

HOW TO REPEL POVERTY

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Introduction

An easy prescription for the problems and poverty of the Muslims.

Today the problems which Muslims are facing are not concealed from a person with insight. It is as if poverty, bankruptcy, despicability and anxiety have become a distinguishing characteristic of the Muslims. The wise men of this Ummah are planning all kinds of cures for this devastating illness. However, sometimes the plan chosen is incorrect. As a result, instead of being a cure, it exacerbates the problem. Some plans are correct, but they are not practical nor are they within one's reach.

I have presented some cures here taken from the words of Allāh U and His Messenger e. Undoubtedly, these words are free of any of the above-mentioned defects. There is no chance of these cures being incorrect or harmful. Whether they are difficult or not, one can put them into practice and see for oneself.

For the cure for poverty, I have chosen to translate the book,

(أصول الرفق في حصول الرزق)

Of the famous scholar of the ninth century, Sheikh Jalālud-dīn Suyūṭī. It is sufficient for this discussion.

For general calamities and problems, the book, (الفرج بعد الشدة) of the famous Imām, the leader of the Muhaddithūn, Ibn Abī Ad-Dunyā is an excellent and amazing work.

All praises are due to Allāh I that these two booklets have been translated with the necessary comments.

Allāh U is the one who grants the ability.

(Muftī) Muhammad Shafī' (رحمه الله)

The leader of the authors, Sheikh Jalālud-dīn Suyūṭī رحمه الله says, “Many people asked me to collate all the narrations from the authentic ahādīth relating to those actions and incantations which have been mentioned to increase sustenance and repel poverty and bankruptcy and which have been tried and tested. Accordingly, I am writing this booklet which I have divided into two chapters. The first chapter

contains the aurād^[1] and du'ās while the second chapter contains the actions which increase sustenance.”

[1] Devotions

Dhikr and Du'ās

Imām Tabarānī رحمه الله has quoted in his Al-Mu'jamul Ausat from Abū Hurairah t that Rasūlullāh e said,

“Whoever is granted a bounty by Allāh I should express excessive gratitude for it. The one who has excessive sins should repent abundantly. Whoever is suffering from a lack of sustenance should recite, profusely.”

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Imām Ahmad, Abū Dāwūd and Ibn Mājah رحمه الله have narrated from Àbdullāh Ibn Àbbās t that Nabī e said,

“Whoever adopts istighfār (seeking repentance), Allāh Y will grant him salvation from every type of problem and calamity.”

Àbdullāh Ibn Mas'ūd t states that Rasūlullāh e said, “Whoever recites Sūrah Wāqi'ah every night, will not be afflicted by poverty and want.” (Musnad Abū Ya'lā)

Anas t narrates that Rasūlullāh e said, “Sūrah Wāqi'ah is the sūrah of wealth. Read it yourself and teach your children to read it.” (Ibn Mardawaih)

Àishah t narrates that the Messenger of Allāh e said, “When Ādam u was sent to the earth, he stood facing the Ka'bah and performed two raka'āt of salāh. At that time, Allāh inspired the following du'ā in his heart,

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبِلْ مَعْدِرَتِي وَتَعْلَمُ حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَعْفِرْ لِي ذَنْبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ إِنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرَضْتَنِي بِمَا قَسَمْتَ لِي

“O Allāh, You know my interior and exterior. Accept my excuse and You know my need. Fulfill my requirement. You know what is in my heart. Forgive my sin. O Allāh, I seek such faith in You that becomes embedded in my heart and such true conviction that I realize whatever afflicts me is only due to my fate which You have pre-destined. Make me pleased with my share.”

Then Allāh U revealed to Ādam u,

“O Ādam, We have accepted your repentance. We have forgiven your mishap and whoever supplicates to Me with this du’ā, We will forgive him and We will take responsibility for all his tasks. The world will come to him despised even though he may not desire it.”

