

PREFACE

The Qur'an teaches us that worship is the essence of human existence. It is the mirror through which we see the universe around us. The entire universe praises the Creator. And, when we worship in awareness, we become more attuned to the world we live in; and start noticing its praises of God more clearly. As we worship and pray, we affirm the songs of praise and glory sang by all the creation to the Glorious One. This book of invocations is based on Qur'anic passages and Prophetic traditions and has been compiled by Bediuzzaman Said Nursi (d. 1960). It will, God willing, help us polish the mirrors through which we see the world we live in.

Taking time to praise and offer gratitude during specific times of the day is indeed a foundational need for the human soul. Our spirit yearns to reconnect, or rather *remember* its connection, to its Maker—after all, human beings have been created with God's spirit breathed into them. (Q. al-Hijr, 15:29) Hence, the Qur'an calls us to *glorify God when you reach evening and when you rise*

in the morning; for all praise is His in the heavens and on earth, and towards the end of the day and when you have reached noon. (Q. al-Rūm, 30:17-18) Waking up before sunrise, the believer can welcome the new day in awe and gratitude to the Merciful and Majestic Creator. A new day is a new creation of the Sustainer, and calls to mind other incredible starting moments of divine creation. For instance, through *the dawn prayer* one might recall the moment of conception when each of us was brought into being in his mother's womb. Or we may think of the season of spring, where so many sleeping and dead species are brought back to life, and testify to the incredible power and wisdom of the Creator. Starting the new day by worshiping God and praying to Him, with awe and gratitude as well as asking for help for the tasks of the day ahead of us soothes our vulnerability and reminds us that we are the honored guests of a most Compassionate, a most Generous and caring Host.

Similarly, *noon prayer* allows our spirit to take a breath in the midst of our daily hassle, by recalling the sole source of all power and beauty, God. *Afternoon prayer* is performed as the day is winding down and the sun is moving toward setting. It enables us to honestly recognize that we are all on a journey. It is a time to express gratitude

and recognize that this passing world is just a foretaste of everlasting Paradise, and not our real resting place. *The dusk prayer*, performed after the sunset recalls death. The believers can recognize that just as the day ends, our life and this world have their end. To turn to the Eternal One during that moment of the day enables us to connect to the One who does not ever set, in praise and awe. We can request for eternal fulfillment from the Loving, Compassionate and Generous One. The last prayer of the day, *evening prayer*, gives us the opportunity to focus once again on eternity and everlasting blessings. We turn to the Merciful Undying One, in the midst of the deep darkness of the night and before sleep, entrusting all our needs and worries to Him. The dark night is pregnant with a new morning, just as the life of this world and our death is pregnant with resurrection and eternal life after death...

The invocations in this book, which are to be recited after the daily prayers, are meant to reinforce such profound meanings contained in the daily prayers. In fact, the meanings of the daily prayers can be summarized in the prophetic invocations repeated after the prayers, each 33 times: *Subhān-allah*, *Alhamdu-lillah*, and *Allahu-akbar*. That is, during the prayer, we respond to

- the Creator's majesty by declaring that He is exalted from any fault, injustice or shortcoming, by saying **سُبْحَانَ اللَّهِ** *subhān-allah*, "Glory be to God,"
- the Creator's perfection in awe, by declaring his greatness with **اللَّهُ أَكْبَرُ** *Allahu akbar*, "God is greater (*than all*),"
- the Creator's beauty and blessings in gratitude and praise, by declaring, **الْحَمْدُ لِلَّهِ** *alḥamdu-lillah*, "All praise is due to God alone."

It is our hope that, the invocations in this book will reiterate and highlight the meaning of the daily prayers and allow the believer to further taste and benefit from the meaning and the light in them, God willing.

