



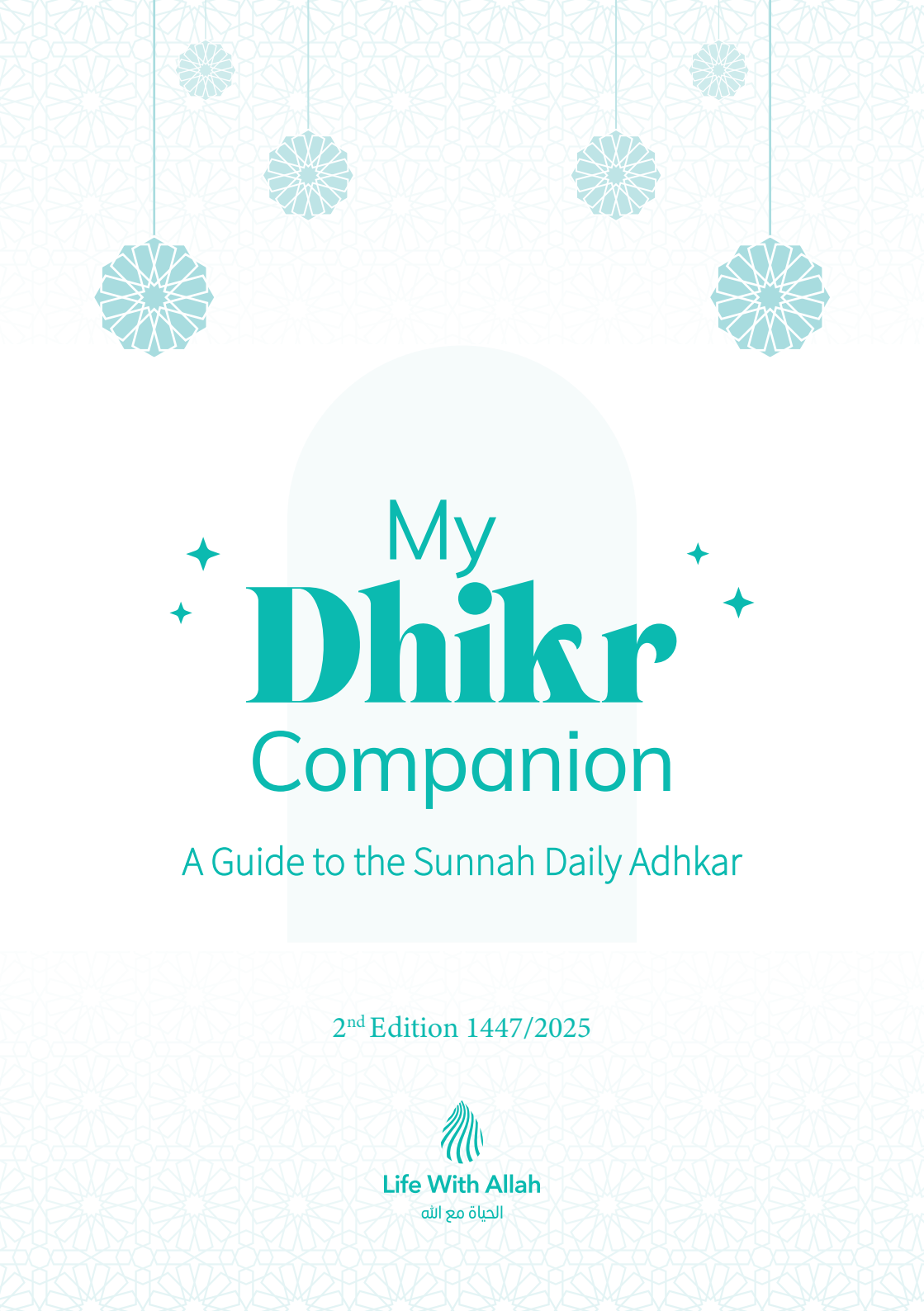
My
Dhikr
Companion

A Guide to the Sunnah Daily Adhkar



Life With Allah

الحياة مع الله



My **Dhikr** Companion

A Guide to the Sunnah Daily Adhkar

2nd Edition 1447/2025



Life With Allah

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My Dhikr Companion:
A Guide to the Sunnah Daily Adhkar

First Edition 1446/2024
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَاذْكُرُونِي أَذْكُرْكُمْ

**“Remember Me,
and I will remember you...”**

2:152

Transliteration Key

ا / آ / ي	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
ة	h / t
و	w / ū
ي	y / ī
ء	’
أ	a
إ	i



May He be Glorified and Exalted.



May the peace and blessings
of Allah be upon him.



May Allah be pleased with him.



May Allah be pleased with her.



May Allah be pleased
with them both.



May Allah be pleased
with them all.



May peace be upon him.



May peace be upon them.



May Allah have mercy on him.

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Introduction

All praise and gratitude is for Allah, who bestowed upon us the gift of remembering Him, who blessed us with His beautiful words so that we may know Him, and who brought comfort to our hearts by enabling us to worship Him. May peace and blessings be upon the best of creation, Muḥammad ﷺ, the Prophets, the Companions and the Righteous.

We are here in this world on a **special journey**: a journey of knowing, loving and worshipping Allah, our Creator, our Lord, the Most Loving and the Most Generous. On this journey to Allah, the best provision we can take is **dhikr**: the remembrance of Allah.

Dhikr is the **link** between the weak servant and his Magnificent Lord, the King of the heavens and the earth. Dhikr is Allah's unique gift to us. He ﷻ does not need us, and yet when we remember Him, He remembers us. Dhikr is the **nourishment of the soul** and the medicine of diseased hearts. Through dhikr, the soul is purified, elevated and able to ascend. Through dhikr, the servant's ranks are raised, his sins are forgiven, and his problems are remedied.

Dhikr is an **unassailable shield**; protecting the servant from all types of evil, from his arch-enemy Shayṭān, and from the Hell-fire. Dhikr is the ultimate source of contentment and happiness in this world and will lead the servant to the ultimate Abode of Bliss in the hereafter.

Dhikr allows us to become **true servants** of Allah ﷻ. It helps us to be in a state of constant humility and awe of Him, expressing our dire need of Him. By reciting the sunnah adhkār and du'ās, we train ourselves to ask Allah for all our needs throughout the entire day. We

feel our desperate need for Him in everything we do, even if it appears to be something mundane (e.g. going to the bathroom, leaving the house etc). Dhikr increases our love for Him, our hope in Him, and our reliance on Him.

My Dhikr Companion is a detailed guide on how to connect to Allah through dhikr. It contains the established and indispensable daily adhkār prescribed by the Messenger of Allah ﷺ, which are found in the authentic and sound aḥādīth. For the benefit of the readers, the **translations** of the adhkār and their **virtues** where applicable have been included. This new edition also includes the **transliterations** to assist those who may struggle with reading Arabic.

The first chapter highlights the **virtues, etiquettes and method of dhikr**. Chapter two explains the meanings and virtues of the **general forms** of dhikr. This is followed by three chapters dedicated to the **morning and evening** adhkār, the adhkār of **sleep**, and the adhkār **after ṣalāh**. The final chapter consists of supplications and remembrances for **other actions**. Special attention has been given to the morning and evening adhkār to revive this oft-neglected sunnah of the Messenger of Allah ﷺ.

We humbly request readers to benefit from this publication as they journey to Allah by remembering and asking Him with that which most pleases Him. We ask Allah to grant us the ability to be consistent with the daily adhkār. May He make us amongst those who remember Him frequently, enable us to live our lives in *‘ubūdiyyah* (servitude) to Him and protect us from the trials and tribulations of this world and the hereafter.

Life With Allah

Muḥarram 1446 / July 2024

“

The best and most beneficial dhikr is when one remembers Allah with the tongue and the heart, it is from the Sunnah adhikār, and one is conscious of its meaning and its purpose.

Ibn al-Qayyim 

”

Chapter 1



The Virtues and Etiquettes of **Dhikr**

The Virtues of Dhikr

Our purpose in this life is to worship Allah ﷻ; to submit to Him, obey Him and love Him. Dhikr (remembering Allah) is one of the greatest ways to achieve this. The following are some of the many virtues of this noble act from the Qur'ān and Sunnah:

1 Dhikr Is Greater than Everything

Allah ﷻ says,

*“...And the remembrance of Allah is **greater**...” (29:45).*

2 Frequent Dhikr Leads to Success

Allah ﷻ says,

*“...And remember Allah abundantly, so that you may be **successful**” (62:10).*

3 Dhikr Protects You From Being Amongst the ‘Losers’

Allah ﷻ says,

*“O you who believe, let not your wealth and your children divert you from the remembrance of Allah. And **whoever does that, then those are the losers**” (63:9).*

4 Dhikr Will Save You From Regret

The Messenger of Allah ﷺ said, “No people leave a gathering in which they did not remember Allah, the Almighty, except that it will be as if they are leaving the carcass of a donkey; and it will be a cause of regret for them” (Abū Dāwūd).

He ﷺ also said, “The **people of Paradise will not regret anything, except** for those moments in which they did not remember Allah” (Ṭabarānī).

‘Amr b. ‘Abdillāh ؓ said, “On the Day of Judgement, when the veil revealing the rewards of actions is lifted, people will not see any action with greater reward than dhikr. Then, some people will feel regret and say, ‘There was nothing easier for us than doing dhikr.’”

5 Dhikr Is a Protection Against Shaytan

The Messenger of Allah ﷺ quoting Prophet Yaḥyā ؑ said, “I command you to remember Allah. Verily, the parable of that is a **man who is being chased by his enemies**, until he comes to an impenetrable fortress, where he protects himself from them. In the same way, **a servant will not protect himself against Shayṭān except by the dhikr of Allah**” (Tirmidhī).

Ibn al-Qayyim ؒ explains that dhikr is like a ‘whip’ which restrains and hurts Shayṭān. Every human being has a shayṭān which accompanies him. The ‘shayṭān’ of the believer is weak and frail because it is constantly being beaten by this ‘whip’ (i.e. the believer’s dhikr and obedience of Allah). This is in contrast to the ‘shayṭān’ of the sinner, who rests comfortably, as he is not beaten and whipped by the whip of ‘dhikr’. Thus, his shayṭān is strong and has a stranglehold over him.

6 Dhikr Is the Best Protection From Punishment

The Prophet ﷺ said, “There is **nothing better a person can do to save himself from Allah’s punishment** than to remember Him” (Bayhaqī).

7 The Reward of One Who Remembers Allah Is That Allah Remembers Him

Allah ﷻ says,

“Remember Me, and I will remember you...” (2:152).

The Prophet ﷺ said, “Allah says, ‘I am as My slave thinks of Me, and I **am with him when he remembers Me**. If he remembers Me within

himself, I remember him within Myself; and if he remembers Me in a gathering, I remember him in a better gathering; and if he draws one span nearer to Me, I draw one cubit nearer to him; and if he draws one cubit nearer to Me, I draw a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running” (Bukhārī).

As one of the several billion human beings on this earth, you are one tiny speck in the ever-expanding universe; and yet when you remember Allah ﷻ — the Lord of the heavens and the earth, the One who is not in need of anyone — He remembers you! Allahu Akbar! What an honour!

8 Dhikr Is the Best of All Deeds

The Messenger of Allah ﷺ said, “Shall I not inform you of the **best of your deeds**, the purest of them with your Master, the **highest of them in ranks**, (a deed which) is better for you than spending gold and silver; and better for you than meeting your enemy and striking their necks, and they strike your necks?” They replied, “Of course.” He ﷺ said, “**The remembrance of Allah**” (Tirmidhī).

A man asked the Messenger of Allah ﷺ, “Which warriors are the best?” He ﷺ replied, “Those who remember Allah the most.” The man asked, “Which of those who fast are the best?” He ﷺ replied, “Those who remember Allah the most.” Then the man mentioned ṣalāh, zakāh and ḥajj, and each time the Messenger of Allah ﷺ replied, “Those who remember Allah the most.” Abū Bakr ؓ said to ‘Umar ؓ, “**Those who remember (Allah) have taken all the good**,” at which the Messenger of Allah ﷺ remarked, “Yes, indeed!” (Aḥmad).

The Prophet ﷺ was once travelling with his Companions ؓ, and he said to them, “Keep walking, this is Jumḍān (a mountain near Makkah). The *Mufarriḍūn* have outdone everyone.” They asked, “Who are the *Mufarriḍūn*?” He ﷺ replied, “**The men and women who frequently remember Allah**” (Muslim).

Some of the Companions had raced ahead of others in this physical journey. The Prophet ﷺ took this opportunity to remind them that the real journey is the journey of the heart to its Creator. And that the secret to racing ahead in this journey is abundant dhikr. Thus, the true winners are those who remember Allah the most.

One of the Companions رضي الله عنه asked, “O Messenger of Allah, the laws of Islam have become many for me, so tell me something which I can cling on to.” He ﷺ replied, “**Always keep your tongue moist with the remembrance of Allah**” (Tirmidhī).

9 Dhikr Is the Best Reason for a Gathering

The Messenger of Allah ﷺ said, “When a group of people assemble for the remembrance of Allah, the angels surround them, (Allah’s) **mercy** envelops them, **tranquillity** descends upon them and **Allah mentions** them to those who are near Him” (Muslim).

The Messenger of Allah ﷺ said, “When you pass by the meadows of Paradise, then graze well.” They asked, “What are the **meadows of Paradise?**” He replied, “The circles of dhikr” (Tirmidhī).

The Messenger of Allah ﷺ said, “No group of people sit together to remember Allah, except that when they stand to leave, it is said to them: Stand up! **Allah has certainly forgiven your sins** and replaced your bad deeds with good ones” (Ṭabarānī).

The Prophet ﷺ said, “Allah will certainly resurrect some people on the Day of Judgement; **their faces will be beaming with light, and they will be on pulpits of pearls.** People will envy them. They will be neither Prophets nor martyrs.” A bedouin fell to his knees and said, “O Messenger of Allah, disclose to us who they are.” He ﷺ said, “They are those who love each other for the sake of Allah. They are from different tribes and places. They gather together for the remembrance of Allah, and they remember Him” (Ṭabarānī).

10 Dhikr Leads to Allah Boasting About You to the Angels

The Messenger of Allah ﷺ came out to a gathering of his Companions and he asked, “What has made you sit (here)?” They replied, “We are sitting to remember Allah, and to praise Him for guiding us to Islam and blessing us with it.” The Prophet ﷺ asked, “By Allah, is that the only reason?” They replied, “By Allah, we are only sitting for that.” The Prophet ﷺ said, “Indeed, I did not make you swear an oath because I doubted you. Rather, Jibrīl came to me and informed me that Allah the Almighty is boasting about you to the angels” (Muslim).

11 Dhikr Is the Means of Your Du‘as Being Accepted

The Messenger of Allah ﷺ said, “There are three (people) whose supplication Allah does not reject: the one who remembers Allah frequently, the oppressed person, and the just leader” (Ṭabarānī).

12 Dhikr Is the Path to Knowing Allah, Loving Him and Being Loved by Him

Ibn al-Qayyim رحمه الله said, “Indeed Allah has made a means for attaining everything. He has made continuous remembrance (dhikr) the means for love. So, whoever wants the love of Allah, then let him remember Him abundantly.”

“

Whoever’s heart and tongue are occupied with dhikr,
Allah casts into his heart the light of longing for Him.

- Dhū al-Nūn رحمه الله

”

Al-Rabīʿ b. Anas رحمه الله said, “The sign of the love of Allah is that there is a great deal of remembrance of Him, because if you ever love a thing, you remember it a great deal.”

“

In regards to dhikr, people are on one of two levels. For the general Muslims, it is to earn rewards. For the elite, however, it is to draw near to Allah and be in His presence. What a tremendous gulf there is between the two levels. What a difference there is between one who takes his reward from behind a veil, and one who is drawn close and becomes of the elite lovers!

- Ibn Juzayy 

”

13 Dhikr Is a Source of Nur

Allah  says,

“On that Day you will see believing men and women with their light shining ahead of them and on their right. (They will be told,) ‘Today you have good news of Gardens, under which rivers flow, (for you) to stay in forever. This is the ultimate triumph’” (57:12).

Dhikr will be a *nūr* (light) for you in your **grave**, and on the **Day of Judgement**. This *nūr* will keep you steady on the *ṣirāṭ* (a bridge which must be passed on the Day of Judgement) that **will guide you to Paradise**.

Dhikr is also *nūr* in this world. It **illuminates your heart, face and the rest of your body**. Ibn al-Qayyim  explains that the more *nūr* the heart has, the greater the *nūr* of your actions and words will be. Thus, there are some believers whose actions ascend up to Allah, and the *nūr* of their deeds is like the light of the sun.

14 Dhikr Is the Essence of All Good Deeds

The essence and purpose of good deeds in Islam is the remembrance of Allah. Allah instructed Mūsā , “And establish prayer for My remembrance” (20:14). Dhikr is a permanent feature of many good

deeds e.g. ṣalāh, ḥajj and fasting. It is the soul of all righteous deeds. When a deed is devoid of the remembrance of Allah, it is like a body with no soul.

15 Dhikr Has No Limits

‘Āishah  said, “The Messenger of Allah  used to remember Allah at all times” (Muslim).

In the Qur’ān, Allah commands us to perform dhikr after the completion of various deeds (e.g. ṣalāh, ḥajj, jumu‘ah, fighting in His path). The deeper meaning of this command is that whilst other actions may come to an end, the remembrance of Allah continues for the believers in this life and the hereafter.

“

Allah commanded him to exert effort in du‘ā’ and worship after finishing from the battlefield. All actions come to an end. However, the remembrance of Allah has no end. All actions come to an end with the ending of this life and nothing of it remains in the hereafter. As for the remembrance of Allah, it endures into the hereafter. The believer lives upon the remembrance of Allah, dies upon it and will be resurrected upon it.

- Ḥasan al-Baṣrī 

”

Dhikr is the only worship that will be performed by the inhabitants of Paradise; and will be the manner in which they ask from Allah . Allah says, “Their call therein will be: ‘How Perfect You are, O Allah’ and their greeting therein will be: ‘Peace’ and the end of their call will be: ‘Praise be to Allah, the Lord of all the worlds’” (10:10).

The Messenger of Allah  also said, “The inhabitants of Paradise... will praise and glorify Allah as easily as you breathe” (Muslim).

“

**By Allah, if you could
hear the sound of the
pens of the angels
writing your name
amongst those who
remember Allah, you
would die out of joy.**

Ibn al-Qayyim 

”

Dhikr: The Key to Contentment

Is it possible to go through the worst afflictions and still be content? Is it possible to have suffered severe trauma yet always smile at those around you? Is it possible to be in a harrowing situation, but still feel like the luckiest person alive?

Inner contentment, peace and happiness are not elusive myths. For most of us, however, **they remain so because we do not seek answers and solace from the One who created us; the One who knows us better than we know ourselves.**

Allah ﷻ says in the Holy Qur'ān,

“Truly it is in the remembrance (dhikr) of Allah that hearts find peace” (13:28).

The key to contentment is in dhikr (remembering Allah). When you constantly and consciously remember Him, **your heart relaxes and becomes attached to the One who controls all affairs.** With sincerity, persistence and consistency, you reach a stage where nothing compares to the sweetness of remembering, worshipping and spending time alone with Him.

The roots of this happiness are deep and immovable. **As it glows in your heart, nobody can take it from you.** Even if you are imprisoned in the darkest dungeons, or have lost your entire family to war, your heart will remain content. It is a contentment and happiness that lies in the inner depths of your soul, and doesn't change with circumstances and life.

Mālik b. Dīnār ؓ said, “Seekers of pleasure find no pleasure like the remembrance of Allah.”

Being attached to dhikr leads to a unique joy. Ibn al-Qayyim ؓ explains that **if there was no reward for dhikr other than the joy and pleasure it brings to one’s heart, this would be enough.**

“

By Allah, the world is only sweet with His remembrance;
the Next Life is only sweet with His forgiveness; and
Paradise is only sweet with seeing His Noble Face.

- Dhū al-Nūn ؓ

”

Dhikr Brings Life to the Heart

The Messenger of Allah ﷺ said, “The parable of the one who remembers his Lord and the one who does not is like the parable of the living and the dead” (Bukhārī).

In other words, even if you are breathing and alive, but live a life in which you don’t remember Allah, you are **spiritually ‘dead’**.

Just as rain brings life to the dead earth, dhikr brings life to dead hearts. Ibn Taymiyyah ؓ said, “Dhikr for the heart is like water for the fish. What happens to a fish when it is taken out of water?”

Just as we need water and food to survive, our hearts and spiritual selves need to worship and remember Allah. Until our hearts do not connect to their Master, we will not feel true contentment. Ibn al-Qayyim ؓ writes, “Truly in the heart there is a certain loneliness that cannot be removed except by spending time with Him in solitude. In it there is a sadness that cannot be removed except through the

happiness of knowing Him and being true to Him ... In it there is a void that cannot be filled except through loving Him, turning to Him constantly, always remembering Him, and being sincere to Him. Were a person to be given the entire world and everything in it, it would never fill this void.”

Dhikr softens the heart and makes it humble. A man complained to Ḥasan al-Basrī about the hardness of his heart. Ḥasan  said to him, “Soften it with the remembrance of Allah.”

When the heart is soft and humbled, it will easily submit to Allah’s commands. And **submission to Allah’s commands is the real secret to happiness and contentment.**

Stress, Anxiety and Mental Health

Dhikr is a powerful tool to reduce stress and anxiety. It positively impacts your mental health.

Dhikr will give you meaning and it will repurpose your life to make it about pleasing Allah. **Instead of experiencing existential angst, you will become clear about your goals in life.**

Much of our anxiety stems from our unhealthy attachment to this world. The more dhikr you do, the less you will worry about it. You will realise what really matters.

Constantly praising and thanking Allah through dhikr will also make you **grateful**. Even during difficulties, you will remain grateful and praise Allah. You will **see manifestations of His mercy**, even when things are taken away from you.

Dhikr is the fuel for contentment. For example, when you recite *lā ḥawla wa lā quwwata illā billāh* (‘there is no power or might except

with Allah’), you affirm that you are not relying on yourself, but rather upon the Most Powerful Protector. Just this one dhikr cultivates relief and contentment in your heart, training it to trust and rely upon Allah.

The Power of Dhikr

Dhikr will increase **your awe and fear of Allah**. It will **remove unhealthy fears** and give you **courage** to live in the way which pleases Him. It will help you live a life of piety and satisfaction.

When Allah instructed Mūsā and Hārūn ﷺ to go and confront Pharaoh, he said,

“Go, you and your brother, with My signs and do not slacken in My remembrance” (20:42).

They were told to arm themselves with dhikr for the momentous task ahead of them. Thus, dhikr lightens burdens, makes it easier to undergo difficulties, and gives you strength.

Even in the **thick of a battle**, when one’s focus is defeating the enemy, Allah commands the believers to remember Him abundantly, as this is the secret of success. Allah ﷻ says,

“Believers, when you face a group (in battle), stand firm and remember Allah abundantly, so that you may be successful” (8:45).

Dhikr does not just give you emotional strength, but also **physical strength**. When Fāṭimah ﷺ complained of fatigue from housework and requested a servant from her father, the Prophet ﷺ instructed her to instead recite specific adhkār before going to sleep (Bukhārī).

Loneliness

Dhikr is the perfect antidote to loneliness. In a ḥadīth qudsī, Allah says, **“I am with My servant when he remembers Me”** (Ibn Mājah).

With dhikr, you will feel reassured that Allah, the Most Loving, is always with you, no matter what you are going through. Even if you are ostracised by your community, society, and perhaps even your family (especially for choosing to submit to Allah), you will not feel alone. You will always be comforted by the Companionship of Allah.

When all the odds were stacked against Mūsā and the Children of Israel, the Children of Israel wavered. But not Mūsā. He cried out,

“Absolutely not! My Lord is certainly with me — He will guide me” (26:62).

“

Muḥammad b. Naḍr رحمہ اللہ was asked, “Do you not feel lonely by yourself?” He replied, “How can I feel lonely when He says, ‘I am the Companion of the one who remembers Me?’”

”

Dhikr Purifies the Soul

The Messenger of Allah ﷺ said, “For everything there is a polish, and the polish of the heart is the remembrance of Allah” (Bayhaqī).

Ibn al-Qayyim رحمہ اللہ explains that the heart rusts like copper and silver. And as it can rust, it can be polished. **Through dhikr, the heart can shine like a crystal mirror.** Thus, when one neglects dhikr, the heart rusts, and when one remembers Allah, it shines. There are two things which cause a heart to rust: heedlessness (*ghaflah*) and sin. Conversely, the heart can be polished by two things: dhikr and seeking forgiveness.

Doing dhikr purifies us from our sins, and protects us from Shayṭān. Both sins and Shayṭān are the source of our anxieties, unhappiness and stress. Thus, the more we remember Allah, the happier and more content we will be.

How to Do Dhikr

In order to achieve the virtues and benefits of dhikr, it is important to do dhikr in the correct manner.

The Etiquettes of Dhikr

When doing dhikr, keep in mind the following seven etiquettes:

- 1 Always remember that **Allah is with you**. In a ḥadīth qudsī, Allah ﷻ says, “I am with My servant whenever he remembers Me and moves his lips because of Me” (Ibn Mājah).
- 2 Reflect on the **meaning and purpose** of the dhikr. This will help you to perform dhikr with the presence of the heart.
- 3 Reflect on the **reward** of doing dhikr in general, and the specific rewards for specific adhkār. Have **yaqīn** (conviction) in the reward that Allah has promised you in this world and the hereafter.
- 4 Try to be in a **calm and quiet place**, away from all distractions. Imām al-Nawawī ﷺ writes, “Anyone making dhikr should be in the most perfect state. If he is sitting somewhere, he should face the qiblah with humility and serenity, bowing his head. If one remembers Allah in any other state it is still permissible, without any disapproval; but if there is no excuse for doing so, one would be missing out on something most excellent.”
- 5 **Thank Allah for allowing you to remember Him**. Ibn al-Kātib ﷺ said, “Allah grants the servant the sweetness of His remembrance. If the servant finds joy in it, **and thanks Him for it**, Allah draws him near to Himself. However, if he falls short in thanking Him,

He makes him remember Him with his tongue, but he removes its sweetness from him.”

- 6 **Be consistent.** Shayṭān will try his utmost to stop you from consciously remembering Allah. Commit to a daily amount/duration of dhikr, and remain consistent on it. Imām al-Nawawī رحمہ اللہ advises that “anyone who has a daily litany (*wird*) of dhikr in the night or day or after ṣalāh or any other time, misses it and later remembers it, he should make it up when he is able to, to avoid neglecting it. If one is consistent in practising it, he will not find himself missing it; but if he is lax in fulfilling it, it will become easy to neglect it at its proper time.”
- 7 **Always beg Allah to help you to remember Him.** The Prophet ﷺ taught Mu’adh b. Jabal رضی اللہ عنہ to ask Allah with the following words:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allah, help me in remembering You, in being grateful to You, and in worshipping You in an excellent manner (Abū Dāwūd).

Tafakkur (Contemplation): The Essence of Dhikr

The benefits and virtues of dhikr are not attainable merely by repeating phrases on the tongue. Rather, we have to remember Allah with the **presence of the heart**.

In his masterpiece ‘al-Adhkār’, Imam al-Nawawī رحمہ اللہ writes, “The purpose of dhikr is to remember Allah with the **presence of the heart**. It is extremely important that every person aims for this and strives to achieve it. Thus, one should contemplate on what one is saying and try to understand its meaning. **Contemplation (tafakkur) is the objective of dhikr**, just as it is the objective of reciting Qur’ān. This is why the correct and preferred view is that one should elongate saying, for example, “لَا إِلَهَ إِلَّا اللَّهُ” in order to contemplate upon it”.

Hence, the essence of dhikr is to glorify Allah with one's **tongue and heart**. This is done by **reflecting on**:

- 1 **The Perfect Names, Attributes and Actions of Allah.** Thinking about **who Allah is** can help us achieve greater focus and presence of heart whilst doing dhikr.
- 2 **The blessings of Allah.** For dhikr to be conscious, our hearts have to overflow with gratitude for the One who is the Source of all blessings.
- 3 **The creation of Allah.** To do dhikr consciously, we should reflect on ourselves, and the signs of Allah around us. Reflecting on the beauty, harmony and vastness of the earth, solar system and the heavens will help us appreciate Allah's greatness. Going outside in nature and doing dhikr is a powerful way of doing conscious dhikr. When you are outside, train yourself to notice and feel how the entire universe praises Allah ﷻ. In every rustling leaf, ripple of water, and whistling wind we hear Allah's praise. Even though you do not know exactly how they glorify Allah, feel that you are in harmony with all of Allah's creation, simultaneously glorifying Him and singing His praises. This feeling will deepen as you continue to reflect and will eventually lead to deep inner spiritual bliss.

TIP



Perform your morning and evening adhkār in the outdoors, especially on days when the skies are clear and you can appreciate the beauty of Allah's creation.

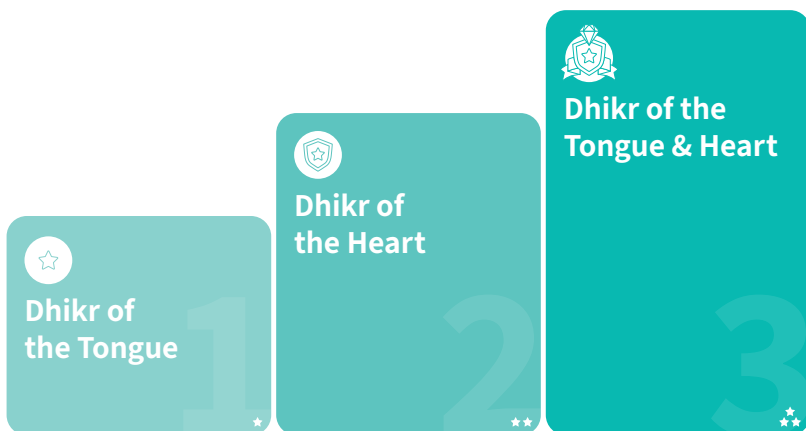
Ibn al-Jawzī رحمه الله writes, “The heedless one says **سُبْحَانَ اللَّهِ** **out of habit**. As for the conscious one, he is constantly thinking about the wonders of creation, or the awesome nature of the Creator, and this thinking drives him to say **سُبْحَانَ اللَّهِ**. Thus, this tasbīh is the **fruit of these thoughts**, and

this is the tasbīḥ of the conscious... Likewise, they think about the ugliness of past sins, and this leads them to ponder, to have anxiety and to have regret. The fruit of this thought is that they say **أَسْتَغْفِرُ اللَّهَ**. This is the true tasbīḥ and istighfār. As for the heedless, they merely utter these out of habit. And what a difference there is between the two types...”

