

حصن المسلم

Fortress of the Muslim

Invocations from the Qur'ân and Sunnah

Compiled by

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INTRODUCTION

Surely all praise is for Allâh. We praise Him and seek His assistance. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our deeds. Whomever He guides shall never go astray, and whomever He allows to stray shall never find guidance. I bear witness that none has the right to be worshipped but Allâh, alone, Who has no partner, and I bear witness that Muhammad is His slave and His Messenger. May the peace and blessings of Allâh be upon him and upon his family and his Companions and upon those who follow them in piety until the Day of Judgment.

This book¹ is an abridgment of my earlier work entitled, *Adh-Dhikr wad-Du'a wal-'Ilâj bir-Ruqyah minal-Kitâb was-Sunnah*. In order to make it small and easily portable, I have chosen only the section on words of remembrance for this abridgment. To achieve this, I only mentioned the text of the words of remembrance instead of the entire Hadith. I also limited myself to mentioning only one or two references from the original book for each Hadith. Whoever would like to know about the Companion who related a particular Hadith, or more information about where it is recorded, should refer to the original work (mentioned above).

I ask Allâh the Glorious, the Mighty, by His beautiful Names and by His sublime Attributes to accept this as having been done sincerely for His sake alone. I ask Him to bring me its benefits during my lifetime and after my death. May those who read it, those who print it, or have had any role in distributing it, benefit from it also. Surely He, glory be unto Him, is Capable of all things. May the peace and blessings of Allâh be upon our Prophet, Muhammad, and upon his family and Companions and whoever follows them in piety until the Day of Judgment.

Sa'id bin Ali bin Wahaf Al-Qahtani

Safar, 1409H

¹ *Hisnul-Muslim min Adhkâril-Kitâb was-Sunnah*, seventeenth edition printed in the month of Dhul-Qa'dah, 1416H.

THE VIRTUE OF REMEMBERING ALLAH

Allâh the All-Mighty has said:

﴿ مَا ذُكِرْتُمْ بِهِ أَشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴾

“Therefore remember Me. I will remember you. Be grateful to Me and never show Me ingratitude.”²

And He said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾

“Oh you who believe, remember Allâh with much remembrance.”³

And He said:

﴿ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

“And the men and women who remember Allâh frequently, Allâh has prepared for them forgiveness and a great reward.”⁴

And He said:

﴿ وَأَذْكُر رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصْلَابِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴾

“And remember your Lord by your tongue and within yourself, humbly and in awe, without loudness, by words in the morning and in the afternoon, and be not among those who are neglectful.”⁵

The Prophet ﷺ said: “He who remembers his Lord and he who does not remember his Lord are like the living and the dead.”⁶

² 2:152. Meanings of *Ayat* from the Qur’ân in this book are based on The Interpretation of the Meanings of the Noble Qur’ân, by Dr. Muhammad Muhsin Khan, Darussalam, Riyadh, 1994.

³ 33:41.

⁴ 33:35.

⁵ 7:205.

⁶ Al-Bukhârî, cf., Al-Asqalâni, *Fath Al-Bâri* 11/208, Muslim 1/539 with the wording: “The house in which Allâh is remembered and the house in which Allâh is not remembered are like the living and the dead.”

And he said, “Shall I not inform you all of the best of your works, the purest of them with your Master (Allâh), the loftiest of them in your stations, the thing that is better for you than spending gold and silver (in charity), and better for you than meeting your enemies and slaying them and being slain by them?” They (the companions) said, “Of course!” He said, “Remembrance of Allâh, the Most High.”⁷

And he said: “Allâh the Most High says, ‘I am with my slave when he thinks of me and I am with him when he mentions me. For if he mentions me to himself, I mention him to myself; and if he mentions me in a gathering, I mention him in a superior gathering. If he approaches me by a hand’s width, I approach him by an arm’s length; and if he approaches me by an arm’s length, I approach him by two arms’ lengths. And if he comes to me walking, I hasten to him swiftly.’”⁸