In addition to the phrases of praise and glorification of God, the invocations also include invoking peace and blessings on the Prophet Muhammad, peace be upon him. This practice is again based on a Qur'anic invitation: *God and His angels send blessings on the Prophet: O you who believe! Send your blessings onto him, and salute him with all respect.* (Q. al-Aḥzāb, 33:56). Saluting the Prophet and invoking peace on him (*salām*) articulates the believer's acknowledgment of the Prophet's message. It is a way of

saying: “O Messenger of God! I recognize the message you bring from God, which lightens up my world and the entire universe with meaning.” And praying for blessings on the Prophet (*salawāt*) is a way of expressing gratitude in response to the immense mission that the Prophet (peace be upon him) undertook. It is a way of saying: “I cannot thank you enough for the guidance you have brought and taught to us. Through the message of God that you have taught, we are now aware how precious human beings and all the creation are: we are all the special guests of the most Compassionate. And you also have taught us that human beings are destined for eternal joy and happiness... Thank you so much, for everything you have taught us. I pray that God blesses you and rewards you for all this.”

In order to give a sense of these meanings expressed in Arabic, the editors of this book provided an English translation of the invocations. The English translation is meant to capture and highlight some of the meanings that these sacred invocations imply. Being a translation, it does not exhaust even the plain sense of the original phrases, which are signs indicating deeper meanings. That is why we encourage deeper study and reflection on these phrases and expressions through other sources. All believers, regardless of whether they know Arabic or not, need to invest more ef-

fort in order to go beyond the plain sense of the invocations and reach deeper understanding. For instance, the beautiful names of God, repeated throughout the invocations, have layers of meaning that will unfold through deeper study and reflection, and eventually through the unfolding of those beautiful names in the heart and spirit of the spiritual wayfarer. The brief translations in this book may open the door, God willing, but there is a mansion behind that door that each one of us needs to walk on their own!

In providing translation of the Qur'anic selections in these invocations, we have benefited from various English translations, especially from Muhammad Asad's *the Message of the Qur'an*. May Allah bless him for his insightful service to the Qur'an. At times, we also consulted M. A. S. Abdel Haleem's translation of the Qur'an, *the Qur'an: a New Translation*. Our intention was to make the translation of the Qur'an as accessible to the audience as possible. We apologize for any shortcoming in our adaptation.

This book of invocations traditionally starts with a chapter of the Qur'an, *Sura Yasin* (Chapter 36), which the Prophet Muhammad (peace be upon him) described as the "heart" of the Qur'an. We kept that tradition as is, including the chapter here, without transliteration or translation. We encourage the readers to explore *Sura Yasin* in

their personal studies. As part of that journey of Qur'anic exploration, we also invite our readers to visit our webpage, www.alwaysreceivingnur.com.

While the majority of believers are not native Arabic speakers, these invocations are to be recited in their original Arabic like in ritual prayers. And, like in the daily ritual prayers, it is important to be present with one's heart and soul and to recite these invocations consciously, not with discursive intellectual focus, but with the awareness of being a '*abd*' or worshipper who is turning to his or her Creator in awe, praise, gratitude, and surrender. In other words, during the prayer it is essential to be present with our whole being, rather than try to mentally focus on the linguistic meaning. That is why it is fine for non-Arabic speakers to recite the prayers in Arabic. Of course, as noted earlier, learning the translation of Arabic passages, and studying deeper meanings is important. Our efforts to understand, feel, internalize and hopefully embody the meaning of these recitations in our life will hopefully enhance our posture *during* the prayer. Here, we simply want to emphasize that being *present* in prayer is really a state of *being*, rather than a process of thinking. Our state of being or *ḥāl* is the result of believed, internalized, and acted upon knowledge, which hopefully leads to surrender to the One.

In fact, it is important to recite the recitations in their original Arabic for, almost all the material here comes directly from the final sacred revelation, the Qur'an, and the authentic prophetic sayings. These words recited in their original language are like sacred shorthand, or codes, so to speak, offered by the Merciful Creator Himself. While the intellect may forget their literal meanings, these sacred phrases do unlock and nourish various spiritual and emotional aspects in the heart and spirit of the believer. Reciting the original text with such attitude is essential so as to be open to the spiritual blessings gifted by God through these sacred words and phrases.

In order to facilitate the recitation for those who cannot read the Arabic script yet, we - as editors- have provided a transliteration. The key to the transliteration is found at the end of this preface. As the reader may notice, we tried to keep the transliteration as simple as possible. For, we do not wish to substitute transliteration for reading the Arabic script. Rather, we strongly encourage learning to read the Arabic script, which is quite easy, and can be acquired in several weeks. As a further incentive for learning the Arabic script, we did not include transliteration for the Qur'anic passages found toward the end of each section of invocations.

