

# DĀRU 'L-MASNAVĪ OF THE MEVLEVĪ 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 Muḥammad (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 Ḥaẓrat-i Mawlānā for a number of centuries, and many Mevlevi have believed that it is the same selection of Qur’anic verses and Ahādīth prayers recited by Hẓ. Mawlānā. However, as the great Mevlevi scholar, Abdūlbakī Gölpınarlı Efendi wrote in “The Mevlevi After Mevlânâ” (*Mevlâna’dan Sonra Mevlevilik*), 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 Mevlevīs after the time of Ūlū ʿĀrif Chelebī and other Chelebīs after him. As he pointed out, Aflākī (in his hagiography, “The Glorious Talents and Abilities of the Knowers of God”—*Manāqibu 'l-ʿĀrifīn*) recorded that Hż. Mawlānā used to recite a Hadīth 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—“subhāna-ka”, You are our Protector—“anta mawlā-nā”, (O) my Sustaining Lord—“rabb-ī”.

The first section, designated by the letter “A”, consists of Aḥādīth 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 Aḥādīth 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. Bâkır Çelebî and H. Hüseyin Top (in FAKH). It was prepared for publication by Bekir Şahin, 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. Bâkır 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 Hâfiz Hüseyn Top Efendi).

The text of this book was published in English as *The Mevlevi Wird: The Prayers Recited Daily by Mevlevi Dervishes*, Soquel, California: Theshold Society, 2000. Passages from the Qur'ân are mainly a mixture of the translations by Muhammad Asad (*The Message of the Qur'ân*, 1980) and by Yusuf Ali (*The Holy Qur'ân*, 1946), the Aḥādīth prayers were translated from Arabic by Mahmud 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’an. 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 Muhammad and the Qur’an.”

MUST = Mawlawiyya hazā matini awrād, a manuscript written in 1282/1865 by a scribe named Al-Ḥajj Muṣṭafà Rāqim. A lengthy treatise by Maṣnawī-ḳwānu Dāru 'l-Maṣnawī al-Ḥajj 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. Celalettin Çelebî

and Hüseyin Top).

M.SHAMS = Al-'awrādu 'š-šarīfa, published in Damascus, Syria, by Shaykh al-Ḥajj Muḥammad Shamsu'ddīn al-Mawlawī al-Aḥmadī, 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             | t                      | ا            | ā                      |
| ب             | b                      | ظ             | ẓ                      | ى            | à                      |
| ث             | s                      | ع             | °                      | و            | ū                      |
| ت             | t                      | غ             | ğ                      | ی            | ī                      |
| ج             | j                      | ف             | f                      | - َ -        | a                      |
| ح             | h                      | ق             | q                      | - ُ -        | u                      |
| خ             | ħ                      | ک             | k                      | - ِ -        | i                      |
| د             | d                      | ل             | l                      |              |                        |
| ذ             | ẓ                      | م             | m                      |              |                        |
| ر             | r                      | ن             | n                      | و            | aw                     |
| ز             | z                      | و             | w                      | ی            | ay                     |
| س             | s                      | ه             | h                      | ی            | iy                     |
| ش             | š                      | ی             | y                      |              |                        |
| ص             | ṣ                      |               |                        |              |                        |
| ض             | ḍ                      |               |                        |              |                        |

## 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-ḥamdu 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'bud.  
subḥāna-ka mā 'araf-nā-ka ḥaqqa ma'rifāti-ka yā ma'ruf. 'al-ḥamdu li-'llāhi 'alā 't-tawfīq. wa 'astağfiru 'llāha 'alā 't-taqṣīr.  
'ašhadu 'an lā 'ilāha 'illā 'llāhu waḥda-hu lā šarīka la-h. wa  
'ašhadu 'anna muḥammad-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 yumīt. wa huwa ḥayy-un lā yamūtu bi-yadi-hi 'l-ḵayr. wa huwa 'alà kulli šay'in qadīr. lā 'ilaha 'illā 'llāhu la-hu 'n-ni'matu wa la-hu 'l-faḍlu wa la-hu 'š-šanā'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 šāḥibu 'l-waḥdāniyyati 'l-qadīmiyyati 'l'azaliyyati 'l'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 muḵliṣīna 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<sup>°</sup>a li-mā 'a<sup>°</sup>Tayta wa la mu<sup>°</sup>Tiya li-mā  
mana<sup>°</sup>t. wa lā hādiya li-man 'aDlalt.<sup>1</sup> wa lā muDilla li-mani  
'hdayt. wa lā rādda li-mā qaDayt.<sup>2</sup> wa lā mubaddila li-mā  
Hakamt. wa lā yanfa<sup>°</sup>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 yaḍurru ma<sup>°</sup>a 'ismi-hi šay'un fī 'l'arḍi wa lā  
fī 's-samā. wa huwa 's-samī<sup>°</sup>u 'l-<sup>°</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 <sup>°</sup>alà nafs-ī wa dīn-ī. bi-'smi 'llāhi <sup>°</sup>alà 'ahl-ī wa māl-  
ī. bi-'smi 'llāhi <sup>°</sup>alà mā 'a<sup>°</sup>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'azzu wa 'ajallu mim-mā 'akāfu wa 'aḥzar. 'azza jāru-ka wa jalla šanā'u-ka wa taqaddasat 'asmā'ū-ka wa lā 'illāha ḡayru-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'ūzu bi-ka min šarri nafs-ī wa min šarri ḡayr-ī. wa min šarri kulli jabbār-in 'anīd. wa min šarri kulli šayṭān-in marīd. 'inna waliyya 'llāhu 'llazī nazzala 'l-kitāba wa huwa yatawallā 'ṣ-ṣāliḥīn.

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. 'alay-hi tawakkaltu wa huwa rabbu 'l-'arṣu 'l-'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-  
‘arši 'l-‘azīm. wa 'l-ḥamdu li-'llāhi rabbi 'l-‘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 wāḥid-an  
'aḥad-an fard-an ṣamad-an witr-a. rabb-an lam yattaḳiz ṣāḥibat-  
an wa lā walad-a. yā man lā yašḡulu-hu<sup>4</sup> sam<sup>c</sup>-un ‘an sam<sup>c</sup>-in. yā  
man lā taḳtalifu ‘alay-hi 'l-luḡāt.<sup>5</sup> 'azīq-nā barda ‘afwi-ka wa  
ḥalāwata maḡfirati-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>u</sup>zu bi-llāhi mina 'š-šayṭāni 'r-rajīm. bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm. wa 'ilāhu-kum 'ilāh-un wāḥid. lā 'ilāha 'illā huwa 'r-raḥmānu 'r-raḥim.

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'kuzu-hu sinat- un wa lā nawm. la-hu mā fī 's-samāwāti wa mā fī 'l'arḍ. man zā 'llazī yašfa'u 'inda-hu 'illā bi'izni-h. ya'lamu mā bayna 'aydī-him wa mā ḵalfa-hum. wa lā yuḥīṭūna bi-šay'in min 'ilmi-hi 'illā bi-mā šā'a. wasi'a kursiyyu-hu 's-samāwāti wa 'l'arḍ. wa lā ya'ūdu-hu ḥifzu-humā. wa huwa 'l-ʿaliyyu 'l-ʿazīm. lā 'ikrāha fī 'd-dīni qad tabayāna 'r-ruṣḍu mina 'l-ḡayy. fa-man yakfur bi-ṭ-ṭāḡūti wa yū'min bi-'llāhi fa-qadi 'stamsaka bi-'l-ʿurwati 'l-wuṣqā. lā 'nfiṣāma la-hā wa 'llāhu samīʿ-un ʿalīm. 'allāhu waliyyu 'llazīna āmanū yuḵriju-hum mina 'z-zulumāti 'ilā 'n-nūr. wa 'llazīna kafarū 'awliyā'ū-humu 'ṭ-ṭāḡūt. yuḵriju-hum mina 'n-nūri 'ilā 'z-zulumāt. 'ūlā'ika 'aṣḥābu 'n-nār. hum fī-hā ḵālidūn.