“I’m Not Thinking of What I’m Saying...”

Complete contemplation from the heart may not be possible at all times, (especially when we are embarking on our journey to Allah). Hence, sometimes shayṭān casts doubts into our hearts and we may think, ‘I am uttering **سُبْحَانَ اللَّهِ** a hundred times but I am not thinking about it. Is there even a point?’

Undoubtedly, there is a reward in uttering **سُبْحَانَ اللَّهِ** with the tongue. Even though we may not attain all the benefits of the dhikr, we will still attain some of the benefits. The scholars explain that the lowest level of dhikr is with the tongue. The second level is the dhikr of the heart. And the third — and highest — level is the dhikr of the tongue and the heart. Therefore, we should not give up on dhikr, even if it is just by the tongue; and we should always try and aspire to attain the highest level: the dhikr of the tongue and the heart.



The Outcomes of Dhikr With Tafakkur

Consistent dhikr with tafakkur results in experiencing the reality of īmān and iḥsān. Ibn al-Qayyim رحمہ اللہ writes, “Tafakkur (reflection) and dhikr are two states that produce various insights and the true essence of īmān and iḥsān. These insights continue to increase the more one utilises his dhikr to deepen his tafakkur, and his tafakkur to deepen his dhikr — **until eventually the heart is unlocked** with the permission of the One who opens all doors, the All-Knowing.”

He also explains how dhikr with tafakkur leads to the ‘**actions of the heart**’: “The best dhikr is done with the tongue and the heart; and dhikr with the heart by itself is better than dhikr with the tongue alone. Remembering Allah in your heart leads you to **know Him**, awakens your **love** and **shyness** of Him. It leads you to **fearing** Him and being **mindful** of Him. It prevents you from falling short in obeying Him, and protects you from belittling sins. Remembering Allah with **your tongue alone does not produce these benefits** — and if it does produce any of these benefits, they will be minimal.”

“

When the love and knowledge of Allah intensifies in one’s heart, nothing can distract him from remembering Allah with his tongue and heart. Physically, he is amongst the people, but his heart is attached to the Upper Realms, as ‘Alī رحمہ اللہ said, ‘Their bodies are in the world, and their souls are attached to the Upper Realms.

- Ibn Rajab رحمہ اللہ

”

Tasting the Sweetness of Dhikr

Dhikr has its own unique sweetness and joy. We may spend time doing dhikr but not experience this. This is often because of our sins. Sins deprive us of tasting the sweetness of īmān and worship. The more

sweetness and joy we find in sinning, the less joy and sweetness we find in worshipping Allah. When we are sick, we do not enjoy the taste of food. Sometimes we cannot even taste the flavour of the food. If we are feeling nauseous, even the most expensive meal will not entice us to eat. Likewise, if our hearts are **sick and numb due to committing sins and following desires**, we cannot enjoy the ‘sweetness of dhikr’.

Conversely, **dhikr and istighfār (seeking forgiveness) soften the heart**. When the heart becomes soft, it displays complete **humility, lowliness and full concentration to its Lord**. Such a person is then able to push the world away from his heart, and attach himself to his Creator. He can then experience the delight of remembering his Lord. The scholars of the heart used to refer to such a state as the ‘worldly paradise’. Ibrāhīm b. Adham رحمہ اللہ said, “If the kings and the princes knew what we experience of spiritual bliss and happiness, they would fight us for it with their swords.”

One of the predecessors said, “Poor people of the world. They left the world and failed to enjoy the best of it.” When asked what that was, he remarked: “**The love of Allah, deep awareness of Him (*ma’rifah*) and His remembrance.**”

“

Search for pleasure in ṣalāh, Qur’ān and dhikr. If you find it, then rejoice. And if you do not find it, then know that the door is closed.

- Ḥasan al-Baṣrī رحمہ اللہ

”

Being able to taste the sweetness of dhikr depends on the level of īmān in our hearts. Dhikr brings out the reality of our inner states of servitude (*‘ubūdiyyah*) to Allah, and only according to the quality of that state will our tongues and hearts be in sync. Thus, we must focus

on nurturing the fear, reverence, hope, love and humility for Allah in our hearts. This can be done through reflecting on Allah's creation (*tafakkur*).

In today's **age of distraction**, our hearts are clouded by endless disturbances, images and doubts, which leave us struggling to **focus** when doing dhikr. Physically and mentally detaching ourselves from our devices at certain times is vital if we wish to experience the reality of dhikr.

Reaching a stage where we can experience the sweetness of dhikr will take time and **deep inner struggle** (*mujāhadat al-nafs*). It is difficult, and requires resolve, but the outcome is worth it: **deep serenity, peace and contentment**, as Allah ﷻ says, "Truly it is in the remembrance (dhikr) of Allah that hearts find peace" (13:28).

“

The highest level (of servitude) is when the remembrance of Allah is sweeter than honey and more desirous than fresh, sweet water when thirsty on a scorching hot day.

- Ibrāhīm b. Adham ﷺ

”



Ṣalāh

Place your heart before Allah with utmost humility as though you see Him. Fill your heart with His love and majesty, and focus all your attention on Him Alone.



Qur'ān

Reflect and ponder deeply on the meanings of the words of Allah (tadabbur).

The Secrets of Deeds

Each type of dhikr has its own characteristics. Reflecting on each of them will lead you to taste the sweetness of these incredible acts of worship.



Dhikr

Glorify Allah by reflecting on His Perfect Names, Attributes and Actions; and by pondering over His blessings and His creation.



Du'ā'

Display your utter need of Allah, with utmost humility. Desperately turn to Him and depend on Him.

Why the Sunnah Adhkar?

The ‘sunnah adhkar’ are the remembrances and supplications prescribed by the Messenger of Allah ﷺ. These are the best words through which we can remember our Creator.

The Words of the Best of Men ﷺ

The Prophet ﷺ reached the **pinnacle of perfection in his servitude** of Allah. His knowledge, love, humility and reverence of His Creator was unmatched. His profound supplications and remembrances are a reflection of this, and hence comprise the most perfect formulae for du‘ā’ and dhikr.

By reciting the adhkar mentioned or encouraged by the Prophet ﷺ, we can amass huge rewards. This is demonstrated in the ḥadīth of Juwayriyah ؓ, where the Prophet ﷺ once returned in the forenoon and asked her if she had continued to remember Allah in the same position, as he had found her doing so before he left for fajr ṣalāh. When she replied in the affirmative, he ﷺ told her, “I recited four phrases three times after I left you:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِينَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

If everything that you have said today was put in the scales, these (phrases) would **outweigh it**” (Muslim).

In other words, the four phrases specified by him ﷺ would ensure far greater reward than the dhikr she ؓ had been engaged in all morning, even though they require much less time to utter.

Our Own Wording

In general, there is greater merit in reciting the adhkar (remembrances) and du'ās (supplications) according to the wording of the Prophet ﷺ. There are occasions, however, where we may choose our own wording. This is when we ask and remember Allah in general times; or in a time which has been specified for du'ā, but we have not been told what to say. For example, in the last third of the night, it is highly recommended to make du'ā, wherein along with the du'ās from the Qur'ān and Sunnah, you may also choose the words of the pious people, and your own du'ās, as the Prophet ﷺ said, "...Then one of you should choose any supplication that he likes, and call upon Allah – the Mighty and Exalted – with it" (Nasā'ī).

Sunnah Adhkar Prescribed by the Prophet ﷺ

There are some adhkar which were specified by the Prophet ﷺ. These are specific to a place, time, act of worship, and are specified in number or virtue. For example, the du'ā for entering the bathroom or the adhkar before sleep.

These must not be invented by anyone, and we should recite what has been **ordained in the Sunnah**.

Qāḍī 'Iyāḍ رحمه الله stated, "Allah has ordained du'ā. He taught His creation du'ā in His Book, and He taught the Prophet ﷺ du'ās for his Ummah. These du'ās combine the knowledge of Allah's Oneness, knowledge of language, and desiring the best for his Ummah. It is not appropriate for anyone to turn away from the du'ās of the Prophet ﷺ. Shayṭān has **tricked** people in this regard, and has appointed evil people who invent supplications for them. The people then distract themselves with these du'ās, instead of following the Prophet ﷺ."

Imām Qurṭubī رحمه الله stated, "A person should supplicate with what is in

the Book of Allah and the authentic Sunnah, and leave anything other than it. He should not say, ‘I will choose to recite such-and-such’ for Allah has chosen for His Prophet and His Friends, and taught them how to supplicate.”

Ibn Taymiyyah رحمہ اللہ stated, “Undoubtedly, adhkār and du‘ās are some of the best forms of worship. Worship is based on what has been divinely ordained and obedience; and not based on following one’s own desires or innovations. Thus, the Prophetic adhkār and du‘ās are the **best ways** in which a seeker can remember Allah ﷻ and ask Him... Words cannot express the benefits and results which are obtained through them.”

“

Anyone who does not hold on tight to the Prophetic Sunnah in his worship and daily remembrances will come to regret it, become weary, and his temperament will become unpleasant. He will miss out on great good which results from following the Prophet ﷺ; who was kind and merciful to the believers, and extremely keen to benefit them.

- al-Dhahabī رحمہ اللہ

”

The Benefits of the Sunnah Adhkar

The following are five key benefits of including the sunnah adhkar in your daily schedule:

1 Fulfil Your Purpose in Life

Through the sunnah adhkar, we affirm the Oneness (*tawḥīd*), uniqueness and absolute perfection of Allah ﷻ on a daily basis. We renew our pledge of **servitude** (*‘ubūdiyyah*) to Allah by declaring our utmost reliance upon Him, praising Him and supplicating to Him

Alone. Through the adhkār, we acknowledge our weakness and need for Him. We humble ourselves and **express our need for Him for everything** throughout the day, even if it appears to be something mundane (e.g. going to the bathroom or leaving the house). The adhkār will help us to love Allah, fear Him, have hope in Him, submit to Him and be grateful to Him.

2 Nurture Your Iman

The sunnah adhkār are a powerful means to strengthen our īmān. **Īmān is like a seed, and righteous deeds are like water.** If we water the ground without planting the seed, it will bear no fruit. Likewise, if we plant seeds but do not water the ground, there will be no fruits either. So we must always seek to strengthen our īmān on a consistent basis through good deeds, especially through the daily sunnah adhkār.

3 Purify and Discipline Your Nafs

Dhikr **purifies** the soul and **trains** the nafs. Cleansing our souls takes consistent effort, and the stains will not be removed with just one attempt. By having a strict regimen of daily dhikr, we can develop mastery over the nafs and this will — by Allah’s permission — lead to our **souls constantly being purified and our hearts being illuminated.**

One of the best ways to purify the soul is to always remember and think that Allah is with you. A Companion asked the Messenger ﷺ, “What is the *tazkiyah* (purification) of oneself, O Messenger of Allah?” He ﷺ replied, “To know that Allah is with him wherever he may be” (Ṭabarānī). This close connection with Allah, where we are always mindful of Him, makes us aware of what thoughts and feelings we let into our hearts. This helps us to purify our negative thoughts and actions, including the ill-feelings we have towards fellow believers, and the whisperings of shayṭān.

4 Protect Yourself From Evil

The sunnah adhkār will **protect** us from harm, illnesses, anxiety, grief, depression, devils, the evil eye and magic. We will attain peace and contentment in our lives, and develop more resolve to patiently deal with difficulties.

5 Earn Immeasurable Rewards

Reciting the sunnah adhkār at the prescribed times in the day is an easy deed, which does not take much time, but can **transform our lives** and lead us to earning unimaginable rewards.

We should strive to **memorise** and **understand** the meaning of the sunnah adhkār. Along with this, we should continuously read their specific virtues to motivate us, and ask Allah to grant us these huge rewards.

“

Whoever is unaware of the virtues of
deeds will always find them to be difficult.

- Abū ‘Abdillāh al-Barāthī ﷺ

”

The Types of Dhikr

Dhikr (the ‘remembrance’ of Allah) can be categorised as follows:

1 General Forms of Dhikr

This is when one remembers Allah at general and unspecified times, as the Messenger of Allah ﷺ used to do. These words can be uttered at any time and in unlimited quantities. This type of dhikr includes the recitation of the Qur’ān, tahlīl (لَا إِلَهَ إِلَّا اللَّهُ), tasbīḥ (سُبْحَانَ اللَّهِ), taḥmīd (الْحَمْدُ لِلَّهِ), takbīr (اللَّهُ أَكْبَرُ), ḥawqalah (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ), istighfār, ṣalawāt and the Names of Allah.

Dhikr also includes other good deeds such as seeking knowledge, enjoining the good and forbidding the evil etc. Anything which brings you closer to Allah is considered as ‘dhikr’.

Anyone who does an act of obedience for the sake of Allah is remembering Allah.

- Imām al-Nawawī رحمه الله

2 Specific Forms of Dhikr

These are the supplications (du‘ās) and remembrances (adhkār) which are to be said in specific places and times, in specified quantities, and in their specific wordings.

These include the adhkār of the morning and evening, before sleep, after ṣalāh, and the adhkār of other actions (e.g. eating, wearing clothes,

entering and leaving the house).

Is It More Rewarding to Pray Salah, Recite Qur'an or Do Dhikr and Du'a'?

In general, the order of the most virtuous deeds is as follows (starting from the most rewarding):



Du'a' is an expression of a servant's humility which is the essence of worship. However, **dhikr is more virtuous than du'a'**, because dhikr is praising and glorifying Allah; whilst du'a' consists of the servant asking Allah for something he himself wants.

Reciting Qur'an is more virtuous than dhikr as the Qur'an is the word of Allah. However, **ṣalāh is the best** of all deeds as it is a combination of Qur'an, dhikr and du'a'.

Yet, each of these should be considered in their own right. Some situations elevate the virtue of certain actions over others. For example, when one is in rukū' and sujūd, it is actually forbidden to recite Qur'an. Or when one finishes ṣalāh, it is more virtuous to do the adhkar after ṣalāh instead of reciting Qur'an. Similarly, there are times specified by

the Messenger of Allah ﷺ in which du‘ā’ is accepted. It is more virtuous to make du‘ā’ instead of other acts of worship during these times. Thus, every situation has to be understood according to its own context.

In some situations, it will be more suited for you to perform ṣalāh. In others, reciting Qur’ān, doing dhikr or du‘ā’ will be more suitable. Try to allocate time for each in your daily schedule.

When Ibn Taymiyyah رحمه الله was asked about which is more virtuous, istighfār (seeking forgiveness) or tasbīḥ (glorifying Allah), he replied, “If the cloth is clean, then incense and rose water is better; but if it is dirty, then soap and hot water are more beneficial.” In other words, if you have sinned, it is more virtuous to do istighfār than to do tasbīḥ.

In summary, despite the overall superiority of the Qur’an, especially its recitation in ṣalāh, remembering Allah ﷻ with prescribed adhkār at their specific times is more virtuous. This is because the Messenger of Allah ﷺ encouraged and prescribed certain supplications for certain times and occasions.

“

**The best dhikr is reciting Qur’ān in ṣalāh; then
reciting Qur’ān outside of ṣalāh; then doing dhikr.**

- Sufyān al-Thawrī رحمه الله

”

Counting Tasbīh

The Messenger of Allah ﷺ said, “Count on your fingers, for they will be **asked**, and will be made to **speak**” (Tirmidhī).

Although one may use other means such as prayer beads or a tasbīḥ counter, it is Sunnah to use the hand.



(A suggested method for counting)

Abū Hurayrah رضي الله عنه used to glorify Allah **12,000** times every day and he used to say, “I do tasbīḥ in the same quantity of my blood money (12,000 silver coins)” i.e. he would hope to free himself from the Hell-fire through this amount of tasbīḥ.

It was said to ‘Umayr b. Hānī’ رضي الله عنه, “We don’t see your tongue taking a break. How many times do you glorify Allah every day?” He replied, “**100,000** times, except where my fingers may have erred (in the counting).”

Khālīd b. Ma’dān رضي الله عنه used to glorify Allah every day **40,000** times. This was in addition to his recitation of the Qur’ān. After he passed away and was laid down to be bathed, his finger began to move in tasbīḥ.

Chapter 2



General Forms of **Dhikr**

The Qur'an: The Best Dhikr

Without doubt, the **best form of dhikr** is the recitation of the Noble Qur'an. The Qur'an is Allah's greatest gift to mankind. It is the eternal book of guidance. It is a cure for every disease, both spiritual or physical. It is a light which illuminates the path of truth amidst the darkness of falsehood. The Qur'an contains legal rulings for humans to abide by on Allah's earth as His servants. It is a book of blessings and eternal wisdom, and a warner and a giver of glad tidings.

Reciting the Qur'an is one of the most virtuous deeds and one of the best ways to gain Allah's **closeness**. For each letter recited, a servant gains ten rewards. Whoever clings on to it will enter Paradise. And whoever abandons it will live a **life of misery** and enter the Hell-fire.

The Qur'an is a perpetual **source of light**: in this life and the hereafter. A house where the Qur'an is recited glows and shines. Just as we see the stars shining in the sky, the angels see such houses shining. The angels love to hear the Qur'an, and they come close to the person reciting the Qur'an. Moreover, Allah **loves** to hear His servants reciting His words. He ﷻ listens more intently to a person beautifully reciting the Qur'an aloud than a 'master of a singing slave listening to her singing' (Ibn Mājah).

Allah raises the people of the Qur'an above all others in this world and the hereafter. The Messenger of Allah ﷺ said, "Allah has His own people among mankind." They asked, "O Messenger of Allah, who are they?" He replied, "They are the **people of the Qur'an**, the people of

Allah and His **chosen people**” (Ibn Mājah).

The Qur’ān will come to defend the people of the Qur’ān in their graves. On the Day of Judgment, the Qur’ān will **intercede** on their behalf. A **crown of dignity** will be placed on the head of the person who used to recite and adhere to the Qur’ān in the world, and he will be clothed with a suit of nobility. The Qur’ān’ will say: ‘My Lord, be pleased with him.’ So Allah will be pleased with him. Then it will be said to him, ‘**Recite and ascend** up the levels and mansions of Paradise,’ and he will keep ascending as long as he recites. His parents will be clothed with priceless garments the likes of which have never been seen by the people of the world, and they will be crowned with a light brighter than the light of the sun.

Your Daily ‘Wird’

We should make the Qur’ān an essential part of our lives, and recite it as much as possible. We should **fix a daily time** and designate it for the recitation of the Qur’ān. The best time to recite is at **night**, especially in the last third of the night. Another blessed time to recite is **after Fajr**, as the Prophet ﷺ asked Allah to bless his Ummah in their mornings. If both of these are not possible, choose another time in the day, but make sure you schedule it in your timetable and adhere to it.

If for some reason, you miss your daily portion (*wird*), then you should make up for it. This will help you to stay **consistent**. The Messenger of Allah ﷺ said, “Whoever slept through all or part of his nightly *hizb* (portion of recitation), but recited it between Fajr and Zuhur, its (reward) will be written for him as if he had recited it at night” (Muslim).

Despite being incredibly busy, the Prophet ﷺ would always ensure he completed his *wird*. Once a delegation from Thaqīf came to Madinah. The Prophet ﷺ hosted them and he would go to speak to them every night after ‘Ishā’. One night he was late, and when they asked him why,

he said, “It occurred to me that **I had not completed my daily portion** of the Qur’ān, so I disliked to leave the masjid without completing it” (Abū Dāwūd).

The Companions ﷺ would complete the recitation of the Qur’ān in **seven days** (Abū Dāwūd). If this isn’t possible, we should aim to complete the recitation of the Qur’ān at least once a month (Bukhārī).

“

Know that the Qur’ān is of the most emphasised of all adhkār, so it is essential to be consistent in it, and not to miss it even for one day or night.

- Imām al-Nawawī ﷺ

”

How to Recite the Qur’ān

Some etiquettes of reciting the Qur’ān are:

1



Perform **wuḍū** and use **miswāk** before reciting.

2



Whilst reciting, face the **qiblah**, sit with **humility** and lower your head.

3



Recite **slowly**, **beautifully** and with **tajwīd**.

4



Avoid interrupting your recitation with talking or looking at your phone. Put your phone on silent or leave it in another room, in order to recite with focus.

5



Physically **utter the words** in a way that you can hear yourself. Merely ‘reciting’ in your mind is not sufficient.

6



Ask Allah to open your heart up to understanding and benefitting from the Qur’ān. Beg Him to illuminate your heart with the **nūr** of the Qur’ān.

7



Conclude your recitation with **glorifying** Allah, **thanking** Him and seeking His **forgiveness**. (See p. 161 for the du’ā’.)

“

The reciter is enjoined to be sincere in recitation and to seek the pleasure of Allah through it, not seeking to gain anything else. He should follow the proper etiquette of the Qur’ān and remember in his heart that he is having a private conversation with Allah and that he is reciting His Book. So he should recite it as though he could see Him, for even if he cannot see Him, Allah sees him.

- Imām al-Nawawī ﷺ

”

The key goal of reciting the Qur’ān is to become **guided** by it and to live a life according to its teachings. Reciting the Qur’ān should increase our īmān. Allah ﷻ says, “And when His āyāt are recited to them, it **increases them in īmān**” (8:2). To achieve this, we have been instructed to recite the Qur’ān with *tadabbur* (reflection). This requires a deep engagement of the mind and heart alongside the physical recitation.

The following are some pointers to keep in mind whilst reciting the Qur’ān:

1



Think of the greatness of the One who is talking to you.

2



Recite isti’ādhah mindfully. Shayṭān will especially try his best to prevent you from reciting Qur’ān with reflection (*tadabbur*). This is because reflecting on the Qur’ān gives life to the heart, and is the secret to worldly and heavenly bliss.

3



Always remember that **Allah is with you** and that He is listening to you recite. Allah gives special importance to His servants who recite the Qur’ān beautifully.

4



Think of the angels near you, eagerly listening to your recitation.

5



Reflect on what Allah is saying to you. Think of how you are going to implement at least one thing in your day.

6



Try to cry by evoking sadness in the heart. Do this by reflecting on the severe warnings, and then reflecting on your shortcomings.

7



Feel the emotion and repeat āyāt. When reciting an āyah about Paradise, feel your longing for Paradise increasing. On feeling this effect in your heart, continue to repeat this āyah. Similarly, when reciting an āyah about Hell-fire, feel fear in your heart. On feeling this effect, keep repeating the āyah. Let it move you to tears. Likewise, when reciting an āyah about the greatness of Allah, feel shy and in awe of Him. Keep repeating this āyah until you feel its effect on your heart.

8



Interact with the verses just as the Messenger of Allah ﷺ used to do so. When you come across an āyah about mercy, pause and ask Allah for His mercy. When you come across an āyah about punishment, pause and ask Allah's protection. When you come across an āyah where you can make a du'ā', pause and ask Allah.

9



Know Allah through His words. The Qur'ān is the manual which Allah sent down to guide us to Him. Allah tells us in His Own Words who He is – in the most profound manner possible. When you recite the Qur'ān, your goal should not simply be how much you recite. Instead, recite with focus and try to increase your ma'rifah (knowledge) of Allah through your recitation.

10



Purify your soul with the Qur'ān. Reciting the Qur'ān with tadabbur is the best and most effective way to purify the soul. There is nothing more beneficial for the heart than reciting the Qur'ān with contemplation and reflection.

“

If your hearts were pure, they would never have enough of reciting Allah's words.

- 'Uthmān b. 'Affān ﷺ

”

“

**I have not seen anything
that nourishes the mind
and soul, protects the
body, and guarantees
success more than
constantly engaging
with the Book of Allah.**

Ibn Taymiyyah 

”

The Meaning and Virtues of Tahlil

The **greatest statement ever uttered**, the foundation of faith and the **cornerstone of existence itself**: لَا إِلَهَ إِلَّا اللَّهُ — The only One who is worthy of our worship and submission is Allah.

Allah created the heavens, the earth and everything in between them for this fundamental truth: that He Alone is worshipped, loved and obeyed. He sent Messengers and revealed Books for this very reason: **so that He Alone is worshipped**. For this same reason, the Day of Judgement will be established, the creation will be gathered and questioned, and then taken either into Paradise or Hell.

لَا إِلَهَ إِلَّا اللَّهُ is the best form dhikr. It outweighs the seven heavens and seven earths. On the Day of Judgement, it will outweigh all sins on the Scale. When uttered sincerely, it leaves the realms of this earth and ascends to the Magnificent Throne of Allah. It is the **guarantor of one's eternal success**. Its utterer will be granted the intercession of the Prophet ﷺ, saved from Hell, and will be honoured with Paradise.

What Does لَا إِلَهَ إِلَّا اللَّهُ Mean?

There is no god, deity or being which deserves to be worshipped and obeyed except Allah. It means to be a **slave of Allah alone**, and not of any other being, ideology, object or desire.

With it, we profess Allah's Lordship over all creation, and thereby **His exclusive right to be worshipped Alone**.

He Alone has the Most Perfect Names and Attributes. He is the King who has no partner, the One Who has no competitor, the Self-Sufficient Master who has no offspring, and there is nothing like Him. He is Unique; the First who was never preceded by non-existence and the Last who will never come to an end.

How Can We Internalise لَا إِلَهَ إِلَّا اللَّهُ?

To internalise لَا إِلَهَ إِلَّا اللَّهُ, we submit ourselves to Allah and worship Him Alone. We fear none but Him and love none as much as Him. We depend only on Him, seek protection only with Him and invoke Him Alone for help and forgiveness. We turn to Him Alone for judgement in all matters. Our bowing, prostration and obedience is solely reserved for Him.

What Are the Virtues of لَا إِلَهَ إِلَّا اللَّهُ?

1 The Best Dhikr

The Messenger of Allah ﷺ said, “The best dhikr is لَا إِلَهَ إِلَّا اللَّهُ (Nasā’ī).

“

The best of what I and the Prophets before me have said is,
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

- The Messenger of Allah ﷺ (Muwaṭṭa’)

”

2 Ascends to the Throne of Allah

The Messenger of Allah ﷺ said, “When a servant of Allah utters the words لَا إِلَهَ إِلَّا اللَّهُ sincerely, the doors of Paradise open up for these words until they reach the Throne of Allah, so long as its utterer keeps away from the major sins” (Tirmidhī).

3 A Renewer of Faith

The Prophet ﷺ said, “Renew your faith.” The Companions ﷺ asked, “How can we renew our faith?” He ﷺ replied, “Be **frequent** in saying **لَا إِلَهَ إِلَّا اللَّهُ** (Aḥmad).

4 A Means of Acceptance of Your Du‘ā’

The Messenger of Allah ﷺ said, “Whoever supplicates with these five phrases, will not ask Allah for anything except that He will grant it to him:

لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(Ṭabarānī).

5 Guarantees Paradise

The Messenger of Allah ﷺ said, “Any servant who meets Allah, testifying there is no god worthy of worship except Allah, and that I am the Messenger of Allah, **without having any doubt** about these (two fundamentals), will enter Paradise” (Muslim).

6 Makes Hell Unlawful

The Messenger of Allah ﷺ said, “Allah has made Hell-fire unlawful for the one who, seeking His pleasure, says **لَا إِلَهَ إِلَّا اللَّهُ**” (Bukhārī).

The Messenger of Allah ﷺ said, “There is none who **testifies sincerely from his heart** that none has the right to be worshipped except Allah and Muḥammad ﷺ is his Messenger, except that Allah makes Hell-fire unlawful for him” (Bukhārī).

7 Last Words = Paradise

The Messenger of Allah ﷺ said, “He whose last words are **لَا إِلَهَ إِلَّا اللَّهُ** will enter Paradise” (Abū Dāwūd).

8 Means of Intercession

The Messenger of Allah ﷺ said, “The most fortunate person who will have my intercession on the Day of Judgement will be the one who said لَا إِلَهَ إِلَّا اللَّهُ sincerely from his heart” (Bukhārī).

9 Outweighs the Seven Heavens and the Seven Earths

The Messenger of Allah ﷺ said, “When death approached Allah’s Prophet Nūḥ عليه السلام, he said to his son: ‘... I command you with لَا إِلَهَ إِلَّا اللَّهُ Surely if the seven heavens and the seven earths were placed on a pan of a scale, and لَا إِلَهَ إِلَّا اللَّهُ was placed on the other pan, it would outweigh them’” (al-Adab al-Mufrad).

10 Outweighs All Sins

The Messenger of Allah ﷺ said, “Indeed Allah will choose a man from my Ummah in front of all of creation on the Day of Judgement. He ﷺ will lay out 99 scrolls (of misdeeds) for him; each scroll will be as far as the eye can see.

Then He ﷺ will ask, ‘Do you deny any of this? Have my assiduous scribes wronged you?’ He will reply, ‘No, O Lord!’ He ﷺ will ask, ‘Do you have an excuse?’ He will reply, ‘No, O Lord!’ So He ﷺ will say, ‘On the contrary! Certainly you have a good deed with Us, and you shall not be wronged today.’ Then a parchment will be brought out and it will contain أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Then He ﷺ will say, ‘Come to your scales.’ He will say, ‘O Lord! What good is this parchment next to these scrolls?’ He ﷺ will say, ‘You shall not be wronged.’ The scrolls will be put on one pan of the scale, and the parchment on the other. The scrolls will be light, and the parchment will be heavy, as **nothing is heavier than the Name of Allah**” (Tirmidhī).

The Meaning and Virtues of Tasbih, Tahmid and Takbir

سُبْحَانَ اللَّهِ (tasbīh), اَلْحَمْدُ لِلَّهِ (taḥmīd), and اَللَّهُ اَكْبَرُ (takbīr) are amongst the **most beloved statements to Allah**. Though easy to utter with our tongues, on the Day of Judgement, they will be **heavy on the scales**. They remove sins and garner unparalleled rewards. They cultivate the trees and plants of Paradise, and are a protection from the Hell-Fire.

