

# DĀRU 'L-MASNĀVĪ OF THE MEVLEVİ ORDER

## The Mawlawī Awrād-i Sharīf

Translated from Arabic by Ibrahim Gamard, 12/08  
(transliteration revised, 10/10)

The Mawlawī Awrād-i Sharīf (Turkish: “Evrad-ı Şerif”), the “Mevlevi Noble Daily Recitations,” is an important daily practice of the Mevlevi dervishes. This is an Arabic word (singular: “wird”, or “vird” in Turkish) that means “continual (daily) practice” of parts of the Qur’ān. It includes selected verses and chapters from the Holy Qur’ān plus selected Ahādīth prayers, or traditional prayers said by the Prophet Muhammad (peace be upon him). This daily task is assigned to the early morning, between the time of the completion of the pre-dawn ritual prayer and sunrise.

The Awrād-i Sharīf has been piously attributed to Hażrat-i Mawlānā for a number of centuries, and many Mevlevis have believed that it is the same selection of Qur’anic verses and Ahādīth prayers recited by Hż. Mawlānā. However, as the great Mevlevi scholar, Abdülbaki Gölpinarlı Efendi wrote in “The Melevlis After Mevlānā” (*Mevlāna'dan Sonra Melevilik*), the collections of Mevlevi litanies took form long after Mawlānā’s time, were influenced by litanies of other sufi orders, and

probably incorporated selections recited by some of the great Mevlevis after the time of Ūlū ʻĀrif Chelebī and other Chelebis after him. As he pointed out, Aflākī (in his hagiography, “The Glorious Talents and Abilities of the Knowers of God”—*Manāqibu l-ʻĀrifīn*) recorded that Hż. Mawlānā used to recite a Ḥadīth prayer (of the Prophet Muḥammad—peace and blessings be upon him) after every pre-dawn ritual prayer that begins, “O God, make for me a light in my heart...” [D.1 below]. And he recorded that Hż. Mawlānā recited a remarkable prayer of his own: “In every (situation of) fear...” [C.4 below]. And he also included a prayer heard in a dream by a disciple soon after Hż. Mawlānā’s death: “O God, be merciful and kind toward my chief and my reliance...” [D.2 below]. See also Translator’s article, “Arabic Prayers of Mawlana Jalaluddin Rumi” (<http://dar-al-masnavi.org/arabic-prayers.html>).

Here, four texts of the Awrād-i Sharīf have been consulted. The transliteration follows the text labeled EM. Some major textual differences are indicated by footnotes with references to the other three texts: FAKH, MUST, and M.SHAMS.

The transliteration is punctuated according to the pauses made by Hajji Hâfiz Imam Hüseyin Erek Efendi (chief imām of the Shishli mosque in Istanbul) in his CD recording of the FAKH text. Since this recording is available on the Internet ([http://www.semazen.net/download\\_detail.php?=12](http://www.semazen.net/download_detail.php?=12)) one’s browser can be easily opened to both webpages at the same time in order to read the transliteration while hearing the beautiful recitation of Hüseyin Erek. In cases where the FAKH text (read by Hüseyin

Erek) differs from the EM text used here, the differences can be found in the footnotes.

Stops are indicated by “.”; repetitions needed to complete longer phrases are indicated by “,”; the hamza, or “glottal stop” (’) is differentiated from the elision, or omission of a vowel (’); following M.SHAMS, many words beginning with a vowel are preceded by a hamza; words ending in pronouns are indicated by hyphens: Glory be to You—“subḥāna-ka”, You are our Protector —“anta mawlā-nā”, (O) my Sustaining Lord—“rabb-ī”.

The first section, designated by the letter “A”, consists of Ahādīth prayers; subdivisions are numbered according to the divisions in MUST, where source references are made for each prayer segment. The second section, designated by the letter “B”, consists of verses and chapters from the Holy Qur’ān. The third section, designated by the letter “C”, consists of Ahādīth prayers; subdivisions are numbered according to the divisions in MUST. The fourth section, designated by the letter “D”, consists of several different additional sections that follow in the four texts after the end of the Awrād-i Sharīf itself.

The four texts are as follows:

EM = Evrad-ı Mevlâna: Açıklamalı Evrâd-ı Sherif, Orijinal Metin, Mevlevi Virdleri [the (daily litanies of Mevlânâ: with commentary on the Noble Litanies, original text, Mevlevi litanies], Istanbul: Rûmî Yayınları, 2005. The translation from

Arabic to Turkish is based on that by Celâlettin M. Bâkir Çelebî and H. Hüseyin Top (in FAKH). It was prepared for publication by Bekir Shahîn, edited by Mustafa Özçelik, and includes a beautiful calligraphy of the Arabic text made by a calligrapher in Istanbul named Al-Hâjj Mustafa Halîm, done in 1966-67. The text is based on 16 manuscripts from libraries in Konya and Istanbul.

The more modern versions of the Awrâd-i Sharîf are shorter than the older ones in that, while some may include Sûrahs 96 and 97, they have eliminated Sûrahs 100-107. The reason for this may be that in former centuries it was more common for Muslims to have memorized the final Sûrahs of the Qur'ân from a young age, and therefore to have been able to recite them easily and quickly. However, more modern Mevlevîs may have felt that to include so many Sûrahs made the daily recitation of the Noble litanies too lengthy. In any case, in this presentation of the Awrâd-i Sharîf, these ten Sûrahs are neither transliterated or translated.

FAKH = Hazret-i Mevlânânın Mübârek Duâları (Mevlevî Evrâd-ı Sherîfesi), prepared (= translated from Arabic into Turkish) by Celâlettin M. Bâkir Çelebî and H. Hüseyin Top, Istanbul: Güven Mücellit, 1993. The manuscript used in this edition was written in 1320/1902. It ends with some instructions written in Persian by the last Mevlevî shaykh of the Bahâriya Mevlevihâne (the Mevlevî center in Eyüp, near Istanbul), Shaykh Fakhru'ddîn Hüseyin Efendi (died 1911), that were addressed to his disciple, Midhat Bahâri Beytur Efendi (died

1971; his disciple is Hajji Hâfiż Hüseyin Top Efendi).

The text of this book was published in English as *The Mevlevi Wird: The Prayers Recited Daily by Mevlevi Dervishes*, Soquel, California: The Sheldene Society, 2000. Passages from the Qur'ān are mainly a mixture of the translations by Muhammad Asad (*The Message of the Qur'ān*, 1980) and by Yusuf Ali (*The Holy Qur'ān*, 1946), the Ahādīth prayers were translated from Arabic by Mahmoud Mostafa (who also transliterated the entire text), and the final English renderings of the text were made by Camille Helminski. The book includes a foreword by Dr. Celâlettin M. Bâkır Çelebî, who stated: “As a servant of Allah who has devoted his life to Islam, to Mevlana, and to this path, I can confirm that those who do not know Allah and his prophet Muhammed, and his Book, cannot know Mevlana. This is because Mevlana’s words are the interpretation of the Qur’ān. What they all recommend is that people love each other and live together in peace and unity. The path of Mevlana is the path of Muhammed and the Qur’ān.”

MUST = Mawlawiyya hazā matini awrād, a manuscript written in 1282/1865 by a scribe named Al-Hajj Muṣṭafā Rāqim. A lengthy treatise by Maṣnawī-ķwānu Dāru 'l-Maṣnawī al-Hajj Fayḍullāh an-Naqshbandī al-Murādī al-Mawlawī was written in the margins. The manuscript was given to Kabir and Camille Helminski by Dr. Celâlettin Çelebî. The text of this Awrād was reproduced in the “The Mevlevi Wird”, but it was not the Arabic text used for the English translation in that book (which is FAKH, the one translated into Turkish by Dr. Celâlettin Çelebî

and Hüseyin Top).

M.SHAMS = Al-’awrādu ’š-šarīfa, published in Damascus, Syria, by Shaykh al-Ḥajj Muḥammad Shamsu’ddīn al-Mawlawī al-Ahmadī, 1395/1975.

Much gratitude is due to the translations of the Holy Qur’ān that were consulted (by Yusuf Ali, Muhammad Asad, Marmaduke Pickthal, A. J. Arberry, and Muhammad Ali), the prior translation of the Ahādīth prayers by Mahmoud Mostafa, as well as the compilers of Arabic dictionaries and Qur’anic glossaries that were consulted many hundreds of times.

Corrections are welcomed. Please email me at: <http://dar-al-masnavi.org/contact.html>

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California, December 2008, transliterations revised October, 2010

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## TRANSLITERATIONS

<u>Letter</u>	<u>Transliteration</u>	<u>Letter</u>	<u>Transliteration</u>	<u>Vowel</u>	<u>Transliteration</u>
ء	,	ط	ṭ	ا	ā
ب	b	ظ	ẓ	ى	à
ث	š	ع	‘	و	ū
ت	t	غ	ḡ	ى	ī
ج	j	ف	f	-	-
ح	h	ق	q	-	-
خ	č	ك	k	-	-
د	d	ل	l	-	-
ذ	z	م	m	و	aw
ر	r	ن	n	ى	ay
ز	z	و	w	ى	iy
س	s	ه	h	ى	iy
ش	š	ي	y		
ص	š				
ض	đ				

## A.1

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'allāhumma 'anta 's-salāmu wa min-ka 's-salām. wa 'ilay-ka ya'ūdu 's-salām. fa-ḥayyi-nā rabba-nā bi-'s-salām. wa 'dkil-nā dāra-ka dāra 's-salām. tabārakta rabba-nā bi-'s-salāmi wa ta'ālayt. la-ka 'l-hamdu yā zā 'l-jalāli wa 'l-ikrām.

In the name of God, the Most Merciful, the Most Compassionate. O God, You are Peace, and from You is Peace, and the return to You is Peace. For You made us alive, (O) our Sustaining Lord, in Peace. So enter us into Your Abode, the Abode of Peace. Bless us, (O) our Sustaining Lord, with Peace. And (all) exaltation and praise is to You, O Possessor of Majesty and Honor!

## A.2

subḥāna-ka mā 'abad-nā-ka ḥaqqa 'ibādati-ka yā ma'būd.  
subḥāna-ka mā 'araf-nā-ka ḥaqqa ma'rifāti-ka yā ma'rūf. 'al-ḥamdu li-'llāhi 'alā 't-tawfīq. wa 'astaḡfiru 'llāha 'alā 't-taqṣīr.  
'ašhadu 'an lā 'ilāha 'illā 'llāhu wāḥda-hu lā šarīka la-h. wa  
'ašhadu 'anna muhammad-an 'abdu-hu wa rasūlu-h.

Glory be to You! We have not worshipped You as You rightfully deserve to be worshipped, O Worshipped One. Glory be to You! We have not known You as You rightfully deserve to be known, O Known One. Praise be to God for blessing and favor! And I seek the forgiveness of God for (any) shortcomings. I affirm that there is no divinity except God, only Him (who has) no partners (sharing divinity) with Him. And I affirm that Muhammad is His

servant and His messenger.

### A.3

lā 'ilaha 'illā 'llāhu la-hu 'l-mulku wa la-hu 'l-ḥamdu yuḥyī wa  
yūmīt. wa huwa ḥayy-un lā yamūtu bi-yadi-hi 'l-ķayr. wa huwa  
‘alā kulli šay’ in qadīr. lā 'ilaha 'illā 'llāhu la-hu 'n-ni‘matu wa la-  
hu 'l-faḍlu wa la-hu 's-ṣanā'u 'l-ḥasan.

There is no divinity except Him. The Kingdom (of the creation) is His and (all) praise is for Him, the Giver of Life, the Determiner of Death. And He is Ever-Living, He never dies. (All) goodness is in His hand. And He is Powerful over all things. There is no divinity except Him. (All) blessing and favor are His (to give), and (the most) beautiful praise is for Him.

### A.4

lā 'ilaha 'illā 'llāhu ṣāḥibu 'l-waḥdāniyyati 'l-qadīmiyyati  
T'azaliyyati T'abadiyyah.

There is no divinity except God, the Possessor of Oneness (that is) ancient, beginningless, and endless.

### A.5

lā 'ilaha 'illā 'llāhu wa lā na‘budu 'illā 'iyyā-hu muk̄liṣīna la-hu  
'd-dīn. wa law kariha 'l-kāfirūn.

There is no divinity except God. And we do not worship (anyone) except Him, sincere (in our) religious devotion to Him, even though ungrateful deniers may hate it.

### A.6

'allāhumma lā māni'a li-mā 'a' Tayta wa la mu' Tiya li-mā  
manāt. wa lā hādiya li-man 'aDlalt.<sup>1</sup> wa lā muDilla li-man  
'hdayt. wa lā rādda li-mā qaDayt.<sup>2</sup> wa lā mubaddila li-mā  
Hakamt. wa lā yanfa'u zā 'l-jaddi min-ka 'l-jadd.

O God, what You give cannot be prevented, and what You have prevented cannot be given, and what You have decreed cannot be driven back. And the one You have led astray cannot be guided, and the one You have guided cannot be led into error. And what You have commanded cannot be change. And the owner of wealth cannot benefit from wealth apart from (approval by) You.

### A.7

bi-'smi 'llāhi 'llazī lā yađurru ma'a 'ismi-hi šay'un fī 'T'arđi wa lā  
fī 's-samā. wa huwa 's-samī'u 'l-<sup>c</sup>alīm.

In the Name of God, regarding which neither anything on the earth nor in the heavens can cause injury (at the same time) with (the invocation of) His Name. And He is All-Hearing, All-Knowing.

### A.8

bi-'smi 'llāhi 'alā nafs-ī wa dīn-ī. bi-'smi 'llāhi 'alā 'ahl-ī wa māl-ī.  
bi-'smi 'llāhi 'alā mā 'a'ṭā-nī rabb-ī.

In the Name of God, (invoked) upon myself and my religion. In the Name of God, (invoked) upon my family and property. In the Name of God, (invoked) upon what my Sustaining Lord has given me.

### A.9

'allāhu rabb-ī wa lā 'ušriku bi-hi šay'an. 'allāhu 'a<sup>c</sup>azzu wa 'ajallu mim-mā 'akāfu wa 'ahzar. <sup>c</sup>azza jāru-ka wa jalla šanā'u-ka wa taqaddasat 'asmā'ū-ka wa lā 'illāha ġayru-k.

God is my Sustaining Lord, and I will never associate anything (as a partner) with Him. God is More Mighty and More Glorious than whatever I fear and am on guard (against). Your protection is mighty and Your praise is glorious and Your Name is holy, and there is no divinity besides You.

### A.10

'allāhumma 'inn-ī 'a<sup>c</sup>ūzu bi-ka min šarri nafs-ī wa min šarri ġayr-ī. wa min šarri kulli jabbār-in <sup>c</sup>anīd. wa min šarri kulli šayṭān-in marīd. 'inna waliyya 'llāhu 'llazī nazzala 'l-kitāba wa huwa yatawallā 's-ṣālihīn.

O God, truly I take refuge with You from the evil of my own (temptations) and from the evil of (those) other than me, and from the evil of every self-willed oppressor and from the evil of every rebellious satan. Truly God is my protector, who sent down the Book (of revelation), and He protects the righteous ones.

### A.11

<sup>3</sup>fa'in tawallaw fa-qul ḥasbiya 'llāhu lā 'illāha 'illā hū. <sup>c</sup>alay-hi tawakkaltu wa huwa rabbu 'l-<sup>c</sup>aršu 'l-<sup>c</sup>azīm.

So if they turn their backs, then say: "God (alone) is sufficient

for me. There is no divinity except Him. I rely upon Him (alone), and He is Lord of the Mighty Throne.”

A.12

lā ’illāha ’illa huwa ’l-ḥalīmu ’l-karīm. subḥāna ’llāhi rabbi ’l-<sup>c</sup>aršī ’l-<sup>c</sup>azīm. wa ’l-ḥamdu li-’llāhi rabbi ’l-<sup>c</sup>ālamīn.

There is no divinity except Him, the Most Forbearing, the Most Generous. And (all) praise be to God, the Sustaining Lord of (all) the worlds.

A.13

lā ’illāha ’illā ’llāhu waḥda-hu lā šarīka la-h. ’ilāh-an wāhid-an ’ahad-an fard-an şamad-an witr-a. rabb-an lam yattakīz şāhibat-an wa lā walad-a. yā man lā yaşgulu-hu<sup>4</sup> sam<sup>c</sup>-un <sup>c</sup>an sam<sup>c</sup>-in. yā man lā takṭalifu <sup>c</sup>alay-hi ’l-lugāt.<sup>5</sup> ’azīq-nā barda <sup>c</sup>afwi-ka wa ḥalāwata mağfirati-k.