(Ibn Mardawaih)

Imām Bayhaqī has narrated via Buraydah t some supporting narrations.

Ālī t states that Nabī e said,

“Whoever will recite a hundred times,

لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ

it will become a means of safety from poverty for him and a solace from the solitude of the grave.”

(Musnad al-Firdaus)

Ābdullāh Ibn Mas’ūd t says that Nabī e said,

“Whoever recites Sūrah Ikhlās when entering the house, this sūrah will distance poverty from the inhabitants of that house and the neighbours.” (Tabrānī)

Ubayy t states that a Sahābī t asked Rasūlullāh e if he only recited salawāt (durūd) instead of all the devotions and du’ās, how will that be. Rasūlullāh e replied,

“If you do so, Allāh U will take responsibility for all your needs of the world and the work of dīn.” (Musnad Ahmad)

Āishah t narrates that Rasūlullāh e used to recite the du’ā,

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَأَنْقِضْ عُمْرِيْ

“O Allāh, expand Your sustenance for me when I become old and at the end of my life.” (Tabrānī)

Jābir t says that Nabī e said,

“Must I show you something that will grant you safety from your enemies and which will make your sustenance flow? It is to supplicate to Allāh day and night because du’ā is the weapon of a believer.” (al-Mustaghfirī)

Ummul Mu'minīn Ummu Salmah t says that Rasūlullāh e used to recite the following du'ā after the Fajr salāh,

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا طَيِّبًا وَعِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا

“O Allāh, I ask of You legitimate (pure) sustenance, beneficial knowledge and an accepted action.” (al-Mustaghfirī)

Imām Mustaghfirī has narrated from Imām Mālik رحمه الله that when he used to complete the Jumu'ah and come out, he used to recite the following du'ā at the door of the Musjid,

اللَّهُمَّ إِنِّي أَجَبْتُ دَعْوَتَكَ وَصَلَّيْتُ فَرِيضَتَكَ وَانْتَشَرْتُ لِمَا أَمَرْتَنِي فَأَرْزُقْنِي مِنْ فَضْلِكَ وَأَنْتَ خَيْرُ الرَّازِقِينَ

“O Allāh, I accepted Your invitation. I have performed Your obligation. I have gone out (to earn) as You have commanded. Therefore grant me sustenance from Your grace because You are the best giver of sustenance.”

ʿAbdullāh Ibn ʿUmar t says that Rasūlullāh e said that when the time for the demise of Nūh u approached, he advised his son to recite two sentences. One was,

لَا إِلَهَ إِلَّا اللَّهُ

While the second was,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

These two statements constitute the salāh of everything and everything is given sustenance because of them. (Adabul Mufrad)

Jābir Ibn ʿAbdullāh t says that Rasūlullāh e said,

“I am showing the thing which Nūh u advised his son with. It is the statement,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

The entire creation reads this sentence and receives sustenance due to it.” (al-Mustaghfirī)

ʿAbdullāh Ibn ʿUmar t says that a person complained about his poverty to Rasūlullāh e. Rasūlullāh e asked him why he did not recite the words of the angels and the hymns of the creation. They are,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ

Read this phrase a hundred times before the Fajr Salāh after the time of Fajr has entered and the world will come submissive to you.” (al-Mustaghfirī)

Once Úmar t experienced poverty and mentioned his condition to Nabī e and asked him for some dates. Nabī e told him that if he wanted, he could give him an amount of dates and if he wanted, he could teach him some words which were better than that for him. The words were,

اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَاعِدًا وَ احْفَظْنِي بِالْإِسْلَامِ رَاقِدًا وَلَا تَطْمَعْ فِيَّ عَدُوٌّ وَلَا حَاسِدٌ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
أَنْتَ آخِذٌ بِنَاصِيَّتِهِ وَأَسْئَلُكَ مِنَ الْخَيْرِ الَّذِي بِيَدِكَ

“O Allāh, protect me for the cause of Islam while I am sitting. For the sake of Islam, protect me while I am sleeping. Do not grant any enemy or jealous person the chance to relish my harm. I seek refuge in You from the evil of everything which is in Your power. I seek the good which is in Your control.” (al-Mustaghfirī)

Hadrat Ālī t states that Nabī e said, “Do you prefer that I give you 500 goats with their shepherds or five statements?” This was an indication that the latter was much more virtuous.