What Does سُبْحَانَ اللَّهِ Mean?

سُبْحَانَ اللَّهِ means to glorify Allah above any imperfection or deficiency i.e. **Allah is free from all defects**. Allah is the Most Glorified who has no partner or rival, who possesses every aspect of perfection, and whose actions are pure and free from evil. By negating all deficiencies from Him, we are affirming His perfection and majesty.

The **entire universe** — including the angels, the mountains, and trees — praises and glorifies Allah. Allah ﷻ says,

“The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises — but you cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving” (17:44).

What Does اَلْحَمْدُ لِلَّهِ Mean?

اَلْحَمْدُ لِلَّهِ is an expression that encompasses both:

- 1 **Gratitude** for what Allah has blessed us with e.g. īmān, life, health.

- 2 Praise:** Allah is worthy of every possible praise on account of His very existence, His mercy, beauty, generosity and all of His other noble Attributes and Names. All of His Attributes are perfect; be they of His majesty (jalāl) or beauty (jamāl). **Even if none of His slaves praised Him, He would still be worthy of all praise.**

In truth, it is Allah who praises Himself on the tongues of His slaves. Any slave who praises Him is only able to do so because of His permission for such praise.

Our praise of Him emanates from our **love** and **reverence** of Him. Our praise of Him is, in fact, a blessing from Him which **deserves even more praise**. Even if we were to spend our entire life praising Him, it would be insufficient. Whilst uttering **أَلْحَمْدُ لِلَّهِ**, we should **reflect on the blessings of Allah and His Perfect Qualities**.

“

When Allah grants a blessing to a slave, upon which the slave praises Him, the praise of the slave is better than the blessing itself.

- The Messenger of Allah ﷺ (Ibn Mājah)

”

What Does **اللَّهُ أَكْبَرُ** Mean?

اللَّهُ أَكْبَرُ means ‘Allah is Greater than...’ By not specifying what He is Greater than, we are saying that **He is Greater than everything**. Allah is Greater than anything we can imagine, and His greatness encompasses all things: He is Great in His Essence, His Names, His Attributes and His Actions. Allah is Supreme and Transcendent above every limitation and deficiency that is inherent in created beings.

Our limited minds are unable to comprehend the greatness of Allah. However, we can attempt to appreciate His greatness by pondering

over His creation. When we ponder on the greatness of Allah's creation such as the heavens, the earth, His Kursī and His Majestic Throne, and then realise our own inability to comprehend them due to their greatness, we arrive at the most important realisation: how Great must their Creator be!

“

The seven heavens in comparison to the Kursī is nothing but like a ring thrown in a desert, and the excellence of the Throne of Allāh over the Kursī is like the excellence of that desert over that ring.

- The Messenger of Allah ﷺ (Bayhaqī)

”

سُبْحَانَ اللَّهِ

Negating
all defects,
flaws, and
shortcomings
from Allah.

الْحَمْدُ لِلَّهِ

Affirming
all of the
attributes of
perfection and
majesty for
Allah.

اللَّهُ أَكْبَرُ

Glorifying
Allah and
proclaiming His
greatness above
everything.

What Are the Virtues of Tasbeeh, Tahmid and Takbir?

1 The Most Beloved Statements to Allah

The Messenger of Allah ﷺ said, “The most beloved statements to Allah are four: **سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ**” (Muslim).

They are also “the best words after the Qur’ān, and they are from the Qur’ān...” (Aḥmad).

The Prophet ﷺ said, “Uttering **سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ** is more beloved to me than **anything over which the sun rises**” (Muslim).

The Messenger of Allah ﷺ was asked, “What is the most virtuous speech?” He said, “What Allah selected for His angels or for His servants: **سُبْحَانَ اللَّهِ وَمَحْمَدِهِ**” (Muslim).

2 The Best Companion in a Believer’s Life

The Messenger of Allah ﷺ said, “There is none better in the sight of Allah than a believer whose life is lengthened in Islam and who frequently utters takbīr, tasbīḥ, tahlīl and taḥmīd” (Aḥmad).

3 They Wipe Sins Away

The Messenger of Allah ﷺ said, “There is not anyone upon the earth who says, **لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** except that his sins shall be pardoned, even if they were like the **foam of the sea**” (Tirmidhī).

Anas رضي الله عنه said, “The Prophet ﷺ passed by a tree with dry leaves. He struck it with his stick causing the leaves to fall. He then said, ‘Indeed **سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ** cause the servant’s sins to fall just as the leaves of this tree fell’” (Tirmidhī).

4 Heavy on the Scales

The Messenger of Allah ﷺ said, “There are two statements that are light on the tongue, heavy on the Scale and are beloved to the Most Merciful: **سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**” (Bukhārī).

He ﷺ also said, “**الْحَمْدُ لِلَّهِ** fills the Scale; and **سُبْحَانَ اللَّهِ** and **الْحَمْدُ لِلَّهِ** fill what is in between the heavens and the earth” (Muslim).

5 Unparalleled Reward

The Messenger of Allah ﷺ said, “Perform tasbeeh 100 times, for it is equivalent to freeing 100 slaves among the children of Ismā‘īl ﷺ. Perform tahmīd 100 times, for it is equivalent to 100 saddled and bridled horses which you load in the path of Allah. Perform takbīr 100 times, for it is equivalent to 100 adorned and accepted camels (which are sacrificed for the sake of Allah)” (Aḥmad).

The Messenger of Allah ﷺ said, “Is one of you incapable of earning a **thousand good deeds every day?**” One of his Companions asked him, “How can one of us earn a thousand good deeds?” He replied, “He says **سُبْحَانَ اللَّهِ** **100 times**, for which either a thousand good deeds are recorded for him, or a thousand of his sins are wiped away” (Muslim).

6 The Key to Receiving Sustenance

The Prophet ﷺ said, “When death approached Allah’s Prophet Nūḥ ﷺ, he said to his son: ‘... (I command you with) **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**. It is the prayer of everything, and with it the **creation is given sustenance** (i.e. all of Allah’s creation praise Him and this is their worship of Him; and this tasbeeh is the key of them receiving the provisions of Allah)” (Ḥākim).

7 An Easy Powerful Deed

The Messenger of Allah ﷺ said, “Whoever finds it difficult to struggle

at night (i.e. stand in prayer at night), or is stingy to spend his wealth (in the path of Allah), or is cowardly to fight the enemy — then he should abundantly say **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**, for it is more beloved to Allah than a **mountain of gold which he spends in the path of Allah**” (Ṭabarānī).

8 A Means of Acceptance of Your Du‘as

Umm Sulaym رضي الله عنها came to the Prophet ﷺ and said, “O Messenger of Allah, teach me some phrases which I can supplicate with in my ṣalāh.” He ﷺ said, “Say **سُبْحَانَ اللَّهِ** ten times, **الْحَمْدُ لِلَّهِ** ten times, **اللَّهُ أَكْبَرُ** ten times, then ask Him for your needs — He ﷺ will say, ‘Yes, Yes!’” (Nasā’ī).

9 A Form of Charity

The Messenger of Allah ﷺ said, “Every tasbīḥ is a charity, every takbīr is a charity, every taḥmīd is a charity, and every tahlīl is a charity” (Muslim).

10 Protection From the Hell-Fire

The Messenger of Allah ﷺ said, “For your shield from the Hell-Fire, say, **سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ** as they will indeed come on the Day of Judgement as **saviours** and preceding good actions, and they are the **lasting good deeds of the righteous**” (Ḥākim).

11 The Plants of Paradise

The Messenger of Allah ﷺ said, “I met Ibrāhīm عليه السلام on the Night of al-Isrā’ (the Night Journey), and he said to me, ‘O Muḥammad, convey my greetings to your Ummah, and tell them that Paradise has pure soil and sweet water, and it is a flat treeless plain. Its **plants** are: **سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ**.”

He ﷺ also said, “Whoever says **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**, a palm-tree will be planted for him in Paradise” (Tirmidhī).

“

Indeed what you remember of Allah's Glory (by uttering) tasbīḥ, takbīr, tahlīl and taḥmīd, gather around the Throne of Allah, buzzing like bees, mentioning to Allah the person who uttered them. Do you not wish to have someone who mentions you by Him?

The Messenger of Allah ﷺ (Ibn Mājah)

”

The Meaning and Virtues of Hawqalah

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, also known as ‘*hawqalah*’, is a powerful form of dhikr. The Messenger of Allah ﷺ said that it is “**a gate from the gates of Paradise**” (Tirmidhī). It is a very concise yet comprehensive statement. With it, one proclaims the Oneness of Allah and expresses one’s reverence, awe and need of Him.

The Messenger of Allah ﷺ said, “Shall I not teach you a statement which lies **beneath the Throne** and is from the treasures of Paradise? Say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ upon which Allah says, ‘My slave has **submitted** and **surrendered** himself’” (Ḥākim).

The *hawqalah* is a treasure, because the reward of it is stored and protected in the hereafter for the person who uttered it, just as a person stores and protects treasure in this world.

Imām al-Nawawī رحمه الله writes, “The scholars said that the reason behind this statement being one of the treasures of Paradise is because it embodies **complete submission, entrusting one’s affairs** and obedience of Allah. One acknowledges that there is no Creator other than Him and none can turn back His command, and that the slave is **powerless** in his own affairs.”

What Does لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ Mean?

- 1 A slave cannot move from one situation to another (*ḥawl*), nor does he have the strength (*quwwah*) to do this, except by the will

and help of Allah ﷻ.

- 2 There is no power to be obedient except by Allah, nor is there any strength to stop sinning except by Allah.
- 3 There is no power in averting evil, nor strength in attaining good, except through Allah.

Hawqalah: A Powerful Weapon and Coping Tool

The ḥawqalah is extremely powerful when you are undergoing **difficult circumstances**, or when you are confronting an enemy or a tyrannical person in authority. It is also powerful in **repelling shayṭān** and in removing poverty. Ibn al-Qayyim رحمه الله writes, “This phrase (i.e. ḥawqalah) has an amazing effect of helping one to accomplish difficult work, bear hardships, enter upon kings and those he fears, and undergo dreadful experiences.”

Likewise, it is extremely effective in removing **sickness, sadness and anxiety**. This is because it entails completely entrusting one's matters to Allah, realising one's own powerlessness, and being conscious that only Allah ﷻ can bring about change from one state to another.

The next time you are in a difficult situation or you feel anxious, try to regulate your breathing, keep repeating **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**, and internally **absorb its powerful meaning**.

“

Whoever is overburdened by worries and anxiety
should frequently recite, **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**.

- Ibn al-Qayyim رحمه الله

”

The Meaning and Virtues of Sending Salawat Upon the Prophet ﷺ

Sending abundant ṣalawāt (salutations) upon the Messenger ﷺ is an expression of our love, reverence and obedience to him. Sent as a mercy for mankind, he constantly remembered us and worried about us.

On one occasion, he lifted his hands and weeping, he invoked, “O Allah! My Ummah, my Ummah!” Allah sent Jibrīl down with the glad tidings of, “Muḥammad, surely we will please you in regards to your Ummah and we will not cause you grief” (Muslim).

In every ṣalāh, he asked Allah to forgive us (Ibn Ḥibbān). He missed us and **yearned to see us**. He ﷺ once said, “I wish to see my brothers!” The Companions asked him, “O Messenger of Allah, are we not your brothers?” He replied, “You are my Companions, but my brothers are those who have not yet come in the world. I will **welcome them at the Ḥawḍ** (fountain)” (Nasā’i). On the Day of Judgement, the other Messengers will say, ‘Myself, myself’, whereas the Prophet ﷺ — after praising Allah with a unique litany of praise — will be given the opportunity to ask and he ﷺ will say, ‘My Ummah, my Ummah.’ Unlike the other Messengers who had their exclusive du‘ā’ accepted for them in this world, the Messenger reserved his du‘ā’ for us: he will **intercede** for us on the Day of Judgement (Bukhārī).

The Messenger of Allah ﷺ said, “Among the strongest in love for me in my Ummah will be those who will come after me. **Every one of them**

will wish to catch a glimpse of me even at the cost of his family and wealth” (Muslim).

Some of the many virtues of ṣalawāt mentioned in the Qur’ān and Sunnah are:

1 Follow the Command of Allah

Allah ﷻ says,

“Indeed, Allah and His angels send blessings (ṣalāh) to the Prophet. O you who believe, invoke ṣalāh upon him, and send your salām (prayer for his being in peace) to him in abundance” (33:56).

If a person was to send ṣalawāt upon the Prophet ﷺ equivalent to his every breath, he will still not have fulfilled his right.

- Ibn al-Qayyim رحمه الله

2 Reap Immense Rewards

Abū Ṭalḥah al-Anṣārī رحمه الله narrates, “The Messenger of Allah ﷺ awoke one morning in high spirits with happiness gleaming from his face. (The Companions) asked, “O Messenger of Allah, you have awoken today in high spirits with happiness gleaming from your face. He ﷺ replied, “Yes! A messenger came from my Lord and said, ‘Whoever from your Ummah sends ṣalāh upon you once, Allah will record **ten good deeds** for him, **erase ten sins** from him, **raise him ten degrees** in status, and respond to him likewise (i.e. send ṣalāh upon him)” (Aḥmad).

3 A Solution to Your Problems

Ubayy رحمه الله asked the Prophet ﷺ, “O Messenger of Allah, I invoke ṣalāh

upon you often. How much of my supplications should be dedicated for you?" He ﷺ replied, "As much as you wish." Ubayy asked, "A fourth?" The Prophet ﷺ replied, "As you wish, but the more, the better." Ubayy asked, "A half?" The Prophet replied, "As you wish, but the more, the better." Ubayy asked, "Two-thirds?" The Prophet ﷺ replied, "As you wish, but the more, the better." Ubayy asked, "Should I dedicate all of my supplications for you?" The Prophet ﷺ replied, "In that case, your needs will be sufficed and your sins will be forgiven" (Tirmidhī).

“

Know that no Muslim servant sends abundant ṣalawāt on Muḥammad ﷺ, except that Allah illuminates his heart, forgives his sins, puts his heart at ease, and makes his matters easy. Send abundant ṣalawāt, so that Allah will make you from the followers of his path, make you act upon his sunnah; and make him ﷺ our companion in Paradise.

- Ibn al-Jawzī ﷺ

”

4 The Angels Send Salah Upon the Servant

The Messenger of Allah ﷺ said, "There is no Muslim who sends ṣalāh upon me, except that the angels send ṣalāh upon him as long as he continues sending ṣalāh upon me. So, let the servant decrease in this or increase" (Ibn Mājah).

5 Closeness to the Prophet ﷺ

The Messenger of Allah ﷺ said, "The closest of people to me on the Day of Judgement will be those who send the most ṣalawāt upon me" (Tirmidhī).

6 Completes Your Du‘a

The Messenger of Allah ﷺ once heard a person making du‘ā during prayer. He did not glorify Allah nor invoke ṣalawāt upon the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, “He was too hasty.” He ﷺ called him and said, “When one of you makes du‘ā, he should start off with **praising** and **glorifying** his Lord, and should then **invoke ṣalawāt on the Prophet**. He should then make du‘ā for whatever he wishes” (Abū Dāwūd).

7 Repels the Description of Being a Miser

The Messenger of Allah ﷺ said, “The miser is the one in whose presence I am mentioned, but he does not send ṣalāh upon me” (Tirmidhī).

8 Protection From the Prophet’s Curse

The Messenger of Allah ﷺ said, “May the man before whom I am mentioned – and he does not send ṣalāh upon me – **be humiliated**” (Tirmidhī).

9 Leads to the Path Towards Paradise

The Messenger of Allah ﷺ said, “Whoever forgets to send ṣalāh upon me, has **missed the path** to Paradise” (Ibn Mājah).

10 An Honorary Mention of You and Your Father to the Messenger of Allah ﷺ

The Messenger of Allah ﷺ said, “Send blessings upon me frequently, because Allah has assigned an angel for me by my grave. When a person from my Ummah sends blessings upon me, the angel says to me, ‘Muḥammad, indeed so-and-so, the **son** of so-and-so has just sent blessings upon you’” (Daylamī).

The Messenger of Allah ﷺ said, “Allah has angels who travel around the earth conveying to me the salām of my Ummah.” (Nasā’ī)

“

**Protect yourself from the
punishment of the Fire,
and lighten the burden
of your sins, by sending
abundant blessings upon
the Chosen Prophet ﷺ.**

Ibn al-Jawzī رحمه الله

”

The Meaning of Salawat on the Prophet ﷺ

صَلَّى

صَلَّى / الصَّلَاةُ عَلَى النَّبِيِّ

O Allah, have mercy upon Muḥammad and praise him in the lofty assembly i.e. amongst the elite angels who are close to Allah.

سَلَّمَ

سَلَّمَ / السَّلَامُ عَلَى النَّبِيِّ

O Allah, send peace upon Muḥammad; protect him, keep him safe from harm and take care of him.

Ṣalāh is the acquisition of all good and **salām** is the protection from all evil.

‘Abd al-Raḥmān b. Abī Laylā said, “Ka’b b. ‘Ujrah met me and said, ‘Shall I not give you a gift I received from the Prophet ﷺ?’ I replied, ‘Yes of course, gift it to me.’ So he said, ‘We asked Allah’s Messenger ﷺ, “O Messenger of Allah, how should we send ṣalāh upon you, the members of the family, for Allah has taught us how to send salām upon you?”

He ﷺ replied, “Say:

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 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ .

O Allah, honour and have mercy upon Muḥammad and the family of Muḥammad as You have honoured and had mercy upon Ibrāhīm and the family of Ibrāhīm, indeed, You are the Most Praiseworthy, the Most Glorious. O Allah, bless Muḥammad and the family of Muḥammad as You have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious (Bukhārī).

اللَّهُمَّ صَلِّ [O Allah, **honour and have mercy**]: O Allah, have mercy upon Muḥammad and praise him in the lofty assembly. The '**lofty assembly**' refers to the elite angels who are close to Allah ﷻ.

Ṣalāh also means 'honour him' i.e. honour him in the world by elevating his mention, **granting victory to his dīn** and preserving his sharī'ah; and honour him in the hereafter by rewarding him abundantly, accepting his **intercession** on behalf of his Ummah and granting him the **loftiest station of glory** (*maqām mahmūd*). (Ibn Ḥajar quoting Ḥalīmī in Fath al-Bārī)

وَعَلَى آلِ مُحَمَّدٍ [And upon the family of Muḥammad ﷺ]: This phrase could be a reference to: (1) His family (2) His followers. By invoking ṣalāh on his followers, you are honouring the Messenger ﷺ by honouring those who are dear to him.

بَارِكْ [Bless]: *Bārik* is derived from *barakah*, and linguistically has two meanings, (1) to be firm and continuous and (2) to grow and increase. Thus, it is similar to stating, "O Allah, continue to bless and honour Muḥammad ﷺ and his followers. Increase him and his followers in every form of good. Bless him in the mission that he came with and make his **legacy universal**."

حَمِيدٌ [The Most Praiseworthy]: Allah ﷻ is worthy of all praise in His Essence, His Attributes and His Actions. He also praises His praiseworthy slaves. One of His greatest blessings is that He allowed His creation to praise Him.

جَبَّارٌ [The Most Glorious]: His glory and greatness know no ends. He is the Most Generous and bestows endless favours. He is Noble and Exalted. The glory of Allah ﷻ refers to His beautiful actions combined with nobility.

Seeking Forgiveness (Istighfar) and Repenting

We are all sinful. We commit sins and don't realise how we are suffering from their consequences. Our sins are not just between us and Allah. They **impact our families**, communities and the entire Ummah. Sins take us far away from Allah and incur His **anger** and punishment. They remove blessings, and **weaken the heart** and the body. Sins deprive us from doing good deeds, prevent our du'ās from being accepted, result in a horrible demise and lead to terrible suffering in the hereafter.

“

Sins are like a chain around the neck of the sinner. One can only be released from it through istighfār (seeking forgiveness) and tawbah (repentance).

- Ibn al-Jawzī

”

Sins can seal the heart to the extent that one's heart becomes numb and no longer accepts any reminder or form of good. This can lead to one becoming desensitised and not considering a sin as a sin. **Sins are the biggest obstacles in our journey to Allah.** Sins ruin and sicken the heart. Just like a sick person cannot enjoy food, the diseased heart cannot enjoy the sweetness of worship and īmān. The reason why our hearts may feel hollow, or our worship may feel 'empty' is due to our sins. Thus, istighfār (seeking forgiveness) has to be an essential part of our lives.

Just as we must make istighfār for our sins, we must also ask Allah to **forgive the deficiencies in our worship and good deeds**. We can never fulfil the rights of Allah and worship Him as He deserves to be worshipped.

“

A man should certainly have moments in which he is alone, remembering his sins and then seeking forgiveness for them.

- Masrūq ﷺ

”

The Prophet ﷺ Would Constantly Seek Forgiveness

The Messenger of Allah ﷺ — **despite being the best of men and forgiven by Allah** — would constantly seek Allah’s forgiveness throughout the day and night. Abū Hurayrah ﷺ said, “I did not see anyone utter **أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ** more frequently than the Messenger of Allah ﷺ” (Ibn Ḥibbān).

He ﷺ would seek forgiveness before going to sleep. When he would awaken for the night prayer, he would seek forgiveness. He would then seek forgiveness in the night prayer itself, and would end the night with seeking forgiveness.

He ﷺ would seek forgiveness after relieving himself, and after performing wuḍū'. He would seek forgiveness within each ṣalāh, and after completing each ṣalāh. He would not let a morning go by without seeking Allah’s forgiveness **a hundred times**.

The Prophet ﷺ would seek forgiveness when he would enter the masjid. In one gathering alone, his Companions would count him uttering **رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ** a hundred times. He would conclude his gatherings and his recitation of the Qur’ān with seeking forgiveness.

He ﷺ would visit the graveyard and seek forgiveness for himself and its inhabitants. Towards the end of his life and after the completion of his mission, he was instructed by Allah ﷻ to seek forgiveness:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا

“Then extol the perfection and praise of your Lord, and seek forgiveness from Him. Surely He is Ever Relenting” (110:3).

Mindful Istighfar

Seeking forgiveness is not merely about saying **أَسْتَغْفِرُ اللَّهَ** with our tongues. Sometimes we may utter **أَسْتَغْفِرُ اللَّهَ** with our tongues a hundred times in the morning, but the utterance is **mindless and hollow**. As long as we reach the 100 mark on the tasbīḥ counter, we feel satisfied that we have completed the task. However, we must be sincere and mindful when seeking forgiveness. Whilst uttering **أَسْتَغْفِرُ اللَّهَ**, we should **think** about our sins, **feel shame** and remorse, and should **sincerely apologise** to Allah. We should also make a firm commitment to not repeat that sin.

What if I Sin Again?

Sometimes we may seek forgiveness, but then repeat that sin, then seek forgiveness again, then repeat the sin again. Shayṭān may then throw the thought in our minds, “What is the point of seeking forgiveness when you didn’t even live up to your previous promise of not sinning again?” This is, however, something which we should not give in to. Istighfār is something we must **commit to every single day and night, until our last breath**. The Prophet ﷺ told us that Allah does not stop forgiving until we stop seeking His forgiveness. He ﷺ said, “Shayṭān said, ‘By Your Glory my Lord! I will continue to mislead Your servants so long as their souls are in their bodies.’ Allah replied, ‘By My Honour and Glory! I will continue to forgive them so long as they seek My forgiveness’” (Aḥmad).

Allah Loves to Forgive

There is no one who forgives like Allah. No matter what we may have done, Allah is waiting for us to turn to Him with sincerity and humility, and beg Him to forgive us. He is al-Ghafūr (The All-Forgiving) and al-Ghaffār (The Most Forgiving). He ﷺ says, “Say, (O Prophet, that Allah says), O **My servants** who have transgressed against their souls! **Do not lose hope in Allah’s mercy**, for Allah certainly forgives all sins. Indeed, He is the All-Forgiving, Most Merciful” (39:53).

Allah ﷻ says in a ḥadīth qudsī, “Son of Ādam, as long as you call upon Me and hope in Me, I will **forgive** you despite what you do, and **I do not care**. Son of Ādam, even if your sins were to reach to the clouds of the sky, then you seek forgiveness from Me, I will forgive you. Son of Ādam, even if you were to come to Me with nearly an earth full of sins, and then you meet Me, **not having associated anything with Me**, then I will surely bring you as much as the earth in forgiveness” (Tirmidhī).

10 Steps to Seek Forgiveness and Repent

1 Realise the Grave Consequences of Sinning

The Messenger of Allah ﷺ said, “Indeed, when the servant commits a sin, a black dot appears on his heart. **When he desists, seeks forgiveness and repents, his heart is polished clean**. But if he commits a sin again, it increases until it covers his heart. And that is the ‘*rān*’ (rust) which Allah mentioned, ‘No indeed! Rather what they have been doing has rusted their hearts (83:14)’” (Tirmidhī).

2 Never Belittle a Sin

The Messenger of Allah ﷺ said, “Beware of sins which are deemed as insignificant because indeed they gather on a person until they **destroy** him” (Aḥmad).

‘Abdullah b. Mas‘ūd ؓ said, “The believer regards his sin equivalent to a mountain, beneath which he is seated, and fears that it will collapse on him; whilst the sinner regards his sin to be equivalent to a fly which lands on his nose and he swats it away.”

“

Don't look at any sin as being insignificant. Rather, look at the greatness of the One you disobeyed.

- Bilāl b. Sa‘īd ؓ

”

3 Stop Sinning and Resolve to Never Repeat the Sin

Al-Fuḍayl ؓ said, “Asking for forgiveness without abandoning sin is the repentance of liars.”

4 Regret Your Sins and Cry Over Them

The Messenger of Allah ﷺ said, “Regret is repentance” (Ibn Mājah).

“

People! Your hearts are essentially pure, but they have been stained with splashes of sins. So splash on them in turn the tears of your eyes and you will find your hearts purified.

- Ibn Rajab ؓ

”

Ibn al-Qayyim ؓ said, “The **pleasure** one feels at sinning is more harmful than the sin itself. A believer never enjoys the fruit of his sins, but rather feels a remorseful ache within him. If this ceases to occur, and the joy of sinning overpowers any feeling of remorse, then that is a **sign of a dead heart**. To rectify this situation, one must do the following three things:

- **Fear dying** in such a state before having the chance to repent
- **Regret** over what one missed out on by disobeying Allah
- **Work very hard** to atone for the sin and to avoid it in the future.”

5 Perform Wudu’ and Pray Two Rak’ahs

The Messenger of Allah ﷺ said, “When a servant commits a sin, and he performs wuḍū’ well, and then stands and prays two rak’ahs, and asks forgiveness from Allah, Allah forgives him” (Abū Dāwūd).

6 Follow Any Bad With Good and Atone for Your Sins

Allah ﷻ said, “Indeed good deeds erase bad deeds” (11:114). If one has wronged another person, one should atone for the sin e.g. ask their forgiveness or supplicate for them.

“

Whoever commits evil secretly should repent secretly,
and whoever commits evil openly should repent
openly. Whilst people shame others and do not forgive,
Allah forgives and does not shame (His servants).

- Maymūn b. Mahrān ﷺ

”

7 Seek Forgiveness During the Best Time

The Messenger of Allah ﷺ said, “Our Lord – Glorified and Exalted is He – descends every night to the lowest heaven when one-third of the night remains and says, ‘Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? **Who will seek My forgiveness, that I may forgive him?**’” (Bukhārī).

8 Seek Forgiveness in the Best Manner

See Sayyid al-Istighfār on p. 95.

9 Make Repentance Your Constant Companion

Allah ﷻ said, “Indeed, Allah loves those who are constantly repentant and loves those who purify themselves” (2:222). The Messenger of Allah ﷺ said, “Whoever wants to be **pleased with his scroll of deeds** should increase in seeking forgiveness” (Ṭabarānī).

“

The state of tawbah is at the beginning, the middle and the end of the slave’s journey to his Creator. The servant who seeks the pleasure of Allah never abandons tawbah. He remains in the state of tawbah until his death.

- Ibn al-Qayyim ﷺ

”

10 Seek Forgiveness for Others

The Messenger of Allah ﷺ said, “Whoever seeks forgiveness for every male and female believer, Allah will record a **good deed** for him for every male and female believer” (Ṭabarānī).

A Sincere Tawbah

The scholars have mentioned that a sincere tawbah can make a sin the means for a person to enter Paradise. A person may commit a sin, but subsequently makes tawbah. His tawbah is so sincere that he constantly thinks about the sin. This causes him to fear it, regret it, weep over it and feel ashamed in front of his Lord due to it. He stands before Allah, broken-hearted with his head lowered in humility. He constantly begs and cries to Him in du‘ā, and he tries to atone for the sin by doing other good deeds — to the extent that Shayṭān says, “I wish I had not made him fall into that sin”. Thus, this one sin becomes the cause for him entering Paradise.

The Outcomes of the General Adhkar

Tahlīl

لَا إِلَهَ إِلَّا اللَّهُ

Tawhīd and
servitude

Tahmīd

أَلْحَمْدُ لِلَّهِ

Gratitude, hope
and love

Tasbīḥ & Takbīr

سُبْحَانَ اللَّهِ ، اللَّهُ أَكْبَرُ

Glorification and
reverence of Allah

Ḥawqalah

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Trusting Allah and entrusting
all matters to Him

Ṣalawāt

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ...

Utmost love for him ﷺ and
following his sunnah

Istighfār

أَسْتَغْفِرُ اللَّهَ

Taqwā, remorse over one's
sins and humility

Chapter 3



The Morning
and Evening

Adhkar

How to Start, Spend and End Your Day

1 Begin Your Day With the Remembrance of Allah

The Prophet ﷺ would begin his day with the remembrance of Allah, and he would end his day with the remembrance of Allah. Throughout your day, remain in a state of ‘**ubūdiyyah** (servitude) by constantly remembering Him and supplicating to Him with the sunnah du‘ās. **Feel your desperate need for Him**, and train yourself to ask Him for all your needs throughout the entire day.

