

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الذِّكْرُ الثَّمِينُ

بِقَلَمِ الشَّيْخِ ابْنِ عُثَيْمِينَ

The Precious Remembrance Written by ash-Shaykh Ibn ‘Uthaymeen

A comprehensive collection of morning and evening supplications written by the hand of *al-Faqih, al-‘Alaamah, az-Zaahid*: Muhammad bin Saalih al-‘Uthaymeen (may Allah have mercy upon him)

With the supplications being arranged and verified by
the one in need of Allah:

Naayf bin Mamdooh bin ‘Abdil-‘Azeez Aali Sa’ood-may Allah forgive him, his parents, his children and all of the Muslims.

Translated by Aboo ‘Imraan ‘Abdis-Saboor ibn Tomas Maldonado al-Mekseekee



Introduction

All praise is due to Allah the Lord of all the worlds (of mankind, the angels and the jinn), may Allah send His prayers, peace and blessings upon His trustworthy servant, the one sent with truth, the mercy to mankind, as well as his family, companions and those who follow his methodology and who establish it until the Day of Judgment.

To begin: This, my noble Muslim brother and sister, is a collection of several morning and evening supplications written by his eminence, the *'Alaamah, ash-Shaykh* Muhammad bin Saalih al-'Uthaymeen-may Allah grant him boundless mercy and elevate him amongst the rightly-guided righteous servants who direct the people to the correct guidance and reward him the best of goodness for his grave concern for the *Ummah* of Islaam, he was a reforming scholar in his inviting to the Religion (Islaam).

Originally this treatise was written by his own hand (may Allah have mercy upon him) and given as a gift by the *muadhin* (the one who calls the Muslims to the five daily prayers) of the Shaykh from the grand mosque in 'Unayzah the noble brother 'Abdur-Rahmaan bin Muhammad ar-Rays (may Allah reward him with good), to his eminence my father (may Allah protect him). I was then fortunate enough to receive it several days after the passing of the Shaykh. I was filled with great joy when I had obtained it so I sought Allah's assistance and began to add the reference points for the Quranic verses and Prophetic narrations in the completed form (that is before you), so I ask Allah Most High to accept it sincerely and correctly. This is considered one of the first works of the Shaykh (may Allah have mercy upon him) that was collected after his death and my collaboration of it was by way of the following methods:

Firstly: I based it on the chains of narrations and that was by tracing them back to some of their references but I did not go into great detail (for each narration associated with the supplication) fearing a lengthy treatise.

Secondly: I strove to check the authenticity of these supplications to the best of my ability, and I did not just rely on their authenticity alone but I also mentioned their source. I also tried to mention the source of these supplications that are found in the books of the people of knowledge such as

Imam an-Nawawee's *al-Adhkaar* and Ibn as-Sunee's '*Amalul-Yawmi wal-Laylah*, etc.

And perhaps the supplications contained herein whether it be two or more not reaching the level of being authentic fall under the category that the Shaykh (may Allah have mercy upon him) mentioned in his treatise entitled: *Mustalahul-Hadeeth* page 12 printed by the University of Muhammad bin Sa'ood whereas he said:

“So it has been clearly mentioned, meaning the weak narration, by a group of the People of Knowledge to have three conditions:

- First: That it is not extremely weak.
- Second: That the basis of the action that is mentioned in the weak narration establishes encouragement and admonition.
- Third: That it is not believed that the Prophet ﷺ actually said it.

So based on this the benefit in mentioning (the weak narration) that contains encouragement will impel the soul to do the encouraged deed hoping to obtain by that the reward for it, then if he obtains the reward it will not harm his striving to worship nor will it deplete what was done from those things that are commanded (by Allah and His Messenger ﷺ), while the benefit in mentioning (the weak narration) that contains admonition is to avert the soul from the horrific deed that causes one to fear falling into that (specific) punishment...”

Thirdly: I mentioned the benefits and effects of each supplication to the best of my ability observing brevity so as to compel and entice memorization of the text and steadfastness upon reciting them.

Fourthly: In this introduction I have placed a picture of the actual handwritten manuscript of these supplications penned by the Shaykh as you see it on page 7.

I have entitled this treatise ((The Precious Remembrance written by Shaykh Ibn Uthaymeen: A comprehensive collection of morning and evening

supplications)) and printed by the permission of Allah as an abridged pocket brochure.

The noble reader will notice that these supplications the Shaykh (may Allah have mercy upon him) wrote into a summarized treatise was not his everyday norm whenever he wrote, rather what was known of him (may Allah have mercy upon him) is that when he wrote a compilation he did so extensively and in detail. And it seems that this writing was written urgently at the request of one of his students, and he clarified this when he wrote at the end of it (may Allah have mercy upon him): “This is what was made easy to write and I ask Allah Most High to cause it to be of benefit.” And Allah knows best.

With that said I want to highlight some glimpses of the Shaykh’s life (may Allah have mercy upon him):

He is the eminent Shaykh, the ‘*Alaamah* Aboo ‘Abdillah Muhammad bin Saalih bin Uthaymeen al-Waheeb at-Tameeme. He was born in the city of Unayzah on the 27th of Ramadhaan 1347 A.H. (Corresponding to March 9th 1929 C.E.) He memorized the Noble Quraan under the tutelage of his grandfather Abdur-Rahmaan bin Sulaymaan Aali Daamagh (may Allah have mercy upon him) then he sought knowledge and became the pupil of ash-Shaykh, *al-‘Alaamah* ‘Abdur-Rahmaan bin Sa’dee and his eminence ash-Shaykh ‘Abdul-‘Azeez bin Baaz (may Allah Most High have mercy upon them both).

He began teaching in the main mosque in ‘Unayzah in the year 1371 A.H. then he assumed the imam position of the mosque after the death of his teacher ash-Shaykh ‘Abdur-Rahmaan as-Sa’dee. He also taught in the College of *Sharee’ah* (Islamic Law) and *Usool-ud-Deen* (Study of the basic principles of the Religion) in a branch of the University of Imam Muhammad bin Sa’ood located in al-Qaseem.

In addition to this he was a member of the Organization of Major Scholars of the Kingdom of Saudi Arabia and also gave several Islamic courses in the Two Sacred Mosques, and even participated in the Noble Quraan Radio Station.

The Shaykh left a vast amount of beneficial books and tapes and was always eager in spreading knowledge and he continued upon this until the very last

days of his life, likewise the Shaykh was characterized with having noble manners and being an imam of humility, being abstinent of materialistic things, generous, pious and always striving to do good deeds aimed for the hereafter and we regard him as he has been characterized and we do not elevate anyone higher than Allah.

He died (may Allah have mercy upon him and grant him His spacious gardens in paradise) on Wednesday the 15th of Shawaal, 1421 A.H. (Corresponding to January 10th 2001 C.E.) in the city of Jeddah and was buried in *al-'Adl* cemetery in Makkah al-Mukarramah next to his Shaykh, his eminence 'Abdul-Azeez bin Baaz (may Allah have mercy upon them both).

So ending this introduction I have placed a list of titles of those books that are filled with the Islamic supplications for the readers to further their research:

1. "*Al-Adhkaar*" by Imaam an-Nawawee with the verification of Shaykh Saleem al-Hilaalee.
2. "*Al-Kalim at-Tayeeb*" by Shaykh-ul-Islaam Ibn Taymeeyah with the verification of *al-'Alaamah* al-Albaanee (may Allah have mercy upon him).
3. "*Al-Waabil-us-Sayeeb*" by Imaam Ibn-ul-Qayyim with the verification of Shaykh Saleem al-Hilaalee.
4. "*Al-Wardu al-Musafa al-Mukhtaaru min Kalaamillahi Ta'ala wa Kalaami Sayeed-il-Abraari*" by Imaam al-Malik as-Saalih 'Abdul-Azeez bin 'Abdir-Rahmaan al-Faysal (may Allah have mercy upon him).
5. "*Tuhfat-ul-Akhyari min Kalaamillahi Ta'ala wa Kalaami Sayeed-il-Abraari*" by his eminence *al-'Alaamah*, ash-Shaykh 'Abdil-'Azeez Ibn Baaz (may Allah have mercy upon him).
6. "*Adhkaaru Tarfayn-an-Nahaar*" by his eminence, ash-Shaykh, Dr. Bakr Ibn 'Abdillah Aboo Zayd.

