

THE GLORIOUS TREASURE

On the Knowledge Required of a Muslim
& Supplications for Different Occasions

الذخيرة المشرفة
فيما يجب على المسلم أن يعرفه وأدعية الأحوال المختلفة

THE GLORIOUS TREASURE

On the Knowledge Required of a Muslim
& Supplications for Different Occasions

تأليف

الحبيب عمر بن محمد بن سالم بن حفيظ بن الشيخ أبي بكر بن سالم

AL-ḤABĪB ʿUMAR BIN MUḤAMMAD BIN SĀLIM
BIN ḤAFĪDH BIN AL-SHAYKH ABĪ BAKR BIN SĀLIM

Translation and Transliteration by
Mohammad Ahmad Mbaye

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CONTENTS

Transliteration Key	3
Preface	4
About the Author	5
Translation of Author's Introduction	9
The Pillars of Dīn (Religion)	10
The Pillars of <i>Islām</i>	10
The Pillars of <i>Imān</i>	11
The Pillars of <i>Iḥsān</i>	11
The Obligations of <i>Wuḍu</i>	12
The Conditions of <i>Wuḍu</i>	13
<i>Du'ā'</i> Recited after Performing <i>Wuḍu</i>	14
The Pillars of <i>Ṣalāh</i>	16
The Conditions of <i>Ṣalāh</i>	17
The <i>Du'ā'</i> for Opening the <i>Ṣalāh</i>	18
The <i>Du'ā'</i> of <i>I'tidāl</i>	19
The <i>Du'ā'</i> Between the two <i>Sujūds</i>	20
The Last Testimony (<i>al-Tashahhud</i>)	21
The <i>Ibrāhīmiyya</i> Prayer	22
The <i>Du'ā'</i> after the Final <i>Tashahhud</i>	23
The <i>Du'ā'</i> of <i>al-Qunūt</i>	25
<i>Du'ās</i> to Recite After <i>Ṣalāh</i>	27
<i>Du'ā'</i> Recited when Leaving the House	30
<i>Du'ā'</i> Recited when Walking to the Mosque	31

<i>Du‘ā</i> Recited when Entering to the Mosque	32
<i>Du‘ā</i> Recited when Leaving the Mosque	33
<i>Du‘ā</i> for Eating and Drinking & their Respective Etiquettes	34
The Etiquette of Going to Sleep & Waking up	37
<i>Du‘ā</i> Recited when Entering the House	41
<i>Du‘ā</i> recited after the Call to Prayer	44
When Rising from a Sitting	46
When Entering the Lavatory	47
When Leaving the Lavatory	47
When Donning a Garment	48
<i>Du‘ā</i> for Strengthening Memory	49
When Entering a Market	50
<i>Du‘ā</i> for Protection from Disobedience to Allāh	51
A Short Biography of the Prophet Muḥammad	52
Significant Angels	54
The Revealed Books	54
Allāh’s Envoys	54
How to Perform the Funeral Prayer	55
<i>Du‘ā</i> Recited for the Deceased in the <i>Janāzah</i> Prayer	59
<i>Al-Wird al-Latīf</i>	62
The Translation of <i>al-Wird al-Latīf</i>	76
Commentary on invocations used in the <i>Wird al-Latīf</i>	81
A Beneficial <i>Ḥadth</i>	92

TRANSLITERATION KEY

ء ' a, ā	ح ḥ ⁽ⁱ⁾	س s	ع ^{‘ (9)}	م m
ا a, ā	خ kh ⁽³⁾	ش sh	غ gh ⁽¹⁰⁾	ن n
ب b	د d	ص ⁽⁵⁾	ف f	ه h
ت t	ذ dh ⁽⁴⁾	ض ḍ ⁽⁶⁾	ق q ⁽¹¹⁾	و ū, u, w
ث th ⁽ⁱ⁾	ر r	ط ṭ ⁽⁷⁾	ك k	ي ī, i, y
ج j	ز z	ظ ḏh ⁽⁸⁾	ل l	

T Footnotes added by the translator with the consent of the author.

☪ Mentioned after the Prophet Muḥammad’s name and translated as “may Allāh bless him and grant him peace.”

☪ Mentioned after the name of a prophet or an envoy of Allāh and translated as “may the peace of Allāh be upon him.”

☪ Mentioned after the name of a companion of the Prophet (ﷺ) and translated as “may Allāh be pleased with him.”

☪ Mentioned after the name of a female companion of the Prophet (ﷺ) and translated as “may Allāh be pleased with her.”

1. Pronounced as *th* as in think.
2. Strongly breathed *h* produced by a strong expulsion of air from the chest.
3. Guttural *ch* as in the Scottish loch and the German Aachen.
4. Pronounced as *th* as in this.
5. A heavy *s*, the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.
6. A heavy *d* pronounced far back in the mouth.
7. A heavy *t*, the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.
8. A heavy *z* pronounced far back in the mouth with the tongue touching the upper teeth.
9. Pronounced by narrowing the passage in the depth of the throat and then forcing breath through it.
10. Pronounced like a French *r*.
11. Guttural *q* sound with the mouth hollowed to produce a full sound.

PREFACE

Al-Dhakhīra al-Musharrafā, the work translated here, presents the fundamentals of the *Dīn* (religion) – obligatory upon every Muslim man and woman – and the appropriate supplications for specific occasions, as documented by the *Sunna*. The text serves as a manual for both young and old alike; its memorisation is encouraged among children and those new to the religion and it acts as a reminder for the advanced student. It is currently taught at Dar al-Muṣṭafa in Tarīm, and is recommended by al-Ḥabīb ‘Umar bin Ḥafīdh, in his *Maqāṣid Ḥalqāt Al-Ta‘līm wa Wasā’iluhā*, as the first book to be taught to students of knowledge before the *Bidāyatul-Hidāya* of Imām al-Ghazālī and *Risālat al-Mudhākara* of Imām al-Ḥaddād.

This work, as with all of Ḥabīb ‘Umar’s works, assists in the practical implementation of the Prophetic *Sunna* in everyday life.

ABOUT THE AUTHOR

The *Dā'iya* (Caller to Allāh) al-Ḥabīb 'Umar bin Muḥammad bin Sālīm bin Ḥafīḍh al-Ḥusainī, a direct descendant of the Prophet (ﷺ), was born into a scholarly family in the town of Tarīm, Ḥaḍramawt, Yemen on Monday, 4th of Muḥarram, 1383 Hijri (27th May 1963 CE). His early years were spent under the tutelage and guidance of the most eminent 'Ulama of Ḥaḍramawt at the time, one of whom was his father, the great scholar and mufti of Tarīm, the Dā'iya, al-Ḥabīb Muḥammad bin Sālīm bin Ḥafīḍh. Under their instruction he memorised the Qur'ān and the core texts of the Islamic sciences of *Ḥadīth* (Prophetic Tradition), Jurisprudence, *Aqīda* (Creed), and all disciplines relating to the Arabic language and to *Sulūk* (wayfaring).

He later moved to the Yemeni town of Bayḍa where he pursued his studies at the *Ribāṭ* of al-Haddār under the renowned Imām al-Ḥabīb Muḥammad bin 'Abdallāh al-Haddār, the Shafi'i jurist and scholar al-Ḥabīb Zayn bin Sumayṭ, and other great 'Ulama.

In the intervening years he frequently travelled to the land of *al-Ḥaramayn* (the two sanctuaries of Makkah and Madina), and received sacred knowledge from the most distinguished 'Ulama there, such as the great Imām, al-Ḥabīb 'Abdul-Qādir bin Aḥmad al-Saqqaf, al-Ḥabīb Aḥmad Mash-hūr bin Ṭaha al-Ḥaddad and al-Ḥabīb AbuBakr al-'Aṭṭas bin 'Abdullāh al-Ḥabshi. He also received *ijāzas* with various *asānīd* (chains of transmission) from Shaykh Muḥammad Yāsīn al-Fadānī and al-Sayyid Muḥammad bin 'Alawī al-Mālīki.

Ḥabīb ‘Umar eventually returned to Tarīm in 1414 H. (1994) and established the Dār al-Muṣṭafa for Islamic Studies, which has become a centre of *tarbiya* (purification and disciplining of the soul), learning and *da‘wa*, attracting students and visitors from around the world.

Ḥabīb ‘Umar continues to reside and teach in Tarīm. He has authored a number of books on the teachings and practise of Islām. His books and audio lectures, widely available throughout the Middle East, continue to gain ground among new audiences with their translation. He has travelled to numerous countries throughout the world in his efforts to revive traditional Islām.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Beneficent

AUTHOR'S INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الحمد لله رب العالمين وصلى الله وسلم على عبده
 المصطفى الأمين سيدنا محمد وآله وصحبه والتابعين بإمان
 الى يوم الدين
 وبعد فجزى الله خير الجزاء المحب الموفق النور
 الحريص على نشر الخير محمد بن احمد مياي
 على ترجمته لكتاب النخبة المشرفة المستمله
 على مبادئ يحتاج اليها المهتم في دينه وادعيه
 وادكار جاءت بها السنه يعقود بها الإيمان
 وتنفع الملبأ والمصائب وتذكر الخيرات
 والمواهب فبارك الله في خدمته لآخوته
 الناطقين باللغة الانجليزية من غير الناطقين العربيه
 بتيسير أخذهم الزاد من المعلومات الاساسيه
 والادكار العظيمة وسيد يد الله به خيرا بفعله
 في الدين (والذاكرين الله كثيرا والذاكرات أعد الله
 لهم مغفرة وأجر عظيم)
 عمر بن محمد بن سالم بن جفيرة
 الشيخ ابو بكر بن سالم
 ١٤٢٧/٤/٥ هـ
 ٢٠٠٦/٥/٣ م
 بريطانيا

TRANSLATION OF AUTHOR'S INTRODUCTION

All praise belongs to Allāh alone, the Lord of the Worlds; and may Allāh bestow *salāt* and *salām* upon His servant, al-Muṣṭafā (the Elect), al-Amīn (the Trusted and Trustworthy), Sayyidinā Muḥammad and members of his household and his companions and their adherents; and may that last until the Day of Judgment.

May Allah reward, with the best of rewards, Mohammad bin Ahmad Mbaye for his translation of the *al-Dhakhīra al-Musharrafā*, which comprises the essentials a Muslim needs in his religion, plus supplications and invocations as found in the *sunnah*. By them faith is strengthened; trials, tribulations and afflictions are warded off; goodness is achieved, and Allāh's gifts attained. May Allāh bless his service to his English-speaking brethren, who are unable to speak Arabic, in making it easy for them to take provision from [these] essential facts and great invocations.

“He whom Allāh wishes immense good for, He grants insight and understanding in the dīn” – (Ḥadīth). And for those men and women who invoke Allāh's name in abundance, Allāh has prepared for them great forgiveness, indeed, and a hugely immense reward. (Qur'ān, 33:35)

ʿUmar bin Muḥammad bin Sālim bin Ḥafīḍh
bin al-Shaykh Abī Bakr bin Sālim

1427/4/05 - 3/05/2006

Britain

THE PILLARS OF *DĪN* (RELIGION)

The pillars of *dīn* are three:

1. *Islām*
2. *Imān*
3. *Iḥsān*^{T₁}

THE PILLARS OF *ISLĀM*

The pillars of *Islām* are five:

1. To testify that there is no god but Allāh and that Muḥammad is His Envoy
2. To establish the *ṣalāh*^{T₂}
3. To give the *zakāh* (alms)
4. To fast in the month of *Ramaḍān*^{T₃}; and
5. To do *ḥajj* (the pilgrimage) to the House of Allāh (*al-Ka'ba*)^{T₄} for those who are able to do so

^{T₁} *Islām* is the submission and acceptance of Allāh's commands, *imān* is faith and *iḥsān* is excellence, or the perfection of faith.

^{T₂} These are the five daily ritual prayers: *Fajr* (dawn), *Ḍhuhr* (noon, immediately after the sun has passed its meridian), *ʿAṣr* (late afternoon), *Maghrib* (after sunset) and *ʿIshāʾ* (nightfall).

^{T₃} *Ramaḍān* is the ninth month of the Hijri calendar. It originates from the Arabic word *Ramḍ* meaning very hot soil.

^{T₄} To perform pilgrimage to the holy city of Makkah.

THE PILLARS OF *IMĀN*

The pillars of *Imān* are six:

1. To believe in Allāh
2. His Angels
3. His Revealed Books
4. His Envoys
5. The Last Day
6. Predestination – both the good and the evil thereof – whilst recognizing that both are from Allāh, Most High

THE PILLARS OF *IḤSĀN*

Iḥsān is to worship Allāh as though you see Him, and if you cannot see Him, to know that He sees you.¹

¹ ‘Umar Ibn al-Khaṭṭāb related that a man appeared before them. He walked up and sat down by the Prophet (ﷺ) and asked him about *islām*, *imān* and *iḥsān*. The Prophet (ﷺ) answered him and then the man departed. The Prophet then said: “‘Umar, do you know who the questioner was?” I said: “Allāh and His Envoy know best.” He said: “It was Gabriel, who came to teach you your religion.” (Related by Muslim.)

The full form of this *ḥadīth* clarifies the pillars of *islām*, *imān* and *iḥsān*. Ibn ‘Umar also relates [from the Prophet (ﷺ)]: “*Islām* has been built on five: testifying that there is no god but Allāh and that Muḥammad is His Envoy; establishing the *ṣalāh*; giving the *zakāh* (alms), making *ḥajj* (the pilgrimage) to the House of Allāh (*al-Ka’ba*) and fasting the month of *Ramaḍān*.” (Related by al-Bukhārī and Muslim)

THE OBLIGATIONS OF *WUḌU*

The obligations of *Wuḍu* (Ablution) are six:

1. *Al-Niyya* (the intention)
2. Washing the face
3. Washing both hands and arms including the elbows
4. Wiping part of the head
5. Washing both feet including the ankles
6. Doing the actions in this order

2 Allāh Almighty said in His Book: *O believers, when you go to pray, wash your faces, and wash your forearms to the elbows, wipe your heads, and (wash) your feet to the anklebones.* (Qur'ān, 5:6)

The Prophet (ﷺ) said: “Verily actions are only according to intentions, and every man shall have according to what he has intends.” (Related by al-Bukhārī and Muslim on the authority of ‘Umar (رضي الله عنه)).

