhānallah wa la ilāha illallah wa Allahu akbar wa la hawla wala quwwata illa billah (None has the right to be worshiped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praise is due for Him. He is Omnipotent. All praise is for Allah. All the glories are for Allah. And none has the right to be worshiped but Allah, and Allah is Great and there is neither Might nor Power Except with Allah),' and then says: 'Allahumma, ighfir li (O Allah! Forgive me)' or invokes (Allah), his supplication will be answered and if he performs ablution and prays, his prayer will be accepted.'" [Narrated by Al-Bukhārī]

Adhkār to be said by one who suffers insomnia:

Hadīths reported in this regard are weak. Examples:

1- Zayd ibn Thābit (may Allah be pleased with him) reported: "I complained to the Prophet (may Allah's peace and blessings be upon him) of insomnia that I suffered. He said: 'Say: "Allahumma ghārat an-nujūm wa hada't al-'uyūn wa anta hayyun qayyūm la ta'khudhuka sinatun wala nawm ya Hayyu ya Qayyūm ahdi' layli wa anim 'ayni (O Allah! Stars have set and eyes have slept and You are the Living the Self-Subsistent, neither drowsiness nor sleep overtakes You. O Living O Self-Subsistent! Make my night calm and let my eyes sleep.'" I said so and Allah Almighty and Exalted removed my suffering.'" [Narrated by Ibn al-Sunni] 2- Al-Tirmidhi narrated with a weak chain of narrators on the authority of Khālid ibn al-Walīd (may Allah be pleased with him) that he complained to the Prophet (may Allah's peace and blessings be upon him) of insomnia that prevented him from sleep, Then the Prophet (may Allah's peace and blessings be upon him) said: "When you go to bed say: 'Allahumma rabb as-samāwāti as-sab'i wa ma azhallat wa rabb al-aradīna wa ma aqallat wa rabb ash-shayātīna wa ma adallat, kun li jāran min sharri khalqika kullihim jamī'an an yafruta 'alayya ahadun minhum aw an yabghi 'alayya. 'Azza jāruka wa jalla thanā'uka wa la ilāha ghayruk wa la ilāha illa anta (O Allah, Lord of the seven heavens and what they cover, Lord of the layers of the earth and what they carry, Lord of the devils and what they mislead, be for me a Protector against the evil of all your creation, that any of them would tyrannize or transgress against me. Mighty is the one You protect, and glorified is Your praise. There is no true god other than You and there is no true god but You)."

Adhkār to be said upon waking up frightened:

Hadīths reported in this regard are weak. Examples:

A Hadīth narrated by Ahmad and Al-Tirmidhi on the authority of 'Amr ibn Shu'ayb from his father from his grandfather who said: "The Prophet (may Allah's peace and blessings be upon him) used to teach us some words to be said upon waking up frightened: 'Bismillah a'ūdhu bikalimātillahi at-tāmmah min ghadabihi wa 'iqābihi wa sharri 'ibādihi wa min hamazāt ash-shayātīn wa an yahdurūn (In the Name of Allah. I seek refuge with Allah's names from His anger, punishment, His evil slaves, from the incitements of devils, and that they be present with me)."

Ibn al-Sunni narrated a Hadīth where it was reported that a man complained to the Prophet (may Allah's peace and blessings be upon him) that he woke up frightened. The Prophet (may Allah's peace and blessings be upon him) said to him: "When you go to bed, say..." Ibn al-Sunni mentioned a similar wording.

Adhkār to be said upon seeing a pleasant or an unpleasant vision:

Abu Salamah (may Allah be pleased with him) said: "I used to see a dream which would make me sick till I met Abu Qatādah who said: 'I too, used to see a dream which would make me sick till I heard the Prophet (may Allah's peace and blessings be upon him) say: "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell anybody except to the one whom he loves, and if he saw a dream which he disliked, he should spit three times (on his left), seek refuge with Allah from its evil and from the evil of the devil, and should not tell anybody about it, for it will not harm him.'" [Narrated by Al-Bukhāri and Muslim]

Another narration by Muslim reads: "If he sees a good vision, let him rejoice and tell none about it except those whom he loves."

Muslim also narrated a Hadīth that reads: "let him spit on his left three times when he gets up."

Abu Qatādah (may Allah be pleased with him) was reported to have said: "Once I heard of this Hadīth, I no longer paid attention to such dreams."

Al-Bukhāri narrated on the authority of Abu Sa'īd (may Allah be pleased with him): "If anyone of you sees a vision that he likes, then it is from Allah. He should praise Allah for it and tell others about it." Muslim narrated on the authority of Abu Hurayrah (may Allah be pleased with him): "Visions are three types: a good vision is glad tidings from Allah, a saddening dream that is from the devil, and a one that is a product of one's inner thoughts. So, when one of you sees something he dislikes, let him get up and pray, and tell not anyone about it." Muslim also narrated on the authority of Jābir (may Allah be pleased with him): "If anyone of you sees a dream that he dislikes, let him spit thrice on his left, seek refuge with Allah from the devil thrice, and turn to the other side."

4- Adhkār of leaving and entering the house:

Upon leaving the house:

1- 'Uthmān ibn 'Affān (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Any Muslim who leaves his house for going on a journey or otherwise, then he says upon leaving: 'Bismillah āmantu billah i'tasamtu billah tawakkaltu 'ala Allah la hawla wa la quwwata illa billah (In the name of Allah, I believe in Allah, I seek protection with Allah, I rely upon Allah, there is no power or might except with Allah)', he will be given the good things of his departure and spared the evil things thereof." [Narrated by Ahmad and it has an unknown narrator] Anas (may Allah be pleased with him) reported a similar Hadīth from the Prophet (may Allah's peace and blessings be upon him) where he said: "It will be said to him: 'You are guided, spared and protected (of any evil)' and the devil will keep away from him." [Al-Tirmidhi: Hasan/Sound] [Al-Albāni: Sahih/Authentic] 2- Umm Salamah (may Allah be pleased with her) reported: "Every time the Prophet (may Allah's peace and blessings be upon him) left my house, he would look towards the sky and say: 'Allahumma inni a'ūdhu bika an adilla aw udalla aw azilla aw uzalla aw azhlima aw uzhlama aw ajhala aw yujhala 'alayy (O Allah, I seek refuge with You lest I should go astray or cause someone to go astray, slip or cause someone to slip, do injustice or have injustice done against me, or act foolishly or be treated foolishly)." [Narrated by Abu Dāwūd with this wording, Al-Nasā'i and Ibn Mājah, and Al-Tirmidhi who said that it is Sahih/Authentic] Muslim narrated on the authority of Ibn 'Abbās (may Allah be pleased with him) that once he stayed overnight with Allah's Messenger (may Allah's peace and blessings be upon him), and when the muezzin called the Adhān, the Prophet (may Allah's peace and blessings be upon him) went out for the prayer as he said: "Allahumma ij'al fi qalbi nūran wa fi lisāni nūran waj'al fi sam'i nūran waj'al fi basari nūran waj'al min khalfi nūran wa min amāmi nūran waj'al min fawqi nūran wa min tahti nūran Allahumma a'tini nūra (O Allah! give light to my heart, light to my tongue, give light to my hearing, give light to my eyesight, give me light from behind me and light in front of me, and give me light above me, and light below me. O Allah! grant me light)."

Upon entering the house:

1- Abu Mālik al-Ash'ari (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said: "When anyone of you enters his home, let him say: 'Allahumma inni as'aluka khayral mawlij wa khayral makhraj bismillahi walajna wa bismillahi kharajna wa 'ala rabbina tawakkalna (O Allah! I ask You for good; both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and upon Allah our Lord do we rely).' He should then greet his family." [Narrated by Abu Dāwūd] [Sahih/Authentic] 2- Jābir (may Allah be pleased with him) reported that he heard the Prophet (may Allah's peace and blessings be upon him) say: "When one mentions Allah's name upon entering his house and when eating, the devil says (to his companions): 'There is no night shelter nor supper here for you.' However, when one does not mention Allah's name upon entering his house, the devil says: 'You have found for yourselves a night shelter.' If one does not mention Allah's name when starting to eat, the devil will say: 'You have found for yourselves both a night shelter and supper.'" [Narrated by Muslim]

Upon entering and leaving the mosque:

1- Abu Humayd or Abu Usayd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When one of you enters the mosque, he should say: 'Allahumma iftah li abwāba rahmatika (O Allah! Open for me the gates of Your mercy)' and when he leaves, he should say: 'Allahumma inni as'aluka min fadlik (O Allah! I ask you for Your bounty)." [Narrated by Muslim, Abu Dāwūd, and Ibn Mājah] The narration of Abu Dāwūd and Ibn Mājah adds the following: "When one of you enters the mosque, he should invoke peace upon the Prophet (may Allah's peace and blessings be upon him), then say..." and he mentioned the same Dhikr.

Abu 'Awānah narrated the same Hadīth, and added that one should invoke peace upon the Prophet (may Allah's peace and blessings be upon him) upon leaving too. Al-Albāni said: "Its chain of narrators is Hasan (sound) or Sahih (authentic)."

Ibn Mājah reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) said the same supplication when entering the mosque, and that he said concerning leaving it: "He should invoke peace upon the Prophet (may Allah's peace and blessings be upon him) and then say: 'Allahumma i'simni min ash-shaytān ar-rajīm (O Allah! Protect me against the accursed devil).'"

Ibn Mājah also narrated on the authority of Fātimah (may Allah be pleased with her) that one should mention Allah's name upon entering and leaving the mosque.

The narration of Al-Tirmidhi adds the invocation of Allah's peace and blessings upon the Prophet (may Allah's peace and blessings be upon him).

'Abdullah ibn 'Amr ibn al-Ās (may Allah be pleased with him) reported that whenever the Prophet (may Allah's peace and blessings be upon him) entered the mosque, he used to say: "A'ūdhu billahi al-'Azhīm wa biwajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm (I seek refuge with Allah, the Most Great, and His honorable Face, and His eternal domain from the accursed devil)." He (may Allah's peace and blessings be upon him) said: "If he says so, the devil will say: 'He is granted protection against me for the rest of the day.'" [Narrated by Abu Dāwūd] [Al-Nawawi said that its chain of narrators is good] Ibn al-Sunni narrated from Abu Umāmah (may Allah be pleased with him) who reported from the Prophet (may Allah's peace and blessings be upon him) that upon leaving the mosque one should say: "Allahumma inni a'ūdhu bika min Iblīs wa junūdih (O Allah, I seek refuge with You from Satan and its soldiers)."

*

Chapter Five

Adhkār related to acts of worship

1: Adhkār of ablution:

At the beginning of ablution:

One says: "Bismillah (In the name of Allah)" as per the Hadīth of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (may Allah's peace and blessings be upon him) said: "There is no ablution for one who does not mention the Name of Allah upon starting it." [Narrated by Abu Dāwūd and others with a weak chain of narrators] Imam Ahmad (may Allah have mercy upon him) said: "There are no authentic Hadīths reported in this regard."

At the end of ablution:

1- 'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever makes ablution then says: 'Ash-hadu alla ilaha illallahu wahdahu la sharīka lahu wa ash-hadu anna Muhammadan 'abduhu wa rasūluh (I testify that there is no true god but Allah alone without any partners and I testify that Muhammad is His slave and messenger)', eight gates of Paradise will be open for him to enter from whichever gate he wills." [Narrated by Muslim and Al-Tirmidhi] The latter added: "Allahumma ij'alni min at-tawwābīn waj'alni min al-mutatahhirīn (O Allah! Make me of those who are constantly repentant and those who constantly purify themselves)."

2: Adhkār of prayer:

The Adhān and Iqāmah

Abu Mahdhūrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) taught him the following Adhān: "Allahu akbar Allahu akbar ash-hadu alla ilāha illallah (Allah is the Most Great) (twice) I testify that there is no god worthy of worship but Allah (twice). Ash-hadu anna Muhammadan rasūlullah (I testify that Muhammad is the messenger of Allah) (twice). Then the two testimonies should be repeated twice. Hayya 'ala al-salāh, hayya 'ala al-falāh (come to

prayer, come to succes) (each twice). Allahu Akbar Allahu Akbar. La ilāha illallah (Allah is the Most Great) (twice), there is no deity worthy of worship but Allah.”[Narrated by Muslim]

Al-Nasā’i also narrated the same wording on the authority of Abu Mahdhūrah (may Allah be pleased with him) with “Allahu Akbar (Allah is the Most Great)” to be said four times at the beginning.

