

Invocations

from the
Qur'ân
and
Sunnah

Followed by
(Ar-Ruqiya)

i.e. remedy by recitation of
invocations over a patient

Compiled by
Sa'eed Ibn 'Ali Ibn Wahf Al-Qahtânî

Translated by
Khalifa Ezzat Abu Zeid

Dar Al-Salam

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from the Qur'ân and Sunnah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Most
Gracious, the Most Merciful*

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Translator's Introduction


All Praise and thanks are due to Allah. I testify that Muhammad ﷺ is the Servant and Messenger of Allah. May the peace and blessings of Allah be upon him, his household, his Companions and all those who follow them in righteousness until the Day of Reckoning.

First of all, many thanks to our sister in Islam Selma Cook who revised this work.

Second, I present this translation for non-Arab Muslims who are unable to understand the meaning in Arabic. This will help them to understand the meaning of these supplications which

are taken from the Qur'an and the Prophet's traditions. This will also help them to achieve an improved state in their worship of Allah. However, dear non-Arab, Muslim reader, you should endeavor to learn the original text in Arabic for that will be much better and more beneficial.

I did my best to reach the nearest meaning which is in conformity with the Qur'an and the Prophet's traditions. I ask Allah to forgive me if I err and protect the people from my errors. Following are some of the frequently used acronyms in the translation:

 The Lord of Glory and Majesty
i.e. Allah

(ﷺ) May the blessings and peace of Allah be upon Muhammad.

(ﷺ) May Allah be pleased with him

(ﷺ) May Allah be pleased with them

(ﷺ) May Allah be pleased with both

Some of the symbols used in the transliteration of Arabic words i.e. representing them as they are pronounced in Arabic:

ب	ء	kh	خ
b	ب	d	د
t	ت	dh	ذ
th	ث	r	ر
j	ج	z	ز
<u>h</u>	ح	s	س

sh	ش	q	ق
<u>s</u>	ص	k	ك
<u>d</u>	ض	l	ل
<u>t</u>	ط	m	م
<u>z</u>	ظ	n	ن
‘	ع	h	هـ
gh	غ	w	و
f	ف	y	ي
â	أ		
û	و		
î	ي		

^ placed over a vowel = long vowel

Any comments or suggestions for improving the translation are most welcome. May Allah guide us all.

The translator

The Noble Qur'ân declares:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُّوا الَّذِينَ
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا
يَعْمَلُونَ﴾

“And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.”

(Al-A‘râf, 180)

The following are some of these Names:

God	Allâh	اللَّهُ
The First	Al-Awwal	الأول

The Last	<i>Al-Ākhir</i>	الآخر
The Manifest	<i>Az-Zâhir</i>	الظاهر
The Hidden	<i>Al-Bâtin</i>	الباطن
The Sublime	<i>Al-‘Aliy</i>	العلي
The Most High	<i>Al-A‘la</i>	الأعلى
The Transcendent	<i>Al-Muta‘âl</i>	المتعال
The Most Great	<i>Al-‘Azîm</i>	العظيم
The Most Glorious	<i>Al-Majîd</i>	المجيد
The Most Grand	<i>Al-Kabîr</i>	الكبير
The All-Hearing	<i>As-Samî‘</i>	السميع
The All-Seeing	<i>Al-Basîr</i>	البصير
The Omniscient	<i>Al-‘Alîm</i>	العليم
The Knower of All	<i>Al-Khabîr</i>	الخبير

The Praiseworthy	<i>Al-<u>H</u>amîd</i>	الحميد
The Ever-Mighty	<i>Al-'Azîz</i>	العزیز
The All Powerful	<i>Al-Qadîr</i>	القدير
The Able	<i>Al-Qâdir</i>	القادر
The Omnipotent	<i>Al-Muqtadir</i>	المقتدر
The Almighty	<i>Al-Qawî</i>	القوي
The Most Firm	<i>Al-Matîn</i>	المتين
The Self Sufficient	<i>Al-Ghanî</i>	الغني
The Most Wise	<i>Al-<u>H</u>akîm</i>	الحكيم
The Most Forbearing	<i>Al-<u>H</u>alîm</i>	الحليم
The All Forgiving	<i>Al-'Afw</i>	العَفُوُّ
The Acceptor of Repentance	<i>Al-Ghafûr</i>	الغفور
The Ever-Forgiving	<i>Al-Ghaffâr</i>	الغفار

The Ever Accepting of Repentance	<i>At-Tawwab</i>	التواب
The Ever Watchful	<i>Ar-Raqîb</i>	الرقيب
The Witness of All Things	<i>Ash-Shahîd</i>	الشهيد
The All-Preserving	<i>Al-Hafîz</i>	الحفيظ
The Most Gracious	<i>Al-Lâtîf</i>	اللطيف
The Ever Near	<i>Al-Qarîb</i>	القريب
The Answerer	<i>Al-Mûjîb</i>	المجيب
The Most Loving	<i>Al-Wadûd</i>	الودود
The Appreciative	<i>Ash-Shâkir</i>	الشاکر
The Multiplier of Rewards.	<i>Ash-Shakûr</i>	الشکور
The Director of All Affairs	<i>As-Sayyed</i>	السيد

The Most Steadfast	<i>As-Samad</i>	الصمد
The Subduer	<i>Al-Qâhir</i>	القاهر
The Ever Subduing	<i>Al-Qahhâr</i>	القهار
The Ever-Compeller	<i>Al-Jabbâr</i>	الجبار
The All-Reckoning	<i>Al-Hasîb</i>	الحسيب
The Guide	<i>Al-Hâdî</i>	الهادي
The Judge	<i>Al-Hakam</i>	الحكم
The Most Holy	<i>Al-Qudûs</i>	القدوس
The Source of Peace	<i>As-Salâm</i>	السلام
The Most Beneficent	<i>Al-Barr</i>	البر
The Ever-Endowing	<i>Al-Wahhâb</i>	الوهاب
The Most Merciful	<i>Ar-Rahmân</i>	الرحمن
The Most Beneficent	<i>Al-Rahîm</i>	الرحيم

The Most Generous	<i>Al-Karîm</i>	الكريم
The Bestower	<i>Al-Akram</i>	الأكرم
The Most Compassionate	<i>Ar-Ra'ûf</i>	الرؤوف
The Opener	<i>Al-Fattâh</i>	الفتاح
The Sustainer of All	<i>Ar-Râziq</i>	الرازق
The Ever Sustainer	<i>Ar-Razzâq</i>	الرزاق
The Ever Living	<i>Al-<u>H</u>aiy</i>	الحي
The Existing	<i>Al-Qayyûm</i>	القيوم
The Lord	<i>Ar-Rabb</i>	الرب
The King	<i>Al-Malik</i>	الملك
The Owner of All	<i>Al-Mâlik</i>	المليك
The One	<i>Al-Wâhid</i>	الواحد

The Only	<i>Al-Ahad</i>	الأحد
The Supreme	<i>Al-Mutakabbir</i>	المتكبر
The Creator	<i>Al-Khâliq</i>	الخالق
The Evolver	<i>Al-Khâllaq</i>	الخالق
The Maker	<i>Al-Bâri'</i>	البارئ
The Fashioner	<i>Al-Musawwir</i>	المصور
The Most Faithful	<i>Al-Mu'min</i>	المؤمن
The Dominator	<i>Al-Mûhaimin</i>	المهيمن
The Provider of All	<i>Al-Muhîr</i>	المحيط
The Protecting Friend	<i>Al-Muqîr</i>	المقيت
The Trustee	<i>Al-Wakîl</i>	الوكيل
The All-Sufficient	<i>Al-Kâfi</i>	الكافي

The Embracing	<i>Al-Wâsi'</i>	الواسع
The Truth	<i>Al-<u>Haqq</u></i>	الحق
The Most Beautiful	<i>Al-Jamîl</i>	الجميل
The Exalted Companion	<i>Ara-Rafîq</i>	الرفيق
The Lord of All	<i>Al-Ilâh</i>	الإله
The Constrictor	<i>Al-Qâbid</i>	القابض
The Expander	<i>Al-Bâsit</i>	الباسط
The Giver		المعطي
The Advancer	<i>Al-Mûqadim</i>	المقدم
The Delayer	<i>Al-Mû'akhir</i>	المؤخر
The Manifest Truth	<i>Al-Mubîn</i>	المبين
The Benefactor	<i>Al-Mannân</i>	المنان

The Patron	<i>Al-Wali</i>	الولي
The Ordainer	<i>Al-Mawlâ</i>	المولى
The Supporter	<i>An-Nasîr</i>	النصير
The Healer	<i>Ash-Shâfi</i>	الشافى
The Eternal Owner of Sovereignty	<i>Mâlik</i> <i>Al-Mulk</i>	مالك الملك
The Gatherer of mankind	<i>Al-Jâmi'</i>	جامع الناس
The Light of the Heavens and the Earth	<i>Nûr As-Sammâwâti wal-ard</i>	
		نور السموات والأرض
The Lord of Majesty & Bounty	<i>Dhull-Jalâli</i> <i>wal-Ikrâm</i>	ذو الجلال والإكرام
		بديع السموات والأرض

Badi' As-Sammâwâti wal-ard

The Creator of the Heavens and the Earth⁽¹⁾

(1) See these Attributes and their proofs in the Noble Qur'ân and Prophetic Traditions in the book (*Sharh Asmâ' Allâh Al-Husnâ fi dû' Al-Kitâb was-Sunnah*) "Explanation of the Beautiful Names of Allâh from the Book and Hadîth."

Introduction

All Praise and thanks are due to Allâh, from whom we seek help and forgiveness. We seek refuge from the evil of ourselves and the evil consequences of our deeds. Whoever Allâh guides, cannot be led astray, and whomever He leads astray, none can guide him. I bear witness that none has the right to be worshipped but Allâh, who has no partner. Likewise, I testify that Muhammad is the Servant and the Messenger of Allâh. May the peace and blessings of Allâh be upon him, his household, his Companions and all those who follow them in righteousness until the Day of Reckoning.

This is a summary of my book “*Adh-Dhikr Wad-Dû‘â’ wal-‘ilâj bi-Ruqa min Al-Kitâb Was-Sunnah*” (Remembrance & Invocation) and (Qur’ânic Recitation & Prophetic Invocations over the Patient). I have summarized the chapter of invocation in order to be of benefit to the reader, and I added some invocations and useful information. So I ask Allâh by His Magnificent Names and His lofty Attributes to make this work done for His sake. He is the Patron for all things and the Most Powerful. And may Allâh send His blessings and peace upon Muḥammad, all his household and his Companions.

The author

The Merit of Invocation

Allâh ﷻ says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ .

“And your Lord said: “Invoke Me, and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness,) they will surely enter Hell in humiliation!” (Ghâfir, 60)

Allâh ﷻ also says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ

دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.” (Al-Baqarah, 186)

The Prophet ﷺ also said, “Invocation is worship. Your Lord said:

﴿ اَدْعُونِي اَسْتَجِبْ لَكُمْ ﴾

“Invoke Me, I will respond to your

(*invocation*)." (Ghâfir: 60)⁽¹⁾

The Prophet ﷺ also said, "Allâh is Ever Generous and shy if a servant raises his hands to Him (invoke), to return them vacant."⁽²⁾

The Prophet ﷺ also said, "No Muslim invokes with an invocation, as long as this invocation is not a bad deed or to cut off one of his relatives, but Allâh gives him one of the following three: He promptly

(1) Collected by Abû Dawûd 2/78, At-Tirmidhî 5/211, Ibn Mâjah 2/1258, and see *Sahih al-Jâmi'* 2/150 and *Sahih* Ibn Mâjah 2/324

(2) Collected by Abû Dawûd 2/78, At-Tirmidhî 5/557, Ibn Mâjah 2/1271, Ibn Hajar says: good chain, and see *Sahih* At-Tirmidhî 3/179.

answers his invocation, delays it for him until the Hereafter or keeps him away from an equivalent evil.” They (the companions) said, “So we invoke more.” The Prophet said, “Allâh is The Most Generous.”⁽¹⁾

(1) At-Tirmidhî 5/462 - 566, and Ah̄mad 3/18, and see *Sahîh Al-Jâmi‘* 5/116, and *Sahîh* At-Tirmidhî 3/140.

The Manners of Invoking Allâh and the Reasons for Being Answered⁽¹⁾

1. Be sincere to Allâh.
2. Begin your invocation by praising and glorifying Allâh. Then pray for the Prophet ﷺ at the beginning and the end of your invocation.
3. Be determined in your invocation and be sure that your Lord will answer it.
4. Be patient in your invocation and do not hurry.
5. Be sure your heart is aware during

(1) See these manners in the original book, P.88 to 121.

the invocation.

6. Invoke your Lord both in prosperity and adversity.
7. Ask your Lord only.
8. Do not invoke Allâh's imprecation upon your people, property, children, or yourself.
9. Lower your voice to a level between a whisper and being audible.
10. Acknowledge your sin, ask Allâh to forgive you and acknowledge your Lord's bounty upon you and thank Him for it.
11. Do not feign piety when you invoke your Lord.

12. Supplicate and submit to Him.
13. Return the grievance to its owner, before you repent.
14. Repeat your invocation three times.
15. Face the *Qiblah* (Direction towards the Ka'bah).
16. Raise your hands.
17. Perform ablution before invoking if possible.
18. Do not be aggressive.
19. If you invoke for someone, you should invoke for yourself first.⁽¹⁾

(1) It was said that the Prophet ﷺ began the invocation for himself, and it was also said that he =

20. You may supplicate to Allâh by His magnificent Names, a good deed or an invocation of a righteous man, who is present and living.
21. What you eat and wear should be lawful.
22. Do not invoke for an evil deed or cutting off the ties of kinship.
23. You should enjoin right and forbid wrong.
24. Avoid all kinds of sins.

= began the invocation for Anas, Ibn 'Abbas, Umm Ismâ'il and others. See the details in *Sharh* An-Nawawî of Muslim's *Sahîh* 144/15 and *Tuhfat Al-'Ahwazî of Sharh Sunan At-Tirmidhî* 328/9 and Al-Bukhârî 218/1.

Times and Places Where the Invocation is More Likely to Be Answered

Invocation will be answered at the following times, situations and places:⁽¹⁾

1. The night of *Al-Qadr*.
2. At midnight.
3. At the end of the obligatory prayers.
4. Between the first call to prayer (i.e. *Adhan*) and the second one (*Iqâmah*).
5. One hour in every day.

(1) See these times, places, situations and their evidence in detail in the original P. 101-118.

6. During the first call of the obligatory prayers.
7. During rainfall.
8. During the first battle in wars on the path of Allâh.
9. One hour in every Friday. The soundest opinion is that it is the final hour after the noon prayer, or during the Friday sermon and prayer.
10. When drinking the water of *Zamzam* with a pure intention.
11. While prostrating.
12. When you wake up during the night and invoke with the appropriate invocation.

13. If you sleep after performing ablution, then you wake up during the night and invoke.
14. Saying before your invocation, "There is no god but Allâh. Glory be to You! I was indeed wrong."
15. When people invoke for the deceased.
16. Begin your invocation by praising Allâh and praying for the Prophet ﷺ.
17. When invoking in the Great Name of Allâh,⁽¹⁾ He answers that invocation. If He is asked with it,

(1) See this Name in Hâdîths No. 63, 64, 65.

He gives.

18. Invocation of a Muslim for his Muslim brother.
19. Invoking on the day of *'Arafât*.
20. Invoking during the month of Ramadan.
21. When Muslims gather in meetings to remember Allâh.
22. Invoking during times of disaster, "To Allâh we belong and unto Him is our return. O Allâh! Recompense me for my affliction and replace it for me with something better."
23. When you feel that your heart is

firmly attached to your Lord, and you are more sincere to Him.

24. When the oppressed person invokes Allâh's imprecation upon the oppressor.
25. When the parent invokes for his/her child or upon his/her child.
26. Invocation of the traveler
27. Invocation of the fasting person until breaking his fast.
28. Invocation of the fasting person, while breaking his fast
29. Invocation of the compelled.
30. Invocation of the fair ruler.
31. Invocation of the dutiful child to

his/her parents.

32. Invocation after performing ablution with the appropriate invocation in such a situation.
33. Invocation after throwing the small pebbles during *Hajj*.
34. Invocation after throwing the large pebbles during *Hajj*.
35. Invocation in the *Ka'bah* and *Hijr Ishma'il*.
36. Invocation on Mount *As-Safa*.
37. When standing on Mount *Marwa*.
38. Invocation at the Sacred Mountain.

The believer can invoke his Lord

everywhere. Allâh ﷻ says:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).” (Al-Baqarah, 186)

The aforementioned places, times and situations are distinguished.

Invocations from the Noble Qur'ân and *Sunnah*

All Praise is due to Allâh alone and may the peace and blessings of Allâh be upon the Seal of the Prophets.

Allâh ﷻ says:

۱ - ﴿ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّا تَغْفِرَ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

1. (*Rabbana Zalamna anfusana wa illam taghfir lana wa tarhamna lanakûnanna minal-khâsirîn*)

1. "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (Al-A'râf, 23)

٢ - ﴿ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴾

2. (*Rabbi innî a'udhû bikka an as'alaka ma laisa li bihi 'ilmun, wa illam taghfir lî wa tarhamnî akun minal-Khâsirîn*)

2. "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers." (Hûd, 47)

٣ - ﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

3. (*Rabbi ighfir lî wa liwâlidaiyya wa liman dakhala baitiya mu'minan wa lil-mu'minâna wal-mu'minât*)

3. *“My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women.”* (Nûh, 28)

﴿ رَبَّنَا لَقَبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾ - ٤

4. *(Rabbana taqabbal minna innaka anta as-Samî‘u al-‘Alîm)*

4. *“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”* (Al-Baqarah, 127)

﴿ وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴾

(Wa tub ‘alaina innaka anta at-Tawwâbu ar-Rahîm)

“...And accept our repentance. Truly, You are the One Who accepts

repentance, the Most Merciful. (Al-Baqarah, 128)

٥ - ﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴾

5. (*Rabbi ij'alnî muqîma as-salâti wa min dhurriyatî, rabbana wa taqabbal du'â'*)

5. "O my Lord! Make me one who performs *As-Salât (Iqâmat-as-Salât)*, and (also) from my offspring, our Lord! And accept my invocation." (Ibrahîm, 40)

٦ - ﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴾

6. (*Rabbana ighfir lî wa liwâlidaiyya wa lil-mu'minîna yawma yaqûmu al-*

hisâb)

6. *“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.”* (Ibrahîm, 41)

٧ - ﴿ رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّينِ
بِالصَّالِحِينَ ﴿٧٧﴾ وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٧٨﴾
وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٧٩﴾

7. (*Rabbi hab lî hukman wa alhiqnî bis-salihîn, waj'al lî lisâna sidqin fil-akhirîn, waj'alnî min warathati Jannatinna'im*)

7. *“My Lord! Bestow Hukm (religious knowledge, right judgment of the affairs and Prophethood) on me, and*

join me with the righteous. And grant me an honorable mention in later generations. And make me one of the inheritors of the Paradise of Delight.”

(Ash-Shu‘arâ’, 83-85)

﴿ وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴾

(*Wa-la tukhzini yawma yub‘athûn*)

“And disgrace me not on the Day when (All the creatures) will be resurrected”

(Ash-Shu‘arâ’, 87)

﴿ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴾ - ٨

8. (*Rabbi hab li minas-sâlihîn*)

8. *“My Lord! Grant me (offspring) from the righteous.”* (As-Sâffât, 100)

﴿ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴾ - ٩

9. (*Rabbana 'alaika tawkkalna wa ilaika anabna wa ilaikal-masîr*)

9. **“Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return”** (Al-Mumtahinah, 4)

۱۰ - ﴿ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

10. (*Rabbana la taj'alna fitnatan lilladhîna kafarû, wa-ghfir lana, rabbana innaka antal-'Azîzu al-Hakîm*)

10. **“Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise.”** (Al-Mumtahinah, 5)

۱۱ - ﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴾

11. (*Rabbi awzi'ni an ashkura ni'mataka allati an'amta 'alaiyya wa 'ala walidaiyya, wa an a'mala sâlihan tardâhu, wa adkhilni bi-rahmatika fi 'ibâdika as-sâlihîn*)

11. "My Lord! Inspire me and bestow upon me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (An-Naml, 19)

۱۲ - ﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾

12. (*Rabbi hab lî milladunka dhuriyyatan taiyebatan innaka samî'ud-du'â'*)

12. "O my Lord! Grant me from you, a good offspring. You are indeed the All-Hearer of invocation." (Âl 'Imrân, 38)

۱۳ - ﴿ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴾

13. (*Rabbi la tadharnî fardan wa anta khairul-wârithîn*)

13. "O My Lord! Leave me not single (childless), though You are the Best of the inheritors." (Al-Anbiyâ', 89)

۱۴ - ﴿ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ

﴿ مِنْ الظَّالِمِينَ ﴾

14. (*La ilâha illa anta subhânaka innî kuntû minaz-Zâlimîn*)

14. “*Lâ ilâha illa Anta (none has the right to be worshipped but You (O Allâh)) Glorified (and Exalted) are You (above all that (evil) they associate with You). Truly, I have been of the wrong-doers.*” (Al-Anbiyâ’, 87)

﴿ رَبِّ اشْرَحْ لِي صَدْرِي ﴾ ﴿ وَيَسِّرْ لِي أَمْرِي ﴾ ١٥ -

﴿ وَأَحْلِلْ عُقْدَةً مِن لِسَانِي ﴾ ﴿ يَفْقَهُوا قَوْلِي ﴾ ﴿

15. (*Rabbi ishrah li sadri, wa yassir li amri, wahlul-‘uqdatan min lisâni, yafqahû qawli*)

15. “*O my Lord! Open for me my chest*

(grant me self-confidence, contentment, and boldness). “And ease my task for me; And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech). “That they understand my speech.” (Ta-Ha, 25-28)

﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴾ - ١٦

16. (Rabbi innî zalamtû nafsî fa-ghfir li)

16. “My Lord! Verily, I have wronged myself, so forgive me.” (Al-Qasas, 16)

﴿ رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ ﴾ - ١٧

﴿ فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴾

17. (Rabbana âmanna bima anzalta, wat-taba'na ar-rasûla fa-ktubna ma'a

ash-shâhidîn)

17. *“Our Lord! We believe in what You have sent down, and we follow the Messenger (‘Isa (Jesus)) so write us down among those who bear witness (to the truth i.e. Lâ ilâha illa Allâh—none has the right to be worshipped but Allâh).”* (Âl ‘Imrân, 53)

١٨ - ﴿ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿١٨﴾
 وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿١٩﴾

18. *(Rabbana la taj'alna fitnatan lil-qawmi az-zâlimîn wa najjina bi-rahmatika minal-qawmi al-kâfirîn)*

18. *“Our Lord! Make us not a trial for the folk who are Zâlimîn (polytheists and wrong-doing) (i.e. do not make*

them overpower us). “And save us by Your Mercy from the disbelieving folk.” (Yûnus, 85-86) .