7. “*Zaad-ul-Muslim al-Yawmee*” by his eminence, ash-Shaykh Abdullah Ibn Jaarullah Aali Jaarillah (may Allah have mercy upon him).
8. “*Zaad-ul-Musta’een*” by al-Ameer al-Muwafaq ‘Abdul-Azeez Ibn Fahd bin ‘Abdil-‘Azeez.
9. “*Fiqh-ul-Adi’eyah wal-Adhkaar*” by his eminence Dr. ‘Abdur-Razaaq bin ‘Abdil-Muhsin al-‘Abaad al-Badr, and it is a book unique in its approach, robust in its subject matter.
10. “*Hisnul-Muslim min Adhkaar-il-Yawmi wal-Laylah*” by his eminence, ash-Shaykh Dr. Sa’eed bin Wahf al-Qahtaanee and it is a comprehensive book containing much good.
11. “*As-Saheeh-ul-Musnad Fee Adhkaar-il-Yawmi wal-Laylah*” by Shaykh Mustafaa al-‘Adawee.

And there are other beneficial works concerning this topic.

And it has not slipped my mind after thanking Allah Most High that I thank his eminence, ash-Shaykh Dr. ‘Abdullah Saalih al-‘Uthaymeen, president of the research committee that supervises the printing of Shaykh Muhammad bin Saalih al-Uthaymeen’s works, for allowing me to print this treatise. Thanks is also bound to ash-Shaykh ‘Abdul-‘Azeez Muhammad as-Sadhaan, ash-Shaykh Dr. ‘Abdur-Razaaq bin ‘Abdil-Muhsin al-‘Abaad al-Badr, and ash-Shaykh Fahd bin Naasir as-Sulaymaan for reviewing the treatise and what they brought to light of the good issues (concerning it), I have benefited from it immensely, may Allah reward them with good on my behalf.

And with this I ask Allah Most High, exalted is His Majesty, that He make this deed of mine purely for His Noble Face and that it is not made for anyone else but Him and that He benefit me because of it during my life and after my death and that He place it on the Shaykh’s scale of good deeds, and He extend its benefit for all the Muslims and that He reward my parents with good on my behalf as they both were gracious towards me after Allah:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah the Beneficent, the Merciful

The supplications that one recites morning and evening are:

Supplication One

﴿ اَلَمْ ؕ ذٰلِكَ اَلْكِتٰبُ لَا رَيْبَ ؕ فِيْهِ ؕ هُدًى لِّلْمُتَّقِيْنَ ﴿۱﴾ اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ
وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۲﴾ وَاَلَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ وَمَا اُنزِلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ﴿۳﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ؕ وَاُولٰٓئِكَ هُمُ
اَلْمُفْلِحُوْنَ ﴿۴﴾﴾

“Alif Laam Meem This is the Book that contains no doubt, guidance for those who fear Allah. Those who believe in the unseen, who establish the daily prayers and spend from what We have provided them with. Those who believe in what was revealed to you and what was revealed to those before you, and they are filled with conviction concerning the hereafter. They are upon guidance from their Lord, and they are the successful.”
{*Soorat-ul-Baqarah: 1-5*}

(1) Related by Imaam ad-Daarimee in his *Sunan* as #3382 and #3383 from ‘Abdullah bin Mas’ood-may Allah be pleased with him-and it has been ruled as being *marfu’oo*¹ that he said: “Whoever recites ten verses from *Soorat-ul-Baqarah* at night time the shaytaan will not enter the house that evening until the morning, (also) the first four verses of *Soorat-ul-Baqarah*, *Aayat-ul-Kursee* and the two verses after it, in addition to the three last verses of *Soorat-ul-Baqarah* beginning with: {...To Allah belongs what is in the heavens...} And in another narration: “...shaytaan or anything he dislikes will not come near him nor his family that day, and it is not recited over a mentally ill person except that he

¹ T.N. Al-Khateeb (*rahimahullah*) said: “It is what has been narrated by a companion directly from the Messenger (may the peace & blessings of Allah be upon him)”. *Al-Baa’eeh-ul-Hatheeth* Page 54.

will recover from his illness.” At-Tabaraanee related it in his *Kabeer* as #8673, and al-Haythamee said in his *Majma’* (#17014): “The men of this narration are the narrators of the *Saheeh* except that ash-Sha’bee did not hear directly from Ibn Mas’oud.”

Supplication Two

﴿ 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 none has the right to be worshipped but Him, the Ever Living the One Who sustains and protects all that exists, He is not overtaken by slumber or sleep, to Him belongs what is in the heavens and on the earth. Who is the one who can intercede for another except by His permission? He knows what will happen to them and what will happen to them in the next life. Nothing can encompass His knowledge unless He desires. His foot stool extends over the heavens and the earth and He is not fatigued in protecting what is in them both. Allah is the Most High, the Most Great.” {*Soorat-ul-Baqarah: 255*}

(2) And it is a protection against the jinn as it was related by Ubayy bin Ka’b (may Allah be pleased with him) who had a vessel of dates that was decreasing, so one night he decided to stand guard over it when a creature resembling a teenage boy approached him and gave the salaams. So when he returned the salaams to him he asked, “Are you a jinn or a human?” He replied, “I am a *jinn*.” So Ubayy said, “Hold out your hand to me.” So he held out his hand to him and saw that his hand was that of a dog’s paw and his hair was dog’s fur! Ubayy asked him, “Do all the jinn look like this?” He said, “I know no one among the jinn who is stronger than I.” Ubayy then said, “What made you do what you did?” He said, “We heard that you are a man who loves charity, and we wanted to have a portion of your food.” Ubayy asked him, “What will

protect us from you?" He said, "The verse that is in *Soorat-ul-Baqarah* {Allah there is nothing worthy of worship except for Him, the Ever Living the One Who sustains and protects all that exists...}, whoever recites it in the evening will be protected from us until the morning, and whoever recites it in the morning will be protected from us until the evening." So when it was dawn the Messenger of Allah ﷺ came and I mentioned to him what that jinn had informed me of, he replied, "The Filthy one has spoken the truth." It was related by at-Tabaraanee in *al-Kabeer* (#541) with a good chain of transmission with its own wording, al-Mundhree also related the text in *at-Targheeb* (#662), Ibn Hibaan related it in his *Saheeh* (#784), al-Haythamee mentioned it in *al-Majma'* (#17012) saying: Its men (of narration) are all reliable, and Shaykh al-Albaanee (may Allah have mercy upon him) authenticated it in *at-Targheeb* (#662).

The meaning of his statement: ((...resembling a teenage boy)) is a boy having reached the age of maturity. And his statement: ((...will be protected from us)) means that he will be saved from us and distanced from our mischief and evil.

And it is the cause for Allah to protect his servant as it was related by al-Bukharee in the narration of Aboo Hurayrah (may Allah be pleased with him) when he said: He (regarding the narration of the dates of sadaqah) said to me, "When you retire to your bed then recite the *Aayat-ul-Kursee* from the beginning to end." And he also said to me, "Allah will continue to be a Protector for you and the shaytaan will not come near you until the morning." The Prophet ﷺ said, "...as for this person then he has informed you of something true but he himself is a liar, do you know who was addressing you for the past three nights Aboo Hurayrah?" He said, "No." He responded, "That was Shaytaan." Related by al-Bukhaaree in his *Saheeh* (#2311).

And it causes one to enter Paradise by the Mercy of Allah. He ﷺ said, "Whoever recites *Aayat-ul-Kursee* at the completion of every prescribed prayer will have be nothing standing between him and his entering the Paradise except for death." Related by an-Nisaaee in *al-Kubraa* (#9928), Ibn as-Sunee in '*Amalul-Yawmi wa Laylah* (#124) and it was authenticated by al-Albaanee in *Saheeh-ul-Jaami'* (#6464) and *Silsalatus-Saheehah* (#982).

