

أَذْكَارُ
الصَّبَاحِ وَالْمَسَاءِ

Morning and Evening
Adhkār

Selected and Compiled by:
Muftī Abū Bakr ibn Mustafā Patnī
(حفظه الله ورعاه ونفعنا بعلمه)

Translated by:
Muhammad ibn Suleman Chothia
(عفي عنه)

Dār-Sunnah
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

الحمد لله مقلب الليل والنهار، والصلاة والسلام على شمس الهداية وقمر الأقطار : محمد النبي المختار، وعلى آله وأصحابه الأبرار، وعلى من تبعهم بإحسان إلى يوم الدين من الأخيار. أما بعد :

We are the slaves of Allāh and He is our *Ma' būd* (God). The pure connection between us is called *'ibādah* (worship). *'ibādah* is the term used to denote the expression of absolute humility, meekness, submission, and complete and infinite need and devotion.

We will only be able to worship correctly and sincerely when:

1. We acquire the correct *ma'rifah* (recognition) of our *Ma' būd* (God);
2. Our belief in *tawhīd* (the oneness of Allāh) is sincere and unconditional;
3. We firmly believe that Allāh is the Benefactor, Sustainer, Provider, and true Giver of bounties, not only for ourselves, but for the entire universe;
4. We truly understand that He is the fountain and original source of all benefactors and He is the one who removes, eradicates and repels all difficulties, pain, worries and griefs. "Know that for Allāh is the Sincere *Dīn*." {*Az-Zumar: 3*}

The firmness of the connection of the slave with his Master will be in proportion to the humility, meekness, submission, self-annihilation,

need, and devotion the slave presents in the Presence of Allāh. Similarly, the strength of this connection will be in its proportion.

The original place and base for this connection and relationship is the human heart. Frequently it is shown by the tongue and at other times by the limbs. This is what is known as ‘the remembrance of the Benefactor’, ‘acquaintance of the Patron’ and ‘*dhikrullāh*’. If anything is the marrow and core of worship, or the essence and crux of servitude, it is *du‘ā* (supplication). Accordingly, as slaves and servants we have been given the command of these two things, ‘*dhikrullāh*’ (remembrance of Allāh) and ‘*du‘ā*’ (supplication).

In every person’s life, night comes after day and day after night. Therefore, every morning is a destination, and every evening is a second destination, which a person passes one after the next. It is concerning these destinations, these days and nights, that we received an order from Allāh, great is His Honour, in the following manner, “O You who believe, remember Allāh with unceasing remembrance and glorify Him in the morning and evening.” {*Al-Aḥzāb: 41-42*} We also received the order, “Do not be amongst the neglectful ones.” {*Al-A‘rāf: 205*} Similarly, we also received the command, “Do not be like those who forgot Allāh, so he caused them to forget themselves.” {*Al-Hashr: 19*}

In fulfilling the above commands, rewards and recompense will be gained in the following ways, “So that you may be successful,” {*Al-Jumu‘ah: 10*} “Allāh has prepared forgiveness and a great reward for them,” {*Al-Aḥzāb: 25*} “So remember Me, I will remember you, be grateful to Me and do not disbelieve in Me,” {*Al-Baqarah: 152*} “He

will remove that difficulty which You had asked Him to,” {*Al-An‘ām: 41*}, etc. Our difficulties will also be removed, and needs fulfilled.

Therefore, time after time, we should be in the perpetual remembrance of our Master, Provider, Sustainer, Patron and True Benefactor in these periods and destinations. We should continually acknowledge and recognise His bounties and blessings. We should constantly sing His praises and virtues. We should frequently ask Him for the fulfillment of our significant and routine needs. We should repeatedly request the removal and repelling of difficulties and pains. From Him, we should incessantly seek refuge from undesirables and dangers. In summary, we should continuously take his Name and grant our heart and soul peace through “You alone do we worship, and from You alone do we seek help”. {*Al-Fātiḥah: 4*}

However, from the many shortcomings of our human race, one significant deficiency was that we did not know the correct manner of calling on our Sustainer and the accurate method of requesting from Him. It is from the blessings and favour of this same Noble Sustainer, Benefactor and Provider that He taught us the way of speaking with Him; the rational method of expressing our inner thoughts, the most befitting way and best etiquettes, to the degree that he even granted us the words of *du‘ā’* (supplications), as well as the pure and refined utterances of *adhkār* and *awrād*. “Adam learnt some words (of seeking forgiveness) from His Sustainer, [and he called on Him by it], so He forgave him.” {*Al-Baqarah: 37*}

Some of these words of *du‘ā’*, *adhkār* and *awrād* are connected to the recited revelation and some are connected to the non-recited

revelation. This means some of these utterances, Allāh, Himself taught us and some He taught by the tongue of His Messenger ﷺ; some are from the Qur'ān while others are from the Prophetic *Aḥādīth* على صاحبها أفضل التحية والتسليم.

It is from these *awrād* and *adhkār* that some were selected and compiled in this booklet and presented to our Muslim brothers and sisters. The benefits and fruits of these *awrād* and *adhkār* are as follows:

No.	<i>Du'ā'</i> No.	Benefits
1.	1, 2, 16	Attaining the protection of Allāh <i>Ta'ālā</i> .
2.	3, 6, 7, 8	Attaining sufficiency and help from Allāh <i>Ta'ālā</i> .
3.	4	Recovering the rewards of missed <i>awrād</i> and <i>adhkār</i> .
4.	5	The <i>du'ā'</i> of forgiveness from 70,000 Angels and attaining the death of martyrdom.
5.	11, 10, 9	Protection from all things which harm.
6.	19, 12	Attaining the right for entry into Paradise.
7.	13	Increase in rewards, decrease in sin, elevation in ranks, reward of freeing slaves and the <i>du'ā'</i> becoming a weapon for the one supplicating.
8.	14	The forgiveness of all sins even if they are as much as the foam of the ocean.
9.	15	Abundant rewards of <i>tasbīḥ</i> and <i>taḥmīd</i> in a very brief period
10.	20	The guarantee of Allāh <i>Ta'ālā</i> 's pleasure.
11.	21	The acceptance of supplications.

