THE GLORIOUS TREASURE

On the knowledge required of a Muslim and supplications for different occasions

AL-ḤABĪB ‘UMAR BIN MUḤAMMAD BIN SĀLIM
BIN ḤĀFDH BIN AL-SHEIKH ABŪBAKR BIN SĀLIM

Translation and Transliteration by
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Dhakhira

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## TRANSLITERATION KEY

- b, p
- c, k
- d, g
- th, dh
- t, d
- j, jh
- h, x
- r, rr
- n, l
- m, n
- s, sh
- z, dz
- f, ph
- q, gh
- w, h
- y, ı, i

1. Pronounced as th 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 rid.
5. A heavy c, the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.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 A heavy r, the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.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 a mouth hollowed to produce a full sound.

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

- Mentioned after the name of a companion of the Prophet and translated as “may Allah be pleased with him.”
- Mentioned after the name of a female companion of the Prophet and translated as “may Allah be pleased with her.”
PREFACE

Al-Dhakhira al-Musharafa, the work translated here, presents the fundamentals of the Din – obligations upon every Muslim man and woman – and the appropriate supplications for specific occasions, as documented by the Sunnah. 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-Muafa in Tarim, and is recommended by al-Halab Umar bin Habdih, in his Maqasid Halab Al-Tulim wa Wastulihum, as the first book to be taught to students of knowledge before the Bida’iyat-Hidaya of Imam al-Ghazali and Rasal al-Mudhakara of Imam al-Haddad.

This work, as with all of Halab’s works, assists in the practical implementation of the Prophetic sunna in everyday life.
About the Author

The Dâyah (Caller to Allah) al-Hâdhîb ‘Umar bin Muhammad bin Sâlim bin Hâdhîb al-‘Ussâni, a direct descendent of the Prophet (), was born into a scholarly family in the town of Tarm, Hâdramawt, Yemen on Monday, 4th of Muâarram, 1383 H (27th May 1963 CE). His early years were spent under the tutelage and guidance of the most eminent Ulama of Hâdramawt at the time, one of whom was his father, the great scholar and mufti of Tarm, the Dâyah, al-Hâdhîb Muhammad bin Sâlim bin Hâdhîb. Under their instruction he memorised the Qur'an and the core texts of the Islamic sciences of Hadith (Prophetic Tradition), Jurisprudence, ‘Aqîdah (Creed), and all disciplines relating to the Arabic language and to Sulûk.

He later moved to the Yemeni town of Bayda where he pursued his studies at the Ribâţ of al-Hâddâr under the renowned Imam al-Hâdhîb Muhammad bin ‘Abdallah al-Hâddâr, the Shafi’i jurist and
In the intervening years he frequently travelled to the land of al-Ḥaramain (the two sanctuaries of Makkah and Medina), and received sacred knowledge from the most distinguished Ulama there; such as the great Imām, al-Ḥabīb ‘Abdul-Qādir bin Ahmad al-Saqqāf, al-Ḥabīb Ahmad Mash-hur bin Taha al-Haddad and al-Ḥabīb Abu-Bakr al-Aṭṭas bin ‘Abdullah al-Habshi. He also received ijāzs with various asnād (chains of transmission) from Sheikh Muhammad Yāsín al-Faddani and al-Sayyid ‘Abdulrahman bin ‘Alawi al-Mālikī.

Habīb ‘Umar eventually returned to Tarim in 1414 H. (1994) and established the Dar al-Muʿafa for Islamic Studies, which has become a centre of tarbiya (purification and disciplining of the soul), learning and da’wah attracting students and visitors from around the world.

Habīb ‘Umar continues to reside and teach in Tarim. He has authored a number of books on the teachings and practice of Islam, including a mawlid celebrating the birth and life of the Prophet Muhammad (P.B.U.H.). His books and audio lectures, widely available throughout the world, 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 Islam.
AUTHOR'S INTRODUCTION
TRANSLATION OF 
AUTHOR’S INTRODUCTION

All praise belongs to Allah alone, the Lord of the World; and may Allah bestow on His servant, al-Mustaki’ (the Elec), al-Amîn (the Trusted and Trustworthy), Sayyidinâ (our master) Muhammad 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 Muhammad bin Ahmad Mbaye for his translation of the opuscule al-Dhakhira al-Musharrafa, 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 Allah’s gifts attained. May Allah 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 Allah wishes immense good for, He grants insight and
understanding in the dunya—(Hadith). And for those males and females who invoke Allah’s name in abundance, Allah has prepared for them great forgiveness, indeed, and a hugely immense reward (Qur’an, 33:35)

‘Umar bin Muhammad bin Salim bin Hafith
bin al-Shaikh Abu Bake bin Salim

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United Kingdom
The pillars of Religion are three: islåm, iiman and i‰ån.\[1]

The pillars of islåm are five: to testify that there is no god but Allah and that Muhammad is His Envoy; to establish the ßalåh; to give the zakåh (alms); to fast in the month of Rama∂ån; and to do ëajj (the pilgrimage) to the House of Allah (al-Ka‰åba)\[4] for those who are able to do so.

\[1\] Islåm is the submission and acceptance of Allah's commands, iiman is faith and i‰ån is excellence, or the perfection of faith.

\[2\] These are the five daily ritual prayers: Fajr (dawn), Dhuha (noon, immediately after the sun has passed its meridian), Asr (late afternoon), Maghrib (short sunset) and Ishå' (Nightfall).

\[3\] Ramadan is the ninth month of the Hijri calendar. It originates from the Arabic word Ramdan meaning very hot soil.

\[4\] To perform pilgrimage to the holy city of Makkah.
The pillars of imân are six: to believe in Allâh; His Angels; His revealed Books; His envoys; the Last Day; and predestination – both the good and the evil thereof – whilst recognising that both are from Allâh, Most High.

Ihsân is to worship Allâh as though you see Him, and if you can’t see Him, to know that He sees you.

1 Umar Ibn al-Khaṭţâb related that a man appeared before them. He walked up and sat down by the Prophet and asked him about Islâm, imân and ihsân. The Prophet answered him and then the man departed. The Prophet then said: “Umar, do you know who the questioner was?” I said: “Allâh 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 hadîth clarifies the pillars of Islâm, imân and ihsân. Ibn Umar also relates (from the Prophet): “Islâm has been built on five: testifying that there is no god but Allâh and that Muhammad is His Envoy; establishing the Salât; giving the zaka’t (alms); making Hajj (the pilgrimage) to the House of Allâh (al-Ka‘ba) and fasting the month of Ramadân.” (Related by al-Bukhârî and Muslim.)
The obligations of wuḍū’ (ablution) are six:

1. An-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 order

Allāh, Almighty, said in His Book: O believers, when you go to pray, wash your face, 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 intended.” (Related by al-Bukhārī and Muslim on the authority of Ūmar ﷺ.)

In a ḥadīth related by Muslim, the Prophet ﷺ performed wuḍū’ 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-Nāṣirī with a ḥadīth.) Consideration is to be placed on the general scope rather than the specific cause.
The conditions of ṭahāf are eight:

1. - ḍāhir
2. - ṭamyiz
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 ṭahāf is obligatory
7. - An obligatory action should not be confused with a sunnah
8. - The water must be pure and purifying
9. - For those with incontinence, or women who have continual vaginal discharge, the entrance of the prayer time and the continuity of one’s actions in ṭahāf are required

1 ṭamyiz - A child who can eat, drink and clean himself after using the lavatory without any assistance is considered to have reached the age of ṭamyiz.

2 The Arabic word sunnah means that which the Prophet of Allah ( ﷺ) said, or did, or approved of it, or accepted, or intended to do but did not carry out.

3 Free from dirt and impurities.

4 To be pure and purifying (†ah¨r) the water must be plain, natural water and it must not have been used previously for ablutions.
Du‘ā’ recited after performing wudu:


1 ‘Umar bin al-Khaṭṭāb ḍ said that the Prophet ḍ said: “Whoever performs wudu 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 ṣahih). Also reassured by Ḥaṣan bin Thalhah and he added: “Allāhumma iṣ–ṣalih mina arṣāabthu waṣṣ–ṣalih mina al–muṣāghūthu waṣṣ–ṣalih mina ʻilāhīk al–μaṭā'amūn”.

Abū Ṣa‘īd al-Khūḍāri ḍ aid that the Prophet ḍ said: “Whoever performs wudu and then says ‘Subḥānahu Allāhumma wa bilānduhu ash–hadu an lā ilāha ʻillā ‘Llāh wusūdalna lā shirku lahu(ṣ), wa ash–hadu anna Muḥammadan ‘shabhu na rasūlah. Subḥānahu Allāhumma wa bilānduhu ash–hadu anna ilāha ilāha illā Anta, astaghfiruka wa atṭbū ilāk(a). Allāhumma iṣ–ṣalih mina arṣāabthu waṣṣ–ṣalih mina al–muṣāghūthu waṣṣ–ṣalih mina ʻilāhīk al–μaṭā'amūn.’ It will be written on a parchment and sealed and it will not be broken until the day of judgement. (Al-Ṭabarānī and Al-Nasā’)
I testify that there is no god but Allah alone, without partner, and I witness that Muhammad is His servant and His Envoy. I declare Your Glory, Allâhumma, and Your Praise. I witness that there is no god but You, I ask Your forgiveness and turn to You in repentance. Allâhumma, make me one of the repentant, and make me one of the purified and make me one of Your righteous servants.