The words are,

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَطَيِّبْ لِي كَسْبِي وَوَسِّعْ لِي فِي خُلُقِي وَلَا تَمْنَعْنِي مِمَّا قَضَيْتَ لِي بِهِ وَلَا تَذْهَبْ نَفْسِي
إِلَى شَيْءٍ صَرَفْتَهُ عَنِّي

“O Allāh, forgive my sins, make my earnings lawful and broaden my character. Do not deprive me of what You have ordained for me. Do not make me desire a thing which is not preordained for me.” (al-Mustaghfirī)

Āishah t states that her father, Abū Bakr Siddīq t asked her if he should not teach her a du’ā which Nabī e taught him. Īsā u used to teach this du’ā to his disciples. The speciality of this du’ā is that even if your debts are equal to Mount Uhud, Allāh U will fulfil them. Āishah t requested her father to most certainly teach her. He said the du’ā is,

اللَّهُمَّ كَاشِفَ الْكُرْبِ مُجِيبَ دَعْوَةِ الْمُضْطَرِّ رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ تَرْحَمُنِي بِرَحْمَةٍ تُغْنِينِي
بِهَا عَمَّنْ سِوَاكَ

“O Allāh, the One who removes calamities and the One who answers the call of the one in distress, the One who has mercy in the world and the hereafter, only You can have mercy on me. Have such mercy on me that makes me independent of all others besides You.”

Abū Bakr t says that when Nabī e taught him this du'ā, he was deeply in debt and he was very worried about his debts. A few days after reciting this du'ā, he says, “Allāh granted me so much benefit, that I paid off all my loans”.

Āishah t also states that she owed a woman money and was very ashamed about it. She began reciting this du'ā and within a few days, Allāh provided her sustenance without her receiving it from any inheritance or charity. She used this wealth to fulfil her debt. (Baihaqī)

Abū Sa'īd t says that once Rasūlullāh e saw Abū Umāmah t in a sad condition and asked him what the matter was. He replied that he was overburdened by debts and worries. Rasūlullāh e said,

“I will show you such a du'ā which, if you read it, Allāh Y will remove all your worries and fulfil all your debts. Read this du'ā every morning and evening,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ
بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

“O Allāh, I seek refuge in You from worry and grief. I seek refuge in You from weakness and laxity. I seek refuge in You from cowardice and miserliness. I seek refuge in You from overpowering debt and the subjugation of men.”

Abū Umāmah t says that when he began reciting these words, Allāh U granted him freedom from his worries and fulfilled his debt. (Abū Dāwūd)

A slave once went to Hadrat Ālī t and asked him for financial assistance for his freedom. Hadrat Ālī t said, “Why should I not teach you those words which Rasūlullāh e taught me? The benefit of these words is that even if you have debts equivalent to Mount Uhud, Allāh U will fulfil them for you. The du'ā is,

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ إِلَهَ آدَمَ وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ
فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ
الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ إِقْضِ عَنَّا الدَّيْنَ
وَأَعِنَّا مِنَ الْفَقْرِ

“O Allāh, the Lord of the seven skies and the Lord of the great throne, the Diety of Ādam and the Lord of everything, the One who revealed the Torāh, Injīl and the Qur'ān, the One who splits the seed and the pit, I seek refuge in You from the evil of everything which is in Your control. O Allāh, You are the first, there is nothing before You. You are the final being and there is nothing after You. You are the most high, there is nothing above You. You are the innermost and there is nothing besides You. Fulfil our debt and grant us relief from poverty.” (Abū Ya'lā)

Qubaylah Bint Makhramah radiallâhû 'anhâ had the habit of reciting the following du'â after Íshâ Salâh when preparing to go to bed.

