

CHAPTER FIVE

Prayers Transmitted for every Emergent Occasion

WHEN you wake up in the morning and hear the *adhān*, it is desirable for you to respond to the *mu'adhdhin*. We have already mentioned this^A and also the prayers to be said on entering and leaving the toilet, and about the prayers of ablution in the *Book of Purification*.^B

So when you go out to the mosque, say: 'O God, set a light in my heart and a light in my tongue. Set a light in my ear and a light in my eye; a light behind me and a light in front of me; and set a light above me. O God, give me light!'¹

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي
سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ خَلْفِي نُورًا
وَأَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا اللَّهُمَّ أَعْظِئِي نُورًا

And say also: 'O God, verily I ask You by those who ask You, and by this walking of mine toward You. I did not set out with insolence, with frivolity, with hypocrisy, and with vanity. Rather I went out with fear of Your wrath and with desire for Your good pleasure. I ask You, therefore, to deliver me from Hell, and to forgive me my sins, for verily, no one forgives sins except You.'²

^A Above, 50, and *Ihyā'*, I. 146 (*K. al-Ṣalāt*, bāb 1, Faḍīlat al-maktūba).

^B *Ihyā'*, I. 124-45 (*K. al-Ṭahāra*), that is, the third Book of Quarter 1 (see our Introduction).

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مِمَّشَايَ
هَذَا إِلَيْكَ فَإِنِّي لَمْ أَخْرُجْ شَرًّا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً
خَرَجْتُ اتِّقَاءَ سَخِطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تَقْدَنِي
مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

If you go out of the house for a need, say: ‘In the name of God! My Lord, I take refuge with You from wronging or being wronged, from being foolish or being fooled.³ In the name of God, the Merciful, the Compassionate. There is no might and no power save in God, the Exalted, the Magnificent. In the name of God, dependence is upon God.’⁴

بِسْمِ اللَّهِ رَبِّ أَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ
يُجْهَلَ عَلَيَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ التَّكْلَانُ عَلَى اللَّهِ

When you arrive at the mosque and are about to enter it, say: ‘O God, send blessing and peace upon Muḥammad and his family! O God, forgive me all my sins, and open for me the doors of Your mercy!’

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ اغْفِرْ
لِي جَمِيعَ ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Then step forward with your right foot first when entering.⁵

If you see a man selling or buying in the mosque, say: ‘May God not make your business profitable!’⁶

لَا أُرَبِّحَ اللَّهُ تِجَارَتَكَ

When you see a man calling in search of something missing [*yunshidu al-ḍālla*] in the mosque, say: ‘May God not return it to you!’^A

لَا رَدَّهَا اللَّهُ عَلَيْكَ

This is the command of the Emissary of God.⁷

When you have performed the dawn prayer of two *rak‘as*, say: ‘In the name of God! O God, verily I ask You for mercy from You, by which You guide my heart . . .’ (up to the end of the prayer),⁸ as is transmitted from the Prophet (may God bless him and grant him peace), on the authority of Ibn ‘Abbās (may God be pleased with him).^B

When you bow down, say during your bowing: ‘O God, to You I bow down; to You I humble myself; in You I believe; to You I surrender myself; to You I entrust myself. You are my Lord! Humble are my ear, my eye, my brain, my bone, and my nerve. What my feet hold belongs to God, the Lord of the worlds.’⁹

اللَّهُمَّ لَكَ رَكَعْتُ وَلَكَ خَشَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ
وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي خَشَعَ سَمْعِي وَبَصَرِي وَمُخِّي
وَعَظْمِي وَعَصْبِي وَمَا اسْتَقَلَّتْ بِهِ قَدَمِي لِلَّهِ رَبِّ الْعَالَمِينَ

And if you like, say three times ‘Glory be to my Lord, the Magnificent!’¹⁰

^A We also find some apparently irreconcilable statements quoted by Tirmidhī to the effect that buying and selling in mosques is allowed by some jurists (*ahl al-‘ilm*). This prohibition is immediately followed by another prohibition to the effect that people must not gather in a circle in the mosque before the Friday ritual prayer (Ṣalāt, 237). Abū Dāūd adds to the above condemnation of the *inshād al-ḍālla* the following explanation: ‘For the mosques are not built for that’ (*Sunan*, Ṣalāt, 164).