۱۹ - ﴿ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَثِّبْتَ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

19. (Rabbana ighfir lana dhunûbana wa isrâfana fî amrina wa thabbit aqdâmana wan-surna ‘ala al-qawmi al-kâfirîn)

19. “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” (Âl ‘Imrân, 147)

۲۰ - ﴿ رَبَّنَا ءَايِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ

﴿ أَمْرِنَا رَشَدًا ﴾

20. (*Rabbana âtina milladunka rahmatan, wa hai' lana min amrina rashada*)

20. **“Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”** (Al-Kahf, 10)

﴿ رَبِّ زِدْنِي عِلْمًا ﴾ - ٢١

21. (*Rabbi zidni 'ilma*)

21. **“My Lord! Increase me in knowledge.”** (Ta-Ha, 114)

﴿ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴾ - ٢٢

﴿ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴾

22. (*Rabbi a'udhû bika min hamazâti ash-shayâtîn, wa a'udhû bika rabbi an yahdurûn*)

22. *“My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils). “And I seek refuge with You, My Lord lest they should come near me.” (Al-Mu’minûn, 97-98)*

﴿ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴾ - ٢٣

23. *(Rabbi ighfir war-ham wa anta khairu ar-râhimîn)*

23. *“My Lord! Forgive and have mercy, for You are the Best of those who show mercy!” (Al-Mu’minûn, 118)*

﴿ رَبَّنَا ءَايِنَا فِي الدُّنْيَا حَسَنَةً وَفِي

الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

24. *(Rabbana âtina fid-dunyâ hasana-*

tan wa fil-âkhirati hasanatan, wa qina âdhâban-nâr)

24. “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” (Al-Baqarah, 201)

﴿ ٢٥ - سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ﴾

25. (*Sami'na wa ata'na, ghufrânaka rabbana wa ilaikal-masîr*)

25. “We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).” (A-Baqarah, 285)

﴿ ٢٦ - رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُمْ عَلَيَّ

الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
 بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿

26. (*Rabbana la tu'âkhidhna in nasîna
 aw akhta'na, rabbana wa-la tahmil
 'alaina isran kama hamaltahû 'ala
 alladhîna min qablina, rabbana wa-la
 tuhammilna mâla tâqata lana bihi, wa-
 a'fû 'anna waghfir lana war-hamna,
 anta mawlâna fan-surna 'ala al-qawmi
 al-kâfirîn*)

26. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a

burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.” (Al-Baqarah, 286)

۲۷ - ﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

27. (Rabbana la tuzigh qulûbana ba'da idh hadaitana wa hab lana milladunka rahmatan innaka antal-Wahhâb)

27. “Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.” (Âl ‘Imrân, 8)

٢٨ - ﴿ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا
 عَذَابَ النَّارِ ﴿١٦٦﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ
 أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿١٦٧﴾ رَبَّنَا إِنَّنَا
 سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ
 فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
 وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٦٨﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى
 رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٦٩﴾

28. (*Rabbana ma khalaqta hâdha batilan, subhânaka fa qina 'âdhaban-nâr, rabbana innaka man tudkhila annâra faqad akhzaitahu, wa ma lizzâlimîna min anşâr, rabbana innana sami'na munâdiyan yunâdî lil-imâni an âminû bi-rabbikum fa-âmanna, rabbana fa-ghfir lana dhunûbana wa kaffir*

'anna sai'âtina wa tawffana ma'al-abrâr, rabbana wa âtina ma wa'attana 'ala rusulika wa-la tukhzina yawmal-qiyyâma innaka la tukhliful-mi'âd)

28. *“Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and wrongdoers) find any helpers. “Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: ‘Believe in your Lord,’ and we have*

believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the believers of Islâmic Monotheism, the pious and righteous). "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." (Âl 'Imrân, 191-194)

﴿ ۲۹ - رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴾

29. (Rabbana âmanna faghfir lana war-hamna wa anta khairu ar-rahimîn)

29. "Verily! There was a party of My

slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" (Al-Mu'minûn, 109)

٣٠ - ﴿ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴾

30. (*Rabbana isrif 'anna 'adhâba jahannama inna 'adhâbaha kâna ghar-âma, innaha sâ'at mustaqarran wa muqâma*)

30. "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to rest in." (Al-Furqân, 65-66)

﴿ ٣١ - رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

31. (*Rabbana hab lana min azwâjina wa dhurriyyâtina qurrata a'ainin waj'alna lil-muttaqîna imâma*)

31. "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqîn* (the pious)."

﴿ ٣٢ - رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

32. (*Rabbi awzi'ni an ashkura ni'mataka allati an'amta 'alaiyya wa 'ala wâlidaiyya, wa an a'mala sâlihan*)

tardâhu, wa aslih li fi dhurriyyati innii tubtu ilaika wa inni minal-muslimîn)

32. *“My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of The Muslims.”* (Al-Mâ'idah, 83)

۳۳ - رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٣٣﴾

33. *(Rabbana ighfir lana wa li-ikhwâ-nina alladhîna sabaqûna bil-imâni, wa-*

la taj'al fî qulûbina ghillan lilladhîna âmanû, rabban innaka ghafûrun-rahîm)

33. *“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”* (Al-Hashr, 10)

﴿ ۳۴ - رَبَّنَا آتِمِّمْ لَنَا نُورَنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَيَّ
كُلِّ شَيْءٍ قَدِيرٌ ﴾

34. (Rabbana atmim lana nûrana wa-ghfir lana, innaka 'ala kulli shai'in qadîr)

34. *“Our Lord! Keep perfect our Light for us and grant us forgiveness. Verily,*

You are Able to do all things.” (At-Tahrîm, 8)

﴿ رَبَّنَا إِنَّا أَمْنَا فَأَعْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ﴾ - ٣٥

35. (*Rabbana innana âmanna fa-ghfir lana dhunûbana, wa qina ‘âdhâban-nâr*)

35. ***“Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”*** (Âl ‘Imrân, 16)

﴿ رَبَّنَا إِنَّا فَاكْتُوبُنَا مَعَ الشَّاهِدِينَ ﴾ - ٣٦

36. (*Rabbana âmanna faktubna ma‘a ash-shâhidîn*)

36. ***“Our Lord! We believe; so write us***

down among the witnesses.” (Al-Mâ'idah, 83)

﴿ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴾ - ٣٧

37. (*Rabbi ij'al hâdhal-balada âmina, wajnubani wa baniyya an na'buda al-asnâm*)

37. “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” (Ibrâhim, 35)

﴿ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾ - ٣٨

38. (*Rabbi inni lima anzalta ilaiyya min khairin faqîr*)

38. “My Lord! Truly, I am in need of

whatever good that You bestow on me!" (Al-Qasas, 24)

﴿ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴾ - ٣٩

39. (*Rabbi inṣurnî 'alal-qawmi al-mufsidîn*)

39. "My Lord! Give me victory over the people who are *Mufsidîn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers)." (Al-'Ankabût, 30)

﴿ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴾ - ٤٠

40. (*Rabbana la taj'alna ma'al-qawmi az-zâlimîn*)

40. "Our Lord! Place us not with the people who are *Zâlimîn* (polytheists

and wrong-doers).” (Al-A‘râf, 47)

٤١ - ﴿ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴾

41. (*Hasbiya allâhû la ilâha illa huwa ‘alaihi tawkkaltû, wa huwa rabbul-‘arshi al-‘Azîm*)

41. “*Allâh is sufficient for me. La ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.*” (At-Tauba, 129)

٤٢ - ﴿ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴾

42. (*‘Asa rabbî an yahdiyani sawâ’a assabîl*)

42. “*It may be that my Lord guides me*

to the Right Way.” (Al-Qasas, 22)

﴿ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴾ - ٤٣

43. (*Rabbi najjini minal-qawmi az-zâlimîn*)

43. “My Lord! Save me from the people who are Zâlimîn (polytheists and wrong-doers)!” (Al-Qasas, 21)

﴿ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ ﴾

44. (*Allâhumma âtina fid-duniya hasanatan, wa fil-âkhirati hasanatan, wa qina 'âdhaban-nâr*)

44. “O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us

from the torment of the Fire!”⁽¹⁾

٤٥ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ
وَعَذَابِ النَّارِ ، وَفِتْنَةِ الْقَبْرِ ، وَعَذَابِ الْقَبْرِ ، وَشَرِّ
فِتْنَةِ الْغِنَى ، وَشَرِّ فِتْنَةِ الْفَقْرِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، اللَّهُمَّ اغْسِلْ قَلْبِي
بِمَاءِ الثَّلْجِ وَالْبَرْدِ ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا
نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ ، وَبَاعِدْ بَيْنِي
وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ
وَالْمَأْثِمِ وَالْمَغْرَمِ .

45. (*Allâhumma innî a'udhû bika min fitnatin-nâri, wa fitnatil-qabri, wa 'âdhâbil-qabri, wa sharri fitnatil ghi-*

(1) Collected by Al-Bukhârî 7/163, and Muslim 4/2070.

nâ, wa sharri fitnatil-faqri, Allâhumma innî a'udhû bika min sharri finatil-Masîh ad-Dajjal, Allâhumma ighsil qalbî bi-mâ'i ath-thaljî wal-barad, wa naqqî qalbî minal-Khatâya kama naqqaita ath-thawbal-'abyada minad-danas, wa bâ'id bainî wa baina khatâyâya kama ba'atta bainal-mashriqi wal-maghribi, Allâhumma innî a'udhû bika minal-kasali, wal-ma'tham wal-maghram.)

45. "O Allâh! I seek refuge with You from the trial and the torment of the Fire, the trial and the torment of the grave, the trial of wealth, and the trial of poverty. And I seek refuge with You from the evil of the Anti-Christ.

O Allâh! Cleanse my heart with water of snow and hail, purify it from sins as a white robe is purified from filth, and distance me from my sins just as You have distanced the East and the West. O Allâh! I seek refuge with You from sins and from being overcome with debt.⁽¹⁾

٤٦ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ
وَالْكَسَلِ ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ ، وَأَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْحَيَا وَالْمَمَاتِ » .

46. (*Allâhumma innî a'udhû bika minal-'ajzî wal-kasal, wal-jubnî, wal-haramî wal-bukhlî, wa a'udhû bika min*

(1) Collected by Al-Bukhârî 7/161, and Muslim 4/2078.

'âdhabil-qabri, wa min fitnatil-mahya wal-mamât)

46. "O Allâh! I seek refuge with You from incapability and laziness, and I seek refuge with You from cowardice, senility and stinginess, and I seek refuge with You from the torment of the grave, the trial of life and the trial of death."⁽¹⁾

٤٧ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ ،
وَدَرَكِ الشَّقَاءِ ، وَسُوءِ الْقَضَاءِ ، وَشَمَاتَةِ الْأَعْدَاءِ » .

47. (*Allâhumma innî a'udhû bika min jahdil-balâ'i, wa darakish-shaqâ'i, wa sû'il-qadâ'i, wa shamâtatil-a'dâ'i*)

(1) Collected by Al-Bukhârî 7/59, and Muslim 4/2079.

47. "O Allâh! I seek refuge from being overcome by afflictions, from unhappiness, and the evil of what has been preordained, and my enemies rejoicing at my misfortune."⁽¹⁾

٤٨ - اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ
 أَمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ،
 وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلِ
 الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً
 لِي مِنْ كُلِّ شَرٍّ .

48. (*Allâhumma aslih li dîni allâdhî*)

(1) Collected by Al-Bukharî 7/155, and Muslim 4/2080. Its text is: the Prophet ﷺ asked refuge from being overstrained with affliction, heading toward unhappiness, the evil of Predestination and the rejoicing of enemies at his misfortune.

huwa 'ismatû amrî, wa-aslih li dunyâya allâtî fiha ma'âshî, wa-aslih li âkhiratî allâtî fiha ma'âdî wa-j'alil-hayâta zeyâdatan li fî kulli khair, wa-j'alil-mawta rahâtan li min kulli sharr)

48. "O Allâh! Recommend my religion, which is the most important matter to me, and amend for me my world, wherein is my sustenance, and amend for me the Hereafter, to which is my return, and make life provide me with every goodness, and make death for me a rest from every evil."⁽¹⁾

٤٩ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى ، وَالتَّقَى ،
وَالْعَفَافَ ، وَالْغِنَى . »

(1) Collected by Muslim 4/2087.

49. (*Allâhumma innî as'lukal-huda wat-tuqa wal-'afâfa wal-ghina*)

49. "O Allâh! I ask You for guidance, piety, chastity and wealth."⁽¹⁾

• - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ ،
وَالْكَسَلِ ، وَالْجُبْنِ ، وَالْبُخْلِ ، وَالْهَرَمِ ، وَعَذَابِ
الْقَبْرِ ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وَزَكَّاهَا أَنْتَ خَيْرُ
مَنْ زَكَّاهَا ، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ ، وَمِنْ قَلْبٍ لَا يَخْشَعُ ، وَمِنْ
نَفْسٍ لَا تَشْبَعُ ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا .

50. (*Allâhumma innî a'udhû bika minal 'ajzî wal-kasal, wal-jubnî wal-bukhlî wal-haramî, wa 'âdhabil-qabri, Allâ-*

(1) ibid.

humma âti nafsî taqwâha wa-zakkeha anta khairu man zakkâhâ, anta waliyyuha wa mawlâhâ, Allâhumma innî a'udhû bika min 'ilmin la yanfa' wa-min qalbin la yakhsa' wa-min nafsin la tashba' wa-min da'watin la yustagâbu laha)

50. “O Allâh! I seek refuge with You from incapability, laziness, cowardice, stinginess, senility and the torment of the grave. O Allâh! Grant my soul piety, purify my inner self, You are the best to purify. You are the Guardian and the Lord of all. O Allâh! I seek refuge with You from knowledge that is not beneficial, a heart that cannot be

submissive, a soul that cannot be satisfied and an invocation that You do not answer.”⁽¹⁾

٥١ - « اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْهُدَى وَالسَّدَادَ . »

51. (*Allâhumma ihdini wa saddidni, Allâhumma inni as'alukal-huda was-sadâd*)

51. “O Allâh! Guide and make me righteous. O Allâh! I ask You for guidance and righteousness.”⁽²⁾

٥٢ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ ،
وَتَحَوُّلِ عَافِيَتِكَ ، وَفُجَاءَةِ نِقْمَتِكَ ، وَجَمِيعِ

(1) Collected by Muslim 4/2088.

(2) ibid 4/2090.

. سَخَطِكَ ۞ .

52. (*Allâhumma innî a'udhû bika min zawâli ni'matika, wa-tahwwul 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakhatika.*)

52. "O Allâh! I seek refuge with You from withholding Your favors, changing Your clemency, Your sudden indignation and all Your wrath."⁽¹⁾

۞ - ۵۳ - ۞ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ ،
وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ .

53. (*Allâhumma innî a'udhû bika min sharri ma 'amiltu, wa min sharri ma lam a'mal*)

(1) ibid 4/2097.

53. “O Allâh! I seek refuge with You from the evil of all I have done and from all I have not done.”⁽¹⁾

٥٤ - « اللَّهُمَّ أَكْثِرْ مَالِي ، وَوَلَدِي ، وَبَارِكْ لِي
فِيمَا أَعْطَيْتَنِي » [وَأَطِلْ حَيَاتِي عَلَى طَاعَتِكَ
وَأَحْسِنْ عَمَلِي] وَاغْفِرْ لِي .

54. (*Allâhumma akthir mâli, wa-waladî, wa bârik li fîma a'taytani*).⁽²⁾ (*wa atil hâyâtî 'ala tâ'atika wa-ahsin 'amali*) (*wa ighfir li*)

54. “O Allâh! Increase my wealth, and

(1) ibid 4/2085.

(2) The Prophet ﷺ invoked for Anas, saying: “O Allâh! Increase his wealth and his children, and bless all that You have given him.” Al-Bukhari 7/154, Muslim 4/1928.

my children and bless all You have given me and give me a long life to worship You, and help me to do all that is good.”⁽¹⁾

•• - « لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ ، وَرَبُّ الْأَرْضِ ، وَرَبُّ الْعَرْشِ الْكَرِيمِ . »

55. (*La ilâha illa Allâhû al-'Azîm al-*

(1) Collected by Al-Bukhârî (*al-Adab al-Mufrad*) 653, authenticated by Al-Albânî in *Silsilat Al-Ahâdith As-Sahîhah* 2241, in *Sahîh* (*al-Adab al-Mufrad*). It refers to the Prophet's sayings, when he was asked about the best of the people, he said: "He whose life is long, and his deeds are good." At-Tirmidhî, Ahmad and authenticated by Al-Albânî in *Sahîh* At-Tirmidhî 2/271.

Halîm, la ilâh illa Allâh rabbul-‘arshi al-‘azîm, la ilâha illa Allâh rabbus-samâwâti wa rabbul-‘ardî, wa rabbul-‘arshi al-karîm)

55. “There is no god but Allâh, the Great, The Most Forbearing. There is no god but Allâh, the Lord of the Supreme Throne. There is no god but Allâh, the Lord of the Heavens, the Lord of the Earth and the Lord of the Great Throne.”⁽¹⁾

٥٦ - « اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ . »

(1) Collected by Al-Bukharî 7/154, Muslim 4/2092.

56. (*Allâhumma raḥmataka arjû fa-la takilnî ila nafsî tarfata 'ayn, wa-aslih li sha'ni kullah, la ilâha illa ant*)

56. "O Allâh! I hope for Your mercy, so do not make me trust in myself even for the twinkling of an eye, and recommend all my affairs for me. There is no god but You."⁽¹⁾

٥٧ - « لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ » .

57. (*La ilâha illa anta subhânaka innî kuntû minaz-zâlimîn.*)

57. "There is no god but You. Glory

(1) Collected by Abû Dawûd 4/324, Aḥmad 5/42. Al-Albanî declared it *hasan*.

be to You! I was indeed wrong.”⁽¹⁾

٥٨ - «اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ، ابْنُ أُمَّتِكَ ،
 نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ
 قَضَاؤُكَ . أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ
 نَفْسَكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا
 مِنْ خَلْقِكَ ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
 عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رِيعَ قَلْبِي ، وَنُورَ
 صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي .»

58. (*Allâhumma innî 'abduka, ibnu*

(1) Collected by At-Tirmidhî 5/295, Al-Hâkim, authenticated by Adh Dhahabî 1/505. See *Sahîh* At-Tirmidhî 3/168, “ the invocation of Dhan-Nûn, when he was in the belly of the whale, is: “There is no god but You. Glory be to You! I was indeed wrong.” So any Muslim who invokes with it for anything, Allâh will answer his invocation.”

abdika, ibnu amatika, naṣiyati bi-yadika, madin fiyya hukmuka, 'adlun fiyya qadâ'uka, as'aluka bi-kulli ismin huwa-laka sammaita bihî nafsaka, aw anzaltahû fi kitâbika, aw 'allamtahû aḥadan min khalqika, aw ista'tharta bihî fi-'ilmil-ghaibi 'indaka an-taj'alal-Qur'ân rabî'a qalbî, wa-nûra ṣadri, wa jalâ'a huznî, wa dhâhaba hammî)

58. "O Allâh! I am Your servant, son of Your servant and Your maid-servant. My forelock is on Your Hands. I act in accordance with Your Commandments. You are just in Your Decree. I ask You by every name You have called Yourself with

or You have revealed in Your Book
 or You taught to any of Your slaves
 or You kept among the unseen with
 You, to make the Qur'ân the life of
 my heart and the light of my breast
 and a departure for my sorrow and a
 release for my anxiety.⁽¹⁾

٥٩ - « اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا
 عَلَى طَاعَتِكَ » .

