AL-MADINA

SUHBA IN DHIKR

A COLLECTION OF REMEMBRANCES

الصُّحْبَةُ فِي الذِّكْرِ

A LITANY OF REMEMBRANCE

Ṣuḥba in Remembrance

Dhikr

Qur’ān, Evening Adhkār and Qasā’id with Translation & Transliteration

QUR'ĀN

أَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، الحَيَّ القَيُّومَ، وَأَتُوبُ إِلَيهِ

Astaghfiru-llāha-lladhī lā ilāha illā Huww, al-Ḥayy al-Qayyūma, wa atūbu ilayh.

I seek forgiveness from Allāh, the Tremendous – there is none to be worshiped besides Him, the Ever-Living, the Self-Subsisting – and I turn in repentance to Him.

THREE TIMES

اللّهُمَّ صَلِّ وسَلِّمْ عَلَى [سَيِّدِنا] مُحَمَّدٍ وَعَلَى آلِه

Allāhumma ṣalli wa sallim ʻalā [Sayyidinā] Muḥammadin wa ʻalā ālih.

O Allāh, send Your salutations of peace and loving-mercy upon [our Master] Muḥammad and his family.

THREE TIMES

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ (1:1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَٰنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

Aʿūdhu billāhi mina sh-shayṭāni r-rajīm.
Bismi llāhi r-Raḥmāni r-Raḥīm (1:1). Al-ḥamdu lillāhi Rabbi l-ʿālamīn (2). Ar-Raḥmāni r-Raḥīm (3). Māliki yawmi d-dīn (4). Iyyāka naʿbudu wa iyyāka nastaʿīn (5). Ihdinā ṣ-ṣirāṭa l-mustaqīm (6). Ṣirāṭa lladhīna anʿamta ʿalayhim, ghayri l-maghḍūbi ʿalayhim wa la ḍ-ḍāllīn (7).

I seek refuge in Allāh from Shayṭān, the Accursed.
In the name of Allāh, the Entirely-Merciful, the Especially-Merciful (1:1). All gratitude and praise belong to Allāh, Lord of the worlds (2). The Entirely-Merciful, the Especially-Merciful (3). Sovereign of the Day of Recompense (4). You do we worship, and You do we ask for help (5). Guide us to the straight path (6). The path of those upon whom You have bestowed favor, not of those who have evoked Your anger nor of those who are astray (7).

THREE TIMES

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ (2:1) ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (5)

Alif Lām Mīm (2:1). Dhālika l-kitābu lā rayba fīh, hudan li-l-muttaqīn (2). Alladhīna yuʾminūna bi-l-ghaybi wa yuqīmūna ṣ-ṣalāta wa mimmā razaqnāhum yunfiqūn (3). Wa lladhīna yuʾminūna bimā unzila ilayka wa mā unzila min qablika wa bi-l-ākhirati hum yūqinūn (4). Ulāʾika ʿalā hudan min Rabbihim, wa ulāʾika humu l-mufliḥūn (5).

Alif, Lām, Mīm (2:1). This is the Book about which there is no doubt, a guidance for those who are consciously reverent of Allāh (2). Who believe in the unseen, establish prayer, and spend out of what We have provided for them (3). And who believe in what has been revealed to you, and what was revealed before you, and they are certain in faith of the Hereafter (4). Those are upon right guidance from their Lord, and it is those who are the successful (5).

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (2:255)

Allāhu lā ilāha illā Huwa l-Ḥayyu l-Qayyūm. Lā taʾkhudhuhu sinatun wa lā nawm. Lahu mā fī s-samāwāti wa mā fī l-arḍ. Man dhā lladhī yashfaʿu ʿindahu illā bi-idhnih. Yaʿlamu mā bayna aydīhim wa mā khalfahum. Wa lā yuḥīṭūna bi-shayʾin min ʿilmihi illā bimā shāʾ. Wasiʿa kursiyyuhu s-samāwāti wa l-arḍ. Wa lā yaʾūduhu ḥifẓuhumā. Wa Huwa l-ʿAliyyu l-ʿAẓīm (2:255).

Allāh – there is none to be worshiped besides Him, The Ever-Living, The Self-Subsisting. He is not affected by slumber or sleep. To Him belongs all in the Celestial realms and all in the earth. Who is there that can intercede with Him except as He permits? He knows what is before them, and what is behind them. And they encompass nothing of His knowledge except as He wills. His kursī encompasses the Celestial realms and earth, and He experiences no difficulty in preserving them. And He is the Exalted, the Tremendous (2:255).

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ
أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (2:284) آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ
مِن رَّبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ (285) لَا 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 وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

Lillāhi mā fī s-samāwāti wa mā fī l-arḍ. Wa in tubdū mā fī anfusikum aw tukhfūhu yuḥāsibkum bihi llāh. Fa-yaghfiru liman yashāʾu wa yuʿadhdhibu man yashāʾ. Wa llāhu ʿalā kulli shayʾin qadīr (2:284). Āmana r-Rasūlu bimā unzila ilayhi min Rabbihi wa l-muʾminūn. Kullun āmana billāhi wa malāʾikatihi wa kutubihi wa Rusulih. Lā nufarriqu bayna aḥadin min Rusulih. Wa qālū: samiʿnā wa aṭaʿnā, ghufrānaka Rabbanā wa ilayka l-maṣīr (285). Lā yukallifu llāhu nafsan illā wusʿahā. Lahā mā kasabat wa ʿalayhā mā ktasabat. Rabbanā lā tuʾākhidhnā in nasīnā aw akhṭaʾnā. Rabbanā wa lā taḥmil ʿalaynā iṣran kamā ḥamaltahu ʿalā lladhīna min qablinā. Rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bih. Wa ʿfu ʿannā, wa ghfir lanā, wa rḥamnā. Anta Mawlānā fa-nṣurnā ʿalā l-qawmi l-kāfirīn (286).

To Allāh belongs all in the Celestial realms and all that is in the earth. Whether you express what is within your selves or conceal it, Allāh will call you to account for it. He forgives whom He pleases and punishes whom He pleases. And Allāh has power over all things (2:284). The Messenger believes in what has been revealed to him from his Lord, as do the believers. All of them believe in Allāh, His Angels, His Books, and His Messengers. “We make no distinction between any of His Messengers.’ And they say: ‘We hear, and we obey. Forgive us, our Lord, and to You is the journey’s end’ (285). Allāh does not burden a soul greater than it can bear. It will attain the good of what it earns and suffer the ill of what it strives to acquire. ‘Our Lord, do not censure us if we forget or fall into error. Our Lord, do not place upon us a burden similar to what You placed on those before us. Our Lord, do not burden us with what our strength cannot bear. Erase our sins, forgive us, and have mercy on us. You are our Master – aid us against those who reject faith (286).”

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ (3:1) اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَاةَ وَالْإِنجِيلَ (3) مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ (4) إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (5) هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (6) هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (7) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ (8) رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (9)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Alif Lām Mīm (3:1). Allāhu lā ilāha illā Huwa l-Ḥayyu l-Qayyūm (2). Nazzala ʿalayka l-kitāba bi-l-ḥaqqi muṣaddiqan limā bayna yadayhi wa anzala t-Tawrāta wa l-Injīl (3). Min qablu hudan li-n-nāsi wa anzala l-Furqān. Inna lladhīna kafarū bi-āyāti llāhi lahum ʿadhābun shadīd, wa llāhu ʿazīzun dhū ntiqām (4). Inna llāha lā yakhfā ʿalayhi shayʾun fi l-arḍi wa lā fi s-samāʾ (5). Huwa lladhī yuṣawwirukum fi l-arḥāmi kayfa yashāʾ. Lā ilāha illā Huwa l-ʿAzīzu l-Ḥakīm (6). Huwa lladhī anzala ʿalayka l-kitāba minhu āyātun muḥkamātun hunna ummu l-kitābi wa ukharu mutashābihāt. Fa-ammā lladhīna fi qulūbihim zayghun fa-yattabiʿūna mā tashābaha minhu btighāʾa l-fitnati wa btighāʾa taʾwīlih. Wa mā yaʿlamu taʾwīlahu illā llāh. Wa r-rāsikhūna fi l-ʿilmi yaqūlūna āmannā bihi, kullun min ʿindi Rabbinā. Wa mā yadhdhakkaru illā ulū l-albāb (7). Rabbanā lā tuzigh qulūbanā baʿda idh hadaytanā wa hab lanā min ladunka raḥma. Innaka Anta l-Wahhāb (8). Rabbanā innaka jāmiʿu n-nāsi li-yawmin lā rayba fih. Inna llāha lā yukhlifu l-mīʿād (9).

Alif, Lām, Mīm (3:1). Allāh - there is no deity except Him, the Ever-Living, the Sustainer of Existence (2). He has sent down upon you the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel (3). Before, as guidance for the people. And He revealed the Criterion [i.e., the Qur'ān]. Indeed, those who disbelieve in the verses of Allāh will have a severe punishment, and Allāh is Invincible in Might, the Owner of Retribution (4). Indeed, from Allāh nothing is hidden in the earth nor in the Celestial realms (5). It is He who forms you in the wombs however He wills. There is no deity except Him, the Invincible in Might, the Wise (6). It is He who has sent down to you the Book; in it are verses that are definitive - they are the foundation of the Book - and others interpretable. As for those in whose hearts is deviation, they will follow that of it which is interpretable, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding (7). [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself loving-mercy. Indeed, You are the Bestower (8). Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise (9)."

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (3:26) تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ (27)

Quli llāhumma Mālika l-Mulki tuʾtī l-mulka man tashāʾu wa tanziʿu l-mulka mimman tashāʾu wa tuʿizzu man tashāʾu wa tudhillu man tashāʾ. Bi-yadika l-khayr. Innaka ʿalā kulli shayʾin qadīr (3:26). Tūliju l-layla fī n-nahāri wa tūliju n-nahāra fī l-layl. Wa tukhriju l-ḥayya mina l-mayyiti wa tukhriju l-mayyita mina l-ḥayy. Wa tarzuqu man tashāʾu bi-ghayri ḥisāb (27).

Say, “O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You abase whom You will. In Your hand is all good. Indeed, You have power over all things (3:26). You enter the night into the day, and You enter the day into the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without measure (27).”