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'arḍ. wa 'in tubdū mā fī 'anfusi-kum. aw tuḵfū-hu yuḥāsib-kum bi-hi 'llāh. fa-yağfiru li-man yašā wa yu'azzibu 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 'aḥad-in min rusuli-h. wa qālū sami'-nā wa 'aṭa'-nā ḡufrāna-ka rabba-nā wa 'ilayka 'l-maṣīr. lā yukallifu 'llāhu nafs-an 'illā wus'a-hā. la-hā ma kasabat wa 'alay-hā mā 'ktasabat. rabba-nā lā tū'aḵiz-nā 'in nasī-nā 'aw 'aḵṭā'nā. rabba-nā wa lā taḥmil 'alay-nā 'iṣr-an kamā ḥamalta-hu 'alā 'llazīna min qabli-nā. rabba-nā wa lā tuḥammil-nā mā lā ṭāqata la-nā bi-h. wa 'fū 'an-nā wa 'ḡfir-la-nā. wa 'rḥam-nā.

'anta mawlā-nā fa-'nṣur-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>°</sup>da 'iz hadayta-nā wa habla-nā min la-dun-ka raHmah. 'inna-ka 'anta 'l-wahhāb. rabba-nā 'inna-ka jāmi<sup>°</sup>u 'n-nāsi li-yawm-in lā rayba fīy-h. 'inna 'llāha lā yukhlifu 'l-mī<sup>°</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-'ğfir la-nā  
zunūba-nā waqi-nā 'azāba 'n-nār. 'aṣ-ṣābirīna wa 'ṣ-ṣādiqīna wa  
'l-qānitīna wa 'l-munfiqīna wa 'l-mustağfirīna bi-'l'ashhār.  
shahida 'llāhu 'anna-hu lā 'ilāha 'illā huwa wa 'l-malā'ikatu wa  
'ulū 'l-ʿilmi qā'im-an bi-'l-qist. lā 'ilaha 'illā huwa 'l-ʿazīzu  
l'ḥakīm. 'inna 'd-dīna ʿinda '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 jamaʿ-nā hum li-yawm-in lā rayba fī-hi wa wuffiyat  
kullu nafs-in mā kasabat wa hum la yuḏlamūn. quli 'llāhumma



mālika 'l-mulki tū'tī 'l-mulka man tašā'u wa tanzi'u 'l-mulka mim-man tašā. wa tu'izzu man tašā'u wa tuzillu man tašā. bi-yadi-ka 'l-ķayr. 'inna-ka 'alà kulli šay'in qadīr. tūliju 'l-layla fī 'n-nahāri wa tūliju 'n-nahāra fī 'l-layl. wa tukriju 'l-ḥayya mina 'l-mayyiti wa tukriju 'l-mayyita mina 'l-ḥayy. 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-ḥamdu li-'llāhi 'allazī ķalaqa 's-samāwāti wa 'l'arḍa wa ja'ala 'z-zulumāti wa 'n-nūr. šumma 'llazīna kafarū bi-rabbi-him ya'dilūn. huwa 'llazī ķalaqa-kum min ṭīn-in šumma qaḍà 'ajal-an wa 'ajal-un musammà-n 'inda- hu. šumma 'an-tum tamtarūn. wa huwa 'llāhu fī 's-samāwāti wa fī 'l'arḍi ya'lamu sirra-kum wa jahra-kum wa ya'lamu 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-raḥmāni 'r-raḥīm. yā sīn. wa 'l-qur'āni 'l-ḥakīmi  
'inna-ka la-mīna 'l-mursalīna 'alā ṣirāṭ-in mustaqīm. tanzīla al-  
'azīzi 'r-raḥīmi li-tunzira qawm-an mā 'unzira abā'ū-hum fa-  
hum ḡāfilūn. la-qad ḥaqqa 'l-qawlu 'alā 'aksari-him fa-hum lā  
yū'minūn. 'innā ja'al-nā fī 'a'nāqi-him 'aḡlāl-an fa-hiya 'ilā  
'l'azqāni fa-hum muqmaḥūn. wa ja'al-nā min bayni 'aydī-him  
sadd-an wa min ḵalfi-him saddd-an fa 'aḡṣay-nā-hum fa-hum lā  
yubṣirūn. 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  
ḵaṣiya 'r-raḥmāna bi'l-ḡayb. fa-baṣṣir-hu bi-maḡfirat-in wa 'ajr-  
in karīm. 'innā naḥnu nuḥyī 'l-mawtā wa naktubu ma qaddumū  
wa āsāra-hum. wa kulla ṣay'in 'aḥṣay-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 'ḍrib la-hum maṣal-an 'aṣḥāba 'l-qaryat. 'iz jā'a-hā 'l-mursalūn. 'iz 'arsal-nā 'ilay-himu 'ṣnayni fa-kazzabū-humā fa-<sup>°</sup>azzaz-nā bi-ṣāliṣ-in fa-qālū, 'innā 'ilay-kum mursālūn. qālū mā 'antum 'illā baṣar-un miṣlu-nā wa mā 'anzala 'r-raḥmānu min ṣay'in 'in 'antum 'ilā takzībūn. qālū rabbu-nā ya<sup>°</sup>lamu 'innā 'ilay-kum la-mursalūn. wa mā <sup>°</sup>alay-nā 'illā 'l-balāḡu 'l-mubīn. qālū 'inna taṭayyar-nā bi-kum la'in lam tantahū la-narjumanna-kum wa la- yamassanna-kum min-nā <sup>°</sup>azāb-un 'alīm. qālū ṭā'iru-kum ma<sup>°</sup>a-kum. 'a'in zukkīr-tum bal 'antum qawm-un musrifūn. wa jā'a min 'aqṣā 'l-madīnati rajul-un yas<sup>°</sup>ā qāla a qawmī 't-tabi<sup>°</sup>ū 'l-mursalīn. 'ittabi<sup>°</sup>ū man lā yas'alu-kum 'ajr-an wa hum muhtadūn. wa mā liya lā 'a<sup>°</sup>budu 'l-lazī faṭaran-ī wa 'ilay-hi turja<sup>°</sup>ūn. 'ataḳīzu min dūni-hi ālihat-an 'in yuradni 'r-raḥmānu biḍur-in lā tuḡni <sup>°</sup>ann-ī ṣafā<sup>°</sup>atu- hum, ṣay'an wa lā yunqizūn. 'inn-ī 'iz-an la-fī ḍalāl-in mubīn. 'inn-ī āmantu bi-rabbi-kum fa-<sup>°</sup>sma<sup>°</sup>ūn. qīla 'dḳuli 'l-jannata qāla yā layta qawm-ī ya<sup>°</sup>lamūna bi-mā ḡafara-lī rabb-ī wa ja<sup>°</sup>ala-nī mina 'l-mukramīn. wa mā 'anzal-nā <sup>°</sup>alā qawmī-hi min ba<sup>°</sup>di-hi min jund- in mina 's-samā'i

wa mā kun-nā munzilīn. 'in kānat 'illā ṣayḥat-an wāḥidat-an  
fa'izā hum kāmīdūn. yā ḥasrat-an 'alā 'l-'ibād. 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'arḍu 'l-maytah. 'aḥyay-nā-hā wa 'akraj-nā min-hā ḥabb-an fa-min-hu ya'kulūn. wa ja' al-nā fī-hā jannāt-in min naḵīl- in wa 'a'nāb-in wa fajjar-nā fī-hā mina 'l-ʿuyūn. liya'kulū min šamari-hi wa mā ʿamilat-hu 'aydī-him 'afa-lā yaškurūn. subḥāna 'l-lazī ḵalaqa 'l'azwāja kulla-hā bi-mā tunbitu 'l-ʿarḍu wa min 'anfusi-him wa mim-mā lā yaʿlamūn. wa āyat-un la-humu 'l-layl. naslaḵu min-hu 'n-nahāra fa'izā hum muzlimūna wa 'š-šamsu tajrī li-mustaqarr-in la-hā. zālika taqdīru 'l-ʿazīzi 'l-ʿalīm. wa 'l-qamara qaddar-nā-hu manāzila ḥatā ʿāda ka-'l-ʿurjūni 'l-qadīm. lā 'š-šamsu yanbaḡī la-hā 'an tudrika 'l-qamara wa lā 'l-laylu sābiqū 'n-nahār. wa kullu fī falak-in yasbahūn. wa āyat-un la-hum 'annā ḥamal-nā zurriyyata-hum fī 'l-fulki 'l-mašḥūni wa ḵalaq-nā la-hum min mišli-hi mā yarkabūn. wa 'in našā'u nuḡriq-hum fa-lā šarīka la-hum wa lā hum yunqazūn. 'illā raḥmat-an min-nā wa matāʿ-an 'ilā ḥīn. wa 'izā qīla la-humu 't-taqū mā bayna 'aydiya- kum wa mā ḵalfa-kum laʿalla-kum turḥamūn. wa mā tā'tī-him min āyat-in min āyāti rabbi-him 'illā

