

أذكار
اليوم والليلة

DAILY DU'Ā'

Authentic Adhkār prescribed
by the Messenger of Allah ﷺ



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Authentic Adhkar prescribed
by the Messenger of Allah ﷺ

ABOUT UMMAH WELFARE TRUST

Recent decades have seen this final Ummah encounter unprecedented trials and calamities. Millions who have taken Allah as their Lord and His Messenger ﷺ as their guide have suffered and perished amidst continuous wars, natural disasters and enforced poverty.

Since 2001, Ummah Welfare Trust has been working to fulfil the rights of those suffering by providing assistance in areas of nutrition, education, health, shelter, income and spiritual well-being.

Alhamdulillah, the relief and succour brought to the lives of millions of our brothers and sisters has been made possible thanks to the generosity of Ummah Welfare Trust's donors. May their Sadoqah increase them in provisions, repel oncoming evils, and be a shade for them on the Day of Judgement.

The charity asks Allah to accept its own small efforts and enable it to increase assistance to the Ummah of His Beloved Messenger ﷺ. May He, Who is a refuge for the weak and oppressed, remove the difficulties of the Ummah, strengthen its resolve, and restore its honour. May the condition of the Muslims be rectified and the Truth prevail throughout the lands. *Āmīn.*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ، أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ ، فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ .

“When My servants ask you about Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me, and believe in Me that they may be guided.” (2:186)

INTRODUCTION

المقدمة

PREFACE

Praise be to 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, Muhammad ﷺ. May peace and blessings be upon the Prophets, the Companions and the Righteous.

The believer's ultimate purpose in this life is to worship The Almighty; to love Him, to obey Him and to submit to Him. Engaging in dhikr (the remembrance of Allah) is a means of achieving this. The Qur'an and Sunnah are replete with the superior status, virtues and power of dhikr. Allah says: "Remember Me, and I will remember You." (Qur'an, 2:152) Similarly, 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 the Sunnah of the Messenger of Allah ﷺ, one finds that despite his lofty status, he was constantly engaged

in numerous forms of dhikr and encouraged the Ummah to do the same. In addition to the general forms of adhkār, the Messenger of Allah ﷺ prescribed specific adhkār for specific times throughout the day and night.

This concise book of adhkār aims to highlight the established and indispensable daily adhkār prescribed by the Messenger of Allah ﷺ, which are found in the authentic sources. From these adhkār, the scholars have stressed the importance of reading the daily morning and evening adhkār, the adhkār before sleep, and the adhkār after the fardh prayers. Thus, the book begins with the above three chapters, followed by the fourth chapter consisting of general daily adhkār. It concludes with the fifth chapter titled 'The Remedy', which consists of adhkār related to the cure and treatment of illnesses, the evil eye and magic. For the benefit of the readers, the translation of the adhkār and their virtues where applicable have been included. Special attention was given to the morning and evening adhkār to revive this oft-neglected Sunnah of the Messenger of Allah ﷺ.

Ummah Welfare Trust humbly requests its readers to benefit from this free publication as they journey to the

Hereafter by remembering and supplicating to Allah with that which most pleases Him. The charity prays to Almighty Allah that He grants us the ability to be consistent with the daily adhkar. May He make us amongst those who remember Him frequently, enable us to live our lives in 'ubudiyyah (servitude) to Him and protect us from the trials and tribulations of this world and the Hereafter. Āmīn.

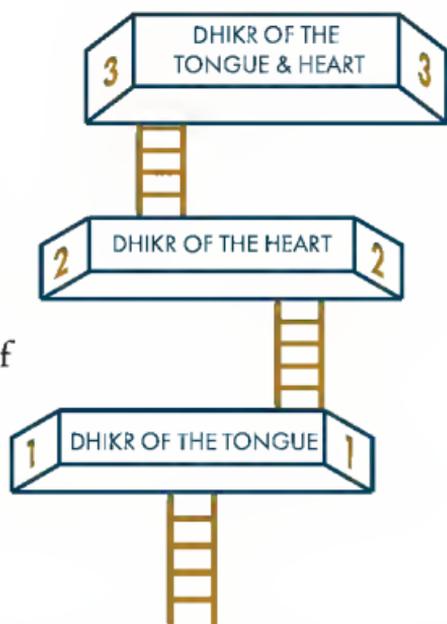
Ummah Welfare Trust
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'Dhikr of the heart leads one to know Allah, inspires love, encourages modesty, and leads to fear and self-examination. It keeps one from falling short in obedience to Him and prevents one from taking sins lightly.' (Ibn al-Qayyim ﷺ)

HOW TO REMEMBER ALLAH

In his masterpiece 'al-Adhkār', Imam al-Nawawī رحمته الله 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 is the objective of dhikr, just as it is the objective of reciting Qur'ān. This is why, for example, the correct and preferred view is that one should elongate saying "لا إله إلا الله" in order to contemplate upon it.'

Dhikr is of two types: habitual vs. conscious, and only one of these types will bring about Allah's recognition. Ibn al-Jawzī رحمته الله illustrates this: 'The heedless one says 'Subhānallah' 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 'Subhānallah.' So, this tasbīh is the fruit of these thoughts, and this is the tasbīh 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 'Astaghfirullah.' This is the true tasbīh and istighfār. As for the heedless, they merely utter these out of habit. And what a difference there is between the two types...' (Sayd al-Khātir)

However, complete contemplation from the heart may not be possible for everyone at all times. Hence, sometimes Shaytān casts doubts into an individual's heart and one may think: 'I am uttering 'Subhānallah' a hundred times but I am not thinking about it. Is there even a point?' Ibn Hajar's ﷺ excellent response provides a deep insight regarding this matter:

1. Dhikr can be of the tongue, for which the one who utters it receives reward, and it is not necessary for this that he understands or recalls its meaning (as long as he does not intend other than its meaning).
2. In addition to uttering it, if he also remembers with his heart, then this is more complete.

3. The next stage is the recollection of the meaning of the dhikr and what it entails, such as magnifying Allah and exalting Him from defects; this is even more complete.

4. An even loftier stage would be if all this takes place inside a good deed, be it an obligatory prayer or striving in Allah's path, etc.

5. And if the above is combined with complete devotion and sincerity, then that is the utmost level of dhikr.' (Fath al-Bārī)

Imām al-Nawawī  further states: '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 one's 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 forfeiting something most excellent.'

'Anyone who has a daily litany of dhikr (wird) in the night or day or after Salāh or any other time, and then misses it and later remembers it, ought to make it up when he is able to, so as not to neglect 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.' (al-Adhkār)

THE BENEFITS OF DHIKR

Pleoses Alloh	Alloh remembers you
Brings you clase ta Allah	Wards aff the devils
Removes worries of heort	Comforts the believer
Brings provision	Gives life to the heort
Erases sins and pratects from punishment	Naurishes the soul
Polishes away heort's tarnish	Strengthens the heort ond bady
Allah shall remember you in your difficult times	Tronquility ond ongels envelop you
Pratects the tanguo	A means af thanking and proising Him
Keeps you safe from forgetting Alloh	Trees in Porodise will be planted
Leads ta the shedding af tears which will shade you an the Day of Judgement	(Token from various ohödith. See ol-Wöbil ol-Soyyib for over 70 benefits of dhikr.)

'Just os dhikr ploughs the otherwise borren fields of Porodise, it nurtures ond develops the desolote wrecks of our hearts.'

(Ibn ol-Qoyyim ؒ)

ASK ALLAH BY HIS BEAUTIFUL NAMES

Ibn al-Qayyim رحمه الله states: "The key to the da'wah of the Messengers and the essence of their Message, is knowing Allah through His Names, His Attributes, and His Actions. This is the foundation on which the rest of the Message, from beginning to end, is based upon."

Allah says in the Noble Qur'an:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا.

"The Most Beautiful Names belong to Allah, so call on Him by them." (7:180)

Calling on Him includes praising and worshipping Him with His Beautiful Names, and supplicating to Him with them. We see a beautiful example of this in the hadith of Anas رضي الله عنه, where he states that he was sitting with the Messenger of Allah صلى الله عليه وسلم and a man was standing in prayer. The man invoked Allah, saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ ، لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ ، بَدِيعِ
السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ .

"O Allah, I ask You as all praise belongs to You Alone. There

is no god but You, The Giver of all good, The Creator of the heavens and the earth. O Lord of Majesty and Honour, the Ever Living, the One Who sustains and protects all that exists.”

The Messenger of Allah ﷺ then said: “He has certainly invoked Allah by His Greatest Name. When He is supplicated by it, He responds, and when asked, He gives.” (Tirmidhi)

On another occasion, the Messenger of Allah ﷺ heard a man saying:

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

“O Allah, I ask You as I bear witness that there is no god but You, the One, as-Samad (the Self-Sufficient Master, whom all creatures need), Who has not given birth and was not born, and to Whom no one is equal.”

The Messenger of Allah ﷺ said: “You have supplicated to Allah with His Greatest Name. When He is supplicated by it, He responds, and when asked, He gives.” (Tirmidhi)

THE BEST REMEMBRANCE: AL-QUR'ĀN

Undoubtedly, the best form of dhikr is the recitation of the Noble Qur'ān. The recitation should be accompanied by deep reflection, should penetrate the heart and spur the believer to live the Qur'ān.

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'ān; the people of Allah and His select group of people." (Ibn Mājah)

In another hadīth, he ﷺ said: "The Qur'ān will be brought on the Day of Judgement and it will say (for its reciter): 'My Lord, adorn him.' So he will be made to wear a crown of nobility. Then it will say: 'My Lord, give him more.' So he will be clothed with a suit of nobility. Then it will say: 'My Lord, be pleased with him.' So Allah will be pleased with him and it will be said to him: 'Recite and rise up, and be increased in reward with every verse.'" (Tirmidhī)

'Uthmān ibn 'Affān ؓ said: "If your hearts were pure, they would never have enough of reciting Allah's words." (Kitāb al-Zuhd of Imām Ahmad ؓ)

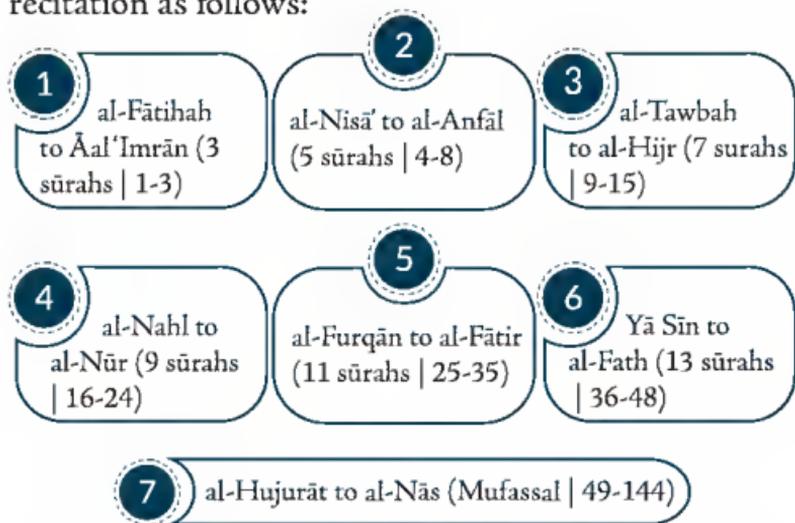
Imām al-Nawawī رحمته stated: 'Know that the Qur'ān is of the most emphasised of all adhkār, so it is essential to be consistent in it, and not to miss it even for one day or night... The reciter is enjoined to be sincere in recitation, and to seek the pleasure of Allah thereby, not seeking to gain anything 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.'

The believer should aim to complete the recitation of the Qur'ān at least once a month, as per the narration under the chapter entitled 'How much of the Qur'ān should be recited?' in Sahīh al-Bukhārī, whereby the Messenger of Allah ﷺ advised 'Abdullah ibn 'Amr ibn al-'Aās رضي الله عنه: "Recite the entire Qur'ān in a month..."

The hadīth continues: 'Abdullah رضي الله عنه responded: "I can do more than that." The Messenger of Allah ﷺ said: "Recite it in twenty days." He responded: "I can do more than that." The Messenger of Allah ﷺ said: "Recite it in fifteen." He responded: "I can do more than that." The Messenger of Allah ﷺ said: "Recite it in ten." He responded: "I can do more than that." So

he ﷺ said: “Recite it in seven and do not do more than that.” (Abū Dāwūd)

A hadīth in the Sunan of Abū Dāwūd informs us that the companions would complete the recitation of the Qur’ān in seven days. They would divide their recitation as follows:



The scholars have mentioned that despite the overall superiority of the Qur’ān as the best form of dhikr, remembering Allah with prescribed adhkār (e.g. of the morning and the evening) at their specific times is more virtuous. This is because the Messenger of Allah ﷺ encouraged and prescribed certain supplications for certain times and certain occasions.

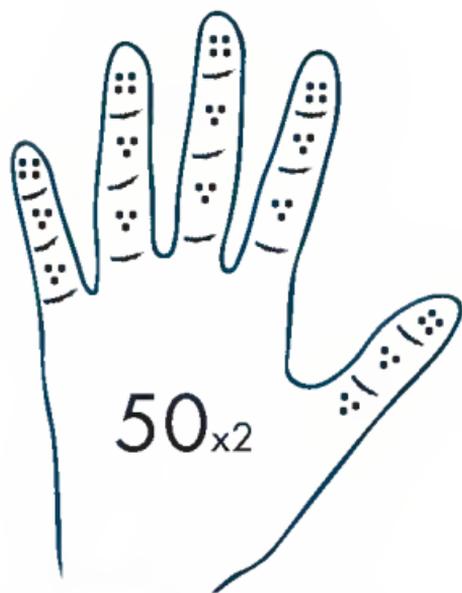
40 BENEFITS OF SENDING SALAWĀT UPON THE PROPHET ﷺ

1. Following the command of Allah.
2. Conformity with Allah sending blessing upon him.
3. Conformity with the Angels sending blessings.
4. Receiving 10 blessings from Allah.
5. Ten levels are raised for the servant.
6. Ten good deeds are written for the servant.
7. Ten sins are erased from the servant.
8. Du'ā' is accepted if preceded with Salāh on the Prophet ﷺ.
9. Intercession of the Prophet ﷺ.
10. A means for forgiveness of sins.
11. Allah will suffice the servant.
12. Closeness to the Prophet ﷺ on the Day of Judgement.
13. Reward of charity.
14. A means for the fulfilment of your needs.
15. Allah and His angels send blessing upon the servant.
16. A means of cleansing and purification.
17. Good tidings of Paradise before death.
18. Protection from the terrors of the Day of Judgement.
19. The Prophet ﷺ responds to him.
20. A means for the servant to remember what he has forgotten.

21. A means of blessings for the gathering and lack of regret on the Day of Judgement.
22. A means to repel poverty.
23. It repels the description of being a miser.
24. Protection from the Prophet's ﷺ curse.
25. Leads to the path to Paradise.
26. A protection from the stench of a gathering where Allah and His Prophet ﷺ are not mentioned.
27. It completes speech, after Allah's praise.
28. Abundance of light on the Sirāt.
29. Protection from the hardness of the heart.
30. Allah bestows favourable praise upon the servant.
31. A source of blessings for the servant himself.
32. A means of receiving Allah's mercy.
33. A means to continuously love the Prophet ﷺ.
34. A means of the Prophet ﷺ continuously loving the servant.
35. A means of guidance and a 'living' heart.
36. The servant's name is presented to the Prophet ﷺ.
37. The servant's feet will be firm on the Sirāt.
38. The servant fulfils a small portion of the Prophet's ﷺ right.
39. Comprises gratitude to Allah.
40. It is a du'ā'.

(Adapted from Ibn al-Qayyim's ﷺ Jalā' al-Afhām)

COUNTING TASBĪH



'Abdullah ibn 'Amr رضي الله عنه said: "I saw the Messenger of Allah صلى الله عليه وسلم counting the tasbīh." Ibn Qudāmah (the narrator) said: "With his right hand." (Abū Dāwūd)

The Messenger of Allah صلى الله عليه وسلم said: "Count on your fingers, for they will be asked, and will be made to speak." (Tirmidhī)

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

ADHKĀR OF THE
MORNING & EVENING

أذكار الصباح والمساء

WHAT ARE THE MORNING & EVENING ADHKĀR?

