

ADHKĀR OF THE  
MORNING & EVENING

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أذكار الصباح والمساء

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

“ The verses of the morning and evening adhikār encourage starting and ending the day with dhikr. This is so that one may commence and end with the worship of Allah, and the dhikr will expiate for the sins perpetrated in between these two periods. (al-Nawawī ﷺ) ”

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

“ Wear the ‘coat’ of adhikār so it can protect you from the evil of humans and jinn. And cover your souls with istighfār (seeking forgiveness) so it can erase the sins of the night and day. (Ibn Kathīr ﷺ) ”

## WHAT ARE THE MORNING & EVENING ADHKĀR?

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

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

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

Due to the magnitude of the remembrance of Allah in the morning and the evening, Allah has made this an act of worship not just for humans, but also for animals and inanimate objects:

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ، وَالطَّيْرَ مُحْشُورَةً كُلٌّ لَهُ أَوَّابٌ.

“We made the mountains join him in tasbīh at sunset and sunrise; and the birds, too, in flocks. All were turning only unto Him.” (38:18-19)

The adhkār of the morning and the evening protect one from being from ‘the heedless,’ as Allah says:

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

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

The previous āyah comprises of seven key etiquettes of performing dhikr:

- 1 Dhikr should be performed 'within yourself' (in harmony with the tongue). This is more conducive to sincerity, keeps one safe from riyā' and is more likely to be accepted.

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- 2 Dhikr should be performed with 'humility.' By acknowledging one's deficiencies, one attains the humility necessary for 'ubūdiyyah and reflects on the Greatness of Allah.

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- 3 One ought to be 'fearful' of his shortcomings in his actions and scared that they may not be accepted of him.

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- 4 One should not 'raise one's voice loudly,' as this helps one to reflect on the dhikr.

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- 5 Dhikr should be with the tongue and not just the heart. This can be seen in 'without raising your voice,' i.e. one should utter it but not raise one's voice.

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- 6 One should perform dhikr 'in the mornings and the evenings'. This āyah indicates the virtue of these two times because they are both times of tranquillity and worship. The actions of the slave are raised in the beginning and at the end of the day, and thus one should commence and end his day with dhikr.

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

(Adapted from Mahāsin al-Ta'wil)

## BRING PEACE AND CONTENTMENT TO YOUR LIFE WITH THE MORNING & EVENING ADHKĀR

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

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

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

In these two particular periods we can observe the clear change that takes place in the universe as the night changes into day, and the day changes into night. Human hearts feel in touch with the universe around them, as they witness the manifestation of Allah’s power in the transition of day and night. The heart is calm and reflective, and this is why these are the optimum times for dhikr as one can appreciate Allah’s greatness better.

Tasbīh is urged on the Messenger ﷺ and the believers at these two times, along with the night worship ‘so that you may attain a state of contentment.’ (20:130) When we glorify Allah, we have a direct link with Him, and one who maintains such a link is content and reassured. He is reassured because he knows that, with Allah’s help, he is safe and secure. Thus, contentment is the fruit of tasbīh and worship.

## THE REWARD OF THE MORNING & EVENING ADHKĀR

The Messenger of Allah ﷺ said: “That I sit with people remembering Allah from Fajr until sunrise is more beloved to me than freeing four slaves from amongst the Children of Ismā’īl. 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)

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

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

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

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

- ◆ Ibn Hajar رحمه الله mentioned that if someone gets up and moves to another section of the masjid with the intention of waiting for salāh, his reward will be the same.
- ◆ The scholars have also stated that this reward is equally applicable to a woman who sits in the place where she performs Fajr and remembers Allah or recites the Qur’ān until sunrise.
- ◆ The prayer of duhā may be read approximately 15 minutes after sunrise until 15 minutes before Dhuhr starts.

## 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 رحمه الله)

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 & 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 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 ﷺ & THE JINNĪ

Ubayy ibn Ka'b ﷺ 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 ﷺ and told him about what had happened. The Messenger of Allah ﷺ said: "The evil one spoke the truth." (Tabarānī)

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"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."

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Āyah al-Kursī is the strongest protection against the evil of the jinn. Hence it is Sunnah to read it in the morning and evening, before sleeping, and after the fardh prayers.  
(See p. 75, 90 & 136.)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Anas ؓ 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)

The Mu'awwidhatayn protect you from:

- 1 All Evil
- 2 Evil of the Night
- 3 Magic
- 4 Envy & the Evil Eye
- 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 ؒ)

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

in the morning & evening x3	before sleeping x3 (p. 78)
after the fardh prayers (p. 91)	when one is sick (p. 137).

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

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.”

## THE TWO WINGS

أَبُوهُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوهُ بِذُنُوبِي

The words 'I acknowledge the favours that You have bestowed upon me and I admit my sins' combine the recognition of divine favours with the awareness of the defects of the soul and its deeds.

