



MORNING

REMEMBRANCE

PREScribed LITANIES
FOR THE MORNING

MORNING REMEMBRANCE (ABRIDGED)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



PREFACE

Everything that exists — material or abstract — is in a state of Allāh’s remembrance (*dhikr*). “*And there is not a thing that does not glorify His praise, except you do not understand how.*” How can I choose to remain unresponsive to such a majestic cosmic chorus proclaiming Allāh’s unicity?

Our Master Muhammad ﷺ remembered Allāh unceasingly: “*My eyes sleep, but my heart does not.*” Indeed, every moment of his sublime life was the effect of a heart fully immersed, inexpressibly so, in Divine remembrance (*dhikr*).

To thus seek a heart (*qalb*) awakened and enlivened with Allāh’s remembrance (*dhikr*) is to emulate his *Sunna* ﷺ. I must never forget: My heart (*qalb*) is my most precious gift — the seat of my cognition, emotion and will. With it, I perceive, experience and seek the Infinite.

My heart’s heedlessness of Allāh (*ghafla*) is the source of every harm; to forget Him is to forego all grace and goodness. The unpleasant reality of my attachments is that I remember what I love. My myriad intimate, inner affinities drive my thoughts, feelings, choices, actions and, ultimately, my style of life.

There is no surer way to correct my course than Allāh’s remembrance (*dhikr*). For in striving to remember Him with my tongue and senses, I am constantly orienting

and reorienting my heart (*qalb*) upon the sole Source of my existence and subsistence, its ultimate aim and end, its true felicity and freedom.

The cleansing of my heart's faculties is the essence of Islam's spiritual dimension, *al-Ihsān*, and the purification of the self (*tazkiyat al-nafs*). The Messenger ﷺ lovingly reminds us that there is no more effective purifier and polisher of the heart than Divine remembrance (*dhikr*).

The texts are prolific on the virtues of Divine remembrance (*dhikr*). For example, the Qur'an exhorts us to be in abundant remembrance: "*O you who believe, remember Allāh profusely.*" Unlike any other act of worship, Divine remembrance may be practiced under any condition, circumstance and context. It is encouraged unrestrictedly because, it might be said, its merit is limitless.

And what can be a more poignant motivation to remember Allāh — the Infinite in majesty and beauty, the Self-Sufficient, without need, the Owner and Dispenser of every largesse — than to be remembered by Allāh Himself? "*Remember Me, I will remember you.*"

Human beings are, however, forgetful and easily distracted. To keep the Divine foremost in my heart (*qalb*), and resist the powerful entropies of my base self and my hyper-materialistic milieu, our spiritual teachers have advised a daily regime, or litany of remembrance (*wird*), as an essential element of a quality life worth living.

What you are holding is a litany (*wird*) compiled by Shaykh Mokhtar Maghraoui, to be read daily in the morning and evening, and after each *ṣalāh*. It contains, almost entirely, remembrances (*adhkār*) and supplications (*du'ā'*) from the Messenger ﷺ; a few selections from our earlier scholar-saints (in particular, four very meritorious prayers upon the Messenger ﷺ); as well as some of Shaykh Mokhtar's personal additions to cure diseases of the heart (*qalb*). Additionally,

you will find a litany (*wird*) for the blessed day of Friday and some suggested additional daily remembrances.

This particular litany (*wird*) was a foundational element of the in-person *Şuħba Fellowship Program* in Istanbul, and now its successor, the global *Şuħba Seminary* program. Students learn it gradually over the course of a year, incorporate it into their lives, and recite it communally in the online *Weekly Remembrance Circle*.

May Allāh help us summon the sincerity, resolve and perseverance to make this litany (*wird*) our life-long companion. Our scholar-saints teach that the gift of constancy in Divine remembrance is the royal edict of a relationship of intimate-friendship (*wilāya*) with Allāh. May we be of them, by His solicitous grace. *Amīn*.



BUILDING A LIFELONG HABIT OF DIVINE REMEMBRANCE

Guidelines and Advice

On the Morning Adhkār

As we are instructed in the Qur’ān, and as was the practice of the Messenger ﷺ, the morning *adhkār* should ideally be read after *Fajr* and before sunrise, but it may be read later in the morning.

The *adhkār* – which include supplications, glorifications, gratitudes, and affirmations – are meant both as a protection and source of *baraka* (blessings) for our day. When a specific virtue or reward has been mentioned in the *Sunna*, it was included in the booklet.