59. (*Allâhumma musarrifal-qûlûbi, sarrif qûlûbana 'ala tâ'atika*)

59. "O Allâh! You are the Holder of the hearts, so direct our hearts to

(1) Collected by Aḥmad 1/391, Al-Hâkim 1/509, and Al-Hâfiz approved it in *Al-Adhkâr*, authenticated by Al-Albânî. See *Al-Kalim At-Tayyeb*. "P. 73.

obey You.”⁽¹⁾

٦٠ - يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى
دِينِكَ .

60. (*Ya muqallibal-qûlûbi, thabbit qalbi 'ala dînik*)

60. “O Allâh! You are the turner of the hearts, so fix my heart upon Your religion.”⁽²⁾

٦١ - اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ .

(1) Collected by Muslim 4/2045.

(2) Collected by At-Tirmidhî 5/238, Al-Hâkim 1/525, 528, and authenticated by Adh-Dhahabi. See *Sahîh Al-Jâmi'* 6/309, *Sahîh At-Tirmidhî* 3/171. Umm Salamah said that it was the usual invocation of the Prophet ﷺ.

61. (*Allâhumma innî as'alukal-'âfiyata fid-dunya wal-âkhirah*)

61. "O Allâh! I ask your help in the world and the Hereafter."⁽¹⁾

٦٢ - « اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا ،
وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الآخِرَةِ » .

62. (*Allâhumma ahsin 'âqebatana fil-umûrî kulliha, wa-ajerna min khizeid-dunya wa 'âdhabil-âkhirah*)

(1) Collected by At-Tirmidhî 5/534 and others. Its wording is: "Ask Allâh for well-being in all your concerns, and safety from the ignominy of life and the torment of the Hereafter." In another narration, "Ask Allâh for well-being in all your concerns, as none is given any thing better than certainty." See Sahîh At-Tirmidhî 3/180, 3/170 and its evidence in *Musnad Ahmad* 1/157-156.

62. "O Allâh! I ask You for well-being in all my concerns. Save us from the ignominy of life and the torment of the Hereafter."⁽¹⁾

٦٣ - رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ ، وَاهْدِنِي وَيَسِّرْ الْهُدَى إِلَيَّ ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ ، رَبِّ اجْعَلْنِي لَكَ شَكَرًا ، لَكَ ذِكْرًا ، لَكَ رَهَابًا ، لَكَ مَطْوَعًا ، إِلَيْكَ مُخْبِتًا أَوَْاهًا مُنِيبًا ، رَبِّ تَقَبَّلْ تَوْبَتِي ، وَاغْسِلْ حَوْبَتِي ، وَأَجِبْ دَعْوَتِي ، وَثَبِّتْ حُجَّتِي ، وَاهْدِ قَلْبِي ، وَسَدِّدْ لِسَانِي ، وَاسْأَلْ سَخِيمَةَ قَلْبِي .

(1) Collected by Ahmad 4/181, and At-Tabarâni in *Al-Kabîr*. Al-Hafiz Al-Haithami said in *Majama' Az-Zawâ'id* 10/187: Ahmad's narrators and one of At-Tabarâni's transmissions is authentic.

63. (*Rabbi a'innî wa-la tu'in 'alayya, wa-nṣurnî wa-la tansur 'alayya, wa-mkur li wa-la tamkur 'alayya, wahdini wa yassir al-huda ilayya, wa-nṣurnî 'alaman bagha 'alayya, rabbi ij'alni laka shakkâran, laka dhakkâran, laka rahhâban, laka miṭwâ'an, ilaika mukhbetan awwâhan mûnîban, rabbi taqabbal tawbatî, waghsil hawbatî, wa-ajib da'watî, wa thabbit hujjati, wa-hdi qalbi, wa saddid lisâni, wa-slul sakhîmata qalbi*)

63. "O my Lord! Help me, and do not withdraw Your aid from me. Grant me victory and do not grant victory to my enemies, and do not turn away from me. Guide me and facilitate

guidance for me, and grant me victory over those who have wronged me. O my Lord! Make me ever thankful to You, and to remember You always. Make me chaste, and obedient for Your sake. To You I am obedient, to You I seek refuge and to You I repent. O my Lord! Accept my repentance, cleanse my sins, answer my invocation, confirm my proof, guide my heart, direct my tongue and remove the rancor from my heart.”⁽¹⁾

(1) Collected by Abû Dawûd 2/83, At-Tirmidhî 5/554, Ibn Mâjah 2/1259, and Al-Hâkim, authenticated and agreed by Adh-Dhahabî 1/519. See Sahîh At-Tirmidhî 3/178, Aḥmad 1/127.

٦٤ - اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ ، وَأَنْتَ الْمُسْتَعَانُ ، وَعَلَيْكَ الْبَلَاغُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

64. (*Allâhumma inna nas'aluka min khairi ma sa'alaka minhû nabiyyuka Muḥammad ﷺ, wa na'udhû bika min sharri ma-sta'âdha minhû nabiyyuka Muḥammad ﷺ, wa antal-musta'ânû, wa 'alaikal-balâghû, wa-la ḥawla wa-la quwwata illa billâh*)

64. "O Allâh! I ask You for all the goodness that Your Prophet Muḥammad ﷺ asked for before, and I seek refuge from all the evils that Your Prophet Muḥammad ﷺ sought refuge from.

You are the only source of Help for me, and the witness is for You. There is no power and no strength save in Allâh. ⁽¹⁾

٦٥ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي ،
وَمِنْ شَرِّ بَصَرِي ، وَمِنْ شَرِّ لِسَانِي ، وَمِنْ شَرِّ
قَلْبِي ، وَمِنْ شَرِّ مَنِّي » .

65. (*Allâhumma innî a'udhû bika min sharri sam'î, wa min sharri basari, wa min sharri lisânî, wa min sharri qalbî, wa min sharri manyee*)

65. "O Allâh! I seek refuge with You from the evil of my hearing, the evil of my sight, the evil of my tongue, the

(1) Collected by At-Tirmidhî 5/537, Ibn Mâjah 2/1264 with its meaning.

evil of my heart and the evil of my sperm.”⁽¹⁾

٦٦ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ ،
وَالْجُنُونِ ، وَالْجُذَامِ ، وَمِنْ سَائِئِ الْأَسْقَامِ » .

66. (*Allâhumma innî a'udhû bika minal-barasî, wal-junûni, wal-juzâmi, wa min sai'il-asqâm*)

66. “O Allâh! I seek refuge with You from leprosy, madness, and the worst of all illnesses.”⁽²⁾

(1) Collected by Abû Dawûd 2/92, At-Tirmidhî 5/523, An-Nasâ'î 8/271 and others. See Sahîh At-Tirmidhî 3/166, Sahîh An-Nasâ'î 3/1108.

(2) Collected by Abû Dawûd 2/93, An-Nasâ'î 8/271, Ahmad 3/192, see Sahîh An-Nasâ'î 3/1116 and Sahîh At-Tirmidhî 3/184.

٦٧ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ
الْأَخْلَاقِ ، وَالْأَعْمَالِ ، وَالْأَهْوَاءِ » .

67. (*Allâhumma innî a'udhû bika min munkarâtil-akhlâqi, wal-a'mâli wal-ahwâ'i*)

67. "O Allâh! I seek refuge with You from abominable manners, actions and desires."⁽¹⁾

٦٨ - « اللَّهُمَّ إِنَّكَ عَفْوٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ
عَنِّي » .

68. (*Allâhumma innaka 'afuwwun karîmun tuhibbul-'afwa fa-'fû 'anni*)

(1) Collected by At-Tirmidhî 5/575, Ibn Hibbân, Al-Hâkim and At-Tabarânî. See Sahîh At-Tirmidhî 3/184.

68. "O Allâh! You are Pardoner and the Most Generous, who loves to pardon, so pardon us."⁽¹⁾


٦٩ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ ، وَتَرْكَ الْمُنْكَرَاتِ ، وَحُبَّ الْمَسَاكِينِ ، وَأَنْ تَغْفِرَ لِي ، وَتَرْحَمَنِي ، وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ ، وَأَسْأَلُكَ حُبَّكَ ، وَحُبَّ مَنْ يُحِبُّكَ ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ . »

69. (*Allâhumma innî as'aluka fi'lal-khayrâti, wa tarkal-munkarâti, wa hubbal-masâkîn, wa an taghfira lî wa tarhamanî, wa idha aratta fitnata qawmin fa-tawffanî ghaira maftûnin,*

(1) Collected by At-Tirmidhî 5/534, see *Sahîh* At-Tirmidhî 3/170.

wa as'aluka hubbak wa hubba man yuhibuk, wa hubba 'amalin yuqarriboni ila hubbik)

69. "O Allâh! I ask You to make me do good, leave all abominable actions and love the poor. I ask You to forgive me, have Mercy on me and if You want to put a folk to trial, I ask that You will save me from it. I ask You to make me love You, those who love You and any deed that may make me near to You."⁽¹⁾

(1) Collected by Aḥmad 5/243, Al-Tirmidhî 5/369, Al-Ḥâkim 1/521, and authenticated by At-Tirmidhi, saying: "I asked Al-Bukhârî who said: it is a *hasan* and Saḥîḥ." In another Hadîth he  says "It is true, learn and study it."

٧٠ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ : عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ . اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ [مَا اسْتَعَاذَ بِكَ] [مِنْهُ] عَبْدُكَ وَنَبِيُّكَ . اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا » .

70. (*Allâhumma innî as'aluka minal-khairî kullihî âjilihî wa 'âjilihî, ma 'alimtû minhû wa-ma lam 'alam, wa a'udhû bika minash-sharri kullihî ma 'alimtû minhû wa-ma lam 'alam, Allâhumma innî as'aluka min khairî*

ma sa'alaka minhû 'abduka wa nabiyyuka, wa na'udhû bika min sharri masta'âdha bika minhû 'abduka wa nabiyyuka, Allâhumma innî as'lukal-Jannah, wa-ma qarraba ilaiha min qawlin aw 'amal, wa a'udhû bika minan-nârî wa-ma qarraba ilaiha min qawlin aw 'amal, wa as'luka an taj'ala kulla qadâ'in qadaitahû lî khaira)

70. “O Allâh! I ask You for all goodness that is swift and deferred, that which I know and that which I do not. I seek refuge with You from all the evil that is unexpected or deferred, that which I know and that which I do not. O Allâh! I ask You for all the goodness that Your Prophet and

Servant (Muḥammad) asked for before, and I seek refuge from all the evils that Your Prophet and Servant sought refuge from. O Allâh! I ask You for Paradise, and for any word or deed that may make me nearer to it. And I seek refuge with You from the Fire and any word or deed that may make me nearer to it. And I ask You to make my preordainment lead me to all that is good. ⁽¹⁾

٧١ - « اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا ،

(1) Collected by Ibn Mâjah 2/1264, Aḥmad 6/134, and the extra wording is for him and Al-Ḥâkim.. Adh-Dhahabî authenticated and agreed and the first extra wording is from him. See Saḥîḥ Ibn Mâjah 2/327

وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا ، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا ، وَلَا تُشِمِّتْ بِي عَدُوًّا وَلَا حَاسِدًا . اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ .

71. (*Allâhumma ihfaznî bil-Islâmî qâ'iman, wa-hfaznî bil-Islâmî qâ'ida, wa-hfaznî bil-Islâmî râqidan, wa-la tushmit bi 'adwwan wa-la hâsida, Allâhumma innî asa'luka min kulli khairin khazâ'inuhû biyadik, wa a'udhû bika min kulli sharrin khazâ'inuhû biyadik*)

71. "O Allâh! Protect me with Islam when I am standing, protect me with Islam when I am sitting, and protect me with Islam when I am laying

down, and do not give my enemies a chance to rejoice over me, nor those who envy me. O Allâh! I ask You for every goodness that is in Your Hand, and I seek refuge with You from every evil that is in Your Hand.”⁽¹⁾

٧٢ - اللَّهُمَّ اقسِمْنَا لَنَا مِنْ خَشِيَّتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْاصِيكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا ، اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا ، وَأَبْصَارِنَا ، وَقُوَاتِنَا مَا أَحْيَيْتَنَا ، وَاجْعَلْهُ الْوَارِثَ مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَيَّ مَنْ ظَلَمْنَا ، وَانصُرْنَا عَلَيَّ

(1) Collected by Al-Hâkim 1/525, Adh-Dhahabi authenticated and agreed. See *Sahih Al-Jâmi'* 2/389 and the authenticated *Hadîths* 4/54, No. 1540.

مَنْ عَادَانَا ، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا ، وَلَا
 تَجْعَلْ الدُّنْيَا أَكْبَرَ هَمِّنَا ، وَلَا مَبْلَغَ عِلْمِنَا ، وَلَا
 تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا .

72. (*Allâhumma aqsim lana min khashyatika ma tahûlû bihi bainana wa baina ma'âsîka, wa min tâ'atika ma tuballighuna bihî jannataka, wa minal-yaqîni ma tûhawwinû bihî 'alai-na masâ'ibad-dunyâ, Allâhumma mat-ti'na bi-asmâ'ina wa absârina wa quwwâtina ma ahyaytana, waj'aluhul-wâritha minna, waj'al tha'rana 'ala man zalamana, wan-surna 'ala man 'âdâna, wa-la taj'al musibatana fî dînina, wa-la taj'ali-dunya akbar ham-mina, wa mablagha 'ilmena wa-la*

tusallit 'alayna man la yarhamuna)

72. "O Allâh! Enable us to submit to You so that we do not disobey You, and enable us to obey You with that which will allow us to enter Your Paradise, and prevent us from the disasters of the world. O Allâh! Bestow on us the faculties of hearing, seeing and strength as long as we live, and allow them to be inherited from us, and take our revenge on those who wrong us, and give us victory over those who take us as their enemies, and do not make our affliction in our religion, and do not make the world our greatest concern or the extent of our knowledge, and

do not empower over us those who will not be merciful toward us.”⁽¹⁾

٧٣ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ . »

73. (*Allâhumma innî a'udhû bika minal-jubnî, wa a'udhû bika minal-bukhlî, wa a'udhû bika min an uradda ila ardhailil-'umri, wa a'udhû bika min fitnatid-dunya wa 'âdhabil-qabr*)

73. “O Allâh! I seek refuge with You from cowardice, stinginess, and from

(1) Collected by At-Tirmidhî 5/528, Al-Hâkim 1/258, Adh-Dhahabî authenticated and agreed and Ibn As-Sunnî No. 446, see Sahîh At-Tirmidhî 3/168, Sahîh Al-Jâmi' 1/400.

returning to the worst ways of life, and I seek refuge with You from the trials of life and the torment of the grave.”⁽¹⁾

٧٤ - اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي ، وَجَهْلِي ،
وَإِسْرَافِي فِي أَمْرِي ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ،
اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي ، وَخَطِيئِي
وَعَمْدِي ، وَكُلُّ ذَلِكَ عِنْدِي .

74. (*Allâhumma ighfir li khati'ati wa-jahli, wa isrâfi fi amri wa-ma anta a'lamu bihi minni, Allâhumma ighfir li hazli, wa giddi wa khata'i wa 'amdi, wa kullû dhâlika 'indi*)

74. "O Allâh! Forgive my sins, my

(1) Collected by Al-Bukhârî with *Al-Fath* 11/181.

ignorance, the excess of my affairs, and what You have knowledge about more than me. O Allâh! Forgive me for my joking, my seriousness, my faults and my wrong purposes, and all that I have done.»⁽¹⁾

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

75. (*Allâhumma innî zalamtû nafsî zulman kathîra, wa-la yaghfiru-dhunûba illa ant, fa-ghfir lî maghfirtan min 'indika, wa-rhamnî innaka antal-Ghafûr ar-Rahîm*)

(1) Collected by Al-Bukhârî with *Al-Fath* 1/196.

75. “O Allâh! I have wronged myself excessively and there is no one, who forgives sins except You. So forgive me with a forgiveness from You, and grant mercy upon me. Surely, You are the Most-Forgiving, the Most-Merciful.”⁽¹⁾

٧٦ - « اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ أُنَبِّئُ وَبِكَ خَاصَمْتُ . اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي . أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ ، وَالْجَبُّ وَالْإِنْسُ يَمُوتُونَ . »

76. (*Allâhumma laka aslamtû, wa bika âmantû, wa 'alaika tawakkaltû, wa*

(1) Collected by Al-Bukhârî 1/302. Muslim 4/2078.

'ilaika anabtû, wa bika khâsamtû, Allâhumma innî a'udhû bi-'izzatika, la ilâha illa anta an tudillanî, anta-hayyû alladhî la yamûtû, wal-jinnû wal-insû yamûtûn)

76. "O Allâh! I have submitted to You, and believed in You, and put my trust in You, and turned to You in repentance, and I struggle in Your way. O Allâh! I seek refuge with Your Might, there is no god but You, from straying from the right path. You are the Ever Living who never dies, while human beings and Jinn will die."⁽¹⁾

(1) Collected by Al-Bukhârî 7/167, Muslim 4/2086.

٧٧ - « اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ ،
 وَعَزَائِمَ مَغْفِرَتِكَ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ،
 وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ ، وَالْفُوزَ بِالْجَنَّةِ ، وَالنَّجَاةَ
 مِنَ النَّارِ » .

77. (*Allâhumma inna nas'aluka mu-
 jibâti rahmâtika, wa 'âzâ'ema magh-
 firatika, was-salâmata min kulli ithm
 in, wal-ghanîmata min kulli birrin,
 wal-fawza bil-Jannah, wan-najâta
 minan-Nâr*)

77. "O Allâh! I ask You for the cause
 of Your mercy, and of Your forgive-
 ness, and I seek refuge from every sin,
 and gaining every kind of charity, and
 I ask You to grant me Paradise, and

save me from the Fire.”⁽¹⁾

٧٨ - «اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي ، وَانْقِطَاعِ عُمْرِي .»

78. (*Allâhumma ij'al awsa'a rizqika 'alaiyya 'inda kibari sinni wan-qitâ'i 'umri*)

78. “O Allâh! Enrich me when I am old and my life is ending.”⁽²⁾

٧٩ - «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَوَسِّعْ لِي فِي

(1) Collected by Al-Hâkim 1/525, authenticated by Adh-Dhahabî and agreed upon by him. See *Al-Adhkâr* by An-Nawawî P. 340, authenticated by Al-Arna'ût.

(2) Collected by Al-Hâkim 1/542. See *Sahîh Al-Jâmi'* 1/396 and *Al-Hadîth As-Sahîhah* No. 1539.

دَارِي ، وَبَارِكْ لِي فِي رِزْقِي . «

79. (*Allâhumma ighfir li dhanbî, wa wassi' li fî dâri, wa bârik li fî rizqî*)

79. "O Allâh! Forgive me for my sins, and widen my house, and bless my sustenance for me."⁽¹⁾

٨٠ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ
وَرَحْمَتِكَ ، فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ . «

80. (*Allâhumma innî as'aluka min fadlika wa rahmatika, fa-innahû la yamlikuha illa ant*)

80. "O Allâh! I ask You from Your grace and Your mercy, indeed they

(1) Collected by Ahmad 4/63, 5/375. See *Sahîh Al-Jâmi'* 1/399.

are not possessed except by You.”⁽¹⁾

٨١ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي ،
 وَالْهَدْمِ ، وَالغَرَقِ ، وَالْحَرَقِ ، وَأَعُوذُ بِكَ أَنْ
 يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ، وَأَعُوذُ بِكَ
 أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا ، وَأَعُوذُ بِكَ أَنْ
 أَمُوتَ لَدِيغًا . »

81. (*Allâhumma innî a'udhû bika minat-taraddî, wal-hadmi, wal-gharaqi, wal-haraqî, wa a'udhû bika min an yatakhabbatanî ash-shaitânu 'indal-mawti, wa a'udhû bika min an amûta fî sabîlika mudbiran, wa a'udhû bika an*

(1) Collected by At-Tabarânî. Al-Haithamî said in *Majma' Az-Zawa'id* 10/159: its narrators are from the Sahîh narrators except Muhammad Ibn Ziad, as he is authenticated. See Sahîh Al-Jâmi' 1/404.

amûta ladîghan)

81. "O Allâh! I seek refuge with You from retrogression, destruction, sinking and burning. I seek refuge with You lest Satan causes me to stray while I am in the pangs of death, and I seek refuge with You from facing death in Your path while I am turning my back, and I seek refuge with You from dying because of snakebite."⁽¹⁾

۸۲ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ ، فَإِنَّهُ
يُتْسَرُّ الضَّجِيعُ ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ ، فَإِنَّهَا
يُتْسَرُّ الْبِطَانَةُ .

(1) Collected by An-Nasâ'î, Abû Dawûd 2/92 and see Sahîh An-Nasâ'î 3/1123.

82. (*Allâhumma innî a'udhû bika minal-jû'i fa-innahû bi'sa ad-dajî'û, wa a'udhû bika minal-khiyanatî fa-innaha bi'sati al-bitânatu*)

82. "O Allâh! I seek refuge with You from starvation as it is the worst companion, and I seek refuge with You from betrayal as it is the worst friend"⁽¹⁾

٨٣ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ ،
وَالْكَسَلِ ، وَالْجُبْنِ ، وَالْبُخْلِ ، وَالْهَرَمِ ، وَالْقَسْوَةِ ،
وَالْغَفْلَةِ ، وَالْعَيْلَةِ ، وَالذُّلَّةِ ، وَالْمَسْكَنَةِ ، وَأَعُوذُ بِكَ
مِنَ الْفَقْرِ ، وَالْكَفْرِ ، وَالْفُسُوقِ ، وَالشَّقَاقِ ،

(1) Collected by An-Nasâ'î, Abû Dawûd 2/91 and see Sahih An-Nasâ'î 3/1123.

