

صحيح الدعاء والثناء على الله تعالى

Authentic Supplications & Praises of Allah, the Almighty

Dr. Abdullah Hammud al-Furayh

Etiquette of Supplications

Praises of Allah Almighty

Quranic Supplications

Supplications in Prayer

Prophetic Supplications

Prophetic Supplications for Seeking Refuge

Supplications for *Ruqyah*

Morning and Evening Remembrances

د. عبد الله بن حمود الفريح

Click on each topic to go to its specific supplication(s) or Remembrance(s)





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

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

All praise is due to Allah, Lord of all worlds. May peace, prayers, and blessings be upon His noble Messenger, and upon his family and all his companions.

This is a concise work comprising a selection of comprehensive supplications: praises of Allah the Almighty, Qur'anic supplications, Prophetic supplications, Prophetic supplications for seeking refuge with Allah, the prescribed Ruqyah, and the morning and evening remembrances, together with the proper etiquette of supplication.

I have carefully selected only authentic supplications so that Muslims

may strive to supplicate as it has been transmitted in the Book of Allah and the Sunnah of His Messenger (PBUH). These supplications encompass abundant and far-reaching goodness. Each supplication is presented in its original Arabic text, translated into English, and accompanied by transliteration. At the end of the book, the authentication of the hadith cited in this book has been provided.

I ask Allah, the Exalted, to make this work purely for His Noble Countenance. May Allah's blessings and peace be upon our Prophet Muhammad, and upon his family and all his companions.

**Dr. Abdullah Hammud
al-Furayh**



Before the Supplications



My dear Muslim, you are in constant need of your Lord, and through Him alone you are sufficient. Glorified and Exalted is He.

Before you are supplications transmitted through revelation, so prepare your heart to receive them.

They are supplications that gather every form of goodness.

Strive to memorize as many of them as possible, for how often has a single supplication fulfilled all that a person seeks.

Though few in words, they are profound in meaning.

Nothing stands in the way of their acceptance except a heedless heart or a lack of sincere humility before your Lord.

Etiquette of Supplications

First

The supplicant must devote his supplication sincerely to Allah, the Exalted, and must be fully certain that Allah alone has the power to answer it. He must therefore not supplicate to anyone other than Allah, nor seek nearness to Him through any created being—whether a prophet, a righteous

saint, an angel, a pious servant, or anyone else whatsoever. Allah, the Exalted, says:

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾ [غافر: 14]

“So call upon Allah with sincere devotion” [Ghāfir: 14]

Second

One should always bear in mind that supplication is itself a great act of worship beloved to Allah, the Exalted. A person is rewarded for supplicating, regardless of whether its answer becomes manifest or not.

Third

The servant must place his trust in Allah, the Exalted, and firmly believe in His ability to answer

every supplication. He should know that there is no need to draw close to any created being in order to draw closer to Allah. Such beliefs are among the innovations that lead a Muslim into impermissible forms of *tawassul* (seeking nearness through an intermediary).

Fourth

Allah, the Exalted, rejoices in the repentance of His servant and in his return to Him, no matter how far he may have strayed through sin. Therefore, beware lest doubt regarding the acceptance of your supplications, or despair of His mercy, enter your heart. Rather, remember His joy at your

repentance and your return to Him, while He—the Glorified—remains the Self-Sufficient. Reflect upon His words:

﴿إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾ [زمر: 53]

“Indeed, Allah forgives all sins,”
as well as:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ

دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ [بقره: 186]

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me.”

Fifth

The food and drink of the one who makes supplication must be

from lawful sources, for unlawful earnings are among the greatest barriers to the acceptance of supplication. This is established in the hadith of Abū Hurayrah, in which the Messenger of Allah (PBUH) said:

«الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ؟»

“A man prolongs his journey, dishevelled and dusty, stretching his hands toward the sky, saying, ‘O Lord, O Lord,’ while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished with what is unlawful. So

how can he be answered?” (Reported by Muslim, no. 1015)

Sixth

The supplicant should observe the proper etiquette and the established Sunnahs of supplication. They are as follows:

1 Supplicating in a state of ritual purity

It is recommended that the supplicant be in a state of purity and perform ablution (wudu). This is supported by the hadith of Abū Mūsā, may Allah be pleased with him, reported in both *Sahih Muslim* and *Al-Bukhari*, in his account concerning his uncle Abū ‘Āmir, may Allah be pleased with

him. Abū ‘Āmir instructed Abū Mūsā to ask the Prophet (PBUH) to supplicate for him. Abū Mūsā said:

«اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ، أَبِي عَامِرٍ»

“The Messenger of Allah (PBUH) called for water, performed ablution, then raised his hands and said:

«اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنْ النَّاسِ»

‘O Allah, forgive ‘Ubayd Abī ‘Āmir,’ until I could see the whiteness of his armpits. Then he said: ‘O Allah, place him on the Day of Resurrection above many of Your creation, or above many of the people.’” Reported by al Bukhārī (no. 4323) and Muslim (no. 2498).

2 Facing the Qiblah

3 Raising the hands

These two sunnahs are indicated in the Hadith of ‘Abdullāh ibn ‘Abbās, may Allah be pleased with them both, who said:

“‘Umar ibn al Khaṭṭāb, may Allah be pleased with him, told me: On the Day of Badr, the Messenger of Allah (PBUH) looked at the polytheists, who were a thousand in number, while his companions were three hundred and nineteen men. The Prophet (PBUH) then faced the Qiblah, extended his hands, and began supplicating to his Lord, saying:

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ آتِ مَا وَعَدْتَنِي»

“O Allah, fulfil for me what You have promised me. O Allah, grant me what You have promised me.”

Reported by Muslim (no. 1763).

4 Beginning with praise of Allah and sending blessings upon His Messenger (PBUH)

One ought to begin by praising Allah, Mighty and Majestic, and then send blessings upon His Messenger (PBUH). This is established in the hadith of Faḍālah ibn ‘Ubayd, may Allah be pleased with him, who said:

“The Messenger of Allah (PBUH) heard a man supplicating during his prayer without glorifying Allah the

Exalted or sending blessings upon the Prophet (PBUH). He said: ‘This man has been hasty.’ Then he called him and said:

«إِذَا صَلَّى أَحَدُكُمْ، فَلْيَبْدَأْ بِتَمْجِيدِ رَبِّهِ جَلَّ وَعَزَّ، وَالشَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ»

‘When one of you supplicates, let him begin by glorifying his Lord and praising Him. Then let him send blessings upon the Prophet (PBUH). Then let him supplicate with whatever he wishes.’”

Thus, if one begins by praising Allah—especially with the verses of praise that appear at the beginnings of certain chapters of the Qur’an,

which will be mentioned later—then sends blessings upon the Prophet (PBUH), and follows this with further praise in its various forms, the supplication is more likely to be answered.

5 Having good expectations of Allah and not hastening the response

The supplicant should call upon Allah, the Exalted, with good expectations of Him and with firm certainty that the supplication will be answered. He should not hasten the response; rather, he should remain confident in Allah's promise.

Abū Hurayrah, may Allah be pleased with him, reported that the Prophet (PBUH) said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ، مَا لَمْ يَسْتَعْجِلِ»

“The supplication of a servant continues to be answered so long as he does not supplicate for sin or the severing of family ties, and so long as he does not hasten.”

It was said: “O Messenger of Allah, what does hastening mean?”

«يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرِ سْتَجِيبُ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

He replied: “That he says, ‘I have supplicated and supplicated, yet I do not see that I am being answered,’ so he becomes discouraged and abandons supplication.” Reported by Muslim (no. 2735).

6 Supplicating by Allah's Beautiful Names

One should supplicate to Allah the Exalted using His Most Beautiful Names, choosing them according to what is appropriate for the request. If one asks for provision, he says: “O Provider (Yā Razzāq).” If he asks for mercy, he says: “O Most Merciful, O Most Compassionate (Yā Raḥmān, Yā Raḥīm).” If he asks for honor and might, he says: “O Mighty, O Honourable (Yā ‘Azīz).” If he asks for forgiveness, he says: “O Forgiving (Yā Ghafūr).” If he asks for healing, he says: “O Healer (Yā Shāfi),” and so on, calling upon Allah with the Name that best suits the request. Allah the Exalted says:

[الأعراف: 180] ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“Allah has the Most Beautiful Names. So call upon Him by them.”

[Al-A‘rāf: 180]

7 Repeating the supplication and persisting the request

It is from the etiquette of supplication that the supplicant repeats his words and persistently implores Allah, the Exalted. This is established in the hadith of Ibn ‘Abbās, may Allah be pleased with them both, concerning the Prophet’s (PBUH) supplication for his companions on the Day of Badr, when he said:

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ آتِ مَا وَعَدْتَنِي»

“O Allah, fulfil for me what You have promised me. O Allah, grant me what You have promised me.”

He continued calling upon his Lord until his cloak fell from his shoulders. Abū Bakr then embraced him and said:

«اللَّهُمَّ اهْدِ دَوْسًا وَاثِ بِهِم، اللَّهُمَّ اهْدِ دَوْسًا
وَاثِ بِهِم»

“O Prophet of Allah, your imploring your Lord is sufficient for you.” Reported by Muslim (no. 1763).

Likewise, in Sahih Muslim and Al-Bukhari from Abū Hurayrah, may Allah be pleased with him, that the Prophet (PBUH) supplicated for the tribe of Daws, saying:

“O Allah, guide the people of Daws and grant them Your guidance. O Allah, guide the people of Daws and grant them Your guidance.” Reported by al Bukhārī (no. 2937) and Muslim (no. 2524).

8 Concealing one's supplication and lowering the voice

It is recommended that one conceal his supplications and not raise his voice, in accordance with the saying of Allah the Exalted:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾ [الأعراف: 55]

“Call upon your Lord humbly and secretly.” [Al-A‘rāf: 55]

Concealing supplication is closer to sincerity. For this reason, Allah, the Mighty and Majestic, praised

Zakariyyā's supplication, peace be upon him. He said:

﴿إِذْ نَادَى رَبَّهُ وَنِدَاءً خَفِيًّا﴾ [مريم: 3]

“When he called out to his Lord privately.” [Maryam: 3]

According to one view among the scholars of Tafsir, this was in pursuit of sincerity.

9 Including praise and commendation of Allah

One should include in his supplications praise and commendation of Allah the Exalted, for Allah loves that His servant be occupied with praising Him. He causes His servants to worship Him through praise, while He Himself is entirely free of any need for them.

In Sahih Muslim and Al-Bukhari, it is reported from Ibn Mas‘ūd that the Prophet (PBUH) said:

«وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ
مَدَحَ نَفْسَهُ»

“No one loves praise more than Allah, and for that reason He praised Himself.”

10 Seeking the times when supplications may be highly answered

The supplicant should seek out the times and circumstances in which supplication is most likely to be answered, and call upon Allah the Exalted during them. Among the times and situations mentioned in the texts are supplications

between the Adhan and the Iqamah, during the last third of the night, during the special hour on Friday, after the obligatory prayers, while in prostration, when rain falls, the supplications of a Muslim for his brother in his absence, the supplications of a parent for his child, the supplications of the traveller, and the supplications of the oppressed.



صَاحِبِ الدُّعَاءِ وَالشَّعَائِرِ عَلَى اللَّهِ تَعَالَى



**Praises of Allah,
Mighty and
Majestic**



Next



Back to the first page



﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ
الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾﴾

[الفاتحة: ٢-٤]

*Al-ḥamdu lillāhi rabbi l-‘ālamīn,
Ar-raḥmāni r-raḥīm, Māliki yawmi
d-dīn* [Al-Fātiḥah: 2-4]

“All praise is for Allah—Lord of all worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment.” [Al-Fātiḥah: 2-4]



﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ
الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ
وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ﴾ [فاطر: ١]

*Al-ḥamdu lillāhi fāṭiri s-samāwāti
wal-arḍi, jā‘ili l-malā’ikati rusulan
ūlī ajniḥatin mathnā wa thulātha wa
rubā‘, yazīdu fī l-khalqi mā yashā’,
inna llāha ‘alā kulli shay’in qadīr*

[Fāṭir: 1]

“All praise is for Allah, the Originator of the heavens and the earth, Who made angels as His messengers with wings—two, three, or four. He

increases in creation whatever He wills. Surely Allah is Most Capable of everything.” [Fāṭir: 1]



﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾ [الأنعام: ١]

Al-ḥamdu lillāhi lladhī khalaqa s-samāwāti wal-arḍa, wa ja‘ala z-zulumāti wan-nūr [Al-An‘ām: 1]

“All praise is for Allah Who created the heavens and the earth and made darkness and light.¹ Yet the disbelievers set up equals to their Lord in worship.” [Al-An‘ām: 1]



﴿الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ
الْحَكِيمُ الْخَبِيرُ﴾ [سبأ: ١]

*Al-ḥamdu lillāhi lladhī lahu mā
fī s-samāwāti wa mā fī l-arḍi, wa
lahu l-ḥamdu fī l-ākhirati wa huwa
l-ḥakīmu l-khabīr* [Saba': 1]

“All praise is for Allah, to Whom belongs whatever is in the heavens and whatever is on the earth. And praise be to Him in the Hereafter. He is the All-Wise, All-Aware.”