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ (3:190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ
وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ (192) رَّبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
الْأَبْرَارِ (193) رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (194) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
عَامِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّن بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا
وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِندِ اللَّهِ ۗ
وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ (195) لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي
الْبِلَادِ (196) مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ (197) لَٰكِنِ
الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا
مِّنْ عِندِ اللَّهِ ۗ وَمَا عِندَ اللَّهِ خَيْرٌ لِّلْأَبْرَارِ (198)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۚ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (199) يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (200)

Inna fī khalqi s-samāwāti wa l-arḍi wa khtilāfi l-layli wa n-nahāri la-āyātin li-ulī l-albāb (3:190). Alladhīna yadhkurūna llāha qiyāman wa quʿūdan wa ʿalā junūbihim wa yatafakkarūna fī khalqi s-samāwāti wa l-arḍ. Rabbanā mā khalaqta hādhā bāṭilan, subḥānaka fa-qinā ʿadhāba n-nār (191). Rabbanā innaka man tudkhili n-nāra faqad akhzaytah, wa mā li-ẓ-ẓālimīna min anṣār (192). Rabbanā innanā samiʿnā munādiyan yunādī li-l-īmāni an āminū bi-Rabbikum fa-āmannā. Rabbanā fa-ghfir lanā dhunūbanā wa kaffir ʿannā sayyiʾātinā wa tawaffanā maʿa l-abrār (193). Rabbanā wa ātinā mā waʿadtanā ʿalā Rusulika wa lā tukhzinā yawma l-qiyāma. Innaka lā tukhlifu l-mīʿād (194). Fa-stajāba lahum Rabbuhum Annī lā uḍīʿu ʿamala ʿāmilin minkum min dhakarin aw unthā. Baʿḍukum min baʿḍ. Fa-lladhīna hājarū wa ukhrijū min diyārihim wa ūdhū fī Sabīlī wa qātalū wa qutilū la-ukaffiranna ʿanhum sayyiʾātihim wa la-udkhilannahum jannātin tajrī min taḥtihā l-anhāru thawāban min ʿindi llāh. Wa llāhu ʿindahu ḥusnu th-thawāb (195). Lā yaghurrannaka taqallubu lladhīna kafarū fi l-bilād (196). Matāʿun qalīlun thumma maʾwāhum jahannam, wa biʾsa l-mihād (197). Lākini lladhīna ttaqaw Rabbahum lahum jannātun tajrī min taḥtihā l-anhāru khālidīna fīhā nuzulan min ʿindi llāh. Wa mā ʿinda llāhi khayrun li-l-abrār (198). Wa inna min Ahli l-Kitābi laman yuʾminu billāhi wa mā unzila ilaykum wa mā unzila ilayhim khāshiʿīna li-llāh, lā yashtarūna bi-āyāti llāhi thamanan qalīlā. Ulāʾika lahum ajruhum ʿinda Rabbihim. Inna llāha sarīʿu l-ḥisāb (199). Yā ayyuhā lladhīna āmanū ṣbirū wa ṣābirū wa rābiṭū wa ttaqū llāha laʿallakum tufliḥūn (200).

Indeed, in the creation of the Celestial realms and the earth and the alternation of the night and day are signs for those of understanding (3:190). Who remember Allāh while standing, sitting or lying on their sides and reflect on the creation of the Celestial realms and the earth, “Our Lord, You did not create this aimlessly; exalted are You; then protect us from the punishment of the Fire (191). Our Lord, indeed whoever You admit to the Fire — You have disgraced him, and for the wrongdoers there are no helpers (192). Our Lord, indeed we have heard a caller calling to faith, ‘Believe in your Lord,’ and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous (193). Our Lord, and grant us what You promised us through Your Messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise (194).” And their Lord responded to them, “Never will I allow to be lost the work of any worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed — I will surely remove from them their misdeeds, and I will surely admit them to luscious groves beneath which rivers flow as reward from Allāh, and Allāh has with Him the best reward (195).” Do not be deceived by the movement of the disbelievers throughout the land (196). It is but a small enjoyment; then their final refuge is Hell, and wretched is the resting place (197). But those who feared their Lord will have luscious groves beneath which rivers flow, abiding eternally therein, as accommodation from Allāh. And that which is with Allāh is best for the righteous (198). And indeed, among the People of the Scripture are those who believe in Allāh and what was revealed to you and what was revealed to them, humbly submissive to Allāh. They do not exchange the verses of Allāh for a small price. Those will have their reward with their Lord. Indeed, Allāh is swift in account (199). O you who have believed, persevere and endure and remain firm and fear Allāh that you may be successful (200).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا ۜ (18:1) قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا (2) مَّاكِثِينَ فِيهِ أَبَدًا (3) وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (4) مَّا لَهُم بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا (5) فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا (6) إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (7) وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (8) أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (9) إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (10)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Al-ḥamdu lillāhi lladhī anzala ʿalā ʿabdihi l-kitāba wa lam yajʿal lahu ʿiwajā (18:1). Qayyiman li-yundhira baʾsan shadīdan min ladunhu wa yubashshira l-muʾminīna lladhīna yaʿmalūna ṣ-ṣāliḥāti anna lahum ajran ḥasanā (2). Mākithīna fīhi abadā (3). Wa yundhira lladhīna qālū ttakhadha llāhu waladā (4). Mā lahum bihi min ʿilmin wa lā li-ābāʾihim. Kaburat kalimatan takhruju min afwāhihim. In yaqūlūna illā kadhibā (5). Fa-laʿallaka bākhiʿun nafsaka ʿalā āthārihim in lam yuʾminū bi-hādhā l-ḥadīthi asafā (6). Innā jaʿalnā mā ʿalā l-arḍi zīnatan lahā li-nabluwahum ayyuhum aḥsanu ʿamalā (7). Wa innā la-jāʿilūna mā ʿalayhā ṣaʿīdan juruzā (8). Am ḥasibta anna Aṣḥāba l-Kahfi wa r-Raqīmi kānū min āyātinā ʿajabā (9). Idh awā l-fityatu ilā l-kahfi fa-qālū Rabbanā ātinā min ladunka raḥmatan wa hayyiʾ lanā min amrinā rashadā (10).

All praise and gratitude is due to Allāh, who has sent down upon His Servant the Book and has not made therein any deviance (18:1). [He has made it] straight, to warn of severe punishment from Him and to give glad tidings to the believers who do righteous deeds that they will have a good reward (2). In which they will remain forever (3). And to warn those who say, “Allāh has taken a son (4).” They have no knowledge of it, nor did their forefathers. Grave is the word that comes out of their mouths; they speak not except a lie (5). Then perhaps you would kill yourself through grief over them, if they do not believe in this message, and out of sorrow (6). Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed (7). And indeed, We will make that which is upon it into a barren ground (8). Or have you thought that the Companions of the cave and the inscription were, among Our signs, a wonder (9)? [Mention] when the youths retreated to the cave and said, “Our Lord, grant us from Yourself loving-mercy and prepare for us from our affair right guidance (10).”

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (107) خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (108) قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (109) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110)

Inna lladhīna āmanū wa ʿamilū ṣ-ṣāliḥāti kānat lahum jannātu l-firdawsi nuzulā (107). Khālidīna fihā lā yabghūna ʿanhā ḥiwalā (108). Qul law kāna l-baḥru midādan li-kalimāti Rabbī la-nafida l-baḥru qabla an tanfada Kalimātu Rabbī wa law jiʾnā bi-mithlihi madadā (109). Qul innamā anā basharun mithlukum yūḥā ilayya annamā ilāhukum ilāhun wāḥid. Fa-man kāna yarjū liqāʾa Rabbihi fa-l-yaʿmal ʿamalan ṣāliḥan wa lā yushrik bi-ʿibādati Rabbihi aḥadā (110).

Indeed, those who have believed and done righteous deeds - they will have the Luscious Groves of Paradise as a lodging (107), wherein they abide eternally. They will not desire from it any transfer (108). Say, “If the sea were ink for [writing] the Words of my Lord, the sea would be exhausted before the Words of my Lord were exhausted, even if We brought the like of it as a supplement (109). “Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone (110).”

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ
الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن
شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ
لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)
فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا
بِالْغُدُوِّ وَالْآصَالِ (36) رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ
اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
وَالْأَبْصَارُ (37) لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن
فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ (38)

Allāhu Nūru s-samāwāti wa l-arḍ. Mathalu nūrihi ka-mishkātin fīhā miṣbāḥ. Al-miṣbāḥu fī zujāja. Az-zujājatu ka-annahā kawkabun durriyyun yūqadu min shajaratin mubārakatin zaytūnatin lā sharqiyyatin wa lā gharbiyya. Yakādu zaytuhā yuḍī'u wa law lam tamsashu nār. Nūrun ʿalā Nūr. Yahdī llāhu li-Nūrihi man yashā'. Wa yaḍribu llāhu l-amthāla li-n-nās. Wa llāhu bi-kulli shay'in ʿalīm (24:35). Fī buyūtin adhina llāhu an turfaʿa wa yudhkara fihā smuhu yusabbiḥu lahu fihā bi-l-ghudūwi wa l-āṣāl (36). Rijālun lā tulhīhim tijāratun wa lā bayʿun ʿan dhikri llāhi wa iqāmi ṣ-ṣalāti wa ītā'i z-zakāh. Yakhāfūna yawman tataqallabu fihi l-qulūbu wa l-abṣār (37). Li-yajziyahumu llāhu aḥsana mā ʿamilū wa yazīdahum min faḍlih. Wa llāhu yarzuqu man yashā'u bi-ghayri ḥisāb (38).

Allāh is the Light of the Celestial realms and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as though it were a shining star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things (24:35). [Such niches are] in houses which Allāh has ordered to be raised and that His Name be mentioned therein; exalting Him within them in the morning and the evenings (36). [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of charity. They fear a Day in which the hearts and eyes will overturn (37). That Allāh may reward them according to the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without measure (38).

أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ (36:77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79) الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ (80) أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (81) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ (82) فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (83)

Awa lam yara l-insānu annā khalaqnāhu min nuṭfatin fa-idhā huwa khaṣīmun mubīn (36:77). Wa ḍaraba lanā mathalan wa nasiya khalqah. Qāla man yuḥyī l-ʿiẓāma wa hiya ramīm (78). Qul yuḥyīhā lladhī anshaʾahā awwala marratin wa huwa bi-kulli khalqin ʿalīm (79). Alladhī jaʿala lakum mina sh-shajari l-akhḍari nāran fa-idhā antum minhu tūqidūn (80). Awa laysa lladhī khalaqa s-samāwāti wa l-arḍa bi-qādirin ʿalā an yakhluqa mithlahum? Balā, wa Huwa l-Khallāqu l-ʿAlīm (81). Innamā amruhu idhā arāda shayʾan an yaqūla lahu Kun fa-yakūn (82). Fa-subḥāna lladhī bi-yadihi malakūtu kulli shayʾin wa ilayhi turjaʿūn (83).

Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary? (36:77) And he presents for Us an example and forgets his [own] creation. He says, “Who will give life to bones while they are disintegrated?” (78) “Say, “He will give them life Who produced them the first time; and He is, of all creation, Knowing (79).” [It is] He who made for you from the green tree, fire, and then from it you ignite (80). Is not He who created the Celestial realms and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator (81). His command is only when He intends a thing that He says to it, “Be,” and it is (82). So exalted is He in whose Hand is the sovereignty of all things, and to Him you will be returned (83).