وَالنَّفَاقِ ، وَالسُّمْعَةَ ، وَالرِّيَاءِ ، وَأَعُوذُ بِكَ مِنْ
 الصَّمَمِ ، وَالْبَكَمِ ، وَالْجُنُونِ ، وَالْجُدَامِ ، وَالْبَرَصِ ،
 وَسَيِّئِ الْأَسْقَامِ .

83. (*Allâhumma innî a'udhû bika minal-'ajzî wal-kasal, wal-jubnî wal-bukhlî wal-haramî, wal-qaswatî, wal-ghaflatî, wal-'ailatî, wadh-dhillatî, wal-maskanatî, wa a'udhû bika minal-faqrî, wal-kufri, wal-fusûqî, wash-shiqâqî, wal-nifâqî, was-sum'atî, war-riyâ'î, wa a'udhû bika minas-samamî, wal-bakamî, wal-junûnî, wal-juzâmî, wal-barasî, wa sai'il-asqâm*)

83. "O Allâh! I seek refuge with You from incapability, laziness, cowardice, stinginess, senility, toughness, negli-

gence, poverty, disgrace, humiliation and misery, and I seek refuge with You from poverty, atheism, immorality, splitting, hypocrisy, reputation and double-dealing (duplicity). And I seek refuge with You from deafness, muteness, madness, leprosy and the worst of illnesses.”⁽¹⁾

٨٤ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ ، وَالْقِلَّةِ ،
وَالذُّلَّةِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ » .

84. (*Allâhumma innî a'udhû bika minal-faqrî wal-qillâtî wadh-dhillatî, wa a'udhû bika an azlîma aw uzlam*)

(1) Collected by Al-Hâkim 1/712, and see *Sahîh Al-Jâmi'* 1/406 and *Irwâ' al-Ghalîl* No. 852.

84. “O Allâh! I seek refuge with You from poverty, insignificance, and humiliation, and I seek refuge with You from oppressing or being oppressed.”⁽¹⁾

٨٥ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ ؛ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ .

85. (*Allâhumma innî a'udhû bika min jaris-sû'î fî dâril-muqâmati, fa-inna jâral-Bâdiyati yatahwwalû*)

85. “O Allâh! I seek refuge with You from an evil neighbor, indeed the neighbor of the desert always

(1) Collected by An-Nasâ'î 8/261, Abû Dawûd 2/91. See Sahîh An-Nasâ'î 3/1111 and Sahîh Al-Jâmi' 1/407.

changes.”⁽¹⁾

٨٦ - «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ ،
وَمِنْ دُعَاءٍ لَا يُسْمَعُ ، وَمِنْ نَفْسٍ لَا تَشْبَعُ ، وَمِنْ
عِلْمٍ لَا يَنْفَعُ . أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ .»

86. (*Allâhumma innî a'udhû bika min qalabin la yakhsha', wa min du'âen la yusma', wa min nafsîn la tashba', wa min 'ilmin la yanfa', a'udhû bika min hâ'ûlâ'il-arba'*)

86. “O Allâh! I seek refuge with You from a heart which does not submit, an invocation which is not answered,

(1) Collected by Al-Hâkim 1/532, and Adh-Dhahabî authenticated it and agreed with him. Collected by An-Nasâ'î 8/274, see *Sahîh Al-Jâmi'* 1/408, and *Sahîh An-Nasâ'î* 3/118.

a soul which is not satisfied, and knowledge that is not beneficial. I seek refuge with You from these four things.”⁽¹⁾

٨٧ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ الشُّوْءِ ، وَمِنْ لَيْلَةِ الشُّوْءِ ، وَمِنْ سَاعَةِ الشُّوْءِ ، وَمِنْ صَاحِبِ الشُّوْءِ ، وَمِنْ جَارِ الشُّوْءِ فِي دَارِ الْمَقَامَةِ . »

87. (*Allâhumma innî a‘udhû bika min yawmis-sû’î, wa min lailtis-sû’î, wa min sâ’tis-sû’i wa min sahibis-sû’î, wa min jaris-sû’i fî daril-muqâmah*)

87. “O Allâh! I seek refuge with You from the day of evil, the night of evil,

(1) Collected by At-Tirmidhî 5/519, Abû Dawûd 2/92, see *Sahîh Al-Jâmi’* 10/410, and *Sahîh An-Nasâ’î* 1113/3.

the hour of evil, the friend of evil and the neighbor of evil.”⁽¹⁾

٨٨ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَاسْتَجِيرُ بِكَ مِنَ النَّارِ » .

88. (*Allâhumma innî as'alukal-Janna-ta, wa astajirû bika minan-Nâr*)

88. “O Allâh! I ask You for Paradise and I seek protection with You from the Fire. (three times).⁽²⁾

(1) Collected by At-Tabarâni. Al-Haythami said in *Majma' Az-Zawâ'id*: its narrators are authenticated, see *Sahih Al-Jâmi'* 1/411.

(2) Collected by At-Tirmidhi 4/700, Ibn Mâjah 1453, and An-Nasâ'i 8/279, see *Sahih At-Tirmidhi* 2/319 and *Sahih An-Nasâ'i* 3/1121 and its text is (whoever asks Allâh for Paradise three times, Paradise says: O Allâh enter him into Paradise. =

٨٩ - « اللَّهُمَّ فَقِّهْنِي فِي الدِّينِ » .


89. (*Allâhumma faqqihni fid-dîn*)

89. “O Allâh! Make me well-versed in Islamic Religion”⁽¹⁾

٩٠ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ » .

90. (*Allâhumma innî a'udhû bika an ushrika bika wa-ana a'lamu, wa astaghfiruka lima la a'lamu*)

= And whoever seeks refuge from Hell Fire three times, Hell Fire says: O Allâh give him refuge from Hell Fire.)

(1) It is proven by Al-Bukhârî's narration and Muslim of the Prophet's invocation for Ibn 'Abbas . See Al-Bukhârî with *Al-Fath* 1/44, and Muslim 4/1797.

90. "O Allâh! I seek refuge with You from associating a partner with You as I know, and I seek forgiveness from what I do not know."⁽¹⁾

٩١ - اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي ، وَعَلِّمْنِي مَا
يَنْفَعُنِي ، وَزِدْنِي عِلْمًا .

91. (*Allâhumma infa'ni bima 'allamtani, wa 'allimni ma yanfa'ni, wa zidni 'ilma*)

91. "O Allâh! Let me benefit from what You have taught me, and let me learn what benefits me and increase me in knowledge."⁽²⁾

(1) Collected by Ahmad 4/403, and others. See *Sahîh At-Trghîb wat-Tarhîb*, 1/19 by Al-Albâni.

(2) Collected by Ibn Mâjah 1/92. See *Sahîh* Ibn Mâjah 1/47.

٩٢ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا . »

92. (*Allâhumma inni as'aluka 'ilman nâfi'an, wa rizqan tayyeban, wa 'amalan mutaqaabala*)

92. "O Allâh! I ask You for beneficial knowledge, good sustenance and acceptable deeds."⁽¹⁾

٩٣ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ ، الصَّمَدُ ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، أَنْ تَغْفِرَ لِي ذُنُوبِي ، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ . »

93 (*Allâhumma inni as'aluka ya*

(1) Collected by Ibn Mâjah 1/298. See Sahîh Ibn Mâjah 1/152.

Allahû bi-annaka al-Wâhidul-Ahadu as-Samadû, alladhî lam yalid wa-lam yûlad wa-lam yakullahû kufwwan ahad, an taghfirâ li dhunûbî innaka antal-Ghafûru ar-Rahîm)

93. "O Allâh! I ask You as You are the One, the Only, the Steadfast, He Who begets not, nor were You begotten, and there is none comparable to You, to forgive my sins. You are the All-Forgiving, the Most Merciful."⁽¹⁾

٩٤ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ ، لَا إِلَهَ إِلَّا أَنْتَ [وَحْدَكَ لَا شَرِيكَ لَكَ] الْمَنَّانُ [يَا]

(1) Collected by An-Nasâ'î with its wording 3/52 and Ahmad 338/4. See Sahîh An-Nasâ'î 1/279.

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ، يَا ذَا الْجَلَالِ
 وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ ، إِنِّي أَسْأَلُكَ
 [الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ] .

94. (*Allâhumma innî as'aluka bi-anna lakal-hamdû la ilâha illa ant (wahdaka la sharîka lak) al-Mannân, (ya) badî' as-samâwâtî wal-ardî, ya dhal-jalâli wal-ikrâm, ya hayyû ya qayyûmu, innî as'alukal-Jannah wa a'udhû bika min-an-Nâr*)

94. "O Allâh! I ask You that all Praise be for You alone. There is no god but You (who is the Only and there is no partner associated with You). The Bestower, the Originator of the Heavens and the earth, the Lord of

Majesty and Bounty, the Living and the Existing, I ask You (for Paradise and I seek refuge with You from the Fire.”⁽¹⁾)

٩٥ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، الْأَحَدُ ، الصَّمَدُ ، الَّذِي لَمْ يَلِدْ ، وَلَمْ يُولَدْ ، وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ .

95. (*Allâhumma innî as'aluka bi-annî ashhdû annaka anta Allâhû la ilâha illa antal-Ahadu, as-Samadu, allâdhî lam yalid wa-lam yûlad wa-lam yakullahû kufwwan ahad*)

95. “O Allâh! I ask You that I bear

(1) Collected by Abû Dawûd 2/80, Ibn Mâjah 2/1268, An-Nasâ'î 3/52, and At-Tirmidhî 5/550. See *Sahîh* An-Nasâ'î 1/279.

witness that You are Allâh, there is no god but You, the One, the Steadfast, He who begets not, nor was He begotten and there is none comparable to You.»⁽¹⁾

٩٦ - « رَبِّ اغْفِرْ لِي ، وَتُبْ عَلَيَّ ، إِنَّكَ أَنْتَ
التَّوَّابُ الْغَفُورُ . »

96. (*Rabbi ighfir li, wa tub 'alayya innaka antal-Tawwabul-Ghafûr*)

96. "O my Lord! Forgive me and accept my repentance, indeed You are the Ever-Accepting of Repentance,

(1) Collected by Abû Dawûd 2/79, At-Tirmidhî 5/515, Ibn Mâjah 2/1267 and Aḥmad 5/360. See *Sahîḥ Sunan At-Tirmidhî*. 3/163.

the All-Forgiving. ⁽¹⁾

٩٧ - « اللَّهُمَّ بَعِّمِكَ الْغَيْبَ ، وَقُدِّرَتِكَ عَلَيَّ
 الْخَلْقِ ، أَحْيَيْتَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي ،
 وَتَوَفَّيْتَنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي ، اللَّهُمَّ إِنِّي
 أَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ ، وَأَسْأَلُكَ
 كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ
 فِي الْغِنَى وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ ،
 وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ ، وَأَسْأَلُكَ الرِّضَا
 بَعْدَ الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ،
 وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشُّوقَ إِلَى
 لِقَائِكَ ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ ، وَلَا فِتْنَةٍ مُضِلَّةٍ ،

(1) Collected by Abû Dawûd 2/85, At-Tirmidhî 5/494, and the text is for him, An-Nasâ'î 6/32 and Ibn Mâjah 2/1353. See Sahîh Ibn Mâjah 2/321 and Sahîh At-Tirmidhî 3/153.

اللَّهُمَّ زَيْنًا بَزِينَةَ الْإِيمَانِ ، وَاجْعَلْنَا هُدَاةَ مُهْتَدِينَ .

97. (*Allâhumma bi-‘ilmakal-ghaiba wa qudratika ‘alal-khalqî ahyenî ma ‘alimtal-hayâta khairan lî, wa tawaffani ma ‘alimtal-wafâta khairan lî. Allâhumma innî as’aluka khashyatuka fil-ghaibi wash-shahâdah, wa as’aluka kalimatal-haqqî fir-rida wal-ghadabî, wa as’alukal-qasda fil-ghina wal-faqri, wa as’aluka nâ‘îman la yanfadû, wa as’aluka qurrata ‘ainin la tanqati‘û, wa as’aluka ar-rida ba‘dal-qadâ‘î, wa as’aluka bardal-‘aishî ba‘dal-mawti, wa as’aluka ladhdhatan-nazarî ila wajika, wash-shawqa ila liqâ’ika fî ghairi darrâ’ mudirratin, wa fitnatin mudillatin, Allâhumma zayyenna bizînatil-*

Imân wa-j'alna hudâtan muhtadîn)

97. "O Allâh! By your knowledge of the Unseen and by Your omnipotence over all creatures, grant me life as long as You know that it will be good for me and let my life end as long as You know that death will be better for me. O Allâh! I ask You to make me submit to You in secret and in public. I ask You to give me truthful speech and moderation in richness and poverty. I ask You to grant me the bliss that will never end. I ask You to be the everlasting apple of my eye. I ask You to make me satisfied with what You have foreordained. I ask You for a fair life after death, and I

You for the pleasure of seeing Your Face and longing to be with You without any harmful calamity nor any misleading trial. O Allâh! Grace us with the adornments of Faith, make us guiders and rightly guided.»,⁽¹⁾

٩٨ - «اللَّهُمَّ ارْزُقْنِي حُبَّكَ ، وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ ، اللَّهُمَّ مَا زَوَيْتَ عَنِّي مِمَّا أَحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيمَا تُحِبُّ .»

98. (*Allâhumma irzuqnî hubbaka, wa hubba man yanfa'unî hubbuhû 'indaka, Allâhumma ma razaqtanî mimma*

(1) Collected by An-Nasâ'î 3/54-55, and Ahmad with good chain. See Sahîh An-Nasâ'î 1/280 and 1/281.

'uhibbû fa-j'alhû quwwatan fîma tuhibbû, Allâhumma ma zawaita 'annî mima uhibbu fa-j'alhû farâghan lî fîma tuhib)

98. "O Allâh! Grant me Your love, and love of those whose love benefits me in Your sight. O Allâh! Make what You have granted me from the beloved favors, and give strength to me in what You love. O Allâh! Make whatever deprives me from what I love, as emptiness of what You love."⁽¹⁾

۹۹ - اللَّهُمَّ طَهِّرْني مِنَ الذُّنُوبِ وَالْخَطَايَا ،

(1) Collected by At-Tirmidhî. Shaikh Abdul-Qâdir Al-Arna'ut said: It is as he said. See *Jâmi' Al-Uṣûl* 4/341.

اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ
 مِنَ الدَّنَسِ ، اللَّهُمَّ طَهِّرْني بِالثَّلْجِ وَالْبَرْدِ
 وَالْمَاءِ الْبَارِدِ .

99. (*Allâhumma tahirnî minadh-dhunu-bî wal-khatâya, Allâhumma naqqinî minha kama yunaqqa ath-thawbul-abyadû minad-danas, Allâhumma tahirnî bith-thalji wal-barad, wal-mâ'il-bârid*)

99. “O Allâh! Purify me from sins and guilt. O Allâh! Cleanse me from them as a white robe is cleansed from filth. O Allâh! Cleanse me with snow, hail and cold water.”⁽¹⁾

(1) Collected by An Nasâ'î 1/198-199, At-Tirmidhî 5/515, see Sahîh Sunan An-Nasâ'î 1/86.

« اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ،
وَالْجُبْنِ ، وَسُوءِ الْعُمْرِ ، وَفِتْنَةِ الصَّدْرِ ،
وَعَذَابِ الْقَبْرِ » .

100. (*Allâhumma innî a'udhû bika minal-bukhlî wal-jubnî, wa sū'il-umrî wa fitnatis-sadri, wa 'âdhabil-qabri*)

100. "O Allâh! I seek refuge with You from stinginess, cowardice, the worst way of living, the trials inside the chest (i.e. envy, rancor, or false belief) and the torment of the grave."⁽¹⁾

(1) Collected by An-Nasâ'î 8/255 and its text is: The Prophet ﷺ sought refuge from five things: stinginess, cowardice, the worst kind of living, the trials of the chest and the torment of the grave). Collected by Abû Dawûd 2/9, and see *Jâmi' Al-Uṣūl* (Al-Arna'ût authentication) 4/363.

١٠١ - « اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ،
وَرَبَّ إِسْرَافِيلَ ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ
عَذَابِ الْقَبْرِ » .

101. (*Allâhumma rabba Jibrîl wa mikâ'il, wa rabba isrâfîl a'udhû bika min harrin-Nâri, wa min 'âdhabil-qabr*)

101. "O Allâh! The Lord of *Jibrîl*, *Mikâ'il*, and the Lord of *Isrâfîl*, I seek refuge with You from the heat of the Fire and the torment of the grave."⁽¹⁾

١٠٢ - « اللَّهُمَّ أَلْهِمْنِي رُشْدِي ، وَأَعِزَّنِي مِنْ
شَرِّ نَفْسِي » .

(1) Collected by An-Nasâ'î 8/278. See Sahîh An-Nasâ'î 3/1121.

102. (*Allâhumma alhimnî rushdî, wa a'idhnî min sharri nafsî*)

102. "O Allâh! Grant me guidance, and protect me from the evils of myself."⁽¹⁾

١٠٣ - «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ .»

103. (*Allâhumma innî as'aluka 'ilman nâfi'an, wa a'idhnî min 'ilmin la yanfa'*)

103. "O Allâh! I ask You for beneficial knowledge, and I seek refuge with You from knowledge

(1) Collected by Ahmad 4/444, At-Tirmidhî , and the text is from him and its chain is good.

which has no benefit.”⁽¹⁾

١٠٤ - اللَّهُمَّ رَبَّ السَّمَوَاتِ [السَّبْعِ] وَرَبَّ
 الْأَرْضِ ، وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ
 شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْفُرْقَانِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ
 بِنَاصِيَتِهِ ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ،
 وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ
 فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ
 شَيْءٌ ، اقْضِ عَنَّا الدَّيْنَ ، وَأَغْنِنَا مِنَ الْفَقْرِ .

104. (*Allâhumma rabbis-samâwâtî
 [as-sab'i], wa rabbal-ardi, wa rabbal-*


(1) Collected by Ibn Mâjah 2/1263. See *Sahih Sunan Ibn Mâjah* 2/327, and its text is: “Ask Allâh for useful knowledge and seek refuge with Him from knowledge, which is useless.”

'arshî al-'azîm, rabbana wa rabba kulli shai'in, fâliqal-habbî wan-nawa, wa munzilat-Tawrâti wal-Injîli wal-Furqâni, a'udhû bika min sharri kulli shai'in anta âkhdhun bi-nâsiyatihî, Allâhumma antal-Awwalû falaisa qablaka shai'un, wa antal-Âkhirû falaisa ba'daka shai'un, wa antaz-Zâhirû falaisa fawqka shai'un, wa antal-Bâtî-nû falaisa dînaka shai'un, iqdî 'anna ad-daina wa-ghnina minal-faqri)

104. "O Allâh! The Lord of the (seven) Heavens, the Lord of the earth, the Lord of the Mighty Throne, our Lord and the Lord of every thing, He who splits the fruit stone, He who revealed the Torah, the

Gospel and the Criterion (Qur'ân), I seek refuge with You from all things whose forelock is in your Hand. O Allâh! You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, You are the Manifest so there is nothing above You and You are the Hidden so there is nothing closer than You. Settle our debts and save us from poverty.”⁽¹⁾

١٠٥ - « اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا ، وَأَصْلِحْ ذَاتَ بَيْنِنَا ، وَاهْدِنَا سُبُلَ السَّلَامِ ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا

(1) Collected by Muslim 4/2084, reported by Abû Hurairah .

بَطْنٍ ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا ، وَأَبْصَارِنَا ،
 وَقُلُوبِنَا ، وَأَزْوَاجِنَا ، وَذُرِّيَّاتِنَا ، وَتُبْ عَلَيْنَا إِنَّكَ
 أَنْتَ التَّوَّابُ الرَّحِيمُ ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمِكَ
 مُشِينَ بِهَا عَلَيْكَ قَابِلِينَ لَهَا ، وَأَتْمِمْهَا عَلَيْنَا .

105. (*Allâhumma allif baina qulûbina, wa aslih dhâta bainina, wahdina sub-ulas-salâm wa-najjina minaz-zulumâti ila an-nûri, wa jannibnal-fawâhisha ma zahara minha wa-ma batana, wa bârik lana fi asmâ'ina wa absârina wa qulûbina wa azwâjina, wa dhurriyyâtina, wa tub 'alaina innaka anta-Tawwabur-Rahîm, wa-j'alna shakirîna lini'matik, muthnîna biha 'alaik, qâbilîn laha, wa atmimha 'alaina*)

105. "O Allâh! Reconcile our hearts,

amend what is between us, guide us to the paths of peace, save us from the darkness and grant us light, make us avoid the obvious and the hidden bad deeds, and grant us bliss in our hearing, seeing, hearts, spouses and offspring. And accept our repentance, indeed You are the Ever-Accepting of Repentance, the Merciful, and make us thankful for Your favors. All praise is due to You. Accept our good deeds and complete them for us.”⁽¹⁾

(1) Collected by Al-Hâkim who said: “It is Sahîh according to the conditions of Muslim,” and Adh-Dhahabî agreed 1/265.