kānū ʿan-hā muʿriḍīn. wa ʾizā qāla la-hum ʾanfiqū mim-mā razaqa-kumu ʾllāhu qāla ʾl-lazīna kafarū li-ʾllazīna āmanū ʾanuṭʿimu man law yašāʾu ʾllāhu ʾaṭʿama-h. ʾin ʾantum ʾillā fī ḍalāl-in mubīn. wa yaqūlūna matā hāzā ʾl-waʿdu ʾin kuntum ṣādiqīn. mā yanzurūna ʾillā ṣayḥat-an wāḥidat-an taʾkuzu- hum wa hum yaḳiṣṣimūn. fa-lā yastaṭīʿūna tawṣiyat-an wa lā ʾilā ʾahli-him yarjiʿūn.

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 nufika fī ‘ṣ-ṣūri fa’izā hum mina ‘l’ajdāsi ‘ilā rabbi-him  
yansilūn. qālū yā wayla-nā man ba‘asa-nā min marqadi-nā. hāzā  
mā wa‘ada ‘r-raḥmānu wa ṣadaqa ‘l-mursalūn. ‘in kānat ‘illā  
ṣayḥat-an wāḥidat-an fa’izā hum jamī‘-un laday-nā muḥḍarūn.  
fa-‘l-yawma lā tuzlamu nafs-un ṣay‘an wa lā tujzawna ‘illā mā  
kuntum ta‘malūn. ‘inna ‘aṣḥāba ‘l-jannati ‘l-yawma fī ṣuḡul-in  
fākihūn. hum wa ‘azwāju-hum fī zīlāl-in ‘alā ‘l’arā‘iki  
muttaki‘ūn. la-hum fī-hā fākihat-un wa la-hum mā yadda‘ūn.  
salām- un qawl-an min rabb-in raḥīm. wa ‘mtāzū ‘l-yawma  
‘ayyuhā ‘l- mujrimūn. ‘alam ‘a‘had ‘ilay-kum yā banī ādama ‘an  
lā ta‘budū ‘ṣ- ṣayṭāna ‘inna-hu la-kum ‘aduww-un mubīn. wa  
‘ani ‘budūn-ī. hāzā ṣirāṭ-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. ‘iṣlaw-hā ‘l-yawma bi-mā  
kun-tum takfurūn. al-yawma taktimu ‘alā ‘afwāhi-him wa  
takallimu-nā ‘aydī-him wa taṣḥadu ‘arjulu-hum, bi-mā kānū  
yaksibūn. wa law naṣā‘u la-ṭamas-nā ‘alā ‘a‘yuni-him fa-‘stabaqū  
‘ṣ-ṣirāṭa fa’annā yubṣirūn. wa law naṣā‘u la-masaḥ-nā-hum ‘alā



makānati-him fa-mā 'statā°ū muḍiyy-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>o</sup>ammir-hu nunakkis-hu fī 'l-<sup>o</sup>kalq. 'afalā ya<sup>o</sup>qilūn. wa mā <sup>o</sup>allam-nā-hu 'š-šī<sup>o</sup>ra wa mā yanbağī la-h. 'in huwa 'illā zikr-un wa qur'<sup>o</sup>ān-un mubīn. liyunzira<sup>7</sup> man kāna ḥayy- an wa yaḥiqqa 'l-qawlu <sup>o</sup>alā 'l-kāfirīn. 'awa lam yaraw 'annā <sup>o</sup>kalaq-nā la-hum mim-mā <sup>o</sup>amilat 'aydī-nā 'an<sup>o</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 manāfī<sup>o</sup>u wa mašarib. 'afa-lā yaškurūn. wa 'tta<sup>o</sup>kazū min dūni 'llāhi ālihat-an la<sup>o</sup>alla-hum yunšarūn. lā yastaṭī<sup>o</sup>ūna našra-hum wa hum la-hum jund-un muḥḍarūn. fa-lā yaḥzun-ka qawla-hum 'innā na<sup>o</sup>lamu mā yusirrūn a mā yu<sup>o</sup>linūn. 'awa lam yara 'l'insānu 'annā <sup>o</sup>kalaq-nā-hu min nuṭfat-in fa'izā huwa <sup>o</sup>kašīm-un mubīn. wa ḍaraba la-nā maṣal-an wa nasiya <sup>o</sup>kalqa-h. qāla man yuḥyī 'l-<sup>o</sup>izāma wa hiya ramīm. qul yuḥyī-hā 'llazī anšā' hā 'awwala marrah. wa huwa bi-kulli <sup>o</sup>kalq-in <sup>o</sup>alīm. 'allazī ja<sup>o</sup>ala la-kum mina 'š-šajāri 'l'a<sup>o</sup>ḳḍari nār-an fa'izā 'antum min-hu tūqidūn. 'awa laysa 'llazī <sup>o</sup>kalaqa 's-samāwāti wa 'l'arḍa bi-qādir- in <sup>o</sup>alā 'an ya<sup>o</sup>ḳluqa mišla-hum. balā wa huwa 'l-<sup>o</sup>ḳallāqu 'l-<sup>o</sup>alīm. 'inna mā 'amru-hu 'izā 'arāda šay'an 'an yaqūla la-hu kun fa- yakūn. fa-subḥāna 'llazī bi-yadi-hi malakūtu kulli šay'in wa 'ilay-hi turja<sup>o</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'<sup>o</sup>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 tadʿu maʿa ʾilāhi ilāh-an ākar. lā ilāha illā huw. kullu šayʾin hālik-un illā wajha-h. la-hu ʾl-hukmu wa ilay-hi turjaʿūn.

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-ʿibādi-nā ʾl-mursalīn. inna-hum la-humu ʾl-manṣūrūn. wa ʾinna junda-nā la-humu l-ḡālibūn. fa-tawalla ʿan-hum ḥattā ḥīn. wa ʾabṣir-hum fa-sawfa yubṣirūn. ʾafabi-ʿazābi-nā yastaʿjilūn. faʾizā nazala bisāḥati-him fa-sāʾa ṣabāḥu ʾl-munzarīn. wa tawalla ʿan-hum ḥattā ḥīn. wa ʾabṣir fa-sawfa yubṣirūn. subḥāna rabbi-ka rabbi ʾl-ʿizzati ʿammā yaṣifūn. wa salām-un ʿalā ʾl-mursalīn. wa ʾl-ḥamdu li-ʾllāhi rabbi ʾl-ʿālamīn.

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-raḥmāni 'r-raḥīm. yā 'ayyu-hā 'llazī āmanū 'ttaqū  
 'llāha wa 't-tanzuru nafs-un mā qaddamat liqhad. wa 'ttaqū 'llāha  
 'inna 'llāha ḵabīr-un bi-mā ta'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 jabal-  
 in la-rā'ayta-hu ḵāšī'an mutaṣaddī'an min ḵāšyati 'llāh. wa  
 tilka 'l'amsālu naḍribu-hā li-'n-nāsi la-ʿalla-hum yatafakkarūn.  
 huwa 'llāhu 'llazī lā 'ilāha 'illā hū. ʿālimu 'l-ḡaybi wa 'š-šahadah.  
 huwa 'r-raḥmānu 'r-raḥīm. huwa 'llāhu 'llazī lā 'ilāha 'illā hū. 'al-  
 maliku 'l-quddūsu 's-salāmu 'l-mū'minu 'l-muhayminu 'l-ʿazīzu  
 'l-jabbāru 'l- mutakabbir. subḥāna 'llāhi ʿammā yuṣrikūn. huwa  
 'llāhu 'l-ḵāliqu 'l-bārī'u 'l-muṣawwiru la-hu 'l'asmā'u 'l-ḥusnā.  
 yusabbiḥu la-hu mā fī 's-samāwāti wa 'l'arḍ. wa huwa 'l-ʿazīzu  
 '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'al la-hu ma'raj-a. wa yarzuq-hu min ḥayṣu lā yaḥtasib. wa man yatawakkal 'alā 'llāhi fa-huwa ḥasbuh. 'inna 'llāha bāliḡu 'amri-h. qad ja'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'abṣāri-him. lam- mā sami'ū 'z-zikra wa yaqūlūna 'inna-hu la-majnūn. wa mā huwa 'illā zikr-un li-l-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-‘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 muḥīt. bal huwa qur’ān-un majīd. fī lawḥ-in maḥfūz.

