

THE GLORIOUS TREASURE

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

AL-ḤABĪB ʿUMAR BIN MUḤAMMAD BIN SĀLIM
BIN ḤAFĪDH BIN AL-SHEIKH ABŪBAKR BIN SĀLIM

Translation and Transliteration by
Mohammad Ahmad Mbaye

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TRANSLITERATION KEY

'	ḥ ⁽²⁾	s	ḡ ⁽⁹⁾	m
a, ā	kh ⁽³⁾	sh	gh ⁽¹⁰⁾	n
b	d	ṣ ⁽⁵⁾	f	h
t	dh ⁽⁴⁾	ḍ ⁽⁶⁾	q ⁽¹¹⁾	ū, u, w
ṭh ⁽⁴⁾	r	ṭ ⁽⁷⁾	k	ī, i, y
j	z	ḏ ⁽⁸⁾	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 A heavy *s* the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.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 A heavy *t*, the tongue is pressed against the edge of the upper teeth and then withdrawn forcefully.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 a mouth hollowed to produce a full sound.

PREFACE

Al-Dhakhira al-Musharrafu, the work translated here, presents the fundamentals of the *Din* – obligatory 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-Muṣṭafa in Tarim, and is recommended by al-Ḥabīb ‘Umar bin Ḥafīḍh, in his *Maqāṣid Ḥalqāt Al-Ta’lim 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-Ḥaddad.

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 Dāiyah (Caller to Allāh) al-Ḥabīb ‘Umar bin Muḥammad bin Sālīm bin Ḥafīḍh al-Ḥusaini, a direct descendent 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 Dāiyah, 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, ‘Aqīdah (Creed), and all disciplines relating to the Arabic language and to Sulūk.

He later moved to the Yemeni town of Bayḍa where he pursued his studies at the Ribāṭ of al-Haddar under the renowned Imām al-Ḥabīb Muḥammad bin ‘Abdallah al-Haddar, the Shafi’i jurist and

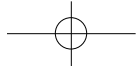
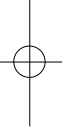
scholar al-Ḥabīb Zain bin Sumayṭ, and other great ‘Ulama.

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-Saqqaf, al-Ḥabīb Ahmad Mash-hur bin Ṭaha al-Ḥaddad and al-Ḥabīb Abu-Bakr al-‘Aṭṭas bin ‘Abdullah al-Ḥabshi. He also received Ijāzas with various asānīd (chains of transmission) from Sheikh Muḥammad Yāsīn al-Faddani and al-Sayid Muḥammad bin ‘Alawi al-Mālīki.

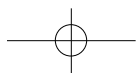
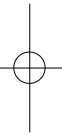
Ḥabīb ‘Umar eventually returned to Tarīm in 1414 H. (1994) and established the Dar al-Muṣṭafa for Islamic Studies, which has become a centre of tarbiya (purification and disciplining of the soul), learning and da‘wah attracting students and visitors from around the world.

Ḥabīb ‘Umar continues to reside and teach in Tarīm. He has authored a number of books on the teachings and practise of Islam, including a mawlid celebrating the birth and life of the Prophet Muhammad (). 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 Islām.



AUTHOR'S INTRODUCTION



TRANSLATION OF
AUTHOR'S INTRODUCTION

All praise belongs to Allāh alone, the Lord of the World; and may Allāh bestow ennoblement, mercy and peace to His servant, *al-Muṣṭafā* (the Elect), *al-Amīn* (the Trusted and Trustworthy), *Sayyidīnā* (our master) 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 opuscle *al-Dhakhirah 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 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 males and females who invoke Allāh’s name in abundance, Allāh has prepared for them great forgiveness, indeed, and a hugely immense reward* (Qur’ān, 33:35)

‘Umar bin Muḥammad bin Sālim Bin Ḥafīdh
bin al-Sheikh Abu Bakr bin Sālim

1427/4/05

3/05/2006

United Kingdom

In The Name of Allāh the Most Merciful, the Beneficent

The pillars of Religion are three: *islām*, *imān* and *iḥsān*^{T1}.