^B See above, 63–67.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

or 'All-Praiseworthy, All-Holy is the Lord of the Angels and the Spirit!'¹¹

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

When you raise your head from the bowing, say: 'God hearkens unto him who praises Him. Our Lord, to You belongs praise¹² to the fullness of the heavens and the earth, and to the fullness of anything You decree hereafter!¹³ The Worthy of praise and glory, the Most Deserving of what the servant praises! Each of us is a servant to You. No one holds back what You give and no one gives what You hold back; and no man's efforts may aid him at all against You'.¹⁴

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ
الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ
أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا
مُعْطِيٍّ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

When you prostrate, say: 'O God, to You I prostrate myself. In You I have faith. To You I surrender myself. My face is prostrated to Him Who created it and shaped its forms and made the openings in it for the ear and eye. *Blessed be God, the Best of creators!*¹⁵ O God, to You my body and my thought are prostrate, and in You my heart believes. I acknowledge Your grace upon me and I acknowledge my sin—and this is what I have incurred upon myself. So forgive me. Verily no one forgives sins but You'.¹⁶

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللَّهُ أَحْسَنَ

الْخَالِقِينَ اللَّهُمَّ سَجَدَ لَكَ سَوَادِي وَخِيَالِي وَأَمَنَ بِكَ فُؤَادِي
أَبُوءُ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذُنُوبِي وَهَذَا مَا جَنَيْتُ عَلَى نَفْسِي
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Or you may say three times: ‘Glory be to my Lord, the Most Exalted!’¹⁷

سُبْحَانَ رَبِّيَ الْأَعْلَى

When you have finished a ritual prayer, say: ‘O God, You are the Source of Security [*salām*], and from You is security. Blessed be You! O Possessor of Majesty and Honour!’¹⁸

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ

And you may supplicate with other prayers which we have mentioned.

When you stand up from a meeting [*majlis*] and want to make a supplication which atones for the idle talk which passed in that meeting, say: ‘Glory be to You! O God, praise be to You! I bear witness that there is no god but You. I ask You for forgiveness, and I repent to You. I committed evil and I wronged myself. So forgive me; verily no one forgives sins but You’.¹⁹

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ عَمِلْتُ سُوءًا وَظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

When you enter a bazaar, say: 'There is no god but God, Who is alone; He has no associate; to Him belongs sovereignty and to Him belongs praise. He gives life and death, and He is living, and never dies. Good is in His Hand, and He is powerful over all things.²⁰ In the name of God! O God, verily I ask You for the good of this bazaar and the good of what is in it. O God, verily I take refuge with You from the evil of it and the evil of what is in it. O God, verily I take refuge with You lest I suffer a false oath, or a poor deal'.²¹

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ
وَخَيْرَ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفَقَةً
خَاسِرَةً

If you are in debt, say: 'O God, make me content with Your lawful things, instead of Your unlawful things, and make me rich enough with Your favour to dispense with anything other than You'.²²

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ
سِوَاكَ

When you put on a new garment, say: 'O God, You have clothed me with this garment. To You belongs the praise! I ask You for the good of it and the good for which it is made. I take refuge with You from the evil of it and the evil for which it is made'.²³

اللَّهُمَّ كَسَوْتَنِي هَذَا الثَّوْبَ فَلَكَ الْحَمْدُ أَسْأَلُكَ مِنْ خَيْرِهِ
وَخَيْرِ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

When you see an evil omen [*tiyara*] which you do not like, say: 'O God, no one brings good things but You, and no one takes away evil things but You. There is no might and no power save in God'.²⁴

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَذْهَبُ بِالسَّيِّئَاتِ إِلَّا أَنْتَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

When you see a new moon, say: 'O God, make it rise and brighten [*ahilla*] upon us with security, faith, piety, well-being, true resignation, and success in what You love and are well pleased with, and protection against what You are displeased with. [O Moon!] My Lord and Your Lord is God'.^{A 25}

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالْبِرِّ وَالسَّلَامَةِ وَالْإِسْلَامِ
وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى وَالْحِفْظِ عَمَّنْ تَسْخَطُ رَبِّي
وَرُبُّكَ اللَّهُ

And you may say:²⁶ 'A new moon of guidance and good! I have faith in your Creator'.²⁷ 'O God, verily I ask You for the good of this month and the good of [Your] Decree. I take refuge with You from the evil of the Day of Arising.'²⁸

هَلَالَ رُشْدٍ وَخَيْرٍ آمَنْتُ بِخَالِقِكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذَا الشَّهْرِ وَخَيْرِ الْقَدْرِ وَأَعُوذُ بِكَ مِنْ شَرِّ يَوْمِ الْحَشْرِ

Before this you pronounce the *takbir* three times.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

^A Cf. Q. vi:76-7.