We gratefully acknowledge Asma Mermer who has done the main translation and transliterations of the invocations in a meticulous fashion. Many thanks to Yamina Bouguenaya for overseeing the entire project. İsra Yazıcıoğlu assisted in editing, Sawsan Abbadi and Züleyha Çolak provided helpful advice. Thank you very much to Esra Olgun, who tremendously helped in proofing the text. Many thanks to our editor at Timaş Publications, Emine Eroğlu, for her support for this project. We are also very grateful to Yasemin Muş and her team at Timaş Publications, who diligently and cheerfully worked in the production of this book.

In closing, we would like to pray for our dear teacher Bediuzzaman Said Nursi, who originally prepared this book of prayers on the basis of various Qur’anic and prophetic sources. We also made use of his explanations on prayer and invocations in writing this preface. In fact, we have benefited tremendously from Nursi’s writings, *the Risale-i Nur*, which opened incredible doors of meaning from the Qur’anic treasury to us. May God bless his soul and reward him tremendously for being such a clear and beautiful mirror to God’s compassion and wisdom.

We pray that this book will be means to abundant blessings to many. All shortcomings are from us, and from God is all blessings and guidance!

Always Receiving Nur Team,
July 2013/ Ramadan 1434

Key to Transliteration: Consonants

ء'	ص s
ب b	ض d
ت t	ط t
ث th	ظ z
ج j	ع'
ح h	غ gh
خ kh	ف f
د d	ق q
ذ dh	ك k
ر r	ل l
ز z	م m
س s	ن n
ش sh	ه h

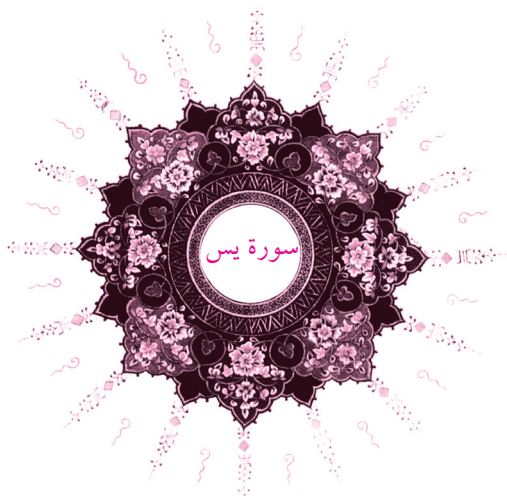
Key to Transliteration: Consonants

The dashes above letters indicate elongation and correspond to the following vowels in Arabic:

ā = ا or ع

ū = و

ī = ي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسَّ ١ وَالْقُرْآنِ الْحَكِيمِ ٢ إِنَّكَ لَمِنَ
الْمُرْسَلِينَ ٣ عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤
تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ
أَبَاؤُهُمْ فَهُمْ غَافِلُونَ ٦ لَقَدْ حَقَّ الْقَوْلُ
عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧ إِنَّا جَعَلْنَا
فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ
مُقْمَحُونَ ٨ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ
وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تَنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ
الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ
﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا
وَأَثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
﴿١٢﴾ وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ
جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم
مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا
أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ﴿١٥﴾ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ
﴿١٦﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ
﴿١٧﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ قَالُوا
إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ أَئِنْ ذُكِّرْتُمْ^س بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ
﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى
قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ^ل ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾ وَمَا لِي
لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
أَتَأْخُذُ مِنْ دُونِهِ إِلَهًا إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ
لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ^ج
﴿٢٣﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ
بِرَبِّكُمْ فَاسْمَعُونِ^س ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ
يَا لَيْتَ قَوْمِي يَعْلَمُونَ^ل ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي
وَجَعَلَني مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى

قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا
 مُنْزِلِينَ ﴿٢٨﴾ اِنْ كَانَتْ اِلَّا صَيْحَةً وَاحِدَةً فَاِذَا
 هُمْ خَامِدُونَ ﴿٢٩﴾ يَا حَسْرَةً عَلَى الْعِبَادِ مَا
 يَأْتِيهِمْ مِنْ رَّسُولٍ اِلَّا كَانُوا بِهِ يَسْتَهْزِؤْنَ ﴿٣٠﴾
 اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ اَنَّهُمْ
 اِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَاِنْ كُلٌّ لَّمَّا جَمِيعٌ
 لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَاَيَّةٌ لَهُمْ الْاَرْضُ الْمَيْتَةُ
 اَحْيَيْنَاهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ
 ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَاَعْنَابٍ
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ
 ثَمَرِهِ وَمَا عَمِلَتْهُ اَيْدِيهِمْ اَفَلَا يَشْكُرُونَ ﴿٣٥﴾
 سُبْحَانَ الَّذِي خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ

الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾
 وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ
 مُظْلَمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
 ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ
 مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا
 الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
 سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ
 لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ
 ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾
 وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ
 يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ
 ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا

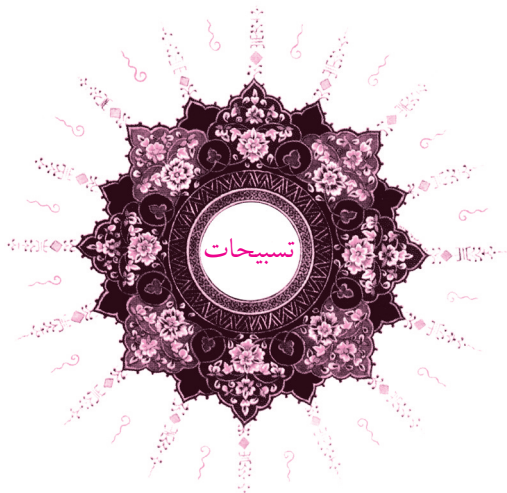
خَلَفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ
آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ
﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمْ اللَّهُ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا انْطَعِمُ مَنْ
لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِيَّاهُ فِي ضَلَالٍ
مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً
وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا
يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ
﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ
إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا
مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
 فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ
 لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ
 تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي
 شُغْلٍ فَكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي
 ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكُونُونَ ﴿٥٦﴾ لَهُمْ فِيهَا
 فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا
 مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا الْيَوْمَ أَيُّهَا
 الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
 أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
 ﴿٦٠﴾ وَإِنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
 وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا

تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ
﴿٦٣﴾ اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾
الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ
نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ
فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ
مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ
﴿٦٧﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا
يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي
لَهُ إِنْ هُوَ إِلَّا ذَكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾ لِيُنذِرَ
مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ
﴿٧٠﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ

أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا
 لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ
 فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾
 وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ
 ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ
 مُحَضَّرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ
 مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرِ الْإِنْسَانُ
 أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ
 ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ
 يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا
 الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
 ﴿٧٩﴾ الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ

نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ ﴿٨٠﴾ أَوَلَيْسَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ
 أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ
 ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
 فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ
 شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾



صلاة الفجر

After the prayer finishes, open up your hands in prayer, and say:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ❁



Dawn Prayer

After the prayer finishes, open up your hands in prayer, and say:

Allahumma antas-salām, wa minkas-salām,
tabārakta yā dhal jalāli wal ikrām.

O God You are Peace (the Source of Peace and Safety), and from You is peace, Blessed are You, O the One full of majesty and generosity.

Continue to pray saying:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ
 سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ
 الْاَهْوَالِ وَ الْاَفَاتِ وَ تَقْضٰى لَنَا بِهَا جَمِيعِ
 الْحَاجَاتِ وَ تُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ
 وَ تَرْفَعُنَا بِهَا عِنْدَكَ اَعْلٰى الدَّرَجَاتِ وَ تُبَلِّغُنَا
 بِهَا اَقْصٰى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ
 فِى الْحَيَاةِ وَ بَعْدَ الْمَمَاتِ اٰمِيْنَ يَا مُجِيبَ
 الدَّعَوَاتِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ *

Continue to pray saying:

Allahumma ṣalli ‘alā sayyidinā muḥammadin wa ‘alā āli sayyidinā muḥammad, ṣalātan tunjīnā bihā min jamī‘il ahwāli wal āfāt, wa taqḍī lanā bihā jamī‘al ḥājāt, wa tuṭahhirunā bihā min jamī‘is-sayyi’āt, wa tarfa‘una bihā ‘indaka a‘lad-darajāt, wa tuballighunā bihā aqṣal ghāyāt, min jamī‘il khayrāti fil ḥayāti wa ba‘dal mamāt, āmīn yā mujībād-da‘awāt, wal ḥamdu lillahi rabbil ‘ālamīn.

