

أذكار

الجزء الأول

Collected from Hishnul Muslim

بسم الله الرحمن الرحيم

ADKAR WITH TRANSLATION

Collected from Hisnul Muslim

LESSONS	PAGE
---------	------

PART - 1	<i>Excellance of Remembrance</i>	1
	Day-to-day Adkar	6
	Adkar of Adhan and Swalath	15
	Adkar after Swalath	40
	Adkar of Al-Istikhaara	45
	Adkar of Morning and Evening	47
	Adkar related to Sleeping	62
	Qunut Al-Witr	72
	Adkar of Anxiety and Sorrow	75

The Excellence of Remembrance

Allāh تعالى has said:

﴿ فَاذْكُرُونِيْ اَذْكُرْكُمْ وَاشْكُرُوا لِيْ وَلَا تَكْفُرُوْنَ ﴾



‘Therefore remember Me, I will remember you and be grateful to Me, and never be ungrateful to me.’²

﴿ يَا أَيُّهَا الَّذِيْنَ ءَامَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ﴾

‘O you who believe! Remember Allāh with much remembrance.’³

﴿ وَالَّذِيْنَ اَللّٰهُ كَثِيْرًا وَّالَّذِيْنَ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴾

‘And for men and women who engage much in Allāh’s remembrance, for them has Allāh prepared forgiveness and great reward.’⁴

2 Al-Baqarah: 152.

3 Al-Aḥzāb: 41.

4 Al-Aḥzāb: 35.

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ﴾

‘And bring your Lord to remembrance in your [very] soul, with humility and remember without loudness in words, in the mornings and evenings; and be not of those who are unheedful.’⁵

The Prophet ﷺ said: ‘The comparison of the one who remembers Allāh and the one who does not remember Allāh, is like that of the living and the dead.’⁶

He ﷺ also said: ‘Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions [with Him], and are better for you than the disbursement of gold and money or battle with the enemy?’ They [the companions] said: ‘Indeed! Inform us.’ He ﷺ then said: ‘Remembrance of Allāh

5 Al-A’arāf: 205.

6 Al-Bukhārī with Al-Fath 11/208 and Muslim 1/539 with the following wording: ‘The comparison of the house in which Allāh is mentioned and the house in which Allāh is not mentioned, is like that of the living and the dead.’

تعالى.⁷

The Prophet ﷺ also said: ‘Allāh تعالى says: ‘Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw near to him the span of an arm, and if he draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and if he takes a step towards Me I hastily step towards him.’⁸

On the authority of ‘Abdullāh Ibn Busr رضي الله عنه: “A man said to the Prophet ﷺ, ‘O Messenger of Allāh, The rites of Islām are much for me, so tell me of something that I might hold fast to.’ He ﷺ said, ‘Let not your tongue cease from the remembrance of Allāh’.”⁹

The Prophet ﷺ also said, ‘Whoever recites a letter

7 At-Tirmizī 5/459 and Ibn Mājah 2/1245, see: Ṣaḥīḥ Ibn Mājah 2/316 and Ṣaḥīḥ At-Tirmizī 3/139.

8 Al-Bukhārī 8/171 and Muslim 4/2061, this specific wording is related by Al-Bukhārī.

9 At-Tirmizī 5/458 and Ibn Mājah 2/1246, see: Ṣaḥīḥ At-Tirmizī 3/139 and Ṣaḥīḥ Ibn Mājah 2/317.

of Allāh's Book has for it, a merit and ten more like it, not to say that alif, lām, mīm are one letter but rather alif is a letter, lām is a letter and mīm is a letter.'¹⁰

‘Uqbah Ibn ‘Amir, may Allāh be pleased with him, relates that Allāh's Messenger ﷺ came out when we were in al-Juffah and said: ‘Are there any of you who would wish to go every day to Buthān or al-‘Aqīq [i.e., the name of two ditches in al-Madīnah] in the early morning and return from it with two she-camels without incurring any sin or severing relations?’ We [the companions] said: ‘We would indeed love that, O Messenger of Allāh.’ He ﷺ said: ‘then you should go to the Masjid and acquire some knowledge, or recite two Āyāt from the Book of Allāh, that would be better for you than two she-camels, and three Āyāt are better than three she-camels, and four Āyāt are better than four she-camels, and the same for a like number of male camels.’¹¹

The Prophet ﷺ also said: ‘Whoever takes a seat and fails to remember Allāh, has incurred upon himself a loss from Allāh, and whoever lies down [relaxes]

10 At-Tirmizī 5/175, see: Ṣaḥīḥ At-Tirmizī 3/9 and Ṣaḥīḥ Al-Jāmi‘ Aṣ-Ṣaghīr 5/340.

11 Muslim 1/553.

and fails to remember Allāh, has incurred upon himself a loss from Allāh.’¹²

He ﷺ also said: ‘Whenever a people sit in a gathering in which they fail to remember Allāh and send prayers upon the Prophet they incur a loss upon themselves and if Allāh willed He would punish them, and if He willed He would forgive them.’¹³

Similarly, he ﷺ said: ‘Whenever a people rise from a gathering in which they failed to remember Allāh, they rise as if they had arisen from the corpse of an ass and incurring upon themselves grief.’¹⁴



12 Abū Dawūd 4/264 and others, see: Ṣaḥīḥ Al-Jāmi‘ 5/342.

13 At-Tirmizī, see: Ṣaḥīḥ At-Tirmizī 3/140.

14 Abū Dawūd 4/264 and Aḥmad 2/389, see: Ṣaḥīḥ Al-Jāmi‘ 5/176.

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

‘All praise is for Allāh who gave us life after having taken it from us and unto Him is the resurrection.’