When a strong wind blows, say: ‘O God, verily I ask You for the good of this wind and the good of what is in it, and the good wherewith it is sent. We take refuge with You from the evil of it and the evil of what is in it, and the evil wherewith it is sent’.²⁹

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الرِّيحِ وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا
أَرْسَلْتَ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَمِنْ شَرِّ مَا
أَرْسَلْتَ بِهِ

When the news of someone’s death comes to you, say ‘*Verily we are God’s, and unto Him do we return.*³⁰ *Verily to our Lord we are turning.*³¹ O God, write down his name among the [number of] good-doers and put his book in the ^{Illiyūn}^A and replace his loss among those bereft. O God, deprive us not of his reward. Subject us not to trials after he is gone. Forgive us and him’.³²

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ اكْتُبْهُ
فِي الْمُحْسِنِينَ وَاجْعَلْ كِتَابَهُ فِي عَلِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ
فِي الْغَابِرِينَ اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ وَلَا تُفْتِنَّا بَعْدَهُ وَاغْفِرْ لَنَا
وَلَهُ

You may say when you give alms: ‘*Our Lord, accept [it] from us. Verily You are the Hearer, the Knower*’.³³

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

^A Cf. Q. LXXXIII:18-20. This is the Register where all the good deeds of the angels and Muslims are recorded; or it is the place where this Register is preserved. It is said to be in the Seventh Heaven, under the Throne (Suyūṭī, *Jalālayn*, 552; Zamakhsharī, iv. 232).

You may say when you lose something:^A ‘It may be that our Lord will give us in exchange what is better than it. Verily our Lord we implore’.³⁴

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ

You may say when you begin an activity: ‘Our Lord, give us mercy from You, and prepare for us a right path in our affairs’.³⁵ ‘My Lord, open my breast, and ease my task for me’.³⁶

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.
رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

On looking up to heaven, you may say: ‘Our Lord, You have not created this in vain. Glory be to You! Guard us against the punishment of Hell’.³⁷ ‘Blessed be Him Who has set in heaven constellations, and has set among them a lamp,^B and an illuminating moon!’³⁸

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.
تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا
وَقَمَرًا مُنِيرًا

When you hear thunder, say: ‘Glory be to Him Whom the thunder glorifies and praises, and the angels do likewise from fear of Him!’³⁹

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ

If you see a thunderbolt, say: ‘O God, slay us not with Your wrath, and destroy us not by Your punishment! Forgive us before that!’^C (So related Ka^b.)⁴⁰

^A In selling and buying (Zabīdī, v. 103).

^B The sun.

^C Cf. Q. XIII:13.

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

When it rains, say: ‘O God, [give us] a comfortable raining and a profitable raincloud!⁴¹ O God, make it a raincloud of mercy, and make it not a raincloud of chastisement!’⁴²

اللَّهُمَّ سَقِيَا هَنِيئًا وَصَيِّبًا نَافِعًا اللَّهُمَّ اجْعَلْهُ صَيِّبَ رَحْمَةٍ وَلَا تَجْعَلْهُ صَيِّبَ عَذَابٍ

When you grow angry, say: ‘O God, forgive me my sin. Let the anger of my heart be gone. Protect me from Satan, the accursed’.⁴³

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَأَذْهِبْ غَيْظَ قَلْبِي وَأَجِرْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

When you fear certain people, say: ‘O God, verily we place You [as a safeguard] in their front, and we take refuge with You from their evils’.⁴⁴

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

When you fight in the [*jihād*], say: ‘O God, You are my supporter and protector. By virtue of You I will fight’.⁴⁵

اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي وَبِكَ أَقَاتِلُ

When your ear rings, invoke blessing upon Muḥammad (may God bless him and grant him peace) and say: ‘May God remember him who remembers me with good!’⁴⁶

When you see that your supplication is answered, say: ‘Praise be to God, by Whose might and majesty good deeds are completed!’