O God, shower blessings on our master Muhammad and on his family, such blessings by means of which You may relieve us of all anxieties and calamities; You may satisfy all our needs; You may clean us of all evils; You may raise us to the highest positions in Your presence; and by means of which You may lead us to the utmost limit of our aspirations in whatever is best in this life and after death. Amen, O Answerer of Prayers. All praise is due to God alone, the Sustainer of all the worlds.

Recite:

اَللّٰهُمَّ اِنَّا نُقَدِّمُ اِلَيْكَ بَيْنَ يَدَيَّ كُلِّ نَفْسٍ
وَلَمَحَةٍ وَ لَحْظَةٍ وَ طَرْفَةٍ يَطْرَفُ بِهَا اَهْلُ
السَّمَوَاتِ وَ اَهْلُ الْاَرْضَيْنِ شَهَادَةً اَشْهَدُ
اَنْ...

Recite (10 times):

لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ
وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا
يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ❀

Recite:

Allahumma innā nuqaddimu ilayka bayna yaday
kulli nafasīn wa lamḥatin wa laḥẓatin wa ʿarfatin
yaṭrifu bihā ahlus-samāwāti wa ahlul arāḍina,
shahādatan ashhadu an...

O God, in every breath, every glance, every moment
and each time the inhabitants of the heavens and
earth blink their eyes, we present to you the tes-
timony: I witness that...

Recite (10 times):

Lā ilāha illal-lahu, waḥdahū lā sharīka lah, lahul
mulku wa lahul ḥamdu yuḥyī wa yumīt, wa huwa
ḥayyun lā yamūt, biyadihil khayr, wa huwa ‘alā
kulli shay’in qadīr.

There is no deity except the One God, in whose
divinity none has a share. To Him all things belong,
and to Him all praise is due. He grants life and
deals death. He is the Living One who dies not; in
His hand is all the good and He has the power to
will anything.

At the end of the 10th time add:

وَإِلَيْهِ الْمَصِيرُ ❁

In offering the following prayer of seeking refuge in God, turn palms downward, and say 3, 5 or 7 times:

اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ ❁

At the end of the 10th time add:

Wa ilayhil maṣīr

And with Him is all journeys' end.

In offering the following prayer of seeking refuge in God, turn palms downward, and say 3, 5 or 7 times:

Allahumma ajirnā minan-nār.

O God protect us from the fire.

Recite:

اللَّهُمَّ اجْرِنَا مِنْ كُلِّ نَارٍ * اللَّهُمَّ اجْرِنَا مِنْ
 فِتْنَةِ الدِّينِيَّةِ وَالْدُّنْيَوِيَّةِ * اللَّهُمَّ اجْرِنَا مِنْ
 فِتْنَةِ آخِرِ الزَّمَانِ * اللَّهُمَّ اجْرِنَا مِنْ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ وَ السُّفْيَانِ * اللَّهُمَّ اجْرِنَا
 مِنَ الضَّلَالَاتِ وَالْبُدْعِيَّاتِ وَالْبَلِيَّاتِ *

Recite:

Allahumma ajirnā min kulli-nār. Allahumma ajirnā min fitnatid-dīniyyati wad-dunyawiyyah. Allahumma ajirnā min fitnati ākhiriz-zamān. Allahumma ajirnā min fitnatil masīhid-dajjāli was-sufyān. Allahumma ajirnā min aḍ-ḍalālāti wal bid'iy-yāti wal baliyyāt.

O God protect us from all fire. O God protect us from the trials of religious and worldly affairs. O God protect us from the trial and temptation of the end of time. O God, protect us from the trials of Masih al-Dajjal and Sufyan.¹ O God, protect us from going astray, distorting religion, and the calamities.

¹ Masih al-Dajjal and Sufyan refer to the figures of anti-Christ that are mentioned in various hadiths about the end of times. While the interpretation of such hadiths needs thoughtful reflection and can vary; the basic idea here is to seek refuge from all kinds of temptations and distortions of truth that can become popular and forceful in a given age. [Editors]