These are a set of adhkār prescribed by the Messenger of Allah ﷺ which a Muslim should read on a daily basis. They are alluded to in the following verses of the Qur'ān:

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

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

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ.

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

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ.

“And declare the perfectness of your Lord before the rising and setting of the sun.” (50: 39)

These daily adhkār protect us from envy, magic, the evil eye and the devils' evil plotting against us.

Through them, we are in awe of the Greatness of Allah throughout the day. We seek His love. We draw closer to Him. 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-Hayy al-Qayyūm is sufficed by Him.

THE REWARD & SIGNIFICANCE OF THE MORNING & EVENING ADHKĀR

Jābir ibn Samurah رضي الله عنه relates that after Allah's Messenger صلى الله عليه وسلم would perform Fajr, he used to remain seated in his place of prayer until the Sun had fully risen. (Muslim)

The Messenger of Allah صلى الله عليه وسلم said: "Whoever offers Fajr in congregation and remains seated, engaging in the remembrance of Allah until the sun has risen, and then offers two units of prayer, he will have a reward equal to that of performing Hajj and 'Umrah." The Messenger of Allah صلى الله عليه وسلم said: "Complete, complete, complete (i.e. complete reward)." (Tirmidhī)

The Messenger of Allah صلى الله عليه وسلم 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. That I sit with people remembering Allah from 'Asr until the sun sets is more beloved to me than freeing four slaves from amongst the Children of Ismā'īl." (Abū Dāwūd)

(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.)

WHEN SHOULD THE ADHKĀR BE READ?

MORNING ADHKĀR

BETWEEN FAJR AND SUNRISE

EVENING ADHKĀR

BETWEEN 'ASR AND MAGHRIB

(as stated by al-Nawawī, Ibn al-Qayyim and Ibn Hajar ﷺ)

The best time for the morning adhkār is between Fajr and sunrise and the best time for the evening adhkār is between 'Asr and sunset. However, if one is unable to recite them during the above times, one can make up for them. For example, if someone went back to sleep after Fajr in the summer, they can make up for them after waking up.

“ The morning and evening adhkār 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 ﷺ)

“ Whoever maintains the morning and evening adhkār, the adhkār after the prayers, and the adhkār before sleeping will be written amongst those ‘who remember Allah much.’ (Ibn al-Salāh ﷺ)

“ Wear the ‘coat’ of adhkār 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. (Ibn Kathīr ﷺ)

“ I know that the adhkār of the morning and evening are many, the purpose of which is to start and close the day, hence marking a process. They constitute the core of worship, and are the cause of well-being and happiness. ”
(al-Safārīnī ﷺ)

THE MORNING & EVENING ADHKĀR

أذكار الصباح والمساء

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

1. 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.

Allah, There is no god but He, the Ever Living, the One Who sustains and protects all that exists. 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 [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. (2:255)

UBAYY & THE JINNĪ

Ubayy ibn Ka'b رضي الله عنه 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 made you come here?" 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: "Reading Āyah al-Kursī from Sūrah al-Baqarah [i.e. the verse above]. Ubayy said: "Ok." The jinnī said: "If you read it in the morning, you will be protected from us till the evening. And if you read it in the evening, you will be protected from us till the morning." Ubayy said: "The following morning, I went to the Messenger of Allah صلى الله عليه وسلم and told him about what had happened. The Messenger of Allah صلى الله عليه وسلم said: "The evil one spoke the truth." (Tabarānī)

"If you read it in the morning, you will be protected from us till the evening. And if you read it in the evening, you will be protected from us till the morning."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Say, He is Allah, the One, as-Samad (the Self-Sufficient Master, whom all creatures need), 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 النَّفَّاثَاتِ فِي الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ . (3x)

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 ، الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ،

مِنَ الْجِنَّةِ وَالنَّاسِ . (3x)

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)

The Messenger of Allah ﷺ said: "Recite Sūrah al-Ikhlās 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." (Tirmidhī)

The Mu'owwidhotayn protect you from

- 1 All Evil
- 2 Evil of the Night
- 3 Magic
- 4 Envy
- 5 Whispers of the Devils

'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)

Anas رضي الله عنه reported: "A man said: 'O Messenger of Allah, I love Sūrah al-Ikhlās.' He ﷺ said: 'Your love for it will admit you into Paradise.'" (Tirmidhī)

3. اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ ،
 وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، اَعُوْذُ بِكَ مِنْ شَرِّ
 مَا صَنَعْتُ ، اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ ، فَاغْفِرْ لِيْ
 فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ .

O Allah, You are my Lord. There is no god 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.

SAYYID AL-ISTIGHFĀR

The Messenger of Allah ﷺ said: "The most superior manner of seeking forgiveness is [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 if anyone says it during the night with firm belief in it and dies before the morning, he will be from the people of Paradise." (Bukhārī)

Whoever says it with firm belief ... will be from the people of Paradise."

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

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.

It has been narrated from Abū Sa'īd al-Khudrī ؓ that one day, the Messenger of Allah ﷺ entered the masjid. He saw a man from the Ansār called Abū Umāmah ؓ. He ؓ asked: "What is the matter? Why are you sitting in the mosque 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 ؓ said: "Say in the morning and evening [the above]." Abū Umāmah said: "Then I did that and Allah removed my worries and settled my debts."

(Abū Dāwūd)

5. 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 .

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 assuage my fears. O Allah, guard me from in front of me and behind me, from my left, and from my right, and from above me. I seek protection in Your Greatness from being unexpectedly destroyed from beneath me.

'Abdullah ibn 'Umar رضي الله عنه narrated: "The Messenger of Allah صلى الله عليه وسلم never failed to say these words in the morning and in the evening." (Abū Dāwūd)

The Messenger of Allah صلى الله عليه وسلم 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. اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ
رَبَّ كُلِّ شَيْءٍ وَمَلِيْكَهُ ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ ، اَعُوْذُ
بِكَ مِنْ شَرِّ نَفْسِيْ ، وَمِنْ شَرِّ الشَّيْطٰنِ وَشِرْكِهِ ، وَاَنْ
اَقْتَرِفَ عَلٰى نَفْسِيْ سُوْءًا ، اَوْ اَجْرَهُ اِلٰى مُسْلِمٍ .

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

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

O The Ever Living, The One Who sustains and protects all that exists; 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 رضي الله عنه said: "Whenever a matter would distress the Messenger of Allah ﷺ, he would say: 'O The Ever Living, The

One Who sustains and protects all that exists; I seek assistance through Your mercy.” The Messenger of Allah ﷺ (also) said: “Supplicate frequently with: ‘O Possessor of Majesty and Honour (يَا ذَا الْجَلَالِ وَالْإِكْرَامِ).’” (Tirmidhī)

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

(Morning)

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

(Evening)

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.

The Messenger of Allah ﷺ said: “Whoever says this 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. أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ،
 وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا
 مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ. (Morning)

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

We have entered the morning/evening upon the natural religion of Islam, the word of pure faith (i.e. Shahādah), the religion of our Prophet Muhammad 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. (Nasāī)

10. أَصْبَحْتُ أُثْنِي عَلَيْكَ حَمْدًا ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.
 (Morning) (3x)

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

I have entered the morning/evening praising You, and I bear witness that there is no god but You. (Nasāī)

11. 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 . (Morning)

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 . (Evening)

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

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتَحَهَا وَنَصَرَهَا وَنُورَهَا وَبَرَكَتَهَا وَهُدَاهَا
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا. (Evening)

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 Dāwūd)

13. اَللّٰهُمَّ اِنِّيْ اُصْبِحْتُ اُشْهِدُكَ ، وَاُشْهِدُ حَمَلَةَ عَرْشِكَ ،
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا
اَنْتَ وَحْدَكَ ، لَا شَرِيكَ لَكَ ، وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ .

(Morning) (4x)

اَللّٰهُمَّ اِنِّيْ اُمْسَيْتُ اُشْهِدُكَ ، وَاُشْهِدُ حَمَلَةَ عَرْشِكَ ،
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، اَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا
اَنْتَ وَحْدَكَ ، لَا شَرِيكَ لَكَ ، وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ .

(Evening) (4x)

O Allah, I have entered the morning/evening and 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 but You Alone. You have no partners, and that Muhammad ﷺ is Your slave and Your Messenger.

The Messenger of Allah ﷺ said: "Whosoever reads [the above] in the morning or evening once, Allah frees a quarter of him from the Hell-fire. If he reads it twice, Allah frees half of him from the Hell-fire. If he reads it thrice, Allah frees three-quarters of him from the Hell-fire. And if he reads it four times, Allah (completely) frees him from the Hell-fire." (Abū Dāwūd)

14. اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ

وَإِلَيْكَ النُّشُورُ. (Morning)

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ

وَإِلَيْكَ الْمَصِيرُ. (Evening)

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. (Tirmidhī)

15. 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)

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 but 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 but You. (Ahmad)

16. حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ. (7x)

Allah is sufficient for me. There is no god but Him. I have placed my trust in Him only and He is the Lord of the Majestic Throne.

“Whoever recites [the above] seven times in the morning and in the evening, Allah will suffice him in everything that concerns him.” (Abū Dāwūd)

17. رَضِيتُ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ نَبِيًّا .
(3x)

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

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.” (Tirmidhī)

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.” (Tabarānī)

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

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

The Messenger of Allah ﷺ said: "He who recites [the above] three times every morning and evening, nothing will harm him." (Tirmidhī)

19. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ . (100x)

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

The Messenger of Allah ﷺ said: "He who recites [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)

The Messenger of Allah ﷺ said: "Whoever says [the above] 100 times a day all his sins are forgiven, even if they are as abundant as the foam of the sea." (Bukhārī)

The Messenger of Allah ﷺ said: "Whoever says [the above], a palm-tree will be planted for him in Paradise." (Tirmidhī)

20. سُبْحَانَ اللَّهِ ، أَلْحَمْدُ لِلَّهِ ، اللَّهُ أَكْبَرُ . (100x)

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

The Messenger of Allah ﷺ said: "He who says 'Subhānallah' 100 times before sunrise and 100 times before sunset, it will be better than 100 camels. He who says 'Alhamdullilah' 100 times before sunrise and 100 times before sunset, it will be better than 100 horses on which he sends 100 warriors. He who says 'Allahu Akbar' 100 times before sunrise and 100 times before sunset, it will be better than freeing 100 slaves." (Nasāī)

The Messenger of Allah ﷺ said: "Whatever you mention of Allah's Glory, Majesty, Oneness, and Praise for Him, 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?" (Ibn Mājah)

The Messenger of Allah ﷺ said: "I met Ibrāhīm ؑ on the Night of al-Isrā', and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Paradise has pure soil and delicious water, and that it is a flat treeless plain. Its seeds are: سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ .'" (Tirmidhī)

21. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . (100x)

There is no god but 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: "He who says [the above] 100 times in a day will have a reward equivalent to that of freeing 10 slaves. A 100 good deeds will be recorded to his credit, and a 100 of his sins will be blotted out from his scroll. He will be safeguarded against Shaytān on that day till the evening; and no one 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
Shaytān

No one will
surpass
him

UNPARALLELED REWARD

The Messenger of Allah ﷺ said: "Whoever says [the above] 100 times in the morning and evening, no one will surpass him in doing better good deeds except someone who has recited more than him." (Nasā'ī)

22. الصلاة على النبي (اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ...) (10x)

The Messenger of Allah ﷺ said: "Whoever sends blessings upon me 10 times in the morning and 10 times in the evening will receive my intercession." (Tabarānī)

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

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: 'Muhammad, indeed so-and-so, the son of so-and-so has just sent blessings upon you.'" (Daylamī)

IN THE MORNING ONLY

23. أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. (100x)

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 a 100 times." (Tabarānī)

24. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِينَةِ
عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ. (3x)

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 bint al-Hārith رضي الله عنها reported: "The Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم asked: 'Are you still in the same position as I left you?' I replied in the affirmative. Thereupon the Prophet صلى الله عليه وسلم said: 'I recited four phrases three times after I left you. If everything that you have said today was put in the scales, [the above] would outweigh it.'" (Muslim)

IN THE EVENING ONLY

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

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

The Messenger of Allah صلى الله عليه وسلم said: "Whoever recites [the above] three times in the evening will be protected from insect stings." (Nasāī)



The Adhkār of
the Morning and
Evening Protect
You from...

Debt Stress

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

Disbelief

Self Harm

Stinginess

Laziness & Procrastination

ADHKĀR OF SLEEP

أذكار النوم

ADHKĀR BEFORE SLEEPING

1. اَلَمْ تَنْزِيلٌ... (سورة السجدة) & تَبَارَكَ الَّذِي... (سورة الملك)

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'an containing 30 verses will intercede for a man until he is forgiven. It is Sūrah al-Mulk." (Tirmidhī)

'Abdullāh ibn Mas'ūd ؓ narrated that whoever reads 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." (Nasāī)

2. اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ... (آية الكرسي)

Abū Hurayrah ؓ reports: "The Messenger of Allah ﷺ put me in charge of watching over the donations of food collected at the end of Ramadhān. Then someone came and snatched some food, and I grabbed him. He said: 'Let me go. I shall do it no more...'" And he went on to recount the hadīth, saying: "The third time he said to me: 'I shall teach you some words by which Allah will benefit you. When you lie down in your bed, recite Āyah al-Kursī from beginning to end; a guardian

angel will stay by you and no devil will approach you, until you wake up in the morning.' I tried his method, and when I awoke in the morning, I told the Messenger of Allah ﷺ what he had said, and he ﷺ said to me: 'Even though he is a liar, he spoke the truth. Do you know who you were talking to Abū Hurayrah?' I said: 'No.' He ﷺ said: "That was Shaytān." (Bukhāri)

“Recite Āyoh ol-Kursī from beginning to end; o guordion ongel will stoy by you ond no devil will opprooch you, until you woke up in the morning.”

3. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ، كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ، لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ، 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 .

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 charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. “Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over 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. قُلْ يَا أَيُّهَا الْكَافِرُونَ ، لَا أَعْبُدُ مَا تَعْبُدُونَ ، وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ، وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ، وَلَا أَنْتُمْ
عَابِدُونَ مَا أَعْبُدُ ، لَكُمْ دِينُكُمْ وَلِيَ دِينِ . (سورة الكافرون)

Say: O disbelievers, I worship not that which you worship. And nor do you worship that which I worship. And I shall not worship that which you worship. Nor will you worship that which I worship. To you be your religion, and to me my religion. (109:1-6)

The Messenger of Allah ﷺ said: "Recite [the above] then go to sleep at the end of it, for it is a disavowal of polytheism." (Tirmidhī)

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

‘Ā’ishah ؓ 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 Sūrah] into them. Then he would wipe them over whatever he could of his body, starting with his head and face and the front of his body, and he would do that three times. (Bukhārī)

6. سُبْحَانَ اللَّهِ (33x) ، الْحَمْدُ لِلَّهِ (33x) ، اللَّهُ أَكْبَرُ (34x).

Allah is free from imperfection. All praise is for Allah. Allah is the Greatest.

Fātimah رضي الله عنها came to the Messenger of Allah صلى الله عليه وسلم and asked him for a servant. He صلى الله عليه وسلم said: "Shall I not tell you of something that is better for you than that? When you go to sleep, say: 'Subhānallah 33 times, Alhamdulillah 33 times, and Allahu Akbar 34 times.'" (Bukhārī)

7. بِاسْمِكَ رَبِّي وَضَعْتُ جَنِي ، وَبِكَ أَرْفَعُهُ ، فَإِنْ
أَمْسَكَتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا
تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

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. اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. (3x)

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

9. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا ، وَكَفَانَا ، وَأَوَانَا ، فَكَمِّ
مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي.

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. اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
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 أُجْرَهُ إِلَى مُسْلِمٍ .

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

11. اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ ، رَبَّنَا
 وَرَبَّ كُلِّ شَيْءٍ ، فَالِقَ الْحَبِّ وَالنَّوَى ، وَمُنزِلَ 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 ، اِقْضِ عَنَّا الدَّيْنَ
 وَأَغْنِنَا مِنَ الْفَقْرِ .