[Saba': 1]

1

«الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ»

*Al-ḥamdu lillāhi ḥamdan kathīran
ṭayyiban mubārakan fīhi*

“All praise is due to Allah, abundant
praise, good and blessed.”

2

«رَبَّنَا لَكَ الْحَمْدُ مِثْلُ السَّمَاوَاتِ وَالْأَرْضِ،
وَمِثْلُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ
وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُنَّا لَكَ عَبْدٌ:
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

Rabbana laka l-ḥamdu, mil'u s-samāwāti wal-arḍi, wa mil'u mā shi'ta min shay'in ba'du, ahla th-thanā'i wal-majdi, aḥaqqu mā qāla l-'abdu, wa kullunā laka 'abdu: Allahumma lā māni'a limā a'ṭayta, wa lā mu'ṭiya limā mana'ta, wa lā yanfa'u dhā l-jaddi minka l-jadd

“Our Lord, to You belongs all praise, filling the heavens and the earth, and filling whatever You will beyond them. You are worthy of all praise and glory; this is the truest thing a servant can say, and we are all Your slaves. O Allah, none can withhold what You give, and none can give what You withhold. No one's wealth or status can benefit him against You.”



«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ
الْأَمْرُ كُلُّهُ»

*Allahumma laka l-ḥamdu kulluhu,
wa ilayka yarji‘u l-amru kulluhu*

“O Allah, all praise belongs to You,
and to You returns every affair.”

«اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ
 وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ
 وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ
 السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ،
 وَقَوْلِكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ،
 وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، (وَالنَّبِيُّونَ حَقٌّ،
 وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ) وَالسَّاعَةُ
 حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ
 تَوَكَّلْتُ، (وَإِلَيْكَ أَنْبَتُ) وَإِلَيْكَ خَاصَمْتُ، وَبِكَ
 حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ،
 وَأَسْرَرْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،
 (أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ) لَا إِلَهَ إِلَّا أَنْتَ»

Allahumma rabbana laka l-ḥamdu, anta qayyimu s-samāwāti wal-arḍi, wa laka l-ḥamdu, anta rabbu s-samāwāti wal-arḍi wa man fihinna, wa laka l-ḥamdu, anta nūru s-samāwāti wal-arḍi wa man fihinna, anta l-ḥaqq, wa qawluka l-ḥaqq, wa wa‘duka l-ḥaqq, wa liqā’uka l-ḥaqq, wa l-jannah ḥaqq, wa n-nār ḥaqq, (wa n-nabiyyūna ḥaqq, wa Muḥammad ṣallā llāhu ‘alayhi wa sallama ḥaqq) wa s-sā‘atu ḥaqq, Allahumma laka aslamtu, wa bika āmanu, wa ‘alayka tawakkaltu, (wa ilayka anabtu) wa ilayka khāsamtu, wa bika ḥākamtu, faghfir lī mā qaddamtu

wa mā akhkhartu, wa asrartu wa a‘lantu, wa mā anta a‘lamu bihi minnī, (anta l-muqaddimu, wa anta l-mu’akhkhiru) lā ilāha illā anta

“O Allah, our Lord, to You belongs all praise. You are the Sustainer of the heavens and the earth. To You belongs all praise. You are the Lord of the heavens and the earth and all that is within them. To You belongs all praise. You are the Light of the heavens and the earth and all that is within them. You are the Truth. Your word is truth, Your promise is truth, meeting You is truth, Paradise is true, Hellfire is true, the prophets are true, and Muḥammad (PBUH) is

true, and the Hour is true. O Allah, to You I have submitted, in You I have believed, upon You I have relied, to You I have turned in repentance, to You I have referred for judgment, and by You I have sought judgment. Forgive me for what I have sent ahead and what I have delayed, what I have concealed and what I have declared, and what You know better than I. You are the One who brings forward and the One who puts back. There is no deity except You.”



﴿اللَّهُمَّ مَلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ
 وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ
 وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ
 شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ
 النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
 وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ
 بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾ [آل عمران: ٢٦-٢٧]

*Allahumma mālika l-mulki tu'tī
 l-mulka man tashā'u wa tanzī'u
 l-mulka mimman tashā'u wa tu'izzu
 man tashā'u wa tudzillu man tashā'u
 biyadika l-khayru, innaka 'alā kulli
 shay'in qadīr [26] tuwliju l-layla
 fī n-nahāri wa tuwliju n-nahāra fī*

*l-layli wa tukh'riju l-ḥayya mina
l-mayiti wa tukh'riju l-mayita mina
l-ḥayyi wa tarzuqu man tashā'u
bighayri ḥisāb*

“O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You ‘alone’ are Most Capable of everything. You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit.”

(These are two verses from Sūrat Āl ‘Imrān, verses 26–27. The word “Say” has been omitted at the beginning of the first verse to indicate its use as a supplication.)



«اللَّهُمَّ رَبَّ السَّمَوَاتِ 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

*Allahumma rabbas-samāwāti wa
rabbal-ardi wa rabbal-‘arshi l-‘azīm,
rabbana wa rabbu kulli shay’in,
fāliqal-ḥabbi wan-nawā, wa munzilat-
tawrāti wal-injīli wal-furqān, a‘ūdhu
bika min sharri kulli shay’in anta
ākhidun bināṣiyatihi, Allahumma
anta l-awwalu falaysa qabla-ka
shay’un, wa anta l-ākhiru falaysa
ba‘daka shay’un, wa anta z-zāhiru
falaysa fawqaka shay’un, wa anta
l-bāṭinu falaysa dūnaka shay’un,
iqḍi ‘annā d-dayna, wa aghninā
mina l-faqr*

“O Allah, Lord of the heavens, Lord of the earth, and Lord of the Mighty Throne; our Lord and the Lord of all things; Splitter of the grain and the date stone; Revealer of the Torah, the Gospel, and the Criterion. I seek refuge in You from the evil of everything whose forelock You hold. O Allah, You are the First, with nothing before You; You are the Last, with nothing after You; You are the Most High, with nothing above You; and You are the Most Near, with nothing closer than You. Settle our debts for us and enrich us against poverty.”

6

«اللَّهُمَّ إِنِّي أُشْهِدُكَ وَأُشْهِدُ مَلَائِكَتَكَ
وَحَمَلَةَ عَرْشِكَ، وَأُشْهِدُ مَنْ فِي السَّمَاوَاتِ
وَمَنْ فِي الْأَرْضِ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأُشْهِدُ أَنَّ
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ»

*Allahumma innī ush'hiduka
wa ush'hidu malā'ikataka wa
ḥamalata 'arshika, wa ush'hidu
man fī s-samāwāti wa man fī
l-arḍi, annaka anta llāhu lā ilāha
illā anta waḥdaka lā sharīka laka,
wa ash'hadu anna Muḥammadan
'abduka wa rasūluka*

“O Allah, I call You to witness, and I call to witness Your angels, the bearers of Your Throne, and all in the heavens and the earth, that You are Allah. There is no deity except You alone, and You have no partner. I bear witness that Muḥammad is Your servant and Your Messenger.”

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ، الَّذِي
 لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

*Allahumma innī as'aluka bi-annī
 ash'hadu annaka anta llāhu lā
 ilāha illā anta l-aḥadu ṣ-ṣamadu,
 alladhī lam yalid wa lam yūlad wa
 lam yakun lahu kufuwan aḥad*

“O Allah, I call upon You by bearing witness that You are Allah. There is none worthy of worship except You, the One, the Absolute Master upon whom all depend, who neither

begets nor is begotten, and there is none comparable to Him.”

(It is reported in the Hadith that this supplication contains the Greatest Name of Allah. When invoked by it, He answers, and when requested by it, He grants.)



«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ»

Lā ilāha illā llāhu l-‘azīmu l-halīmu, lā ilāha illā llāhu rabbu

*l-‘arshi l-‘azīm, lā ilāha illā llāhu
rabbu s-samāwāti wa rabbu l-arḍi
wa rabbu l-‘arshi l-karīm*

“There is none worthy of worship except Allah, the Most Great, the Most Forbearing. There is none worthy of worship except Allah, Lord of the Mighty Throne. There is none worthy of worship except Allah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne.”

(This is among the supplications recommended for distress and anxiety.)



«اللَّهُ، اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا»

*Allahu, Allahu rabbī lā ush'riku
bihi shay'an*

“Allah, Allah is my Lord. I do not associate anything with Him.”

(This is among the supplications recommended for distress and anxiety.)

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ
 أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ
 اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
 بِاللَّهِ الْعَزِيزِ الْحَكِيمِ»

*Lā ilāha illā llāhu waḥdahu lā
 sharīka lahu, Allahu akbaru
 kabīran, wa l-ḥamdu lillāhi
 kathīran, subḥāna llāhi rabbi
 l-‘ālamīn, lā ḥawla wa lā quwwata
 illā bi-llāhi l-‘azīzi l-ḥakīm*

“There is none worthy of worship
 except Allah alone; He has no

partner. Allah is the Greatest, truly. All praise is due to Allah, abundantly. Glory be to Allah, Lord of the worlds. There is no power nor strength except with Allah, the Mighty, the Wise.”



«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ،
وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ
اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ،
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»

*Lā ilāha illā llāhu waḥdahu lā
sharīka lahu, lahu l-mulku, wa lahu*

l-ḥamdu, wa huwa ‘alā kulli shay’in qadīr, subḥāna llāh, wa l-ḥamdu lillāh, wa lā ilāha illā llāh, wa llāhu akbar, wa lā ḥawla wa lā quwwata illā bi-llāhi l-‘aliyyi l-‘azīm

“There is none worthy of worship except Allah alone; He has no partner. To Him belongs all sovereignty, and to Him belongs all praise. He is over all things capable. Glory be to Allah, all praise is due to Allah, there is none worthy of worship except Allah, and Allah is the Greatest. There is no power nor strength except with Allah, the Most High, the Most Great.”



«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَّهُ، وَنَصَرَ
عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ»

*Lā ilāha illā llāhu waḥdahū, anjaza
wa‘dahū, wa naṣara ‘abdahū, wa
hazama l-aḥzāba waḥdahū*

“There is none worthy of worship
except Allah alone. He fulfilled
His promise, helped His servant,
and defeated the confederates by
Himself.”

«اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي
وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ،
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي
فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

*Allahumma anta rabbī lā ilāha illā
anta, khalaqtanī wa anā ‘abduka,
wa anā ‘alā ‘ahdika wa wa ‘dika mā
istaṭa‘tu, a ‘ūdhu bika min sharri mā
ṣana‘tu, abū’u laka bi-ni‘matika
‘alayya, wa abū’u laka bi-dhanbī*

faghfir lī, fa-innahu lā yaghfiru dh-dhunūba illā anta

“O Allah, You are my Lord; there is no deity except You. You created me, and I am Your servant. I strive to uphold Your covenant and promise to the best of my ability. I seek refuge in You from the evil of my deeds. I acknowledge Your blessings upon me and my sins, so forgive me, for none forgives sins except You.”

«اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ،
لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ، بَدِيعُ السَّمَوَاتِ
وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،
يَا حَيُّ يَا قَيُّومُ»

*Allahumma innī as'aluka bi-anna
laka l-ḥamdu, lā ilāha illā anta
l-mannānu, badī'ū s-samāwāti wal-
arḍi, yā dhal-jalāli wal-ikrām, yā
ḥayyu yā qayyūmu*

“O Allah, I call upon You, for all praise belongs to You. There is no deity except You, the Bestower, the Originator of the heavens and

the earth. O Possessor of Majesty and Honor, O Ever-Living, O Sustainer.”

