

Authentic
Morning and Evening
Supplications and
Remembrances
for Every Muslim

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Authentic Morning and Evening Supplications and Remembrances for Every Muslim

Abu Khadeejah ‘Abdul-Wāhid Alam¹

All praise is due to Allāh, the Lord of all creation. May Allāh extol the Messenger in the highest company of Angels and grant him peace—likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

Al-Imām ‘Abdul-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) explained **regarding the time for the morning and evening supplications**: The affair is open—they can be made before the prayer or after it. So, if the evening supplications are recited before the sun sets at ‘Asr

¹ The main reference for this book is, *Wirdu aṣ-Ṣabāhi wal-Masā’i minal-Kitābi was-Sunnah* of Sa‘īd Ibn ‘Alī Ibn Wahf al-Qaṭṭānī. I have adapted and added to what I found in that work and have included in this booklet what I deemed to be authentic from the narrations.

time, that is good—or even after Maghrib, there is no problem. Allāh (جَلَّوَعَلَا) stated:

فَسُبِّحْنَ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

So, glorify Allāh when you come up to the evening, and when you enter the morning. (Ar-Room: 17)

And He (جَلَّوَعَلَا) stated:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

And glorify the praises of your Lord, before the rising of the sun and before its setting. (Qāf: 39)

The intent is that the glorification, expressing the Oneness of Allāh and the legislated remembrances (*adhkār*) are made at the end of the day, and at the beginning of the night—so these are the evening remembrances.

The morning *adhkār* are performed at the beginning of the day, before Fajr prayer or after it [before sunrise],

or after the sun rises. In all of this, there is allowance, *alhamdulillah*.²

Al-Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ) stated: “Allāh, the Most High, said:

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

And glorify the praise of your Lord in the evening and the morning. (*Ghāfir*: 55)

So, *ibkār* (morning) is at the beginning of the day, and ‘*ashī* (evening) is at the end. He, the Most High, said:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

And glorify the praises of your Lord, before the rising of the sun and before its setting. (*Qāf*: 39)

So, this is the explanation of what appears in the Prophetic narrations where the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would say: ‘Whoever says such-and-such in the morning and evening.’ The intent is before the sun rises, and before it sets—so the time of these remembrances and

² See binbaz.org.sa/fatwas/14478.

supplications is after Fajr and after ‘Asr.’”³ So, these are best times, though there is allowance in the issue.

³ See *al-Wābil aṣ-Ṣayyib* of Ibn al-Qayyim, p. 93, published by *Dār al-Hadeeth*.

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In the morning, the Prophet (ﷺ) would say:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
وَالَيْكَ النُّشُورُ

Allāhumma bika aṣḥaḥnā, wa bika amsaynā, wa bika naḥyā,
wa bika namūt, wa ilaykan-nushoor.

“O Allāh, by You we enter the morning and by You we enter the evening. And by You we live and by You we die, and to You is the final gathering.”

In the evening, he would say:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ
وَالَيْكَ الْمَصِيرُ

Allāhumma bika amsaynā, wa bika aṣḥaḥnā, wa bika naḥyā,
wa bika namūt, wa ilaykal-maṣeer.

“O Allāh, by You we enter the evening and by You, we enter the morning. And by You, we live, and by You we die, and to You is the return.”⁴

⁴ *Al-Adab al-Mufrad* of al-Bukhārī (no. 1199), at-Tirmidhī (no. 3391)—graded *ṣaḥīḥ* by al-Albānī.

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Recite each morning and evening:

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

Allāhu lā ilāha illā huwal-Ḥayyul-Qayyoom, lā ta'khudhuhu
 sinatun wa lā nawm, lahu mā fis-samāwāti wa māfil-arḍ. Man
 dhal-ladhee yashfa'u 'indahū illā bi'idhnihi. Ya'lamu mā
 bayna aydeehim wa mā khalfahum. Wa lā yuheetoona bi
 shay'im-min 'ilmihi illā bimā shā'a wasi'a kursiyyu hus-
 samāwāti wal-arḍ. Wa lā ya'ooduhu hifdhuhumā wa huwal-
 'Aliyyul-'Adheem.