Most of the *adhkār* in the litany (*wird*) come from the *Sunna* of the Messenger ﷺ. Unreferenced *adhkār* are either those of our saintly scholars of the past or the personal *adhkār* of Shaykh Mokhtar Maghraoui.

When trying to develop the habit of reciting the litany, some have found it easier to attach the morning and evening *adhkār* to an already existing habit, like one of the obligatory prayers. If need be, one may read these *adhkār* while walking, driving, cooking or while working.

General Advice for Spiritual Benefit

As you start incorporating these *adhkār* in your day, you will start feeling their effect both on yourself and on those around you. Start slowly. Read what you can. Then build up gradually. Allāh loves those deeds that are done consistently, even if small. You can read from the booklet or from a soft copy on your mobile phone.

If you have other friends or family members who want to also build the habit of *dhikr*, some have found great strength in reading the *adhkār* audibly, together.

Reading the *adhkār* together as a family is a highly recommended and effective way to introduce the *adhkār* to our children.

Do not worry about fluency in the beginning. Fluency and memorization will be achieved through repetition. May Allāh remove the knots in our tongue and multiply our rewards according to our efforts! When one becomes familiar with the morning *adhkār*, its completion should take 15–20 minutes, *inshā'Allāh*.

The full version of the Remembrance Booklet is available on the website of Shaykh Mokhtar Maghraoui - www.shaykhmokhtar.com

To achieve maximum benefit, we suggest the following:

1. Although not necessary, it is recommended to be in *wudū'* and to face the *Qibla*.
2. Try to understand the meaning of what you recite. The translation has been included for this purpose. This takes time, but it will get easier with practice. Focusing on the meanings is a powerful way to focus the heart and allow the *dhikr* to affect and illuminate us.
3. Do not be hasty in reading the *adhkār*. Try to remain aware that Allāh is Ever-Watchful of your senses and heart (*qalb*). This is called Divine Mindfulness (*murāqaba*) and is an essential dimension of any act of worship.
4. Familiarize yourself with the virtues of reading the *adhkār*. They have been included in the book to give us spiritual momentum and resolve for *dhikr*.
5. Supplicate to Allāh to give you grace and constancy from Him.





MORNING ADHKĀR

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (3)

In the name of Allāh, with Whose Name nothing harms in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.

Bismillāhi-lladhī lā yaḍurru ma‘a ismihi shay’un fīl-arḍī wa lā fīs-samā’i wa huwas-samī‘ul-‘alīm.

Three times

Al-Tirmidhi and Abu Dawud. Whoever reads this three times in the morning and evening will not be harmed by anything, and will not be afflicted by a sudden calamity.



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

Allāh is sufficient for me. There is none to be worshiped besides Him. Upon Him do I place my reliance, and He is the Lord of the Exalted Throne.

Hasbiya-llāhu lā ilāha illā huwa ‘alayhi tawakkaltu wa huwa Rabbul-‘Arshil-‘Aẓīm.

Seven times

Ibn al-Sunni. Whoever recites this, Allāh will suffice him all his concerns of this world and the Next.



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

Abu Dawud, Al-Tirmidhi, Ibn Majah and Others. O Allāh, by You we have reached the morning and by You we have reached the evening. By You we live, by You we die and to You is the Resurrection.

Allāhumma bika aṣḥānā wa bika amsaynā, wa bika naḥyā wa bika namūtu wa ilaykan-nushūr.

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

Al-Nasa'i, Musnad Ahmad, Ibn al-Sunni. We have reached the morning upon the innate purity of Islam, upon the word of truthful devotion, and upon the way of life of our Prophet Muhammad, peace be upon him, and the path of our father Ibrahim, who surrendered lovingly and completely to Allāh and was not of those who associate partners with Him.

Aṣḥānā ‘alā fiṭratil-islām, wa ‘alā kalimatil-ikhḷāṣ, wa ‘alā dīni Nabīyyinā Muḥammadin ṣallā Allāhu ‘alayhi wa sallam, wa ‘alā millati abīnā Ibrāhīma ḥanīfan musliman wa mā kāna minal-mushrikīn.

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اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ، فَلكَ الْحَمْدُ
وَلَكَ الشُّكْرُ

O Allāh, whatever grace I find this morning, or any of Your creation finds, is only from You, without partner. To you belong all praise and gratitude.

