Let Us Remember

ALLAH

And Praise Him

الذكر والدعاء

Abdul Rahman Dimashkiah

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INTERNATIONAL ISLAMIC
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THE MERCIFUL THE COMPASSIONATE
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All praise and glory belong to Allah, the Creator, who created the heavens and the earth with truth, but most men know not.

All praise to Allah who praise Him all what is in heavens and earth, and bend their necks and bow down to his glory.

The King of kings, The rich, whom all kings are poor before Him, whom all are not but servants to him, and in need of his wealthy, grace and sustenance.

The Exalted in might, The Powerful, whom all kings are submissive lowly to him.

The Most Merciful one, and kind, who is more merciful to his servants than the mother to her child.

He, Whom the sinners have always hopes in his mercy, and beg
Him His pardon living on that strength: between the hope of his mercy and the fear of his penalty.

He, Who listens to the distressed when he calls on Him, and Who relieves its suffering.

And may the peace and blessing be on his Apostle Mohammad, and on all his brothers the Apostles who proceeded him.

This is my brief book about a very important subject for mankind, worthy of their happiness, peacefulness and tranquillity in their life here, as well as the most achievement in the Hereafter. that is The Virtue Of The Remembrance Of Allah.

It is a call for every one to remember Him, keeping his tongue - as well as his heart - busy with His cherisher and sustainer The Almighty Allah.
The Benefits Of Allah's Remembrance

1. It makes one who remember Allah, remembered by Allah Himself. Allah says in The Quran. "THEN DO YOU REMEMBER ME, I WILL TOO REMEMBER YOU, BE GRATEFUL TO ME, AND REJECT NOT FAITH" 1.

The Prophet narrated that Allah said, "I AM WITH MY SERVANT AS LONG AS HE REMEMBER ME, AND HIS LIPS MOVED (in uttering) FOR MY SAKE." (Bukhari)

1- The word "remember" is too pale a word for zikr, which has now acquired a large number of associations in our religious literature. In its verbal significance it implies: to remember; to praise by frequently mentioning; to rehearse; to celebrate or commemorate; to make much of; to cherish the memory of as a precious possession.
In another narration "I AM WITH MY SERVANT WHEN HE REMEMBERS ME, IF HE REMEMBERS ME IN HIS SOUL I WILL REMEMBER HIM IN MY SOUL, AND IF HE REMEMBERS ME IN A GATHERING, I WILL MENTION HIM IN A BETTER GATHERING THAN HIS.

(BUKHARI)
Such a great honour and pride which can never be compared with any other honour, that a servant is mentioned by His Creator.

2. It revives the dead heart (spiritually) as the Prophet says, "The likeness of one who celebrates the praises of his Lord - in comparison - to one who does not celebrate the praises of his Lord: is as the likeness of the living one compared to a dead one."

(Bukhari)

3. It maintains and cures the sick heart from many diseases such as: harshness, heedlessness, hypocrisy, arrogance, rancour, envy and rust. for many are those who well maintain their hearts and bodies physically from any disease which might cause it to death and perish, those who are well concerned about

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2 - Allah says in the Quran, "WOE TO THOSE WHOSE HEARTS ARE HARDENED AGAINST THE REMEMBRANCE OF ALLAH, THEY ARE MANIFESTLY WANDERING IN ERROR. [39:22]"

3 - The Devil takes a great advantage of the times of heedlessness of someone as an opportunity and then surprises him with his whisperings and suggestions.

4 - the Prophet says, "Hearts get rusty as the solid becomes so, and its polish is the remembrance of Allah"
the physical nourishment, while the hearts are sick or may be dead (spiritually).

4. It fills the emptiness in one's heart and keep him busy with His Creator than creatures. The more he mentions Him by his tongue the more will He remain in his heart.

5. It is a reason for salvation in the Hereafter. The Apostle of Allah - peace be with him - said, "There is no son of Adam did any thing better for his salvation at the day of judgment than remembering Allah. (Muattaa. Authentic)

6. It makes the call (invoke) answered for one who remember. The Prophet said, "There are three of whom their calls (to Allah) will not be rejected.
* Those who engage themselves much in Allah's remembrance.
* The call of an oppressed one.
* A fair and just leader (ruler). (Baihaki. Authentic)

7. It is a fortress and protection for the believer which defend him from Satan and keep away from him.

8. It is an easy worship while it has great rewards, is not that a tremendous grace from Allah that
He grants us with the best rewards in compensation for numbers of words that our tongues utter without any afford or tiredness when walking, standing, sitting, lying, working, driving!

9. It is an alternative thing that our tongues become bussy with, rather than cursing bad mouthing, or speaking ill against the others instead. That is why the Prophet said - when someone asked him to guide for an easiest deed that has a lot of rewards, "keep your tongue wet in remembering Allah." He also said, "The most beloved deeds to Allah: that you die while your tongue still wet in remembering Allah.

(Ibnussani. Authentic)

I should not forget to extend my appreciation and thankfulness to my brother David Samuel Pitchy and his respected family for the revision they have done to my book, may Allah keep the reward of that in their credit of rewards on the day of judgment.

For those who read my book and had themselves benefited, I ask them not to post me some dollars, but I ask them to practice what is recommended in the book about invocations, and be grateful to the author by invoking Allah, that He may keep him with good faith and good work till the last second of his life.

An يُؤتِينَا اللَّهُ عِظَامَ الثُّوَابِ عَلَى حَسَنَاتِ اكْتُسِبَانَا بِتَّسِيرِهِ مَنْ لَمْ كَلَّفْنَا عَمَّالًا شَافِقًا. إِنَّا هُمُ هَوَّاء ْمُسَبِّرِي أَحْسَنَاتِنَا عَلَى أَيْ حَالٍ مِّنَ الأَحْوَالِ كُنَا قِيَامًا أوْ تَحْكَصُوا أوْ لَيْخُوِنَا.

۹ - أن ذكر الله بديل لأَلْسِنَتَنا يجْعلَهَا تَتَشَفَّل بِذِكْرِهِ عِن ذِكْرِ السُّوءِ مِنَ الْغَيْبَةِ والْلَّغْوِ مِنَ الْكَلَامِ. وِهِذَا لَمْ يَكُنُّ رَجُلٌ إِلَّا رَسُولُ اللَّهِ ﷺ يَسَاءَ عِن أَيْسِرِ الأَعْمَالِ لِيَلْتَزَمَّهُ فَقَالَ لَهُ ﴿لا يَزَالُ لِسَانَكَ رَطْبًا بِذِكْرِ اللَّهِ ﷺ﴾ (اُحْمَادُ وَالْبَرْدُمْذَيْ صَحِيحُ)

إِنْي لا أَنْسِي فِي خَتَامِ هَذِهِ المَقْدِمَةِ أن أُتُوَهَ بالشَّكِيرَةِ البَالَغَ إِلَّا أَنْ خَيْرَاتِ الإِسْلَامِ الْأَسْتَذَادَ دَارَدِ صَعْمِينِ بِهِ بَيْنِي وَزِوْدُهُ عَلَى مُسَاعِدَتِهِ مَا فِي هَذَا الْبَحْثِ وَمِرَاجِعَهُ رَأَسَالُ اللَّهِ أَن يُنَيِّيْهِ مَا عَلَى ذَلِكَ.

كَمَا أُتُوَهَ إِلَى الْقَارِئِ الْكَرِيمِ الْمُسْتَفِيدِ مَن هَذَا الْبَحْثِ أَن يَدْعُو لَأَخِي مُؤَلِّفِ الْكِتَابِ بِظَهْرِ الْغَيْبِ أَن يَجْعَلْ خَيْرَ أَعْمَالِهِ خَوَاتِيمَهَا.
death, and bestow on him the reward of this book at the day of judgment, the day whereon neither wealth nor sons will avail, but only he (will prosper) that brings to Allah a sound heart. Amen ...
The Categories Of Remembrance

There are three kinds of Allah's remembrance:

1 - Praising Allah, and glorifying Him, and mention-ing His favours on us, even on those who reject faith, those who disobey Him. despite He provides them, and keeps them in a good health, that also represents His great mercy and His patience for the harm of His enemies.

2 - calling on Allah is the link between man and his creator, it is also considered as worship. It is an innate faculty in man who feels a yearning for Allah, seeks Allah's support in the time of hardship, and implores Him to save him from the harm.

It is encouraged to call on Allah as we read in the Quran, "AND YOUR LORD SAID: CALL ON ME, I WILL ANSWER YOUR PRAYER (call)."

أنواع الذكر

ذكر الله متشمل على أنواع منها:

1 - تطهير الله وتنبيه وذكر آلهه وفضله على عباده جميعاً مؤمنهم بل وحتى كافرهم وهنا تتعلق رحمة الله وصبره على أذى عباده. فإنه لا يزال يطعم الكافر ويسقيه بالرغم من كفره ووجوده لربه.

2 - دعاء الله وهو الصلة بين العبد وبين خالقه. إنه عبادة الله عز وجل كالصلاة والصيام لقول رسول الله ﷺ: "الدعاء هو العبادة". إنه التوجه إلى الله إنه أمر نفطي في داخل النفس الإنسانية. فالإنسان يلجأ إلى الله في ملائمة ومعنويه يدعوه عند الكربات ويلج عليه أن ينقذه مما هو فيه.