الْحَمْدُ لِلَّهِ الَّذِي بَعَزَّتْهُ وَجَلَالِهِ تَتِمُّ الصَّالِحَاتِ

When it is slow in coming, say: ‘Praise be to God, under all conditions!’^{A 47}

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

When you hear the *adhān* of the sunset prayer, say: ‘O God, this is the arrival of Your night and the retreat of Your day. This is the voice of those who call upon You and the presence of Your ritual prayers. I ask You to forgive me’.⁴⁸

اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ
وَحُضُورُ صَلَوَاتِكَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي

When distress befalls you, say: ‘O God, verily I am Your servant and the son of Your servant and the son of Your female servant. My forelock is in Your Hand. Your ordinance for me has been issued and Your decree for me is fair. I ask You, by each of Your names, by which You have called Yourself, or which You have revealed in Your Book, or which You have taught to any of Your creatures, or which You have assumed to Yourself in the knowledge of the invisible world, to make the Qur’ān the springtime of my heart and the light of my breast, the cure of my distress, and the disappearance of my sorrow and grief’.

اللَّهُمَّ إِنِّي عَبْدُكَ وَإِبْنُ عَبْدِكَ وَإِبْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ
مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ
لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا

^A See above, 43.

مِنْ خَلْقِكَ أَوْ اسْتَأْتَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ
الْقُرْآنَ رَيْعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ غَمِّي وَذِهَابَ حُزْنِي
وَهَمِّي

The Prophet (may God bless him and grant him peace) said, 'When sorrow befalls a man and he says this prayer, God never fails to disperse his grief and give him joy in its stead'. On being asked, 'O Emissary of God, shall we not learn it?' he said, 'Yes, he who hears it has to learn it'.⁴⁹

When you find a pain in your body or in the body of someone else, apply to it the incantation [*ruqya*] of the Emissary of God (may God bless him and grant him peace). When a man complains of an ulcer or a wound, he should put his forefinger on the ground and then raise it, and say, 'In the name of God. May the dust of our earth, with the saliva of one of us, heal our sickness, with the permission of our Lord!'⁵⁰

بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

When you find a pain in your body, put your hand on the aching spot of your body, and say three times: 'In the name of God' and say seven times: 'I take refuge with the might and power of God from the evil which I find and fear'.⁵¹

بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ
مَا أَجِدُ وَأُحَاذِرُ (٧)

When grief assails you, say: 'There is no deity but God, the Exalted, the Affectionate. There is no deity but God, Lord of the Glorious Throne. There is no deity but God, Lord of the Seven Heavens and Lord of the Noble Throne'.⁵²

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

When you want to sleep, perform the ablution first and rest on your right side facing the *qibla*. Then say: ‘God is most great’ thirty-four times, and then: ‘Glory be to God!’ thirty-three times, followed by ‘Praise be to God’ thirty-three times.⁵³ Then say: ‘O God, verily I take refuge with Your good pleasure from Your displeasure, and with Your forgiveness from Your chastisement. I take refuge with You from Yourself. O God, verily I could not offer sufficient praise to You, even if I tried zealously; You are as You have praised Yourself’.^{A 54} ‘O God, in Your name I live and die.’⁵⁵ ‘O God, Lord of the heavens and the earth, Lord of all things and King thereof, *Splitter of the grain of corn and the date-stone*⁵⁶, Revealer of the Torah, the Gospel and the Qur’ān; I take refuge with You from the evil of every evildoer and the evil of every beast whose forelock is in Your hand. You are the First, and there is nothing before You. You are the Last, and there is nothing after You. You are the Manifest, and there is nothing above You; You are the Unseen, and there is nothing beyond You. Resolve my debts, and render me free from poverty.’⁵⁷ ‘O God, verily You have created my soul and You shall take it unto Yourself. To You do its death and life belong. O God, if You cause it to die, forgive it, and if You cause it to live, protect it. O God, I ask You for wellbeing in this world and the next.’⁵⁸ ‘In Your name, my Lord, do I lay down my side [on my bed]. Forgive me my sin.’⁵⁹ ‘O God, protect me from Your punishment on the day when You assemble Your servants.’⁶⁰ ‘O God, I have surrendered myself to You, turned my face toward You, and entrusted my affairs