‘Abdullah ibn Zayd ibn ‘Abd Rabbih (may Allah be pleased with him) reported that he saw in a vision a man teaching him how to call the Adhān. To start it by saying “Allahu Akbar” four times, then all of its statements to be said twice each, and end it by saying “la ilāha illallah”. He also reported that in Iqāmah, he was told to say “Allahu Akbar” twice in the start and at the end, and to say “qad qāmat as-salah (prayer has started)” twice as well, but all the other statements to be said once each. Thereupon, the Prophet (may Allah’s peace and blessings be upon him) said: “That is a true vision.”[Narrated by Ahmad] [Sahih/Authentic] ‘Abdullah ibn ‘Amr ibn al-‘Ās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “When you hear the muezzin, say the same as he says, then invoke peace and blessings upon me, for whoever invokes peace and blessings upon me once, he will receive peace and blessings from Allah ten times in return. Then, ask Allah to grant me the Wasīlah, which is a rank in Paradise that only one slave may attain, and I hope that I would be that slave. Whoever asks Allah to grant me the Wasīlah, will be entitled to receive my intercession.”[Narrated by Muslim, Abu Dāwūd, Al-Nasā’i and Al-Tirmidhi] ‘Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “If the muezzin says: ‘Allahu Akbar Allahu Akbar (Allah is the Most Great) (twice),’ then one of you says: ‘Allahu Akbar Allahu Akbar,’ and does the same with the rest of Adhān, except in ‘hayya ‘ala as-salah (come to prayer)’ and ‘hayya ‘ala al-falāh (come to success),’ where he says: ‘la hawla wa la quwwata illa billah (there is no power nor might save in Allah),’ sincerely from his heart, he will enter Paradise.”[Narrated by Muslim] Jābir (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever says on hearing the call to prayer: ‘Allahumma rabba hādhihi ad-da’wati at-tāmmah was-salati-l-qā’imah āti Muhammadan al-wasīlata wal fadīlah wab’ath-hu maqāman mahmūdān alladhi wa’adtah (O Allah, Lord of this perfect call and the prayer that is to be offered, grant Muhammad the Wasīlah (the highest position of Paradise) and the Fadīlah (the degree of superiority), and resurrect him to the praiseworthy station that You have promised him,’ he will definitely be granted my intercession on the Day of Judgment.”[Narrated by Al-Bukhārī]

Al-Nasā’i also narrated this Hadīth on the authority of Jābir (may Allah be pleased with him) with “al-maqām al-mahmūd” instead of “maqāman mahmūdān”.

The narration of Al-Bayhaqī adds: “innaka la tukhlifu-l-mī’ād (Indeed, You never fail in Your promise).”

Sa’d ibn Abi Waqqās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Whoever says when he hears the muezzin: ‘ash-hadu alla ilaha illallahu wahdahu la sharīka lahu wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh radītu billahi rabban wa bi Muhammadin rasūlan wa bil islāmi dīna (I bear witness that there is no true god but Allah alone without any partner, and that Muhammad is His slave and messenger. I am pleased with Allah as a Lord, with Muhammad as a Messenger, and with Islam as a religion),’ his sins shall be forgiven.”[Narrated by Muslim]

According to another narration for him: “wa ana ash-hadu (and I testify...)”

Istiftāh (The Opening Supplication):

1- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say between the opening Takbīr and the recitation: “Allahumma bā ‘id bayni wa bayna khatāyāya kama bā ‘adta bayna-l-mashriqi wal maghrib. Allahumma naqqini min khatāyāya kama yunaqqa ath-thawbu al-abyadu minad-danas. Allahumma ighsilni min khatāyāya bilma’i wath-thalji wal barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail).”[Narrated by Al-Bukhārī and Muslim] ‘Ali ibn Abi Tālib (may Allah be pleased with him) reported that when the Prophet (may Allah’s peace and blessings be upon him) started the prayer he would say “Allahu Akbar (Allah is the Most Great)” then say: “Wajjahtu wajhiya lilladhi fatara as-samāwāti wal-arda hanīfan wa ma ana min al-mushrikīn. Inna salāti wa nusuki wa

mahyāya wa mamāti lillāhi rabbil-‘ālamīn, la sharīka lahu wa bidhālika umirtu wa ana min al-muslimīn/awwalu al-muslimīn. Allahumma anta al-malik la ilaha illa ant, anta rabbi wa ana ‘abduka, zhalamtu nafsi wa taraftu bidhambi faghfir li dhunūbi jamī’an innahu la yaghfiru adh-dhunūba illa ant wahdini li ahsani al-akhlāq la yahdi li ahsaniha illa ant wasrif ‘anni sayyi’aha la yasrifu ‘anni sayyi’aha illa ant. Labbayka wasa’dayka wal khayru kulluhu fi yadayk wash-sharru laysa ilayk ana bika wa ilayk tabārakta wa ta’ālayt astaghfiruka wa atūbu ilayk (I direct my face sincerely to the One Who originated the heavens and the earth and I am not of those who associate others with Allah in worship. Indeed my prayer, my sacrifice, my life and my death are for Allah, Lord of the worlds, no partner has He, with this I have been commanded and I am of the believers. O Allah, You are the Sovereign, none has the right to be worshiped except You. You are my Lord and I am Your slave, I have wronged myself and have admitted my sin, so forgive me all my sins for none forgives sins except You. Guide me to the best of characters for none can guide to it but You, and keep away from me the worst of manners for none can keep me away from them but You. Here I am, in answer and response to Your call. All good is within Your Hands and evil does not belong to You. I exist by Your will and will return to You. Blessed and Exalted are You, I seek Your forgiveness and repent unto You).”[Narrated by Muslim, Abu Dāwūd, and Al-Nasā’i]

According to a narration by Abu Dāwūd he said: “When the Prophet (may Allah’s peace and blessings be upon him) stood up to offer an obligatory prayer...”

‘Ā’ishah (may Allah be pleased with her) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) used to say at the beginning of the prayer: “Subhānak Allahumma wa bihamdika wa tabārakasmuka wa ta’āla jadduka wa la ilāha ghayruk (Glory be to You, O Allah, and all praise is due unto You, and blessed is Your name and high is Your majesty and none is worthy of worship but You).”[Narrated by Abu Dāwūd, and its chain of narrators is somehow weak]

Muslim also narrated it on the authority of ‘Abdah who reported from ‘Umar ibn al-Khattāb that he used to say those words out loud: “Subhānak Allahumma wa bihamdika...” But ‘Abdah (may Allah have mercy upon him) did not hear (Hadīths) from ‘Umar. So this Hadīth is interrupted.

‘Ā’ishah (may Allah be pleased with her) reported that when the Prophet (may Allah’s peace and blessings be upon him) prayed during the night, he used to start the prayer by saying: “Allahumma rabba Jibrīl wa Mīkā’īl wa Isrāfīl fātir as-samāwāti wal-ardi, ‘ālim al-ghaybi wash-shahādah, anta tahkumu bayna ‘ibādika fima kānu fihi yakhtalifūn. Ihdini lima ukhtulifa fihi min al-haqqi bi’idhnik. Innaka tahdi man tashā’u ila sirātin mustaqīm (O Allah, Lord of Gabriel, Michael, and Israfil, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that about which they used to differ. Guide me, by Your permission, to the truth about which people differ. Verily, You guide whom You will to the straight path).”[Narrated by Muslim]5- Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say when he got up for prayer late at night: “Allahumma lakal-hamd, anta nūru as-samāwāti wal-ardi wa man fihinna wa lakal-hamd, anta qayyām/qayyim as-samāwāti wal-ardi wa man fihinna, wa lakal-hamd, anta rabbu as-samāwāti wal-ardi wa man fihinna, anta Al-Haqqu wa qawluka al-haqqu wa wa’duka al-haqqu wa liqā’uka al-Haqq wal jannatu haqqun wal-nāru haqqun was-sā’atu haqq, Allahumma laka aslamtu wa bika āmantu wa ‘alayka tawakkaltu wa ilayka anabtu wa bika khāsamtu wa ilayka hākamt, faghfir li ma qaddamtu wa akhkhartu wa asrartu wa a’lantu anta ilāhi la ilāha illa ant (O Allah, praise is due to You. You are the light of the heavens and the earth. Praise is due to You. You are the Sustainer of the heavens and the earth and all that between them. Praise is due to You, You are the Lord of the heavens and the earth and all that is in them. You are the Truth, Your promise is the truth, Your speech is the truth, and meeting You is the truth. Paradise is true, Hellfire is true, the Hour is true. O Allah, I submit to You, believe in You, rely upon You, repent to You, with Your help I argue, I refer judgment to You. So, forgive for me what has come to pass of my sins and what will come to pass, what I have concealed and what I have declared. You are my God. There is no true god but You).”[Narrated by Muslim and Abu Dāwūd]

According to another version: “In voluntary night prayer, he used to say after saying Allahu Akbar (Allah is the Most Great)...” and he mentioned the same Dhikr.

Some of the narrations of Al-Bukhārī add “wa mann fihinn (and all that is within them)” in the first and second statements, and add “wan-nabiyyūna haqqun wa Muhammadun (sallallahu ‘alayhi wa sallam)

haqq (and the prophets are true and Muhammad (may Allah's peace and blessings be upon him) is true).”

Bowing Dhikr:

1- ‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: “When the following was revealed: {So glorify the Name of your Lord, the Most Great} [Al-Wāqī‘ah: 74] the Messenger of Allah (may Allah’s peace and blessings be upon him) said to us: ‘Say this in your bowing.’ And when the following was revealed: {Glorify the Name of your Lord, the Most High.} [Al-A‘la: 1] the Messenger of Allah (may Allah’s peace and blessings be upon him) said to us: ‘Say this in your prostrations.’” [Narrated by Ahmad, Abu Dāwūd, and Ibn Mājah] 2- ‘Ā’ishah (may Allah be pleased with her) said: “The Prophet (may Allah’s peace and blessings be upon him) used to say frequently in his bowing and prostration: ‘Subhānaka Allahumma Rabbana wa bihamdika, Allahumm-ighfir li (Glory be to You O Allah, Our Lord, and praise. O Allah, forgive me)’, following the command of the Qur’an.” [Narrated by Al-Bukhārī and Muslim] 3- Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “As for bowing, glorify the Lord therein.” [Narrated by Ahmad and Muslim] 4- ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say in his bowing and prostration: “Subbūhun Quddūsun Rabb-ul-malā’ikati war-rūh (You are the Most Glorious, the Most Holy, Lord of the angels and of the Spirit).” [Narrated by Ahmad and Muslim] 5- ‘Ali (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to say during his bowing: ‘Allahumma laka raka‘tu wa bika āmantu wa laka aslamtu khasha‘a laka sam‘i wa basari wa mukhkhi wa ‘azhmi wa ‘asabi (O Allah! For You I bow, in You I believe, for You I submit. My hearing, sight, brain, bones, and sinews are humbled before You).’” [Narrated by Muslim] 6- ‘Awf ibn Mālik (may Allah be pleased with him) reported: “I once offered voluntary night prayer with the Prophet (may Allah’s peace and blessings be upon him)...then he bowed for as long as he had stood, and he said while bowing: ‘Subhāna dhil-jabarūt wal-malakūt wal-kibriyā‘i wal-‘azhamah (Glory be to the One Who has all power, sovereignty, magnificence and might).’ Then he said the same in his prostration.” [Narrated by Abu Dāwūd and Al-Nasā’i]

Dhikr to be said after bowing:

1- ‘Abdullah ibn Abi Awfa (may Allah be pleased with him) reported: “When Allah’s Messenger (may Allah’s peace and blessings be upon him) rose from bowing, he used to say: ‘Samī‘allahu liman hamidah Rabbana lakal hamdu mil’a-s-samāwāti wa mil’a-l-ardi wa mil’a ma shi‘ta min shay’in ba’d (Allah hears those who praise Him. O Allah! O our Lord, to You is the praise as much as fills the heavens, as much as fills the earth and as much as fills whatever You will after that).’” [Narrated by Muslim] 2- Muslim also narrated a similar Hadīth on the authority of Abu Sa‘īd, with the following addition: “Ahlā ath-thanā‘i wal-majd, ahaqu ma qāl al-‘abd wa kulluna laka ‘abd Allahumma la māni‘a lima a‘tayta wa la mu‘tiya lima mana‘ta wa la yanfa‘u dhal jaddi minka aj-jaddu (O Worthy of praise and glory, that is the most truthful thing to be said by a slave and we all are slaves to You. O Allah! There is none who can withhold what You give in abundance, and none can give in abundance what You withhold, and the greatness of the great will be of no avail to them against You).” Muslim also narrated on the authority of Ibn ‘Abbās (may Allah be pleased with him) a similar wording, adding the following: “Mil’a-s-samāwāti wa mil’a-l-ardi wa mil’a ma baynahuma (as much as fills the heavens, as much as fills the earth and whatever is between them).” Another Hadīth on the authority of ‘Ali (may Allah be pleased with him) is similar in wording to that of ‘Abdullah ibn Abi Awfa (may Allah be pleased with him), yet it mentions: “Wa mil’a ma baynahuma (and as much as fills what is between them).” 3- Rifā‘ah ibn Rāfi‘ (may Allah be pleased with him) reported: “We were once praying behind the Prophet (may Allah’s peace and blessings be upon him), and when he raised his head after bowing he said: ‘Samī‘allahu liman hamidah (Allah hears those who praise Him)’, thereupon, a man behind him said: ‘Rabbana wa lakal hamdu hamdan kathīran tayyiban mubārakan fīh (Our Lord, for You is all praise, praise that is abundant, good and blessed).’” Then the Prophet (may Allah’s peace and blessings be upon him) said: “I saw thirty and something angels, everyone hastening to be the first to write it.” [Narrated by Al-Bukhārī]

Muslim also narrated on the authority of Ibn ‘Abbās (may Allah be pleased with him) a similar wording, adding the following:

“Mil’a-s-samāwāti wa mil’a-l-ardi wa mil’a ma baynahuma (as much as fills the heavens, as much as fills the earth and whatever is between them.)”