12.	26	The removal of worry and grief and the opening of avenues to pay one's debts.
13.	32	Attaining salvation from Hell. (Translator's Note: There was a minor rearrangement of the <i>adhkār</i> in this translation from number 31 for setting purposes. In the original Urdu version this <i>du'ā'</i> is number 33.)
14.	33	Attaining concealment, well-being and blessings from Allāh <i>Ta'ālā</i> . (Translator's Note: In the original Urdu version this <i>du'ā'</i> is number 34.)
15.	35	The fulfilment of the right to thank Allāh <i>Ta'ālā</i> . (Translator's Note: In the original Urdu version this <i>du'ā'</i> is number 36.)

All Muslims, especially those connected to *'ilm* and servants of the *Dīn*, should add these *adhkār* to their daily *ma'mulāt* (devotional practices). May Allāh *subhānahū wa Ta'ālā* grant the author and all Muslims the beautiful *tawfīq* (ability). May He accept this in His High Presence and grant us the fortunes of both worlds. *Āmīn*

The Slave: Abū Bakr Patnī (May he be forgiven)
30th Jamādul Ūlā, Friday Night, 1434 A.H

I seek refuge in Allāh from Satan the accursed.

In the Name of Allāh, the Beneficent, the Merciful.

1) Allāh - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the Heavens and whatever is on the Earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] 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 tires Him not. And He is the Most High, the Most Great.¹

2) *Hā-Mīm*. (1) The revelation of the Book is from Allāh, the Exalted in Might, the All-Knowing. (2) The Forgiver of sin, Acceptor of repentance, Severe in punishment, Owner of abundance. There is no deity except Him; to Him is the return. (3)²

¹ [Hākim in *Mustadrak* Vol.1 Pg.562] 'Ubai ibn Ka'b رضى الله عنه asked the Jinn, "What will save us from you?" He said, "Do you recite *Āyatul Kursī*?" He said, "Yes." He said, "When you recite it in the morning, you will be saved from us until the evening and when you recite it in the evening, you will be saved from us until the morning." 'Ubai said, "So I went to the Messenger of Allāh ﷺ in the morning and informed him about it. He ﷺ said, 'The evil one spoke the truth.'"

² [Tirmīdhī #2879, Abū Hurairah رضى الله عنه] "Whoever recites *Hā-Mīm Al-Mu'min* - up to - To Him is the return (40:1-3) and *Āyatul Kursī* when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning."

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١. 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 ﴿٢٥٥﴾ (البقرة)

٢. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) حَمَّ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّلُوعِ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ إِلَيْهِ الْمَصِيرُ ﴿٣﴾ (المؤمن)

3) Allāh is sufficient for me, there is none worthy of worship but He, in Him have I put my trust, and He is the Lord of the Mighty Throne.³ (Read 7x)

4) So, exalted is Allāh when you reach the evening and when you reach the morning. (17) And to Him is [due all] praise throughout the Heavens and the Earth and at night and when you are at noon. (18) He brings forth the living from the dead and brings forth the dead from the living and brings to life the earth after its barrenness. And thus, will you be brought out. (19)⁴

5) I seek refuge in Allāh, the All-Hearing, the All-Knowing from Satan the accursed. (Read 3x)

He is Allāh, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. (22) He is Allāh, other than whom there is no deity, the Sovereign, the Most Pure, the Source of peace, the Inspirer of Faith, the Overseer, the Exalted in Might, the Compeller,

³ [Abū Dāwūd #5081, Abū Dardā رضى الله عنه] “Whoever says [this *du ‘ā’*] morning and evening seven times, Allāh will be sufficient for him for whatever concerns him, whether he says it with certitude or not.”

⁴ [Abū Dāwūd #5076, Ibn ‘Abbās رضى الله عنه] “Whoever says, [these verses] when morning comes he will get [the rewards of] what [regular good deeds] he missed that day, and whoever says (these verses) when evening comes, he will get [the rewards of] what [regular good deeds] he missed that night.”

٣. حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ

الْعَرْشِ الْعَظِيمِ. (Read 7x)

٤. فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ

الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي

الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾ (الروم)

٥. أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. (3x)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ

هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ

the Superior. Exalted is Allāh above whatever they associate with Him. (23) He is Allāh, the Creator, the Inventor, the Fashioner; to Him belong the best of names. Whatever is in the Heavens and Earth is exalting Him. And He is the Exalted in Might, the Wise. (24)⁵

6) Say, “He is Allāh, [who is] One, (1) Allāh, the Eternal Refuge. (2) He neither begets nor is born, (3) Nor is there to Him any equivalent.”⁶ (Read 3x)

7) Say, “I seek refuge in the Lord of daybreak (1) From the evil of that which He created (2) And from the evil of darkness when it settles (3) And from the evil of the blowers in knots (4) And from the evil of an envier when he envies.”⁷ (Read 3x)

⁵ [Tirmīdhī #2922, Ma‘qil ibn Yasār ر.س.ه.ع.] “Whoever says (this *du‘ā*) three times when he gets up in the morning, and then recites three *āyāt* from the end of *Sūrah Al-Hashr* - Allāh appoints seventy thousand angels who say salat upon him until the evening. If he dies on that day, he dies a martyr, and whoever says them when he reaches the evening, he holds the same status.”

⁶ [Tirmīdhī #3575, ‘Abdullāh ibn Khubaib ر.س.ه.ع.] “Say, “*Qul Huwallāhu Aḥad*” and *Al-Mu‘awwadhatāin*, when you reach evening, and when you reach morning, three times, they will suffice you against everything.”