In a *ḥadith* related by Muslim, the Prophet (ﷺ) performed *wuḍu* as it was commanded (in the Qur'ān).

He (ﷺ) also said in the final pilgrimage: “Start with what Allāh has started with.” (Related by al-Nasā’ī with a *ṣaḥīḥ* chain of narration.) Consideration is to be placed on the general scope rather than the specific cause.

THE CONDITIONS OF *WUḌU*

The Conditions of *Wuḍu* are eight:

1. *Islām*
2. *Tamyīz*^{T5}
3. Purity from menstrual period or postnatal bleeding
4. The removal of anything that may prevent water reaching the limbs
5. That there is nothing on the limbs that may alter the state of water
6. To know that *wuḍu* is obligatory
7. An obligatory action should not be confused with a *sunnah*^{T6}
8. The water must be pure^{T7} and purifying^{T8}
9. For those with incontinence, or women who have *Istihāḍa* (continual vaginal discharge), the entrance of the prayer time and the continuity of one's actions in *wuḍu* are required.

^{T5} *Tamyīz*. A child who can eat, drink and clean him/herself after using the lavatory without any assistance is considered to have reached the age of *tamyīz*.

^{T6} The Arabic word *sunnah* in this context means the actions or sayings that one is rewarded when doing them and not punished when one leaves them. It is also what the Prophet of Allāh (ﷺ) said, or did or approved of in others, or accepted, or intended to do but did not carry out.

^{T7} Free from dirt and impurities.

^{T8} To be pure and purifying (*tahūr*) the water must be plain, natural water and it must not have been used previously for ablutions.

DUĀ' RECITED AFTER PERFORMING WUḌUʿ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ
عِبَادِكَ الصَّالِحِينَ.

*Ashhadu an lā ilāha illa -Llah waḥdahū lā sharīka lah (ﷻ), wa ash-
hadu anna Muḥammadan ‘abduhu wa rasūluhu. Subḥānaka Allāhumma
wa biḥamdika ash-hadu an lā ilaha illā Anta, astaghfiruka wa atūbu
ilaik(a). Allāhumma ij‘alnī mina attawābin waj‘alnī mina al-
mutaṭahḥirīn waj‘alnī min ‘ibādik aṣṣāliḥīn.*

I testify that there is no god but Allāh alone, without partner, and I witness that Muḥammad is His servant and His Envoy. I declare Your Glory, *Allāhumma*,^{T9} and Your Praise. I witness that there is no god but

3 ‘Umar Ibn al-Khaṭṭāb (رضي الله عنه) said that the Prophet (ﷺ) said: “Whoever performs wuḍu and then says ‘I testify that there is no god but Allāh, alone, without partner, and I testify that Muḥammad is His servant and His envoy,’ will find all eight gates of Paradise open for him. He can enter by whichever he prefers.” (Narrated by Muslim in his *Ṣaḥīḥ*). Also narrated by Imām al-Tirmidhī and he added: “*Allāhumma ij-‘alnī min attawābin waj‘alnī min al-mutaṭahḥirīn*”. Abi Sa‘īd al-Khudrī (رضي الله عنه) said that the Prophet (ﷺ) said: “Whoever performs wuḍu and then says, ‘*Subḥānak Allāhumma wa biḥamdika ash-hadu an lā ilaha illa Anta, astaghfiruka wa atūbu ilaik(ﷻ)*,’ it will be written on a parchment and sealed and it will not be broken until the Day of Judgment. (Al-Ṭabarānī and al-Nasā‘ī)

You, I ask Your forgiveness and turn to You in repentance. *Allāhumma*, make me one of the repentant, and make me one of the purified and make me one of Your righteous servants.

After the *du‘ā* recite *sūrat al-Qadr* (Qur’ān, 97), three times.

^{T9} Imām al-Kharūbi said: “[Saying] *Allāhumma* is turning to Allāh to fulfil a need and asking Him to achieve what is desired by interceding with the greatest of His Names (al-Ism al-A‘ḍham) - the Name by which, when supplicated by it, He answers, and when asked by it He gives. It was placed at the beginning of all supplications because it encompasses all of Allāh’s noble names. Al-Ḥasan al-Baṣrī said: “*Allāhumma* is an assemblage of all names through which Allāh is supplicated.” Abu Rajā al-‘Uṭāridi said: “The meem in *Allāhumma* contains ninety-nine names of Allāh.” Al-Naḍr bin Shumail said: “Whoever supplicates with *Allāhumma* has asked Allāh by all of His Names.” Abu Muḥammad al-Baṭalyawṣī said: “When one supplicates with *Allāhumma* it is as if one were saying: ‘O Allāh, with all His Beauteous Names.’”

THE PILLARS OF ṢALĀH

The Pillars of the Obligatory Prayer (ṣalāh) are seventeen:

1. The intention
2. Standing if the person is able
3. *Takbīrat Al-Ihrām*^{T10}
4. Reciting the *Fātiha*^{T11}
5. Bowing (*rukūʿ*)
6. *Ṭuma'nīna* (remaining motionless) in *rukūʿ*^c
7. Returning to the standing position (*i'tidāl*)
8. *Ṭuma'nīna* (remaining motionless) in *i'tidāl*
9. Prostrating (*sujūd*) twice
10. *Ṭuma'nīna* (remaining motionless) in *sujūd*
11. Sitting between the prostrations
12. *Ṭuma'nīna* (remaining motionless) in the sitting position
13. The final testimony (*tashahhud*)
14. Sitting in the final *tashahhud*
15. Invoking *ṣalāt* and *salām* upon the Prophet Muḥammad (ﷺ) and his family
16. The *salām*^{T12}
17. Doing all the above actions in order

^{T10} The Allahu Akbar of opening the prayer, which must be said in Arabic “Allāhu Akbar”.

^{T11} The *Fātiha* is the opening *sūra* (chapter) of the Holy Qur’ān.

^{T12} Ending the prayer with *salām*, is to turn the head to the right and say, *as-salamu ‘alaykum wa rahmatu Llāh* (peace be upon you and the mercy of Allāh).

THE CONDITIONS OF *ṢALĀH*

The Conditions of *ṣalāh* are eight:

1. Purification from both major and minor impurity
2. The removal of any impurity from the clothes, the body and the place of prayer
3. Covering the '*awra*'^{T13}
4. Facing the *qiblah*'^{T14}
5. The entering of (the prayer) time
6. The knowledge that *ṣalāh* is obligatory
7. An obligatory action should not be confused with a *sunna*
8. Avoiding all that invalidates the *ṣalāh*'^{T15}

^{T13} Areas of the body that must be covered. For men it is from the navel to the knees; for women, it is the entire body except the face and hands.

^{T14} Facing the House of God (*al-Ka'ba*), in the Holy city of Makkah.

^{T15} Such as talking; laughing; excessive forgetfulness; more than three substantial, consecutive actions; eating; drinking; exposing the '*awra*' if not re-covered immediately; the occurrence of impurity if not removed immediately; and preceding or delaying following the *imām* by two obligatory acts (*arkān fi'liyyah*).

THE *DUĀ*’ FOR OPENING THE *ṢALĀH*⁴

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

*Allāhu Akbar kabīrā, wal-ḥamdulillahi kathīrā, wa-subḥāna Allāhi
bukratan wa aṣilā. Wajahtu wajhi lilladhī faṭara assamāwāti wal ard(i),
hanīfān musliman wa mā anā mina al-mushrikīn. Inna ṣalāti wa nusukī
wa maḥyāya wa mamāti Lillahi Rabbi-l’ālamīn, lā sharīka lahu wa
bidhalika ‘umirtu wa anā mina al-muslimīn.*

Allāh is ever Greatest, much praise be to Allāh, Glory to Allāh morning and evening. I turn my face to He Who created the Heavens and earth, a pure monotheist in submission, and I am not of those who associate (others with Allāh). Indeed my ṣalāh, my worship, my life and my death are for Allāh, Lord of the Worlds, Who has no partners. In this I have been commanded, and I am one of the Muslims.

4 Ibn ‘Umar (رضي الله عنه) narrated: “While we were praying with the Prophet (ﷺ) a man from among the congregation said: ‘*Allāhu Akbar kabīra, wal-ḥamdulillahi kathīrā, wa-subḥān Allāhu bukratan wa aṣilā.*’ The Prophet (ﷺ) asked: ‘Who said those words?’ A man among the people said: ‘Me, O Envoy of Allāh.’ He replied, ‘I was astonished, for by them the doors of Heaven were opened.’” Ibn ‘Umar [then] said: “I haven’t left them since I heard the Envoy of Allāh (ﷺ) say that.” (Narrated by Muslim.)

THE *DUĀ*' OF *I'IDĀL*

The *Du'ā* of *I'idāl* (Returning to Standing after *Rukū*)⁵

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مِلْءُ السَّمَوَاتِ وَمِلْءُ الْأَرْضِ
وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ.

*Rabbanā lakalḥamd ḥamdan kathīran ṭayyiban mubārakan fihi mil'a
assamawāt wa mil' al-ard(i) wa mil'a māshi'ta min shay'in ba'd.*

O our Lord, all praise is for You, much good and blessed praise, such as will fill the Heavens and will fill the Earth, and whatever else You will.

⁵ Rifā'a bin Rafi (رضي الله عنه) said: "We were praying behind the Prophet (ﷺ). When he raised his head from bowing, he said: '*Sami' Allāhu liman ḥamidah.*' A man behind him said: '*Rabbanā wa lakalḥamd ḥamdan kathīran ṭayyiban mubārakan fihi* (O our Lord, praise is for You, many good and blessed praises)." When the Prophet (ﷺ) completed his prayer he asked: 'Who has said these words?' The man replied: 'Me,' the Prophet (ﷺ) said: 'I saw over thirty angels competing to write it first.'" (Narrated by al-Bukhārī.)

It was also related by 'Alī and Ibn Abi 'Awfi (رضي الله عنه) that the Prophet (ﷺ) used to say, when he raised his head from bowing: "*Sami' Allāhu liman ḥamidah* (Allāh listens to the one who praises Him)."

THE *DU‘Ā* BETWEEN THE TWO *SUJŪD*⁶

The *Du‘ā* of Sitting Position between the *Sajdatayn* (two prostrations)

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي وَاهْدِنِي وَعَافِنِي وَأَعْفُ
عَنِّي.

*Rabbi ighfirli warḥamnī wajburnī warfa‘nī warzuqnī wahdinī wa‘āfinī
wa‘fu ‘annī.*

O Lord, forgive me, and have mercy upon me, and support me and raise me, and sustain me, and guide me, and keep me in good health, and pardon me.

6 Ibn ‘Abbas (رضي الله عنه) narrated that when the Prophet (ﷺ) would raise his head from prostration he would say: “*Rabbi ighfirli warḥamnī wajburnī warfa‘nī warzuqnī wahdinī*” (Narrated by al-Bayhaqi in his Sunan.) And in another narration, by Abu Dāwūd, the *du‘ā* continues: “*Wa‘āfini* (and keep me in good health).” (Narrated by al-Bukhārī.)

THE LAST TESTIMONY (AL-TASHAHHUD)

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ، اللَّهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

*Attaḥi-yyātul mubārakātu aṣṣalawātu-aṭṭayyibātu lillahi. Assalāmu
‘alaika ayyuhā-nnabi-yu wa raḥma- tullāhi wa barakātuhu. Assalāmu
‘alainā wa ‘ala ‘ibādi llāhi-ṣṣaliḥīn. Ash-hadu an lā ilāha illa-Llāhu, wa
ash-hadu an Muḥammadan rasūlullāh.*

Blessed Greetings and the Best of Prayers to Allāh. Peace be upon you, O Prophet, and the Mercy of Allāh and His Blessing. Peace be upon us and upon Allāh’s righteous servants. I testify that there is no god except Allāh, and that Muḥammad is the Envoy of Allāh⁷.

⁷ Narrated by Muslim on the authority of Ibn ‘Abbas (رضي الله عنه) from the Prophet (ﷺ).

THE IBRĀHĪMIYYA PRAYER⁸

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّي وَعَلٰى آلِ مُحَمَّدٍ
وَاَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ ، وَعَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ وَبَارِكْ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْاُمِّي وَعَلٰى آلِ مُحَمَّدٍ
وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ ، وَعَلٰى آلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

*Allāhumma ṣalli ‘ala Muḥammad ‘abdika wa rasūlika-nnabiyul-ummi
wa ‘ala āli Muḥammad(in) wa azwājihī wa dhurriyatihī. Kamā ṣallayta
‘ala Ibrāhīm(a) wa ‘ala āli Ibrāhīm(a) innaka Ḥamīdun Majīd. Wa
bārik ‘ala Muḥammad(in) ‘abdika wa rasūlika annabiyul-ummi wa
‘ala āli Muḥammad wa azwājihī wa dhurriyatihī kamā bārakta ‘ala
Ibrāhīm(a) wa ‘ala āli Ibrāhīm(a) fil ‘ālamīna innaka Ḥamīdun Majīd.*

Allāhumma, bestow *ṣalāt* upon Muḥammad, Your servant and Envoy, the unlettered Prophet; and upon the household of Muḥammad, his wives and his offspring, as You sent prayers upon Ibrāhīm and the family of Ibrāhīm; You are truly Most Praiseworthy and Noble. And send blessings upon Muḥammad, Your servant and Envoy, the unlettered Prophet, and upon the household of Muḥammad, his wives and his offspring, as You sent blessings upon Ibrāhīm and the family of Ibrāhīm, in all the worlds. You are truly Most Praiseworthy and Noble.

⁸ After the recitation of the *tashahhud* one should then give prayers and blessings to the Prophet (ﷺ) and his family. This is the formula of the *ṣalāt al-Ibrāhimiyya* that the Prophet (ﷺ) used, as narrated by al-Bukhārī and Muslim (رحمهما) in their books of *Ṣaḥīḥ*.