Another Hadīth on the authority of ‘Ali (may Allah be pleased with him) is similar in wording to that of ‘Abdullah ibn Abi Awfa (may Allah be pleased with him), yet it mentions:

“Wa mil’a ma baynahuma (and as much as fills what is between them).”

3- Rifā‘ah ibn Rāfi‘ (may Allah be pleased with him) reported:

“We were once praying behind the Prophet (may Allah’s peace and blessings be upon him), and when he raised his head after bowing he said: ‘Sami’allahu liman hamidah (Allah hears those who praise Him)’, thereupon, a man behind him said: ‘Rabbana wa lakal hamdu hamdan kathīran tayyiban mubārakan fīh (Our Lord, for You is all praise, praise that is abundant, good and blessed).”

Then the Prophet (may Allah’s peace and blessings be upon him) said:

“I saw thirty and something angels, everyone hastening to be the first to write it.”

[Narrated by Al-Bukhāri]

Al-Bukhāri also narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that after the Prophet (may Allah’s peace and blessings be upon him) said: “Sami’allahu liman hamidah (Allah hears those who praise Him)”, he would say: “Rabbana wa lakal hamd (O Allah our Lord, to You belongs praise).”

Another narration of Abu Hurayrah mentions: “then he (may Allah’s peace and blessings be upon him) said when he was standing (after bowing): ‘rabbana lakal hamd (i.e. without ‘wa’).” These are four wordings.

Adhkār to be recited in prostration:

1- We have previously cited the Hadīth of ‘Uqbah ibn ‘Āmir and the two Hadīths of ‘Ā’ishah and the Hadīth of ‘Awf ibn Mālik (may Allah be pleased with him).

2- Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (my Allah’s peace and blessings be upon him) said: “As for prostration, make supplication diligently therein, for it is worthy to be accepted.” [Narrated by Ahmad and Muslim] Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The nearest a slave to his Lord is when he is prostrating, so increase (your) supplications (while in this state).” 3- ‘Ali (may Allah be pleased with him) reported: “And when he (may Allah’s peace and blessings be upon him) prostrated, he said: ‘Allahumma laka sajadtu wa bika āmantu wa laka aslamtu sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam’ahu wa basarahu, tabāarak Allahu ahsanul-khāliqīn (O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators).” 4- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said in his prostration: “Allahumma ighfir li dhambi kullah, diqqahu wa jillahu, wa awwalahu wa ākhirahu, wa ‘alāniyatahu wa sirrah (O Allah, forgive all my sins, small and great, first and last, secret and public).”

“As for prostration, make supplication diligently therein, for it is worthy to be accepted.”

[Narrated by Ahmad and Muslim]

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“The nearest a slave to his Lord is when he is prostrating, so increase (your) supplications (while in this state).”

3- ‘Ali (may Allah be pleased with him) reported: “And when he (may Allah’s peace and blessings be upon him) prostrated, he said:

‘Allahumma laka sajadtu wa bika āmantu wa laka aslamtu sajada wajhi lilladhi khalaqahu wa sawwarahu wa shaqqa sam‘ahu wa basarahu, tabāarak Allahu ahsanul-khāliqīn (O Allah, to You I have prostrated and in You I have believed and to You I have submitted, and My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allah the best of Creators).’”

4- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said in his prostration:

“Allahumma ighfir li dhambi kullah, diqqahu wa jillahu, wa awwalahu wa āakhirahu, wa ‘alāniyatahu wa sirrah (O Allah, forgive all my sins, small and great, first and last, secret and public).”

The praying person may say whatever supplication he likes after those reported in the Sunnah, since the Prophet (may Allah’s peace and blessings be upon him) commanded Muslims to supplicate Allah diligently and abundantly during prostration without restriction.

Dhikr to be recited between the two prostrations:

1- Hudhayfah (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to say between the two prostrations: ‘Rabbi ighfir li, Rabbi ighfir li (O Allah! forgive me, O Allah! Forgive me).’” [Narrated by Al-Nasā’i and Ibn Mājah] 2- Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say between the two prostrations: “Allahumma ighfir li warhamni wajburni wahdini warzuqni (O Allah! Forgive me, have mercy on me, support me, guide me and give me provision).” [Narrated by Al-Tirmidhi]

‘Rabbi ighfir li, Rabbi ighfir li (O Allah! forgive me, O Allah! Forgive me).’”

[Narrated by Al-Nasā’i and Ibn Mājah]

2- Ibn ‘Abbās (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say between the two prostrations:

“Allahumma ighfir li warhamni wajburni wahdini warzuqni (O Allah! Forgive me, have mercy on me, support me, guide me and give me provision).”

[Narrated by Al-Tirmidhi]

Abu Dāwūd also narrated it with the word “wa āfini (grant me wellness)” instead of “wajburni (support me)”.

Adhkār of Tashahhud:

‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “When one of you has finished the prayer, let him say: ‘At-Tahiyyātu lillahi was-salawātu wat-tayyibāt. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-haddu an la ilaha illa Allah, wa ash-haddu anna Muhammadan ‘abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).’” [Narrated by Al-Bukhārī]

‘At-Tahiyyātu lillahi was-salawātu wat-tayyibāt. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-haddu an la ilaha illa Allah, wa ash-haddu anna Muhammadan ‘abduhu wa rasūluh (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).’”

[Narrated by Al-Bukhārī]

Another narration of the Hadīth adds: “Then he may choose whatever supplication he likes, and invoke Allah therewith.”

According to another narration: “When anyone of you sits in the prayer, let him say...”, then he (may Allah’s peace and blessings be upon him) mentioned the above wording, then said: “then he may say whatever words he may like after that.”

In another narration: “Whatever praise he may like after that.”

[Narrated by Muslim with a similar wording]

2- Ibn ‘Abbās (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to teach us Tashahhud just as he taught us surahs of the Qur’an, he said: ‘At-Tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillah. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-haddu an la ilaha illa Allah, wa ash-haddu anna Muhammadan rasūlullah (Blessed greetings, good prayers are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His Messenger).’”[Narrated by Muslim]3- Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported in a lengthy Hadīth that the Prophet (may Allah’s peace and blessings be upon him) said: “And when he (the Imam) sits (for tashahhud) the first words of every one of you should be: ‘At-Tahiyyāt at-tayyibāt as-salawātu lillah. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-hadu an la ilaha illa Allah, wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh (Greetings, good things, and prayers are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).’”[Narrated by Muslim]4- Ka‘b ibn ‘Ujrah (may Allah be pleased with him) reported: “We asked the Messenger of Allah (may Allah’s peace and blessings be upon him): ‘O Messenger of Allah! How would we invoke prayers upon you the household of the Prophet? for Allah has taught us how to greet you.’ He (may Allah’s peace and blessings be upon him) said: ‘Say: “Allahumma salli ‘ala Muhammad wa ‘ala āli Muhammad kama sallayta ‘ala Ibrahim wa ‘ala āli Ibrahim innaka Hamīdun Majīd. Allahumma bārik ‘ala Muhammad wa ‘ala āli Muhammad kama bārakta ‘ala Ibrahim wa ‘ala āli Ibrahim innaka Hamīdun Majīd (O Allah! send prayers upon Muhammad and upon the family of Muhammad as You send prayers upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious. O Allah! send blessings upon Muhammad and upon the family of Muhammad as You send blessings upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious.”’”[Narrated by Al-Bukhārī]5- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “When anyone of you finishes the last Tashahhud, let him seek refuge with Allah from four things: from the torment of Hellfire, from the torment of the grave, from the trials of life and death, and from the Fitnah (tribulation) of the Anti-Christ.”[Narrated by Muslim]

‘At-Tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillah. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-haddu an la ilaha illa Allah, wa ash-haddu anna Muhammadan rasūlullah (Blessed greetings, good prayers are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His Messenger).”

[Narrated by Muslim]

3- Abu Mūsa al-Ash‘ari (may Allah be pleased with him) reported in a lengthy Hadīth that the Prophet (may Allah’s peace and blessings be upon him) said:

“And when he (the Imam) sits (for tashahhud) the first words of every one of you should be: ‘At-Tahiyyāt at-tayyibāt as-salawātu lillah. As-Salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullahi wa barakātuh. As-salāmu ‘alayna wa ‘ala ‘ibādillahi as-sālihīn. Ash-hadu an la ilaha illa Allah, wa ash-hadu anna Muhammadan ‘abduhu wa rasūluh (Greetings, good things, and prayers are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).’”

[Narrated by Muslim]

4- Ka'b ibn 'Ujrah (may Allah be pleased with him) reported:

"We asked the Messenger of Allah (may Allah's peace and blessings be upon him): 'O Messenger of Allah! How would we invoke prayers upon you the household of the Prophet? for Allah has taught us how to greet you.' He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala Ibrahim wa 'ala āli Ibrahim innaka Hamīdun Majīd. Allahumma bārik 'ala Muhammad wa 'ala āli Muhammad kama bārakta 'ala Ibrahim wa 'ala āli Ibrahim innaka Hamīdun Majīd (O Allah! send prayers upon Muhammad and upon the family of Muhammad as You send prayers upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious. O Allah! send blessings upon Muhammad and upon the family of Muhammad as You send blessings upon Abraham and upon the family of Abraham. Indeed, You are Praiseworthy and Glorious.)'"

[Narrated by Al-Bukhāri]

5- Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"When anyone of you finishes the last Tashahhud, let him seek refuge with Allah from four things: from the torment of Hellfire, from the torment of the grave, from the trials of life and death, and from the Fitnah (tribulation) of the Anti-Christ."

[Narrated by Muslim]

Al-Nasā'i narrated it with a similar wording, adding: "then let him supplicate as he wishes for himself."

Muslim narrated on the authority of Ibn 'Abbās (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) used to teach them the mentioned supplication as he taught them a surah from the Qur'an. He (may Allah's peace and blessings be upon him) would say: "Say..." and he mentioned seeking refuge from those four things.

6- 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) used to say in his prayer, and she mentioned seeking refuge from what is stated above, adding: "Allahumma inni a'ūdhu bika minal ma'thami wal-maghram (O Allah, I seek refuge with You from sins and heavy debts)."[Narrated by Al-Bukhāri and Muslim]7- Abu Bakr al-Siddīq (may Allah be pleased with him) reported that he said to the Prophet (may Allah's peace and blessings be upon him): "Teach me a supplication to say in my prayer." He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik war-hamni innka anta Al-Ghafūr Al-Rahīm (O Allah! I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed You are the Oft-Forgiving, The Compassionate)."[Al-Bukhāri and Muslim]Mu'ādh ibn Jabal (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) met me and said: "I advise you to say in every prayer: 'Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibādatik (O Allah! Help me to remember You, thank You and worship You well)."[Narrated by Ahmad, Al-Nasā'i and Abu Dāwūd]

adding: "Allahumma inni a'ūdhu bika minal ma'thami wal-maghram (O Allah, I seek refuge with You from sins and heavy debts)."

[Narrated by Al-Bukhāri and Muslim]

7- Abu Bakr al-Siddīq (may Allah be pleased with him) reported that he said to the Prophet (may Allah's peace and blessings be upon him):

"Teach me a supplication to say in my prayer." He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma inni zhalamtu nafsi zhulman kathīran wa la yaghfiru adh-dhunūba illa anta faghfir li maghfiratan min 'indik war-hamni innka anta Al-Ghafūr Al-Rahīm (O Allah! I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from You, and have mercy on me. Indeed You are the Oft-Forgiving, The Compassionate)."

[Al-Bukhāri and Muslim]

Mu'ādh ibn Jabal (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) met me and said:

"I advise you to say in every prayer: 'Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibādatik (O Allah! Help me to remember You, thank You and worship You well).'"