لقد حثنا الله على دعاته فقال: وقال ربيكم ادعوني أستجب لكم. "
It is encouraged to call on Allah for one's need for the better of both lifes, but there are bad callers, who expect attentively Allah's grace concerning this life, but turn away inattentively from calling Him for the benefit of the Hereafter. Allah indicates that in his Quran:

"THERE ARE MEN WHO SAY: "OUR LORD! GIVE US (THE BOUNTIES) IN THIS WORLD!" BUT THEY HAVE NO PORTION IN THE HEREAFER. AND THERE ARE OTHERS WHO SAY: "OUR LORD! "GIVE US GOOD IN THIS WORLD AND GOOD IN THE HEREAFER. AND SAVE US FROM THE TORMENT OF THE FIRE"

[2:200]

The Bad Callers

Nevertheless, those who call on Allah for the means of this world only, are the same of those who remember Him in the times of trouble and hardship, but forget Him in the time of felicity when he removes their harm.

Allah says, "WHEN WE BESTOW FAVOURS ON MAN, HE TURNS AWAY, AND GETS HIMSELF REMOTE ON HIS SIDE (INSTEAD OF COMING TO US) AND WHEN EVIL

ودلك فإن على العبد أن يتوجه بالطلب إلى الله عز وجل فيما فيه الخير في دينه ودنياه

غير أن هناك نوعا من الناس يسألون الله فيما يعود بالخير على دنياهم ولا يسألون الله شيئا من أمور الآخرة.

كما قال تعالى: فمن الناس من يقول رينا أنتنا في الدنيا وما له في الآخرة من خلاق ومنهم من يقول رينا أنتنا في الدنيا حسنَّا وفي الآخرة حسنَّا. وقنا عذاب النار.

(البقرة: 200)

دعاة خاطئون

ولعل من بين هؤلاء من يقبل على الله عند المصاعب، فإذا زالت المصاعب أعرض عنه ونسيه. قال تعالى: إلا أن عمنا على الإنسان أعرض وفَنَا بجانبه وإذا مسَّه الشرَّ فتو دعاة عرضون.

(فصلت: 51)
SEIZES HIM, (HE COMES) FULL OF PROLONGED PRAYER."

"AND THERE IS NOT A SINGLE GOOD THAT YOU HAVE BUT IS FROM ALLAH, BUT THEN IF YOU WERE TOUCHED BY DISTRESS UNTO HIM YOU CRY WITH GROANS, YET, WHEN HE REMOVES THE DISTRESS FROM YOU BEHOLD, SOME OF YOU TURN TO OTHER GODS TO JOIN WITH THEIR LORD, TO SHOW THEIR INGRATITUDE FOR THE FAVOURS WE BESTOWED ON THEM! THEN ENJOY [YOUR BRIEF DAY] BUT SOON, WILL YOU KNOW (YOUR FOLLY)

Therefore, Islam requires people to call on Allah in their good and bad circumstances, and to forget not their Lord in their good, lest He forget them in their time of trouble.

The Prophet Mohammad - peace be
with him said, "Keep yourself with Allah, He will be with you, know Allah (ignore not His commands and his super-vision over you) in your good time, He will know you in your hard time" (Bukhari & Muslim)

3 - seeking His forgiveness
There is no one among the sons of Adam that sins not. Since we are not angels, we should then seek forgiveness from Allah always, for not seeking forgiveness is in itself sin.

Indeed, it is bad that we sin, but it much worst when we sin while seeking no forgiveness. For the doors of Allah's mercy are always opened - as an opportunity - to any sinner who intends to return to Him. Let us read these verses in the Quran:

"O MY BONDMAEN WHO HAVE TRANSGRESSED AGAINST THEIR SOULS! DESPAIR NOT OF THE MERCY OF ALLAH, FOR ALLAH FORGIVES ALL SINS: FOR HE IS OFT-FORGIVING, MOST MERCIFUL."

[39:53]

"FOR ANY ONE DOES EVIL OR WRONGS HIS OWN
SOUL, BUT AFTERWARDS SEEKS ALLAH'S FORGIVENESS, HE WILL FIND ALLAH OFT-FORGIVING, MOST MERCIFUL."

"AND THOSE WHO, HAVING DONE SOMETHING TO BE ASHAMED OF, OR WRONGED THEIR OWN SOULS, EARNESTLY BRING ALLAH TO MIND, AND ASK FOR FORGIVENESS FOR THEIR SINS, AND WHO EVER CAN FORGIVE SINS EXCEPT ALLAH? - AND ARE NEVER OBSTINATE IN PERSISTING KNOWINGLY IN (the wrong) THEY HAVE DONE. FOR SUCH THE REWARD IS FOR-GIVENESS FROM THEIR LORD, AND GARDENS WITH RIVERS FLOWING UNDER-NEATH, - AND ETERNAL DWELLING: HOW EXCELLENT A RECOMPENSE FOR THOSE WHO WORK AND STRIVE."

[4:110]

(النساء: 110)

والذين إذا فعلوا فاحشةً أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم، ومن يغفر الذنوب إلا الله، ولم يصرّوا على ما فعلوا وهم يعلمون أولئك جزاؤهم مغفرةً من رحمته وجنات تجري من تحتهم الأنهار خالدين فيها، ونعم أجرا العاملين.

(آل عمران: 135)
The Virtue of Remembering Allah

1 - Allah's Apostle - peace be with him said, "There are angels for Allah who roam on the roads, looking for such people remembering Allah: they call one another, saying: Come to what you are looking for. Then they encircle them with their wings up to the lowest heaven. Then their Lord asks them - although he knows best - "What were my servants saying?"

The angels say, "They were glorifying You, and remembering Your greatness and praising You. He says, "Did they see Me?"

The angels reply, "No, by Allah, they did not see You."

He then says, "What if they were to see Me?"

The angels reply, "If they were to see You, they would become stronger. They would worship You more deeply, and praise You more deeply, and glorify You more deeply.

He says, "What are they asking of me?"

They say, "They are asking You for paradise."

He says, "Have they ever seen it?"

They reply, "No, oh Lord, By Allah, they have never seen it."

He says, "How would it be if they were to see it?"

فضل الذكر

They reply, "If they were to see it, they would covet it more greatly and would seek it with greater zeal, and would have a greater desire for it."

Allah says, "From what do they take refuge in Me?"
They say, "They take refuge in You from fire."
He says, "Have they seen it?"
They say, "No, Oh Lord, by Allah, they have not seen it."
He says, "What if they were to see it?"
They say, "They would flee the more from it, and would fear it extremely.
The Angels say to Allah, "They are asking Your forgiveness."
Allah then says to the angels, "I make you witnesses that I have forgiven them, and have protected them from what they sought refuge in me.

They say, "O our Lord, among them there's a man who is a sinner, he is not one of them, but he came for a certain need and then sat with them.
He says, "And even to him have I extended My forgiveness, for such are they that their companions will never be reduced to misery."

(Bukari & Muslim)
The Remembrance &
Its reward

1. Allah's Apostle - peace be upon him - said, "Who ever says, LA ILAHA ILLA-LLAH, WAHDAHU LA SHAREEKALAH, LAHUL MULKU, WALAHUL HAMDU, WAHUUWA ALA KULLI SHAI'IN QADEER\textsuperscript{1}, one hundred times will get the same reward as given for the one who has manumitted ten slaves. And one hundred good deeds will be written on his account, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and no body will be able to do a better deed except the one who does more than he does."

\textit{(Bukhari & Muslim)}

2. Allah's Apostle - peace be upon him - said, "Who-soever says, "SUBHANAL-LAHI, WABI HAM DEH\textsuperscript{2}" one hundred times a day: will be forgiven all his sins even if they were as much as the foam of the sea."

\textit{(Bukhari & Muslim)}

5 - \textbf{MEANING:} There is no God but Allah, the only true God, who has no partner. To Him belongs the kingdom (of the universe) and to Him all praises are due, and He has the power to do everything.

6 - \textbf{MEANING:} All glory and praises are for Allah.
3. Allah's Apostle - peace be upon him - said, "There are two phrases which are very easy for the tongue to say, but very heavy in the balance, and very dear to the beneficent (Allah): SUB HANALLAHILADHEEM, SUBHANA-L LAHI WA BIHAM DEH. 7

(Bukhari & Muslim)

4. Samurah reported, "The Apostle of Allah said, "The most beloved words to Allah are the following four phrases, SUBHA NALLAH, ALHAMDU LILLAH, LA-ILA HA ILLALLAH ALLAHU AKBAR." 8

(Muslim)

5. Allah's Apostle - ' - said to one of his companions, "O Abu Musa, shall I tell you a word, which is indeed a treasure of paradise? Abu Musa said, "Sure". The Apostle of Allah said, "LA-HOW LA, WALA, QUWATA, ILLA BILLAH." 9

(Bukhari & Muslim)

7 - MEANING: All glory for Allah, the great. And all praises.

8 - MEANING: Glory be to Allah, All praises be to Allah. There is no deity but Allah, Allah is the greatest.