THE *DUʿĀ* AFTER THE FINAL *TASHAHHUD*⁹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَمِنْ الْمَغْرَمِ وَالْمَأْتَمِ اللَّهُمَّ اغْفِرْ
لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ
بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ.

*Allāhumma inni aʿūdhu bika min ʿadhābi jahannam, wa min ʿadhābi-l-
qabr, wa min fitnatil-mahya wal-mamāt, wa min sharri
fitnatil-masīḥ(i) addajjal, wa mina al-maghrami wal-maʿathami,
Allāhumma ighfirli mā qaddamtu wa mā akh-khartu wa mā asrartu
wa mā aʿlantu wa mā asraftu wa mā anta aʿlamu bihi minnī anta al-
Muqaddimu wa anta al-Muʿakh-khir, lā ilāha illa Anta.*

Allāhumma, I seek refuge in You from the punishment of the Hell fire, and from the punishment of the grave, and from the tribulations of life and death, and from the evil tribulations of the *masīḥ ad dajjal* (False

9 Abu Hurayrah (رضي الله عنه) narrated that the Prophet of Allāh (ﷺ) said: “When any of you finish with the last *tashahhud*, you should ask Allāh for protection from four things: from the punishment of *Jahannam*, from the punishment of the grave, from the tribulations of life and death, and from the evil trials of the *Masīḥ ad dajjal*.” (Related by al-Bukhārī and Muslim). And in another narration by Muslim: “When any of you recite the *tashahhud*, you should ask Allāh for protection from four things and should say: ‘*Allāhumma inni aʿūdhu bika min ʿadhābi jahannam, wa min ʿadhābi-l-qabr, wa min fitnatil mahya wal mamāt, wa min sharri fitnat al-masīḥ addajjal*.’” ‘Ali (رضي الله عنه) said: “The Envoy of Allāh used to say between the *tashahhud* and *taslim*: ‘*Allāhumma ighfirli mā qaddamtu wa mā akhartu wa mā asrartu wa mā aʿlantu wa mā asraftu wa mā anta aʿlamu bihi minni anta al-Muqaddimu wa anta al-Muʿakh-khir, lā ilāha illa Anta*.’”

Messiah) and from loss and wrongdoing. *Allāhumma*, forgive me for what I have done and for what I may do, for what I have hidden and for what I have made known, for my excesses and for that which You know better than I. You are the One Who advances and You are the One Who inhibits. There is no god but You.

THE DU‘Ā’ OF AL-QUNŪT°

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يَفْضَى
عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ ، وَلَا يَعُزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ
فَلَكَ الْحَمْدُ عَلَى مَا قَضَيْتَ نَسْتَغْفِرُكَ وَنُثُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا
مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ عَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

*Allāhumma ihdini fiman hadayta, wa ‘āfinī fiman ‘āfayta wa tawallanī
fiman tawallayta, wa bārik lī fīmā a‘tayta, wa qini sharra mā qaḍayta,
fa-innaka taqḍī walā yuqḍā ‘alayk wa innahu lā yadhillu man
wālayta, wala ya‘izzu man ‘ādayta tabārakta rabbanā wa ta‘ālayta,
falakal-ḥamdu ‘alā mā qaḍayta, nastaghfiruka wa natūbu ilayka, wa
ṣalla-llāhu ‘ala sayyidinā Muḥammad an-nabī al-ummi wa ‘ala ālihi wa
ṣaḥbihi wa sallam.*

10 Anas (رضي الله عنه) narrated that the Envoy of Allāh (ﷺ) continued to recite the *Qunūt* in the morning prayers until he left this world. (*Ṣaḥīḥ ḥadīth* narrated by Imām Aḥmad, al-Bazzār, al-Bayhaqī, al-Ḥākim, al-Daraqṭānī, Abdul Razzaq, Ibn Shaybah, al-Baghawī and others.) Al-Ḥasan Ibn ‘Alī (رضي الله عنه) also narrated: “The Prophet (ﷺ) taught me words to recite while performing the *Witr* prayer: *Allāhumma, ihdina fiman hadayt...* (until the end of the *Qunūt*).” (Narrated by al-Nasā’ī, Abu Dāwūd, al-Tirmidhī, Ibn Mājah, al-Bayhaqī with an authentic chain of narration.) And in another *Ṣaḥīḥ* narration by al-Ramahurmuzī: “[He (ﷺ)] taught me words to recite in the *Witr* and *Fajr* prayers.” And Moḥammad bin al-Ḥanafiyah, who is the son of ‘Alī bin Abi Ṭālib (رضي الله عنه), said: “This is the prayer which my father used to recite in the Dawn prayer in his *Qunūt*.”

Allāhumma, guide me among those whom You guide, grant me health among those to whom You have granted health, watch over me among those whom You protect, grant me blessings in what You have given me, and protect me from the evil You have ordained. You decree and none decree against You, and none is abased whom You befriend and none is exalted whom You are at enmity with. You are blessed, our Lord, Who are above everything, all praise is Yours for what You decree. I ask Your forgiveness and turn to You in repentance. And may Allāh's prayers be upon *Sayyiduna* Muḥammad, the Unlettered Prophet, and upon his family and his companions, and [much] peace.

DU'ĀS TO RECITE AFTER ṢALĀH

After ending the prayers with *salām*, recite the following:

اَسْتَغْفِرُ اللهَ

Astaghfirullāh (3 times)

I seek forgiveness from Allāh.

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، وَإِلَيْكَ يَعُودُ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
وَأَدْخِلْنَا بِرَحْمَتِكَ دَارَكَ دَارَ السَّلَامِ تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ ، وَلَا مُعْطِي لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ
ذَا الْجَدِّ مِنْكَ الْجَدُّ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

*Allāhumma antas-salām wa minkas-salām, wa ilayka ya'ūdu s-salām,
fahayyinā rabbana bis-salām, wa adkhilnā biraḥmatika dāraḥ dāras-
salām, tabārakta rabbanā wa ta'ālaita yā dhāl-jalālī wal ikrām.
Allāhumma la māni'a limā a'ṭaita, walā mu'ṭiya limā mana'ta, walā
rādda limā qaḍaita, walā yanfa'u dha l-jaddi minka al-jadd(u).
Allāhumma a'inni 'alā dhikrika wa shukrika wa ḥusni 'ibādatika.*

Allāhumma, You are Peace, and peace emanates from You and to You
peace returns; so greet us, Lord, with peace, and admit us, by Your

Mercy, into Your House, the Abode of Peace. Blessed are You, my Lord, and Sublime, O Possessor of Majesty and Honour. *Allāhumma* can prevent what You have bestowed, and none can bestow what You have prevented and the wealth of the wealthy is of no benefit against You. *Allāhumma*, assist me in remembrance of You, having gratitude towards You and excellence in Your worship.

Then recite *ayat al-Kursi* (Qur'ān, 2:255).

سُبْحَانَ اللَّهِ

Subhān Allāh (33 times)

Glory be to Allāh.

الْحَمْدُ لِلَّهِ

Alḥamdulillāh (33 times)

Praise be to Allāh.

اللَّهُ أَكْبَرُ

Allāhu akbar (33 times)

Allāh is Great.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*Lā ilāha illa-Llāh waḥdahū lā sharika lah, lahu l-mulku wa lahu
l-ḥamdu yuhyī wa yumītu wa Huwa ‘ala kulli shay’in qadīr.*

There is no god but Allāh, alone without partners, His is sovereignty and to Him belongs all praise. He gives life and causes death and He has power over all things.

DU‘Ā’ RECITED WHEN LEAVING THE HOUSE¹¹

بِسْمِ اللَّهِ أَمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

BismiLlāh amantu biLlah(i), tawakkaltu ‘ala-Llāh(i), walā ḥawla walā qūwwata illa biLlāh(i) al-‘aliyyi al-‘adhīm.

In the name of Allāh, I believe in Allāh, I place my trust in Allāh, and there is neither might nor power except with Allāh the Exalted, the Magnificent.

¹¹ Anas (رضي الله عنه) said: “The Prophet of Allāh (ﷺ) said: ‘Whoever recites, when leaving home: *BismiLlāh amantu biLlah(i), tawakkaltu ‘ala-Llāh(i), walā ḥawla walā qūwwata illa biLlāh(i) al-‘aliyyi al-‘adhīm*. It is said to him: ‘You have been sufficed, protected, guided,’ and Satan will turn away from him and avoid him.’” (Narrated by al-Nasā’i and he said it is a ḥasan (good) *ḥadīth*). Abu Dāwūd added: “Satan says to another devil: ‘How can you overpower a man who has been guided, sufficed and protected by Allāh?’”

DUĀ' RECITED WHEN WALKING TO THE MOSQUE¹²

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ الرَّاغِبِينَ إِلَيْكَ وَبِحَقِّ
مَمْشَايَ هَذَا إِلَيْكَ فَإِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً بَلْ
خَرَجْتُ إِتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ أَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ
وَتُدْخِلَنِي الْجَنَّةَ وَتَغْفِرَ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

*Allāhumma innī as-'aluka biḥaqqi-ssā'ilina 'alayka, wa biḥaqqi
arrāghibīna ilayka wa biḥaqqi mamshāya hadhā ilayka. Fa innī
lam akhruj asharān, wa lā baṭaran, wa lā riyā'an, wa lā sum'atan,
bal kharajtu it-tiqā'a sakhatika wa ibtighā'a mardātik. As'aluka an
tu'idhanī min an-nār wa tudkhlani al-jannah, wa taghfirli dhunūbī
fa innahu lā yaghfiru adh-dhunūba illā anta.*

Allāhumma, I ask You by the virtue of those who seek You, and by the virtue of those who desire You, and by the virtue of my walking towards You; I have not set out with insolence or frivolity, nor [have I set out] to show off or to seek fame. Rather, I went out of the fear of Your Wrath and desiring Your Pleasure. I ask You to shield me from the fire and to admit me into the Garden and I ask You to forgive my wrongdoing, verily no one forgives wrongdoing other than You.

12 The Prophet of Allāh (ﷺ) said: “Whoever leaves his house for the prayer and says, ‘*Allāhumma innī as'aluka biḥaqqi-ssā'ilina 'alayka ...*’ Allāh will turn towards him and seventy thousand angels will ask forgiveness for him.” (Narrated, with a *Ṣaḥīḥ* chain of narration, by al-Imām Aḥmad, Ibn Khuzaimah, Abu Nu'aim in the *Works of Day and Night*, al-Bayhaqi, al-Ṭabarānī, Ibn al-Sinni and Ibn Mājah.)

DUĀ' RECITED WHEN ENTERING THE MOSQUE¹³

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ.

*BismiLlāh, Allāhumma ṣalli ‘ala sayyidina Muḥammad(in) wa ālihi,
Allāhumma iḡfirlī dhunūbi waftah li abwāba raḥmatik.*

In the name of Allāh, *Allāhumma*, bestow *sālat* upon *Sayyidinā* Muḥammad and his family; *Allāhumma*, forgive my wrongdoing and open the doors of Your Mercy.

Then step into the mosque with your right foot and make the intention of *i’tikāf*¹⁴ and speak only that which is good.

13 The Prophet of Allāh (ﷺ) said: “When one of you enters the mosque he should send his salutation to the Prophet of Allāh and his family, then one should say, ‘*Allāhumma*, open for me the doors of Your mercy,’ and when leaving say, ‘*Allāhumma*, I ask You from Your favours.” (Narrated by Abu Dāwūd, al-Nasā’ī, Ibn Mājah and others with a ṣaḥīḥ chain of narration. It was also narrated by Muslim but he did not include the salutation of the Prophet and his family at the start.) It was also narrated by Ibn al-Sinni and he added: “And when someone leaves the mosque he should say, ‘*Allāhumma*! I seek refuge from Satan the accursed.” (This was also narrated by Ibn Mājah, Ibn Khuzaymah and Abū Ḥātim bin Ḥibbān in their *Ṣaḥīḥs*.)

14 *I’tikāf* - to intentionally to remain in the mosque for the purpose of worship. It is *sunna* to do so at any time, but it is highly recommended in the holy month of *Ramaḍān*, particularly in the last ten days of the month.

DUĀ' RECITED WHEN LEAVING THE MOSQUE¹⁵

Leave with your left foot, and say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَجُنُودِهِ ، بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَآلِهِ ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ.

*A'ūdhu biLlāhi mina-shayṭānir-rajīm wa junūdihi, bismiLlāh
Allāhumma ṣalli 'alā sayyidunā Muḥammad wa ālihi, Allāhumma
ighfirli dhunūbi waftahli abwāba faḍlik.*

I seek refuge with Allāh from Satan and his army. In the name of Allāh, *Allāhumma*, bestow ennoblement, peace and mercy upon *Sayyidinā* Muḥammad and his family. *Allāhumma*, forgive my wrongdoing and open the doors of Your favours to me.

¹⁵ See footnote 13, page 31.

DUĀ' FOR EATING AND DRINKING AND THEIR RESPECTIVE ETIQUETTES¹⁶

Upon Beginning a Meal:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَارْزُقْنَا خَيْرًا مِنْهُ.
(وَرِزْقًا مِنْهُ)

*BismiLlāh-ir Raḥmān-ir Raḥīm, Allāhumma bārik lanā fīmā
razaqtanā warzuqnā khayran minhu.*

In the Name of Allāh, the Most Merciful, the Beneficent. *Allāhumma*, bless what You have provided us with and feed us with a better food than this.

When drinking milk, instead of saying: ‘better than this’ say: ‘and increase us in it’ (*wa zidnā minhu*).

Always eat with your right hand and do not find fault with food.

¹⁶ *Ā'isha* (رضي الله عنها) relates that the Prophet (ﷺ) said: “When any of you begins to eat he should pronounce the name of Allāh, the Exalted. If one forgets to do it in the beginning, then one should say: ‘In the name of Allāh, first and last.’” (Narrated by Abu-Dāūd, al-Tirmidhī and [they have] said that it is a *ṣaḥīḥ ḥadīth*). Also ‘Abdullāh ibn ‘Amr (رضي الله عنه) said: “The Prophet (ﷺ) would say when food was brought to him: ‘*Allāhumma*, bless what You have provided us with and save us from the punishment of the Fire, *bismiLlāh*.’” (Ibn-Sinni).