⁷ [Tirmīdhī #3575, ‘Abdullāh ibn Khubaib ر.س.ه.ع.] *ibid.*

الْمُتَكَبِّرِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ
 الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَى ۗ يُسَبِّحُ
 لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾
 (الحشر)

٦. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ
 الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 ﴿٤﴾ (Read 3x)

٧. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ
 مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ
 النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾
 (Read 3x)

8) Say, “I seek refuge in the Lord of mankind, (1) The Sovereign of mankind. (2) The God of mankind, (3) From the evil of the retreating whisperer - (4) Who whispers [evil] into the breasts of mankind - (5) From among the jinn and mankind.”⁸ (Read 3x)

9) I seek refuge in the perfect words of Allāh against the evil He created.⁹ (Read 3x)

10) In the Name of Allāh, who with His Name, nothing in the Earth or the Heavens can cause harm, and He is the All-Hearing, All-Knowing.¹⁰ (Read 3x)

11) In the Name of Allāh, on my religion, my life, my children, my spouse and my wealth.

⁸ [Tirmīdhī #3575, ‘Abdullāh ibn Khubaib رضى الله عنه] ibid.

⁹ [Muslim #2709, Abū Hurairah رضى الله عنه] A person came to Allāh's Messenger ﷺ and said, “Allāh's Messenger, I was stung by a scorpion during the night.” Thereupon he said, “Had you recited these words in the evening, it would not have done any harm to you.” [Tirmīdhī #3604] “Whoever says (these words) three times when he reaches the evening, no poisonous sting shall harm him that night.” (One of the narrators) Suhail 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.” [Mu‘jam Awsat by Tabarānī #523] “Whoever says (these words) in the morning and evening, nothing will harm him.”

¹⁰ [Abū Dāwūd #5088, ‘Uthmān ibn ‘Affān رضى الله عنه] “Whoever says (these words) three times, he will not be stricken with a sudden affliction until morning comes, and whoever says that when morning comes, he will not be stricken with a sudden affliction until evening comes.” The narrator, Abān ibn ‘Uthmān was afflicted with paralysis, and the man who had heard this *ḥadīth* from him started looking at him. He said to him, “Why are you looking at me? By Allāh, I did not tell a lie about ‘Uthmān, and ‘Uthmān did not tell a lie about the Prophet ﷺ. But the day which that (paralysis) befell me, I got angry and forgot to say that.”

٨. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ

النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

﴿٤﴾ الَّذِي يُوسَسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجَنَّةِ

وَالنَّاسِ ﴿٦﴾ (Read 3x)

٩. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ. (3x)

١٠. بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا

فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ. (Read 3x)

١١. بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي.¹¹

¹¹ [Ibn 'Asākir in *Tārīkh* Vol.54 Pg.396 #11550, Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ] A man came to the Prophet ﷺ and said, “O Messenger of Allāh, I surely fear on my life, my children, my spouse and my wealth.” The Messenger of Allāh ﷺ said to him, “Say every morning and every evening (these words).” So, he said them and then came to the Prophet ﷺ. The Prophet ﷺ asked him, “What happened to the

12) O Allāh, You are my Lord. There is no god but You. You have created me and I am Your servant and as far as possible I abide by Your promise and covenant (which I made with You). I seek Your protection against the consequences of my wrongdoings. I fully acknowledge the grace You have bestowed upon me and confess my faults. So pardon me as none besides You can pardon sins.¹²

13) There is no god but Allāh, He is alone, He has no partner. His is the sovereignty and His is all praise. He gives life and causes death. And He has power over all things.¹³ (Read 1x/10x/100x)

feeling you were getting?” He said, “By the one who sent you with the Truth, that which I was feeling has left.”

¹² [Bukhārī #6306, Shaddād ibn Aws رضى الله عنه] “Whoever recites this (*du‘ā*) during the day with firm belief, then happens to die on the same day before the evening, he will be from the dwellers of Paradise. Whoever recites this (*du‘ā*) during the night with firm belief, then happens to die on the same night before the morning, he will be from the dwellers of Paradise.” This is known as ‘*Sayyidul Istighfār*’, ‘The leader of *du‘ā*’s in seeking forgiveness’.

¹³ [Abū Dāwūd #5077, Abū ‘Ayyāsh رضى الله عنه] “Whoever says (these words) when morning comes he will have (a reward) equivalent to that of setting one of the descendants of Ismail free from slavery, ten good deeds will be recorded for him, ten bad deeds will be erased from (his record), he will be raised ten degrees (in status), and he will be guarded against the Satan until evening comes. If he says them when evening comes, he will have something similar, until morning comes.” It says in the *ḥadīth* of Ḥammād, “A man saw the Messenger of Allāh ﷺ in a dream and said, ‘O Messenger of Allāh, Abū ‘Ayyāsh is narrating such and such from you.’ He ﷺ said, ‘Abū ‘Ayyāsh has spoken the truth.’” [Musnad Aḥmed Vol.5 Pg.415, Abū Ayyūb] “Whoever says (these words) ten times after

١٢. اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ،
وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ
مَا صَنَعْتُ، أُبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأُبُوءُ بِدَنِّي، فَاعْفِرْ
لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

١٣. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،
يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
(Read 1x / 10x / 100x).

he performs the morning prayer he will have (a reward) equivalent to that of setting four slaves free, ten rewards will be written for him, ten sins will be wiped out for him by them, he will be elevated ten ranks by them and they will be a protection for him from Satan until the evening. And if he reads them after *Maghrib*, then he will be granted something similar.” [Ibn Sunnī in *‘Amal Yawm #75*, ‘Amr ibn Shu‘aib from his father from his grandfather رضي الله عنه] “Whoever says (these words) a hundred times in the morning and a hundred times in the evening, no one will come with a deed more virtuous than what he did except he who said more than that.” [Bukhārī #6403, Muslim #2691 Abū Hurairah رضي الله عنه] “He who says (these words) a hundred times a day, receives the reward equivalent to freeing ten slaves, a hundred good deeds are recorded in his favour, a hundred evil deeds are erased from his record, and it will protect him from Satan for that day until the evening. No one can produce anything better than what he has done except one who does it more than him.”