9 - MEANING: There is neither power nor strength indeed except in Allah.
6. The Apostle of Allah - peace be with him - used to say when it was
dusk, "AMSAINA, WA
AMSLAL MULKU, LILLAH,
WAL HAMDU LILLAH, WA
LA ILAHA ILLALLAH,
WAHDHULU, LA, SHAREKA
LAH, LAHULMULKU, WA
LAHUL HAMDU, WA-
HOWA, ALA, KULLI,
SHAI-IN QADEER.
ALLAHUMMA, INNI, AS-
ALUKA, MIN, KHAIRI,
HATHIHIIL, LAILATI, WA,
KHAIRA MA, BAADAHA.
WA, A'UTHU BIKA, MIN
SHARRI HA, THIHIL
LAILATI, WA SHARRI MA,
BAADAHA. RABBI, INNI,
A'UTHU, BIKA, MIN
KASAL, WASOO-ILKEBAR,
RABBI, A'UTHU BEKA
MIN, ATHABIN FILKABRI,
WA-ATHABIN FINNAR. 10
And when it is light he says,
ASBAHNA, WA, ASBAHAL,
MULKU, LILLAH. "  (Muslim)

10 - MEANING: We got up at dusk, and
the kingdom enters at dusk for Allah. All
praise is for Allah. He is one, there is no
partner with Him, to Him belong all things.
O Allah, I implore you for the good of this
night, and for the good of whatever therein,
and I seek refuge in you from its evil, and
the evil of whatever therein.
O Allah, I seek refuge in you from
indolence, and extreme infirmity, and from
the punishment of the grave and the fire.
11 - MEANING: We got up at dawn and
the kingdom got up for Allah.
7. Abdullah Ibn Khubaib reported, "We went out on a rainy and very dark night, seeking the Prophet Mohammad to lead our prayer. We found him, and he said to me, 'Tell me.' I said to him, 'O Prophet of God, what shall I say?' He said, 'Read the Sura (chapter) 'Ikhlas' and the Sura "An-nas", and the Sura "Al-falaq", at dawn and at dusk three times, it will enough for you from anything.'

(Tirmithy:Authentic)

8. The Prophet of Allah - peace be with him - used to say when it was dawn, "ALLAHUMMA,BEKA ASBAHNA, WA-BEKA AMSAINA, WA - BEKA NAHIA, WA-BEKA, NAMOOT WA-ILAIKAN NUSHOOR" 12 and when it was evening he used to say: "ALLAHUMMA, BIKA' AMSAINA, WA-BIKA ASBAHNA, WA-ILAIKAL MASEER." 13

(Tirmithy:Authentic)

12 - MEANING: We enter the dawn and the dusk in Your name, and we live in Your name, and we die in Your name, and to You is our destination.
13 - MEANING: We enter the dusk and the dawn in Your name, and to You is all return. (resurrection)

The Prophet of Allah said, "Whosoever says it during the day with firm faith, and die on the same day before the evening, he shall be amongst those who are in paradise. And whosoever says it at night with firm faith and dies before the morning, he will be amongst those who are in paradise."

(Bukhari)

10. Allah's Apostle - peace be with

14 - MEANIG: O Allah, You are my Lord. There is no God but You. You have created me, and I am Your servant, and I am in Your keeping, as much as I can. I seek refuge in You from evils of what I have done. And I return to you with your favour upon me, and return to You penitent for my sin. So pardon me, for no one pardons sins except You.
him - said, "There is no servant [Of Allah] who reads in the morning of every day, and the evening of every night, 'BISMILLA HILLATHY LA, YADURRU, MA-ISMIHI, SHAI-UN, FIL-ARDI, WA-LA, FISSAMA-I, WA-HUASSAMIUL, ALEEM "but no harm will touch him."

(Bukhari:Al- Adabelmufrad)

11. Abu bakr reported, "I said, "O Apostle of Allah prescribe something which I can read when it is dawn, and when it is dusk. The Prophet said then, "Say, "ALLA HUMMA, A,LIMULGAIBI WASAHADA FA-TIRAS SAMAWATI WAL-ARD, RABA KULLI SHAI'IN, WA- MALEEHAY, ASH-HADU, ANLA, ILAHA ILLA ANT. A'UTHU BIKAMIN SHARI NAIFS, WA-SHARRI SHAI-TANI, WA-SHIRKIH, WA-AN, AQTIARIFA-ALA, NAIFS SOO- AN,AOW,

AJURRAHU,ILA,MUSLIM " The Apostle of Allah said, "Read it when it is dusk, and when you go to bed."

(Al-Adab-Almufrad" Authentic)

15: MEANING: In the name of Allah, one by virtue of Whose name nothing in the earth nor in heaven can never do harm, and it is He Who hear and know.
12. "Allah's Apostle - peace be with him said, "There is no Muslim servant who says three times when it is dusk and when it is dawn - "RADEETU, BILLAHI RABBA. WA-BIL-ISLAMI DEENA, WA-BI, MUHAMAD (SALLALLAHU, ALAIHI, WASALLAMA) NABIYAN WA-RASOOLAL-' : but [that saying] becomes a duty upon Allah (a promise) to please him, on the day of resurrection." 17

(Abu-Dawood, Authentic)

13. Ibn Umar said, "The Apostle of Allah never left these three words when it was dusk or when it was dawn:

"ALLAHUMMA. INNY AS-ALUKAL-AFYIATA FID-DUNIA, WAL-AA'KHIRAH"
Invocation At Sleep Time

14. Hafsah reported, "When the Prophet - peace be with him - intends (usually) to go to bed, he used to place his hand under his cheek and thereafter say thrice,

أَذْكَارِ النُّوم

١٤٠ - عَنْ حُفَصَةِ رضي الله عنها أن النبي ﷺ كان إذا أراد أن ينام وضع يده تحت رأسه ثم قال: اللهم قني عذابك يوم

18 - MEANING: O Allah I beseech You for peace of mind in this world, and the hereafter. O Allah, I seek from You pardon and peace of mind in my religion, my world, my family, and my property. O Allah cover my faults, and save me from what I fear. O Allah protect me from the front, from the back, from the left and from above. And I seek refuge in Your greatness from a destruction that might come below me.

(That is sinking of the earth)

19 - The wife of Mohammad - peace be with him - the daughter of Umar.
15. Hudhaifah reported, "When the Apostle of Allah ever, he used to put his hand under his cheek and say, "BISMI KALLA-HUM MA, AHIYA, WA A-MOOT, " and when he woke up said, "ALHAMDU LILLA HIL LADHEE, AHIYA'NA, BAA'DAMA, AMAA'TANA, WA-ILAIHI-NNUSHOOR." (Abu-Dawood. Authentich)

16. The Apostle of Allah - peace be with him - said, "If one of you goes to bed, let him sweep his bed with a corner of his robe, because he does not know what was left on it in his absence, and let him say, "BISMIKA, RABBY WADAATU, JAMBY WA- BISMIKA ARFA-UH, FA-IN AMSAKTA, NAFSY, FAG-FIRLAHA, WA-IN ARSAL TAHA, FAH-FTHHA, BIMA,

20 - MEANING: O Allah, protect me from Your penalty on the day when You resurrect Your servants.
21 - MEANING: O Allah, in Your name I live, and die.
22 - MEANING: All praise is for Allah, Who has brought us to life after He made us dead, and to Him belongs the resurrection. (Sleep is considered another type of death)
TAHFATHU, BIHI, IBAADA KASSAA-LIHEEN. 23

(Bukhari & Muslim)

17. A-isha reported, "Whenever the Prophet of Allah - peace be with him - went to bed, he used to blow on his hands while reciting the three chapters:

AL-IKHLAS & AL-FALAQ & ANNAS, and then pass his hands over his body."

(Bukhari & Muslim)

18. The Prophet of Allah - peace be with him - said, "Whoever recites the last two verses of the chapter of "AL-BAKARAH," it will be enough for him."

(Bukhari & Muslim)

23 - MEANING: In Your name O Lord, have I placed my side, and in Your name have I raised it up. So if You hold my soul, then forgive it. But if You send it back, then preserve it with what You preserve Your pious servants.

24 - It will be sufficient for his preservation from the harm of devils... etc.
19. Abu Hurairah said, "The Prophet of Allah had put me in charge of the Zakat (Charity) of Ramadan when someone came to me and started scooping up some of the food-stuff.

So I caught him and said, 'I'll take you to the Prophet of Allah.' The thief said, 'Let me go this time, and I will never come back.'

'So I left him, and on the next day I came to the Prophet of Allah. He said to me, '(Abu Huraira), what have you done with your captive?'
'I said, 'I took pity on him and released him.'
'He said, 'Behold! he was lying to you and he will be back again.'

'So I caught him a second and a third time, and I said to him, 'This time I will take you to the Prophet of Allah. You claim each time that you will not be back, but still are.'

'He said, 'Let me go, and I will teach you some words by which Allah will reward you:

25 - Collected food from charity to be given to the needy at Ramadan.
whenever you go to bed, recite this verse Al-\textit{kursee} \textsuperscript{26}, for then a guardian from Allah will be guarding you, and no devil, after that will be able to approach you, till the next day.'

"The next day, the Prophet of Allah asked me,'What have you done with your captive?' "I said, 'He claimed that he would teach me some words by which Allah would do me good.' "The Prophet of Allah said, 'He told you the truth, though he is [usually] a liar. O Abu Huraira, do you know to whom you have been talking these last three days? It was Satan himself.'"

(Bukhari)

\textsuperscript{26} - You find it in the Sura of the Chapter AL-BAKARA, verse no. 255. This verse was described by the Prophet - peace be with him - as the greatest verse among all the verses of the Quran, and the most effective verse against Satan.
20. Abu Sa-eed reported: The Prophet of Allah - peace be with him - used to say whenever he went to bed, 'ALHAMDU LILLA-HILLADHY, AT-AMANA, WA-SAQAANA, WA-KAFAANA, WA-AAWAA-NA, FAKAM MEMMAN LA, KAA-FIYA LAHU, WA-LAA, MU-OWEE. '

(Abu-Dawood Authentic)

27 - MEANING: All praise is due to Allah Who gave us food, drink sufficient shelter, for how many are those who have no means and shelter.
He Who sees
A dream That He Hates

21. Jaber reported, "A man came to the Prophet - peace be with him - and said, 'I have seen a dream in which my head was cut off.' Then the Prophet laughed at this and said, 'When the Devil plays with one of you in your sleep, you should not mention it to people.' "

(Muslim)

22. Abu Qatadah reported, "Allah's Apostle - peace be with him - said, "A good dream comes from Allah, and a false dream comes from the devil, so whoever sees what he likes he should not disclose it except to whom he loves. But if sees what he dislikes, let him seek refuge in Allah from its evil, and the evil of the devil, let him blow thrice (to his left) and not tell anyone of it, because it will do him no harm."