(It is reported in the Hadith that this supplication contains the Greatest Name of Allah. When invoked by it, He answers, and when requested by it, He grants.)



«سُبْحَانَكَ مَا أَعْظَمَكَ رَبَّنَا»

Subhānaka mā a‘zamaka rabbana

“Glory be to You, how great You are, our Lord.”



«سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَائِكَةِ
وَالْكِبْرِيَاءِ وَالْعَظَمَةِ»

*Subhāna dhī-l-jabarūti wal-malakūti
wal-kibriyā'i wal-'azamati*

“Glory be to the Owner of Power,
Dominion, Majesty, and Grandeur.”

17

«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ذُو
الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ
وَالْعِزَّةِ»

*Allahu akbaru – thalāthan – dhū
l-malakūti wal-jabarūti wal-kibriyā’i
wal-‘azamati*

“Allah is the Greatest (repeated three times), the Owner of Dominion, Power, Majesty, and Grandeur.”

18

«اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا،
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا»

*Allahu akbaru kabīran, wa l-ḥamdu
lillāhi kathīran, wa subḥāna llāhi
bukratan wa aṣīlan*

“Allah is the Greatest, greatly. All
praise is for Allah, abundantly,
and glory be to Allah morning and
evening.”

It is recommended that, after praising Allah, the supplicant sends blessings upon the Prophet (PBUH):

«اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى
آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(O Allah, send blessings and peace upon Muḥammad and upon the family of Muḥammad, as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy, Glorious.)

صَاحِبِ الدَّعَاوِ الشَّاعِلِ عَلَى اللَّهِ تَعَالَى



Quranic Supplications



Next



Back to the first page

1

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

[التوبة: ١٢٩]

*Hasbī llāhu lā ilāha illā huwa
'alayhi tawakkaltu wa huwa rabbu
l-'arshi l-'azīm* [At-Tawbah: 129]

“Allah is sufficient for me. There is no true god worthy of worship except Him. In Him I put my trust. And He is the Lord of the Mighty Throne.” [At-Tawbah: 129]



﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ

مِنَ الظَّالِمِينَ﴾ ﴿٨٧﴾ [الأنبياء: ٨٧]

Lā ilāha illā anta subḥānaka innī kuntu mina ḏ-ḏālimīn [Al-Anbiyā': 87]

“There is no true god worthy of worship except You. Glory be to You! I have certainly done wrong.”

[Al-Anbiyā': 87]

3

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي
 رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾ [إبراهيم: ٤٠]

*Rabbi aj'alnī muqīma ṣ-ṣalāti
 wa min dhurriyyatī, rabbana wa
 taqabbal Supplicationsī* [Ibrāhīm: 40]

“My Lord! Make me and those
 ‘believers’ of my descendants keep
 up prayer. Our Lord! Accept my
 prayers.” [Ibrāhīm: 40]

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ

الدُّعَاءِ ﴿٣٨﴾ [آل عمران: ٣٨]

Rabbi hab lī min ladunka dhurriyyatan ṭayyibatan, innaka samī‘u d-Supplications [Āl ‘Imrān: 38]

“My Lord! Grant me—by your grace—righteous offspring. You are certainly the Hearer of ‘all’ prayers.” [Āl ‘Imrān: 38]

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي
 أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿١٤٧﴾ [آل عمران: ١٤٧]

*Rabbana ighfir lanā dhunūbanā
 wa isrāfanā fī amrinā, wa thabbit
 aqdāmānā, wa unṣurnā ‘alā
 l-qawmi l-kāfirīn* [Āl ‘Imrān: 147]

“Our Lord! Forgive our sins and
 excesses, make our steps firm, and
 grant us victory over the disbelieving
 people.” [Āl ‘Imrān: 147]

6

رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ

الرَّاحِمِينَ ﴿١١٨﴾ [المؤمنون: ١١٨]

Rabbi ighfir wa arham wa anta khayru r-rāḥimīn [Al-Mu'minūn: 118]

“My Lord! Forgive and have mercy, for You are the best of those who show mercy.” [Al-Mu'minūn: 118]



﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي﴾

[القصاص: ١٦]

Rabbi innī ḡalamtu nafsī faghfir lī

[Al-Qasas: 16]

“My Lord! I have definitely wronged my soul, so forgive me.” [Al-Qasas: 16]

﴿رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾
[البقرة: ٢٥٠]

*Rabbana afrigh 'alaynā ṣabran wa
thabbit aqdāmānā, wa unṣurnā 'alā
l-qawmi l-kāfirīn* [Al-Baqarah: 250]

“Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people.” [Al-Baqarah: 250]

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ

الْوَهَّابُ ﴿٨﴾ [آل عمران: ٨]

*Rabbana lā tuziġ qulūbanā ba‘da
idh hadaytanā, wa hab lanā min
ladunka raḥmatan, innaka anta
l-wahhāb* [Āl ‘Imrān: 8]

“Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver ‘of all bounties’.”

[Āl ‘Imrān: 8]

10

رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي
أَمْرِي ﴿٢٦﴾ [طه: ٢٥-٢٦]

*Rabbi ishrah lī ṣadri, wa yassir lī
amrī* [Ṭāhā: 25-26]

“My Lord! Uplift my heart for me,
and make my task easy” [Ṭāhā: 25-26]

11

﴿٨٣﴾ مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾
[الأنبياء: ٨٣]

*Massanī d-durru wa anta arḥamu
r-rāḥimīn* [Al-Anbiyā’: 83]

“I have been touched with adversity,
and You are the Most Merciful of
the merciful.” [Al-Anbiyā’: 83]

﴿رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾﴾

[المؤمنون: ٩٧-٩٨]

Rabbi a 'ūdhu bika min hamazāti sh-shayāṭīn (97) wa a 'ūdhu bika, rabbi an yaḥḍurūnī [Al-Mu'minūn: 97-98]

“My Lord! I seek refuge in You from the temptations of the devils. And I seek refuge in You, my Lord, that they ‘even’ come near me.”

[Al-Mu'minūn: 97-98]



﴿رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ

عَذَابَهَا كَانَ غَرَامًا﴾ [الفرقان: ٦٥]

*Rabbana isrif 'annā 'adhāba
jahannama, inna 'adhābahā kāna
gharāman* [Al-Furqān: 65]

“Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting.”

[Al-Furqān: 65]

﴿وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ
خَيْرُ الْفَاتِحِينَ﴾ [الأعراف: ٨٩]

*Wasi‘a rabbunā kulla shay’in
‘ilman, ‘alā llāhi tawakkalnā,
rabbana iftaḥ baynanā wa bayna
qawminā bil-ḥaqqi, wa anta khayru
l-fātiḥīn* [Al-A‘rāf: 89]

“Our Lord has encompassed everything in ‘His’ knowledge. In Allah we trust. Our Lord! Judge between us and our people with truth. You are the best of those who judge.” [Al-A‘rāf: 89]



﴿أَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾ (١١٤)

[المائدة: ١١٤]

Arzuqnā wa anta khayru r-rāziqīn

[Al-Mā'idah: 114]

“Provide for us! You are indeed the Best Provider.” [Al-Mā'idah: 114]

16

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا
مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ [الكهف: ١٠]

*Rabbana ātinā min ladunka
rahmatan wa hayyi' lanā min
amrinā rashadā* [Al-Kahf: 10]

“Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal.” [Al-Kahf: 10]

17

﴿رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ﴾ [الشعراء: ٨٣]

*Rabbi hab lī ḥukman wa alḥiqnī bi-
ṣ-ṣāliḥīn* [Ash-Shu‘arā’: 83]

“My Lord! Grant me wisdom, and
join me with the righteous.”

[Ash-Shu‘arā’: 83]

18

﴿رَبِّ زِدْنِي عِلْمًا﴾ [طه: ١١٤]

Rabbi zidnī ‘ilman [Ṭāhā: 114]

“My Lord! Increase me in knowl-
edge.” [Ṭāhā: 114]



﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ

فَقِيرٌ﴾ [القصاص: ٢٤]

*Rabbi innī limā anzalta ilayya min
khayrin faqīr* [Al-Qasas: 24]

“My Lord! I am truly in ‘desperate’
need of whatever provision You
may have in store for me.”

[Al-Qasas: 24]



﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا
قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ (٧٤)

[الفرقان: ٧٤]

*Rabbana hab lanā min azwājinā wa
dhurriyyātinā qurrata a'yūnin, wa-
j'alnā lil-muttaqīna imāmā*

[Al-Furqān: 74]

“Our Lord! Bless us with ‘pious’ spouses and offspring who will be the joy of our hearts, and make us models for the righteous.”

[Al-Furqān: 74]



﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾
[النمل: ١٩]

*Rabbi awzi 'nī an ashkura ni 'mataka
allati an'amta 'alayya wa 'alā
wālidayya, wa an a'mala ṣālihan
tardhāhu, wa adkhilnī bi-rahmatika
fī 'ibādika ṣ-ṣālihīn* [An-Naml: 19]

“My Lord! Inspire me to ‘always’ be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into ‘the company of’ Your righteous servants.” [An-Naml: 19]



رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ ﴿١٢٧﴾ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
 التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ [البقرة: ١٢٧-١٢٨]

*Rabbana taqabbal minnā innaka
 anta s-samī‘u l-‘alīm, wa tub
 ‘alaynā innaka anta t-tawwābu
 r-rahīm* [Al-Baqarah: 127-128]

“...Our Lord! Accept ‘this’ from us.
 You are indeed the All-Hearing,
 All-Knowing... and turn to us in
 grace. You are truly the Acceptor
 of Repentance, Most Merciful.

[Al-Baqarah: 127-128]

صَحِيحُ الدُّعَا وَالشَّعَائِرِ عَلَى اللَّهِ تَعَالَى



**From
the Supplications
of Prayer**



Next



Back to the first page

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ
نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقِّي الثَّوْبُ
الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ
خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ»

Allahumma bā'id baynī wa bayna khaṭāyāya kamā bā'adta bayna l-mashriqi wal-maghrib, Allahumma naqinni min khaṭāyāya kamā yunqā th-thawbu l-'abyaḍu mina d-danas, Allahumma aghsilnī min khaṭāyāya bi-th-thalji wal-mā'i wal-barad

“O Allah, distance me from my sins as You have distanced the East from the West. O Allah, cleanse me of my sins as a white garment is cleansed of filth. O Allah, wash me of my sins with snow, water, and hail.”

(This is one of the supplications recited at the opening of the prayer)



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

*Allahumma rabba Jibrā'il, wa
Mikā'il, wa Isrāfīl, Fāṭiras-samāwāti
wal-arḍi, 'Ālima l-ghaybi wa sh-
shahādati, anta taḥkumu bayna
'ibādika fīmā kānū fīhi yakhtalifūn,
ihdinī limā ikhtulifa fīhi mina l-ḥaqqi
bi-idhnika, innaka tahdī man tashā'u
ilā ṣirāṭin mustaqīm*

“O Allah, Lord of Jibrā’īl (Gabriel), Mīkā’īl (Michael), and Isrāfīl, Originator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants in what they differ. Guide me to the truth in that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path.”

(This supplication is recited at the opening of the prayer, especially during Qiyam al-Layl.)

(It is also said when the truth is unclear or doubts arise in the heart.)