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إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (48:1) لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا (2) وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا (3) هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (4) لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا (5) وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا (6) وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (7) إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (8) لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (9) إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا (10)

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Innā fataḥnā laka fatḥan mubīnā (48:1). Li-yaghfira laka llāhu mā taqaddama min dhanbika wa mā taʾakhkhara wa yutimma niʿmatahu ʿalayka wa yahdiyaka ṣirāṭan mustaqīmā (2). Wa yanṣuraka llāhu naṣran ʿazīzā (3). Huwa lladhī anzala s-sakīnata fī qulūbi l-muʾminīna li-yazdādū īmānan maʿa īmānihim. Wa li-llāhi junūdu s-samāwāti wa l-arḍ. Wa kāna llāhu ʿAlīman Ḥakīmā (4). Li-yudkhila l-muʾminīna wa l-muʾmināti jannātin tajrī min taḥtihā l-anhāru khālidīna fihā wa yukaffira ʿanhum sayyiʾātihim. Wa kāna dhālika ʿinda llāhi fawzan ʿaẓīmā (5). Wa yuʿadhdhiba l-munāfiqīna wa l-munāfiqāti wa l-mushrikīna wa l-mushrikāti ẓ-ẓānnīna bi-llāhi ẓanna s-sawʾ. ʿAlayhim dāʾiratu s-sawʾ. Wa ghaḍiba llāhu ʿalayhim wa laʿanahum wa aʿadda lahum jahannam. Wa sāʾat maṣīrā (6). Wa li-llāhi junūdu s-samāwāti wa l-arḍ. Wa kāna llāhu ʿAzīzan Ḥakīmā (7). Innā arsalnāka shāhidan wa mubashshiran wa nadhīrā (8). Li-tuʾminū bi-llāhi wa Rasūlihi wa tuʿazzirūhu wa tuwaqqirūhu wa tusabbiḥūhu bukratan wa aṣīlā (9). Inna lladhīna yubāyiʿūnaka innamā yubāyiʿūna llāh. Yadu llāhi fawqa aydīhim. Fa-man nakatha fa-innamā yankuthu ʿalā nafsih. Wa man awfā bimā ʿāhada ʿalayhu llāha fa-sa-yuʾtīhi ajran ʿaẓīmā (10).

Indeed, We have given you a clear victory (48:1). That Allāh may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path (2). And [that] Allāh may aid you with a mighty victory (3). It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith. And to Allāh belong the soldiers of the Celestial realms and the earth, and ever is Allāh Knowing and Wise (4). [And] that He may admit the believing men and the believing women to luscious groves beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allāh, a great attainment (5) And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination (6). And to Allāh belong the soldiers of the Celestial realms and the earth. And ever is Allāh Invincible in Might and Wise (7). Indeed, We have sent you as a witness and a bringer of good tidings and a warner (8). That you may believe in Allāh and His Messenger and honor him and exalt Allāh morning and afternoon (9). Indeed, those who pledge allegiance to you, [O Muḥammad] - they are actually pledging allegiance to Allāh . The Hand of Allāh is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allāh - He will give him a great reward (10).

مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا (48:29)

Muḥammadun Rasūlu llāh. Wa lladhīna maʿahu ashiddaʾu ʿalā l-kuffāri ruḥamāʾu baynahum. Tarāhum rukkaʿan sujjadan yabtaghūna faḍlan mina llāhi wa riḍwānā. Sīmāhum fī wujūhihim min athari s-sujūd. Dhālika mathaluhum fī t-Tawrāh. Wa mathaluhum fī l-Injīl ka-zarʿin akhraja shaṭʾahu fa-āzarahu fa-staghlaẓa fa-stawā ʿalā sūqihi yuʿjibu z-zurrāʿa li-yaghīẓa bihimu l-kuffār. Waʿada llāhu lladhīna āmanū wa ʿamilū ṣ-ṣāliḥāti minhum maghfiratan wa ajran ʿaẓīmā (48:29).

Muḥammad is the Messenger of Allāh; and those with him are firm against the disbelievers, lovingly-merciful among themselves. You see them bowing and prostrating, seeking bounty from Allāh and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allāh may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward (48:29).

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وَالشَّمْسِ وَضُحَاهَا (91:1) وَالْقَمَرِ إِذَا تَلَاهَا (2) وَالنَّهَارِ إِذَا جَلَّاهَا (3) وَاللَّيْلِ إِذَا يَغْشَاهَا (4) وَالسَّمَاءِ وَمَا بَنَاهَا (5) وَالْأَرْضِ وَمَا طَحَاهَا (6) وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَن زَكَّاهَا (9) وَقَدْ خَابَ مَن دَسَّاهَا (10) كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (11) إِذِ انبَعَثَ أَشْقَاهَا (12) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (13) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا (14) وَلَا يَخَافُ عُقْبَاهَا (15)

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Wa sh-shamsi wa ḍuḥāhā (91:1). Wa l-qamari idhā talāhā (2). Wa n-nahāri idhā jallāhā (3). Wa l-layli idhā yaghshāhā (4). Wa s-samāʾi wa mā banāhā (5). Wa l-arḍi wa mā ṭaḥāhā (6). Wa nafsin wa mā sawwāhā (7). Fa-alhamahā fujūrahā wa taqwāhā (8). Qad aflaḥa man zakkāhā (9). Wa qad khāba man dassāhā (10). Kadhdhabat Thamūdu bi-ṭaghwāhā (11). Idhi nbaʿatha ashqāhā (12). Fa-qāla lahum Rasūlu llāhi Nāqata llāhi wa suqyāhā (13). Fa-kadhdhabūhu fa-ʿaqarūhā fa-damdama ʿalayhim Rabbuhum bi-dhanbihim fa-sawwāhā (14). Wa lā yakhāfu ʿuqbāhā (15).

By the Sun and its morning blaze of glory (91:1). And [by] the Moon when it follows after it (2). And [by] the Day when it reveals it to view (3). And [by] the Night when it covers and conceals it (4). And [by] the Sky and That which constructed it (5). And [by] the Earth and That which spread it far and wide (6). And by the lofty Soul and That which perfected it in matchless nature (7). And instilled in it its sense of wickedness and its sense of righteousness, (8). He has truly succeeded forever who purifies it, (9) And he has truly failed forever who buries it in evil corruption (10). Thamud denied [their prophet] by reason of their transgression (11). When the most wretched of them was sent forth (12). And the messenger of Allāh said to them, “[Do not harm] the she-camel of Allāh or [prevent her from] her drink (13).” But they denied him and hamstrung her. So their Lord brought down upon them fatal destruction for their heinous crime and leveled them clean. (14). And He does not fear the consequence thereof (15).

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أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (94:1) وَوَضَعْنَا عَنكَ وِزْرَكَ (2) الَّذِي أَنقَضَ ظَهْرَكَ (3) وَرَفَعْنَا لَكَ ذِكْرَكَ (4) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَب (8)

Bismi llāhi r-Raḥmāni r-Raḥīm.

A-lam nashraḥ laka ṣadrak (94:1). Wa waḍaʿnā ʿanka wizrak (2). Alladhī anqaḍa ẓahrak (3). Wa rafaʿnā laka dhikrak (4). Fa-inna maʿa l-ʿusri yusrā (5). Inna maʿa l-ʿusri yusrā (6). Fa-idhā faraghta fa-nṣab (7). Wa ilā Rabbika fa-rghab (8).

Did We not expand for you, [O Muḥammad], your breast (94:1)? And We removed from you your burden (2). Which had weighed upon your back (3). And raised high for you your repute (4). For indeed, with hardship [will be ease] (5). Indeed, with hardship [will be] ease (6). So when you have finished [your duties], then stand up [for worship] (7). And to your Lord direct [your] longing (8).

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إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (108:1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Innā aʿṭaynāka l-kawthar (108:1). Fa-ṣalli li-Rabbika wa nḥar (2).

Inna shāniʾaka huwa l-abtar (3).

Indeed, we have granted you, [O Muḥammad], al-Kawthar (108:1). So pray to your Lord and sacrifice [to Him alone] (2). Indeed, your enemy is the one cut off (3).

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قُلْ يَا أَيُّهَا الْكَافِرُونَ (109:1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ (4) وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Qul yā ayyuhā l-kāfirūn (109:1). Lā aʿbudu mā taʿbudūn (2). Wa lā antum ʿābidūna mā aʿbud (3). Wa lā anā ʿābidun mā ʿabadtum (4). Wa lā antum ʿābidūna mā aʿbud (5). Lakum dīnukum wa liya dīn (6).

Say, “O disbelievers (109:1), I do not worship what you worship (2). Nor are you worshippers of what I worship (3). Nor will I be a worshiper of what you worship (4). Nor will you be worshippers of what I worship (5). For you is your religion, and for me is my religion (6).”

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إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (110:1) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (2) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا (3)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Idhā jāʾa naṣru llāhi wa l-fatḥ (110:1). Wa raʾayta n-nāsa yadkhulūna fī dīni llāhi afwājā (2). Fa-sabbiḥ bi-ḥamdi Rabbika wa staghfirhu. Innahu kāna Tawwābā (3).

When the succor of Allāh has come and the victory (110:1). And you see the people entering into the religion of Allāh in multitudes (2), Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance (3).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (112:1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ (4)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Qul huwa llāhu Aḥad (112:1). Allāhu Ṣ-Ṣamad (2). Lam yalid wa lam yūlad (3). Wa lam yakun lahu kufuwan aḥad (4).

Say: “He is Allah: The Wholly One Divine Reality Alone (112:1). Allah is the Sole Indomitable Recourse for all needs (2). He never gave birth, nor was given birth (3) And no one even compares with Him (4).”

THREE TIMES

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (113:1) مِن شَرِّ مَا خَلَقَ (2) وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Qul aʿūdhu bi-Rabbi l-falaq (113:1). Min sharri mā khalaq (2). Wa min sharri ghāsiqin idhā waqab (3). Wa min sharri n-naffāthāti fī l-ʿuqad (4). Wa min sharri ḥāsidin idhā ḥasad (5).

Say, “I seek refuge in the Lord of daybreak (113:1). From the evil of His creation (2). And from the evil of darkness when it settles (3). And from the evil of the wicked souls who blow on sorcerous knots (4). And from the evil of an envier when he violently envies (5).”

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (114:1) مَلِكِ النَّاسِ (2) إِلَٰهِ النَّاسِ (3) مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

Bismi llāhi r-Raḥmāni r-Raḥīm.

Qul aʿūdhu bi-Rabbi n-nās (114:1). Maliki n-nās (2). Ilāhi n-nās (3). Min sharri l-waswāsi l-khannās (4). Alladhī yuwaswisu fī ṣudūri n-nās (5). Mina l-jinnati wa n-nās (6).

Say, “I seek refuge in the Lord of mankind (114:1). The Sovereign of mankind (2). The God of mankind (3). From the evil of the retreating whisperer (4). Who whispers [evil thoughts] into the breasts of mankind (5). From among the vile jinn and mankind (6).”

EVENING ADHKĀR

(An asterisk * denotes personal adhkār of Shaykh Mokhtar Maghraoui)

أَعُوذُ بِكَلِمَاتِ ٱللَّهِ ٱلتَّآمَّاتِ مِنْ شَرِّ مَا خَلَق (3)

A'ūdhu bikalimāti-llāhi-t-tāmmāti min sharri mā khalaq.

I seek refuge in the perfect words of Allāh from the evil of His creation.