2 Realise That Allah Is Giving You Another Day

Realise that Allah has blessed you with another day in your life, **another chance** to turn to Him. We learn this from the du‘ā of our beloved Prophet ﷺ:

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

All praise is for Allah who granted me well-being in my body, and returned my soul to me and allowed me to remember Him (Tirmidhī).

Think that this may be your **last day on earth**. ‘Abdullah b. ‘Umar رضي الله عنه said, “The Messenger of Allah ﷺ touched my shoulder and said, ‘Be in the world as though you are a **stranger** or a **traveller**, and consider yourself from the inhabitants of the graves.’” Ibn ‘Umar would say, “When you reach the evening, then do not expect to live till the morning. And when you wake up in the morning, then do not expect to live till the evening. Take advantage of your health before you become sick, and take advantage of your life before you die” (Bukhārī).

Every minute in your journey to Allah is **extremely precious**. Ḥasan al-Baṣrī ؓ said: “O son of Ādam! You are nothing but a number of days, and whenever a day passes, a part of you passes away.”

3 Realise How Blessed You Are and Thank Allah

The Messenger of Allah ﷺ said, “Whoever amongst you wakes up secure in his property, healthy in his body, and he has his food for the day — **it is as if he has been given the entire world**” (Tirmidhī). Imām al-Munāwī ؒ writes, “The one for whom Allah has combined the blessings of good physical health, a secure heart, sufficient provision for the day, and kept his family safe — has been given all types of blessings by Allah, which others may not have. Thus, he should start his day by **giving thanks** for that, by using these blessings in **obedience** to the One who bestowed them on him, not in disobedience; and he should not slacken in remembering Him.”

“

Ibn al-Mughīrah ؒ was asked, “Abū Muḥammad, how are you this morning?” He replied, “We have woken up drowning in the blessings of Allah, unable to thank Him. Our Lord showers us with His love through His blessings, even though He is Free of need, how Perfect is He! Meanwhile we incur His anger through our sins, even though we are desperately in need of Him.”

”

4 Make the Hereafter Your Goal

The Prophet ﷺ said, “Whoever’s concern is the hereafter, Allah will place **richness in his heart**, gather and organise his life, and the world will come to him regardless (of circumstances, obstacles or people). Whoever’s concern is the world, Allah will place **poverty** in front of him, make his life **chaotic**, and he will get nothing of the world except what is decreed for him” (Tirmidhī).

“

When a servant begins and ends his day, and his sole concern is Allah Alone — Allah ﷻ takes care of all his needs, and relieves him of all his worries. Allah frees the servant's heart for His love; his tongue for His remembrance, and his limbs for His obedience. But if the servant begins and ends his day with the world as his concern, Allah burdens him with its worries, anxieties, and hardships; and He leaves him to his own devices. So his heart becomes preoccupied with loving creation instead of loving Allah; his tongue becomes occupied with remembering them instead of remembering Allah; and his limbs become engaged in their service instead of obedience to Him. He toils like an animal in the service of others, like a blacksmith who blows strenuously into the bellow, squeezing his ribs for the benefit of others.

Thus, every person who turns away from the servitude, obedience, and love of Allah will be afflicted with the servitude, love, and service of creation. Allah ﷻ says,

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ وَقرينٌ

“Whosoever turns blindly away from the remembrance of the All-Merciful, We assign to him a devil who is then a companion unto him (43:36)”.

- Ibn al-Qayyim رحمه الله

”

5 Structure Your Day

Have a clear plan of how you are going to spend your day. Allocate time to: acts of devotion to Allah (both compulsory and voluntary), earning a ḥalāl income, seeking knowledge, fulfilling your obligations to your family and benefiting others. Ensure all your dealings are in conformity with the Shari‘ah.

“

Your time should not be without any structure, such that you occupy yourself arbitrarily with whatever comes along. Rather, you must take account of yourself and order your worship during the day and the night, assigning to each period of time an activity that must not be neglected nor replaced by another activity. By this ordering of time, the blessing in time will show itself.

A person who leaves himself without a plan as animals do, not knowing what he is to do at any given moment, will spend most of his time fruitlessly. Your time is your life, and your life is your capital: by it you make your trade, and by it you will reach the eternal bounties in the proximity of Allah. Every single breath of yours is a priceless jewel, because it is irreplaceable; once it is gone, there is no return for it.

Imām al-Ghazālī 

”

6 Utilise the Blessings of the Morning

Şakhr al-Ghāmīdī ؓ narrated that the Prophet ﷺ said, “O Allah, bless my Ummah in its mornings.” When he ؓ would dispatch a detachment or an army, he would do so in the morning. Şakhr ؓ was a merchant and he would dispatch his merchandise in the beginning part of the day. He became rich and **his wealth increased** (Abū Dāwūd).

Ibn ‘Abbās ؓ once saw his son sleeping in the morning, so he said to him, “Get up! Do you sleep at a time in which the **provisions are being given out?**”

Ibn al-Qayyim ؒ writes, “The spiritual masters of the heart considered it *makrūh* (disliked) to sleep after the morning prayer until sunrise, for this time is a golden opportunity. For the seekers, journeying to Allah during this time carries great merit. Even if they stayed up all night, they did not allow missing out on journeying to Allah during this time. It is the first part of the day and **the key to the rest of the day**. It is a time when provisions come down, sustenance is distributed, and blessings descend. The day is built up on this period of time and the success of the whole day depends on it. Therefore, one should only sleep through it if one has no other choice.”

7 Make Your Day Special

Make your day special by **combining** voluntary fasting, visiting the sick, following a funeral and feeding the poor — all in one day.

“

The Prophet ﷺ said, “**No person combines these deeds in one day, except that he will enter Paradise.**”

(al-Adab al-Mufrad)

”

Try to give some charity every day, even if it is a small amount. The Prophet ﷺ said, “There is no day in which the servants of Allah wake up in the morning, except that two angels descend. One of them says, ‘O Allah, **give** more to the one who gives (in Your path),’ and the other says, ‘O Allah, **bring ruin** to the one who withholds” (Bukhārī).

“

Whoever desires to attain the rank of the righteous and resemble the best of people, then let them make an intention every day in which the sun rises to benefit creation.

- Ibn Taymiyyah ﷺ

”

8 Purify your Heart of Hatred Toward Others

When ‘Abdullah b. ‘Amr ﷺ heard the Prophet ﷺ giving the glad tidings of Paradise to a man, he wanted to know about the special deeds this man did. After staying with him for three days and not noticing any particularly long devotions at night, he asked him what he thought might be the reason for the Prophet’s glad tidings. The man said, “It is only what you saw, except that I find **no hatred** within myself towards any Muslim, **nor do I envy** anyone for the good that Allah has given them” (Aḥmad).

9 Don’t Harm the Creation of Allah

Protect yourself from hurting others, especially through your tongue. The Prophet ﷺ said, “When the son of Ādam wakes up in the morning, all of his body parts humble themselves to the tongue saying, ‘Fear Allah in regards to us, for we are dependent on you. If you stay upright, we will stay upright; and if you are crooked, we will be crooked” (Tirmidhī).

10 Reflect and Seek Forgiveness

We should end our day by evaluating our day. We should think about what sins we may have committed and feel a deep sense of regret. We should ask Allah to forgive us, renew our repentance, and make a firm resolve to stay away from that sin in the future.

“

Indeed the rights of Allah are greater than what His servants can fulfil, and indeed the blessings of Allah are more than what can be counted; but start your day with repentance and end your day with repentance.

- Ṭalq b. Ḥabīb 

”

Similarly, if Allah gave us the ability to worship Him, we should thank Him for allowing us to worship Him, ask Him to accept it from us, and to forgive our shortcomings in regards to the worship.

What Are the Morning and Evening Adhkar?

The morning and evening adhkar are a collection of du'ās and remembrances established by the Messenger of Allah ﷺ. A Muslim should recite these on a daily basis in the morning and evening.

Allah ﷻ instructs the Prophets ﷺ and the believers to remember Him in the morning and the evening in over 15 āyāt of the Qur'ān. Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا. وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

“Believers, remember Allah often and glorify Him morning and evening” (33:41-42).

Through the morning and evening adhkar, we remain in **awe of the greatness** of Allah throughout the day. Through them, we seek His love, we draw closer to Him, and we **feel content** and at ease. And through them, we gain the **strength** to carry out our daily tasks, because the one who starts and ends his day with the remembrance of Allah and places his trust in *al-Ḥayy al-Qayyūm* (The Ever Living, The All-Sustainer) is sufficed by Him.

The morning and evening adhkar are a **protection from all types of evil**, including envy, magic, the evil eye and the devils' evil plotting. We should try to recite these adhkar with understanding, **conviction** (*yaqīn*) and the presence of our hearts, on a daily basis.

“

From amongst the most rewardable and virtuous forms of remembering Allah are the morning and evening supplications (which are established in the Sunnah). This is because they include all-encompassing forms of protection and benefits. Therefore, whoever wishes to remain secure from all types of calamities in this world, and to enjoy short-term and long-term success — he should hold on tight to these supplications and recite them every morning and evening.

- al-Shawkānī 

”

The morning, evening and the last part of the night are the three special times in which a servant should worship Allah, as instructed by the Messenger of Allah . We worship Allah in the morning and the evening through both obligatory and optional actions:

1) Obligatory Actions

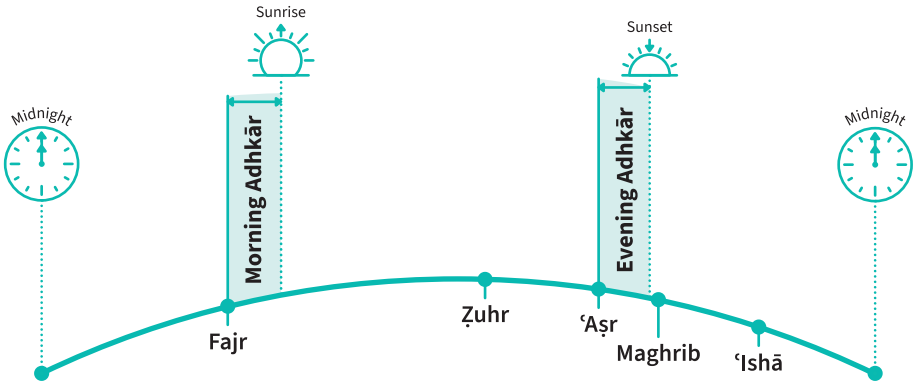
The obligatory actions are **praying Fajr and ‘Aṣr**, and these are the **best two prayers from the farḍ prayers**. These two prayers are performed during ‘the two cool periods’ and whoever preserves these two prayers shall enter Paradise (Bukhārī).

2) Optional Actions

The optional – and highly recommended – actions are to be carried out after Fajr and ‘Aṣr. Thus, after the farḍ prayers, we should give a portion of our time to each of the following:

- 1 Recitation of the Qur’ān
- 2 Dhikr
- 3 Du‘ā’.

When Should the Morning and Evening Adhkar Be Recited?



(As stated by al-Nawawī, Ibn al-Qayyim and Ibn Ḥajar ۞)

The best time for the **morning adhkar** is between **Fajr and sunrise** and the best time for the **evening adhkar** is between **'Aṣr and sunset**.

However, if you are unable to recite them during the above times, you can make up for them. For example, in the summer if you went back to sleep after Fajr, then you can make up for them after waking up.

“

The verses of the morning and evening adhkar encourage starting and ending the day with dhikr. This is so that one may commence and end with the worship of Allah, and the dhikr will expiate for the sins perpetrated in between these two periods.

- al-Nawawī ۞

”

Do I Have to Recite All of the Adhkar?

It is highly virtuous to recite all of the adhkar. If we cannot recite them all, we should try to be consistent with at least some of them.

Imām al-Nawawī رحمہ اللہ writes, “Whoever is granted *tawfīq* (divine enablement) of performing the morning and evening adhkar, then this is a blessing and a favour from Allah upon him. Congratulations to him! And whoever is unable to perform all of them should limit himself to what is concise, even if it is only one dhikr.”

How to Recite the Morning and Evening Adhkar

Allah ﷻ says,

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

“Remember your Lord within yourself, with humility and in fear, without raising your voice, in the mornings and in the evenings. And do not be one of the heedless.” (7:205)

This āyah highlights seven key etiquettes of performing dhikr:

- 1 Dhikr should be performed ‘within yourself’ (in harmony with the tongue). This is more conducive to sincerity, keeps one safe from *riyā’* (showing off) and is more likely to be accepted.
- 2 Dhikr should be performed with ‘humility’. By acknowledging your deficiencies, you attain the humility necessary for ‘ubūdiyyah and reflects on the Greatness of Allah.
- 3 You should be ‘fearful’ of the shortcomings in your actions and scared that they may not be accepted from you.
- 4 Dhikr should be with the tongue and not just the heart. This can be seen in ‘without raising your voice,’ i.e. you should utter it but not raise your voice.
- 6 You should perform dhikr ‘in the mornings and the evenings.’ This āyah indicates the virtue of these two times because they are

both times of tranquillity and worship. The actions of the servant are raised in the beginning and at the end of the day, and thus you should commence and end your day with dhikr.

- 7 The prohibition of being ‘amongst the heedless.’ This is a reminder to be consistent in remembering Allah, as “the most beloved deeds to Allah are those which are consistent, even if they are few” (Bukhārī).

(Adapted from Maḥāsīn al-Ta’wīl)

Why You Should Recite the Morning and Evening Adhkar

Why do we remember Allah in the morning and evening specifically? What is the reward of reciting these remembrances (*adhkār*)? How will performing these adhkar change our lives? Here are 10 reasons:

1 Fulfil the Command of Allah

Allah ﷻ instructed the Prophets ﷺ and the believers to remember Him in the morning and the evening in **over 15 āyāt of the Qur’ān**. He also instructed the Messenger of Allah ﷺ to keep the **company** of those who remember Allah during these two times.

2 Join the Creation in Glorifying Allah

Allah ﷻ has made this an act of worship not just for humans, **but for all of the creation**, including the mountains and birds. Allah ﷻ says, “We made the mountains join him in tasbīḥ at sunset and sunrise; and the birds, too, in flocks. All were turning only unto Him” (38:18-19).

“

The Prophet ﷺ said, “**The sun does not rise except that all of Allah’s creation glorifies Allah with His praises, except for the devils and the foolish humans.**”

(Ibn al-Sunnī)

”

3 Appreciate Allah's Greatness by Reflecting on the Universe

In these two particular periods we can observe the clear change that takes place in the universe as the night changes into day, and the day changes into night. Human hearts feel in touch with the universe around them, as they witness the **manifestation of Allah's power in the transition of day and night.**

The heart is calm and reflective, and this is why these are the optimum times for dhikr as one can appreciate Allah's greatness better.

4 Reaffirm Your Tawhid and Servitude to Allah

Through these adhkār, you affirm the oneness (*tawhīd*), uniqueness and absolute perfection of Allah on a daily basis.

Along with acknowledging your weakness and need of Him, you renew your **pledge of servitude** (*ʿubūdiyyah*) to Him by supplicating and praising Him. The adhkār will inspire you to love Allah, fear Him, have hope in Him, submit to Him and be grateful to Him.

5 Purify and Discipline Your Nafs

The inner self (*nafs*) is purified through ṣalāh, **reciting the Qur'ān, doing dhikr and making du'ā.** Thus, remembering Allah consistently during these times **purifies** the soul and **trains** the nafs. Especially in the initial stages of its journey to Allah, the nafs does not incline towards the remembrance of Allah for long durations. It would rather, for example, sleep after Fajr than spend time in dhikr. It would rather spend time in leisurely pursuits after 'Aṣr instead of doing dhikr.

By having a strict regimen of daily dhikr, you are developing mastery over your nafs and this will — by Allah's permission — lead to your **soul being purified and your heart becoming illuminated.**

Allah ﷻ says,

“So be patient — Allah’s promise is certainly true. Seek forgiveness for your shortcomings. And glorify the praises of your Lord morning and evening” (40:55).

Just as every journey requires one to take provisions, Allah reminds us that **the provisions needed on this journey are istighfār and dhikr**, especially in the morning and the evening. Doing istighfār and dhikr purifies and prepares the soul — this is the internal ‘victory’ that one needs before achieving the ‘external’ victory for the Ummah.

6 Attain Peace and Contentment

When the Messenger of Allah ﷺ faced persecution from the polytheists of Makkah, Allah ﷻ commanded Him to:

“...Endure with patience what they say; and glorify and praise your Lord before sunrise and before sunset.” (50:39)

The āyah above informs us that in difficult situations, we should arm ourselves with two things, **ṣabr and remembering Allah** in the morning and the evening. We have to turn to our Lord, glorifying Him before sunrise and sunset, early with the fresh breath of dawn as life awakens, and late as everything begins to cool down when the sun is about to set.

Tasbīḥ is urged on the Messenger ﷺ and the believers at these two times, along with the night worship “so that you may attain a **state of contentment**” (20:130).

When you glorify Allah, you have a direct link with Him, and one who maintains such a link is content and reassured. You are reassured because you know that, with Allah’s help, you are safe and secure. Thus, the outcome of tasbīḥ and worship is contentment.

7 Seek Allah's Help and Attain Innumerable Blessings

Being consistent with the daily adhkar will help you to attain well-being (*‘āfiyah*) in your family, health, wealth, religion and in the hereafter.

By starting and ending your day with the remembrance of Allah, you will gain an immense amount of blessings (*barakah*) in your day.

8 Earn Unparalleled Rewards

The Messenger of Allah ﷺ gave glad tidings of unparalleled reward to those who recite the adhkar. The virtues of some of the adhkar include:



All of your sins will be **forgiven** (Bukhārī). (See p. 106)



If you die on that day or night, you will enter **Paradise** (Bukhārī). (See p. 95)



You will be **freed** from Hell-fire (Abū Dāwūd). (See p. 103)



You will be **pleased** on the Day of Judgement (Tirmidhī). (See p. 105)



You will receive the **intercession** of the Prophet ﷺ, and he will hold your hand and enter you in to Paradise (Ṭabarānī). (See p. 105 & 108)

“

Four acts bring sustenance:

(1) Standing in the night prayer, (2) An abundance of istighfār before dawn, (3) A commitment to giving charity, and (4) Dhikr in the morning and evening.

- Ibn al-Qayyim رحمه الله

”

9 Journey to Allah in These Two Times

The Messenger of Allah ﷺ said, “Journey to Allah in the morning, the evening and a part of the night...” (Bukhārī). The believer in this world is like a **traveller**. In this ḥadīth, he is being encouraged to utilise certain times and seize these golden opportunities to speed up in his journey to Allah. These three periods are times of journeying to Allah through performing acts of obedience.

It is hoped that one who preserves Fajr and ‘Aṣr and remembers Allah thereafter will be amongst the **elite of Paradise**, for whom the morning and the evening will be reserved to **see Allah**.

10 Protect Yourself From All Evil

You will be protected from all forms of evil and harm, including **illnesses, anxiety, grief, depression, devils, evil eye and magic**. Ibn Kathīr رحمه الله writes, “Wear the ‘coat’ of adhikār so it can protect you from the evil of humans and jinn. And cover your souls with istighfār (seeking forgiveness) so it can erase the sins of the night and day.”

“

The morning and evening adhikār play the role of a shield; the thicker it is, the more its owner is protected. Rather, its strength can reach to such an extent that the arrow shot at it will bounce back to affect the one who shot it.

- Ibn al-Qayyim رحمه الله

”

**The Morning
and Evening
Adhkar Protect
You From...**

Disbelief

Punishment of the Grave

Poverty

Oppression

Envy

Evil Whispers

Magic

Unexpected Difficulties

Misery of Old Age

Anxiety & Grief

Fear & Panic

Sins & their Consequences

Hell-fire

Evil People & Jinn

Debt Stress

Self-harm

Stinginess

Laziness & Procrastination

The Virtues of Dhikr After Fajr Until Sunrise and Salah al-Duha

The following are some of the virtues of remembering Allah ﷻ after Fajr and performing Ṣalāh al-Ḍuḥā:

1 Following the Sunnah

Jābir رضي الله عنه relates that after Allah's Messenger ﷺ would perform Fajr, **he used to remain seated in his place of prayer until the sun had fully risen** (Muslim).

The predecessors disliked that people would talk in the masjid after Fajr ṣalāh, until sunrise. Imām al-Awzā'ī رحمته الله said, "When dawn broke, it was as if there were birds perched on the heads of the predecessors. They were **deeply immersed** in their personal (remembrance of Allah), to the extent that if a close friend had been absent for some time and then showed up, they would not pay him any attention. They would remain like this until around sunrise."

2 Angels Make Du'a for You

‘Aṭā’ b. al-Sā’ib رحمته الله narrates, "I entered upon Abū ‘Abd al-Raḥmān al-Sulamī رحمته الله who had performed Fajr and was seated in the Masjid. I said to him, 'If you go and **sit on your bed**, it will be **more comfortable**.' He replied, 'I heard ‘Alī رضي الله عنه saying: 'I heard the Messenger of Allah ﷺ saying, "Whoever performs Fajr and **remains seated**, the angels supplicate for him. And their supplication is, 'O Allah, **forgive him**, O Allah, have **mercy on him**.' And whoever waits

for ṣalāh, the angels supplicate for him. And their supplication is, ‘O Allah, forgive him, O Allah, have mercy on him’” (Aḥmad).

3 Reward of Freeing Four Slaves

The Messenger of Allah ﷺ said, “That I sit with people remembering Allah from Fajr until sunrise is **more beloved to me than freeing four slaves from amongst the Children of Ismā‘īl** ﷺ. That I sit with people remembering Allah from ‘Aṣr until the sun sets is more beloved to me than freeing four slaves from amongst the Children of Ismā‘īl ﷺ” (Abū Dāwūd).

4 Reward of Hajj and ‘Umrah

The Messenger of Allah ﷺ said, “Whoever offers Fajr in congregation and **remains seated**, engaging in the remembrance of Allah until the sun has risen, and then offers two rak‘ahs, he will have a reward equal to that of **performing ḥajj and ‘umrah**.” He ﷺ said, “**Complete, complete, complete** (i.e. complete reward)” (Tirmidhī).

- Ibn Ḥajar رحمه الله mentioned that if someone gets up and **moves** to another section of the masjid with the intention of waiting for ṣalāh, his reward will be the same.
- The scholars have also stated that this reward is equally applicable to a **woman who sits in the place** where she performs Fajr and remembers Allah or recites the Qur’ān until sunrise.
- Ṣalāh al-Ḍuḥā may be prayed **15 minutes after sunrise until 10 minutes before Zuhr** starts.

5 You Will Be From the ‘Awwabin’

The Messenger of Allah ﷺ said, “None preserves the ḍuḥā prayer except for the **awwāb** (oft-repentant)” (Ṭabarānī).

6 Equates to Your Daily Charity

The Messenger of Allah ﷺ said, “In the morning, charity is due for every joint in the body of every one of you. Every tasbīḥ is an act of charity. Every taḥmīd is an act of charity. Every tahlīl is an act of charity. Every takbīr is an act of charity. Enjoining good is an act of charity and forbidding evil is an act of charity. **And the two rak’ahs which one prays at the time of ḍuḥā will suffice (the above)**” (Muslim).

7 Suffices You for Your Day

The Messenger of Allah ﷺ said, “Allah, Blessed and Most High, said, ‘Son of Ādam, perform four rak’ahs for Me in the beginning of the day; **it will suffice you for the latter part of it**” (Tirmidhī).

“

Once I was with Ibn Taymiyyah رحمه الله. He performed Fajr and then sat down to remember Allah until sunrise. Then he turned to me and said, ‘This is my breakfast. If I do not have my breakfast, I lose my strength.’

- Ibn al-Qayyim رحمه الله

”

Adhkar of the Morning and Evening

1 Ayat al-Kursi: The Greatest Protection

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.

A'ūdhu bi-llāhi mina-sh-Shayṭāni-r-raġīm.

Allāhu lā ilāha illā Huwa-l-Ḥayyu-l-Qayyūm, lā ta'khudhuhū sinatuw-wa lā nawm, lahū mā
fi-s-samāwāti wa mā fi-l-arḍ, man dhā-lladhī yashfa'u 'indahū illā bi-idhnihi, ya'lamu mā
bayna aydihim wa mā khalfahum, wa lā yuḥiṭūna bi-shay'im-min 'ilmihi illā bi-mā shā, wasī'a
kursiyyuhu-s-samāwāti wa-l-arḍ, wa lā ya'ūduhū ḥifẓuhumā, wa Huwa-l-'Alliyu-l-'Aẓīm.

I seek the protection of Allah from the rejected Shayṭān.

*Allah, there is no god worthy of worship but He, the Ever Living, The Sustainer of
all. Neither drowsiness overtakes Him nor sleep. To Him Alone belongs whatever
is in the heavens and whatever is on the earth. Who is it that can intercede with
Him except with His permission? He knows what is before them and what will be
after them, and they encompass not a thing of His knowledge except for what He
wills. His Kursī extends over the heavens and the earth, and their preservation
does not tire Him. And He is the Most High, the Magnificent. (2:255)*

Ubayy and the Jinni

Ubayy b. Ka'b reported that he had a vessel in which he kept dates. He
found that its quantity was decreasing. So he kept guard on it one night
and saw a creature that resembled an adolescent boy. Ubayy greeted
him and he returned his greeting. Ubayy then asked him, "What are
you, a jinnī or a human?" He replied, "A jinnī." So he said to him, "Show

me your hand.” So he showed him his hand, and it looked like a dog’s paw with dog’s fur. He said, “This is how the jinn are created. The jinn know that there is no one amongst them who is stronger than me.”

Ubayy asked him, “What caused you to do what you did?” He replied, “We heard that you are a man who loves charity, and we came to take our share from your food.” Ubayy asked him, “What will protect us from you?” He replied, “Reciting Āyah al-Kursī from Sūrah al-Baqarah [i.e. the verse above]. If you recite it in the morning, you will be protected from us till the evening. And if you recite it in the evening, you will be protected from us till the morning.” Ubayy ﷺ said: “The following morning, I went to the Messenger of Allah ﷺ and told him about what had happened. The Messenger of Allah ﷺ said, “The evil one spoke the truth.” (Ḥākim)

Āyat al-Kursī is the strongest protection against the evil of the jinn. Hence, it is Sunnah to recite it in the morning and evening, before sleeping, and after the farḍ prayers.

2 Three Quls: To Suffice You in All Your Matters

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

3x قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Bismi-llāhi-r-Raḥmāni-r-Raḥīm.

Qul Huwa-llāhu Aḥad. Allāhu-ṣ-Ṣamad. Lam yalid wa lam yūlad. Wa lam yakul-lahū kufuwan aḥad.

In the Name of Allah, the All-Merciful, the Very Merciful.

Say, He is Allah, the One, the Self-Sufficient Master, Who has not given birth and was not born, and to Whom no one is equal. (112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَمِنْ شَرِّ

3x النَّفَّاثَاتِ فِي الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ .

Bismi-llāhi-r-Raḥmāni-r-Raḥīm.

Qul a'ūdhu bi-Rabbi-l-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharri-n-naffāthāti fi-l-'uqad. Wa min sharri ḥāsadin idhā ḥasad.

In the Name of Allah, the All-Merciful, the Very Merciful.

Say, I seek protection of the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening night when it settles, and from the evil of the blowers in knots, and from the evil of the envier when he envies. (113)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ، مَلِكِ النَّاسِ ، إِلَهِ النَّاسِ ، مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ،

3x الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ، مِنَ الْجِنَّةِ وَالنَّاسِ .

Bismi-llāhi-r-Raḥmāni-r-Raḥīm.

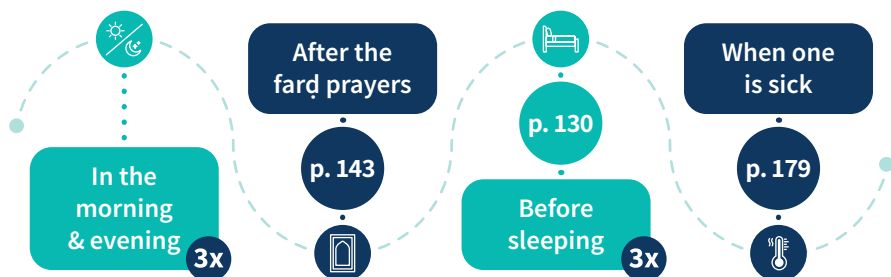
Qul a'ūdhu bi-Rabbi-n-nās. Maliki-n-nās. Ilāhin-nās. Min sharri-l-waswāsi-l-khannās. Al-ladhī yuwaswisu fi ṣudūri-n-nās. Mina-l-jinnati wa-n-nās.

In the Name of Allah, the All-Merciful, the Very Merciful.

Say, I seek protection of the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the hearts of mankind, whether they be Jinn or people. (114)

Mu'ādh b. 'Abdullāh b. Khubayb, narrated from his father ﷺ, who said: "We went out on a rainy and extremely dark night, looking for the Messenger of Allah ﷺ, so that he could lead us in ṣalāh." He said: "So I met him and he ﷺ said: 'Say' but I did not say anything. Then he ﷺ said: 'Say.' But I did not say anything. He ﷺ said: 'Say.' So I said: 'What should I say?' He ﷺ said: "Recite Sūrah al-Ikhlāṣ and al-Mu'awwidhatayn (Sūrah al-Falaq and Sūrah al-Nās) three times in the morning and the evening: **It will suffice you in all respects** (i.e. it will protect you from all evil)." (Tirmidhī)

Due to the importance of the these Sūrahs, it is Sunnah to recite them:



“These Sūrahs are extremely effective in repelling magic, evil eye, and the rest of the evils...

The need for a slave to seek Allah's protection with these Sūrahs is greater than his need for eating, drinking and clothes.

- Ibn al-Qayyim رحمته الله

”

– ③ Sayyid al-Istighfar: The Best Way of Seeking Forgiveness –

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
وَأُبُوءُ لَكَ بِذَنْبِي ، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

Allāhumma Anta Rabbī, lā ilāha illā Ant, khalaqtanī wa ana ‘abduk, wa ana ‘alā ‘ahdika wa wa’dika maṣtaṭa’t, a’ūdhu bika min sharri mā ṣana’t, abū’u laka bi ni’matika ‘alayya wa abū’u laka bi-dhambī fa-ghfir lī fa-innahū lā yaghfiru-dh-dhunūba illā Ant.