(2)

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.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong sovereignty and praise and He is over all things wholly capable. How perfect Allāh is, and all praise is for Allāh, and none has the right to be worshipped except Allāh, Allāh is the greatest and there is no power nor might except with Allāh, The Most High, The Supreme, O my Lord forgive me’.¹⁵

¹⁵ Whoever says this will be forgiven. If he then supplicates he will be



(3)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي
وَأَذِنَ لِي بِذِكْرِهِ.

‘All praise is for Allāh who restored to me my health and returned my soul and has allowed me to remember Him.’

(4)

﴿ إِنَّا بَشَرٌ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتَلَفِ اللَّيْلِ
وَالنَّهَارِ لَأَيَّتِ لِّأُولَى الْأَلْبَبِ ... ﴾

[Sūrah Āl 'Imrān 190-200]

2. When wearing a garment

(5)

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا [الثَّوبَ] وَرَزَقَنِيهِ مِنْ غَيْرِ
حَوْلٍ مِنِّي وَلَا قُوَّةٍ.

answered. If he rises, performs ablution and prays, his prayer will be accepted.

‘All Praise is for Allāh who has clothed me with this [garment] and provided it for me, with no power nor might from myself.’

3. When wearing a new garment

(6)

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ
مَا صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

‘O Allāh, for You is all praise, You have clothed me with it, I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.’

4. Supplication said to someone wearing a new garment

(7)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

‘May you wear it out and Allāh تَعَالَى replace it [with another].’¹⁶

¹⁶ The intended meaning: a supplication for long life.

(8)

اَلْبِسْ جَدِيْدًا وَعِشْ حَمِيْدًا وَمُتْ شَهِِيْدًا.

‘Wear anew, live commendably and die a shahīd¹⁷.’

5. Before undressing

(9)

بِسْمِ اللّٰهِ.

‘In the name of Allāh.’

6. Before entering the toilet

(10)

[بِسْمِ اللّٰهِ] اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

‘[In the name of Allāh]. O Allāh, I take refuge with you from all evil and evil-doers.’

7. After leaving the toilet

(11)

¹⁷ Shahīd: one who dies fighting the kuffār in order to make the word of Allāh superior or in defence of Islām. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns etc.

غُفْرَانِكَ.

‘I ask You [Allāh] for forgiveness.’

8. When starting ablution

(12)

بِسْمِ اللَّهِ.

‘In the name of Allāh.’

9. Upon completing the ablution

(13)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘I bear witness that none has the right to be worshipped except Allāh, alone, without any partner, and I bear witness that Muḥammad is His slave and Messenger.’

(14)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

‘O Allāh, make me of those who return to You often in repentance and make me of those who remain

clean and pure.’

(15)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘How perfect You are O Allāh, and I praise You, I bear witness that none has the right to be worshipped except You. I seek Your forgiveness and turn in repentance to You.’

10. When leaving the home

(16)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ.

‘In the name of Allāh, I place my trust in Allāh, and there is no might nor power except with Allāh.’

(17)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ ، أَوْ أُضَلَّ ، أَوْ أَزِلَّ ، أَوْ
أُزَلَ أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

‘O Allāh, I take refuge with You lest I should stray

or be led astray; slip¹⁸ or be tripped; oppress or be oppressed, or behave foolishly or be treated foolishly.’

11. Upon entering the home

(18)

بِسْمِ اللَّهِ وَلَجْنَا ، وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى رَبِّنَا
تَوَكَّلْنَا.

‘In the name of Allāh we enter and in the name of Allāh we leave, and upon our Lord we place our trust.’

...and then one should greet his family with salām.

12. Going to the Masjid

(19)

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

18 i.e., to commit a sin unintentionally.

، وَمِنْ أَمَامِي نُورًا ، وَمِنْ خَلْفِي نُورًا ، وَاجْعَلْ فِي
 نَفْسِي نُورًا ، وَأَعْظِمْ لِي نُورًا ، وَعَظِّمْ لِي نُورًا ،
 وَاجْعَلْ لِي نُورًا ، وَاجْعَلْنِي نُورًا ، اللَّهُمَّ أَعْطِنِي نُورًا ،
 وَاجْعَلْ فِي عَصَبِي نُورًا ، وَفِي لَحْمِي نُورًا ، وَفِي دَمِي
 نُورًا ، وَفِي شَعْرِي نُورًا ، وَفِي بَشَرِي نُورًا . [اللَّهُمَّ
 اجْعَلْ لِي نُورًا فِي قَبْرِي وَنُورًا فِي عِظَامِي] . [وزِدْنِي
 نُورًا ، وزِدْنِي نُورًا ، وزِدْنِي نُورًا] . [وَهَبْ لِي
 نُورًا عَلَى نُورٍ] .

‘O Allāh, place within my heart light; and upon my
 tongue light; and within my ears light; and within
 my eyes light; and place above me light; and
 beneath me light; and on my right light; and on my
 left light; and in front of me light; and behind me
 light; and place light within my soul; and augment
 light for me; and greaten light for me; and grant me
 light and make me light. O Allāh, bestow upon me
 light; and place light in my tendons; and light in my
 flesh; and light in my blood; and in light in my hair
 and light in my skin.’ [O Allāh, place light for me in
 my grave and light in my bones]. [And increase me

with light and increase me with light and increase me with light]. [And grant me light upon light.]’

13. Upon entering the Masjid

(20)

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ
الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّهِ ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ] ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

‘I take refuge with Allāh, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, open the gates of Your mercy for me.’¹⁹

14. Upon leaving the Masjid

(21)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ إِنِّي

19 Recorded in Sunan Ibn Mājah is the Ḥadīth related by Faṭimah, may Allāh be pleased with her:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

‘O Allāh, forgive me my sins and open for me the doors of your mercy.’