The pillars of *islām* are five: to testify that there is no god but Allāh and that Muḥammad is His Envoy; to establish the *ṣalāh*^{T2}; to give the *zakaḥ* (alms); to fast in the month of *Ramaḍān*^{T3}; and 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), *Dhuhur* (noon, immediately after the sun has passed its meridian), *'Aṣr* (late afternoon), *Maghrib* (after sunset) and *'Ishā'* (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* are six: to believe in Allāh; 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 Allāh, Most High.

***Iḥsān*:** is to worship Allāh as though you see Him, and if you can't 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 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* (ablution) are six²:

- 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

² Allāh, Almighty, said in His Book: *O believers, when you go to pray, wash your faces, and wash your forearms to the elbow, wipe your heads, and (wash) your feet to the anklebones.* (Qurʾān, 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 Ḳ.)

In a *ḥadīth* related by Muslim, the Prophet ﷺ performed *wuḍu* as it was commanded (in the Qurʾān).

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

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 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* means that which the Prophet of Allāh () 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 (*ṭahūr*) the water must be plain, natural water and it must not have been used previously for ablutions.

Du'ā' recited after performing *wuḍu'*³

Ash-hadu an lā ilāha illa -Llah waḥdahu lā sharika lah(u), wa ash-hadu anna Muḥammadan 'abduhu wa rasūlah. 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-mutaṭabirīn waj-'alnī min 'ibādika aṣṣāliḥīn.

³ Umar Ibn al-Khaṭṭāb (ؓ) 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-Tirmidhi and he added: "*Allāhumma ij-'alnī mina attawābin waj-'alnī mina al-mutaṭabirīn*". Abī-Sa'īd al-Khudari (ؓ) said that the Prophet (ﷺ) said: "Whoever performs *wuḍu'* and then says '*Subḥānaka Allāhumma wa biḥamdika ash-hadu an lā ilāha illa Anta, astaghfiruka wa atūbu ilaik(a)*,' It will be written on a parchment and sealed and it will not be broken until the day of judgement. (Al-Tabarani and Al-Nasāi)

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 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

^{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-Isim 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-Uṭrīdi said: "The *meem* in *Allāhumma* contains ninety nine names of Allāh." Anndhar bin Shumail said: "Whoever supplicates with *Allāhumma* has asked Allāh by all of His names." Abu Muḥammad al-Baṭlyūsi said: "When one supplicates with *Allāhumma* it is as if saying: 'O Allāh, with all His beautiful names.'"

The pillars of the obligatory prayer (*ṣalāh*) are seventeen:

1. The intention
2. Standing if the person is able
3. *Takbīrat Al-Iḥrām*^{T10}
4. Reciting the *Fātiḥa*^{T11}
5. Bowing (*rukūʿ*)
6. *Tamaʿninah* (Remaining motionless) in *rukūʿ*
7. Returning to the standing position (*iʿtidāl*)
8. *Tamaʿninah* (Remaining motionless) in *iʿtidāl*
9. Prostrating (*sujūd*) twice
10. *Tamaʿninah* (Remaining motionless) in *sujūd*
11. Sitting between the prostrations
12. *Tamaʿninah* (Remaining motionless) in the sitting position
13. The final testimony (*tashahud*)
14. Sitting in the final *tashahud*
15. Invoking prayers 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 *Fātiḥa* is the opening *sūra* (chapter) of the Holy Qurʾān.

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

The conditions of *ṣalāh* 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 *'awra* ^{T12}
4. Facing the *qiblah* ^{T13}
5. The entering of (the prayer) time
6. The knowledge that *ṣalāh* is obligatory
7. An obligatory action should not be confused with a *sunnah*
8. To avoid all that invalidates the *ṣalāh* ^{T14}

^{T12} 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.