Added Benefit: Ibnul-Qayyim (may Allah have mercy upon him) said in *al-Waabil-us-Sayeeb* page 249: It reached me from Shaykh-ul-Islam Ibn Taymeeyah that he said: “I have not left off reciting it (*Aayat-ul-Kurse*) after every prescribed prayer unless forgetfully or for any other similar reason.”

And it is the greatest verse in the Book of Allah as he ﷺ confirmed in *Saheeh Muslim* (#810).

Supplication Three

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ ﴾

“The Messenger believes in what was revealed to him from his Lord, as well as the believers, All of them believe in Allah, His angels, His books, and His messengers. They say: We do not differentiate between any one of the Messengers, and they say: We hear and we obey, We seek your forgiveness our Lord and to You we will return. Allah does not burden anyone beyond their ability. He is rewarded for the good that he has earned and is punished for that evil that he has earned. Our Lord do not punish us if we are forgetful or fall into error! Our Lord do not place a burden on us like that which you placed on those before us! Our Lord place not on us a burden that we cannot endure, pardon us and grant us forgiveness. Have mercy upon us, You are our Protector, and give us victory over the disbelieving people.” {*Soorat-ul-Baqarah: 285-286*}

(3) Related by al-Bukhaaree in his *Saheeh* #5009 and Muslim #807, #808 and in Bukhaaree is the following from Ibn Mas'ood (may Allah be pleased with him) who narrated: The Prophet ﷺ said: "Whoever recites the last two verses of *Soorat-ul-Baqarah* in the night it will suffice him (in protection)." And al-Haafith Ibn Hajr (may Allah have mercy upon him) related in *al-Fath* (9/71) a number of statements concerning his statement (...it will suffice him), and I mention some of these statements that he spoke of saying, "It is said that it means he will be protected from every evil, and it is said that he will be protected from the evil of shaytaan, and it is said that he will be defended from the evil of man and of the jinn." And Ibn-ul-Qayyim (may Allah have mercy upon him) said in *al-Waabil-us-Sayeeb* page 205, "The correct meaning is that he will be protected from the evil of that which will cause him harm."

Supplication Four

﴿ حَمَّ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ
الْعِقَابِ ذِي الطُّوْلِ ﴿٣﴾ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٤﴾ ﴾

“Haa Meem. The revelation of the Book is from Allah, the All-Mighty, the All-Knowing. The One Who forgives sins, the Acceptor of repentance, the One Who is severe in punishment, the One Who bestows favor, None has the right to be worshipped except for Him, to Him is our final destination.”
{*Soorat-ul-Ghaafir: 1-3*}

(4) Perhaps he (Shaykh ‘Uthaymeen) (may Allah have mercy upon him) is pointing out what was related by Ibn Katheer (may Allah have mercy upon him) in his *Tafseer* to *Soorat-ul-Ghaafir* (7/166) printed by *Dar-ul-Fath*, from al-Bazaar with the chain of transmission coming from the narration of Aboo Hurayrah (may Allah have mercy upon him) who said: The Messenger of Allah ﷺ said: "Whoever recites *Aayat-ul-Kursee* and the first portion of *Soorah Ha Meem*, the believer will be protected that day from every evil." Then al-Bazaar said, "I do not know it to be related by any other chain of transmission except for this one". And it was related by at-Tirmidhee from the narration of al-Mulaykee who said, "Some of the people of knowledge have spoke concerning it (the narrative) before it was preserved". And Shaykh al-Albaanee

(may Allah have mercy upon him) declared it weak in *Dha'eef-ut-Tirmidhee* #2879.

Supplication Five

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾ ﴾

“He is Allah beside whom none has the right to be worshipped but Him, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! High is He above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best of Names. All that is in the heavens and on the earth glorify Him. And He is the All-Mighty, All-Wise.” {Soorat-ul-Hashr: 23-24}

(5) Perhaps he (Shaykh ‘Uthaymeen) (may Allah have mercy upon him) is pointing out what was related by Imaam at-Tirmidhee (may Allah have mercy upon him) (#2922) from Ma’qal bin Yasaar from the Prophet ﷺ when he said: “Whoever recites; I seek refuge in Allah, the All-Hearing, the All-Knowing from the accursed Shaytaan, three times, then he recites the last three verses of *Soorat-ul-Hashr*, Allah will appoint seventy thousand angels to pray over him until the evening and if he should die on that day he will pass as a martyr, and whoever recites it in the evening he will be in that same position.” Imaam at-Tirmidhee said: “This narration is *ghareeb* (the narration which at some stage is narrated only by a single narrator-either in every stage of the chain of transmission, or at a single point.²) We do not know of it except from this aspect.”

² T.N: Notes on the English Translation of Science of Hadeeth extracted from “Tayseer Mustalahil Hadeeth” by Dr. Mahmood at-Tahhaan Page 5.

And adh-Dhahabee said in *al-Mizaan* (#2436): “At-Tirmidhee did not grade it as *Hasan*³ and it is a narration that is *ghareeb jiddan* (the narration which at some stage is narrated only by a single narrator-either in every stage of the chain of transmission, or at a single point).”

Its weakness is due to Khaalid bin Tahmaan. Adh-Dhahabee mentions in his biography: “Khaalid bin Tahmaan Abool-‘Alaa al-Koofee from Anas and Husayn bin Maalik and from him Aboo Nu‘aym and al-Firyaabee is considered trustworthy but Ibn Ma‘een considered him to be weak in narrating saying: He became senile ten years before he passed away but before that he was considered trustworthy, and his senility would occur whenever he recited (the Prophetic narrations) and he was declared weak in narrating by a number of *Muhaqiqeen* (those Scholars who verify texts) from the *Muhadditheen* (the Scholars of the Prophetic narrations) such as al-‘Alaamah al-Albaanee (rahimahullah) in *Dha‘eef-ut-Tirmidhee* (#2922).

Supplication Six

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴾

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

“Say He Allah is One” *Soorat-ul-Ikhlaas*, “Say I seek refuge with the Lord of the Daybreak” *Soorat-ul-Falaq*, “Say I seek refuge with Allah the Lord of mankind” *Soorat-un-Naas*, recite all three in their entirety three times each.

(6) Reciting it in the morning and evening is a major cause for one to be protected by Allah as it has been narrated by ‘Abdullah bin Khubayb from his father from the Messenger of Allah ﷺ who said: “Recite!” I said, “Messenger of Allah, what should I recite? The Messenger of Allah ﷺ said: “Recite *Qul huwa Allahu Ahad* (*Soorat-ul-Ikhlaas*) and the two chapters of seeking refuge

³ T.N: Ibn Hajar explains it to be that which fulfills the conditions of the “saheeh” except that the precision of one or more of its narrators is of lesser standard... Notes on the Science of Hadeeth extracted from “Tayseer Mustalahil Hadeeth” by Dr. Mahmood at-Tahhaan Page 7.

(*Soorat-ul-Falaq* and *Soorat-un-Naas*) when you enter upon evening and when you enter upon the morning three times each and it will suffice you from every thing.” It was related by Aboo Daawud (#5082) with its wording and by at-Tirmidhee (#3575) and *al’Alaamah* Ibn Baaz (may Allah have mercy upon him) graded it as being *Hasan* in *Tuhfat-ul-Akhyaar*.

Supplication Seven

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

“I seek protection in the perfect words of Allah from every evil that He has created.” (Recite three times)

(7) Aboo Hurayrah (may Allah be pleased with him) narrates from the Prophet ﷺ: “Whoever recites in the evening three times; I seek protection in the perfect words of Allah from every evil that He has created, then not so much as a stinger (*humah*) will harm him that evening.” In Muslim there is a similar wording without mention of reciting the supplication thrice (#2709) and at-Tirmidhee (#3898), and *al’Alaamah* Ibn Baaz (may Allah have mercy upon him) mentioned it in *Tuhfat-ul-Akhyaar*, saying: “The noun *al-Humah* denotes an animal that possess a stinger filled with poison like a scorpion, snake or something similar. And Suhayl bin Saalih who is one of the narrators of this narration said: “Our people had learned this supplication and we used to recite it every evening when a teenage girl was stung but suffered no pain or affliction (from the sting)”.