Abdullah bin Busr said that a man asked the Prophet ﷺ, “Oh Messenger of Allâh! Verily, the sanctions of Islâm have become too numerous for me (to perform them all). Inform me of something (simple) that I may always adhere to.” The Prophet ﷺ said “Let your tongue always be moist with the remembrance of Allâh.”⁹

And he said: “Whoever reads one letter from the Book of Allâh, will receive one *Hasanah* (reward for a good deed), and one *Hasanah* comes with ten like it. I do not say that *Alif*, *Lam*, *Mim* is a letter. Indeed *Alif* is a letter, and *Lam* is a letter, and *Mim* is a letter.”¹⁰

‘Uqbah bin ‘Amir رضي الله عنه said: “The Messenger of Allâh ﷺ came out (from his house) and we were on the porch (*As-Suffah*). So he said, ‘Who of you would like to go out in the morning everyday to the valley of *But-han* or *Al-Aqeeq* and come back with two large she camels without committing any sin or severing the family ties?’ We replied, ‘Oh Messenger of Allâh! All of us would like this.’ So he said, ‘Would one of you not go to the Masjid and learn or recite two verses from the Book of Allâh, the Mighty and Majestic? That

⁷ At-Tirmithi 5/459, Ibn Mâjah 2/1245. See Al-Albâni, *Sahih Ibn Mâjah* 2/316 and *Sahih At-Tirmithi* 3/139.

⁸ Al-Bukhârî 8/171, Muslim 4/2061; this wording is from Al-Bukhârî.

⁹ At-Tirmithi 5/458, Ibn Mâjah 2/1246. See Al-Albâni, *Sahih At-Tirmithi* 3/139 and *Sahih Ibn Mâjah* 2/317.

¹⁰ At-Tirmithi 5/175. See Al-Albâni, *Sahih At-Tirmithi* 9/3 and *Sahih Al-Jâmi’ As-Saghr* 5/340.

would be better for him than two she camels. And three verses would be better for him than three she camels. And four verses would be better than four she camels, and whatever their number may be of camels.”¹¹

And he said: “Whoever sits and does not mention the Name of Allâh (before he rises) will find it a cause of sorrow from Allâh. Whoever lies down to sleep and does not mention the Name of Allâh before rising will find it a cause of sorrow from Allâh.”¹²

And the Prophet ﷺ said: “No people sit in an assembly without mentioning Allâh, and without asking Allâh for blessings on their Prophet, except that it will be a cause of sorrow upon them. Thus, if He (Allâh) wishes He will punish them, and if He wishes He will forgive them.”¹³

And he said: “No people may rise from an assembly in which they have failed to mention the Name of Allâh without it being as if they were getting off a dead donkey’s rotting back, and it would be a cause of grief for them.”¹⁴

1. Supplications for when you wake up

١- «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

1. *Alhamdu lillaahil-lathee ahyanaa ba'da maa amaataana wa ilaihin-nushoor.*

Praise be to Allâh Who gives us life after He has caused us to die and unto Him is the return.¹⁵

٢- «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، رَبِّ اغْفِرْ لِي».

2. *Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alaa kulli shai'in Qadeer. Subhaan Allaahi,*

¹¹Muslim 1/553.

¹²Abu Dawud 4/264. See Al-Albâni, *Sahih Al-Jâmi' As-Saghîr* 5/342.

¹³At-Tirmithî. See Al-Albâni, *Sahih At-Tirmithî* 3/140.

¹⁴Abu Dawud 4/264, Ahmad 2/389. See Al-Albâni, *Sahih Al-Jâmi' 5/176.*

¹⁵Al-Bukhârî, cf. Al-Asqalâni, *Fath Al-Bâri* 11/113, Muslim 4/2083.

wal-hamdu lillaahi, wa laa ilaaha illallaahu, wallaahu akbar, wa laa hawla wa laa Quwwata illa billaahil-'Aliyyil-'Adheem, Rabbigh firlee.

There is none worthy of worship but Allâh alone, Who has no partner. His is the dominion and to Him belongs all praise, and He Able to do all things. Glory be unto Allâh. Praise be to Allâh. There is none worthy of worship but Allâh. Allâh is the Greatest. There is no might and no power except by Allâh's leave, the Exalted, the Mighty. My Lord, forgive me.¹⁶

٣- «الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي، وَرَدَّ عَلَيَّ رُوحِي، وَأَذِنَ لِي بِذِكْرِهِ».