O Allah, Lord of the seven heavens, Lord of the Exalted Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Bible and the Criterion (Qur'an); I seek Your protection from the evil of every thing You seize 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 debt for us and spare us from poverty. (Muslim)

12. اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ ، وَكَلِمَاتِكَ الثَّامَّةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ ، اللَّهُمَّ لَا يَهْزَمُ جُنْدُكَ ، وَلَا يُخْلَفُ وَعْدُكَ ، وَلَا يَنْفَعُ ذَا الْجِدِّ مِنْكَ الْجِدُّ ، سُبْحَانَكَ وَبِحَمْدِكَ .

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 and Your promise is never broken. 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. اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَقَّأَهَا ، لَكَ مَمَاتُهَا وَمَحْيَاهَا ، إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا ، وَإِنْ أَمَتَّهَا فَاعْفِرْ لَهَا ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ .

O Allah, verily You have created my soul and You shall take its life. To You Alone belongs its life and death. If You keep my soul alive then protect it, and if You take it away, then forgive it. O Allah, I ask You to grant me well-being. (Muslim)

14. بِسْمِ اللَّهِ وَصَعْتُ جَنْبِي ، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَأَخْسِئْ
شَيْطَانِي ، وَفُكِّ رَهَائِي ، وَاجْعَلْنِي فِي السَّيِّدِي الْأَعْلَى .

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

15. الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي ، الْحَمْدُ لِلَّهِ الَّذِي
أَطْعَمَنِي وَسَقَانِي ، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنَجِّبَنِي مِنَ النَّارِ .

All praise is for Allah Who has sufficed me and given me refuge. All praise is for Allah Who has fed me and given me to 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. (Abū Dāwūd)

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

16. اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا.

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

17. لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ،
سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ وَاللهُ اَكْبَرُ .

There is no god but 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 but 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 as the foam of the sea."
(Nasāī)

"all of his sins will be forgiven..."

18. اَللّٰهُمَّ اَسَلَمْتُ نَفْسِيْ اِلَيْكَ ، وَقَوَّضْتُ اَمْرِيْ اِلَيْكَ ،
 وَوَجَّهْتُ وَجْهِيْ اِلَيْكَ ، وَاَلْجَأْتُ ظَهْرِيْ اِلَيْكَ ، رَغْبَةً
 وَرَهْبَةً اِلَيْكَ ، لَا مَلْجَا وَلَا مَنْجَا مِنْكَ اِلَّا اِلَيْكَ ، اٰمَنْتُ
 بِكِتٰبِكَ الَّذِيْ اَنْزَلْتَ وَبِنَبِيِّكَ الَّذِيْ اَرْسَلْتَ .

O Allah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge 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 Messenger of Allah ﷺ said: “Before you go to bed, perform wudhū as you would for prayer, then lie down on your right side and say [the above]. Whoever says this and dies in his sleep, will die upon the ‘fitrah’ (natural monotheism).” (Bukhārī)

AFTER A NIGHTMARE

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ، وَشَرِّ
 عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنَ .

I seek protection in the perfect words of Allah from

His anger and punishment, and from the evil of His servants, and from the evil suggestions and the appearance of devils. (Tirmidhī)

The Messenger of Allah ﷺ said: "A good dream is from Allah, so if anyone of you sees a dream which pleases him, he should not tell anybody about it except to the one whom he loves. And if he sees a dream which he dislikes, then he should seek Allah's protection from its evil and from the evil of Shaytān. He should spit three times on his left and should not tell anybody about it, lest it might harm him." (Bukhārī)

WHEN ONE WAKES UP AT NIGHT

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

There is no god but 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. Allah is free from imperfection. All praise be to Allah. There is no god but Allah. Allah is the Greatest. There is no power (in averting evil) or strength (in attaining good) except through Allah, the

Most High, the Most Great. My Lord, 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 wudhū and prays, his prayer will be accepted." (Bukhārī)

WHEN ONE WAKES UP

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 has allowed me to remember Him. (Tirmidhī)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ .

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

ADHKĀR AFTER
FARDH PRAYERS

الأذكار بعد الصلوات المكتوبة

IN WHICH CATEGORY DO YOU BELONG?

The Five Categories Of People In Relation Ta Their Salāh



(Adapted from Ibn al-Qayyim's
al-Wābil al-Sayyib)

- 1** • He is negligent in his wudhū and the prescribed times.
• He is negligent in the limits and essential pillars of the prayer.

Will Be Punished (معاقب)

- 2** • He safeguards the times, limits, outward pillars and wudhū.
• However, he is taken away by distractions and the devils' whispers.

Will Be Held Accountable (مخاسب)

- 3** • He upholds the limits and essential pillars.
• He inwardly strives to repel the distractions and the whispers of the devils.
• In prayer, he is constantly struggling and fighting the whispers.

Will Be Fargiven (مكفر عنه)

- 4** • He stands in prayer, perfecting its rights, limits and pillars.
• His heart is engrassed in safeguarding its limits and rules. Indeed, his entire focus is an performing the prayer as it ought ta be performed; completely and perfectly.

Will Be Rewarded (مئاب)

5 • He stands in prayer and establishes it as the fourth daes, but along with this, he places his heart before his Lord. With this, he beholds his Lord – ever vigilant before Him, filled with His love and glory – as if, seeing Him, he is physically present before Him.

• Therefore, the distractions vanish, as the veil is lifted between him and his Lord.

The difference between this person in his prayer and everyone else is as vast as the distance between the heaven and earth, for he is occupied solely with his Lord, in which he finds his source of sheer delight.

Will Be Close To His Lord (مقرب عند ربه)

‘Whoever is delighted by the prayer in this world, will be delighted by nearness to his Lord in this world and the next. And he who finds delight in Allah, delights and gladdens others. Whoever does not, leaves this world as a loser.’

AFTER SALĀH

ADHKĀR AFTER EACH FARDH SALĀH

1. أَسْتَغْفِرُ اللَّهَ (3x)، اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ،
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

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, 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
 مُعْطِي لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

There is no god but 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 التَّعَمُّةُ وَلَهُ الْفَضْلُ وَلَهُ
 الْقَتَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ ، وَلَوْ كَرِهَ
 الْكَافِرُونَ .

There is no god but 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 but Allah, and we do not worship any other besides Him. To Him Alone belong grace, bounteousness and noble praise. There is no god but Allah. We sincerely devote our religion for Him, even though the disbelievers may dislike it. (Muslim)

4. 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)

5. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،
وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

O Allah, I seek Your protection from cowardice and miserliness. 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. (Bukhārī)

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)

Allah is free from imperfection. All praise be to Allah. Allah is the Greatest. There is no god but 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: "He who recites [the above] after every prayer will have all his sins forgiven even if they are as abundant as the foam of the sea." In another narration, the Messenger of Allah ﷺ mentioned reading 'Subhānallah' 33 times, 'Alhamdulillah' 33 times and 'Allahu Akbar' 34 times after every obligatory prayer. (Muslim)

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

The Messenger of Allah ﷺ said: "Whoever reads [Āyah al-Kursī] after every obligatory prayer, there is nothing that will prevent him from entering Paradise except death." (Nasā'ī)

8. قُلْ هُوَ اللَّهُ أَحَدٌ... قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ... (Tirmidhī)

9. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
 (10x after Fajr & Maghrib)

There is no god but 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. (Tirmidhī)

The Messenger of Allah ﷺ said: "Whoever says [the above] 10 times after Maghrib and Fajr, whilst sitting in the position of tashahhud and before moving, Allah will write 10 good deeds for him for each time he says it. (Likewise) He will forgive 10 sins and raise 10 stages for him. It will be a shield for him against all repulsive things and he will be guarded from Shaytān. No sin will be allowed to reach him that day except for polytheism. He will be from the best of people in terms of actions, except for the one who recites even more than him." (Ahmad)

10. اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ (7x after Fajr & Maghrib)

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. اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا

مُتَقَبَّلًا. (after Fajr)

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

TO BE READ AFTER WITR

12. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (3x after Witr)

How perfect is the Sovereign, the Most Holy. (Nasāī)

GENERAL DAILY ADHKĀR

الأذكار اليومية

BEFORE REMOVING CLOTHES

بِسْمِ اللَّهِ.