It was declared Ṣaḥīḥ by Al-Albānī because of other reports that attest to its authenticity. Refer to Ṣaḥīḥ Ibn Mājah, 1/128-129.

أَسْأَلُكَ مِنْ فَضْلِكَ ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ
الرَّجِيمِ.

‘In the name of Allāh, and prayers and peace be upon the Messenger of Allāh. O Allāh, I ask You from Your favour. O Allāh, guard me from the accursed devil.’

15. Supplications related to the adhān [the call to prayer]

(22)

‘One repeats just as the mu‘adhdhin [i.e., one who calls to prayer] says, except when he says:

حَيٍّ عَلَى الصَّلَاةِ or حَيٍّ عَلَى الْفَلَاحِ

‘come to prayer’ or ‘come to success’

Instead, one should say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

‘There is no might nor power except with Allāh.’

(23)

Immediately following the declaration of faith called by the mu‘adhdhin, one says:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، رَضِيتُ بِاللَّهِ رَبًّا ، وَبِمُحَمَّدٍ
رَسُولًا ، وَبِالْإِسْلَامِ دِينًا.

‘And I too bear witness that none has the right to be worshipped except Allāh, alone, without any partner, and that Muḥammad is His slave and Messenger. I am pleased with Allāh as a Lord, and Muḥammad as a Messenger and Islām as a religion.’

(24)

‘One should then send prayers on the Prophet ﷺ after answering the call of the mu‘adhdhin’.

(25)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ
مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي
وَعَدْتَهُ ، [إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ].

‘O Allāh, Owner of this perfect call and Owner of this prayer to be performed, bestow upon

Muḥammad al-wasīlah²⁰ and al-fadhīlah²¹ and send him upon a praised platform²² which You have promised him. [Verily, You never fail in Your promise].’

(26)

One should also supplicate for himself during the time between the adhān and the iqāmah, as supplication at such time is not rejected.

16. Supplication at the start of the prayer [after takbīr]

(27)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى
الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ
بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ .

‘O Allāh, distance me from my sins just as You

20 A station in paradise.

21 A rank above the rest of creation.

22 One on which all of creation will praise him, in order to bring about the account quickly and be relieved from the lengthy standing or the role of intercession.

have distanced The East from The West. O Allāh, purify me of my sins as a white robe is purified of filth. O Allāh, cleanse me of my sins with snow, water, and hail.’

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ.

‘How perfect You are O Allāh, and I praise You. Blessed be Your name, and lofty is Your majesty and none has the right to be worshipped except You.’

(29)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي ، وَنُسُكِي ،
وَمَحْيَايَ ، وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ أَنْتَ الْمَلِكُ لَا
إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ، ظَلَمْتُ نَفْسِي
وَاَعْتَرَفْتُ بِذُنُوبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لَا يَغْفِرُ

الذُّنُوبَ إِلَّا أَنْتَ. وَاهْدِنِي لأَحْسَنَ الْأَخْلَاقِ لَا يَهْدِي
لأَحْسَنَهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّي سَيِّئَهَا ، لَا يَصْرِفُ
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ ، لَبَّيْكَ وَسَعْدَيْكَ ، وَالْخَيْرُ كُلُّهُ
بِيَدَيْكَ ، وَالشَّرُّ لَيْسَ إِلَيْكَ. أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ
وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

‘I have turned my face sincerely towards He who has brought forth the heavens and the earth and I am not of those who associate [others with Allāh]. Indeed my prayer, my sacrifice, my life and my death are for Allāh, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allāh, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands

and evil does not stem from You²³. I exist by your will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.’

(30)

اللَّهُمَّ رَبَّ جِبْرَائِيلَ ، وَمِيكَائِيلَ ، وَإِسْرَافِيلَ فَاطِرَ
السَّمَوَاتِ وَالْأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ
بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ . اهْدِنِي لِمَا اخْتَلَفَ
فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ .

‘O Allāh, Lord of Jibrīl, Mīkā’il and Isrāfīl [great angels], Creator of the heavens and the earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they

23 Allāh does not create pure evil which does not have any good or contain any benefit, wisdom or mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allāh created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand in enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.'

(31)

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ،
وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَالْحَمْدُ لِلَّهِ
كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. [ثلاثاً]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ وَ نَفْثِهِ وَهَمَزِهِ.

'Allāh is Most Great, Allāh is Most Great, Allāh is Most Great, much praise is for Allāh, much praise is for Allāh, much praise is for Allāh, and I declare the perfection of Allāh in the early morning and in the late afternoon.' [three times]

'I take refuge with Allāh from the devil, from his pride, his poetry and his madness.'

(32)

The Prophet ﷺ would say [as an opening supplication in prayer] when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
 فِيهِنَّ ، وَلَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
 فِيهِنَّ ، [وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
 وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ
 وَالْأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ
 السَّمَوَاتِ وَالْأَرْضِ] [وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ ،
 وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ، وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ
 حَقٌّ ، وَالنَّارُ حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ ﷺ حَقٌّ ،
 وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ،
 وَبِكَ آمَنْتُ ، وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ
 حَاكَمْتُ . فَاغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا
 أَسْرَرْتُ ، وَمَا أَعْلَنْتُ] [أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ
 الْمُؤَخِّرُ ، لَا إِلَهَ إِلَّا أَنْتَ] [أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, to You belongs all praise, You are the
 Light of the heavens and the earth and all that is

within them. To You belongs all praise, You are the Sustainer of the heavens and the earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the earth and all that is within them. To You belongs all praise, You are the King of the heavens and the earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muḥammad ﷺ is true and the Final Hour is true. O Allāh, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are al-Muqaddim and al-Mu‘akhkhir²⁴. None has the right to be worshipped except You, You are my Deity, none

24 Meaning of Al-Muqaddim and Al-Mu‘akhkhir: Allāh puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom, e.g., favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muḥammad ﷺ over all the Prophets and Messengers...etc.

has the right to be worshipped except You.’