Supplication Eight

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

“In the name of Allah, with Whose name nothing on the earth or in the heavens can cause harm, He is the All-Hearing, the All-Knowing.” (Recite three times)

(8) Related by Aboo Daawud (#5088) from ‘Uthmaan bin ‘Afaan (may Allah be pleased with him), and its wording is: I heard the Messenger of Allah ﷺ say: “Whoever says three times; In the name of Allah, with Whose Name nothing on the earth or in the heavens can cause harm, He is the All-Hearing, the All-Knowing, he will not be afflicted with an unexpected affliction until he reaches the morning, and whoever recites it three times upon entering the morning he will not be afflicted with an unexpected affliction until he reaches the evening.” Shaykh al-Albaanee (may Allah have mercy upon him) authenticated it in *Saheeh Abee Daawud* (#5088).

And it was narrated by Abaan bin ‘Uthmaan said: I heard ‘Uthmaan bin ‘Afaan (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: “There is not a slave who recites three times in the morning of every day and in the evening of every night; In the name of Allah, with Whose name nothing on the earth or in the heavens can cause harm, He is the All-Hearing, the All-Knowing, and have anything harm him.”

And Abaan had been afflicted with a bout of paralysis when a man began staring at him so Abaan said to him, “What are you staring at? Did I not inform you of the narration however I had not recited the supplication the day Allah carried out over me what is from His Divine Decree?” Related by at-Tirmidhee (#3388) and Ibn Maajah (#3869), at-Tirmidhee said: It is *Hasan Saheeh* and *al‘Alaamah* Ibn Baaz (may Allah have mercy upon him) agreed with its grade in *Tuhfat-ul-Akhyaar*.

Supplication Nine

رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ نَبِيًّا

“I am pleased with Allah as my Lord, with Islaam as my religion and with Muhammad as my prophet.” (Recite three times)

(9) The Messenger of Allah ﷺ: “There is not a Muslim servant who recites three times during the morning and evening: I am pleased with Allah as my Lord, with Islaam as my religion and with Muhammad as my prophet, except that rightfully Allah will be pleased with him on the Day of Judgement.” As

related by Imaam Ahmad (#1867) Printed by *ar-Risaalah* under the supervision of Dr. ‘Abdullah at-Turkee, and in Aboo Daawud (#5072) and our Shaykh Bin Baaz (may Allah have mercy upon him) has graded it to the level of being *Hasan* in *Tuhfat-ul-Akhyaar*.

And from Aboo Sa’eed al-Khudree (may Allah be pleased with him) that the Prophet ﷺ said: “O Abaa Saeed, whoever is pleased with Allah as his Lord, with Islaam as his religion and with Muhammad as his Prophet then the Paradise will be obligatory for him to enter.” Related by Muslim (#1884), Aboo Daawud (#1529), and Ibn Baaz (may Allah be pleased with him) mentioned it in *at-Tuhfath*.

And from Ibn al-‘Abbaas (may Allah be pleased with him) that the Prophet ﷺ said: “*Imaan* (Faith) is the food tasted by one who is pleased with Allah as his Lord, Islaam as his religion and with Muhammad as his Prophet.” Related by Muslim (#34), at-Tirmidhee (#2623) and our Shaykh Ibn Baaz (may Allah be pleased with him) mentioned it in *at-Tuhfath*.

Supplication Ten

أَصْبَحْنَا وَ أَصْبَحَ الْمُلْكُ لِلَّهِ وَ الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَ مِنْ شَرِّ مَا بَعْدَهُ رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهَرَمِ وَ سُوءِ الْكَبِيرِ وَ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَ عَذَابِ فِي الْقَبْرِ

“We have entered upon the morning and the dominion belongs to Allah, all the praise is for Allah, there is nothing worthy of worship except for Allah, He is alone having no partner, to Him belongs the dominion and to Him belongs the praise and He is Able to do all, Lord I ask you for the good that is in this day and the good that will come after it, and I seek refuge in You from the evil in this day and the evil that will come after it, Lord I seek refuge in You from laziness, senility and the hardships of being old, and I seek refuge in You from the punishment of the hellfire and the punishment in the grave.”

And in the evening you say:

أَمْسَيْنَا وَ أَمْسَى الْمُلْكُ لِلَّهِ

“We have entered upon the evening and the dominion belongs to Allah”

And you say:

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ

“Lord we ask you for the good that is in this night...” etc exchanging the phrase: “We have entered upon the morning” and “in this day”:

(10) Related by Imaam Ahmad (may Allah have mercy upon him) in *al-Musnad* #4192 and Muslim #2723. And the word (al-Haram) I did not find in the sources of *Takhreej-ul-Hadeeth*.

Supplication Eleven

اللَّهُمَّ بِكَ أَصْبَحْنَا وَ بِكَ أَمْسَيْنَا وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ
النُّشُورُ

“O Allah because of You we have entered the morning and because of You we have entered the evening, and because of You we live and we die and to You will be the resurrection.”

And in the evening one says:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَ بِكَ أَصْبَحْنَا وَ بِكَ نَمُوتُ وَ بِكَ نَحْيَا وَ إِلَيْكَ
الْمَصِيرُ

“O Allah because of You we have entered the evening and because of You we have entered the morning, and because of You we die and we live and to You will be our destination.”

(11) Related by al-Bukhaaree in *al-Adab-ul-Mufrad* and Shaykh al-Albaanee authenticated it as #1199, except that in the evening he would say: “O Allah because of You we have reached the evening and because of You we have reached the morning and because of You we live and because of You we die and unto You is the final destination.” And it has similar wording with Imaam Ahmad in *al-Musnad* as #8649, Aboo Daawud as #5068, at-Tirmidhee as #4491, and Our Shaykh Ibn Baaz (may Allah have mercy upon him) has authenticated it in *at-Tuhfah*.

Supplication Twelve

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ فَكَالْحَمْدُ وَ لَكَ الشُّكْرُ

“O Allah whatever blessing has come to me or anyone else from Your creation this morning is from You Alone there is no partner with You in that and to You is all praise and gratitude.”

And in the evening one says:

مَا أَمْسَى بِي

“What has come to me this evening...” to the end of the supplication.

(12) The Messenger of Allah ﷺ said: “Whoever recites in the morning O Allah whatever blessing has come to me or anyone else from Your creation this morning is from You Alone there is no partner with You in that and to You is all praise and gratitude, then he has conveyed gratitude that day, and whoever recites the same in the evening he has conveyed gratitude for that evening.”

Related by Aboo Daawud (#5073) with this wording except that he did not mention ((...or anyone else from Your creation)) and this wording was related by Ibn Hibbaan in his *Saheeh* (#858) except that he (Ibn Hibbaan) did not mention ((...and whoever recites the same in the evening)) and it has been rendered Hasan by the ‘Alaamah Ibn Baaz (may Allah have mercy upon him) in its entirety in *at-Tuhfah*.

Supplication Thirteen

اللَّهُمَّ إِنِّي أَصْبَحْتُ فِي نِعْمَةٍ مِنْكَ وَ عَافِيَةٍ وَ سِتْرٍ فَأَتِمَّ نِعْمَتَكَ عَلَيَّ وَ
عَافِيَتِكَ وَ سِتْرِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

“O Allah I have entered upon morning because of a blessing from You and due to Your Pardon and Covering, Complete Your Blessing upon me, Your Pardon and Your Cover in this life and in the hereafter.” (Recite three times)

And in the evening you say:

اللَّهُمَّ إِنِّي أَمْسَيْتُ

“O Allah I have entered upon the evening...” to the end of the supplication.

(13) Perhaps he (Shaykh ‘Uthaymeen) (may Allah have mercy upon him) is pointing out what was related by Ibn ‘Abbaas (may Allah be pleased with him) when he said: the Messenger of Allah ﷺ said: “Whoever recites the following in the morning; O Allah I have entered upon morning because of a blessing from You and due to Your Pardon and Covering, Complete Your blessing upon me, Your Pardon and Your Cover in this life and in the hereafter (Three times) in the morning and in the evening it will be a right from Allah to complete His Blessing upon him.” Imaam an-Nawawee mentioned it in *al-Adhkaar* and traced it back to Ibn as-Sunee’s *Amalul-Yawmi wal-Laylah* #55.