There is no divinity except God, only Him (who has) no partners (sharing divinity) with Him, God (who is) One, Unique, Alone, Eternal, (and) Single; Sustaining Lord (who) never takes a companion or a son. O You, the one (who) is never (too) occupied with His hearing (something) so as to be kept away from hearing (something else). And O You, the one (regarding whom) there is never conflict for Him (between) languages. Make us taste the coolness of Your effacement (of our sins) and the sweetness of Your forgiveness.

## B.1

'a<sup>c</sup>ūzu bi-llāhi mina 'š-šayṭāni 'r-rajīm. bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. wa 'ilāhu-kum 'ilāh-un wāhid. lā 'ilāha 'illā huwa 'r-rahmānu 'r-rahim.

I take refuge in God from Satan the accursed. In the name of God, the Most Merciful, the Most Compassionate. And your God is One God. There is no divinity except Him, the Most Merciful, the Most Compassionate. [2:163]

## B.2

'allāhu lā 'ilāha 'illā huwa 'l-ḥayyu 'l-qayyūm. lā tā'ķuzu-hu sinat- un wa lā nawm. la-hu mā fī 's-samāwāti wa mā fī 'l-ard. man zā 'llazī yašfa<sup>c</sup>u 'inda-hu 'illā bi'izni-h. ya<sup>c</sup>lamu mā bayna 'aydī-him wa mā ḫalfa-hum. wa lā yuhītūna bi-šay'in min 'ilmī-hi 'illā bi-mā šā'a. wasi<sup>c</sup>a kursiyyu-hu 's-samāwāti wa 'l-ard. wa lā ya'ūdu-hu ḥifzu-humā. wa huwa 'l-<sup>c</sup>aliyyu 'l-<sup>c</sup>azīm. lā 'ikrāha fī 'd-dīni qad tabayāna 'r-rušdu mina 'l-ğayy. fa-man yakfur bi-'t-ṭāğūti wa yū'min bi-'llāhi fa-qadi 'stamsaka bi-'l-<sup>c</sup>urwati 'l-wuṣqā. lā 'nfiṣāma la-hā wa 'llāhu samī<sup>c</sup>-un <sup>c</sup>alīm. 'allāhu waliyyu 'llazīna āmanū yūkriju-hum mina 'z-żulumāti 'ilā 'n-nūr. wa 'llazīna kafarū 'awliyā'ū-humu 't-ṭāğūt. yūkriju-hum mina 'n-nūri 'ilā 'z-żulumāt. 'ūlā'ika 'aṣhābu 'n-nār. hum fī-hā ḫālidūn.

God! There is no divinity except Him, the Ever-Living, the Eternal. No sleep can seize Him and no slumber. To Him belongs whatever is in the heavens and whatever is on the earth. Who is the one that can intercede with Him, except with His

permission? He knows what is (hidden) in front of them and behind them. And they cannot encompass anything of His knowledge, except what He wills. His Throne extends (throughout) the heavens and the earth, and the preservation of both does not tire Him. And He is the Most High, the Supremely Great. In religion there is no forcing (to do what is) against the will (of people). Certainly right guidance is clearly distinct from what leads astray. So whoever denies the satans and believes in God has surely seized and held the strongest handle that will never break off. And God is All-Hearing, All-Knowing. God is the Protector of those who believe; He will bring them from darkness into light. But (as for) those who ungratefully deny, their friends are the satans; He will bring them from light into darkness. They will be companions of the Fire (of Hell), in which they will remain. [2:255-257]

### B.3

li-'llāhi mā fī 's-samāwāti wa mā fī 'l'ard. wa 'in tubdū mā fī 'anfusi-kum. aw tu̕fū-hu yuhāsib-kum bi-hi 'llāh. fa-yağfiru li-man yašā wa yuazzibu man yašā. wa 'llāhu 'alā kulli šay'in qadīr. āmana 'r-rasūlu bi-mā 'unzila 'ilay-hi min rabbi-hi wa 'l-mū'minūn. kull-un āmana bi-'llāhi wa malā'ikati-hi wa kutubi-hi wa rusuli-h. lā nufarriqu bayna 'ahad-in min rusuli-h. wa qālū sami'-nā wa 'ata'-nā ğufrāna-ka rabba-nā wa 'ilayka 'l-maşīr. lā yukallifu 'llāhu nafs-an 'illā wus'a-hā. la-hā ma kasabat wa 'alay-hā mā 'ktasabat. rabba-nā lā tū'akīz-nā 'in nasī-nā 'aw 'akītā-nā. rabba-nā wa lā taħmil 'alay-nā 'iṣr-an kamā ħamalta-hu 'alā 'llazīna min qabli-nā. rabba-nā wa lā tuħammil-nā mā lā tāqata la-nā bi-h. wa 'fū 'an-nā wa 'ğfir-la-nā. wa 'rħam-nā.

*'anta mawlā-nā fa- 'nsur-nā<sup>6</sup> 'alā 'l-qawmi 'l-kāfirīn.*

Whatever is in the heavens and on earth belongs to God. And whether you show openly whatever is within yourselves or hide it, God will settle your account in regard to it. For He pardons whoever He wills and He punishes whoever He wills. And God is Powerful over all things. The Messenger believes in whatever has been revealed to him from his Sustaining Lord, and (so do) the believers. All (of them) believe in God and His angels and His books and His messengers. (And they say,) “We do not separate one as different from (another) of His messengers.” And they say, “We listened and we will obey. We ask Your forgiveness, (O) our Sustaining Lord, and the journey’s arrival is to You.” God does not impose difficulty upon any soul except what his ability (can endure); Whatever (good) he earns (is favorable) to him and whatever (bad) he earns is against him. (O) our Sustaining Lord! Do not punish us if we forget or make an (unintentional) mistake. (O) our Lord! And do not impose a burden on us like what you imposed on those prior to us. (O) our Lord! And do not burden us with what our strength can not bear. Pardon us (for our wrongdoings), and forgive us, and be merciful to us. You are our Protector, so help us against the ungrateful deniers. [2:284-286]

B.4

*rabba-nā lā tuzigh qulūba-nā ba<sup>c</sup>da 'iz hadayta-nā wa habla-nā  
min la-dun-ka raHmah. 'inna-ka 'anta 'l-wahhāb. rabba-nā  
'inna-ka jāmi<sup>c</sup>u 'n-nāsi li-yawm-in lā rayba fiy-h. 'inna 'llāha lā  
yukhlifu 'l-mī<sup>c</sup>ād.*

(O) our Sustaining Lord! Do not allow our hearts to turn away (from the truth) after You have guided us, but give us mercy from Your presence, for truly You are the Most Generous Giver. (O) our Sustaining Lord! Certainly you are the Gatherer of humanity on a Day of no doubt in its (arrival), for truly God will not break (His) promise. [3:8-9]

## B.5

'allazīna yaqūlūna rabba-nā 'inna-nā āman-nā fa-'ḡfir la-nā  
zunūba-nā waqi-nā 'azāba 'n-nār. 'aṣ-ṣābirīna wa 'ṣ-ṣādiqīna wa  
'l-qānitīna wa 'l-munfiqīna wa 'l-mustaḡfirīna bi-'l'ashār.  
ṣhahida 'llāhu 'anna-hu lā 'ilāha 'illā huwa wa 'l-malā'ikatu wa  
'ūlū 'l-ṣilmī qā'im-an bi-'l-qisṭ. lā 'ilaha 'illā huwa 'l-ṣazīzu  
l-ḥakīm. 'inna 'd-dīna ḍinda 'llāhi 'l'islām.

...Those (of His servants) who say, “O our Sustaining Lord, truly we have believed, so forgive us our sins and save us from the punishment of the Fire (of Hell)!” (They are) those (who are) patiently enduring, sincerely truthful, devout, charitably spending, and praying for forgiveness before the break of day. God (Himself) gives witness that there is no divinity except Him, (as do) His angels and those possessed of knowledge, (for He is) the Maintainer of Justice. There is no divinity except Him, the Most High, the Most Wise. Truly, with God, religion is submission (to His Will). [3:16-19]

## B.6

fa-kayfa 'izā jamaṣ-nā hum li-yawm-in lā rayba fī-hi wa wuffiyat  
kullu nafs-in mā kasabat wa hum la yuzlamūn. quli 'llāhumma

mālika 'l-mulki tū'tī 'l-mulka man tašā'u wa tanziču 'l-mulka mim-man tašā. wa tučizzu man tašā'u wa tuzillu man tašā. bi-yadi-ka 'l-ķayr. 'inna-ka 'alā kulli šay'in qadīr. tūliju 'l-layla fī 'n-nahāri wa tūliju 'n-nahāra fī 'l-layl. wa tuķriju 'l-ħayya mina 'l-mayyiti wa tuķriju 'l-mayyita mina 'l-ħayy. wa tarzuqu man tašā'u bi- ġayri ḥisāb.

Yet how will it be when We collect them together on a Day of no doubt in its (arrival). Say (O Muhammad): O God! Ruler of the Kingdom (of creation), You give dominion to whom You will and You take away dominion from whom You will; You empower with honor whom You will and You abase and humble whom You will. In Your hand is the good. Truly You are Powerful over all things: You make the night enter into the day and You make the day enter into the night; You bring the living from the dead and You bring the dead from the living; and You give sustenance to whom You will, without reckoning. [3:25-27]

## B.7

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'al-ħamdu li-'llāhi 'allazi ākalaqa 's-samāwāti wa 'l-arḍa wa jačala 'z-zulumāti wa 'n-nūr. šumma 'llazīna kafarū bi-rabbi-him yačdilūn. huwa 'llazī ākalaqa-kum min ṭīn-in šumma qadā 'ajal-an wa 'ajal-un musammā-n 'inda- hu. šumma 'an-tum tamtarūn. wa huwa 'llāhu fī 's-samāwāti wa fī 'l-arḍi yačlamu sirra-kum wa jahra-kum wa yačlamu mā taksibūn.

In the name of God, the Most Merciful, the Most Compassionate.(All) praise be to God, who created the heavens and the earth and made the darkness and the light. Then (after a

time) those (who are) ungrateful deniers assert equality (of other deities) with their Sustaining Lord. He is the one who created you from clay; then He decreed a fixed (period of) time (for you). For there is a fixed (period of) time determined by Him; yet you still doubt and dispute. [6:1-3]

B.8

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. yā sīn. wa 'l-qur'āni 'l-hakīmi  
'inna-ka la-mina 'l-mursalīna 'alā širāt-in mustaqīm. tanzīla al-  
'azīzi 'r-rahīmi li-tunzira qawm-an mā 'unzira abā'ū-hum fa-  
hum ăafilūn. la-qad ăaqqa 'l-qawlu 'alā 'aksari-him fa-hum lā  
yū'minūn. 'innā ja' al-nā fī 'a' nāqi-him 'ağlāl-an fa-hiya 'ilā  
'Tazqāni fa-hum muqmahūn. wa ja' al-nā min bayni 'aydī-him  
sadd-an wa min ăalfi-him saddd-an fa 'ağşay-nā-hum fa-hum lā  
yubşirūn. wa sawā'un 'alay-him 'a' anzarta-hum 'am lam tunzir-  
hum lā yū'minūn. 'inna-mā tunziru mani 't-taba'a 'z-zikra wa  
ķaşıya 'r-rahmāna bi'l-ğayb. fa-başşir-hu bi-mağfirat-in wa 'ajr-  
in karīm. 'innā naħnu nuħyī 'l-mawtā wa naktubu ma qaddumū  
wa āsāra-hum. wa kulla šay'in 'ahsay-nā-hu fī 'imām-in mubīn.

In the name of God, the most Merciful, the Most Compassionate. Yā-Sīn. Then (by) the Qur'ān of Wisdom: truly (O Muhammad) you are among the messengers, on a straight path. (It is a revelation) sent down by the Most Mighty, the Most Compassionate, in order that you may warn a people whose fathers were not warned, so they are neglectful and heedless. Certainly the word (of God) will have come true against most of them, since they do not believe. Truly We have put chains on their necks that are up to the chins, so that their heads are raised

up. And We have put a barricade in front of them and a barricade in back of them. Then We veiled them; therefore they cannot see. And it is the same to them (whether) you warn them or do not warn them: they will not believe. Truly you can (only) warn someone who follows the Reminder and (who) piously and virtuously fears the Most Merciful (who is) hidden. So give him good news of forgiveness and a generous and bountiful reward. Truly We will revive the dead. And We write down whatever (good deeds) they have sent in advance and the traces (they have left behind). And We have made an account of all things in a clear book (of evidence).

wa 'drib la-hum maṣal-an 'aṣḥāba 'l-qaryat. 'iz jā'a-hā 'l-mursalūn. 'iz 'arsal-nā 'ilay-himu 'snayni fa-kaz̄abū-humā fa-'azzaz-nā bi-ṣāliš-in fa-qālū, 'innā 'ilay-kum mursalūn. qālū mā 'antum 'illā baṣar-un miṣlu-nā wa mā 'anzala 'r-raḥmānu min šay'in 'in 'antum 'ilā takz̄ibūn. qālū rabbu-nā ya'lamu 'innā 'ilay-kum la-mursalūn. wa mā 'alay-nā 'illā 'l-balāḡu 'l-mubīn. qālū 'inna tatayyar-nā bi-kum la'in lam tantahū la-narjumanna-kum wa la- yamassanna-kum min-nā 'azāb-un 'alīm. qālū ṭā'iru-kum ma'a-kum. 'a'in zukkir-tum bal 'antum qawm-un musrifūn. wa jā'a min 'aqṣā 'l-madīnati rajul-un yas'ā qāla a qawmi 'tabi'ū 'l-mursalīn. 'ittabi'ū man lā yas'alu-kum 'ajr-an wa hum muhtadūn. wa mā liya lā 'a'budu 'l-lazī faṭaran-ī wa 'ilay-hi turja'ūn. 'atak̄izu min dūni-hi ālihat-an 'in yuradni 'r-raḥmānu biḍur-in lā tuḡni 'ann-ī šafā'atu- hum, šay'an wa lā yunqizūn. 'inn-ī 'iz-an la-fī ḏalāl-in mubīn. 'inn-ī āmantu bi-rabbi-kum fa-'sma'ūn. qīla 'd̄kuli 'l-jannata qāla yā layta qawm-ī ya'lamūna bi-mā ḡafara-lī rabb-ī wa ja'ala-nī mina 'l-mukramīn. wa mā 'anzal-nā 'alā qawmi-hi min ba'di-hi min jund- in mina 's-samā'i

wa mā kun-nā munzilīn. 'in kānat 'illā ṣayhat-an wāhidat-an fa'izā hum kāmidūn. yā hasrat-an 'alā 'l-ṣibād. mā yā'tī-him min rasūl-in 'illā kānū bi-hi yastahzi'ūn. 'a'lam yaraw kam 'ahlak-nā qabla-hum mina 'l-qurūni 'anna-hum 'ilay-him lā yarji'ūn. wa 'in kull-un lam-mā jamī'-un laday-nā muḥḍarūn.