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 ḵalaqa 'z-zakara wa 'l'unṣà. 'inna sa'ya-kum la-šattà. fa'ammā man 'aṭà wa 't-taqà. wa ṣaddaqa bi-'l-ḥusnà. fa-sanuyassiru-hu li-yusrà. wa 'amma man baḵila wa 'stağnà. wa kazzaba bi-'l-ḥusnà. fa-sanuyassiru-hu li-l'usrà. wa mā yuğnī 'an-hu mā la-hu 'izā taraddà. 'inna 'alay-nā la-'l-hudà wa 'inna la-nā la-'l-āḵirata wa 'l'ūlā. fa'anzartu-kum nār-an talazzà. lā yaṣlā-hā illā 'l'aṣqà 'allazī kazzaba wa tawallà. wa sayujannabu-hā 'l-atqà 'allazī yū'tī mā la-hu yatazakkà. wa mā li'aḥad-in 'inda-hu min ni'mat-in tujzà. 'illā 'btiğā'a wajhi rabbi-hi 'l'a'là. 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-raḥmāni 'r-raḥīm. wa 'ḍ-ḍuḥà wa 'l-layli 'izā sajà. mā wadda<sup>°</sup>a-ka rabbu-ka wa mā qalà. wa 'l-ākīratu ḵayr-un la-ka mina 'l'ūlā. wa la-sawfa yu<sup>°</sup>ṭī-ka rabbu-ka fa-tarḍà. 'alam yajid-ka yatīm-an fa-āwà. wa wajada-ka ḍāl-an fa-hadà. wa wajada-ka <sup>°</sup>ā'il-an fa'ağnà. fa'ammā 'l-yatīma fa-lā taqhar. wa 'ammā 's-sā'ila fa-lā tanhar. wa 'ammā bi-ni<sup>°</sup>mati rabbi-ka fa- ḥaddis.<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-raḥmāni 'r-raḥīm. 'alam našraḥ la-ka ṣadrak. wa waḍa<sup>c</sup>-nā 'an-ka wizra-ka 'llazī 'anqaḍa zahr-ak. wa rafa<sup>c</sup>-nā la-ka zikr-ak. fa'inna ma<sup>a</sup> 'l-<sup>c</sup>usri yusr-an 'inna ma<sup>a</sup> 'l-<sup>c</sup>usri yusr-a. fa'izā faraḡta fa-'nṣab. wa 'ilā rabbi-ka fa-'rḡab.<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-raḥmāni 'r-raḥīm. wa 't-tīni wa 'z-zaytūni wa ṭūri sīnīn. wa hāzā 'l-baladi 'l'amīn. la-qad ḵalaq-nā 'l'insāna fī 'aḥsani taqwīm. šumma radad-nā-hu 'asfala sāfilīn. 'illā 'l-lazīna āmanū wa 'amilū 'ṣ-ṣāliḡāti fa-la-hum 'ajr-un ḡayru mamnūn. fa-mā yukazzibu-ka ba<sup>c</sup>du bi-'d-dīn. 'alaysa 'llāhu bi'aḡkami 'l-ḡākimīn.

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-raḥmāni 'r-raḥīm. lam yakuni 'llazīna kafarū min 'ahli 'l-kitābi wa 'l-mušrikīna munfakīna ḥatà tā'tiya-humu 'l-bayinah. rasūl-un mina 'llāhi yatlu ṣuḥuf-an mutahharah. fī-hā kutub-un qayyimah. wa mā tafarraqa 'llazīna 'ūtū 'l-kitāba 'illā min ba'di mā jā'a't-humu 'l-bayinah. wa mā 'umirū 'illā li-ya'budū 'llāha muḵliṣīna la-hu 'd-dīna ḥunafā'a wa yuqīmū 'ṣ-ṣalāta, wa yū'tū 'z-zakāta wa zālīka dīnu 'l-qayyimah. 'inna 'llazīna kafarū min 'ahli 'l-kitābi wa 'l-mušrikīna fī nāri jahannnama kālidīna fī-hā 'ulā'i-ka hum šarru 'l-bariyya. 'inna 'llazīna āmanū wa 'amilū 'ṣ-ṣāliḥāti 'ulā'i-ka hum ḵayru 'l-bariyyah. jazā'u-hum 'inda rabbi- him jannātu 'adn-in tajrī min taḥti-hā 'l'anhāru, kālidīna fī-hā 'abad-a. raḍiya 'llāhu 'an-hum wa raḍū 'an-h. zālīka li-man ḵaṣiya 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 'aḵrajati 'l'arḍu 'aṣqāla-hā. wa qāla 'l'insānu mā la-hā.  
yawma'iz-in tuḥaddisu 'aḵbāra-hā. bi'anna rabba-ka 'awḥā la-  
hā. yawma'iz-in yaṣḍuru 'n-nāsu 'aštāt-an li-yuraw 'aḥmāla-hum.  
fa-man yaḥmal miṣqāla ḡarrat-in ḡayr-an yara-h. wa man yaḥmal  
miṣqāla ḡarrat-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 ṣāni'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 'aḥbudu mā taḥbudūn. wa lā 'antun 'ābidūna mā 'aḥbud. wa lā 'anā 'ābid-un mā 'abad-tum wa lā 'antum 'ābidūna mā 'aḥbud. 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-raḥmāni 'r-raḥīm. ʿizā jā'a naṣru 'llāhi wa 'l-faṭḥ. wa ra'ayta 'n-nāsa yadkūlūna fī dīni 'llāhi 'afwāj-a. fa-sabbih bi-ḥamdi rabbi-ka wa 'stağfir-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-raḥmāni 'r-raḥīm. tabbat yadā 'abī lahab-in watab. mā 'ağnā ʿan-hu mā la-hu wa mā kasab. sayaṣṣlā nār-an zāta lahab. wa 'mra'atu-h. ḥammālata 'l-ḥaṭab. 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 'aḥad. 'allāhu 'ṣ-ṣamad. lam yalid wa lam yūlad. wa lam yakun la-hu kufuw-an 'aḥad.<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 'a'ūzu bi-rabbi 'l-falaq. min šarri mā ḵalaq. wa min šarri ḡāsiq-in 'izā waqab. wa min šarri 'n-naffāṣāti fī 'l-ʿuqad. wa min šarri ḥāsīd-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 'a'ūzu bi-rabbi 'n-nāsi maliki 'n-nasi 'ilāhi 'n-nās. min šarri 'l-waswāsi 'l-ḵannās. 'allazi yuwaswisu fī ṣudūri '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-ḥamdu li-'llāhi rabbi  
'l'ālamīn. 'ar-raḥmāni 'r-raḥīm. māliki yawmi 'd-dīn. 'iyyāka  
na'budu wa 'iyyaka nasta'in. 'ihdi-nā 'ṣ-ṣiraṭa 'l-mustaqīm. ṣiraṭa  
'llazīna 'an'amta 'alay-him. ḡayri 'l-maḡḍūbi '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-ṣalāta 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 yūqinūn. 'ūlā'ika 'alā

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

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 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 rūḥ-ī wa ‘ilay-hi ‘l-ba‘su wa ‘n-nuṣūr.<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-ḍāllīn.