^A For Ghazālī’s own interpretation of this prayer, see *Ihyā’*, iv. 85 (*K. al-Ṣabr wa’l-shukr*, shaṭr 2, Bayān ṭarīq kashf al-ghīṭā). See also Goldziher, ‘Über eine rituelle Formel der Muhammedaner’, *ZDMG* 48 (1894), 95–100, especially for the phrase *a’ūdhu bika minka*.

to You. I have entrusted my back to You for safety in hope and fear. There is no refuge and no escape from You except in Yourself. I have faith in Your Book which You revealed, and Your Prophet, whom You sent';⁶¹

اللَّهُ أَكْبَرُ (٣٤) سُبْحَانَ اللَّهِ (٣٣) الْحَمْدُ لِلَّهِ (٣٣) اللَّهُمَّ
 إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
 وَأَعُوذُ بِكَ مِنْكَ اللَّهُمَّ إِنِّي لَا أَسْتَطِيعُ أَنْ أَبْلُغَ ثَنَاءً عَلَيْكَ وَلَوْ
 حَرَصْتُ وَلَكِنْ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ اللَّهُمَّ بِاسْمِكَ
 أَحْيَا وَأَمُوتُ اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ كُلِّ
 شَيْءٍ وَمَلِيكَهُ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ كُلِّ ذَابَّةٍ
 أَنْتَ آخِذٌ بِنَاصِيئِهَا أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ
 الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ
 وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي
 مِنَ الْفَقْرِ اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَتَوَفَّاهَا لَكَ مَمَاتُهَا
 وَمَحْيَاهَا اللَّهُمَّ إِنَّ أُمَّتَهَا فَاعْفِرْ لَهَا وَإِنْ أَحْيَيْتَهَا فَاحْفَظْهَا
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ بِاسْمِكَ رَبِّي
 وَضَعْتَ جَنِّي فَاعْفِرْ لِي ذُنُوبِي اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ
 عِبَادَكَ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ
 وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً
 إِلَيْكَ لَا مَلْجَأَ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ
 الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ

this should be your last supplication, for such was the commandment of the Emissary of God (may God bless him and

grant him peace). Before this, say: ‘O God, wake me up at the time You like best, and use me for the works You like best, which bring me very near to You and bring me very far from Your displeasure. I ask You, and You give to me. I ask Your forgiveness, and You forgive me. I supplicate unto You, and You answer me’.⁶²

اللَّهُمَّ أَيْقِظْنِي فِي أَحَبِّ السَّاعَاتِ إِلَيْكَ وَاسْتَعْمِلْنِي بِأَحَبِّ
الْأَعْمَالِ إِلَيْكَ تُقَرِّبْنِي إِلَيْكَ زُلْفَى وَتُبْعِدْنِي مِنْ سَخَطِكَ
بَعْدًا أَسْأَلُكَ فَتُعْطِينِي وَأَسْتَغْفِرُكَ فَتَغْفِرَ لِي وَأَدْعُوكَ
فَتَسْتَجِيبَ لِي

When you wake up from your sleep in the morning, say: ‘Praise be to God, Who has revived us after giving us death, and to Whom we shall be resurrected!’⁶³ ‘We have entered upon the morning, as have the sovereignty of God, the grandeur and might of God, and the magnificence and power of God.’⁶⁴ ‘We have entered the morning on the disposition [*fiṭra*] of Islam, on the word of the *Ikhlāṣ*, on the religion of our Prophet, Muḥammad, and *the creed of Abraham, the upright, who was not one of the idolaters.*’⁶⁵ ‘O God, thanks to You we enter upon the morning and thanks to You we enter upon the evening. Thanks to You we live and die, and toward You is the journeying.’⁶⁶ ‘O God, verily I ask You to send us to every good thing this day, and we take refuge with You from committing a sin this day, or from incurring a sin against a Muslim, for You have said, *He it is Who slays you at night and knows what you have committed by day, and resurrects you therein, that the term appointed may be accomplished.*’⁶⁷ ‘O God, Breaker of dawn, Maker of night as a time for rest, and of the sun and the moon for calculation;⁶⁸ I ask You for the good of this day, and the good of what is therein, and I take refuge with You from the evil of it and the evil of what is therein.’⁶⁹ ‘In the name of God. *It is what God has willed! There is no power save in Him.*’⁷⁰ *It*