And put forth a parable for them about the people of a town to which messengers came. When we sent two (messengers) to them, they ungratefully denied both, so We made them stronger with a third. Then they said, "Truly we have been sent to you." (But) they said (in reply), "You are nothing other than humans like us. And (furthermore), the Merciful (God) has never sent down anything (of revelation); (and) even if so, you are (nothing) but liars." They (then) said, "Our Sustaining Lord knows that truly we have been sent to you, and there is no (obligation) upon us except a clear delivery (of the message)." (But) they said (in reply), "We certainly see an (evil) omen with you (here). (So) if you do not give up, we will definitely stone you and you will suffer a painful punishment from us." They (then) said, "Your (evil) omen is with you. Will you (do this) if you are reminded? However, you are a people given to excess." And (then) a man came quickly from the farthest part of the town. He said, "O (my) people, follow the messengers! Follow those who do not ask you for a reward and those (who are) rightly guided! And how is it (right) for me not to worship the one Who created me and to Whom you will (all) be returned? Other than Him, should I take deities (to worship) whose intercession, if (God) the Merciful were to will harm and loss, would be of no advantage to me and would never rescue me? I would then surely be in clear error. Truly I believe in your Sustaining Lord, so listen to me!" It was said (to him), "Enter the

Garden!" He said, "If only my people knew how my Sustaining Lord has forgiven me and made me among the noble and honored ones!" After him, We did not send down upon his people any heavenly forces, and We were not (in need of) sending (such). Truly it was (nothing) except one (mighty) shout. Then, suddenly, they were extinguished. How sad for (My) servants! A messenger never comes to them except they ridicule him. Do they not see (how) We have destroyed many generations before them? Because those [destroyed generations] will never return to them: for truly all will be made to be present before Us.

wa āyat-un la-humu 'l-ardu 'l-maytah. 'ahyay-nā-hā wa 'akraj-nā min-hā ḥabb-an fa-min-hu ya'kulūn. wa ja<sup>c</sup>al-nā fī-hā jannāt-in min naķīl- in wa 'a<sup>c</sup>nāb-in wa fajjar-nā fī-hā mina 'l-<sup>c</sup>uyūn. liya'kulū min šamari-hi wa mā <sup>c</sup>amilat-hu 'aydī-him 'afa-lā yaškurūn. subhāna 'l-lazī ḁalaqa 'l'azwāja kulla-hā bi-mā tunbitu 'l-<sup>c</sup>ardu wa min 'anfusi-him wa mim-mā lā ya<sup>c</sup>lamūn. wa āyat-un la-humu 'l-layl. naslaku min-hu 'n-nahāra fa'izā hum muzlimūna wa 'š-šamsu tajrī li-mustaqarr-in la-hā. zālika taqdīru 'l-<sup>c</sup>azīzi 'l-<sup>c</sup>alīm. wa 'l-qamara qaddar-nā-hu manāzila ḥatā <sup>c</sup>āda ka-'l-<sup>c</sup>urjūni 'l-qadīm. lā 'š-šamsu yanbağī la-hā 'an tudrika 'l-qamara wa lā 'l-laylu sābiqu 'n-nahār. wa kullu fī falak-in yasbahūn. wa āyat-un la-hum 'annā ḥamal-nā zurrīyyata-hum fī 'l-fulki 'l-mašhūni wa ḁalaq-nā la-hum min miśli-hi mā yarkabūn. wa 'in našā'u nuğriq-hum fa-lā ḥarīka la-hum wa lā hum yunqazūn. 'illā rahmat-an min-nā wa matā<sup>c</sup>-an 'ilā hīn. wa 'izā qīla la-humu 't-taqū mā bayna 'aydiya- kum wa mā ḁalfa-kum la<sup>c</sup>alla-kum turḥamūn. wa mā tā'tī-him min āyat-in min āyāti rabbi-him 'illā

kānū ̄an-hā mūridīn. wa 'izā qīla la-hum 'anfiqū mim-mā razaqa-kumu 'llāhu qāla 'l-lazīna kafarū li-'llazīna āmanū 'anū̄imū man law yašā'u 'llāhu 'at̄ama-h. 'in 'antum 'illā fi ̄dalāl-in mubīn. wa yaqūlūna matā hāzā 'l-wādu 'in kuntum ̄sādiqīn. mā yanzurūna 'illā ̄sayhat-an wāhidat-an ta'kuzu- hum wa hum yakişsimūn. fa-lā yastaṭī̄na tawsiyat-an wa lā 'ilā 'ahli-him yarjīcūn.

And the dead earth is a sign for them: We make it alive and We produce seeds from it so that they may eat from it. And We make gardens of (date) palm trees and clusters of grapes therein, and We make springs to flow forth therein so they may eat of its fruit. And their hands did not produce it, (so) will they not, therefore, be grateful? Glory be to the one Who created pairs of all things out of what the earth grows, and out of themselves, and out of what they do not know! And the night is a sign for them: We throw off the day from it (and) then, suddenly, they are in darkness. And the sun flows toward its (nightly) abode. That is the decree of the Most Mighty, the All-Knowing. And (as for) the moon, We have decreed stages for it until it goes back to (being thin) as an old palm tree branch. (As for) the sun, it is not suitable for it to reach the moon, and the night cannot overtake the day. And all float in a (particular) heavenly (orbit). And (this is) a sign for them: We carry their descendants in loaded ships; and We have created for them similar to that (upon) which they ride. And if We will (it), We could drown them; then there would be no helper for them (to call) and they would not be rescued, except by some mercy from Us and permission to live (and to enjoy life) for a time. And when it is said to them, “Be piously cautious (toward) what is in front of you and what is behind you so that there may be mercy upon you,” [most are heedless] and

no sign comes to them of the signs of their Sustaining Lord except they shun it. And when it is said to them, “Spend (on others) from what God has provided you,” those who ungratefully deny say to those who believe: “Should we feed one whom God could feed if He wills? Certainly you are in (nothing) except clear error.” And they (also) say, “When is (the fulfillment of) this promise [about the Hereafter], if you are truthful?” They will wait (for nothing) except one (mighty) shout (that) will seize them while they are disputing (with each other). Then they will not be able make a will, and they will not return to their people.

wa nufiķa fī 's-ṣūri fa'izā hum mina 'l'ajdāsi 'ilà rabbi-him yansilūn. qālū yā wayla-nā man ba'asa-nā min marqadi-nā. hāzā mā wa'ada 'r-rahmānu wa ṣadaqa 'l-mursalūn. 'in kānat 'illā ḥayhat-an wāhidat-an fa'izā hum jamīc-un laday-nā muḥḍarūn. fa-'l-yawma lā tużlamu nafs-un ḥay'an wa lā tujzawna 'illā mā kuntum ta'malūn. 'inna 'aṣḥāba 'l-jannati 'l-yawma fī šuğul-in fākihūn. hum wa 'azwāju-hum fī zilāl-in 'alà 'l'arā'iki muttaki'ūn. la-hum fī-hā fākihat-un wa la-hum mā yadda'ūn. salām- un qawl-an min rabb-in rahīm. wa 'mtāzū 'l-yawma 'ayyuhā 'l- mujrimūn. 'alam 'a'had 'ilay-kum yā banī ādama 'an lā ta'budū 'š- ḥaytāna 'inna-hu la-kum 'aduww-un mubīn. wa 'ani 'ebudūn-ī. hāzā ḥirāt-un mustaqīm. wa laqad 'adalla min-kum jibill-an kaṣīr-a. 'afa-lam takunū ta'qilūn. hāzi-hi jahannamu 'l-latī kun-tum tuwa'adūn. 'islaw-hā 'l-yawma bi-mā kun-tum takfurūn. al-yawma tak̄timu 'alà 'afwāhi-him wa takallimu-nā 'aydī-him wa tašhadu 'arjulu-hum, bi-mā kānū yaksibūn. wa law našā'u la-ṭamas-nā 'alà 'a'yuni-him fa-'stabaqū 's-ṣirāṭa fa'annā yubṣirūn. wa law našā'u la-masāk-nā-hum 'alà

makānati-him fa-mā 'statācū mudiyy-an wa lā yarji'ūn.

And the Trumpet will be blown. Then, suddenly, they will hurry to their Sustaining Lord from (all) the graves. They will say, “Oh sorrow for us! Who has woken us from our places of sleep?” [They will be told,] “This is what the Merciful (God) promise and (about which) the messengers were truthful.” Truly it will be (nothing) except one mighty shout. Then, suddenly, all of them will be made to be present before Us. [They will be told:] “This Day, then, no soul will be treated unjustly about anything. And you will not be rewarded (for anything) except what you were doing. Truly the companions [destined to be] of the Garden will be joyously occupied on that Day. They and their wives will be in (the cool of) the shade, leaning against thrones. There will be fruit for them therein, and whatever they call for will be theirs, [as well as a greeting of] ’Peace!’—a word from a Compassionate Lord. O you (who are) guilty of (grave) sins and crimes, separate yourselves on this Day! O sons (and daughters) of Adam, did I not stipulate for you that you should not worship Satan, (since) truly he is your clear enemy? And that you should worship (only) Me, (for) this is the straight path? And certainly he led many multitudes among you into error. Did you not then understand? This is the Hell about which you were promised (if you did so): submit to its burning (this) Day because you were ungratefully denying (the truth).” (On that) Day We will put a seal on their mouths and their hands will talk to Us, and their feet will testify about what (good and bad) they were earning. And if We had willed, We certainly could have effaced their eyes. Then they would have striven to surpass (one other) on the path, but how would they (have been able to) see? And if We had willed, We certainly could have changed

them (in form) in regard to their places; then they would not have been able to go away or return.

wa man nu<sup>c</sup>ammir-hu nunakkis-hu fī 'l-ᬁkalq. 'afalā ya<sup>c</sup>qilūn. wa mā <sup>c</sup>allam-nā-hu 'š-ši<sup>c</sup>ra wa mā yanbağī la-h. 'in huwa 'illā zikr-un wa qur'ān-un mubīn. liyunzira<sup>7</sup> man kāna ḥayy- an wa yaḥiqqa 'l-qawlu <sup>c</sup>alà 'l-kāfirīn. 'awa lam yaraw 'annā ḫalaq-nā la-hum mim-mā <sup>c</sup>amilat 'aydī-nā 'an<sup>c</sup>ām-an fa-hum la-hā mālikūn. wa zallal-nā-hā la-hum fa-min-hā rakūbu-hum wa min-hā yā'kulūn. wa la-hum fī-hā manāfi<sup>c</sup>u wa mašarib. 'afa-lā yaškurūn. wa 'ttaᬁkazū min dūni 'llāhi ālihat-an la<sup>c</sup>alla-hum yunṣarūn. lā yastaṭī<sup>c</sup>ūna naṣra-hum wa hum la-hum jund-un muḥḍarūn. fa-lā yaḥzun-ka qawla-hum 'innā na<sup>c</sup>lamu mā yusirrūn a mā yu<sup>c</sup>linūn. 'awa lam yara 'l-insānu 'annā ḫalaq-nā-hu min nutfat-in fa'izā huwa ḫaṣīm-un mubīn. wa ḏaraba la-nā maṣal-an wa nasiya ḫalqa-h. qāla man yuḥyī 'l-<sup>c</sup>izāma wa hiya ramīm. qul yuḥyī-hā 'llazī anšā' hā 'awwala marrah. wa huwa bi-kulli ḫalq-in <sup>c</sup>alīm. 'allazī ja<sup>c</sup>ala la-kum mina 'š-šajāri 'l-aᬁḍari nār-an fa'izā 'antum min-hu tūqidūn. 'awa laysa 'llazī ḫalaqa 's-samāwāti wa 'l-arḍa bi-qādir- in <sup>c</sup>alà 'an yaᬁluqa miṣla-hum. balā wa huwa 'l-ᬁkallāqu 'l-<sup>c</sup>alīm. 'inna mā 'amru-hu 'izā 'arāda ṣay'an 'an yaqūla la-hu kun fa- yakūn. fa-subḥāna 'llazī bi-yadihi malakūtu kulli ṣay'in wa 'ilay-hi turja<sup>c</sup>ūn.

And to whomever We grant long life, We make him bent low in natural shape. Do they not then understand? And We did not teach him [the Prophet] poetry, and it is not suitable for him. Truly it [[the Qur'ān]] is (nothing) except a Reminder and a clarifying recitation, so that it may warn the one who is alive, and (so that) the Word (of revelation) may be verified against

ungrateful deniers. Do they not see (that) We created cattle for them, out of what Our hands have made, so that they are their owners? And We made these submissive to them, so some of these they ride and some of these they eat; and, in regard to these, there are (other) benefits, and beverages (of milk). (So) will they not, therefore, be thankful? And they take deities besides God, so that they may be helped. (But) these are not able to help them; and [on that Day], in regard to them, these (invisible) forces will be made to be present [before Us]. So do not let their talk cause you sorrow (O Muhammad). Truly We know whatever they do secretly and whatever they do openly. Does man not see (that) We created him from sperm? Then, suddenly, he is a clear opponent! And he puts forth a similitude for Us [that associates Us with created things] and forgets his own creation. He says, “Who will revive (the dead from) bones, when those are decayed?” Say: “The one Who originated them the first time will revive them. And He is the Knower of every created thing, who made fire for you from the green tree so that, suddenly, you kindled (a spark) from it. Is He, the one Who created the heavens and the earth, not able to create their likeness (again)? Yes indeed! And He is the Creator, the All-Knowing. When He wills something (to exist), His command is only that He says to it, “Be!” And it is. Then glory be to the one in Whose hand is the Kingdom of all things! And to Him you will (all) be returned. [36:1-83]

B.9

wa lā tadu maa 'llāhi ilāh-an ākar. lā ilāha illā huw. kullu šay'in hālik-un illā wajha-h. la-hu 'l-hukmu wa ilay-hi turjaūn.

And do not call to another divinity along with God. There is no divinity except Him. Everything will perish except His Face. The judgment is His and you will (all) be returned to Him. [28:88]

B.10

wa laqad sabaqat kalimatu-nā li<sup>c</sup>ibādi-nā 'l-mursalīn. inna-hum la-humu 'l-mansūrūn. wa 'inna junda-nā la-humu l-ḡālibūn. fa-tawalla <sup>c</sup>an-hum ḥattā hīn. wa 'abṣir-hum fa-sawfa yubṣirūn. 'afabi<sup>c</sup>azābi-nā yasta<sup>c</sup>jilūn. fa'izā nazala bisāḥati-him fa-sā'a ṣabāḥu 'l-munzārīn. wa tawalla <sup>c</sup>an-hum ḥattā hīn. wa 'abṣir fa-sawfa yubṣirūn. subḥāna rabbi-ka rabbi 'l-<sup>c</sup>izzati <sup>c</sup>ammā yaṣifūn. wa salām-un <sup>c</sup>alā 'l-mursalīn. wa 'l-ḥamdu li-'llāhi rabbi <sup>c</sup>Tālamīn.

And certainly Our Word went previously to Our servants, the messengers, that truly they, certainly they, would be helped. And (that) truly Our (heavenly) forces, certainly they, would be victorious. So turn away from them for a time and watch them: for they will soon see. Do they seek to hasten Our punishment? For when it is sent down between their dwellings, then the morning will be wretched for those (who were) warned. So turn away from them for a time and watch them: for they will soon see. Glory be to your Sustaining Lord, the Lord of Power, (far) above (the partners) they attribute (to Him)! And peace on the messengers. And (all) praise be to God, the Sustaining Lord of (all) the worlds. [37:171-182]

B.11

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. yā 'ayyu-hā 'llazī āmanū 'ttaqū 'llāha wa 't-tanzuru nafs-un mā qaddamat liqhad. wa 'ttaqū 'llāha 'inna 'llāha ḳabīr-un bi-mā ta<sup>c</sup>malūn. wa lā takūnū ka-'llazīna nasū 'llāh. fa'ansāhum 'anfusa-hum. 'awlā'ika humu 'l-fāsiqūn. lā yastawī 'aṣḥābu 'n-nāri wa 'aṣḥābu 'l-jannah. 'aṣḥābu 'l-jannati humu 'l-fā'izūn. law 'anzal-nā hāzā 'l-qur'āna 'alā jabalin la-rā'ayta-hu ḫāṣī<sup>c</sup>-an mutaṣaddi<sup>c</sup>-an min ḫaṣyati 'llāh. wa tilka 'l-amṣālu naḍribu-hā li-'n-nāsi la-<sup>c</sup>alla-hum yatafakkarūn. huwa 'llāhu 'llazi lā 'ilāha 'illā hū. <sup>c</sup>ālimu 'l-ğaybi wa 'š-ṣahadah. huwa 'r-rahmānu 'r-rahīm. huwa 'llāhu 'llazī lā 'ilāha 'illā hū. 'al-maliku 'l-quddūsu 's-salāmu 'l-mū'minu 'l-muhayminu 'l-<sup>c</sup>azīzu 'l-jabbāru 'l-mutakabbir. subḥāna 'llāhi <sup>c</sup>ammā yuṣrikūn. huwa 'llāhu 'l-ķāliqu 'l-bārī'u 'l-muṣawwiru la-hu 'l-asmā'u 'l-ḥusnā. yusabbihu la-hu mā fī 's-samāwāti wa 'l-ard. wa huwa 'l-<sup>c</sup>azīzu 'l-ḥakīm.