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 illumined 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 ‘aḏhaba ‘l-layla muḏlim-an bi-quḍrati-h. wa jā’a bi-‘n-nahāri muḃṣir-an bi-raḥmati-h. ḳalq-an jadīd-an wa mulk-an kabīr-a. wa naḥnu ‘ilay-hi ṣā’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 ḡayri-h. ‘al-ḥamdu li-‘llāhi ‘llazī ja‘ala-nī min ‘ummati muḥammad-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

'aṣbaḥtu wa 'aṣbaḥa 'l-mulku li-'llāh. wa 'l-ḥamdu li-'llāh. wa 'l-  
'azamatu li-'llāh. wa 'l-qudratu li-'llāh. wa 'l-kibriyā'u li-'llāh.  
wa 'l-'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-wāḥidi 'l-qahhār. bi-hi 'aṣbaḥtu wa bi-  
hi 'amsaytu wa bi-hi 'aḥyà wa bi-hi 'amūt. wa 'ilay-hi 'l-ba'ṣu  
wa 'n-nuṣūr. radītu bi-'llāhi rabb-an wa bi-'l-'islāmi dīn-a. wa bi-  
muḥammad-in ṣalā 'llāhu ta'ālā 'alay-hi wa sallama rasūl-an wa  
nabiyy-a.<sup>21</sup> wa bi-'l-ka'bati qiblat-an wa bi-'ṣ-ṣalāti farīdat-a. wa  
bi-'l-qur'āni 'imām-a. wa bi-'ṣ-ṣidīqi wa 'l-fārūqi wa zī 'n-  
nūrayni wa 'l-murtadā.<sup>22</sup> riḍwānu 'llāhu ta'ālā 'alāy-him.<sup>23</sup>  
'ajma'īna 'a'immaḥ. wa bi-ḥalāli 'llāhi ta'ālā ḥalāl-a. wa bi-  
ḥarāmi 'llāhi ta'ālā ḥarām-a. wa bi-'l-jannati ṣawab-an wa bi-'n-  
nāri 'iqāb-a. marḥab-an marḥab-an bi 'ṣ-ṣabāḥi 'l-jadīdi wa bi-'l-  
yawmi 's-sa'īd. wa bi-'l-malakayni 'l-kirāmayni 'l-kātibayni 'l-  
'ādilayni 'l-ḥāfīḏayni 'ṣ-ṣāḥidayn. ḥayyā-kumā 'llāhu ta'ālā.  
'uktubā fī ḡurrati yawmi-nā hazā. fī 'awwali ṣaḥīfati-nā. bi-'smi

'llāhi 'r-raḥmāni 'r-raḥīm.<sup>24</sup> 'ašhadu 'an lā 'ilāha 'illā 'llāh. wa  
'ašadu 'anna muḥammad-an 'abdu-hu wa rasūlu-h. 'alā hāzi-hi  
'š-šahādati naḥyā. wa 'alay-hā namūtu wa 'alay-hā nub'asu ġad-  
an 'in šā' 'llāhu ta'ālā.

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 (°Umar) Fārūq and (Uthmān) the Owner of the Two Lights and (°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>o</sup>datu li kulli hawl-in: lā 'ilāha 'illā 'llah. wa li-kulli hamm-in wa ġamm-in: mā šā' 'llāh. wa li-kulli ni<sup>o</sup>mat-in: al-ḥamdu li-'llāh. wa li-kulli rakā'in: 'aš-šukru li-'llāh. wa li-kulli 'u<sup>o</sup>jūbat-in: subḥāna 'llāh. wa li-kulli zanb-in: 'astağfiru 'llah. wa li kulli ḍīq-in: ḥasbiya 'llāh wa li-kulli muṣībat-in: 'innā li-'llāhi wa 'innā 'ilay-hi rāji<sup>o</sup>ūn. wa li-kulli qaḍā'in wa qadar-in: tawakkaltu 'alā 'llāh. wa li-kulli ṭā<sup>o</sup>at-in wa ma<sup>o</sup>ṣiyat-in: lā ḥawla wa lā quwwata 'illā bi-llāhi 'l-<sup>o</sup>aliyyi 'l-<sup>o</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-raḥmāni 'r-raḥīm. huwa 'llāhu 'llazī lā 'ilāha 'illā hū. 'ālimu 'l-ğaybi wa 'š-šahādah. huwa 'r-raḥmānu 'r-raḥīm.<sup>26</sup> (1-5) 'al-maliku 'l-quḍūsu 's-salāmu 'l-mū'minu 'l-muḥaymin. (6-11) 'al-'azīzu 'l-jabbāru 'l-mutakabbir. 'al-ķāliqu 'l-bāriy'u 'l-muṣawwir. (12-17) 'al-ğaffāru 'l-qahhār. 'al-wahhābu 'r-razzāqu 'l-fattāḥu 'l-'alīm. (18-23) 'al-qābiḍu 'l-bāsiṭ. 'al-ķāfiḍu 'r-rāfi'. 'al-mu'izzu 'l-muḍill. (24-29) 'as-samī'u 'l-baṣīr. 'al-ḥakamu 'l-'adl. 'al-laṭīfu 'l-ķabīr. (30-35) 'al-ḥalīmu 'l-'azīmu 'l-ğafūru 'š-šakūr. 'al-'aliyyu 'l-kabīr. (36-42) 'al-ḥafīzu 'l-muqīt. 'al-ḥasību 'l-jalīlu 'l-jamīl.<sup>27</sup> 'al-karīmu 'r-raqīb. (43-49) 'al-mujību 'l-wāsi'u 'l-ḥakīm. 'al-wadūdu 'l-majīd. 'al-bā'isu 'š-šahīd. (50-55) 'al-ḥaqqu 'l-wakīl. 'al-qawiyyu 'l-matīn. 'al-waliyyu 'l-ḥamīd. (56-62) 'al-muḥṣī 'l-mubdiy'u 'l-mu'īd. 'al-muḥyī 'l-mumīt. 'al-ḥayyu 'l-qayyūm. (63-68) 'al-wājīdu 'l-mājid. 'al-wāḥīdu 'l'aḥadu 'l-fardu<sup>28</sup> 'š-šamad. (69-72) 'al-qādiru 'l-muqtadir. 'al-muqaddimu 'l-mu'akķir. (73-80) 'al'awwalu 'l-ākīru 'z-zāhiru 'l-bāṭin. 'al-wālī 'l-mut'ālī. 'al-barru 't-tawwāb. (81-84) 'al-mun'imu 'l-muntaqim. 'al-'afuwwu 'r-ra'ūf. (85-87) mālīku 'l-mulki zu 'l-jalāli wa 'l'ikrām. 'al-muqsiṭu 'l-jāmi'. (88-95) 'al-ğaniyyu 'l-muğnī 'l-mu'tī.<sup>29</sup> 'al-māni'u 'd-ḍāru 'n-nāfi'u 'n-nūru 'l-hādī. (96-100) 'al-baḍī'u 'l-bāqī. 'al-wāriṣu 'r-raṣīdu 'š-ṣabūr.<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 Strengtheners, (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-mišli-hi šay'un fī 'l'arḍi wa lā fī 's-samā'<sup>i31</sup> wa huwa 's-samī'u 'l- baṣīr. huwa mawlā-nā wa 'īlay-hi 'l-maṣīr. ni'ma 'l-mawlā wa ni'ma 'n-naṣīr. ġufrāna-ka rabba-nā wa 'īlay-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 šanā'a 'alay-k. 'anta kamā 'aṣnayta 'alā nafsi-ka jalla wajahu-ka 'azza jāru-ka wa jalla šanā'ū-k. wa taqaddasat 'asmā'ū- ka wa ṣifātu-k. wa lā 'ilāha ġayru-k.<sup>32</sup> ya'falu 'llāhu mā yašā'u bi-qudrati-h. wa yaḥkumu mā yurīdu bi-'izzati-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-raḥmāni ’r-raḥīm.<sup>33</sup> ’allāhumma bi-ḥurmati hāzi-hi ’s-sā’ati ’l-marjuwwah. wa bi-ḥurmati hāzi-hi ’l’asmā’i ’l-ḥusnà. wa bi-šarafī-hā. wa karāmati-hā. wa dā’ī-hā wa ma’ānī-hā. ’allāhumma ’j’al-l-ī ṣabāḥ-an ṣāliḥ-an maymūn-an mubārak-a. lā ḥāziy-an wa lā qādiḥ-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 ākīra-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 ḵalq-un jadīd. fa-’ftaḥ-hu ‘alà bi-ṭā’ati-k. wa ḵtim-hu-lī bi-mağfirati-ka wa riḍwāni-k. wa ’rzuq-nī fī-hi ḥasanat-an tataqabbalu-hā min-nī. wa tuzakk-ī-hā wa tuḍa’‘ifu-hā.<sup>34</sup> wa mā ‘amiltu fī-hi min sayyi’at-in fa-’ğfir-lī.<sup>35</sup> ’inna-ka