Ibn ‘Abbas also relates that the Prophet (ﷺ) said: “When any of you is fed by Allāh they should say: *Allāhumma*, bless what You have provided us with and feed us with a better food than this. And when drinking milk say: and provide us with more.” (Abu Dāwūd and al-Tirmidhi who said it is a *ṣaḥīḥ ḥadīth*)

Upon Finishing a Meal:¹⁷

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

*AlḥamdulilLāhi-lladhī aṭ‘amanī hādha aṭ-ṭa‘ām wa razaqanīhi min
ghayri ḥawlin minnī walā qūwwah(tin).*

All praise is due to Allāh, Who has given me this food and provided it for me without any effort or power on my part.

Always wash your hands before and after the meal.

Before drinking say:

بِسْمِ اللَّهِ

BismiLlāh

In the name of Allāh

17 Mu‘ādh ibn Anas relates that the Prophet (ﷺ) said: “He who eats a meal and upon its completion says: ‘All praise is due to Allāh, Who has given me this to eat and provided it for me without any effort on my part, or any power;’ will have all his preceding wrongdoing forgiven.” (Abu-Dāwūd, Ibn-Mājah and al-Tirmidhī who said that it is a *ḥasan ḥadīth*).

When finished drinking say:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَهُ عَذْبًا فُرَاتًا بِرَحْمَتِهِ وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا بِذُنُوبِنَا.

*AlḥamduliLlāhi-lladhī ja‘alahu ‘adhban furātan bi raḥmatihi walam
yaj‘alhu milḥan ujājān bi dhunūbinā.*

All praise is due to Allāh, Who has made [this water] sweet and wholesome through His Mercy, and has not made it salty and bitter on account of our wrongdoing.

Do not breathe into the cup. Drink in three sips.

THE ETIQUETTE OF GOING TO SLEEP AND WAKING UP, AND THEIR RESPECTIVE *DU'Ā'S*

Du'ā' Recited before Sleeping¹⁸

بِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِسْمِكَ أَرْفَعُهُ فَأَغْفِرْ لِي ذَنْبِي اللَّهُمَّ إِنَّ
أَمْسَكَتَ نَفْسِي فَأَرْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ
الصَّالِحِينَ.

*Bismika Rabbī waḍ'atu janbī wa bismika arfa'uhu faghfir li dhanbī,
Allāhumma in amsakta naṣfī farḥamhā, wa-in arsaltahā fahfaḍh-hā
bimā tahfaḍhu bihi 'ibādaka aṣ-ṣāliḥīn(a).*

In Your name, my Lord, I lay down my side, and in Your name I raise it; forgive my wrongdoing. *Allāhumma*, if You should take my soul, then have mercy on it. If You return it, then protect it, as You guard the righteous of Your servants.

¹⁸ Abi Sa'īd al-Khudrī (رضي الله عنه) relates that the Prophet (ﷺ) said: "He who says, when laying down to sleep, *Astaghfirullah al-'Adhīm alladhī lā ilaha illa Huwa al-Ḥayy al-Qayyūmu wa atūbu ilayh(i)*, three times, all of his wrongdoing will be forgiven even if they were as abundant as the foam of the sea, the leaves of trees, as numerous as the *raml 'ālij* (which is a formation of continuous mountains in central Arabia, which starts from Dahnā' and ends in Najd), or the number of days in the world." Barā' ibn 'Āzib relates that the Prophet (ﷺ) said to him: "When you lie down at night, you should wash as you wash for *ṣalāh*, then lie down on your right side and say: '*Allāhumma*, I surrender myself to You, turn my face towards You, and entrust my affairs to You. I have entrusted my back to You for protection, in hope and fear. There is no refuge and no escape from You except to You. I have believed in Your Book, which You revealed, and Your Prophet, whom You sent.' Then if you die that night, you will die in purity and if you awaken in the morning, you will encounter more good; and make them the last words you utter. (Bukhārī and Muslim)

The Glorious Treasure

سُبْحَانَ اللَّهِ

SubhānAllāh (33 times)

Glory be to Allāh.

الْحَمْدُ لِلَّهِ

AlḥamduliLlāh (33 times)

Praise be to Allāh.

اللَّهُ أَكْبَرُ

Allāhu Akbar (34 times)

Allāh is Great.

And then say:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

AstaghfiruLlāh al-‘Adhīm alladhī lā ilāha illa Huwa al-Ḥayyu-l-Qayyūmu wa atūbu ilayh(i) (3 times).

I seek forgiveness from Allāh, the Magnificent, there is no god but He, the Living, Eternal and to Him I repent.

Sleep facing towards Makkah (the Qiblah), on your right side, physically pure (with wuḍu). Purify your heart from cheating and hate.

Make the last words you utter be:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَ
أَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مُنْجَى مِنْكَ إِلَّا إِلَيْكَ
اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

*Allāhumma aslamtu nafsi ilayka wa wajahtu wajhiya ilayka wa fawadtu
amri ilayka wa al-jatu dhahri ilayka raghbatan wa rahbatan ilayka la
malja'a wa la manja minka illa ilayka. Allāhumma āmantu bi kitābika-
alladhī anzalta wa nabiyyika alladhī arsalta.*

Allāhumma, I surrender myself to You, turn my face towards You, and entrust my affairs to You. I have entrusted my back to You for protection in hope and fear. There is no refuge and no escape from You except to You. *Allāhumma*, I have believed in your Book, which You revealed, and Your Prophet, whom You sent.

Then recite *sūrat al-Kāfirūn* (Qur’ān, 109).

Upon Awakening¹⁹ brush your teeth^{T16} and say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

Alḥamdulillāhi-lladhī aḥyānā ba‘da mā amātanā wa ilayhin-nushūr(u).

All praise is to Allāh Who has brought us back to life after He had caused us to die and to Him is the return.

^{T16} It is a *sunna* to brush one’s teeth with a *siwāk* taken from the *Salvadora Persica* tree also known as the *Arāk* tree. The next most meritorious choice is a twig from a palm tree, olive tree, then any other object that can perform the task of a toothbrush.

¹⁹ Ḥudhayfa ibn al-Yamān (رضي الله عنه) relates: “When the Prophet (ﷺ) awoke he would supplicate: ‘All praise is to Allāh Who has brought us back to life after He had caused us to die and to Him is the return.’” (Bukhārī.)

DU‘Ā’ RECITED WHEN ENTERING THE HOUSE²⁰

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ
خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

*Allāhumma innī as’aluka khayra al-mauliji wa khayra al-makhraji,
bismiLlah(i) walajnā wa bismiLlah(i) kharajnā wa ‘ala-Llāh(i) Rabbinā
tawakkalnā.*

Allāhumma, I ask You for the good of entering and the good of exiting.
In the name of Allāh we enter, and in the name of Allāh we exit, and in
Allāh, our Lord, we trust.

²⁰ Abi Mālik al-Ash‘arī (رضي الله عنه) relates that the Envoy of Allāh (ﷺ) said: “When a man enters his house, he should say: ‘*Allāhumma*, I ask you for the good of entering and the good of exiting. In the name of Allāh we enter, and in the name of Allāh we exit and in Allāh, our Lord, we trust.’ Then he should greet his family.” (Abu Dāwūd). And Abu Hurayrah (رضي الله عنه) relates that the Prophet (ﷺ) said: “Within surat (*al-Baqara*) is a verse that is the master of verses in the *Qur’ān*. It is not recited in a house in which Satan is present without him leaving, [and the verse] is *Ayat al-Kursī*.”

Then recite the [following] verses from the Holy Qur'ān:

﴿رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا﴾
(Qur'ān, 17:80)

*Rabbi ad-khilnī mudkhala sidqin wa akhrijnī mukhraja sidqin waj-‘al lī
milla-dunka sulṭānan naṣīra(n).*

My Lord! Grant me an entry of truth and an exit of truth, and grant me
from You, authority to support me.

﴿رَبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَاَنْتَ خَيْرُ الْمُنْزِلِيْنَ﴾
(Qur'ān; 23:29)

Rabbi anzilnī munzalan mubārakān wa anta khayru-l-munzilīn(a).

My Lord! Cause me to land at a blessed landing place, for You are the
Best to enable [us] to land.

Then recite *sūrat al-Ikhlās* (Qur'ān, 112) three times.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

*Qul huwa Llahu Aḥad Allāhu- ṣ-Ṣamad lam yalid, wa lam yūlad, wa
lam yaku lahu kufuwan aḥad.*

Say: He, Allāh is One; Allāh, the Eternal, Absolute; He has not begotten, nor been begotten, And equal to Him there is none.

Followed by *ayat al-Kursi* (Qur'ān, 2:255). Then offer salutation to whoever is in the house.

DU‘Ā’ RECITED AFTER THE CALL TO PRAYER²¹

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَعَلَى سَائِرِ الْأَنْبِيَاءِ
وَالْمُرْسَلِينَ وَتَابِعِيهِمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ
وَالصَّلَاةُ الْقَائِمَةُ آتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالشَّرَفَ وَالذَّرَجَةَ
الْعَالِيَةَ الرَّفِيعَةَ ، وَأَبْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ
الْمِيعَادَ.

*Allāhumma ṣalli ‘alā Sayyidinā Muḥammad wa ‘alā ālihi wa ṣaḥbihi
wa ‘alā sā’iri al-anbiyā’(i) wa l-mursalīn wa tābi’ihim bi iḥsānin ila
yaumid-dīn. Allāhumma rabba hādhihi - adda’wat(i) attama(ti), wa-
ṣalāt(i) al-qā’imat(i) āti Sayyidinā Muḥammad al-wasīlata wa l-faḍīlata
wash-sharafa waddarajata al-‘āliyata arrafī’ah, wab’ath-hu al-maqāma
al-mahmūd(a) alladhī wa’adtahu innaka lā tukhlifu l-mī’ād.*

21 Jābir bin ‘Abdullāh (رضي الله عنه) relates that, the Prophet (ﷺ) said: “Whoever says, after hearing the call to prayer (*adhān*): ‘*Allāhumma*, Lord of this perfect call and of the established prayer, bestow upon Muḥammad *al-wasīlah* and exaltation, and raise him to the praiseworthy station that You have promised him;’ it becomes incumbent upon me to intercede for him on the Day of Arising.” (Bukhārī.)

‘Abdullah ibn ‘Amr (رضي الله عنه) relates that he heard the Prophet (ﷺ) say: “When you hear the call to prayer (*adhān*), repeat what the caller (*mu’adhin*) says; then ask Allāh to bestow ennoblement and mercy upon me, for whoever asks for ennoblement and mercy [to be bestowed] upon me, Allāh bestows ennoblement and mercy on them ten times in return. Then ask Allāh, on my behalf, for *al-wasīlah*, which is a station in the Garden that only one of all the servants of Allāh will be deemed worthy of and I am hoping that I shall be that one. Whoever asks for *al-wasīlah* for me makes it incumbent upon me to intercede for him.” (Muslim.)

Allāhumma, ṣalāt upon *Sayyidinā* Muḥammad, and upon his family and companions, and upon all the prophets and envoys of Allāh and their adherents with excellence, to the Day of Judgment. *Allāhumma*, Lord of this complete and perfect call and of the established Prayer, bestow upon *Sayyidinā* Muḥammad, *al-wasīlah*, and exaltation and honour, and a high and lofty status, and raise him to the praiseworthy station which You have promised him, surely You do not break Your promise.

WHEN RISING FROM A *MAJLIS* (SITTING)²²

When you want to rise from a sitting (*majlis*) say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

*Subhānaka Allāhumma wa biḥamdika ash-hadu an lā ilāha illa Anta
astaghfiruka wa atūbu ilayk(a).*

Glory be to You, *Allāhumma*, praise be to You. I testify that there is no god but You; I ask Your forgiveness and I repent to You.

22 Abu Hurayrah (رضي الله عنه) relates that the Prophet (ﷺ) said: “If a person sits in company which indulges in vain talk and before standing says: ‘Glory be to You, *Allāhumma*, praise be to You. I testify that there is no god but You; I ask for Your forgiveness and I repent to You,’ he is forgiven for his participation in that company.” (Abu Dāwūd, al-Nasāi, Ibn Ḥibban and al-Tirmidhī who said that it is a *ṣaḥīḥ ḥadīth*).

Jubayr bin Muʿīn relates: The Prophet (ﷺ) said: “‘Glory be to You, *Allāhumma*, praise be to You. I testify that there is no god but You. I ask Your forgiveness and I repent to You.’ Whoever says this in a gathering of *dhikr* (remembrance of Allāh) shall have it imprinted on him, and whoever says it in a gathering of *laghu* (vain talk), it will act as forgiveness for (him).” (Al-Ṭabarānī, al-Nasāi and al-Hākim and said it was *ṣaḥīḥ* according to Muslim

WHEN ENTERING THE LAVATORY²³

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

BismiLlāh. Allāhumma innī a‘ūdhu bika mina al-khubuthi wa’l-khabā’ith.

In the name of Allāh. *Allāhumma*, I seek your protection from the foul male and female devils.

WHEN LEAVING THE LAVATORY²⁴

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي. غُفْرَانَكَ.

AlḥamduliLlāhi-lladhī adh-haba ‘annī al-adhā wa ‘āfānī. Ghufṛānak.

Praise be to Allāh Who has removed from me that which would harm me, and has given me wellbeing. I seek Your forgiveness.

23 Anas (رضي الله عنه) relates that the Prophet (ﷺ) said, when entering the lavatory: “*Allāhumma*, I seek your protection from the foul male and female devils.” (Al-Bukhārī and Muslim). In another narration *BismiLlāh* (in the name of Allāh) is included.

24 The Prophet (ﷺ) said when coming out of the lavatory: “*Ghufṛānak* (I seek Your forgiveness).” (Abu Dāwūd, al-Tirmidhī.) He also said: “I seek Your forgiveness. Praise be to Allāh Who has removed from me that which would harm me, and has given me wellbeing.” (al-Nasāī, Ibn Mājah.)