In the name of God, the Most Merciful, the Most Compassionate. O you who believe, piously and virtuously fear God. And let every person see what (good deeds) he (or she) has sent in advance for the morning [of the Day of Judgment]. And piously fear God. Truly God is Most Aware of whatever you do. And do not be like those who have forgotten God, so that he made them forget their own souls. (As for them), they are the rebellious dissolute ones. The companions of the Fire and the companions of the Garden are not equal. (As for) the companions of the Garden, they will be the ones who attain success and victory (in the Afterlife). If We had sent down this Recitation [[the Qur'ān]] upon a mountain, you would surely have seen it humbled and split apart from fearful awe of God. And We put forth these parables to mankind, so that they may

think (carefully). He is God, (regarding) whom there is no divinity except Him, the Knower of the hidden and the manifest. He is the Most Merciful, the Most Compassionate. He is God, (regarding) whom there is no divinity except Him, the Absolute King, the Most Holy, the Giver of Peace, the Giver of Safety, the Guardian, the Most Powerful, the Subduer, the Most Great. Glory be to God, (far) above what (deities) they associate (with Him)! He is God: the Creator, the Maker, the Giver of Forms. The most beautiful Names belong to Him. Whatever is in the heavens and on earth gives glory to Him, and He is the Most Powerful, the Most Wise. [59:18-24]

B.12

wa man yattaqi 'llāha yaj<sup>c</sup>al la-hu maķraj-a. wa yarzuq-hu min ḥayṣu lā yaḥtasib. wa man yatawakkal <sup>c</sup>alā 'llāhi fa-huwa ḥasbu-h. 'inna 'llāha bāliḡu 'amri-h. qad ja<sup>c</sup>ala 'llāhu li-kulli šay'in qadr-a.

And whoever piously and virtuously fears God, He makes a way out for him (from difficulties), and He provides for him by a means that he cannot estimate. And whoever relies upon God, then He will be sufficient for him. Truly God is the one Who accomplishes His (decreed) matter. Certainly God has determined the (right) amount for everything. [65:2-3]

B.13

wa 'in yakādu 'llazīna kafarū la-yuzliqūna-ka bi'absāri-him. lam- mā sami<sup>c</sup>ū 'z-zikra wa yaqūlūna 'inna-hu la-majnūn. wa mā huwa 'illā zikr-un li-l-<sup>c</sup>ālamīn.

And truly those who ungratefully deny would almost make you slip (and fall) with their eyes when they hear the Reminder. And they say, “Certainly he is a crazy man!” But it is (nothing) except a Reminder for (the beings of) the worlds. [68:51-52]

B.14

li-man šā'a min-kum 'an yastaqīm. wa mā tašā'ūna 'illā 'an yašā'a 'llāhu rabbu 'l-<sup>c</sup>ālamīn.

[Truly it is (nothing) except a Reminder for (the beings of the) worlds], for those among you who seek to go straight. But you cannot will (to do so) unless God wills, the Sustaining Lord of (all) the worlds. [81:28-29]

B.15

wa 'llāhu in warā'i-him muhīt. bal huwa qur'ān-un majīd. fī lawh-in mahfūz.

And (as for those who ungratefully deny through lying), God surrounds them on (all) the sides. On the contrary, it [[the Qur'ān]] is a majestic Recitation (recorded) on a well-preserved tablet. [85:20-22]

B.16

'inna-hum yakīdūna kayd-a. wa 'akīdu kayd-a. fa-mahhili 'l-kāfirīna 'amhil-hum ruwayd-a.

Certainly they are plotting a cunning scheme (against you, O Muhammad), and I am planning a (more subtle) stratagem (against them). So give the ungrateful deniers a delay: proceed

slowly and gently (for now). [86:15-17]

B.17

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. wa 'l-layli 'izā yağšà. wa 'n-nahāri 'izā tajallà. wa mā ķalaqa 'z-zakara wa 'l'unṣà. 'inna sa<sup>c</sup>ya-kum la-šattà. fa'ammā man 'a<sup>c</sup>ṭà wa 't-taqà. wa şaddaqa bi-'l-ħusnà. fa-sanuyassiru-hu li-yusrà. wa 'amma man baķila wa 'staġnà. wa kazzaba bi-'l-ħusnà. fa-sanuyassiru-hu li-l<sup>c</sup>usrà. wa mā yuġnī <sup>c</sup>an-hu mā la-hu 'izā taraddà. 'inna <sup>c</sup>alay-nā la-'l-hudà wa 'inna la-nā la-'l-āķirata wa 'l-ūlà. fa'anzartu-kum nār-an talazzà. lā yaślà-hā illā 'l-ašqà 'allazī kazzaba wa tawallà. wa sayujannabu-hā 'l-atqà 'allazī yū'tī mā la-hu yatazakkà. wa mā li'aħad-in <sup>c</sup>inda-hu min ni<sup>c</sup>mat-in tujzà. 'illā 'btīġā'a wajhi rabbihi 'l-a<sup>c</sup>lā. wa la-sawfa yardà.

In the name of God, the Most Merciful, the Most Compassionate. By the night when it covers and hides, and the day when it brightens and reveals, and that which creates male and female! Truly your efforts are (for) separate (ends). So as for the one who gives (in charity) and piously and virtuously fears (God) and sincerely affirms the good, We will surely facilitate for him (the way) to ease and comfort. But as for the one who is miserly and satisfied with (his) wealth (alone) and lies about the good, We will surely facilitate for him (the way) to hardship and distress. And his property will be of no advantage to him when he is made to fall headlong. Truly the guidance is Ours (to give), and truly the Afterlife and the former (life on earth) is Ours (to rule). Therefore, I warn you of the Fire (of Hell that) blazes: none will submit to its burning except the most miserable, the

one who kept lying and (who) turned (his) back (to the truth). But the most piously (God-) fearing will be kept far from it—the one who gives of his wealth (in charity), purifying (the remainder thereby); and none will have with him any (expected) favor of reward, except the eager seeking of the (pleased) Face of his Sustaining Lord, the Most Exalted. And he will be content soon. [92:1-21]

B.18

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. wa 'd-duhà wa 'l-layli 'izā sajà. mā wadda<sup>c</sup>a-ka rabbu-ka wa mā qalà. wa 'l-ākiratu ķayr-un la-ka mina 'l'ūlā. wa la-sawfa yu<sup>c</sup>ṭī-ka rabbu-ka fa-tardà. 'alam yajid-ka yatīm-an fa-āwà. wa wajada-ka ḥāl-an fa-hadà. wa wajada-ka 'ā'il-an fa'agnà. fa'ammā 'l-yatīma fa-lā taqhar. wa 'ammā 's-sā'ila fa-lā tanhar. wa 'ammā bi-ni<sup>c</sup>mati rabbi-ka fa- ḥaddiṣ.<sup>8</sup>

In the name of God, the Most Merciful, the Most Compassionate. By the forenoon (of the morning light), and the night when it is dark and quiet! Your Sustaining Lord has not left you behind (O Muhammad), and He does not disfavor you. And certainly the Afterlife will be better for you than the former (life on earth). And your Lord will give generously to you soon, so that you will be content. Didn't He find you an orphan (and) then sheltered (you), and find you straying (and) then guided (you), and find you poor (and) then enriched (you)? So as for the orphan, do not be oppressive. And as for the questioner, do not be reproachful. And as for the blessing and favor of your Lord, be proclaiming! [93:1-11]

## B.19

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. 'alam našrah la-ka şadrak. wa wāda<sup>c</sup>-nā <sup>c</sup>an-ka wizra-ka 'llazī 'anqāda żahr-ak. wa rafa<sup>c</sup>-nā la-ka żikr-ak. fa'inna ma<sup>c</sup>a 'l-<sup>c</sup>usri yusr-an 'inna ma<sup>c</sup>a 'l-<sup>c</sup>usri yusr-a. fa'izā faraġta fa-'nṣab. wa 'ilā rabbi-ka fa-'rğab.<sup>9</sup>

In the name of God, the Most Merciful, the Most Compassionate. Didn't We expand your breast for you (O Muhammad)? And (didn't) We take your burden from you that weighed heavily on your back? And (didn't) We elevate your mention (and fame)? For truly ease and comfort come along with difficulty; truly ease and comfort come along with difficulty. So when you are at leisure, continue to strive (in prayer and remembrance), and incline with longing love toward your Sustaining Lord. [94:1-8]

## B.20

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. wa 't-tīni wa 'z-zaytūni wa ṭūri sīnīn. wa hāzā 'l-baladi 'l'amīn. la-qad ķalaq-nā 'l'insāna fī 'ahsani taqwīm. šuMma radad-nā-hu 'asfala sāfilīn. 'illā 'l-lazīna āmanū wa <sup>c</sup>amilū 'ṣ-ṣāliḥāti fa-la-hum 'ajr-un ġayru mamnūn. fāmā yukazzibū-ka ba<sup>c</sup>du bi-'d-dīn. 'alaysa 'llāhu bi'ahkami 'l-hākimīn.

In the name of God, the Most Merciful, the Most Compassionate. By the fig and the olive, and Mount Sinai, and this protected city. Certainly We created man in the best proportion. Then We made him revert to the lowest of those (who are) lowly, except those who believe and do good deeds; for them, then, there will be a reward never diminished. Then

what can contradict you (O Muhammad) about the Judgment after (this)? Is not God the Most Judicious of judges? [95:1-8]

B.21 [96:1-19]<sup>10</sup>

B.22 [97:1-5]

B.23

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. lam yakuni 'llazīna kafarū min 'ahli 'l-kitābi wa 'l-mušrikīna munfakīna ḥatā tā'tiya-humu 'l-bayinah. rasūl-un mina 'llāhi yatlū ṣuḥuf-an mutahharah. fī-hā kutub-un qayyimah. wa mā tafarraqa 'llazīna 'ūtū 'l-kitāba 'illā min ba<sup>c</sup>di mā jā'a<sup>t</sup>-humu 'l-bayinah. wa mā 'umirū 'illā li-ya<sup>c</sup>budū 'llāha mučlisīna la-hu 'd-dīna ḥunafā'a wa yuqīmū 's-ṣalāta, wa yū'tū 'z-zakāta wa zālika dīnu 'l-qayyimah. 'inna 'llazīna kafarū min 'ahli 'l-kitābi wa 'l-mušrikīna fī nāri jahannnama ḫālidīna fī-hā 'ūlā'i-ka hum ṣarru 'l-bariyya. 'inna 'llazīna āmanū wa <sup>c</sup>amilū 's-ṣāliḥāti 'ūlā'i-ka hum ḫayru 'l-bariyyah. jazā'u-hum <sup>c</sup>inda rabbi- him jannātu <sup>c</sup>adn-in tajrī min tahti-hā 'l-anhāru, ḫālidīna fī-hā 'abad-a. radiya 'llāhu <sup>c</sup>an-hum wa rađū <sup>c</sup>an-h. zālika li-man ḫašiya rabba-h.

In the name of God, the Most Merciful, the Most Compassionate. Those who are ungrateful deniers among the People of the Book and those who associate (partners with God) could not have been [invited to be] freed until clear evidence came to them, [from] a messenger (sent) by God reciting pure pages (of revelation). And those to whom the Book was given did not become separated until clear evidence came to them. And they are not commanded (anything) except to worship God,

(to be) sincerely truthful ones (in regard to) religion for His sake, turning toward monotheistic faith, constant in (the performance of) the (ritual) prayers, and giving to charity. And that is true religion. Truly those (who are) ungrateful deniers among the People of the Book and those who associate (partners with God) will be in the Fire of Hell, remaining therein. They are the worst creatures. Truly those who believe and do good deeds, they are the best creatures. Their reward is with their Sustaining Lord: an eternal Garden, beneath which rivers continue to flow, remaining therein forever. God will be content with them and they will be content with Him. That is (the reward) for the one who piously and virtuously fears his Lord. [98:1-8]

## B.24

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'izā zulzilati 'l-arḍu zilzāla-hā. wa 'akrajati 'l-arḍu 'aṣqāla-hā. wa qāla 'l-insānu mā la-hā. yawma'iz-in tuḥaddiṣu 'akbāra-hā. bi'anna rabba-ka 'awhā la-hā. yawma'iz-in yaṣduru 'n-nāsu 'aṣtāt-an li-yuraw 'aṣmāla-hum. fa-man yaṣmal miṣqāla zarrat-in ḁayr-an yara-h. wa man yaṣmal miṣqāla zarrat-in ṣarr-an yara-h.<sup>11</sup>

In the name of God, the Most Merciful, the Most Compassionate. When the earth shakes with her (final) quaking and the earth brings out her (buried) burdens. And (when) mankind says, “What (has happened) to her?” On that Day she will proclaim her news, as if your Sustaining Lord had inspired her. On that Day mankind will proceed separately so that they may be shown their deeds. Then the one who does a particle’s weight of good will see it, and the one who does a particle’s

weight of bad will see it. [99:1-8]

B.25 [100:1-11]<sup>12</sup>

B.26 [101:1-11]

B.27 [102:1-8]

B.28 [103:1-3]

B.29 [104:1-9]

B.30 [105:1-5]

B.31 [106:1-4]

B.32 [107:1-7]

B.33

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'innā 'aṭayna-ka 'l-kawṣar. fa-ṣalli li-rabbi-ka wa 'nhar. 'inna šāni'a-ka huwa 'l-abtar.<sup>13</sup>

In the name of God, the Most Merciful, the Most Compassionate. Truly We have given you (O Muhammad) the (Heavenly river of) abundance. So pray to your Sustaining Lord, and make (ritual) sacrifices. (As for) the one who hates you, truly he will be cut off. [108:1-3]

B.34

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. qul yā 'ayu-hā 'l-kafirūn. lā 'a'bdu mā ta'būdūn. wa lā 'antun 'ābidūna mā 'a'bud. wa lā 'anā 'ābid-un mā 'abad-tum wa lā 'antum 'ābidūna mā 'a'bud. la-kum dīnu-kum wa liya dīn.

In the name of God, the Most Merciful, the Most Compassionate. Say: O ungrateful deniers, I do not worship what you worship. And (as for) you, you do not worship what I

worship. And (as for) me, I do not worship what you worship. And (as for) you, you do not worship what I worship. Your religion is for you and my religion is for me. [109:1-6]

B.35

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. <sup>ٰ</sup>izā jā'a naṣru 'llāhi wa 'l-fath. wa ra'ayta 'n-nāsa yadkulūna fī dīni 'llāhi 'afwāj-a. fa-sabbiḥ bi-ḥamdi rabbi-ka wa 'staḡfir-h. 'inna-hu kāna tawwāb-a.

In the name of God, the Most Merciful, the Most Compassionate. When the help of God comes, and victory, and you see (O Muhammad) mankind entering the religion of God in crowds, then glorify your Sustaining Lord with praise, and ask His forgiveness. Truly He is Ever-Turning (in forgiveness). [110:1-3]

B.36

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. tabbat yadā 'abī lahab-in watab. mā 'aġnā <sup>ٰ</sup>an-hu mā la-hu wa mā kasab. sayaşla nār-an zāta lahab. wa 'mra'atu-h. ḥammālata 'l-ḥatāb. fī jīdi-hā ḥabl-un min masad.

In the name of God, the Most Merciful, the Most Compassionate. The hands of [your enemy] Abu Lahab (the “Father of Flames”) will be destroyed, and he will be destroyed. His wealth and whatever he has earned will be of no use to him. He will submit to the Fire (of Hell) containing flames. And his wife will be the carrier of the wood (for fuel); there will be a rope (made) of palm fibers upon her neck. [111:1-5]

B.37

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. qul huwa 'llāhu 'ahad. 'allāhu 'ṣ-ṣamad. lam yalid wa lam yūlad. wa lam yakun la-hu kufuw-an 'ahad.<sup>14</sup>

In the name of God, the Most Merciful, the Most Compassionate. Say: He is God the One, God the Eternal. He does not bring forth children nor is He born from anyone, and there is no one comparable to Him. [112:1-4]

B.38

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. qul 'aᶜūzu bi-rabbi 'l-falaq. min ḫarri mā ḫalaq. wa min ḫarri ḡāsiq-in 'izā waqab. wa min ḫarri 'n-naffāṣāti fī 'l-ᶜuqad. wa min ḫarri ḥāsid-in 'izā ḥasad.<sup>15</sup>

In the name of God, the Most Merciful, the Most Compassionate. Say: I seek protection with the Lord of the dawn, from the evil of what He has created, and from the evil of darkness when it approaches, and from the evil of those who blow (magic spells) on knots, and from the envious one when he acts with envy. [113:1-5]

B.39

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. qul 'aᶜūzu bi-rabbi 'n-nāsi maliki 'n-nāsi 'ilāhi 'n-nās. min ḫarri 'l-waswāsi 'l-ᬁkānās. 'allazi yuwaswisi fī ḫudūri 'n-nās. mina l-jinnati wa 'n-nās.<sup>16</sup>

In the name of God, the Most Merciful, the Most Compassionate. Say: I seek protection with the Sustaining Lord

of human beings, the King of human beings, the God of human beings, from the evil of the whispering Tempter who sneaks away, (the one) who whispers into the hearts of human beings—from (the evil suggestions of) jinns and human beings. [114:106]

B.40

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'al-hamdu li-'llāhi rabbi Tālamīn. 'ar-raḥmāni 'r-raḥīm. mālikī yawmi 'd-dīn. 'iyyāka na<sup>c</sup>budu wa 'iyyaka nastā<sup>c</sup>īn. 'ihdi-nā 'ṣ-ṣirāṭa 'l-mustaqīm. ḥirāṭa 'llazīna 'an<sup>c</sup>amta 'alay-him. ḡayri 'l-mağdūbi 'alay-him wa lā 'd-ḍāllīn.