17. While bowing in prayer [rukū‘]

(33)

سُبْحَانَ رَبِّيَ الْعَظِيمِ. [ثلاثاً]

‘How perfect my Lord is, The Supreme.’

[three times]

(34)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

‘How perfect You are O Allāh, our Lord, and I praise You. O Allāh, forgive me.’

(35)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Perfect and Holy [He is], Lord of the angels and the rūḥ [i.e., Jibrīl].’

(36)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ خَشَعَ
لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ، وَعَصْبِي ،

وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

‘O Allāh, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.’

(37)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ،
وَالْعِظَمَةِ.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

18. Upon rising from the bowing position

(38)

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

‘May Allāh answer the one who praises Him.’²⁵

(39)

رَبَّنَا وَلَكَ الْحَمْدُ ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ.

²⁵ This supplication is to be made while rising.

‘Our Lord, for You is all praise, an abundant beautiful blessed praise.’

(40)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ. أَهْلَ الشَّاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ
وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

‘The heavens and the earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said [of You] and we are all Your slaves. O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.’²⁶

19. Whilst prostrating [sujūd]

(41)

²⁶ This supplication is made optionally only in conjunction with the previous one.

سُبْحَانَ رَبِّيَ الْأَعْلَى. [ثلاثاً]

‘How Perfect my Lord is, The Most High.’ [three times]

(42)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

‘How perfect You are O Allāh, our Lord, and I praise You. O Allāh, forgive me.’

(43)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Perfect and Holy [He is], Lord of the angels and the rūḥ [i.e., Jibrīl].’

(44)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ سَجَدَ
وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ
اللَّهُ أَحْسَنُ الْخَالِقِينَ.

‘O Allāh, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and

fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allāh, the Best of creators.’

(45)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ، وَالْكِبْرِيَاءِ ،
وَالْعُظَمَةِ.

‘How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.’

(46)

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ ، دِقَّةً وَجِلَّةً ، وَأَوَّلَهُ وَآخِرَهُ
وَعَلَانِيَتَهُ وَسِرَّهُ.

‘O Allāh, forgive me all of my sins, the small and great of them, the first and last of them, and the seen and hidden of them.’

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ
عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ
كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

‘O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.’

20. Between the two prostrations

(48)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي .

‘My Lord forgive me, My Lord forgive me.’

(49)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ،
وَعَافِنِي وَارْزُقْنِي وَارْفَعْني .

‘O Allāh, forgive me, have mercy upon me, guide me, enrich me, give me health, grant me sustenance and raise my rank.’

21. When prostrating due to recitation of the Qur’ān

(50)

﴿سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ

وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

‘My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. “So Blessed is Allah, the best of creators”.’

(51)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا ، وَضَعْ عَنِّي بِهَا وَزْرًا ،
وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا ، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا
مِنْ عَبْدِكَ دَاوُدَ .

‘O Allāh, record for me a reward for this [prostration], and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Dāwud.’

22. The Tashahhud²⁷

(52)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، وَالسَّلَامُ عَلَيْكَ أَيُّهَا

²⁷ What one says in the sitting position in prayer.

النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ
 اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

‘At-Tahīyyāt²⁸ is for Allāh. All acts of worship and good deeds are for Him. Peace and the mercy and blessings of Allāh be upon you O Prophet. Peace be upon us and all of Allāh’s righteous servants. I bear witness that none has the right to be worshipped except Allāh and I bear witness that Muḥammad is His slave and Messenger.’

23. Prayers upon the Prophet ﷺ after the Tashahhud

(53)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ
 بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى

²⁸ i.e. all words which indicate the glorification of Allāh, His eternal existence, His perfection and His sovereignty.

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

‘O Allāh, send prayers²⁹ upon Muḥammad and the followers³⁰ of Muḥammad, just as You sent prayers upon Ibrāhīm and upon the followers of Ibrāhīm. Verily, You are full of praise and majesty. O Allāh, send blessings upon Muḥammad and upon the family of Muḥammad, just as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Verily, You are full of praise and majesty.’

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا
صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى
أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ. إِنَّكَ
حَمِيدٌ مَجِيدٌ.

‘O Allāh, send prayers upon Muḥammad and upon the wives and descendants of Muḥammad, just as

29 i.e. praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allāh.

30 [آل] has been translated in it's broadest sense, some scholars are of the view that the meaning here is more specific and that it means: his ﷺ followers from among his family.

You sent prayers upon the family of Ibrāhīm, and send blessings upon Muḥammad and upon the wives and descendants of Muḥammad, just as You sent blessings upon the family of Ibrāhīm. Verily, You are full of praise and majesty.’

24. Supplication said after the last tashahhud, before salām

(55)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَمِنْ عَذَابِ
جَهَنَّمَ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ .

‘O Allāh, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of al-Masīḥ ad-Dajjāl³¹.’

31 Among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Aṣḥān, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allāh as it is a sign of imperfection. The word Kāfir will be written between his eyes which every believer, literate or illiterate will recognise.

(56)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ
فِتْنَةِ الْمَسِيحِ الدَّجَالِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

‘O Allāh, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of al-Masīḥ ad-Dajjāl, and I take refuge in You from the trials and tribulations of life and death. O Allāh, I take refuge in You from sin and debt.’

(57)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ.