14) There is no god but Allāh, He is alone, He has no partner. His is the sovereignty and His is all praise. He gives life and causes death. He is alive and never dies. In His Hands is all good. He has power over all things.¹⁴

15) Glory be to Allāh and praise be to Him equal to the number of His creation, His pleasure, the weight of His Throne, and the number of His words.¹⁵ (Read 3x in the Morning)

16) Glory be to Allāh and praise be to Him, there is no strength except with Allāh, whatever Allāh wills, happens, and whatever He does not will, does not happen. I know that Allāh has power over all things, and that Allāh has encompassed all things with His knowledge.¹⁶

17) Glory be to Allāh and praise be to Him. (Read 100x)

¹⁴ [Bazzār in *Musnad* #1051, ‘Abdur Rahmān ibn ‘Awf رضى الله عنه] “Whoever says every day in the morning and the evening (these words) his sins will be forgiven even if they are more than the foam of the ocean.”

¹⁵ [Muslim #2726, Ibn ‘Abbās رضى الله عنها] Juwairiyah رضى الله عنها narrates that Messenger of Allāh ﷺ left her one morning to perform the *Fajr* prayer while she was in her place of *ṣalāh*. He returned after mid-morning and she was still sitting. He said, “You are still in the same position from the time I left you?” She replied, “Yes.” The Messenger of Allāh ﷺ said, “After I left you, I recited four phrases three times. If they were to be weighed against all that you had recited today, they would equal them.”

¹⁶ [Abū Dāwūd #5075, a Daughter of the Prophet ﷺ رضى الله عنها] “When morning comes, say (these words) because whoever says them when morning comes will be protected until the evening, and whoever says them in the evening will be protected until the morning.”

١٤. 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.

١٥. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ
عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ. (Read 3x in the Morning)

١٦. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ كَانَ
وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

١٧. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. ¹⁷ (Read 100x)

¹⁷ [Muslim #2692, Abū Hurairah رَضِيَ اللَّهُ عَنْهُ] “Whoever says in the morning and in the evening (these words) a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him or increased upon it.” [Bukhārī #6405, Muslim, #2691 Abū Hurairah رَضِيَ اللَّهُ عَنْهُ] “One who says (these words) a hundred times a day, will have his sins erased even if they are like the foam of the ocean.”

18) Glory be to Allāh. Praise be to Allāh. There is no god besides Allāh. Allāh is the greatest.¹⁸ (Read 100x)

19) My Lord is Allāh, besides whom there is no god, the Highest, the Great. I place my trust in Allāh and He is the Lord of the great Throne. Whatever Allāh wills, happens, and whatever He does not will, does not happen. I know that Allāh has power over all things, and that Allāh has encompassed all things with His knowledge.¹⁹

20) I am pleased with Allāh as the Lord, Islam as the religion and Muhammad ﷺ as the Prophet.²⁰ (Read 3x)

¹⁸ [Tirmīdhī #3471, ‘Amr ibn Shu‘aib from his father, from his grandfather رضى الله عنه] “Whoever glorifies Allāh a hundred times in the morning and a hundred in the evening, he is like one who performs Hajj a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the evening, he is like one who provided a hundred horses in the cause of Allāh.” - or he said – “went out on a hundred military expeditions. And whoever pronounces At-Tahlīl of Allāh a hundred times in the morning and a hundred in the evening, he is like the one who freed a hundred slaves from the offspring of Ismail, and whoever extols Allāh’s greatness a hundred times in the day and a hundred in the evening, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it.”

¹⁹ [Ibn Sunnī in ‘Amal Yawm #42, Buraidah رضى الله عنه] “Whoever reads (these words) in the morning and evening then dies, will enter Paradise.”

²⁰ [Tirmīdhī #3389, Thawbān رضى الله عنه] “Whoever says (these words) when he reaches the evening, it is a duty upon Allāh to please him.” [Ahmed in Musnad Vol.4 Pg.337 Abū Sallām from a Servant of the Prophet ﷺ رضى الله عنه] “Whoever says (these words) when morning and evening come, Allāh will certainly reward him until he is pleased.” Also see [Abū Dāwūd #5072]

١٨. سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ.

(Read 100x)

١٩. رَبِّيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْعَظِيمُ، تَوَكَّلْتُ عَلَى

اللَّهِ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ

يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ

قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا.

٢٠. رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ

نَبِيًّا. (Read 3x)

21) O Allāh, You created me, You are the one who guides me, You are the one who feeds me, You are the one who gives me to drink, You will cause me to die and You will bring me back to life.²¹

22) O Allāh, grant me soundness in my body; O Allāh, grant me soundness in my hearing; O Allāh, grant me soundness in my sight, there is none worthy of worship but You. (Read 3x)

O Allāh, I seek refuge with You from disbelief and poverty; O Allāh, I seek refuge with You from the torment of the grave; there is none worthy of worship but You.²² (Read 3x)

²¹ [Ṭabarānī in *Mu'jam Awsat* #523, Samurah ibn Jundub رضى الله عنه] Ḥasan said that Samurah ibn Jundub رضى الله عنه said, “Should I not tell you a *ḥadīth* I heard from the Messenger of Allāh ﷺ many times, then from Abū Bakr رضى الله عنه many times and then from ‘Umar رضى الله عنه many times?” I said, “Of course.” He said, “Whoever says (these words) in the morning and evening, he will not ask for anything, but Allāh will give him.” Samurah رضى الله عنه said, “Thereafter I met ‘Abdullāh ibn Salām (who was a scholar of the people of the Book before accepting Islām) and I said to him, “Should I not tell you a *ḥadīth* I heard from the Messenger of Allāh ﷺ many times, then from Abū Bakr رضى الله عنه many times and then from ‘Umar رضى الله عنه many times?” He replied, “Of course.” So, I related the *ḥadīth* to him. He (Ibn Salām) said, “May my father and mother be sacrificed for the Messenger of Allāh ﷺ. Allāh had given these words to Musa (‘*alaihis salām*) and he used to read them seven times every day. Then he would not ask Allāh anything, but Allāh would give him.”