WHEN DONNING A GARMENT²⁵

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

*AlḥamduliLlāhi-lladhī kasānī hadhā wa razaqanīhi min ḡhayri ḥawlin
minnī wa lā quwwa.*

Praise be to Allāh who has clothed me and provided me with this [garment] without ability or power on my part.

25 Mu‘ādh ibn Anas (رضي الله عنه) relates that the Prophet (ﷺ) said: “Whoever puts on a new garment and says: ‘Praise be to Allāh Who has provided me, and clothed me, with this [garment] without ability or power on my part,’ all his wrongdoings – past and future – are forgiven.” (Abu Dāwūd and al-Hākim with a ṣaḥīḥ chain of narration.) things,’ Allāh will write thousands upon thousands of good deeds in his favour and He will erase thousands upon thousands of his misdeeds, and he will be raised thousands upon thousands of degrees. (Al-Tirmidhī said that it is a good ḥadīth and both Ibn Mājah and al-Hākim considered it to have a ṣaḥīḥ chain of narration.)

DU‘Ā’ FOR STRENGTHENING MEMORY

اللَّهُمَّ اجْعَلْ نَفْسِي مُطْمَئِنَّةً تُؤْمِنُ بِإِلْقَائِكَ وَتَقْنَعُ بِعَطَائِكَ وَتَرْضَى
بِقَضَائِكَ.

*Allāhumma ij‘al nafsī muṭma‘innah, tū‘minu bi li qā’ika wa taqna‘u bi
‘aṭā’ika wa tardā bi qadā’ik.*

Allāhumma, make my soul tranquil, believing in [its] meeting You,
satisfied with Your provisions and content with Your decree.

To be recited three times in the morning and evening.

WHEN ENTERING A MARKET²⁶

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ،
وَهُوَ حَيٌّ لَا يَمُوتُ ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

*Lā ilāha illa Llāhu waḥdahu lā sharika lah(u), lahu-l-mulku wa lahu-
lḥamd(u) yuḥyī wa yumīt(u) wahuwa ḥayyun lā yamūt(u) bi yadihi
al-khayr(u) wa Huwa ‘alā kulli shay’in qadīr(un).*

There is no god but Allāh, alone without partners, Sovereignty is His and to Him belongs all praise. He gives life and He causes death, and He is living and never dies. All good lies in His Hands, and He has power over all things.

²⁶ Umar ibn al-Khaṭṭāb (رضي الله عنه) relates that the Envoy of Allāh (ﷺ) said: “Whoever enters a market place and says: ‘There is no god but Allāh, alone without partners, to Him belongs all dominion and praise. He gives life and He causes death, and He is living and never dies. Good is in His Hand, and He has power over all things,’ Allāh will write thousands upon thousands of good deeds in his favour and He will erase thousands upon thousands of his misdeeds, and he will be raised thousands upon thousands of degrees. (Al-Tirmidhī said that it is a good *ḥadīth* and both Ibn Mājah and al-Hākim considered it to have a *ṣaḥīḥ* chain of narration.)

DUĀ' FOR PROTECTION FROM DISOBEDIENCE TO ALLĀH

اللَّهُمَّ يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ وَمِنْ عَذَابِكَ اسْتَجِيرُ أَصْلِحْ لِي
شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي وَلَا أَحَدٍ مِنْ خَلْقِكَ ظَرْفَةَ عَيْنٍ.

*Allāhumma Yā Hayyu Yā Qayyūm(u) bi rahmatika astaghīth(u), wa
min ‘adhābika astajīr(u), Aṣliḥ lī sha’nī kullah(u), wa lā takilnī ilā nafsī
wala ilā aḥadin min khalqika tarfata ‘ayn.*

Allāhumma! O Living! O Sustainer! By Your mercy I appeal for assistance, and from Your punishment I seek protection; make good all my affairs and do not entrust me to myself, or to any of Your creation, for the blink of an eye. (19 times)

A SHORT BIOGRAPHY OF THE PROPHET MUḤAMMAD (ﷺ)

The Genealogy of the Prophet Muḥammad (ﷺ)

The seal of all prophets, he is sayyidinā Muḥammad ibn^{T17} ‘Abdullāh ibn ‘Abdul Muṭṭalib ibn Hāshim ibn ‘Abdul Manāf ibn Quṣṣay ibn Ḥakīm ibn Murrat ibn Ka’b ibn Lū’ayy ibn Ghālīb ibn Fihr ibn Mālīk ibn al-Naḍar ibn Kināna ibn Khuzaymah ibn Mudrika ibn Ilyās ibn Muḍar ibn Nizār ibn Ma’di ibn ‘Adnān.

The Name of the Prophet’s (ﷺ) Mother

The Prophet Muḥammad’s (ﷺ) mother’s name is Āmina bint Wahb ibn ‘Abdul Manāf ibn Zuhra ibn Ḥakīm ibn Murrat ibn Ka’b ibn Lū’ayy ibn Ghālīb ibn Fihr ibn Mālīk ibn al-Naḍar ibn Kināna ibn Khuzaimah ibn Mudrika ibn Ilyās ibn Muḍar ibn Nizār ibn Ma’adi ibn ‘Adnān.

The Prophet’s (ﷺ) Wives

The Prophet (ﷺ) had eleven wives. Khadija bint Khuwaylid who is the preferred and most beloved of his wives died before him, as did Zaynab. His remaining nine wives died after him.

The Prophet’s (ﷺ) Children

The Prophet Muḥammad (ﷺ) had seven children. Three sons: al-Qāsim, ‘Abdullāh and Ibrāhīm; and four daughters: Zaynab, Ruqayyah,

^{T17} The word ‘ibn’ or ‘bin’ means ‘son of’. For a woman the word ‘bint’ is used instead, meaning ‘daughter of’.

Umm-Kulthūm and Fāṭima az-Zahrā, may Allāh be pleased with them all. All of his children were from his first wife Khadīja except Ibrāhīm, whose mother was Māriya al-Qibṭiya (the Copt).

The Prophet's (ﷺ) Battles

He participated in twenty seven battles and fourty seven expeditions.

The Prophet's (ﷺ) Parents and Guardians

His father, 'Abdullāh bin 'Abdul Muṭṭalib, passed away in Madīnah at the age of eighteen whilst he (the Prophet (ﷺ)) was still in his mother's womb. His mother died in al-Abwā'^{T18} when he was only six years old. Guardianship was then transferred to his grandfather 'Abdul Muṭṭalib who cared for him for a further two years until the time of his death, after which his uncle Abu-Ṭālib cared for him.

Revelation

Allāh sent, and bestowed upon him, the revelation when he passed the age of forty. All preceeding revelations were replaced by his. He emigrated [from Makkah] to Madīnah at the age of fifty-three, where he lived for ten years. He died at the age of sixty-three. May prayers and peace be upon him and his family and may Allāh, on our behalf, reward him with that which is better than what any prophet has been rewarded with on behalf of his *ummah*.

^{T18} A town on the outskirts of Madīnah.

SIGNIFICANT ANGELS

Angels are beings of light and they are neither male nor female. They do not eat, drink or sleep. The names of the ten most significant angels whose names must be memorised are: Jibrīl (Gabriel), Mika-il, Isra-fil, 'Izra-il, Munkar and Nakīr, Raqīb, 'Atīd, Mālik and Riḍwān.

THE REVEALED BOOKS

It is obligatory to believe in Allāh's revealed Books, the truth inherent in them and that they are Allāh's Word. It is important to know the names of four of these books: the *al-Tawrat* (Torah), *al-Injīl* (Evangel), *al-Zabūr* (Psalms) and *al-Qur'ān*.

ALLĀH'S ENVOYS

Allāh's envoys are many. It is obligatory to believe in them, and in all the prophets. It is also obligatory to believe that they were all trustworthy and veracious. It is required to know the names of [the following] twenty-five envoys:

Ādam, Idrīs (Enoch), Nūḥ (Noah), Hūd, Ṣāliḥ, Ibrāhīm (Abraham), Lūṭ (Lot), Isma'il (Ishmael); Ishāq (Isaac); Ya'qūb (Jacob); Ayyūb (Job); Yūsuf (Joseph); Shu'ayb; Hārūn (Aaron); Mūsa (Moses); al-Yasa' (Elisha); Dhūl Kifl (Ezekiel); Dāwūd (David); Sulaymān (Solomon),

Ilyās (Elias), Yūnus (Jonah), Zakariyā (Zacharias); Yaḥya (John), ʿIsa (Jesus) and Muḥammad; Allāh bless them all and give them peace.

HOW TO PERFORM THE FUNERAL PRAYER

1. Intend to perform the prayer as a communal obligation and then say: *Allāhu Akbar*.
2. Recite *ṣūrat al-Fātiḥa* and again say: *Allāhu Akbar*.
3. Invoke *salāt* and *salām* on the Prophet (ﷺ) and his family. The best form of it is the Ibrāhimiya prayer^{T19}.
After that say: *Allāhu Akbar*
4. Pray for the deceased, the minimum of which is to say:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ

Allāhumma ighfir lahu war-ḥamhu

Allāhumma, forgive him and have mercy on him^{T20}.

5. Then say: *Allāhu Akbar*. It is not obligatory to recite anything after it.

^{T19} See *Ibrāhimīya* prayer page 21

^{T20} If the deceased is female then say: اللَّهُمَّ اغْفِرْ لَهَا وَارْحَمْهَا
Allāhumma ighfir laha warḥamha.

6. It is *sunnah* to recite the following verses:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

*Rabbanā ātina fi-d-dunyā ḥasanatan wafil-ākhirati ḥasanatan wa qinā
'adhāba-n-nār.* (Qur'ān, 2:201)

Our Lord, give us what is good in this world and what is good in the Hereafter; and guard us from the torment of the Fire.

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ
الْوَهَّابُ ﴾

*Rabbanā lā tuzigh qulūbanā ba'da idh hadaytanā wa hab-lanā min
ladunka raḥmatan innaka anta-l-Wahhāb.* (Qur'ān, 3:8)

Our Lord, do not cause our hearts to swerve, after You have guided us, and bestow upon us mercy from Your Presence, indeed You are the Bestower.

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
تَابُوا وَاتَّبِعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

*Alladhīna yaḥmilūna-l-‘arsha wa-man ḥawlahu yussabbihūna biḥamdi
rabbihim wa yu‘minūna bihi wa yastaghfirūna lilladhīna āmanū
rabbanā wasi‘ta kulla shay‘in raḥmatan wa ‘ilman faḡfir lilladhīna
tābū wa-ttaba‘u sabilaka waqihim ‘adhabal-jaḥīm. (Qur’ān, 40:7)*

Those who bear the Throne, and those around it, extol the praises of their Lord. They believe in Him, and ask forgiveness for the believers, [saying]: Our Lord! You embrace everything in Your Mercy and Knowledge, so forgive those who repent and follow Your Way, and preserve them from the torment of hell!

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

*Rabbana wa-adkhillhum jannāti ‘adnin allatī wa-‘adttahum wa man
ṣalaḥa min ābā‘ihim wa azwājihim wa-dhurriyyatihim innaka anta al-
‘Azizul-Ḥakīm (Qur’ān, 40:8)*

Our Lord, admit them to the Gardens of Paradise, which You have promised them, and [admit therein also] their parents and spouses and children who are righteous. For You are the Mighty, the Wise.

﴿وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ﴾

*Wa-qihimu-s-sayyi'ati waman taqis-sayyi'ati yauma-'idhin faqad
rahimtah(u) wa dhālika huwa-l-fawzu-l-'adhīm. (Qur'ān, 40:9)*

And preserve them from ill deeds, for he whom You preserve from ill deeds on the Day of Arising, to him You have shown great mercy. And that is the immense success.

7. Then say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salāmu 'alaykum wa raḥamatuLlāh(i) wa barakātuh.

Peace be upon you and the mercy of Allāh and His blessings.

DU'ĀS RECITED FOR THE DECEASED IN THE JANĀZAH PRAYER

Prayers and supplications recited after the third *Takbir*:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مَدْخَلَهُ،
وَأَغْسِلْهُ بِالمَاءِ وَالتَّلْجِ وَالبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ
مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا
مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَاعِزَّهُ مِنَ عَذَابِ الْقَبْرِ وَفُتْنَتِهِ وَمِنْ عَذَابِ
النَّارِ

*Allāhumma, ighfir lah(u) warḥamhu wa 'āfihi wa'fu 'anhu wa akrim
nuzulah(u) wa wassi' madkhalah(u) waghsilhu bil-mā'i wath-thalj(i)
wal-barad(i) wa naqqihi min al-khaṭāyā kamā yunaqqa ath-thawb(a)
al-abyaḍ min ad-danas(i), wa abdilhu dāran khairān min dārihi,
wa ahlan khairān min ahlihi, wa zawjan khairān min zawjihi, wa
adkhillhu-l-jannata, wa a'idh-hu min 'adhābi-l-qabr(i) wa fitnatah wa
min 'adhābin-nar(i).*

Allāhumma, forgive him, have mercy upon him, give him safety and pardon him. Receive him honourably and make his grave spacious. Wash him with water, ice and hail. Cleanse him of faults as impurity is cleansed from a white garment. Give him in exchange with an abode better than this abode, with a household better than his household and with a spouse better than his spouse. Cause him to enter the Garden and protect him from the torment of the grave and its trials, and from the torment of the Hell Fire.

And if the deceased is a child, say:

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ اللَّهُمَّ اجْعَلْهُ فَرَطًا لِأَبُوَيْهِ وَسَلَفًا وَذُخْرًا وَعِظَةً
وَاعْتِبَارًا وَشَفِيعًا ، وَثَقِّلْ بِهِ مَوَازِينَهُمَا. وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِهِمَا وَلَا
تَحْرِمُهُمَا أَجْرَهُ وَلَا تَفْتِنَهُمَا بَعْدَهُ.