is what God has willed! Every grace is from God. It is what God has willed! All good is in God's hand. It is what God has willed! No one dispels evil but God.^{A 71} 'I am content with God as my Lord, with Islam as my Religion, with Muḥammad (may God bless him and grant him peace) as my Prophet.' *Our Lord, in You we put our trust and toward You we turn in repentance, and to You is the journeying.*⁷²

الْحَمْدُ لِلَّهِ أَحْيَانًا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ أَصْبَحْنَا
وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْعِزَّةُ وَالْقُدْرَةُ وَالسُّلْطَانُ لِلَّهِ وَالْعِزَّةُ وَالْقُدْرَةُ
لِلَّهِ أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ وَعَلَى
دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَلَّةِ أَبِينَا إِبْرَاهِيمَ
حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ
أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ اللَّهُمَّ إِنِّي
أَسْأَلُكَ أَنْ تَبْعَثْنَا فِي هَذَا الْيَوْمِ إِلَى كُلِّ خَيْرٍ وَنَعُوذُ بِكَ
أَنْ نَجْتَرِحَ فِيهِ سُوءًا أَوْ نَجْرَهُ إِلَى مُسْلِمٍ فَإِنَّكَ قُلْتَ وَهُوَ
الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ
فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى . اللَّهُمَّ فَالِقَ الْإِصْبَاحِ وَجَاعِلَ اللَّيْلِ
سَكَنًا وَالشَّمْسِ وَالْقَمَرَ حُسْبَانًا أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَخَيْرَ
مَا فِيهِ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا فِيهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ
لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ اللَّهُ
الْخَيْرُ كُلُّهُ بِيَدِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ
رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَبِيًّا . رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

^A The prayer of al-Khidr. See above, 74.

When the evening comes, one says the same, except [certain changes such as] ‘We have entered upon the evening’ and, besides this, one says: ‘I take refuge with all the Perfect Words and Names of God from the evil of what God has multiplied and created, and from the evil of every evil-doer, and from the evil of every beast You take by the forelock. *Verily my Lord is on a straight path*’.⁷³

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلهِ وَالْعِزَّةُ وَالسُّلْطَانُ لِلهِ وَالْعِزَّةُ
وَالْقُدْرَةُ لِلهِ أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِخْلَاصِ
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِلَّةِ أَبِينَا
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ اللَّهُمَّ بِكَ أَمْسَيْنَا
وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ اللَّهُمَّ
إِنِّي أَسْأَلُكَ أَنْ تَبْعَثْنَا فِي هَذِهِ اللَّيْلَةِ إِلَى كُلِّ خَيْرٍ وَنَعُوذُ بِكَ
أَنْ نَجْتَرِحَ فِيهَا سُوءًا أَوْ نَجْرَهُ إِلَى مُسْلِمٍ فَإِنَّكَ قُلْتَ وَهُوَ
الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ
فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى . اللَّهُمَّ فَالِقَ الْإِصْبَاحِ وَجَاعِلَ اللَّيْلِ
سَكَنًا وَالشَّمْسِ وَالْقَمَرَ حُسْبَانًا أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ وَخَيْرَ
مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا بِسْمِ اللَّهِ مَا شَاءَ
اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِنَ اللَّهِ مَا شَاءَ
اللَّهُ الْخَيْرُ كُلُّهُ بِيَدِ اللَّهِ مَا شَاءَ اللَّهُ لَا يَصْرِفُ الشُّؤْمَ إِلَّا اللَّهُ
رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَبِيًّا . رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ .
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَأَسْمَائِهِ كُلِّهَا مِنْ شَرِّ مَا ذَرَأَ

وَبَرًّا وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ
بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