²² [Abū Dāwūd #5090, Abū Bakrah رضى الله عنه] ‘Abdur-Raḥmān ibn Abī Bakrah said to his father, “O my father, I hear you supplicating every morning (saying these words). He said, “I heard the Messenger of Allāh ﷺ supplicating with (these words), and I like to follow his *Sunnah*. ‘Abbās (one of the narrators) said, (that Abū Bakrah said), “He ﷺ says (these words) and he repeats it three times in the

٢١. اللَّهُمَّ أَنْتَ خَلَقْتَنِي، وَأَنْتَ تَهْدِينِي، وَأَنْتَ تُطْعِمُنِي،
وَأَنْتَ تُسْقِينِي، وَأَنْتَ تُمِيتُنِي، وَأَنْتَ تُحْيِينِي.

٢٢. اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ
عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ. (Read 3x) اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ
الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ. (Read 3x)

morning and three times in the evening, saying supplication in these words, and I like to follow his *Sunnah*.” Also see ‘*Badhlul Majhūd*’ Vol.13 Pg.486-487

23) O Allāh, I ask You for well-being in this world and in the Hereafter. O Allāh, I ask You for forgiveness and well-being in my religious commitments, my worldly affairs, my family and my wealth. O Allāh conceal my faults and keep me safe from the things I fear. O Allāh, protect me from in front and behind, from my right and my left and from above. I seek refuge in Your might from being swallowed from beneath.²³

24) O Allāh, Creator of the Heavens and the Earth, Knower of the unseen and the seen, Lord of everything and its Owner, I testify that there is no god besides You, I seek refuge in You from the evil of my soul and from the evil of Satan and his traps, or that I should do some evil to myself or bring it upon a Muslim.²⁴

²³ [Abū Dāwūd #5074, Ibn ‘Umar رضى الله عنهما] “The Messenger of Allāh ﷺ never failed to say these supplications, when evening and when morning came.”

²⁴ [Tirmidhī #3529, ‘Abdullāh ibn ‘Amr رضى الله عنهما] Abū Rāshid Al-Ḥubrānī said, “I came to ‘Abdullāh bin ‘Amr رضى الله عنهما and said to him, ‘Report something to me that you heard from the Messenger of Allāh ﷺ.’ So he set forth before me a scroll and said, ‘This is what the Messenger of Allāh ﷺ commanded me to write.’” He said, “So I looked in it and found in it, ‘Indeed, Abū Bakr Aṣ-Ṣiddīq رضى الله عنه said, “O Messenger of Allāh, teach me what to say at morning and evening.” He ﷺ said, “O Abū Bakr, say (these words).” [See Bārahbankawī on *Adabul Mufrad* #1204]

٢٣. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ
 إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَ أَهْلِي
 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.

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

25) O Allāh, I ask You for sound health with faith, faith with noble character, success (in this world) followed by success in the Hereafter, mercy from You, well-being, and Your forgiveness and pleasure.²⁵

26) O Allāh, I seek refuge in You from griefs and anxieties. And I seek refuge in You from helplessness and laziness. And I seek refuge in You from cowardice and miserliness. And I seek refuge in You from the heaviness of debts, and the overpowering of men.²⁶

27) O Allāh, I beg You of a surprise blessing and I seek Your protection from a sudden misfortune.²⁷

²⁵ [Hākim in *Mustadrak* Vol.1 Pg.523, Abū Hurairah رضى الله عنه] “The Messenger of Allāh ﷺ advised Salmān with good. He said, “O Salmān, the Messenger of Allāh ﷺ intends to gift you some words through which you will beseech the Most Merciful, beg Him with them, and supplicate with them in the night and the day. Say (these words).”

²⁶ [Abū Dāwūd #1555, Abū Sa‘īd Khudārī رضى الله عنه] Abū Sa‘īd Al-Khudārī narrated, “One day, the Messenger of Allāh entered the Masjid, and saw a person from the *Anṣār* by the name of Abū ‘Umāmah رضى الله عنه. He said, ‘O Abū ‘Umāmah, why is it that I see you sitting in the *masjid* even though this is not the time for prayer?’ He said, ‘(Because of) misery that has overtaken me, and debts, O Messenger of Allāh.’ He said, ‘Should I not teach you phrases that, if you say them, Allāh will remove your misery and repay your debt?’ He said, ‘Yes, O Messenger of Allāh. So, he said, ‘Say in the morning and evening (this *du‘ā*). He said, ‘So I did that, and Allāh removed my sorrows, and fulfilled my debts.’”

²⁷ [Ibn Sunnī in *‘Amal Yawm* #39, Anas رضى الله عنه] “The Messenger of Allāh used to say (this *du‘ā*) in the morning and evening.”

٢٥. اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيْمَانٍ، وَإِيْمَانًا فِي حُسْنِ خُلُقٍ، وَ نَجَاحًا يَتَّبِعُهُ فَلَاحٌ، وَ رَحْمَةً مِّنْكَ وَ عَافِيَةً، وَ مَغْفِرَةً مِّنْكَ وَ رِضْوَانًا.

٢٦. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَ قَهْرِ الرِّجَالِ.

٢٧. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَجْأَةِ الْخَيْرِ، وَأَعُوذُ بِكَ مِنْ فَجْأَةِ الشَّرِّ.