[Narrated by Ahmad, Al-Nasā'i and Abu Dāwūd]

Adhkār to be said after Salām:

1- Thawbān (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to seek Allah's forgiveness thrice after finishing the prayer, then say: 'Allahumma anta as-salām wa minka as-salām tabārakta ya Dhal-Jalāli wal-Ikrām (O Allah! You are Salām and from You is Salām. Blessed are You, Owner of Majesty and Honor).'" Someone asked Al-Awzā'i: "How should I seek Allah's forgiveness?" He said: "Say: 'Astaghfirullah, astaghfirullah (I seek Allah's forgiveness, I seek Allah's forgiveness).'" [Narrated by Muslim]

'Allahumma anta as-salām wa minka as-salām tabārakta ya Dhal-Jalāli wal-Ikrām (O Allah! You are Salām and from You is Salām. Blessed are You, Owner of Majesty and Honor).'"

Someone asked Al-Awzā'i: "How should I seek Allah's forgiveness?" He said: "Say: 'Astaghfirullah, astaghfirullah (I seek Allah's forgiveness, I seek Allah's forgiveness).'"

[Narrated by Muslim]

He also narrated that 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (may Allah's peace and blessings be upon him) did not sit except for as long as he would say those words.

2- Al-Mughīrah ibn Shu'bah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say after each obligatory prayer: "La ilāha illa Allahu wahdahu la sharīka lah lahu mulku wa lahu hamdu wa huwa 'ala kulli shay'in qadīr Allahumma la mani'a lima a'tayta wa la mu'tiya lima mana'ta wa la yanfa'u dhal jaddi minka al-jaddu (None has the right to be worshiped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praise is due for Him. He is Omnipotent. O Allah! There is none who can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to them against You)."[Narrated by Al-Bukhāri and Muslim] This is the wording of Al-Bukhāri.3- 'Abdullah ibn al-Zubayr (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) used to say at the end of the prayer after making Taslīm: "La ilāha illa Allahu wahdahu la sharīka lah lahu mulku wa lahu hamdu wa huwa 'ala kulli shay'in qadīr la hawla wala quwwata illa billah la ilāha illallah wa la na'budu illa iyyāh lahu an-ni'mah wa lahu al-fadlu wa lahu ath-thanā'ul-hasan la ilāha illallah mukhlisīna lahud-dīna wa law karihal-kāfirūn (None has the right to be worshiped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praise is due to Him. He is over all things Omnipotent. There is neither Might nor Power Except with Allah. There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belongs favor and to Him good praise is due. There is no god but Allah, we are sincere to Him in religion, although the disbelievers dislike it)."' Abdullah said: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to say them out loud after every prayer." [Narrated by Muslim]4- In the two books of Sahih, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to the poor from among the Muhājirūn: "Shall I teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you except the one who does the same as you do.' They said: 'Yes, please do, O Messenger of Allah!' He said: 'Say Subhānallah (Exalted is Allah above imperfection), Allahu Akbar (Allah is the Most Great), Alhamdulillah (Praise be to Allah) thirty-three times after each prayer...'" This is the wording of Al-Bukhāri.5- Muslim narrated that Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Anyone who says immediately after each prayer: 'Subhānallah (Exalted is Allah)' thirty-three times, 'alhamdulillah (praise be to Allah)' thirty-three times, 'Allahu akbar (Allah is the Most Great)' thirty-three times; these are ninety-nine, and completes one hundred by saying 'La ilāha illallahu, wahdahu laa sharīka lahu, lahu mulku wa lahu-

hamdu, wa huwa ‘ala kulli shay’in Qadīr (there is no deity worthy of worship except Allah. He is One and has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is over everything Omnipotent)’, all his sins will be forgiven for him even if they are as abundant as the foam of the sea.”⁶- Muslim also narrated on the authority of Ka’b ibn ‘Ujrah (may Allah be pleased with him) that the Prophet (may Allah’s peace and blessings be upon him) said: “There are statements of remembrance following the prayer, which if one says, he will never be a loser: Glorifying Allah thirty-three times (saying: Subhānallah) and praising Him thirty-three times (saying: Alhamdulillah), and magnifying Him thirty-four times (saying: Allah is the Most Great), following each prayer.” Sa’d ibn Abi Waqqās (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to seek refuge with Allah after each prayer by saying the following words: ‘Allahumma inni a’ūdhu bika minal bukhli wa a’ūdhu bika minal jubni wa a’ūdhu bika an uradda ila ardhāliil-‘umur wa a’ūdhu bika min fitnat ad-dunya wa wa a’ūdhu bika min ‘adhābil-qabr (O Allah! I seek refuge with You from stinginess. I seek refuge with You from cowardice. I seek refuge with You that I be returned to the most decrepit [old] age. I seek refuge with You from the temptation of the worldly life, and I seek refuge with You from the punishment of the grave).’” [Narrated by Al-Bukhārī] Mu’ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to him: “O Mu’ādh, by Allah, I love you, by Allah, I love you. I advise you, O Mu’ādh, never fail to say after every prayer: ‘O Allah, help me remember You, thank You, and worship You in an excellent manner.’” [Narrated by Abu Dāwūd and Al-Nasā’ī] [Al-Nawawī said that its chain of narrators is authentic]⁹- ‘Uqbah ibn ‘Āmir (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) ordered me to recite Al-Mu’awwidhāt (surat Al-Falaq and surat Al-Nās) after every prayer.” [Narrated by Ahmad, Abu Dāwūd, Al-Tirmidhi and Al-Nasā’ī] [Ibn Hibbān classified it as Sahih/Authentic]¹⁰- Muslim ibn al-Hārith al-Tamīmī (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to him in secret: “After you finish the Maghrib (sunset) prayer say: ‘Allahumma ajirni min an-nār (O Allah! Save me from Hellfire)’ seven times. If you say that then die that night, you will be granted safety therefrom. Also, after you finish the Fajr (dawn) prayer, say the same, for if you die that day, you will be granted safety therefrom.” [Narrated by Abu Dāwūd]

“La ilāha illa Allahu wahdahu la sharīka lah lahul mulku wa lahul hamdu wa huwa ‘ala kulli shay’in qadīr Allahumma la mani’a lima a’tayta wa la mu’tiya lima mana’ta wa la yanfa’u dhal jaddi minka al-jaddu (None has the right to be worshiped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praise is due for Him. He is Omnipotent. O Allah! There is none who can withhold what You give, and none can give what You withhold, and the greatness of the great will be of no avail to them against You).”

[Narrated by Al-Bukhārī and Muslim] This is the wording of Al-Bukhārī.

3- ‘Abdullah ibn al-Zubayr (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say at the end of the prayer after making Taslīm:

“La ilāha illa Allahu wahdahu la sharīka lah lahul mulku wa lahul hamdu wa huwa ‘ala kulli shay’in qadīr la hawla wala quwwata illa billah la ilāha illallah wa la na’budu illa iyyāh lahu an-ni’mah wa lahu al-fadlu wa lahu ath-thanā’ul-hasan la ilāha illallah mukhlisīna lahud-dīna wa law karihal-kāfirūn (None has the right to be worshiped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praise is due to Him. He is over all things Omnipotent. There is neither Might nor Power Except with Allah. There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belongs favor and to Him good praise is due. There is no god but Allah, we are sincere to Him in religion, although the disbelievers dislike it).”

‘Abdullah said: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to say them out loud after every prayer.”

[Narrated by Muslim]

4- In the two books of Sahih, Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said to the poor from among the Muhājirūn:

“Shall I teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you except the one who does the

same as you do.' They said: 'Yes, please do, O Messenger of Allah!' He said: 'Say Subhānallah (Exalted is Allah above imperfection), Allahu Akbar (Allah is the Most Great), Alhamdulillah (Praise be to Allah) thirty-three times after each prayer...'"

This is the wording of Al-Bukhāri.

5- Muslim narrated that Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

"Anyone who says immediately after each prayer: 'Subhānallah (Exalted is Allah)' thirty-three times, 'alhamdulillah (praise be to Allah)' thirty-three times, 'Allahu akbar (Allah is the Most Great)' thirty-three times; these are ninety-nine, and completes one hundred by saying 'La ilāha illallāhu, waḥdahū laa sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa 'ala kulli shay'in Qadīr (there is no deity worthy of worship except Allah. He is One and has no partner with Him. To Him belongs sovereignty and to Him belongs praise, and He is over everything Omnipotent)', all his sins will be forgiven for him even if they are as abundant as the foam of the sea."

6- Muslim also narrated on the authority of Ka'b ibn 'Ujrah (may Allah be pleased with him) that the Prophet (may Allah's peace and blessings be upon him) said:

"There are statements of remembrance following the prayer, which if one says, he will never be a loser: Glorifying Allah thirty-three times (saying: Subhānallah) and praising Him thirty-three times (saying: Alhamdulillah), and magnifying Him thirty-four times (saying: Allah is the Most Great), following each prayer."

Sa'd ibn Abi Waqqās (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) used to seek refuge with Allah after each prayer by saying the following words:

'Allahumma inni a'ūdhu bika minal bukhli wa a'ūdhu bika minal jubni wa a'ūdhu bika an uradda ila arḥalil-'umur wa a'ūdhu bika min fitnat ad-dunya wa wa a'ūdhu bika min 'adhābil-qabr (O Allah! I seek refuge with You from stinginess. I seek refuge with You from cowardice. I seek refuge with You that I be returned to the most decrepit [old] age. I seek refuge with You from the temptation of the worldly life, and I seek refuge with You from the punishment of the grave).'"

[Narrated by Al-Bukhāri]

Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him:

"O Mu'ādh, by Allah, I love you, by Allah, I love you. I advise you, O Mu'ādh, never fail to say after every prayer: 'O Allah, help me remember You, thank You, and worship You in an excellent manner.'"

[Narrated by Abu Dāwūd and Al-Nasā'i] [Al-Nawawi said that its chain of narrators is authentic]

9- 'Uqbah ibn 'Āmir (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) ordered me to recite Al-Mu'awwidhāt (surat Al-Falaq and surat Al-Nās) after every prayer."

[Narrated by Ahmad, Abu Dāwūd, Al-Tirmidhi and Al-Nasā'i] [Ibn Hibbān classified it as Sahih/Authentic]

10- Muslim ibn al-Hārith al-Tamīmi (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said to him in secret:

"After you finish the Maghrib (sunset) prayer say: 'Allahumma ajirni min an-nār (O Allah! Save me from Hellfire)' seven times. If you say that then die that night, you will be granted safety therefrom. Also, after you finish the Fajr (dawn) prayer, say the same, for if you die that day, you will be granted safety therefrom."

[Narrated by Abu Dāwūd]

Al-Nasā'i also narrated it with a similar wording, with the addition: "...say before speaking..."

11- Mu'ādh ibn Jabal (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever says after finishing the Fajr (dawn) prayer and before he speaks: 'La ilāha illa Allah waḥdahu la shareeka laḥ lahu-l-mulku wa lahu-l-hamdu biyadihi al-khayru wa huwa 'ala kulli shay'in qadīr (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, in His Hand lies all good and He has power over everything)' ten times, he will be granted seven: ten good deeds will be added to his record, ten bad deeds will be omitted from his record, he will be raised ten degrees, he will have a reward equal to that of freeing ten slaves, he will be protected from the devil, he will be shielded against evil, no sin will cause ruin to him except ascribing partners to Allah. If one says them after finishing the Maghrib (sunset) prayer, he will be given the same for that night." [Narrated by Ibn Abi al-Dunya and Al-Tabarāni with a sound chain of narrators] [It has multiple corroborating narrations]

"Whoever says after finishing the Fajr (dawn) prayer and before he speaks: 'La ilāha illa Allah waḥdahu la shareeka laḥ lahu-l-mulku wa lahu-l-hamdu biyadihi al-khayru wa huwa 'ala kulli shay'in qadīr (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, in His Hand lies all good and He has power over everything)' ten times, he will be granted seven: ten good deeds will be added to his record, ten bad deeds will be omitted from his record, he will be raised ten degrees, he will have a reward equal to that of freeing ten slaves, he will be protected from the devil, he will be shielded against evil, no sin will cause ruin to him except ascribing partners to Allah. If one says them after finishing the Maghrib (sunset) prayer, he will be given the same for that night."

[Narrated by Ibn Abi al-Dunya and Al-Tabarāni with a sound chain of narrators] [It has multiple corroborating narrations]

3: Adhkār of Zakah:

Upon paying Zakah:

One should say upon paying his Zakah: "Allahumma taqabbal minni innaka anta as-Samī'u al-'Alīm (O Allah, accept from me. Indeed You are the Hearing, the Knowing)." Or say: "Allahumma ij'alha maghnaman wa la taj'alha maghraman (O Allah, let it be a gain not a loss)." [Da'īf/Weak]

"Allahumma taqabbal minni innaka anta as-Samī'u al-'Alīm (O Allah, accept from me. Indeed You are the Hearing, the Knowing)."