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]." (Tabarānī)

AFTER WEARING CLOTHES

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ
مِيَّيْ وَلَا قُوَّةٍ.

All praise is to Allah Who has clothed me with this garment and provided it for me, without any power or might on my part.

The Messenger of Allah ﷺ said: "If anyone puts on a garment and says [the above], his past and future sins will be forgiven." (Abū Dāwūd)

WHEN ENTERING THE LAVATORY

بِسْمِ اللَّهِ ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ.

In the Name of Allah. (Tirmidhī) O Allah, I seek Your protection from the male and female devils. (Bukhārī)

The Messenger of Allah ﷺ said: "The screen between the Jinn and the nakedness of the children of Ādam when they enter the bathroom is to say 'Bismillah.'" (Tirmidhī)

WHEN COMING OUT OF THE LAVATORY

عُفْرَانِكَ.

I seek Your forgiveness. (Abū Dāwūd)

BEFORE WUDHŪ

بِسْمِ اللَّهِ.

In the Name of Allah. (Abū Dāwūd)

AFTER COMPLETING WUDHŪ

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

I bear witness that there is no god but Allah. He is Alone and He has no partner whatsoever. And I bear witness that Muhammad ﷺ is His slave and His Messenger.

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

2. اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

O Allah, make me amongst the repentant, and make me amongst those who purify themselves. (Tirmidhī)

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

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

The Messenger of Allah ﷺ said: "Whosoever does wudhū 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." (Nasāī)

WHEN LEAVING THE HOUSE

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

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. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ اَنْ اَضِلَّ اَوْ اُضَلَّ ، اَوْ اَزِلَّ اَوْ اُزَلَ ، اَوْ اَظْلِمَ اَوْ اُظْلَمَ ، اَوْ اُجْهَلَ اَوْ يُجْهَلَ عَلَيَّ .

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. (Abū Dāwūd)

WHEN ENTERING THE HOUSE

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

In the Name of Allah we enter, in the Name of Allah we leave, and upon our Lord we place our 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)

The Messenger of Allah ﷺ said: “When a man enters his house and remembers Allah upon entering and before eating, Shaytān says (to his fellow shaytān): ‘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, Shaytān says: ‘You have found a place to spend the night.’ When he does not remember Allah before eating his food, Shaytān says: ‘You have found a place to stay and some supper.’” (Muslim)

WHILST GOING TO THE MASJID

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي بَصَرِي نُورًا ، وَفِي سَمْعِي نُورًا ، وَعَنْ يَمِينِي نُورًا ، وَعَنْ يَسَارِي نُورًا ، وَفَوْقِي نُورًا ، وَتَحْتِي نُورًا ، وَأَمَامِي نُورًا ، وَخَلْفِي نُورًا ، وَاجْعَلْ لِي نُورًا .

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

WHEN ENTERING THE MASJID

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

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: Abū Dāwūd, Muslim and Ibn al-Sunnī)

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

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

The Messenger of Allah ﷺ said: "Whoever says [the above], Shaytān says: 'He has gained protection against me for the entire day.'" (Abū Dawūd)

WHEN LEAVING THE MASJID

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

In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, I ask You from Your bounty. (Muslim)

2. اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

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

AFTER THE ADHĀN

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

After the adhān is complete, recite the following (in this order):

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

I also bear witness that there is no god but Allah. He is Alone and He has no partner whatsoever, and that

Muhammad ﷺ is His servant and His Messenger. I am satisfied with Allah as my Lord, with Muhammad 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)

2. 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)

3. اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.

O Allah, Lord of this perfect call and established prayer, grant Muhammad the status and virtue, and resurrect him to the praiseworthy station that You have promised him.

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

3 FOR 3

THE REWARD OF RESPONDING
TO THE ADHĀN

1. Glad tidings of Paradise.
2. Forgiveness of all sins.
3. Intercession of the Prophet ﷺ

ISTIKHĀRAH

(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 (وَيُسَيِّ حَاجَتَهُ) خَيْرٌ لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أَمْرِي ، فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ ، وَإِنْ
كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
أَمْرِي ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ
كَانَ ثُمَّ ارْضِنِي بِهِ .

O Allah, I ask you for the best through Your knowledge, I seek strength through Your power, and I ask You from Your majestic benevolence. 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 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 and decree good for me wherever it may be, then make me pleased with it.

Jābir رضي الله عنه narrated: "The Messenger of Allah صلى الله عليه وسلم used to teach us *istikhārah* (when one seeks Allah's help in making a decision) for all matters, the same way he taught us *Sūrah*s from the *Qur'ān*. He صلى الله عليه وسلم said: "When one of you intends to do something, he should offer two units (*rak'ah*) of voluntary *salāh*, and then say [the above]." (Bukhārī)

Ibn Abī Jamrah رضي الله عنه said: "The wisdom of preceding *salāh* before the *du'ā* is that the purpose of *istikhārah* is to combine the good of this world and the Hereafter. A person needs to knock at the door of the King (Allah), and there is nothing more effective for this than *salāh*, because it combines the glorification and praise of Allah, and expresses one's need for Him at all times. (Fath al-Bārī)

AT THE END OF A GATHERING (كفارة المجلس)

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

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

The Messenger of Allah ﷺ 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)

BEFORE EATING

بِسْمِ اللَّهِ.

In the Name of Allah. (Tirmidhī)

If one forgets at the beginning:

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ.

In the Name of Allah at the beginning and at the end of it. (Abū Dāwūd)

AFTER EATING

1. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا ، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ
مِيَّيْ وَلَا قُوَّةٍ.

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." (Tirmidhī)

2. الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

All praise is for Allah, who has fed us and given us to drink and made us Muslims. (Tirmidhī)

3. الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، غَيْرَ مَكْفِيٍّ وَلَا
مُودَعٍ ، وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا.

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. (Bukhārī)

AFTER OPENING A FAST

ذَهَبَ الظَّمَأُ ، وَابْتَلَّتِ العُرُوقُ ، وَتَبَّتِ الأَجْرُ إِنِ شَاءَ اللهُ.

The thirst has gone, the veins have been moistened, and the reward has been secured, if Allah wills.

(Abū Dāwūd)

WHEN ENTERING A SHOP

لَا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ حَيٌّ لَا يَمُوتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but 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. (Tirmidhī)

WHEN TRAVELLING

اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اللهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا البِرَّ وَالتَّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاظِرِ عَنَّا بَعْدَهُ، اللَّهُمَّ أَنْتَ
 الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيقَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ
 بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي
 الْمَالِ وَالْأَهْلِ.

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 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 protection in You from the difficulties of the journey, from distressing scenes, and from an ill-fated outcome with my wealth and family. (Muslim)

When returning, one should repeat the above and then add the following:

أَيُّوْنَ، تَائِبُونَ، عَائِدُونَ، لِرَبِّنَا حَامِدُونَ.

Returning, repenting, worshipping and praising our Lord. (Muslim)

The traveller's invocation for the one he leaves behind:

أَسْتَوِدُّعُكُمْ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

I leave you in the care of Allah, who does not allow anything entrusted to Him to be lost. (Ibn Mājah)

The resident's invocation for the traveller:

أَسْتَوِدُّعُ اللَّهَ دِيْنَكَ ، وَأَمَانَتَكَ ، وَخَوَاتِيمَ عَمَلِكَ.

I leave your religion, your trust and the last of your deeds in the care of Allah. (Tirmidhī)

WHEN IT RAINS

اللَّهُمَّ صَيِّبًا نَافِعًا.

O Allah, make it a beneficial rain. (Bukhārī)

UPON HEARING THUNDER

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

How Perfect is the One whom the thunder exalts with praise of Him, as do the angels in awe of Him. (Muwattā)

THE REMEDY

العلاج والرقى من الكتاب والسنة

HEALING & TREATMENT FROM THE QUR'ĀN & SUNNAH FOR ILLNESSES, EVIL EYE & MAGIC

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ.