3. *Alhamdu lillaahil-lathee aafaani fi jasadee, wa radda 'alayya roohee, wa athina lee bithikrihi.*

Praise be to Allâh Who gave strength to my body and returned my soul to me and permitted me to remember Him.¹⁷

٤- ﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ۝ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ۝ رَبَّنَا وَآئِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ۝ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنكُم مِّنْ ذَكَرٍ أَوْ أَنسِي بَعْضَكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِينِهِمْ وَأُودُوا فِي

¹⁶“Whoever says this will be forgiven, and if he supplicates Allâh, his prayer will be answered; if he performs ablution and prays, his prayer will be accepted.” *Al-Bukhârî*, cf. *Al-Asqalâni, Fath Al-Bâri* 3/39, among others. The wording here is from Ibn Mâjah 2/335.

¹⁷At-Tirmithî 5/473. See Al-Albâni's *Sahih At-Tirmithî*.

سَيِّبِي وَفَتَلُوا وَقْتُلُوا لِأَكْفُرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَاذْخَلْنَهُمْ جَنَّتِ بَجْعَرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ○ لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ○ مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيَسَّ الْأِهَادُ ○ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ بَجْعَرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُرْزَلُ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ○ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتُرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ○ أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ○ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ○ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿آل عمران: ١٩٠-٢٠٠﴾

4. Inna fi khalqis-samawaati wal-ardhi wakhtilaafil-laili wan-nahaari la'aayaatil-li oolil-albaab. Alla^{the}ena yath^{ku}roon allaaha qiyaaman wa qu'oodan wa 'alaa junoobihim wa yatafakkaroon fi khalqis-samawaati wal-ardhi Rabbanaa maa khalaqta hatha baatilan subhaanaka faqinaa athaaban-naar. Rabbanaa innaka man tudkhilin-naara faqad akhzaitahu wa maa lidh-dhalimeena min ansaar. Rabbanaa innanaa sami'naa munaa-diyan yunaadee lil-imaani an aaminoo bi rabbikum fa'aamanna, Rabbanaa faghfirlanaa thunoobanaa wa kaffir 'anna sayyiaatinaa wa tawaffanaa ma'al-abraar. Rabbanaa wa aatinaa maa wa'adtanaa 'alaa rusulika wa laa tukh-zinaa yawmal qiyaamati, innaka laa tukhliful-mee'aad. Fastajaaba lahum Rabbuhum annee laa udhee'u 'amala 'aamilim-minkum min thakarim aw unthaa, ba'dhukum mim ba'dh, fal-lat^{he}ena haajaroo wa ukhrijoo min diyaarihim wa 'oodhoo fi sabelee wa qaataloo wa qutiloo la-ukaffiranna 'anhum sayyiaatihim wa la-udkhilan nahum jannaatin tajree min tahtihal-anhaaru thawaaban min 'indillaah, wallaahu 'indahu husnuth-thawaab. Laa yaghur-rannaka taqallubul-lat^{he}ena kafaroo fil-bilaad. Mataa'un qaleelun thumma ma'wahum jahannam, wa

bi'sal-mihaad. Laa-kinil-lat^{he}eenat-taqau Rabbahum lahum Jannaatin tajree min tahtihal-anhaaru khaali-deena feehaa nuzulam-min 'indillaah, wa maa 'indillaahi khairul-lilabraar. Wa inna min ahliil-kitaabi laman yu'minu billaahi wa maa unzila ilaikum wa maa unzila ilaihim khaashi'eena lillaahi laa yashtaroono bi aayaatillaahi thamanan qaleela, 'oolaa'ika lahum ajruhum 'inda Rabbihim, innallaaha saree'ul-hisaab. Yaa ayyuhal-lat^{he}eena amanusbiroo wa saabiroo wa raabitoo wattaqul-laaha la'allakum tulinhoon.