Allāhumma mā aṣḥānā bī min ni‘matin aw bi-aḥadin min khalqika fa-minka waḥdaka lā sharīka lak, fa-laka al-ḥamdu wa lakash-shukr.

Morning

Al-Nasa’i, Abu Dawud, Ibn Hibban. Whoever recites this in the morning has discharged the right of gratitude upon him for the day; and whoever recites it in the evening has discharged the right of gratitude upon him for the evening.



اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَكَ، وَجَمِيعَ خَلْقِكَ، أَنْتَ اللَّهُ
لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ [سَيِّدَنَا] مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ (4)

O Allāh, I have reached the morning calling You to bear witness, and calling the bearers of Your Throne, Your angels, and all of Your creation to bear witness that

You are Allāh, singularly worthy of worship, without partner, and that [our Master] Muhammad is Your servant and Messenger.

Allāhumma innī aṣbaḥtu ushhiduka wa ushhidu ḥamalata ‘arshika wa malā’ikataka wa jamī‘a khalqik, annaka anta Allāhu lā ilāha illā anta waḥdaka lā sharīka lak wa anna [Sayyidanā] Muḥammadan ‘abduka wa Rasūluk.

Four times in the morning

Al-Nasa’i, Al-Tirmidhi, Abu Dawud. Whoever recites this upon waking, Allāh will forgive him any sins that he commits that day; and if he recites it in the evening, Allāh will forgive him any sins he commits that night. Additionally, whoever recites it once, Allāh will free a fourth of him from the Fire; whoever recites it twice, Allāh will free half of him from the Fire; whoever recites it three times, Allāh will free a third of him from the Fire; and whoever recites it four times, Allāh will free all of him from the Fire.



رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَ[بِسَيِّدِنَا] مُحَمَّدٍ [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] نَبِيًّا وَرَسُولًا (3)

I am pleased with Allāh as Lord, Islam as a way of life, and [Our Master] Muhammad [peace be upon him] as a Prophet and Messenger.

Raḍītu billāhi Rabban, wa bil-islāmi dīnan, wa [bi-Sayyidanā] Muḥammadan [ṣallā Allāhu ‘alayhi wa sallam] Nabiyyan wa Rasūlā.

Three times

Al-Tirmidhi, Abu Dawud, Al-Nasa'i. Whoever recites this, Allāh has made it obligatory upon Himself to please him on the Day of Judgment. Additionally, Allāh has made Paradise obligatory upon the one who recites this.



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 بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

O Allāh, You are my Lord. There is none to be worshiped besides You. You created me and I am Your servant. I strive to abide by Your covenant and pledge as best I can. I seek refuge in You from the evil that I have committed. I acknowledge Your favor upon me and I confess my sin. Forgive me, for none forgives sins except You.

Allāhumma anta Rabbī, lā ilāha illā Ant, khalaqtanī wa anā ‘abduk, wa anā ‘alā ‘ahdika wa wa‘dika mastata‘t, a‘ūdhu bika min sharri mā šana‘t, abū’u laka bini‘matika ‘alayya wa abū’u bidhanbī, faghfir lī fa-innahu lā yaghfirudh-dhunūba illā ant.

Al-Bukhari. The Messenger ﷺ called this supplication *Sayyid al-Istighfar* — *The Master of Supplications in Seeking Forgiveness*. If one recites it with certainty in the evening and dies that evening, he will enter Paradise; likewise, if one recites it with certainty during the morning and dies during that day, he will enter Paradise.



اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ، وَالْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ الْحَقِّ بِالْحَقِّ، وَالْهَادِي
إِلَى صِرَاطِكَ الْمُسْتَقِيمِ، وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ (3)

O Allāh, send Your salutations of peace upon our Master Muhammad – the Opener of what was closed, the Seal of what came before, the Victor of the Truth by the Truth, and the Guide to Your Straight Path – and upon his family, as befitting his immense stature and eminence.

Allāhumma ṣalli ‘alā sayyidinā Muḥammadin al-Fātiḥi limā ughliqa, wal-Khātimi limā sabaq, Nāṣiril-ḥaqqi bil-ḥaqqi, wal-Hādī ilā ṣirāṭikal-mustaqīmi, wa ‘alā ālihi ḥaqqā qadrihi wa miqdārihil-‘azīm.

This formula of *salawat*, called *Salat al-Fatih*, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.