In the name of God, the Most Merciful, the Most Compassionate. The praise is to God, the Sustaining Lord of (the beings of all) the worlds, the Most Merciful, the Most Compassionate, King and Owner of the Day of Judgment. (Only) You do we serve and worship and (only) You do we ask for help. Guide us on the straight path, the path of those upon whom You have given blessings, not (the path) of those who have earned condemnation nor of those who have wandered astray. [1:1-7]

B.41

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'alīf lām mīm. zālika 'l-kitābu lā rayba fī-h. hud-an li-'l-muttaqīn. 'allazīna yū'minūna bi-'l-ḡaybi wa yuqīmūna 'ṣ-ṣalāṭa wa mim-mā razaq-nā-hum yunfiqūn. wa 'llazīna yū'minūna bi-mā 'unzila 'ilay-ka wa mā 'unzila min qabli-k. wa bi-'l-ākīrati hum yūqīnūn. 'ūlā'ika 'alā

hud-an min rabbi-him wa 'ulā'ika humu 'l-muflīhūn.

In the name of God, the Most Merciful, the Most Compassionate. A. L. M. This is the Book in which there is no doubt; it is a guidance for those who piously and virtuously fear God—those who believe in in the unseen (realities), and are constant in (the performance of) the (ritual) prayers, and spend (on others) what We have provided to them. And (it is for) those who believe in what was sent down (of revelation) to you (O Prophet), and (in) what was sent down (of revelation) before you, and who have certainty of faith in the Afterlife. Those are the ones upon (the way of) guidance from their Sustaining Lord, and who attain a happy salvation. [2:1-5]

## C.1

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. 'al-ḥamdu li-'llāhi 'llazī 'ahyā-nī ba'da mā 'amāta-nī wa radda 'ilayya rūh-ī wa 'ilay-hi 'l-ba'ṣu wa 'n-nušūr.<sup>17</sup> 'al-ḥamdu li-'llāhi 'llazī nawwara qalb-ī bi-nūri 'l-hudā. wa ja'ala-nī mina 'l-mū'minīna wa lam yaja'l-nī mina 'd-dāllīn.

In the name of God, the Most Merciful, the Most Compassionate. The praise is to God, who made me revive after He made me sleep, and returned my spirit to me. And to Him is the awakening and the Resurrection (of the dead). The praise is to God, who illuminated my heart with the light of guidance, and made me (to be) among the believers, and does not make me (to be) among those who have wandered astray.

## C.2

al-ḥamdu li-'llāhi 'llazī 'azhaba 'l-layla muzlim-an bi-qudrati-h. wa jā'a bi-'n-nahāri mubṣir-an bi-raḥmati-h. ǧalq-an jadīd-an wa mulk-an kabīr-a. wa nahnu 'ilay-hi šā'irūn. 'al-ḥamdu li-'llāhi 'llazī 'akrama-nī bi-'s-sunnati wa 'l-jamā'ah. wa lam yaja'l-nī min 'ahli 'l-hawā wa 'l-bid'ah. 'al-ḥamdu li-'llāhi 'llazī satara 'alayya 'awrat-ī.<sup>18</sup> 'al-ḥamdu li-'llāhi 'llazī lam yaj' al rizq-ī fī yadi ǧayri-h. 'al-ḥamdu li-'llāhi 'llazī ja'ala-nī min 'ummati muhammad-in 'alay-hi 'ṣ-ṣalawātu wa 's-salām.

The praise is to God who, by His Power, carried off the dark night and (who), by His Mercy, brought the visible day—a fresh creation and a magnificent Kingdom. And we are travelers

toward Him. The praise is to God who honored me with the (Prophet's) Traditions of the whole (Sunni) community, and (because He) did not make me (to be) among the people of excessive desires and (deviant) innovation (in religion). The praise is to God who covered my private parts for me [by providing clothes]. The praise is to God who did not make my (daily) sustenance (to be) in the power of (anyone) other than Him. The praise is to God who made me (to be) among the community of Muhammad—may blessings be upon him, and peace.

### C.3

'aşbahtu wa 'aşbaha 'l-mulku li-'llāh. wa 'l-ħamdu li-'llāh. wa 'l-<sup>1</sup>azamatu li-'llāh. wa 'l-qudratu li-'llāh. wa 'l-kibriyā'u li-'llāh. wa 'l-<sup>2</sup>izzatu li-'llāh. wa 'l-jalālu li-'llāh. wa 'l-jabarūtu li-'llāh.<sup>19</sup> wa 's-sultānu<sup>20</sup> li-'llāhi 'l-wāhidi 'l-qahhār. bi-hi 'aşbahtu wa bi-hi 'amsaytu wa bi-hi 'ahyā wa bi-hi 'amūt. wa 'ilay-hi 'l-ba<sup>c</sup>su wa 'n-nušūr. radītu bi-llāhi rabb-an wa bi-'l'islāmi dīn-a. wa bi-muhammad-in şalā 'llāhu ta<sup>c</sup>ālā <sup>21</sup>alay-hi wa sallama rasūl-an wa nabiyy-a. wa bi-'l-ka<sup>c</sup>bati qiblat-an wa bi-'ş-şalāti farīdat-a. wa bi-'l-qur'āni 'imām-a. wa bi-'ş-şidīqi wa 'l-fārūqi wa zī 'n-nūrayni wa 'l-murtadā.<sup>22</sup> riḍwānu 'llāhu ta<sup>c</sup>ālā <sup>23</sup>alāy-him. 'ajma<sup>c</sup>īna 'a'immah. wa bi-ħalāli 'llahi ta<sup>c</sup>ālā ħalāl-a. wa bi-ħarāmi 'llāhi ta<sup>c</sup>ālā ħarām-a. wa bi-'l-jannati şawab-an wa bi-'n-nāri <sup>24</sup>iqāb-a. marħab-an marħab-an bi 'ş-şabāhi 'l-jadīdi wa bi-'l-yawmi 's-sa<sup>c</sup>īd. wa bi-'l-malakayni 'l-kirāmayni 'l-kātibayni 'l-<sup>25</sup>ādilayni 'l-ħāfiżayni 'ş-şāhidayn. ḥayyā-kumā 'llāhu ta<sup>c</sup>ālā. 'uktubā fī ġurrati yawmi-nā hazā. fī 'awwali şahīfati-nā. bi-'smi

'llāhi 'r-rahmāni 'r-rahīm.<sup>24</sup> 'ašhadu 'an lā 'ilāha 'illā 'llāh. wa 'ašadu 'anna muḥammad-an 'abdu-hu wa rasūlu-h. 'alā hāzi-hi 'š-šahādati nahyā. wa 'alay-hā namūtu wa 'alay-hā nub'aṣu ǧad-an 'in šā' 'llāhu ta'āla.

I have entered the morning, and the Kingdom (of the creation) has entered the morning, for the sake of God. And praise belongs to God and grandeur belongs to God, and power belongs to God and magnificence belongs to God, and might belongs to God and majesty belongs to God, and omnipotence belongs to God and authority belongs to God, the One, the Dominant. By means of Him I have entered the morning and by Him I have entered the evening, and by Him I am alive and by Him I die. And to Him is the awakening and the Resurrection (of the dead). I am content with God as the Lord and with Islam as the religion, and with Muhammad—may the blessings of God Most High be upon him, and peace—as the prophet, and with the Ka'ba as the prayer-direction and with ritual prayer as the obligatory duty, and with the Qur'an as the leader, and with [the Four Rightly Guided Caliphs] (Abu Bakr) Sidīq and (<sup>c</sup>Umar) Fārūq and (Uthmān) the Owner of the Two Lights and (<sup>c</sup>Alī) Murtazā as the leaders—may God be pleased with them, and with (that) permitted by God Most High as the lawful and with (that) forbidden by God Most High as the unlawful, and with the Garden (of Paradise) as the reward and with the Fire (of Hell) as the punishment. Welcome, (be most) welcome to this new morning and fortunate day, and to (my two) noble recording angels (who are) just, guarding, (and) witnessing—may God Most High give you (long) life! Write this, (both of you,) on our first page in the brightness of our day: I give witness that there is no divinity except God, and I give witness that Muhammad is

His servant and messenger. By this testimony we live and by it we will die and by it we will awaken Tomorrow, if God Most High wills it.

C.4

*'a<sup>c</sup>datu li kulli hawl-in: lā 'ilāha 'illā 'llah. wa li-kulli hamm-in wa ǧamm-in: mā šā' 'llāh. wa li-kulli ni<sup>c</sup>mat-in: al-ḥamdu li-'llāh. wa li-kulli rakā'in: 'aš-šukru li-'llāh. wa li-kulli 'u<sup>c</sup>jūbat-in: subḥāna 'llāh. wa li-kulli zanb-in: 'astağfiru 'llah. wa li kulli dīq-in: ḥasbiya 'llāh wa li-kulli muṣībat-in: 'innā li-'llāhi wa 'innā 'ilay-hi rāji<sup>c</sup>ūn. wa li-kulli qaḍā'in wa qadar-in: tawakkaltu 'alā 'llāh. wa li-kulli ṭā'at-in wa ma<sup>c</sup>siyat-in: lā ḥawla wa lā quwwata 'illā bi-llāhi 'l-<sup>c</sup>aliyyi 'l-<sup>c</sup>azīm.*

In every (situation of) fear, I consider: There is no divinity except God! And in every (situation of) grief and sorrow: What God has willed (must be)! And in every (situation of) favor and blessing: The praise is to God! And in every (situation of) comfort and well-being: The thanks is to God! And in every (situation of) amazement and wonder: The glory is to God! And in every sin: I seek the forgiveness of God! And in every (situation of) lack and insufficiency: God suffices me! And in every misfortune: “Truly, we belong to God and we must return to Him!” [Qur'an 2:156]. And in every (Divinely) Decreed and Destined (situation): I trust in God! And in every (act of) obedience and disobedience: There is no power and no strength except in God, the Most High, the Most Mighty!

C.5

<sup>25</sup>bi-'smi 'llāhi 'r-rahmāni 'r-rahīm. huwa 'llāhu 'llazī lā 'ilāha  
 'illā hū. <sup>c</sup>ālimu 'l-ğaybi wa 'š-şahādah. huwa 'r-rahmānu 'r-  
 rahīm.<sup>26</sup> (1-5) 'al-maliku 'l-qudūsu 's-salāmu 'l-mū'minu 'l-  
 muhaymin. (6-11) 'al-<sup>c</sup>azīzu 'l-jabbāru 'l-mutakabbir. 'al-ķāliqu  
 'l-bāriy'u 'l-muşawwir. (12-17) 'al-ğaffāru 'l-qahhār. 'al-  
 wahhābu 'r-razzāqu 'l-fattāhu 'l-<sup>c</sup>alīm. (18-23) 'al-qābiḍu 'l-bāsiṭ.  
 'al-ķāfiḍu 'r-rāfi<sup>c</sup>. 'al-mu<sup>c</sup>izzu 'l-muḍill. (24-29) 'as-samī<sup>c</sup>u 'l-  
 başīr. 'al-ħakamu 'l-<sup>c</sup>adl. 'al-laṭīfu 'l-ķabīr. (30-35) 'al-ħalīmu 'l-  
<sup>c</sup>azīmu 'l-ğafūru 'š-şakūr. 'al-<sup>c</sup>aliyyu 'l-kabīr. (36-42) 'al-ħafīżu  
 'l-muqīt. 'al-hasību 'l-jalīlu 'l-jamīl.<sup>27</sup> 'al-karīmu 'r-raqīb. (43-49)  
 'al-mujību 'l-wāsi<sup>c</sup>u 'l-ħakīm. 'al-wadūdu 'l-majīd. 'al-bā<sup>c</sup>iṣu 'š-  
 sahīd. (50-55) 'al-ħaqqu 'l-wakīl. 'al-qawiyu 'l-matīn. 'al-  
 waliyyu 'l-ħamīd. (56-62) 'al-muħṣī 'l-mubdiy'u 'l-mu<sup>c</sup>īd. 'al-  
 muhyī 'l-mumīt. 'al-ħayyu 'l-qayyūm. (63-68) 'al-wājīdu 'l-  
 mājid. 'al-wāħīdu 'l-ħadu 'l-fardu<sup>28</sup> 'š-şamad. (69-72) 'al-qādiru  
 'l-muqtadir. 'al-muqaddimu 'l-mu'akkir. (73-80) 'al'awwalu 'l-  
 āķiru 'z-żāhiru 'l-bātīn. 'al-wālī 'l-mut<sup>c</sup>ālī. 'al-barru 't-tawwāb.  
 (81-84) 'al-mun<sup>c</sup>imu 'l-muntaqim. 'al-<sup>c</sup>afuwwu 'r-ra'ūf. (85-87)  
 māliku 'l-mulki zu 'l-jalāli wa 'l-ikrām. 'al-muqsiṭu 'l-jāmi<sup>c</sup>.  
 (88-95) 'al-ğaniyyu 'l-muğnī 'l-mu<sup>c</sup>tī.<sup>29</sup> 'al-māni<sup>c</sup>u 'd-dāru 'n-  
 nāfi<sup>c</sup>u 'n-nūru 'l-hādī. (96-100) 'al-badī<sup>c</sup>u 'l-bāqī. 'al-wāriṣu 'r-  
 rašīdu 'š-şabūr.<sup>30</sup>

I take refuge in God from Satan the accursed. In the name of God, the Most Merciful, the Most Compassionate. He is God, (regarding) whom there is no divinity except Him, the Knower of the hidden and the manifest. He is the Most Merciful, the Most Compassionate. He is God, (regarding) whom there is no divinity except Him, (1) the Absolute King, (2) the Most Holy,

(3) the Giver of Peace, (4) the Giver of Safety, (5) the Preserver, (6) the Most Mighty, (7) the Subduer, (8) the Most Great [59:22], (9) the Creator, (10) the Maker, (11) the Fashioner, (12) the Most Forgiving, (13) the Dominant, (14) the Bestower, (15) the Provider, (16) the Opener, (17) the Knower, (18) the Restricter, (19) the Expander, (20) the Humbler, (21) the Exalter, (22) the Honorer, (23) the Abaser, (24) the All-Hearing, (25) the All-Seeing, (26) the Judge, (27) the Just, (28) the Most Kind, (29) the Most Aware, (30) the Most Forbearing, (31) the Greatest, (32) the Forgiving, (33) the Justly Appreciative, (34) the Most High, (35) the Most Great, (36) the Preserver, (37) the Strengthener, (38) the Reckoner, (39) the Most Majestic, (40) the Most Beautiful, (41) the Most Generous, (42) the Watcher, (43) the Responsive, (44) the All-Encompassing, (45) the Most Wise, (46) the Most Loving, (47) the Most Glorious, (48) the Resurrector, (49) the Witness, (50) the Truth, (51) the Guardian, (52) the Most Strong, (53) the Most Firm, (54) the Protecting Friend, (55) the Most Praiseworthy, (56) the One Who Takes Account, (57) the Creator from the Beginning, (58) the Restorer, (59) the Giver of Life, (60) The Giver of Death, (61) the Living, (62) the Self-Subsisting, (63) the Finder, (64) the Glorious One, (65) the Unique, (66) the One, (67) the Singular, (68) the Eternal, (69) the Powerful, (70) the Most Powerful, (71) the Advancer, (72) the Postponer, (73) the First, (74) the Last, (75) the Outward, (76) the Inward, (77) the Governor, (78) the Most Exalted, (79) the Source of Goodness, (80) the Turning (in Forgiveness), (81) the Most Beneficent, (82) the Avenger, (83) the Pardoner, (84) the All-Compassionate, (85) the Lord of Dominion [3:26] the Possessor of Majesty and Honor [55:27, 78], (86) the Most Equitable, (87) the Gatherer, (88) the All-

Rich, (89) the Enricher, (90) the Most Giving, (91) the Withholder, (92) the Creator of Harm, (93) the Creator of Good, (94) the Light, (95) the Guide, (96) the Originator, (97) the Everlasting, (98) the Inheritor, (99) the Judicious Guide, (100) the Most Patient.