THREE TIMES IN THE EVENING

—

Whoever recites this in the evening will not be harmed by anything.

MUSLIM

بِسْمِ ٱللَّهِ ٱلَّذِي لَا يَضُرُّ مَعْ إِسْمِهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيم (3)

Bismillāhi-lladhī lā yaḍurru ma'a ismihi shay'un fil-arḍī wa lā fis-samā'i wa huwas-samī'ul-'alīm.

In the name of Allāh, with Whose Name nothing harms in the earth nor in the Celestial realms, and He is the All-Hearing, the All-Knowing.

THREE TIMES IN THE MORNING AND EVENING

—

Whoever reads this three times in the morning and evening will not be harmed by anything, and will not be afflicted by a sudden calamity.

AL-TIRMIDHI AND ABU DAWUD

حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ (7)

Hasbiya-llāhu lā ilāha illā Huwa ʻalayhi tawakkaltu wa Huwa Rabbul-ʻArshil-ʻAẓīm.

Allāh is sufficient for me. There is none to be worshiped besides Him. Upon Him do I place my reliance, and He is the Lord of the Exalted Throne.

SEVEN TIMES IN THE MORNING AND EVENING

—

Whoever recites this, Allāh will suffice him all his concerns of this world and the Next.

IBN AL-SUNNI

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ ٱلْمَصِيرِ

Allāhumma bika amsaynā wa bika aṣbaḥnā, wa bika naḥyā wa bika namūtu wa ilaykal-maṣīr.

O Allāh, by You we have reached the evening and by You we have reached the morning. By You we live, by You we die and to You is the journey's end.

EVENING

ABU DAWUD, AL-TIRMIDHI, IBN MAJAH AND OTHERS

أَمْسَيْنَا عَلَىٰ فِطْرَةِ ٱلإِسْلَامِ، وَعَلَىٰ كَلِمَةِ ٱلإِخْلَاصِ، وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفَاً مُسْلِمَاً وَمَا كَانَ مِنَ ٱلْمُشْرِكِين

Amsaynā ʻalā fiṭratil-islām, wa ʻalā kalimatil-ikhlāṣ, wa ʻalā dīni Nabiyyinā Muḥammadin ṣallā Allāhu ʻalayhi wa sallam, wa ʻalā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal-mushrikīn.

We have reached the evening upon the innate purity of Islam, upon the word of truthful devotion, and upon the way of life of our Prophet Muhammad, peace be upon him, and the path of our father Ibrahim, who surrendered lovingly and completely to Allāh and was not of those who associate partners with Him.

EVENING

AL-NASA'I, MUSNAD AHMAD, IBN AL-SUNNI

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلَكَ ٱلْحَمْدُ وَلَكَ ٱلشُّكْر

Allāhumma mā amsā bī min niʿmatin aw bi-aḥadin min khalqika fa-minka waḥdaka lā sharīka lak, fa-lakal-ḥamdu wa lakash-shukr.

O Allāh, whatever grace I find this evening, or any of Your creation finds, is only from You, without partner. To you belong all praise and gratitude.

EVENING

—

Whoever recites this in the morning has discharged the right of gratitude upon him for the day; and whoever recites it in the evening has discharged the right of gratitude upon him for the evening.

AL-NASA'I, ABU DAWUD, IBN HIBBAN

اللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَآئِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنَّكَ أَنْتَ ٱللَّهُ لَآ إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ [سَيِّدَنَا] مُحَمَّدَاً عَبْدُكَ وَرَسُولُك (4)

Allāhumma innī amsaytu ushhiduka wa ushhidu ḥamalata ʻarshika wa malā'ikataka wa jamīʻa khalqik, annaka Anta Allāhu lā ilāha illā Anta waḥdaka lā sharīka lak wa anna [Sayyidanā] Muḥammadan ʻabduka wa Rasūluk.

O Allāh, I have reached the evening summoning You to bear witness, summoning the bearers of Your Throne, Your angels, and all of Your creation to bear witness that You are Allāh, singularly worthy of worship, without partner, and that [our Master] Muhammad is Your servant and Messenger.

FOUR TIMES IN THE EVENING

—

Whoever recites this upon waking, Allāh will forgive him any sins that he commits that day; and if he recites it in the evening, Allāh will forgive him any sins he commits that night. Additionally, whoever recites it once, Allāh will free a fourth of him from the Fire; whoever recites it twice, Allāh will free half of him from the Fire; whoever recites it three times, Allāh will free a third of him from the Fire; and whoever recites it four times, Allāh will free all of him from the Fire.

AL-NASA'I, AL-TIRMIDHI, ABU DAWUD

رَضِيتُ بِٱللَّهِ رَبًّا، وَبِٱلْإِسْلَامِ دِينًا، وَ[بِسَيِّدِنَا] مُحَمَّدٍ [صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ] نَبِيًّا وَرَسُولاً (3)

Raḍītu billāhi Rabban, wa bil-islāmi dīnan, wa [bi-Sayyidanā] Muḥammadan [ṣallā Allāhu ʻalayhi wa sallam] Nabiyyan wa Rasūlā.

I am pleased with Allāh as Lord, Islam as a way of life, and [Our Master] Muhammad [peace be upon him] as a Prophet and Messenger.

THREE TIMES IN THE MORNING AND EVENING

—

Whoever recites this, Allāh has made it obligatory upon Himself to please him on the Day of Judgment. Additionally, Allāh has made Paradise obligatory upon the one who recites this.

AL-TIRMIDHI, ABU DAWUD, AL-NASA'I

اللَّهُمَّ أَنْتَ رَبِّي، لَآ إِلَٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا ٱسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوٓءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوٓءُ بِذَنْبِي، فَٱغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ ٱلذُّنُوبَ إِلَّا أَنْتَ

Allāhumma Anta Rabbī, lā ilāha illā Ant, khalaqtanī wa anā ʻabduk, wa anā ʻalā ʻahdika wa waʻdika mastaṭaʻt, aʻūdhu bika min sharri mā ṣanaʻt, abūʾu laka biniʻmatika ʻalayya wa abūʾu bidhanbī, faghfir lī fa-innahu lā yaghfirudh-dhunūba illā Ant.

O Allāh, You are my Lord. There is none to be worshiped besides You. You created me and I am Your servant. I strive to abide by Your covenant and pledge as best I can. I seek refuge in You from the evil that I have committed. I acknowledge Your favor upon me and I confess my sin. Forgive me, for none forgives sins except You.

—

The Messenger ﷺ called this supplication Sayyid al-Istighfār — The Master of Supplications in Seeking Forgiveness. If one recites it with certainty in the evening and dies that evening, he will enter Paradise; likewise, if one recites it with certainty during the morning and dies during that day, he will enter Paradise.

AL-BUKHARI

اللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ ٱلْفَاتِحِ لِمَا أُغْلِقَ، وٱلْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ ٱلْحَقِّ بِٱلْحَقِّ، وَٱلْهَادِي إِلَى صِرَاطِكَ ٱلْمُسْتَقِيمِ، وَعَلَىٰ آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ ٱلْعَظِيم (10)

Allāhumma ṣalli ʻalā sayyidinā Muḥammadin al-Fātiḥi limā ughliqa, wal-Khātimi limā sabaq, Nāṣiril-ḥaqqi bil-ḥaqqi, wal-Hādī ilā ṣirāṭikal-mustaqīmi, wa ʻalā ālihi ḥaqqa qadrihi wa miqdārihil-ʻaẓīm.

O Allāh, send Your salutations of peace upon our Master Muhammad – the Opener of what was closed, the Seal of what came before, the Victor of the Truth by the Truth, and the Guide to Your Straight Path – and upon his Family, as befitting his immense stature and eminence.

TEN TIMES IN THE MORNING AND EVENING

—

This formula of ṣalawāt, called Ṣalāt al-Fātiḥ, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.

سُبْحَانَ ٱللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ ٱللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ ٱللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ ٱللَّهِ مِدَادَ كَلِمَاتِه (3)

Subḥān Allāhi ʻadada khalqih, subḥān Allāhi riḍā nafsih, subḥān Allāhi zinata ʻarshih, subḥān Allāhi midāda kalimātih.

Transcendent is Allāh, with the number of His creation. Transcendent is Allāh, with the satisfaction of His Being. Transcendent is Allāh, by the magnitude of the weight of His Throne. Transcendent is Allāh, by the ink of His Words and signs.

THREE TIMES IN THE MORNING AND EVENING

—

Allāh's Messenger ﷺ left Sayyida Juwayriyya bint al-Harith, the Mother of the Believers (may Allāh be pleased with her), as she was busy observing her dawn prayer in her place of worship. He returned around midday to find her still in her place. He asked her whether she remained in the same position as when he had left. She replied yes. He said that he ﷺ recited four phrases, three times — the above dhikr in its entirety — after he left her and they outweighed all that she had recited since morning.

MUSLIM

الْحَمْدُ لِلَّهِ عَدَدَ خَلْقِهِ، اَلْحَمْدُ لِلَّهِ رِضَا نَفْسِهِ، اَلْحَمْدُ لِلَّهِ زِنَةَ عَرْشِهِ، اَلْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِه (3)

Al-ḥamdu li-llāhi ʻadada khalqih, al-ḥamdu li-llāhi riḍā nafsih, al-ḥamdu li-llāhi zinata ʻarshih, al-ḥamdu li-llāhi midāda kalimātih.

All praise belongs to Allāh, with the number of His creation. All praise belongs to Allāh, with the satisfaction of His Being. All praise belongs to Allāh, by the magnitude of the weight of His Throne. All praise belongs to Allāh, by the ink of His Words and signs.

THREE TIMES IN THE MORNING AND EVENING

AL-NASA'I

لَآ إِلَـٰهَ إِلَّا ٱللَّهُ عَدَدَ خَلْقِهِ، لَآ إِلَـٰهَ إِلَّا ٱللَّهُ رِضَا نَفْسِهِ، لَآ إِلَـٰهَ إِلَّا ٱللَّهُ زِنَةَ عَرْشِهِ، لَآ إِلَـٰهَ إِلَّا ٱللَّهُ مِدَادَ كَلِمَاتِه (3)

Lā ilāha illā Allāhu ʿadada khalqih, lā ilāha illā Allāhu riḍā nafsih, lā ilāha illā Allāhu zinata ʿarshih, lā ilāha illā Allāhu midāda kalimātih.

There is no god worthy of worship besides Allāh, with the number of His creation. There is no god worthy of worship besides Allāh, with the satisfaction of His Being. There is no god worthy of worship besides Allāh, by the magnitude of the weight of His Throne. There is no god worthy of worship besides Allāh, by the ink of His Words and signs.

THREE TIMES IN THE MORNING AND EVENING

AL-NASA'I

اللَّهُ أَكْبَرُ عَدَدَ خَلْقِهِ، ٱللَّهُ أَكْبَرُ رِضَا نَفْسِهِ، ٱللَّهُ أَكْبَرُ زِنَةَ عَرْشِهِ، ٱللَّهُ أَكْبَرُ مِدَادَ كَلِمَاتِه (3)

Allāhu Akbaru ʻadada khalqih, Allāhu Akbaru riḍā nafsih, Allāhu Akbaru zinata ʻarshih, Allāhu Akbaru midāda kalimātih.