Supplication Fourteen

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَمِنْ قَهْرِ الرِّجَالِ

“O Allah I seek your protection from anxiety and depression, and I seek your protection from failure and procrastination, and I seek your protection from cowardice and stinginess, I seek refuge in you from the struggles of debt and from the subjugation of the people.”

(14) Related by al-Bukhaaree in his *Saheeh* (#6363) from Anas-may Allah be pleased with him-who said: “...I would serve the Messenger of Allah ﷺ whenever he would come out and I would hear him constantly reciting; O Allah I seek your protection from anxiety and depression, and I seek your protection from failure and procrastination, and I seek your protection from cowardice and stinginess, I seek refuge in you from the struggles of debt and from the subjugation of the people...”

Supplication Fifteen

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 يَدَيْيَ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

“O Allah I ask You wellness in this life and in the hereafter, O Allah I ask You pardon and wellness in my religion, life, family and property, O Allah hide my mistakes and make my fears peaceful. O Allah protect what is between my hands, what is behind me, what is on my right and what is on my left, what is above me, and I seek protection in Your Magnificence that I am consumed by what is underneath me.”

(15) Related by Imaam Ahmad as #4785, Aboo Daawud as #5074 and al-Haakim authenticated it in his *Mustadrak* as #1945 and al-'Alaamah Ibn Baaz may Allah have mercy upon him-in *at-Tuhfah*. And the meaning of: ((...that I am consumed by what is underneath me)) means *al-Khasf* (shame).

Supplication Sixteen

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ أَنَا عَلَى عَهْدِكَ
وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ وَ أَبُوءُ بِذُنُوبِي فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

“O Allah You are my Lord there is nothing worthy of worship except for You, You created me and I am your servant, I am upon Your covenant and Your Promise to the best of my ability. I seek your protection from the evil that I have done, I profess Your bounties upon me and I confess my sin to You, so forgive me for no one forgives sins except You.”

(16) It was related by al-Bukhaaree in his *Saheeh* (#5947) and it is the master of seeking forgiveness that which he ﷺ said concerning it: “Whoever recites it in the daytime with full conviction when he recites it then dies that day before entering upon the evening he will be from the People of Paradise, and whoever recites in the evening with full conviction when he recites it then he dies before entering upon the morning he will be from the People of Paradise.”

And it is appropriate to note a valuable book concerning this issue which deals with the explanation of this tremendous narration entitled: *Nataaijul-Afkaari fee Sharhi Hadeethil-Istighfaar* (The End Results of Contemplations regarding the Prophetic narration of seeking Allah’s forgiveness) written by as-Safaareene (may Allah have mercy upon him).

Supplication Seventeen

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَهِ
وَأَنْ أَقْتَرَفَ عَلَيَّ نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

“O Allah Creator of the heavens and the earth, Knower of the unseen and visible, the Lord of everything and it’s Possessor, I bear witness that nothing is worthy of worship except for You, I seek Your protection from the evil within me as well as the evil of the *shaytaan* and his *shirk* (association with You), and that I harm myself or harm another Muslim.”

(17) Related by Ahmad (#51, #63, #81, and #7961), al-Bukhaaree in (*al-Adabul-Mufrad*) (#1202, #1204), and in the narrative of Imaam Ahmad #7961 from him رَضِيَ اللَّهُ عَنْهُ where he said in the last part of the narration: “...Say it when you have entered upon morning and when you have entered upon the evening, and when you take to your bed.” And it was authenticated by al-‘Alaamah Ibn Baaz-may Allah have mercy upon him-in *Tuhfat-ul-Akhyaar*.

Supplication Eighteen

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَ
أَنْبِيََاءَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا
عَبْدُكَ وَرَسُولُكَ

“O Allah I have entered upon the morning I bear witness that You and the Carriers of Your Throne bear witness, Your Angels, Your Prophets and all of Your Creation bear witness that You, You are Allah and there is nothing worthy of worship except for You and Muhammad is Your Servant and Your Messenger.”

And in the evening you say:

اللَّهُمَّ إِنِّي أَمْسَيْتُ

“O Allah I have entered upon the evening...” to the end of the supplication below.

(18) “...Whoever recites it once Allah will free him from a fourth of the hellfire, and whoever recites it twice then Allah will free him from half of the hellfire, and whoever recites it three times then Allah will free him from three fourths of the hellfire, and if he recites it four times then Allah will free him from the hellfire completely.” Related by Aboo Daawud (#5069) and al-Bukhaaree in *al-Adabul-Mufrad* (#1201), and ash-Shaykh ‘Abdul-‘Azeez bin Baaz-may Allah have mercy upon him-graded it as being *Hasan* in *Tuhfat-ul-Akhyaar*. And it was related by Ibn as-Sunee in *‘Amalul-Yawmi wal-Laylah* (#52) with a different wording and phrase: “...Your Angels and Your Prophets...” (#70).

Supplication Nineteen

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“There is nothing worthy of worship except Allah, He is alone having no partners, to Him belongs the dominion to Him is all praise and He is able to do everything.” (This is recited 100 times in the morning and in the evening.)

(19) And from its bounties is what resulted from him ﷺ in the narration of Abee Hurayrah-may Allah be pleased with him-that he ﷺ said: “Whoever recites; There is nothing worthy of worship except Allah, He is alone having no partner, to Him belongs the dominion to Him is all praise and He is able to do everything, one hundred times in the day it is as if he freed ten slaves and one hundred good deeds will be written for him while one hundred bad deeds will be erased, and he will be protected from the shaytaan that whole

day until the evening time and no one will come with anything superior than what he brought except for the person who did more than him.”

It was related by Ahmad in *al-Musnad* (#8008) and (#8873) and al-Bukhaaree in his *Saheeh* (#3293) and *Muslim* (#2691).

And from its bounty is what the Messenger of Allah ﷺ said: “Whoever recites; There is nothing worthy of worship except Allah, He is alone having no partner, to Him belongs the dominion to Him is all praise and He is able to do everything, reciting it ten times upon morning then one hundred good deeds will be written for him while one hundred bad deeds will be erased, it will be as if he freed one slave and he will be protected on that day until the evening. And when the evening comes whoever recites the like of it he will be given the same (as was mentioned above when said in the morning).”

It was related by Imaam Ahmad in his *Musnad* (#7819) and graded as *Hasan* by our Shaykh Ibn Baaz (may Allah have mercy upon him) in *at-Tuhfah*.

Supplication Twenty

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

“Sufficient for me is Allah there is nothing worthy of worship except for Him, I place my trust in Him, He is the Lord of the mighty throne. (Recited seven times)

(20) And its bounty is from what was related by Ibn as-Sunee in ‘*Amalul-Yawmi wal-Laylah*’ (#71) from his statement ﷺ said: “Whoever recites seven times every day upon entering the morning and upon entering the evening: Sufficient for me is Allah there is nothing worthy of worship except for Him, I place my trust in Him, He is the Lord of the mighty throne, Allah will suffice him with all of his concerns from those affairs of the *Dunyaa* (the affairs of this life) and the Hereafter.” And it was authenticated by Shu’ayb and ‘Abdul-Qaadir al-Arnaaoot in *Tahqeequ Za’adil-Ma’ad* (2/342).

Supplication Twenty One

حَسْبِيَ اللَّهُ وَكَفَى سَمِعَ اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ مَرْمَى

“Sufficient for me is Allah and sufficient is Allah for the one whom He has heard supplicate there is no extent beyond Allah.”

(21) It was related by Imaam Maalik in *al-Muwataa* in the Book of al-Qadr narrative #9 from Maalik that it was transmitted that he said: All Praise is for Allah the One Who created everything as it was befitting (to be created), the One Who does not hasten anything He defers and determines, sufficient for me is Allah and sufficient is Allah for the one whom He has heard supplicate there is no extent beyond Allah.