١٠٦ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ ، وَخَيْرَ
الدُّعَاءِ ، وَخَيْرَ النَّجَاحِ ، وَخَيْرَ الْعَمَلِ ، وَخَيْرِ
الثَّوَابِ ، وَخَيْرِ الْحَيَاةِ ، وَخَيْرِ الْمَمَاتِ ، وَتَبَّتْني ،
وَتَقَلَّ مَوَازِينِي ، وَحَقَّقْ إِيمَانِي ، وَارْفَعْ دَرَجَاتِي ،
وَتَقَبَّلْ صَلَاتِي ، وَاعْفِرْ خَطِيئَتِي ، وَأَسْأَلُكَ
الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
فَوَاحِ الْخَيْرِ ، وَخَوَاتِمَهُ ، وَجَوَامِعَهُ ، وَأَوَّلَهُ ،
وَزَاهِرَهُ ، وَبَاطِنَهُ ، وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ
آمِينَ . اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَى ، وَخَيْرَ مَا
أَفْعَلُ ، وَخَيْرَ مَا أَعْمَلُ ، وَخَيْرَ مَا بَطَّنَ ، وَخَيْرَ مَا
ظَهَرَ ، وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ . اللَّهُمَّ
إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي ، وَتَضَعَ وِزْرِي ،
وَتُصْلِحَ أَمْرِي ، وَتُطَهِّرَ قَلْبِي ، وَتُحَصِّنَ فَرْجِي ،
وَتُنَوِّرَ قَلْبِي ، وَتَغْفِرَ لِي ذَنْبِي ، وَأَسْأَلُكَ

الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
 أَنْ تُبَارِكَ فِي نَفْسِي ، وَفِي سَمْعِي ، وَفِي
 بَصَرِي ، وَفِي رُوحِي ، وَفِي خَلْقِي ، وَفِي خُلُقِي ،
 وَفِي أَهْلِي ، وَفِي مَحْيَايَ ، وَفِي مَمَاتِي ، وَفِي
 عَمَلِي ، فَتَقَبَّلْ حَسَنَاتِي ، وَأَسْأَلُكَ الدَّرَجَاتِ
 الْعُلَى مِنَ الْجَنَّةِ آمِينَ .

106. (*Allâhumma innî as'aluka khair-
 al-mas'alati, wa khairad-dû'â, wa
 khairan-najahî, wa khairal-'amali, wa
 khairath-thawâbi, wa khairal-hayâti,
 wa khairal-mamâti, wa thabbitnî wa
 thaqqil mawâzinî, wa haqqiq imânî, wa-
 rfa' darajâtî, wa taqabbal salâtî, wa
 ighfir khatî'atî, wa as'lukad-darajâtil-
 'ula minal-Jannah, Allâhumma innî*

as'aluka fawâtiḥal-kḥairî, wa khwâtimahû, wa jawmi'ahû, wa awwalahû, wa zâhirahû wa bâtinahû, wad-darajâtil-'ula minal-Jannah âmin, Allâhumma innî as'aluka khaira ma âti, wa khaira ma af'al, wa khaira ma a'mal, wa khaira ma batana, wa khaira ma zahara, wa asa'luka ad-darajâtil-'ula minal-Jannah, Allâhumma innî as'aluka an tarfa'a dhikrî, wa tada'a wizrî, wa tusliḥ amrî, wa tuṭahira qalbî, wa tuhassina farjî, wa tunawwira qalbî, wa taghfira lî dhanbî, wa asa'lukad-darajâtil-'ula minal-Jannah âmin, Allâhumma innî as'aluka an tubârîka fî nafsî, wa-fî sam'î, wa-fî baṣarî, wa-fî rūḥî, wa-fî khalqî, wa-fî khuluqî, wa-fî ahli,

wa-fi mahyâya, wa mamâtî wa-fi 'amali fa-taqabbal hasanâtî, wa as'alu-kad-darajâtil-'ula minal-Jannah âmîn)

106. “O Allâh! I ask for the best way of asking, the best invocation, the best success, the best work, the best reward, the best living, the best death, and sustain me, weigh my criteria, confirm my faith, raise my rewards, accept my prayer and forgive my sins. And I ask You for the highest level of Paradise. O Allâh! I ask You for the keys of goodness, its ends, its essence, its comprehensiveness, its first, its manifestation, its hidden essence and the highest level of

Paradise, Amin. O Allâh! I ask You for the best coming, the best of what I do, the best of my efforts, the best of what is manifest, the best of what is hidden, and the highest level of Paradise, Amin. O Allâh! I ask You to increase my remembrance of You, to put aside my burdens, to amend my affairs, to purify my heart, to make me chaste, to lighten my heart, to forgive my sins, and I ask You for the highest level of Paradise, Amin. O Allâh! I ask You to bless me, my hearing, my seeing, my soul, my creation, my manners, my family, my living, my death and my deeds. So accept my good deeds and I ask You

for the highest level of Paradise, Amin.”⁽¹⁾

« اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ ،
وَالْأَهْوَاءِ ، وَالْأَعْمَالِ ، وَالْأَدْوَاءِ . »

107. (*Allâhumma jannibnî munkarâtil-akhlâqî, wal-ahwâ’î, wal-a’mâlî, wal-adwâ’i*)

107. “O Allâh! Enable me to avoid bad behavior, low desires, bad deeds and bad illnesses.”⁽²⁾

(1) Collected by Al-Hâkim about Umm Salamah, and Adh-Dhahabî authenticated and agreed it 1/520.

(2) Collected by Al-Hâkim and said: “It is authenticated according to the conditions of Muslim” and Adh-Dhahabî agreed 1/532.

١٠٨ - « اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي ، وَبَارِكْ لِي فِيهِ ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ » .

108. (*Allâhumma qanni'ni bima razaqtani, wa bârik lî fihi, wa-khluf 'alayya kulla ghâ'ibatin lî bi-khair*)

108. "O Allâh! Make me satisfied with what You have provided me, bless Your sustenance for me and grant Your blessings to everything that comes to me."⁽¹⁾

١٠٩ - « اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا » .

109. (*Allâhumma hâsibnî hisâban*

(1) Collected by Al-Hâkim. and Ad-Dhahabî authenticated and agreed with him 1/510, about Ibn 'Abbas.

yasîra)

109. “O Allâh! Grant me an easy reckoning.”⁽¹⁾

۱۱۰ - « اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ ، وَشُكْرِكَ ،
وَحُسْنِ عِبَادَتِكَ . »

110. (*Allâhumma a‘inna ‘ala dhikrika, wa shukrika wa husni ‘ibâdatika*)

(1) Collected by Ahmad 6/48 and Al-Hâkim and said it is *Sahih* according to the conditions of Muslim and Adh-Dhahabî agreed with him 1/255. ‘A’ishah رضي الله عنها said: “Whenever he went away I said to the Prophet: O Prophet of Allâh! What is the meaning of an easy reckoning? He said: To see in his book and then he overlooks it. O ‘A’ishah! Whoever will be questioned, is doomed. So everything that afflicts the believer, Allâh will forgive him as a result of this affliction even the thorn that pricks him.”

110. "O Allâh! Help me to remember and thank You, and to worship You in the best way."⁽¹⁾

۱۱۱ - « اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَزِيدُ ،
وَنَعِيمًا لَا يَنْقُدُ ، وَمُرَافَقَةً مُحَمَّدٍ ﷺ فِي أَعْلَى
جَنَّةِ الْخُلْدِ . »

111. (*Allâhumma innî as'aluka imânan la yartaddû, wa na'imân la yanfadû, wa murafaqata Muḥammadin fî a'la Jannatil-khuld*)

111. "O Allâh! I ask You for faith so

(1) Collected by Al-Hâkim 1/499, authenticated by Al-Dhahabî who agreed with him. He said as Abû Dawûd 2/86, and An-Nasâ'î 3/53 said that the Prophet recommended Mu'âdh to say that at the end of every prayer.

that I do not stray, a blessing that will not expire and to accompany Muḥammad ﷺ in the highest level of Paradise.”⁽¹⁾

۱۱۲ - « اللَّهُمَّ قِنِي شَرَّ نَفْسِي ، وَاعْزِمْ لِي عَلَى
أَرْشَدِ أَمْرِي ، اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ ، وَمَا
أَعْلَنْتُ ، وَمَا أَخْطَأْتُ ، وَمَا عَمَدْتُ ، وَمَا
عَلِمْتُ ، وَمَا جَهِلْتُ . »

112. (*Allâhumma qinî sharra nafsi wa'zim li 'ala arshadi amri, Allâhumma ighfir li ma asrartû wa-ma a'lantû, wa-ma akhta'tû, wa ma 'amattû, wa-*

(1) Collected by Ibn Hibbân (*Mawârid*) P. 604 No. 2436 from Ibn Mas'ûd رضي الله عنه (*Mawqufan*). Narrated also by Ahmad 1/386-400, and An-Nasâ'î in (*'Amal al-Yawmi wal-Lailah*) No. 869.

ma 'alimtû wa-ma jahiltû)

112. "O Allâh! Protect me from the evil of myself, and direct my mind to the best of my affairs. O Allâh! Forgive me for what I have concealed, what I have done in public, who I have wronged, what I have done on purpose, what I know and what I do not."⁽¹⁾

۱۱۳ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ ،
وَعَلْبَةِ الْعَدُوِّ ، وَشَمَاتَةِ الأَعْدَاءِ » .

113. (*Allâhumma innî a'udhû bika min ghalabatid-daini, wa ghalabatil-'ad-*

(1) Collected by Al-Hâkim 1/510, Authenticated by Adh-Dhahabî and agreed with by him, Aḥmad 4/444, and Al-Hafîz said: Its chain is *Sahîh*.

wwi, wa shamâtatil-a'dâ')

113. "O Allâh! I seek refuge with You from being overcome with debts, from being overcome by the enemy and from my enemies rejoicing over me."⁽¹⁾

١١٤ - «اللَّهُمَّ اغْفِرْ لِي ، وَاهْدِنِي ، وَارْزُقْنِي ،
وَعَافِنِي ، أَعُوذُ بِاللَّهِ مِنْ ضَيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ .»

114. (*Allâhumma ighfir li wa-hdini warzuqni wa 'âfini, a'udhû billâhi min dîqil-maqâmi yawmal-qiyâmah*)

114. "O Allâh! Forgive me, guide me, provide me with sustenance and grant me well-being. I seek refuge with

(1) Collected by An-Nasâ'î 8/265. See Sahîh An-Nasâ'î 3/1113.

Allâh from the narrowness of the abode in the Hereafter.⁽¹⁾

۱۱۵ - اللَّهُمَّ مَتَّعْنِي بِسَمْعِي ، وَبَصَرِي ،
وَأَجْعَلْهُمَا الْوَارِثَ مِنِّي ، وَأَنْصُرْنِي عَلَى مَنْ
يَظْلِمُنِي ، وَخُذْ مِنْهُ بِثَأْرِي .

115. (*Allâhumma matti'nî bi-sam'î wa basarî, waj'alhumal-wâritha minnî, wansurnî 'ala man yazlimunî, wa khudh minhû bi-tha'ri*)

115. "O Allâh! Grant me bliss in my hearing and my sight, and make them to be inherited from us, and grant me victory over he who oppresses me and

(1) Collected by An-Nasâ'î 3/209, Ibn Mâjah 1/431 and others. See *Sahîh* An-Nasâ'î 1/356 and *Sahîh* Ibn Mâjah 1/226.

take my revenge from him.”⁽¹⁾

۱۱۶ - «اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً نَقِيَّةً ، وَمَمَاتَةً سَوِيَّةً ، وَمَرَدًّا غَيْرَ مُخْزٍ وَلَا فَاضِحٍ .»

116. (*Allâhumma innî as'aluka 'ishatan naqiyyatan, wa maitatan saweeyyatan, wa maraddan ghaira mukhzin, wa-la fâdih*)

116. “O Allâh! I ask You for a pure living, an easy death and a return that is not shameful or disgraceful.”⁽²⁾

(1) Authenticated by At-Tirmidhî. See Sahîh At-Tirmidhî 3/188, and Al-Hâkim authenticated it, and agreed with him. 1/523.

(2) See *Zawâ'id Musnad Al-Bazzâr* 2/442 No. 2177, and At-Tabarânî. See *Majma' Az-Zawâ'id* 10/179, saying At-Tabarani's chain is good.

١١٧ - «اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ ، اللَّهُمَّ لَا قَابِضَ
لِمَا بَسَطْتَ ، وَلَا بَاسِطَ لِمَا قَبَضْتَ ، وَلَا هَادِيَ لِمَنْ
أَضَلَّكَ ، وَلَا مُضِلُّ لِمَنْ هَدَيْتَ ، وَلَا مُعْطِيَ لِمَا
مَنَعْتَ ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُقْرَبَ لِمَا
بَاعَدْتَ ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ ، اللَّهُمَّ ابْسُطْ عَلَيْنَا
مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ ، وَالْأَمْنَ يَوْمَ
الْخَوْفِ ، اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا ،
وَشَرِّ مَا مَنَعْتَنَا ، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيْنَهُ
فِي قُلُوبِنَا ، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ،
وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ، اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ ،
وَأَحْيِنَا مُسْلِمِينَ ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا
مَفْتُونِينَ ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكَذِّبُونَ

رُسُلِكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ ، وَأَجْعَلْ عَلَيْهِم
 رِجْزَكَ وَعَذَابَكَ ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أَوْتُوا
 الْكِتَابَ ؛ إِلَهَ الْحَقِّ [آمِينَ] .

117. (*Allâhumma lakal-hamdû kulluh, Allâhumma la qâbida lima basatta, wa-la bâsita lima qabadta, wa-la hâdiya liman adlalta, wa-la mudilla liman hadaita, wa-la mu'tiya lima mana'ta, wa-la mani'a lima a'taita, wa-la muqarriba lima bâ'atta, wa-la mubâ'ida lima qarrabta, Allâhumma absut 'alaina min barakâtika, wa rahmatika wa fadlika wa rizqika, Allâhumma innî as'aluka an-nâ'imal-muqîma allâdhî la yahûlû wa-la yazûlû, Allâhumma innî as'alukan-na'îma yaw-*

mal-'ailati, wal-amna yawmal-khawfi, Allâhumma innî 'â'dhun bika min sharri ma a'taitana, wa sharri ma mana'tana, Allâhumma ḥabbib ilainal-imâna wa zaiyyenhû fî qulûbina, wa karrih ilainal-kufra wal-fusûqa wal-'isyâna waj'alna minar-râshidin, Allâhumma tawaffâna muslimîn, wa aḥyena muslimîn, wa alhiqna bis-sâlihîn ghaira khazâya wa-la maftûnîn, Allâhumma qâtil al-kafarta alladhîna yûkadhdhibûna rusulaka, wa yasuddûna 'an sabîlika, waj'al 'alaihim rijzaka wa 'âdhabika, Allâhumma qâtil al-kafarta alladhîna ûtûl-kitâba, ilâhal-ḥaqqi, âmîn)

117. “O Allâh! All Praise is due to

You. O Allâh! There is none can withhold what You have granted, and there is none can grant what You have withheld. There is none can guide whom You have left astray, and none can stray who You have guided. None can grant what You have prevented, and none can prevent what You have granted. None can bring close what You have kept far and none can keep far what You have brought close. O Allâh! Expand for us Your Blessings, Mercy, Favors and Sustenance. O Allâh! I ask You for the permanent bliss which neither goes astray nor changes. O Allâh! I ask You for bliss on the Day of Need,

and security on the Day of Fear. O Allâh! I seek refuge with You from the evil of what You have granted us and from the evil of what You have withheld from us. O Allâh! Make the faith beloved to us and adorn it in our hearts, and make us hate disbelief, sinfulness and disobedience, and make us guides and guided and from those who are right-minded. O Allâh! Let us die when we are Muslims. Give us life when we are Muslims and combine us with the righteous without being shamed or afflicted with a trial. O Allâh! Fight the disbelievers who deny Your Messengers and turn away from Your path, and make

Your wrath fall upon them. O Allâh! Fight the disbelievers from those who were given the Scriptures, O Lord of truth. (Amin)”⁽¹⁾

١١٨ - « اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ،
وَعَافِنِي ، وَارْزُقْنِي » « ... وَاجْبُرْنِي وَارْفَعْنِي » .

118. (*Allâhumma ighfir li war-hamni wahdini wa-‘âfini warzuqni, [waj-burni war-fa‘ani]*)

118. “O Allâh! Forgive me, have

(1) Collected by Aḥmad with its text 3/424, and what is between brackets is Collected by Al-Ḥâkim 1/507, 3/23-24. Authenticated by Al-Bukhârî in *Al-Adab Al-Mufrad* No. 699, Al-Albânî in *Fiqh As-Sirah* P. 284 and in *Saḥîḥ Al-Adab Al-Mufrad* by Al-Bukhârî No. 538 P. 259.

mercy upon me, guide me, grant and provide me with sustenance.”⁽¹⁾
 (...enrich me and raise my rank).⁽²⁾

۱۱۹ - « اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا ، وَأَكْرِمْنَا
 وَلَا تُهِنَّا ، وَأَعْطِنَا وَلَا تَحْرِمْنَا ، وَآثِرْنَا وَلَا تُؤْثِرْ
 عَلَيْنَا ، وَأَرْضِنَا وَأَرْضَ عَنَّا . »

119. (*Allâhumma zidnâ wa-la tanqusna, wa akrimna wa-la tuhinna, wa a'tina wa-la tahirinna, wa âthirna wa-la tu'thir*

(1) Collected by Muslim 4/2072-273, 4/2078. In the narration of Muslim (those will gather for you the world and the Hereafter). In *Sunan* Abû Dawûd said: and when the Arabian went away, the Prophet ﷺ said: “He has filled his hand with good.” 1/220.

(2) See *Sahîh* Ibn Mâjah 1/148 and *Sahîh* At-Tirmidhi 1/90.

'alaina, war-dīna warda 'anna)

119. "O Allāh! Add to our number and do not decrease it. Honor us and do not dishonor us. Give to us and do not deprive us. Prefer us and do not prefer others over us, and be pleased with us."⁽¹⁾

۱۲۰ - «اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي» .

120. (*Allāhumma aḥsanta khalqī fa-aḥsin khuluqī*)

120. "O Allāh! As You improved my features, improve my character."⁽²⁾

(1) Collected by At-Tirmidhī 5/326 No. 3173, Al-Hâkim 2/98. Al-Arna'ût authenticated it in *Jâmi' Al-Uṣūl* 11/282 No. 8847.

(2) Collected by Aḥmad 6/68, 1/155 403, Al-Albâni authenticated it in *Irwâ' Al-Ghalîl* 1/155 No. 74.

۱۲۱ - « اللَّهُمَّ ثَبِّتْنِي وَاجْعَلْنِي هَادِيًا
مَهْدِيًا » .

121. (*Allâhumma thabbitnî waj'alnî
hâdiyan mahdiyya*)

121. "O Allâh! Confirm my faith, and
make me a guide and guided."⁽¹⁾

۱۲۲ - « اللَّهُمَّ آتِنِي الْحِكْمَةَ الَّتِي مَنْ أُوتِيهَا فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا » .

122. (*Allâhumma âtinil-hikmata allatî
man ûtiha fa-qad ûtiya khairan
kathîra*)

122. "O Allâh! Grant me the Wisdom
that he was granted, indeed he was

(1) It is denoted by the invocation of the Prophet ﷺ
for Jareer ﷺ. See Al-Bukhârî with *Al-Fath* 6/161.

granted a bounty overflowing.”⁽¹⁾

O Allâh! May You send Your blessings upon our Prophet Muḥammad, his Family, his Companions and those who follow them until the Day of Judgment.

(1) Allâh ﷻ says:

﴿ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ﴾

“He bestows wisdom upon whoever He pleases, and whoever has wisdom bestowed upon him indeed has been endowed with a great overflowing bounty...”

(Al-Baqarah, 269)

**Remedy by Recitation of Invocations
over a Patient from the Qur'ân
and *Sunnah***

by

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Introduction

The importance of seeking a cure with the Qur'ân and *Sunnah*

All Praise is due to Allâh. We praise Him, and seek His help and forgiveness. We seek refuge with Allâh from the evil of ourselves and from our bad deeds. Indeed, whoever Allâh guides cannot be led astray and he whom He leaves to stray none can guide. And I bear witness that there is none worthy to be worshiped except Allâh, and I bear witness that Muḥammad is His servant and His Messenger. May the blessings and peace of Allâh be upon him, all his household, Companions

and those who follow in his footsteps until the Day of Judgment.

There is no doubt that seeking a remedy with the Noble Qur'ân and the authentic Prophetic traditions is useful and leads to a complete recovery. Allâh ﷻ says:

﴿ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ﴾

“Say: It is for those who believe, a guide and a healing)” (Fussilat, 44)

﴿ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

“And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)” (Al-Isrâ': 82)

'from' here means the whole Qur'ân, so the whole Qur'ân is a remedy as mentioned in the verse 1. Allâh ﷻ says:

﴿ يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.” (Yûnus, 57).

So the Qur'ân is the complete remedy for all the diseases of the hearts and

bodies and also from the diseases of this world and the Hereafter. But not everyone succeeds in obtaining a cure with the Qur'ân. If the patient cures his disease with sincerity and belief, complete acceptance, decisive conviction and applying all the conditions, the disease will not continue forever. How can a disease resist the words of the Lord of the Heavens and the earth? If these words were revealed upon the mountains or upon the earth, these mountains would split and the earth would be rent asunder. So there is no disease of the bodies and hearts, except that the Qur'ân has the way to cure it, and its causes and

it is the means to find protection for he whom Allâh granted comprehension of these verses. Allâh ﷻ mentions the diseases of the hearts and bodies as well as their remedy in the Qur'ân.