Allāh is greater, with the number of His creation. Allāh is greater, with the satisfaction of His Being. Allāh is greater, by the magnitude of the weight of His Throne. Allāh is greater, by the ink of His Words and signs.

THREE TIMES IN THE MORNING AND EVENING

AL-NASA'I

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ، عَدَدَ مَا خَلَقَ فِي ٱلسَّمَآءِ، وَعَدَدَ مَا خَلَقَ فِي ٱلْأَرْضِ، وَعَدَدَ مَا خَلَقَ بَيْنَهُمَا، وَعَدَدَ مَا هُوَ خَالِق (3)

Lā ḥawla wa lā quwwata illā bi-llāhil-‘Aliyyil-‘Aẓīm, ‘adada mā khalaqa fis-samā’, wa ‘adada mā khalaqa fil-arḍ, wa ‘adada mā khalaqa baynahumā, wa ‘adada mā huwa khāliq.

There is no power [to draw benefit] or might [to repel harm] except by Allāh, with the number of what He has created in the Celestial realm, and with the number of what He has created in the Earth, and with the number of what He has created in between them, and with the number of what He has created [in its entirety].

THREE TIMES IN THE MORNING AND EVENING

ABU DAWUD AND AL-TIRMIDHI

لَآ إِلَـٰهَ إِلَّا ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ٱلْمُبِينُ (7)

Lā ilāha illā Allāhul-Malikul-Ḥaqqul-Mubīn.

There is none to be worshiped besides Allāh, the Sovereign, the Manifest Truth.

SEVEN TIMES IN THE MORNING AND EVENING

ABU NU‘AYM (HILYAT AL-AWLIYA’)

أَمْسَيْنَا وَأَمْسَى ٱلْمُلْكُ للَّهِ وَٱلْحَمدُ للَّهِ، لَآ إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِير، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَٰذِهِ ٱللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَٰذِهِ ٱللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ ٱلْكَسَلِ وَسُوٓءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي ٱلنَّارِ وَعَذَابٍ فِي ٱلْقَبْر

Amsaynā wa amsal-mulku li-llāh wal-ḥamdu li-llāh, lā ilāha illā Allāhu waḥdahu lā sharīka lah, lahul-mulku wa lahul-ḥamdu, wa Huwa ʻalā kulli shay’in qadīr. Rabbī as’āluka khayra mā fī hādhihil-laylati wa khayra mā baʻdahā, Rabbī aʻūdhu bika min sharri mā fī hādhihil-laylati wa sharri mā baʻdahā. Rabbī aʻūdhu bika minal-kasali wa sū’il-kibar, Rabbī aʻūdhu bika min ʻadhābin fīn-nāri wa ʻadhābin fīl-qabr.

We have reached the evening and all sovereignty belongs to Allāh, and all praise and gratitude is for Allāh. There is none to be worshiped except Allāh – He is singularly worthy of worship, without partner. To Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for the good of this night and the good to come after it; and I seek refuge in You from the evil of this night and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the toils of old age. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

EVENING

MUSLIM

أَمْسَيْنَا وَأَمْسَى ٱلْمُلْكُ للَّهِ رَبِّ ٱلْعَالَمِينَ، ٱللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَٰذِهِ ٱللَّيْلَةِ، فَتْحَهَا، وَنَصْرَهَا، وَنُورَهَا، وَبَرَكَتَهَا، وَهُدَاهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا

Amsaynā wa amsal-mulku li-llāhi Rabbil-ʻālamīn, Allāhumma innī asʼāluka khayra hādhihil-layla, fatḥahā, wa naṣrahā, wa nūrahā, wa barakatahā, wa hudāhā, wa aʻūdhu bika min sharri mā fīhā wa sharri mā baʻdahā.

We have reached the evening and all sovereignty belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this night — its opening, its victory, its light, its blessing, and its guidance. And I seek refuge in You from the evil of what it contains and the evil of what comes after it.

EVENING

ABU DAWUD

اللَّهُمَّ عَالِمَ ٱلْغَيْبِ وَٱلشَّهَادَةِ، فَاطِرَ ٱلسَّمَاوَاتِ وَٱلْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَآ إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ ٱلشَّيْطَانِ وَشِرْكِهِ [وَشَرَكِهِ]، وَأَنْ أَقْتَرِفَ عَلَىٰ نَفْسِي سُوٓءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allāhumma ʻĀlimal-ghaybi wash-shahādah, Fāṭiras-samāwāti wal-arḍ, Rabba kulli shay'in wa malikah, ash-hadu an lā ilāha illā Ant, aʻūdhu bika min sharri nafsī, wa min sharrish-shayṭāni wa shirkihi [wa sharakih], wa an aqtarifa ʻalā nafsī sū'an aw ajurrahu ilā Muslim.

O Allāh, Knower of the unseen and the manifest, Originator of the Celestial realms and the earth, Lord and Sovereign of all things, I bear witness that there is nothing to be worshiped besides You. I seek refuge in You from the evil of my lower self, and the evil of Satan and his association [and his snare]; and that I should transgress evil against myself or perpetrate such upon a Muslim.

—

Sayyiduna Abu Bakr (Allāh be pleased with him) reported that Allāh's Messenger ﷺ commanded him to recite this in the morning, evening and when he retired to bed.

ABU DAWUD, AL-TIRMIDHI, MUSNAD AHMAD

اللَّهُمَ إِنِّي أَسْأَلُكَ ٱلْعَفْوَ وَٱلْعَافِيَةَ فِي ٱلدُّنْيَا وَٱلآخِرَةِ، ٱللَّهُمَّ إِنِّي أَسْأَلُكَ ٱلْعَفْوَ وَٱلْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، ٱللَّهُمَّ ٱسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، وَٱحْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allāhumma innī as'alukal-'afwa wal-'āfiyata fid-dunyā wal-ākhira, Allāhumma innī as'alukal-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī, Allāhummastur 'awrātī wa āmin raw'ātī, waḥfaẓnī min bayni yadayya wa min khalfī, wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi-'aẓamatika an ughtāla min taḥtī.

O Allāh, I ask You for pardon and freedom from all harm in this life and the Next. O Allāh, I ask You for pardon and freedom from all harm in my religion, my worldly affairs, my family and my wealth. O Allāh, conceal my defects and deficiencies and transform my fears into peace and security. Guard me in front of me and behind me, from my right and from my left, from above me, and I seek refuge in Your Greatness that I be seized from beneath me.

—

It was related that the Messenger ﷺ never omitted this supplication in the morning and evening.

ABU DAWUD, AL-NASA'I, IBN MAJAH, IBN HIBBAN

اللَّهُمَّ أَنْتَ رَبِّي لَآ إِلَٰهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ، مَا شَآءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ، أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِير، وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمَاً، وَأَحْصَى كُلَّ شَيْءٍ عَدَدَاً، ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَآبَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيْم (3)

Allāhumma Anta Rabbī, lā ilāha illā Ant, ʻalayka tawakkaltu wa Anta Rabbul-ʻarshil-ʻaẓīm, mā shāʾAllāhu kān, wa mā lam yashāʾ lam yakun, lā ḥawla wa lā quwwata illā bi-llāhil-ʻAliyyil-ʻAẓīm, aʻlamu anna Allāha ʻalā kulli shayʾin qadīr, wa anna Allāha qad aḥāṭa bikulli shayʾin ʻilmā, wa aḥṣā kulla shayʾin ʻadadā, Allāhumma innī aʻūdhu bika min sharri nafsī, wa min sharri kulli dābbatin Anta ākhidhun bināṣiyatihā, inna Rabbī ʻalā ṣirāṭin mustaqīm.

O Allāh, You are my Lord. There is none to be worshiped except You. Upon You I place my reliance, and You are the Lord of the Tremendous Throne. What Allāh wills will be, and what He does not will, will not be. There is no power or ability except by Allāh, the Exalted, the Tremendous. I know that Allāh has power over all things, and that Allāh has encompassed all things in knowledge and has enumerated all things in number. O Allāh, I seek refuge in You from the evil of my lower self and from the evil of every creature that You have grasped in control by their forelock. Verily, my Lord is upon a straight path.

THREE TIMES IN THE MORNING AND EVENING

—

Whoever recites this in the morning, no calamity will afflict him until the evening; and whoever recites it in the evening, no calamity will afflict him until he rises the next day. In another version: Whoever recites these words when he rises, nothing that he dislikes will affect his family or wealth.

IBN AL-SUNNI

اللَّهُمَّ عَافِنِي فِي بَدَنِي، ٱللَّهُمَّ عَافِنِي فِي سَمْعِي، ٱللَّهُمَّ عَافِنِي فِي بَصَرِي، لَآ إِلَٰهَ إِلَّا أَنْتَ (3)

Allāhumma ʻāfinī fī badanī, Allāhumma ʻāfinī fī samʻī, Allāhumma ʻāfinī fī baṣarī, lā ilāha illā Ant.

O Allāh, grant me well-being in my body. O Allāh, grant me well-being in my hearing. O Allāh, grant me well-being in my sight. There is none to be worshiped except You.

THREE TIMES IN THE MORNING AND EVENING

AL-NASA'I, ABU DAWUD, MUSNAD AHMAD

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْكُفْرِ وَٱلْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ فِي ٱلْقَبْرِ، لَآ إِلَٰهَ إِلَّا أَنْتَ (3)

Allāhumma innī aʻūdhu bika minal-kufri wal-faqr, wa aʻūdhu bika min ʻadhābin fīl-qabr, lā ilāha illā Ant.

O Allāh, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave. There is none to be worshiped besides You.

THREE TIMES IN THE MORNING AND EVENING

AL-NASA'I, ABU DAWUD, MUSNAD AHMAD

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَآءٍ لَا يُسْمَع

Allāhumma innī aʿūdhu bika minal-arbaʿ: min ʿilmin lā yanfaʿ, wa min qalbin lā yakhshaʿ, wa min nafsin lā tashbaʿ, wa min duʿāʾin lā yusmaʿ.

O Allāh, I seek refuge in You from four: knowledge which does not benefit, a heart which is not in reverential awe of You, a lower self that is never satisfied, and a supplication which is not heard.

ABU DAWUD, AL-NASA'I, MUSNAD AHMAD AND OTHERS

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي

Allāhumma innī aʿūdhu bika min sharri samʿī, wa min sharri baṣarī, wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyyīy.

O Allāh, I seek refuge in You from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my sexual fluid [or desire].

ABU DAWUD, AL-TIRMIDHI, MUSNAD AHMAD

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فَرْجِي، وَمِنْ شَرِّ بَطْنِي، وَمِنْ شَرِّ قَدَمَيَّ، وَمِنْ شَرِّ يَدَيَّ، وَمِنْ شَرِّ شَهْوَتِي، وَمِنْ شَرِّ هَوَايَ *

Allāhumma innī a'ūdhu bika min sharri farjī, wa min sharri baṭnī, wa min sharri qadamayy, wa min sharri yadayy, wa min sharri shahwatī, wa min sharri hawāyy.