(Bukhari & Muslim)

23. The Prophet of Allah said, "Whosoever recites at dawn, 'ALLA-HUMA MA, ASBAHA BEE MIN NIMATIN, AOW, BI-AHADEN MIN KHAL QIKA, FAMINKA WAH DAKA, LA, SHAREE KALAK. FALAKALHAMDU, من رأى في منامه ما يكره

21 - عن جابر رضي الله عنه أن أعرابياً قال: يا رسول الله، رأيت في النوم كان رأسي قد ضرِب فتدحرج، فاشتدت في إثره. فمضحك النبي ﷺ ثم قال: لا يحدثن أحدكم ب تعالى الشيطان به من رواة مسلمٍ.

22 - عن أبي قتادة رضي الله عنه أن رسول الله ﷺ قال: «الرؤيا الصالحة من الله، والرؤيا السوء من الشيطان، فإذا رأى أحدكم ما يحبفلا يحدث بها إلا من يحب. وإذا رأى ما يكره فليتغلع عن يساره ثلاثاً وليتعوذ بالله من شر الشيطان وشرهماولا يحدث بها أحداً، فإنها لا تضره».

(رواه البخاري ومسلم)

23 - عن عبد الله بن غنام رضي الله عنه أن رسول الله ﷺ قال: «من قال حين يصفح: اللهم ما أصبر بي من نعمة - أو بتحد من خلقك - فإنها ملك وحده لا شريك.»
WALA KASHUKR. "he is then (considered as if he) fulfilled already his daily thankfulness and appreciation [due on him to his Lord] on that day.

And whoever says the same of that at night, he fulfils the gratefulness of his night."

(Abu-Dawood, Authentic)


But Allah will free quarter of him from Hell on that day. If he says it twice Allah will free half of him from Hell. If he says it four times

28 - **MEANING**: O Allah, whatever gift [or favour] comes to me or to each one of your creations, but it is indeed from You only, the one, Who Has no partner. So all praises are due to You.

29 - **MEANING**: O Allah, we get up at dawn, bearing witness to You, and to those who lift Your throne, and your angels, and all Your creations: that it is You, Allah, the One and only God Who Has no partner, and that Muhammad is Your servant and Messenger.
Allah will free him all from Hell. "
(Bukhari: Adab Almufrad). Authentic

Excellence Of Night prayer

Allah has said, "AND ON PART OF THE NIGHT, PROSTRATE YOURSELF TO HIM, ALONG NIGHT THROUGH. "
(Quran 76:27)

Allah also said, "ONE WHO WORSHIPS DEVOUTLY DURING THE HOURS OF THE NIGHT, PROSTRATING HIMSELF AND STANDING [IN ADORATION], IS AVOIDING [THE PUNISHMENT OF] THE HEREAFTER, AND HOPING FOR THE MERCY OF HIS LORD. "
(Quran 39:9)

25. Al-mugira, reported, "The Prophet - peace be with him - kept standing in prayer so long, that his feet became swollen. Then he was questioned by his wife (A'isha), 'Why do you do this when you have been forgiven for your former and future sins? !! He then said, "Should I not be a grateful servant?" (Bukhari & Muslim)
26. The Prophet of Allah said, "The closest that Allah will ever be to His servant is in the deep of the latest period of the night." So if you can one of those who remember Him at that time, then be one."

(in another narration) "The closest that the servant will ever be to Allah is while prostrating (on his face to him).

(Tirmithy. Authentic)

27. Abdallah (The son of Amr) said, "The messenger of Allah said to me, 'O Abdallah, do not be like him... who used to stand up in prayer at night but later gave it up. (The Prophet did not like to mention his name).

(Bulhari & Muslim)

28. Jaber reported that Allah's Apostle - peace be with him - said, "There is an hour during the night in which, if a Muslim asks from Allah anything of the good of the world's affairs or of the Hereafter, Allah will give him what he asks, and that is in every night."

(Muslim)

29. Abu Huraira reported, "Allah's Apostle - peace be with him - said, "Our Lord, the Blessed and Exalted, comes down every night to the nearest heaven while it [yet]

30 - That is, while one stands for prayer at night, praising, supplicating, or prostrating to the Lord.
remains the last period of the night
and says, 'I am the Lord; whoso
calls me, so I will respond him,
whoso asks me, so will I give to
him, whoso asks me for
forgiveness, I will I forgive him.' "
(Bukhari & Muslim)

What To Say When
Entering One's Home

30. Abu Malik reported that the
Prophet of Allah said, 'When a man
enters his house, let him say,
'ALLA-HUMMA, INNY AS-
ALUKA, KHAIRAL MOW-LAJI,
WA-KHAIRAL MAKH RAJ.
BISMILLAH, WALAJ NA, WA -
BISMI ALLAH, KHAARAJNA. WA-
ALA LLA HI, RABBINA TAWA
KAL NA,' " and let him then greet
his family. ' "
(Abu-Dawood. Authentic)

The doors of the kings are locked
toward those who seek them, while
the doors of the king of kings
(Allah) are always opened, He
invites His servants to forgive
them, He invites them to take
advantage of His generousity &
mercy and that time of the night.

31 - MEANING: O Allah, I seek from You
a good of [my] entrance, and a good of
coming out. in the name of Allah we enter,
and in His name we come out, and to Allah
- our Lord - we do resign [trust & depend].

37
What To Say When Coming Out Of One's Home

31. Allah's Apostle - peace be with him - said, "When a man as he comes out of his house, says, 'BISMILLAH, TAWAKALTU, ALALLAH, LA HAWLA, WALA, QUWATA, ILLA BILLAH,'" he is addressed, 'You are guided and protected and sufficiently provided.' And so will the devil abandon him [and stay away of him].

(Tirmithy . Authentic)

What To Say When Going To The Lavatory

32. Anas reported, "Whenever the Prophet of Allah went to the lavatory he used to say, 'ALLAH HUMMA, INNY A'UTHU BIKAMINAL KHUBTHY, WAL Khaba-eth.'" 33

(Bukhari & Muslim)

32 - MEANING: In the name of Allah, I resign upon Allah, there is no might, and no power except in Allah.

33 - MEANING: O Allah, I seek refuge in You from evil, and from all malicious things
What To Say When Coming Out Of It

33. Abu Dharr reported, "Whenever the prophet of Allah peace be with him went out of the lavatory, he used to say, 'ALHAMDU, LILLAHILLA-DHTY, ATH-HABA ANNYL, ADHA, WA-AAFAANY. ' " 34

(Authentic)

What To Say Against Satan's Whisperings

"SAY, O MY LORD, I SEEK REFUGE IN YOU FROM THE SUGGESTIONS OF THE EVIL ONES, AND I SEEK REFUGE IN YOU - MY LORD - LEST THEY COME NEAR ME."

[Quran 23:98-99]

34 - MEANING: All praise is for Allah, Who removed injurious things from me, and cured me, and kept me in health.
What To Say When Having Sexual Intercourse With One's Wife

34. Ibn Abbas reported: "The Apostle of Allah said, "If any of them (wife & husband) said when intending to have a sexual intercourse with his wife, 'BISMI ALLAH, ALLA-HUMMA, JANNEB-NA A-SHAITAN, WA- JANNEBE SHAITANA MA, RAZAK TANA" then if it would be ordained that they have a child from that night of theirs, no devil would harm it."

(Bukhari & Muslim)

What To Say Before And After Eating

35. Amr Bin Salama reported, "I was a boy under the care of the Prophet of Allah, and my hand was unsteady in the platter, so he said to me, 'O young boy, mention the name of Allah, and eat with your right hand, and eat from the side.

ما يقول عند اضطجاعه مع أهله

٥٤ - عن ابن عباس رضي الله عنه قال: لر أحنكم حين يأتي أهله قال: بسم الله اللهم جنّبنا الشيطان وجنّب الشيطان ما رزقتنا، فولد بينهما ولد لم يضره الشيطان أبداً.

(البخاري ومسلم)

ما يقول قبل وبعد الطعام

٢٥ - عن عمر بن سلمة قال: كنتُ غلاماً في حجر رسول الله ﷺ وكانت يدي تطليش في الصحقة. فقال لي رسول الله ﷺ: يا غلام، بسم الله وكل بسمك وكل مما يليك.

(البخاري ومسلم)

35 - MEANING: In the name of Allah, O Allah, keep us away from Satan, and keep him away from what You have bestowed upon us.
which is near to you. "

(Bukhari & (Muslim)

36. Allah's Apostle of Allah said, "If any of you forget to remember the name of Allah over his food, let him then say, 'BISMILLAHI, AWA-LAHU, WA-AA-KHIRAH.""

(Abu-Yaala. Authentic)

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36 - The Prophet of Allah teaches us not to eat from all sides which may annoy those who eat with us.

37 - MEANING: In the name of Allah (always) at its beginning and at its end.
37. Abu Sa-eed Al-khudry reported, "Whenever the Prophet of Allah finished his meal he used to say, 'AL-HAMDU, LILLA HILLADHY, AT-AMA, WA-SAQA, WA-SAW-WAGAHU, WA-JA-ALA, LAHU MAHK RAJA." (Abu-Dawood. Authentic)

38. Allah's Apostle - peace be with him - said, "Indeed, Allah is well pleased with the servant who eats the food and praises him for it, and takes his drink and praises Him for it."