*Allāhumma, ighfir-lahu wa-rḥamhu, Allāhumma ij'alhu farāṭan
li-abawayhi wa-salafan wa dhukhrān wa 'idḥatan wa i'tibāran
wa-shaḥfī'ān. Wa thaqqil bihi mawāzīnahumā. Wa afrigh aṣṣabr(a) 'ala
qulūbihimā wa lā taḥrimhuma ajrah(u) wa lā taftinahumā ba'dah(u).*

Allāhumma, forgive him and have mercy upon him. Make him ease the way for his parents; make him a forerunner, a treasure, an admonition, a reflection and an intercessor. Make the scales of their good deeds heavy through him and fill their hearts with patience. Do not deprive them of his reward and do not try them after him.

If one wishes one can add the following *du'ā'*, before the *du'ā'* for the third takbīr:²⁷

27 Abu Hurayrah (رضي الله عنه) narrates that the Prophet of Allāh (ﷺ) performed the Janāza and said: “*Allāhumma*, forgive those of us who are alive and those who are dead, those who are present and absent...” (Abu-Dāwūd, al-Tirmidhi and al-Bayhaqi. Al-Ḥākim said it is a sound hadith in the condition of al-Bukharī.)

اللَّهُمَّ اغْفِرْ لِحَيِّينَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا،
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى
الْإِيمَانِ.

*Allāhumma, ighfir liḥayyinā wa mayyitinā wa shāhidinā wa ghā-`ibinā
wa ṣaghīrinā wa kabīrinā wa dhakarīnā wa unthānā, Allāhumma, man
aḥyaytahu minnā fa`aḥyihī `alā-l-Islām wa-man tawaffaytahu minnā
fatawaffahu `alā-l-imān.*

Allāhumma, forgive those of us who are alive and those who are dead, those who are present and absent, those who are young and those who are old, those who are male and those who are female. *Allāhumma*, whom-soever of us You give life to, let us live in Islām and whom-so-ever of us You cause to die, let us die in the state of faith.

الورد اللطيف

AL-WIRD AL-LATĪF

Du'ās for Morning and Evening

This is a compilation of invaluable and illustrious prophetic invocations by al-Imām 'Abdallāh bin 'Alawī al-Haddād which he named *al-Wird al-Latīf*.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾
(3 times)

BismiLlāh-ir Raḥmān-ir Raḥīm. Qul huwa Llāhu Aḥad. Allāhu-ṣ-Ṣamad. Lam Yalid, wa lam Yūlad; wa lam yakunlahu kufiwan aḥad.
(Qur'ān, 112)

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ * مِنْ شَرِّ مَا خَلَقَ * وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ * وَمِنْ
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ * وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾
(3 times)

BismiLlāh-ir Raḥmān-ir Raḥīm. Qul a'ūdhu birabbil-falaq min sharri mā khalaq wa min sharri ghāsiqin idhā waqab wa min sharrin naffāthāti fil-'uqad, wa min sharri ḥāsīdīn idhā ḥasad. (Qur'ān, 113)

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ * مَلِكِ النَّاسِ * إِلَهِ النَّاسِ * مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ * الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ * مِنَ الْجِنَّةِ وَالنَّاسِ ﴾
(3 times)

*BismiLlāh-ir Raḥmān-ir Raḥīm. Qul a'ūdhu birabbīn-nās malikin-nās
ilāhin-nās min-sharri-l-waswās-il-khan-nās alladhī yuwaswisu fī-ṣudūrin-
nas, min al-jinnati wan-nās. (Qur'ān, 114)*

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ * وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾
(3 times)

*Rabbi a'udhu bika min hamazāti'sh-shayāṭīn wa a'udhu bika Rabbi an
yahḍurūn. (Qur'ān, 23:97-98)*

﴿ أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ * فَتَعَالَى اللَّهُ
الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ * وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
ءَاخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ * وَ قُلْ
رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴾

*Afa-ḥasibtum annamā khalaqnākum 'abathān wa-annakum ilaynā lā
turja'ūn. Fa ta'ālā-Llāhu-l-Maliku-l-Haqq lā ilāha illā Huwa Rabbul-
'arshil-Karīm. Wa man yad'u ma'a-Llāhi ilāhan ākhara lā burhāna lahu*

*bihi fa innamā ḥisābuhu ‘inda rabbihi innahu lā yuflihul-kāfirūn. Wa
qul-Rabbi ighfir war-ḥam wa Anta khayru’r-Rāḥimīn.*

(Qur’ān, 23:115-118)

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ * وَلَهُ الْحَمْدُ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ * يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا، وَ
كَذَلِكَ تُخْرَجُونَ ﴾

*Fa-subḥāna-Llāhi ḥīna tumsūna wa ḥīna tuṣbihūn(a), wa labu-l-ḥamdu
fi-s-samāwāti wal-arḍi wa ‘ashiyan wa ḥīna tuḍḥ-ḥirūn. Yukhrijū-l-
ḥayya minā-l-mayyiti wa yukhrijul-mayyita minal-ḥayyi wa yuhyil-arḍa
ba‘da mawtibā wa kadhālīka tukh-rajūn. (Qur’ān, 30:17-19)*

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
(3 times)

A‘ūdhu biLlāhi-s-Samī‘i al-‘Alīmi minā-sh-shayṭāni-r-rajīm

﴿لَوْ أَنزَلْنَاهَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لِنُضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ * هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ * هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

Law anzalnā hādha-l-Qur’āna ‘alā jabalin lara-aytahu khāshi’an mutaṣad-di’an min khashyati-Llāh, wa tilka-l-amthālu nadribuhā linnāsi la‘allahum yatafakkarūn. Huwa Llāhu-lladhī lā ilāha illā Huwa ‘Ālimu-l-ghaybi wa-sh-shahādati, Huwa-r-Raḥmānu-r-Raḥīm. Huwa Llāhu-lladhī lā ilāhā illā Huwal-Malikul-Quddusus-Salāmul-Mu’minul-Muḥayminul-‘Azīzul-Jabbārul Mutakabbir subḥāna-Llāhi ‘ammā yushrikūn. Huwa-Llāhul-Khāliqul-Bārī’ul-Muṣawwirū, lahul-Asmā’ul-ḥusnā, yusabbihū lahu mā fis-samāwāti wal-arḍi, wa Huwal ‘Azīzul-Ḥakīm. (Qur’ān, 59:21-24)

﴿سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ * إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ * إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ﴾

Salāmun ‘alā Nūḥin fil-‘ālamīn, innā kadhālika najzil-muḥsinīn, innahu min ‘ibādīnā-l-mu’minīn. (Qur’ān, 37:79-81)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.
(3 times)

A 'ūdhu bi kalimāti-Llahi-t-tāmmāti min sharri mā khalaq.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ.
(3 times)

*Bismi-Llāhi lladhī lā yaḍurru ma'a-ismihi shay'un fil-arḍi wa lā fi-s-
samā'i, wa Huwa-s-Samī'ul-'Alīm*

لِلَّهِمَّ إِنِّي أَصْبَحْتُ مِنْكَ فِي نِعْمَةٍ وَ عَافِيَةٍ وَ سِتْرٍ، فَأَتُومُ نِعْمَتَكَ
عَلَيَّ وَ عَافِيَتَكَ وَ سِتْرَكَ فِي الدُّنْيَا وَ الْآخِرَةِ
(3 times)

*Allāhumma innī aṣbaḥtu minka fī ni'matin wa 'āfiyatin wa sitr(in);
fa-atmim ni'mataka 'alayya wa 'āfiyataka wa sitraka fid-dunyā
wal- ākhira.*

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ ، وَ أَشْهَدُ حَمَلَةَ عَرْشِكَ ، وَ مَلَائِكَتَكَ ، وَ جَمِيعَ
خَلْقِكَ. أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ ، وَأَنْ سَيِّدَنَا
مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ.
(4 times)

*Alāhumma innī aṣbaḥtu ush-hiduka, wa ush-hidu ḥamalata 'arshika,
wa malā-ikataka, wa jamī'a khalqika, annaka Anta-Llāhu, lā ilāha
illa Anta, waḥdaka la sharīka laka, wa anna sayyidanā Muḥammadan
'abduka wa rasūluk.*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا يُؤَافِي نِعْمَةً وَيُكَافِيءُ مَزِيدَهُ
(3 times)

*Alḥamdu-liLlāhi Rabbil-'alamīn, ḥamdan yuwwāfi ni'amahu wa yukāfi'u
mazīdah*

آمَنْتُ بِاللَّهِ الْعَظِيمِ، وَ كَفَرْتُ بِالْجُبْتِ وَ الطَّاغُوتِ، وَ اسْتَمْسَكْتُ
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَ اللَّهُ سَمِيعٌ عَلِيمٌ
(3 times)

*Amantu biLlāhil-'Aḍḥīm, wa kafartu bil-jubti waṭ-ṭāghūt, wastamsaktu
bil-'urwatil-wuthqā, la'nfīṣāma lahā, waLlāhu Samī'un, 'Alīm.*

رَضِيتُ بِاللّٰهِ رَبًّا ، وَ بِالْإِسْلَامِ دِينًا ، وَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ
نَبِيًّا وَرَسُولًا.
(3 times)

*Radītu biLlahi Rabban, wa bil-Islāmi dīnan, wa bi-Muḥammadin
(ﷺ), nabiyyan wa rasūla.*

حَسْبِيَ اللّٰهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.
(7 times)

*Ḥasbiy Allāhu lā ilāha illa Huwa, ‘alayhi tawakkaltu, wa Huwa
Rabbul-‘Arshil-‘Adhīm*

لِلّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَ صَحْبِهِ وَ سَلَّمَ.
(10 times)

*Allāhumma ṣalli ‘alā sayyidina Muḥammadin wa ālihi wa ṣahbihi wa
sallam*

اللّٰهُمَّ إِنِّي أَسْأَلُكَ مِنْ فُجَاءَةِ الْخَيْرِ ، وَ أَعُوذُ بِكَ مِنْ فُجَاءَةِ الشَّرِّ

*Allāhumma innī as‘aluka min fuja-‘āti-l-khayri, wa a‘ūdhu bika min
fuja-‘āti-sh-sharr(i).*

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ لَكَ
بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*Allāhumma Anta Rabbi, lā ilāha illa Anta, khalaqtanī wa ana
'abduka, wa ana 'alā 'ahdika wa wa'dika māstaṭa'tu, a'ūdhu bika min
sharri mā ṣana'tu, abū'u laka bi-ni'matika 'alayya wa abū'u bi-
dhanbī, faghfir lī, fa-innahu lā yaghfiru dh-dhunūba illa Ant (a).*

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ

*Allāhumma Anta Rabbī, lā ilāha illa Anta, 'alayka tawakkaltu, wa Anta
Rabbul-'Arshil-'Aḍhīm*

مَا شَاءَ اللَّهُ كَانَ ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

*Mā sh'ā Allāhu kān, wa mā lam yashā' lam yakun, wa lā ḥawla wa lā
quwwata illa biLlāhi-l-'Alīyyil-'Aḍhīm.*

أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

A'lamu anna-Llāha 'alā kulli shay'in qadīr, wa anna-Llāha qad aḥāṭa bi-kulli shay'in 'ilmā.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا،
إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Allāhumma innī a'ūdhu bika min sharri nafsi wa min sharri kulli dābbatin Anta ākhidhun bi-nāṣiyatihā, inna Rabbi 'alā ṣirāṭin mustaqīm.

يَا حَيُّ يَا قَيُّومُ ، بِرَحْمَتِكَ أَسْتَغِيثُ ، وَمِنْ عَذَابِكَ أَسْتَجِيرُ ، أَصْلِحْ لِي
شَأْنِي كُلَّهُ ، وَلَا تَكِلْنِي إِلَى نَفْسِي وَلَا إِلَى أَحَدٍ مِنْ خَلْقِكَ طَرْفَةَ عَيْنٍ

Yā Ḥayyu Yā Qayyūm(u) biraḥmatika astaghīth(u), wa min 'adhābika astajīr(u), Aṣliḥ lī sha'nī kullah(u), wa lā takilnī ilā nafsi wa lā ilā aḥadin min khalqika ṭarfata 'ayn.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ،
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

*Allāhumma innī a'ūdhu bika mina-l-hammi wa-l-hazan, wa a'ūdhu
bika mina-l-'ajzi wa-l-kasal, wa a'ūdhu bika mina-l-jubni wa-l-bukhl,
wa a'ūdhu bika min ghalabati-d-dayni wa qahri-r-rijāl.*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ
وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي

*Allāhumma innī as'aluka-l-'āfiya fi-d-dunyā wa-l-ākhirā, Allāhumma
innī as'aluka-l-'afuwa wa-l-'āfiyata wa-l mu'āfāta-d-da'imata fī dinī wa
dunyāya wa ahli wa māli.*

اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي

Allāhumma-astur 'awrāti wa āmin raw'āti.