#### C.6

*'allazī laysa ka-miṣli-hi šay'un fī 'l'ardi wa lā fī 's-samā'i<sup>31</sup> wa huwa 's-samī'u 'l- baṣīr. huwa mawlā-nā wa 'ilay-hi 'l-maṣīr. niṣma 'l-mawlā wa niṣma 'n-naṣīr. ḡufrāna-ka rabba-nā wa 'ilay-ka 'l-maṣīr.*

The one regarding Whom nothing resembles Him on earth or in the heavens, and He is All-Hearing, All-Seeing [42:11]. He is our Protector [9:51], and the journey's arrival is to Him [5:20], an excellent Protector and an excellent Helper [8:40]. (We seek) Your forgiveness, O our Sustaining Lord, and the journey's arrival is to You [2:285].

#### C.7

*lā 'uḥṣī ṣanā'a ḥalay-k. 'anta kamā 'aṣnayta ḥalā nafsi-ka jalla wajahu-ka ḥazza jāru-ka wa jalla ṣanā'ū-k. wa taqaddasat 'asmā'ū- ka wa ḥifātu-k. wa lā 'ilāha ḡayru-k.<sup>32</sup> yaṣfalu 'llāhu mā yaṣā'u bi-qudrati-h. wa yaḥkumu mā yurīdu bi-ḥizzati-h.*

I cannot reckon the praises to You. You are just as You give praise to Yourself—Your Face is majestic, Your Protection is powerful, Your praise is glorious, and may Your Names and Attributes be sanctified! And there is no divinity besides You. God does what He wills with His power, and He judges what He

wills with His might.

C.8

bi-'smi 'llāhi 'r-rahmāni 'r-rahīm.<sup>33</sup> 'allāhumma bi-ḥurmati hāzi-hi 's-sā'ati 'l-marjuwwah. wa bi-ḥurmati hāzi-hi 'l-asmā'i 'l-ḥusnā. wa bi-ṣarafi-hā. wa karāmati-hā. wa dā'i-hā wa ma'ānī-hā. 'allāhumma 'j' al-l-ī ṣabāḥ-an ṣāliḥ-an maymūn-an mubārak-a. lā hāziy-an wa lā qādīh-a.

In the name of God, the Most Merciful, the Most Compassionate. O God, with reverence for what is hoped for in this hour, and with reverence for these beautiful Names (of Yours) and their dignity, generosity, summoning, and meanings —O God, make for me a beneficial, fortunate, and blessed morning; not a troublesome or a blameworthy one!

C.9

'allāhumma 'j' al 'awwala yawmi-nā hāzā ṣalāḥ-a. wa 'awsaṭa-hu falāḥ-an wa ākira-hu najāḥ-a.

O God, make the first (part) of this day of ours (to be) upright, its middle (part) thriving, and its last (part) successful!

C.10

'allāhumma 'inna hāzā ḫalq-un jadīd. fa-'ftaḥ-hu 'alā bi-ṭā'ati-k. wa 'ktim-hu-lī bi-maḡfirati-ka wa riḍwāni-k. wa 'rzuq-nī fī-hi ḥasanat-an tataqabbalu-hā min-nī. wa tuzakk-ī-hā wa tuḍā'ifu-hā.<sup>34</sup> wa mā 'amiltu fī-hi min sayyi'at-in fa-'ḡfir-lī.<sup>35</sup> 'inna-ka

'anta ḡafūr-un rahīm. wadūd-un karīm.<sup>36</sup>

O God, truly this (day) is a new creation. Open it with obedience to You, and seal it with Your forgiveness and Your approval! And, during it, provide me with a good deed which will be accepted from me, which You will purify and double! And, during it, whatever I may do of misdeeds, then forgive me! Truly You are forgiving, compassionate, loving, and generous!

C.11

'allāhumma 'inn-ī 'aṣbahū lā 'astatī'u daf'a mā 'akra-h. wa lā 'amliku naf'a mā 'arjū. wa 'aṣbaha 'l'amru bi-yadi ḡayr-ī. wa 'aṣbahū murtahin-an bi-<sup>c</sup>amal-ī. wa lā faqīra 'afqara min-nī.

O God, truly I have entered the morning, (but) I am unable to drive away that which I detest, and I cannot take possession of something beneficial for which I hope—matters that have entered the morning by a Hand other than mine. I have entered the morning pledged to my deeds. And no beggar (of Your mercy) is poorer than I!

C.12

'allāhumma lā tušmit-bī <sup>c</sup>aduww-ī. wa lā tasū'bī ṣadīq-ī. wa lā taj<sup>c</sup>al muṣībat-ī fī dīn-ī. wa lā taj<sup>c</sup>ali 'd-dunyā 'akbara hamm-ī. wa lā mablağā <sup>c</sup>ilm-ī. wa lā tusallīt <sup>c</sup>alayya man lā yarḥam-nī.<sup>37</sup>

O God, do not let my sorrows be pleasing to my enemy, and do not let my friend be troubled for me! And do not cause me hardship in my religion! And do not let the world be my biggest worry, and do let my knowledge be restricted (to it)! And do not

let someone have authority over me who is not merciful to me!

C.13

'allāhumma 'inna-ka ta<sup>c</sup>lamu sirr-ī. wa 'alāniyat-ī. fa-'qbal  
ma<sup>c</sup>zirat-ī. wa ta<sup>c</sup>lamu hājat-ī fa-'<sup>c</sup>ti-nī<sup>38</sup> sū'l-ī. wa ta<sup>c</sup>lamu mā fī  
nafs-ī. fa-'<sup>c</sup>fir-lī zunūb-ī. fa'inna-hu lā ya<sup>c</sup>fīru 'z-zunūba 'illā  
'ant. 'allāhumma 'inn-ī 'as'alu-ka 'īmān-an yubāshīru qalb-ī. wa  
yaqīn-an sādiq-an hattā 'a<sup>c</sup>lamu 'anna-hu lan yuṣība-nī. 'illā mā  
katabta-hu 'alayya.<sup>39</sup> fa'arḍi-nī bi-mā qasamta-hu-lī.

O God, truly You know my concealed and open (deeds), so accept my regrets! And You know my needs, so grant my request! And You know whatever is in my soul, so forgive my sins and errors! For truly, none can forgive sins except You. O God, truly I ask You for a (religious) faith that brings joyful news to my heart, and a sincere faith, until I know that surely nothing will happen to me except what He has decreed for me. [[see 9:51]] So make me satisfied with whatever You have allotted to me!

C.14

'allāhumma 'inn-ī 'as'alu-ka bi'anna-ka subbūh-un quddūs.  
yusabbiḥu la-ka sawādu 'l-layli wa ḥaw'u 'n-nahār. wa šu<sup>c</sup>ā<sup>c</sup>u 'š-  
šamsi wa nūru 'l-qamar. wa dawīyyu 'l-mā'i wa ḥafīfu 'š-šajar.  
wa nujūmu 's-samā'i wa turābu 'l-ard. wa ḥukūru 'l-jibāli wa  
rimālu 'l-qifār. wa 'amwāju 'l-bihāri wa dawābbu 'l-barri wa 'l-  
bah̄r. wa 'as'alu-ka bi'anna-ka ḥamad-un fard. fī 's-samā'i 'izzu-  
ka wa fī 'l-ardī qadā'ū-k. wa 'alā 'l-<sup>c</sup>aršī jalālu-k. wa fī 'l-jannati  
raḥmatu-k. wa fī jahannama 'azābu-k. wa 'l-malā'ikata-hu

junūdu- k. yusabbihūna-ka wa yuḥammidūna-ka 'l-layla wa 'n-nahāra lā yafturūn.

O God, truly I ask You—since You are glorious and holy: the darkness of the night glorifies You and the light of the day, and the ray of the sun and the light of the moon, and the tinkling of the (running) water and the sound of the (wind-shaken) tree, and the stars of the sky and the dust of the earth, and the hard rocks of the mountains and the sands of the deserts, and the waves of the oceans and the (moving) creatures of the land and sea. And I ask You—since You are Eternal, Singular: Your glorious might is in the sky and Your decree is on earth, and Your majesty is on the Throne, and Your mercy is in Paradise and Your punishment is in Hell, and the angels are Your (hidden) forces—they glorify You and they praise You night and day, (regarding which) they never become weak. [[21:20]]

C.15

lā 'ilāha 'illā 'ant. la-ka 'l-hamd.<sup>40</sup> 'anta 'l-ḥannānu 'l-mannān. badī'u 's-samāwāti wa 'l-arḍi yā ẓā 'l-jalāli wa 'l-ikrām. wa 'as'alu-ka bi'asmā'i-ka 'l-ḥusnā. wa ẓalā'i-ka 'l-ṣulyā wa burhāni-ka 'l-ṣazīm. wa bi-ḥujjati-ka 'l-bāliğati wa bi- kalimāti-ka 't-tāmmat. 'an taṣrifa ḥann-ī ṣarra mā 'ahḍuru<sup>41</sup> mina 'l-azā. wa ṣarra mā 'akāfu wa 'ahżar. wa ṣallā 'llāhu 'alā sayyidi-nā muḥammad-in wa ẓalīhi wa ṣahbi-hi 'ajma'īn.

There is no divinity except You. (All) praise is Yours. You are Tenderly Merciful, Beneficent, Originator of the heavens and the earth. O Possessor of Majesty and Honor! And I ask You by Your beautiful Names, and by Your sublime favors and Your

magnificent Proof [[4:174]], and by Your paramount Demonstration, and by Your completed Words (of Revelation)—that You avert (any) evil from me that has been prepared out of harm and (any) evil that I fear and is (about to be) made present! And may the blessings of God be upon our chief leader, Muhammad, and upon his family and all of his companions.

## C.16

'allāhumma rabba 's-samāwāti 's-sab'i wa rabba 'l-<sup>c</sup>arši 'l-<sup>c</sup>azīm.  
rabba-nā wa rabba kulli šay. munzila<sup>42</sup> 't-tawrati wa 'l-injīli wa  
'z-zabūri wa 'l-furqān. fāliqi 'l-habbi wa 'n-nawā. 'a<sup>c</sup>ūzu bi-ka  
min šarri kulli dābbat-in 'anta ākiz-un bi-nāsiyati-hā. 'inna rabb-  
ī 'alā širāt-in mustaqīm. 'anta 'l'awwalu fa-laysa qabla-ka šay.  
wa 'anta 'l-ākīru fa-laysa ba<sup>c</sup>da-ka šay. wa 'anta 'z-zāhiru fa-  
laysa fawqa-ka šay. wa 'anta 'l-bātinu fa-laysa dūna-ka šay. 'iqdī  
'an-nī 'd-dayna wa 'aġni-nī mina 'l-faqr.

O God, Sustaining Lord of the seven heavens and Lord of the magnificent Throne, our Lord and Lord of all things; the one who send down the Torah and the Gospel and the Psalms and the Distinction [[the Qur'ān]]; the one Who makes grain and date stones split and sprout [6:95]! I take refuge with You from the evil of every beast for which You are the seizer of its forelock! Truly my Sustaining Lord (guides) on a straight path! You are the First, since there is nothing before You; and You are the Last, since there is nothing after You; and You are the Outward, since there is nothing above You; and You are the Inward, since there is nothing below You. Eradicate debt from me and free me from poverty!

C.17

'allāhumma 'inn-ī 'as'alu-ka qalb-an ḫāši<sup>c</sup>-a. wa 'as'alu-ka  
'īmān- an dā'im-a. wa 'as'alu-ka 'ilm-an nāfi<sup>c</sup>-a. wa 'as'alu-ka  
'amal-an ṣālih-a. wa 'as'alu-ka yaqīn-an ṣādiq-a. wa 'as'alu-ka  
dīn-an qiyyām-a. wa 'as'alu-ka 'l-<sup>c</sup>āfiyata min kulli baliyyah. wa  
'as'alu- ka tamāma 'l-<sup>c</sup>āfiyat. wa 'asa'lu-ka dawāma 'l-<sup>c</sup>āfiyah.  
wa 'as'alu-ka 's-ṣukra 'alā 'l-<sup>c</sup>āfiyah.

O God, truly I ask You for a heart (that is) humble and I ask You for a faith (that is) lasting, and I ask You for a knowledge (that is) beneficial and I ask You for a deed (that is) good, and I ask You for a certainty (of faith) (that is) true and I ask You for a religion (that is) enduring, and I ask You for security from every hardship and misfortune and I ask You for complete welfare, and I ask you for lasting (good) health and I ask You for gratitude for well-being.

C.18

allāhumma 'inn-ī 'as'alu-ka 'l-<sup>c</sup>āfiyata wa 'l- mu<sup>c</sup>āfāti  
fī 'd-dunya wa 'l-ākirah. allāhumma yā 'ālima 's-sirri wa 'l-  
ķafīyyāh. rafī'a 'd-darajāti zū 'l-<sup>c</sup>arš.<sup>43</sup> tulqī 'r-rūḥa min 'amri- ka  
'alā man tašā'u min 'ibādi-k. ḡāfirā 'z-zanbi wa qābili 't- tawb.  
šadīdi 'l-<sup>c</sup>iqābi<sup>44</sup> zā 't-<sup>c</sup>awl. lā 'ilāha 'illā hū. 'ilay-hi 'l-maṣīr.<sup>45</sup> lā  
'ilāha 'illā anta subḥāna-ka 'inn-ī kuntu mina 'z-zalimin.<sup>46</sup>

O God, truly I ask You for prosperity and well-being and preservation of welfare in the world and the Afterlife! O God, O Knower of the secret and the concealed! (O) Exalted (above all) ranks, Lord of the Throne, by Your command You send the

(Holy) Spirit to whomever You will among Your servants [[40:15]]! (O) Forgiver of sin and Acceptor of repentance, Firm in punishment, Possessor of lasting bounty! There is no divinity except Him, and the (final) destination is to Him [[40:3]]. There is no divinity except You. Glory be to You! Truly I was among the unjust ones [21:87].

C.19

allāhumma yā hādiya 'l-muḍillīn. wa yā rāhīma 'l-muḍibīn. wa yā muqīla ḥāsirīn. 'irham ḥabda-ka zā 'l-kaṭari 'l-ḥazīm. wa 'l-muslimīna kulla-hum ḥajmaīn. wa 'jāl-nī maṣā 'l-ahyā'i 'l-marzūqīn. 'allazīna ḥanṣamta ḥalay-him mina 'n-nabiyyīna wa 'ṣ-ṣiddīqīna wa 'ṣ-ṣuhadā'i, wa 'ṣ-ṣāliḥīn.

O God, O Guide of those (who have) wandered astray! And O Merciful to those (who have) sinned! And O Pardoner of the stumblings of those (who have) fallen into error. Be merciful to Your servant (who is) having great danger (approaching)! And (be merciful to) all the Muslims altogether! And make me (to be) together with those (who are eternally) provided for, those upon whom You have given blessings [[1:1]] among the Prophets and the truthful ones, and the martyrs (for the truth) and the doers of good!

C.20

'allāhumma yā ḡaniyyu yā ḥamīd. yā mubdiy'u yā muṣīd. yā rahīmu yā wadūd. 'aḡni-nī bi-ḥalāli-ka ḥan ḥarāmi-k. wa bi-ṭāṣṣati-kā ḥan maṣṣiyati-k. wa bi-fadli-ka ḥan-man siwā-k.  
allāhumma 'ari-nā 'l-ḥaqqa ḥaqqa-an wa 'rzuq-nā 'it-tibāṣa-h.<sup>47</sup> wa

'ari-nā 'l-bāṭila bāṭil-an wa 'rzjuq-nā 'jtināba-h.