When one looks into the mirror, one says: 'Praise be to God, Who has given moderation and uprightness to my person and has given nobility and beauty to the form of my face, and to Him Who has made me one of the Muslims!'⁷⁴

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَعَدَلَهُ وَكَرَّمَ صُورَةَ وَجْهِهِ
وَحَسَّنَهَا وَجَعَلَنِي مِنَ الْمُسْلِمِينَ

When you have bought a servant or a young slave, or a riding animal, take his forelock and say: 'O God, verily I ask You for his good and the good of his inborn nature; and I take refuge with You from his evil and the evil of his inborn nature'.⁷⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا جُبِلَ عَلَيْهِ وَأَعُوذُ بِكَ مِنْ
شَرِّهِ وَشَرِّ مَا جُبِلَ عَلَيْهِ

When you celebrate the consummation of someone's marriage, say: 'May God bestow blessing in you, and upon you, and unite both of you in what is good!'⁷⁶

بَارَكَ اللَّهُ فِيكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

When you pay a debt, say to the creditor: 'May God bless you in your family and possessions!'

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

For the Emissary of God (may God bless him and grant him peace) said, 'The reward of a free loan [*salaf*] is praise and the payment [of the loan]'.⁷⁷

These are the prayers which the aspirant must learn by heart, besides those given for such occasions as travelling, ritual prayer, and ablution, which we mentioned in the Books of the Pilgrimage, of Ritual Prayer, and of Purification.^A

Should you ask: What is the benefit of supplication [*duʿāʾ*], while Preordination [*qaḍāʾ*] is irrevocable?—then you should know that the revocation of an affliction by supplication is itself a part of Preordination. Supplication is a cause [*sabab*] for the revocation of the affliction and the procurement of mercy, just as a shield is a cause for the deflection of an arrow and water is a cause for the growth of a plant on the ground. Just as the shield deflects the arrow and the two work against each other, so supplication and affliction work against each other. The acknowledgement of Divine Preordination does not require that one should carry no weapons—for God has said, *Take your precautions*⁷⁸—nor that the earth should not be watered after dissemination of seeds, on the following assumption: if Preordination has been favourable to the plants, the seeds will grow; if not, they will not grow. In fact, the connection of causes with effects [*musabbabāt*] is the First Preordination [*al-qaḍāʾ al-awwal*] which is like *a quick glance of the eyes, or something nearer*.⁷⁹ And the arrangement of the particular effects for the particular causes by degrees and in accordance with the preordained calculation [*taqḍīr*][—]this is Decree [*qadar*]. He Who decrees good does so through a cause, and He Who decrees evil decrees a cause for His rejections [of good]. There is no contradiction between these matters to him whose inner eye is opened.

Furthermore, supplication has the same benefit as we mentioned with regard to invocation [*dhikr*]. For supplication requires the presence of the heart with God, and this is the apex of the acts of worship. Accordingly, the Emissary of God (may God bless him and grant him peace) said, ‘Supplication

^A Respectively, the seventh, fourth, and third Books of Quarter One. (See our Introduction.)

is the marrow of worship'.⁸⁰ The propensity of human beings is for their hearts not to turn to the remembrance of God (Great and Glorious is He!) save in cases of need [*hāja*] and suffering from a calamity. Truly man, *once ill luck befalls him, is full of endless supplication*.⁸¹ Need requires supplication, and supplication brings back the heart to God with humility and submission, so that there results the remembrance [of God], which is the noblest of the acts of worship. For this reason, affliction was assigned to the prophets (upon whom be peace), the saints, the virtuous people next [to them], and so on in descending order of their rank. For it brings back the heart to God in the state of neediness and humbleness, and prevents its oblivion [of Him]. Wealth, however, is a cause of arrogance in most cases. *Verily man is insolent, that he thinks himself self-sufficient*.⁸²

The above are what we wished to cite from the totality of invocations and supplications. Verily God gives success towards good. The other prayers [to be said while] eating, travelling, visiting the sick, and so forth, will be dealt with in their proper places, if God (Exalted is He!) so wills. And dependence is upon God. Now the *Book of Invocations and Supplications* stands completed. God willing, it shall be followed by the *Book of the Daily Offices*. Praise be to God, the Lord of the worlds! May God send blessing and peace upon our master Muḥammad, and his family and Companions!