28) O the Ever Living, the One Who sustains and protects all that exists, through Your mercy I beg, Set all my affairs straight and do not abandon me to myself for even a blink of an eye.²⁸

29) (*Dhikr in Morning*)

We have reached the morning and dominion has reached the morning while it belongs to Allāh and all praise is due to Allāh. There is no god but Allāh, He is alone, He has no partner. His is the sovereignty and His is all praise. He has power over all things. O my Sustainer, I ask You for the good of this day and the good that follows it. I seek Your protection from the evil of this day and from the evil that follows it. O my Sustainer, I seek refuge in You from laziness and from the evils of old age. O my Sustainer, I seek refuge in You from the punishment in the Hell-Fire and from the punishment in the grave.²⁹

²⁸ [Hākim in *Mustadrak* Vol.1 Pg.545, Anas رضي الله عنه] The Messenger of Allāh ﷺ said to Fāṭimah رضي الله عنها, “What can prevent you from listening to what I advise you with, that you say every morning and evening (these words).”

²⁹ [Muslim #2723, ‘Abdullāh ibn Mas‘ūd رضي الله عنه] “The Messenger of Allāh would recite (this *du‘ā*) in the morning and evening.”

٢٨. يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ، أَصْلِحْ لِيْ شَأْنِيْ
كُلَّهُ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ.

(Dhikr in Morning) ٢٩

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ 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 عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ.

29) (*Dhikr in Evening*)

We have reached the evening and dominion has reached the evening while it belongs to Allāh and all praise is due to Allāh. There is no god but Allāh, He is alone, He has no partner. His is the sovereignty and His is all praise. He has power over all things. O my Sustainer, I ask You for the good of this night and the good that follows it. I seek Your protection from the evil of this night and from the evil that follows it. O my Sustainer, I seek refuge in You from laziness and from the evils of old age. O my Sustainer, I seek refuge in You from the punishment in the Hell-Fire and from the punishment in the grave.

30) (*Dhikr in Morning*)

We have reached the morning and dominion has reached the morning while it belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this day and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it.³⁰

³⁰ [Abū Dāwūd #5084, Abū Mālik ر.ع.ه.] The Messenger of Allāh ﷺ said, “When morning comes, let one of you say (this *du‘ā*). Then when evening comes, let him say something similar.”

(Dhikr in Evening) .٢٩

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.

(Dhikr in Morning) .٣٠

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

30) (*Dhikr in Evening*)

We have reached the evening and dominion has reached the evening while it belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this night and its success, victory, light, blessing and guidance. I seek refuge with You from the evil of that which is in it and that which comes after it.

31) (*Dhikr in Morning*)

We have reached the morning on the innate nature of Islām, the word of sincerity, the religion of our Prophet Muḥammad ﷺ and on the creed of our father 'Ibrāhīm, who was one who turned away from all that is false, having surrendered himself unto Allāh and was not from the polytheists.³¹

31) (*Dhikr in Evening*)

We have reached the evening on the innate nature of Islām, the word of sincerity, the religion of our Prophet Muḥammad ﷺ and on the creed of our father 'Ibrāhīm, who was one who turned away from all that is false, having surrendered himself unto Allāh and was not from the polytheists.

³¹ [*Musnad Ahmed Vol.3 Pg.406*, 'Abdur Raḥmān ibn Abzā رحمه الله تعالى, *Vol.5 Pg.123* 'Ubai ibn Ka'b رحمه الله تعالى] "The Messenger of Allāh ﷺ taught us when we reach the morning (to say these words) and when we reach the evening (to say) similar words."

.٣٠ (Dhikr in Evening)

أَمْسَيْنَا وَ أَمْسَى الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اَللّهُمَّ اِنِّي
 اَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ، فَتَحَهَا وَنَصَرَهَا وَنُورَهَا وَبَرَكَتَهَا
 وَهَدَاهَا، وَاعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا.

.٣١ (Dhikr in Morning)

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

.٣١ (Dhikr in Evening)

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

32) (*Dhikr* in Morning)

O Allāh, I have reached the morning, I take You and I take the bearers of Your Throne, Your Angels, all of Your creation as witness (to my testimony) that there is no god but You, and that Muhammad ﷺ is Your slave and Messenger.³² (Read 4x)

32) (*Dhikr* in Evening)

O Allāh, I have reached the evening, I take You and I take the bearers of Your Throne, Your Angels, all of Your creation as witness (to my testimony) that there is no god but You, and that Muhammad ﷺ is Your slave and Messenger. (Read 4x)

33) (*Dhikr* in Morning)

O Allāh, I have reached the morning by Your leave in blessing, well-being and concealment. So, complete for me Your blessing, well-being and concealment in this world and the Hereafter.³³ (Read 3x)

³² [Abū Dāwūd #5069, Anas ibn Mālik رضى الله عنه] “Whoever says (these words), when morning or evening comes, Allāh will ransom one-quarter of him from Hell. Whoever says it twice, Allāh will ransom one half of him from Hell. Whoever says it three times, Allāh will ransom three-quarters of him from Hell. Whoever says it four times, Allāh will ransom him from Hell.”

³³ [Ibn Sunnī in ‘Amal Yawm #55, Ibn ‘Abbās رضى الله عنهما] “Whoever says (this *du‘ā*) in the morning and evening three times, then it is a right on Allāh ‘Azza wa Jalla to complete His blessings upon him.”

(Dhikr in Morning) .٣٢

اللَّهُمَّ إِنِّي أَصْبَحْتُ، أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَ
مَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،
وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (Read 4x)

(Dhikr in Evening) .٣٢

اللَّهُمَّ إِنِّي أَمْسَيْتُ، أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَ
مَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،
وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. (Read 4x)

(Dhikr in Morning) .٣٣

اللَّهُمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ، فَاتِّمِّمْ
عَلَيَّ نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ. (Read 3x)

33) (*Dhikr in Evening*)

O Allāh, I have reached the evening by Your leave in blessing, well-being and concealment. So, complete for me Your blessing, well-being and concealment in this world and the Hereafter. (Read 3x)

34) (*Dhikr in Morning*)

We have reached the morning and dominion has reached the morning while it belongs to Allāh and all praises are due to Allāh. I seek refuge in Allāh, who holds the skies from falling on the earth except by His permission, from the evil of what He created and made and from the evil of Satan and his traps.³⁴

(Read 3x)

34) (*Dhikr in Evening*)

We have reached the evening and dominion has reached the evening while it belongs to Allāh and all praises are due to Allāh. I seek refuge in Allāh, who holds the skies from falling on the earth except by His permission, from the evil of what He created and made and from the evil of Satan and his traps. (Read

3x)

³⁴ [Ibn Sunnī in 'Amal Yawm #67, 'Abdullāh ibn 'Amr ibn 'Āṣ رضى الله عنها] The Messenger of Allāh ﷺ said to 'Abdullāh ibn 'Amr رضى الله عنها, "If you say (this *du'ā'*) thrice in the evening, you will be protected from every devil, soothsayer, magician until the morning and if you say it in the morning, you will be protected in a similar manner until the evening."