Or say:

"Allahumma ij'alha maghnaman wa la taj'alha maghraman (O Allah, let it be a gain not a loss)."

[Da'īf/Weak]

Upon receiving Zakah:

The one who receives Zakah says to the payer: "Allahumma salli 'alayka (May Allah's blessings be upon you)", or any other suitable supplication, for Allah Almighty says to His Prophet (may Allah's peace and blessings be upon him):

{Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them.}

[Al-Tawbah: 103]

4: Adhkār of fasting:

Dhikr to be said upon breaking the fast:

"Allahumma laka sumtu wa 'ala rizqika aftartu fa taqabbal minni innaka anta as-Samī'u al-'Alīm (O Allah, for You I have fasted and with Your provision I break my fast. So, accept from me (the fast). Indeed, You are the All-Hearing, the All-Knowing)."

There are other reported traditions on that point, all of which have some defects in their chain of narrators, yet there is no blame on the one who says them.

If the day of fast is hot, so let the fasting person say after he drinks: "Dhahaba azh-zhama' wab-tallat al-'urūq wa thabata al-ajru in shā'allah (Thirst has gone, the veins are moistened and the reward is confirmed by Allah's will)."

"Dhahaba azh-zhama' wab-tallat al-'urūq wa thabata al-ajru in shā'allah (Thirst has gone, the veins are moistened and the reward is confirmed by Allah's will)."

What a fasting Muslim says if someone insults or fights him:

It is an act of Sunnah that one says in this case: "Inni sā'im (I am fasting)". based on the words of the Prophet (may Allah's peace and blessings be upon him): "If someone insults or fights him, let him say: 'Inni umru'un sā'im (I am a fasting person).'"

based on the words of the Prophet (may Allah's peace and blessings be upon him):

"If someone insults or fights him, let him say: 'Inni umru'un sā'im (I am a fasting person).'"

It is correct to say so out loud in obligatory and voluntary fast, given the three benefits involved:

1- Making clear that the insulted person refrains from insulting back the insulter only because of his fast, not because of inability. That is because if he refrains from insulting him back due to inability, this will lead him to be belittled and humiliated. But, when he says: "inni sā'im (I am fasting)", it is as if he says: "I do not lack the ability to answer you back, but I am fasting."

2- Reminding the insulter that a fasting person should not insult others, for maybe that insulter is fasting, so saying this to him implies forbidding him from insulting others.

3- Blaming the one who insults and fights others.

Supplications on Laylat al-Qadr (The Night of Divine Decree):

It is recommended to recite the supplications reported from the Prophet (may Allah's peace and blessings be upon him) such as: "Allahumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning, and You love to pardon, so pardon me)."

'Ā'ishah (may Allah be pleased with her) reported: "O Messenger of Allah! If I witnessed the Night of al-Qadr, what supplication should I say?" He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning, and You love to pardon, so pardon me)."'

One may also say the other relevant supplications reported from the Prophet (may Allah's peace and blessings be upon him).

"Allahumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning, and You love to pardon, so pardon me)."

'Ā'ishah (may Allah be pleased with her) reported: "O Messenger of Allah! If I witnessed the Night of al-Qadr, what supplication should I say?" He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma innaka 'afuwwun tuhibbu al-'afwa fa'fu 'anni (O Allah, You are Pardoning, and You love to pardon, so pardon me)."'

One may also say the other relevant supplications reported from the Prophet (may Allah's peace and blessings be upon him).

It should be known, anyway, that the invocations reported from the Prophet (may Allah's peace and blessings be upon him) are better, more perfect, and more excellent than those rhymed invocations that people like to say.

5: Adhkār of Hajj:

Upon starting the rituals:

Upon starting 'Umrah, one says: "Labbayka Allahumma 'Umrah", and in Hajj one says: "Labbayka Allahumma Hajjan". When one starts a Qirān Hajj, he should say: "Labbayka Allahumma 'Umratan wa Hajjan."

Note: The Messenger of Allah (may Allah's peace and blessings be upon him) never said when he made *Ihrām* for Hajj or 'Umrah: "O Allah! I intend to perform 'Umrah", or "O Allah! I intend to perform Hajj".

In case of deputation in Hajj:

It is better for the one who is deputized by another to perform Hajj/'Umrah on his behalf to state the name of the one who deputized him, as to say: "Labbayka on behalf of so-and-so". If she is a female, he should say: "Labbayka on behalf of mother of so-and-so, or daughter of so-and-so". If, however, he keeps the intention within his heart without pronouncing the name of the person, there is nothing wrong with that.

Making a condition upon starting *Ihrām*:

If the one who is starting *Ihrām* fears to be hindered by something from completing the rituals, like illness or whatever, it is recommended for him to make a condition upon intending *Ihrām*, by saying: "In *habasani hābis famahilli haythu habastani* (If something hinders me, then I can end my *Ihrām* whenever I am hindered)." That is because when the Prophet (may Allah's peace and blessings be upon him) entered upon *Dubā'ah bint al-Zubayr* (may Allah be pleased with her), he (may Allah's peace and blessings be upon him) said: "Perhaps you like to perform Hajj." She said: "By Allah! I am but feeling pain." He (may Allah's peace and blessings be upon him) said to her: "Make Hajj and make a condition by saying: 'Allahumma mahilli haythu habastani (O Allah! I will end my *Ihrām* whenever I am hindered (by something to complete the rituals)).'" However, if one has nothing to fear in this respect, he may not make such a condition; since the Prophet (may Allah's peace and blessings be upon him) assumed *Ihrām* without making a condition. He did not give a general command for everyone to make such a condition either.

"In *habasani hābis famahilli haythu habastani* (If something hinders me, then I can end my *Ihrām* whenever I am hindered)."

That is because when the Prophet (may Allah's peace and blessings be upon him) entered upon *Dubā'ah bint al-Zubayr* (may Allah be pleased with her), he (may Allah's peace and blessings be upon him) said:

"Perhaps you like to perform Hajj." She said: "By Allah! I am but feeling pain." He (may Allah's peace and blessings be upon him) said to her: "Make Hajj and make a condition by saying: 'Allahumma mahilli haythu habastani (O Allah! I will end my *Ihrām* whenever I am hindered (by something to complete the rituals)).'"

However, if one has nothing to fear in this respect, he may not make such a condition;

since the Prophet (may Allah's peace and blessings be upon him) assumed *Ihrām* without making a condition. He did not give a general command for everyone to make such a condition either.

In fact, this condition allows one to end his *Ihrām*, in case there is some hindrance to complete the rituals, without having to offer *Hady* (Hajj sacrificial animal).

Talbiyah:

"Labbayka Allahumma labbayk, labbayka la sharīka laka labbayk, innal hamda wan ni'mata laka wal mulk, la sharīka lak (O Allah I respond to Your call O Allah, and obey Your orders. I respond to Your call, You have no partner, and I respond to Your call. Indeed, praise, blessings are for You, and dominion belongs to You. You have no partner)."

Before saying Talbiyah, one may exalt Allah Almighty and make *Takbīr* then start the rituals, saying: "Subhānallah wa Allahu Akbar, labbayka Allahumma labbayk (Exalted is Allah and Allah is the Most Great. O Allah, I respond to Your call)." Imam Ahmad (may Allah have mercy upon him) narrated in *Al-Musnad* that the Prophet (may Allah's peace and blessings be upon him) used to say: "Labbayka ilahā-haqq (Here I am to respond to Your call, O God of the truth!)." Ibn 'Umar (may Allah be pleased with him) added: "Labbayka wa sa'dayka, wal khayru fi yadayka war-raghbā'u ilayka wal-'amal (O Allah I respond to Your call and obey Your orders. All good lies in Your Hands. To You we submit our needs, to You we dedicate our deeds)."

“Subhānallah wa Allahu Akbar, labbayka Allahumma labbayak (Exalted is Allah and Allah is the Most Great. O Allah, I respond to Your call).”

Imam Ahmad (may Allah have mercy upon him) narrated in Al-Musnad that the Prophet (may Allah’s peace and blessings be upon him) used to say:

“Labbayka ilahā-haqq (Here I am to respond to Your call, O God of the truth!).”

Ibn ‘Umar (may Allah be pleased with him) added:

“Labbayka wa sa‘dayka, wal khayru fi yadayka war-raghbā‘u ilayka wal-‘amal (O Allah I respond to Your call and obey Your orders. All good lies in Your Hands. To You we submit our needs, to You we dedicate our deeds).”

We hope that there would be no blame on whoever adds these words to Talbiyah, in compliance with the way of Ibn ‘Umar (may Allah be pleased with him). However, it is better to adhere to what was authentically reported from the Prophet (may Allah’s peace and blessings be upon him) in this respect.

One may replace Talbiyah with Takbīr at times when Takbīr is prescribed such as the ten days of Dhul-Hijjah, as per the statement of Anas (may Allah be pleased with him): “We performed Hajj with the Prophet (may Allah’s peace and blessings be upon him), where some of us said Takbīr, and the others said Talbiyah.”

Talbiyah is prescribed in ‘Umrah, starting from Ihrām until the beginning of Tawāf, and in Hajj starting from Ihrām until the beginning of throwing the pebbles at Jamrat al-‘Aqabah on the day of Nahr. (‘Eid Al-Ad-ha).

One should recite Talbiyah so often especially when he changes from one state to another, and from a time to another. For example: when one ascends a high place, or goes down a low place, when night or day comes. After reciting Talbiyah, one should ask Allah for His pleasure and Paradise, and seek refuge with His mercy against Hellfire.

Upon entering the Sacred Mosque:

“Bismillah wal-salātu ‘ala rasūlillah, Allahumma ighfir li dhunūbi waftah li abwāba rahmatik, a‘ūdhu billahi al-‘azhīm wa biwajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm (In the name of Allah, and may peace and blessings be upon the Messenger of Allah. O Allah, forgive me my sins and open for me gates of Your mercy. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil).”

Upon starting Tawāf:

One should say upon starting Tawāf: “Bismillah wallahu akbar, Allahumma imānan bika wa tasdīqan bikitābika wa wafā’an bi’ahdika wat-tibā’an lisunnati nabiyyika Muhammadin sallallahu ‘alayhi wa sallam (In the name of Allah, O Allah, (I make Tawāf) out of my faith in You, belief in Your Book, fulfillment of Your covenant and in compliance with the Sunnah of Your Prophet Muhammad (may Allah’s peace and blessings be upon him).”

“Bismillah wallahu akbar, Allahumma imānan bika wa tasdīqan bikitābika wa wafā’an bi’ahdika wat-tibā’an lisunnati nabiyyika Muhammadin sallallahu ‘alayhi wa sallam (In the name of Allah, O Allah, (I make Tawāf) out of my faith in You, belief in Your Book, fulfillment of Your covenant and in compliance with the Sunnah of Your Prophet Muhammad (may Allah’s peace and blessings be upon him).”

In the rest of the rounds, one says Takbīr every time he passes by the Black Stone, in compliance with the practice of Allah’s Messenger (may Allah’s peace and blessings be upon him).

It was not reported from the Prophet (may Allah’s peace and blessings be upon him) that he recited a specific supplication for each round.

What to be said between the Yemeni Corner and the Black Stone:

“Rabbana ātina fid-dunya hasanah wa fil-ākhirati hasanah wa qina ‘adhāb an-nār (Our Lord, give us in this world that which is good and in the Hereafter that which is good, and protect us from the punishment of Hellfire).”

It was also reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Allahumma inni as’aluka al-‘afwa wal ‘āfiyah (O Allah, I ask You for pardon and well-being).” But it is a weak Hadīth.

“Allahumma inni as’aluka al-‘afwa wal ‘āfiyah (O Allah, I ask You for pardon and well-being).” But it is a weak Hadīth.

Upon approaching the standing place of Ibrahim (peace be upon him):

One should recite: {And take, [O believers], from the standing place of Abraham a place of prayer.} [Al-Baqarah: 125]

Dhikr to be said upon approaching the Safa Mount:

“{Indeed, al-Safa and al-Marwah are among the symbols of Allah} [Al-Baqarah: 158] I start with what Allah has started.” One may not recite this Dhikr in another position.

Dhikr to be said on Al-Safa and Al-Marwah:

One should say Takbīr and praise Allah while raising his hands as he does in supplication. He says so three times then says the reported supplications, like the following one: “La ilāha illa Allah wahdahu la sharīka lah lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadeer. La ilāha illa Allah wahdah, anjaza wa’dah, wa nasara ‘abdah, wa hazama al-ahzāba wahdah (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. He fulfilled His promise, gave victory to His servant, and defeated the confederates alone).” Then he recites whatever supplications he may like. He does this three times.