“Allāh! None has the right to be worshipped but He,
 the Ever-Living, the One Who sustains and protects all

that exists. Neither slumber nor sleep overtakes Him. To Him 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 happens to His creatures in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Footstool (*Kursī*) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. He is the Most High, the Almighty.” (*Al-Baqarah*: 255)

Whoever recites this in the morning will be protected from the devils among the Jinn until the evening. And whoever recites this in the evening will be protected from them until he reaches the morning.⁵

⁵ Al-Hākim in *al-Mustadrak* (1/562)—and authenticated by Shaikh al-Albānī in *Ṣaḥīḥ at-Targhīb wat-Tarhīb* (1/673).

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Recite three times every morning and evening:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Bismillāhir Rahmānir Raheem. Qul huwallāhu ahad. Allāhuṣ-
ṣamad. Lam yalid wa-lam yoolad. Wa lam yakullahoo
kufuwan ahad.

“Say: He is Allāh, the One. Allāh, the Self-Sufficient
Master, whom all creatures need. He begets not, nor
was He begotten. And there is none co-equal or
comparable unto Him.” (*Surah al-Ikhlās*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ
إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ
حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Bismillāhir Rahmānir Raheem. Qul a‘oodhuu bi rabbil-falaq.
Min sharri mā khalaq. Wa min sharri ghaasiqin idhā waqab.
Wa min sharrin-naffā thāti fil ‘uqad. Wa min sharri hāsidin
idhā hasad.

“Say: I seek refuge with the Lord of the daybreak. From the evil of what He has created. And from the evil of the darkening night as it comes with its darkness. And from the evil of those who practise witchcraft when they blow in the knots. And from the evil of the envier when he envies.” (Surah al-Falaq)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillāhir Rahmānir Raheem. Qul a‘oodhu birabbīn-nās.
 Malikin-nās. Ilāhin naas. Min sharri waswaasil khannās.
 Alladhee yuwaswisu fee sudoorin-nās. Minal jinnati wannās.

“Say: I seek refuge with the Lord of mankind. The King
 of mankind. The God of mankind. From the evil of the
 sneaking whisperer (the devil), who then withdraws.
 Who whispers [evil] into the breasts of mankind—
 [they are devils] from among the jinn and mankind.”
 (Surah an-Nās)

Whoever recites the above three times in the morning, and three times in the evening, it will suffice him (protect him) from everything.⁶

⁶ Reported by Abu Dāwūd and at-Tirmidhī, and graded *ṣahīh* by Shaikh al-Albānī in *Ṣahīh at-Tirmidhī* (3/182).

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In the morning, you should recite:⁷

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 مِنْ
الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ
وَعَذَابٍ فِي الْقَبْرِ

Aṣbahnā wa aṣbaḥal-mulku lillāhi, walhamdu lillāhi, lā ilāha illallāhu wahdahu lā shareeka lah. Lahul-mulk wa lahum-hamd wa huwa ‘alā kulli shay’in qadeer. Rabbee as’aluka khayra mā fee hādhal-yawm wa khayra mā ba’dahu wa a’oodhu bika min sharri mā fee hādhal-yawm, wa sharri mā ba’dahu. Rabbee a’oodhu bika minal-kasali wa soo’il-kibar.

⁷ Muslim (no. 2723).

Rabbi a‘oodhu bika min ‘adhābin fin-nāri wa ‘adhābin fil-qabr.

“We have entered the morning of a new day whose dominion belongs to Allāh, praise is to Allāh, none has the right to be worshipped but Allāh alone, He has no partner. To Allāh belongs the dominion, and to Him is due all praise, and He is over everything All-Able. My Lord, I ask You for the goodness of this day and the goodness that comes after it. I seek refuge with You from the evil of this day and the evil that comes after it. My Lord, I seek refuge with You from laziness and decrepitness of old age. My Lord, I seek refuge in You from the punishment of the Fire, and from the punishment in the grave.”

And in the evening, one should recite:⁸

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 هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا رَبِّ أَعُوذُ بِكَ مِنْ
الْكَسَلِ وَسُوءِ الْكِبَرِ رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ
وَعَذَابٍ فِي الْقَبْرِ

Amsaynā wa amsal-mulku lillāhi, walhamdu lillāhi, lā ilāha illallāhu wahdahu lā shareeka lah. Lahul-mulk wa lahul-hamd wa huwa ‘alā kulli shay’in qadeer. Rabbee as’aluka khayra mā fee hādhihil-laila wa khayra mā ba’dahā wa a’oodhu bika min sharri mā fee hādhihil-lailah, wa sharri mā ba’dahā. Rabbee a’oodhu bika minal-kasali wa soo’il-kibari. Rabbi a’oodhu bika min ‘adhābin fin-nāri wa ‘adhābin fil-qabr.