(Dhikr in Evening) .۳۳

اللَّهُمَّ إِنِّي أَمْسَيْتُ، مِنْكَ فِي نِعْمَةٍ وَعَافِيَةٍ وَسِتْرٍ، فَاتِّمِّمْ
عَلَيَّ نِعْمَتَكَ وَعَافِيَتَكَ وَسِتْرَكَ فِي الدُّنْيَا وَالْآخِرَةِ. (Read 3x)

(Dhikr in Morning) .۳۴

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ كُلُّهُ لِلَّهِ، أَعُوذُ بِاللَّهِ
الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ
شَرِّ مَا خَلَقَ وَذَرَأَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ. (Read 3x)

(Dhikr in Evening) .۳۴

أَمْسَيْنَا وَ أَمْسَى الْمَلِكُ لِلَّهِ، وَالْحَمْدُ كُلُّهُ لِلَّهِ، أَعُوذُ بِاللَّهِ
الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، مِنْ
شَرِّ مَا خَلَقَ وَذَرَأَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ. (Read 3x)

35) (*Dhikr* in Morning)

O Allāh, whatever blessing I or any one of your creation have risen upon, then it is from You alone, You have no partner and for You is all praise and all thanks.³⁵

35) (*Dhikr* in Evening)

O Allāh, whatever blessing has accompanied me in the evening or any one from Your creation, then it is from You alone, You have no partner and for You is all praise and all thanks.

36) (*Dhikr* in Morning)

O Allāh, by Your leave we enter the morning, and by Your leave we enter the evening, and by Your leave we live, and by Your leave we die, and to You is the Return.³⁶

36) (*Dhikr* in Evening)

O Allāh, by Your leave we enter the evening, and by Your leave we enter the morning, and by Your leave we live, and by Your leave we die, and to You is the Resurrection.

³⁵ [*Saḥīḥ Ibn Ḥibbān* #861, ‘Abdullāh Ibn ‘Abbās رضى الله عنهما *Abū Dāwūd* #5073, ‘Abdullāh ibn Ghannām رضى الله عنه] “Whoever says (these words) in the morning, has given due thanks for that day. Whoever says something similar when evening comes, he has given due thanks for that night.”

³⁶ [*Tirmīdhī* #3391, Abū Hurairah رضى الله عنه] The Messenger of Allāh used to teach his Companions, saying, “When one of you reach the morning, then let him say (these words). And when he reaches the evening let him say (these words).”

(Dhikr in Morning) .٣٥

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ، فَمِنْكَ
وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.

(Dhikr in Evening) .٣٥

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ، فَمِنْكَ
وَحَدِّكَ، لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ.

(Dhikr in Morning) .٣٦

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَ بِكَ نَحْيُ وَبِكَ
نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ.

(Dhikr in Evening) .٣٦

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا، وَ بِكَ نَحْيُ وَبِكَ
نَمُوتُ، وَإِلَيْكَ النُّشُورُ.

37) (*Dhikr* in Morning)

We have reached the morning and dominion has reached the morning while it belongs to Allāh, the One, the Powerful. All praises are due to Allāh who took away the night and brought the day and we are in good health and well-being. O Allāh, this is a new creation of Yours which has come. So, whatever evil I do in it, overlook it and whatever good I do in it, accept it and increase it many folds (in rewards). O Allāh, You are Well-Aware of all my needs and You are able to fulfill all of them. O Allāh, fulfill all my needs today. Do not reject me in this World and do not decrease me in the Hereafter.³⁷

³⁷ [*Ṭabarānī in Awsat #7657*, ‘Alī عليه السلام] When the Messenger of Allāh ﷺ would reach the evening, he would say (this *du‘ā*’) and when he reached the morning, he would say a similar *du‘ā*’. [*Majma‘uz Zawā‘id Vol.10 Pg.119*]

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ، الْحَمْدُ لِلَّهِ
 الَّذِي ذَهَبَ بِاللَّيْلِ وَجَاءَ بِالنَّهَارِ وَنَحْنُ مِنْهُ فِي عَافِيَةٍ،
 اللَّهُمَّ هَذَا خَلْقٌ لَكَ جَدِيدٌ قَدْ جَاءَ، فَمَا عَمِلْتُ فِيهِ مِنْ
 سَيِّئَةٍ فَتَجَاوَزْ عَنْهَا، وَمَا عَمِلْتُ فِيهِ مِنْ حَسَنَةٍ فَتَقَبَّلْهَا
 وَأَضْعِفْهَا أضعافًا مضعفَةً، اللَّهُمَّ إِنَّكَ بِجَمِيعِ حَاجَتِي
 عَالِمٌ، وَإِنَّكَ عَلَى جَمِيعِ نَجْحِهَا قَادِرٌ، اللَّهُمَّ أَنْجِحِ الْيَوْمَ كُلَّ
 حَاجَةٍ لِي، وَلَا تَرُدَّنِي فِي دُنْيَايَ وَلَا تَنْقُصْنِي فِي آخِرَتِي.