“La ilāha illa Allah wahdahu la sharīka lah lahu al-mulku wa lahu al-hamdu wa huwa ‘ala kulli shay’in qadeer. La ilāha illa Allah wahdah, anjaza wa’dah, wa nasara ‘abdah, wa hazama al-ahzāba wahdah (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. He fulfilled His promise, gave victory to His servant, and defeated the confederates alone).”

Then he recites whatever supplications he may like. He does this three times.

Dhikr in ‘Arafah:

The Prophet (may Allah’s peace and blessings be upon him) would mostly say in that magnificent standing: “La ilāha illa Allahu wahdahu la sharīka lah lahu mulku wa lahu hamdu wa huwa ‘ala kulli shay’in qadīr (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Omnipotent over all things).”

“La ilāha illa Allahu wahdahu la sharīka lah lahu mulku wa lahu hamdu wa huwa ‘ala kulli shay’in qadīr (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Omnipotent over all things).”

It is a Sunnah for a pilgrim to dedicate the last hours of the day of ‘Arafah to supplication, saying the Adhkār and reciting the Qur’an. He should adhere to the Adhkār and supplications reported from the Prophet (may Allah’s peace and blessings be upon him) for they are the most comprehensive and beneficial supplications.

But, if he does not know the reported supplications, he may say the permissible supplications that he knows.

In Al-Mash‘ar al-Harām at Muzdalifah:

A pilgrim should announce Allah’s oneness by saying: “La ilaha illa Allah (There is no deity worthy of worship but Allah)”, praise Him, and supplicate Him, then recite: {Then when you leave ‘Arafāt...} [Al-

Baqarah: 198] along with the verse that follows it. Reciting these two verses is not supported by a proof from the Sunnah, but it is suitable anyway, as they remind one of what Allah commands him to do in His book.

Upon throwing the pebbles:

“Allahu Akbar (Allah is the Most Great)” with each pebble.

Wordings of Takbīr on the days of Eid:

1- “Allahu Akbar Allahu Akbar la ilaha illa Allah wa Allahu Akbar Allahu Akbar wa lillahi-l-hamd (Allah is the Most Greatest) (twice). There is no deity worthy of worship but Allah. Allah is the Most Great (twice) and to Allah belongs praise).”

2- “Allahu Akbar Allahu Akbar Allahu Akbar la ilaha illa Allah wa Allahu Akbar Allahu Akbar Allahu Akbar wa lillahi-l-hamd (Allah is the Most Great (thrice). There is no deity worthy of worship but Allah. Allah is the Most Great (thrice) and to Allah belongs praise).”

3- “Allahu Akbar Allahu Akbar Allahu Akbar la ilaha illa Allah wa Allahu Akbar Allahu Akbar Allahu Akbar wa lillahi-l-hamd (Allah is the Greatest (thrice). There is no deity worthy of worship but Allah. Allah is the Greatest (thrice) and to Allah belongs praise).”

Upon slaughtering the Hady (Hajj sacrificial animal):

“Bismillahi wallahu Akbar (In the name of Allah and Allah is the Most Great)” “Allahumma hādha minka wa laka (O Allah! This is from You and for You)” That is, it is provision from You, and for You we do it as an act of worship, part of legislation and an expression of sincerity.

He should also say: “Allahumma taqabbal minni, Allahumma hādha ‘anni wa ‘an ahli bayti (O Allah, accept it from me. O Allah, this is on behalf of myself and my household).”

*

Chapter Six

Adhkār to be recited on different occasions:

Dhikr of Istikhārah (Guidance-Seeking Prayer):

Jābir ibn ‘Abdullah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to teach us Istikhārah in all matters just as he taught us a Surah of the Qur’an. He said: ‘When one of you intends to do something, let him perform two Rak’ahs other than the obligatory prayer and then say: “Allahumma inni astakhīruka bi ‘ilmika, wa astaqriruka bi qudratika, wa as’aluka min fadlik al-‘azhīm. Fa innaka taqdiru wa la aqdiru, wa ta‘lamu wa la a‘lamu, wa anta ‘allāmul-ghuyūb. Allahumma in kunta ta‘lamu anna hādha al-amra khayrun li fi dīni wa ma‘āshi wa ‘āqibati amri, (or he said) ‘ājili amri wa ājilihi, faqdurhu li wa yassirhu li, thumma bārik li fih. Wa in kunta ta‘lamu anna hādha al-amra sharrun li fi dīni wa ma‘āshi wa ‘āqibati amri, (or he said) wa ‘ājili amri wa ājilihi, fasrifhu ‘anni, wasrifni ‘anhu, waqdur li al-khayra haythu kāna, thumma ardini bih (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me in relation to my religion, my livelihood and the consequences of my affairs, (or he said), my immediate and future affairs, then decree it for me, make it easy for me, and then bless it for me. And if You know this matter is bad in relation to my religion, my livelihood or the consequences of my affairs, (or he said) my immediate and future affairs, then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it).” [Narrated by Al-Bukhārī] It is Sunnah to perform Istikhārah for anyone who wants to do something, yet is hesitant whether to do it or not. However, if he has already decided whether to do it or leave it, then there is no need for Istikhārah in this case. Therefore, it was reported that the Prophet (may Allah’s peace and blessings be upon him) did so many things without performing Istikhārah.

'When one of you intends to do something, let him perform two Rak'ahs other than the obligatory prayer and then say: "Allahumma inni astakhīruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as'aluka min fadlik al-'azhīm. Fa innaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa anta 'allāmul-ghuyūb. Allahumma in kunta ta'lamu anna hādha al-amra khayrun li fi dīni wa ma'āshi wa 'aqibati amri, (or he said) 'ājili amri wa ājilihi, faqdurhu li wa yassirhu li, thumma bārik li fih. Wa in kunta ta'lamu anna hādha al-amra sharrun li fi dīni wa ma'āshi wa 'aqibati amri, (or he said) wa 'ājili amri wa ājilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur li al-khayra haythu kāna, thumma ardini bih (O Allah, I consult You for Your knowledge, and I seek strength from You for Your power, and I ask of Your great bounty. Indeed, You are capable and I am not, and You know and I do not, and You are the All-Knower of the unseen. O Allah, if You know that this matter is good for me in relation to my religion, my livelihood and the consequences of my affairs, (or he said), my immediate and future affairs, then decree it for me, make it easy for me, and then bless it for me. And if You know this matter is bad in relation to my religion, my livelihood or the consequences of my affairs, (or he said) my immediate and future affairs, then turn it away from me, and turn me away from it, and decree for me what is good wherever it may be, and make me pleased with it)."

[Narrated by Al-Bukhāri]

It is Sunnah to perform Istikhārah for anyone who wants to do something, yet is hesitant whether to do it or not. However, if he has already decided whether to do it or leave it, then there is no need for Istikhārah in this case.

Therefore, it was reported that the Prophet (may Allah's peace and blessings be upon him) did so many things without performing Istikhārah.

2- Adhkār of traveling:

a- Upon riding his mount one says: "Bismillah (In the name of Allah)", and after he gets firmly established on it, let him remember Allah's favor upon him by making it easy for him to ride, then say: "Allahu Akbar Allahu Akbar Allahu Akbar Subhān alladhi sakhkhara lana hādha wa ma kunna lahu muqrinīn wa inna ila rabbina lamunqalibūn Allahumma inna nas'aluka fi safarina hādha al-birra wat-taqwa wa min al-'amali ma tarda Allahumma hawwin 'alayna safarana watwi 'anna bu'dahu Allahumma anta as-sāhibu fi as-safar wal-khalīfatu fil-ahl Allahumma inni a'ūdha bika min wa'thā' as-safar wa ka'ābat al-manzhar wa sū' al-munqalabi fil māli wal-ahl (Allah is the Most Great, Allah is the Most Great, Allah is the Most Great, Exalted is He Who has subjected this to us, and we could not have otherwise subdued it. And indeed we, to our Lord, shall return. O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the hardship of travel, a bad sight in store, an ill fated outcome with wealth and family)." Upon returning, one says the same supplication with the following addition: "Āyibūn tā'ibūn 'ābidūn li rabbina hāmidūn (We return, repent, worship and praise our Lord)."

and after he gets firmly established on it, let him remember Allah's favor upon him by making it easy for him to ride, then say:

"Allahu Akbar Allahu Akbar Allahu Akbar Subhān alladhi sakhkhara lana hādha wa ma kunna lahu muqrinīn wa inna ila rabbina lamunqalibūn Allahumma inna nas'aluka fi safarina hādha al-birra wat-taqwa wa min al-'amali ma tarda Allahumma hawwin 'alayna safarana watwi 'anna bu'dahu Allahumma anta as-sāhibu fi as-safar wal-khalīfatu fil-ahl Allahumma inni a'ūdha bika min wa'thā' as-safar wa ka'ābat al-manzhar wa sū' al-munqalabi fil māli wal-ahl (Allah is the Most Great, Allah is the Most Great, Allah is the Most Great, Exalted is He Who has subjected this to us, and we could not have otherwise subdued it. And indeed we, to our Lord, shall return. O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are The Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the hardship of travel, a bad sight in store, an ill fated outcome with wealth and family)."

Upon returning, one says the same supplication with the following addition: "Āyibūn tā'ibūn 'ābidūn li rabbina hāmidūn (We return, repent, worship and praise our Lord)."

b- 'Abdullah ibn Sarjis (may Allah be pleased with him) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) traveled, he would seek refuge [with Allah] from the hardship of the journey, from having a bad return, adverse conditions replacing good ones, the prayer of an oppressed person, and from seeing a misfortune occurring to the family and wealth." [Narrated by Muslim]

c- One should say "Allahu Akbar (Allah is the Most Great)" upon ascending a high place and "Subhānallah (Exalted is Allah)" upon descending a low place, as per the statement of Jābir ibn 'Abdullah (may Allah be pleased with him): "We used to say "Allahu Akbar (Allah is the Most Great)" when going up high places and "Subhānallah (Exalted is Allah)" upon going down low ones."

The same applies to a plane, when it takes off, one says "Allahu Akbar (Allah is the Most Great)", and when it lands one says "Subhānallah (Exalted is Allah)."

The rationale for this is that when one becomes in a high place, he may feel himself great, so he says "Allahu Akbar (Allah is the Most Great)" so as to return to the state of insignificance before Allah's Grandeur, Exalted is He.

But, when he descends to a low place, he says "Subhanallah (Exalted is Allah)" that is, I exalt Allah Almighty above lowness and being down.

d- Ibn 'Umar (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) returned from Hajj or 'Umrah, he would say every time he passed by a mountain path or a high land: 'Allahu Akbar (Allah is the Most Great)' three times then say: 'La ilāha illa Allah wahdahu la sharīka lah lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr. Āyibūn tā'ibūn 'ābidūn sājidūn li rabbina hāmidūn sadaqa Allahu wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. We return, repent, worship, prostrate to and praise our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone).'" [Narrated by Al-Bukhāri and Muslim]

'La ilāha illa Allah wahdahu la sharīka lah lahu al-mulku wa lahu al-hamdu wa huwa 'ala kulli shay'in qadīr. Āyibūn tā'ibūn 'ābidūn sājidūn li rabbina hāmidūn sadaqa Allahu wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah (None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over everything. We return, repent, worship, prostrate to and praise our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone).'"

[Narrated by Al-Bukhāri and Muslim]

In a narration by Muslim he said: "When the Prophet (may Allah's peace and blessings be upon him) returned with the army, military expedition, or from Hajj or 'Umrah..."

3- Dhikr of riding the mount:

'Ali ibn Rabī'ah reported: "I was there when a mount was brought to 'Ali ibn Abi Tālib (may Allah be pleased with him) to ride. When he put his foot in the stirrup, he said: 'Bismillah (In the Name of Allah)'. When he settled on its back, he recited: 'Al-hamdulillah (praise be to Allah)', then he said: 'Subhān al-ladhi sakhkhara lana hādha wa ma kunna lahu muqrinīn, wa inna ila Rabbina lamunqalibūn (Exalted is He Who has subjected this to us, and we could not have otherwise subdued it. And indeed we, to our Lord, shall return)'. He then said: 'Alhamdulillah (Praise be to Allah)' three times, and then: 'Allahu Akbar (Allah is the Most Great)' three times. Then he said: 'Subhānaka inni zhalamtu nafsī faghfir li, innahu la yaghfiru adh-dhunūba illa ant (Exalted are You above any imperfection. I have wronged myself, so forgive me, for none but You can forgive sins)' and then he laughed. He was asked: 'O Commander of the Believers, what made you laugh?' He replied: 'I saw the Prophet (may Allah's peace and blessings be upon him) doing as I have done then he laughed. I asked him: "O Messenger of Allah, what made you laugh?" He said: "Your Lord, Glorious is He, is pleased when His slave seeks His forgiveness; he (the slave) knows that none can forgive sins except Allah.'" [Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan/Soundand Hasan Sahih/Sound Authentic according to some copies] This is the wording of Abu Dāwūd.