‘O Allāh, I have indeed oppressed my soul excessively and none can forgive sin except You, so forgive me a forgiveness from Yourself³² and have

³² i.e., from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.’

(58)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ،
وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي .
أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ .

‘O Allāh, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are al-Muqaddim and al-Mu’akhkhir³³. None has the right to be worshipped except You.’

(59)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

‘O Allāh, help me to remember You, to thank You, and to worship You in the best of manners.’

³³ See footnote 24.

(60)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ
الْجُبْنِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمَرِ ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.

‘O Allāh, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of lives³⁴, and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.’

(61)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

‘O Allāh, I ask You to grant me Paradise and I take refuge in You from the Fire.’

(62)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِي مَا
عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا

³⁴ i.e. old age, being weak, incapable and in a state of fear.

لِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ،
 وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ
 الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ ،
 وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ ، وَأَسْأَلُكَ الرِّضَا بَعْدَ
 الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ
 لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ
 ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ
 وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ .

‘O Allāh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allāh, make me fearful of You whether in secret or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face

and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allāh, beautify us with the adornment of faith and make us of those who guide and are rightly guided.’

(63)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ
لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

‘O Allāh, I ask You O Allāh, as You are The One, The Only, aṣ-Ṣamad³⁵, The One who begets not, nor was He begotten and there is none like unto Him, that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.’

(64)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ
لَا شَرِيكَ لَكَ الْمَنَانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا

³⁵ The Self-Sufficient Master, Possessor of perfect attributes, Whom all of creation turn to in all their needs.

الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ
بِكَ مِنَ النَّارِ.

‘O Allāh, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without any partner. You are the Benefactor. O Originator of the heavens and the Earth, O Possessor of majesty and honour, O Ever-Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.’

(65)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ.

‘O Allāh, I ask You, as I bear witness that You are Allāh, none has the right to be worshipped except You, The One, aṣ-Ṣamad³⁶ Who begets not nor was He begotten and there is none like unto Him.’

³⁶ See previous footnote.

25. Remembrance after salām

(66)

أَسْتَغْفِرُ اللَّهَ. [ثلاثاً]

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ.

‘I ask Allāh for forgiveness.’ [three times]

‘O Allāh, You are as-Salām³⁷ and from You is all peace, blessed are You, O Possessor of majesty and honour.’

(67)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ،
وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things

³⁷ As-Salām: The One Who is free from all defects and deficiencies.

omnipotent. O Allāh, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

(68)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ،
لَا إِلَهَ إِلَّا اللَّهُ ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ
وَلَهُ الثَّنَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ
كَرِهَ الْكَافِرُونَ .

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allāh, none has the right to be worshipped except Allāh and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allāh and we are sincere in faith and devotion to Him although the disbelievers detest it.’

(69)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ.

[ثلاثا وثلاثين]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘How perfect Allāh is, all praise is for Allāh, and Allāh is the greatest.’

[thirty-three times]

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent.’³⁸

(70)

The following three suwar³⁹ should be recited once after Zuh̄r, ‘Aṣr and ‘Ishā‘ prayers and thrice after

38 Whoever says this after every prayer, will have his or her sins remitted even if they were comparable to the foam of the sea. Muslim, 1/418.

39 These three suwar are known as al-Mu‘āwidhāt [i.e., those that are recited through which protection with Allāh is sought]. Refer to Faṭḥ Al-Bārī, 9/62.

Fajr and Maghrib.

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

[al-Ikhlāṣ(112)]

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

[al-Falaq (113)]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

[an-Nās (114)]

(71)

It is also from the Sunnah to recite Āyat al-Kursī after each prayer⁴⁰:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

⁴⁰ Whoever recites this Ayah after every prayer, nothing prevents him from entering Paradise besides first having to die.

خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allāh, none has the right to be worshipped but He, the Ever-Living, the Self-Sustaining and Sustainer of all. No slumber can seize Him, nor sleep. To Him belongs whatever is in the heavens and on earth. Who is he that can intercede with Him except with His Permission? And He knows what will happen to His creatures in this world and in the Hereafter. Nor shall they encompass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [al-Baqarah: 255]

(72)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [عشر مرات
بعد المغرب و الصبح]

‘None has the right to be worshipped except Allāh,

alone, without any partner, to Him belong all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.’

[ten times after the maghrib and fajr prayers]

(73)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا ، وَعَمَلًا
مُتَقَبَّلًا. [بعد السلام من صلاة الفجر]

‘O Allāh, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

[To be said after giving salām for the fajr prayer]

26. Seeking guidance in forming a decision or choosing the proper course etc. [al-Istikhārah]

(74)

On the authority of Jābir Ibn ‘Abdullāh رضي الله عنه, he said: ‘The Prophet صلى الله عليه وسلم would instruct us to pray for guidance in all of our concerns, just as he would teach us a sūrah from the Qur‘ān. He صلى الله عليه وسلم would say ‘If any of you intends to undertake a matter then let him pray two supererogatory units [two rak‘ah nāfilah] of prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ،
 وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ،
 وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ ، اللَّهُمَّ إِنْ كُنْتَ
 تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَ يَسْمِي حَاجَتَهُ - خَيْرٌ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ
 بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ
 وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

‘O Allāh, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask you from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allāh, if You know this affair - and here he mentions his need - to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make

me satisfied with such.’

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allāh has said :

﴿وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

‘...and consult them in the affair. Then when you have taken a decision put your trust in Allāh...’⁴¹

27. Remembrance said in the morning and evening⁴²

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ
بَعْدَهُ.

‘All praise is for Allāh, alone, and prayers and peace be upon the last and final Prophet.’⁴³

41 Sūrah Al Imrān (3): 159

42 [المَسَاء], translated morning: after Fajr prayer until the sun rises. [الصَّبَاح], translated evening: after ‘Asr prayer until the sun sets, however some scholars say: after the sun sets and onwards.