O Allah, You are my Lord. There is no god worthy of worship except You. You have created me, and I am Your slave, and I am under Your covenant and pledge (to fulfil it) to the best of my ability. I seek Your protection from the evil that I have done. I acknowledge the favours that You have bestowed upon me, and I admit my sins. Forgive me, for none forgives sins but You.

Shaddād b. Aws ؓ narrates that the Messenger of Allah ﷺ said: “The most superior manner of seeking forgiveness is that you say [the above]. Whoever says it during the day with **firm belief** in it and dies on the same day before the evening, **he will be from the people of Paradise**. And whoever says it during the night with **firm belief** in it and dies before the morning, **he will be from the people of Paradise**.” (Bukhārī)

4 Protect Yourself From Anxiety, Laziness & Debt

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

Allāhumma innī a’ūdhu bika min-l-hammi wa-l-ḥazan, wa a’ūdhu bika min-l-‘ajzi wa-l-kasal, wa a’ūdhu bika min-l-jubni wa-l-bukhl, wa a’ūdhu bika min ghalabati-d-dayni wa qahri-r-rijāl.

O Allah, I seek Your protection from anxiety and grief. I seek Your protection from inability and laziness. I seek Your protection from cowardice and miserliness, and I seek Your protection from being overcome by debt and being overpowered by men.

Abū Sa’īd al-Khudrī ؓ narrated that one day, the Messenger of Allah ﷺ entered the masjid. He saw a man from the Anṣār called Abū Umāmah ؓ. He ؓ asked, “What is the matter? Why are you

sitting in the masjid when it is not the time for prayer?” He replied, “Never-ending worries and debts, O Messenger of Allah.” The Messenger of Allah ﷺ then asked, “Shall I not teach you words by which, when you say them, Allah will remove your worries, and settle your debts?” He replied, “Yes of course, O Messenger of Allah.” He ﷺ said, “Say in the morning and evening [the above].” Abū Umāmah ﷺ said, “Then I did that and Allah removed my worries and settled my debts.” (Abū Dāwūd)

5 Attain Well-being in This World and the Hereafter

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ 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 يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي،
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

Allāhumma innī as'aluka-l-'āfiyata fi-d-dunyā wa-l-ākhirah. Allāhumma innī as'aluka-l-'afwa
wa-l-'āfiyata fi dīnī wa dunyāya wa ahli wa māli, Allāhumma-stur 'awratī wa āmi-r-raw'ātī.
Allāhumma-ḥfaznī mim bayni yadayya wa min khalfī, wa 'ay-yamīnī wa 'an shimālī wa min
fawqī, wa a'ūdhu bi-'āzamatika an ughtāla min taḥtī.

*O Allah, I ask You for well-being in this world and the next. O Allah, I ask
You for forgiveness and well-being in my religion, in my worldly affairs, in my
family and in my wealth. O Allah, conceal my faults and calm my fears. O
Allah, guard me from in front of me and behind me, from my right, and from
my left, and from above me. I seek protection in Your Greatness from being
unexpectedly destroyed from beneath me.*

‘Abdullāh b. ‘Umar ﷺ narrated: “The Messenger of Allah ﷺ never failed to say these words in the morning and in the evening.” (Abū Dāwūd)

The Messenger of Allah ﷺ said: “Ask Allah for forgiveness and well-being (‘āfiyah). Indeed, after conviction (yaqīn), no one has been granted anything better than well-being.” (Tirmidhī)

6 Protect Yourself From the Four Evils

اَللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيْكَهٗ ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ ، اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ ، وَمِنْ شَرِّ
الشَّيْطَانِ وَشُرَكَهٖ ، وَاَنْ اَقْتَرِفَ عَلٰى نَفْسِيْ سُوْءًا ، اَوْ اَجْرَهُ اِلٰى مُسْلِمٍ .

Allāhumma fāṭir-as-samāwāti wa-l-arḍ, ‘ālima-l-ghaybi wa-sh-shahādah, rabba kulli shay’iw-
wa malikah, ash-hadu al-lā ilāha illā Ant, a’ūdhu bika min sharri nafsi, wa min sharri-sh-
shayṭāni wa shirkihi, wa an aqtarifa ‘alā nafsi sū’an, aw ajurrahū ilā muslim.

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, the Lord and Sovereign of everything; I bear witness that there is no god worthy of worship but You. I seek Your protection from the evil of my own self, from the evil of Shayṭān and from the evil of polytheism to which he calls, and from inflicting evil on myself, or bringing it upon a Muslim. (Tirmidhī)

7 Entrust All Your Matters to Allah

يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ اَسْتَغِيْثُ ، اَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ اِلٰى
نَفْسِيْ طَرْفَةَ عَيْنٍ .

Yā Ḥayyu yā Qayyūm, bi-rahmatika astaghīth, aṣliḥ lī sha’nī kullah, wa lā takilnī ilā nafsi
ṭarfata ‘ayn.

O The Ever Living, The Sustainer of all; I seek assistance through Your mercy. Rectify all of my affairs and do not entrust me to myself for the blink of an eye. (Nasā’ī)

Anas b. Mālik رضي الله عنه said: “Whenever a matter would distress the Messenger of Allah ﷺ he would say يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ (Tirmidhī).

8 Fulfil Your Obligation to Thank Allah

To be recited in the morning

اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ نِّعْمَةٍ اَوْ بِاَحَدٍ
مِّنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ
لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .

Allāhumma mā aṣbaḥa bī min ni‘matin aw
bi-aḥadim-min khalqik, fa-minka
waḥdaka lā sharika lak, fa laka-l-ḥamdu
wa laka-sh-shukr.

To be recited in the evening

اَللّٰهُمَّ مَا اَمْسَى بِيْ مِنْ نِّعْمَةٍ اَوْ بِاَحَدٍ
مِّنْ خَلْقِكَ ، فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ
لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .

Allāhumma mā amsā bī min ni‘matin aw
bi-aḥadim-min khalqik, fa-minka
waḥdaka lā sharika lak, fa laka-l-ḥamdu
wa laka-sh-shukr.

O Allah, all the favours that I or anyone from Your creation has received in the morning/evening, are from You Alone. You have no partner. To You Alone belong all praise and all thanks.

‘Abdullāh b. Ghannām رضي الله عنه narrates that the Messenger of Allah ﷺ said: “Whoever says [the above] in the morning **has fulfilled his obligation to thank Allah for that day**. And whoever says it in the evening **has fulfilled his obligation for that night**.” (Abū Dāwūd)

9 Renew Your Faith in the Morning & Evening

To be recited in the morning

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

Aṣḥaḥnā ‘alā fiṭrati-l-islām, wa ‘alā kalimati-
l-ikhḷāṣ, wa ‘alā dīni Nabīyyinā
Muḥammadin ṣallallāhu ‘alayhi wa sallam,
wa ‘alā millati abīnā Ibrāhīma ḥanīfam-
muslimaw-wa mā kāna min-l-mushrikīn.

To be recited in the evening

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

Amsaynā ‘alā fiṭrati-l-islām, wa ‘alā
kalimati-l-ikhḷāṣ, wa ‘alā dīni Nabīyyinā
Muḥammadin ṣallallāhu ‘alayhi wa sallam,
wa ‘alā millati abīnā Ibrāhīma ḥanīfam-
muslimaw-wa mā kāna min-l-mushrikīn.

We have entered the morning/evening upon the natural religion of Islam, the statement of pure faith (i.e. Shahādah), the religion of our Prophet Muḥammad ﷺ and upon the way of our father Ibrāhīm ؑ, who turned away from all that is false, having surrendered to Allah, and he was not of the polytheists. (Aḥmad)

10 Begin the Morning & Evening by Praising Allah

To be recited in the morning

أَصْبَحْتُ أُثْنِي عَلَيْكَ حَمْدًا ،
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. 3x

Aṣḥaḥtu uthnī ‘alayka ḥamdā, wa ash-hadu
al-lā ilāha illal-llāh.

To be recited in the evening

أَمْسَيْتُ أُثْنِي عَلَيْكَ حَمْدًا ،
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. 3x

Amsaytu uthnī ‘alayka ḥamdā, wa ash-hadu
al-lā ilāha illal-llāh.

I have entered the morning/evening praising You, and I bear witness that there is no god worthy of worship but Allah. (Nasā’ī)

To be recited in the morning

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 مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا
بَعْدَهُ ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ
وَسُوءِ الْكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ
عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ .

Aşbaḥnā wa aşbaḥa-l-mulku li-llāh,
wa-l-ḥamdu li-llāh, lā ilāha illa-llāhu
waḥdahū lā sharīka lah, lahu-l-mulku wa
lahu-l-ḥamd, wa huwa ‘alā kulli shay’in
Qadīr, Rabbi as’aluka khayra mā fī hādha-l-
yawmi wa khayra mā ba’dah, wa a’ūdhu bika
min sharri mā fī hādha-l-yawmi wa sharri
mā ba’dah. Rabbi a’ūdhu bika mina-l-kasali
wa sū’i-l-kibar, Rabbi a’ūdhu bika min
‘adhābin fi-n-nāri wa ‘adhābin fi-l-qabr.

We have entered the morning/evening and at this very time the whole kingdom belongs to Allah. All praise is due to Allah. There is no god worthy of worship except Allah, the One; He has no partner with Him. The entire kingdom belongs solely to Him, to Him is all praise due, and He is All-Powerful over everything.

To be recited in the evening

أَمْسَيْنَا وَأَمْسَى 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 هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا ،
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ
وَشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ
الْكَسَلِ وَسُوءِ الْكِبَرِ ، رَبِّ أَعُوذُ بِكَ
مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ .

Amsaynā wa amsa-l-mulku li-llāh, wa-l-
ḥamdu li-llāh, lā ilāha illa-llāhu waḥdahū lā
sharīka lah, lahu-l-mulku wa lahu-l-ḥamd,
wa huwa ‘alā kulli shay’in Qadīr, Rabbi
as’aluka khayra mā fī hādhihi-l-laylati wa
khayra mā ba’dahā, wa a’ūdhu bika min
sharri mā fī hādhihi-l-laylati wa sharri mā
ba’dahā. Rabbi a’ūdhu bika mina-l-kasali wa
sū’i-l-kibar, Rabbi a’ūdhu bika min
‘adhābin fi-n-nāri wa ‘adhābin fi-l-qabr.

My Lord, I ask You for the good that is in this day/night and the good that follows it, and I seek Your protection from the evil that is in this day/night and from the evil that follows it. My Lord, I seek Your protection from laziness and the misery of old age. My Lord, I seek Your protection from the torment of the Hell-fire and the punishment of the grave. (Muslim)

12 Ask Allah to Bless Your Day & Night

To be recited in the morning

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

Aṣḥaḥnā wa aṣḥaḥa-l-mulku li-llāhi
Rabbi-l-‘ālamīn, Allāhumma innī as’aluka
khayra hādha-l-yawm, faṭḥahū wa naṣrahū
wa nūrahū wa barakatahū wa hudāh, wa
a’ūdhu bika min sharri mā fihi wa sharri
mā ba’dah.

To be recited in the evening

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

Amsaynā wa amsa-l-mulku li-llāhi Rabbi-
l-‘ālamīn, Allāhumma innī as’aluka khayra
hādhihi-l-laylah, faṭḥahā wa naṣrahā wa
nūrahā wa barakatahā wa hudāh, wa
a’ūdhu bika min sharri mā fihā wa sharri
mā ba’dah.

We have entered the morning/evening and at this very time the whole kingdom belongs to Allah, Lord of the worlds. O Allah, I ask You for the goodness of this day/night: its victory, its help, its light, and its blessings and guidance. I seek Your protection from the evil that is in it and from the evil that follows it.

Abū Mālīk al-Ash‘arī ﷺ narrates that the Messenger of Allah ﷺ said: “When one of you enters the morning, they should say [the above]; and when they reach the evening, they should say the same.” (Abū Dāwūd)

To be recited in the morning

اَللّٰهُمَّ اِنِّيْ اَصْبَحْتُ اَشْهَدُكَ ، وَاَشْهَدُ
حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ
خَلْقِكَ ، اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا
اَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَاَنَّ

4x مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

Allāhumma innī aṣbaḥtu ush-hiduka wa
ush-hidu ḥamalata ‘arshik, wa malā’ikataka
wa jamī’a khalqik, an-naka Anta-llāhu lā
ilāha illā Anta waḥdaka lā sharīka lak, wa
an-na Muḥammadan ‘abduka wa rasūluk.

To be recited in the evening

اَللّٰهُمَّ اِنِّيْ اَمْسَيْتُ اَشْهَدُكَ ، وَاَشْهَدُ
حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ
خَلْقِكَ ، اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا
اَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَاَنَّ

4x مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.

Allāhumma innī amsaytu ush-hiduka wa
ush-hidu ḥamalata ‘arshik, wa malā’ikataka
wa jamī’a khalqik, annaka Anta-llāhu lā
ilāha illā Anta waḥdaka lā sharīka lak, wa
an-na Muḥammadan ‘abduka wa rasūluk.

O Allah, I have entered the morning/evening, and I call upon You, the bearers of Your Throne, Your angels and all creation, to bear witness that surely You are Allah. There is no god worthy of worship except You Alone. You have no partners, and that Muḥammad ﷺ is Your servant and Your Messenger.

Anas b. Mālik ﷺ narrates that the Messenger of Allah ﷺ said, “Whosoever recites [the above] in the morning or evening once, Allah frees a quarter of him from the Hell-fire. If he recites it twice, Allah frees half of him from the Hell-fire. If he recites it thrice, Allah frees three-quarters of him from the Hell-fire. And if he recites it four times, Allah frees him (fully) from the Hell-fire.” (Abū Dāwūd)

Anas b. Mālik ﷺ narrates that the Messenger of Allah ﷺ said, “Whoever says the above in the morning, Allah will forgive the sins he commits in that day; and whoever says it in the evening, Allah will forgive the sins he commits in that night.” (Abū Dāwūd)

14 Express Your Submission

To be recited in the morning

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

Allāhumma bika aṣḥaḥnā wa bika
amsaynā wa bika naḥyā wa bika namūtu
wa ilayka-n-nushūr.

To be recited in the evening

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا
وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ
المَصِيرُ.

Allāhumma bika amsaynā wa bika
aṣḥaḥnā wa bika naḥyā wa bika namūtu
wa ilayka-l-maṣīr.

O Allah, by You we have entered the morning/evening and by You we enter upon the evening/morning. By You, we live and we die, and to You is the resurrection/return. (Al-Adab al-Mufrad)

15 Ask Allah for Good Health and Protection

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 . 3x

Allāhumma ‘āfinī fī badanī, Allāhumma ‘āfinī fī sam‘ī, Allāhumma ‘āfinī fī baṣarī, lā ilāha illā Ant, Allāhumma innī a‘ūdhu bika mina-l-kufri wa-l-faqr, wa a‘ūdhu bika min ‘adhābi-l-qabr, lā ilāha illā Ant.

O Allah, grant me well-being in my body. O Allah, grant me well-being in my hearing. O Allah, grant me well-being in my sight. There is no god worthy of worship except You. O Allah, I seek Your protection from disbelief and poverty and I seek Your protection from the punishment of the grave. There is no god worthy of worship except You. (Aḥmad)

16 Allah Will Suffice You in Everything

7x حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ، عَلَيْهِ تَوَكَّلْتُ ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ .

Ḥasbiya-Allāhu lā ilāha illā Huwa, ‘alayhi tawakkalt, wa Huwa Rabbu-l-‘Arshi-l-‘aẓīm.

Allah is sufficient for me. There is no god worthy of worship except Him. I have placed my trust in Him only and He is the Lord of the Magnificent Throne.

Abū al-Dardāؓ narrates from the Messenger of Allah ﷺ that he said: “Whoever recites [the above] seven times in the morning and in the evening, Allah will suffice him in everything that concerns him in matters of this world and the next.” (Ibn al-Sunnī)

17 Have the Prophet ﷺ Hold Your Hand and Enter You Into Paradise

3x رَضِيتُ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ نَبِيًّا .

Raḍītu bi-llāhi Rabbā, wa bi-l-islāmi dīnā, wa bi Muḥammadin-Nabiyyā.

I am pleased with Allah as my Lord, with Islām as my religion and with Muḥammad ﷺ as my Prophet.

Thawbānؓ narrates that the Messenger of Allah ﷺ said: “Allah has promised that anyone who says [the above] three times every morning and evening will be pleased on the Day of Judgement.” (Aḥmad)

The Messenger of Allah ﷺ said: “Whoever says [the above] in the morning, I guarantee that I will take hold of his hand until I enter him into Paradise.” (Ṭabarānī)

18 Protect Yourself From All Harm

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ، وَهُوَ
السَّمِيعُ الْعَلِيمُ. 3x

Bismi-llāhi-lladhī lā yaḍurru ma‘asmihī shay’un fi-l-arḍi wa lā fi-s-samā’, wa Huwa-s-Samī‘u-l-‘Alīm.

In the Name of Allah, with whose Name nothing can harm in the earth nor in the sky. He is the All-Hearing and All-Knowing.

Abān b. ‘Uthmān narrated from ‘Uthmān b. ‘Affān ؓ who mentioned that the Prophet ﷺ said: “There is no servant who says [the above] three times every morning and evening, except that **nothing will harm him.**” Abān himself had been afflicted with a form of paralysis, so the man began to look at him. Abān said to him: “Why do you look at me? The ḥadīth is as I have narrated it to you, except that I did not recite it one day, and Allah brought about His decree upon me.” (Tirmidhī)

The Prophet ﷺ said: “Whoever says [the above] three times (in the evening), **they will not be afflicted by a sudden calamity till the morning.** And whoever says it three times in the morning, **they will not be afflicted with a sudden calamity until the evening.**” (Abū Dāwūd)

19 Have Your Sins Forgiven

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. 100x

Subḥāna-llāhi wa bi ḥamdih.

Allah is free from imperfection, and all praise is due to Him.

Abū Hurayrah ؓ narrates that the Prophet ﷺ said: “He who says [the above] in the morning and in the evening 100 times, **will not be surpassed on the Day of Judgement by anyone with better deeds except the one who says the same words or more.**” (Muslim)

Abū Hurayrah  narrates that the Prophet  said: “Whoever says [the above] 100 times a day, all of his sins will be forgiven, even if they are as abundant as the foam of the sea.” (Bukhārī)

For the meaning and virtues of tasbīḥ and taḥmīd.

See
p. 46
to 52

20 Earn an Unparalleled Reward

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

قَدِيرٌ . 100x

Lā ilāha illa-Allāh, waḥdahū lā sharika lah, lahu-l-mulk, wa lahu-l-ḥamd, wa Huwa ‘alā kulli shay’in Qadīr.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful.

The Messenger of Allah  said: “Whoever says [the above] 100 times in a day will have a reward equivalent to that of freeing 10 slaves. 100 good deeds will be recorded for him, and 100 of his sins will be blotted out from his scroll. He will be safeguarded against Shayṭān on that day till the evening; and none will surpass him in doing better good deeds except someone who has recited these words more often than him.” (Bukhārī)



Reward of
freeing 10
slaves



Reward of a
100 good
deeds



100 sins
will be
erased



Protection
from
Shayṭān



None will
surpass
him



UNPARALLELED REWARD

The Messenger of Allah ﷺ said: “Whoever says [the above] 100 times in the morning and evening, **none will surpass him in doing better good deeds except someone who has recited it more than him.**” (Nasā’i)

For the meaning and virtues of tahlīl.

See
p. 42
to 45

21 Tasbih, Tahmid and Takbir

100x سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ.

Subḥāna-llāh, Alḥamdu li-llāh, Allāhu akbar.

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest.

The Messenger of Allah ﷺ said: “Whoever says سُبْحَانَ اللَّهِ 100 times before sunrise and 100 times before sunset, it will be **better than 100 camels** (which are sacrificed for the sake of Allah). Whoever says الْحَمْدُ لِلَّهِ 100 times before sunrise and 100 times before sunset, it will be **better than 100 horses on which he sends 100 warriors** (in the path of Allah). Whoever says اللَّهُ أَكْبَرُ 100 times before sunrise and 100 times before sunset, it will be **better than freeing 100 slaves.**” (Nasā’i)

For the meaning and virtues of tasbīḥ, taḥmīd and takbīr.

See
p. 46
to 52

22 Receive the Intercession of the Prophet ﷺ

(الصلاة على النبي)

Send ṣalawāt on the Prophet ﷺ.

Abū al-Dardā' ﷺ narrates that the Messenger of Allah ﷺ said: "Whoever sends ṣalāh upon me 10 times in the morning and 10 times in the evening **will receive my intercession.**" (Ṭabarānī)

For the meaning, benefits and virtues of ṣalawāt.

See
p. 55
to 61

23 Seek Forgiveness and Repent

To be recited in the morning only

100x اَسْتَغْفِرُ اللهَ وَاَتُوبُ اِلَيْهِ.

Astaghfiru-l-llāha wa atūbu ilayh.

I seek Allah's forgiveness and turn to Him in repentance.

The Messenger of Allah ﷺ said: "No morning has passed by except that I have sought Allah's forgiveness in it 100 times." (Ṭabarānī)

The Messenger of Allah ﷺ said: "Sometimes a thin shade comes upon my heart, and I seek Allah's forgiveness a hundred times a day." (Muslim)

For the virtues of istighfār.

See
p. 62
to 68

24 Four Phrases That Outweigh All Other Dhikr

To be recited in the morning only

سُبْحَانَ اللهِ وَبِحَمْدِهِ ، عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِينَةَ عَرْشِهِ ، وَمِدَادَ

3x كَلِمَاتِهِ.

Subhāna-llāhi wa bi ḥamdih, ‘adada khalqih, wa riḍā nafsih, wa zinata ‘arshih, wa midāda kalimātih.

Allah is free from imperfection and all praise is due to Him, (in ways) as numerous as all He has created, (as vast) as His pleasure, (as limitless) as the weight of His Throne, and (as endless) as the ink of His words.

Juwayriyah b. al-Ḥārith ؓ said: “The Prophet ؓ left (my home) in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. He ؓ asked: ‘Are you still in the same position as I left you?’ I replied in the affirmative. Thereupon the Prophet ؓ said: ‘I recited four phrases three times after I left you. **If everything that you have said today was put on the scales, [the above] would outweigh it.**” (Muslim)

For the meaning and virtues of tasbīḥ and taḥmīd.

See
p. 46
to 52

25 Protect Yourself From All Evil

To be recited in the evening only

3x. اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A‘ūdhu bi kalimāti-l-lāhi-t-tāmmāti min sharri mā khalaq.

I seek protection in Allah’s perfect words from the evil of whatever He has created.

Abū Hurayrah ؓ narrates that the Messenger of Allah ؓ said: “Whoever recites [the above] three times in the evening **will not be harmed by poisonous stings in that night.**”

Suhayl (a narrator) said: “So our family used to learn it and they used to say it every night. A girl among them was stung, and **she did not feel any pain.**” (Tirmidhī)

Chapter 4



The Adhkar of Sleep

How to Sleep Like the Messenger of Allah ﷺ

The Messenger of Allah ﷺ was the best human being to have walked on this earth. What he managed to achieve in such a short space of time is remarkable. What is just as remarkable is the intensity of his *ibādah*, which nourished his mission, his **devotion** to his Lord and how **long he spent at night in the worship** of his Lord despite **his numerous obligations and responsibilities in the daytime**. He made time for everyone, from the unnamed girl who took his hand and have him walk around with her in Madīnah, to his wives who he would take time out to teach and engage in quality conversation with. He had **many roles**: leader, judge, military strategist, counsellor, husband, father, grandfather, friend, Prophet of Allah. But none of these stopped him from getting up every night and spending hours in *munājāh* (private and intimate conversation with his Creator).

How was he able to manage his time so successfully? How can we also enjoy barakah in our time? Step number one is to try and **sleep like the Messenger of Allah ﷺ slept**.

The following are some of the ways to do this:

1 Sleep Early

The Messenger of Allah ﷺ **disliked** sleeping before 'Ishā' ṣalāh, and **talking after it** (Bukhārī). The wisdom in sleeping early is that one gains sufficient rest before waking up for tahajjud, one is able to wake up for Fajr on time, and more so in our times, one is **protected from great fitnah**. Allah ﷻ has designated the night for rest. By altering this

divine design, where we sleep in the day instead of sleeping at night, we cause great damage to ourselves.

It has been reported that ‘Umar  would hit people for talking after ‘Ishā’ and he would say, “Do you **chit-chat** in the first part of the night, and sleep in the latter part? **Give your scribes (i.e. angels) a rest!**”

2 Sleep With Wudu’

The **angels remain in the company** of the one who sleeps with wuḍū’ and say, “O Allah, forgive your such and such servant for he slept in the state of purity” (Ibn Ḥibbān).

Imagine that! The angels could be making du‘ā’ for you every night.

3 Dust the Bed

The Messenger of Allah  said, “When one of you goes to bed, he should shake out his bed with the inside of his waist sheet, for **he does not know** what has come on to it after him” (Bukhārī).

4 Sleep on Your Right Side

The Messenger of Allah  would sleep on his right side and place his right hand under his right cheek (Bukhārī).

5 Don’t Sleep on Your Stomach

Abū Dharr  said, “The Messenger of Allah  passed by me and I was lying on my stomach. He nudged me with his foot and said, ‘Junaydib! **This is how the people of Hell-fire lie**’” (Ibn Mājah). He  also said, “**Allah dislikes** that one sleeps in this manner” (Abū Dāwūd).

6 Cover Vessels and Say ‘Bismillah’

The Messenger of Allah  said, “Close the doors and mention the

Name of Allah, for **Shayṭān does not open a closed door**. Tie up your waterskins and mention the Name of Allah. Cover your vessels, even if you only put something over them, and extinguish your lamps” (Bukhārī).

7 Recite Qur'an and Adhkar

The Messenger of Allah ﷺ said, “Whoever **recites 10 verses** at night (regularly), he will not be recorded among the **negligent**” (Hākim).

He ﷺ also said: “When a man retires to his bed, an angel and a devil rush to him. The angel says, ‘O Allah, let it be a good ending.’ The devil says, ‘O Allah, let it be a bad ending.’ If he remembers Allah, and then sleeps, the angel spends the night protecting him” (Ibn al-Sunnī).

8 Ensure Your Will Is Written and Updated

The Prophet ﷺ said, “It is the **duty** of a Muslim who has anything to bequeath to not let two nights pass, except that he should have his will written in regards to it” (Bukhārī).

9 Plan for Tahajjud

Make a **firm intention** and plan to wake up for tahajjud. Even if you do not manage to wake up, you will be rewarded for it. The Prophet ﷺ said, “Whoever goes to bed intending to wake up and pray during the night, but sleep overcomes him until he gets up in the morning — **(the reward of) what he intended will be recorded for him**, and his sleep will be a **charity** given to him by his Lord” (Nasā'ī).

10 Hope to Be Rewarded for Your Sleep

Have an **intention** that you are sleeping in order to rest and gain energy for worshipping Allah. Mu'adh b. Jabal ؓ said, “Indeed **I hope for reward for my sleep** just as I hope for reward for standing in prayer.”



Tahajjud: The Worldly Paradise

Tahajjud, also known as **qiyām al-layl**, is one of the greatest acts of worship a servant can perform. After the obligatory deeds, it is one of the most beloved deeds to Allah. The Messenger of Allah ﷺ said, “**Hold on tight to the night prayer.** Indeed it is the habit of the righteous who came before you. It brings you close to your Lord, wipes away your sins, prevents you from sinning and repels sickness from the body” (Tirmidhī). The Prophet ﷺ would always pray tahajjud. He would not miss tahajjud even when travelling, and when he was sick, he would pray sitting down.

Tahajjud will intercede on behalf of the servant on the Day of Judgement. The Qur’ān will say: ‘I prevented him from sleeping at night, **so accept my intercession on his behalf**’ (Aḥmad). Tahajjud removes laziness, strengthens the body and illuminates the heart. Tahajjud is the **believer’s honour**: the believer stands at night in humility, and in return, Allah honours his servant and grants him a lofty status.

The Messenger of Allah ﷺ said, “There are three people whom Allah loves, **is delighted with and smiles at.** [Of them is] a man who has a beautiful wife, and a comfortable bed. He then gets up to pray (at night), so Allah says to His Angels, “My Angels, look! This is My servant. He has a comfortable bed and a beautiful wife, but he left them both. He then stood to pray, humbly begging Me, and reciting My verses. And if he wished, he could have slept...” (Ḥākim).

Tahajjud Strengthens Iman

Tahajjud provides great spiritual and physical strength. Night prayer leaves a deep impression on the soul as it requires a person to fight his nafs and Shayṭān. When Allah ﷻ wanted to prepare the Prophet ﷺ for His weighty message, **He chose for him night worship.** Allah ﷻ says,

“O you wrapped up (in your clothes)! Stand at night (in prayer) except a little—half (the night), or a little less, or a little more—and recite the Qur’ān slowly and distinctly. We will soon send down to you a weighty revelation. Indeed, worship in the night is more impactful and suitable for recitation”
(73:1-6).

Similarly, tahajjud was made obligatory at the very beginning for the early Muslims. The Companions ﷺ were commanded to spend the greater part of every night in prayer. This is because **tahajjud is one of the most effective methods of nurturing and strengthening one’s īmān.** Since these noble Companions were being tasked with a difficult mission, their hearts had to be imbued with īmān and guidance through tahajjud.

Tahajjud and the Sweetness of Worship

Tahajjud is one of the best provisions a believer can take in his journey to Allah. It brings a sweetness which is nearly impossible to experience otherwise. One of life’s greatest joys is being able to cry out to one’s **Maker in the stillness of the night, in qiyām, and in sajdah, when one is closest to Him.**

The most illuminating worship occurs in the darkness of the night. It is when the treasures of the heart unfold, and the heart connects fully to Allah. The night is when we unfurl our masks and let down our guard in the company of our Beloved Lord. We pour our hearts out to Him and shed tears for Him Alone.