“We send down the Qur’ān as healing and mercy to those who believe...” (17:82)

The Messenger of Allah ﷺ said: “Make thorough use of the two cures: honey and the Qur’ān.” (Ibn Mājah)

Ibn al-Qayyim رحمه الله wrote: “The Qur’ān is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur’ān for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it. How can a disease resist the words of the Lord of the heavens and earth which, if He had revealed it to the mountains, they would have crumbled, and if He had revealed it to the earth, it would have broken apart? There is no sickness, spiritual or physical, but in the Qur’ān there is that which indicates its remedy, its cause and how to protect against it for those who are blessed with the understanding of His Book.’
(Zād al-Ma’ād)

'Ruqyah' is a means of seeking protection through the Qur'ānic verses and the invocations prescribed by the Messenger of Allah ﷺ. It is one of the greatest remedies that the believer should use regularly. Sūrah al-Fātihah, Āyah al-Kursī, Sūrah al-Ikhlās, Sūrah al-Falaq and Sūrah al-Nās are the best means of ruqyah.

'Ā'ishah ؓ said: "The Messenger of Allah ﷺ used to tell me to seek protection (ruqyah) against the evil eye." (Bukhārī)

Asmā' bint 'Umayy   said: "O Messenger of Allah, the children of Ja'far   have been afflicted by the evil eye. Shall we recite ruqyah for them?" He   said: "Yes, for if anything was to overtake the divine decree it would be the evil eye." (Tirmidhī)

The Messenger of Allah   said: "Most of those who die amongst my Ummah do so after the will and decree of Allah because of the evil eye." (Bazzār)

The Messenger of Allah   said: "Whoever amongst you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessings for it, because the evil eye is real." (Hākīm)

Ibn al-Qayyim رحمته mentioned that 'the ruqyah comes from the heart and mouth of the one who is reciting it, so if it is accompanied with some of his saliva and breath, that will have a stronger effect.'

One can also seek protection (ruqyah) by praying and blowing into water and then using it. The scholars of the past, such as Imām Ahmad ibn Hanbal, Ibn al-Qayyim and Ibn Hajar رحمته permitted this and used this remedy for themselves. This is supported by the authentic narration of 'Ā'ishah رضي الله عنها in Musannaf ibn Abī Shaybah, whereby she permitted that water can be prayed on and then given to the sick to drink or to be poured over them.

The Messenger of Allah ﷺ Used Three Types of Remedies for Illnesses:

1. Divine remedy i.e. ruqyah.
2. Natural remedies, such as honey, black seed, olive oil, zamzam and cupping.
3. A combination of both divine and natural remedies.

'Whosoever is not cured by the Qur'ān then may Allah not cure him. And whosoever does not find the Qur'ān sufficient, may Allah make nothing sufficient for him.'

(Ibn al-Qayyim رحمته)

THE QUR'ĀNIC CURE

1. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ... (سورة الفاتحة)

It was narrated from Abū Sa'īd al-Khudrī ؓ that the Messenger of Allah ﷺ described Sūrah al-Fātihah as a ruqyah, and he approved of the Sahābī ؓ who recited it as a ruqyah for the one who had been stung by a scorpion. (Bukhārī)

2. سورة البقرة

The Messenger of Allah ﷺ said: "Do not turn your houses into graveyards. Shaytān 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)

"...the magicians cannot confront it."

3. 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 Qur'ān. It is never recited in a house except that the Shaytān leaves: It is Āyah al-Kursī." (Hākīm)

4. آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ...
 (The last two verses of Sūrah al-Baqarah | 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 Shaytān will remain in the house." (Tirmidhī)

"If they are recited for three nights, no Shaytān will remain in the house."

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

Ā'ishah ﷺ 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)

One can recite and blow on a person unable to do so e.g. a parent can recite and blow on a young child, as can be seen from the action of Ā'ishah ﷺ above.

'Uqbah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: "Shall I inform you of the best words with which you can seek Allah's protection?" I said: "Yes." He صلى الله عليه وسلم said: "[Sūrah al-Falaq and Sūrah al-Nās]." (Ahmad)

'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)

SEEKING PROTECTION

1. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

I seek the protection of Allah's perfect words from the evil of whatever He has created. (Muslim)

The Messenger of Allah صلى الله عليه وسلم said: "Whoever stops at a stopping place and then says [the above], nothing shall harm him until he sets off again from that place." (Muslim)

2. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ

السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي
 الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ
 وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ ،
 يَا رَحْمَنُ .

I seek protection in the perfect words of Allah - which neither the upright nor the corrupt may overcome - from the evil of what He created, of what He brought into existence, and of what He scattered, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He scattered in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every night visitor, except the night visitor who comes with good, O Merciful One. (Ahmad)

Khālīd ibn al-Walīd ؓ would wake up from fright at night and would come out of his house with his sword. It was feared that someone would get hurt. So he complained to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: "Indeed Jibrīl said to me that a powerful and crafty jinn was plotting against you, so say [the above]." Khālīd ؓ said these words and this stopped happening. (Ahmad)

3. أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ ، الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ ،
 وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ ،
 وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ ،
 مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا .

I seek the protection of Allah the Supreme, than whom there is nothing greater. And I seek the protection of the perfect words of Allah which no man - virtuous or evil - can even transcend; and I seek the protection of all of The Most Beautiful Names of Allah - the ones I know and the ones I do not know - from the evil of everything He created, brought into existence, and spread over the earth. (Muwattā)

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

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

SEEKING PROTECTION FOR CHILDREN

أَعِيذُكُمْ (أَعِيذُكُمْ) بِكَلِمَاتِ اللَّهِ التَّامَّةِ ، مِنْ كُلِّ
شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

I seek protection for you in the perfect words of Allah from every devil and every beast, and from every evil eye.

The Messenger of Allah ﷺ used to seek Allah's protection for Hasan and Husayn ؑ by saying [the above]. (Bukhārī)

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 Shaytān 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)

Commenting on the above hadīth, Ibn Hajar ؒ quotes Ibn al-Jawzī ؒ: "There is a fear for children at that hour, because the impurity (najāsah) that the devils (shayātīn) surround themselves with is usually found in children. Similarly, children do not usually engage in the dhikr which would protect them. And when the devils spread out, they hang on to whatever they can hang on to. Hence there is a fear for children at that time.'

‘The reason why they spread out at that time is that they are more able to move about at night than during the day, because darkness is more conducive to the devil forces coming together than any other time.’ (Fath al-Bārī)

WHEN ONE FEELS PAIN IN THE BODY

بِسْمِ اللَّهِ (3x)
أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (7x)

In the Name of Allah. I seek the protection of Allah and in His power from the evil of what I feel and from what I fear.

‘Uthmān ibn Abī al-‘Ās رضي الله عنه complained to the Messenger of Allah صلى الله عليه وسلم about pain that he had felt in his body from the time he had accepted Islam. The Messenger of Allah صلى الله عليه وسلم said to him: “Put your hand on the part of your body where you feel pain and say [the above].” (Muslim)

“Put your hand on the part of your body where you feel pain and say [the above].”

(And in Sunan al-Tirmidhī) He said: “I did that and Allah removed my pain. After that, I used to instruct my family and others to do the same.”

WHAT THE SICK SHOULD SAY AND WHAT SHOULD BE SAID FOR THEM

1. اَللّٰهُمَّ رَبَّ النَّاسِ اذْهَبِ الْبَاسَ ، اِشْفِ اَنْتَ الشَّافِي ، لَا شِفَاءَ اِلَّا شِفَاؤُكَ ، شِفَاءً لَا يُعَادِرُ سَقَمًا .

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.

‘Ā’ishah رضي الله عنها reported that when the Messenger of Allah صلى الله عليه وسلم visited any ill person in his family, he would wipe his right hand over the ill person, supplicating [with the above].” (Bukhārī)

2. رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ ، كَمَا رَحِمْتُكَ فِي السَّمَاءِ ، فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ ، وَاعْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ ، فَأَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَيَبْرَأَ .

Our Lord is Allah who is in the heaven. Holy is Your Name. Your command reigns supreme in the heaven and the earth. As You shower Your mercy in the heaven, shower Your mercy in the earth. Forgive us our sins and our errors. You are the Lord of good people. Send down mercy from Your mercy, and remedy from Your remedy on this pain so that it heals.