أَعُوذُ بِاللَّهِ وَبِكَلِمَاتِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يُنَزَّلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَشَرِّ
يُنَزَّلُ فِي الْأَرْضِ وَشَرِّ مَا يَخْرُجُ مِنْهَا وَشَرِّ فِتَنِ النَّهَارِ وَطَوَارِقِ اللَّيْلِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ أَمَّنْتُ بِاللَّهِ مَا
لِلَّهِ الَّذِي نَزَلَ لِعِزَّتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ لِلَّهِ وَاعْتَصَمْتُ بِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَّمْتُ لِفِدْرَتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ
الَّذِي تَوَاضَعَ بِعَظَمَتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ لِلَّهِ الَّذِي خَشَعَ لِمُلْكِهِ كُلُّ شَيْءٍ اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاوِدِ الْعِزِّ مِنْ
مِنْ كِتَابِكَ وَجَدِّكَ الْأَعْلَى وَاسْمِكَ وَبِكَلِمَاتِكَ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ إِنَّ عَرْشَكَ مُنْتَهَى الرَّحْمَةِ
هَلَكْتَهُ وَلَا عَارِيًا إِلَّا كَسَوْتَهُ وَلَا تَنْظُرَ إِلَيْنَا نَظْرَةَ لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا فَقْرًا إِلَّا جَبَرْتَهُ وَلَا عَدُوًّا إِلَّا أَدَبْتَهُ
دِينًا إِلَّا قَضَيْتَهُ وَلَا أَمْرًا لَنَا فِيهِ فِي الدُّنْيَا وَالْآخِرَةِ خَيْرٌ إِلَّا أَعْطَيْتَنَا يَا أَرْحَمَ الرَّاحِمِينَ أَمَّنْتُ بِاللَّهِ

After this du'â, she used to recite 33 times (سُبْحَانَ اللَّهِ), 33 times (الْحَمْدُ لِلَّهِ) and 34 times (اللَّهُ أَكْبَرُ).

She used to say that the daughter of Nabī e, Fātimah t went to her father to ask him for a maid. Nabī e said, “I will tell you something that is better than a maid.” Fātimah t asked him what it was. He mentioned the same incantations (tasbīhāt) as mentioned above.

The translation of the above-mentioned du'â is as follows:

“I seek refuge in Allāh and His complete words which no pious or impious person can surpass from the evil of that which He sends down from the sky and what ascends up to it, what descends on earth and what emerges from it, from the evil of the corruption of the day and the occurrences of the night except those occurrences which bring good.

I have believed in Allāh and sought refuge in Him. Praise be to Allāh to whose power everything is subservient. Praise be to Allāh under whose honour everything is dishonoured. Praise be to Allāh in front of whose grandeur everything is humbled. Praise be to Allāh under whose rule everything is helpless.

O Allāh, I ask You through the means of the honour of Your great throne, through Your book which is the extreme limit of mercy, through Your grandeur and honour, through Your greatest name and Your complete words which no pious or impious person can go beyond, to look at us with such mercy that does not leave our sins unforgiven, no need unfulfilled, no enemy unvanquished and no garment should be left without being worn, no debt unfulfilled and no matter of Dīn or the world in which there is good for us, without granting us. O most merciful one, I have believed in You and have trusted You.” (Tabrânî)

Once Hasan t, the grandson of Rasūlullāh e was afflicted by difficult circumstances. He did not receive the one hundred thousand dirhams which Amīr

Mu'āwiyah t used to grant him as a stipend. This created great distress for him. He was forced to ask for a pen and ink in order to write a letter to Amīr Mu'āwiyah t and remind him. However, due to bashfulness and modesty, he did not do so. On that very day he saw his grandfather, Rasūlullāh e in a dream. The latter asked him how he was. Hasan t explained his condition in detail. Rasūlullāh e said, "Whoever has hope in the creation and leaves the Creator, this will be his lot." (Ibn 'Asâkir)

Actions which Repel Poverty

Maintaining family Ties

Abū Hurairah t says that Rasūlullāh e said,

"Whoever desires to have an increase in his sustenance and in his age, should join family ties."