Three times



سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ

كَلِمَاتِهِ (1)

Transcendent is Allāh, with the number of His creation. Transcendent is Allāh, with the satisfaction of His Being. Transcendent is Allāh, by the magnitude of the weight of His Throne. Transcendent is Allāh, by the ink of His Words and signs.

Subḥān Allāhi ‘adada khalqih, subḥān Allāhi riḍā nafsih, subḥān Allāhi zinata ‘arshih, subḥān Allāhi midāda kalimātih.

Once

Muslim. Allāh's Messenger ﷺ left Sayyida Juwayriyya bint al-Harith, the Mother of the Believers (may Allāh be pleased with her), as she was busy observing her dawn prayer in her place of worship. He returned around midday to find her still in her place. He asked her whether she remained in the same position as when he had left. She replied yes. He said that he ﷺ recited four phrases, three times — the above *dhikr* in its entirety — after he left her and they outweighed all that she had recited since morning.



الْحَمْدُ لِلَّهِ عَدَدَ خَلْقِهِ، الْحَمْدُ لِلَّهِ رِضًا نَفْسِهِ، الْحَمْدُ لِلَّهِ زِنَةَ عَرْشِهِ، الْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ

(1)

Al-Nasa'i. All praise belongs to Allāh, with the number of His creation. All praise belongs to Allāh, with the satisfaction of His Being. All praise belongs to Allāh, by the magnitude of the weight of His Throne. All praise belongs to Allāh, by the ink of His Words and signs.

Al-ḥamdu li-llāhi 'adada khalqih, al-ḥamdu li-llāhi riḍā nafsih, al-ḥamdu li-llāhi zinata 'arshih, al-ḥamdu li-llāhi midāda kalimātih.

Once



لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ خَلْقِهِ، لَا إِلَهَ إِلَّا اللَّهُ رِضًا نَفْسِهِ، لَا إِلَهَ إِلَّا اللَّهُ زِنَةَ عَرْشِهِ، لَا إِلَهَ إِلَّا اللَّهُ مِدَادَ

كَلِمَاتِهِ (1)

Al-Nasa'i. There is no god worthy of worship besides Allāh, with the number of His creation. There is no god worthy of worship besides Allāh, with the satisfaction of His Being. There is no god worthy of worship besides Allāh, by the magnitude of the weight of His Throne. There is no god worthy of worship besides Allāh, by the ink of His Words and signs.

Lā ilāha illā Allāhu ‘adada khalqih, lā ilāha illā Allāhu riḍā nafsih, lā ilāha illā Allāhu zinata ‘arshih, lā ilāha illā Allāhu midāda kalimātih.

Once



اللَّهُ أَكْبَرُ عَدَدَ خَلْقِهِ، اللَّهُ أَكْبَرُ رِضًا نَفْسِهِ، اللَّهُ أَكْبَرُ زِنَةَ عَرْشِهِ، اللَّهُ أَكْبَرُ مِدَادَ كَلِمَاتِهِ (1)

Al-Nasa'i. Allāh is greater, with the number of His creation. Allāh is greater, with the satisfaction of His Being. Allāh is greater, by the magnitude of the weight of His Throne. Allāh is greater, by the ink of His Words and signs.

Allāhu Akbaru ‘adada khalqih, Allāhu Akbaru riḍā nafsih, Allāhu Akbaru zinata ‘arshih, Allāhu Akbaru midāda kalimātih.

Once



لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَعَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَعَدَدَ
مَا خَلَقَ بَيْنَهُمَا، وَعَدَدَ مَا هُوَ خَالِقٌ (1)

Abu Dawud and Al-Tirmidhi. There is no power [to draw benefit] or might [to repel harm] except by Allāh, with the number of what He has created in the Celestial realms, and with the number of what He has created in the Earth, and with the number of what He has created in between them, and with the number of what He has created [in its entirety].

Lā ḥawla wa lā quwwata illā bi-llāhil-‘Aliyyil-‘Azīm, ‘adada mā khalaqa fīs-samā’, wa ‘adada mā khalaqa fīl-ard, wa ‘adada mā khalaqa baynahumā, wa ‘adada mā huwa khāliq.

Once



لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ (7)

There is none to be worshiped besides Allāh, the Sovereign, the Manifest Truth.

Lā ilāha illā Allāhul-Malikul-Ḥaqqul-Mubīn.