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضِ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ،
إِنَّ صَلَاتِي، وَنُسُكِي، وَمَحْيَايَ، وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ
وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا
إِلَهَ إِلَّا أَنْتَ أَنْتَ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ
نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُرْ لِي ذُنُوبِي
جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي
لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا
أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي
سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ

فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ،
تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

*Wajjahtu wajhiya lilladhī faṭara
s-samāwāti wal-arḍa ḥanīfan, wa
mā ka'anna mina l-mushrikīn, inna
ṣalātī, wa nusukī, wa maḥyāya, wa
mamātī lillāhi rabbi l-'ālamīn, lā
sharīka lahu, wa bidhālika umirtu
wa anā mina l-muslimīn, Allahumma
anta l-malku, lā ilāha illā anta anta
rabbī, wa anā 'abduka, ḥalamtu
nafsī, wa i'tarafu bidhambī, faghfir
lī dhunūbī jamī'an, innahu lā
yaghfiru dh-dhunūba illā anta,
wahdinī li-aḥsani l-akhlaq, lā yahdī
li-aḥsanihā illā anta, wa aṣrif 'annī
sayyi'ahā, lā yasrifu 'annī sayyi'ahā*

*illā anta, labbayka wa sa‘dayka wa
l-khayru kulluhu fī yadayka, wa
sh-sharru laysa ilayka, anā bika
wa ilayka, tabārakta wa ta‘ālayta,
astaghfiruka wa atūbu ilayk*

“I have turned my face toward the One who created the heavens and the earth, inclining toward Him alone, and I am not of the polytheists. Indeed, my prayer, my sacrifice, my life, and my death are for Allah, Lord of the worlds. He has no partner, and this is what I am commanded. I am among the Muslims. O Allah, You are the Sovereign. There is no deity except You. You are my Lord, and I am

Your servant. I have wronged myself and acknowledge my sin. Forgive all my sins, for none forgives sins except You. Guide me to the best of character, for none guides to it except You, and turn away from me its evil, for none turns it away except You. I respond to You, I rely on You, all good is in Your hands, and evil is not from You. I am for You and toward You. Blessed and Exalted are You. I seek Your forgiveness and repent to You.”

(This supplication is recited at the opening of the prayer, especially during Qiyām al-Layl.)



«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ
اغْفِرْ لِي»

*Subhānaka Allahumma rabbana
wa bi-ḥamdika, Allahumma ighfir lī*

“Glory be to You, O Allah, our
Lord, and praise be to You. O Allah,
forgive me.”

(This supplication is prescribed for
recitation in rukū‘ and prostration.)

«اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ،
وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ
مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا
أَثْنَيْتَ عَلَيَّ نَفْسِكَ»

*Allahumma a'ūdhu bi-riḍāka min
sakhaṭika, wa bi-mu'āfātika min
'uqūbatika, wa a'ūdhu bika minka,
lā uḥṣī thanā'an 'alayka, anta kamā
athnayta 'alā nafsika*

“O Allah, I seek refuge in Your pleasure from Your anger, and in Your abundant pardon and

protection from Your punishment. I seek refuge in You from You (due to my shortcomings before You). I cannot enumerate Your praise as You have praised Yourself.”

(This supplication is prescribed for recitation in prostration.)

6

«اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً، وَجِلَّةً،
وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ»

*Allahumma ighfir lī dhanbī kullahu
diqqahu, wa jillahu, wa awwalahu
wa ākhirahu, wa ‘alāniyatahu wa
sirrahu*

“O Allah, forgive me all my sins, the little of them and the much of them, the first of them and the last of them, the apparent of them and the hidden of them.”

(This supplication is recommended to be recited in prostration.)

«اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي
نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا،
وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ
يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ
يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي
نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا»

*Allahumma aj'al lī fī qalbī nūran,
wa fī lisānī nūran, wa fī sam'ī nūran,
wa fī baṣarī nūran, wa min fawqī
nūran, wa min taḥtī nūran, wa 'an
yamīnī nūran, wa 'an shimālī nūran,
wa min bayni yadayya nūran, wa*

*min khalfī nūran, wa aj‘al fī nafsī
nūran, wa a‘zim lī nūran*

“O Allah, place light in my heart, light on my tongue, light in my hearing, light in my sight, light above me, light beneath me, light to my right, light to my left, light in front of me, and light behind me. Place light within myself and grant me great light.”

(This supplication is prescribed for prostration, especially during Qiyām al-Layl.)

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ،
وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

*Allahumma innī a'ūdhu bika
min 'adhābi jahannama, wa min
'adhābi l-qabri, wa min fitnati
l-mahyā wal-mamāt, wa min sharri
fitnati l-masīhi d-dajjāl*

“O Allah, I seek refuge in You from the punishment of the Hellfire, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the false Messiah (Dajjal).”

(This supplication is recommended during the final *Tashahhud* [the final sitting position in prayer], before finishing prayer by doing the *Tasleem* [saying Salaam].)



«اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ»

Allahumma a‘innī ‘alā dhikrika, wa shukrika, wa ḥusni ‘ibādatika

“O Allah, assist me in Your remembrance, in thanking You, and in perfecting my worship.”

(This supplication is recommended during the final *Tashahhud*, before finishing prayer by doing the *Tasleem*.)



«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ»

Allahumma ighfir lī mā qaddamtu wa mā akhkhartu, wa mā asrartu wa mā a'lantu, wa mā asraftu, wa mā anta a'lamu bihi minnī, anta l-muqaddimu wa anta l-mu'akhkhiru, lā ilāha illā anta

“O Allah, forgive me for what I have done in the past and what I will do in the future, for what I have concealed and what I have declared, for what I have exceeded in, and for what You know better than I. You are the One who brings forward and the One who delays. There is no deity except You.”

(This supplication is recommended during the final *Tashahhud*, before finishing prayer by doing the *Tasleem*.)



«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ،
وَالْمَغْرَمِ»

*Allahumma innī a'ūdhu bika mina
l-ma'thami, wa l-maghram*

“O Allah, I seek refuge in You from committing sin that incurs guilt, and from falling into debt.”

(This supplication is recommended during the final *Tashahhud*, before finishing prayer by doing the *Tasleem*.)



«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ
مِنَ النَّارِ»

*Allahumma innī as'aluka l-jannah,
wa a'ūdhu bika mina n-nār*

“O Allah, I ask You for Paradise and
seek refuge in You from the Fire.”

(This supplication is recommended
during the final *Tashahhud*, before
finishing prayer by doing the *Tasleem*.)

13

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ
بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ
الْعُمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ
بِكَ مِنْ عَذَابِ الْقَبْرِ»

*Allahumma innī a‘ūdhu bika mina
l-bukhli, wa a‘ūdhu bika mina
l-jubni, wa a‘ūdhu bika an uradda
ilā arḍhali l-‘umuri, wa a‘ūdhu
bika min fitnati d-dunyā, wa a‘ūdhu
bika min ‘adhābi l-qabri*

“O Allah, I seek refuge in You from miserliness and from cowardice (that prevents fulfilling what is required). I seek refuge in You from being returned to the worst part of life (feeble old age), from the trials of this world, and from the punishment of the grave.”

(This supplication is recommended during the final *Tashahhud*, before finishing prayer by doing the *Tasleem*.)

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

*Allahumma innī ḡalamtu nafsī
ḡulman kathīran, wa lā yaghfiru
dh-dhunūba illā anta, faghfir lī
maghfiratan min ‘indika, wa arḡamnī,
innaka anta l-ghafūru r-rahīm*

“O Allah, I have wronged myself greatly, and none forgives sins except You. So forgive me with Your forgiveness, and have mercy on me. Indeed, You are the Forgiving, the Merciful.”

(This supplication is recommended in prayer, either in prostration or after the final *Tashahhud* before the *Tasleem*.)



«اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا»

Allahumma ḥāsibnī ḥisāban yasīran

“O Allah, hold me accountable with an easy reckoning.”

(This supplication is recommended in prayer, either in prostration or after the final *Tashahhud* before the *Tasleem*.)

«رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»

*Rabbi qinī ‘adhābaka yawma
tab‘athu ‘ibādaka*

“My Lord, protect me from Your punishment on the Day You resurrect Your servants.”

(This supplication is recommended in prayer, either in prostration or after the final *Tashahhud* before the *Tasleem*.)

صَاحِبُ الدُّعَاءِ وَالشَّعَائِرِ عَلَى اللَّهِ تَعَالَى



Prophetic Supplications



◀ Next

▶ Back to the first page



«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي
الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

*Allahumma rabbana ātinā fī
d-dunyā ḥasanatan, wa fī l-ākhirati
ḥasanatan, wa qinā ‘adhāba n-nār*

“O Allah, our Lord, grant us good in this world, good in the Hereafter, and protect us from the punishment of the Fire.”

(This is the most frequently recited supplication of the Prophet (PBUH).)

2

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي،
وَعَافِنِي، وَارْزُقْنِي»

*Allahumma ighfir lī, wa arḥamnī,
wa ahdinī, wa ‘āfinī, wa arzuqnī*

“O Allah, forgive me, have mercy on me, guide me, grant me well-being, and provide for me.”

(This supplication combines the good of this world and the Hereafter.)

3

«اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ
وَاعْغِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ»

Allahumma ikfinī bi-ḥalālika ‘an ḥarāmika, wa aghninī bi-fadlika ‘amman siwāka

“O Allah, suffice me with what is lawful against what is forbidden, and enrich me with Your bounty so that I do not need anyone besides You.”

(This supplication is recommended for protection against debt.)

«اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ» «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

Allahumma muşarrifa l-qulūbi şarrif qulūbanā ‘alā ṭā‘atika, yā muqalliba l-qulūbi thabbit qalbī ‘alā dīnika

“O Allah, Controller of the hearts, direct our hearts to Your obedience. O Turner of hearts, make my heart steadfast upon Your religion.”

(This supplication seeks steadfastness on the truth and is among the Prophet’s (PBUH) most frequent supplications.)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ
وَأَجَلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ
بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَأَجَلِهِ مَا عَلِمْتُ
مِنْهُ، وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ
وَعَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ 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 تَقْضِيهِ لِي خَيْرًا»

*Allahumma innī as'aluka mina
l-khayri kullihi 'ājilihi wa ājilihi, mā
'alimtu minhu wa mā lam a'lam, wa*

Prophetic Supplications

a‘ūdhu bika mina sh-sharri kullihi ‘ājilihi wa ājilihi, mā ‘alimtu minhu wa mā lam a‘lam. Allahumma innī as‘aluka min khayri mā sa‘alaika ‘abduka wa nabiiyyuka Muḥammad (PBUH), wa a‘ūdhu bika min sharri mā ‘ādh minhu ‘abduka wa nabiiyyuka. Allahumma innī as‘aluka l-jannah wa mā qarraba ilayhā min qawlin aw ‘amalin, wa a‘ūdhu bika mina n-nār wa mā qarraba ilayhā min qawlin aw ‘amalin, wa as‘aluka an taj‘ala kulla qaḍā’in taqḍīhi lī khayran

“O Allah, I ask You for all good, immediate and delayed, that which I know and that which I do not know, and I seek refuge in You from all

evil, immediate and delayed, that which I know and that which I do not know. O Allah, I ask You for the good that Your servant and Prophet Muḥammad (PBUH) asked of You, and I seek refuge in You from the evil from which Your servant and Prophet sought refuge. O Allah, I ask You for Jannah and for whatever deeds or words bring me closer to it, and I seek refuge in You from the Fire and from whatever deeds or words bring me closer to it. I ask You to make every decree You decree for me good.”

(This is a comprehensive supplication encompassing all essential requests.)

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ ظَرْفَةَ عَيْنٍ»

Yā ḥayyu yā qayyūmu, birraḥmatika aṣṭaghīthu, aṣliḥ lī sha'nī kullahu, wa lā takilnī ilā nafsī ṭarfata 'ayn

“O Ever-Living, O All-Sustaining Governor of all affairs, by Your mercy I seek aid and rescue. Rectify all my affairs for me, and do not leave me to myself even for the blink of an eye.”

(This supplication is recommended for distress and anxiety.)

«اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ
 نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ
 فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ
 سَمِيَتْ بِهِ نَفْسٌ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ
 عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ
 فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ
 رَيْعَ قَلْبِي وَنُورَ بَصَرِي وَجِلَاءَ حُزْنِي
 وَذَهَابَ هَمِّي»

Prophetic Supplications

*Allahumma innī ‘abduka ibn
‘abduka ibn amatika, nāṣiyatī
biyadika, māḍin fiyyā ḥukmuka,
‘adlun fiyyā qaḍā’uka, as’aluka bi-
kulli ism̄ huwa laka sammayta bihi
nafsaka aw anzaltahu fī kitābika aw
‘allamtahu aḥadan min khalqika
aw ista’tḥarta bihi fī ‘ilmi l-ghaybi
‘indaka, an taj‘ala l-Qurana rabī’a
qalbī wa nūra baṣarī wa jila’a
ḥuznī wa dhahāba hammī*

“O Allah, I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your hand. Your decree over me is certain, and Your judgment

is just. I ask You by every Name that is Yours, which You have named Yourself with, revealed in Your Book, taught to any of Your creation, or kept (exclusively) in the knowledge of the unseen with You, to make the Quran the spring of my heart, the light of my sight, the remover of my sorrow, and the departure of my anxiety.”