The diseases of the hearts are divided into two categories:

1. The diseases of suspicion and doubt.
2. The diseases of desire. Allâh ﷻ mentions the diseases of the hearts in detail, along with their causes and their cure, saying:

﴿أُولَئِكَ يَكْفِيهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ آيَاتُ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ



“Is it not sufficient for them that We have sent down to you the Book (the Qur’ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.” (Al-‘Ankabût, 51)

The great scholar Ibn Al-Qayyim رحمته الله said, ‘He who the Qur’ân did not cure, Allâh may never cure him. And he who the Qur’ân did not suffice, Allâh may never suffice him.’⁽¹⁾

The Qur’ân also refers to the principles, and rules to cure other diseases of the body. Therefore their principles

(1) See *Zâd Al-Ma’âd* 4/6 4/352.

of obtaining a remedy from the diseases of the body , which are gathered in the Qur'ân, are three: conservation of health, keeping away from harm and vomiting harmful substances.⁽¹⁾

If the Muslim is consistent in seeking a cure with the Qur'ân, he will find a wonderful effect and a fast cure. The great Imam Ibn Al- Qayyim رحمته الله said, "I was sick for a long time when I was in Makkah, and I did not find a doctor or a remedy. So I always sought a cure with the Opening *Sûrat (al-Fâtiḥah)*, then I found a great

(1) *ibid* 4/352, 4/6.

effect on my illness, as I took a glass of *Zamzam* water and recited the Opening *Sûrat* on it, then I drunk it, and I did it several times. I found my illness had completely subsided. Subsequently, I used to cure myself with this method from any illness, and I found it very useful. I also prescribed it for those who suffered from any pain, and then a lot of them would be cured.⁽¹⁾

As well as this, one can seek a cure with the authenticated Prophetic *Ar-Ruqa* (Prophetic invocations and traditions for curing illness). If the

(1) *ibid* 4/178, and (*Al-Jawâbi Al-Kâfi*) P. 21.

invocation is free from restraints, it will be the best cause of finding a remedy and removing harm. It is the most useful cure, especially when one is insistent. It is also an enemy of the affliction itself, as it drives it away, cures it, prevents it to descend or alleviates it.⁽¹⁾ The Prophet ﷺ said, “The invocation benefits what Allah has decreed and what He will decree.” O servants of Allâh! Make invocation frequently.⁽²⁾ There is nothing that can prevent Allâh's Decree except

(1) See (*Al-Jawâbi Al-Kâfi*) P. 25-22.

(2) Collected by At-Tirmidhî 5/552, Al-Hâkim 1/670, Ahmad 5/234 and Al-Albânî declared it *hasan*. See *Sahîh Al-Jâmi'* 3/151 No. 3403.

invocation, and there is nothing that can prolong life except goodness.⁽¹⁾

But it should be understood that the verses, forms of remembrance, invocations and seeking refuge with Allâh, with that which will be recited over the patient, are useful and provide a cure, but they require that the curer (who recites the verses or invokes) should firmly believe what he says. So if the cure does not occur, it is related to three reasons; the curer did not firmly believe in what he said, the patient did not accept what the curer

(1) Collected by Al-Hâkim 3/548, At-Tirmidhî 4/448 and Al-Albânî declared it *hasan*. See *Silsilat Al-Hâdîth As-Sahîh* 1/76 No. 154.

said over him, or there was a strong reason for the remedy being prevented. Seeking a cure with the *Ar-Ruqa* requires two matters:

The first one is related to the patient, and the second is related to the curer. The patient should have strong faith and firm trust in Allâh ﷻ. He should believe that the Noble Qur'ân is a Mercy for all the believers, and the heart and the tongue should accept the correct way of seeking refuge, as it is a kind of struggle (*Jihâd*), which requires two things to be victorious:

Firstly, the weapon must be solid and effective. Secondly, the holder of the

weapon should be strong. If one of these does not exist, what will happen? Or if the two things go astray, how can it be possible to have the cure, while the heart is free of monotheism, trust in Allâh, piety or confidence in Allâh?

The second matter is related to the curer, or the one who seeks a remedy with the Qur'ân and *Sunnah*, it also requires what was mentioned above.⁽¹⁾

So Ibn at-Teen رحمته الله said, “*Ar-Ruqa* by seeking refuge with Allâh and His Beautiful Names is the spiritual

(1) See *Zâd Al-Ma'âd* 4/68, and (*Al-Jawâb Al-Kâfi*) P. 21.

medicine. If the curer is Righteous, the remedy will happen with Allâh's will.)⁽¹⁾

Scholars agree that *Ar-Ruqa* is permissible, when the following three conditions are achieved:

1. *Ar-Ruqa* should be sought with the words of Allâh, His beautiful Names or the words of the Prophet ﷺ.
2. It should be in Arabic or what can be understood in other languages.
3. It must be firmly believed that the *Ar-Ruqa* is not a remedy in itself, but that the remedy is obtained with

(1) *Fath Al-Bârî* 10/196

Allâh's omnipotence,⁽¹⁾ and that *Ar-Ruqa* is a reason for its occurrence and is a means of invocation.

Because of the importance of this subject, I have summarized the two books (Remembrance & Invocation) and (Qur'ânic Recitation & Prophetic Invocations over the Patient (*Ar-Ruqa*)) and I added some invocations and useful information with the will of Allâh. So I asked Allâh by His Beautiful Names and His lofty Attributes to make this work for His sake alone, to benefit me with it, as well as whoever reads or publishes it, and he

(1) *Fath Al-Bârî* 10/195, and *Fatâwâ Ibn Bâz* 2/384.

who facilitates its publishing and all the Muslims. Allâh is the Patron for all things and the Most Powerful. And may Allâh send His peace and blessings upon Muḥammad, all his family, his Companions and all those who follow them in a good way.

Sa'eed Ibn 'Ali Ibn Wahf Al-Qahtâni

1. The remedy for sorcery

The Divine remedy for sorcery is divided into two categories:

The first category: that which prevents sorcery such as:

1. Performing all obligations and duties, avoiding what is prohibited and repenting from all sins.
2. Increasing in one's reading of the Noble Qur'ân, so that the Muslim always reads a number of verses daily.
3. Protect himself with invocations, seeking refuge with Allâh and the authenticated forms of remem-

brance. Such as:

« بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ »

*(Bismillâhî alladhî la yadurrû ma'a
ismihî shai'un fil-ardî wa-la fis-samâ'i
wa huwa as-Samî'û al-'Alîm)*

“In the Name of Allâh in whose Name nothing is harmed in the earth or in the heavens, and He is the All-Hearing, the All-Knowing.” Three times in the morning and in the evening,⁽¹⁾ reciting the verse of the *Kursî* at the end of the prayers, before

(1) Collected by At-Tirmidhî 5/465, Abû Dawûd 4/323 and Ibn Mâjah 2/1273. See *Sahih* Ibn Mâjah 2/332.

sleeping, in the morning and in the evening,⁽¹⁾ reciting *Sûrat Al-Ikhlâs*, (*Sûrat*, 112), *Sûrat Al-Falaq*, (*Sûrat*, 113), and *Sûrat An-Nâs*, (*Sûrat*, 114), three times in the morning and in the evening. As well as saying:

« لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ »

(*La ilâha illa Allâhû, wahdahû la sharîka lahu, lahul-mulkû wa-lahul-hamdû, wa huwa 'ala kulli shai'in qadîr*)

(1) Collected by Al-Hâkim, Adh-Dhahabî agreed with him 1/562, see *At-Targhîb wat-Tarhîb* by Al-Albânî 1/273, No. 658.

“There is no god but Allâh who has no partner, to Him belongs all sovereignty and praise and He is over all things, omnipotent.”⁽¹⁾

He should persevere in reciting the remembrances of the day and evening, at the end of each prayer, the invocations before sleeping and when waking up, invocations for leaving and entering the home, invocation of entering and leaving the mosque and invocation for anyone who saw an afflicted person, and a lot of other invocations in accordance to many situations, times, and places. Un-

(1) Collected by Al-Bukhârî 4/95, Muslim 4/2071.

doubtedly, remembering Allâh prevents sorcery, the effect of the evil eye and the Jinn, with Allâh's will. They are also the greatest remedy after the problem has been made manifest.⁽¹⁾

4. Eating seven dates after waking up in the morning, as much as possible. The Prophet ﷺ said, "He who eats seven dates after waking up, will not be harmed by poison or sorcery."⁽²⁾ It

(1) See *Zâd Al-Ma'âd* 4/126, series of *Fatâwâ* Ibn Bâz. See the ten reasons that prevent the evil of the envier and the sorcerer in the third section of the remedy from the evil eye in the book.

(2) Collected by Al-Bukhârî with *Al-Fath* 10/247, Muslim 3/1618.

is recommended but without being made obligatory that the dates are from Madinah between the place which is called (Harratain) as mentioned in the narration by Muslim. Our great Imam, Ibn Bâz said that all the dates of Madinah have this characteristic as the Prophet ﷺ said, "He who eats seven dates of Madinah after waking up ... etc"⁽¹⁾ He also said that it is permissible to eat from the dates of other places.

(1) Collected by Muslim 3/1618.

The second category: the remedy for sorcery after it has already occurred.

It is divided into four kinds:

The first kind: removing and nullifying the sorcery, if its place is known, by using authentic and lawful methods. This is the most useful way to cure the affected person.⁽¹⁾

The second kind: the authentic *Ruqiya*.⁽²⁾ Such as:

A. Grinding seven green leaves of the

(1) See *Zâd Al-Ma'âd* 4/124, Al-Bukhârî with *Al-Fath* 10/132, Muslim 4/1917 and *Silsilat Fatâwâ Ibn Bâz* 3/228.

(2) See *Fath Al-Haqq Al-Mubîn* in remedy of epilepsy, sorcery and the evil eye P. 138.

Nabk (lotus) tree, then putting them in sufficient water to wash with, then read on it:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

(*Allâhû la ilâha illa huwa al-Hayyû al-Qayyûmû la ta'khudhuhû sinatun wa-la nawmun, lahû ma-fis-samâwâtî wa-ma fil-ardî, man dhalladhî yashfa'û 'indahû illah bi-idhnihi, ya'lamû ma baina aidihim wa-ma khalfahum, wa-la yûhî-*

tûna bi-shai'in min 'ilmihî illa bima shâ'a, wasi'a kursiyyuhu as-samâwâtî wal-arda wa-la ya'ûduhû hifzuhuma wa huwa al-'Aliyyû al-'azîm)

“Allâh! La ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never com-

*pass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Âyat-ul-Kursi*.)” (Al-Baqarah, 255)*

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلِقْ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٢٥٢﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿٢٥٣﴾ فغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَبِيرِينَ ﴿٢٥٤﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَائِيلَ وَقَالَ أَمَّا آيَاتُ رَبِّكَ فَلَا يَجْعَلُ الْحَيَاةَ وَلَا السَّاعَةَ إِلَّا سَعِيرًا ﴿٢٥٥﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿٢٥٦﴾ ﴾

(Wa awḥaina ila Mûsa an alqi ‘asâka fa-idhâ hiya talqafû ma ya’fikûn,

fawaqa'a al-haqqû wa batâla ma kânû ya'malûn, fa-ghulibû hunâlika wanqalabû saghirîn, wa ulqiya as-saharatû sâjidîn, qâlû âmanna bi-rabbil-'alamîn, rabbi Mûsâ wa harîn)

“And We inspired Mûsâ (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehoods which they showed. Thus truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: “We believe in the Lord of the ‘Alamîn (mankind, jinn and all that exists). “The Lord of

Mûsâ (Moses) and Hârûn (Aaron)."

(Al-A'râf, 117,122)

﴿ وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٧﴾ فَلَمَّا جَاءَ
 السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿١١٨﴾
 فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ
 سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿١١٩﴾ وَيُحِقُّ
 اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴾

(*Wa qâla fir'wan i'tûni bi-Kulli sâhirin
 'alîm, falamma jâ'a as-sahratû qâla
 lahum Mûsâ alqû ma antum mulqûn,
 fa-lamma alqaw qâla Mûsâ maji'tum
 bihi as-sihrû inna Allâh sayubtiluhû
 inna Allâha la yûslihû 'amala al-
 Mufsidîn, wa yuhiqqû Allâhû Al-haq-
 qa bikalimâtihi wa law kariha al-*

Mujrimûn)

“And Fir‘aun (Pharaoh) said: “Bring me every well-versed sorcerer.” And when the sorcerers came, Mûsâ (Moses) said to them: “Cast down what you want to cast!” Then when they had cast down, Mûsâ (Moses) said: “What you have brought is sorcery, Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).” And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it.”
(Yûnus, 79-82)

﴿ قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ
 أَلْتَى ﴿١٥﴾ قَالَ بَلْ أَلْقُوا فَإِذَا جِآهُمْ وَعِصِيَّتُهُمْ بِخِطِّ إِلَيْهِ
 مِنْ سِحْرِهِمْ أَنهَآ تَسْعَى ﴿١٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً
 مُوسَىٰ ﴿١٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ﴿١٨﴾ وَأَلْقِ مَا
 فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحِرٌ وَلَا
 يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿١٩﴾ فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا
 ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴾

*(Qâlû yâ Mûsâ imma an tulqiya wa
 imma an nakûna awwala man alqa,
 qâla bal alqû fa-idha hibâlum wa
 'isiyyuhum yukhyyalû ilaihi min sihri-
 him annah tas'a, fa-awjasa fî nafsihî
 khîfatan Mûsâ, qulna la takhaf innaka
 anta al-a'lâ, wa alqi ma fî yamînika
 talqaf ma sana'û innama sana'û kaidu*

*sâhir wa-la yûflihu as-sahirû haithû ata,
fa-ulqiya as-saharatu sujjadan qâlû
âmannâ bi-rabbi Harûna wa Mûsa)*

“They said: “O Mûsâ (Moses)! Either you throw first or we be the first to throw?” (Mûsâ (Moses)) said: “Nay, throw you (first)!” Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. So Mûsâ (Moses) conceived fear in himself. We (Allâh) said: “Fear not! Surely, you will have the upper hand. “And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician’s trick, and the

magician will never be successful, to whatever amount (of skill) he may attain." So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses). (Ta-Ha, 65-70)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝١ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٣ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝٤
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴾

(Qul ya aiyyuha al-kâfirûn, la 'âbudû ma ta'budûn, wa-la antum 'âbidûna ma 'abud, wa-la ana 'âbidun ma 'abadtum, wa-la antum 'âbidûna ma 'âbud, lakum dînukum wa liya dîn)

“Say (O Muḥammad ﷺ to these Mushrikûn and Kâfirûn): “O Al-Kâfirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar.)!” I worship not that which you worship, “Nor will you worship that which I worship. “And I shall not worship that which you are worshipping. “Nor will you worship that which I worship. “To you be your religion, and to me my religion (Islâmic Monotheism).” (Al-Kâfirûn)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٣﴾﴾
 ﴿وَلَمْ يُولَدْ ﴿٤﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾﴾

(Qul huwa Allâhû Ahad, Allâhû as-Samad, lam yalid wa-lam yûlad, wa-lam yakullahû kufwwan ahad)

“Say (O Muhammad ﷺ) “He is Allâh, (the) One. “Allâh-us-Samad (Allâh The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks))” He begets not, nor was He begotten. “And there is none co-equal or comparable unto Him.”

(Al-Ikhlâs)

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

(Qul a'udhû bi-rabbil-falaq, min sharrî

ma khalaqa, wa-min sharri ghâsiqin idha waqaba, wa-min sharri an-naf-fâthâti fil-'uqadi, wa min sharri hâsidin idha hasad)

“Say: “I seek refuge with (Allâh), the Lord of the daybreak, “From the evil of what He has created, “And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away), “And from the evil of those who practice witchcraft when they blow in the knots, “And from the evil of the envier when he envies.” (Al-Falaq)

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ ﴿٣﴾ إِلَهُ النَّاسِ ﴿٤﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٥﴾ ﴾

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٩﴾ مِنَ
الْجِنَّةِ وَالنَّاسِ ﴿١٠﴾

(Qul a'udhû bi-rabbîn-nâsi, malikin-nâsi, ilâhin-nâsi, min sharri al-waswâsi al-khannâs, alladhî yuwaswisû fî sudûr-in-nâsi, minal-Jinnati wan-nâs)

“Say: “I seek refuge with (Allâh) the Lord of mankind,” The King of mankind -The Ilah (God) of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allâh). “Who whispers in the breasts of mankind. Of jinn and men.” (An-Nâs)

After reciting these verses on the water, the patient should drink some of it and wash himself with the remainder, so the sorcery will be removed, by Allâh's will. If it is necessary to do this another time, there is no harm and it can be done until the problem is removed. These methods were tried out several times, and were found to be useful. It is also very useful for the one who is unable to have sex with his wife.⁽¹⁾

(1) See *Fatâwâ* Ibn Bâz 3/279, *Fath Al-Majîd* P. 346, *As-Sârim Al-Battâr fî At-Taṣaddî Lil-Sâhrati wal-Ashrâr* by Wahîd Abdus-Salâm P. 109-117. There is a long useful *ruqya* by Allâh's will, and those selected by Abdurrazzaq 11/13, and *Fath Al-Bârî* 10/233.

B. Reciting the Opening Sûrat (*al-Fâtiḥah*), the Verse of the Throne (*Ayat al-Kursî*), the last two verses of (*Sûrat Al-Baqarah*), (*Sûrat Al-Ikh-lâs*) and the two last *Sûrahs* (*Al Mû'âwidhatan*) three times with light spitting and wiping over the painful place with the right hand.⁽¹⁾

C. Seeking refuge with Allâh, *Ar-Ruqa*, and comprehensive invocations such as:

١ - « أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ
يَشْفِيكَ » .

(1) See Al-Bukhârî with *Al-Fath* 9/62, Muslim 4/1723 and Al-Bukhârî with *Al-Fath* 10/208.

1. (*As'alû Allâha al-'Azîm, rabbal-'arshi al-'azîm an yashfiyak*)

1. "I ask Allâh, the Almighty; the Lord of the Supreme Throne to cure you." (Seven times).⁽¹⁾

2. Putting his hand on the painful part of his body and say:

٢ - (بِسْمِ اللّٰهِ)

2. (*Bismillâhi*)

"In the Name of Allâh" three times, then say:

﴿ اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ ﴾

(1) Collected by At-Tirmidhî 4/410 and Abû Dawûd 3/187, At-Tirmidhî 2/410. See *Sahîh Al-Jâmi'* 5/180 and 322.

(A'udhû billâhî wa qudratihî min sharri ma ajidû wa-uhâdhir)

“I seek refuge with Allâh and His ability from what I find and from what I am cautious of.” (Seven times).⁽¹⁾

٣ - « اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءَ لَا يُغَادِرُ سَقَمًا » .

3. *(Allâhumma rabba an-nâsi, adhihibil-ba'sa, wa ishfi antash-shâfi, la shifâ'a illa shifâ'uk, shifâ'an la yughâdirû saqama)*

3. “O Lord! Of all people! Do away

(1) Collected by Muslim 4/1728.

with the agony. May You cure, You are the curer, there is no cure except Your cure. A cure, which does not leave any sickness.”⁽¹⁾

٤ - « أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ »

4. (*A‘udhû bi-kalimâtillâhi at-tâmmah min kulli shaitânin wa hâmmah, wa min kulli ‘ainin lâmmah*)

4. “I seek refuge with Allâh’s perfect words from Satan, vermin, and from every evil eye.”⁽²⁾

(1) Collected by Al-Bukhârî with *Al-Fath* 10/206 and Muslim 4/1721.

(2) Collected by Al-Bukhârî with *Al-Fath* 6/408.

٥ - « أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ »

5. (*A'udhû bi-kalimâtillâhi at-tâmmâtî min sharri ma khalaq*)

5. "I seek refuge with Allâh's perfect words from the evil of what He has created."⁽¹⁾

٦ - « أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ » .

6. (*A'udhû bikalimâtillahi at-tâmmâtî min ghadabihi wa-'iqâbihi, wa sharri 'ibâdihi, wa min hamazâtish-shayâtîn wa-an yahdirûn*)

(1) Collected by Muslim 4/1728.

6. "I seek refuge with Allâh's perfect words from His wrath, punishment, the evil of His creatures, and the whispering of the devils or that they come near."⁽¹⁾

٧ - « أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ ، وَبَرًّا وَذَرًّا ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ ، وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ » .

7. (*A'udhû bikalimâtillâhî at-tâmmâtî allatî la yujâwizuhûnna barrun wa-la*

(1) Collected by Abû Dawûd 4/13 and At-Tirmidhî 5/541. See Sahîh At-Tirmidhî 4/171.

fâjir min sharri ma khalaqa wa bara'a wa dhara'a, wa min sharri ma yanzilu minas-samâ'i, wa min sharri ma ya'rujû fiha, wa min sharri ma dhara'a fil-ardi, wa min sharri ma yakhrujû minha, wa min sharri fitanil-laili wan-nahâri, wa min sharri kulli târiqin illa târiqan yatruqu bi-khairin ya rahmân)

7. "I seek refuge with Allâh's perfect words which no righteous or unrighteous person can transgress; from all the evil that He has created, made and originated; from the evil that descends from the sky and the evil that rises up to it; from the evil that is spread on the earth and the evil that springs

from it; and I seek refuge from the evil of the trials of the night and the day, and from the evil of one who visits at night except the one who brings good, O You Most Beneficent!”⁽¹⁾

٨ - اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ ... » .