Seven times

Abu Nu‘aym (Hilyat al-Awliya’).



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 النَّهَارِ وَخَيْرَ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنْ شَرِّ
 مَا فِي هَذَا النَّهَارِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسَوْءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ
 فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Muslim. We have reached the morning and all sovereignty belongs to Allāh, and all praise and gratitude is for Allāh. There is none to be worshiped except Allāh – He is singularly worthy of worship, without partner. To Him belongs all sovereignty and praise and He has power over all things. My Lord, I ask You for the good of this day and the good to come after it; and I seek refuge in You from the evil of this day and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the toils of old age. My Lord, I seek refuge in You from torment in the Fire and punishment in the grave.

Aṣḥaḥnā wa aṣḥaḥal-mulku li-llāh wal-ḥamdu li-llāh, lā ilāha illā Allāhu waḥdahu
 lā sharīka lah, laḥul-mulku wa laḥul-ḥamdu, wa huwa ‘alā kulli shay’in qadīr.
 Rabbī as’āluka khayra mā fī hādhan-nahāri wa khayra mā ba’dah, Rabbī a’ūdhu
 bika min sharri mā fī hādhan-nahāri wa sharri mā ba’dah. Rabbī a’ūdhu bika
 minal-kasali wa sū’il-kibar, Rabbī a’ūdhu bika min ‘adhābin fīn-nāri wa ‘adhābin
 fīl-qabr.

Morning



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

Abu Dawud. We have reached the morning and all sovereignty belongs to Allāh, the Lord of the Worlds. O Allāh, I ask You for the good of this day — its opening, its victory, its light, its blessing, and its guidance. And I seek refuge in You from the evil of what it contains and the evil of what comes after it.

Aṣḥaḥnā wa aṣḥaḥal-mulku li-llāhi Rabbil-‘ālamīn, Allāhumma innī as’āluka khayra hādhal-yawm, faṭḥahu, wa naṣrahu, wa nūrahu, wa barakatahu, wa hudāh, wa a‘ūdhu bika min sharri mā fīhi wa sharri mā ba‘dah.

Morning



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

O Allāh, Knower of the unseen and the manifest, Originator of the Heavens and the earth, Lord and Sovereign of all things, I bear witness that there is nothing to be worshiped besides You. I seek refuge in You from the evil of my lower self, and the evil of Satan and his association [and his snare]; and that I should transgress evil against myself or perpetrate such upon a Muslim.

Allāhumma ‘Ālimal-ghaybi wash-shahādah, Fāṭiras-samāwāti wal-arḍ, Rabba kullī shay’in wa malikah, ash-hadu an lā ilāha illā Ant, a‘ūdhu bika min sharri nafsī, wa min sharrish-shayṭāni wa shirkihi [wa sharakih], wa an aqtarifa ‘alā nafsī sū’an aw ajurrahu ilā Muslim.

Abu Dawud, Al-Tirmidhi, Musnad Ahmad. Sayyiduna Abu Bakr (Allāh be pleased with him) reported that Allāh's Messenger ﷺ commanded him to recite this in the morning, evening and when he retired to bed.



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

O Allāh, I ask You for pardon and freedom from all harm in this life and the Next.

O Allāh, I ask You for pardon and freedom from all harm in my religion, my worldly affairs, my family and my wealth. O Allāh, conceal my defects and deficiencies and transform my fears into peace and security. Guard me in front of me and behind me, from my right and from my left, from above me, and I seek refuge in Your Greatness that I be seized from beneath me.

Allāhumma innī as'alukal-'afwa wal-'āfiyata fīd-dunyā wal-ākhirā, Allāhumma innī as'alukal-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī,
Allāhummastur 'awrātī wa āmin raw'ātī, waḥfaznī min bayni yadayya wa min khalfī, wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi-'azamatika an ughtāla min taḥtī.

Abu Dawud, Al-Nasa'i, Ibn Majah, Ibn Hibban. It was related that the Messenger ﷺ never omitted this supplication in the morning and evening.



اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ
يَشَأْ لَمْ يَكُنْ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ
كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (1)

O Allāh, You are my Lord. There is none to be worshiped except You. Upon You I place my reliance, and You are the Lord of the Tremendous Throne. What Allāh wills will be, and what He does not will, will not be. There is no power or ability except by Allāh, the Exalted, the Tremendous. I know that Allāh has power over all things, and that Allāh has encompassed all things in knowledge and has enumerated all things in number. O Allāh, I seek refuge in You from the evil of my lower self and from the evil of every creature that You have grasped in control by their forelock. Verily, my Lord is upon a straight path.