O God, O Most Rich, O Most Praiseworthy, O Creator from the beginning, O Restorer, O Most Compassionate, O Most Loving! Enable me to be free from what You forbid, by (means of) what You allow; and (to stay away) from rebellion against You, by (means of) obedience to You; and (to stay away) from the one who asserts equality (of other divinities) with You, by (means of) Your grace and bounty. O God, show us the verity of a true (thing) and give us the provision of following it! And show us the falsity of a false (thing) and give us the provision of shunning it!

## C.21

allāhumma lā takil-nī 'ilà nafs-ī. wa lā 'ilà 'āhwā'i nafs-ī. wa lā 'ilà 'ahad-in min ălqi-ka ărfata ăayn-in wa lā 'aqalla min ălīl. kun-lī waliyy-an wa hāfiż-an wa nāşir-an wa ăawn-an wa mu'īn-a. allāhumma 'ăfir-lī wa li-ăbā'ī wa 'umma-hāt-ī wa 'iķwān-ī wa 'aşīrat-ī. wali'aqribā'ī wa 'ahibbā'ī. wa 'ustāz-ī wa šayk-ī. wa li-man waşşa nī bi-'d-du'ā'i 'l-ķayr. wa li-man ăallama-nī ăaqqa 'd-du'ā. wa li-man yarjū barakata du'ā'ī mina 'l-āhyā'i wa 'l-amwāt. bi-rahmati-ka yā subhān yā sultān.<sup>48</sup> yā man lam yalid wa lam yūlad wa lam yakun la-hu kufuw-an 'ahad. bi-rahmati-ka yā 'arhama 'r-rahimīn.

O God, do not entrust me to my (selfish) ego and not to the craving desire of my ego, and not to a single one of Your creatures for the blink of an eye—and not for less than that! Be for me a protector and a maintainer, and a helper and an aider and a defender! O God, forgive me, and (the ancestors of) my

fathers and (the ancestors of) my mothers and my brothers and my kindred and (all) my relatives, and my favorite (people) and my teacher and my spiritual guide; and for the sake of the one who recommended me to (do) good prayer invocations, and for the sake of the one who taught me the truth of prayer invocation, and for the sake of those who hope for the blessing of my prayer invocation among (both) the living and the dead! By Your mercy, O Glorious one, O King, O one who does not bring forth children nor is He born from anyone, and there is no one comparable to Him[ 112:3-4]! By Your mercy, O Most Merciful of the merciful ones [21:83]!

## C.22

<sup>49</sup> allāhumma ṣalli wa sallim <sup>‘alā</sup> sayyidi-nā wa nabiyi-nā wa ḥabībi-nā muḥammad-in fī ‘l’awwalīn. wa ṣalli wa sallim <sup>‘alā</sup> sayyidi-nā wa nabiyi-nā wa ḥabībi-nā muḥammad-in fī ‘l’ākīrīn. wa ṣalli wa sallim <sup>‘alā</sup> sayyidi-nā wa nabiyi-nā wa ḥabībi-nā muḥammad-in fī kulli waqt-in wa hīn. wa ṣalli wa sallim <sup>‘alā</sup> sayyidi-nā wa nabiyi-nā wa ḥabībi-nā muḥammad-in fī ‘l-malā’i ‘Tā’lā ’ilā yawmi ‘d-dīn. wa ṣalli wa sallim <sup>‘alā</sup> sayyidi-nā wa nabiyi-nā wa ḥabībi-nā muḥammad-in wa <sup>‘alā</sup> jamī‘i ‘l-anbiyā’i wa ‘l-mursalīn. wa <sup>‘alā</sup> malā’ikati-ka ‘l-muqarrabīn. wa <sup>‘alā</sup> ’ahli tā’ati-ka ’ajma‘īn. wa <sup>‘alā</sup> <sup>‘ibādi</sup> ‘llāhi wa ’ṣ-ṣāliḥīn min ahli ‘s-samāwāti wa ’ahli ‘l-araḍīn. wa radiya ‘llāhu <sup>‘an</sup> ’aṣḥābi rasūli ‘llāhi ’ajma‘īn.<sup>50</sup>

O God, send blessings and peace upon our Chief Leader of the first ones, and our Prophet and our Beloved one (of God), Muhammad. And send blessings and peace upon our Chief Leader of the last ones [up to the Resurrection], and our Prophet

and our Beloved one (of God), Muhammad. And send blessings and peace upon our Chief Leader in every time and epoch, and our Prophet and our Beloved one (of God), Muhammad. And send blessings and peace upon our Chief Leader in the most exalted rank [before God] until the Day of Judgment, and our Prophet and our Beloved one (of God), Muhammad. And send blessings and peace upon our Chief Leader and our Prophet and our Beloved one (of God), Muhammad; and upon all the prophets and messengers; and upon Your nearest angels; and upon all Your obedient followers among those [invisible ones] of the heavens and those of the lands! And may God Most High be pleased regarding all the companions of the Messenger.

C.23

'allāhumma 'anta rabb-ī. lā 'ilāha 'illā 'anta ȏalaqta-nī. wa 'anā 'abdi-ka<sup>51</sup> wa 'anā 'alā 'ahdi-ka wa wa'di-ka mā 'staṭa'tu. 'a'ūzu bi-ka min ḥarri mā ḥana'tu.<sup>52</sup> 'abū'u la-ka bi-ni'mati-ka 'alayya wa 'abū'u bi-zanb-ī. fa-'ḡfir-lī zunūb-ī.<sup>53</sup> fa'inna-hu lā yaḡfiru 'z-zunūba 'illā 'ant. yā 'arḥama 'r-rahimīn.<sup>54</sup> jalla rabb-ī wa qadar. 'azza rabb-ī wa qahar. wa 'llāhu ḡafūr-un li-man ḥabar. wa la-zikru 'llāhi 'akbar. ni'ma 'l-hāfiẓu 'llāh. ni'ma 'l-qādiru 'llāh. fa-qadar-nā fa-ni'ma 'l-qādirūn.<sup>55</sup>

O God, You are my Sustaining Lord, there is no divinity except You, You created me, and I am Your servant. And I am (committed) to the obligation to You and the promise to You as much as I am able. I take refuge with You from the evil that I have done! I turn to You for Your beneficence toward me and I turn (in repentance) for my sins Forgive me, for truly no one can forgive sins except You! My Sustaining Lord is glorified and

powerful; my Lord is powerful and dominant. And God is Most Forgiving to the one (who is) patient. And surely remembrance of God is the greatest [help] [29:45]. How excellent a preserver God is! How excellent a determiner God is: “Then We determined, for (We are) the Best of determiners and arrangers” [77:23].

C.24

’allāhumma ’inn-ī ’aūzu bi-ka mina ’l-ḥawri ba’da ’l-kawr.<sup>56</sup>

O God, truly I take refuge with You from decrease after increase and abundance.

C.25

’allāhumma ’inn-ī ’aūzu bi-ka min ’an ’ašrika bi-ka šay’an wa ’anā ’a’lam. wa ’staḡfiru-ka li-mā lā ’a’lam. ’inna-ka ’anta ḥallāmu ’l-ḡuyūb.<sup>57</sup> ’astaḡfiru ’llāha ’l-’azīm.<sup>58</sup>

O God, truly I take refuge with You from (the case) that I have associated anything with You and I knew (it). And I seek Your forgiveness for whatever (I have associated and) I did not know. I seek the forgiveness of God Most Great!

C.26

’astaḡfiru ’llāha min kulli ẓanb-in ’aznabta-hu ḥamd-an ’aw ẓaṭā’an ’aw sirr-an ’aw ḥalāniyah. wa ’atūbu ’ilay-hi mina ’z-ẓanbi ’llazī ’a’lam. wa mina ’z-ẓanbi ’llazī lā ’a’lam.<sup>59</sup>

I seek the forgiveness of God from every sin that I have committed, intentionally or mistakenly, secretly or openly. And I

turn to Him (in repentance) from sins (about) which I knew and from sins (about) which I did not know. (Seven times)

C.27

lā ḥawla wa lā quwwata 'illā bi-'llāhi 'l-<sup>c</sup>aliyyi 'l-<sup>c</sup>azīm. wa mā tawfiq-ī 'illā bi 'llāhi <sup>c</sup>alay-hi tawakkaltu wa huwa rabbu 'l-<sup>c</sup>arši 'l-<sup>c</sup>azīm.<sup>60</sup> mā šā'a 'llāhu kāna wa mā lam yašā'u lam yakun.<sup>61</sup> 'ašhādu 'anna<sup>62</sup> 'llāha <sup>c</sup>alā kulli šay'in qādīr. wa 'anna 'llāha qad 'ahāta bi-kulli šay'in <sup>c</sup>ilm-a. fa-'llāhu ḁayr-un ḥāfiẓ-an wa huwa 'arḥamu 'r-rāḥimīn. wa 'l-ḥamdu li-'llāhi rabbi 'l-<sup>c</sup>ālimīn.<sup>63</sup>

There is no power and no strength except with God [18:39], the Most High, the Most Mighty. And there is no success for me except with (the help of) God [11:88]. I rely upon Him (alone), and He is Lord of the Mighty Throne [9:129]. Whatever God willed has occurred, and whatever He does not will cannot occur [9:51]. I know that truly God has power over all things [67:2]. And God certainly encompasses all things in (His) Knowledge [65:12]. But God is the Best Guardian, and He is the Most Merciful of the merciful ones [12:64]. And the praise is to God, the Sustaining Lord of (the beings of all) the worlds [1:1].

The end of the Awrād-i Sharīf [Evrād-ı Sherif tamamlandı]  
[tammat]

<sup>64</sup>



## D.1

<sup>65</sup>’allāhumma ’j<sup>c</sup>al lī nūr-an fī qalb-ī. wa nūr-an fī qabr-ī. wa nūr-an bayna yadayya wa nūr-an min ăkalf-ī. wa nūr-an <sup>c</sup>an yamīn-ī. wa nūr-an <sup>c</sup>an ăsimăl-ī. wa nūr-an min fawq-ī. wa nūr-an min taht-ī. wa nūr-an fī sam<sup>c</sup>-ī. wa nūr-an fī başar-ī. wa nūr-an fī ša<sup>c</sup>r-ī. wa nūr-an fī başar-ī. wa nūr-an fī lahm-ī. wa nūr-an fī dam-ī. wa nūr-an fī <sup>c</sup>izām-ī. ’allāhumma ’a<sup>c</sup>zim-lī nūr-a. wa ’j<sup>c</sup>al-nī nūr-a. ’allāhumma ’j<sup>c</sup>al fī qalb-ī nūr-a. wa fī lisān-ī nūr-a. wa fī başar-ī nūr-a. wa fī sam<sup>c</sup>-ī nūr-a. wa <sup>c</sup>an yamīn-ī nūr-a. wa <sup>c</sup>an yasār-ī nūr-a. wa min fawq-ī nūr-a. wa min taht-ī nūr-a. wa min ’amām-ī nūr-a. wa min ăkalf-ī nūr-a. wa ’j<sup>c</sup>al lī fī nafs-ī nūr-a. wa <sup>c</sup>zim- lī nūr-a.

O God, make for me a light in my heart and a light in my grave, and a light in front of me and a light behind me, and a light (coming) from my right side and a light (coming) from my left side, and a light (coming) from above me and a light (coming) from below me, and a light in my hearing and a light in my seeing, and a light in my hair and a light in my skin’s surface, and a light in my flesh and a light in my blood, and a light in my bones! O God, increase my light and make me a light! O God, make a light in my heart and a light in my tongue, and a light in my seeing and a light in my hearing, and a light (coming) from my right side and a light (coming) from my left side, and a light (coming) from above me and a light (coming) from below me, and a light in front of me and a light behind me! And make for me a light in myself and increase my light!

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## D.2

’allāhumma ’rḥam wa tāhannan ḥalà sayyid-ī wa sanad-ī wa muṭamad-ī. wa makāni ’r-rūḥi min jasad-ī. wa zākīrati yawm-ī wa ḡad-ī mawlā-nā muḥammad. jalāli ’l-ḥaqqi wa ’d-dīn. matta ḥa-nā ’llāhu bi-sirri-hi ’l-mubīn. wa ḥalà ābā’i-hi wa ’ummahāti-hi wa ’ajdādi-hi wa ’awlādi-hi wa ̄kulafā’i-hi wa fuqarā’i-hi wa ’ahibā’i-hi ’ilà yawmi ’l-ḥašri wa ’l-qarār. bi-rahmati-ka yā ’arḥama ’r-rahimīn. wa ’l-hamdu li-’llāhi rabbi ’l-ḥālamīn.

O God, be merciful and kind toward my chief and my reliance, and my spiritual guide and the place of the spirit in my body, and the provision of my today and tomorrow, and Our Master [[Mawlānā]]—the Glory [[Jalāl]] of the Truth [[ul-ḥaqq]] and the Religion [[ud-dīn]], and upon his fathers and his ancestors, and his mothers and his children, and his successors and his followers until the Day of Resurrection—by Your mercy, O Most Merciful of the merciful ones [21:83]. And the praise is to God, the Sustaining Lord of (the beings of all) the worlds.

## D.3.

<sup>66</sup>(al-fātiḥa) rūḥu pāk-i ḥadrāt-i muḥammad muṣṭafā-rā ṣalawāt: ’allāhumma ṣalli wa sallim ḥalà sayyidi-nā wa sanadi-nā wa mawlā-nā muḥammad-in wa ḥalà ’ali-hi wa ṣahbi-hi wa ’ahli bayti-hi ’ajma’īna ’t-ṭayyibīna ’t-ṭāhirīn. ’ism-i pāk-i ḥadrāt-i muḥammad muṣṭafā-rā ṣalawāt: ’allāhumma ṣalli wa sallim ḥalà sayyidi-nā wa sanadi-nā wa mawlā-nā muḥammad-in wa ḥalà ’ali-hi wa ṣahbi-hi wa ’ahli bayti-hi ’ajma’īna ’t-ṭayyibīna ’t-ṭāhirīn. jism-i pāk-i ḥadrāt-i muḥammad-in muṣṭafā-rā ṣalawāt: ’allāhumma ṣalli wa sallim ḥalà sayyidi-nā wa sanadi-nā

wa mawlā-nā muhammad-in wa 'alā 'ali-hi wa şahbi-hi wa 'ahli bayti-hi 'ajma'īna 't-tayyibīna 't-tāhirīn. 'azamatu 'llāhi-rā takbīr-a. 'allāhu 'akbar. 'allāhu 'akbar. lā 'ilāha 'illā 'llāh. wa 'llāhu 'akbaru 'llāhu 'akbaru wa li-'llāhi 'l-hamd. 'aş-şallātu wa 's-salāmu 'alay-ka yā rasūla 'llāh. 'aş-şallātu wa 's-salāmu 'alay-ka yā ḥabība 'llāh. 'aş-şallātu wa 's-salāmu 'alay-ka yā nabiyya 'llāh. 'aş-şallātu wa 's-salāmu 'alay-ka yā sayyida 'l'awwalīna wa 'l'ākīrīn. wa şalātu 'llāhi wa salāmu-hu 'alā 'l'anbiyā'i wa 'l-mursalīn. wa 'l-hamdu li-'llāhi rabbi 'l-ālamīn.

Prayers for the pure spirit of venerable Muhammad Mustafa: O God, send blessings and peace upon our chief leader and our reliance and our master Muhammad, and upon all the pure and immaculate ones of his family and his companions and the people of his household!

Prayers for the pure name of venerable Muhammad Mustafa: O God, send blessings and peace upon our chief leader and our reliance and our master Muhammad, and upon all the pure and immaculate ones of his family and his companions and the people of his household!

Prayers for the pure body of venerable Muhammad Mustafa: O God, send blessings and peace upon our chief leader and our reliance and our master Muhammad, and upon all the pure and immaculate ones of his family and his companions and the people of his household!

A magnification for the grandeur of God: God is Most Great, God is Most Great! There is no divinity except God! And God is Most Great, God is Most Great! And (all) the praise is to God! (May) the blessings and peace (of God) be upon you, O Messenger of God. (May) the blessings and peace (of God) be upon you, O Beloved one of God. (May) the blessings and peace

(of God) be upon you, O Prophet of God. (May) the blessings and peace (of God) be upon you, O Chief Leader of the first ones and the last ones ([up to the Resurrection]. And (may) the blessings of God and His peace be upon (all) the prophets and the messengers (of God). And the praise is to God, the Sustaining Lord of (the beings of all) the worlds.