(This supplication is recommended for sadness and grief.)

8

«اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ
تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ»

*Allahumma lā sahlā illā mā
ja'altahu sahlā, wa anta taj'alu
l-ḥazna sahlā idhā shi'ta*

“O Allah, nothing is easy except what You make easy, and You can make difficulty easy if You will.”

(This supplication is recommended for facilitating matters when they become difficult.)

9

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالْتِقَىٰ،
وَالْعَفَافَ وَالْغِنَىٰ»

*Allahumma innī as'aluka l-hudā
wa t-tuqā, wa l-'afāfa wa l-ghinā*

“O Allah, I ask You for guidance,
piety, chastity, and self-sufficiency.”

10

«اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي»

Allahumma ihdinī, wa saddidnī

“O Allah, guide me and make me
steadfast.”

«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»

*Allahumma aṣliḥ lī dīnī alladhī
huwa ‘iṣmatu amrī, wa aṣliḥ lī
dunyāya allati fīhā ma‘āshī, wa
aṣliḥ lī ākhiratī allati fīhā ma‘ādī,
wa aj‘al al-ḥayāh zīādatan lī fī kulli
khayrin, wa aj‘al al-mawta rāḥatan
lī min kulli sharr*

“O Allah, set right for me my religion, which is the safeguard of my affairs. Set right for me my worldly life, in which lies my livelihood. Set right for me my Hereafter, to which I shall return. Make life an increase for me in every good, and make death a relief for me from every evil.”



«اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

*Allahumma innaka 'afuwyun tuhibbu
l-'afwa fa'fu 'annī*

“O Allah, You are Pardoning and You love pardon, so pardon me.”

«اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ
 بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ
 مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنَ الْيَقِينِ مَا
 تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتَّعْنَا
 بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا،
 وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى
 مَنْ ظَلَمَنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا
 تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا
 أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ
 عَلَيْنَا مَنْ لَا يَرْحَمُنَا»

Prophetic Supplications

Allahumma aqsim lanā min khashyatika mā tahūlu baynanā wa bayna ma‘āsika, wa man ṭā‘atika mā tuballighunā bihi jannataka, wa man al-yaqīn mā tuhawwinu ‘alaynā maṣā’iba d-dunyā. Allahumma amti‘nā bi-asmā’inā, wa abṣārinā, wa quwwatinā mā aḥyaytanā, wa aj‘alhu l-wāritha minnā, wa aj‘al tha’rana ‘alā man ḡalamnā, wa anṣurnā ‘alā man ‘ādānā, wa lā taj‘al muṣībatanā fī dīnina, wa lā taj‘al ad-dunyā akthara hamminā, wa lā mablagh ‘ilminā, wa lā tusallitu ‘alaynā man lā yarḥamnā

“O Allah, grant us from Your fear that which prevents us from disobedience, and from obedience

to You that which leads us to Your Paradise, and from certainty that which makes the trials of this world easy for us. O Allah, allow us to enjoy our hearing, our sight, and our strength (in a manner pleasing to You) for as long as You grant us life, and let them remain with us until the end. Grant us victory over those who wrong us, and do not place our calamity in our religion. Do not make this world our greatest concern or the limit of our knowledge, and do not grant authority over us to those who show us no mercy.”

«رَبِّ أَعِنِّي وَلَا تُعِنِّ عَلَيَّ، وَانصُرْنِي وَلَا
 تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ،
 وَاهْدِنِي وَيَسِّرِ الْهُدَى لِي، وَانصُرْنِي عَلَى
 مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ
 ذَكَارًا، لَكَ رَهَابًا، لَكَ مَطْوَاعًا، لَكَ مُحِبًّا،
 إِلَيْكَ أَوَّاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي،
 وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ
 حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْأَلْ
 سَخِيمَةَ صَدْرِي».

Prophetic Supplications

*Rabbi a‘innī wa lā tu‘in ‘alayya,
wa anṣurnī wa lā tansur ‘alayya,
wa amkur lī wa lā tamkur ‘alayya,
wa ahdinī wa yassir al-hudā lī, wa
anṣurnī ‘alā man baghā ‘alayya,
rabbi aj‘alnī laka shakkāran, laka
dhakkāran, laka rahhāban, laka
miṭwā‘an, laka mukhbītan, ilayka
awwāhan munībā, rabbi taqabbal
tawbatī, wa aghsil ḥawbatī, wa
ajib da‘watī, wa thabbit ḥujjatī, wa
saddid lisānī, wa ahdi qalbī, wa
aslul sakhīmata ṣadrī*

“My Lord, help me and do not help against me. Grant me victory and do not grant victory against me. Plan for me and do not plan against me. Guide me and make guidance easy

for me. Support me against those who wrong me. My Lord, make me grateful to You, constant in Your remembrance, fearful of You, obedient to You, humble before You, imploring and turning back to You. O Lord, accept my repentance, wash away my sins, answer my supplication, strengthen my proof, make my tongue truthful, guide my heart, and remove resentment from my chest.”

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ
الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ
لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ
فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ
مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ»

Allahumma innī as'aluka fi'lal-khayrāti, wa tarkal-munkarāti, wa ḥubba l-masākīni, wa an taghfir lī wa tarḥamnī, wa idhā aradta fitnatan fī qawmin fatawaffanī ghayra maftūn, wa as'aluka ḥubbaka wa ḥubba man yuḥibbuka, wa ḥubba 'amalin yuqarribu ilā ḥubbika

“O Allah, I ask You to enable me to perform good deeds and to abandon evil deeds, to love the poor, to forgive me, and to have mercy on me. If You intend a trial for a people, then take me to You without being afflicted by it. I ask You for Your love, the love of those who love You, and the love of deeds that draw me closer to Your love.”

(The Prophet (PBUH) said concerning these supplications: “They are true, so study them and then learn them.”)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ،
وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ مُوجِبَاتِ
رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ
نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا
سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ
مَا تَعَلَّمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ،
وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ، إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ»

*Allahumma innī as'aluka th-
thabāta fī l-amri, wa l-'azīmata*

Prophetic Supplications

‘alā r-rushdi, wa as’aluka mujjibāti rahmatika, wa ‘azā’ima maghfiratika, wa as’aluka shukra ni‘matika, wa ḥusna ‘ibādatika, wa as’aluka qalban salīman, wa lisānan ṣādiqan, wa as’aluka min khayri mā ta‘lamu, wa a‘ūdhu bika min sharri mā ta‘lamu, wa aṣtaghfiruka limā ta‘lamu, innaka anta ‘Allāmu l-ghuyūb

“O Allah, I ask You for steadfastness in every matter and firm resolve upon right guidance. I ask You for the causes that bring about Your mercy and the means that ensure Your forgiveness. I ask You for gratitude for Your blessings and

excellence in worshipping You. I ask You for a sound heart and a truthful tongue. I ask You for the good of what You know, and I seek refuge in You from the evil of what You know. I seek Your forgiveness for what You know. Indeed, You are the Knower of the unseen.”

(It is mentioned in the Hadith that this supplication is better than a treasure of gold and silver.)

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ
عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي
فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ
تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَدُلُّ مَنْ
وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ
رَبَّنَا وَتَعَالَيْتَ»

*Allahumma ihdinī fīman hadayta,
wa ‘āfinī fīman ‘āfayta, wa tawallanī
fīman tawallayta, wa bārik lī fīmā
a‘ṭayta, wa qinī sharra mā qaḍayta,
innaka taqḍī wa lā yuqḍā ‘alayka,
innahu lā yadhillu man wālayta, wa*

*lā ya‘izzu man ‘ādayta, tabārakta
rabbana wa ta‘ālayta*

“O Allah, guide me among those whom You have guided, grant me well being among those whom You have granted wellbeing, take me into Your care among those whom You have taken into Your care, bless for me what You have given, and protect me from the evil of what You have decreed. Indeed, You decree and none can decree against You. Whom You befriend is never humiliated, and whom You oppose is never honoured. Blessed are You, our Lord, and Exalted.”

«اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى
 الْخَلْقِ، أَحْيَيْتَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي،
 وَتَوَفَّيْتَنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، وَأَسْأَلُكَ
 خَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَكَلِمَةَ
 الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ
 نَعِيمًا لَا يَنْفَدُ، وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ،
 وَأَسْأَلُكَ الرِّضَاءَ بِالْقَضَاءِ، وَبَرْدَ الْعَيْشِ
 بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ،
 وَالشَّوْقَ إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَاءِ
 مُضِرَّةٍ، وَفِتْنَةِ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ
 الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ»

Prophetic Supplications

*Allahumma bi-‘ilmika l-ghayba,
wa qudratika ‘alā l-khalqi, aḥyini
mā ‘alimta l-ḥayāta khayran
lī, wa tawaffanī idhā ‘alimta
l-wafāta khayran lī, wa as’aluka
khashyataka fī l-ghaybi wa sh-
shahādati, wa kalimata l-ikhlāsi fī
r-riḍā wa l-ghaḍabi, wa as’aluka
na‘īman lā yanfadu, wa qurrata
‘aynin lā tanqati‘u, wa as’aluka
r-riḍā bil-qadā’i, wa bardal-
‘ayshi ba‘da l-mawti, wa ladḍatan
n-nazari ilā wajhika, wa sh-shawqa
ilā liqā’ika, wa a‘ūdhu bika min
ḍarrā’in muḍirra, wa fitnatim
muḍillatin, Allahumma zayyinā bi-
zīnatil-īmāni, wa aj‘alnā hudātan
muhtadīn*

“O Allah, by Your knowledge of the unseen and Your power over creation, grant me life so long as You know that life is better for me, and cause me to die when You know that death is better for me. I ask You for fear of You in the unseen and the seen, and for truthful speech in times of pleasure and anger. I ask You for lasting bliss and enduring comfort of the eye. I ask You for contentment with the decree, for the coolness of life after death, for the joy of gazing upon Your Face, and for longing to meet You, without a harmful hardship or a misleading trial. O Allah, adorn us with the adornment of Iman, and make us guides who are rightly guided.”

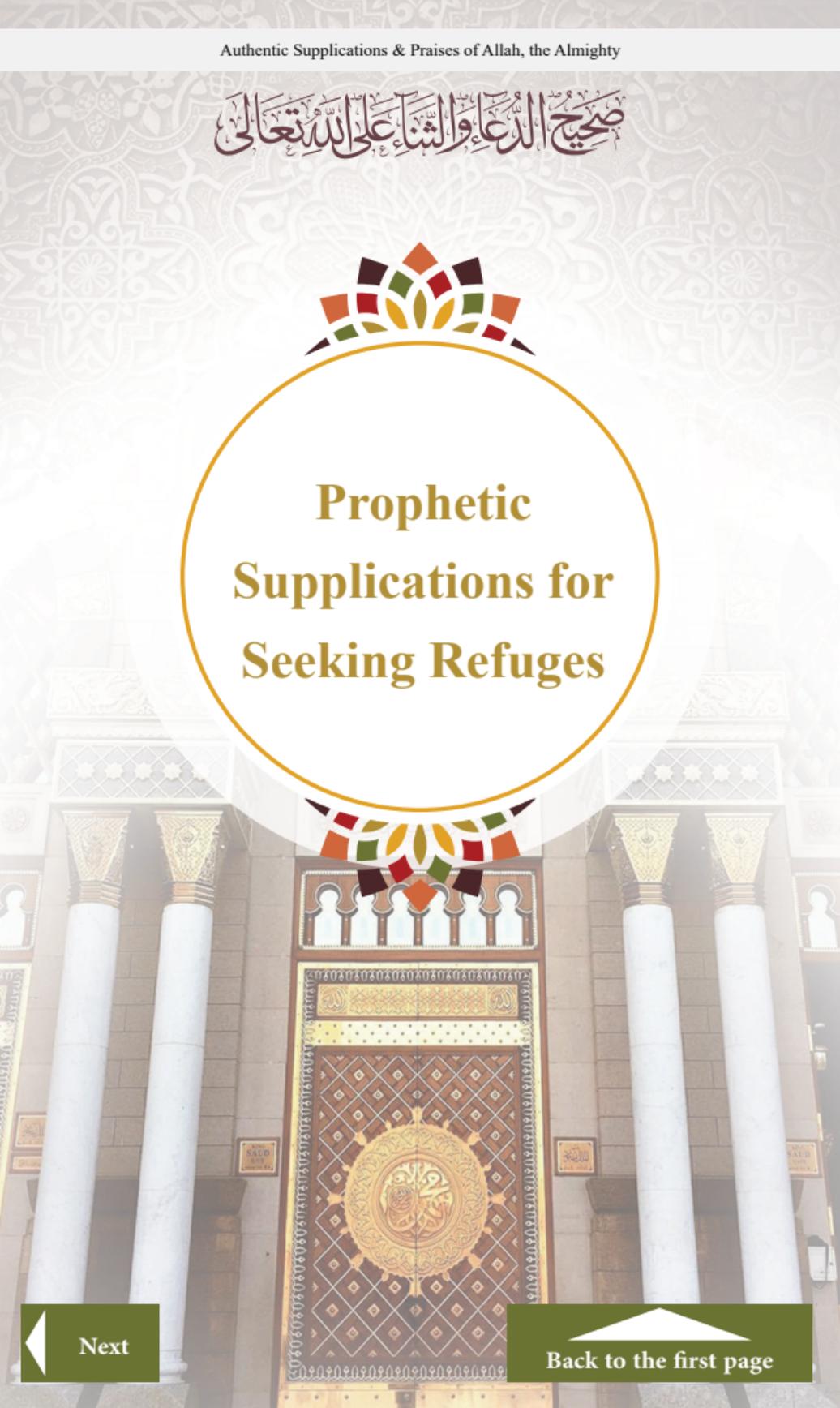
«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ، اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ
عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي
مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي،
وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ
أَنْ أُغْتَالَ مِنْ تَحْتِي»