43 Anas relates from the Prophet ﷺ that he said: “That I sit with a people who remember Allāh تعالى from the morning prayer until the sun rises is more beloved to me than freeing four from the progeny of Ismā‘īl; that I sit with a people who remember Allāh from ‘Asr prayer until the sun sets is more beloved to me than freeing four from the progeny of Ismā‘īl.” Related by Abū Dawūd, 3667 and declared Ḥasan by Al-Albānī, Ṣaḥīḥ Abū Dawūd, 2/698.

(75)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.
﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾

‘I take refuge with Allāh from the accursed devil.’

Then recite Āyat al-Kursī⁴⁴

(76)

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

44 Sūrah al-Baqarah: 255. Whoever says it in the morning will be protected from the jinn until the evening and whoever says it in the evening will be protected from the jinn until the morning.

[al-Ikhlāṣ(112)]

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

[al-Falaq (113)]

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

[an-Nās (114)]

[three times]⁴⁵

(77)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ، وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ ،
وَخَيْرَ مَا بَعْدَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا
بَعْدَهُ ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ ، رَبِّ
أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ .

⁴⁵ Whoever says this three times in the morning and evening, it will suffice him of all else.

‘We have reached the morning and at this very time unto Allāh, belongs all sovereignty⁴⁶, and all praise is for Allāh. None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this day and the good of what follows it and I take refuge in You from the evil of this day and the evil of what follows it⁴⁷. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.’

(78)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ
نَمُوتُ ، وَإِلَيْكَ النُّشُورُ.

‘O Allāh, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.’

In the evening:

46 For the evening one says: أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ

47 For the evening, one reads:

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ ، وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا.

اللَّهُمَّ بِكَ أَمْسَيْنَا ، بِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ
نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ.

‘O Allāh, by Your leave we have reached the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.’

(79)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاغْفِرْ
لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

‘O Allāh, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except

You.’⁴⁸

(80)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ،
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ ، وَحَدَّكَ لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ
وَرَسُولُكَ. [أربع مرات حين يصبح أو يمسي]

‘O Allāh, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allāh, none has the right to be worshipped except You, alone, without any partner and that Muḥammad is Your Servant and Messenger.’⁴⁹

[four times in the morning and evening.]⁵⁰

(81)

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ ، أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ،

48 Whoever says this being certain about it in the evening and then dies that night will enter Paradise, and the same applies for the morning.

49 Whoever says this four times in the morning or evening, Allāh will free him from the Fire.

50 For the evening, one reads أَمْسَيْتُ instead of أَصْبَحْتُ.

فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ.

‘O Allāh, what blessing I or any of Your creation have risen upon, is from You alone, without any partner, so for You is all praise and unto You all thanks.’

...whoever says this in the morning has indeed offered his day’s thanks and whoever says this in the evening⁵¹ has indeed offered his night’s thanks.

(82)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ
عَافِنِي فِي بَصَرِي ، لَا إِلَهَ إِلَّا أَنْتَ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، لَا
إِلَهَ إِلَّا أَنْتَ . [ثلاثاً]

‘O Allāh, grant my body health, O Allāh, grant my hearing health, O Allāh, grant my sight health. None has the right to be worshipped except You. O Allāh, I take refuge with You from disbelief and poverty, and I take refuge with You from the

⁵¹ For the evening, one reads *أَمْسَى* instead of *أَصْبَحَ* .

punishment of the grave. None has the right to be worshipped except You.’ [three times]

(83)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ.

[سبع مرات حين يصبح ويمسي]

‘Allāh is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.’⁵² [seven times morning and evening]

(84)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي ، وَدُنْيَايَ
وَأَهْلِي ، وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي ،
اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ ، وَمِنْ خَلْفِي ، وَعَنْ

⁵² Whoever says this seven times in the morning and evening, Allāh suffices him with regard to the affairs of the world and Hereafter that worry him.

يَمِينِي ، وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ
أَنْ أُغْتَالَ مِنْ تَحْتِي.

‘O Allāh, I ask You for pardon and well-being in this life and the next. O Allāh, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allāh, veil my weaknesses and set at ease my dismay. O Allāh, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.’

(85)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ، وَأَنْ
أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

‘O Allāh, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge

in You from the evil of my soul and from the evil and shirk⁵³ of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

(86)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. [ثلاثاً]

‘In the name of Allāh with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.’⁵⁴ [three times]

(87)

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا. [ثلاثاً]

‘I am pleased with Allāh as a Lord, and Islām as a religion and Muḥammad as a Prophet.’⁵⁵ [three

53 Shirk : To associate others with Allāh in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allāh has the power to benefit or harm, (2) speech, e.g. to swear by other than Allāh and (3) action, e.g. to bow or prostrate to other than Allāh.

54 Whoever says it three times in the morning and evening, will not be harmed by anything.

55 Whoever says this three times in the morning and evening, it is a right

times]

(88)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِّيْ شَأْنِيْ كُلَّهُ
وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

‘O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.’

(89)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، فَتَحَهُ ، وَنَصْرَهُ ، وَنُورَهُ
وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا
بَعْدَهُ.