(Muslim)

What To Say After Sneezing

39. Abu Huraira reported: "Allah's Apostle - peace be with him - said, "If any of you sneezes, he should say, 'AL-HAMDULILLAH."' and let his brother (Who heard him praising) say to him, 'YAR-HAMUKU MULLAH." Then he (who sneezed) should reply,

38 - MEANING: All praise is for Allah, who fed and gave drink and made it (food) easy to swallow, and made an easy way out for it.
39 - MEANING: All thanks to Allah
40 - MEANING: May Allah mercy you, this invocation is called TASHMEET.

What To Say After Sneezing

38 - عن أبي سعيد الخدري رضي الله عنه قال : كان رسول الله ﷺ إذا انتهى من طعامه قال : ه الحمد لله الذي أطعم وسقي وسرع وجعل له مخرجا ، (أبو دارود. صحيح)

38 - عن أنس رضي الله عنه قال : قال رسول الله ﷺ إن الله يرضى عن المبد أن يأكل الأكلة فيحمله عليها ، أو يشرب الشربة فيحمله عليها ، (مسلم)

ما يقول بعد العطاس


فإذا قال له : يرحمك الله فليقل : يديكم
'YAHDEEKU MULLAHU, WA-YUS LIHU, BAA 'LAKUM."
(Bukhari & Muslim)

40, Abu Huraira reported: "The Prophet of Allah said, "Allah likes sneezing, and dislikes yawning. So if anyone of you sneezes, and then praises Allah, every Muslim who hear him (praising Allah) has say to him, 'YARHAMU KUMULLAH.'

As regards yawning, it is from Satan, so if one of you yawns, he should try to stop it as much as he can. For if any of you yawns, Satan laughs at him."
(Bukhari & Muslim)

What To Say When Entering The Mosque

41. Abu Huraira reported, "The Prophet of Allah - peace be with him - said, "When any of you enters the mosque, let him say, 'ALLA HUMMAFTAHA,

41 - MEANING: May Allah guide you and improve your condition.

42 - By putting one's hand on his mouth or even better, if resisting the urge to open his mouth in the first place.

(البخاري ومسلم)

ما يقول عند دخول المسجد والخروج منه

41 - عن أبي أسود أن رسول الله ﷺ قال : إذا دخل أحدكم المسجد فليقل :
LEE, ABWABA, RAH
MATIK. " and when he comes
out let him say, "ALLAHUM

MAFTAH, LEE ABWABA,
FADLIK. "

(Muslim)

What To Say
When Hearing
The Call Of Prayer
(ADHAN)

42. Abdullah Bin Amr reported,
"The Prophet of Allah - peace be
with him - said, "Whenever you
hear the caller of prayer, say what
the caller says."

(Bukhari & Muslim)

43. Jaber reported, "The Prophet of
Allah said, "Whoever listens to
the caller of ADHAN, and then
says after him, 'ALLAHUMMA
RABBA HATHIH
DAWATA-TAMMAH,
WA'SSALA TIL QAIMA ATI
MUHAMMADA-NIL, WA-
SEELATA WAL FADEELA
WADARAJA'TAR RAFFEE-
AH, WAB'ATH-
HULLAHUM MAQAMAL
MAHMOODAL LA-THY WA-

43 - MEANING: O Allah, open for me the
ways of Your mercy.

44 - MEANING: O Allah, open for me the
ways of your grace and favour
ADTAH, So whoever asks (this invocation which is called) - AL-WASEELA - from Allah for me, will achieve the intercession (in the Hereafter).

Invocation
For An Aggrieved one

44. Abu Bakra reported, "Allah's Apostle - peace be upon him - said, "The invocations of an aggrieved man are, 'ALLAHUMMA RAHMATAKA, ARJOU, FALA, TAKILNY ILA NAFSEE, TARFATA AIN. WA-ASLIH LEE, SHAA-NY KULLAH, LA, ILAHA, ILLA ANT."

(Abu-Dawood. Authentic)

45 - MEANING: O Allah, Lord of the perfect call, Lord of the regular [established] prayer, give Muhammad AL-WASEELAH [The greatest and unique place in heaven which should be worthy for one person] and raise him up [at the day of resurrection] to the position of glory which You promised.

46 - MEANING: O Allah, Your mercy is what I hope, so do not leave me to myself even for a twinkling of an eye. and make all my affairs good for me, for there is certainly no God but You.
45. Ibn Abbas reported, "The Prophet - peace be with him - used to invoke Allah at the time of distress, 'LA, ILAHA
ILLALLAHUL - ALEEMUL
HALEEM, LA ILAHA ILLAL
LAH, RABBUSSAMA - WATI,
WAL - ARDI, WARABBUL,
ARSHIL ADHEEM. ' " 47
(Bukhari & Muslim)

Call Not For Death
Nor For Punishment

46. Allah's Apostle - peace be with him - said, "Let none of you wish death because of a calamity that has befallen him, but if he so ever has wished it, let him then say,
'ALLAHUMMA, AH - YINY,
MA ALIM TAL, HAYATA,
KAHARAN LEE. WA - TA - WAFFANY, EDHA, KAANATIL WAFAATU, KHAIR
RAN - LEE. ' " 48
(Bukhari & Muslim)

47 - MEANING: There is no god but Allah, the Majestic, the Forbearing. There is no God but Allah, the Lord of the heavens and the earth, the Lord of the tremendous throne.

48 - MEANING: O Allah, keep me alive as long as life is better for me. And let me die if death is better for me.
47. Anas reported, "The Prophet - peace be with him - visited a very ill patient (Whose body had become so thin like a body of a small bird). The Prophet of Allah said to him, Do you usually call your Lord for anything? He said, 'Yes, I usually say, 'O Allah, if you are going to punish me in the Hereafter, hasten my punishment, and let it be in this life.'"

The Prophet said, 'Glory be to Him, we can neither stand nor bear...

49. There is no doubt that the punishment in this life is less than the punishment of the Hereafter. Allah says:

"AND THE PENALTY OF THE
HEREAFTER IS FAR MORE
GRIEVOUS AND MORE ENDURING"

[20:127]

However, in accordance with that, it should be known that reward in the Hereafter is much greater than the punishment in this life here, Allah says:

"BUT THE REWARD OF THE
HEREAFTER IS MUCH GREATER."

(16:41)

Nevertheless, we are not restricted in choosing whether or not the punishment occur here or in the Hereafter. We should instead ask of Allah His mercy since we know that He is the most merciful. The narration shows also, that when this man made it tight it was tight on him, while he could have taken the third choice, and that is to ask Allah his forgiveness and mercy in both lives, because His mercy is more than what the man thought. We should not despair Allah's mercy or..."
His [punishment].
Should you not rather say, "ALLA HUMMA AA-TINA, FIDDU NIYA, HASANATAN, WA- FIL,AA-KHIRATI HASANATAN, WAQINA, ADHA-
BANNAR!!!. " " 50
Then the man said that invocation
the Prophet taught him, and Allah
cured him after that.

(Muslim)

48. Mo-adh reported, "The Prophet
of Allah heard a man saying, 'O
Allah, I ask you for patience.
'(against tribulation and affliction).
The Prophet said to him, "You have
asked Allah for disaster, Behold!
you should rather beseech him for
safety and health !! . "

(Tirmithy. Authentic)

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50 - MEANING: O our Lord, give us good
here, and good in the Hereafter and
protect us from the penalty of fire.
The Virtue Of
TARJEE 51

"AND WE SHALL SURELY TEST YOU WITH - SOME FEAR, AND HUNGER, AND SOME LESS IN GOODS, OR SOULS, OR FRUITS, BEHOLD! GIVE GLAD TIDINGS TO THOSE WHO PATIENTLY PERVERSE, THOSE WHOSOEVER SAY - WHEN ENCOUNTERING A CALAMITY- 'WE BELONG TO ALLAH, AND TO HIM WE RETURN.' "

(QURAN 2:157)

49. The Prophet of Allah said, "There is no servant whom calamity afflicts, and then he says, 'INNA LILLahi, WA-INNA, ILAIHIl RA-JI-OON, ALLA HUMMA UJURNY, FEE MUSEEBATY, WAKHLUF, LEE KHAIRAN MINHA 52

51 - Tarjee is a sentence which reminds one who face a calamity or any loss of a son or brother or...ETC that everything soon or late should return back to its creator. It reduces the sadness in him, and encourages him to be more patient.

52 - MEANING: We all belong to Allah, and to him is our return. O Allah, reward me for my calamity, and replace (compensate) a better thing instead.
except for whom Allah will reward him for his calamity [he patiently encountered], and will make up a better thing instead of his calamity' 

Seeking refuge From Cowardice And Others

50. Omar reported, "The Prophet of Allah - peace be with him - used to seek refuge with Allah from these five things saying, "ALLAH HUMMA INNY, A'UTHU, BIKI MINAL-BUKHLI WAL JUBNI, WA-SOO'EL UMURI, WA-FITNATI SSADRI, WA-ADHAA-BILQABR. \(^1\) "

(Abu-Dawood & Nasa-ee. Authentic)

What To Say When Seeing An Aggrieved person

51. The Apostle of Allah - peace be with him - said, "Who ever says - when seeing an aggrieved person- 'ALHAMDULILLAA-HILLADHY, AA-FAA-NY, MEMMAB TALAA-KA BIH, WAFADDALANY, ALAA, KATHEERIN MIMMAN

53. MEANING: O Allah, I seek refuge in you from cowardice, miserliness, the feeblest of old age (which carry childishness,etc.) trials of breast, and from the punishment of the grave.
The Expiation Of Assembly

52. Abu Huraira reported, "The Prophet of Allah - peace be with him - Whoever sits in an assembly of vain discourse (mistakes and ill talk) and says before he gets up, "SUB-HANAKAL LAHUMMA, WA-BIHAMDIK, ASH-HADU, ALLA, ILAHA-ILLA, ANT. ASTAG-FIRUKA, WA'ATOOBU, ILAIK" but he will be forgiven what he said during that assembly.