O Allāh, I seek refuge in You from the evil of my sexual organs, the evil of my stomach, the evil of my feet, the evil of my hands, the evil of my carnal desires, and the evil of my inclinations.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شُحٍّ مُطَاعٍ، وَمِنْ هَوًى مُتَّبَعٍ، وَمِنْ دُنْيَا مُؤْثَرَةٍ، وَمِنْ إِعْجَابِي بِنَفْسِي، وَمِنْ إِعْجَابِي بِرَأْيِي*

Allāhumma innī a'ūdhu bika min shuḥḥin muṭā', wa min hawan muttaba', wa min dunyā mu'thara, wa min i'jābī binafsī, wa min i'jābī bira'yī.

O Allāh, I seek refuge in You from a covetousness that is obeyed, an inclination that is followed, a worldly interest that is preferred, and my admiration of my self and my opinions.

Covetousness that is obeyed, an inclination that is followed, and admiration of one's self and opinions are destructive vices.

ABU DAWUD, AL-BAZZAR, AL-TABARANI

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ ٱلْأَخْلَاقِ، وَٱلْأَعْمَالِ، وَٱلْأَهْوَآءِ، وٱلْأَدْوَآءِ

Allāhumma innī a'ūdhu bika min munkarātil-akhlāqi, wal-a'māli, wal-ahwā'i, wal-adwā'.

O Allāh, I seek refuge in You from reprehensible character, actions, caprice and disease.

AL-TIRMIDHI, IBN HIBBAN, AL-TABARANI

اللَّهُـمَّ إِنِّي أَعُوذُ بِكَ مِنَ النِّفَاقِ، وَالشِّقَاقِ، وَسُوءِ الْأَخْلَاقِ

Allāhumma innī a'ūdhu bika minan-nifāqi, wash-shiqāqi, wa sūʾ il-akhlāq.

O Allāh, I seek refuge in You from, hypocrisy, divisiveness and evil character.

ABU DAWUD AND AL-NASA'I

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلشَّكِّ وَٱلشِّرْكِ وَٱلنِّفَاقِ، ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْكُفْرِ وَٱلشِّقَاقِ*

Allāhumma innī a‘ūdhu bika minash-shakki wash-shirki wan-nifāq, Allāhumma innī a‘ūdhu bika minal-kufri wash-shiqāq.

O Allāh, I seek refuge in You from doubt, associating partners with You, and hypocrisy. O Allāh, I seek refuge in You from disbelief and divisiveness.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْكِبْرِ وَٱلْعُجُبِ وَٱلْغُرُورِ، وَمِنَ ٱلسُّمْعَةِ وَٱلرِّيَآءِ وَٱلْخُيَلآءِ*

Allāhumma innī a‘ūdhu bika minal-kibri wal-‘ujbi wal-ghurūri, wa minas-sum‘ati warr-riyā’i wal-khuyalā’.

O Allāh, I seek refuge in You from arrogance, self-admiration, self-delusion, desire for reputation, ostentation, and conceit

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْحِرْصِ وَٱلْحِقْدِ وَٱلْحَسَدِ وَٱلطَّمَعِ*

Allāhumma innī a‘ūdhu bika minal-ḥirṣi wal-ḥiqdi wal-ḥasadi waṭ-ṭama‘.

O Allāh, I seek refuge in You from greed, malice, violent envy and covetousness.

اللَّهُـمَ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْغِلِّ وَٱلْغِشِّ وَٱلْغَدْرِ، وَمِنَ ٱلْكَذِبِ وَٱلْخَدِيعَةِ وَٱلْخِيَانَةِ *

Allāhumma innī a‘ūdhu bika minal-ghilli wal-ghishi wal-ghadri, wa minal-kadhibi wal-khadi‘ati wal-khiyāna.

O Allāh, I seek refuge in You from rancor, fraud, deception, lying, duplicity, and treachery.

اللَّهُـمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْبَذَآءِ وَٱلْجَفَآءِ وَقِلَّةِ ٱلْحَيَآءِ وقِلَّةِ ٱلْوَفَآءِ *

Allāhumma innī a‘ūdhu bika minal-badhā’i wal-jafā’i wa qillatil-ḥayā’i wa qillatil-wafā’.

O Allāh, I seek refuge in You from obscenity, harshness, a deficiency of modesty, and a lack of fidelity.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْهَمِّ وَٱلْحَزَنِ، وَأَعُوذُ بِكَ مِنَ ٱلْعَجْزِ وَٱلْكَسَلِ، وَأَعُوذُ بِكَ مِنَ ٱلْجُبْنِ وَٱلْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ ٱلدَّيْنِ وَقَهْرِ ٱلرِّجَالِ

Allāhumma innī aʿūdhu bika minal-hammi wal-ḥazan, wa aʿūdhu bika minal-ʿajzi wal-kasal, wa aʿūdhu bika minal-jubni wal-bukhl, wa aʿūdhu bika min ghalabatid-dayni wa qahrir-rijāl.

O Allāh, I seek refuge with You from consternation and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from being overwhelmed by debt and from being subdued by men.

—

For the one who recites this, Allāh will relieve his worries and concerns, and discharge his debt.

ABU DAWUD

اللَّهُـمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ دَآءٍ، ٱللَّهُـمَّ زَيِّنْ قَلْبِي لَـكَ وَلِيَوْمِ ٱلْعَرْضِ عَلَيْكَ *

Allāhumma ṭahhir qalbī min kulli dā’, Allāhumma zayyin qalbī laka wa liyawmil-‘arḍi ‘alayk.

O Allāh, purify my heart from every ailment. O Allāh, adorn my heart for You and for the Day I will be presented to You.

اللَّهُـمَّ أَقِمْنِي بِصِدْقِ ٱلْعُبُودِيَّةِ بَيْنَ يَدَيْكَ، ٱللَّهُـمَّ ٱجْعَلْنِي أَعْبُدُكَ كَأَنِّي أَرَاكَ، وَأَكْرِمْنِي بِتَقْوَاكَ، وَلَا تُذِلَّنِي وَلَا تُشْقِنِي بِمَعْصِيَتِكَ *

Allāhumma aqimnī bi-ṣidqil-‘ubūdiyyati bayna yadayk, Allāhummaj‘alnī a‘buduka ka’annī arāk, wa akrimnī bi-taqwāk, wa lā tudhillanī wa lā tushqinī bi-ma‘ṣiyatik.

O Allāh, establish me in sincere worship before You. O Allāh, grant me to worship You as though I witness You. Ennoble me through being mindful of You, and do not humiliate me nor bring about my misery through my disobeying You.

[اللَّهُمَّ] ٱهْدِنِي لِأَحْسَنِ ٱلْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَٱصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَٱلْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَٱلشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ [رَبَّنَا] وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Allāhummahdinī li-aḥsanil-akhlāq, lā yahdī li-aḥsaniha illā Ant, waṣrif ʻannī sayyi'ahā, lā yaṣrifu ʻannī sayyi'ahā illā Ant, labbayka wa saʻdayk, wal-khayru kulluhu biyadayk, wash-sharru laysa ilayk, anā bika wa ilayk, tabārakta wa taʻālayt, astaghfiruka wa atūbu ilayk.

[O Allāh], guide me to the most beautiful character, for none can guide to the most beautiful character except You. And avert me from evil character, for none can avert it except You. I stand at Your service with happiness and joy. All good is in Your Hand. Evil is not from You. I am by You and for You. Blessed and Exalted are You [our Lord]. I seek Your forgiveness and I turn to You in repentance.

MUSLIM

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوِّ فِي رِضَاكَ ضَعْفِي، وَخُذْ إِلَى ٱلْخَيْرِ بِنَاصِيَتِي، وَٱجْعَلِ ٱلْإِسْلَامَ مُنْتَهَى رِضَايَ، ٱللَّهُمَّ إِنِّي ضَعِيفٌ فقَوِّنِي، ٱللَّهُمَّ إِنِّي ذَلِيلٌ فأَعِزَّنِي، ٱللَّهُمَّ إِنِّي فَقِيرٌ فَٱرْزُقْنِي

Allāhumma innī ḍa‘īfun faqawwi fī riḍāk ḍa‘fī, wa khudh ilal-khayri bināṣiyatī, waj‘alil-islāma muntahā riḍāy, Allāhumma innī ḍa‘īfun faqawwinī, Allāhumma innī dhalīlun fa-a‘izzanī, Allāhumma innī faqīrun farzuqnī.

O Allāh – I am weak, please strengthen my weakness in pursuit of Your pleasure, take me to goodness by my forelock, and make loving-surrender to You my ultimate pleasure. O Allāh, I am weak, please strengthen me. O Allāh, I am abased, please dignify me. O Allāh I am indigent, please provide for me.

—

Whoever Allāh wishes good for, He teaches him this supplication which he then never forgets.

IBN ABI SHAYBA AND AL-HAKIM

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَآ إِلَـهَ إِلَّا أَنْتَ

Allāhumma raḥmataka arjū fa-lā takilnī ilā nafsī ṭarfata ʿayn, wa aṣliḥ lī shaʾnī kullahu, lā ilāha illā Ant.

O Allāh, Your loving-mercy I seek. Do not entrust me to myself for even the blinking of an eye, and rectify for me all my affairs. There is none to be worshiped besides You.

—

The Messenger of Allāh ﷺ said that this is the supplication for the one who is distressed and anguished.

AL-NASA'I, ABU DAWUD, MUSNAD AHMAD

اللَّهُمَّ ٱرْزُقْنِي حُبَّكَ، وَحُبَّ مَنْ يَنفَعُنِي حُبُّهُ عِنْدَكَ، ٱللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ، فَٱجْعَلْهُ لِي قُوَّةً فِيمَا تُحِبُّ، ٱللَّهُمَّ مَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ، فَٱجْعَلْهُ لِي فَرَاغاً فِيمَا تُحِبُّ

Allāhumma-rzuqnī ḥubbak, wa ḥubba man yanfa‘unī ḥubbuhu ‘indak. Allāhumma mā razaqtanī mimmā uḥibb, faj‘alhu lī quwwatan fīmā tuḥibb. Allāhumma mā zawayta ‘annī mimmā uḥibb, faj‘alhu lī farāghan fīmā tuḥibb.

O Allāh, grant me Your love and the love of one whose love benefits me with You. O Allāh, whatever You have bestowed upon me of what I love, make it for me strength in what You love. O Allāh, whatever You withhold from me of what I love, make it free energy for me in what You love.