“

Pray two rak'ahs in the darkness of the night for the darkness of the grave. Fast on a very hot day for the heat of the Day of Resurrection, and give charity to ward off the perils of a very difficult Day.

- Abū al-Dardā 

”

Allah Has a Surprise for You!

From His immense kindness, Allah al-Barr (The Kind), has concealed a magnificent everlasting reward for His slaves who hid away from His creation, shunned their cosy blankets away, and turned to Him in the depths of the night. He  says,

“Their sides shun their beds, praying to their Lord in fear and hope; and they spend (in charity) some of what We have given them. Not a single soul is aware of the blissful delight that has been reserved for them in secret, as a reward of what they used to do” (32:17).

Ḥasan al-Basrī  said, “The people concealed their deeds, so Allah reserved for them in secret what no eye has seen and what has not crossed the mind of any human being.”

“

By Allah, if it wasn't for the night prayer (qiyām al-layl), I would not have loved the world. By Allah, the people of the night (prayer) experience more delight in their night than the people of entertainment experience in their entertainment. Sometimes the hearts experience moments in which they leap out of joy due to the remembrance of Allah, to the extent that I say: 'If the people of Paradise have anything like this, then how blissful must their lives be!'

- Abū Sulaymān al-Dārānī 

”

Qur'an at Night

There is a strong connection between worship at night and enjoying a lofty rank in the sight of Allah. At night, when one **sacrifices the comfort** of their sleep and the company of their spouse, and instead turns towards their Creator, their heart brimming with His love and trembling from His fear — they are closer to receiving the **exclusive outpourings** of Allah's mercy and light.

The night time is more conducive to reflecting upon and reciting the words of Allah. Allah ﷻ says,

“Indeed, worship in the night is more impactful and suitable for recitation”
(73:6).

Night prayer leaves a deep impression on the soul. In the stillness of the night, the heart is calmer, distractions are limited, and one is able to absorb the weighty message of Allah ﷻ.

Imām al-Nawawī رحمه الله states that one should devote more time to reciting at night, as Allah ﷻ says,

*“...There are some among the People of the Book who are upright, who recite Allah's revelations **throughout the night, prostrating**”* (3:113).

Tahajjud was a norm in the earlier generations outside of Ramaḍān. Abū al-Aḥwaṣ al-Ḥabashī رحمه الله said, “Indeed a person would go out in the districts at night, and would hear **a buzzing like the buzzing of bees from the residents** (i.e. everyone was reciting Qur'an). What is wrong with these people; they feel secure from what the (earlier ones) used to fear?”

“

I recite the Qur’ān, and I reflect on a verse, and it leaves me mind-boggled. I am astonished at those who have memorised the Qur’ān, how do they enjoy sleep? And how can they occupy themselves with a worldly thing whilst they are reciting the words of Allah? If they had understood what they were reciting, recognised its worth, derived pleasure through it and experienced the sweetness of intimately conversing with Him – then they would not wish to sleep out of happiness from what they have been given.

- Aḥmad b. al-Ḥawārī ﷺ

”

Tahajjud Cultivates Sincerity

Tahajjud enjoys a high status because it is usually done in private, making it more conducive to sincerity. This is why the night has been called the ‘school of sincerity’ — only those with true love for Allah will enrol. Tahajjud protects a servant from *riyā’* (showing off) and is an achievable ‘secret’ deed between him and Allah.

Ayyūb al-Sakhtiyānī ﷺ would stand the entire night in prayer. In the morning, he would raise his voice, making it out as though he had just woken up at that moment.

“

If you sleep all night then wake up feeling regret (for not having prayed *qiyām al-layl*), that may be better for you than if you were to pray all night and wake up in the morning filled with self-admiration. For the deeds of the one who admires himself are not accepted.

- Ibn al-Qayyim ﷺ

”

Tahajjud Brings Victory

After the Battle of Qādisiyyah (15 AH), Sa'd b. Abī Waqqāṣ ﷺ sent a letter to 'Umar b. al-Khaṭṭāb ﷺ, relaying to him the good news of the victory. In the letter, he mentioned: 'Sa'd b. Ubayd the Reciter ﷺ was martyred, and so-and-so, and so-and so was martyred, and men amongst the Muslims who are only known to Allah; He surely knows them...

When night would fall, they would recite the Qur'ān like the buzzing of the bees; and during the day, they were lions unlike any other.'

When Ṣalāḥuddīn al-Ayyūbī ﷺ would pass by a tent and hear those inside it were performing tahajjud, he would say: **"This is where victory comes from."** And when he would find a tent with people sleeping inside it, he would say, **"This is where defeat comes from."**

Don't Miss out on the Best Time

The most virtuous part of the night is the **last third of the night**. This is when Allah ﷻ descends to the lowest heaven (in a manner befitting Him) and says: 'Who will call upon Me, that I may answer Him? Who will ask Me, that I may give him? Who will seek My forgiveness, that I may forgive him?'" (Bukhārī). About this time, Allah ﷻ says,

"And those who seek forgiveness before dawn," (3:17)

The Prophet ﷺ said, "The closest the Lord ever is to the servant is in the last depth of the night. If you can be amongst those who remember Allah at that time, then do so" (Tirmidhī).

Ibn Rajab ﷺ writes, "The middle of the night is reserved for the **lovers** who wish to spend time in seclusion with their Beloved (Allah), and the end of the night is reserved for the **sinner**s to seek forgiveness for their sins. Whoever is unable to join the striving of the lovers in the depth of the night should at least join the sinners pleading forgiveness at the end of the night."

“

I cannot imagine that someone would
sleep during the last part of the night!

- Ṭāwūs ؓ

”

We should try to not miss out on this special time, even if it means praying two rak'ahs. Ibrāhīm al-Nakha'ī ؓ used to say, “Pray at night, even if it is for the duration of milking a goat.”

One night, a short while before Fajr, ‘Abdullāh b. ‘Umar ؓ said to Abū Ghālib ؓ, “Abū Ghālib, will you not get up and pray, even if it is a third of the Qur’ān?” He replied, “It is nearly Fajr time. How can I recite a third of the Qur’ān?” ‘Abdullāh b. ‘Umar said, “Indeed the Messenger of Allah ﷺ said: *Sūrah al-Ikhlāṣ – Qul Huwa Allāhu Aḥad* – is equivalent to a third of the Qur’ān.”

How to Pray Tahajjud

1 Remember Allah Upon Waking Up

The Prophet ﷺ would rub the traces of sleep off his face with his hands, **look at the sky and recite** the last 10 āyāt of Āal-ʿImrān (3:190-200).

The Messenger of Allah ﷺ said, “Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

and then says: ‘O Allah, forgive me’ or makes du‘ā, it will be accepted. If he performs wuḍū’ and prays, his prayer will be accepted” (Bukhārī).

2 Perform Miswak and Wudu

Ḥudhayfah b. al-Yamān رضي الله عنه said, “When the Prophet ﷺ would stand up at night to pray, he **would cleanse his mouth with the siwāk**” (Bukhārī).

The Prophet ﷺ said, “When the servant uses the siwāk and then stands to pray, an angel stands behind him and listens to his recitation. The angel draws near **until he puts his mouth on (the reciter’s) mouth**. Nothing of the Qur’ān comes out of his mouth except that it enters the heart of the angel. Thus, **purify your mouths for the Qur’ān**” (Bazzār).

3 Wake Your Family Up

The Prophet ﷺ said, “May Allah have mercy upon a man who gets up at night, prays and wakes his wife up. If she refuses, he sprinkles water on her face. And may Allah have mercy upon a woman who gets up at night, prays and wakes her husband up. If he refuses, she sprinkles water on his face” (Aḥmad).

4 Pray With Fear and Hope

Allah ﷻ says, “Their sides shun their beds, praying to their Lord in **fear and hope...**” (32:17) and “Is one who worships devoutly during the hours of the night, prostrating and standing, **fearing the hereafter and hoping for the mercy of his Lord**, [like one who does not]?...” (39:9).

Tahajjud is the time to deepen your connection with Allah. Turn to Him in awe and beg Him to protect you from His punishment. Turn to Him with hope and love: praise Him, pour your heart out to Him and plead with Him. Let the tears flow and feel complete serenity in His presence. The Messenger of Allah ﷺ said, “A man who wept out of the fear of Allah **shall not enter the Fire** until the milk returns to the udder [i.e. an impossibility]” (Tirmidhī).

5 Recite the Qur'an Slowly With Reflection

The Prophet ﷺ was instructed by Allah to recite with ‘*tartīl*’ (73:4). *Tartīl* refers to **reciting slowly and calmly, making each word distinct, and not exceeding the limits**. Reciting like this ensures that the tongue, heart, limbs and organs are in perfect harmony with each other. Reciting with *tartīl* will help you to do ‘*tadabbur*’ (reflect on the Qur’ān), increasing your īmān and connection with Allah.

Strive to emulate the Messenger of Allah ﷺ by interacting with the āyāt you are reciting. When you come across an āyah about mercy, **stop and ask Allah for His mercy**. When you come across an āyah about punishment, **stop and ask Allah for His protection**. When you come across an āyah where you can make a du‘ā, **stop and ask Allah**.

You can also keep repeating an āyah until you feel that it has entered your heart. Abū Dharr رضي الله عنه said, “**The Prophet ﷺ stood reciting an āyah and repeating it until morning came**. The āyah was, ‘If You punish them, they are Your slaves, and if You forgive them, indeed You, only You, are the Almighty, the All-Wise’ (5:118)” (Ibn Mājah).

6 Focus Fully on Allah

In Sūrah al-Muzzammil, after instructing the Prophet ﷺ to stand the night in prayer, Allah ﷻ says, “And remember the Name of your Lord, and **devote yourself to Him wholeheartedly**” (73:8).

The stillness of the night allows the servant to forget about his worldly worries and distractions, and focus fully on Allah. The secret of ṣalāh, and what transforms it from being a lifeless body to a real, moving and powerful force, is **turning to Allah fully and completely with your heart**. When placing your heart before Allah, do it with utmost humility, as though you are seeing Him. Go to Allah with full presence and concentration. Incline to Him completely. **Focus on Him Alone**.

“

Two rak‘ahs with contemplation are better than standing up for the entire night with an inattentive heart.

- ‘Abdullāh b. ‘Abbās ؓ

”

7 Seek Forgiveness

The last part of the night is the best time to seek forgiveness. About this time, Allah ﷻ says, “They used to sleep only little at night; and in the hours before dawn they would seek forgiveness” (51:17-18).

Al-Ḥasan said, “They extended their (night) prayers until the last part of the night, then they sat asking their Lord for forgiveness.”

8 Make Abundant Du‘a

One of the best times to make du‘ā’ is in the last third of the night, in sujūd. The Prophet ﷺ was asked, “Which du‘ā’ is most likely to be responded to?” He replied, “**During the last part of the night** and at

the end of the obligatory prayers” (Tirmidhī). Similarly he ﷺ said, **“The closest a slave is to his Lord is when he is prostrating**, so make plenty of du‘ā” (Muslim).

Pour your heart out to Allah in this time, be persistent in your du‘ā and don’t hold back your tears. The longer your sajdah, the greater your chance of enjoying Allah’s intimacy. Make du‘ā for everything, small or large. Be selfless and make du‘ā for your family, friends and the Ummah.

9 End With Witr

The Prophet ﷺ would perform either eleven or thirteen rak‘ahs of tahajjud, including the witr prayer. He ﷺ instructed that a person should commence his tahajjud with 2 short rak‘ahs and end with the witr prayer.

In witr ṣalāh, the Prophet ﷺ would pray Sūrah al-A‘lā (87) in the first rak‘ah, followed by Sūrah al-Kafirūn (109) in the second rak‘ah, and Sūrah al-Ikhlāṣ (112) in the third rak‘ah.

Tahajjud can be performed any time after ‘Ishā’, although the best time is the last part of the night. If you fear that you will not be able to wake up for tahajjud, then pray at least two rak‘ahs before sleeping.

10 Be Consistent

‘Abdullah b. ‘Amr b. al-‘Āṣ ﷺ said: The Messenger of Allah ﷺ said to me, “O ‘Abdullah! Do not be like so-and-so: he used to stand at night in prayer, and then he stopped” (Bukhārī).

‘Āishah ﷺ said, **“Never miss the night prayer.** Indeed the Messenger of Allah ﷺ would never miss it; and when he was sick or tired, he would pray sitting” (Abū Dāwūd).

Tips to Wake Up for Tahajjud

1



Stop sinning and do istighfār.

2



Beg Allah to allow you to wake up.

3



Have a midday nap (qaylūlah).

4



Drink plenty of water.

5



Don't sleep on a full stomach.

6



Go to sleep early and switch off from your devices.

7



Follow the sunnah etiquettes of sleep.

8



Set an alarm and have someone wake you up.

It was said to ‘Abdullah b. Mas‘ūd رضي الله عنه,
‘We are unable to perform qiyām
at night.’ He said, ‘Your sins have
prevented you.’

Adhkar Before Sleeping

1 Surah al-Sajdah & Surah al-Mulk

الْم تَنْزِيلُ ... (سورة السجدة: 32) & تَبَارَكَ الَّذِي ... (سورة الملك: 67)

The Messenger of Allah ﷺ would not sleep until he had recited [the above two Sūrahs]. (Tirmidhī)

The Messenger of Allah ﷺ said: “A Sūrah from the Qur’ān containing 30 verses will **intercede for a man until he is forgiven**. It is Sūrah al-Mulk.” (Tirmidhī)

‘Abdullāh b. Mas‘ūd ؓ narrated that whoever recites Sūrah al-Mulk every night, **Allah will protect him from the punishment of the grave**. He said: “At the time of the Messenger of Allah ﷺ, we used to call it ‘*al-māni’ah*’ (the protector). Indeed there is a Sūrah in the Book of Allah [i.e. this Sūrah]; **whoever recites it every night has done very well**.” (Nasā’ī)

2 Ayat al-Kursi: Exclusive Protection

See
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اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ... (آية الكرسي)

The Messenger of Allah ﷺ put Abū Hurayrah ؓ in charge of watching over the donations of Ramaḍān (i.e. ṣadaqat al-fiṭr). A person came and started to steal handfuls of food from it, so Abū Hurayrah grabbed him and said, “By Allah, I will take you to the Messenger of Allah ﷺ.” The man replied, “Indeed I am needy, and I have dependants, and I am desperate.”

Abū Hurayrah felt sorry for him and let him go. The next morning, the Prophet ﷺ asked him about his ‘prisoner’ from the previous night. When he told him what happened, the Prophet ﷺ told him

that the man would return. The man returned and began to do the same thing. Feeling sorry for him, Abū Hurayrah let him off for the second time.

When the man returned for the third time to steal food, Abū Hurayrah refused to let him go. The man then said to him, "...I shall teach you some words by which Allah will benefit you... When you lie down in your bed, recite Āyat al-Kursī from beginning to end; Allah will appoint for you a guardian (angel) who will stay by you, and no devil will approach you, until you wake up in the morning."

The next day, Abū Hurayrah told the Messenger of Allah ﷺ what the man had said, and the Prophet ﷺ said to him, "Even though he is a liar, he spoke the truth. Do you know who you were talking to, Abū Hurayrah?" He said, "No." He ﷺ said, "That was Shayṭān." (Bukhārī)

For the incident between Ubayy ؓ and the Jinnī

See
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3 Last Two Ayahs of Surah al-Baqarah: Will Suffice You

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ، كُلٌّ أَمِنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ، لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا، لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ، رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ،
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا، أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

A'ūdhu bi-llāhi mina-sh-Shayṭāni-r-raġīm.

Āmana-r-rasūlu bimā unzila ilayhi mi-r-rabbihi wa-l-mu'minūn, kullun āmana bi-l-llāhi wa malā'ikatihī wa kutubihī wa rusulih, lā nufarriqu bayna aḥadim-mi-r-rusulih, wa qālū sami'nā wa aṭa'nā ghufrānaka Rabbanā wa ilayka-l-maṣīr. Lā yukallifu-l-llāhu nafsān illā wus'ahā, lahā mā kasabat wa 'alayhā ma-ktasabat, Rabbanā lā tuākhidhnā in-nasīnā aw akhta'nā, Rabbanā walā taḥmil 'alaynā iṣran kamā ḥamaltahū 'ala-l-ladhīna min qablinā, Rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bih, wa'fu 'annā wa-ghfir lanā war-ḥamnā, Anta Mawlānā fan-ṣurnā 'ala-l-qawmi-l-kāfirīn.

I seek the protection of Allah from the rejected Shayṭān.

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah, His angels, His books and His Messengers, [saying], “We make no distinction between any of His Messengers.” And they say, “We hear and we obey. We seek Your forgiveness, our Lord, and to You is the final destination.” Allah does not burden any soul beyond his capacity. It will have [the consequence of the good] it has gained, and it will bear [the consequence of the evil] it has earned. “Our Lord, do not hold us accountable if we forget or make a mistake. Our Lord, do not burden us as You burdened those before us. Our Lord, do not burden us with what we cannot bear. Pardon us; forgive us; and have mercy upon us. You are our Protector, so help us against the disbelieving people.” (2:285-6)

The Messenger of Allah ﷺ said: “Whoever recites the last two verses of Sūrah al-Baqarah at night, **they will suffice him.**” (Bukhārī)

4 Surah al-Kafirun: Negation of Shirk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ، لَا أَعْبُدُ مَا تَعْبُدُونَ، وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ، وَلَا
أَنَا عَابِدٌ مَا عَبَدْتُمْ، وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ، لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

Bismi-llāhi-r-Raḥmāni-r-Raḥīm.

Qul yā ayyuha-l-kāfirūn, lā a'budu mā ta'budūn, wa lā antum 'ābidūna mā a'bud, wa lā ana 'ābidūm-mā 'abat-tum, wa lā antum 'ābidūna mā a'bud, lakum dīnukum waliya dīn.

In the Name of Allah, The All-Merciful, The Very Merciful.

Say: “O disbelievers, I do not worship what you worship, nor do you worship what I worship. Nor will I be a worshipper of what you worship, nor will you be worshippers of what I worship. You have your way, and I have my Way.” (109)

Farwah b. Nawfal رضي الله عنه narrated that he came to the Prophet ﷺ and said, “Teach me something to say when I lie down to go to sleep.” He ﷺ said, “Recite [the above], for it is **truly a disavowal of shirk** (polytheism).” (Tirmidhī)

5 The Three Quls/Mu‘awwidhat

See
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قُلْ هُوَ اللَّهُ أَحَدٌ... ، قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ...
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ... 3x .

‘Āishah رضي الله عنها narrated that when the Messenger of Allah ﷺ retired to bed every night, he would hold his hands together and then blow into them. He would recite [the above Sūrahs] into them. **Then he would wipe them over whatever he could of his body**, starting with his head, his face and the front of his body — and he would do that three times. (Bukhārī)

6 Tasbih, Tahmid and Takbir

سُبْحَانَ اللَّهِ 33x ، الْحَمْدُ لِلَّهِ 33x ، اللَّهُ أَكْبَرُ 34x .

Subhāna-llāh, Alḥamdu li-llāh, Allāhu akbar.

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest.

When Fāṭimah رضي الله عنها asked the Messenger of Allah ﷺ for a servant, he ﷺ told her and ‘Alī رضي الله عنه, “Shall I not teach you both something

that is better for you than what you asked me for? When you go to bed, [say the above]: **it is better for you than a servant.**" (Bukhārī)

For the meaning and virtues of tasbīh, taḥmīd and takbīr. ...

See
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to 52

7 Attain Mercy & Protection

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنَّ أَمْسَكْتَ نَفْسِي فَارْحَمَهَا ،
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Bismika Rabbī waḍa'tu jambī, wa bika arfa'uh, in amsakta nafsī fa-r-ḥamhā, wa in arsaltahā,
fa-ḥ-faẓhā bimā taḥfaẓu bihī 'ibādaka-s-sāliḥīn.

In Your Name my Lord, I lie down, and in Your Name, I rise. If You take my soul away then have mercy upon it, and if You return my soul then protect it with what You protect Your righteous servants with. (Bukhārī)

8 Gain Protection From Punishment

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ۝۳۰

Allāhumma qini 'adhābaka yawma tab'athu 'ibādak.

O Allah, protect me from Your punishment on the day You resurrect Your servants. (Abū Dāwūd)

9 Thank Allah for Blessing You

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

Al-ḥamdu li-llāhi-l-ladhī aṭ'amanā wa saqānā, wa kafānā wa āwānā, fakam-mim-mal-lā kāfiya
lahū walā mu'wiy.

All praise is for Allah, who provided us food and drink, and who sufficed us and has sheltered us; for how many have none to suffice them or shelter them.
(Muslim)

10 Protect Yourself From the Four Evils

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

Allāhumma fāṭir-as-samāwāti wa-l-arḍ, ‘ālima-l-ghaybi wa-sh-shahādah, rabba kulli shay’iw-
wa malikah, ash-hadu al-lā ilāha illā Ant, a’ūdhu bika min sharri nafsī, wa min sharri-sh-
shayṭāni wa shirkihi, wa an aqtarifa ‘alā nafsī sū’an, aw ajurrahū ilā muslim.

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, the Lord and Sovereign of everything; I bear witness that there is no god worthy of worship but You. I seek Your protection from the evil of my own self, from the evil of Shayṭān and from the evil of polytheism to which he calls, and from inflicting evil on myself, or bringing it upon a Muslim.

(Composite: Tirmidhī, Aḥmad)

11 Protection From Evil and Settling of Debts

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ 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 .

Allāhumma Rabb-as-samāwāti wa Rabba-l-arḍi wa Rabba-l-‘Arshi-l-‘aẓīm, Rabbanā wa Rabba
kulli shay’, fāliqa-l-ḥabbi wa-n-nawā, wa munzila-t-tawrāti wa-l-injili wa-l-furqān, a’ūdhu bika

min sharri kulli shay'in Anta ākhidhu-m-bi-nāṣiyatih, Allāhumma Anta-l-Awwalu fa-laysa qablaka shay', wa Anta-l-Ākhiru fa-laysa ba'daka shay', wa Anta-z- Zāhiru fa-laysa fawqaka shay', wa Anta-l-Bāṭinu fa-laysa dūnaka shay', iqdi 'anna-d-dayna wa aghninā mina-l-faqr.

O Allah, Lord of the heavens, Lord of the earth and Lord of the Magnificent Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injīl and the Criterion (Qur'ān); I seek Your protection from the evil of every thing You hold by the forehead. You are the First and there is nothing before You. You are the Last and there is nothing after You. You are the Most High and there is nothing above You. You are the Most Near and nothing is closer than You — settle our debts for us and spare us from poverty. (Muslim)

— 12 Ask Allah to Protect You From the Evil of Every Creature —

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ ، وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا اَنْتَ اَخِيْذُ
بِنَاصِيَّتِهِ ، اَللّٰهُمَّ اَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَآثِمَ ، اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ ، وَلَا
يُخْلَفُ وَعْدُكَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ، سُبْحَانَكَ وَبِحَمْدِكَ .

Allāhumma innī a'ūdhu bi wajhika-l-karīm, wa kalimātika-t-tāmmāti min sharri mā Anta ākhidhu-m-bi nāṣiyatih, Allāhumma Anta takshifu-l-maghrama wa-l-ma'tham, Allāhumma lā yuhzamu junduk, wa lā yukhlafu wa'duk, wa lā yanfa'u dha-l-jaddi minka-l-jadd, subhānaka wa bi-ḥamdik.

O Allah, I seek protection by Your Noble Countenance and by Your perfect words from the evil of all that You hold by the forehead. O Allah, it is You who removes debt and sin. O Allah, Your army is never defeated, Your promise is never broken, and the wealth of the wealthy does not avail them against You. You are free from imperfection, and to You belongs all praise. (Abū Dāwūd)

— 13 Attain Protection, Forgiveness & Well-Being —

اَللّٰهُمَّ اِنَّكَ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوْقَاها ، لَكَ مَمَاتُهَا وَمَحْيَاها ، اِنْ اٰخِيَّتْهَا
فَاَحْفَظْهَا ، وَاِنْ اَمَتَّهَا فَاغْفِرْ لَهَا ، اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْعَافِيَةَ .

Allāhumma innaka khalaqta nafsī wa Anta tawaffāhā, laka mamātuhā wa maḥyāhā, in

aḥyaytahā fa-ḥfazhā, wa in amattahā fa-ghfir lahā, Allāhumma innī as'aluka-l-ʿāfiyah.

O Allah, indeed You have created my soul and You will cause it to die. To You Alone belongs its life and death. If You keep my soul alive then protect it, and if You cause it to die, then forgive it. O Allah, I ask You for well-being. (Aḥmad, Muslim)

14 Attain Forgiveness & Protection

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي ، اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ ، وَاُخْسِئْ شَيْطَانِيْ ، وَفُكِّ رِهَانِيْ ، وَاجْعَلْنِيْ فِي النَّدِيِّ الْاَعْلٰى .

Bismillāhi waḍaʿtu jambī, Allāhumma-ghfir li dhambī, wa akhsi' shayṭānī, wa fukka rihānī, wa-j'alnī fi-n-nadiyyi-l-a'lā.

In the Name of Allah, I lie down. O Allah, forgive my sins, ward off from me my shayṭān, free me from my obligations (to others) and enter me into the loftiest assembly (of angels). (Abū Dāwūd)

15 Praise Allah With the Praises of the Entire Creation

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانِيْ وَآوَانِيْ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ وَسَقَانِيْ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ مَنَّ عَلَيَّ فَافْضَلْ ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِعِزَّتِكَ اَنْ تُنَجِّبَنِيْ مِنَ النَّارِ .

Al-ḥamdu li-llāhi-lladhī kafānī wa āwānī, al-ḥamdu li-llāhi-lladhī aṭ'amanī wa saqānī, al-ḥamdu li-llāhi-l-ladhī manna 'alayya fa-afḍal, allāhumma innī as'aluka bi 'izzatika an tunajjiyānī min-an-nār.

All praise is for Allah who has sufficed me and given me shelter. All praise is for Allah who has fed me and given me drink. All praise is for Allah who has been gracious to me and showered favours on me. O Allah, I ask You by Your Glory, save me from the Hell-Fire.

The Messenger of Allah ﷺ said: “Whoever says [the above] when retiring to bed has praised Allah with all the praises of the entire creation.” (Hākim)

16 Sleep in the Name of Your Lord

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا.

Allāhumma bismika amūtu wa ahyā.

O Allah, solely in Your Name I die and I live. (Bukhārī)

17 Get Forgiven Before Going to Sleep

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Lā ilāha illa-l-lāhu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa ‘alā kulli shay’in qadīr, wa lā ḥawla wa lā quwwata illā billāh, subḥāna-llāhi wa-l-ḥamdu lillāhi wa lā ilāha illa-llāhu wa-l-Allāhu akbar.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no power (in averting evil) or strength (in attaining good) except through Allah. Allah is free from imperfection, and all praise is for Allah. There is no god worthy of worship except Allah, and Allah is the Greatest.

The Messenger of Allah ﷺ said: “Whoever says [the above] when retiring to bed, all of his sins will be forgiven, even if they are as abundant or more than the foam of the sea.” (Ibn al-Sunnī)

18 Die Upon the Fitrah

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

إِلَيْكَ ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

Allāhumma aslamtu nafsī ilayk, wa fawwaḍṭu amrī ilayk, wa wajjahtu wajhī ilayk, wa alja'tu ṣaḥrī ilayk, raghbataw-wa rahbatan ilayk, lā malja'a wa lā manjā minka illā ilayk, āmantu bi kitābika-l-ladhī anzalt, wa bi Nabīyyika-lladhī arsalt.

O Allah, I submit my soul unto You, I entrust my affair unto You, I turn my face towards You, and I totally rely on You — in hope and fear of You. Indeed, there is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.

The Prophet ﷺ said: “Before you go to bed, perform wuḍū' as you would for prayer, then lie down on your right side. Then say [the above*]. And if you die that night, you **will die upon the *fiṭrah*** (primordial nature). And make it the last thing you say...” (Bukhārī)

**With a slight difference in the wording.*

Adhkar After Waking Up

① When Changing Sides at Night

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

Lā ilāha illa-Allāhu-l-Wāḥid-ul-Qaḥḥār, Rabbu-s-samāwāti wa-l-arḍi wa mā baynahuma-l-
‘Azīz-ul-Ghaḥfār.

There is no god worthy of worship except Allah: The One, The All-Dominant; Lord of the heavens, the earth and whatever is between them; The Mighty, The Most Forgiving. (Nasā’i)

2 After a Nightmare

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

A'ūdhu bi kalimāt-i-llāhi-t-tāmmāti min ghaḍābihi wa 'iqābih, wa sharri 'ibādih, wa min
hamazāti-sh-shayaṭīni wa ay-yaḥḍurūn.

*I seek protection in the perfect words of Allah from His anger and punishment,
from the evil of His servants, from the evil suggestions of the devils and from
them appearing to me.*

The Messenger of Allah ﷺ said: “A good dream is from Allah, and a bad dream is from Shayṭān. When anyone has a bad dream, he should seek Allah’s protection and spit on his left — **indeed (the dream) will not harm him.**” (Bukhārī)

3 When One Wakes up at Night

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ، الْحَمْدُ لِلَّهِ ، وَسُبْحَانَ اللَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ [اللَّهُمَّ اغْفِرْ لِي].

Lā ilāha illa-l-lāhu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa ‘alā kulli
shay’in Qadīr, alḥamdu li-llāh, wa subḥāna-llāh, wa lā ilāha illā-l-lāh, wa-llāhu akbar, wa lā
ḥawla wa lā quwwata illā bi-llāh [allāhumma-ghfir lī].

*There is no god worthy of worship except Allah. He is Alone and He has no
partner whatsoever. To Him Alone belong all sovereignty and all praise. He
is over all things All-Powerful. All praise be to Allah and Allah is free from
imperfection. There is no god worthy of worship except Allah. Allah is the
Greatest. There is no power (in averting evil) or strength (in attaining good)
except through Allah, [O Allah, forgive me].*

The Messenger of Allah ﷺ said: “Whoever gets up at night and says [the above] and then says: ‘O Allah, forgive me’ or makes du‘ā, **it will be accepted.** If he performs wuḍū’ and prays, **his prayer will be accepted.**” (Bukhārī)

4 Last Ten Ayat of Surah Aal-Imran

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ ... (3:190-200)

5 After Waking Up

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

Alḥamdu li-llāhi-l-ladhī ‘āfānī fī jasadī, wa radda ‘alayya rūḥī, wa adhina lī bi dhikrih.