(Ad-Daraqutni)

54 - MEANING: Praise be to Allah who has spared me what he afflicted you with, and who has preferred me to many of his creations.

55 - MEANING: Glory be to You, O Allah I testify that there is no god but You, I beg Your forgiveness, and to You I repent.
Invocation When Riding

53. Ali 56 was given a beast to ride, and when he put his legs in the stirrup he said, "BISMILLAH, 57 'and when he sat upon its back he said, "ALHAMDU LILLAH, SUBHA NALLADHY SAKH-KHARA LANA HA-DHA, WAMA, KUNNA, LAHU, MUQRI-NEEN, WA-INNA, ILA, BABBINA, LAMUN QALIBOON 58 on the occasion of travel, he also used to say that and then he says one time;: "ALHAMDU, LILLAH, ALLAHU AKBAR, SUBHANAKA INNY, THALAMTU, NAFTSY, FAGFIR LEE, FA-INNAHUL LA, YAGFIRUTH-THU

56 - The cousin of the Prophet.
57 - MEANING: In the name of Allah
58 - MEANING: Thanks are due to Allah. Glory be to Him Who created that [made it subjected] for us to use it, while we were not able to control it, and our return is surely to our Lord (Allah made animals like horses & asses ready & capable for our riding, although we were not able to control them with out his help, as we are not able to use or at least be close to lions or tigers. So praise be to Him Who disignes perfectly what He creates.
NOOBA, ILLA, ANT .'. 59 (Abu-Dawood. Authentic)

54. Ibn Umar reported, "Whenever the Prophet of Allah bid farewell to a man, he used to take hold of his hand, and not let it till the man himself let go of the hand of the Prophet first. And the Prophet of Allah - peace be with - would say to him, "I entrust to Allah your religion, your faith, the seeds of your deeds." 60 (Tirmithy. Authentic)

45 - عن ابن عمر رضي الله عنه أن رسول الله ﷺ كان إذا أردد رجلاً أخذ بيده، فلا يدفعها حتى يكون الرجل هو الذي يدع يد النبي ﷺ، ويعقله أستودع الله نبتك وأمانتك وأخر عملك (الترمذي: حسن لفیه).

59 MEANING: Glory be to You, I have wronged against my soul, so forgive me, for there is no one to forgive sins but You.

60 - MEANING: May Allah keep safe your religion and faith and keep you on track with the best deeds till you die. (In another word, may Allah, make the best deed, the last thing that you do, for this is in itself a sign of success and acceptance from Allah upon such person.
The Invocation of "ISTIKHARA"

55. Jaber narrated, "The Prophet of Allah - peace be upon him - used to teach us ISTIKHARA saying, "If any of you intends to do something, let him perform two units of prayer - other than obligatory prayer - and then say, 'ALLAHUMMA, INNY ASTA KHEE'RUKA BI-ILMIK, WA-ASTAKDIRUKA, BIKUD RA-TIK, WA-AS ALUKA, MIN FADLI-KAL ADHEEM, FA-INNAKA, TAQDIRU, WALA, AQDIR, WA-TALAMU, WALA AALAM, WA-ANTA, ALLA MUL, GHUYOOB ALLA HUMMA, IN, KUNTA, TALAMU, ANNA, HADHAL AMRA, KHAIIRUL LEE, FEE DEENEEL, WA, DUNIYAYA, WAA-QIBATI, AMREE, FA AQDIRHU LEE. WA-IN, KUNTA TAA-LAMU ANNA, HA-DHAL-AMRA, SHAR-RUNLEE, FEE DEENEEL, WA-DUNIYAYA, WA AA-QIBATI, AMREE, FAS' (البخاري)

61 - ISTIKHARA is an appeal to Allah to give guidance of the better between two choices, when an individual is hesitent, and can not makeup his decision of choosing either of the two.
Invocation For Others Instead Against Them

56 . Jaber reported, "Some companions of the Prophet said to him, "The arrows of THAQEEF 's tribe perished us, so pray to Allah against them." Then he said, "O Allah, guide the tribe of THAQEEF ""

(Authentic)

الدعاء للآخرين بدلاً من الدعاء عليهم

66 - عن جابر رضي الله عنه أن الصحابة قالوا : يا رسول الله أحرقنا نبال ثقيف ، فادع الله عليهم . فقال للهم اهد ثقيفًا .

(حديث حسن)

62 - MEANING: O Allah, I consult You for Your knowledge, and appeal to you to strengthen me by Your omnipotence and beseech Your great favour, for You certainly know best while I know not, and can do everything while I can not. You are the Knower of the unseen.
O Allah, if You know that this affair is good for me, my religion, my life [here], my life at the Hereafter, then let it be [the thing I choose] for me.
But if You know that this affair is bad for my religion, my livelihood and my [life in the] Hereafter, then keep it away from me, and keep me away from it. And choose the good for me wherever it is, and then let me be content with it.
63 - During a battle at that time.
57. Tufail Bin Amr said to the Prophet of Allah - peace be with him - "The tribe of DOWS has disobeyed Allah and his Apostle and refused (they kept resisting Muslims and fighting them) Therefore, invoke Allah's wrath against them." The people thought that the Prophet would invoke Allah's wrath against them, but suddenly he said, 'O Allah, guide the tribe of DOWS and bring them (to guidance)'.

(Bukhari)
The Best Time
To Have
Your Invocation
Answered

58. Allah's Apostle - peace be with him - said, "On Friday there is an hour when there is no Muslim: praying or calling upon Allah, but Allah gives him what he needs." (Bukhari & Muslim)

59. Allah's Apostle - peace be with him - said, "If a reciter says AMEEN (When leading the prayer) then let all of you say AMEEN, for the angels say AMEEN, so whose saying AMEEN coincides with that of the angels is forgiven." (Bukhari)

60. Anas reported, "Allah's Apostle - peace be with him - said, 'The invocation between the ADHAN and the IQAMA 'is not rejected." [It is truly considered and answered]. (Abu-Dawood.Authentic)

61. Ibn Masood reported, "The Prophet of Allah taught them

64. ADHAN is the call to prepare for the prayer. IQAMA is to start the prayer.
TASHA-HUD	extsuperscript{65}, and said to them, 'After saying the words of TASHA-HUD let him select the preferable invocation for himself, and then invoke Allah with it.'

(Bukhari & Muslim)

62. Abu Hurairah reported "The Prophet of Allah said "When any of you finishes from his TASHA-HUD, let him seek refuge in Allah from four things. saying:

ALLAHUMMA INNEE A'U THU BIKA MIN ADhabi JAHANNAM.WAMIN ADHA BIL QABR. WAMIN FITNA TIL MAHYA WALMAMAT. WAMIN FITNATIL MASEEHIDDA-JAL."

(Bukhari & Muslim)

65 - TASHA-HUD The witness of faith mentioned at the end of prayer.

66 - MEANING: O Allah: I seek refuge in you from:

1 - the punishment of fire.

2 - the punishment of the grave.

3 - the evil test of life (which might make one loose faith) and death (that he dies on that loss of faith).

4 - and from the evil works of the false christ. (Who will claim divinity and lead people into disbelief and corruption. The Prophet predicted that he will be slain by the Prophet Jesus - the true Christ - before the last day.)
63. Umar reported that the Prophet of Allah - peace be with him - said: "You should fear [watch] the invocation of the oppressed [one who addresses his complaint to Allah] for there is no barrier between between it and Allah."

(Bukhari)

64. Abuddardaa reported, "The Prophet of Allah said, "The invocation of a Muslim for his brother in the absence of that brother is accepted. There is an angel commissioned near his head, every time he invokes good for his brother: the angel says to him AMEEN, and you too may achieve the same of what you invoke for your brother."

(Muslim)
WHY?
Is An Invocation Not Answered

This question was addressed to a wise Muslim, when someone came to him and said, "Why is our invocation not answered? did not Allah say in his glorious Quran: "AND YOUR LORD SAID: INVOKE ME AND I WILL ANSWER YOUR CALL."

(40:60)

and so we invoke him, but he does not answer. "!!

The wise man said, "Because your hearts are already dead for ten reasons, :

[1] You knew Allah, but you did not perform his right on you.
[2] You recited the Quran, but you did not act according to it.
[3] You claimed that you love the Prophet, but you disobeyed him, and did not follow his sunna (way).
[4] You claimed that you took the devils as your enemies, but you obeyed him.
[5] You claimed that you are longing for Paradise, but your acts were not righteous enough to deserve it.
[6] You claimed that you fear Hell, but you did not escape from it.
[7] You said that death is real, but

لماذا لا يستجاب الدعاء؟

هذا السؤال طُرح على أحد الصالحين.
قيل له: «أليس قد قال الله تعالى في كتابه العظيم، "العوني استجيب لكم، "

(غافر) ۱۰

ونحن ندعوا فلا يستجاب لنا؟
قال:
لأن قلوبكم ماتت بعشر أشياء:
(۱) عرفتم الله فلم تؤدوا حقه.
(۲) قرأت القران فلم تعملوا به.
(۳) ادعتم حب الرسول ﷺ فلم تعملوا بسنته.
(۴) قلتم إن الشياطين عدوكم فوافقتموه.
(۵) قلتم إنكم مشتاقون إلى الجنة فلم تعلموا لنا.
(۶) قلتم إنكم تخافون من النار فلم تهربوا منها.
(۷) قلتم إن الموت حق فلم تستعدوا له.
you did not prepare yourselves for it.