AL-TIRMIDHI

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ نَبِيِّكَ [صَلَّى ٱللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ أَهْلِ بَيْتِ نَبِيِّكَ [صَلَّى ٱللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ آلِ نَبِيِّكَ [صَلَّى ٱللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ أَصْحَابِ نَبِيِّكَ [صَلَّى ٱللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]، وَحُبَّ أَنْبِيَائِكَ وَرُسُلِكَ [عَلَىٰ رَسُولِنَا وَعَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ]، وَحُبَّ آلِ كُلٍّ وَأَصْحَابِ كُلٍّ [عَلَىٰ رَسُولِنَا وَعَلَيْهِمُ ٱلصَّلَاةُ وَٱلسَّلَامُ]، وَحُبَّ مَلَآئِكَتِكَ [عَلَيْهِمُ ٱلسَّلَامُ]، وَحُبَّ أَوْلِيَآئِكَ، وَحُبَّ ٱلصَّالِحِينَ مِنْ عِبَادِكَ *

Allāhumma innī as’aluka ḥubbak, wa ḥubba Nabiyyik ṣallā Allāhu ta‘ālā ‘alayhi wa ālihī wa sallam, wa ḥubba Ahli Bayti Nabiyyik ṣallā Allāhu ta‘ālā ‘alayhi wa ālihī wa sallam, wa ḥubba Āli Nabiyyik ṣallā Allāhu ta‘ālā ‘alayhi wa ālihī wa sallam, wa ḥubba Aṣḥābi Nabiyyik ṣallā Allāhu ta‘ālā ‘alayhi wa ālihī wa sallam, wa ḥubba Anbiyā’ika wa Rusulika ‘alā Rasūlinā wa ‘Alayhimuṣ-ṣalātu was-salām, wa ḥubba āli kullin wa aṣḥābi kullin ‘alā Rasūlinā wa ‘Alayhimuṣ-ṣalātu was-salām, wa ḥubba malā’ikatika ‘alayhimus-salām, wa ḥubba awliyā’ik, wa ḥubbaṣ-ṣāliḥīna min ‘ibādik.

O Allāh, I implore You for Your love, the love of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the Household of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the Family of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of the Companions of Your Prophet [may Allāh the Exalted send His peace and salutations upon him and his family], the love of Your Prophets and Messengers [upon our Messenger and upon them all be peace and salutations], and the love of their families and companions [upon our Messenger and upon them all be peace and salutations], the love of Your Angels [upon them be peace], the love of Your intimate friends and the love of the righteous from amongst Your servants.

اللَّهُمَّ ٱقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ ٱلْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَآئِبَ ٱلدُّنْيَا، ٱللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَٱجْعَلْهُ ٱلْوَارِثَ مِنَّا، وَٱجْعَلْ ثَأْرَنَا عَلَىٰ مَنْ ظَلَمَنَا، وَٱنْصُرْنَا عَلَىٰ مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ ٱلدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا [بِذُنُوبِنَا] مَنْ لَا [يَخَافُكَ وَلَا يَعْرِفُكَ وَلَا] يَرْحَمُنَا

Allāhumma-qsim lanā min khashyatika mā taḥūlu bihi baynanā wa bayna ma‘ṣiyatik, wa min ṭā‘atika mā tuballighunā bihi jannatak, wa minal-yaqīni mā tuhawwinu bihi ‘alaynā maṣā’ibad-dunyā. Allāhumma matti‘nā bi-asmā‘inā, wa abṣārinā, wa quwwatinā mā aḥyaytanā, waj‘alhul-wāritha minnā, waj‘al tha’ranā ‘alā man ẓalamanā, wanṣurnā ‘alā man ‘ādānā, wa lā taj‘al muṣībatanā fī dīninā, wa lā taj‘alid-dunyā akbara hamminā wa lā mablagha ‘ilminā, wa lā tusalliṭ ‘alaynā [bi-dhunūbinā] man lā [yakhāfuka wa lā ya‘rifuka wa lā] yarḥamunā.

O Allāh, apportion for us a reverential-awe of You that intervenes between us and disobedience of You, an obedience that will deliver us to Your Paradise, and a certitude that will lighten for us the calamities of this world. [O Allāh], comfort us with our hearing, our sight and our ability as long as You keep us alive, and make it our legacy that lives on. [O Allāh], take just retribution on those who oppress us, and grant us victory and support over those who aggress against us. [O Allāh], let not calamities afflict our faith, let not worldly affairs be our overriding concern or the ultimate limit of our knowledge, and place not over us, [on account of our sins], those who do not [fear You, nor know You, nor] show us loving-mercy.

—

The Messenger ﷺ would never stand up from a gathering before reciting this.

AL-TIRMIDHI AND AL-NASA'I

اللَّهُمَّ أَصْلِحْ لَنَا دِينَنَا ٱلَّذِي هُوَ عِصْمَةُ أَمْرِنَا، وَأَصْلِحْ لَنَا دُنْيَانَا ٱلَّتِي فِيهَا مَعَاشُنَا، وَأَصْلِحْ لَنَا آخِرَتَنَا ٱلَّتِي إِلَيْهَا مَعَادُنَا، وَٱجْعَلِ ٱلْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ، وَٱجْعَلِ ٱلْمَوْتَ رَاحَةً لَنَا مِنْ كُلِّ شَرٍّ

Allāhumma aṣliḥ lanā dīnana-lladhī huwa ʻiṣmatu amrinā, wa aṣliḥ lanā dunyāna-llatī fīhā maʻāshunā, wa aṣliḥ lanā ākhiratana-allatī ilayhā maʻādunā, wajʻalil-ḥayāta ziyādatan lanā fī kulli khayr, wajʻalil-mawta rāḥatan lanā min kulli sharr.

O Allāh, rectify for us our faith which is the protection of our affairs, rectify for us our worldly matters in which is our livelihood, rectify for us our afterlife in which lies our final destination, make life a means of increase for us in every virtue, and make death a rest for us from every evil.

MUSLIM

يَا مَنْ لَا تَرَاهُ ٱلْعُيُونُ، وَلَا تُخَالِطُهُ ٱلظُّنُونُ، وَلَا يَصِفُهُ ٱلْوَاصِفُونَ، وَلَا تُغَيِّرُهُ ٱلْحَوَادِثُ، وَلَا يَخْشَى ٱلدَّوَائِرَ، يَعْلَمُ مَثَاقِيلَ ٱلْجِبَالِ، وَمَكَايِيلَ ٱلْبِحَارِ، وَعَدَدَ قَطْرِ ٱلْأَمْطَارِ، وَعَدَدَ وَرَقِ ٱلْأَشْجَارِ، وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ ٱللَّيْلُ، وَأَشْرَقَ عَلَيْهِ ٱلنَّهَارُ، لَا تُوَارِي مِنْهُ سَمَآءٌ سَمَآءً، وَلَا أَرْضٌ أَرْضاً، وَلَا بَحْرٌ مَا فِي قَعْرِهِ، وَلَا جَبَلٌ مَا فِي وَعْرِهِ، إِجْعَلْ خَيْرَ عُمُرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ

Yā man lā tarāhul-ʿuyūn, wa lā tukhāliṭuhuẓ-ẓunūn, wa lā yaṣifuhul-wāṣifūn, wa lā tughayyiruhul-ḥawādith, wa lā yakhshad-dawā’ir, yaʿlamu mathāqīlal-jibāl, wa makā’īlal-biḥār, wa ʿadada qaṭril-amṭār, wa ʿadada waraqil-ashjār, wa ʿadada mā aẓlama ʿalayhil-laylu, wa ashraqa ʿalayhin-nahār, lā tuwārī minhu samā’un samā’ā, wa lā arḍun arḍā, wa lā baḥrun mā fī qaʿrih, wa lā jabalun mā fī waʿrih. Ijʿal khayra ʿumrī ākhirah, wa khayra ʿamalī khawātimah, wa khayra ayyāmī yawma alqāka fīh.

O the One whom the eyes cannot see; Whom thoughts and feelings cannot proximate; Whom no describer can describe; Whom circumstance and time cannot change; Who is impervious to what befalls of consequence; Who knows the weight of the mountains, the volume of the seas, the number of droplets of rain, the number of leaves on the trees, and the number of all that night covers in darkness and day illuminates in light – no Celestial realm can conceal from Him another Celestial realm, nor an Earth conceal another Earth, nor the sea conceal what lies deep within its depths, nor a mountain conceal what lies within its rugged landscape – make the best of my life the last of it, the best of my deeds the conclusion of them, and the best of my days the day in which I meet You.

—

The Messenger ﷺ gifted gold to a bedouin that recited this supplication due to what it contained of beautiful, eloquent praise of Allāh.

AL-TABARANI AND AL-BAYHAQI

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي، وَلَا يَخْفَىٰ عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، وَأَنَا ٱلْبَآئِسُ ٱلْفَقِيرُ، ٱلْمُسْتَغِيثُ ٱلْمُسْتَجِيرُ، ٱلْوَجِلُ ٱلْمُشْفِقُ ٱلْمُقِرُّ ٱلْمُعْتَرِفُ لَكَ بِذَنْبِهِ، أَسْأَلُكَ مَسْأَلَةَ ٱلْمِسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ ٱبْتِهَالَ ٱلْمُذْنِبِ ٱلذَّلِيلِ، وَأَدْعُوكَ دُعَآءَ ٱلْخَآئِفِ ٱلضَّرِيرِ، دُعَآءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَبْرَتُهُ، وَذَلَّ لَكَ جِسْمُهُ، وَرَغَمَ لَكَ أَنْفُهُ، ٱللَّهُمَّ لَا تَجْعَلْنِي بِدُعَآئِكَ شَقِيًّا، وَكُنْ بِي رَؤُوفًا، يَا خَيْرَ ٱلْمَسْؤُولِينَ، وَيَا خَيْرَ ٱلْمُعْطِينَ

Allāhumma innaka tasma‘u kalāmī, wa tarā makānī, wa ta‘lamu sirrī wa ‘alāniyatī, wa lā yakhfā ‘alayka shay’un min amrī. Wa anal-bā’isul-faqīr, al-mustaghīthul-mustajīr, al-wajilul-mushfiq, al-muqirrul-mu‘tarifu laka bi-dhanbih. As’aluka mas’alatal-miskīn, wa abtahilu ilayka-btihālal-mudhnibidh-dhalīl, wa ad‘ūka du‘ā’ al-khā’ifiḍ-ḍarīr, du‘ā’a man khaḍa‘at laka raqabatuh, wa fāḍat laka ‘abratuh, wa dhalla laka jismuh, wa raghama laka anfuh. Allāhumma lā taj‘alnī bi-du‘ā’ika shaqiyyā, wa kun bī ra’ūfan, yā Khayral-Mas’ūlīn, wa yā Khayral-Mu‘ṭīn.

O Allāh, You hear my petition, You see my condition and You know my hidden and my manifest. Nothing of me is concealed from You. I am the miserable and impoverished one, appealing for Your rescue and shelter. I am the frightened and fearful one, confessing and acknowledging to You of his sins. I ask You, destitute. I implore You, sinful and humiliated. I call upon You, fearful and aware of my blindness – the call of one whose neck lies submitted before You, whose eyes are flooded with tears, whose body is humbled in servitude to You and whose being is subdued before You. O Allāh, please do not allow me to be disappointed in my supplication, and be compassionate with me – O the Best of Those Who Are Asked, O the Best of Those Who Bestow.