‘We have reached the morning and at this very time all sovereignty belongs to Allāh, Lord of the worlds. O Allāh, I ask You for the good of this day, its

upon Allāh [which he declares upon Himself, benevolently] to please him on the Day of Resurrection.

triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.’⁵⁶

(90)

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ،
وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا
مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

‘We rise upon the fiṭrah⁵⁷ of Islām, and the word of pure faith⁵⁸, and upon the religion of our Prophet Muḥammad and the religion of our forefather Ibrāhīm, who was a Muslim and of true faith and was not of those who associate others with Allāh.’⁵⁹

(91)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. [مائة مرة]

‘How perfect Allāh is and I praise Him.’⁶⁰ [one

56 For the evening, the supplication is read as follows:

أَمْسَيْنَا وَأَمْسَى الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتَحَهَا ، وَنَصَرَهَا ، وَتَوَرَّهَا
وَبَرَكَتَهَا ، وَهَدَاهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا.

57 i.e. the religion of Islām, the way of Ibrāhīm ﷺ.

58 i.e. the Shahādah.

59 For the evening, one reads أَمْسَيْنَا instead of أَصْبَحْنَا

60 No one will come on the Day of Resurrection with better than one who



hundred times]

(92)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [عشر مرات أو مرة واحدة
عند الكسل]

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise, and He is over all things omnipotent.’

[ten times or once if lazy]

(93)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘None has the right to be worshipped except Allāh, alone, without any partner, to Him belong all sovereignty and praise and He is over all things

says this one hundred times in the morning and evening except one who says the same or more than this.

omnipotent.’⁶¹ [one hundred times in the morning]

(94)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ
عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. [ثلاثاً مرات إذا أصبح]

‘How perfect Allāh is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’

[three times in the morning]

(95)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً ، وَعَمَلاً
مُتَقَبَّلاً. [إذا أصبح]

‘O Allāh, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.’

[in the morning]

⁶¹ Whoever says this one hundred times in a day, has indeed gained the reward of freeing ten slaves, one hundred merits are recorded for him, one hundred sins are wiped away, he has found a safe retreat from the devil until evening and none will come with better than he on the Day of Resurrection except one who does more than that.

(96)

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ . [مائة مرة في اليوم]

‘I seek Allāh’s forgiveness and I turn to Him in repentance.’ [one hundred times a day]

(97)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ . [ثلاث
مرات إذا أمسى]

‘I take refuge in Allāh’s perfect words from the evil He has created.’⁶²

[three times in the evening]

(98)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ . [عشر مرات]

‘O Allāh, send prayers and peace upon our Prophet Muḥammad.’⁶³ [ten times]

62 Whoever says it three times as the evening sets in, the fever of that night will not harm him.

63 The Prophet ﷺ said ‘Whoever sends prayers to me ten times in the morning and ten times in the evening will be encompassed by my intercession.’

28. Remembrance before sleeping

(99)

‘When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit⁶⁴ in them, recite the last three chapters⁶⁵ of the Qur‘ān and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.’

(100)

The Prophet ﷺ also said: ‘When you are about to sleep recite Āyat-ul-Kursī⁶⁶ till the end of the Āyat for there will remain over you a protection from Allāh and no devil will draw near to you **until morning.**’

(101)

The Prophet ﷺ also said: ‘Whoever recites the last two Āyāt of sūrah al-Baqarah at night, those two Āyāt shall be sufficient for him⁶⁷:’

[al-Baqarah: 285-286]

64 A form of spitting comprising mainly of air with little spittle.

65 Sūrah’s al-Ikhlās, al-Falaq and an-Nās.

66 The Āyah of the foot-stool, Sūrah Baqarah 255.

67 i.e., protect him from all that can cause him harm.

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ
ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝۲۸۵﴾ يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا
تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝۲۸۶﴾

The Messenger (Muḥammad ﷺ) believes in what has been revealed to him from his Lord, as do the believers. Each one (of them) believes in Allāh, His Angels, His Books, and His Messengers. “We make no distinction (they say) between and another of His Messengers”. And they say: “We hear and we

obey. (We seek) your Forgiveness, our Lord, and to You is the return (of all). On no soul does Allah place a burden greater than it can bear. It gets reward for the (good) that it earned, and it is punished for the (evil) that it earns. “Our Lord! Punish us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Lay not on us a burden greater than we have strength to bear. Pardon us, and grant us forgiveness. Have mercy on us. You are our Protector, and give us victory over the unbelievers. [al-Baqarah: 285-286]

(102)

‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكَتَ
نَفْسِي فَأَرْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ
عِبَادَكَ الصَّالِحِينَ

‘In Your name my Lord, I lie down and in Your

name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.’

(103)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا
وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا.
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

‘O Allāh, verily You have created my soul and You shall take it’s life, to You belong it’s life and death. If You should keep my soul alive then protect it, and if You should take it’s life then forgive it. O Allāh, I ask You to grant me good health.’

(104)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. [ثلاثاً]

‘O Allāh, protect me from Your punishment on the day Your servants are resurrected.’ [three times]

(105)

بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا

‘In Your name O Allāh, I live and die.’

(106)

‘Shall I not direct you both⁶⁸ to something better than a servant? When you go to bed say:

سُبْحَانَ اللَّهِ. [ثلاثاً وثلاثين]

‘How Perfect Allāh is.’ [thirty-three times]

الْحَمْدُ لِلَّهِ. [ثلاثاً وثلاثين]

‘All praise is for Allāh.’ [thirty-three times]

اللَّهُ أَكْبَرُ. [أربعاً وثلاثين]

‘Allāh is the greatest.’ [thirty-four times]

...for that is indeed better for you both than a servant.’

(107)

⁶⁸ The Prophet ﷺ was addressing ‘Ā’ishah and Fāṭimah -may Allāh be pleased with them - when they approached him for a servant.