⁸ At-Tirmidhī (no. 3390)—graded *ṣahīh* by al-Albānī.

“We have entered the evening of a new night whose dominion belongs to Allāh, praise is to Allāh, none has the right to be worshipped but Allāh alone, He has no partner. To Allāh belongs the dominion, and to Him is due all praise, and He is over everything All-Able. My Lord, I ask You for the goodness of this night and the goodness that comes after it. I seek refuge with You from the evil of this night and the evil that comes after it. My Lord, I seek refuge with You from laziness and decrepitness of old age. My Lord, I seek refuge in You from the punishment of the Fire, and from the punishment in the grave.”

-5-

Recite each morning and evening:

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

Allāhumma anta Rabbee lā ilāha illā anta. Khalaqtanee wa
ana ‘abduka, wa ana ‘alā ‘ahdika wa wa‘dika mastata‘tu.
A‘oodhu bika min sharri mā ṣana‘tu. Aboo’u laka bi ni‘matika
‘alayya. Wa aboo’u bi dhanbee faghfir lee fa’innahu lā
yaghfirudh-dhunooba illā anta.

“O Allāh, you are my Lord! None has the right to be worshipped except you. You created me, I am Your servant, and I am true to my covenant and my promise, as much as I am able. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings you have bestowed upon me, and I acknowledge to you, my sins. So, I beseech You to

forgive my sins, for nobody can forgive sins except You.”

Whoever recites this in the evening, being certain upon what it states, and then he dies in the night, will enter Paradise. And whoever recites it in the morning, being certain upon what it states, and he dies in the day, will enter Paradise.⁹

⁹ Al-Bukhārī (no. 6306), an-Nasā’ī (no. 9752) and at-Tirmidhī (no. 3391).

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Recite three times daily:¹⁰

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

Allāhumma ‘āfinī fee badanee. Allāhumma ‘āfinee fee
sam‘ee. Allāhumma ‘āfinee fee baṣaree. Lā ilāha illā anta.
Allāhumma innee a‘oodhu bika minal-kufri, wal-faqri, wa
a‘oodhu bika min ‘adhābil-qabr. Lā ilāha illā anta.

“O Allāh, give me wellbeing in my body. O Allāh, give
me wellbeing in my hearing. O Allāh, give me
wellbeing in my sight. None is worthy of worship
beside you. O Allāh, I seek refuge with you from

¹⁰ Abu Dāwūd (no. 5090), Ahmad (5/42), an-Nasā’ī in *‘Amal al-Yawm wal-Laylah* (no. 22), Ibn as-Sunnī (no. 69), al-Bukhārī in *al-Adab al-Mufrad*. The *isnād* was graded *hasan* by al-Albānī, and Ibn Bāz in *Tuhfatul-Akhyār* (p. 26).

disbelief and poverty, and I seek refuge with you from the punishment of the grave. There is none worthy of worship except you.”

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The Prophet of Allāh (ﷺ) did not leave reciting these words in the morning and evening:¹¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ
اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ
وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ
بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allāhumma innee as'alukal-ʿafwa wal-ʿāfiyah fid-dunyā wal-
ākhirah. Allāhumma innee as'alukal-ʿafwa wal-ʿāfiyah fee
deenees wa dunyāya, wa ahlee wa mālee. Allāhummastur
ʿawrātee. Wa āmin rowʿātee. Allāhummahfadhnee min bayni
yadayya, wa min khalfee, wa ʿan yameenees, wa ʿan shimālee,

¹¹ Abu Dāwūd (no. 5074), Ibn Mājah (no. 3871 and the wording is his), al-Bukhārī in *Al-Adab al-Mufrad* (no. 1200) – graded *ṣaḥīḥ* by al-Albānī.

wa min fawqee. Wa a‘oodhu bi ‘adhamatika an ‘ughtāla min tahtee.