AL-TABARANI AND AL-BAYHAQI

يَا مَنْ لَا يَشْغَلُهُ سَمْعٌ عَنْ سَمْعٍ، وَلَا تُغْلِطُهُ كَثْرَةُ الْمَسَائِلِ، وَلَا يَتَبَرَّمُ بِإِلْحَاحِ الْمُلِحِّينَ، أَذِقْنَا بَرْدَ عَفْوِكَ، وَحَلَاوَةَ رَحْمَتِكَ، وَكَرَمَ اسْتِجَابَتِكَ

Yā man lā yashghaluhu samʿun ʿan samʿ, wa-lā tughliṭuhu kathratu al-masāʾil, wa-lā yatabarramu bi-ilḥāḥi-l-muliḥḥīn, adhiqnā barda ʿafwik, wa-ḥalāwata raḥmatik, wa-karama istijābatik.

O You Whom hearing one voice does not distract from hearing another; Whom the multitude of requests does not confuse; and Who never grows weary of the persistent pleading of those who implore—let us taste the refreshing coolness of Your pardon, the sweetness of Your loving-mercy, and the graciousness of Your response.

—

IBN ABI DUNYA AND OTHERS

اللَّهُمَّ صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ، صَلَاةً تُنْجِينَا بِهَا مِنْ جَمِيعِ ٱلْأَهْوَالِ وَٱلآفَاتِ، وَتَقْضِي لَنَا بِهَا جَمِيعَ ٱلْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ ٱلسَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى ٱلدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا أَقْصَى ٱلْغَايَاتِ، مِنْ جَمِيعِ ٱلْخَيْرَاتِ فِي ٱلْحَيَاةِ وَبَعْدَ ٱلْمَمَاتِ

Allāhumma ṣalli ʻalā Sayyidinā Muḥammad, ṣalātan tunjīnā bihā min jamīʻil-ahwāli wal-āfāt, wa taqḍī lanā bihā jamīʻal-ḥājāt, wa tuṭahhirunā bihā min jamīʻis-sayyiʼāt, wa tarfaʻunā bihā ʻindaka aʻlad-darajāt, wa tuballighunā bihā aqṣal-ghāyāt, min jamīʻil-khayrāti fil-ḥayāti wa baʻdal-mamāt.

O Allāh, send Your peace and salutations upon our Master Muhammad — a peace and salutation that grants us salvation from all calamities and afflictions, fulfills for us all needs, purifies us from all evil, elevates us with You to the highest degrees, and causes us to realize the greatest aims of all good in this world and after death.

—

This formula of ṣalawāt, called Ṣalāt al-Munjiya, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.

AL-JAZULI (DALA'IL AL-KHAYRAT)

Yā Imām al-Ruslī

يَا إِمَامَ الرُّسْلِ يَا سَنَدِيْ اَنْـتَ بَابُ اللَّهِ مُعْتَمَدِي

O Leader of the Messengers, O my support

You are the door to Allah, the one I rely upon

فَبِدُنْـيَـايَ وَآخِـرَتِيْ يَـا رَسُوْلَ اللَّهِ خُذْ بِيَدِيْ

In my worldly life and my Hereafter

O Messenger of Allah, take me by my hand

قَسَماً بِالنَّجْمِ حِيْنَ هَوَى مَا الْمُعَافَى وَالسَّقِيْمُ سَوَا

An oath – by the star when it sets

The healthy and sick are not alike

فَاخْلَعِ الْكَوْنَيْنِ عَنْكَ سِوَى حُبِّ مَوْلَى الْعُرْبِ وَالْعَجَمِ

Divest yourself of all in the two worlds

Except love of the Master of Arabs and non-Arabs

سَيِّدُ السَّادَاتِ مِنْ مُضَرِ غَوْثُ اَهْلِ الْبَدْوِ وَالْحَضَرِ

The Leader of the Elect, from Muḍar

Succor of the dwellers of the desert and city

صَاحِـبُ الْآيَـاتِ وَالـسُّـوَرِ
Possessor of miraculous āyāt and suras

مَنْبَعُ الْأَحْـكَامِ وَالْحِكَمِ
The Fount of Sacred Law and wisdom

قَـمَـــرٌ طَـابَتْ سَـــرِيْـرَتُـــه
A resplendent moon – sublime in his soul

وَسَـجَـــــايَهُ وَسِـــيْرَتُـهُ
In his character, and in his way

صَـفْـوَةُ الْبَـارِيْ وَخِـــيْرَتُهُ
The select and elect of the Creator

عَـــدْلُ أَهْـلِ الْحِـلِّ وَالْحَـــرَمِ
The most upright of inhabitants in the Ḥaram and outside it

مَا رَأَتْ عَـــيْنٌ وَ لَيْـــسَ تَـــرَى
No eye has ever seen, nor ever will see

مِـــثْـلَ طَـهَ فِي الْـوَرَى بَـــشَرَا
The like of Ṭā Hā in creation

خَـــيْرُ مَـنْ فَـوْقَ الثَّـــرَى أَثَـرَا
The best who left his traces on earth

طَـاهِرُ الْأَخْـلاَقِ وَالشِّـيَـــمِ
Pure in character and attributes

Inna Fi al-Jannati

إِنَّ فِي الْجَنَّةِ نَهْرًا مِنْ لَبَنْ
لِعَلِيٍّ وَحُسَيْنٍ وَحَسَنْ

There is a river of milk in Paradise
For [Sayyidina] ‘Ali and [Sayyidina] Al-Husayn and [Sayyidina] Al-Hasan

حُبُّ أَهْلِ الْبَيْتِ فَرْضٌ عِنْدَنَا
وَبِهَذَا الْحُبِّ لَا نَخْشَى الْمِحَنْ

Hubb-love for the Prophetic Household is an obligation for us
And with this hubb-love, we fear no trials or calamities

كُلُّ مَنْ كَانَ مُحِبًّا لَهُمُ
يَدْخُلُ الْجَنَّةَ مِنْ غَيْرِ حَزَنْ

Everyone who loves them
Shall enter Paradise without grief or sadness

Shukran, Ya Rabbī, Shukran

شُكْراً يا رَبِّي شُكْراً

Shukran, O Lord

هَـدَيْتَ قـَلْبِي شُـكْراً

You guided my heart, shukran

نَـوَّرْتَ دَرْبي شُـكْـراً

You illuminated my path, shukran

شُـــــكْـــــــراً يـــــا رَبّ

Shukran, my Lord, shukran

يـا مُـنْـزِلَ الـقُـرْآن

O You who revealed the Qur’ān

يا خَالِقَ الإنْسَان

O You who created man

يـــا رَبِّي يـــا رَحْمٰـن

O my Lord, the Entirely-Loving

شُـــــكْـــــراً يـــا رَبّ

Shukran, O Lord

أَنا بِصَلاتي أَسْلَم
I have shelter and
security in my ṣalāh

وبَالـسَّعـادَةِ أَنْـعَـم
And I am delighting in happiness

أَفْخَرْ بأَنِّي مُسْلِم
I am proud that I am a Muslim

شُـــكْـــراً يـــا رَبّ
Shukran, O Lord

يا خَالِقَ الأَكْوَان
O You who created
all existence

يـا رَبِّي يـــا رَحْمٰـــن
O my Lord, the Entirely-Loving

أَكْرِمْنِي بِالْغُـفْـرَان
Honor me with Your forgiveness

شُـــكْـــراً يـــا رَبّ
Shukran, O Lord

Kun Ma‘ Allāh

كُـنْ مَعَ اللهِ تَـرَى اللهَ مَــعَـك واتْـرُكِ الكُـلَّ وَحَاذِر طَـــمَـعَك

كُـنْ مَعَ اللهِ تَـرَى اللهَ مَــعَـك واتْـرُكِ الكُـلَّ وَحَاذِر طَـــمَـعَك

Be with Allāh, and you will witness Allāh with you

Forsake all besides Him and be vigilant of your selfish desire

لآ إِلـهَ إِلاَّ الله، الله الله

لآ إِلـهَ إِلاَّ الله، الله الله

Lā ilāha illa Allāh, Allāh Allāh

وَالصَّلَاة عَلَىٰ مَوْلَاي رَسُولِ الله

وَالصَّلَاة عَلَىٰ مَوْلَاي رَسُولِ الله

Peace and salutations upon my Master, the Messenger

كُـنْ مَعَ اللهِ تَـرَى اللهَ مَــعَـك واتْـرُكِ الكُـلَّ وَحَاذِر طَـــمَـعَك

Be with Allāh, and you will witness Allāh with you

Forsake all besides Him and be vigilant of your selfish desire

نُورُكَ اللهُ بِهِ كُـنْ مُشْـرِقاً واحْذَرِ الأَضْدادَ تُطْفِئ شَمَعَك

Your Light is Allāh; by Him, be illuminated

And beware that besides Him does not extinguish your candle within

ثُمَّ ضَع نَفْسَكَ بِالذُّلِّ لَهُ
قَبْلَ أَنَّ النَفْسَ قَهْراً تَضَعَك

And lower your nafs in humble surrender to Him
Before your nafs abases you, forcefully

فِي الوَرى إِنْ شاءَ خَفْضاً ذُقْتَهُ
وَإِذَا شَاءَ عَلَيْهِم رَفَعَك

If He wills, you will taste debasement among the creation
And if He wills, He will exalt you over them

وَإِذَا ضرَّكَ لا نَافِعَ مِنْ
دُونِهِ والضُّرُّ لا إِنْ نَفَعَك

And if He brings you harm, none can benefit you
But Him. And there is no harm if He benefits you

وَإِذَا أَعطاك مَنْ يَمْنَعُهُ
ثُمَّ مَنْ يُعْطِي إِذَا مَامَنَعَك

If He grants you, who can prevent Him?
And who can give if He withholds from you?

إِنَّما أَنْتَ لَهُ عَبْدٌ فَكُنْ
جَاعِلاً في القُرْبِ مِنْهُ ولَعَك

You are but His loving servant; therefore,
Make your deepest desire to seek His nearness

كُلَّمَا نَابَكَ أَمْرٌ ثِقْ بِهِ
واحْتَرِز لِلْغَيْر تَشْكُو وَجَعَك

Whenever you are befallen with a difficulty, trust in Him
And beware of complaining to others of your pain

لا تُؤَمِّل مِنْ سِوَاهُ أَمَلاً إِنَّما يَسْقِـيكَ مَنْ قَدْ زَرَعَك

Do not aspire for hope in other than Him

The only One who waters you is the One who planted you

كُـنْ مَعَ اللهِ تَـرَى اللهَ مَـعَك واتْـرُكِ الكُـلَّ وَحَاذِر طَــمَـعَك

Be with Allāh, and you will witness Allāh with you

Forsake all besides Him and be vigilant of your selfish desire

لآ إِلـهَ إِلاَّ الله، الله الله وَالصَّلَاة عَلَىٰ مَوْلَاي رَسُولِ الله

لآ إِلـهَ إِلاَّ الله، الله الله وَالصَّلَاة عَلَىٰ مَوْلَاي رَسُولِ الله

Lā ilāha illa Allāh, Allāh Allāh

Peace and salutations upon my Master, the Messenger

SUHBA IN DHIKR

A COLLECTION OF REMEMBRANCES

AL-MADINA