All praise is for Allah who granted me well-being in my body, returned my soul to me, and allowed me to remember Him. (Tirmidhī)

6 After Waking Up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alḥamdu li-llāhi-l-ladhī aḥyānā ba‘da mā amātanā wa ilayhi-n-nushūr.

All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection. (Bukhārī)

Chapter 5



The Adhkar After Salah

When our beloved Prophet ﷺ would complete his ṣalāh, he would seek Allah's forgiveness and remember Him. Rather than rushing back to whatever we were doing, we should try to get into the habit of sitting and remembering Allah with the words taught to us by the Prophet ﷺ.

The Messenger of Allah ﷺ said, "The angels supplicate for one of you so long as he remains in the place where he has performed ṣalāh in a state of wudū'. They say: 'O Allah! Forgive him, O Allah! Have mercy on him'" (Bukharī).

Ibn Baṭṭāl رحمه الله writes, "Whoever has committed many sins and wants Allah to forgive them without much effort, then let him take advantage of remaining seated in the place of his prayer after he finishes praying — so that the angels increase in their supplications and seeking forgiveness for him."

1

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ،
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

Astaghfiru-llāh, Astaghfiru-llāh, Astaghfiru-llāh, Allāhumma Anta-s-Salām, wa minka-s-salām,
tabārakta yā Dha-l-Jalālī wa-l-Ikrām.

I seek the forgiveness of Allah. I seek the forgiveness of Allah. I seek the forgiveness of Allah. O Allah, You are The Flawless and The Source of Peace, and from You comes peace. Blessed are You, O The One full of Majesty and Honour. (Muslim)

2

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 دَا
الْجَدِّ مِنْكَ الْجَدُّ.

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa ‘alā kulli shay’in Qadīr, Allāhumma lā mānī’a li-mā a’āyāt, wa lā mu’ṭiya li-mā man’at, wa lā yanfa’u dha-l-jaddi minka-l-jadd.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. O Allah, there is none who can withhold what You give, and none can give what You withhold; and the wealth of the wealthy does not avail them against You. (Bukhārī)

3

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 .

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulku, wa lahu-l-ḥamd, wa Huwa ‘alā kulli shay’in Qadīr, lā ḥawla wa lā quwwata illā bi-llāh, lā ilāha illā-llāh, wa lā na’budu illā iyyāh, lahu-n-n’imatu wa lahu-l-faḍl, wa lahu-th-thana’u-l-ḥasan, lā ilāha illā-llāhu mukhliṣīna lahu-d-dīn, wa law kariha-l-kāfirūn.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. There is no power (in averting evil) or strength (in attaining good) except through Allah. There is no god worthy of worship except Allah, and we do not worship any other besides Him. To Him Alone belong grace, bounteousness and noble praise. There is no god worthy of worship except Allah. We sincerely devote our religion for Him, even though the disbelievers may dislike it. (Muslim)

4

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ .

Allāhumma a’innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik.

O Allah, help me in remembering You, in being grateful to You, and in worshipping You in an excellent manner. (Abū Dāwūd)

5

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ .

Allāhumma innī a'ūdhu bika mina-l-bukhl, wa a'ūdhu bika mina-l-jubn, wa a'ūdhu bika an uradda ilā ardhalī-l-umur, wa a'ūdhu bika min fitnatī-d-dunyā, wa a'ūdhu bika min 'adhābi-l-qabr.

O Allah, I seek Your protection from miserliness, I seek Your protection from cowardice, and I seek Your protection from being sent back to a miserable old age. I seek Your protection from the trials of the world, and I seek Your protection from the punishment of the grave. (Ibn Hībbān)

6

سُبْحَانَ اللَّهِ (33x) ، الْحَمْدُ لِلَّهِ (33x) ، اللَّهُ أَكْبَرُ (33x) . لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (1x) .

Subhāna-llāh (x33), Alḥamdulī-llāh (x33), Allāhu akbar (x33), Lā ilāha illa-llāh waḥdahū lā sharika lah, lahu-l-mulku wa lahu-l-ḥamd, wa Huwa 'alā kulli shay'in Qadīr.

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest. There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful.

The Messenger of Allah ﷺ said: “Whoever recites [the above] after every ṣalāh, all his sins will be forgiven, even if they are as abundant as the foam of the sea.” (Muslim)

In another narration, the Messenger of Allah ﷺ mentioned reciting اللَّهُ سُبْحَانَ 33 times, الْحَمْدُ لِلَّهِ 33 times and اللَّهُ أَكْبَرُ 34 times after every prayer.” (Muslim)

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اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ... (آية الكرسي).

The Messenger of Allah ﷺ said: “Whoever recites [Āyat al-Kursī] after every obligatory prayer, there is **nothing that will prevent him from entering Paradise except death.**” (Nasā’ī)

قُلْ هُوَ اللَّهُ أَحَدٌ... ، قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ... ، قُلْ أَعُوذُ بِرَبِّ النَّاسِ....

(Abū Dāwūd)

9 To Be Recited After Fajr & Maghrib

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 10x.

Lā ilāha illā-llāhu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, yuḥyī wa yumīt, wa Huwa ‘alā kulli shay’in Qadīr.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He gives life and He gives death. He is over all things All-Powerful.

The Messenger of Allah ﷺ said: “Whoever says [the above] ten times after Maghrib and Fajr, whilst sitting in the position of tashahhud and before getting up to leave, **ten good deeds will be recorded for him for each time he says it, ten of his sins will be forgiven, and he will be increased in ten ranks.** It will be a shield for him against all repulsive things, and it will be a shield from the rejected Shayṭān. No sin will be allowed to reach him that day (i.e. destroy him or invalidate his actions) except for shirk. He will

be from the best of people in terms of actions, except for the one who recites it even more than him.” (Aḥmad)

10 To Be Recited After Fajr & Maghrib

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ 7x.

Allāhumma ajirnī mina-n-nār.

O Allah, protect me from the Hell-fire.

The Messenger of Allah ﷺ said: “When you finish Maghrib, say [the above] seven times. **If you say that and then die during that night, it will be a protection for you.** And after praying Fajr, say the same. **If you die on that day, it will be a protection for you.**” (Abū Dāwūd)

11 To Be Recited After Fajr

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا.

Allāhumma innī as'aluka 'ilma-n-nāfi'ā, wa rizqan ṭayyibā, wa 'amalam-mutaqabbalā.

O Allah, I ask You for beneficial knowledge, wholesome sustenance, and deeds which are accepted. (Ibn Mājah)

12 To Be Recited After Witr

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ 3x.

Subḥāna-l-Maliki-l-Quddūs.

How Perfect is the Sovereign, the Most Holy.

After praying Witr, the Messenger of Allah ﷺ would say [the above], and would raise and extend his voice the third time. (Nasā'ī)

Chapter 6



The **Adhkar** of Other Actions

Clothes

1 Before Removing Clothes

بِسْمِ اللَّهِ.

Bismi-llāh.

In the Name of Allah.

The Messenger of Allah ﷺ said: “The screen between the jinn and the nakedness of the children of Ādam when they take off their garments is that they say [the above].” (Ṭabarānī)

2 After Wearing Clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

Alḥamdu li-llāhi-l-ladhī kasānī hādha-th-thawb, wa razaqanihi min ghayri ḥawli-m-minnī wa lā quwwah.

All praise is to Allah who has clothed me with this garment and provided it to me, without any power or might from me.

The Prophet ﷺ said: “Whoever puts on a garment and then says [the above], his past and future sins will be forgiven.” (Abū Dāwūd)

3 When Wearing New Clothes

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ ، اَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Allāhumma laka-l-ḥamdu Anta kasawtanihi, as'aluka min khayrihi wa khayri mā ṣunī'a lah, wa a'ūdhu bika min sharrihi wa sharri mā ṣunī'a lah.

O Allah, all praise is for You Alone — You have clothed me with it. I ask You for its good and the good of that for which it was made; and I seek Your protection from its evil and the evil of that for which it was made. (Tirmidhī)

Lavatory & Wudu

1 Before Entering the Lavatory

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

Bismi-llāh, Allāhumma innī a‘ūdhu bika mina-l-khubuthi wa-l-khabā’ith.

In the Name of Allah. (Tirmidhī)

O Allah, I seek Your protection from the male and female devils. (Muslim)

The Messenger of Allah ﷺ said: “The screen between the jinn and the nakedness of the children of Ādam when they enter the lavatory is to say: ‘In the Name of Allah.’” (Tirmidhī)

2 After Coming Out of the Lavatory

غُفْرَانَكَ.

Ghufrānak.

I seek Your forgiveness. (Abū Dāwūd)

3 Before Wudu

بِسْمِ اللَّهِ.

Bismi-llāh.

In the Name of Allah. (Abū Dāwūd)

4 After Completing Wudu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

Ash-hadu al-lā ilāha illā-llāhu waḥdahū lā sharīka lah, wa ash-hadu anna Muḥammadan
‘abduhū wa rasūluh. Allāhumma-j-‘alnī mina-t-tawwābīn, wa-j-‘alnī mina-l-mutaṭahhirīn.

I bear witness that there is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. And I bear witness that Muḥammad ﷺ is His servant and His Messenger. O Allah, make me amongst the repentant, and make me amongst those who purify themselves.

The Messenger of Allah ﷺ said: “Whoever perfects his wuḍū’ and then says [the above], **the eight gates of Paradise will be opened for him. He may enter through whichever one he wishes.**” (Tirmidhī)

5 After Completing Wudu

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

Subḥanaka-llāhumma wa bi ḥamdik, ash-hadu al-lā ilāha illā Ant, astaghfiruka wa atūbu ilayk.

You are free from imperfection, O Allah, and all praise is to You. I bear witness that there is no god worthy of worship except You. I seek Your forgiveness and turn to You in repentance.

The Messenger of Allah ﷺ said: “Whosoever does wuḍū’ and says [the above], it will be recorded in a parchment and then sealed with a seal which will not be broken till the Day of Judgement.” (Nasā’ī)

Adhan & Masjid

1 Responding to the Adhan

1

The Messenger of Allah ﷺ instructed us to repeat the words of the mu'adhdhin during adhān. This is with the exception of the following phrase "...when he says حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الصَّلَاةِ، say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. If he says it from his heart, **he shall enter Paradise**" (Muslim).

2

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

Wa ana ash-hadu al-lā ilāha illa-llāhu waḥdahū lā sharīka lah, wa anna Muḥammadan ‘abduhū
wa rasūluh, raḍītu bi-llāhi rabbā, wa bi Muḥammadi-r-rasulā, wa bi-l-islāmi dīnā.

I also bear witness that there is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever, and that Muḥammad ﷺ is His servant and His Messenger. I am satisfied with Allah as my Lord, with Muḥammad as my Messenger, and with Islam as my religion.

The Messenger of Allah ﷺ said: "If anyone says [the above] on hearing the mu'adhdhin, **his sins will be forgiven.**" (Muslim)

3

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ...

The Messenger of Allah ﷺ said: "When you hear the mu'adhdhin calling for the prayer, repeat his words then send blessings upon me. The one who sends blessings upon me once, **Allah will send 10 blessings upon him...**" (Muslim)

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ، اَتِ مُحَمَّدًا الْوَسِيْلَةَ
وَالْفَضِيْلَةَ ، وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ.

Allāhumma rabba hādhi-hi-d-d'awati-t-tāmmati wa-ṣ-ṣalāti-l-qāimah, āti Muḥammadani-l-wasīlata wa-l-faḍīlah, wa-b-ʾath-hu maqāma-m-maḥmūdani-l-ladhī wa ʿadtaḥ.

O Allah, Lord of this perfect call and established prayer, grant Muḥammad the status (a unique lofty status in Paradise) and pre-eminence, and resurrect him to the praiseworthy station that You have promised him.

The Prophet ﷺ said: “Whoever says [the above] after the adhān shall receive my intercession on the Day of Judgement.” (Bukhārī)

After the adhān and before the iqāmah, you should make duʿā, as the Messenger of Allah ﷺ said, “Duʿā is not rejected between the adhān and the iqāmah” (Tirmidhī).

5 For 5



Glad tidings
of Paradise



Forgiveness
of all sins



Ten blessings
from Allah



Intercession of
the Prophet ﷺ



Acceptance
of duʿā

2 Whilst Going to the Masjid

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا ، وَفِيْ بَصْرِيْ نُوْرًا ، وَفِيْ سَمْعِيْ نُوْرًا ، وَعَنْ يَمِيْنِيْ
نُوْرًا ، وَعَنْ يَسَارِيْ نُوْرًا ، وَفَوْقِيْ نُوْرًا ، وَتَحْتِيْ نُوْرًا ، وَاَمَامِيْ نُوْرًا ، وَخَلْفِيْ
نُوْرًا ، وَاجْعَلْ لِّيْ نُوْرًا.

Allāhumma-j-‘al fī qalbī nūrā, wa fī baṣarī nūrā, wa fī sam‘ī nūrā, wa ‘ay-yamīnī nūrā, wa ‘ay-yasārī nūrā, wa fawqī nūrā, wa taḥṭī nūrā, wa amāmī nūrā, wa khalfī nūrā, wa-j-‘al lī nūrā.

O Allah, place light in my heart, light in my sight and light in my hearing. Place light on my right and place light on my left. Place light above me and place light beneath me. Place light in front of me, place light behind me and grant me light. (Bukhārī)

3 When Entering the Masjid

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

A‘ūdhu bi-llāhi-l-‘aẓīm, wa bi wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-shayṭāni-r-raġīm.

I seek protection in Allah, the Supreme, His Noble Countenance, and His Eternal Authority from the rejected Shayṭān.

“Whoever says [the above], Shayṭān says: ‘He has gained protection against me for the entire day.’” (Abū Dāwūd)

4 When Entering the Masjid

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Bismi-llāh, wa-ṣ-ṣalātu wa-s-salāmu ‘alā Rasūl-i-llāh, Allāhumma-ghfir li dhunūbī, Allāhumma-f-taḥ lī abwāba raḥmatik.

In the Name of Allah. Peace and blessings be upon the Messenger of Allah.

O Allah, forgive my sins. O Allah, open the gates of Your mercy for me.

(Composite: Ibn al-Sunnī, Abū Dawūd, Ibn Mājah, Muslim)

5 When Leaving the Masjid

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

Bismi-llāh, wa-ṣ-ṣalātu wa-s-salāmu ‘alā rasūli-llāh, allāhumma innī as’aluka min faḍlik.

In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, I ask You from Your bounty. (Composite: Ibn Mājah, Ibn al-Sunnī, Muslim)

6 When Leaving the Masjid

اَللّٰهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيْمِ.

Allāhumma-‘ṣimnī mina-sh-shayṭāni-r-rajīm.

O Allah, protect me from the rejected Shayṭān. (Ibn Mājah)

Home

1 When Leaving the Home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ.

Bismi-llāhi tawakkaltu ‘alal-llāh, lā ḥawla wa lā quwwata illā bi-llāh.

In the Name of Allah, I have placed my trust in Allah. There is no power (in averting evil) or strength (in attaining good) except through Allah.

The Messenger of Allah ﷺ said: “Whoever says [the above] when leaving his house will be told: **‘You have been guided, you have been sufficed and you have been protected.’** Then one devil says to another devil: ‘How can you get to a man who has been guided, sufficed and protected?’” (Abū Dāwūd)

2 When Leaving the Home

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اُضِلَّ اَوْ اُضَلَّ ، اَوْ اَزِلَّ اَوْ اُزَلَ ، اَوْ اُظْلِمَ اَوْ اُظْلَمَ ، اَوْ اُجْهَلَ اَوْ يُجْهَلَ عَلَيَّ.

Allāhumma innī a‘ūdhu bika an aḍilla aw uḍall, aw azilla aw uzall, aw aẓlima aw uẓlam, aw ajhala aw yujhala ‘alayy.

O Allah, I seek Your protection from misguiding others or being misguided; from erring or others causing me to err; from oppressing others or being oppressed; and from acting ignorantly or others acting ignorantly towards me.

Umm Salamah رضي الله عنها said: “The Messenger of Allah ﷺ never left my house without raising his eyes to the sky and saying [the above].” (Abū Dāwūd)

3 When Entering the Home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوَلَجِ ، وَخَيْرَ الْمَخْرَجِ ، بِسْمِ اللَّهِ وَلَجْنَا ، وَبِسْمِ اللَّهِ خَرَجْنَا ، وَعَلَى اللَّهِ رَبَّنَا تَوَكَّلْنَا .

Allāhumma innī as‘aluka khayra-l-mawlawj, wa khayra-l-makhraj, bismi-llāhi walajnā, wa bismi-llāhi kharajnā, wa ‘alā-llāhi rabbinnā tawakkalnā.

O Allah, I ask You for the best entrance and the best exit. In the Name of Allah we enter, in the Name of Allah we leave, and in Allah our Lord do we trust.

The Messenger of Allah ﷺ said: “When a person enters his home, he should say [the above]. Then he should greet his family.” (Abū Dāwūd)

Food & Drink

1 Before Eating

بِسْمِ اللَّهِ .

Bismi-llāh.

In the Name of Allah.

The Messenger of Allah ﷺ said: “When a man enters his house and remembers Allah upon entering and before eating, Shayṭān says (to his fellow shayṭān): ‘**There is no place for you to spend the night and there is no supper for you.**’ When he enters the house and does not remember Allah, Shayṭān says: ‘You have found a place to spend the night.’ When he does not remember Allah before eating his food, Shayṭān says: ‘You have found a place to stay and some supper.’” (Muslim)

The Messenger of Allah ﷺ was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allah ﷺ said: ‘**If he had taken Allah’s Name (said Bismillāh), it would have sufficed you (all).**’ (Aḥmad)

2 If One Forgets at the Beginning

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.

Bismi-llāhi awwalahū wa āakhirah.

In the Name of Allah at the beginning and at the end of it.

Umayyah رضي الله عنه said: “The Messenger of Allah ﷺ was sitting whilst a man was eating food. That man did not mention the Name of Allah until only a morsel of food was left. When he raised it to his mouth, he said [the above]. The Messenger of Allah ﷺ smiled at this and said: “Shayṭān had been eating with him but **when he mentioned the Name of Allah, Shayṭān vomited all that was in his stomach.**” (Abū Dāwūd)

3 After Eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

Alḥamdu-lillāhi-l-ladhī aṭ‘amanī hādhā wa razaqānihi min ghayri ḥawlim-minnī wa lā quwwah.

Praise be to Allah who has fed me this and provided me with it, without any power and might from me.

The Messenger of Allah ﷺ said: “Whosoever eats food and says [the above] at the end, **all his past sins will be forgiven.**” (Abū Dāwūd)

4 After Eating

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا.

Alḥamdu-lillāhi ḥamdan kathīran ṭayyibam-mubārakan fīh, ghayra makfiyyi-wa lā muwadda‘i-wa lā mustaghnan ‘anhu rabbanā.

Allah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, our Lord.

Abū Umāmah ؓ narrated that when the table spread would be lifted from in front of him, the Messenger of Allah ﷺ would say [the above]. (Composite: Bukhārī, Tirmidhī)

5 After Eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

Alhamdu-lillāhi-l-ladhī aṭ‘amanā wa saqānā wa ja‘alanā muslimīn.

All praise is for Allah, who has fed us, given us drink and made us Muslims. (Tirmidhī)

6 After Drinking Milk

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ.

Allāhumma bārik lanā fihi wa zidnā minh.

O Allah, bless us in it and give us more of it. (Tirmidhī)

7 Supplication for the One Who Gives You Food or Drink

اَللّٰهُمَّ اَطْعِمْ مَنْ اُطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ.

Allāhumma aṭ'im man aṭ'amanī, wa-sqī man saqānī.

O Allah, feed the one who has fed me and give drink to the one who has given me drink. (Muslim)

8 Du'a' for the Host

اَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ ، وَاَكَلَ طَعَامَكُمْ الْاَبْرَارُ ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

Aṭṭara 'indakumu-ṣ-ṣāimūn, wa akala ṭa'āmakumu-l-abrār, wa ṣallat 'alaykumu-l-malā'ikah.

May those who are fasting open their fasts with you; may the pious eat your food, and may the angels pray for blessings on you. (Abū Dāwūd)

9 Du'a' for the Host

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْ مَا رَزَقْتَهُمْ ، وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ.

Allāhumma bārik lahum fī mā razaqtahum, wa-ghfir lahum, wa-rḥamhum.

O Allah, bless them in what You have provided them, forgive them and have mercy upon them. (Muslim)

Jābir  narrated that Abū al-Haytham b. al-Tayhān  made some food for the Prophet . He invited the Prophet  and his

Companions. When they had finished, he ﷺ said: “Repay and reward your brother.” They asked, “O Messenger of Allah, what is his reward?” He ﷺ replied, “When a man’s house is entered, his food is eaten, his drink is drunk, and then they supplicate for him — **that is his reward and repayment.**” (Abū Dāwūd)

10 After Opening a Fast

ذَهَبَ الظَّمَأُ، وَابْتَلَّتِ الْعُرُوقُ، وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

Dhahaba-z-zama', wa-b-tallati-l-'urūq, wa thabata-l-ajru in shā'a-llāh.

The thirst has gone, the veins have been moistened, and the reward has been secured, if Allah wills. (Abū Dāwūd)

The Messenger of Allah ﷺ said: “The deeds of the people are presented (to Allah) on Mondays and Thursdays. So I like that **my actions are presented whilst I am fasting.**” (Tirmidhī)

And he ﷺ said: “Fasting three days of each month is **equivalent to fasting for a lifetime.** The days of al-Bīd are: the thirteenth, fourteenth and fifteenth.” (Nasā'ī)

Money & Shopping

1 Whilst in a Shop/Market

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Lā ilāha illā-llahu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamd, yuḥyī wa yumīt, wa Huwa Ḥayyu-l-lā yamūt, bi yadihi-l-khayr, wa Huwa 'alā kulli shay'in Qadīr.

There is no god worthy of worship except Allah. He is Alone and He has no partner. To Him Alone belong all sovereignty and all praise. He gives life and He gives death. He is Ever-Living and does not die. In His Hand is all good and He is over all things All-Powerful.

The Messenger of Allah ﷺ said: “Whoever says [the above] in the marketplace, Allah shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” (Tirmidhī)

2 When Burdened by Debts

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ .

Allāhumma-k-finī bi-ḥalālika ‘an ḥarāmik, wa aghninī bi-faḍlika ‘amman siwāk.

O Allah, suffice me with what You have made lawful so that I do not need anything You have made unlawful; and make me independent — by Your grace — of all those besides You.

‘Alī ؑ narrated that a slave who was buying his freedom came to him and said, “I am unable to pay the price for my freedom, so help me.” He said, “Shall I not teach you words that the Messenger of Allah ﷺ taught me? Were your debts like the mountain of Ṣīr (name of a mountain), Allah would settle them for you. Say: [the above].” (Tirmidhī)

Istikharah

Istikharah (Seeking Allah’s Help in Making a Decision)

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 (وَيُسَمَّى حَاجَتِهِ) خَيْرٌ لِي فِي دِينِي
 وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ، فَاقْضُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ كُنْتَ
 تَعْلَمُ أَنَّ هَذَا الْأَمْرَ (وَيُسَمَّى حَاجَتِهِ) شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ،
 فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .

Allāhumma innī astakhīruka bi ‘ilmik, wa astaqdiruka bi qudratik, wa as’aluka min faḍlika-
 l-‘aẓīm, fa innaka taqdiru wa lā aqdir, wa ta’lamu wa lā a’lam, wa Anta ‘Allāmu-l-ghuyūb.

Allāhumma in kunta ta’lamu an-na hādha-l-amr (specify the matter) khayrul-lī fī dīnī wa
 ma’āshī wa ‘āqibati amrī, faqdurhu lī wa yassirhu lī thumma bārik lī fih, wa in kunta ta’lamu
 anna hādha-l-amr (specify the matter) sharrul-lī fī dīnī wa ma’āshī wa ‘āqibati amrī, faṣrifhu
 ‘annī waṣrifnī ‘anh, waqdur liya-l-khayra ḥaythu kān, thumma arḍinī bih.

*O Allah, I ask You for the best through Your knowledge, I seek strength through
 Your power, and I ask You from Your immense favour. For You are fully able
 whilst I am not, You know everything whilst I do not know anything, and You
 are the Knower of the unseen. O Allah, if in Your knowledge, this matter (specify
 the matter) is good for me in my religion, my livelihood and my ultimate destiny,
 then decree it for me and make it easy it for me, then bless it for me. But if in
 Your knowledge, this matter (specify the matter) is bad for me in my religion, my
 livelihood and my ultimate destiny, then turn it away from me, and turn me away
 from it. Decree good for me wherever it may be, then make me pleased with it.*

Jābir  narrated: “The Messenger of Allah  used to teach us *istikhārah* (when one seeks Allah’s help in making a decision) for all matters, the same way he taught us *Sūrahs* from the Qur’ān.

He  said: “When one of you intends to do something, he should offer two rak‘ahs of voluntary ṣalāh, and then say [the above].”
 (Bukhārī)

Gatherings

1 During a Gathering

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Rabbi-ghfir li wa tub 'alayy, innaka Anta-t-Tawwābu-r-Raḥīm.

My Lord, forgive me and pardon me. Indeed, You are the Acceptor of repentance, the Ever Merciful.

‘Abdullāh b. ‘Umar  narrated: “We counted the Messenger of Allah  saying [the above] a hundred times during one single sitting.” (Abū Dāwūd)

2 At the End of a Gathering

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا ، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا ، وَاجْعَلْهُ الْوَارِثَ مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا ، وَانْصُرْنَا عَلَى مَنْ عَادَانَا ، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا ، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ، وَلَا مَبْلَغَ عِلْمِنَا ، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

Allāhumma-q-sim lanā min khashyatika mā yaḥūlu baynanā wa bayna ma‘āṣik, wa min ṭā‘atika mā tuballighunā bihī jannatak, wa mina-l-yaqīni mā tuhawwinu bihī ‘alaynā muṣībātī-d-dunyā, wa matti’nā bi asmā’inā wa abṣārinā wa quwwatinā mā aḥyaytanā, wa-j-‘alhu-l-wāritha minnā, wa-j-‘al tha‘ranā ‘alā man ḡalamanā, wa-n-ṣurnā ‘alā man ‘ādānā, wa lā taj‘al muṣibatānā fī dīninā, wa lā taj‘ali-d-dunyā akbara hamminā, wa lā mablagha ‘ilminā, wa lā tusallit ‘alaynā mal-lā yarḥamunā.

O Allah, apportion for us enough fear and awe of You to prevent us from sinning against You; and enough obedience to You by which You make us reach

Your Paradise; and enough certainty by which You make the difficulties of this world easy for us. Let us enjoy our hearing, our sight and our strength as long as You allow us to live — and keep (our senses) healthy and sound until we die. Let our vengeance be upon those who have wronged us, and help us against those who harbour enmity towards us. Do not let our afflictions be in our religion; do not make the world our biggest concern, or the full extent of our knowledge; and do not give power over us to anyone who will not have mercy on us.

‘Abdullāh b. ‘Umar  narrated: “Rarely would the Messenger of Allah  rise from a gathering without supplicating for his Companions with [the above].” (Tirmidhī)

3 At the End of a Gathering

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

Subhānaka-llāhumma wa bi ḥamdik, ash-hadu al-lā ilāha illā Ant, astaghfiruka wa atūbu ilayk.

You are free from imperfection, O Allah, and all praise is to You. I bear witness that there is no god worthy of worship except You. I seek Your forgiveness and turn to You in repentance.

The Messenger of Allah  said: “Whoever sits in a gathering in which there is much meaningless chatter, and says [the above] before he gets up to leave that gathering — **he will be forgiven for all that took place in that gathering.**” (Tirmidhī)

4 Concluding the Recitation of the Qur'an

سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

Subhānaka wa bi ḥamdik, lā ilāha illā Ant, astaghfiruka wa atūbu ilayk.

You are free from imperfection, and all praise is to You. There is no god worthy of worship except You. I seek Your forgiveness and turn to You in repentance.

‘Āishah ﷺ said: “The Messenger of Allah ﷺ never sat in a gathering, or recited Qur’ān, or performed a prayer except that he would conclude that act with these words.” She says: “So I asked him: ‘O Messenger of Allah, I see that you do not sit in a gathering, recite Qur’ān or perform prayer except that you conclude with these words?’ He ﷺ replied: ‘Yes. Whoever uttered good words, then [the above] will be a seal for them; and whoever uttered something evil, then these words will be its expiation.’” (Nasā’ī)

Social Interactions

1 After Sneezing

الْحَمْدُ لِلَّهِ.

Al-ḥamdu li-llāh.

All praise be to Allah. (Bukhārī)

Your Companion Should Reply

يَرْحَمُكَ اللَّهُ.

Yarḥamuka-llāh.

May Allah have mercy on you. (Bukhārī)

Then You Should Say

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ.

Yahdikumu-llāhu wa yuṣliḥu bālakum.

May Allah guide you and put your affairs in order. (Bukhārī)

2 When Greeting a Muslim

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Assālamu ‘alaykum wa raḥmatu-llāhi wa barakātuh.

Peace be upon you, and the mercy and blessings of Allah.

‘Imrān b. Ḥusayn  said: “A man came to the Messenger of Allah  and said: ‘Peace be upon you.’ He responded and then he sat down. The Prophet  said: ‘Ten.’ Then another came and said: ‘Peace be upon you and the mercy of Allah.’ He responded to him and he sat down. The Prophet  said: ‘Twenty.’ Then another came and said: ‘Peace be upon you and the mercy and blessings of Allah.’ He responded to him and he sat down. The Prophet  said: ‘Thirty.’” (Abū Dāwūd)

3 When Thanking Another Person

جَزَاكَ اللَّهُ خَيْرًا.

Jazāk-Allāhu khayrā.

May Allah reward you with goodness.