And from Ibn as-Sunee in *‘Amalul-Yawmi wal-Laylah* (#735) from Faatimah the daughter of the Messenger of Allah ﷺ who said: the Messenger of Allah ﷺ taught me to recite the following supplication: Whenever you retire to your bed then say all Praise is for Allah the Sufficient, free is Allah from any imperfection the Most High, sufficient for me is Allah sufficiently, what He wishes is decreed, Allah hears the one who calls on Him, there is no sanctuary from Allah nor beyond Allah any refuge, I place my trust on Allah, my Lord and your Lord.

There is not a living creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (*Siraat-ul-Mustaqeem*). {Soorah Hood: 56}

...And say: All the Praise and Gratitude is for Allah, Who has not begotten a son, and Who has no partner in His Dominion, nor He is low to have a supporter. Magnify Him with all magnificence. {Soorat-ul-Israa: 111}

Then the Prophet ﷺ said: There is not a Muslim who recites it before going to sleep then upon sleeping the Shayaateen and vermin will not be able to harm him.” And Allah knows best of its authenticity.

Supplication Twenty Two

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

“Glorified is Allah with His praise.” (Recited 100 times in the morning or in the evening or recited at both times.)

(22) And what has come in regards to its superiority when he ﷺ said: “...and whoever recites *Subhaana Allah wa bihamdih* (Free is Allah from any imperfection and to Him is the Praise) one hundred times in a day his sins will be wiped off even if they were like the foam of the sea.” It was related by Muslim in his *Saheeh* (#2691).

And his ﷺ statement: “Whoever recites upon morning and upon evening *Subhaana Allah wa bihamdih* (Free is Allah from any imperfection and to Him is the Praise) one hundred times no one will come on the Day of Judgment with anything more superior than what he has brought except for one who has recited the like of it or recited additional.” It was related by Ahmad in *al-Musnad* (#8835), *Muslim* (#2692) and *at-Tirmidhee* (#3469).

Supplication Twenty Three

أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

“I seek forgiveness from Allah and to Him I repent.” (To be recited 100 times.)

This is what was made easy to write and I ask Allah Most High to cause it to be of benefit.

Written by Muhammad as-Saalih al-Uthaymeen in the 20th of Muharram 1418 A.H. (Corresponding to May 27th 1997 C.E.)

(23) And that is what has been related by Ibn ‘Umar (may Allah be pleased with him) when he said: The Messenger of Allah ﷺ said: “O People repent

to Allah for verily I repent to Allah a hundred times a day.” As related by *Muslim* #6859 and He ﷺ said: “...and verily I seek forgiveness from Allah a hundred times a day.” As it was related by *Muslim* #6858.

This has been completed with the assistance of Allah and by His *Tawfeeq* on the 5th of *Dhul-Hijjah* in the year 1421 A.H. and all praise is for Allah the One Who completed by His favor the good deeds.

Written by the one in need of his Lord’s forgiveness Naayf bin Mamdooh bin ‘Abdil-‘Azeez Aali Sa’ood (may Allah forgive him, his parents, his children and all of the muslims) in Riyaadh (may Allah protect it) 5/12/1421 A.H.



Memorization Charts for the supplications found in “The Precious Remembrance”

Supplication One:

هُدًى	فِيهِ	رَيْبَ	لَا	الْكِتَابُ	ذَلِكَ	الْم
guidance	in it	doubt	no	is the Book	that	Alif Lam Meem; Only Allah knows the meaning
وَمِمَّا	الصَّلَاةِ	وَيُقِيمُونَ	بِالْغَيْبِ	يُؤْمِنُونَ	الَّذِينَ	لِلْمُتَّقِينَ
and from what	the prayer	and they establish	in the Unseen	they believe	those who	to the One with Piety
إِلَيْكَ	أَنْزَلَ	بِمَا	يُؤْمِنُونَ	وَالَّذِينَ	يُنْفِقُونَ	رَزَقْنَاهُمْ
to you (Muhammad)	was sent	in what	they believe	and those who	they spend	we provided them
أَوْلِيكَ	يُوقِنُونَ	هُمْ	وَبِالْآخِرَةِ	مِنْ قَبْلِكَ	أَنْزَلَ	وَمَا
they are those who	are filled with certainty	they	and in the hereafter	from before you (Muhammad)	was sent	and what
	الْمُفْلِحُونَ	هُمْ	وَأَوْلِيكَ	مَنْ رَبَّهُمْ	هُدًى	عَلَى
	the successful	they are	and they are those who	from their Lord	guidance	are upon

Supplication Two

اللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	الْحَيُّ	الْقَيُّومُ
Allah	not	worthy of worship	except	for Him	the Ever Living	the Protector
لَا	تَأْخُذُهُ	سِنَةٌ	وَلَا	نَوْمٌ	لَهُ	مَا فِي
not	He take	slumber	and nor	sleep	to Him belongs	what is in
السَّمَاوَاتِ	وَمَا	فِي	الْأَرْضِ	مَنْ	ذَا	الَّذِي
the heavens	and what is	in	the earth	who	is the one possessing	the one who
يَشْفَعُ	عِنْدَهُ	إِلَّا	بِإِذْنِهِ	يَعْلَمُ	مَا بَيْنَ	أَيْدِيهِمْ
intercedes	with Him	except	with His permission	He knows	what is between	their hands
وَمَا	خَلْفَهُمْ	وَلَا	يُحِيطُونَ	بِشَيْءٍ	مِّنْ	عِلْمِهِ
and what	is behind them	and not	they encompass	anything	from	His knowledge
إِلَّا	بِمَا	شَاءَ	وَسِعَ	كُرْسِيُّهُ	السَّمَاوَاتِ	وَالْأَرْضَ
except	in what	He wills	spread out	His footstool	the heavens	and the earth
وَلَا	يُؤْوِدُهُ	حِفْظُهُمَا	وَهُوَ	الْعَلِيُّ	الْعَظِيمُ	
and not	He fatigued	in protecting them both	and He	the Most High	the Most Great	

Supplication Three

رَبِّهِ	مِنْ	إِلَيْهِ	أَنْزَلَ	بِمَا	الرَّسُولُ	أَمَّنَ
His Lord	from	unto him	was revealed	in what	the Messenger	he believes
وَرُسُلِهِ	وَكُتُبِهِ	وَمَلَائِكَتِهِ	بِاللَّهِ	أَمَّنَ	كُلُّ	وَالْمُؤْمِنُونَ
and His Messengers	and His Books	and His Angels	in Allah	believe	all	and the believers
سَمِعْنَا	وَقَالُوا	رُسُلِهِ	مَنْ	أَحَدٍ	بَيْنَ	لَا نُفَرِّقُ
we hear	and they say	His Messengers	from	one	between	we do not differentiate
اللَّهُ	لَا يُكَفِّرُ	الْمَصِيرُ	وَإِلَيْكَ	رَبَّنَا	عَفْرَانِكَ	وَأَطَعْنَا
Allah	not trouble	is the Final Destination	and to You	our Lord	we ask Your forgiveness	and we obey
وَعَلَيْهَا	كَسَبَتْ	مَا	لَهَا	وُسْعَهَا	إِلَّا	نَفْسًا
and against it	it has earned	what	to it belongs	its capability	except	a soul
وَلَا تَحْمِلُ	رَبَّنَا	أَوْ أخطأنا	إِنْ نَسِينَا	لَا تُؤَاخِذْنَا	رَبَّنَا	مَا اكْتَسَبَتْ
do not place	our Lord	or if we fall into error	if we forget	do not punish us	our Lord	is what it has earned
رَبَّنَا	مِنْ قَبْلِنَا	عَلَى الَّذِينَ	حَمَلْتَهُ	كَمَا	إِصْرًا	عَلَيْنَا
our Lord	before us	upon those	You placed	as	a burden	upon us

وَأَرْحَمَنَا	وَأَعْفِرْ لَنَا	وَأَعْفُ عَنَّا	لَنَا بِهِ	طَاقَةٌ	مَا لَا	وَلَا تُحْمَلْنَا
and have mercy on us	and forgive us	and pardon us	for us concerning it	ability	what not	do not place upon us
	الْكَافِرِينَ	الْقَوْمِ	عَلَى	فَانصُرْنَا	مَوْلَانَا	أَنْتَ
	who disbelieve	the people	against	so assist us	are our Supporter	You