8. (*Allâhumma rabbas-samâwâtî as-*

(1) Collected by Ahmad 3/119 with good chain, Ibn As-Sunni 637. See *Majma' Az-Zawâ'd* 10/127.

sab' wa rabbal-'arshî al-'azîm, rabbana wa rabba kulli shai'in, fâliqal-habbî wan-nawâ, wa munzilat-Tawrâtî wal-Injilî wal-Furqân, a'udhû bika min sharri kulli shai'in anta âkhidhun binâsiyatihî, Allâhumma antal-Awwalû falaisa qablaka shai'un, wa antal-Âkhirû falaisa ba'daka shai'un, wa antaz-Zâhirû falaisa fawqka shai'un, wa antal-Bâtinû falaisa dûnaka shai'un...)

8. "O Allâh! The Lord of the (seven) Heavens, and the Lord of the Supreme Throne, our Lord and the Lord of everything, He who splits the fruit stone, He who sent down the Torah, the Gospel and the Criterion (the

Qur'ân), I seek refuge with You from all things whose forelock is in your Hand. O Allâh! You are the First, so there is nothing before You, and You are the Last, so there is nothing after You, You are the Manifest so there is nothing above You and You are the Hidden so there is nothing closer than You. Settle our debts and save us from poverty.»,⁽¹⁾

٩ - « بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ ،
وَمِنْ شَرِّ كُلِّ نَفْسٍ اَوْ عَيْنٍ حَاسِدٍ اللّٰهُ
يَشْفِيْكَ ، بِسْمِ اللّٰهِ اَرْقِيْكَ . »


9. (*Bismillâhî arqîka min kulli shai'in*)

(1) Collected by Muslim 4/1084.

yu'dhîk, wa min sharri kulli nafsin aw 'aini hâsîdin Allâhu yashfikâ , bismil-lâhi arqîk)

9. "In the Name of Allâh I seek your cure (*Arqik*: the act of *Ar-Ruqya*) from everything that may hurt you, from the evil of every soul or every eye of the envious. Allâh may remedy you, in the Name of Allâh I seek your cure!"⁽¹⁾

١٠ - بِسْمِ اللّٰهِ يُعْرِيكَ ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ، وَمِنْ شَرِّ كُلِّ ذِي عَيْنٍ .

(1) Collected by Muslim, reported by Abi Sa'eed  4/1718.

10. (*Bismillâhî yubrika, wa min kulli dâ'in yashfika, wa min sharri hâsidin idha hasad, wa min sharri kulli dhî 'ain*)

10. "In the Name of Allâh, He treats you and from every disease, He remedies you, and from the evil of an envier when he envies and from the evil of every eye."⁽¹⁾

۱۱ - بِسْمِ اللّٰهِ اَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ ،
مِنْ حَسَدِ حَاسِدٍ ، وَمِنْ كُلِّ ذِي عَيْنٍ اللّٰهُ
يَشْفِيْكَ .

11. (*Bismillâhî arqika, wa min kulli shai'in yu'dhika, min hasidi hâsidin, wa*


(1) Collected by Muslim, reported by 'A'ishah
 ﷺ 4/1718.

min kulli dhî 'ainin Allâhû yashfik)

11. "In the Name of Allâh I seek your cure you from everything that may hurt you, from the envy of an envier and from every evil eye, may Allâh cure you."⁽¹⁾

These refuges, invocations, supplications and *Ar-Ruqya* are used to cure sorcery, the evil eye, the devil's touch and all diseases. These are useful and comprehensive *Ar-Ruqya*, by Allah's will.

The third Kind: refers to vomiting

(1) See *Sunan* Ibn Mâjah 2/1164, reported by 'Ubâdah Ibn As-Sâmit . See *Sahîh* Ibn Mâjah 2/268.

and cupping in the infected place or organ in which the effect of sorcery appeared, as far as possible. But if this method is not possible, the former method is sufficient.⁽¹⁾

The fourth kind: refers to natural medicine. There are some useful natural medicines to which the Qur'ân and the Prophetic traditions referred. So if the people take hold of

(1) See *Zâd Al-Ma'âd* 4/125. There are kinds of remedies for sorcery that will be useful if they are used after the sorcery has occurred. See *Muṣannaf* by Ibn Abi Shaibah 7/386-387, *Fatḥ Al-Bârî* 10/233-234, *Muṣannaf* by Abdurrazzaq 11/13, *As-Sârim Al-Battâr* 194-200 and *As-Sihr Haqîqatuhû wa Hukmuh* by Dr. Musfir Al-Dumeni P. 64-66.

them with certainty, sincerity, reliance on Allâh ﷻ and believing that the benefit is from Allâh, Allâh will benefit with them, by His will. There are also medicines that are composed of plants and grass. Knowledge about them comes from experiments, and there is no objection to make use of them as long as the substances are not prohibited.⁽¹⁾

These useful and natural medicines are like: Honey,⁽²⁾ Black cumin seeds,⁽³⁾

(1) See *Fath Al-Haqq Al-Mubîn* for the remedy of epilepsy, sorcery and the evil eye. P. 139.

(2) See P. 262, and *Fath Al-Haqq Al-Mubîn* P. 140.

(3) See P. 262, and *Fath Al-Haqq Al Mubîn* P. 141.

Zamzam water⁽¹⁾ and rain water, for Allâh ﷻ says:

﴿ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا ﴾

“And We send down blessed water (rain) from the sky.” (Qâf, 9)

Olive oil is also a remedy as the Prophet ﷺ said, “Eat from the oil and anoint with it, as it is from a blessed tree.”⁽²⁾ It is proven by experimentation and use that olive oil is the best of all the oils,⁽³⁾ and it

(1) See P. 263, *Fath Al-Haqq Al Mubîn* P. 144.

(2) Collected by Ahmad in his *Musnad* 3/497, At-Tirmidhi 4/285, Ibn Mâjah 2/1103, and see *Sahîh* At-Tirmidhi 2/166.

(3) See *Fath Al-Haqq Al-Mubîn* for the remedy of epilepsy, sorcery and the evil eye P. 142.

is a natural medicine, which can be used for washing, cleansing and perfuming.⁽¹⁾

2. Remedy for the evil eye

The remedy for the evil eye is divided into three categories:

The first category: refers to preventing it from happening. It is also divided into three kinds.

1. Fortifying oneself by remembering Allâh, making invocations and using the legitimate *Ar-Ruqya*, as the first kind of remedy.

2. Whoever is afraid of being inflicted

(1) *ibid* P. 145.

with the evil eye - if he sees in his self, his wealth, his offspring, his siblings or what is admirable, should invoke Allâh to bless what he fears.

(مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ بَارِكْ عَلَيْهِ)
 (*Mâ shâ'a Allâh, la quwwata illa billâh, Allâhumma bârik 'alaihi*)

“That which Allâh has willed, there is no power except with Allâh. O Allâh! Send blessings upon him.”

The Prophet ﷺ said, “If any of you sees for his brother what pleases him, he should ask this blessing for him.”⁽¹⁾

(1) See *Muwatta* Mâlik 2/938, Ibn Mâjah 2/1160, and *Aḥmad* 4/447. See *Saḥîḥ* Ibn Mâjah 2/265. See *Zâd Al-Ma'ad* 4/170, *As-Sârim Al-Battâr* by Shaikh Wahîd Abdus Salam P. 229-252.

3. Concealing the beauty of what he fears the evil eye will affect.⁽¹⁾

The second category: refers to the remedy after the evil eye has already taken affect. It is divided into four kinds:

1. If the person, who had the evil eye, is known, he should perform ablution, then the affected person should wash with that water.⁽²⁾

2. The affected person should read a

(1) See *Sharḥ As-Sunnah* by Al-Baghawî 13/116 and *Zâd Al Ma'âd* 4/173.

(2) See *Sunan Abû Dawûd* 4/9, *Zâd Al-Ma'âd* 4/163. See "*Al-Wiqâyah wal-'ilâg min Al-Qur'an wal-Sunnah*" of Muḥammad Ibn Shâye' P. 144-147.

lot of *Sûrat Al-Ikhlâs*, (112), *Sûrat Al-Falaq* (113), *Sûrat An-Nâs* (114), *Sûrat Al-Fatihah*, the Verse of *Kursî*, the last two verses of *Sûrat al-Baqarah* and the legitimate *Ar-Ruqya* and invocations with spitting lightly on one's hand and wiping over the affected part as in the second kind of remedy for sorcery from No. 1 to 11.

3. Reading on the water with spitting lightly, then the patient drinks some of it and pours the remainder over his body,⁽¹⁾ or reading on some oil then anointing the patient with

(1) *Sunan* Abû Dawûd 4/10. The Prophet ﷺ did that for Thâbit Ibn Qais.

it.⁽¹⁾ If the reading is on *Zamzam* water or rainwater, it will be better.

4. There is no objection to write some verses of the Qur'ân on some paper then wash it and the patient drinks⁽²⁾ this water. The verses are like the Opening *Sûrat*, the verse of *Kursî*, the last two verses of *Sûrat al-Baqarah*, *Sûrat Al-Ikhâls* (112), *Sûrat Al-Falaq* (113), *Sûrat An-Nâs* (114) and invocations for *Ar-Ruqya*, as in the second kind of remedy for sorcery

(1) See *Musnad Ahmad* 3/497, *Silsilat Al-Aḥadith as-Sahihah* 1/108 No. 379.

(2) See *Zâd Al-Ma'ad* by Ibn Al-Qayyim 170/4 and *Fatâwâ* Ibn Taymiyah 19/64.

from No. 1 to 11.⁽¹⁾

The third category: refers to the causes, which prevent the eye of the envier. They are:

1. Seeking refuge with Allâh from the evil of the envier.
2. Piety and Obeying the commands of Allâh. 'Obey Allâh then He will protect you.'⁽²⁾
3. Being patient with the envier and pardoning him, so the patient does not fight him, complain against him or threaten him.

(1) See P. 197-209 in this book.

(2) Collected by At-Tirmidhî. See Sahîh At-Tirmidhî 2/309.

4. Putting one's trust in Allâh. Indeed, the person, who puts his trust in Allâh, Allâh will suffice him.
5. The patient should not think about the envier and should not fill his heart with interest in him. And this is one of the most useful remedies.
6. Confidence in Allâh, faith in Him and seeking His blessing.
7. Repentance from sins, because sins weaken you in the face of your enemies.

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴾

“And whatever of misfortune befalls

you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). (Ash-Shûra, 30)

8. Giving charity and doing good deeds have a great effect on preventing the evil eye.

9. Removing the malice of the envier, the oppressor and the wrong doer by giving charity. So the more charity, the less malice. The envier should be advised and be treated compassionately. And it is hoped that Allâh will have mercy on him.

10. Have real faith and sincerity in the Almighty, the All Wise and call upon Him by His name knowing that

nothing hurts or benefits anyone in the earth or the heavens except by His will. He, the Almighty is the holder of everything and He is creator of the causes of all things, so Faith is the greatest refuge with Allâh that he, who enters, will be saved.

These are ten causes that prevent the evil eye, the envier and the sorcerer.⁽¹⁾

3. Remedy for the devil's touch

The remedy of the person whose body has been entered by the Jinn, is divided into two categories:

The first category: refers to protection

(1) See *Baddâ'i' Al-Fawâ'id* by Ibn Al-Qayyim 2/138-245.

before this happens. Fulfilling all duties and obligations, avoiding the prohibited deeds, repenting from sins, protecting oneself with invocations, remembering Allâh and seeking refuge with Him are the best ways of preventing this problem.

The second category: It refers to the remedy after the Jinn has entered the person.

The remedy will occur to the Muslim whose heart agrees with his tongue (as proof of faith). The greatest remedy is with *Ar-Ruqya*. By reading the Opening *Sûrat (Al-Fatihah)*⁽¹⁾, the verse of

(1) See *Sunan* Abû Dawûd 4/13-14, *Aḥmad* 5/210 and *Silsilat Al-Aḥadith as-Sahihah* No. 2028.

Al-Kursî, the last two verses of *Sûrat al-Baqarah*, *Sûrat Al-Ikhlâs* (112), *Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114) with lightly spitting on the affected person and repeating this act three times or more. It is also preferable to recite any verses of the Qur'ân, because the whole Qur'ân is a remedy for what is in the chests; a remedy and a Mercy to the believers.⁽¹⁾ The remedy is also with *Ar-Ruqya* and invocations as well as the remedy for sorcery (the second and the third categories).⁽²⁾ This remedy requires two matters:

(1) See *Al-Fathh Ar-Rabâni*, *Musnad Ahmâd* 17/183.

(2) See P. 197 - 209 in this book.

The first one is related to the affected person. It depends on the strength of his psyche, his confidence in Allâh, and his truly seeking refuge with Allâh, to which the heart and the tongue testify.

The second is related to the curer. He should be righteous like the patient. The good weapon is only as good as the one who uses it.⁽¹⁾

(1) See *Ruqyah mutawalah mufidah fi waqâyat Al-jinn wash-Shayâtîn* P. 81-84, and *As-Sârim Al-Battâr* P. 109-107 by Wahîd Abdus-Salâm, and *Zâd Al-Ma'âd* 4/66-69, and *Îdâh Al-Haqq fî dukhûli Al-Jinni bil-Insi* by Ibn Bâz, P. 14, and *Fatâwâ* Ibn Taymiyah 19/9-65, 24/267, and *Al-Wiqâyah wal-'Ilâj minal-Kitâb was-Sunnah* by M. Shây' P. 66-69, and *'Âlam al-Jinn wash-Shayâtîn* by Al-Ashqar P. 130.

It is better to make the call to prayer into the ears of the patient, because the devil takes flight when hearing the call to prayer.⁽¹⁾

4. The remedy for psychosis⁽²⁾

The best remedies for the psychotic diseases are:

1. Guidance and faith. Aberration and disbelief are the main causes of this problem.

(1) See *Fath Al-Hâqq Al-Mubîn* for the remedy of epilepsy, sorcery and the evil eye P. 112, and *Al-Bukhârî* No. 574.

(2) See *Zâd Al-Ma'âd* P. 2/23-28, and *Al-Wasâ'il Al-Mufîdah lil-Hayâti As-Sa'îdah* by Abdur-Rahmân Ibn Naser As-Sa'di.

2. The light of faith, which Allâh throws into the heart of His servant, is combined with good deeds.
3. Useful knowledge. The more knowledge, the more solace.
4. Repentance from all sins, returning to Allâh's path, loving Him, having confidence in Him and worshipping Him.
5. Remembering Allâh at all places and times, as remembrance has a great effect on the malaise, provides ease and removes worry and sadness.
6. Dealing with people in a good way

and showing benevolence to them, as the generous are more delightful in the sight of the people.

7. Bravery, because the brave person is always cheerful and open-minded.
8. Removing the vices of the heart, which lead the heart to be intolerant and afflicted, such as: envy, abhorrence, rancor, hostility, enmity and oppression. It is authenticated that the Prophet ﷺ was asked about the best person, he said, "Whoever has a good heart and a reliable tongue." They said, "We know the meaning of the reliable tongue, but what is the

meaning of the good heart?" He said, "It is the pious and pure heart, in which there is no sin, oppression, rancor or envy."⁽¹⁾

9. Ceasing to be over indulgent concerning imagining, talking, hearing, socializing, eating and sleeping. Ceasing to be over indulgent in these acts is one of the causes of the cure of this malaise, finding ease and removing worry and sadness.
10. Keeping oneself busy with a useful hobby or work, as it diverts the heart from what worries it.

(1) Collected by Ibn Mâjah No. 4216. See *Sahîh* Ibn Mâjah 2/411.

11. One must take interest in the task at hand, not in the future or the past. In this way, the servant strives for what benefits his religion and his life, asking his Lord to help him, and putting his trust in Allâh. That will remove worry and sadness.
12. Learning from those who are less fortunate or who have not found a remedy, and not concentrating on those who have more sustenance or relief than you.
13. Forgetting previous afflictions, which cannot be removed. It is necessary that you do not think

about them.

14. If a person is afflicted, he should seek to lighten this calamity, so he should at least, appreciate the matter, and resist it as much as possible.
15. Maintaining a sense of bravery and tranquility in the heart, and overcoming worry, illusions and false impressions, which are the result of bad thoughts and anger. It is important that the person does not concentrate on what he has lost or on what is happening. The best thing is to give the whole matter to Allâh! the

Almighty, apply useful cures, and ask Allâh for forgiveness and a good remedy.

16. Keeping confidence in Allâh and reliance on Him, because he who puts his trust in Allâh, will not be affected by illusions.
17. The good minded person knows that his happy life and tranquility are very short, so it is necessary to not further shorten his life by worrying or struggling against his destiny.
18. If one is afflicted, he shall look at the other favors that Allâh bestowed upon him. In this compar-

ison he will clarify the favors and graces he has received from Allâh, as well as comparing what he fears to happen and the good expectations he has. He should not allow far expectations to become unbearable. In this way, his worry and fear will be removed.

19. It is necessary to know that the harm and evil words of people will not hurt him. Nothing will hurt him without the permission of Allâh, so he does not have to direct his mind to prevent them from hurting him.
20. He should turn his thought to

what benefits his religion and his life.

21. The true Muslim should not seek a reward or thanks for his good deeds or his benevolence, except from Allâh. He should know that all good deeds are between him and his Lord, so he does not care about being thanked for a kind act. Allâh ﷻ says:

﴿ إِنَّمَا نَطْعِمُكُمْ لِرُوحِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴾

“We feed you seeking Allâh’s Countenance only. We wish for no reward, nor thanks from you.” (Al-Insân, 9)

22. Striving to do useful things, and not paying attention to harmful concerns. One's mind should not be focused on them.
23. Completing tasks immediately and being devoted to prospective tasks, so that he will be active and have a great ability to think and work.
24. Choosing useful and important actions, particularly, those that he really wants. He should seek help from Allâh to do so and ask for advice. If the matter is not achieved, he should put his trust in Allâh and continue.

25. Acknowledging all the blessings from Allâh ﷻ, because acknowledging these blessings removes worry and sadness and urges one to thank Allâh for these favors and blessings.
26. Dealing with one's spouse, relatives, and everyone you have a relation with, in a good way. If you know, but conceal the faults and qualities of others, the relation will continue and the hearts will be comforted. The Prophet ﷺ said, "The believing man never oppresses a believing woman, because if he found some bad behavior in her, he would be

satisfied with another good part of her character.” (1)

27. Invoking Allâh to enable you to attain righteousness and do all good acts:

« اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ
أَمْرِي ، وَدُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَآخِرَتِي
الَّتِي إِلَيْهَا مَعَادِي ، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي
كُلِّ خَيْرٍ ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ »

(Allâhumma aslih li dîni alladhi huwa 'ismatû amrî, wa dunyaya allatî fiha ma'âshî, wa âkhirâtî allatî ilaiha ma'âdî, waj'al al-hâyata ziyadatan lî fi kulli khair,

(1) Collected by Muslim 2/1091.

waj'alil-mawta râh_uatan lî min kulli sharr)

“O Allâh! Recommend my religion, which is my whole matter, and amend for me my world in which there is my sustenance, and amend for me my Hereafter, to which is my return, and make the life provide me with every goodness and make death a rest from every evil.”⁽¹⁾

« اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى
نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ
لَا إِلَهَ إِلَّا أَنْتَ »

(1) Collected by Muslim 4/2087.

(Allâhumma raḥmataka arjû fa-la takilnî ila nafsî tarfata ‘ainin, wa asliḥ li sha’nî kullahû, la ilâha illa ant)

“O Allâh! I hope for Your mercy, so do not make me trust in myself even for the twinkling of an eye, and recommend all my affairs for me. There is no god but You.”⁽¹⁾

28. *Jihâd* in Allâh’s cause. The Prophet ﷺ said, “Strive your utmost in the cause of Allâh, indeed striving in the cause of Allâh is a gate of the gates of paradise with which He saves

(1) Collected by Abû Dawûd 4/324, Aḥmad 5/42.

from worry and sadness.”⁽¹⁾

These are the causes and methods of obtaining the remedy for psychotic diseases and the best remedy for psychological anxiety is for those who understand them and act sincerely. Some scientists have treated a lot of psychological diseases, and Allâh provided great benefits through them.⁽²⁾

(1) Collected by Aḥmad 5/314, 316, 319, 326, 330, Al-Ḥâkim. Authenticated by Adh-Dhahabî who agreed with him 2/75.

(2) See the introduction of “*Al-Wasâ'il Al-Mufîdah*” the fifth edition P. 6.

5. The remedy for ulcers and wounds

It is reported that the Prophet ﷺ said, “If someone suffers from an ulcer or a wound, he should say the following words, and the reporter of the *Hâdîth*, (Sufyan) put his forefinger on the earth then raised it and said:

« بِسْمِ اللّٰهِ تُرْبَةٌ اَرْضِنَا بِرِيقَةٍ بَعْضِنَا لِيُشْفَىٰ بِهِ
سَقِيمُنَا يَا ذن رَبَّنَا »

(*Bismillâhî turbatû arḍina, beriḡatî ba'dina, liyushfâ saqîmuna, bi-idhnî rabbina*)

“In the name of Allâh is our ground and with our spit, our patient will be

cured, by the will of our Lord.”⁽¹⁾

The meaning of this *Hadîth*: one should take some saliva with his finger, then put it on the ground, so that some dust hangs onto his finger, then he should wipe it over the wound or over the patient, while saying the preceding invocation. ⁽²⁾

6. The remedy after having faced a calamity

1. The Qur'ân declares:

(1) Collected by Al-Bukhârî with *Al-Fath* 10/206, Muslim 4/1724 No. 2194.