After the divâ’ recite surat al-Qadr (Qur’ân, 97), there

\[\text{Imam al-Kharûbi said:} \] \[\text{"[Saying] Allâhumma is turning to Allah to fulfill a need and asking Him to achieve what is desired by interceding with the greatest of His Names (Al-Îsm al-Aâlham) the name by which, when supplicated by it, He answers, and when asked by it He gives. It was placed at the beginning of all supplications because it encompasses all of Allah’s noble names. Al-Îsan al-Bassri said:} \] \[\text{"Allâhumma is an assemblage of all names through which Allah is supplicated."} \] \[\text{Anndhar bin Shumail said:} \] \[\text{"Whoever supplicates with Allâhumma has asked Allah by all of His names."} \] \[\text{Abu-Muhammad al-Balâysi said:} \] \[\text{"When one supplicates with Allâhumma it is as if saying: ‘O Allah, with all His honorable names.’"} \]
The pillars of the obligatory prayer (salāb) are seventeen:

1. The intention
2. Standing if the person is able
3. Takbhar al-dârâm
4. Reciting the Fātiha
5. Bowing (rubû')
6. Tama'mu' ah (Remaining motionless) in rubû'
7. Returning to the standing position (i'tidal)
8. Tanâ'mu' ah (Remaining motionless) in i'tidal
9. Prostrating (sujd) twice
10. Tama'mu' ah (Remaining motionless) in sujd
11. Sitting between the prostrations (i'tidal)
12. Tanâ'mu' ah (Remaining motionless) in the sitting position
13. The final testimony (tashahud)
14. Sitting in the final tashahud
15. Invoking prayers upon the Prophet Muhammad (saw) and his family
16. The salâm
17. Doing all the above actions in order

18. The salâm

19. Ending the prayer with salâm, is to turn the head to the right and say, as-salamu 'alaikum wa rahmatu Llahu (peace be upon you and the mercy of Allah).
The conditions of salāh are eight:

1. Purification from both major and minor impurity
2. The removal of any impurity from clothes, the body and the place of prayer
3. Covering the ‘awrah
4. Facing the qiblah
5. The entering of (the prayer) time
6. The knowledge that salāh is obligatory
7. An obligatory action should not be confused with a sunnah
8. To avoid all that invalidates the salāh

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133 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.
134 Facing the House of God (al-Ka‘ba), in the Holy city of Makkah.
135 Such as talking; laughing; excessive forgetfulness; more than three substantial, consecutive actions; resting; drinking; exposing the ‘awrah if not recovered immediately; the occurrence of impurity if not removed immediately; and proceeding or delaying following the imām by two obligatory acts (arkān fi ḍhirāq).

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The du’ā’ for opening the ṣalāh:

Allāh ūkbar kabār, wa-bāndūlālīʿī kabār, waa-sahīna Allāhū ḥabīrūn wasi agīlā. Wajabun waṣīrī ṣallīdī ṣawwara asṣamīnūn wa al ardiillī, ṣabīfīn muslīman waṣīrī wa-mānaqin muslīmin. Iīn yālītū wa marhūbū waa marjīna Allāhū Rakī-b-ṣalāmīn, lī sharīkī lābūn wa-hūdūlālīʿu ma-ṣūmū wasi inā-ṣamīlū. Allāhū 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

4 Ibn Umar (r.a) narrated: “While we were praying with the Prophet ﷺ a man from among the congregation said: ‘Allāhū ūkbar kabār, wa-bāndūlālīʿī kabār, waa-sahīna Allāhū ḥabīrūn wasi agīlā’. 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 open.’ ” Ibn Umar (r.a) said: “I haven’t left them since I heard the Envoy of Allāh say that.” (Narrated by Muslim.)
associate (others with Allah). Indeed my salâh, my worship, my life and my death are for Allah, Lord of the worlds, Who has no partners. In this I have been commanded, and I am of the Muslims.

The duâ’ of i’tidal (returning to standing after rubû’) 5

Rabbana lakalâm hamdan kâhinun yaghurukhus barsasriun fahi mila- 
assamannattu wa mil’al-arâfi (wa mil’a nabî’ae min she’i he’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 Rif‘î’s bin Râfi’ said: “We were praying behind the Prophet ﷺ. When he raised 
his head from bowing, he said: ‘Sami’a Allâhu liman amidah.’ A man behind 
him said: ‘Rabbanâ lakalâm hamdan kâhinun yaghurukhus barsasriun fahi mila-’ 
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-Bukhârî.)

It was also related by Ali and Ibn Abi ’Awfi that the Prophet ﷺ used to say, 
when he raised his head from bowing: ‘Sami’a Allâhu liman amidah (Allah ko- 
tum to the one who praises Him).’”

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The du'a' between the sujuds (two prostration)⁶

Rabbi ighfîl wa-râb mist wa-jîb'ûn wa-râb mist wa-jîb'ûn wa-râb mist wa-jîb'ûn wa-râb mist wa-jîb'ûn

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

⁶ Ibn Abbas ḥ narrated that when the Prophet ﷺ would raise his head from prostration he would say: "Rabbi ighfîl wa-râb mist wa-jîb'ûn wa-râb mist wa-jîb'ûn wa-râb mist wa-jîb'ûn" (Narrated by al-Ḥayṣâbî in his Sunan.) And in another narration, by ʿAbd al-Dâud, the du'a' continues: "Wa-râb mist (and keep me in good health)." (Narrated by al-Bukhârî.)
Al-tashahud (The final testimony):

Assalamu alai̇yya-nnabī-yu wa rałma-tullāhī wa barakātuhu.
Assalamu alaika wa ṣalātibī lillāhī. Allāh’s Greatest 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 Muhammad is the Envoy of Allāh.

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7 Narrated by Muslim on the authority of Ibn Abbas (r) from the Prophet (s).
The *Ibrâhîmîya Prayer*

Allâhu `sallâ `a`lî Muhammad `sawâ `râ`a`râ, `sawâ `râ`a`râ `ummi, wa `a`lî Muhammad `sawâ `râ`a`râ, `sawâ `râ`a`râ. Râmâ `sallâ `sawâ `Ibrâhîm `sawâ `a`lî Muhammad `sawâ `râ`a`râ, `sawâ `râ`a`râ. Kamâ `bâra`kta `sawâ `Ibrâhîm `sawâ `a`lî Muhammad `sawâ `râ`a`râ, `sawâ `râ`a`râ, innaka `Hamîdun Majîd.

8 After the recitation of the takbir one should then give prayers and blessings to the Prophet () and his family. This is the formula of the *Ibrâhîmîya* that the Prophet () used, as narrated by al-Bukhârî and Muslim () in their books of Sâfî.
Allāhumma, send prayers upon Muhammad, Your servant and Envoy, the unlettered Prophet; and to the household of Muhammad, 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 Muhammad, Your servant and Envoy, the unlettered Prophet; and to the household of Muhammad, 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.
The du'a after the final tasbih

Abu Hurairah (RA) narrated that the Prophet of Allah (SAW) said: “When any of you finish with the last tasbih you should ask Allah 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 Masiad-Dajal.” (Related by al-Bukhari and Muslim.) And in another narration by Muslim: “When any of you recite the tashahud you should ask Allah for protection from four things and should say: ‘Allahumma inna a≤dhu bika min adhåbi jahannam, wa min adhåbi-lqabr, wa min fitnatil ma˙ya wal mamåt, wa min sharri fitnat-almasad-dajal.’”

Ali (RA) said: “The Envoy of Allah used to say between the tashahud and taslim: ‘Allahumma ighfirl^ må qaddamtu wa ma akhartu wa ma asrartu wa ma a≤lantu wa ma asraftu wa må Anta a≤lamu bihi minni Anta almuqaddimu wa Anta almu’akhir, lå ilåha illa Anta.’”
Allāhumma inni a'tāthu bihe min 'adāhi jahannam, wu min 'adāhi-
laqār, wu min fitnatin ma'min wal ma'mūt, wu min sharri-
fitnatin al-mash(i) ad-Dajjal, wu min al-maghamsi walma'shāwani,
Allāhumma izfifti ma'addanna wu mà akh-bharu wu mà awantu
wu mà al-weeq wu mà arifin wu mà anntu al-anna bihi minni annta
al-Masa'ulatu wu annta al-Mu'akh-khir, là ištāthu ila Annta.
Allāhumma, I seek refuge in You from the punishment of the Hell
fire, and from the punishment of the grave, and from the trials of
life and death, and from the evil trials of the Masih-ad-Dajal
(False 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.
Anas bin Malik narrated that the Envoy of Allâh (may Allah bless him and grant him peace) continued to recite the Qur'ât in the morning prayers until he left this world. (Sahîh narrated by Imam Ahmad, al-Bukhari, al-Nawawi, al-Hâkim, al-Darqûnî, Abdul Razzaq, Ibn Shahîh, al-Baghawi and others.)