37) (*Dhikr in Evening*)

We have reached the evening and dominion has reached the evening while it belongs to Allāh, the One, the Powerful. All praises are due to Allāh who took away the day and brought the night and we are in good health and well-being. O Allāh, this is a new creation of Yours which has come. So, whatever evil I do in it, overlook it and whatever good I do in it, accept it and increase it many folds (in rewards). O Allāh, You are Well-Aware of all my needs and You are able to fulfill all of them. O Allāh, fulfill all my needs tonight. Do not reject me in this World and do not decrease me in the Hereafter.

(Dhikr in Evening) .٣٧

أَمْسَيْنَا وَ أَمْسَى الْمَلِكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ، الْحَمْدُ لِلَّهِ
الَّذِي ذَهَبَ بِالنَّهَارِ وَ جَاءَ بِاللَّيْلِ وَ نَحْنُ مِنْهُ فِي عَافِيَةٍ،
اللَّهُمَّ هَذَا خَلْقُكَ لَكَ جَدِيدٌ قَدْ جَاءَ، فَمَا عَمِلْتُ فِيهِ مِنْ
سَيِّئَةٍ فَتَجَاوَزْ عَنْهَا، وَ مَا عَمِلْتُ فِيهِ مِنْ حَسَنَةٍ فَتَقَبَّلْهَا
وَ أضعفها أضعافاً مضاعفةً، اللَّهُمَّ إِنَّكَ بِجَمِيعِ حَاجَتِي
عَالِمٌ، وَ إِنَّكَ عَلَى جَمِيعِ نَجِحِهَا قَادِرٌ، اللَّهُمَّ أَنْجِحِ اللَّيْلَةَ
كُلَّ حَاجَةٍ لِي، وَ لَا تَرُدَّنِي فِي دُنْيَايَ وَ لَا تَنْقُصْنِي فِي
آخِرَتِي.

38) (*Dhikr* in Morning)

O Allāh, this morning, make me the best of Your slaves in the share of the good You will distribute, the light You will guide by, the mercy You will spread, the sustenance You will dispense, the harms You will remove, the difficulties You will lift, the evils You will repel and the trials You will turn away.³⁸

38) (*Dhikr* in Evening)

O Allāh, this night, make me the best of Your slaves in the share of the good You will distribute, the light You will guide by, the mercy You will spread, the sustenance You will dispense, the harms You will remove, the difficulties You will lift, the evils You will repel and the trials You will turn away

³⁸ [Ibn Abī Shaibah in *Muṣannaḥ* #29897, Ibn ‘Umar رضى الله عنهما] Ibn ‘Umar رضى الله عنهما used to recite (this *du‘ā*) in the morning and evening.

(Dhikr in Morning) .٣٨

اللَّهُمَّ اجْعَلْنِي أَفْضَلَ عِبَادِكَ الْغَدَاةَ نَصِيبًا مِّنْ خَيْرِ
تَقْسِمَتِهِ، وَنُورٍ تَهْدِي بِهِ، وَرَحْمَةٍ تَنْشُرُهَا، وَرِزْقٍ تَبْسُطُهُ،
وَضُرٍّ تَكْشِفُهُ، وَبَلَاءٍ تَرْفَعُهُ، وَشَرٍّ تَدْفَعُهُ، وَفِتْنَةٍ تَصْرِفُهَا.

(Dhikr in Evening) .٣٨

اللَّهُمَّ اجْعَلْنِي أَفْضَلَ عِبَادِكَ اللَّيْلَةَ نَصِيبًا مِّنْ خَيْرِ
تَقْسِمَتِهِ، وَنُورٍ تَهْدِي بِهِ، وَرَحْمَةٍ تَنْشُرُهَا، وَرِزْقٍ تَبْسُطُهُ،
وَضُرٍّ تَكْشِفُهُ، وَبَلَاءٍ تَرْفَعُهُ، وَشَرٍّ تَدْفَعُهُ، وَفِتْنَةٍ
تَصْرِفُهَا.

39) (*Dhikr* in Morning)

We have reached the morning and dominion has reached the morning while it belongs to Allāh. All praises are due to Allāh. Greatness, Honour, the creation, the matter, the night, the day and all that which resides therein belong to Allāh. O Allāh, make the beginning of this day a means of rectification, the middle a success, and the end triumph, O the Most Merciful.³⁹

40) May Allāh shower His blessings on the Messenger of Allāh and may He shower His peace.⁴⁰ (Read 10x)

³⁹ [Ibn Sunnī in *'Amal Yawm* #38, Ibn Abī Shaibah in *Muṣannaf* #29888, 'Abdullāh ibn Abī Awfā رضى الله عنه] "The Messenger of Allāh ﷺ would recite this in the morning."

⁴⁰ [Ṭabarānī in *Kabīr* as mentioned by Haithamī in *Majma'uz Zawā'id* Vol.10 Pg.120 and Ibn Qiyyim in *Jilā'ul Afhām* Pg.418, Abū Dardā رضى الله عنه] "Whosoever sends *ṣalāt* upon me ten times in the morning and ten times in the evening will receive my intercession on the Day of Standing." The wording of this *ṣalāh* was *salām* is from *Adh-dhurrīyatut Ṭāhirah* by Dawlābī #196. Also see: *Natā'ijul Afkār* by Ibn Hajar Vol.1 Pg.283.

(Dhikr in Morning) .٣٩

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْكَبْرِيَاءُ
وَالْعَظَمَةُ لِلَّهِ، وَالْخَلْقُ وَالْأَمْرُ وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ
فِيهِمَا لِلَّهِ، اَللّٰهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ صَلَاحًا، وَ
أَوْسَطَهُ نَجَاحًا، وَآخِرَهُ فَلَاحًا، يَا أَرْحَمَ الرَّاحِمِينَ.

٤٠. وَصَلَّى اللهُ عَلَى رَسُولِ اللهِ وَسَلَّمَ. (Read 10x)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
وَتُبِّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

O you who believe, remember Allāh a great
deal, (41) And glorify him morning and
evening. (42)

{Al-Ahzāb: 41-42}

أَدْعُونِي أَسْتَجِبْ لَكُمْ

Call upon Me, I will answer you.

{Ghāfir: 60}