“O Allāh, I ask you for well-being in this world and in the Hereafter. O Allāh, I ask you for forgiveness and well-being in my Religion and my worldly affairs, in my family and my wealth and property. O Allāh, conceal my faults and calm my fears. O Allāh, give me protection in front of me and behind me, on my right and my left, and from above me. I seek refuge with your might and power from being destroyed unexpectedly from beneath me [by the swallowing of the earth].”

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Allāh's Messenger (ﷺ) instructed Abu Bakr (رضي الله عنه) to recite this each morning and evening.¹²

اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ * أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allāhumma ‘ālimal-ghaybi wash-shahādati, fāṭir as-samāwāti wal-arḍ, rabba kulli shay’in wa maleekahu. Ash-hadu an lā ilāha illā anta. A‘oodhu bika min sharri nafsee, wa min sharrish-shayṭāni wa shirkihi. Wa an aqtarifa ‘alā nafsee soo’an auw ajurrahu ilā muslim.

“O Allāh, knower of the unseen and the apparent, the Maker of the heavens and the earth, the Lord of

¹² At-Tirmidhī (no. 3529), Abu Dāwūd (no. 5067), and al-Bukhārī *al-Adab al-Mufrad* (no. 1204). Graded *ṣahīh* by al-Albānī.

everything and its owner. I bear witness that there is none worthy of worship except You. I seek refuge with You from the evil of my soul, and from the evil of Shaytān and his helpers—or that I should perpetrate evil upon myself—or that I should inflict harm upon any Muslim.”

-9-

Recite this three times in the morning and evening:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillā hilladhee lā yaḍurru ma‘ asmihi shay’un fil-arḍi wa
lā fis-samā’i wa huwas-samee‘ ul-‘aleem.

“In the name of Allāh, alongside Whose name nothing on earth or in the skies can cause harm—and He is the All-Hearer, the All-Knower.”

Whoever recites this three times in the morning and three times in the evening, nothing will harm him. Whoever recites it in the evening will not be struck with a sudden affliction till the morning, and whoever

recites it in the morning will not be struck with an affliction till the evening.¹³

¹³ Abu Dāwūd (no. 5088), at-Tirmidhī (no. 3388), Ibn Mājah (no. 3869), *al-Bukhārī* in *al-Adab al-Mufrad* (no. 660)—graded *ṣaḥīḥ* by al-Albānī.

-10-

Recite this three times in the morning and evening:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ نَبِيًّا

Raḍeetu billāhi rabban, wa bil-Islāmi dīnan, wa bi-Muhammadin ṣallallāhu ‘alayhi wa sallama nabiyyan.

“I am pleased with Allāh as a Lord, with Islām as a Religion and with Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as a Prophet.”

Whoever says this three times in the morning, and three times in the evening, it is a right upon Allāh that He will be pleased with him on the Day of Resurrection—and in a narration it states that Paradise is obligated for the one who recites these words.¹⁴

¹⁴ Abu Dāwūd (no. 1529), Ibn Mājah (no. 3870), at-Tirmidhī (no. 3389), Ahmad (4/337)— graded *ṣaḥīḥ* by al-Albānī.

-11-

Recite this in the morning and again in the evening:

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

Yā hayyu yā Qayyūm! Bi-rahmatika astagheethu aṣlih lee
sha'nee kullahu wa lā takilnee ilā nafsee ṭarfata ‘ayn.

“O the Ever-Living One! The One Who sustains and
protects all that exists! By your mercy I seek your
rescue. Rectify for me, all my affairs. Do not leave me
to myself even for the blinking of an eye.”¹⁵

¹⁵ An-Nasā’i in *as-Sunan al-Kubrā* (6/147), al-Hākim (1/730)
who graded it *ṣahīh*, and adh-Dhahabī (1/545) agreed—also
al-Albānī in *Ṣahīh at-Targhīb wat-Tarhīb* (1/273).

-12-

Recite in the morning:¹⁶

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ
نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ
حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Aṣḥbahnā ‘alā fiṭratil-Islām, wa ‘alā kalimatil-ikhhlāṣ wa ‘alā
dīni nabiyyinā Muhammad – ṣallallāhu ‘alayhi wa sallam –
wa ‘alā millati abeenā Ibrāheem haneefan musliman, wa mā
kāna minal-mushrikeen.