Al-Aqîn bin Ali also narrated: "The Prophet (may Allah bless him and grant him peace) taught me words to recite while performing the Witr prayer: Allâhumma, ihdina fîman hadait… (until the end of the Qur'ât)." (Narrated by al-Nasî, Abu Dâ'ud, al-Tirmidhi, Ibn Mâjah, al-Bayhaqi with an authentic chain of narration.) And in another Sahîh narration by Al-Râshînawizî: "(He) taught me words to recite in the Witr and Fajr prayers." And Muhammad bin al-Yamaâshî, who is the son of Ali bin Abî Tâlib, said: "This is the prayer which my father used to recite in the Dhuhr prayer in his Qur'ât."
Allâhumma ihdini fīman hadaita, wa 'ammad fīman 'adaita, wa tawalan fīman tawalait, wa bârik lī fīman bâlita, wa qini sharra fīman qa'îta,
fa-innaka taqâl wa'idhû lâ yadhilu man wålaita, wala yîzza man 'adaita sabihâna rabbenna wa ur'alaisa, jela'kal-hamda 'ala ma qadeita, nasaâfillaha 'ala ma shâka, wasselâtâ 'ala sayyidin Mu'mânu 'ala sâbihi wa alihi wa 'aîdéhi waa saf'îhî waa wâliîn.

Allâhumma, 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 Allâh's prayers be upon Sayyidun Muhammad, the unlettered prophet, and upon his family and his companions, and [much] peace.
Du'â to recite after salâh

After ending the prayers with salâm, recite the following:

\[ \text{AstaghfiruLlâh (3 times).} \]

I seek forgiveness from Allâh.
Allâhumma, 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, O Possessor of Majesty and Honour. Allâhumma, none can prevent what You have bestowed, and none can bestow what You prevent and no wealth can benefit anyone against You. Allâhumma, assist me in remembrance of You, having gratitude towards You and excellence in Your worship.

Then recite Ayât al-Kursi (Qur`ân, 2:255).

-Sulhul Allah (33 times).
Glory be to Allah.

-Alhamdulillah (33 times).
Praise be to Allah.

-Allahu-akbar (33 times).
Allah is Great.
There is no god but Allah, 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 house:\*

\[\text{Bismillâh, tawakaltu 'ala-Llâh(i), wadî (wadî) wadî qitara\textsubscript{u} al-Lâm(i)) al-qalîy al-imân.}\]

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

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\* Anas (r) said: “The Prophet of Allah (s) said: ‘Whoever recites, when leaving home: Bismillâh, tawakaltu 'ala-Llâh(i), wadî (wadî) wadî qitara\textsubscript{u} al-Lâm(i)) al-qalîy al-imân. It is said to him: ‘You have been sufficed, protected, guided,’ and Satan will turn away from him and avoid him.’” (Narraed by al-Nassî and he said it is a \textit{hasan hadîth} (good)). Abu Dâud added: “Satan says to another devil: ‘How can you overpower a man who has been sufficed, sufficed and protected by Allah?’”
Allâhuma inni as-‘aleka bi‘qqi as-‘ilâka, wa bi‘qqi arrâghibna ilaika wa bi‘qqi mamshåya hadha ilaika. Fa-inni lam akhruj ashârån, wa lâ ba†aran, wa lâ riyå‘an, wa lâ sumîn, bal kharajtu it-tiqå‘a sakhabîna wa mutâfîna munaqabbî. As-‘aleka an ta‘dallat minaun-nar wa‘addabîna ilâ al-jannah, wa taghfi‘ilân dhun¨bî fa-innahu lâ yaghfiru adhun¨bî illâ-anta.

The Prophet of Allâh (ﷺ) said: “Whoever leaves his house for the prayer and says, ‘Allâhumma inni as-‘aleka bi‘qqi as-‘ilâka…’ Allâh will turn towards him and seventy thousands angels will ask forgiveness for him.” (Narrated, with an [s[a]eh chain of narration, by al-Imâm Ahmad, Ibn Khuzaimah, Abu Nu‘âyim in the Works of Day and Night, al-Babüsi, al-Tahâtîni, Ibn al-Shihâb and Ibn Mi`âd.)
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.

Du'a’ recited when entering the mosque

(1) 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 Abū-Daūd, al-Nasā’i, Ibn-Mīฏjāk and others with a Sahih 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-Shāh 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-Mīฏjāk, Ibn-Khaṭāmah and Abū-Ḥāṁīn bin Ḥabīb in their Sahih.)
In the name of Allah, Allâhumma, bestow ennoblement and peace and mercy upon Sayyidinâ Muhammad and his family; Allâhumma, forgive all my wrongdoing and open the doors of Your Mercy.

Then step into the mosque with your right foot and make the intention of ‘i’tikâf T14 and speak only that which is good.

**Du‘a’ recited when leaving the mosque T15**

Leave with your left foot, and say:

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I seek refuge with Allah from Satan and his army. In the name of Allah, Allâhumma, send blessings and prayers to our Master Muhammad and his family. Allâhumma, forgive all my wrongdoing and open the doors of Your favours to me.

T14 ‘I’tikâf 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 Rama‘dân, particularly in the last ten days of the month.

T15 See footnote 13, page 14.
Du‘ā’s for eating and drinking, and their respective etiquette

When beginning a meal\[6\]

BismiLlah-ir Rahmān-ir Raḥim, Allāhuumm a kāthir lānā fīna ṭəst ṭeṣṣā’ār wawṣaṣṣṭi ḏuḥāiṣin nāfiḥa.

In the Name of Allah, the Most Merciful, the Beneficent, Allahumma, bless what You have provided us with and sustain us with food better than this.

\[6\] A hadith relates that the Prophet ﷺ said: “When any of you begins to eat 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 Abū-Daud and al-Tirmidhi and they have] said that it is a Ḥadīth Sahīḥ.

Abdullāh Ibn Amr (\[\\]) said: “The Prophet ﷺ would say when food is brought to him: ‘Allāhumma, bless what you have provided us with and save us from the punishment of the fire, BismiLlah.’” (Ibn-Sinni).

Ibn Abbas also relates that the Prophet ﷺ said: “When any of you is fed by Allāh should say: Allahumma, 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-Daud and al-Tirmidhi who said it is a Ḥadīth Sahīḥ).
When drinking milk, instead of saying: ‘better than this’ say: ‘and increase us in it’ (see zaidat manha).

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

Upon finishing a meal

Say:

Alhamdulillâhi râamîdîh hâdha as-sa‘îm wa-s-sa‘îm minna wa-îyâdîh min bi‘l-ghair wa‘îyâdîh minn wa‘îyâdîh min yâbdî hâdha as-sa‘îm minn wa‘îyâdîh minn dhâhîbîh minn wa‘îyâdîh.

All praise is due to Allâh, 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.

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17 Mu‘taadh ibn Anas relates that the Prophet ﷺ said: “He who eats a meal and upon its completion says: ‘All praise is due to Allâh, 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 unwrapping forgiven.” (Abu Da‘ud, Ibn-Majah, and al-Tirmidhi who said that it is a hadîth).
Before drinking

Say:

*Bismi-l-lah*

In the name of Allah

When finished

Say:

*Al-mađû al-adhîn na-fân bâhîna wa-lâ yuÂaaj̲ûn bî bi-hûn bînî."*

All praise is due to Allah, 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 adab (etiquette) of going to sleep and awkening, and their respective Du‘ās

Du‘ā recited before sleeping

Bismīllah, inasmuch nafl farhamū, sīm – in aswalah fafath-ha kumā tishafa-ha bihi (Zakāhu aquilīni). (18)

Abi Sa‘id al-Khudari (r) relates that the Prophet (s) said: “He who says, when laying down to sleep, Astaghfirullah al-‘Ādam alladhi lā Ilaha illahu, 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 uṯr (a) which is a formation of continuous mountains in central Arabia starts from Dahnā’ and ends in Najf), or the number of days in the world.” Bara‘ ibn ‘A‘īsh relates that the Prophet (s) said to him: “When you lie down at night you should wash as you wash for salah, 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)
In Your name, my Lord, I lay down my side, and in Your name I raise it; forgive my wrongdoing.  

Allâhumma, 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.

SubhânAllâh (55 times).  
Glory be to Allah.

AlâhumAllâh (55 times).  
Praise be to Allah.

Allâhu-Abâr (54 times).  
Allah is Great.

And then say:  

Astaghfirullâh al-Îdîm allâhi taâla ilâ ilâha illa Huwa al-Hayyul-Qayyûmu wa âlihu ilaihi (5 times).
I seek forgiveness from Allah, the Magnificent, there is no god but He, the Living, Eternal and to Him I expose.