Allāhumma anta Rabbī, lā ilāha illā Ant, ‘alayka tawakkaltu wa Anta Rabbul-‘arshil-‘aẓīm, mā shā’ Allāhu kān, wa mā lam yashā’ lam yakun, lā ḥawla wa lā quwwata illā bi-llāhil-‘aliyyil-‘aẓīm, a‘lamu anna Allāha ‘alā kulli shay’in qadīr, wa anna Allāha qad aḥāṭa bikulli shay’in ‘ilmā, wa aḥṣā kulla shay’in ‘adadā, Allāhumma innī a‘ūdhu bika min sharri nafṣī, wa min sharri kulli dābbatin anta ākhidhun bināṣiyatihā, inna Rabbī ‘alā ṣirāṭin mustaqīm.

Once

Ibn al-Sunni. Whoever recites this in the morning, no calamity will afflict him until the evening; and whoever recites it in the evening, no calamity will afflict him until he rises the next day. In another version: Whoever recites these words when he rises, nothing that he dislikes will affect his family or wealth.



اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ (1)

Al-Nasa'i, Abu Dawud, Musnad Ahmad. O Allāh, grant me well-being in my body.

O Allāh, grant me well-being in my hearing. O Allāh, grant me well-being in my sight. There is none to be worshiped except You.

Allāhumma 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma 'āfinī fī baṣarī,
lā ilāha illā Ant.

Once



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ فِي الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ (1)

Al-Nasa'i, Abu Dawud, Musnad Ahmad. O Allāh, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave.

There is none to be worshiped besides You.

Allāhumma innī a'ūdhu bika minal-kufri wal-faqr, wa a'ūdhu bika min 'adhābin
fīl-qabr, lā ilāha illā Ant.

Once



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ
دُعَاءٍ لَا يُسْمَعُ

Abu Dawud, Al-Nasa'i, Musnad Ahmad and Others. O Allāh, I seek refuge in You from four: knowledge which does not benefit, a heart which is not in reverential awe of You, a lower self that is never satisfied, and a supplication which is not heard.

Allāhumma innī a'ūdhu bika minal-arba': min 'ilmin lā yanfa', wa min qalbin lā yakhsha', wa min nafsīn lā tashba', wa min du'ā'in lā yusma'.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ
مَنِيِّ

Abu Dawud, Al-Tirmidhi, Musnad Ahmad. O Allāh, I seek refuge in You from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my sexual fluid [or desire].

Allāhumma innī a'ūdhu bika min sharri sam'ī, wa min sharri baṣarī, wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyyī.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فَرْجِي، وَمِنْ شَرِّ بَطْنِي، وَمِنْ شَرِّ قَدَمَيْي، وَمِنْ شَرِّ يَدَيْي، وَمِنْ شَرِّ
شَهْوَتِي، وَمِنْ شَرِّ هَوَايَ

O Allāh, I seek refuge in You from the evil of my sexual organs, the evil of my stomach, the evil of my feet, the evil of my hands, the evil of my carnal desires, and the evil of my inclinations.

Allāhumma innī a‘ūdhu bika min sharri farjī, wa min sharri baṭnī, wa min sharri qadamayy, wa min sharri yadayy, wa min sharri shahwatī, wa min sharri hawāyy.



اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شُحِّ مَطَاعٍ، وَمِنْ هَوَى مُتَّبَعٍ، وَمِنْ دُنْيَا مُؤْتَرَةٍ، وَمِنْ إِعْجَابِي بِنَفْسِي،
وَمِنْ إِعْجَابِي بِرَأْيِي

O Allāh, I seek refuge in You from a covetousness that is obeyed, an inclination that is followed, a worldly interest that is preferred, and my admiration of my self and my opinions.

Allāhumma innī a‘ūdhu bika min shuḥḥin muṭā‘, wa min hawan muttaba‘, wa min dunyā mu’thara, wa min i‘jābī binafsī, wa min i‘jābī bira’yī.

Abu Dawud, Al-Bazar, Al-Tabarani. Covetousness that is obeyed, an inclination that is followed, and admiration of one’s self and opinions are destructive vices.



اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ دَاءٍ، اللَّهُمَّ زَيِّنْ قَلْبِي لَكَ وَلِيَوْمِ الْعَرْضِ عَلَيْكَ

O Allāh, purify my heart from every ailment, and adorn my heart for You and for the Day I will be presented to You.

Allāhumma-rzuqnī ḥubbak, wa ḥubba man yanfa‘unī ḥubbuhu ‘indak. Allāhumma mā razaqtanī mimmā uḥibb, faj‘alhu lī quwwatan fīmā tuḥibb. Allāhumma mā zawayta ‘annī mimmā uḥibb, faj‘alhu lī farāghan fīmā tuḥibb.



اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh, Your loving-mercy I seek. Do not entrust me to myself for even the blinking of an eye, and rectify for me all my affairs. There is none to be worshiped besides You.

Allāhumma raḥmataka arjū fa-lā takilnī ilā nafsī ṭarfata ‘ayn, wa aṣliḥ lī sha’nī kullahu, lā ilāha illā Ant.

Al-Nasa’i, Abu Dawud, Musnad Ahmad. The Messenger of Allāh ﷺ said that this is the supplication for the one who is distressed and anguished.



اللَّهُمَّ أَقْسِمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتَّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي

دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا [بِدُنُوبِنَا] مَنْ لَا [يَخَافُكَ وَلَا
يَعْرِفُكَ وَلَا] يَرْحَمُنَا

O Allāh, apportion for us a reverential-awe of You that intervenes between us and disobedience of You, an obedience that will deliver us to Your Paradise, and a certitude that will lighten for us the calamities of this world. [O Allāh], comfort us with our hearing, our sight and our ability as long as You keep us alive, and make it our legacy that lives on. [O Allāh], take just retribution on those who oppress us, and grant us victory and support over those who aggress against us. [O Allāh], let not calamities afflict our faith, let not worldly affairs be our overriding concern or the ultimate limit of our knowledge, and place not over us, on account of our sins, those who do not [fear You, nor know You, nor] show us loving-mercy.

Allāhumma-qsim lanā min khashyatika mā taḥūlu bihi baynanā wa bayna ma‘ṣiyatik, wa min ṭā‘atika mā tuballighunā bihi jannatak, wa minal-yaqīni mā tuhawwinu bihi ‘alaynā maṣā’ibad-dunyā. Allāhumma matti‘nā bi-asmā‘inā, wa abṣārinā, wa quwwatinā mā aḥyaytanā, waj‘al-hul-wāritha minnā, waj‘al tha‘rānā ‘alā man ḡalamānā, waṣurnā ‘alā man ‘ādānā, wa lā taj‘al muṣṭabatanā fī dīninā, wa lā taj‘alid-dunyā akbara hamminā wa lā mablagha ‘ilminā, wa lā tusalliṭ ‘alaynā [bi-dhunūbinā] man lā [yakhāfuka wa lā ya‘rifuka wa lā] yarḥamunā.

Al-Tirmidhi and Al-Nasa’i. The Messenger ﷺ would never stand up from a gathering before reciting this.



اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ، وَتَقْضِي لَنَا بِهَا
جَمِيعَ الْحَاجَاتِ، وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا
أَقْصَى الْغَايَاتِ، مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ

O Allāh, send Your peace and salutations upon our Master Muhammad, a peace and salutation that grants us salvation from all calamities and afflictions, fulfills for us all needs, purifies us from all evil, elevates us with You to the highest degrees, and causes us to realize the greatest aims of all good in this world and after death. *Al-Jazuli (Dala'il al-Khayrat)*. This formula of *salawat*, called *Salat al-Munjiya*, is attributed to numerous saintly scholars, all of whom report immense virtue in its recitation. Among them: erasure of sins; resolution of worries, difficulties and troubles; acceptance of supplications; realization of hopes and aspirations; ease of provision; and spiritual purification.

Allāhumma ṣalli ‘alā Sayyidinā Muḥammad, ṣalātan tunjīnā bihā min jamī‘il-ahwālī wal-āfāt, wa taqḍī lanā bihā jamī‘al-ḥājāt, wa tuṭahhirunā bihā min jamī‘is-sayyi‘āt, wa tarfa‘unā bihā ‘indaka a‘lad-darajāt, wa tuballighunā bihā aqṣal-ghāyāt, min jamī‘il-khayrāti fīl-ḥayāti wa ba‘dal-mamāt.





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