The Messenger of Allah ﷺ said: "If any one of you is suffering from anything or his brother is suffering, he should say [the above]." (Abū Dāwūd)

3. بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ ، مِنْ شَرِّ كُلِّ نَفْسٍ
أَوْ عَيْنٍ حَاسِدٍ ، اللَّهُ يَشْفِيكَ ، بِسْمِ اللَّهِ أَرْقِيكَ .

In the Name of Allah, I seek protection for you from everything that harms you, from the evil of every soul or the eye of an envious person. May Allah cure you; with the Name of Allah, I recite over you.

Abū Sa'īd al-Khudrī ؓ reported that Jibrīl ؑ came to the Messenger of Allah ﷺ and asked: "O Muhammad, are you ill?" He ؓ replied: "Yes." Jibrīl said: "[The above]." (Muslim)

4. بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا ، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا.

In the Name of Allah, the dust of our earth mixed with the saliva of one of us. May our sick be cured with the permission of our Lord.

‘Ā’ishah رضي الله عنها reported that when a person complained to the Messenger of Allah صلى الله عليه وسلم about an illness, or suffered from a sore or a wound, the Messenger of Allah صلى الله عليه وسلم would touch the ground with his forefinger and then raise it saying [the above]. (Bukhārī)

WHEN VISITING THE SICK

1. أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ ،
أَنْ يَشْفِيكَ . (7x)

I ask Allah, the Supreme, Lord of the Magnificent Throne to cure you.

The Messenger of Allah صلى الله عليه وسلم said: “He who visits a sick person who is not on the verge of death and supplicates [the above] seven times, Allah will certainly heal him from that sickness.” (Tirmidhī)

“...supplicates [the above] seven times, Allah will certainly heal him from that sickness.”

2. لَا بَأْسَ ظُهُورٌ، إِنْ شَاءَ اللَّهُ.

Do not worry, it will be a purification (for you), Allah willing. (Bukhārī)

THE REWARD FOR VISITING THE SICK

The Messenger of Allah ﷺ said: "When a Muslim visits a sick Muslim in the morning, 70,000 angels constantly pray for him till the evening. If he visits him in the evening, 70,000 angels constantly pray for him till the morning; and he will have (his share of) reaped fruits in Paradise." (Tirmidhī)

The Messenger of Allah ﷺ said: "Whoever visits a sick person or visits his brother for the sake of Allah, a heavenly caller calls out: 'You have done well; your walking is good and blessed, and you have built a mansion in Paradise!'" (Tirmidhī)

The Messenger of Allah ﷺ said: "When you visit a sick man, instruct him to supplicate for you, for his du'ā' is like the du'ā' of the angels." (Ibn Mājah)

PROTECTION FROM ALL DISEASES

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجَذَامِ،
وَمِنْ سَائِرِ الْأَسْقَامِ.

O Allah, I seek Your protection from leprosy, madness, leukoderma, and from evil diseases. (Abū Dāwūd)

WHEN STRUCK BY A CALAMITY

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، أَللَّهُمَّ أَجْرِنِي فِي مُصِيبَتِي ،
وَأَخْلِفْ لِي خَيْرًا مِنْهَا.

To Allah we belong and unto Him is our return. O Allah, recompense me for my affliction and replace it for me with something better. (Muslim)

GRIEF AND ANXIETY

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

There is no god but Allah, the Supreme, The Forbearing. There is no god but Allah, Lord of the Magnificent Throne. There is no god but Allah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne. (Bukhārī)

2. اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي
 بِيَدِكَ ، مَاضٍ فِي حُكْمِكَ ، عَدْلٌ فِي قَضَائِكَ ، أَسْأَلُكَ
 بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَهُ بِهِ نَفْسَكَ ، أَوْ عَلَّمْتَهُ أَحَدًا
 مِنْ خَلْقِكَ ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ اسْتَأْثَرْتَهُ فِي عِلْمِ
 الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَيْعَ قَلْبِي ، وَنُورَ صَدْرِي
 وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي .

O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. 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'an 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 amongst you who, when he is stricken with grief and anxiety, says [the above] except that Allah will remove his grief and anxiety, and will give him joy instead." (Ahmad)

WHEN ONE FEELS FRIGHTENED

لَا إِلَهَ إِلَّا اللَّهُ.

There is no god but Allah. (Bukharī)

WHEN ONE IS AFRAID OF PEOPLE

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

O Allah, suffice me from them, with what You choose. (Muslim)

PROTECTION FROM DAJJĀL, TRIALS & TRIBULATIONS

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

O Allah, I seek Your protection from the punishment of the Hell-fire, and I seek Your protection from the punishment of the grave, and I seek Your protection from the trials of life and death, and I seek Your protection from the mischief of Dajjāl .

The Messenger of Allah ﷺ said: "After the tashahhud (in Salāh), one should seek Allah's protection from four things by saying [the above]." (Muslim)

WHEN ONE EXPERIENCES DOUBT IN FAITH

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ، وَهُوَ بِكُلِّ شَيْءٍ
عَلِيمٌ.

He is the First and the Last, the Most High and the Most Near. And He is All-Knowing about everything. (Abū Dāwūd)

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

I believe in Allah and His Messengers.

The Messenger of Allah ﷺ said: "Shaytān comes to one of you and says: 'Who created you?' He replies: 'Allah.' Then Shaytān says: 'Who created Allah?' If that happens to any one of you, let him say [the above]. Indeed it will go away from him." (Ahmad)

WHEN ONE FEARS SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ.

O Allah, I seek Your protection from knowingly committing shirk and seek Your forgiveness for unknowingly (committing it). (Ahmad)

WHEN DIFFICULTIES MAKE ONE YEAR FOR DEATH

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ ، وَقُدْرَتِكَ عَلَى الْخَلْقِ ، أَحْيِنِي مَا
 عَلِمْتَ الْحَيَاةَ خَيْرًا لِي ، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي ،
 اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ، وَأَسْأَلُكَ
 كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى
 وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا
 تَنْقَطِعُ ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ
 بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشَّوْقَ إِلَى
 لِقَائِكَ ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ ، اللَّهُمَّ زَيِّنَا
 بِزِينَةِ الْإِيمَانِ ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ .

O Allah, with Your knowledge of the unseen and Your absolute power over the creation, let me live in this world as long as You know my living is good for me; and give me death when You know death is better for me. O Allah, I ask You for Your fear in secret and in public, and for the word of truth in times of joy and anger. I ask you for moderation in wealth and in poverty. I ask You for endless blessings and perpetual delights. I ask You to make me pleased with destiny; a

cool, comfortable life after death; the pleasure of beholding Your Countenance, and the longing to meet You, without any painful ordeals and tribulations that misguide. O Allah, adorn us with the beauty of faith, and make us those who guide others and are guided themselves. (Nasā'ī)

The Messenger of Allah ﷺ said: "None of you should wish for death because of a difficulty that befalls him. Rather he should say: 'O Allah, let me live in this world as long as You know my living is good for me; and give me death when You know death is better for me.'" (Nasā'ī)

The remainder of the above du'ā' is from a hadīth in the Sunan of Nasā'ī, whereby 'Ammār ibn Yāsir ؓ mentioned that the Messenger of Allah ﷺ would supplicate with this du'ā' in salāh.

FOR DIFFICULT TIMES: ALL YOUR PRAYERS ANSWERED

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ، إِنِّي كُنْتُ مِنَ الظَّالِمِينَ .

There is no god but You. You are free from imperfection. Indeed, I have been of the wrongdoers.

The Messenger of Allah ﷺ said: "No Muslim man ever supplicates with [the above] except that Allah answers his supplication." (Tirmidhī)

THE BEST DHIKR (Tirmidhī)	لَا إِلَهَ إِلَّا اللَّهُ
THE BEST DU'Ā' (Tirmidhī)	الْحَمْدُ لِلَّهِ
A TREASURE FROM THE TREASURES OF PARADISE (Bukhārī)	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
LIGHT ON THE TONGUE, HEAVY ON THE SCALE, BELOVED TO THE MOST MERCIFUL (Bukhārī)	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

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: "He whose last words are 'لَا إِلَهَ إِلَّا اللَّهُ' will enter Paradise." (Abū Dāwūd)





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