Sleep facing towards Makkah (the Qiblah), on your right side, physically pure (with wudu). Purify your heart from cheating and hate. Make the last words you utter be:

Allahumma aslamtu nafs^ ilaika wa-wajjahtu wajhiya ilaika wa fawa^ tu amr^ ilaika wa al-jatu^hahr^ ilaika raghbatan wa rahbatan ilaika. Allahumma åmantu bikitåbika-lladh^ anzalta wa nabiyyaka alladh^ arsalta.

Allahumma, 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. Allahumma, I have believed in your Book, which You revealed, and Your Prophet, whom You sent.

Then recite surat al-Kafirun (Qur'an, 109).
 Upon awakening\textsuperscript{19}:

Brush your teeth\textsuperscript{20} (with miswåk) and say:

\begin{quote}
\textit{Allådhi-llaahi ilâhiya}-\textit{haa}-\textit{da nul} amâ\textit{sanat} u\textit{wa ilâhiy} \\
\textit{alu\textit{munat}r}.}
\end{quote}

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

\textsuperscript{19} Óudhaifa Ibn al-Yamån \relate{When the Prophet \textregistered awake he would supplicate: "All praise is to Allah Who has brought us back to life after He had caused us to die and to Him is the return."}

\textsuperscript{20} It is a sunnah to brush one\textsuperscript{21} teeth by using a stick taken from the drâl plant.

The next most meritorious choice is a branch from a palm tree, the olive tree, or any other hard object that can perform the task of a toothbrush.

Dhakhira Final minus Arabic 1/1/70 2:38 am Page 44
Du’â recited when entering the house

Allâhumma inni as–‘aluka khaira al-mauliji wa khaira al-makhraji, bi smiLla(i) wa alajnå wa ala-Llåh(i) Rabbinå.

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

Then recite the (following) verses from the Holy Qur’ân:

Abî Målik al-Ashå‘ari relates that the Envoy of Allah ( ) said: “When a man enters his house he should say: Allâhumma, I ask You for the good of entering and the good of exiting. In the name of Allah we enter, and in the name of Allah we exit, and in Allah, our Lord, we trust.” Then he should greet his family.” (Abu-Dâ‘îl). And Abû Hurârah ( ) relates that the Prophet ( ) said: “Within the sura (Al-Baqara) there is a verse that is the master of verses in the Qur’ân. It is not recited in a house in which Satan is present without him leaving [and the verse] is ayat al-kursî.”
Rabbi ad-khilma mudkhala sidqin wa askirijmi raahtraja sidqin waj-‘al li min ila-duna sul†åna nass^ra(n).

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

Rabbi anziln^ munzalan mubårakan waanta khair-lmunzilin(a).

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

Then recite s¨rat al-Ikhlå (Qur’ån, 112) three times.

In The Name of Allah the Most Merciful, the Beneficent

Say: He, Allah is One; Allah, the Eternal, Absolute; He has not begotten, nor been begotten, And equal to Him there is none.
Followed by *ṣūrat al-Kursi* (Qur’an, 2:255).

Then, offer salutation to whoever is in the house.

_Dhā‘r recited after Adhān (the call to prayer)_

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42 Ḥabīb ibn ‘Abdullah (**) relates that, the Prophet (**) said: “Whoever says, after hearing the call to prayer (ṣūrat al-Kursi): ‘Allāhu ‘àdham, Lord of this perfect call and of the established prayer, bestow upon Muhammad al-waslah 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 Arrival.” (Bukhārī.)

‘Abdallah ibn ‘Amr (***) relates that he heard the Prophet say: “When you hear the call to prayer (ṣūrat al-Kursi), repeat what the caller (ṣūrat al-Kursi) says; then ask Allāh to bestow exaltation and mercy upon me, for whoever asks for ennoblement and mercy (to be bestowed) upon me, Allāh bestows ennoblement and mercy upon them ten times its return. Then ask Allāh, on my behalf, for al-waslah, which is a station in Gardan that only one of all the servants of Allāh will be deemed worthy for and I am hoping that I shall be that one. Whoever asks waslah for me makes it incumbent upon me to intercede for him.” (Muslim.)
Allâhumma salli ‘ala Sayyidînâ Muhammad wa ‘ala ahlîhî wa-ṣâbihi wa-ṣâ’iri al-anbiyâ’(i) wa-ṣâlihi wa-ṣâ’iri al-amîrîn(â) lâ tâlîna ilâ yâumî l-din. Allâhumma salli bâdîhî addâ wa-tâbîh(â) aṣâîrin(â), sawâqîtî(â) al-qâîfî(â) ‘îti Sayyidînâ Muhammad al-wasâ’ilîn wailîlîn al-hadârîn wa-ṣâ’iri al-ṣâ’irîn. Allâhumma, bestow ennoblement, peace and mercy upon Sayyidînâ Muhammad, and upon his family and companions, and upon all the prophets and envoys of Allâh and their adherents with excellence, to the day of judgment. Allâhumma, Lord of this perfect call and of the established Prayer, bestow upon Sayyidînâ Muhammad, al-wasâ’ilîn, 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 sitting:

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

Subḥāna Allāhu wa biḥamdihi ash-bedu an la ilāha illā Anta
anashfūnuha wa atāhu ilāhiyya.

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

Aḥūm maarah (narrates that the Prophet ﷺ said: “If a person sits in company which indulges in vain talk and before standing says: ‘Glory be to You, Allāhu, praise be to You. I testify that there is no god but You; I ask Your forgiveness and I repent to You’; he is forgiven for his participation in that company.”) Aḥūm Ḍīnād, al-Nāṣirī, Ibn-Ḥabbaṣ and al-Ŷamālī who said that it is a Sahīḥ (hadith) that bin Māari narrates: The Prophet ﷺ said: “Glory be to You, Allāhu, 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 ṣafha (remembrance of Allāh) shall have it imprinted on him, and whoever says it in a gathering of ṣafha (vain talk), it will act as forgiveness for him.” (Al-Ŷahāshī, al-Nāṣirī and al-Ŷākimī and said it was Sahīḥ in the condition of Muslim.)
When entering the lavatory:

Bismillah. Allahuwa inna a'dadha bika mina al-hukmah wa-thababikutun.

In the name of Allah. I seek the protection of Allah from foul male and female devils.

When leaving the lavatory:

Alhamdulillah. I seek God to have removed from me that which would harm me, and has given me wellbeing. I seek Your forgiveness.

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Anas (r) relates that the Prophet said, when entering the lavatory: "Allahumma, I seek the protection of Allah from foul male and female devils." (Al-Bukhari and Muslim). In other narrations Bismillah (in the name of Allah) is included.

The Prophet said when coming out of the lavatory: "Ghufranak (I seek Your forgiveness)." (Abu-Daawad, al-Tirmidhi.) He also said: "I seek Your forgiveness. Praise be to Allah Who has removed from me that which would harm me, and has given me wellbeing." (Al-Nasai and Ibn-Majah.)
When donning a garment

Alhamdulillah-ladhî kastas hamid uwa raisunthi min ghâîrî fawâdîn
minnisu wa-dhâva.

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

Dhâfa’ for strengthening memory

Allâhumma ijâl nafîs mu‘a‘innah, ta‘limî bîl-qâ‘îkâ wa-tâqâmûn
Allâhumma, 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.

1 Mu‘adh ibn Anas (r) relates that the Prophet ( ﷺ ) said: “Whoever puts on a new garment and says: ‘Praise be to Allah who has provided me, and clothed me, with this [garment] without ability or power on my part’, all his wrong-doing – past and future – are forgiven.” (Abu Dâud & al-Hâkim within a sahih chain of narration.)
When entering a market.\textsuperscript{16}

\textit{La ilaha illa Allah\ l	extsuperscript{a}hu wa	extsuperscript{a}dhu l	extsuperscript{a}sh	extsuperscript{a}ka\ wa	extsuperscript{a}hu l	extsuperscript{a}dnu\ wa	extsuperscript{a}hu l	extsuperscript{a}lam\ biyadihi al-
khair\(\textsuperscript{a}\) wa	extsuperscript{a}hu l	extsuperscript{a}dnu\ wa	extsuperscript{a}hu l	extsuperscript{a}lam\(\textsuperscript{a}\).

There is no god but Allah, 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.

\textsuperscript{16}Umar bin al-Kha††ab (\textsuperscript{a}) relates that the Envoy of Allåh (\textsuperscript{a}) said: “Whoever enters a market place and says: ‘There is no god but Allah, 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 Hands, and He has power over all things,’ Allåh 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-Tirmidhi said that it is a good ßad\textsuperscript{a}\th and both Ibn-Måjjah and al-Håkim considered it to have a ßa\textsuperscript{a}i\textsuperscript{a} chain of narration.)
Du‘a’ for protection from disobedience to Allah.