*Allahumma innī as'aluka l-'āfiyata
fī d-dunyā wa l-ākhirati, Allahumma
as'aluka l-'afwa wa l-'āfiyata fī
dīnī wa dunyāya wa ahlī wa māli,
Allahumma astur 'awratī, wa āmin*

raw‘ātī, Allahumma ihfaznī min bayni yadayya, wa min khalfī, wa ‘an yamīnī, wa ‘an shimālī, wa min fawqī, wa a‘ūdhu bi-‘aẓamatika an ughtāla min taḥtī

“O Allah, I ask You for wellbeing in this world and in the Hereafter. O Allah, I ask You for pardon and wellbeing in my religion, my worldly life, my family, and my wealth. O Allah, conceal my faults and grant me security from fear. O Allah, protect me from before me and from behind me, from my right and from my left, and from above me. I seek refuge in Your greatness lest I be destroyed from beneath me.”

صَاحِبِ الدُّعَاءِ وَالشَّعَائِرِ عَلَى اللَّهِ تَعَالَى



Prophetic Supplications for Seeking Refuges



Next



Back to the first page



«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ
وَشَرِّ مَا لَمْ أَعْمَلْ»

*Allahumma innī a‘ūdhu bika min
sharri mā ‘amiltu wa sharri mā lam
a‘mal*

“O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.”

(This is the most commonly recited supplication of the Prophet (PBUH).)

2

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا
أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ»

*Allahumma innī a‘ūdhu bika an
ush’rika bika wa anā a‘lamu, wa
astaghfiruka limā lā a‘lam*

“O Allah, I seek refuge in You from knowingly associating anything with You, and I seek Your forgiveness for what I do not know.”

(This supplication protects against showing off.)

3

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ،
وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ
سَخَطِكَ»

*Allahumma innī a‘ūdhu bika min
zawāli ni‘matika, wa taḥawwuli
‘āfiyatika, wa fujā’ati niqmatika,
wa jamī‘i sakhatika*

“O Allah, I seek refuge in You from the loss of Your blessings, the change of well-being, the sudden onset of Your punishment, and from all of Your anger.”

4

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ،
وَالْأَعْمَالِ، وَالْأَهْوَاءِ، وَالْأَدْوَاءِ»

*Allahumma innī a‘ūdhu bika min
munkarāti l-akhlāqi, wa l-a‘māli,
wa l-ahwā’i, wa l-adwā’i*

“O Allah, I seek refuge in You from
evil in my character, my deeds, my
desires, and my health.”

5

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

*Allahumma innī a‘ūdhu bika min
jahdi l-balā’i, wa daraki sh-shaqā’i,
wa sū’i l-qaḍā’i, wa shamātati
l-a‘dā’i*

“O Allah, I seek refuge in You from the hardships of calamity, from extreme misfortune, from a harmful decree, and from the gloating of enemies.”

6

«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
يُخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا
يُسْتَجَابُ لَهَا»

*Allahumma innī a'ūdhu bika mina
l-'ajzi, wa l-kasli, wa l-jubni, wa
l-bukhli, wa l-harami, wa 'adhābi
l-qabri. Allahumma āti nafsī taqwāhā,
wa zakkihā, anta khayru man zakkāhā,
anta waliyyuhā wa mawlāhā.*

*Allahumma innī a‘ūdhu bika min
‘ilmin lā yanfa‘u, wa min qalbin lā
yakhsha‘u, wa min nafsin lā tashba‘u,
wa min da‘watin lā yustajābu lahā*

“O Allah, I seek refuge in You from incapacity, laziness, cowardice, miserliness, feeble old age, and the punishment of the grave. O Allah, grant my soul its piety and purify it, for You are the best to purify it. You are its Guardian and Protector. O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that does not humble, from a soul that is never satisfied, and from a Supplications that is not answered.”

7

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الِهَمِّ وَالْحَزَنِ،
وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ،
وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ»

*Allahumma innī a‘ūdhu bika mina
l-hammi wa l-ḥazni, wa l-‘ajzi wa
l-kasli, wa l-bukhli wa l-jubni, wa
ḍala‘i d-dayni, wa ghalabati r-rijāli*

“O Allah, I seek refuge in You from worry and sorrow, from incapacity and laziness, from miserliness and cowardice, from the burden of debt, and from the oppression of others.”

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ
شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ
قَلْبِي، وَمِنْ شَرِّ مَنِيَّ»

*Allahumma innī a‘ūdhu bika min
sharri sam‘ī, wa min sharri baṣarī,
wa min sharri lisānī, wa min sharri
qalbī, wa min sharri maniyyī*

“O Allah, I seek refuge in You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my private parts.”

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ
عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ
مِنْ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

*Allahumma innī a‘ūdhu bika min
fitnati n-nāri wa min ‘adhābi n-nāri,
wa a‘ūdhu bika min fitnati l-qabri,
wa a‘ūdhu bika min ‘adhābi l-qabri,
wa a‘ūdhu bika min fitnati l-ghinā,
wa a‘ūdhu bika min fitnati l-faqri,
wa a‘ūdhu bika min fitnati l-masīhi
d-dajjāl*

“O Allah, I seek refuge in You from the trial of the Fire and from the punishment of the Fire, and I seek refuge in You from the trial of the grave and from the punishment of the grave. I seek refuge in You from the trial of wealth and from the trial of poverty, and I seek refuge in You from the trial of the False Messiah (al-Masīḥ ad-Dajjāl).”

«اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ،
أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ،
وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ»

*Allahumma innī a‘ūdhu bi‘izzatika,
lā ilāha illā anta, an tuḍillanī.
Anta l-ḥayyu alladhī lā yamūtu, wa
l-jinnu wa l-insu yamūtūn*

“O Allah, I seek refuge in Your
Might, there is none worthy of
worship except You, from being
led astray. You are the Ever-Living
who does not die, while jinn and
humans die.”



«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ،
وَالْجُذَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ»

*Allahumma innī a‘ūdhu bika mina
l-barasi, wa l-junūni, wa l-judhāmi,
wa min sayyi’i l-asqām*

“O Allah, I seek refuge in You from leprosy, insanity, tuberculosis, and severe illnesses.”

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السَّوْءِ، وَمِنْ
 لَيْلَةِ السَّوْءِ، وَمِنْ سَاعَةِ السَّوْءِ، وَمِنْ
 صَاحِبِ السَّوْءِ، وَمِنْ جَارِ السَّوْءِ فِي دَارِ
 الْمُقَامَةِ»

*Allahumma innī a‘ūdhu bika min
 yawmi s-saw’i, wa min laylati
 s-saw’i, wa min sā‘ati s-saw’i, wa
 min šāhibi s-saw’i, wa min jāri
 s-saw’i fī dāri l-muqāmah*

“O Allah, I seek refuge in You from a day of evil, from a night of evil, from an hour of evil, from an evil companion, and from an evil neighbour in my place of residence.”



13

«أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا
بَطَّنَ»

*A'ūdhu billāhi min al-fitani, mā
zahara minhā wa mā baṭāna*

“I seek refuge in Allah from all trials, both visible and hidden.”

صَاحِبُ الدَّعَاوِ وَالشَّعَائِرِ عَلَى اللَّهِ تَعَالَى

Supplications
for *Ruqyah*





Recite Sūrat al-Fātiḥah seven times.

﴿أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ
 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ
 الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
 أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ﴿٧﴾﴾ [الفاتحة: ١-٧]

A 'ūdhu billāhi mina sh-shayṭāni r-rajīm

Bismillāhi r-rahmāni r-rahīm

*(Al-ḥamdu lillāhi rabbi l- 'ālamīn **

*Ar-rahmāni r-rahīm * Māliki yawmi*

*d-dīn * Iyyāka na 'budu wa iyyāka*

*naṣta ‘īn * Ihdinā ṣ-ṣirāṭa l-muṣṭaqīm
* Ṣirāṭa lladhīna an‘amta ‘alayhim
* Ghayri l-maghḍūbi ‘alayhim wa lā
ḍ-ḍāllīn * Āmīn)*

I seek refuge with Allah from the
accursed Satan.

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

“All praise is for Allah—Lord of all
worlds, the Most Compassionate,
Most Merciful, Master of the Day of
Judgment. You ‘alone’ we worship
and You ‘alone’ we ask for help.
Guide us along the Straight Path, the
Path of those You have blessed—
not those You are displeased with,
or those who are astray. Amen”

Recite *Āyat al-Kursī* once.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ
 سِنَةٌ وَلَا نَوْمٌ لَّهُ 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﴾ [البقرة: ٢٥٥]

*Allahu lā ilāha illā huwa l-ḥayyu
l-qayyūm, lā ta'khudhuhu sinnatun
wa lā nawm, lahu mā fī s-samāwāti
wa mā fī l-arḍ. Man dhā lladhī
yashfa'u 'indahū illā bi'idhnih.
Ya'lamu mā bayna aydīhim wa mā
khalfahum, wa lā yuḥīṭūna bishay'in
min 'ilmihī illā bimā shā'a. Wasi'a
kursiyyuhu s-samāwāti wa l-arḍ,
wa lā ya'ūduhu ḥifẓuhumā, wa
huwa l-'aliyyu l-'azīm*

[Sūrat al-Baqarah:255]

“Allah! There is no true god worthy of worship except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes

Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He ‘fully’ knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He wills ‘to reveal’. His Seat¹ encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.” [Sūrat al-Baqarah:255]

3

Recite Sūrat al-Ikhlāṣ and the two Mu‘āwidhatayn (Sūrat al-Falaq and Sūrat an-Nās). Then blow lightly with your hands and wipe the area of pain or the patient. Repeat this three times.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ﴾ [سورة الإخلاص]

*Qul huwa llāhu aḥad * Allahu ṣ-ṣamad * Lam yalid wa lam yūlad * Wa lam yakun lahu kufuwan aḥad*

“Say, ‘O Prophet,’ “He is Allah—One ‘and Indivisible’; Allah—the Sustainer ‘needed by all’. He has never had offspring, nor was He born. And there is none comparable to Him.”

﴿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﴾﴾ [سورة الفلق]

*Qul a‘ūdhu bi-rabbi l-falaq * Min sharri mā khalaq * Wa min sharri ghāsiqin idhā waqab * Wa min sharri n-naffāthāti fī l-‘uqad * Wa min sharri ḥāsidi idhā ḥasad*

“Say, ‘O Prophet,’ ‘I seek refuge in the Lord of the daybreak from the evil of whatever He has created, and from the evil of the night when it grows dark, and from the evil of those ‘witches casting spells by’ blowing onto knots, and from the evil of an envier when they envy.”