That is, he should fulfil the rights of his next of kin and assist them physically and financially according to his ability. (Sahīh Bukhârî)

Washing the Hands

Anas t states that Rasūlullāh e said,

"Whoever wants his sustenance to be increased by Allāh, should regularly wash his hands before and after meals." (Ibn Mâjah)

Salah

Imām Àbdur-Razzāq has quoted in his Musnad that when an old man from the Quraish used to complain of poverty to Rasūlullāh e, he would emphasize to his household to perform salāh. Then he would read the verse,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

"Command your family to perform salāh. Remain steadfast upon it yourselves. We do not ask you for sustenance. We will provide you with sustenance. The best culmination is for the pious."

The son of Àbdullāh Ibn Salām, Hamzah t narrates that whenever difficult conditions affected the family of Rasūlullāh e, he would stress the performing of salāh to them and he would recite the verse,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

to them. (Sunan of Sa'îd bin Mansûr)

Thābit t narrates that whenever the family of Nabī e was afflicted by poverty, then he would call out to them, “Perform salāh, perform salāh.” (Kitābuz Zuhd of Imām Ahmad bin Hambal)

This was the habit of all the prophets u. Whenever any calamity afflicted them, they would resort to salāh.

Piety

Mu'ādh Ibn Jabal t says that he heard Rasūlullāh e saying,

“O people, adopt piety as your business, you will receive sustenance without any business or capital. Then he recited the verse,

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ومن يتوكل على الله فهو حسبه

“Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he cannot imagine. Whoever reposes his trust in Allāh, Allāh will be sufficient for him.” (Tabrânî)

Abū Dhar t reports that once Rasūlullāh e recited the verse,

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ومن يتوكل على الله فهو حسبه

“Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he did not even perceive. Whoever places his trust in Allāh, Allāh is sufficient for him.”

And then he said, “O Abū Dhar, if all the people had to practice on this verse, it would suffice for them.”

Thaubān t narrates that Nabī e said, “Sometimes a person is deprived of sustenance due to a sin he committed.” (Ibn Mâjah)

Ímrān Ibn Husain t narrates that Rasūlullāh e said, “Whoever severs his focus from all sides and places his trust on Allāh Y, He will take the responsibility for all his tasks and whoever focuses his attention towards the world, Allāh I will hand him over to the world.” (Tafsîr Ibn Hâtim)

Note 1:

If a person adopts all the methods and du'ās mentioned in this booklet to repel poverty, it is not difficult. It is not much of an additional burden if one is experiencing hardships in business, agriculture etc.

However, if a person does not have enough time, and he reads just one of the du'ās from the first chapter, that would also be sufficient. It has not been narrated about Rasūlullāh e that he recited all these du'ās at one time. It is proven from the Ahādīth that he read different du'ās on different occasions.

However, the actions related to increase in sustenance mentioned in chapter two are indispensable and one should endeavour to continually practice upon all of them. If one violates them, one should repent.

Note 2:

The incantations (tasbīhāt and du'ās) and actions mentioned for increase in sustenance should be done with the intention of pleasing Allāh I and earning reward. The increase in sustenance is an added bonus and a necessary consequence which will, if Allāh I wills, be automatically obtained.