Allāhumma Yū Hayy Yū Qayyım(u) kāribmatikāa atāghfarik(u), wa min ‘adihātikāa atā‘īr(u), A‘īfā’i bī-shī bi-kullāh(u), wa 2a sakhīrī ištā naufil wali iš shādīn min khūlaqikā qarīfī ‘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 Muhammad

The genealogy of the Prophet Muhammad

He is the seal of all prophets šayyidin Muhammad ibn 'Abdul-Muṣṭaf ibn Ḥusaym ibn 'Abdul-Muṣṭaf ibn Quṣayy ibn Ḥakim ibn Mūṣṭaf ibn Ka'āb ibn Lū'a ibn Gōlīh ibn Ṣafir ibn Mālik ibn al-Naḍar ibn Kūtāna ibn Khūṣaymīn ibn Mūḍīka ibn Bīyīn ibn Māḍiq ibn Nūzhī ibn Mā'ādī ibn 'Adīnīn.

The name of the Prophet's mother

The Prophet Muhammad's mother's name is 'Āminā bint Wāḥib ibn 'Abdul-Muṣṭaf ibn Zuhayr ibn Ḥakim ibn Mūṣṭaf ibn Ka'āb ibn Lū'a ibn Gōlīh ibn Ṣafir ibn Mālik ibn al-Naḍar ibn Kūtāna ibn Khūṣaymīn ibn Mūḍīka ibn Bīyīn ibn Māḍiq ibn Nūzhī ibn Mā'ādī ibn 'Adīnīn.

The Prophet's wives

The Prophet had eleven wives. Khādījah bint Khawālīd who is the preferred and most beloved of his wives died before him, as did

\(^\text{\footnote{The word ‘ibn’ or ‘bin’ means ‘son of’. For a woman the word ‘bint’ is used instead, meaning ‘daughter of’.}}\)
Zainab. His remaining nine wives died after him.

The Prophet's children
The Prophet Muhammad (ﷺ) had seven children. Three sons: al-Qasim, 'Abdallah and Ibrāhīm; and four daughters: Zainab, Ruqayyah, Um-Kulthūm and Fāṭima as-Zahra, may Allāh be pleased with them all. All of his children were from his first wife Khadija except Ibrāhīm, whose mother was Māriya al-Qibtiya (the Copt).

The Prophet's battles
He participated in twenty seven battles and forty seven expeditions.

His parents and guardians
His father, 'Abdullāh bin 'Abdul Muṭalib, passed away in Madīnā at the age of eighteen whilst he (the Prophet (ﷺ)) was still in his mother's womb. His mother died in al-Abwa when he was only six years old. Guardianship was then transferred to his grandfather 'Abdul Muṭalib who cared for him for a further two years until the time of his death, after which his uncle Abu-Ṭallib cared for him.

Revelation
Allāh sent, and bestowed upon him, the revelation when he passed the age of forty. All preceding revelations were replaced by his. He emigrated (from Makkah) to Madīnā 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 Allah, on our behalf, reward him with that which is better than what any prophet has been rewarded on behalf of his Ummah.

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: Jibril (Gabriel), Mikail, Ira-ill, Ira-ill, Munkar and Nakir, Raph, Amil, Malak and Ruhain.

The revealed Books
It is obligatory to believe in Allah’s revealed Books, the truth inherent in them and that they are Allah’s Word. It is important to know four of these books: the Tawrat (Torah), Injil (Evangel), Zabir (Psalms) and the Qur’an.

Allah’s envoys
Allah’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:

Âdam, Idin (Enoch), Noah, Hud, Saîd, Ibrahim (Abraham), Lot, Ishaq (Isaac), Ya‘qub (Jacob), Ayub (Job), Yusa’f (Joseph), She’ara’ (Aaron), Mose (Moses), al-Yasa’ (Elisha), Dhul-Kifl (Ezekiel), Davids (David), Saliminn
Ilyås (Elias), Y¨nus (Jonah), Zakariyå (Zacharias); Yahya (John), Isa (Jesus) and Mu˙ammad; Allåh bless them all and give them peace.

How to perform Šalåt al-Janåzah (the Funeral Prayer)
1. Intend to perform the prayer as a communal obligation and then say Allåhu Akbar.
2. Recite ݁rat al-Fåtiha and again say Allåhu Akbar.
3. Invoke ennoblement peace and mercy on the Prophet (ﷺ) and his family. The best form of it is the Ibråh^miya prayer. After that say Allåhu Akbar.
4. Pray for the deceased, the minimum of which is to say:

Allåhumma ḥakhiru lahu wa-r¬amhu
Allåhumma, forgive him and have mercy on him.

Then say Allåhu Akbar it is not obligatory to recite anything after it.
5. It is sunnah to recite the following verses:

T 17 If the deceased is female then say:
Allåhumma ḥakhiru laha wa-r¬amha.
Rabbanå atina fi-dhunya baaratan wafîl akhirat bi baaratan ya-qinâ ‘saidahun-nawr. (Qur’ân, 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.

Rabbanå a‘t nxîgh xulûban bi da idbi haydanâ waa hun-În bi xanen jëfæl-dan min ladunke nhimratun inneka ainta-l-Wahhåb. (Qur’ân, 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.

Alladhîna yaâmilna-l-‘arsha waa-um bunulaha yussâbi‘îna bi‘khaîbîn rabbbîn waa ya’miitâ bi ‘kha’ waa samtîgîbîna liladînîna âmmatî rabbbîn ucu’ra xun ‘âmmatñu nesman waa ‘îman fuqîrî liladînîna ink waa-um bu‘ka’ u weldeken wasswîhi ‘madahu-yahîn. (Qur’ân, 40:7)

Our Lord, do not cause our hearts to swerve, after You have guided us, and guard us from the fire.
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!

Rabbena wa-udhilbun jannâti ‘adin allati wa-udthabun wa-man zadeh min akâbihum wa-asasijihum wa-ahsâsathum innaku anata al-‘Azizul-‘Adim (Qur’an, 40:8)

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

Wa-qihimu assayyi’âti waman taqâ asayyi’âti yaseen-idhin faqad nabhâmahu(wa wa’dhâlika hawu ilãGilân-l-‘aîfîn. (Qur’an, 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.
Then say:

Assalàmu 'alaykum warà'amatuLlåh(i) wabarakåtuh.

Peace be upon you and the mercy and blessings of Allah.59

Dhâ'tî recited for the deceased in the Janizâh Prayer

Prayers and supplications recited after the third Takhîr:

Allåhumma, ithâb-lah(i) warâ'amhu wa-`îbhi wa`îla `anhu wa-akhirin minal-kha†åyå kamåyunaqqa `a-thawb(a) al-abyå∂ minad-danas(i), wa`iabdilhu dårân khairån min dårîhi, wa`ihan khairån min ahlihi, wa`izawjan khairån min zawjihi, wa`aakhilhu-l-jannata, wa`a`iddh-hu min `a-thâb-i-qabr(i) wafinanatuwa wannin `a-thâb-n-nar(i).

59 The salutation to conclude the prayer.
Allâhumma, forgive him, have mercy upon him, safeguard 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. Replace him 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:

Allâhumma, ighfâ-lahu wa-râhmâ, Allâhumma ißâlíhun fuaraâ fî-akhbariyhî wa-salâfan wa-dhâhirâtun wa-tâliahatan wa-sîlihâtun wa-sâlahâtun. We-dhâppû bîhi náwasíy喉mamâ. We âfrigh âqîfû sâla qâlühûnhâmâ wa-sâla tâbirâhûnhâmâ bâ'llah.

Allâhumma, 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 

\[
\text{du'la} \leq \\text{å'}
\]

before the 

\[
\text{du'la} \leq \\text{å'}
\]

for the third 

\[
30\]

\[\text{Allàhumma, } \text{ighf} \text{ir-li˙ay y in å w a - m a y y i n å w a - s h å h i n å w a - g h å i b i n å w a - ß a g h i n å w a - k a b i n å w a-d h a k a r i n å w a-u n t å nå , } \text{Allàhumma, } \text{man a˙yaytahu minn å fa'a˙yihi } \leq \text{ala-l-Islåm wa-man tawaffaytahu } \leq \text{alal-imån.}
\]

\[\text{Allàhumma, } \text{forgive those of us who are alive and those who are dead, those who are present and absent, those who are young and those who are old, those who are male and those who are female. Allàhumma, whomsoever of us You give life to, let us live in Islåm and whomsoever of us You cause to die, let us die in the state of faith.}
\]

\[30\] Abu Hurairah ( ) narrates that the Prophet of Allåh ( ) performed the 

\[\text{Janåza and said:} \]\n
\["\text{Allàhumma, } \text{forgive those of us who are alive and those who are dead, those who are present and absent..."}\]

\[\text{(Abu-Dåud, al-Tirmidhi and al-Bayhaqi. Al-Óåkim said it is a sound hadith in the condition of al-Bukhari.)}\]
Al-Wird al-La†if
Du‘âs for morning and evening

This is a compilation of invaluables and illustrious prophetic invocations by al-Imâm ‘Abdallah bin ‘Abd al-Ḥaḍîd which he named al-Wird al-Latif.