[8] You were spending time, looking at others’ mistakes, while you forgot your own mistakes and sins.

[9] You have obtained so many favours from Allah, but you have not been grateful to him.

[10] You buried your own dead relatives and close friends, and saw death, but you did not take warn from that.

So! how your calls can possibly be answered??

65. Abu Huraira reported, "The Prophet of Allah - peace be with him - said, "Still Allah answers the call of his servant unless he addresses to him a call of sin 67 or to severe a blood-tie, or unless he becomes so hurry.

They asked the Prophet, 'What does "Hurry" mean?

The Prophet said, 'He says: I have invoked [Allah many times] but there is no answer to my call," then he becomes grieved, and so he gives up invocation."

(Bukhari)

67 - such as calling him to let his enemies fall in corruption, or to curse those who do not deserve it, or the call of a mother against her child, ETC.

(8) إشتفتم بعيوب الناس وتركتم عيوبكم.

(9) أكتمت نعم الله فلم تشكره عليها.

(10) دفنتم موتاكم فلم تعتبروا.

فكيف يستجاب لكم?

65 - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: لا يزال يستجيب للعبد ما لم يدع بإثم، أو قطيعة رحم، ما لم يستجل.

قيل: وما الاستجل؟

قال: قد دعوت وقد دعوت فلم أستجيب لي. فيستحسر عند ذلك ويدع الدعاء.

(رواه البخاري)
66. Abu Huraira reported "The Prophet said, "Allah Almighty is good, and he accepts nothing but good. He ordered the believers what he ordered the messengers, for He said:
O YOU MESSENGERS, EAT OF THE GOODS AND DO RIGHTHEOUS DEEDS"

[QURAN 23:51]

Then the Prophet mentioned such one who used to raise his "unclean hands "O Lord, O Lord.."
But behold! his food is unlawful, his drink is unlawful, his dress is unlawful, and his body was unlawfully nourished, so how can he possibly be answered?

(Muslim)

68 - Now if you want to make sure your invocation is heard and answered: let your food be lawful, then your invoke will be heard.

the Prophet of Allah - peace be with him - gave an example - as you 'll read - of a certain person who used to raise up his hands (stained and used to wrought unlawful) raising both hands to the sky, invoking his God by them.
Ask Him With Firm Will

67. Abu Huraira reported, "The Prophet of Allah said, "When any of you makes an invocation, he should not say "O Allah, forgive if you will, give me sustenance if you will" but let him rather be resolute in his request, for there is no one to coerce Allah, for Allah does whatever He wills." 69

(Bukhari & Muslim)

69 - When you ask Allah you should not say "if you will" because in the other contrast it means, "If you do not then give not" It does mean that you ment that, but leads to that understanding, therefore you should insist and appeal to him. To give an example. When you ask someone a very important need, you do not suggest that if he wills let him give it, if he does not want, so let him not! but you will rather insist.
SUPPLICATIONS FROM THE QURAN

OUR LORD, CONDEMN US NOT IF WE FORGET OR FALL INTO ERROR.

OUR LORD, LAY NOT ON US A BURDEN LIKE THAT YOU LAYED ON THOSE BEFORE US.

OUR LORD, LAY NOT ON US WHAT WE HAVE NO STRENGTH TO BEAR. BLOT OUT OUR SINS, AND FORGIVE US, AND MERCY US. YOU ARE OUR PROTECTOR: SO GIVE US YOUR HELP AGAINST THOSE FAITHLESS PEOPLE. 70

OURS: 2:286

OUR LORD, NOT FOR NAUGHT YOU HAVE CREATED THAT [Heavens and earth and what is between] GLORY BE TO YOU, SO SHIELD US FROM THE PENALTY OF THE FIRE.

OUR LORD, WHOM YOU ADMIT TO THE FIRE, YOU HAVE COVERED THEM WITH SHAME.

70 - It is narrated that Allah says after this supplication, "I have done it" which means that Allah answered the supplication.
O Lord, forgive us our sins, and blot out from us our iniquities, and gather us with those righteous [in the Hereafter].


(Omer: 191-194)

O Lord, You are the Master of the Kingdom, You grant the Kingdom to whom You will, and expropriate the Kingdom from whom You will. You bring honour to whom You will and You let whom You will: be disgraced.

IN YOUR HAND IS ALL THE GOOD, FOR YOU ARE POWERFUL OVER EVERYTHING.

YOU CAUSE THE NIGHT TO GAIN ON THE DAY, AND YOU CAUSE THE DAY TO GAIN ON THE NIGHT.

YOU BRING THE LIVING OUT OF THE DEAD AND YOU
BRING THE DEAD OUT THE
LIVING, AND YOU GIVE
SUSTENANCE TO WHOM YOU
WILL WITH OUT MEASURE.
(3:26-27)

OUR LORD, TRULY YOU
KNOW WHAT WE CONCEAL,
AND WHAT WE REVEAL, AND
NOTHING IS HIDDEN FROM
ALLAH WHETHER ON EARTH
OR IN HEAVEN.
(14:38)

OUR LORD, FORGIVE MY
PARENTS AND THE FAITHFUL
[PEOPLE] WHEN, THE DAY OF
JUDGMENT COMES.

OUR LORD, AVERT FROM
US THE WRATH OF HELL, FOR
ITS WRATH IS INDEED A
GRIEVIOUS AFFLICTION. IT IS
SUCH A BAD PLACE TO STAY
AND ABIDE.
(25:65)

OUR LORD, IN YOU WE
TRUST, AND TO YOU WE
RETURN IN REPENTANCE, TO
YOU IS THE DESTINATION [/OF
ALL YOUR CREATIONS].
(60:7)

OUR LORD, FORGIVE US
OUR SINS, AND ANYTHING
WE MAY HAVE DONE THAT
TRANS-GRESSED OUR DUTY,
AND ESTABLISH OUR FEET
FIRMLY [WHEN FACING YOUR ENEMIES] AND HELP US AGAINST THOSE THAT RESIST FAITH.

(3:147)

OUR LORD, WE HAVE WRONGED OUR OWN SOULS, AND IF YOU DO NOT FORGIVE US, THEN WE ARE CERTAINLY FAILURES [LOSES].

(7:23)

OUR LORD, BESTOW ON US MERCY FROM YOURSELF, AND DISPOSE OF OUR AFFAIRS FOR US IN THE RIGHT WAY.

(18:20)

OUR LORD, WE DO BELIEVE, SO FORGIVE US AND HAVE MERCY ON US, FOR YOU ARE [ALLAH] THE MORE MERCIFUL THAN ANY OF THOSE WHO HAVE MERCY.

(23:109)

OUR LORD, YOUR REACH IS OVER ALL THINGS IN MERCY AND KNOWLEDGE, SO FORGIVE THOSE WHO REPENTED AND FOLLOWED YOUR WAY AND PRESERVE THEM FROM THE PENALTY OF THE BLAZING FIRE.

OUR LORD, GRANT THEM THAT THEY ENTER PARADISE.

(الله: 109)

(الله: 4:147)

(الله: 7:23)

(الله: 18:20)

(الله: 23:109)
WHICH YOU HAVE PROMISED THEM AND THE RIGHTEOUS OF THEIR FATHERS, AND THEIR WIVES, AND THEIR POSTERITY, FOR YOU ARE EXALTED IN MIGHT, FULL OF WISDOM.

AND PRESERVE THEM FROM ILLS, FOR ONE WHOM YOU PRESERVE FROM ILL - ON THAT DAY OF JUDGMENT - YOU BESTOW MERCY ON HIM, AND THAT IS THE HIGHEST ACHIEVEMENT.

(40:7-9)

OUR LORD, LET NOT OUR HEARTS DEViate AFTER YOU HAVE GUIDED US, AND GRANT US MERCY FROM YOUR OWN PRESENCE, FOR YOU ARE [ALLAH] GRANTOR OF BOUNTIES: WITHOUT MEASURE.

OUR LORD, YOU ARE HE, THAT WILL GATHER ALL THE PEOPLE TOGETHER AGAINST A DAY WHICH THERE IS NO DOUBT, FOR ALLAH NEVER BREAK HIS PROMISE.

(3:8)
SUPPLICANTS
COLLECTED FROM
THE PROPHET

O ALLAH, FORGIVE MY
SINS, MY IGNORANCE, AND
MY EXTRAVAGANCE IN MY
AFFAIRS, AND THAT WHICH
YOU KNOW BETTER THAN I.

O ALLAH, FORGIVE MY
EARNESTNESS, MY FRIVO-
LITY, MY MISTAKES AND
[WRONG] INTENTIONS, AND
ALL OF THAT I HAVE DONE.

O ALLAH, PURIFY MY
HEART FROM HYPOCRISY,
AND MY ACTIONS FROM
SHOW [dissimulation] , MY
TONGUE FROM LIES, AND MY
EYES FROM THE BREACH OF
TRUST AND BETRAYAL. FOR
YOU ARE "ALLAH" WHO
KNOWS CERTAINLY TREACHER-
EROUS EYES AND WHAT
BREASTS CONCEAL.

O ALLAH, THE TURNER
[controller] OF HEARTS, TURN
MY HEART TO YOUR
OBEDIENCE

O ALLAH, I SEEK YOUR
LOVE, AND THE LOVE OF
THOSE WHO LOVE YOU, AND
LET ME LOVE TO DO EVERY
GOOD ACT WHICH MAKES ME
CLOSER TO YOU.

O ALLAH, LET YOUR LOVE BECOME - IN MY HEART - DEARER THAN MY OWN SOUL, AND DEARER THAN MY OWN PROPERTY, AND MY FAMILY, AND EVEN DEARER THAN THE COLD WATER WHEN I AM DRYING OF THIRST.