وآخر دعوانا أن الحمد لله رب العالمين

A Summary of the Du'ās

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَاقْبَلْ مَعذِرَتِي وَتَعْلَمْ حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمْ مَا فِي نَفْسِي فَاعْفِرْ لِي ذَنْبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يَبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرَضْتَنِي بِمَا قَسَمْتَ لِي

لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَأَنْقِضْ عُمْرِي

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِزْقًا طَيِّبًا وَعِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا

اللَّهُمَّ إِنِّي أَجِبْتُ دَعْوَتَكَ وَصَلَّيْتُ فَرِيضَتَكَ وَأَنْتَشَرْتُ لِمَا أَمَرْتَنِي فَارْزُقْنِي مِنْ فَضْلِكَ وَأَنْتَ خَيْرُ الرَّازِقِينَ

لَا إِلَهَ إِلَّا اللَّهُ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ

اللَّهُمَّ احْفَظْنِي بِالإِسْلَامِ قَاعِدًا وَ احْفَظْنِي بِالإِسْلَامِ رَاقِدًا وَلَا تَطْمَعْ فِيَّ عَدُوٌّ وَلَا حَاسِدٌ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ وَأَسْأَلُكَ مِنَ الْخَيْرِ الَّذِي بِيَدِكَ

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَطَيِّبْ لِي كَسْبِي وَوَسِّعْ لِي فِي خُلُقِي وَلَا تَمْنَعْنِي مِمَّا قَضَيْتَ لِي بِهِ وَلَا تُدْهِبْ نَفْسِي إِلَيَّ شَيْئًا صَرَفْتَهُ عَنِّي

اللَّهُمَّ كَاشِفَ الْكُرْبِ مُجِيبَ دَعْوَةِ الْمُضْطَرِّ رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ تَرْحَمُنِي بِرَحْمَةٍ تُغْنِينِي بِهَا عَمَّنْ سِوَاكَ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدِّينِ وَقَهْرِ الرِّجَالِ

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ إِلَهَ آدَمَ وَرَبَّ كُلِّ شَيْءٍ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ فَالِقَ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ إِقْضِ عَنَّا الدِّينَ وَأَعِنَّا مِنَ الْفَقْرِ

أَعُوذُ بِاللَّهِ وَبِكَلِمَاتِ التَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا يُنَزَّلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَ شَرِّ مَا يُنَزَّلُ فِي الْأَرْضِ وَ شَرِّ مَا يَخْرُجُ مِنْهَا وَ شَرِّ فِتْنِ النَّهَارِ وَطَوَارِقِ اللَّيْلِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ أَمَنْتُ بِاللَّهِ وَاعْتَصَمْتُ بِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي اسْتَسَلَمَ لِقُدْرَتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ لِلَّهِ الَّذِي دَلَّ لِعِزَّتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ لِلَّهِ الَّذِي تَوَاضَعَ بِعَظَمَتِهِ كُلُّ شَيْءٍ وَالْحَمْدُ لِلَّهِ الَّذِي خَسَعَ لِمَلِكِهِ كُلُّ شَيْءٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاوِدِ الْعِزِّ مِنْ عَرْشِكَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَجَدِّكَ الْأَعْلَى وَاسْمِكَ وَبِكَلِمَاتِكَ التَّامَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ إِنْ تَنْظُرَ إِلَيْنَا نَظْرَةَ لَا تَدْعُ لَنَا دُنْيَا إِلَّا عَفْوَتَهُ وَلَا فَقْرًا إِلَّا جَبْرَتَهُ وَلَا عَدُوًّا إِلَّا أَهْلَكَتَهُ وَلَا عَارِيًّا إِلَّا كَسَوْتَهُ وَلَا دِينًا إِلَّا قَضَيْتَهُ وَلَا أَمْرًا لَنَا فِيهِ فِي الدُّنْيَا وَالْآخِرَةِ خَيْرٌ إِلَّا أَعْطَيْتَنَاهُ يَا أَرْحَمَ الرَّاحِمِينَ أَمَنْتُ بِاللَّهِ