(1)

(5 times)

BismiLlåh-ir Ra˙mån-ir Ra˙^m. Qul huwa Llåhu A˙ad. Allåhu-ß-Íamad. Lam Yalid, wa lam Y¨lad; wa lam yakunlahu kufuwan a˙ad. (112)

(2)

(5 times)
BismiLlåh-ir Ra˙mån-ir Ra˙^m. Qul a ≤ ¨dhu birabbil-falaq min-sharri må khwilag wa-min-sharri fahsit¢ min-sharri tarafth¢ fil-¢yagd, wa min sharri bahdid inidh ibnud. (Qur’ån, 113)

(Rabbi a ≥dhu min hamazåti’sh-shâyå†in wa a ≥dhu Rabbi an yahur¢n. (Qur’ån, 23:97-98)

(Rabbi a ≥dhu bika min hamazåti’sh-shâyå†in wa a ≥dhu bika Rabbi an yahur¢n. (Qur’ån, 114)
Afa-lazi’um annamé hkeleqatikum ‘ashatúnas aas-anakum ilginá la difer’ín. Fare’alum-Láhu al-Malikul-‘Áqiq lá iñába illa huwa Raḥmil-‘arshil-Karim. We-man yad-u ma’a Alláhi iláha akbara la huroum láhu khol la-innamé ka’dáthu inna raḥmil-‘arshin kufíra. Wa quel-Raḥmil yexfr wu-hum wu-Alam khairel-Raḥimín. (Qur’ān, 23:11-118)
Fa-`,ubh{ Allâhî `imra muwatin was`afima tv{fbh{, wa-laha-b`{mda fis-
sam<ct{risi sa`f-`rd`{ waw`sh{`{ qawima mth{h-bht{. Y`b{h{ rta al-`h{p{ 
mi`{l-ma`f{isi sa`y{b{m{y`{ mi`{l-`h{p{ sa`y{f{`{`{ b`{l-b`{l
d{ h{h{ nh{h{. (Qur`{n, 30:17-19)

(7)

(3 times)

A`dhdh{ biLlh{b-Sam{` al-`Alm{ mi`{h-q`h{`{nir-n`b{h{t

(8)

(9)

Salamaun ‘ala Nabi‘ fallalmaan, inna haadhiika najzal-mahshitaan, inna lahu min ‘ashadha-y-u‘maanitaan.

(10)

(3 times)

A ‘adhi bi khumatu-Llahi-o‘ttaamati maa shari‘ maa hibah.

(11)
(5 times)

Bismi-Llahi lil-alladhi la yaḍfarru na'awā'īmmi shay'una fil-awliya wa la fā-
sama'a, wa huwa-Samtul-Alam

(10)

(5 times)

Allâhumma inna asbâbatu minka fi ni'matina wa 'iffatena wa sir'īna; fa-arteni ni'mataka 'ala yus waa 'iffatuka wa sir'īka fid-duny wa al-akhirah.

(15)

(5 times)
Allâhumma inni aßba˙tu ush-hiduka, wa ush-hidu ˙amamalata łąrshi-
ka, wa maâlå-thataka, wa jamî’e khulåpha, amnaa shara-Lâhû, lâ 8âlu illa Anta, wadvâlu la sharihû laha, wa anna sayyidunât
Muhammedân 8âlu lâ wa râlikh.

Alhamdu lâLâhi Rabbi lâlamin, ҳamdîn yasîfî n’umahu wa yahî-
fi’u mazâlik

(3 times)
Amanu kîLâhi-Adam, wa kâforn kî-jîhi nus-yaghû, wosamu-
tu kî-ummu-tî ustûbît, la’efjuma lahû, wad-Lâhu Sâmu’un, 8âlim.

(3 times)
Ra’dun kîLâhi Rabbi, wa kî-ziâtimi lîrun, wa kî-Muhammedun
( ), wosyiyun wa râlikh.
(7 times)

Hashim Allah la ilaha illa Huwa, 'ala Huwa tawakkaltu, wa Huwa Rabbi

(10 times)

Allahumma sali 'ala sayyidina Muhammadin wa allah wafikhi wa salam

Allahumma inni as-'ala ka min фаияат-і-кхарі, wa s'a'idin bi'ka min фаияат-і-шаррі.
Allāhu-amma anna Rabbī, ā́lābha ʾilla Annā, hkalaganti wa ʾa na ʾshōlha, wa anā ʾala šālikha sāw anā ḍahmaa ʾala ʾa ʾlāhī ṭātīṭūrūn, ʾaṭalha kii kii mīn šārri mā ṣanənūn, ṣāhī ṭa ḳī-nī-ʾmizāka ʾalayya wa ṣāhī ʾa bi- ḍhunūbī, ḍuḥrī ṭī, ṣa-nuhrū ṭī ṣuḥfūrū ḍhunūbī ṭī Annā.  

Allāhu-amma anna Rabbī, ā́lābha ʾilla Annā, ʾalayka ṭawakkaltu, wa Annā Rabbul-ʿArshil-Άh^m

Ālāmus anna-Łlah āla kulli ṣhayʾīn ṣuddir, wa-annal-Llah qad ʾāhṭa bi-kulli ṣhayʾīn šīnā.
Allâhuenna inni a’îdhâ bika min sharrī naflī wa min sharrī kulli dâbbâtân. Ana akhidına bi-a’îzjatâbî, innâ Rubhî ‘ale ‘iriya’în mustaqâm.

Allâhuenna Yâ Hzayyu Yâ Qayyûmu’s-sirrîn kira’inatika asaqqaldâ (u), wa min ‘adadikhâ naqzî (u), Aqda’î am’â’i kullârik (u), wa â’tulîni ilâ naflî waul ilâ a’adhûn minkhulqika tarjat iyîn.

Allâhuenna inni a’îdhâ bika mina l-hammi waal hâsan, wa a’îdhâ bika mina l-ajzi wal-kasâl, wa a’îdhâ bika mina l-jubnî waal-bukhl, wa a’îdhâ bika min ghalabatid-dâyâni wa gabri’il-râjîl.
Allāhumma inni as-ṣalaka al-ṣifāra fid-dunyā wal-ākhira, Allāhumma inni as-ṣalaka al-ṣifāra wa-l-ṣifāra wa-l-maṣfūtīt-dī daʿīmaa fi dīnī wa dunyaa wa-šīa has mālī.

Allāhumma-ristii wa āmin rawʿāti.

Allāhumma il-hattini min bayni yadayya wa min khalfi, wa-šeṣu yanini wa-šeṣu shimali wa-šeṣu fawqi, wa-šeṣu bi-aḥšatika un ashtali min waṇi.

Allāhumma Anta khalaqtan wa Anta tahdini, wa Anta taqʿūmin wa Anta taqʿūmi wa Anta taqʿūmin wa Anta taqʿūmin wa Anta taqʿūmin wa Anta biwa ṣal biwa qudīr.
Aṣḥaba’u ‘ala fīrāsīl-İslām, wa ‘ala kātibīn-i khālisī, wa ‘ala ʿthnī nahlīyyīn Muḥammadin, salla-Llāhu ‘alayhi wa sallām, wa ‘ala millīt aḥīna ḫabīrīn, faṣafīm, Muḥammān, wa mā kana mina-l- mushrikīn.

Allāhumma bika aṣḥaba’, wa bika amsayn, wa bika nāyīn, wa bika nābtīn, wa ‘alayhi nātu-awāhā, wa ‘alayhi-a-mubah (maṣṣār).

Aṣḥaba’u wa aṣḥaba’-l-mulk ‘ilā Lāhī wa-ḥamdu ‘ilā Lāhī Rabbi-l- īlamīn.
Allâhu man iyyâni as-'alûku khayra hadîthî-l-layla, fathâhu, wa naṣrâhu, wa ni‘âdâhu, wa barakâhu, wa hâmî.

(35)

Allâhu man iyyâni as-'alûku khayra hadîthî-l-layla, wa khayra ma fîhi, wa khayra mîd qablahu, wa khayra mîd kâ‘da, wa a‘dâlu khāli min sharri hadâka-l-yawmi (hadîthî-l-layla), wa sharri mîd fîhi, wa sharri mîd qablahu wa sharri mîd kâ‘da.