Usāmah b. Zayd  narrated that the Messenger of Allah  said: “Whoever receives a favour and then says [the above] to the doer, has **excelled in his appreciation.**” (Tirmidhī)

Travel

① When Travelling

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اَللّٰهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى ، اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اَللّٰهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيفَةُ فِي الْأَهْلِ ، اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ .

Allāhu akbar, Allāhu akbar, Allāhu akbar, subḥāna-l-ladhī sakkhara lanā hādhā wa mā kunnā lahū muqrinīn, wa innā ilā rabbīnā la-munqalibūn, Allāhumma innā naṣ'aluka fī safarinā hādhā l-birra wa-t-taqwā, wa mina-l-'amali mā tarḍā, Allāhumma hawwin 'alaynā safaranā hādhā wa-ṭ-wi 'annā bu'dah, Allāhumma Anta-ṣ-ṣāhibu fi-s-safar, wa-l-khalifatu fi-l-ahl, Allāhumma innī a'ūdhu bika min wa'thāi-s-safar, wa ka-ābati-l-manẓar, wa su'ī-l-munqalabi fi-l-māli wa-l-ahl.

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. How perfect is the One who has given us control over this; we could not have done it by ourselves. Truly it is to our Lord that we are returning. O Allah, we ask You for piety, taqwā (Allah-consciousness) and deeds which You will be pleased with on this journey of ours. O Allah, make this journey easy for us and let us cover its distance swiftly. O Allah, You are our Companion on the journey and the One in whose care we leave our family. O Allah, I seek Your protection from the difficulties of the journey, from distressing scenes, and from an ill-fated outcome with my wealth and family. (Muslim)

② Upon Returning, Add the Following:

آيِبُونَ ، تَائِبُونَ ، عَابِدُونَ ، لِرَبِّنَا حَامِدُونَ .

Ā'ibūn, tā'ibun, 'ābidūn, li rabbīnā ḥāmidūn.

We are returning, repenting, worshipping and praising our Lord. (Muslim)

3 Supplication of the Traveller for the Resident

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

Astawdi'ukumu-llāha-lladhī lā taḍī'u wadā'i'uh.

I leave you in the care of Allah, who does not allow anything entrusted to Him to be lost. (Ibn Mājah)

4 Supplication of the Resident for the Traveller

أَسْتَوْدِعُ اللَّهَ دِيْنَكَ ، وَأَمَانَتَكَ ، وَخَوَاتِيمَ عَمَلِكَ.

Astawdi'u-llāha dīnak, wa amānatak, wa khawātima 'amalik.

I leave your religion, your trust and your final deeds in the care of Allah.

The Messenger of Allah ﷺ said: “Indeed when something is entrusted in the care of Allah, He protects it.” (Ibn Hibbān)

5 When Entering a Town or City

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اُظْلَلْنَ ، وَرَبَّ الْاَرْضَيْنِ السَّبْعِ وَمَا اُقْلَلْنَ ،
وَرَبَّ الشَّيَاطِيْنِ وَمَا اُضْلَلْنَ ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ ، اَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ
وَحَيْرَ اَهْلِهَا وَخَيْرَ مَا فِيْهَا ، وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا وَشَرِّ مَا فِيْهَا.

Allāhumma Rabba-s-samāwāti-s-sab'i wa mā aẓlaln, wa Rabba-l-arḍina-s-sab'i wa mā aqlaln,
wa Rabba-sh-shayāṭīni wa-mā aḍlaln, wa Rabba-r-riyāḥi wa mā dharayn, aṣ'aluka khayra
hādhihi-l-qaryati wa khayra ahlihā wa khayra mā fihā, wa a'ūdhu bika min sharrihā wa sharri
ahlihā wa sharri mā fihā.

O Allah, Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they carry, Lord of the devils and all that they lead astray, Lord of the winds and all that they scatter — I ask You for the good of this town, the good of its people, and whatever good is in it; and I seek Your protection from the evil of this town, the evil of its people, and whatever evil is in it. (Nasā'i)

Nature

1 When It Rains

(اللَّهُمَّ) صَيِّبًا نَافِعًا.

(Allāhumma) ṣayyiban nāfi'ā.

(O Allah) make it a beneficial rain. (Bukhārī)

2 After It Rains

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

Muṭirnā bi-faḍli-llāhi wa raḥmatih.

We have been given rain by the grace and mercy of Allah. (Bukhārī)

3 When It Rains Heavily

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا ، اللَّهُمَّ عَلَى الْأَكَامِ وَالْظُرَابِ ، وَبُطُونِ الْأَوْدِيَةِ ،
وَمَنَابِتِ الشَّجَرِ.

Allāhumma ḥawālaynā wa lā ‘alaynā, Allāhumma ‘ala-l-ākāmi wa-z-ẓirāb, wa buṭūni-l-
awdiyāh, wa manābiti-sh-shajar.

*O Allah, let the rain fall around us and not upon us. O Allah, [let it fall] on the
pastures, hills, the valley floors and where trees grow. (Bukhārī)*

4 Upon Hearing Thunder

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

Subḥāna-lladhī yusabbiḥur-ra‘du bi-ḥamdih, wa-l-malā’ikatu min khifatih.

*How Perfect is the One whom the thunder exalts with praise of Him, as do the
angels in awe of Him. (al-Adab al-Mufrad)*

5 When the Wind Blows

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ.

Allāhumma innī as'aluka khayrahā wa khayra mā fihā wa khayra mā ursilat bih, wa a'ūdhu bika min sharrihā wa sharri mā fihā wa sharri mā ursilat bih.

O Allah, indeed I ask You for its good, the good of what is in it, and the good of that it was sent with. And I seek Your protection from its evil, the evil of what is in it, and the evil that it was sent with. (Muslim)

6 Upon Seeing the New Moon

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ ، وَالسَّلَامَةِ وَالْإِسْلَامِ ، رَبِّي وَرَبُّكَ اللَّهُ.

Allāhumma ahillahū 'alaynā bi-l-yumni wa-l-īmān, wa-s-salāmati wa-l-islām, Rabbī wa Rabbuka-llāh.

O Allah, let this moon (i.e. month) pass over us with blessings, firm belief, safety, and in the state of Islam. My Lord and your Lord is Allah. (Tirmidhī)

7 When Dogs Bark

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

A'ūdhu bi-llāhi mina-sh-shayṭāni-r-rajīm.

I seek protection in Allah from the rejected Shayṭān.

The Messenger of Allah ﷺ said: “When you hear the barking of dogs and the braying of donkeys at night, seek Allah’s protection from them, for they see what you do not see.” (Abū Dāwūd)

Marriage & Children

1 For the Newlywed

بَارَكَ اللَّهُ لَكَ ، وَبَارَكَ عَلَيْكَ ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

Bāraka-llāhu lak, wa bāraka ‘alayk, wa jama‘a baynakumā fī khayr.

May Allah bless you, shower blessings on you, and may He unite you in goodness. (Abū Dāwūd)

2 Before Intimacy

بِسْمِ اللَّهِ ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

Bismi-llāh, Allāhumma jannibna-sh-shayṭān, wa jannibi-sh-shayṭāna mā razaqtanā.

In the Name of Allah. O Allah, protect us from Shayṭān and keep Shayṭān away from what You provide us with.

Ibn ‘Abbās رضي الله عنه narrated that the Messenger of Allah ﷺ said: “If any one of you says [the above] when he goes to his wife — and then a child is decreed for them, **Shayṭān will not harm him.**” (Bukhārī)

3 Seeking Protection for Children

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ.

U‘idhukumā (U‘idhuka) bi-kalimāti-llāhi-t-tāmmah, min kulli shayṭāniw-wa hāmmah, wa min kulli ‘aynil-lāmmah.

I seek protection for you in the perfect words of Allah from every devil and every beast, and from every evil eye.

**Say أُعِيذُكَ when seeking protection for one child.*

Ibn ‘Abbās ؓ narrated that the Messenger of Allah ﷺ used to seek Allah’s protection for Ḥasan and Ḥusayn ؓ and say: “Your forefather (i.e. Ibrāhīm ؑ) used to seek refuge with Allah for Isma‘īl and Ishāq ؑ by reciting [the above].” (Bukhārī)

Jābir ؓ narrates that the Messenger of Allah ﷺ said: “When the evening comes, keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the name of Allah, for **Shayṭān does not open a closed door**. Tie up your waterskins and mention the name of Allah. Cover your vessels, even if you only put something over them and extinguish your lamps.” (Bukhārī)

Death

1 Supplication for the Deceased During the Janazah Prayer

اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ،
وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ
مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهِ، وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ، وَزَوْجًا خَيْرًا
مِّنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

Allāhumma-ghfir lah, wa-rḥamh, wa‘āfih, wa‘fu ‘anh, wa akrim nuzulahu, wa wass‘i
mudkhalah, wa-ghsilhu bi-l-māi’ wa-th-thalji wa-l-barad, wa naqqihī mina-l-khaṭāyā kamā
naqqayta-th-thawba-l-abyaḍa mina-d-danas, wa abdilhu dāran khayra-m-min dārih, wa ahlan
khayra-m-min ahlih, wa zawjan khayra-m-min zawjih, wa adkhillu-l-jannah, wa-a‘idh-hu min
‘adhābi-l-qabri wa ‘adhābi-n-nār.

O Allah, forgive him and have mercy on him. Grant him well-being and pardon him. Grant him an honourable reception and widen his entrance. Wash him with water, snow and ice, and purify him from sin as a white garment is purified

of dirt. Exchange his home for a better home, his family for a better family, and his wife for a better wife. Admit him into Paradise, and protect him from the punishment of the grave and the punishment of the Hell-Fire. (Muslim)

2 Supplication for the Deceased During the Janazah Prayer

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ، وَشَاهِدِنَا وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا
وَأُنْثَانَا ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ، وَلَا تُضِلَّنَا بَعْدَهُ .

Allāhumma-ghfir li-ḥayyīnā wa mayyitinā, wa shāhidinā wa ghā-ibinā, wa ṣaghīrinā wa kabīrinā, wa dhakarīnā wa unthānā, Allāhumma man aḥyaytahū minnā fa-aḥyihī ‘ala-l-Islām, wa man tawaffaytahū minnā fa-tawaffāhū ‘ala-l-īmān, Allāhumma lā taḥrimnā ajrah, wa lā tuḍillanā ba’dah.

*O Allah, forgive those of us who are alive and those who are dead, those present and those absent, the young and the old, the males and females. O Allah, whom amongst us You keep alive, make him live according to Islam; and whom amongst us You give death to, let him die with firm belief (īmān). O Allah, do not deprive us of his reward, and do not lead us astray after his death.
(Composite: Abū Dāwūd, Tirmidhī)*

3 When Visiting a Graveyard

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِن شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ .

As-salāmu ‘alaykum ahlā-d-diyāri minal-mu’minīna wal-muslimīn, wa innā in shā’a-llahu bikum lāḥiqūn, nas’alullāha lanā wa-lakumu-l-‘āfiyah.

Peace be upon you, O believing and Muslim inhabitants of this place. Indeed — Allah willing — we will join you. We ask Allah for well-being for us and you.

The Messenger of Allah ﷺ said: “Visit the graves, for they will remind you of the hereafter.” (Ibn Mājah)

Difficulties & Happiness

1 When Something You Dislike Happens

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-ḥamdu li-llāhi 'alā kulli ḥāl.

All praise is for Allah in every situation. (Ibn Mājah)

2 When Something You Dislike Happens

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

Qaddara-llāhu wa mā shā'a fa'al.

Allah has decreed and He does whatever He wills.

The Messenger of Allah ﷺ said: “A strong believer is better and more beloved to Allah than a weak believer, and there is good in everyone. Be keen on what benefits you and seek help from Allah, and do not give up. If anything afflicts you, do not say: ‘If I had done (something else), such and such would have happened.’ But say [the above], **for (the utterance) ‘if’ provides an opening for the deeds of the devil.**” (Muslim)

3 When One Is in a Difficult Situation

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا ، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا.

Allāhumma lā saḥla illā mā ja'altahū sahlā, wa anta taj'alu-l-ḥazna idhā shi'ta sahlā.

O Allah, there is no ease except in that which You have made easy; and You make the difficulty easy when You wish. (Ibn Ḥibbān)

4 When Struck by a Calamity

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيبَتِيْ، وَاَخْلِفْ لِيْ خَيْرًا مِّنْهَا.

Innā lillāhi wa innā ilayhi rājiʿūn, Allāhumma-ʿjurnī fī muṣībātī, wa akhlif lī khayram-minhā.

Indeed, to Allah we belong and to Him we will return. O Allah, recompense me for my affliction and replace it for me with something better.

Umm Salamah رضي الله عنها said: I heard the Messenger of Allah ﷺ say, “There is no Muslim who is afflicted with a calamity, and then says what Allah has commanded him [the above duʿā], except that **Allah will recompense him with something better than it.**” She says: “When Abū Salamah (her first husband) passed away, I said, ‘Which Muslim is better than Abū Salamah — the first household to migrate to the Messenger of Allah?’ I then said [the above], and Allah recompensed me (by marrying me to) the Messenger of Allah ﷺ.” (Muslim)

5 Grief & Anxiety

اَللّٰهُمَّ اِنِّيْ عَبْدُكَ ، وَاَبْنُ عَبْدِكَ ، وَاَبْنُ اَمَتِكَ ، نَاصِيَتِيْ بِيَدِكَ ، مَاضٍ فِيْ حُكْمِكَ ، عَدُلٌ فِيْ قَضَاؤِكَ ، اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ ، اَوْ عَلَّمْتَهُ اَحَدًا مِّنْ خَلْقِكَ ، اَوْ اَنْزَلْتَهُ فِيْ كِتَابِكَ ، اَوْ اسْتَأْثَرْتَ بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ ، اَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِيْ ، وَتُوَرِّ صَدْرِيْ ، وَجَلَاءَ حُزْنِيْ ، وَذَهَابَ هَمِّيْ.

Allāhumma innī ʿabduk, wa-bnu ʿabdik, wa-bnu amatik, nāṣiyatī bi-yadik, māḍin fiyya ḥukmuk, ʿadlun fiyya qaḍāʾuk, asʾaluka bi-kulli-smin huwa lak, sammayta bihī nafsak, aw ʿallamtahū aḥadam-min khalqik, aw anzaltahū fī kitābik, awi-staʿtharta bihī fī ʿilmi-l-ghaybi ʿindak, an tajʿala-l-Qurʾāna rabīʿa qalbī, wa nūra ṣadri, wa jalāʾa ḥuznī, wa dha-hāba hammī.

O Allah, I am Your servant and the son of Your male servant and the son of Your female servant. My forehead is in Your Hand (i.e. you have control over me). I am subject to Your judgement and Your decree concerning me is just. I ask You – by every name that is Yours, by which You have named Yourself, or taught any one of Your creation, or revealed in Your Book, or kept unto Yourself in the knowledge of the unseen that is with You – to make the Qur’ān the spring of my heart, the light of my chest, the banisher of my grief and the reliever of my anxiety.

The Messenger of Allah ﷺ said: “There is no one who is stricken with grief and anxiety, and then says [the above] — except that **Allah will remove his grief and anxiety, and will give him joy instead.**” The Companions asked, ‘O Messenger of Allah, should we not learn these words?’ He ﷺ replied, ‘Certainly! The one who hears them should learn them.’” (Aḥmad)

6 Grief & Anxiety

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

Lā ilāha illā-llāhu-l-‘Āẓimu-l-Ḥalīm, lā ilāha illā-llāhu Rabbu-l-‘Ārshi-l-‘Aẓīm, lā ilāha illā-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi wa Rabbu-l-‘Ārshi-l-karīm.

*There is no god worthy of worship except Allah — the Supreme, the Forbearing.
There is no god worthy of worship except Allah — Lord of the Magnificent Throne. There is no god worthy of worship except Allah — Lord of the heavens, Lord of the earth, and Lord of the Noble Throne. (Bukhārī)*

7 When One Is Afraid of People

اَللّٰهُمَّ اكْفِنِيْهِمْ بِمَا شِئْتَ .

Allāhumma-kfinīhim bimā shi’t.

O Allah, suffice me from them, with what You choose. (Muslim)

8 When One Is Afraid of People

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Ḥasbunallāhu wa ni'mal Wakīl.

Allah is enough for us and He is the Best Protector.

Ibn 'Abbās رضي الله عنه narrated: “[The above] was said by Ibrāhīm عليه السلام when he was thrown into the fire; and it was said by Muḥammad صلى الله عليه وسلم when (the hypocrites) said, ‘Your enemies have mobilised their forces against you, so fear them,’ — but this only **increased them in faith** and they replied: ‘Allah is enough for us and He is the Best Protector (3:173).’” (Bukhārī)

9 When One Feels Frightened

لَا إِلَهَ إِلَّا اللَّهُ.

Lā ilāha illā-llāh.

There is no god worthy of worship except Allah. (Bukhārī)

10 When Difficulties Make You Yearn for Death

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتْ الْحَيَاةُ خَيْرًا لِّيْ ، وَتَوَفَّنِيْ اِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِّيْ.

Allāhumma aḥyini mā kānati-l-ḥayātu khayral-lī, wa tawaffani idhā kānati-l-wafātu khayral-lī.

O Allah, let me live as long as life is better for me; and give me death when death is better for me.

The Messenger of Allah صلى الله عليه وسلم said: “None of you should wish for death because of a difficulty that afflicts him. Rather he should say [the above].” (Bukhārī)

11 For Difficult Times: All Your Prayers Answered

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Anta subḥānaka innī kuntu mina-ẓ-ẓālimīn.

There is no god worthy of worship except You; You are free from all imperfection. Indeed, I have been of the wrongdoers. (21:87)

The Messenger of Allah ﷺ said: “The supplication of Dhun-Nūn (Prophet Yūnus ؑ) when he supplicated in the belly of the whale was: [the above]. No Muslim man ever supplicates with [the above] **except that Allah answers his supplications.**” (Tirmidhī)

He ﷺ also said that [the above] **removes difficulties and calamities.** (Nasā’ī)

12 When One Is Distressed

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

Allāhumma raḥmataka arjū fa-lā takilnī ilā nafsī ṭarfata ‘ayn, wa aṣliḥ li sha’nī kullah, lā ilāha illā Ant.

O Allah! It is certainly Your Mercy what I hope for, so do not entrust me to myself for the blink of an eye; and rectify all of my affairs. There is no god worthy of worship except You. (Abū Dāwūd)

13 When Something Pleases You

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

Al-ḥamdu li-llāh-ladhī bi-ni‘matihī tattimmu-ṣ-ṣāliḥāt.

All praise is for Allah — through whose blessing righteous actions are accomplished. (Ibn Mājah)

Protection of Iman

1 For Firmness of the Heart

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

Yā Muqalliba-l-qulūbi thabbit qalbī ‘alā dīnik.

O Changer of the hearts, make my heart firm upon Your religion.

Anas رضي الله عنه said: “The Messenger of Allah ﷺ would often say [the above]. So I asked: ‘O Messenger of Allah, we believe in you and what you have come with, but do you fear for us?’ He ﷺ replied: ‘Yes. Indeed the hearts are in between the two Fingers of Allah’s Fingers. He changes them as He wills.’” (Tirmidhī)

2 When One Experiences Doubt in Faith

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

Āmantu bi-llāhi wa rusulih.

I believe in Allah and His Messengers.

The Messenger of Allah ﷺ said: “Shayṭān comes to one of you and says: ‘Who created you?’ He replies: ‘Allah.’ Then Shayṭān says: ‘Who created Allah?’ If that happens to any one of you, let him say [the above]. Indeed it will go away from him.” (Aḥmad)

3 When One Experiences Doubt in Faith

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

Huwa-l-Awwalu wa-l-Ākhiru wa-z-Zāhiru wa-l-bāṭin, wa Huwa bi-kulli shay’in ‘Alīm.

He is the First and the Last, the Most High and the Most Near. And He is All-Knowing about everything. (Abū Dāwūd)

4 When One Fears Shirk & Showing off

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allāhumma innī a‘ūdhu bika an ushrika bika wa-ana a‘lam, wa astaghfiruka limā lā a‘lam.

O Allah, I seek Your protection from knowingly committing shirk and seek Your forgiveness for unknowingly (committing it).

The Prophet ﷺ said: “O Abū Bakr! This shirk is more subtle than the footsteps of an ant.” Abū Bakr رضى الله عنه asked, “Is shirk not only when a person ascribes a partner with Allah?” The Prophet ﷺ replied: “By the One in whose Hands my life is, shirk is more subtle than the footsteps of an ant. Shall I not guide you towards something which if you say, **it will remove minor and major (shirk)?**” He رضى الله عنه said: “Say [the above].” (al-Adab al-Mufrad, Ibn al-Sunnī)

5 Protection From Dajjal, Trials & Tribulations

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

Allāhumma innī a‘ūdhu bika min ‘adhābi jahannam, wa min ‘adhābi-l-qabr, wa min fitnati-l-mahyā wa-l-mamāt, wa min sharri fitnati-l-masīhi-d-dajjāl.

O Allah, I seek Your protection from the punishment of the Hell-fire, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of al-Masīh al-Dajjāl. (Muslim)

The Messenger of Allah ﷺ said: “When one of you utters tashahhud (in ṣalāh), he should then seek Allah’s protection from four things by saying [the above].” (Muslim)

He رضى الله عنه also said: “Whoever memorises the first ten verses of Sūrah al-Kahf, he will be **protected from Dajjāl.**” (Muslim)

Illness & Ruqyah

The following are some of the most powerful sūrahs and verses a person should recite and seek healing with when they are sick:

1

Sūrah
al-Fātiḥah

2

Āyat
al-Kursī

3

Sūrah
al-Ikhlāṣ,
al-Falaq
& al-Nās

4

Sūrah
al-Baqarah

1 Surah al-Fatihah: The Best Cure

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ... (سورة الفاتحة)

It was narrated from Abū Saʿīd al-Khudrī ؓ that the Messenger of Allah ﷺ described Sūrah al-Fātiḥah as a ruqyah, and **he approved** of the Ṣaḥābī ؓ who recited it as a ruqyah for the one who had been stung by a scorpion. (Bukhārī)

The ḥadīth mentions: “The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Sūrah al-Fātiḥah until **the patient was healed and started walking as if he had not been sick.**” (Bukhārī)

2 Āyat al-Kursī: The Greatest Protection From Evil Jinn

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ... (آية الكرسي)

The Messenger of Allah ﷺ said: “In Sūrah al-Baqarah, there is a verse which is the best verse of the Qurʾān. **It is never recited in a house except that the Shayṭān leaves: it is Āyah al-Kursī.**” (Hākim)

Āyah al-Kursī is the strongest protection against the evil of the jinn. (See p. 92 for the incident of Ubayy ؓ and the jinnī and p. 127 for the incident of Abū Hurayrah ؓ and Shayṭān.)

3 Mu‘awwidhat: Best Words to Seek Allah’s Protection

قُلْ هُوَ اللَّهُ أَحَدٌ... (سورة الإخلاص)، قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ... (سورة الفلق)،
قُلْ أَعُوذُ بِرَبِّ النَّاسِ... (سورة الناس)

‘Āishah رضي الله عنها narrated that whenever the Messenger of Allah ﷺ would become sick, he would recite [the above] and then blow his breath over his body. She says: “During his last illness from which he passed away, the Messenger of Allah ﷺ used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings.” (Bukhārī)

‘Uqbah رضي الله عنه reported that the Messenger of Allah ﷺ said: “Shall I inform you of the best words with which you can seek Allah’s protection?” I said: “Yes.” He ﷺ said: “Sūrah al-Falaq and Sūrah al-Nās.” (Aḥmad)

4 Surah al-Baqarah: A Shield From Shaytan

سورة البقرة

The Messenger of Allah ﷺ said: “Do not turn your houses into graveyards. Shayṭān runs away from the house in which Sūrah al-Baqarah is recited.” (Muslim)

The Messenger of Allah ﷺ said: “Recite Sūrah al-Baqarah. To recite it regularly and adhere to it is a blessing, to give it up is a cause of regret, and the magicians cannot confront it.” (Muslim)

5 Last Two Verses of Surah al-Baqarah: A Shaytan-Free Home

أَمِنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ... (2:285-6)

The Messenger of Allah ﷺ said: “Allah inscribed a book 2,000 years before He created the heavens and the earth, from which the last two verses of Sūrah al-Baqarah were revealed. **If they are recited for three nights, no shayṭān will remain in the house.**” (Tirmidhī)

6 When You Feel Pain in the Body

بِسْمِ اللَّهِ. 3x

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ. 7x

Bismi-llāh.

A'ūdhu bi-llāhi wa qudratihī min sharri mā ajidu wa uḥadhir.

In the Name of Allah.

I seek protection with Allah and with His power from the evil of what I feel and from what I fear.

‘Uthmān b. Abī al-‘Aās ؓ complained to the Messenger of Allah ﷺ about pain that he had felt in his body from the time he had accepted Islam. The Messenger of Allah ﷺ said to him: “Put your hand on the part of your body where you feel pain and say ‘Bismillāh’ three times and then say [the above] seven times.” (Muslim)

In another narration he said: “**I did that and Allah removed my pain.** After that, I used to instruct my family and others to do the same.” (Tirmidhī)

7 When You Feel Unwell

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعَجِيلَ عَافِيَتِكَ، وَصَبْرًا عَلَى بَلِيَّتِكَ، وَخُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ.

Allāhumma innī as'aluka ta'jila 'āfiyatik, wa ṣabran 'alā baliyyatik, wa khurūjam-mina-d-dunyā ilā raḥmatik.

O Allah, I ask You for a speedy recovery, patience on Your afflictions, and a departure from this world to Your mercy. (Ḥākim)

8 What Should Be Said for the Sick

اللَّهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ الْبَأْسَ ، اشف أنت الشافي ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ،
شِفَاءً لَا يُغَادِرُ سَقَمًا .

Allāhumma Rabba-n-nās, adh-hibi-l-ba's, ishfi Ant-sh-Shāfī, lā shifā'a illā shifā'uk, shifā'al-lā yughādiru saqamā.

O Allah, the Lord of mankind, remove this disease. Cure, for You are the One who cures. There is no cure except for Your cure. May it be a cure which leaves behind no sickness.

‘Āishah رضي الله عنها reported that the Messenger of Allah ﷺ would seek protection for some of his wives (when they were sick). He ﷺ would wipe his right hand (over the ill person) and he would say [the above]. (Bukhārī)

9 What Should Be Said to the Sick

7x. أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ ، أَنْ يَشْفِيكَ .

As'alu-llāha-l-'Aẓīm, Rabba-l-'Arshi-l-'Aẓīm, ay-yashfiyak.

I ask Allah — the Supreme, Lord of the Magnificent Throne — to cure you.

Ibn ‘Abbās رضي الله عنه narrates that the Messenger of Allah ﷺ said: “There is no Muslim servant who visits a sick person who is not on the verge of death; and supplicates [the above] seven times — **except that he will be healed.**” (Tirmidhī)

10 What Should Be Said to the Sick

لَا بَأْسَ ظَهُرَ، إِنْ شَاءَ اللَّهُ.

Lā ba'sa ṭahūr, in shā'a-llāh.

Do not worry, it will be a purification (for you), Allah willing. (Bukhārī)

11 When One Sees An Afflicted Person

One may say this discreetly.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

Alḥamdu-lillāhi-l-ladhī 'āfānī mim-mabtalāka bihī wa faḍḍalanī 'alā kathīrim-mim-man khalaqa tafḍilā.

All praise is for Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of His creation.

'Umar رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever sees an afflicted person and then says [the above], **he shall not be struck by that affliction for as long as he lives.**" (Tirmidhī)

12 Protection From All Diseases

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجَذَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ.

Allāhumma innī a'ūdhu bika mina-l-baraṣ, wa-l-junūn, wa-l-judhām, wa min sayyi'i-l-asqām.

O Allah, I seek Your protection from vitiligo, madness, leprosy, and from evil diseases. (Abū Dāwūd)

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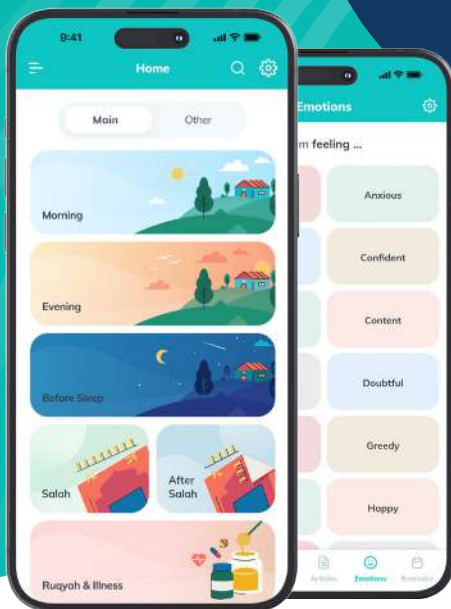
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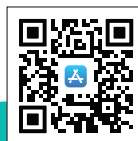
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“
Mu‘ādh b. Jabal رضي الله عنه said,
“In my last conversation
with the Messenger of
Allah ﷺ, I asked him,
‘Which deed is the best
and most beloved to
Allah?’ He ﷺ replied,
‘That you die whilst your
tongue is moist with the
remembrance of Allah.’”

Ibn Hibbān

”

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

The best statement uttered by all the Prophets. (Muwaṭṭā')

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ،
سُبْحَانَ اللَّهِ الْعَظِيمِ .

Light on the tongue, heavy on the
scale, beloved to the All-Merciful.
(Bukhārī)

سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ،
وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ .

The best words after the Qur'ān.
(Aḥmad)
They wipe away sins. (Tirmidhī)

A treasure from the treasures of Paradise. (Bukhārī)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ .

When distressed, the Prophet ﷺ
would say... (Tirmidhī)

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .

'Supplicate frequently with...'
(Tirmidhī)

(الصلاة على النبي) اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ...

10 blessings from Allah, 10 sins erased & 10 stages raised. (Nasā'ī)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ .

For difficult times. (Nasā'ī)
Allah answers prayers when He is supplicated with it. (Tirmidhī)

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ، وَأَتُوبُ إِلَيْهِ .

All sins will be forgiven. (Tirmidhī)



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