Supplication Four

الْعَلِيمِ	الْعَزِيزِ	اللَّهِ	مِنْ	الْكِتَابِ	تَنْزِيلُ	حَم
the All-Knowing	the Mighty	Allah	from	of the Book	Revelation	Haa Meem
ذِي	الْعِقَابِ	شَدِيدِ	التَّوْبِ	وَقَابِلِ	الدَّنْبِ	عَافِرِ
Possessor	in punishment	fierce	of repentance	the Acceptor	of Sin	the Forgiver
الْمَصِيرُ	إِلَيْهِ	هُوَ	إِلَّا	إِلَهَ	لَا	الطَّوْلِ
is the Final Destination	to Him	Him	except	worthy of worship	nothing	of Might

Supplication Five

الْغَيْبِ	عَالِمٌ	إِلَّا هُوَ	لَا إِلَهَ	الَّذِي	اللَّهِ	هُوَ
of the Unseen	Knower	except for Him	there is nothing worthy or worship	the One Who	Allah	He is
الَّذِي	اللَّهُ	هُوَ	الرَّحِيمُ	الرَّحْمَنُ	هُوَ	وَالشَّهَادَةِ
the One Who	Allah	He is	the Merciful	the Beneficent	He is	and the Seen
الْمُهَيْمِنُ	الْمُؤْمِنُ	السَّلَامُ	الْقُدُّوسُ	الْمَلِكُ	إِلَّا هُوَ	لَا إِلَهَ
the Guardian	He who rendered mankind secure from His wrongdoing them	the Bringer of Security	the Holy	the King	except for Him	there is nothing worthy or worship
يُشْرِكُونَ	عَمَّا	اللَّهِ	سُبْحَانَ	الْمُتَكَبِّرُ	الْجَبَّارُ	الْعَزِيزُ
they associate with Him	about what	Allah	Glorified	the Supreme	the Compeller	the All-Mighty
الْأَسْمَاءِ	لَهُ	الْمُصَوِّرُ	الْبَارِئُ	الْخَالِقُ	اللَّهُ	هُوَ
are Names	to Him	the Fashioner	the Inventor	the Creator	Allah	He is
وَالْأَرْضِ	السَّمَاوَاتِ	فِي	مَا	لَهُ	يُسَبِّحُ	الْحُسْنَى
and the earth	the heavens	in	what is	to Him	He is glorified	Beautiful
				الْحَكِيمُ	الْعَزِيزُ	وَهُوَ
				the All-Wise	is the All-Mighty	and He

Supplication Six

قُلْ	هُوَ	اللَّهُ	أَحَدٌ	اللَّهُ	الصَّمَدُ	لَمْ يَلِدْ
Say	He	Allah	is One	Allah	the Independent	not beget children
وَلَمْ	يُولَدْ	وَلَمْ	يَكُنْ	لَهُ	كُفُوًا	أَحَدٌ
and not	begotten	and not	be	to Him	comparable	anyone
قُلْ	أَعُوذُ	بِرَبِّ	الْفَلَقِ	مِنَ	شَرِّ	مَا
Say	I seek refuge	in the Lord	the day break	from	the evil	of what
خَلَقَ	وَمِنَ	شَرِّ	غَاسِقٍ	إِذَا	وَقَبَ	وَمِنَ
He created	and from	evil	twilight	when	it becomes dark	and from
شَرِّ النَّفَّاثَاتِ	فِي الْعُقَدِ	وَمِنَ	شَرِّ	حَاسِدٍ	إِذَا	حَسَدَ
the evil of those who blow	in the knots	and from	the evil	of the Envier	when	he envies
قُلْ	أَعُوذُ	بِرَبِّ	النَّاسِ	مَلِكِ	النَّاسِ	إِلَهٍ
Say	I seek refuge	in the Lord	of mankind	King	of mankind	God
النَّاسِ	مِنَ	شَرِّ	الْوَسْوَاسِ	الْخَنَّاسِ	الَّذِي	يُوسَّسُ
of mankind	from	the evil	the whisperer	the one who withdraws from the mention of Allah	the one who	whispers

النَّاسِ	وَ	الْجِنَّةِ	مِنْ	النَّاسِ	صُدُورِ	فِي
the humans	and	the jinn	from	of mankind	the chests	in

Supplication Seven (Say 3 times):

مَا خَلَقَ	شَرًّا	مِنْ	التَّامَّاتِ	اللَّهِ	بِكَلِمَاتِ	أَعُوذُ
of what He created	evil	from	the complete	of Allah	in the words	I seek refuge

Supplication Eight (Say 3 times):

اسْمِهِ	مَعَ	يَضُرُّ	لَا	الَّذِي	اللَّهِ	بِسْمِ
His Name	with	it harms	Not	The One who	of Allah	In the name
السَّمَاءِ	فِي	لَا	وَ	الْأَرْضِ	فِي	شَيْءٍ
the sky	in	nor	and	the earth	In	a thing
			الْعَلِيمِ	السَّمِيعِ	هُوَ	وَ
			the All-Knowing	The All-Hearing	He	and

Supplication Nine (Say 3times):

نَبِيًّا	وَ بِمُحَمَّدٍ	دِينًا	وَ بِالْإِسْلَامِ	رَبًّا	بِاللَّهِ	رَضِيْتُ
as a prophet	and in Muhammad	as a religion	and in Islam	as a Lord	with Allah	I am pleased

Supplication Ten:

أَصْبَحْنَا	وَ أَصْبَحَ	الْمُلْكُ	لِلَّهِ	وَ الْحَمْدُ	لِلَّهِ	لَا إِلَهَ
We have entered morning	and entered upon morning	the Dominion	belongs to Allah	and the Praise	belongs to Allah	nothing worthy of worship
إِلَّا اللَّهُ	وَ حْدَهُ	لَا شَرِيكَ	لَهُ	لَهُ	الْمُلْكُ	وَ لَهُ
except for Allah	He is alone	no partners	for Him	to Him	is the Dominion	and to Him
الْحَمْدُ	وَ هُوَ	عَلَى	كُلِّ شَيْءٍ	قَدِيرٌ	رَبًّا	أَسْأَلُكَ
is the Praise	and He	upon	every thing	He is Able	Lord	I ask you
خَيْرَ	مَا فِي	هَذَا الْيَوْمِ	وَ خَيْرَ	مَا بَعْدَهُ	وَ أَعُوذُ	بِكَ
good	of what is in	this day	and good	what is after it	I seek refuge	in You
مِنْ شَرِّ	مَا فِي	هَذَا الْيَوْمِ	وَ مِنْ	شَرِّ	مَا بَعْدَهُ	رَبِّ
from evil	of what is in	this day	and from	evil	of what is after it	Lord
أَعُوذُ	بِكَ	مِنَ الْكَسَلِ	وَ الْهَرَمِ	وَ سُوءِ الْكِبِيرِ	وَ أَعُوذُ	بِكَ
I seek refuge	in You	from laziness	and senility	and the hardships of being old	and I seek refuge	in You
مِنْ عَذَابِ	فِي النَّارِ	وَ عَذَابِ	فِي الْقَبْرِ			
from the punishment	of the hellfire	and the punishment	of the grave			

Supplication Eleven:

نَحْيَا	وَ بِكَ	أَمْسَيْنَا	وَ بِكَ	أَصْبَحْنَا	بِكَ	اللَّهُمَّ
we live	and because of You	We have entered the night	and because of You	We have entered morning	because of You	O Allah
			النُّشُورُ	وَ إِلَيْكَ	نُمُوتُ	وَ بِكَ
			is the Resurrection	and to You	we die	and because of You

And at night you say:

نُمُوتُ	وَ بِكَ	أَصْبَحْنَا	وَ بِكَ	أَمْسَيْنَا	بِكَ	اللَّهُمَّ
We die	and because of You	We have entered morning	and because of You	We have entered evening	because of You	O Allah
			الْمَصِيرُ	وَ إِلَيْكَ	نَحْيَا	وَ بِكَ
			is the final destination	and unto You	We live	and because of You