'anta ġafūr-un raḥīm. 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 'aṣbaḥtu lā 'astaṭī'u daf'a mā 'akra-h. wa lā 'amlīku naf'a mā 'arjū. wa 'aṣbaḥa 'l'amru bi-yadi ġayr-ī. wa 'aṣbaḥtu murtahin-an bi-°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 °aduww-ī. wa lā tasū'bī ṣadīq-ī. wa lā taj°al muṣībat-ī fī dīn-ī. wa lā taj°ali 'd-dunyā 'akbara hamm-ī. wa lā mablaġa °ilm-ī. wa lā tusallit °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'lamu sirr-ī. wa 'alāniyat-ī. fa-'qbal  
ma'zirat-ī. wa ta'lamu ḥājat-ī fa-'ṭi-nī<sup>38</sup> sū'l-ī. wa ta'lamu mā fī  
nafs-ī. fa-'ğfir-lī zunūb-ī. fa'inna-hu lā yağfiru 'z-zunūba 'illā  
'ant. 'allāhumma 'inn-ī 'as'alu-ka 'īmān-an yubāširu qalb-ī. wa  
yaqīn-an ṣādiq-an ḥattā 'a'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  
alloted to me!

### C.14

'allāhumma 'inn-ī 'as'alu-ka bi'anna-ka subbūḥ-un quddūs.  
yusabbiḥu la-ka sawādu 'l-layli wa ḍaw'u 'n-nahār. wa šu'ā'u 'š-  
šamsi wa nūru 'l-qamar. wa dawīyyu 'l-mā'i wa ḥafīfu 'š-šajar.  
wa nujūmu 's-samā'i wa turābu 'l'arḍ. wa ṣukūru 'l-jibāli wa  
rimālu 'l-qifār. wa 'amwāju 'l-biḥāri wa dawābbu 'l-barri wa 'l-  
baḥr. wa 'as'alu-ka bi'anna-ka ṣamad-un fard. fī 's-samā'i 'izzu-  
ka wa fī 'l'arḍi qaḍā'ū-k. wa 'alā 'l-'arši jalālu-k. wa fī 'l-jannati  
raḥmatu-k. wa fī jahannama 'azābu-k. wa 'l-malā'ikata-hu

junūdu- k. yusabbiḥūna-ka wa yuḥammadūna-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-ḥamd.<sup>40</sup> 'anta 'l-ḥannānu 'l-mannān. badī'u 's-samāwāti wa 'l'arḍi yā zā 'l-jalāli wa 'l'ikrām. wa 'as'alu-ka bi'asmā'i-ka 'l-ḥusnā. wa ālā'i-ka 'l-ulyā wa burhāni-ka 'l-azīm. wa bi-ḥujjati-ka 'l-bāliḡati wa bi- kalimāti-ka 't-tāmmat. 'an taṣrifā 'ann-ī šarra mā 'aḥḍuru<sup>41</sup> mina 'l'azā. wa šarra mā 'akāfu wa 'aḥzar. wa ṣallā 'llāhu 'alā sayyidi-nā muḥammad-in wa āli-hi wa ṣaḥbi-hi 'ajma'in.

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<sup>c</sup>i wa rabba 'l-<sup>c</sup>arši 'l-<sup>c</sup>aẓīm. rabba-nā wa rabba kulli šay. munzila<sup>42</sup> 't-tawrati wa 'l'injīli wa 'z-zabūri wa 'l-furqān. fāliqi 'l-ḥabbi wa 'n-nawā. 'a<sup>c</sup>ūzu bi-ka min šarri kulli dābbat-in 'anta ākiz-un bi-nāṣiyati-hā. 'inna rabb-ī <sup>c</sup>alā širāṭ-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-bāṭinu fa-laysa dūna-ka šay. 'iqḍi <sup>c</sup>an-nī 'd-dayna wa 'aḡni-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 k̄āšī<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 ṣāliḥ-a. wa 'as'alu-ka yaqīn-an ṣādiq-a. wa 'as'alu-ka  
dīn-an qīyyām-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 'š-šukra <sup>c</sup>alà '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-ğinà. wa 'l-<sup>c</sup>āfiyata wa 'l- mu<sup>c</sup>āfāti  
fī 'd-dunya wa 'l-ākīrah. allāhumma yā <sup>c</sup>ālīma 's-sirri wa 'l-  
kafiyyāh. rafī<sup>c</sup>a 'd-darajāti zū 'l-<sup>c</sup>arš.<sup>43</sup> tulqī 'r-rūḥa min 'amri- ka  
<sup>c</sup>alà man tašā'u min 'ibādi-k. ġāfira 'z-zanbi wa qābili 't- tawb.  
šadīdi 'l-<sup>c</sup>iqābi<sup>44</sup> zā 'ṭ-ṭawl. lā 'ilāha 'illā hū. 'ilay-hi 'l-maṣīr.<sup>45</sup> lā  
'ilāha 'illā anta subḥāna-ka <sup>c</sup>inn-ī kuntu mina 'z-zālimin.<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 rāḥima 'l-muẓnibīn. wa yā muqīla 'aṣarāti 'l-ʿāsirīn. 'irḥam 'abda-ka zā 'l-kāṭari 'l-ʿazīm. wa 'l-muslimīna kulla-hum 'ajmaʿīn. wa 'jʿal-nī maʿa 'l'aḥyā'i 'l-marzūqīn. 'allazīna 'anʿamta ʿalay-him mina 'n-nabiyyīna wa 'ṣ-ṣiddīqīna wa 'š-šuhadā'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 muʿīd. yā raḥīmu yā wadūd. 'aḡni-nī bi-ḥalāli-ka ʿan ḥarāmi-k. wa bi-tāʿati-kā ʿan maʿṣiyati-k. wa bi-fadli-ka ʿan-man siwā-k. allāhumma 'ari-nā 'l-ḥaqqa ḥaqq-an wa 'rzuq-nā 'it-tibāʿa-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 'ilā nafs-ī. wa lā 'ilā 'āhwā'i nafs-ī. wa lā 'ilā 'aḥad-in min ḵalqi-ka ṭarfata 'ayn-in wa lā 'aqalla min zālik. kun-lī waliyy-an wa ḥāfiẓ-an wa nāṣir-an wa 'awn-an wa mu'īn-a. allāhumma 'ğfir-lī wa li-ābā'ī wa 'umma-hāt-ī wa 'ikwān-ī wa 'aṣīrat-ī. wali'aqribā'ī wa 'aḥibbā'ī. wa 'ustāz-ī wa ṣayk-ī. wa li-man waṣṣa nī bi-'d-du'ā'i 'l-ḵayr. wa li-man 'allama-nī ḥaqqa 'd-du'ā. wa li-man yarjū barakata du'ā'ī mina 'l'āḥyā'i wa 'l'amwāt. bi-raḥmati-ka yā subḥān yā sulṭān.<sup>48</sup> yā man lam yalid wa lam yūlad wa lam yakun la-hu kufuw-an 'aḥad. bi-raḥmati-ka yā 'arḥama 'r-raḥimīn.