The perception of Allah's favours leads one to love, praise and thank Him.

The awareness of the soul's defects leads one to be humble, need Allah and turn to Him in repentance at every moment.

Thus, the 'arif (one who has attained Allah's recognition) journeys towards Him on these two wings: awareness of his own faults and recognition of his Lord's grace. He cannot journey without them, and if he loses one, he would be like a bird that has lost a wing.



(Adapted from al-Wābil al-Sayyib)

4 اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَاَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَاَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَاَعُوْذُ بِكَ مِنْ غَلْبَةِ الدِّينِ 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 ﷺ 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 ﷺ 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)

'Sadness weakens the heart and diminishes determination and wanting to go forward. There is nothing more beloved to Shaytān than the sadness of a believer... For this reason, be happy, optimistic and think good about Allah. Have trust in what Allah is able to do and depend on Him. You will find happiness and pleasure in all situations.' (Ibn al-Qayyim ؒ)

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  
 يَدَيَّ ، 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 right, and from my left, and from above me. I seek protection in Your Greatness from being unexpectedly destroyed from beneath me.

‘Abdullāh 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 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 أَقْتَرَفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى 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 أَسْتَغِيْثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِي 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 صلى الله عليه وسلم, he would say يَا حَيُّ يَا قَيُّوْمُ، بِرَحْمَتِكَ أَسْتَغِيْثُ” (Tirmidhī)



8 اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ،  
فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .  
(To be read in the Morning only)

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ ، فَمِنْكَ  
وَحْدَكَ لَا شَرِيكَ لَكَ ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ .  
(To be read in the Evening only)

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)

The Messenger of Allah ﷺ said: “Whoever amongst you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he has been given the entire world.” (Tirmidhī)

‘The one for whom Allah has combined the blessings of physical good health, a secure heart, sufficient provision for the day, and kept his family safe, has been given all types of blessings by Allah, which others may not have. Thus, he should start his day by giving thanks for that, by using these blessings in obedience to the One Who bestowed them on him, not in disobedience, and he should not slacken in remembering Him.’ (al-Munāwī ﷺ)

9 أَصْبَحْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ ،

وَعَلَىٰ دِينِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَىٰ مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا

مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ. (Morning)

أَمْسَيْنَا عَلَىٰ فِطْرَةِ الْإِسْلَامِ ، وَعَلَىٰ كَلِمَةِ الْإِخْلَاصِ ، وَعَلَىٰ

دِينِ نَبِيِّنَا مُحَمَّدٍ ، وَعَلَىٰ مِلَّةِ أَبِينَا 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. (Nasā'ī)

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 Allah. (Nasā'ī)

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 اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ،  
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا  
أَنْتَ وَحْدَكَ ، لَا شَرِيكَ لَكَ ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ .

(Morning) (4x)

اللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُكَ ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ ،  
وَمَلَائِكَتَكَ ، وَجَمِيعَ خَلْقِكَ ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا  
أَنْتَ وَحْدَكَ ، لَا شَرِيكَ لَكَ ، وَأَنَّ 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

وَالَيْكَ النُّشُورُ. (Morning)

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ

وَالَيْكَ 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 مِنْ

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 Magnificent 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)

The Messenger of Allah ﷺ said: “The one who is pleased with Allah as his Lord, with Islam as his religion and with Muhammad ﷺ as his Messenger, has tasted the sweetness of faith.” (Muslim)

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 sky. 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 of his sins will be 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) (See p. 16-19 for the meaning and virtues of tasbīh & tahnīm.)



20 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 none will surpass him in doing better good deeds except someone who has recited these words more often than him.” (Bukhārī)

Reward  
of freeing  
10 slaves

Reward  
of a 100  
good  
deeds

100 sins  
will be  
erased

Protection  
from  
Shaytān

None will  
surpass  
him

### UNPARALLELED REWARD

The Messenger of Allah ﷺ said: “Whoever says [the above] 100 times in the morning and evening, none will surpass him in doing better good deeds except someone who has recited it more than him.” (Nasā’ī)  
 (See p.13-15. for the meaning and virtues of tahlil.)

21 سُبْحَانَ اللَّهِ ، الْحَمْدُ 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 'Subhānallāh' 100 times before sunrise and 100 times before sunset, it will be better than 100 camels. He who says 'Alhamdullilāh' 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 'Allāhu Akbar' 100 times before sunrise and 100 times before sunset, it will be better than freeing 100 slaves." (Nasā'i) (See p. 16-19 for the meaning and virtues of tasbīh.)

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) (See p. 32-36.)

### 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) (See p. 37 for the virtues of istighfār.)

24 سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ،

وَزِنَةَ 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)

(See p. 16-19 for the meaning and virtues of tasbīh & tahmīd.)

### IN THE EVENING ONLY

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

I seek protection in 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)