Supplication Twelve

مِنْ خَلْقِكَ	بِأَحَدٍ	أَوْ	مِنْ نِعْمَةٍ	أَصْبَحَ بِي	مَا	اللَّهُمَّ
from Your creation	anyone	or	from a blessing	entered upon me this morning	What	O Allah
الشُّكْرُ	وَ لَكَ	فَلَكَ الْحَمْدُ	لَكَ	لَا شَرِيكَ	وَ حْدَكَ	فَمِنْكَ
is all Thanks	and to You	and to You is the Praise	to You	No partner	Alone	is from You

Supplication Thirteen (Say 3 times):

وَسْتَرٍ	وَعَافِيَةٍ	مِنْكَ	فِي نِعْمَةٍ	أَصْبَحْتُ	إِنِّي	اللَّهُمَّ
and Covering	and Your Pardon	from You	regarding a blessing	have entered morning	Verily I	O Allah
وَالْآخِرَةِ	فِي الدُّنْيَا	وَسْتَرَكَ	عَافَيْتَكَ	عَلَيَّ وَ	نِعْمَتِكَ	فَآتَمَّ
and the Hereafter	in this Life	and Your Cover	Your Pardon	Upon me and	Your Blessing	So Complete

Supplication Fourteen

مِنَ الْعَجْزِ	وَ أَعُوذُ بِكَ	وَ الْحُزْنَ	مِنَ الْهَمِّ	أَعُوذُ بِكَ	إِنِّي	اللَّهُمَّ
from failure	and I seek refuge in You	and depression	from anxiety	I seek refuge in You	Verily I	O Allah
وَمِن قَهْرِ الرِّجَالِ	مِنَ غَلْبَةِ الدَّيْنِ	وَ أَعُوذُ بِكَ	وَ الْبُخْلِ	مِنَ الْجُبْنِ	وَ أَعُوذُ بِكَ	وَ الْكَسَلِ
and from subjugation of the people	from the struggles of debt	and I seek refuge in You	and stinginess	from cowardice	and I seek refuge in You	and procrastination

Supplication Fifteen:

وَالْآخِرَةَ	الدُّنْيَا	فِي	الْعَافِيَةَ	أَسْأَلُكَ	إِنِّي	اللَّهُمَّ
and the hereafter	this life	in	wellness	I ask You	Verily I	O Allah
وَدُنْيَايَ	فِي دِينِي	وَالْعَافِيَةَ	الْعَفْوَ	أَسْأَلُكَ	إِنِّي	اللَّهُمَّ
and in my life	in my religion	and wellness	pardon	I ask You	Verily I	O Allah
رَوْعَاتِي	وَأَمِنْ	عَوْرَاتِي	اسْتُرْ	اللَّهُمَّ	وَمَالِي	وَأَهْلِي
my fears	and Make Peaceful	my mistakes	Cover	O Allah	and my wealth	and my family
وَعَنْ	خَلْفِي	وَمِنْ	يَدَيَّ	مِنْ بَيْنَ	احْفَظْنِي	اللَّهُمَّ
and from	behind me	and what is	my hands	what is between	Protect me	O Allah
بِعَظَمَتِكَ	وَأَعُوذُ	فَوْقِي	وَمِنْ	شِمَالِي	وَعَنْ	يَمِينِي
in Your Magnificence	I seek refuge	above me	and from	my left	and from	my right
					مِنْ تَحْتِي	أَنْ أُغْتَالَ
					from what is beneath me	that I am consumed

Supplication Sixteen:

اللَّهُمَّ	أَنْتَ	رَبِّي	لَا إِلَهَ	إِلَّا أَنْتَ	خَلَقْتَنِي	وَ أَنَا
O Allah	You	are my Lord	There is nothing worthy of worship	except for You	You created me	and I am
عَبْدُكَ	وَ أَنَا	عَلَيَّ عَهْدُكَ	وَ وَعْدِكَ	مَا اسْتَطَعْتُ	أَعُوذُ	بِكَ
Your slave	and I am	upon Your Covenant	and Your Promise	of what I am able (to do)	I seek refuge	in You
مِنْ شَرِّ	مَا صَنَعْتُ	أَبِوءُ	لَكَ	بِنِعْمَتِكَ	عَلَيَّ	وَ أَبِوءُ
from the evil	of what I have done	I profess	to You	Your Bounty	upon me	and I profess
بِدُنْيِي	فَاعْفِرْ لِي	إِنَّهُ	لَا يَغْفِرُ	الدُّنُوبَ	إِلَّا	أَنْتَ
my sin	so Forgive me	verily	not forgive	the sins	except	for You

Supplication Seventeen

اللَّهُمَّ	فَاطِرَ	السَّمَوَاتِ	وَ الْأَرْضِ	عَالِمِ	وَ الشَّهَادَةِ	رَبِّ
O Allah	Creator	of the Heavens	and the Earth	Knower of the Unseen	and what is visible	Lord
كُلِّ شَيْءٍ	وَ مَلِيكُهُ	أَشْهَدُ أَنْ	لَا إِلَهَ	إِلَّا أَنْتَ	أَعُوذُ بِكَ	مِنْ شَرِّ الشَّيْطَانِ
of every thing	and its Possessor	I bear witness than	there is nothing worthy of worship	except You	I seek refuge in You	from the evil of Shaytaan
وَ شَرِيكِهِ	وَ أَنْ أَقْتَرَفَ	عَلَيَّ نَفْسِي	سُوءَ	أَوْ أَجْرَهُ	إِلَى	مُسْلِمٍ
and his association of partners	and that I commit	against myself	harm	or I cause it (harm)	to	a Muslim

Supplication Eighteen (Say 4 times):

عَرَشِكَ	حَمَلَةَ	وَ أَشْهَدُ	أَشْهَدُكَ	أَصْبَحْتُ	إِنِّي	اللَّهُمَّ
of Your Throne	carriers	and bear witness	I bear witness that You	I have entered upon morning	Verily I	O Allah
اللَّهُ	أَنْتَ	بِأَنَّكَ	خَلَقَكَ	وَ جَمِيعَ	وَ أَنْبِيَائِكَ	وَ مَلَائِكَتِكَ
are Allah	You	that You	of Your Creation	and all	and Your Prophets	and Your Angels
وَ رَسُولِكَ	عَبْدِكَ	مُحَمَّدًا	وَ أَنَّ	أَنْتَ	إِلَّا	لَا إِلَهَ
and Your Messenger	is Your Slave	Muhammad	and that	You	except	Nothing is worthy of worship

Supplication Nineteen (Say 100 times):

شَرِيكَ	لَا	وَ وَحْدَهُ	اللَّهُ	إِلَّا	إِلَهَ	لَا
a partner	Not	He is alone	Allah	except	object of worship	Not
وَ	الْحَمْدُ	لَهُ	وَ	الْمُلْكُ	لَهُ	لَهُ
and	the praise	to Him belongs	and	the dominion	to Him belongs	with Him
		قَدِيرٌ	شَيْئٍ	كُلِّ	عَلَى	هُوَ
		is Able	thing	every	upon	He

Supplication Twenty (Say 7 times):

عَلَيْهِ	هُوَ	إِلَّا	إِلَهَ	لَا	اللَّهُ	حَسْبِيَ
Upon Him	Him	Except	object of worship	Not	Allah	suffices me
	الْعَظِيمِ	الْعَرْشِ	رَبِّ	هُوَ	وَ	تَوَكَّلْتُ
	The Mighty	of the Throne	Lord	He	and	I trust

Supplication Twenty One:

دَعَا	لِمَنْ	اللَّهُ	سَمِعَ	وَ كَفَى	اللَّهُ	حَسْبِيَ
calls on Him	the one whom	Allah	He (Allah) hears	and sufficient is	is Allah	sufficient for me
			مَرْمَى	اللَّهُ	وَرَاءَ	لَيْسَ
			a boundary	Allah	behind	not

Supplication Twenty Two (Say 100 times):

بِحَمْدِهِ	وَ	اللَّهُ	سُبْحَانَ
with His praise	and	Allah	Glorified is

Supplication Twenty Three (Say 100 times):

إِلَيْهِ	أَتُوبُ	وَ	اللَّهِ	أَسْتَغْفِرُ
to Him	I repent	and	Allah	I seek forgiveness from



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