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>ʾallāhumma ṣalli wa sallim<sup>ʿ</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībī-nā muḥammad-in fī 'l'awwalīn. wa ṣalli wa sallim<sup>ʿ</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībī-nā muḥammad-in fī 'l'ākīrīn. wa ṣalli wa sallim<sup>ʿ</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībī-nā muḥammad-in fī kulli waqt-in wa ḥīn. wa ṣalli wa sallim<sup>ʿ</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībī-nā muḥammad-in fī 'l-malā'i 'l'a<sup>ʿ</sup>lā 'ilā yawmi 'd-dīn. wa ṣalli wa sallim<sup>ʿ</sup>alā sayyidi-nā wa nabiyyi-nā wa ḥabībī-nā muḥammad-in wa 'alā jamī'i 'l-anbiyā'i wa 'l-mursalīn. wa 'alā malā'ikati-ka 'l-muqarrabīn. wa 'alā 'ahli ṭā'ati-ka 'ajma'īn. wa 'alā 'ibādi 'llāhi wa 'ṣ-ṣāliḥīn min ahli 's-samāwāti wa 'ahli 'l-aradīn. wa raḍiya 'llāhu 'an '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 ḵālaqta-nī. wa 'anā 'abdi-ka<sup>51</sup> wa 'anā 'alā 'ahdi-ka wa wa'adi-ka mā 'staṭa'tu. 'a'ūzu bi-ka min šarri mā šana'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-raḥimīn.<sup>54</sup> jalla rabb-ī wa qadar. 'azza rabb-ī wa qahar. wa 'llāhu ḡafūr-un li-man ṣabar. wa la-zikru 'llāhi 'akbar. ni'ma 'l-ḥāfiẓu '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

ʾallāhumma ʾinn-ī ʾaūzu bi-ka mina ʾl-ḥawri baʿda ʾl-kawr.<sup>56</sup>

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

#### C.25

ʾallāhumma ʾinn-ī ʾaūzu bi-ka min ʾan ʾašrika bi-ka šayʾan wa ʾanā ʾaʿlam. wa ʾstağfiru-ka li-mā lā ʾaʿlam. ʾinna-ka ʾanta ʿallāmu ʾl-ğuyūb.<sup>57</sup> ʾastağfiru ʾllāha ʾl-ʿazīm.<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

ʾastağfiru ʾllāha min kulli zanb-in ʾaẓnabta-hu ʿamd-an ʾaw ḵaṭāʾan ʾaw sirr-an ʾaw ʿalāniyah. wa ʾatūbu ʾilay-hi mina ʾz-zanbi ʾllazī ʾaʿlam. wa mina ʾz-zanbi ʾllazī lā ʾaʿlam.<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>°</sup>aliyyi 'l-<sup>°</sup>aẓīm. wa mā tawfīq-ī 'illā bi 'llāhi <sup>°</sup>alay-hi tawakkaltu wa huwa rabbu 'l-<sup>°</sup>arši 'l-<sup>°</sup>aẓīm.<sup>60</sup> mā šā'a 'llāhu kāna wa mā lam yašā'u lam yakun.<sup>61</sup> 'ašḥādu 'anna<sup>62</sup> 'llāha <sup>°</sup>alà kulli šay'in qādīr. wa 'anna 'llāha qad 'aḥāṭa bi-kulli šay'in <sup>°</sup>ilm-a. fa-'llāhu ḵayr-un ḥāfīẓ-an wa huwa 'arḥamu 'r-rāḥimīn. wa 'l-ḥamdu li-'llāhi rabbi 'l-<sup>°</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]  
[tammāt]



## D.1

<sup>65</sup>'allāhumma 'j°al lī nūr-an fī qalb-ī. wa nūr-an fī qabr-ī. wa nūr-an bayna yadayya wa nūr-an min ǧalf-ī. wa nūr-an °an yamīn-ī. wa nūr-an °an šimāl-ī. wa nūr-an min fawq-ī. wa nūr-an min taḥt-ī. wa nūr-an fī sam°-ī. wa nūr-an fī bašar-ī. wa nūr-an fī ša°r-ī. wa nūr-an fī bašar-ī. wa nūr-an fī laḥm-ī. wa nūr-an fī dam-ī. wa nūr-an fī °izām-ī. 'allāhumma 'a°zim-lī nūr-a. wa 'j°al-nī nūr-a. 'allāhumma 'j°al fī qalb-ī nūr-a. wa fī lisān-ī nūr-a. wa fī bašar-ī nūr-a. wa fī sam°-ī nūr-a. wa °an yamīn-ī nūr-a. wa °an yasār-ī nūr-a. wa min fawq-ī nūr-a. wa min taḥt-ī nūr-a. wa min 'amām-ī nūr-a. wa min ǧalf-ī nūr-a. wa 'j°al lī fī nafs-ī nūr-a. wa '°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 taḥannan 'alà sayyid-ī wa sanad-ī wa mu'tamad-ī. wa makāni 'r-rūḥi min jasad-ī. wa zakīrati yawm-ī wa ḡad-ī mawlā-nā muḥammad. jalāli 'l-ḥaqqi wa 'd-dīn. matta'a-nā 'llāhu bi-sirri-hi 'l-mubīn. wa 'alà ābā'i-hi wa 'ummahāti-hi wa 'ajdādi-hi wa 'awlādi-hi wa kulaḥḥā'i-hi wa fuqarā'i-hi wa 'aḥibā'i-hi 'ilā yawmi 'l-ḥašri wa 'l-qarār. bi-rahmati-ka yā 'arḥama 'r-raḥimīn. wa 'l-ḥamdu li-'llāhi rabbi 'l-ʿālamīn.

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 ḥaḍrāt-i muḥammad muṣṭafā-rā ṣalawāt: 'allāhumma ṣalli wa sallim 'alà sayyidi-nā wa sanadi-nā wa mawlā-nā muḥammad-in wa 'alà 'ali-hi wa ṣaḥbi-hi wa 'ahli bayti-hi 'ajma'īna 'ṭ-ṭayyibīna 'ṭ-ṭāhirīn. 'ism-i pāk-i ḥaḍrāt-i muḥammad muṣṭafā-rā ṣalawāt: 'allāhumma ṣalli wa sallim 'alà sayyidi-nā wa sanadi-nā wa mawlā-nā muḥammad-in wa 'alà 'ali-hi wa ṣaḥbi-hi wa 'ahli bayti-hi 'ajma'īna 'ṭ-ṭayyibīna 'ṭ-ṭāhirīn. jism-i pāk-i ḥaḍrāt-i muḥammad-in muṣṭafā-rā ṣalawāt: 'allāhumma ṣalli wa sallim 'alà sayyidi-nā wa sanadi-nā

wa mawlā-nā muḥammad-in wa ʿalā ʾali-hi wa ṣaḥbi-hi wa ʾahli bayti-hi ʾajmaʿīna ʾṭ-ṭayyibīna ʾṭ-ṭāhirīn. ʿaḏamatu ʾllāhi-rā takbīra. ʾallāhu ʾakbar. ʾallāhu ʾakbar. lā ʾilāha ʾillā ʾllāh. wa ʾllāhu ʾakbaru ʾllāhu ʾakbaru wa li-ʾllāhi ʾl-ḥamd. ʾaṣ-ṣallātu wa ʾs-salāmu ʿalay-ka yā rasūla ʾllāh. ʾaṣ-ṣallātu wa ʾs-salāmu ʿalay-ka yā ḥabība ʾllāh. ʾaṣ-ṣallātu wa ʾs-salāmu ʿalay-ka yā nabiyya ʾllāh. ʾaṣ-ṣallātu wa ʾs-salāmu ʿalay-ka yā sayyida ʾlʾawwalīna wa ʾlʾākīrīn. wa ṣalātu ʾllāhi wa salāmu-hu ʿalā ʾlʾanbiyāʾi wa ʾl-mursalīn. wa ʾl-ḥamdu li-ʾllāhi rabbi ʾl-ʿālamīn.

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 âshıkân 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-ümmyyi, 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 ʿAli, 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 qaḍayta wa lā hādiya li-man aḍlalta wa lā muḍilla li-mani 'hdayta”
2. On the CD, Hüseyin Erek does not read “wa lā rāda li-mā qaḍayta”
3. MUST begins: “(qāla fī kulli yawmi sab<sup>c</sup> marrāt)” [= “He said (this) seven times during every day”]
4. FAHK: “yušḡilu-hu”; MUST: “yašḡalu-hu”; M.SHAMS: “yašḡilu-hu”
5. FAKH adds “wa”
6. FAKH: “fa-’nṣur”—error
7. FAKH has “liyanzira”—error
8. M.SHAMS adds “(tuqrā’ šalāša 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 šalāša marrāt)” [“Recite three times”]
15. M.SHAMS: “(tuqra’a šalāša marrāt)” [“Recite three times”]
16. M.SHAMS: “(tuqra’a šalāša marrāt)” [“Recite three times”]
17. FAKH: “wa ’ilay-hi ’n-nuṣūr” & MUST: “wa ’ilay-hi ’l-ba<sup>c</sup>su ’n-nuṣūr”
18. FAKH: “satara <sup>c</sup>alà <sup>c</sup>awrat-ī”
19. FAKH: “wa ’aṣbaḥa ’l-mulku li-’llāhi wa ’l-ḥamdu li-’llāhi wa ’l-<sup>c</sup>aẓamatu li-’llāhi wa ’l-kibriyā’u li-’llāhi wa ’l-qudratu li-’llāhi wa ’l-jabarūtu li-’llāhi” MUST: “wa ’aṣbaḥa ’l-mulku li-