(36)

Allâhu man aṣhâfu‘ (zamâ‘) hi min nî‘āmatu wa bi-a‘dâlin min khâlîfâhu fi melkîha wâshabâhu tâ sharriha lahu, falsâhu-l-bundu wa lahu shukru ‘ala dhalîka.
1) In The Name of Allah the Most Merciful, the Beneficent. 
Say: He, Allah is One. Allah, the Eternal, Absolute. He has not begotten, nor is He begotten. And equal to Him there is none. (Qur’an, 112)

2) In The Name of Allah 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 envious when he envies. (Qur’an, 113)

3) In The Name of Allah 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 withdrawer; who whispers in the breasts of mankind; from among jinn and men. (Qur’an, 114)

4) O my Lord! I seek Your protection against the insinuations of the devils and I seek Your protection in their presence. (Qur’an, 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 whoever calls upon another god with Allah, of which he has no proof, his reckoning is with his Lord: and the disbelievers will never succeed. And say: My Lord! Forgive and have mercy, for You are the Best of those who show mercy. (Qur’an, 23:115-118)
6) So glorify Allah 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 living 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’an, 30:17-19)

7) I seek refuge in Allah, the Hearer, the Knower, from the repudiate Satan. (3 times)

8) Had We sent down this Qur’an upon a mountain, you would have seen it humbled, rent asunder out of the fear of Allah. And such examples, We set for people so that they may reflect. He is Allah, 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’an, 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 servants. (Qur’an, 37:79-81)

10) I seek refuge in the complete words of Allah from the evil in what He has created. (3 times)
11) In the Name of Allah, by Whose Name nothing on earth or in heaven can harm. He is the Hearer, the Knower. (3 times)

12) Aláhumma, 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) Aláhumma, 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 Aláh, that there is no god but You, Alone, without partners, and that Muhammad is Your servant and Your Envoy. (4 times)

14) Praise and thanks be to Aláh, Lord of the Worlds, a praise that is adequate to His favours and equal to His increase. (5 times)

15) I believe in Aláh the Tremendous, and I denounce the idols and false gods, and I hold fast to the firmest handhold, that will never break, and Aláh is [the] Hearer and Knower. (3 times)

16) I am content with Aláh as Lord, with Islám as a religion, and with Muhammad, may Aláh’s benediction upon him ennoblement, mercy and peace, as Prophet and [His] Envoy. (3 times)

17) Aláh suffices me; there is no god but He; upon Him I rely; and He is the Tremendous Lord of the Throne. (7 times)
Allâhumma, send prayers upon our master Muhammad, his Family and Companions, and give them peace. (10 times)

Allâhumma, I ask You for immediate good and I seek refuge in You from sudden evil.

Allâhumma, 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.

Allâhumma, You are my Lord, there is no god but You; upon You, I rely, and You are the Lord of the Tremendous Throne.

Whatever Allah wishes, comes to pass, and whatever He wishes not, cannot; there is neither power nor ability save by Allah, the High, the Tremendous.

I know that Allah has power over everything and that Allah encompasses everything with His knowledge.

Allâhumma, 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.

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) Allâhumma, 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.


28) Allâhumma, conceal my faults and assuage my fears.

29) Allâhumma, 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) Allâhumma, 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 Islåm; on the Word of Sincerity; on the religion of our Prophet Mu˙ammad, may Allah bless him and his family and grant them peace; and on the creed of Ibråh^m, who was upright, Muslim, and not a polytheist.

32) Allâhumma, by You, we have reached this morning and by You, we have reached this evening. By You, we live and by You we die.

33) In the evening you say: to You is the final end. (Dhakhira Final minus Arabic 1/1/70 2:38 am Page 81)
upon You I place my trust and unto You is the arising.36

33) Morning has reached us and unto Allâh belongs all sovereignty, and all praise belongs to Allâh, Lord of the Worlds.36

34) Allâhumma, I ask You for the good of this day, its openings, victories, illumination, blessings and guidance.35

35) Allâhumma, 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.36

36) Allâhumma, whatever favours I, or any of Your creation, received this morning, are from You alone; You have no partner, so Yours are the praises and Yours are the thanks for them all.36
Commentary on *al-Wird al-Latif*

from

*al-Ward al-Qa†if fi Tahrir‘ Ashab al-Wird al-Latif*
Commentary of invocations used in the al-Wird al-La†f

In the original text al-Haléth Umáar Bin Hádíh did not include a commentary on al-Wird al-La†f; he did, however, refer to the book al-Wird al-Qa†if fi Takhr^j Ahåd^th al-Wird al-La†f of the great Ålim Abu-Bakr Bin Abdul-Ra˙mån bin Shihåbuddin, which details the merits of all the invocations contained within the work.

1) Sråat al-Ikhlås

Abu Hurairah (Abu-Hurairah) narrated that the Prophet (Narrated by Muslim.) said: “Sråat al-Ikhlås (Qur’ån, 112) equals one third of the Qur’ån.” (Narrated by Muslim.) According to al-Tahârî, Abu-Hurairah (Abu-Hurairah) narrates that the Prophet (Narrated by Muslim.) said: “Whoever recites sråat al-Ikhlås eleven times it is as if he read the Qur’ån four times; and he would be the best among the people of the earth, as long as he fears Allåh.”

‘Å’isha (‘Å’isha) narrated that a Companion, who led an expedition for the Prophet (), would lead the prayer and always end the Qur’ãn recitation with Qul huwa Llahu A˙ad. When they returned this was mentioned to the Prophet () who said: “Ask him why he does so,” which they did. He replied: “It is the attribute of al-Ra˙mån (The All-Merciful) and I love to recite it.” So the Prophet () said: “Tell him that Allah loves him.”

Anas relates that a man said to the Envoy of Allåh: “I love sråat al-Ikhlås.” He told him: “Your Love of it will admit you to the Garden.” (al-Tirmðhîh)
2. & 3. Surat al-Falaq & Surat al-Nas (al-Ma’uddhatayn)

Uqba ibn Amr relates that once when he and the Prophet (ﷺ) were walking between Juhayfa and al-Abwa`, they were hit by a gust of wind and [were shrouded in] intense darkness. Thereupon the Prophet (ﷺ) began to recite Qul a’idhu bi rabbil-falaq and Qul a’idhu bi rabbil-nas (sūras 113 and 114 respectively). The Prophet (ﷺ) then said: “O Uqba seek protection from Allāh by them, for there is nothing comparable to them when seeking protection.”

(Narrated by Ibn Dādūl)

The Alama Ibn Ḥajar said, in relation to this hadith, in his commentary on the Mishkāt: “There is nothing more effective in removing, and protecting [myself 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’idhu bika min hamasātī…

It is narrated in a hadith 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-Haddād and is revealed in the Qur’ān in sūrat al-Muminun (23:97-98). Imām al-Ghazzālī included it among the invocations of wuḍū’ and many Ulama have taken it from him and approved of it. ‘Amr ibn Shubāib 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 Allah, I seek refuge in the complete words of Allah 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) \textit{Af\textasciitilde{sa}b\textasciitilde{tum} annam\textasciitilde{kha}laq\textasciitilde{ta}m...}

Al-Bagawi narrated that Amas said: “Ali ibn Mas’ud passed by an afflicted man and he recited the verses \textit{Af\textasciitilde{sa}b\textasciitilde{tum} annam\textasciitilde{kha}laq\textasciitilde{ta}m...} to the end of the s\textasciitilde{ra}\textasciitilde{t} (Qur’an, 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.”

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

6) \textit{Fa\textasciitilde{sub}\textasciitilde{\textasciitilde{a}n} All\textasciitilde{h}i\textasciitilde{\textasciitilde{\textasciitilde{a}n}tums\textasciitilde{\textasciitilde{\textasciitilde{a}n}tu\textasciitilde{\textasciitilde{s}bih\textasciitilde{\textasciitilde{\textasciitilde{a}n}...}}}

Abu Daud narrated in his book of Sunan from Ibn Abbas (ﷺ) that the Prophet (ﷺ) said: “Whosoever recites in the morning, \textit{Fa\textasciitilde{sub}\textasciitilde{\textasciitilde{a}n} All\textasciitilde{h}i\textasciitilde{\textasciitilde{\textasciitilde{a}n}tums\textasciitilde{\textasciitilde{\textasciitilde{a}n}tu\textasciitilde{\textasciitilde{s}bih\textasciitilde{\textasciitilde{\textasciitilde{a}n}...}}... until wa\textasciitilde{\textasciitilde{k}adh\textasciitilde{\textasciitilde{a}li\textasciitilde{\textasciitilde{\textasciitilde{a}n}tukhraj\textasciitilde{\textasciitilde{\textasciitilde{a}n}}}} (Qur’an, 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.
5. *A‘dhu bii yaa‘sid al-Amîn min-ash-shaytin-rajam*

Micqal bin Yaqtâ narrated that the Prophet ﷺ said: “Whosoever recites, *A‘dhu bii yaa‘sid al-Amîn min-ash-shaytin-rajam*, three times and recites the last three verses of sūrat al-Fâtiha (Qur'an 33:40-41), Allâh 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. *Salâmun ‘ala Nûnîn al-‘ilam*

Ibîn ‘Abî ‘Amira (r) that Abû ‘Uthmân said that the Prophet ﷺ said: “Whosoever recites in the evening, *Salâmun ‘ala Nûnîn al-‘ilam*, innà khâdähû naqîrîl-mafseînta, innâhù min i‘lâmîna l-ma‘nînta, no scorpion will sting him that night.

10. *A‘dhu bii khâmidî-Llâhî tîmmî min sharri mî khalaq*

In Saheîb Muslim it is narrated from Abu Hurairah (r) that the Prophet ﷺ said: “Whosoever says at nightfall, *A‘dhu bii khâmidî-Llâhî tîmmî min sharri mî khalaq*, no harm shall affect him.