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ
فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

*Allāhumma ihfadḥni min bayni yadayya wa min khalfi, wa ‘an yamini
wa ‘an shimāli wa min fawqi, wa a’dhu bi ‘aḍhamatika an ughtāla min
taḥti*

اللَّهُمَّ أَنْتَ خَلَقْتَنِي وَأَنْتَ تَهْدِينِي ، وَأَنْتَ تُطْعِمُنِي ، وَأَنْتَ تَسْقِينِي ، وَأَنْتَ
تُمِيتُنِي ، وَأَنْتَ تُحْيِينِي وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Allāhumma anta khalaqtanī wa anta tahdīni, wa anta tuṭ‘imuni wa
anta tasqīni, wa anta tumītuni wa anta tuḥyīni wa anta ‘ala kulli
shay’in qadīr.*

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، وَعَلَى مِلَّةِ آبَائِنَا إِبْرَاهِيمَ حَنِيفاً مُسْلِماً وَمَا كَانَ
مِنَ الْمُشْرِكِينَ

*Aṣbaḥna ‘ala fiṭratil-İslām, wa ‘ala kalimatil-ikhhlās, wa ‘ala dīni
nabiyyina Muḥammadin, ṣalla-Llahu ‘alayhi wa alihi wa sallam, wa
‘ala millati abīna İbrāhīma, ḥanīfan, Musliman, wa mā kana mina- l-
mushrikīn.*

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَعَلَيْكَ نَتَوَكَّلُ
وَإِلَيْكَ النُّشُورُ (وَتَقُولُ فِي الْمَسَاءِ: وَإِلَيْكَ الْمَصِيرُ)

*Allāhumma bika aṣḥabna, wa bika amsaynā, wa bika naḥya, wa bika
namūtu, wa 'alayka nata-wakalu, wa 'ilayka-n-nushūr (maṣīr)*

أَصْبَحْنَا وَ أَصْبَحَ الْمُلْكُ لِلَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Aṣḥabna wa aṣḥaḥa-l-mulku liLlahi wal-ḥamdu lil-Llahi Rabbi-l- 'ālamīn.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَ نَصْرَهُ وَنُورَهُ وَ بَرَكَتَهُ وَ هُدَاهُ *
(وَتَقُولُ فِي الْمَسَاءِ: هَذِهِ اللَّيْلَةُ)

*Allāhumma 'inni as-'aluka khayra hadha-l-yawmi (hadhihi-l-layla),
fatḥahu, wa naṣraḥu, wa nūraḥu, wa barakataḥu, wa hudāḥ(u).*

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ، وَ خَيْرَ مَا فِيهِ ، وَ خَيْرَ مَا قَبْلَهُ ، وَ خَيْرَ
مَا بَعْدَهُ ، وَ أَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ ، وَ شَرِّ مَا فِيهِ ، وَ شَرِّ مَا قَبْلَهُ، وَ
شَرِّ مَا بَعْدَهُ (وَتَقُولُ فِي الْمَسَاءِ: هَذِهِ اللَّيْلَةُ)

*Allāhumma inni as-aluka khayra hadha-l-yawmi (hadhihi-l-layla) wa
khayra ma fihi, wa khayra mā qablahu, wa khayra mā ba'dah, wa
a'ūdhu bika min sharri hadha-l-yawmmi (hadhihi-l-layla), wa sharri mā
fihi, wa sharri mā qablahu wa sharri ma ba'dah.*

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ
لَكَ، فَلَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ عَلَى ذَلِكَ . (وَتَقُولُ فِي الْمَسَاءِ: اللَّهُمَّ مَا
أَمْسَى)

*Allāhumma ma aṣḥaḥa (amsā) bi min ni'matin aw bi-aḥadin min khalq-
ika faminka waḥdaka lā sharika laka, falaka-l-ḥamdu wa laka- shukru
'ala dhalik.*

THE TRANSLATION OF *AL-WIRD AL-LATĪF*

1. *In The Name of Allāh the Most Merciful, the Beneficent.*
Say: He, Allāh is One. Allāh, the Eternal, Absolute. He has not begotten, nor is He begotten, And equal to Him there is none.
(Qur'ān, 112)
2. *In The Name of Allāh the Most Merciful, the Beneficent.*
Say: I seek refuge with the Lord of the Dawn; from the evil of what He has created; from the evil of darkness when it spreads; from the evil of those who blow on knots; and from the evil of the envier when he envies. (Qur'ān, 113)
3. *In The Name of Allāh the Most Merciful, the Beneficent.*
Say: I seek refuge with the Lord of mankind; the King of mankind; the God of mankind; from the evil of the whisperer, the with- drawer; who whispers in the breasts of mankind; from among jinn and men. (Qur'ān, 114)
4. O my Lord! I seek Your protection against the insinuations of the devils and I seek Your protection in their presence.
(Qur'ān, 23:97-98)
5. Did you think that We created you in vain, and that you shall not return to Us? Therefore Exalted is Allah, the King, the Truth, there is no god but He, the Lord of the Noble Throne. And who- ever calls upon another god with Allāh, of which he

has no proof, his reckoning is with his Lord; and the disbelievers will never suc- ceed. And say: My Lord! Forgive and have mercy, for You are the Best of those who show mercy (Qur'ān, 23:115-118)

6. So glorify Allāh when evening comes upon you and when you rise in the morning. To Him belongs all praise in the heavens and the earth, and in the evenings and in the noon. He brings forth the liv- ing from the dead, and [He] brings forth the dead from the living, and He revives the earth after it is dead; and similarly, so you shall be brought forth. (Qur'ān 30:17-19)
7. I seek refuge in Allāh, the Hearer, the Knower, from the repudiate Satan.
8. Had We sent down this Qur'ān upon a mountain, you would have seen it humbled, rent asunder out of the fear of Allāh. And such examples, We set for people so that they may reflect. He is Allāh; there is no god but He; Who Knows the unseen and the manifest; He is the All-Merciful, the Beneficent. He is Allāh; there is no god but He. He is the Sovereign, the Holy, the Peace, the Faithful, the Guardian, the Eminent, the Compeller, the Proud. Glorified is Allāh above what they associate. He is Allāh, the Creator, the Originator, the Fashioner; to Him belong the Most Beautiful Names. All that is in the heavens and the earth glorifies Him and He is the Eminent, the Wise. (Qur'ān, 59:21-24)
9. Peace be upon Noah among all creation. This is how We reward those who behave with excellence. He was one of Our believing slaves. (Qur'ān 37:79-81)

10. I seek refuge in the complete words of Allāh from the evil He has created. (3 times)
11. In the Name of Allāh, with Whose Name nothing on earth or in heaven can harm. He is the Hearer, the Knower. (3 times)
12. *Allāhumma*, I have risen this morning in Your favour, [with] well-being, and [under Your] protection; so complete Your favour, Your [bestowal of] well-being and Your protection upon me, in this world and the hereafter. (3 times)
13. *Allāhumma*, I have risen this morning bearing witness before You, and bearing witness before the carriers of Your Throne, Your angels, and all of Your creation, that You are Allāh, that there is no god but You, Alone, without partners, and that Muḥammad is Your servant and Your Envoy. (4 times)
14. Praise and thanks be to Allāh, Lord of the Worlds, a praise that is adequate to His favours and equal to His increase. (3 times)
15. I believe in Allāh the Tremendous, and I denounce the idols and false gods, and I hold fast to the firmest handhold, that will never break, and Allāh is [the] Hearer and Knower. (3 times)
16. I am content with Allāh as Lord, with Islām as a religion, and with Muḥammad, may Allāh's blessings and peace of be upon him, as Prophet and Messenger. (3 times)

17. Allāh suffices me; there is no god but He; upon Him I rely; and He is the Tremendous Lord of the Throne. (7 times)
18. *Allāhumma*, send *salāt* upon our master Muḥammad, his Family and Companions, and give them peace. (10 times)
19. *Allāhumma*, I ask You for immediate good and I seek refuge in You from sudden evil.
20. *Allāhumma*, You are my Lord, there is no god but You, You created me and I am Your servant, and I uphold Your covenant and promise to You, as well as I am able. I seek refuge in You from the evil that I have committed; I acknowledge, to You, Your favours upon me and I acknowledge my wrongdoing, so forgive me, for none forgives wrongdoing except You.
21. *Allāhumma*, You are my Lord, there is no god but You; upon You, I rely, and You are the Lord of the Tremendous Throne.
22. Whatever Allāh wishes, comes to pass, and whatever He wishes not, cannot; there is neither power nor ability save by Allāh, the High, the Tremendous.
23. I know that Allāh has power over everything and that Allāh encompasses everything with His knowledge.
24. *Allāhumma*, I seek refuge with You from the evil of myself and from the evil of every creature You have taken by the forehead; my Lord is on a straight path.

25. O Living! O Sustainer! By Your mercy I appeal for assistance, and from Your punishment I seek protection; make good all my affairs and do not entrust me to myself, or to any of your creation, for the blink of an eye.
26. *Allāhumma*, I seek refuge with You from sorrow and grief, and I seek refuge with You from inability and sloth, and I seek refuge with You from cowardice and miserliness, and I seek refuge with You from the burden of debt and the tyranny of men.
27. *Allāhumma*, I ask of You pardon, well-being and constant safety in my religion, worldly affairs, family and possessions.
28. *Allāhumma*, conceal my faults and assuage my fears.
29. *Allāhumma*, protect me from [the evil that comes] between my hands, and from [the evil] before me, behind me, on my right, on my left, and from above me and I seek refuge in Your Greatness from unexpected harm from below me.
30. *Allāhumma*, You created me and You guide me, and You feed me and You provide me with drink, and You cause me to die and You give me life; and You have power over all things.
31. We enter this morning on the natural disposition of Islām; on the Word of Sincerity; on the religion of our Prophet Muḥammad, may Allāh bless him and his family and grant them peace; and on the creed of Ibrāhīm, who was upright, Muslim, and not a polytheist.

32. *Allāhumma*, by You, we have reached this morning and by You, we have reached this evening. By You, we live and by You we die; upon You I place my trust and unto You is the arising.²⁸
33. Morning has reached us and unto Allāh belongs all sovereignty, and all praise belongs to Allāh, Lord of the Worlds.²⁹
34. *Allāhumma*, I ask You for the good of this day, its openings, victories, illumination, blessings and guidance.³⁰
35. *Allāhumma*, I ask You for the good of this day and the good of what is in it, the good of what is before it and the good of what is after it. I seek refuge in You against the evil of this day, the evil of what is in it, the evil of what is before it and the evil of what is after it.³¹
36. *Allāhumma*, whatever favours I, or any of Your creation, receive this morning, will be from You alone; You have no partner, so Yours are the praises and Yours are the thanks for them all.

28 In the evening you say: to You is the final end. (وإليك المصير)

29 In the evening: Evening has entered upon us and unto Allāh belongs all sovereignty

30 In the evening: *hadhibil-laylati, fathaha, wa naṣṭaha, wa nūraha, wa barakaraha, wa hudaha.*

31 In the evening replace 'day' with 'night' (*hadhihi-l-layla*)

COMMENTARY ON *WIRD AL-LAṬĪF*

FROM

*AL-WARD AL-QAṬĪF FĪ TAKHRĪJ AHĀDĪTH AL-WIRD AL-
LAṬĪF*

COMMENTARY OF INVOCATIONS USED IN THE *WIRD* *AL-LAṬĪF*

In the original text al-Ḥabīb ‘Umar Bin Ḥafīḍh did not include a commentary on the *Wird al-Lāṭif*, he did, however, refer to the book *al-Ward al-Qaṭif fi Takhrij Ahādīth al-Wird al-Lāṭif* of the great ‘Ālim, al-Ḥabīb Abu-Bakr Bin AbdulRaḥmān bin Shihābuddin, which details the merits of all the invocations contained within the *wird*.

1) *Sūrat al-Ikhlās*

Abu Hurairah (رضي الله عنه) relates that the Prophet (ﷺ) said: “*Sūrat al-Ikhlās* (Qur’ān, 112) equals one third of the Qur’ān.” (Narrated by Muslim.) According to al-Ṭabarānī, Abu-Hurairah (رضي الله عنه) narrates that the Prophet (ﷺ) said: “Whoever recites *sūrat al-Ikhlās* eleven times it is as if he read the Qur’ān four times; and he would be the best among the people of the earth, as long as he fears Allāh.”

‘Ā’isha (may Allāh be pleased with her) narrated that a companion, who led an expedition for the Prophet (ﷺ), would lead the prayer and end the Qur’ānic recitation with *Qul huwa Llāhu Aḥad*. (*Sūrat al-Ikhlās*) When they returned this was mentioned to the Prophet (ﷺ) who said: “Ask him why he does so,” which they did. He replied: “It is the attribute of *al-Raḥmān* (The All-Merciful) and I love to recite it.” So the Prophet (ﷺ) said: “Tell him that Allāh loves him.”

Anas relates that a man said to the Envoy of Allāh: “I love *sūrat al-Ikhlās*.” He told him: “Love of it will admit you to Paradise.” (al-Tirmidhi)

2 & 3) *Sūrat al-Falaq & sūrat al-Nas (al-Ma'uthatayn)*

‘Uqbah ibn ‘Āmīr relates that once when he and the Prophet (ﷺ) were walking between Juḥaifa and al-Abwā, they were hit by a gust of wind and [were shrouded in] intense darkness. Thereupon the Prophet (ﷺ) began to recite *Qul a‘ūdhu birabbil-falaq* and *Qul a‘ūdhu birabbil-nās* (sūras 113 and 114 respectively). The Prophet (ﷺ) then said: “O ‘Uqbah seek protection from Allāh by them, for there is nothing comparable to them when seeking protection.” (Narrated by Ibn Dāūd)

The ‘Alama Ibn Ḥajjar said, in relation to this hadith, in his commentary on the *Mishkār*: “There is nothing more effective in removing, and protecting [oneself from] black magic than reading these (sūras) on a regular basis, especially after each prescribed prayer, as we have tried [this and found it to be so].

4) *Rabbi a‘ūdhu bika min hamazāti...*

It is narrated in a *ḥadīth* that the Prophet (ﷺ) asked for protection against Satan and his followers [with the above formula]. It is also the formula preferred by Imām al-Ḥaddād and is revealed in the Qur’ān in *sūrat al-Muminun* (Qur’ān 23:97-98). Imām al-Ghazālī (May Allah bestow mercy upon him) included it among the invocations of *wuḍu* and many ‘Ulama have taken it from him and approved of it. ‘Amr ibn Shubaib relates from his father, who in turn related it from his father that: “The Prophet (ﷺ) taught us [the following] words to say when we awoke from our sleep with a start: In the name of Allāh, I seek refuge in the complete words of Allāh from His anger, His punishment and from the evil among His creation; and my Lord, I seek refuge in You from the insinuations of devils and I seek refuge in You, My Lord, in their presence.

5) *Afa-ḥasibtum annamā khalaqnākum....*

Al-Baghawi narrated that Anas said: “‘Ali ibn Mas‘ud passed by an afflicted man and he recited the verses *Afa-ḥasibtum annamā khalaqnākum ‘abathān...* to the end of the *sūrat* (Qur’ān; 23:115-118) and the man was cured; so the Prophet (ﷺ) said: “By the One in Whose Hand lies my soul, if a man with certainty was to read it on a mountain it would perish.”