“I was there when a mount was brought to ‘Ali ibn Abi Tālib (may Allah be pleased with him) to ride. When he put his foot in the stirrup, he said: ‘Bismillah (In the Name of Allah)’. When he settled on its back, he recited: ‘Al-hamdulillah (praise be to Allah)’, then he said: ‘Subhān al-ladhi sakhkhara lana hādha wa ma kunna lahu muqrinīn, wa inna ila Rabbina lamunqalibūn (Exalted is He Who has subjected this to us, and we could not have otherwise subdued it. And indeed we, to our Lord, shall return)’. He then said: ‘Alhamdulillah (Praise be to Allah)’ three times, and then: ‘Allahu Akbar (Allah is the Most Great)’ three times. Then he said: ‘Subhānaka inni zhalamtu nafsi faghfir li, innahu la yaghfiru adh-dhunūba illa ant (Exalted are You above any imperfection. I have wronged myself, so forgive me, for none but You can forgive sins)’ and then he laughed. He was asked: ‘O Commander of the Believers, what made you laugh?’ He replied: ‘I saw the Prophet (may Allah’s peace and blessings be upon him) doing as I have done then he laughed. I asked him: “O Messenger of Allah, what made you laugh?” He said: “Your Lord, Glorious is He, is pleased when His slave seeks His forgiveness; he (the slave) knows that none can forgive sins except Allah.”’

[Narrated by Abu Dāwūd and Al-Tirmidhi who classified it as Hasan/Sound

and Hasan Sahih/Sound Authentic according to some copies] This is the wording of Abu Dāwūd.

4- Dhikr of landing in a place:

a- Khawlah bint Hakīm (may Allah be pleased with her) reported that she heard the Messenger of Allah (may Allah’s peace and blessings be upon him) say: “Whoever lands somewhere and then says: ‘A’ūdhu bi kalimāti-l-lāhi-t-tāmmāti min sharri ma khalaq (I seek refuge with the perfect words of Allah from the evil of what He has created)’, nothing will harm him until he leaves that place.” [Narrated by Muslim] b- ‘Abdullaah ibn ‘Amr (may Allah be pleased with him) reported: “When night fell while the Prophet (may Allah’s peace and blessings be upon him) was on a journey he would say: ‘Ya ardu rabbi wa rabbuk Allah, a’ūdhu billahi min sharrik wa sharri ma fiki wa sharri ma khuliqa fiki wa min sharri ma yaddibu ‘alayki wa a’ūdhu billahi min asadin wa aswad wa min al-hayyati wal ‘aqrab wa min wālidin wa ma walad (O Earth, my Lord and your Lord is Allah, I seek refuge with Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what walks upon you. I seek refuge with Allah from lions, black serpents, snakes, scorpions, the inhabitants of the place (from the Jinn), and from the parent (Satan) and his offspring (the devils).”’

“Whoever lands somewhere and then says: ‘A’ūdhu bi kalimāti-l-lāhi-t-tāmmāti min sharri ma khalaq (I seek refuge with the perfect words of Allah from the evil of what He has created)’, nothing will harm him until he leaves that place.”

[Narrated by Muslim]

b- ‘Abdullaah ibn ‘Amr (may Allah be pleased with him) reported: “When night fell while the Prophet (may Allah’s peace and blessings be upon him) was on a journey he would say:

‘Ya ardu rabbi wa rabbuk Allah, a’ūdhu billahi min sharrik wa sharri ma fiki wa sharri ma khuliqa fiki wa min sharri ma yaddibu ‘alayki wa a’ūdhu billahi min asadin wa aswad wa min al-hayyati wal ‘aqrab wa min wālidin wa ma walad (O Earth, my Lord and your Lord is Allah, I seek refuge with Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what walks upon you. I seek refuge with Allah from lions, black serpents, snakes, scorpions, the inhabitants of the place (from the Jinn), and from the parent (Satan) and his offspring (the devils).”’

5- Dhikr of approaching one’s town or residence:

1- Suhaib (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) never saw a town that he was going to enter except that he said upon seeing it: “Allahumma rabb as-samāwāti as-sab’i wa ma azhalna wa rabb al-aradīn as-sab’i wa ma aqalalna wa rabb ash-shayātīn wa ma adlalna, wa rabb ar-riyāhi wa ma dharayna fa inna nas’aluka khayra hādhihi al-qaryati wa khayra ahliha wa na’ūdhu bika min sharriha wa sharri ahliha wa sharri ma fiha (O Allah, Lord of the seven heavens and what they cover, Lord of the seven layers of the earth and what they carry, Lord of the devils and what they mislead, Lord of the wind and what it scatters, we ask You for the good of this town and the good of its people, and we seek refuge with You from its evil, the evil of its people and the evil of what is in it).” [Narrated by Al-Nasā’i] 2- Anas (may Allah be pleased with him) reported: “We were with the Prophet (may Allah’s peace and blessings be upon

him) and when we were approaching Madinah he said: ‘Āyibūn tā’ibūn ‘ābidūn li rabbina hāmidūn (We return, repent, worship, and praise our Lord).’ He kept on saying so until we arrived at Madinah.” [Narrated by Muslim] 3- When the Prophet (may Allah’s peace and blessings be upon him) approached a town he would say: “Allahumma habbibna ila ahliha wa habbib sālihi ahliha ilayna (O Allah, endear us to its people, and endear its good people to us).” But this is a weak Hadīth.

“Allahumma rabb as-samāwāti as-sab‘i wa ma azhalalna wa rabb al-aradīn as-sab‘i wa ma aqalalna wa rabb ash-shayātīn wa ma adlalna, wa rabb ar-riyāhi wa ma dharayna fa inna nas’aluka khayra hādhihi al-qaryati wa khayra ahliha wa na’ūdhu bika min sharriha wa sharri ahliha wa sharri ma fīha (O Allah, Lord of the seven heavens and what they cover, Lord of the seven layers of the earth and what they carry, Lord of the devils and what they mislead, Lord of the wind and what it scatters, we ask You for the good of this town and the good of its people, and we seek refuge with You from its evil, the evil of its people and the evil of what is in it).”

[Narrated by Al-Nasā’i]

2- Anas (may Allah be pleased with him) reported: “We were with the Prophet (may Allah’s peace and blessings be upon him) and when we were approaching Madinah he said:

‘Āyibūn tā’ibūn ‘ābidūn li rabbina hāmidūn (We return, repent, worship, and praise our Lord).’ He kept on saying so until we arrived at Madinah.”

[Narrated by Muslim]

3- When the Prophet (may Allah’s peace and blessings be upon him) approached a town he would say:

“Allahumma habbibna ila ahliha wa habbib sālihi ahliha ilayna (O Allah, endear us to its people, and endear its good people to us).”

But this is a weak Hadīth.

6- Dhikr of seeing the crescent:

Talhah ibn ‘Ubaydillah (may Allah be pleased with him) reported that when the Prophet (may Allah’s peace and blessings be upon him) saw the new moon, he would say: “Allahumma ahillahu ‘alayna bil-yumni wal-imān was-salāmati wal-islām rabbi wa rabbuk Allah hilālu rushdin wa khayr (O Allah, let this new moon (month) pass over us with blessings, faith, safety, and in the belief of Islam. My Lord and yours is Allah. A new moon (month) of right guidance and good).” [Narrated by Al-Tirmidhi who said that it is Hasan/Sound]

“Allahumma ahillahu ‘alayna bil-yumni wal-imān was-salāmati wal-islām rabbi wa rabbuk Allah hilālu rushdin wa khayr (O Allah, let this new moon (month) pass over us with blessings, faith, safety, and in the belief of Islam. My Lord and yours is Allah. A new moon (month) of right guidance and good).”

[Narrated by Al-Tirmidhi who said that it is Hasan/Sound]

7- Dhikr to be said upon the blowing of wind:

‘Ā’ishah (may Allah be pleased with her) reported: “Upon the blowing of wind, the Messenger of Allah (may Allah’s peace and blessings be upon him) used to say: ‘Allahumma inni as’aluka khyraha wa khayra ma fīha wa khayra ma ursilat bihi wa a’ūdhu bika min sharriha wa sharri ma fīha wa sharri ma ursilat bih (O Allah, I ask You for its good and the good of what is in it and the good for which it was sent; and I seek Your refuge with You from its evil and the evil of what is in it and the evil for which it was sent).’” [Narrated by Muslim]

‘Allahumma inni as’aluka khyraha wa khayra ma fīha wa khayra ma ursilat bihi wa a’ūdhu bika min sharriha wa sharri ma fīha wa sharri ma ursilat bih (O Allah, I ask You for its good and the good of what is in it and the good for which it was sent; and I seek Your refuge with You from its evil and the evil of what is in it and the evil for which it was sent).’”

[Narrated by Muslim]

8- Upon the clap of thunder:

a- ‘Abdullah ibn ‘Umar (may Allah be pleased with him) reported: “When the Messenger of Allah (may Allah’s peace and blessings be upon him) heard the roaring of thunder and thunderclaps, he would say: ‘Allahumma la taqtulna bighadabika wa la tuhlikna bi’adhābika wa ‘āfina qabla dhālik (O Allah, do not kill us by Your anger, nor destroy us by Your punishment, and pardon us before that).’” b- It was reported that ‘Abdullah ibn al-Zubayr (may Allah be pleased with him) used to say: “Subhān alladhi yusabbihu ar-ra‘du bihamdihi wal-malā’ikatu min khīfatihi (Glory be to the One by Whose praise the thunder exalts Him, and the angels [as well] from fear of Him).”

‘Allahumma la taqtulna bighadabika wa la tuhlikna bi’adhābika wa ‘āfina qabla dhālik (O Allah, do not kill us by Your anger, nor destroy us by Your punishment, and pardon us before that).”

b- It was reported that ‘Abdullah ibn al-Zubayr (may Allah be pleased with him) used to say:

“Subhān alladhi yusabbihu ar-ra‘du bihamdihi wal-malā’ikatu min khīfatihi (Glory be to the One by Whose praise the thunder exalts Him, and the angels [as well] from fear of Him).”

9- Upon heavy rainfall:

Anas (may Allah be pleased with him) reported:

“A man entered the mosque on Friday when the Messenger of Allah (may Allah’s peace and blessings be upon him) was standing and delivering the sermon. The man said: ‘O Messenger of Allah, our wealth has been destroyed and the routes have been cut off. Pray Allah to send us rain.’ The Messenger of Allah (may Allah’s peace and blessings be upon him) raised his hands then said:

‘Allahumma aghithna Allahumma aghithna Allahumma aghithna (O Allah, send us rain. O Allah, send us rain, O Allah, send us rain).”

Anas said: “By Allah, we had not seen even a wisp of a cloud in the sky and there were no houses or buildings between us and (the mountain of) Sal’. Then a cloud like a shield appeared from behind it,

and when it reached the middle of the sky it spread out and it began to rain. By Allah, we did not see the sun for a week.

Then a man entered through that door on the following Friday, when the Messenger of Allah (may Allah’s peace and blessings be upon him) was standing and delivering the sermon. He turned to face him standing and said:

‘O Messenger of Allah! Our wealth has been destroyed and the routes have been cut off. Pray Allah to withhold it (the rain) from us.’

The Messenger of Allah (may Allah’s peace and blessings be upon him) raised his hands then said:

‘Allahumma hawālayna wa la ‘alayna. Allahumma ‘ala al-ākāmi wazh-zharābi wa butūn al-awdiyāh wa manābit ash-shajar (O Allah, around us and not upon us. O Allah, on the hills and mountains, the bottoms of the valleys and where the trees grow).”

He said: “Then it stopped raining and we went out walking in the sun.”

