VOLUME 03

Morning *and Evening*

الصَّبَاحُ وَالْمَسَاء

Ten days with the words
you already say.

KETABI STUDIO

BEFORE YOU BEGIN

Ten days with the words you already say

This journal takes ten days. Each day takes one dhikr from your morning or evening adhkar, tells the story behind it, and gives you three questions to answer in writing.

Each writing page has a small code. Tap it when you read this on your phone, or scan it from the printed page, and that exact dhikr opens in the free Ketabi app, ready to say.

Qur'an translations follow Saheeh International. Every quotation carries its reference so you can look it up yourself.

One day at a time, morning or evening.
There is no falling behind.

DAY ONE

الْحَيُّ الْقَيُّومُ

The Ever-Living

the Ever-Living, the Sustainer

The Prophet (peace be upon him) asked Ubayy ibn Ka'b which verse in the Book of Allah is the greatest. Ubayy answered: Ayat al-Kursi. The Prophet struck his chest and said, "May knowledge bring you joy, Abu al-Mundhir." *Sahih Muslim 810*

You say it every morning. In the middle of it is a short line: "Neither drowsiness overtakes Him nor sleep." *Qur'an 2:255*

You slept last night. Your heart kept beating. Your lungs kept breathing. Someone, somewhere, was awake and needed help while you slept. He was not asleep for any of it. The verse ends: "their preservation tires Him not."

Today, when you say it, slow down at that line.

"Neither drowsiness overtakes Him nor sleep."

Qur'an 2:255

MORNING AND EVENING

DAY ONE · THE EVER-LIVING

today you notice who stayed awake

TODAY'S DHIKR · MORNING ADHKAR

Ayat al-Kursi

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/1

What has kept you awake recently, or woken you up worried?

What does it change to know He was not asleep while you were?

Write one thing you want to hand over to Him today.

DAY TWO

تَكْفِيكَ مِنْ كُلِّ شَيْءٍ

Enough

they will be enough for you against everything

Abdullah ibn Khubayb said they went out on a dark, rainy night looking for the Prophet (peace be upon him) to lead them in prayer. When they found him, he said, "Say." Abdullah did not know what to say. Then the Prophet told him: say Qul huwa Allahu ahad and the last two surahs, morning and evening, three times. "They will be enough for you against everything." *Sunan Abi Dawud 5082; Jami' at-Tirmidhi 3575*

Three short surahs. Under a minute. And he called them enough.

Al-Ikhlas tells you who Allah is. Al-Falaq asks Him for protection from what is outside you: the dark, envy, harm from others. An-Nas asks Him for protection from what is inside: the whisper in your own chest.

Most of what we fear fits in one of those two.

"They will be enough for you against everything."

Sunan Abi Dawud 5082

MORNING AND EVENING

DAY TWO · ENOUGH

today you name what you fear

TODAY'S DHIKR · MORNING ADHKAR

Al-Ikhlas, Al-Falaq and An-Nas · 3 times

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/2

What are you afraid of right now, outside you?

What whisper keeps coming back inside you?

Read An-Nas slowly once. Which line do you need most today?

DAY THREE

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ

In His Name

in the name of Allah, with whose name nothing harms

Uthman ibn Affan narrated that the Prophet (peace be upon him) said: whoever says three times, "In the name of Allah, with whose name nothing on earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing," will not be struck by sudden harm until morning. Whoever says it in the morning is protected until evening. *Sunan Abi Dawud 5088; Jami' at-Tirmidhi 3388*

The man who passed this on was Aban, Uthman's son. Aban later experienced paralysis. A man who had heard the hadith from him kept looking at him. Aban told him he had not lied about his father, and his father had not lied about the Prophet. On the day it happened, he said, he had become angry and forgotten to say it. *Sunan Abi Dawud 5088*

Anger made him forget. Rushing, worry and a hard morning can do the same to any of us.

"In the name of Allah, with whose name nothing on earth or in the heaven can cause harm."

Sunan Abi Dawud 5088

MORNING AND EVENING

today you begin in His name

TODAY'S DHIKR · MORNING ADHKAR

Bismillahi alladhi la yadurru · 3 times

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/4

What is ahead of you today that you want to begin in His name?

What usually makes you forget your adhkar?

How does a day feel when you begin it in His name, compared to a day when you forget?

DAY FOUR

رَضِيتُ

Pleased

I am pleased

Every morning and evening you say: "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet."