“We have reached the morning upon the natural
religion of Islām, the word of sincere worship, the
religion of our Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and
the faith of our father Ibrāhīm—who was steadfast

¹⁶ Ahmad (3/406, 407 and 5/123) and Ibn as-Sunnī in *‘Amal al-Yawm wal-Laylah* (no. 34). Authenticated by al-Albānī, see *Ṣaḥīh al-Jāmi‘* (no. 8803).

upon the worship of Allāh alone, and a Muslim. He was not from those who worshipped others besides Allāh.”

And recite in the evening:

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ
نَبِيِّنَا مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ
حَنِيفاً مُسْلِماً وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Amsaynā ‘alā fiṭratil-Islām, wa ‘alā kalimatil-ikhhlāṣ wa ‘alā dīni nabiyyinā Muhammad – ṣallallāhu ‘alayhi wa sallam – wa ‘alā millati abeenā Ibrāheem haneefan musliman, wa mā kāna minal-mushrikeen.

“We have reached the evening upon the natural religion of Islām, the word of sincere worship, the religion of our Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the faith of our father Ibrāhīm—who was steadfast upon the worship of Allāh alone, a Muslim. He was not from those who worshipped others besides Allāh.”

-13-

Recite each morning and evening 100 times:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhānallāhi wabi-hamdihi.

“How perfect is Allāh, glorified, free of all imperfections, and praise is for Him.”

Whoever recites this 100 times in the morning and 100 times in the evening, no one will come with better than it on the Day of Resurrection except for the one who comes with the same or more.¹⁷

¹⁷ Muslim (no. 2692).

-14-

Recite ten times in the morning and evening:

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

Lā ilāha illallāhu wahdahu lā shareeka lahu, lahul-mulk
walahul-hamd, wa huwa ‘alā kulli shay’in qadeer.

“None has the right to be worshipped except Allāh, alone without partners. To Him belongs all creation and dominion, and to Him belongs all praise. And He is All-Powerful, All-Capable over everything.”

Whoever recites this ten times in the morning receives ten good deeds, and ten sins are wiped away. He receives the reward equivalent to freeing ten slaves, and Allāh protects him from the shayṭān. And whoever recites it ten times in the evening gets the same

reward.¹⁸ The [tired] person who makes this supplication only once in the morning will still get a reward equivalent to freeing a slave from among the descendants of the Prophet Ismā‘īl (عَلَيْهِ السَّلَام). He will have ten good deeds recorded for him, ten evil deeds wiped from him, and is raised in rank by ten degrees. He will be protected from the shayṭān till the evening. Then if he recites the same in the evening, he will have a similar recompense until the morning.¹⁹

Furthermore, whoever recites it 100 times in a day, he receives the reward equivalent to freeing ten slaves, 100 deeds are written for him, 100 deeds are wiped away and he is safeguarded from the shayṭān for that day until the evening. No one comes with better than

¹⁸ Reported by an-Nasā‘ī in *‘Amal al-Yawm wal-Laylah* (no. 24), and al-Albānī authenticated its *isnād* in *Ṣaḥīḥ at-Targhīb wat-Tarhīb* (1/272).

¹⁹ Abu Dāwūd (no. 5077), graded *ṣaḥīḥ* by al-Albānī.

what he has done except for the one who does more than that.²⁰

In a narration, recite the following ten times after Maghrib:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ * لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illallāh, wahdahu lā shareeka lahu, lahul-mulk wa lahul-hamd, yuhyee wa yumeet, wa huwa ‘alā kulli shay’ in qadīr.

“None has the right to be worshipped except Allāh, alone without partners. To Him belongs all creation and dominion, and to Him belongs all praise. He gives life and brings death, and He is All-Powerful, All-Capable over everything.”

Whoever recites this ten times at the end of Maghrib, Allāh will send to him protectors to safeguard him from the shayṭān (devil) until the morning.

²⁰ Reported by al-Bukhārī and Muslim.

Furthermore, Allāh will write for him ten good obligatory deeds, and He will wipe away ten destructive sins, and for him will be the equivalent of freeing ten believing slaves.²¹

²¹ At-Tirmidhī (no. 3534), graded *hasan* by al-Albānī.

-15-

Recite three times each morning:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ
عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Subhānallāhi wabi hamdihi ‘adada khalqihi, wa riḍā nafsīhi,
wa zinata ‘arshihi, wa midāda kalimātihi.