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed Signs for men of understanding. Those who remember Allâh standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory is to You! Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the oppressors find any helpers. Our Lord! Verily, we have heard the call of one calling to Faith (saying): 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die in the state of righteousness together with the pious and righteous slaves. Our Lord! Grant us what You promised unto us through Your Messengers, and disgrace us not on the Day of Resurrection, for You never break (Your) promise." So their Lord answered them (saying): "Never will I allow to be lost the work of any of you, be he male or female. You issue forth one from another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause and who fought, and were killed in My Cause, verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow; a reward from Allâh, and with Allâh is the best of rewards". Let not the free disposal of the disbelievers through out the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest. But, for those who fear their Lord, are Gardens under which rivers flow; therein are they to dwell forever, and entertainment from Allâh; and that which is with Allâh is the best for the pious and righteous slaves. And there are, certainly, among the people of the Scripture, those who believe in Allâh and in that which has been revealed to you, and in that which

has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account. O you who believe! Have patience and contend in patience, be vigilant and informed, and fear Allâh, so that you may be successful.¹⁸

2. Invocation when getting Dressed

٥- «الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا (الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ . . .»

5. *Alhamdu lillaahil-lathee kasaanee haatha (ath-thawba) wa razaqaneehi min ghairi hawlim-minnee wa laa quwwatin.*

Praise be to Allâh who has clothed me with this (garment) and provided it for me, though I was powerless myself and incapable.¹⁹

3. Invocation when putting on new clothes

٦- «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ»

6. *Allaahumma lakal-hamdu Anta kasawtanihi, as'aluka min khairihi wa khairi maa suni'a lahu, wa a'uthu bika min sharrihi wa sharri ma suni'a lahu.*

Oh Allâh, praise is to You. You have clothed me. I ask You for its goodness and the goodness of what it has been made for, and I seek Your protection from the evil of it and the evil of what it has been made for.²⁰

4. Invocations for someone who has put on new clothes

٧- «تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى»

7. *Tubli wa yukhliful-laahu ta'ala.*

May Allâh replace it when it is worn out.²¹

¹⁸ Qur'an 3:190-200; Al-Bukhâri, cf. Al-Asqalâni, *Fath Al-Bâri* 8/237, Muslim 1/530.

¹⁹ Al-Bukhâri, Muslim, Abu Dawud, Ibn Mâjah, At-Tirmithi. See also *Irwa'ul-Ghalil* 7/47.

²⁰ Abu Dawud and At-Tirmithi. See also Al-Albâni, *Mukhtasar Shamâ'il At-Tirmithi*, p. 47.

²¹ Abu Dawud 4/41. See also Al-Albâni *Sahih Abi Dawud* 2/760.

٨- «الْبَسْ جَدِيدًا، وَعِشْ حَمِيدًا، وَمُتْ شَهِيدًا»

8. *Ilbas jadeedan, wa 'ish hameedan, wa mut shaheedan.*

Put on new clothes, live a praise-worthy life and die as a martyr.²²

5. What to say when undressing

٩. *Bismillaahi.* «بِسْمِ اللَّهِ»

In the Name of Allâh.²³

6. Invocation for entering the restroom

١٠- «[بِسْمِ اللَّهِ] اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْحَبَائِثِ»

10. *[Bismillaahi] Allaahumma innee a'uthu bika minal-khubthi wal thabaa'ith.*

Before entering) [In the Name of Allâh]. (Then) Oh Allâh, I seek protection in You from the male and female unclean spirits.²⁴

7. Invocation for leaving the restroom

١١- «غُفْرَانِكَ» *Ghufraanaka*

I seek Your forgiveness.²⁵

8. What to say before performing ablution

١٢- «بِسْمِ اللَّهِ» *Bismillaahi*

In the Name of Allâh.²⁶

9. What to say upon completing ablutions

١٣- «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

²² Ibn Mâjah 2/1178, Al-Baghawi 12/41. See also Al-Albâni, *Sahih Ibn Mâjah* 2/275.

²³ At-Tirmithi 2/505, among others. See *Irwa'ul-Ghalil* no. 49 and *Sahih Al-Jâmi* 3/203.