Muḥammad bin Ibrāhīm narrated from his father that the Prophet (ﷺ) sent him on an expedition on which he ordered them to read the above verses in evenings and mornings. He said they did so and they were protected and victorious.

6) *Fa-subḥān Allāhi ḥīna tumsūna waḥīna tuṣbihūn...*

Abu Dāud narrated in his book of Sunan from Ibn ‘Abbas (رضي الله عنه) that the Prophet (ﷺ) said: “Whosoever recites in the morning, *Fa-subḥānaLlahi ḥīna tumsūna waḥīna tuṣbihūn...* until *wa-kadhāli- ka tukhrajūn* (Qur’ān 30:17-19), will obtain the reward he missed that day; and whosoever recites it in the evening, will obtain the reward he missed that night.

7 & 8) *A‘ūdhu billāhi assamī‘ al-‘Alīmī min-ashshayṭānir-rajīm*

Ma‘qal bin Yasār (رضي الله عنه) narrated that the Prophet (ﷺ) said: “Whosoever recites, *A‘ūdhu billahi assamī‘ al-‘Alīm minashshayṭānir-rajīm*, three times and recites the last three verses of *sūrat al- Ḥashr* (Qur’ān 59:22-24), Allāh will appoint seventy thousands angels who shall pray for him until sundown, and if he dies that day, he will die a martyr. And whosoever recites these verses at sundown, he shall achieve the same.

9) *Salāmun ‘ala Nūḥin fil-‘ālamīn*

Ibn ‘Asākir narrated that Abi Umāmah (رضي الله عنه) said that the Prophet (ﷺ) said: “Whosoever recites in the evening, *Salāmun ‘ala Nūḥin fil-‘ālamīn, innā kadhālika najzi’l-muḥsinīn, innahu min ‘ibād- inā’l-mu’minīn*, no scorpion will sting him that night.

10) *A‘ūdhu bi kalimāti-Llahit-tāmmāti min sharri mā khalaq*

In Ṣaḥīḥ Muslim it is narrated from Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said: “Whosoever says at nightfall, *A‘ūdhu bi kalimāti-Llahit-tāmmāti min sharri mā khalaq*, no harm shall affect him.

And in another ḥadīth a man came to the Prophet (ﷺ) and said: “What an affliction I received from a scorpion last night!” The Prophet (ﷺ) replied: “If you had said, when night fell, *A‘ūdhu bi kalimāti Llahit-tāmmāti min sharri mā khalaq*, it would not have harmed you.”

11) *Bismi-Llahi-lladhi la yaḍurru. . .*

Al-Tirmidhi and AbuDāud narrated that ‘Uthmān Ibn ‘Affan (رضي الله عنه) said that the Prophet (ﷺ) said: “Whosoever says: *BismiLlahi- lladhi la yaḍurru ma’a-ismihi shay’un fil- arḍi wa lā fis- samā’i, wa huwas-Samī‘ul-‘Alīm*, three times, no harm shall come to them.” And in another narration: “No sudden affliction will reach him.”

12) *Allāhumma innī aṣbaḥtu minka . . .*

Ibn Assuni narrated that Ibn ‘Abbas (رضي الله عنه) said that the Prophet (ﷺ) said: “Whosoever says, *Allāhumma innī aṣbaḥtu minka fi ni‘matin wa ‘afiyatin wa sitr; fa-atmim ni‘mataka ‘alayya wa ‘afiy- ataka wa sitraka fid-dunyā wal- ākhira*, three times in the morn- ing and evening makes it incumbent upon Allāh to complete His provisions upon him.

13) *Allāhumma inni aṣbaḥtu ush-biduka.....*

Abu Dāūd narrated that Anas bin Mālīk (رضي الله عنه) said that the Prophet (ﷺ) said: “When one says, *Allāhumma inni aṣbaḥtu ush- biduka, wa ushbidu ḥamamalata ‘arshika...*(until the end of the du‘ā), Allāh will free a quarter of him from the fire, and if he recites it twice Allāh will free half of him, and if he recites it three times Allāh will free three quarters of him, and if he recites it four times [Allāh will] free him from the fire.”

14) *Alḥamdu- liLlahi Rabbil-‘ālamīn ḥamdān . . .*

Imām al-Nawawī narrates in his book, *Al-Adhkār*, in the chapter on ‘Praise’ (*Al-Ḥamd*), that Abi Naṣr al-Tammār, on the authority of Moḥammad ibn al-Naḍhr (رضي الله عنه), said: “Ādam (عليه السلام) said to Allāh: ‘O Lord, you have occupied my time with hard work to earn a living, so teach me something that encompasses all praise and all glorification.’ So Allāh revealed to him: O Ādam, say three times in the morning and evening, *Alḥamdu- liLlahi Rabbil-‘ālamīn, ḥamdān yuwāfi ni‘amahu wa yukāfi‘u mazīdah*. This encompasses all praise and glorification.”

15) *Amantu bi Llahil-‘Aḍḥīm, wa kafartu bil-jubti....*

Al-Ḥāfiḍh al-Mundhari narrated in *al-Targhīb wa al-Tarhīb* from Makā'id al-Shaiṭān of ibn abi al-Dunyā that ‘Urwa ibn Zubair would seek protection by reading, three times in the morning and three times at night, *amantu bi’Llahil-‘Aḍḥīm, wa kafartu bil-jubti wat-taghut, wastamsaktu bil-urwatil-wuthqa, lā infisāma laha, waLlahu Sami’un ‘Alīm*.

16) *Raḍītu biLlahi Rabban, wa bil-islāmi dīnan.....*

Thawbān (رضي الله عنه) narrates that the Prophet (ﷺ) said: “Whoever says,

Raḍitu biLLahi Rabban, wa bil-islāmi dīnan, wa bi- Muḥammadan (ﷺ), nabiyyan wa rasūla, Allāh will suffice him.

Al-Ḥabīb Aḥmad bin ‘Alawī Jamal al-Layl said that one of the reasons for a good ending (*ḥusna al-khātima*) is diligence in this prayer.

17) *Ḥasbiya Llahu la ilaha illa Huwa . . .*

Abi Darda (رضي الله عنه) narrates that the Prophet (ﷺ) said: “Whoever says in the morning and evening, Ḥasbiya Llahu la ilaha illa Huwa, ‘alayhi tawakkaltu, wa Huwa Rabbul-‘Arshil-‘Aḍhīm: Allāh will suffice all his matters – [both] worldly and in the hereafter.

18) *Invoking ṣalāt and salām upon the Prophet (ﷺ)*

The Prophet (ﷺ) said: “He who invokes blessings and prayers upon me in the morning and evening ten times, my intercession will be incumbent for him.” He also said: “Whoever invokes blessing and prayers upon me once, Allāh will bless him ten times.”

The *ḥadīths* on the merit of invoking blessings upon the Prophet (ﷺ) are many, and many books have been written on this.

19) *Allāhumma inni as’aluka min fuḡā’atil-khayri*

Anas (رضي الله عنه) narrates that the Prophet (ﷺ) used to recite, in the morning and evenings, *Allāhumma inni as’aluka min fuḡā’atil- khayri, wa A’ūdhu bika min fuḡā’atish-sharr.*

20) *Sayyid al-Istighfār (the Master of Asking Forgiveness)*

In the Ṣaḥīḥ al-Bukhārī, Shaddad ibn Aws narrates that the Prophet (ﷺ) said: “The master of istighfār (asking forgiveness) is: *Allāhumma*

anta Rabbi, la ilaha illa anta...(until the end of the *du'ā'*),” and then he said: “whoever says it with certainty in the morning and dies on that day will enter paradise.”

21-24) *Allāhumma anta Rabbi, la ilaha illa ant, 'alayka...*

Ṭāriq ibn Ḥabīb said: “A man came to Abi Darda and said, ‘O Abi Darda your house is burning!’ He replied: ‘No it is not. Allāh, Almighty, would never allow that - based on the words I heard from the Envoy of Allāh (ﷺ). Whoever says them at day- break, no affliction will befall him until night time, and whoever says them at the end of sunset no affliction will befall him until the following morning; *Allāhumma anta Rabbi, la ilaha illa ant, 'alayka tawakkaltu...*(until the end of the *du'ā'*).” And in another narration: “Nothing that he dislikes will befall him, his family or his possessions, and I have said those words today and they are: *Allāhumma anta Rabbi, la ilaha illa ant, 'alayka tawakkaltu...* (until the end of the *du'ā'*). Then, Abi Darda rose and headed towards his house, and everyone went with him. When they arrived at his house they found that all the surrounding houses had burnt except his house.

25) *Yā Ḥayyu Yā Qayyūm! Bi-rahmatika astaghithu . . .*

Anas (رضي الله عنه) narrates that when a matter worried the Prophet (ﷺ), he would say: “*Yā Ḥayyu Yā Qayyūm! Bi-rahmatika astaghithu wa min 'adhābika astajir. Aṣlihli sha'ni kullahu wa la takilni ila naṣi wa lā ila aḥadin min khalqika ṭarfata 'ayn.*”

26) *Allāhumma inni a'ūdhu bika mina l- hammi wal ḥazan . . .*

Abi-Sa'id al-Khudri narrates that the Envoy of Allāh once entered the mosque, at a time not appointed for any prescribed prayer, and he saw a man from the *Anṣār*, named Abu-Umāmah, sitting therein. He said

to him: “O Abu Umāmah, why do I see you sitting in the mosque at a time not for any prescribed prayer?” Abu Umāmah replied: “Grief and debts are cleaved unto me, O Envoy of Allāh.” The Envoy of Allāh said: “Shall I teach you some words by which, if you recite them, Allāh will remove your grief and discharge your debts?” He said: “Yes, O Envoy of Allāh.” The Envoy of Allāh said: “Say, in the morning and evening: *Allāhumma inni a’ūdhu bika mina l-hammi wal ḥazan, wa a’ūdhu bika minal-‘ajzi wal-kasal, wa a’ūdhu bika minal- jubni wal-bukhl, wa a’ūdhu bika min ghalabatid-dayni wa qahrir-rijāl.*” He said: “I did what the Envoy of Allāh asked me to and Allāh removed my grief and discharged my debts.”

27-29) *Allāhumma inni as-’aluka al ‘āfiya . . .*

Ibn ‘Umar (رضي الله عنه) narrates that Prophet (ﷺ) used to recite the following dua in the mornings and evenings: *Allāhumma inni as-’aluka al‘āfiya fid-dunyā wal ākhira, Allāhumma inni as-’aluka al ‘afu wal-āfiyata wa-l mu‘āfāti-d- da’imata fi dinī wa dunyāya wa ahli wa māli.*

30) *Allāhumma anta khalaqtani wa anta tabd inī . . .*

Samrah bin Jundub (رضي الله عنه) narrates that the Envoy of Allāh (ﷺ) said: “Whoever says in the morning and evening: *Allāhumma anta khalaqtani wa anta tabdīni, wa anta tuṭ ‘imuni wa anta tasqīni, wa anta tumītuni wa anta tuḥyīni wa anta ‘ala kulli shay’in qadīr,* seven times there is nothing that he asks Allāh that He would not give him.”

In his *Wird al-Kabīr* Imām al-Ḥaddād (رحمته الله) mentions that this *du‘ā* should be recited seven times.

31) *Aṣḥaḥna ‘ala fiṭratil-islām . . .*

‘Abdul-Raḥmān ibn Abri (رضي الله عنه) said that the Envoy of Allāh used to recite, when he rose in the morning: *Aṣḥaḥna ‘ala fiṭratil-islām, wa ‘ala kalimatil-ikhlaṣi, wa ‘ala dīni nabīyyina Muḥammadin, ṣalla-Llahu ‘alayhi wa alihi wa sallam, wa ‘ala millati abīna Ibrāhīma, ḥanīfan, Musliman, wa mā kana mina-l- mushrikīn.*

32) *Allāhumma bika aṣḥaḥn*

Abu-Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) used to say in the morning: “*Allāhumma bika aṣḥaḥna, wa bika amsayna, wa bika naḥya, wa bika namūtu, wa ilayka-n-nushūr.*”

33-35) *Aṣḥaḥna wa aṣḥaḥa-l-mulku li’Llahi . . .*

It was narrated by Abu Dāūd Ibn Mālik al-Ash‘ari (رضي الله عنه) narrates that the Envoy of Allāh (ﷺ) said: “When you rise in the morning say: *Aṣḥaḥna wa aṣḥaḥa-l-mulku li’Llahi wal-ḥamdu lil-Llahi Rabbi-l- ‘ālamīn... wa sharri mā fīhi, wa sharri mā qablahu wa sharri ma ba’dah*, and in the evening you should say the same.”

36) *Allāhumma ma aṣḥaḥa bi min ni’matin...*

‘Abdullah bin Ghannām (رضي الله عنه) narrated that the Envoy of Allāh (ﷺ) said: He who says, *Allāhumma ma aṣḥaḥa (amsā) bi min ni’matin aw bi-aḥadin min khalqika faminka waḥdaka lā sharika laka, fulaka-l-ḥamdu wa laka- shukru ‘ala dhalik*; has fulfilled his thanks [towards Allāh], for that day; and he who says it in the evening has fulfilled his thanks for that night.

A BENEFICIAL ḤADĪTH

It was narrated by al-Ṭabarānī in *al-Kabīr* that Abi al-Darda (رضي الله عنه) said: “Whosoever asks forgiveness for the believing men and women twenty seven times every night, shall surely be of those whose prayer is accepted and through him the people of the world are provided for.”^{T22}

^{T22} In the collection of prophetic prayers, *Khulṣā al-Madaḍ al-Nabawī* under the section of ‘prayers after the dawn and evening *ṣalaḥ*’ al-ḥabīb ‘Umar bin Muḥammad bin Sālim bin Ṣafīāh recommends that one recites:

اَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ رَبِّ اغْفِرْ لِي

(27 Times)

I ask forgiveness of Allāh, the One; there is no god but He, alone, the Most Merciful, the compassionate, the Living, the Eternal, the Ever-Living, and I repent to Him; O Lord forgives me.

اللهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ اَسْتَغْفِرُ

(27 Times)

I ask forgiveness of Allāh for all the believing men and believing women.