*

Chapter Seven

Invoking peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him):

Virtue of invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him):

Allah Almighty says:{Indeed, Allah and His angels send blessing upon the Prophet. O you who believe, [invoke Allah to] send blessing upon him and grant him peace.}[Al-Ahzāb: 56]'Abdullah ibn 'Amr ibn al-Ās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold."[Narrated by Muslim]'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:"The closest people to me on the Day of Judgment will be those who invoke peace and blessings upon me the most."[Narrated by Al-Tirmidhi who said that it is Hasan/Sound]Aws ibn Aws (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:"Among the most excellent of your days is Friday; so invoke prayers frequently on me on that day, for your prayers will be submitted to me. A man asked: 'O Messenger of Allah, how could it be that our prayers will be submitted to you while your body will have decayed?' He replied: 'Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets.'"[Narrated by Abu Dāwūd with an authentic chain of narration]Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:"Do not make my grave a place for celebration, and invoke blessings (of Allah) upon me for they will reach me wherever you are."[Narrated by Abu Dāwūd with an authentic chain of narration]Abu Hurayrah (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:"Whenever someone greets me, Allah restores my soul to me so that I return his greeting."[Narrated by Abu Dāwūd with an authentic chain of narration]'Ali ibn Abi Tālib (may Allah be pleased with him) reported that Allah's Messenger (may Allah's peace and blessings be upon him) said:"The stingy is the one in whose presence I am mentioned yet he does not invoke the blessings of Allah upon me."[Narrated by Al-Tirmidhi who classified it as Hasan Sahih/Sound Authentic]Fadālah ibn 'Ubayd (may Allah be pleased with him) reported:"The Messenger of Allah (may Allah's peace and blessings be upon him) once heard a man supplicating Allah Almighty without having glorified Him, or invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him). Thereupon, he said: 'This one is hasty.' Then he (may Allah's peace and blessings be upon him) called him and said to him, or to someone else: 'When anyone of you prays, let him mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (may Allah's peace and blessings be upon him); thereafter he should supplicate Allah for anything he wishes.'"[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahih/Sound Authentic]Ubayy ibn Ka'b (may Allah be pleased with him) reported that he said:"O Messenger of Allah! I invoke peace and blessings of Allah upon you so frequently, how much of my supplication should I devote to you?' He (may Allah's peace and blessings be upon him) said: 'You may devote as much as you wish.' When I suggested the quarter (of my supplication), he said: 'As you wish, but it will be better for you if you increase it.' I suggested half (of my supplication), and he said: 'As you wish, but it will be better for you if you increase it.' I suggested two-thirds (of my supplication), and he said: 'As you wish but it will be better for you if you increase it.' I said: 'Shall I devote all my supplication to invoking Allah's peace and blessings upon you?' He said: 'Then you will be freed from your worries and your sins will be forgiven.'"

{Indeed, Allah and His angels send blessing upon the Prophet. O you who believe, [invoke Allah to] send blessing upon him and grant him peace.}

[Al-Ahzāb: 56]

'Abdullah ibn 'Amr ibn al-Ās (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said:

"Whoever invokes peace and blessings upon me once, Allah will send peace and blessings upon him tenfold."

[Narrated by Muslim]

'Abdullah ibn Mas'ūd (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said:

“The closest people to me on the Day of Judgment will be those who invoke peace and blessings upon me the most.”

[Narrated by Al-Tirmidhi who said that it is Hasan/Sound]

Aws ibn Aws (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) said:

“Among the most excellent of your days is Friday; so invoke prayers frequently on me on that day, for your prayers will be submitted to me. A man asked: ‘O Messenger of Allah, how could it be that our prayers will be submitted to you while your body will have decayed?’ He replied: ‘Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets.’”

[Narrated by Abu Dāwūd with an authentic chain of narration]

Abu Hurayrah (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) said:

“Do not make my grave a place for celebration, and invoke blessings (of Allah) upon me for they will reach me wherever you are.”

[Narrated by Abu Dāwūd with an authentic chain of narration]

Abu Hurayrah (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) said:

“Whenever someone greets me, Allah restores my soul to me so that I return his greeting.”

[Narrated by Abu Dāwūd with an authentic chain of narration]

‘Ali ibn Abi Tālib (may Allah be pleased with him) reported that Allah’s Messenger (may Allah’s peace and blessings be upon him) said:

“The stingy is the one in whose presence I am mentioned yet he does not invoke the blessings of Allah upon me.”

[Narrated by Al-Tirmidhi who classified it as Hasan Sahih/Sound Authentic]

Fadālah ibn ‘Ubayd (may Allah be pleased with him) reported:

“The Messenger of Allah (may Allah’s peace and blessings be upon him) once heard a man supplicating Allah Almighty without having glorified Him, or invoking peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him). Thereupon, he said: ‘This one is hasty.’ Then he (may Allah’s peace and blessings be upon him) called him and said to him, or to someone else: ‘When anyone of you prays, let him mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (may Allah’s peace and blessings be upon him); thereafter he should supplicate Allah for anything he wishes.’”

[Narrated by Abu Dāwūd and Al-Tirmidhi, who classified it as Hasan Sahih/ Sound Authentic]

Ubayy ibn Ka‘b (may Allah be pleased with him) reported that he said:

“O Messenger of Allah! I invoke peace and blessings of Allah upon you so frequently, how much of my supplication should I devote to you?’ He (may Allah’s peace and blessings be upon him) said: ‘You may devote as much as you wish.’ When I suggested the quarter (of my supplication), he said: ‘As you wish, but it will be better for you if you increase it.’ I suggested half (of my supplication), and he said: ‘As you wish, but it will be better for you if you increase it.’ I suggested two-thirds (of my supplication), and he said: ‘As you wish but it will be better for you if you increase it.’ I said: ‘Shall I devote all my supplication to invoking Allah’s peace and blessings upon you?’ He said: ‘Then you will be freed from your worries and your sins will be forgiven.’”

When one joins his supplication with invoking peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him), he is spared any worry, and has his sins forgiven as mentioned in the Hadīth.

Invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) is obligatory in some situations:

1- When his name is mentioned, since the Messenger of Allah (may Allah's peace and blessings be upon him) said: "May the one in whose presence I am mentioned, yet does not invoke the blessings of Allah upon me, be humiliated." 2- In the last Tashahhud in the prayer, as according to many scholars, invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) is a pillar of the prayer, without which it is invalid. It is an act of Sunnah according to others, while some view it as an obligatory act. So, one should be cautious not to omit it from his prayer.

"May the one in whose presence I am mentioned, yet does not invoke the blessings of Allah upon me, be humiliated."

2- In the last Tashahhud in the prayer, as according to many scholars, invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him) is a pillar of the prayer, without which it is invalid.

It is an act of Sunnah according to others, while some view it as an obligatory act. So, one should be cautious not to omit it from his prayer.

Reported wordings of invoking peace and blessings upon the Prophet (may Allah's peace and blessings be upon him):

1- Ka'b ibn 'Ujrah (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) came out to us and we asked him: 'O Messenger of Allah, we already know how to greet you (invoke peace upon you), but how should we send prayer upon you?' He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma salli 'ala Muhammadin wa 'ala āli Muhammadin, kama sallayta 'ala Ibrahim, innaka Hamīdun Majīd. Allahumma bārik 'ala Muhammadin, wa 'ala āli Muhammadin, kama bārakta 'ala āli Ibrahim, innaka Hamīdun Majīd (O Allah, bestow Your grace upon Muhammad and his family just as You bestowed Your grace upon Abraham and his family. Verily, You are Praiseworthy and Glorious. And bless Muhammad and his family just as You blessed Abraham and his family. Verily, You are Praiseworthy and Glorious).'" [Narrated by Al-Bukhāri and Muslim] 2- Abu Mas'ūd al-Badri (may Allah be pleased with him) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) came to us when we were sitting with Sa'd ibn 'Ubādah (may Allah be pleased with him). Bashīr ibn Sa'd said to him: 'Allah orders us to send prayer upon you O Messenger of Allah, how should we do that?' The Messenger of Allah (may Allah's peace and blessings be upon him) remained silent (for so long) that we wished he had not asked him, Then, he said: 'Say: "Allahumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala āli Ibrahim wa bārik 'ala Muhammad wa 'ala āli Muhammad kama bārakta 'ala āli Ibrahim fil-'ālamīn innaka hamīdun majīd (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad and the family of Muhammad as You sent Your prayer upon the family of Abraham, and send Your blessings upon Muhammad and the family of Muhammad as You sent Your blessings upon the family of Abraham in the worlds. Indeed, You are Praiseworthy and Glorious).'" Sending peace upon me is as you already know.'" [Narrated by Muslim] 3- Abu Humayd al-Sā'idi (may Allah be pleased with him) reported: "They asked: 'O Messenger of Allah, how should we send prayer upon you?' He (may Allah's peace and blessings be upon him) said: 'Say: "Allahumma salli 'ala Muhammadin wa 'ala azwājīhi wa dhurriyatīhi kama sallayta 'ala āli Ibrahim, wa bārik 'ala Muhammadin wa 'ala azwājīhi wa dhurriyatīhi kama bārakta 'ala āli Ibrahim innaka hamīdun majīd (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad, his wives and offspring as You sent Your prayer upon the family of Abraham and send Your blessings upon Muhammad, his wives and offspring as You sent Your blessings upon the family of Abraham in the worlds. Indeed, You are Praiseworthy and Glorious).'" [Narrated by Al-Bukhāri and Muslim] "Allahumma salli 'ala Muhammad" means: O Allah, praise him in the Highest Assembly (of angels), by mentioning his praiseworthy attributes. So, when you say: "Allahumma salli 'ala Muhammad", it is as if you say: "O Allah, ascribe to him the praiseworthy attributes, and mention him before the angels so that their love for him increases, and so would his reward."

"The Prophet (may Allah's peace and blessings be upon him) came out to us and we asked him: 'O Messenger of Allah, we already know how to greet you (invoke peace upon you), but how should we send prayer upon you?' He (may Allah's peace and blessings be upon him) said:

'Say: "Allahumma salli 'ala Muhammadin wa 'ala āli Muhammadin, kama sallayta 'ala Ibrahim, innaka Hamīdun Majīd. Allahumma bārik 'ala Muhammadin, wa 'ala āli Muhammadin, kama bārakta 'ala āli Ibrahim, innaka Hamīdun Majīd (O Allah, bestow Your grace upon Muhammad and his family just as You bestowed Your grace upon Abraham and his family. Verily, You are Praiseworthy and Glorious. And bless Muhammad and his family just as You blessed Abraham and his family. Verily, You are Praiseworthy and Glorious)."

[Narrated by Al-Bukhāri and Muslim]

2- Abu Mas'ūd al-Badri (may Allah be pleased with him) reported:

"The Messenger of Allah (may Allah's peace and blessings be upon him) came to us when we were sitting with Sa'd ibn 'Ubādah (may Allah be pleased with him). Bashīr ibn Sa'd said to him: 'Allah orders us to send prayer upon you O Messenger of Allah, how should we do that?'

The Messenger of Allah (may Allah's peace and blessings be upon him) remained silent (for so long) that we wished he had not asked him, Then, he said:

'Say: "Allahumma salli 'ala Muhammad wa 'ala āli Muhammad kama sallayta 'ala āli Ibrahim wa bārik 'ala Muhammad wa 'ala āli Muhammad kama bārakta 'ala āli Ibrahim fil-'ālamīn innaka hamīdun majīd (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad and the family of Muhammad as You sent Your prayer upon the family of Abraham, and send Your blessings upon Muhammad and the family of Muhammad as You sent Your blessings upon the family of Abraham in the worlds. Indeed, You are Praiseworthy and Glorious)." Sending peace upon me is as you already know."

[Narrated by Muslim]

3- Abu Humayd al-Sā'idi (may Allah be pleased with him) reported: "They asked: 'O Messenger of Allah, how should we send prayer upon you?' He (may Allah's peace and blessings be upon him) said:

'Say: "Allahumma salli 'ala Muhammadin wa 'ala azwājihi wa dhurriyatihī kama sallayta 'ala āli Ibrahim, wa bārik 'ala Muhammadin wa 'ala azwājihi wa dhurriyatihī kama bārakta 'ala āli Ibrahim innaka hamīdun majīd (O Allah, send Your prayer [grace, honor, mercy] upon Muhammad, his wives and offspring as You sent Your prayer upon the family of Abraham and send Your blessings upon Muhammad, his wives and offspring as You sent Your blessings upon the family of Abraham in the worlds. Indeed, You are Praiseworthy and Glorious)."

[Narrated by Al-Bukhāri and Muslim]

"Allahumma salli 'ala Muhammad"

means: O Allah, praise him in the Highest Assembly (of angels), by mentioning his praiseworthy attributes.

So, when you say: "Allahumma salli 'ala Muhammad", it is as if you say: "O Allah, ascribe to him the praiseworthy attributes, and mention him before the angels so that their love for him increases, and so would his reward."

Allah knows best, and all praise is due to Allah, by Whose favor good things are accomplished. May Allah's peace and blessings be upon our Prophet Muhammad, his family, all his Companions and those who follow them with good conduct until the Day of Judgment.

Chapter One.....	4
Virtue of remembering Allah Almighty in general	4
Chapter Two.....	5
Adhkār to be recited a certain number of times:	5
Chapter Three	6
Morning and Evening Adhkār.....	6
Chapter Four	12
Dhikr to be recited on certain occasions.....	12
Chapter Five.....	18
Adhkār related to acts of worship	18
Chapter Six	34
Adhkār to be recited on different occasions:.....	34
Chapter Seven	39
Invoking peace and blessings upon the Prophet (may Allah’s peace and blessings be upon him):.....	39