#### D.4.

Vakt-i sherîf hayrola. Hayırlar fethola. Sherler defola. Allâh Azîmu'shshân ism-i zâtının nûru ile kalplerimizi pür nûr ve münevver eyleye. Ve niyâzımız dergâh-ı izzette kabûl ve makbûl ola. Demler, safâlar muzdâd<sup>67</sup> ve kulûb-i âshîkân küshâde bâd. Dem-i Hazret-i Mevlânâ<sup>68</sup>, sirr-i Shems, kerem-i Imâm Alî [ve atâ-yı<sup>69</sup> Muhammedi'n-in nebiyyi'l-ümmiyyi, rahmete'n-li'l-âlemîn. Hû diyelim]: “Hû!”

May this noble occasion be favorable and blessed! May good things be disclosed! May evils be (kept) distant! May the Lord of Glorious Rank cause our hearts to be full of light and radiance by the Light of His Essence! May our needy supplications be accepted and approved in the Court of (Divine) Majesty! May (our) moments (of blessing) (and our spiritual) joys be increased! And may the hearts of the lovers (of God) be opened (wide)! (For the sake of) the (blessed) words of our Venerable Master, the secret of Shams, the nobility of Imâm 'Ali, and the favor of Muhammad the unlettered Prophet (and) mercy to (the beings of) the worlds [21:107], let us say: “Hû!”<sup>70</sup>

## NOTES

1. FAKH: “wa lā rāda li-mā qađayta wa lā hādiya li-man ađlalta wa lā muđilla li-mani ‘hdayta”
2. On the CD, Hüseyin Erek does not read “wa lā rāda li-mā qađayta”
3. MUST begins: “(qāla fī kulli yawmi sab<sup>c</sup> marrāt)” [= “He said (this) seven times during every day”]
4. FAHK: “yuš̄gilu-hu”; MUST: “yaš̄galu-hu”; M.SHAMS: “yaš̄gilu-hu”
5. FAKH adds “wa”
6. FAKH: “fa-’nṣur”—error
7. FAKH has “liyanzira”—error
8. M.SHAMS adds “(tuqrā’ ṣalaṣa marāt-in)” [“Recite three times”]; on the CD, Hüseyin Erek adds “allāhu akbar”
9. On the CD, Hüseyin Erek adds “allāhu akbar”
10. Here, EM and M.SHAMS have Sūrahs 96 and 97
11. On the CD, Hüseyin Erek adds “allāhu akbar”
12. Here, EM has Sūrahs 100-107
13. On the CD, Hüseyin Erek adds “allāhu akbar”
14. M.SHAMS: “(tuqra’ a ṣalāṣa marrāt)” [“Recite three times”]
15. M.SHAMS: “(tuqra’ a ṣalāṣa marrāt)” [“Recite three times”]
16. M.SHAMS: “(tuqra’ a ṣalāṣa marrāt)” [“Recite three times”]
17. FAKH: “wa ’ilay-hi ’n-nušūr” & MUST: “wa ’ilay-hi ’l-ba<sup>c</sup>ṣu ’n-nušūr”
18. FAKH: “satara <sup>c</sup>alà <sup>c</sup>awrat-ī”
19. FAKH: “wa ’aṣbāḥa ’l-mulku li-’llāhi wa ’l-ḥamdu li-’llāhi wa ’l-<sup>c</sup>azamatu li-’llāhi wa ’l-kibriyā’u li-’llāhi wa ’l-qudratu li-’llāhi wa ’l-jabarūtu li-’llāhi” MUST: “wa ’aṣbāḥa ’l-mulku li-

'llāhi wa 'l-kibriyā'u li-'llāhi wa 'l-<sup>c</sup>izzatu li-'llāhi wa 'l-jalālu li-'llāhi wa 'l-jabarūtu li-'llāhi"

20. FAKH: "wa 'sultānu"—error
21. FAKH AND M.SHAMS omit "rasūl-an wa"
22. here Huseyin Erek adds in the CD recording, "wa 'l-ḥasani wa 'l-ḥusayni"
23. FAKH & MUST: "riḍwānu 'llāhi"
24. FAKH & M.SHAMS omit: "bi-smi 'llāhi 'r-rahmāni 'r-rahīm". MUST states that, "Some manuscripts are with the basmalah and some without the basmalah"
25. FAKH adds: "a<sup>c</sup>ūzu bi-llāhi mina 'š-ṣayṭāni 'r-rajīm"
26. FAKH adds: "huwa 'llāhu 'llazī lā 'ilāha 'illā hū"
27. FAKH omits "'l-jamīlu"
28. FAKH omits "'l-fardu"
29. FAKH omits "'l-mu<sup>c</sup>ṭī"
30. EM has 100 names (counting "mālikī 'l-mulki zū 'l-jalāli wa 'l-ikrām" as one name), FAKH has 98 names, MUST has 101, and M.SHAMS 100. All add "al-mun<sup>c</sup>im" to the traditional list (in "ṣahīhu 'l-Bukārī") that includes "ar-rahmān" and "ar-rahīm", plus 97 others (but not including "al-jamīl", "al-wāhid", "al-fard", and "al-mu<sup>c</sup>nim"). M.SHAMS omits "al-mu<sup>c</sup>ṭī", a traditional name.
31. FAKH omits "fī 'l-ardī wa lā fī 's-samā'i"
32. FAKH omits "wa lā 'ilāha ḡayru-k"
33. FAKH omits "bi-'smi 'llāhi 'r-rahmāni 'r-rahīm". M.SHAMS starts a new section with "du<sup>c</sup>ā". bi-'smi 'llāhi 'r-rahmāni 'r-rahīm"

34. FAKH: “tuða<sup>cc</sup> ifu-hā-lī”

35. FAKH: “fa-'ğfir-hā-lī”

36. On the CD, Hüseyin Erek says “al-wadūd-un karīm”

37. FAKH: “yarḥamu-nī”

38. FAKH: “fa'a<sup>c</sup>ṭin-ī”

39. FAKH: “mā katabta-hu-lī”

40. FAKH: “wa 'asa'lu-ka bi'anna la-ka 'l-ḥamdu. lā 'ilāha 'illā anta”

41. FAKH: “mā 'uhdīra”

42. FAKH: “munzilu”

43. FAKH: “zā 'l-<sup>c</sup>aršī”

44. FAKH: “šadīda 'l-<sup>c</sup>iqābi”

45. FAKH: “lā 'ilāha 'illā 'anta 'ilay-ka 'l-maṣīr”

46. FAKH omits “lā 'ilāha 'illā 'anta subḥānā-ka 'inn-ī kuntu mina 'z-zālimīn”

47. FAKH: “wa 'rzuq-nā 't-tibā<sup>c</sup>a-hu”

48. FAKH: “yā subḥānu yā sultānu”

49. EM has (in Persian): (“ṣad bār begū-īd”) [= “Recite 100 times”]; M.SHAMS adds “(tuqrā'a māy'ata marrāt)” [= “Recite 100 times”]

50. FAKH: “'allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībi-nā muḥammad. bi-<sup>c</sup>adadi kulli ma<sup>c</sup>lūm-in la-ka wa ʿali-hi wa ṣahbi-hi wa sallim. (mā'ata marrāt) 'allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā muḥammad. sayyidi 'l'awwalīna wa 'l-ākirīn. 'allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā muḥammad. fī kulli waqt-in wa hīn. 'allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā muḥammad. fī 'l-malā'i 'l'a<sup>c</sup>lā 'ilā yawmi 'd-dīn. 'allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā

muhammad. hattà tariṣa 'l'arda wa man <sup>c</sup>alay-hā wa 'anta ḫayru 'l-wāriṣīn. wa ṣalli wa sallim <sup>c</sup>alay-hi wa <sup>c</sup>alà jamī<sup>c</sup>i 'l-anbiyā'i wa 'l-mursalīn. wa <sup>c</sup>alà malā'ikati-ka 'l-muqarrabīn. wa <sup>c</sup>alà 'ahli ṭā<sup>c</sup>ati-ka 'ajma<sup>c</sup>īn. min ahli 's-samāwāti wal ahli 'l-araḍīn. wa radiya 'llāhu ta<sup>c</sup>alà <sup>c</sup>an 'aṣhābi rasūli 'llāhi, 'ajma<sup>c</sup>īn.”

51. FAKH: “wa 'anā <sup>c</sup>abdu-ka”
52. EM: “mā ṣana<sup>c</sup>ta”—error
53. FAKH: “fa-'ḡfir-lī”
54. FAKH omits “ya 'arḥama 'r-rāḥimīn”
55. FAKH adds “(ṣalaṣata marrāt)” [= “Three times”]
56. FAKH adds “(ṣalaṣata marrāt)” [= “Three times”]
57. FAKH adds “(ṣalaṣata marrāt)” [= “Three times”]
58. FAKH adds “(saba<sup>c</sup>īna marrāt)” [= “Seventy times”]; M.SHAMS: “tuqrā' ṣālaṣa marrāt” [= “Recite three times”]
59. FAKH adds “(saba<sup>c</sup> marrāt)” [= “Seven times”]
60. FAKH: omits “wa mā tawfiq-ī 'illā bi 'llāhi <sup>c</sup>alay-hi tawakkalta wa huwa rabbu 'l-<sup>c</sup>arši 'l-<sup>c</sup>azīm”; M.SHAMS adds “(tuqrā' ṣālaṣa marrāt)” “Recite three times”]
61. FAKH adds “(ṣalaṣata marrāt)” [= “Three times”]
62. FAKH: “"a<sup>c</sup>lamu anna”
63. MUST ends the Awrād-i Sharīf here: “(tammat)”.
64. On the CD, Hüseyin Erek recites a Turkish gülbank here: “Vakt-i sherīf hayrola. Hayırlar fethola. Sherler defola. Niyāzımız dergāh-ı izzette makbūl ola. Allāh Azīymüşhshān ism-i zātının nūru ile kālplerimizi pür nūr ve mutahher kīla. Kulüb-i āshīkān kūshāde ola. Demler, safālar ziyāde ola. Dem-i Hazret-i Mevlānā, sirr-i Shems ü Veled, Nūr-i Muhammedī, keram-i Hazret-i Imām-ı Alī, ve shefāat-i Muhammedinin

nebiyyil ümmiyy, Rahmeten lil ālemīn, Huu diyelim:  
Huuuuuu...”

65. FAKH: “‘allāhumma ‘rham wa tāhannan” precedes “‘allāhumma ‘jal lī nūr-an fī qalb-ī”; M.SHAMS precedes “‘allāhumma ‘jal lī nūr-an fī qalb-ī” with, “hakāzā ‘akraja ‘t-tirmiziyyu wa ‘l-bayhaqī <sup>c</sup>an ‘ibni <sup>c</sup>abbās-in radiya ‘llāhu <sup>c</sup>an-humā” [= “This (Hadīth prayer) is derived from (the collections of) al-Tirmizi and al-Bayhaqi, from (the Prophet’s companion) Ibn <sup>c</sup>Abbas, may God be pleased with them”]

66. EM and M.SHAMS end with “al-fātiḥa” followed by an Arabo-Persian prayer: “rūḥu bāk” [= rūḥu pāk]

67. EM: the transliteration has “mezdād”—error

68. EM: the transliteration has “ashikān-küshād bād-ı dem Hazret-ı Mevlāna, sırr-ı Shems-i Kerem, Imam Ali”—error

69. EM: the transliteration has “āt-i” [= “<sup>c</sup>atā-yi”]—error

70. Here is the same prayer in Persian, the original language of the Mevlevi *golbāng*: “waqt-i šarīf ḫayr bād. ḫayr-hā maftūh bād. šarr-hā ba-dūr bād. ḫodāwand-i <sup>c</sup>azīmu 'š-ša'n ba-nūr-i ism-i žāt-i ḫwīš qalb-hāy-i mā-rā por-i nūr wa munawwar gardānād. dar dargāh-i <sup>c</sup>izzat neyāz-i mā-rā qabūl wa maqbūl bād. dam-hā, safā-hā ziyāda bād. wa qulūb-i <sup>c</sup>āšiq-ān gošāda bād. dam-i ḥażrat-i mawlānā, sirr-i šams, karam-i imām <sup>c</sup>alī, wa <sup>c</sup>aṭā-y muhammad-in nabīyi 'l-<sup>c</sup>ummīy—rahmat-in li-'l-<sup>c</sup>ālamīn—hū be-gōy-ēm: hūūūūūūūū!”

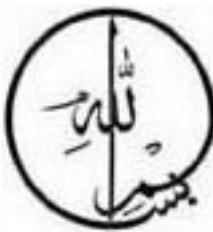
71. FAKH ends with a permit [ijāzat] to recite the Mevlevi Awrād written to MidHat Bahārī Beytur by Shaykh Hüseyin Fakhruddīn in Persian. At the end there is a stamped seal:

“Husayn Fakhrī al-Mawlawī”

bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. al-ḥamdu li-'llāhi ḥaqqi ḥamdi-hi. wa 'ṣ-ṣalātu wa 's-salāmu <sup>c</sup>alā muhammad-in wa ʿalī-hi. wa ba<sup>c</sup>d: īn awrād-i šarīf al-mansūb ilà quṭbu 'l-<sup>c</sup>āšiqīn, ḡawṣu 'l-wāšilīn, ṣāḥibu 't-ṭarīqah, ma<sup>c</sup>danu 'l-ḥaqīqah, wāriṣu kullu 'l-mursalīn, maķzanu 'asrāru rabbu 'l-ālamīn, mawlānā wa mawlā'u 'l-<sup>c</sup>ārifīn, janāb-i jalālu 'l-ḥaqq wa 'l-millat wa 'd-dīn, <sup>c</sup>ażama 'llāhu ẓikru-hu, wa qaddasa 'llāhu sirra-hu. tā az ḥażrat-i mušār 'ilay-hi bā sānīdu 'ṣ-ṣahīha ba-d-īn faqīru 'l-ḥaqīr-rā rasīda, wa nīz az muntasib-ān-i pīr-i dastgīr darwīš ahmad midħat al-mawlawī-rā rukšat dād-am ba-ṣart-i ān-ke pas az adāy-i farīżatu 'l-fajr wa sunnatu saniyyatu 'ṣ-ṣarīfa, bi-'l-iķlās wa 'l-ķušū<sup>c</sup>i madāwamat nomāy-ad. wa joz az razāy-i bārī hīč kāmī na-ķwān-ad. wa bi-lā <sup>c</sup>uzr-i šarī<sup>c</sup> tark na-kon-ad. zī-rā tark-i awrād barāy-i naw-neyāz-ān-i ṭarīq, mūjib-i borīdan-i mā' al-ḥayāt-i fuyūż-i rabbānī-st. “wa 'llāhu yahdī man yašā'u ilà širāt-in mustaqīm”. wa anā faqīru 'l-ḥaqīr šayķ-i mawlawī-kāna-ye bahāriya ḥusayn fakrī al-mawlawī, ibni ḥasan latīf al-mawlawī, ibni ḥalīl—ḡafara la-hum.

In the name of God, the Most Merciful, the Most Compassionate. The praise is to God as His praise is rightfully deserved. And may the blessings and peace (of God) be upon Muhammad and his family. Now to begin: These Noble Litanies [[Awrād-i Sharīf]] are attributed to the Polestar of Love, the Helper of those who have reached (the goal), the Master of the (sufī) path, the Mine of truth, the Inheritor of all the Messengers, the Treasury of the secrets of the Sustaining Lord of the worlds, our Master and the Master of the (mystic) knowers, the

Vestibule of the Glory of God and (of) the creed and the religion —may God magnify his (name's) mention and remembrance; until it arrived to this poor and insignificant one from the above mentioned holy person together with (a transmission of) sound support. And by means of those connected with the Master and Patron (of the Path), I have also given permission to Dervish Ahmad Midhat al-Mawlawi, with the condition that, after the performance of the pre-dawn obligations (of ritual prayers) and the lofty tradition (of invocations), he should do it continuously with sincerity and humility. And that he should not recite it for any aim other than the satisfaction of the Creator. And that he should not forsake it without (having) an excuse (permitted) by the religious law. Because, for novices of the Path, to forsake these Litanies is the cause of cutting off the Water of Life of Divine blessings. “And God guides whom He wills to the straight path” [24:46]. And I am the poor and insignificant Shaykh of the Mawlawi House of Bahariya, Husayn Fakhri al-Mawlawi, the son of Hasan Latif al-Mawlawi, the son of Halil—may (God) forgive them.



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