O ALLAH, LET MY LOVE FOR YOUR SAKE, AND OUR HATE FOR YOUR SAKE. LET LIVE FOR YOUR SAKE, AND ACT FOR YOUR SAKE. AND LET ME DIE FOR YOUR SAKE [as a martyr].

O ALLAH, THROW THE FEAR OF YOU IN MY HEART [so I can fear you even without seeing you necessarily], FILL OUR HEARTS WITH FAITH, AND MAKE GUIDED AND GUIDERS [to others], AND STRENGTHEN US IN THE SAYING OF TRUTH, IN BOTH: THIS LIFE, AND IN THE HEREAFTER.

O ALLAH, FORGIVE ME, MERCY ME, GUIDE ME, AND SUPPORT AND PROVIDE ME. LET THERE BE LIGHT IN MY HEART, LIGHT IN MY SIGHT, LIGHT IN MY EAR, AND LIGHT IN MY OWN SOUL.
O ALLAH, IMPROVE MY RELIGION [faith] WHICH IS THE PREVENTION OF MY AFFAIRS, AND MAKE MY LIFE [in this world] GOOD, WHEREIN IS MY LIFELIHOOD, AND MAKE MY HEREAFTER GOOD, WHEREIN IS MY RETURN.

O ALLAH, LENGTHEN LIFE FOR ME, FOR MORE GOOD DEEDS, AND LET DEATH BE AS CONSOLATION FOR ME FROM ALL EVIL DEEDS.

O ALLAH, THE TRUE LIFE IS BUT THE LIFE OF THE HEREAFTER.

O ALLAH, GIVE US GOOD IN THIS WORLD, AND IN THE HEREAFTER, AND SAVE US FROM THE TORMENT OF THE FIRE.

O ALLAH, FORGIVE ME [my] SINS FROM BEFORE, AND THE SINS TO FOLLOW.

O ALLAH, FORGIVE ME WHAT I HAVE DONE IN SECRET, AND WHAT I HAVE DONE IN PUBLIC, AND FORGIVE ALL THAT YOU KNOW ABOUT ME WHICH I HAVE FORGOTTEN, AND LET MY SECRET [what I conceal]
O ALLAH, I SEEK REFUGE IN YOU FROM:
1 - A SCIENCE WHICH GIVES NO BENEFIT. 71
2 - A HEART WHICH DOES NOT FEAR ALLAH.
3 - A SOUL WHICH DOES NOT SATISFY. 72
4 - A CALL [addressed to Allah] WHICH IS NOT ANSWERED OR HEARD BY HIM.

O ALLAH, I SEEK REFUGE IN YOUR PERFECT WORDS FROM THE EVIL YOU HAVE CREATED.

O ALLAH, TEACH ME WHAT BENEFITS ME, AND LET ME DERIVE BENEFIT, FROM WHAT YOU HAVE TAUGHT ME., AND LET [your teachings ]

71 - It gives no benefit when one knows but convey not his knowledge. therefore, it is sin in Islam to hide knowledge of truth from those who need it.
It also gives no benefit to those when do not practice what they know.
72 - The unsatisfying soul is that which know no limits in what it desires.
O Allah, let me live as an indigent, and gather on the Day of Judgment with the Indigents. O Allah, I have surrendered myself to you and entrust my affair to you and I depend on you and put my trust in you, expecting your reward, and fearing your punishment. I believe in the Book you have revealed and in the Prophet that you have sent.
AND THE DATE-STONE (or fruit kernel) (for sprouting), THE
REVEALER OF TORAH [revealed to Moses], AND INJIL [revealed to
Jesus] and the Quran [revealed to Mohammad]:

I SEEK REFUGE IN YOU FROM THE EVIL OF EVERY-
THING YOU ARE TO SEIZE BY ITS FORELOCK.

YOU ARE THE FIRST,
THERE IS NAUGHT BEFORE
YOU, AND YOU ARE THE
LAST AND THERE IS NAUGHT
AFTER YOU, AND YOU ARE
THE MANIFEST AND THERE IS
NOTHING ABOVE YOU AND
YOU ARE THE HIDDEN AND
THERE IS NOTHING BELOW
YOU: PAY US OUR DEPTH,
AND ENRICH US FROM POVERTY.

O ALLAH, HELP ME FOR
YOUR RE-MEMBRANCE AND
YOUR GRATITUDE, AND HELP
ME IN OFFERING THE BEST
WORSHIP TO YOU.

O ALLAH, YOU ARE HE
WHO GRANTS PARDON FOR
SINS, YOU LOVE TO PARDON.
SO PARDON ME.

O ALLAH, UNTO YOU I
SURRENDER, AND IN YOU I
AFFIRM MY FAITH, AND IN
YOU I PUT MY TRUST, AND TO
YOU I DO RETURN IN REPENTANCE. AND FOR YOUR SAKE IS MY QUARREL,

I SEEK REFUGE IN YOUR MIGHT AND POWER - THERE IS NO GOD BUT YOU - LEST YOU MISGUIDE ME, YOU ARE THE EVER LIVING ONE WHO NEVER DIE, WHILE ALL JINN AND MANKIND DIE.

O ALLAH, I ASK YOU FOR GUIDANCE, WARENESS [fear of you in my heart] CHASTITY [AND FREEDOM OF WANT AND NEEDINESS]

O ALLAH, LET ALL YOUR PEACE AND BLESSINGS BE UPON YOUR SERVANT AND APOSTLE MOHAMMAD, AND REWARD HIM THE BEST OF ALL, FOR THE GUIDANCE WE GAINED FROM YOU THROUGH HIM. AND REWARD THOSE WHO BELIEVED HIM AND FOLLOWED HIS WAY, THOSE WHO HONOURED HIM, STRUGGLED WITH HIM, UNTIL THEY OFFERED THEIR OWN SOULS, FOR THE SAKE OF ALLAH.

LET YOUR PEACE AND BLESSINGS BE UPON ALL THE APOSTLES OF ALLAH, WHO PROCEEDED MOHAMMAD.

اعوذ بعزّتك – لا إله إلا أنت – أن تضلّني
- أنت الحي الذي لا يموت.
والجن والإنس يموتون.

الله إني أسألك الهدى، والتقى، والغنى.

اللهم أجعل صلاتك وسلمك وبركاتك على
عبدك ورسولك محمد، وأجزه عنا خير
الجزاء لما مننت علينا به من البديء والرحمة.
واجز الذين سلكوا سبيله واتبعوا سنته.
وجاهدوا في سبيله بأمولهم وأنفسهم.
وبذلوا في سبيل دين الله الغالي
والرخيمة.

اللهم أجعل صلواتك ورحمةك وبركاتك عليهم
وعلى كل من خطط طريقهم إلى يوم الدين.
# Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>5</td>
</tr>
<tr>
<td>The benefits of Allah's remembrance</td>
<td>7</td>
</tr>
<tr>
<td>The categories of remembrance</td>
<td>13</td>
</tr>
<tr>
<td>Who are the bad callers</td>
<td>14</td>
</tr>
<tr>
<td>The virtue of remembrance</td>
<td>18</td>
</tr>
<tr>
<td>The remembrance of &amp; its reward</td>
<td>20</td>
</tr>
<tr>
<td>Invocation at sleep time</td>
<td>27</td>
</tr>
<tr>
<td>Satan confesses</td>
<td>30</td>
</tr>
<tr>
<td>He who sees a dream that hates</td>
<td>33</td>
</tr>
<tr>
<td>Excellence of night prayer</td>
<td>35</td>
</tr>
<tr>
<td>What to say when entering one's home</td>
<td>37</td>
</tr>
<tr>
<td>What to say when coming out of one's home</td>
<td>38</td>
</tr>
<tr>
<td>What to say when going to the lavatory</td>
<td>38</td>
</tr>
<tr>
<td>What to say when coming out of it</td>
<td>39</td>
</tr>
<tr>
<td>What to say against Satan's whisperings</td>
<td>39</td>
</tr>
<tr>
<td>What to say when having sexual intercourse</td>
<td>40</td>
</tr>
<tr>
<td>one's wife</td>
<td></td>
</tr>
<tr>
<td>What to say before &amp; after eating</td>
<td>41</td>
</tr>
<tr>
<td>What to say after sneezing</td>
<td>42</td>
</tr>
<tr>
<td>What to say when entering the mosque</td>
<td>43</td>
</tr>
<tr>
<td>What to say when hearing the call of prayer</td>
<td>44</td>
</tr>
<tr>
<td><em>adhān</em></td>
<td></td>
</tr>
<tr>
<td>Invocation for an aggrieved one</td>
<td>45</td>
</tr>
<tr>
<td>Call not for death nor for punishment</td>
<td>46</td>
</tr>
<tr>
<td>The virtue of <em>TARJEE</em></td>
<td>49</td>
</tr>
<tr>
<td>Seeking refuge from cowardice and others</td>
<td>50</td>
</tr>
<tr>
<td>What to say when seeing an aggrieved person</td>
<td>50</td>
</tr>
<tr>
<td>The expiation of assembly</td>
<td>51</td>
</tr>
<tr>
<td>Invocation when riding</td>
<td>52</td>
</tr>
</tbody>
</table>
The invocation of ISTIKHARA.......................... 54
Invocation for others instead against them............ 55
The best time to have your invocation answered... 57

Why is an invocation not answered??.................. 60
Raise up clean hands to Allah.......................... 62
Ask him with firm will.................................. 63

Supplicants collected from the Quran................. 64
Supplicants collected from the Prophet.............. 69
contents of the book .................................. 77