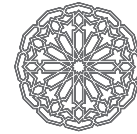


*A Tentative* Guide to  
ISLAMIC  
INVOCATIONS

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**ISLAMIC  
INVOCATIONS**



H. R. H. PRINCE  
GHAZI BIN MUHAMMAD



*White Thread*  
P R E S S



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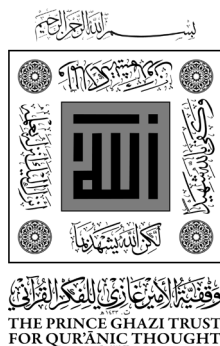
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*A Thinking Person's Guide  
to the Truly Happy Life (2018)*



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### Transliteration Guide

The invocations in this book have been transliterated using a convention different from the standard used for transliterating Arabic terms in the main text. Hence, words are represented as they should be pronounced and the interword connections are transliterated according to the following guidelines:

- 1 Silent *hamzas* (*waṣl*) have been omitted and replaced with an apostrophe ('). In this case, the word before it should be connected to the letter after the apostrophe; e.g., *wa 'l-māli*.
- 2 Commas have been added to indicate appropriate places of pause. Letters enclosed in parentheses are not read when pausing; e.g., *fī khayr(in)*.
- 3 In instances where there is elision (*idgham*) between two words, the words are transliterated in their elided forms; e.g., *wāsi-'aw wa shifā'am min*. However, in some cases, to facilitate a pause, the non-elided form is shown, followed by the elided form in square brackets; e.g., *jadīdan[w]*, *wa*. In this example, the [w] replaces *n* only when continuing.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

## *A Thinking Person's Guides*



By the grace of God, this is the fourth book in the *A Thinking Person's Guides* and *A Tentative Guides* series. This series aims to provide brief, clear philosophical primers about a number of important topics that concern every human being, based on the Qur'an and the sayings of the Prophet Muhammad ﷺ. The difference between the two series titles is that *A Thinking Person's Guides* are based on general topics of philosophy, whereas the *A Tentative Guides* have to do with particular topics of Qur'an, *Hadith*, Doctrine and Theology. As these topics require greater caution—because they have more direct applications, being more devotional and contemplative—the word '*tentative*' has been adopted in order to claim no decisive authority in writing them. The whole series also aims to be a sensitive guide to what other religions and philosophies have written on these topics, in order to present a complete picture of each topic. People do not have time to do all the reading themselves—and in fact it takes years to do so, and usually require a professional academic guide to help them through the topic—so this series aims to do all the academic and historical work for them. All that the reader is required to do is to be willing to think objectively a bit. Finally, in order to be accessible to everyone, the works contain no footnotes or endnotes and as little technical jargon as possible.