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾
 إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنْ
 الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾ [سورة الناس]

*Qul a ‘ūdhu bi-rabbi n-nās * Maliki n-nās * Ilāhi n-nās * Min sharri*

Supplications for *Ruqyah*

*l-waswāsi l-khannās * Alladhī
yuwaswisu fī ṣudūri n-nās * Mina
l-jinnati wa n-nās*

“Say, ‘O Prophet,’ ‘I seek refuge in the Lord of humankind, the God of humankind, from the evil of the lurking whisperer— who whispers into the hearts of humankind— from among jinn and humankind.’”

«اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِ
 أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً
 لَا يُغَادِرُ سَقَمًا»

*Allahumma rabba n-nās adh-hib
 al-bās, ishfi anta sh-shāfi, lā shifā'a
 illā shifā'uka, shifā'an lā yughadiru
 saqaman*

“O Allah, Lord of mankind, remove this affliction and grant healing. You are the Healer. There is no healing except Your healing, a healing that leaves no trace of disease.”

(Place your right hand on the painful area or on the patient and then recite the Supplications.)

5

«بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بَرِيقَةَ بَعْضِنَا،
يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا»

*Bismillāh, turbatu arḍinā, birīqati
ba‘ḍinā, yushfā saqīmunā, bi’idhni
rabbinā*

“In the name of Allah, by the soil of our land and with some of our saliva, may our sick be healed by the permission of our Lord.”

(Take some of your saliva, place it on soil, and touch the painful spot and recite this Supplications.)

6

«بِسْمِ اللَّهِ» «أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ
مَا أَجِدُ وَأُحَازِرُ»

(Bismillāh) (A‘ūdhu billāhi wa qudratihi min sharri mā ajidu wa uḥādhiru)

“(I start) in the name of Allah, I seek refuge in Him and His Power from the evil I find and the evil I fear.”

(Place your hand on the painful spot and say Bismillāh three times, and then say the supplication seven times.)

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

*A ‘ūdhu bi-kalimāti llāhi t-tāmmāti,
min kulli shayṭānin wa hāmmatin,
wa min kulli ‘aynin lāmmatin*

“I seek refuge in the perfect words of Allah (by which are meant His most beautiful Names and revealed Books, complete and free from any deficiency) from every devil and harmful creature, and from every envious eye.”



«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ»

*A'ūdhu bi-kalimāti llāhi t-tāmmāti
min sharri mā khalaq*

“I seek refuge in the perfect Words
of Allah from the evil of what He
has created.”

9

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

*Bismillāhi lladhī lā yaḍurru ma‘a
ismihi shay’un, fī l-arḍi, wa lā fī
s-samā’, wa huwa s-samī‘u l-‘alīm*

“In the name of Allah, with whose Name nothing can cause harm on earth or in the heavens, and He is the All-Hearing, the All-Knowing.”

(This is to be said three times.)

«بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ،
مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ
يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ»

*Bismillāh arqīka, min kulli shay'in
yu'dhīka, min sharri kulli nafsin aw
'aynin ḥāsīdin, Allahu yashfīka bi-
ismillāh arqīka*

“In the name of Allah, I perform Ruqyah for you, from everything that harms you, from the evil of every soul and from the envious eye. May Allah heal you. In the name of Allah, I perform *Ruqyah* for you.”

«أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ
أَنْ يَشْفِيكَ»

*'As'alu llāha l-'azīma rabba l-'arshi
l-'azīm an yashfika*

“I ask Allah the Magnificent, Lord of the Magnificent Throne, to heal you.”

(This is to be said seven times. If one recites it for oneself, one says: “I ask Allah the Magnificent, Lord of the Magnificent Throne, to heal me,” seven times.)

Conditions and Guidelines for *Ruqyah*

1

Ruqyah must be sound and authentic, taken from the Quran and the Sunnah, and free from shirk, innovations, and prohibited practices, whether in wording or method.

2

The Muslim must remain firmly attached to his Lord, relying upon Him alone, and must know that *Ruqyah* is only a means. It has no effect except by the permission of Allah.

3

Ruqyah should not be performed as a mere experiment. Rather, one must have firm belief in its benefit, so that both the one performing the *Ruqyah* and the one receiving it believe in its healing by Allah's will.

4

The entire Quran is a source of healing. Allah the Exalted says:

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ [الإسراء: ٨٢]

“And We send down from the Quran that which is healing and mercy for the believers.”

However, it is preferable to use those supplications and verses that are specifically reported in the Sunnah for *Ruqyah*.



It is better for a sick person to perform *Ruqyah* for himself. This is more beneficial and more sincere in expressing need and humility before Allah, for the presence of the heart and sincerity of intention have a powerful effect in *Ruqyah*.



صَاحِبِ الدَّعَاوِ الشَّاعِرِ عَلَى اللَّهِ تَعَالَى

**Morning
and Evening
Remembrances**



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

*Lā ilāha illā llāhu waḥdahū lā
sharīka lahu, lahu l-mulku wa lahu
l-ḥamdu, wa huwa ‘alā kulli shay’ in
qadīr*

“There is none worthy of worship
except Allah alone, without partner.
To Him belongs all sovereignty, to
Him belongs all praise, and He has
power over all things.”

(To be recited ten times.)

Morning:

«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ، وَخَيْرَ
مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا
الْيَوْمِ، وَشَرِّ مَا بَعْدَهُ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْكَسَلِ، وَالْهَرَمِ، وَسُوءِ الْكِبَرِ، وَفِتْنَةِ
الدُّنْيَا، وَعَذَابِ الْقَبْرِ»

'Aṣbahnā wa 'aṣbaḥa l-mulku li-llāh, wa l-ḥamdu li-llāh, lā ilāha illā llāhu waḥdahu lā sharīka lahu,

Allahumma innī as'aluka khayra mā fī hādhā l-yawmi, wa khayra mā ba'dahu, wa a'ūdhu bika min sharri mā fī hādhā l-yawmi, wa sharri mā ba'dahu, Allahumma innī a'ūdhu bika min al-kasali, wa l-harami, wa sū'i l-kibari, wa fitnati d-dunyā, wa 'adhābi l-qabr

“We have entered the morning, and all sovereignty belongs to Allah. All praise is for Allah. There is none worthy of worship except Allah alone, without partner. O Allah, I ask You for the good of this day and the good that follows it, and I seek refuge in You from the evil of

this day and the evil that follows it. O Allah, I seek refuge in You from laziness, senility, the infirmities of old age, the trials of this world, and the punishment of the grave.”

(To be said in the morning.)

Evening:

«أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرِ
مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ
اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَسُوءِ الْكِبَرِ،
وَفِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ»

'Amsaynā wa 'amsā l-mulku li-llāh, wa l-ḥamdu li-llāh, lā ilāha illā llāhu waḥdahu lā sharīka lahu, Allahumma innī as'aluka khayra mā fī hādhihi l-laylati, wa khayra mā ba'duhā, wa a'ūdhu bika min sharri mā fī hādhihi l-laylati, wa sharri mā ba'duhā, Allahumma innī a'ūdhu bika min al-kasali, wa l-harami, wa sū'i l-kibari, wa fitnati d-dunyā, wa 'adhābi l-qabr

“We have entered the evening, and all sovereignty belongs to Allah. All praise is for Allah. There is none worthy of worship except Allah alone, without partner. O Allah, I

ask You for the good of this night and the good that follows it, and I seek refuge in You from the evil of this night and the evil that follows it. O Allah, I seek refuge in You from laziness, senility, the infirmities of old age, the trials of this world, and the punishment of the grave.”

(To be said in the evening.)

«اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي،
وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ،
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ»

*Allahumma anta rabbī lā ilāha illā
anta, khalaqtanī wa anā ‘abduka,
wa anā ‘alā ‘ahdika wa wa ‘dika mā
iṣṭaṭa ‘tu, a ‘ūdhu bika min sharri mā
ṣana ‘tu, abū’u laka bi-ni‘matika
‘alayya, wa abū’u laka bi-dhanbī,
faghfir lī fa-innahu lā yaghfiru dh-
dhunūba illā anta*

“O Allah, You are my Lord; there is no deity except You. You created me, and I am Your servant, and I remain upon Your covenant and promise to the best of my ability. I seek refuge in You from the evil of what I have done. I acknowledge before You Your favour upon me, and I acknowledge my sin, so forgive me, for none forgives sins except You.”

«اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ
نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ»

Morning:

*Allahumma bika aṣḥaḥnā wa bika
amsaynā wa bika naḥyā wa bika
namūtu wa ilayka n-nushūr*

“O Allah, by You we enter the morning, by You we enter the evening, by You we live, and by You we die, and to You is the resurrection.”

(To be said in the morning.)

Evening:

«اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ
نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ»

*Allahumma bika amsaynā, wa bika
aşbahnā, wa bika naḥyā, wa bika
namūtu, wa ilayka l-maṣīr*

“O Allah, by You we enter the evening, by You we enter the morning, by You we live, and by You we die, and to You is the return.”

(To be said in the evening.)

«اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ
الْغَيْبِ وَالشَّهَادَةِ، لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ
شَيْءٍ وَمَلِيكَهُ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي
وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ، وَأَنْ أَقْتَرِفَ
عَلَى نَفْسِي سُوءًا، أَوْ أُجْرَهُ إِلَى مُسْلِمٍ»

*Allahumma fāṭira s-samāwāti
wa l-ard, ‘ālima l-ghaybi wa sh-
shahādah, lā ilāha illā anta, rabba
kulli shay’in wa malīkah, a‘ūdhu
bika min sharri nafsī wa min
sharri sh-shayṭāni wa shirkihi, wa
an aqtarifa ‘alā nafsī sū’an, aw
ajurrahu ilā muslimin*

“O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, there is no deity except You, Lord and Sovereign of all things. I seek refuge in You from the evil of my own soul, from the evil of Shayṭān and his call to associating others with You, and from committing evil against myself or bringing harm upon a Muslim.”

6

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

*Bismi llāhi lladhī lā yaḍurru ma‘a
ismihi shay’un fī l-ardī wa lā fī
s-samā’, wa huwa s-samī‘u l-‘alīm*

“In the Name of Allah, with whose Name nothing in the earth or the heavens can cause harm, and He is the All-Hearing, the All-Knowing.”

(To be recited three times.)

7

«رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا،
وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا»

*Radhītu bi-llāhi rabbā, wa bil-
'islāmi dīnan, wa bi-Muḥammadin
ṣallā llāhu 'alayhi wa sallama
nabiyyan*

“I am content with Allah as my Lord, with Islam as my religion, and with Muḥammad, peace and blessings of Allah be upon him, as my Prophet.”

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ
عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ
بَيْنِ يَدَيْي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ
شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ
أُغْتَالَ مِنْ تَحْتِي»

*Allahumma innī as'aluka l-'āfiyata
fī d-dunyā wa l-ākhirah, Allahumma
innī as'aluka l-'afwa wa l-'āfiyata
fī dīnī wa dunyāy, wa ahlī wa māli,
Allahumma ustur 'awrātī, wa āmin
raw'ātī, Allahumma ihfaznī min*

*bayni yadayya wa min khalfī, wa
‘an yamīnī wa ‘an shimālī, wa min
fawqī, wa a‘ūdhu bi-‘aẓamatika an
ughtāla min taḥtī*

“O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and grant me security from my fears. O Allah, protect me from before me and from behind me, from my right and from my left, and from above me. I seek refuge in Your greatness from being overtaken from beneath me.”



«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ
شَرِّ مَا خَلَقَ»

*A‘ūdhu bi-kalimāti llāhi t-tāmmāti
min sharri mā khalaqa*

“I seek refuge in the perfect Words
of Allah from the evil of all that He
has created.”



Morning:

«أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ
الْإِخْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - وَمِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا،
وَمَا كَانَ مِنَ الْمُشْرِكِينَ»

*'Aṣḥabnā 'alā fiṭrati l-'islām, wa
kalimati l-'ikhhlāṣ, wa dīni nabiyyinā
Muḥammad – ṣallā llāhu 'alayhi
wa sallam – wa millati ābīnā
Ibrāhīma ḥanīfan, wa mā kāna min
al-mushrikīn*

“We have entered the morning upon the natural disposition of Islam, the word of sincerity, the religion of our Prophet Muḥammad, peace and blessings of Allah be upon him, and the creed of our father Ibrāhīm, inclining to truth, and he was not among those who associate partners with Allah.”

(To be said in the morning.)

«أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَكَلِمَةِ
الْإِخْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - وَمِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا،
وَمَا كَانَ مِنَ الْمُشْرِكِينَ»

Evening:

'Amsaynā 'alā fiṭrati l-'islām, wa kalimati l-'ikhlāṣ, wa dīni nabīyyinā Muḥammad – ṣallā llāhu 'alayhi wa sallam – wa millati ābīnā Ibrāhīma ḥanīfan, wa mā kāna min al-mushrikīn

“We have entered the evening upon the natural disposition of Islam, the word of sincerity, the religion of our Prophet Muḥammad, peace and blessings of Allah be upon him, and the creed of our father Ibrāhīm, inclining to truth, and he was not among those who associate partners with Allah.”

(To be said in the evening.)



«يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ أَصْلِحْ
لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي
ظَرْفَةَ عَيْنٍ»

*Yā ḥayyū yā qayyūmu bi-rahmatika
aṣṭaghīthu, aṣliḥ lī sha'nī kullahu,
wa lā takilnī ilā nafsī ṭarfata 'aynin*

“O Ever-Living, O Sustainer, by Your mercy I seek help. Set right for me all my affairs, and do not entrust me to myself even for the blink of an eye.”

«حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ»

*Ḥasbīya llāh lā ilāha illā huwa
'alayhi tawakkaltu wa huwa rabbul-
'arshi l-'azīm*

“Allah is sufficient for me. There is no deity except Him. Upon Him I rely, and He is the Lord of the Magnificent Throne.”

(To be recited seven times.)



Previous



Back to the first page

Authentication of the Book's Hadith

First: The Hadith consisting of Praise

- 1 Narrated by Muslim (600)
- 2 Narrated by Muslim (477)
- 3 Narrated by al-Bayhaqī in *Shu'ab al-Īmān* (4087), and authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb* (1576)
- 4 Narrated by al-Bukhārī (1120) and (7442), and Muslim (769)
- 5 Narrated by Muslim (2713)
- 6 Narrated by al-Ḥākim in *al-Mustadrak* (1920), and authenticated by al-Albānī in *al-Silsilah* (267)
- 7 Narrated by Abū Dāwūd (1493) and al-Tirmidhī (3475), who graded it ḥasan, and authenticated by al-Albānī in *Mishkāṭ al-Maṣābīḥ* (2/708)

- 8 Narrated by al-Bukhārī (6345) and Muslim (2730)
- 9 Narrated by Abū Dāwūd (1525) and Ibn Mājah (3382), and authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb wa-l-Tarhīb* (1824)
- 10 Narrated by Muslim (2696)
- 11 Narrated by Ibn Mājah (3878), and authenticated by al-Albānī in his verification of Ibn Mājah
- 12 Narrated by Muslim (1218)
- 13 Narrated by al-Bukhārī (6306)
- 14 Narrated by al-Ṭabarānī in *al-Awsaṭ* (7324), and authenticated by al-Albānī in *al-Targhīb* (1839)
- 15 Narrated by al-Ṭabarānī in *al-Awsaṭ* (7324), and authenticated by al-Albānī in *al-Targhīb* (1839)

- 16 Narrated by Abū Dāwūd (874) and al-Nasā'ī (1069), and authenticated by al-Albānī in *Ṣaḥīḥ Sunan al-Nasā'ī* (3/289)
- 17 Narrated by Abū Dāwūd (874) and al-Nasā'ī (1069), and authenticated by al-Albānī in *Ṣaḥīḥ Sunan al-Nasā'ī* (3/289)
- 18 Narrated by Muslim (601)

Second: The Hadith consisting of Supplications in Prayer

- 1 Narrated by al-Bukhārī (744) and Muslim (598)
- 2 Narrated by Muslim (770)
- 3 Narrated by Muslim (771)
- 4 Narrated by al-Bukhārī (794) and Muslim (484)
- 5 Narrated by Muslim (486)

- 6 Narrated by Muslim (483)
- 7 Narrated by al-Bukhārī (6316) and Muslim (763)
- 8 Narrated by al-Bukhārī (1377) and Muslim (588)
- 9 Narrated by Abū Dāwūd (1522) and al-Nasā'ī (1303), and authenticated by al-Albānī in *Mishkāt al-Maṣābīh* (1/299)
- 10 Narrated by Muslim (771)
- 11 Narrated by al-Bukhārī (798) and Muslim (589)
- 12 Narrated by Abū Dāwūd (792) and Ibn Mājah (910), and authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi' al-Ṣaḡhīr* (1/604)
- 13 Narrated by al-Bukhārī (2822) and (6390)
- 14 Narrated by al-Bukhārī (834) and Muslim (2705)

- 15 Narrated and authenticated by al-Ḥākim in *al-Mustadrak* (190)
- 16 Narrated by Muslim (709)

Third: Verification of the Hadith of the Prophetic Supplications al-Su' alāt (Supplications of Requests)

- 1 Narrated by al-Bukhārī (6389) and Muslim (2690)
- 2 Narrated by Muslim (2697)
- 3 Narrated by al-Tirmidhī (3563) and graded ḥasan (good), and its isnād (chain) was graded ḥasan by al-Albānī in *al-Ṣaḥīḥah* (1/532)
- 4 Narrated by Muslim (2654); as for the wording: "(Yā Muqallib al-Qulūb, thabbit qalbī 'alā dīnik)" – it was narrated by al-Tirmidhī (3522) who said: "This is a ḥasan hadith"

- 5 Narrated by Aḥmad (6/134) and Ibn Mājah (2/1264), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaghīr* (1/274)
- 6 Narrated by al-Tirmidhī (3524) and al-Nasā’ī in *al-Sunan al-Kubrā* (9/212), graded ḥasan by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (5820–1913)
- 7 Narrated by Aḥmad (4318), authenticated by Shaykh al-Islām Ibn Taymiyyah and his student Ibn al-Qayyim, see *Shifā’ al-‘Alīl*, p. 274
- 8 Narrated by Ibn Ḥibbān (974), under the chapter: "Mention of what is recommended for a person to ask the All-Mighty Creator to make matters easy for him if they are difficult," authenticated by al-Albānī in *al-Ṣaḥīḥah* (2886)

- 9 Narrated by Muslim (2721); Shaykh al-Sa‘dī, may Allah have mercy on him, said about this Supplications: “This is one of the most comprehensive and beneficial du‘ās, as it includes asking for the good of the dīn and the good of the worldly life,” *Bahjat Qulūb al-Abrār wa Qurrat ‘Uyūn al-Akhyār*, p. 205
- 10 Narrated by Muslim (2725)
- 11 Narrated by Muslim (2720)
- 12 Narrated by al-Tirmidhī (3513), who said: "This is a ḥasan ṣaḥīḥ hadith"
- 13 Narrated by al-Tirmidhī (3502) and al-Nasā’ī in al-Sunan al-Kubrā (10161), graded ḥasan by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (1268)
- 14 Narrated by al-Tirmidhī, who said: "This is a ḥasan ṣaḥīḥ hadith"
- 15 Narrated by Aḥmad (22109) and al-Tirmidhī (3235), who said: "This is a ḥasan ṣaḥīḥ hadith"

- 16 Narrated by al-Ṭabarānī in al-Kabīr (7135), and al-Albānī said in al-Ṣaḥīḥah: "This is a good isnād"
- 17 Narrated by Aḥmad (1718) and Abū Dāwūd (1425), authenticated by al-Albānī in *Mishkāt al-Maṣābīḥ* (1273)
- 18 Narrated by Aḥmad (18325) and al-Nasā'ī (1305), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi'* (1301)
- 19 Narrated by Abū Dāwūd (5074) and al-Bukhārī in *al-Adab al-Mufrad* (1200), authenticated by al-Albānī in *Ṣaḥīḥ al-Adab al-Mufrad* (912)

Fourth: Verification of the Hadith of the Prophetic Ist'ādhāt (Seeking Refuge)

- 1 Narrated by Muslim (2716) and in Sunan al-Nasā'ī (5524)
- 2 Narrated by al-Bukhārī in *al-Adab al-Mufrad* (716), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi' al-Ṣaḥīr* (1/694)

- 3 Narrated by Muslim (2739)
- 4 Narrated by al-Tirmidhī (3591) and al-Ṭabarānī in *al-Kabīr* (36), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (1/278)
- 5 Narrated by al-Bukhārī (6616) and Muslim (2707)
- 6 Narrated by Muslim (2722)
- 7 Narrated by al-Bukhārī (2893), and part of it narrated by Muslim (2706)
- 8 Narrated by Abū Dāwūd (1551) and al-Tirmidhī (3492), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (2/811)
- 9 Narrated by al-Bukhārī (6376) and Muslim (589)
- 10 Narrated by Muslim (2717)
- 11 Narrated by Abū Dāwūd (1554) and al-Nasā’ī (5493), authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (1/275)

- ❧¹² Narrated by al-Ṭabarānī in al-Kabīr (810), graded ḥasan by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (1299)
- ❧¹³ Narrated by Aḥmad (2667) and Muslim (2867)

Fifth: Verification of the Hadith of *Ruqyah* (Prophetic Healing Supplications)

- ❧¹ Narrated by al-Bukhārī (5749) and Muslim (2201), and in Sunan al-Tirmidhī (2063), that he performed *Ruqyah* with *al-Fātiḥah* seven times.
- ❧² Narrated by Muslim (810), in which it is mentioned that it is the greatest verse in the Book of Allah, and in al-Bukhārī (2311) in his *Ṣaḥīḥ* it is mentioned that it protects from the shayāṭīn.
- ❧³ Narrated by al-Bukhārī (5735, 5748) and Muslim (2192)

- 4 Narrated by al-Bukhārī (5742, 5743)
- 5 Narrated by al-Bukhārī (5745, 5746) and Muslim (2194) — see an-Nawawī's commentary on this Hadith in his commentary on Muslim (14/184)
- 6 Narrated by Muslim (2202)
- 7 Narrated by al-Bukhārī (3371)
- 8 Narrated by Muslim (2709)
- 9 Narrated by Abū Dāwūd (5088) and Ibn Mājah (3869), authenticated by al-Albānī in *Mishkāt al-Maṣābīh* (2391)
- 10 Narrated by Muslim (2186)
- 11 Narrated by Abū Dāwūd (3106) and al-Tirmidhī (2083), authenticated by al-Albānī in *Ṣaḥīḥ al-Targhīb* (3480)

Sixth: Verification of the Morning and Evening Remembrances

- 1 Narrated by Aḥmad (8719), and the chain of narration was graded good (ḥasan) by Ibn Bāz, may Allah have mercy on him, in his treatise *Tuḥfat al-Akhyār*.
- 2 Narrated by Muslim (2723)
- 3 Narrated by al-Bukhārī (3606)
- 4 Narrated by Abū Dāwūd (5068) and al-Tirmidhī (3391), and its chain of narration was authenticated by Ibn Bāz.
- 5 Narrated by Aḥmad (6597), Abū Dāwūd (5076), al-Tirmidhī (3529), and narrated by al-Bukhārī in *al-Adab al-Mufrad*, graded good by Ibn Bāz.
- 6 Narrated by Imam Aḥmad (446) and al-Tirmidhī (10179), who said: "Ḥasan Ṣaḥīḥ"

- 7 Narrated by Imam Aḥmad (18967) and al-Tirmidhī (3389), graded good by Ibn Bāz.
- 8 Narrated by Aḥmad in the Musnad (4785) and Abū Dāwūd (5074), authenticated by al-Ḥākim.
- 9 Narrated by Aḥmad (7898) and al-Tirmidhī (3437), graded good by Ibn Bāz.
- 10 Narrated by Aḥmad (15367, 21144), chain authenticated by Ibn Bāz, may Allah have mercy on him.
- 11 Narrated by al-Nasā'ī (10405) and al-Bazzār (2/282), graded good by him and authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (1/449).
- 12 Narrated by Abū Dāwūd (5081); al-Rājih stopped at it, and it has the ruling of *raf'* (elevated) as mentioned by al-Albānī (see: *al-Silsilah al-Ṣaḥīḥah*, 11/449).



Eqtidaa Knowledge Endowment

We are devoted to reviving and spreading the Sunnah of the Prophet, peace and blessings of Allah be upon him, and to preserving and teaching his daily remembrances (Remembrances).

We welcome your correspondence and are pleased to hear from you.

00966503766222

 doa.eqtidaa.com



@eqtidaa1