'llāhi wa 'l-kibriyā'u li-'llāhi wa 'l-<sup>u</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-raḥmāni 'r-raḥīm”. MUST states that, “Some manuscripts are with the basmalah and some without the basmalah”

25. FAKH adds: “'a<sup>u</sup>zu bi-'llāhi mina 'š-šayṭāni 'r-raḥīm”

26. FAKH adds: “huwa 'llāhu 'l-lazī lā 'ilāha 'illā hū”

27. FAKH omits “'l-jamīlu”

28. FAKH omits “'l-fardu”

29. FAKH omits “'l-mu<sup>u</sup>ṭī”

30. EM has 100 names (counting “mālīki '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>u</sup>im” to the traditional list (in “ṣaḥīhu 'l-Buḵārī”) that includes “ar-raḥmān” and “ar-raḥīm”, plus 97 others (but not including “al-jamīl”, “al-wāḥid”, “al-fard”, and “al-mu<sup>u</sup>nim”). M.SHAMS omits “al-mu<sup>u</sup>ṭī”, a traditional name.

31. FAKH omits “fī 'l'arḍi wa lā fī 's-samā'i”

32. FAKH omits “wa lā 'ilāha ḡayru-k”

33. FAKH omits “bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm”. M.SHAMS starts a new section with “du<sup>u</sup>ā'. bi-'smi 'llāhi 'r-raḥmāni 'r-raḥīm”

34. FAKH: “tuḍa<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>tin-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 ’uḥḍira”
42. FAKH: “munzilu”
43. FAKH: “zā ’l-<sup>c</sup>arşı”
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): (“šad 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 āli-hi wa ṣaḥbi-hi wa sallim. (mā’ata marrāt) ’allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā muḥammad. sayyidi ’l’awwalīna wa ’l-ākīrīn. ’allāhumma ṣalli <sup>c</sup>alā sayyidi-nā wa mawlānā muḥammad. fī kulli waqt-in wa ḥīn. ’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

muḥammad. ḥattà tariša 'l'arḍa wa man °alay-hā wa 'anta ḵayru 'l-wārisīn. wa ṣalli wa sallim °alay-hi wa °alà jamī'i 'l-anbiyā'i wa 'l-mursalīn. wa °alà malā'ikati-ka 'l-muqarrabīn. wa °alà 'ahli ṭā°ati-ka 'ajmaīn. min ahli 's-samāwāti wal ahli 'l-aradīn. wa raḍiya 'llāhu ta°ālā °an 'aṣḥābi rasūli 'llāhi, 'ajmaīn."

51. FAKH: "wa 'anā °abdu-ka"

52. EM: "mā ṣana°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 "(sabaīna marrāt)" [= "Seventy times"];

M.SHAMS: "(tuqrā' ṣālaṣa marrāt)" [= "Recite three times"]

59. FAKH adds "(saba° marrāt)" [= "Seven times"]

60. FAKH: omits "wa mā tawfīq-ī 'illā bi 'llāhi °alay-hi tawakkalta wa huwa rabbu 'l-°arṣi 'l-°azīm"; M.SHAMS adds "(tuqrā' ṣālaṣa marrāt)" "Recite three times"]

61. FAKH adds "(ṣalaṣata marrāt)" [= "Three times"]

62. FAKH: "'a°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 Azıymüşshān ism-i zātının nūru ile kālplerimizi pūr nūr ve mutahher kıla.

Kulūb-i āshıkān küshāde 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 ‘rḥam wa taḥannan” precedes  
“‘allāhumma ‘j‘al lī nūr-an fī qalb-ī”; M.SHAMS precedes  
“‘allāhumma ‘j‘al lī nūr-an fī qalb-ī” with, “‘hakāzā ‘ākraja ‘t-  
tirmiziyyu wa ‘l-bayhaqī ‘an ‘ibni ‘abbās-in raḍiya ‘llāhu ‘an-  
humā” [= “This (Hadīth prayer) is derived from (the collections  
of) al-Tirmizī and al-Bayhaqī, from (the Prophet’s companion)  
Ibn ‘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-kūshād bād-ı dem  
Hazret-ı Mevlāna, sırr-ı Shems-i Kerem, Imam Ali”—error

69. EM: the transliteration has “āt-i” [= “‘aṭā-yi”]—error

70. Here is the same prayer in Persian, the original language of  
the Mevlevi golbāng: “waqt-i šarīf ḵayr bād. ḵayr-hā maftūḥ  
bād. šarr-hā ba-dūr bād. ḵodāwand-i ‘azīmu ‘š-ša’n ba-nūr-i ism-i  
zāt-i ḵwīš qalb-hāy-i mā-rā por-i nūr wa munawwar gardānād.  
dar dargāh-i ‘izzat neyāz-i mā-rā qabūl wa maqbūl bād. dam-hā,  
ṣafā-hā ziyāda bād. wa qulūb-i ‘āšiq-ān gošāda bād. dam-i  
ḥazrat-i mawlānā, sirr-i šams, karam-i imām ‘alī, wa ‘aṭā-y  
muḥammad-in nabīyi ‘l-‘ummīy—raḥmat-in li-‘l-‘ālamīn—hū  
be-gōy-ēm: hūūūūū!”

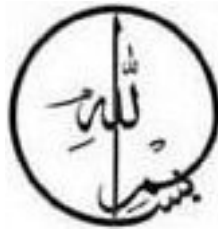
71. FAKH ends with a permit [ijāzat] to recite the Mevlevi  
Awrād written to MidHat Bahārī Beytur by Shaykh Hüseyin  
Fakhruddīn in Persian. At the end there is a stamped seal:

“Husayn Fakhrī al-Mawlawī”

bi-’smi ‘llāhi ‘r-raḥmāni ‘r-raḥīm. al-ḥamdu li-‘llāhi ḥaqqi ḥamdi-hi. wa ‘ṣ-ṣalātu wa ‘s-salāmu ‘alà muḥammad-in wa āli-hi. wa ba’d: īn awrād-i šarīf al-mansūb ilà quṭbu ‘l-‘āšiqīn, ḡawṣu ‘l-wāsilīn, ṣāhibu ‘ṭ-ṭarīqah, ma’danu ‘l-ḥaqīqah, wāriṣu kullu ‘l-mursalīn, maḳzanu ‘asrāru rabbu ‘l-‘ālamīn, mawlānā wa mawlā’u ‘l-‘ārifīn, janāb-i jalālu ‘l-ḥaqq wa ‘l-millat wa ‘d-dīn, ‘āzama ‘llāhu zikru-hu, wa qaddasa ‘llāhu sirra-hu. tā az ḥaṣrat-i mušār ‘ilay-hi bā sānīdu ‘ṣ-ṣaḥīḥa ba-d-īn faqīru ‘l-ḥaqīr-rā rasīda, wa nīz az muntasib-ān-i pīr-i dastgīr darwīš aḥmad midḥat al-mawlawī-rā ruḳṣat dād-am ba-šarṭ-i ān-ke pas az adāy-i farīzatu ‘l-fajr wa sunnatu saniyyatu ‘š-šarīfa, bi-‘l’iḳlāṣ wa ‘l-ḳuṣū‘i madāwamat nomāy-ad. wa joz az raḏāy-i bārī hīč kāmī na-ḳwān-ad. wa bi-lā ‘uzr-i šarī‘ tark na-kon-ad. zī-rā tark-i awrād barāy-i naw-neyāz-ān-i ṭarīq, mūjib-i borīdan-i mā’ al-ḥayāt-i fuyūṣ-i rabbānī-st. “wa ‘llāhu yahdī man yašā’u ilà širāṭ-in mustaqīm”. wa anā faqīru ‘l-ḥaqīr šayḳ-i mawlawī-kāna-ye bahāriya ḥusayn faḳrī al-mawlawī, ibni ḥasan laṭīf 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 (sufi) 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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