(2) See *Sharh An-Nawawî* for *Sahîh* Muslim 14/184, and *Fath Al-Bârî* 10/208. See *Zâd Al-Ma'âd* 4/186-187.

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴾

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees, before We bring it into existence. Verily, that is easy for Allâh. In order that you may not grieve at things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.” (Al-Hâdîd, 22-23)

2. and declares:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ ﴾

بِاللَّهِ يَهْدِي قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

“No calamity befalls, but with the Leave (i.e. decision and Qadar (Divine Preordainments)) of Allâh, and whosoever believes in Allâh, He guides his heart (to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)) and Allâh is the All-Knower of everything.” (Al-Taghâbun, 11)

3. The Prophet ﷺ said, “Whenever a servant is afflicted by a calamity then says:

﴿ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مَصِيبِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا ﴾

*(Inna lillâhî wa inna ilaihî râji'ûn,
Allâhumma ajurnî fi musibatî wakhlif
lî khairan minha)*

“To Allâh we belong and to Him we shall return. O Allâh! Reward me in my calamity, and compensate me with what is better than it,” immediately Allâh rewards him in his calamity and compensates him with what is better than it.”⁽¹⁾

4. The Prophet ﷺ said, “If a child of a servant died, Allâh would say to His angels, ‘Did you make the son of My servant die?’ They say, ‘Yes.’ Then He, the Almighty says, ‘Did you make the

(1) Collected by Muslim 2/633.

fruit of his heart die?' They say, 'Yes.' He, the Almighty says, 'What did my servant say?' They say, 'He praised You and left the matter to You.' Then Allâh says, 'Build for My servant a house in Paradise and call it the house of praise.'⁽¹⁾

5. Allâh ﷻ says: "I will not give my faithful servant a reward, when I made his closest person die from the people of the world, sacrificing for My reward, except Paradise."⁽²⁾

6. And the Prophet ﷺ said to a

(1) Collected by At-Tirmidhî 3/341. See Sahîh At-Tirmidhî 1/298.

(2) Collected by Al-Bukharî with Al-Fath 11/242.

person whose son had died, “Would you like that when you come before a gate of Paradise, you find it opened?”⁽¹⁾

7. Allâh ﷻ said, “If I afflict My servant in his two loves (namely his two eyes), and he is patient and seeks My reward, I will compensate him with Paradise as a substitute for his eyes.”⁽²⁾

8. “A disease does not afflict any

(1) Collected by Ahmâd 3/436, authenticated by Al-Hâkim 1/541 and Ibn Hibbân 7/209. See *Fath Al-Bârî* 11/243.

(2) Collected by Al-Bukhârî with *Al-Fath* 10/116, and see *sunan* At-Tirmidhî 4/306 see *Sahîh* At-Tirmidhî 2/286.

Muslim or anything, except that Allâh forgives his sins with this affliction as the tree lets its leaves fall.”⁽¹⁾

9. “If any Muslim is pierced with a thorn or more than it, one reward is written and one sin is removed from his sins.”⁽²⁾

10. “If any believer is afflicted with an continuous pain, sickness, or is exhausted,⁽³⁾ or saddened even with what interests him, he will be granted remission of his sins.”⁽⁴⁾

(1) Collected by Al-Bukhârî with *Al-Fath* 10/120, Muslim 4/1991.

(2) Collected by Muslim 4/1991.

(3) See *Sharh An-Nawawî* 16/130.

(4) Collected by Muslim 4/1993.

11. “The more reward, the more affliction. And if Allâh loves a group of people, he will afflict them. Then whosoever is satisfied, he will be given the feeling of satisfaction. And whosoever is not satisfied, he will be given a feeling of discontent.”⁽¹⁾

12. “Affliction continues to befall the servant, until it leaves him walking on the ground without any sin.”⁽²⁾

7. The remedy for worry and sadness

1. The Prophet ﷺ said, “Any worry or sadness that afflicts a servant, then he says:

(1,2) Collected by At-Tirmidhî 4/601, Ibn Mâjah 2/1338. See Sahîh of At-Tirmidhî 2/286.

١ - اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ
 نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ
 قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ
 نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا
 مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ
 أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي ، وَنُورَ صَدْرِي وَجَلَاءَ
 حُزْنِي وَذَهَابَ هَمِّي ﴿

1. (*Allâhumma innî 'abduka, ibnû 'abdika, ibnû amatika, naṣiyatî bi-yadika, mâdin fiyya hukmuka, 'adlun fiyya qadâ'uka, as'aluka bi-kullî ismin huwa-laka sammaita bihî nafsaka, aw anzaltahû fî kitâbika, aw 'allamtahû aḥadan min khalqika, aw ist'tharta bihî fî-'ilmil-ghaibî 'indaka an-taj'alal-*

Qur'âna rabî'a qalbî, wa-nûra sadrî, wa jalâ'a huznî, wa dhâhaba hammi')

“O Allâh! I am Your servant, son of Your servant and son of Your female servant. My forelock is in Your Hand, Your judgment over me is executed forever, and Your destiny for me is fair. I ask You with all Your names; a name which You named Yourself, You revealed in Your Book, You taught to one of Your servants, or You have concealed in Your unseen knowledge that You make the Noble Qur'ân the reviver of my heart, the light of my breast, the removal of my sadness and the passing of my

sorrow,” except that Allâh takes away his worry and/or his sadness and replaces it with happiness.”⁽¹⁾

٢ - « اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ،
وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ ، وَضَلَعِ الدَّيْنِ
وَعَلْبَةِ الرِّجَالِ »

2. (*Allâhumma innî a'udhû bika minal-hammi wal-hazan, wal-'ajzî wal-kasal, wal-jubnî wal-bukhlî, wa dala'i ad-dainî wa ghalabatir-rijâl*)

2. “O Allâh! I seek refuge with You from worry, sadness, incapability, laziness, cowardice, stinginess, being

(1) Collected by Ahmad 1/391, authenticated by Al-Albânî.

overcome by debt and being coerced by men.”⁽¹⁾

8. The remedy for anguish

١ - « لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ »

1. (*La ilâha illa Allâhû, al-‘Azîm al-Halîm, la ilâha illa Allâhû rabbul-‘arshi al-‘azîm, la ilâha illa Allâhû rabbus-samâwâtî wa rabbul-‘arshil-karîm*)

1. “There is no god but Allâh, the Great, The Forbearer. There is no god

(1) Collected by Al-Bukhârî 7/158. The Prophet ﷺ used to invoke this invocation. See Al-Bukhârî with *Al-Fath* 11/173.

but Allâh, the Lord of the Supreme Throne. There is no god but Allâh, the Lord of the Heavens, the Lord of the Earth and the Lord of Ever Glorious Throne.”⁽¹⁾

٢ - «اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ »

2. (*Allâhumma rahmataka arjû, fa-la takilnî ila nafsî tarfata ‘ain, wa aslih li sha’ni kullah la ilâha illa ant*)

2. “O Allâh! I hope for Your mercy, so do not make me trust in myself even for the twinkling of an eye, and correct all my affairs for me. There is

(1) Collected by Al-Bukhârî 7/154. Muslim 4/2092.

no god but You.”⁽¹⁾

٣ - « لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ »

3. (*La ilâha illa anta subhânaka innî kuntû minazzâlimîn*)

3. “There is no god but You. Glory be to You! I was indeed a wrongdoer.”⁽²⁾

٤ - « اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا »

4. (*Allâhû, Allâhû rabbi la ushrikû bihi shai'a*)

(1) Collected by Abû Dawûd 4/324, Aḥmad 5/42. Al-Albânî and Abdul-Qâdir Al-Arna'ût.

(2) Collected by At-Tirmidhî 5/529, Al-Hâkim and Adh-Dhahabi authenticated it and agreed with him 1/505. See *Sahîh* At-Tirmidhî. 3/168.

4. "Allâh, Allâh is my Lord. I never associate a partner with Him."⁽¹⁾

9. The remedy of the patient for himself

Put your right hand on the affected place in your body and say, 'In the Name of Allâh' three times, then say:

« أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ »

(*A'udhû billâhî wa qudratihî min sharri ma ajidû wa uhâdhir*)

'I seek refuge with Allâh and His ability from what I find and from

(1) Collected by Abû Dawûd 2/87, See Sahîh Ibn Mâjah 2/335, see Sahîh At-Tirmidhî. 4/196.

what I suffer from.’ (seven times).⁽¹⁾

10. The remedy for the patient that is said while visiting him

If a Muslim visits a patient who does not pass away, and says seven times:

« **أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ** »

(As'alû Allâhal-'Azîm rabbal-'arshî al-'azîm an yashfiyak)

“I ask Allâh, the Great, the Lord of the Supreme Throne to cure you, then the patient shall be cured.”⁽²⁾

(1) Collected by Muslim 4/1728.

(2) Collected by At-Tirmidhî 4/410, Abû Dawûd 3/187, see *Sahîh* At-Tirmidhî 2/210, and *Sahîh* Al-Jâmi' 5/180.

11. The remedy for worry and apprehensiveness during sleep

« أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ،
وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ
يَحْضُرُونِ »

(A'udhû bikalamâtillâhî at-tâmmâtî min ghadâbihî wa 'iqâbihî wa sharri 'ibâdihî, wa min hamazâti ash-shyâtîn wa-an yahdûrûn)

“I seek refuge with Allâh’s perfect words from His wrath, punishment, the evil of His creatures and the whispering of the devils or that they come near.”⁽¹⁾

(1) Collected by Abû Dawûd 4/12, see Sahih At-Tirmidhî 3/171.

12. The remedy for fever

The Prophet ﷺ said, “Fever is from the air of Hell, so cool it with water.”⁽¹⁾

13. The remedy for snakebite and stings

1. Reciting *Sûrat Al-Fatihah* and spitting on the affected place.⁽²⁾

2. Anointing with water that is mixed with salt and reciting *Sûrat Al-Kâfirûn* (109), *Sûrat Al-Falaq* (113), and *Sûrat*

(1) Collected by Al-Bukhârî with *Al-Fath* 10/174, and Muslim 1733/4.

(2) Collected by Al-Bukhârî with *Al-Fath* 10/208.

An-Nâs (114)⁽¹⁾

14. The remedy for anger

The Remedy for anger has two methods:

The first method: is protection from it.

This involves the causes of anger. Some of these causes are: pride, self-conceit, arrogance, unpleasant desire, untimely kidding, joking, etc.

The second method: is related to the remedy after anger is felt. It is as follows:

1. Seeking refuge with Allâh from

(1) Collected by At-Tabârânî in *Al-Mu'jam As-Saghîr* 2/830. See *Majma' Az-Zawâ'id* 5/111.

Satan.

2. Performing ablution.
3. Changing the state of the angry person: sitting down, going outside, ceasing to talk, etc.
4. Remembering what was reported about the reward for suppressing anger, and what was reported about the evil results of anger.⁽¹⁾

15. The remedy found in black cumin seeds

The Prophet ﷺ said, “Black Cumin

(1) See the details with the proofs in “*Āfât Al-Lisân*” P. 110-112, “*Al-Hikmah fî Al-Da’wah ila Allâh*” by the author P. 64-66.

seeds are a remedy for every disease, except the *Sâm*.” Ibn Shihâb said, ‘*Sâm* means death and the black cumin mean (*Shownîz*)⁽¹⁾ and it has many benefits.’ And the Prophet’s saying (a remedy for every disease is like the saying of Allâh ﷺ :

﴿ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾

“*Destroying all things by the command of its Lord.*” (Al-Aḥqâf, 25), namely every thing is subject to destruction and its equals.⁽²⁾

(1) Collected by Al-Bukhârî with the *Al-Fath* 10/143, and Muslim 1735.

(2) See *Zâd Al-Ma'âd* 4/297. See “*At-Tib min Al-Kitâb was-Sunnah*” by Muwaffaq Al-Baghdâdi P. 88.

16. The remedy found in honey

Allâh ﷻ says with regard to honey:

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ
لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

“There comes forth from their bellies, a drink of varying color wherein is healing for men. Verily, in this is indeed a sign for people who think.”

(An-Nahl, 69)

2. The Prophet ﷺ said, “Remedy is in three things: a slash of the cupper, a drink of honey, and cauterization. And I prohibit my nation from cauterization.”⁽¹⁾

(1) Collected by Al-Bukhârî with *Al-Fath* 10/137, =

17. The remedy found in the water of *Zamzam*

1. The Prophet ﷺ said about *Zamzam* water, "It is blessed. It is like food for the hungry and a remedy from disease."⁽¹⁾

2. The *Hadith*, which was reported by Jâbir, is, "*Zamzam* water is for the reason for which it was drunk."⁽²⁾

= and see "*fawâ'id Al 'Asal*" in *Zâd Al-Ma'âd* 4/296. See "*At-Tib min Al-Kitâb was-Sunnah*" by Muwaffaq Al-Baghdadi P. 129-136.

(1) Collected by Muslim 4/1922, what is between the brackets is related to Al-Bazzâr 9/361, At-Tabarânî and Al-Baihaqî 5/147. See *Majma' Az-Zawa'id* 3/286.

(2) Collected by Ibn Mâjah and others. See *Sahih* Ibn Mâjah 2/183. and *Irwa' Al-Ghalil*. 4/320.

3. It was put in bottles of medicines, then it was poured over the patient and given to him to drink.⁽¹⁾ Ibn al-Qayyim said, “I and others used *Zamzam* water as a remedy, and found great results. And it was used to cure some diseases, and by Allâh’s will they were cured.”⁽²⁾

The remedy for the diseases of the heart

1. **The pure heart:** it refers to the person who will be saved in the

(1) Collected by At-Tirmidhî and Al-Baihaqî 5/202. See *Sahîh* At-Tirmidhî 1/284 and *Silsilat Al-Ahâdith As-Sahîhah* by Al-Albânî 2/572 No. 883, and *Zâd Al-Ma’âd* 4/392.

(2) See *Zâd Al Ma’âd* 4/393, 178.

Hereafter, because he comes to his Lord with a pure heart. Allâh ﷻ says:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

“The Day whereon neither wealth nor sons will avail, Except him who brings to Allâh a clean heart (clean from Shirk (polytheism) and Nifâq (hypocrisy))” (Ash-Shu‘arâ’, 88-89)

The pure heart is that which is saved from any desire that may dissent from Allâh’s commands, and from any suspicion that may oppose the truth, so it would be saved from slavery to anything except Allâh and from the arbitration of anyone except the

Messenger of Allâh ﷺ. Briefly, the pure heart is that which is saved from associating a partner with Allâh ﷻ, and its worship is sincere for Allâh alone. As well as its will, inclination, trust, repentance, allegiance, fear, hope and its deeds all belonging to Allâh ﷻ, so if it loves, it will be out of love for the sake of Allâh, and if it hates, it will be out of hate for the sake of Allâh ﷻ. If it gives, it will give for the cause of Allâh ﷻ. If it deprives, it will deprive for the cause of Allâh ﷻ. So its interest, its love, its aims, its body, its deeds, its sleep, its awakening and its talking are all related to Allâh. Therefore talking

about Allâh is the most desirable talk. And its thoughts hover about seeking the satisfaction and love of Allâh.⁽¹⁾ We ask Allâh to make our hearts like that!

2. The dead heart: it is the opposite of the first one. This heart does not know his Lord nor worship, nor love, nor seek His satisfaction. But it follows its desires and pleasures, even if these desires and pleasures deserve Allâh's displeasure. So in this way it worships other than Allâh, with its love, fear, will, desire, satisfaction,

(1) See "*Ighâthat Al-Lahfân min Masâ'id Ash-Shaytân*" by Ibn Al-Qayyim 1/7, 73.

anger, glorification and humility. So if it hates, it will be out of hate for its desire. And if it loves, it will be out of love for its desire. If it gives, it will give in the cause of its desire. And if it deprives, it will deprive for its desire. Lower desire is its mother, vain appetite is its leader, ignorance is its driver and unawareness is its vehicle.⁽¹⁾ We seek refuge with Allâh from such a heart.

3. The diseased heart: it is a living heart, but it is diseased. So it has two components: the first one provides it one time and the other another time,

(1) *ibid* 1/9.

and it follows whatever overcomes it. It contains the love of Allâh, believes in Him, is sincere to Him and puts its trust in Him, and this is its living component. But loving the (lower) desires, seeking them, envy, pride, self-conceit, spreading corruption in the earth with desire for leadership, hypocrisy, double-dealing and stinginess are the components of its destruction.⁽¹⁾ We seek refuge with Allâh from such a heart.

The remedy for all the diseases of the heart are included in the Qur'ân. Allâh ﷻ says:

(1) ibid 1/9.

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur’ân), and a healing for that in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.” (Yûnus, 57)

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

“And We send down from the Qur’ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrongdoers) nothing but loss.” (Al-Isrâ’, 83)

There are two kinds of diseases of the hearts:

The first kind is that man does not feel its pain at the same time. This pain is felt through ignorance, suspicion and doubt. This is more painful than the second one, but because of the corruption of the heart, the pain is not felt.

The second kind is that man feels pain at the same time, such as worry, melancholy, sadness and rage. These diseases may be cured with normal remedies like removing their causes and so on.⁽¹⁾

(1) ibid 1/44.

Curing the hearts is done with four things:

The first remedy: is the Noble Qur'ân. It is a remedy for what is in the breasts of man, like suspicion. It removes what is in the hearts of disbelief and polytheism, and the diseases of suspicion and lower desires. And it is a guidance for those who know the truth and act according to it. It is also a mercy for the believers for what they gain of immediate and later rewards:

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِنْهَا﴾

“Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men - like him who is in the darkness from which he can never come out? (Al-An‘âm, 122)

The second remedy: the heart requires three things:

- i. that, which preserves its strength. And it will be with faith, good deeds and seeking obedience.
- ii. Zeal to avoid all that is harmful. It will be done by avoiding all kinds of sins and all kinds of violations.
- iii. Protecting oneself from all harm. It will be done through repentance and seeking forgiveness.

The third remedy: is curing the heart from being seized by the self. And it will be done by following two methods: reckoning the self and contradicting its desires. There are two kinds of reckoning:

The first one is before doing the deed and has four contexts:

1. Is this deed premeditated?
2. Is doing this deed better than leaving it?
3. Is the purpose of doing this deed related to Allâh's cause?
4. Are there supporters and helpers for this deed, (if the deed requires supporters)? If the answer is (yes),

you should do it, but if not, you should not do it.

The second kind is after it has been done. It has three kinds:

1. Reckoning the self about a duty pertaining to Allâh's rights that was not performed well. The rights of Allâh are like: sincerity, giving advice, and continuity of action, acknowledging His benevolence and generosity upon you and acknowledging your shortcomings.

2. Reckoning the self about every deed when leaving it was better than performing it.

3. Reckoning the self about every

permissible deed or any usual action you make. In doing so, are you seeking the cause of Allâh and the Hereafter, so that you will be the winner, or are you seeking worldly gain, so that you will be the loser?

In summary, the person should reckon himself about his obligations. Then again after having completed them, if there is a shortcoming. Then reckoning himself about the prohibited things, and seeking to repent and seeking forgiveness from what he had committed, from what he knew and what he did not know.⁽¹⁾

(1) *ibid* 1/136.

The fourth remedy: is preventing the heart from being seized by Satan. Satan is the enemy of man. And man can be saved from Satan by what Allâh legislated concerning seeking refuge with Him. The Prophet ﷺ combined seeking refuge from both the evils of the self and devils as he said to Abû Bakr رضي الله عنه, "Say:

﴿ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ ، عَالِمِ
 الْغَيْبِ وَالشَّهَادَةِ ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ ، أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي ،
 وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلَى
 نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَىٰ مُسْلِمٍ ﴾

(*Qul Allâhumma fatira as-samâwâtî wal-ardi, 'âlimal-ghaibî wash-shahâda-*

tî, rabba kulli shai'in wa malîkahû, ashhadû alla ilâha illa anta, a'udhû bika min sharri nafsî, wa min sharri ash-Shaitânî wa sharakihî, wa an aqtarifa 'ala nafsî sû'an aw ajurrahû illa muslim)

“O Allâh, the Creator of the Heavens and the Earth, the Knower of the Unseen, and the Witness, the Lord of everything and its sovereignty, I bear witness that there is no god but You. I seek refuge with You from the evil of my soul and from the evil of the devil and his polytheism, and from committing evil against my soul and from dragging it to any Muslim.” Say this

in the morning and evening and when you go to bed.”⁽¹⁾

Seeking refuge with Allâh, putting one's trust in Him and being sincere, prevent the devil from seizing a person.⁽²⁾

May Allâh praise and send peace upon His servant and Messenger Muḥammad, all his family, Companions and those who follow them to the Hereafter.

(1) Collected by At-Tirmidhî 5/467 and Abû Dawûd 4/313. See *Sahîh* At-Tirmidhî 3/142.

(2) See *Ighathat Al-Lahfân* 1/145-162.

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