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ ، وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا
 وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ
 وَالْإِنْجِيلِ ، وَالْفُرْقَانِ ، 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.
 اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

‘O Allāh, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrah⁶⁹, the Injil⁷⁰ and the Furqan⁷¹, I take refuge in You from the evil of all things You shall seize by the forelock⁷². O Allāh, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are az-Zāhir⁷³ so there is

69 The book revealed to Mūsā عليه السلام

70 The book revealed to ‘Isā عليه السلام

71 One of the many names of the Qur’ān, means: The Criterion, which distinguishes between truth and falsehood.

72 i.e. You have total mastery over.

73 az-Zāhir: Indicates the greatness of His attributes and the insignificance



nothing above You and You are al-Bāṭin⁷⁴ so there is nothing closer than You. Settle our debt for us and spare us from poverty.’

(108)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا ، وَكَفَانَا وَآوَانَا فَكَمْ
مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي.

‘All praise is for Allāh, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.’

(109)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ
بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه ، وَأَنْ

of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

74 al-Bāṭin: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ.

‘O Allāh, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and shirk⁷⁵ of the devil, and from committing wrong against my soul or bringing such upon another Muslim.’

(110)

‘The Prophet ﷺ never used to sleep until he had recited sūrah as-Sajdah and sūrah al-Mulk⁷⁶.’

(111)

‘If you take to your bed, then perform ablution, lie on your right side and then supplicate:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ،
وَوَجَّهْتُ وَجْهِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً
وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ ، آمَنْتُ

⁷⁵ See footnote 53.

⁷⁶ Sūrahs 32 & 67.

بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

‘O Allāh, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.’

...If you then die, you will die upon the fiṭrah⁷⁷.’

29. Supplication when turning over during the night

(112)

‘Ā‘ishah رضي الله عنها narrated that the Messenger of Allāh ﷺ used to say at night if he turned during sleep:

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

‘None has the right to be worshipped except Allāh,

⁷⁷ See footnote 57.

The One, al-Qahhār⁷⁸. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.’

**30. Upon experiencing unrest, fear,
apprehensiveness and the like during sleep**

(113)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ
عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

‘I take refuge in the perfect words of Allāh from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.’

31. Upon seeing a good dream or a bad dream

(114)

‘The righteous dream is from Allāh and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...’

Summary of what to do upon having a bad dream:

⁷⁸ The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

Spit⁷⁹ on your left three times.

Seek refuge in Allāh from shayṭān and the evil of what you saw three times.

Do not relate it to anyone.

Turn and sleep on the opposite side to which you were sleeping on previously.

(115)

Get up and pray if you so desire.

32. Qunūt al-Witr⁸⁰

(116)

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي
فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِي فِيمَا أُعْطِيتَ ، وَقِنِي شَرَّ مَا
قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ، إِنَّهُ لَا يَذِلُّ
مَنْ وَاَلَيْتَ ، [وَلَا يَعِزُّ مَنْ عَادَيْتَ] ، تَبَارَكْتَ رَبَّنَا
وَتَعَالَيْتَ .

‘O Allāh, guide me along with those whom You

79 See footnote 64.

80 Supplication made before or after bowing in the witr prayer.

have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed⁸¹ for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'

(117)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ
عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لَا أَحْصِي ثَنَاءً عَلَيْكَ ،
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

'O Allāh, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.'

(118)

⁸¹ See footnote 23.

اللَّهُمَّ إِيَّاكَ نَعْبُدُ ، وَلَكَ نُصَلِّي وَنَسْجُدُ ، وَإِلَيْكَ نَسْعَى
وَنَحْفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ ، إِنَّ
عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ ،
وَنَسْتَغْفِرُكَ ، وَنُثْنِي عَلَيْكَ الْخَيْرَ ، وَلَا نَكْفُرُكَ ، وَنُؤْمِنُ
بِكَ ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

‘O Allāh, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allāh, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.’

33. After salām of the witr prayer

(119)

After giving salām he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ.

‘How perfect The King, The Holy One is.’

....on the third time he would raise his voice, elongate it and add:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ.

‘Lord of the angels and the rūḥ [i.e., Jibrīl].’

34. Anxiety and sorrow

(120)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ ،
مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ قَضَائُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمِيَّتٌ بِهِ نَفْسِكَ أَوْ أُنْزِلَتْهُ فِي كِتَابِكَ ، أَوْ
عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي
وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي.

‘O Allāh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand⁸², Your command over me is forever executed and Your decree over me is just. I ask You by every

⁸² See footnote 72.

name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'⁸³

(121)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

‘O Allāh, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

35. Supplication for one in distress

(122)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ

⁸³ The Prophet ﷺ used to mention this supplication frequently, see Al-Bukhārī with Al-Fath, 11/173.

وَرَبُّ الْعَرْشِ الْكَرِيمِ.

‘None has the right to be worshipped except Allāh, The Supreme, The Most-Forbearing. None has the right to be worshipped except Allāh, Lord of the magnificent throne. None has the right to be worshipped except Allāh, Lord of the heavens, Lord of the earth and Lord of the noble throne.’

(123)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ.

‘O Allāh, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.’

(124)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

‘None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.’

(125)

اللَّهُ اللَّهُ رَبِّ لَا أُشْرِكُ بِهِ شَيْئًا.

‘Allāh, Allāh is my Lord, I do not associate anything with Him.’

36. Upon encountering an enemy or those of authority

(126)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

‘O Allāh, we place You before them and we take refuge in You from their evil.’

(127)

اللَّهُمَّ أَنْتَ عَضْدِي ، وَأَنْتَ نَصِيرِي ، بِكَ أَجُولُ وَبِكَ
أَصُولُ وَبِكَ أُقَاتِلُ.

‘O Allāh, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.’

(128)

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

‘Allāh is sufficient for us, and how fine a trustee
[He is]

For more adkars refer to Hisnul Muslim

NOTES

[illegible]

ADKAR WITH TRANSLATION

Part 1