The Prophet (peace be upon him) said: "He has tasted the sweetness of faith who is pleased with Allah as Lord, with Islam as religion, and with Muhammad as messenger." *Sahih Muslim 34*

The word is *raditu*. It is more than accepting. It is being content with your Lord when His plan is not the one you would have written.

Some days you will say it and mean it fully. Some days you will say it hoping to mean it. Keep saying it. The tongue often teaches the heart.

"He has tasted the sweetness of faith who is pleased with Allah as Lord."

Sahih Muslim 34

MORNING AND EVENING

DAY FOUR · PLEASED

today you look for contentment

TODAY'S DHIKR · MORNING ADHKAR

Raditu billahi rabba · 3 times

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/5

Where in your life is it easy to say "I am pleased"?

Where is it hard right now?

What would being pleased with Allah look like in that hard place?

DAY FIVE

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Light on the Tongue

glory is to Allah and praise is to Him

The last hadith in Sahih al-Bukhari is about two short phrases. The Prophet (peace be upon him) said: "Two words are light on the tongue, heavy on the scale, and beloved to the Most Merciful: SubhanAllahi wa bihamdihi, SubhanAllahil-Azim." *Sahih al-Bukhari 7563*

You say the first of them a hundred times. He said that whoever says it a hundred times in the morning and evening, no one will come on the Day of Resurrection with anything better, except someone who said the same or more. *Sahih Muslim 2692*

Subhan means you declare Him free of every flaw. *Bihamdihi* means you praise Him for every good. One clears away, the other fills.

A hundred takes about three minutes. Light on the tongue.

"Light on the tongue, heavy on the scale, beloved to the Most Merciful."

Sahih al-Bukhari 7563

MORNING AND EVENING

today you count to a hundred

TODAY'S DHIKR · MORNING ADHKAR

SubhanAllahi wa bihamdihi · 100 times

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/6

Set a timer for three minutes and say SubhanAllahi wa bihamdihi until it ends. How did your mind feel at the start, and at the end?

What thought kept coming back while you counted?

Which three minutes of your day could you give to this?

DAY SIX

الْهَمِّ وَالْحَزَنِ

Worry and Sorrow

anxiety and sorrow

Anas ibn Malik served the Prophet (peace be upon him) for years. He said he often heard him say: "O Allah, I seek refuge in You from anxiety and sorrow, from weakness and laziness, from cowardice and stinginess, and from the burden of debt and being overpowered by men." *Sahih al-Bukhari 6369, 2893*

This is in your evening set. The Prophet himself said it often. Feeling worried is not a sign of weak faith. It is something he asked Allah to protect him from.

Ibn al-Qayyim explained the first pair this way: *hamm* is worry about what is coming, and *hazan* is sadness about what has passed. *Ibn al-Qayyim, al-Jawab al-Kafi*

The dua goes through them in pairs: the worry and the sorrow, the weakness and the laziness, the fear and the holding back. It names what weighs on a person, plainly, and hands it over.

"O Allah, I seek refuge in You from anxiety and sorrow."

Sahih al-Bukhari 6369

DAY SIX · WORRY AND SORROW

today you name what weighs on you

TODAY'S DHIKR · EVENING ADHKAR

Allahumma inni a'udhu bika minal-hammi wal-hazan

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/evening/4

What are you worried about in the days ahead?

What from the past still makes you sad?

Say the dua slowly. Which pair do you most need help with?

DAY SEVEN

طَرْفَةَ عَيْنٍ

Not for a Blink

the blink of an eye

Anas ibn Malik reported that the Prophet (peace be upon him) told his daughter Fatimah to say this every morning and evening: "O Ever-Living, O Sustainer, by Your mercy I seek help. Set right all my affairs, and do not leave me to myself even for the blink of an eye." *An-Nasa'i, al-Sunan al-Kubra; al-Hakim, al-Mustadrak; graded hasan by al-Albani, Sahih al-Targhib*

He taught it to someone he loved deeply. It asks for help, then for everything: all your affairs set right.

The last line is the heart of it. Not "make me strong enough to manage alone." The opposite. Do not leave me to myself, not even for a blink.

It begins with the same two names as Ayat al-Kursi on Day 1: al-Hayy, al-Qayyum. The One who never sleeps is the One you ask not to leave you.

"Do not leave me to myself even for the blink of an eye."