And in another hadith a man came to the Prophet (r) and said: “What an affliction I received from a scorpion last night!” The Prophet (r) replied: “If you had said, when night fell, *A‘dhu bii khâmidî-Llâhî tîmmî min sharri mî khalaq*, it would not have harmed you.”
11) Bismi-Llàhî-llàdhi la yàfûrû.

Al-Tîrmîdî and Abû-Dâdîd narrated that ‘Uthmân b. ‘Affân \( \) said that the Prophet \( \) said: “Whoever says: Bismi-Llàhî-llàdhi la yàfûrû, ma’a-ìmmà bâdî’i shây’ûn bîll-àrdî wâ lâ fî- sûrâtî, wâ hâras-Sânt/al-Àlîm, three times, no harm shall come to them.”

And in another narration: “No sudden affliction will reach him.”

12) Allàhumma innâßbaﬁtu mînka.

Ibn Assûnî narrated that Ibn 'Àbbâs \( \) said that the Prophet \( \) said:

“Whoever says, Allàhumma innâßbaﬁtu mînka fi ni’mâtîn wâ sîrî fî ni’mâtîn wâ sîrî fî ni’mâtîn, tâhârî, tâhârî, tâhârî, three times in the morning and evening, makes it incumbent upon Allàh to complete His provisions upon him.”

13) Allàhumma innâßbaﬁtu ush-hiduka…

Abû Dàdîd narrated that Anàs bîn Mâlik \( \) said that the Prophet \( \) said: “When one says, Allàhumma innâßbaﬁtu ush-hiduka, wâ ush-hidu˙amalata Ërshîkâ… (until the end of the du’â), Allàh will free a quarter of him from the fire, and if he recites it twice Allàh will free half of him, and if he recites it three times Allàh will free three quarters of him, and if he recites it four times [Allàh will] free him from the fire.”
14) Al-Imam al-Nawawi narrates in his book, Al-Adhkâr, in the chapter on ‘Praise’ (Al-Amdu), that Abî Naṣr al-Tammâr, on the authority of Muhammad ibn al-Nâfîr, said: ‘Abî Naṣr al-Tammâr, said: ‘Ådam 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 Allâh revealed to him: ‘O Ådam, say three times in the morning and evening, Al-Åamdun bi-Llavi Rabbil-Ålam, Al-Åamdun bi-Llavi Rabbil-Ålam, Al-Åamdun bi-Llavi Rabbil-Ålam. This encompasses all praise and glorification.’

15) Amantu bi-Llavi Rabbil-Ålam, wa kafartu bil-jibti…
Al-Åfiâh al-Mundhari narrated in al-Targhâb wa al-Tarhâb from Makâ'id al-Shai'ân of ibn abi al-Dunyâ that Årâ'ah ibn al-Durr would seek protection by reading, three times in the morning and three times at night, amantu bi-Llavi Rabbil-Ålam, wa kafartu bil-jibti wa-taghut, wastamsaktu bil-urwatil-wuthqa, li inïfisîma lâha, waLlahu Samii al-Alm.

16) Raâ'itum bi-Llavi Rabbun, uwa bi-islami dunan…
Thaâbûn Ô narrates that the Prophet Ô said: ‘Whoever says, Raâ'itum bi-Llavi Rabbun, uwa bi-islami dunan, uwa bi-Muhammadun Ô, nabiyyan wa rasîlun, Allâh will suffice him.

Al-Hâfiz Ahmad bin Ålavi Jamal al-Layl said that one of the reasons for a good ending (bauma al-bâtîma) is diligence in this prayer.
17) ُنَبِيَّ: “Whoever says in the morning and evening, ُنَبِيَّ: , will suffice all his matters – [both] worldly and in the hereafter.

18) ُنَبِيَّ: “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 blessings and prayers upon me once, َنَبِيَّ: will bless him ten times.”

The ُسَايّدُ on the merit of invoking blessings upon the ُنَبِيَّ are many, and many books have been written on this.

19) ُنَبِيَّ: Anas narrates that the ُنَبِيَّ used to recite, in the morning and evenings, ُنَبِيَّ: , and then he said: “Whoever says it with certainty in the morning and dies on that day will enter paradise.”
21-24) Allâhumma ana Rabbi, la ilaha illa ant, ‘alayka...

Tiqqî ibn Hubûb said: “A man came to Abî Darda and said, ‘O Abî Darda your house is burning!’ He replied: ‘No it is not, Allâh, Almighty, would never allow that - based on the words I heard from the Envoy of Allâh (Saw). Whoever says them at daybreak, 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; Allâhumma ana Rabbi, la ilaha illa ant, ‘alayka tawakkaltu...’”

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: Allâhumma ana Rabbi, la ilaha illa ant, ‘alayka tawakkaltu...” (until the end of the du’â).”

Then, Abî 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) Ya Ĥayyu Ya Qayyim! Bi-ra’matika astaghithu.

Anas (Saw) narrates that when a matter worried the Prophet (Saw), he would say: “Ya Ĥayyu Ya Qayyim! Bi-ra’matika astaghithu wa min ‘idâhika astajr. A’slihâ li’shâri’i la takîla li’nafsi wa la ilh ahad min khâlahika urjâa âay.”

26) Allâhumma inni a’budhu bika mina l-hamm wa’d Hasan...

Abî Sa‘îd al-Khadrî narrates that the Envoy of Allâh (Saw) once entered the mosque, at a time not appointed for any prescribed prayer, and he saw a man from the Anßår, named Abû-Umâmah, sitting therein. He said to him: “O Abû Umâmah, why do I see you sitting in the mosque at a time not for any prescribed prayer?”
Abu Umåmah replied: “Grief and debts are cleaved unto me, O Envoy of Allåh.” The Envoy of Allåh () said: “Shall I teach you some words by which, if you recite them, Allåh will remove your grief and discharge your debts?” He said: “Yes, O Envoy of Allåh.”

The Envoy of Allåh said: “Say, in the morning and evening: Allåhumma inni as-'aluka al-≤åfiyå fid-dunyå wal-åkhira, Allåhumma inni as-'aluka al-≤åfiyata wa-l mu≤fiyata wa l-målim, wa-≤ al-shay’in qad^r, seven times there is nothing that he asks Allåh that He would not give him.”

In his Wird al-Kabir Imam al-Óaddad ( ) mentions that this dhå’ should be recited seven times.
Aṣbaḥna ‘aṣlā fiṣrāt-il-islām...

Abdul-Raḥmān ibn Abri (r) said that the Envoy of Allāh used to recite, when he rose in the morning: Aṣbaḥna ‘aṣlā fiṣrāt-il-islām, wa ‘aṣlā kalimatil-ib्लāz, wa ‘aṣlā diri nakāyjna Muhammadin, jalla-Llahu ‘alayhi wa alihi wa sakīm, wa ‘aṣlā millātihnaha ḥirātīm, ḥarfīn, Musliman, wa mā kāna mina-l- mushrikīn.

55. Allāhummama bika aṣbaḥna

Abu-Hanāīra (r) narrated that the Prophet (ﷺ) used to say in the morning: “Allāhummama bika aṣbaḥna, wa bika amsayna, wa bika nāya, wa bika namūt, wa bika-n-nushār.”

55-56. Aṣbaḥna wa aṣbaḥna-l-mulkul liLlahi.

Abū Dāwūd Ibn Mālik al-Ash ṣāli (r) narrated that the Prophet (ﷺ) used to say: “When you rise in the morning say: Aṣbaḥna wa aṣbaḥna-l-mulkul liLlahi wa hādīna liLlahi Rabbī-l-ʿaman... wa sharrī min fihī, wa sharrī min qahālītī wa sharrī ma ba’dātī, and in the evening you should say the same.”

56. Allāhummama ma aṣbaḥna bi min ni’matin...

Abūd Allāh bin Ghanṣām (r) narrated that the Prophet (ﷺ) said: “He who says, Allāhummama ma aṣbaḥna bi min ni’matin wa bi-ṣahrījna min hādījna faminna waṣbaḥna lā shārīk lāha, ḥādīja-l-ḥamda, wa lāshāh-룸ha lā huṣādī; has fulfilled his thanks [towards Allāh], for that day; and he who says it in the evening has fulfilled his thanks [towards Allāh], for that night.”
A beneficial ḥadith

It was narrated by al-Ṭabarānī in al-Kabār from Abī al-Darda (r) that the Prophet (s) 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.’

In the collection of Prophetic prayers, al-Madak al-Nabawi, under the section of ‘Prayers after the dawn and evening Salah’, al-Ḥāfiz ʿUmar Bin ʿAbd al-Rahmān al-Ḥāfiz recommends that one recites:

(27 Times)
I seek forgiveness from Allah, the One; there is no god but He, alone, the Most Merciful, the Compassionate, the Living, the Ever-Living, and repent to Him, O Lord forgive me.

(27 Times)
I seek forgiveness from Allah for all the believing men and believing women.
BIBLIOGRAPHY

Shams al-Din Muhammad al-Fasi, Sharh Hidh al-Nawawi. Dar Imam Muslim.