²⁴ Al-Bukhâri 1/45, Muslim 1/283. The addition of Bismillâh at its beginning was reported by Sa'îd bin Mansûr. See *Fath Al-Bâri* 1/244.

²⁵ Abu Dawud, Ibn Mâjah and At-Tirmithi. An-Nasâ'i recorded it in *'Amal Al-Yawm wal-Lallah*. Also see the checking of Ibn Al-Qayyim's *Zâd Al-Ma'âd*, 2/387.

²⁶ Abu Dawud, Ibn Mâjah, and Ahmad. See also Al-Albâni, *Irwa'ul-Ghalil* 1/122.

13. *Ash-hadu an laa ilaaha illallaahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu.*

I bear witness that none has the right to be worshipped but Allâh alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.²⁷

١٤ - «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ» .

14. *Allaahum maj'alnee minatta- wwa-beena waj'alnee minal-mutatahhireen.*

Oh Allâh, make me among those who turn to You in repentance, and make me among those who are purified.²⁸

١٥ - «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» .

15. *Subhaanaka Allaahumma wa bi hamdika, ash-hadu an laa ilaaha illa Anta, astaghfiruka wa atoobu ilaik*

Glory is to You, Oh Allâh, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.²⁹

10. What to say when leaving the house

١٦ - «بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

16. *Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata illaa billaah.*

In the Name of Allâh, I have placed my trust in Allâh, there is no might and no power except by Allâh.³⁰

١٧ - «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ، أَوْ أُضَلَّ، أَوْ أَزِلَّ، أَوْ أُزَلَ، أَوْ أَظْلِمَ، أَوْ أَظْلَمَ، أَوْ أَجْهَلَ، أَوْ يُجْهَلَ عَلَيَّ» .

²⁷ Muslim 1/209.

²⁸ At-Tirmithi 1/78. See also Al-Albâni, *Sahih At-Tirmithi* 1/18.

²⁹ An-Nasâ'i, *'Amal Al-Yawm wal-Lailah*, p. 173. See also Al-Albâni, *Irwa'ul-Ghalil* 1/135 and 2/93.

³⁰ Abu Dawud 4/325, At-Tirmithi 5/490. See also Al-Albâni, *Sahih At-Tirmithi* 3/151.

17. *Allaahumma innee a'uthubika an adhilla, aw udhalla, aw azilla, aw uzalla, aw adhlima, aw udhlama, aw ajhala aw yujhala 'alayya.*

Oh Allâh, I seek refuge in You lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others.³¹

11. What to say when entering the house

١٨ - «بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيَسْلَمْ عَلَيَّ أَهْلِي» .

18. *Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaa Rabbinaa tawakkalnaa.*

In the Name of Allâh we enter, in the Name of Allâh we leave, and upon our Lord we depend [then say *As-Salaamu 'Alaikum* to those present].³²

12. Invocation for going to the mosque

١٩ - «اللَّهُمَّ اجْعَلْ 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 أَمَامِي نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا، وَعَظِّمْ لِي نُورًا، وَاجْعَلْ لِي نُورًا، وَاجْعَلْنِي نُورًا، اللَّهُمَّ أَعْظِنِي نُورًا، وَاجْعَلْ فِي عَصَبِي نُورًا، وَفِي لَحْمِي نُورًا، وَفِي دَمِي نُورًا، وَفِي شَعْرِي نُورًا، وَفِي بَشْرِي نُورًا» [اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي . . وَنُورًا فِي عِظَامِي] [«وَزِدْنِي نُورًا، وَزِدْنِي نُورًا، وَزِدْنِي نُورًا»] [«وَهَبْ لِي نُورًا عَلَيَّ نُورًا»] .

³¹ Abu Dawud, Ibn Mâjah, Nasâ'i, At-Tirmithi. See also Al-Albâni, *Sahih At-Tirmithi* 3/152 and *Sahih Ibn Mâjah* 2/336.

³² Abu Dawud 4/325. Muslim (*Hadith* no. 2018) says that one should mention the Name of Allâh when entering the house and when beginning to eat; and that the devil, hearing this, says: "There is no shelter for us here tonight and no food".