An-Nasa'i, al-Sunan al-Kubra

MORNING AND EVENING

DAY SEVEN · NOT FOR A BLINK

today you ask not to be left alone

TODAY'S DHIKR · EVENING ADHKAR

Ya Hayyu ya Qayyum, bi rahmatika astaghith

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/evening/7

Which part of your life are you trying to carry by yourself?

What would "set right all my affairs" mean for you this week?

Write this dua in your own words.

DAY EIGHT

بِكَ أَصْبَحْنَا

By You

by You we enter the morning

In the morning you say: "O Allah, by You we enter the morning, and by You we enter the evening. By You we live and by You we die, and to You is the return." In the evening the order changes, and so does the last word: "and to You is the rising." *Jami' at-Tirmidhi 3391*

The evening word is *an-nushur*, the rising. It is the same word as in the dua for waking up: "Praise is to Allah who gave us life after He had caused us to die, and to Him is the rising." *Sahih al-Bukhari 6312*

Sleep is compared to death in the supplication you say when you wake, and waking reminds you of the rising.

So you begin the morning with the return in mind: wherever today takes you, it ends with Him. And you begin the night with the rising in mind.

Your whole day sits between those two words.

"By You we live and by You we die, and to You is the return."

Jami' at-Tirmidhi 3391

DAY EIGHT · BY YOU

today you see the day as a gift

TODAY'S DHIKR · EVENING ADHKAR

Allahumma bika amsayna wa bika asbahna

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/evening/14

You woke up today. What will you do with the day you were given back?

If tonight were your return to Him, what would you want today to hold?

Which word stays with you, return or rising? Why?

DAY NINE

كَلِمَاتِ اللهِ التَّامَّاتِ

The Perfect Words

the perfect words of Allah

Khawlah bint Hakim heard the Prophet (peace be upon him) say: whoever stops at a place and says, "I seek refuge in the perfect words of Allah from the evil of what He has created," nothing will harm him until he leaves that place. *Sahih Muslim 2708*

A man once came to the Prophet and said a scorpion had stung him the night before. The Prophet said that if he had said these words in the evening, it would not have harmed him. *Sahih Muslim 2709*

In another narration, he said that whoever says it three times when evening comes will not be harmed by a sting that night. *Jami' at-Tirmidhi 3604b* That is why it is three times in your evening set.

Perfect means His words have no flaw and nothing missing. You are taking shelter in something that cannot fail.

"I seek refuge in the perfect words of Allah from the evil of what He has created."

Sahih Muslim 2708

MORNING AND EVENING

today you take shelter

TODAY'S DHIKR · EVENING ADHKAR

A'udhu bi kalimatillahit-tammat · 3 times

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/evening/23

Which place in your life feels least safe right now?

What does it mean to you that His words have nothing missing?

Where do you most want to feel sheltered this week?

DAY TEN

سَيِّدُ الاِسْتِغْفَارِ

The Master of Forgiveness

the master of seeking forgiveness

Shaddad ibn Aws narrated that the Prophet (peace be upon him) called one dua the master of seeking forgiveness. *Sahih al-Bukhari 6306*

It is the long one in your morning set: "O Allah, You are my Lord, there is no god but You. You created me and I am Your servant. I keep Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I admit Your favour on me, and I admit my sin. So forgive me, for no one forgives sins except You."

Look at the order. It starts with who He is, then who you are. Then a promise, with an honest limit: as much as I can. Then two admissions side by side: His favour and your sin. Only then does it ask.

He said whoever says it during the day with certainty and dies before evening is among the people of Paradise, and whoever says it at night with certainty and dies before morning is among the people of Paradise. *Sahih al-Bukhari 6306*

Ten days ago you began with the One who never sleeps. You end by coming back to Him, honestly, as you are.

"I admit Your favour on me, and I admit my sin. So forgive me."

Sahih al-Bukhari 6306

today you take stock

TODAY'S DHIKR · MORNING ADHKAR

Sayyid al-Istighfar

Tap here, or scan the code with your phone camera, to open it in the free Ketabi app.
ketabistudio.com/adhkar/morning/3

Which of the ten now means the most to you, and why?

What has changed in how you say them?

Write your own "I admit Your favour on me": list the favours you have seen these ten days.

PREFER YOUR PHONE?

This journal is also in *the free Ketabi app*

The same ten days are in Ketabi, our free app for journaling, adhkar and reflection. Each day opens its dhikr in your morning or evening adhkar, so you can count it as you say it. Write your answers there and they stay saved on your phone, and you can type or record your voice.

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