“How perfect is Allāh, glorified, free of all imperfections, and all praise is for Him, by the great number of His creation, by His Pleasure, by the weight of His Throne and by the great extent of His Words.”

Recite it three times in the morning and the reward is greater than many other remembrances (*adhkār*).²²

²² Muslim (no. 2726).

-16-

Recite each morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

Allāhumma innee as'aluka 'ilman nāfi'an, wa rizqan ṭayyiban, wa 'amalan mutaqqabbalan.

“O Allāh! I ask You for knowledge that benefits, a provision that is good [and *halāl*], and deeds that are accepted.”²³

²³ Reported by Ibn Mājah (no. 925). Graded *ṣahīh* by al-Albānī.

-17-

Recite the following 100 times each day:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Astaghfir-ullāha wa atūbu ilayhi.

“I seek Allāh’s forgiveness and repent to Him.”

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) instructed the believers to seek forgiveness, as he himself would seek forgiveness 100 times each day.²⁴

In a narration, he said: “By Allāh, I seek Allāh’s forgiveness and repent to Him more than 100 times in a day.”²⁵

²⁴ Muslim (no. 2702).

²⁵ Al-Bukhārī (no. 6307).

-18-

Recite three times in the morning:²⁶

أَصْبَحْتُ أَثْنِي عَلَيْكَ حَمْدًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Aşbahtu uthniya ‘alaika hamdan, wa ash-hadu an lā ilāha illallāh.

“I have entered the morning in praise of you, and I bear witness that none has the right to be worshipped except you.”

Recite three times in the evening:²⁷

أَمْسَيْتُ أَثْنِي عَلَيْكَ حَمْدًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

²⁶ ‘*Amalul-Yawm wal-Laylah* of Imām an-Nasā’ī (p. 382, see *As-Sunan al-Kubrā* of an-Nasā’ī, no. 10331)—graded *hasan* (authentic) by Shaikh Muqbil Ibn Hādī al-Wādī‘ī (d. 1422 AH) in *al-Jāmi‘ aṣ-ṣaḥīḥ mimma Laysa fiṣ-Ṣaḥīhayn* (2/473).

²⁷ Ibid.

Amsaytu uthniya ‘alaika hamdan, wa ash-hadu an lā ilāha illallāh.

“I have entered the evening in praise of you, and I bear witness that none has the right to be worshipped except you.”

-19-

Recite three times in the evening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A‘oodhu bi-kalimāt illāhit tām̄māt min sharri mā khalaq.

“I seek refuge with the perfect Words of Allāh from the evil of what He has created.”

Whoever says this three times in the evening will not be stung by a poisonous creature through the night.²⁸

And when someone stops at a place and recites this once, nothing will harm him until he moves on from it.²⁹

²⁸ Ibn Mājah (no. 3518), graded *ṣaḥīh* by al-Albānī.

²⁹ Muslim (no. 2709).

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Recite the following for reward and blessings from Allāh:

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

Allāhumma ṣalli ‘alā Muhammad wa ‘alā āli Muhammad, kamā ṣallayta ‘alā Ibrāheem wa ‘alā āli Ibrāheem, innaka hamīdun majeed. Allāhumma bārik ‘alā Muhammadin wa ‘alā āli Muhammad, kamā bārakta ‘alā Ibrāheem, wa ‘alā āli Ibrāhīm, innaka hamīdun majeed.

“O Allāh, extol the praise of Muhammad and the family of Muhammad, as You extolled the praise of Ibrāhīm and the family of Ibrāhīm. You are indeed worthy of praise, full of glory. And send blessings upon Muhammad and upon the family of Muhammad as You

sent blessings upon Ibrāhīm and the family of Ibrāhīm. You are indeed worthy of praise, full of glory.”³⁰

The Prophet (ﷺ) said:

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ
عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ

“Whoever sends *ṣalāh* upon me once, Allāh will send *ṣalāh* upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in station.”³¹ This is by asking Allāh to extol and praise the Messenger (ﷺ) and send His peace and blessings upon him.

³⁰ Abu Dāwūd (no. 978), graded *ṣahīh* by al-Albānī.

³¹ An-Nasā’ī (no. 1297), graded *ṣahīh* by al-Albānī.