^{T13} Facing the House of God (*al-Ka'ba*), in the Holy city of Makkah.

^{T14} Such as talking; laughing; excessive forgetfulness; more than three substantial, consecutive actions; eating; drinking; exposing the *'awrah* if not recovered immediately; the occurrence of impurity if not removed immediately; and preceeding or delaying following the *imām* by two obligatory acts (*arkān fi'liyyah*).

The *du'ā'* for opening the *ṣalāh*⁴

Allāhu Akbar kabīrā, wal-ḥamdulillāhi kathīrā, wa-subḥāna Allāhu bukratan wa aṣīlā. Wajjahtu wajhi lilladhī faṭara assamāwāti wal arḍ(i), hanīfān muslimān wamā anā minal-mushrikīn. Inna ṣalāti wa nusukī wa maḥyāya wa mamāti Lillāhi Rabbi-l'ālamīn, lā sharīka lahu wabidhalika 'umirtu wa anā minal-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

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-ḥamdulillāhi kathīra, wa-subḥan Allāhu bukratan wa aṣīla.*' 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 [then] said: "I haven't left them since I heard the Envoy of Allāh ﷺ say that." (Narrated by Muslim.)

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 of the Muslims.

The *du'ā'* of *i'tidāl* (returning to standing after *rukū'*)⁵

Rabbānā lakalḥamd ḥamdan kathīran ṭayyiban mubārakan fīhi mil'assamawāt wa mil'al-ard(i) wa mil'māshī'ta min she'i 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 Rafī ḥ said: "We were praying behind the Prophet ḥ. When he raised his head from bowing, he said: '*Sami'a Allāhu liman ḥamidab.*' A man behind him said: '*Rabbānā lakalḥamd ḥamdan kathīran ṭayyiban mubārakan fīhi* (O our Lord, praise is for You, many good and blessed praises).' When the Prophet ḥ completed his prayer he asked: 'Who has said these words?' The man replied: 'Me,' the Prophet ḥ said: 'I saw over thirty angels competing to write it first.'" (Narrated by Al-Bukhārī.)

It was also related by 'Alī and Ibn Abi'Awfī ḥ that the Prophet ḥ used to say, when he raised his head from bowing: "*Sami'a Allāhu liman ḥamidab* (Allāh listens to the one who praises Him)."

The *du'ā'* between the *sajdatayn* (two prostration)⁶

Rabbi ighfirli warḥamnī wajburnī warfa'nī warzuqni wahdini wa'āfini wa'fu 'annī.

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 ؓ narrated that when the Prophet ﷺ would raise his head from prostration he would say: "*Rabbi ighfirli warḥamnī wajburnī warfa'nī warzuqni wahdini*" (Narrated by al-Bayhaqī in his Sunan.) And in another narration, by Abi Dāud, the *du'ā'* continues: "*Wa'āfini* (and keep me in good health)." (Narrated by Al-Bukhārī.)

***Al-tashahud* (The final testimony):**

Attaḥi-yātu -l mubārakātu aṣṣalawātu- aṭṭayyibātu lillahi. Assalāmu ‘alaika ayyuhā-nnabi-yu wa raḥma- tullāhi wa barakātuhu. Assalāmu ‘alainā wa ‘ala ‘ibādi llāhi aṣṣaliḥīn. Ash-hadu anna lā ilāha illa- Llāhu, wa ash-hadu anna 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 Allāh.⁷

⁷ Narrated by Muslim on the authority of Ibn ‘Abbas ؓ from the Prophet ﷺ.

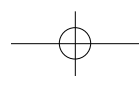
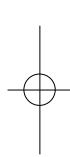
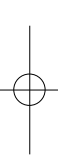
The Ibrāhīmīya Prayer⁸

Allāhumma ṣalli ‘ala Muḥammad ‘abdika wa rasūlika annabiyul-ummi wa ‘ala āli Muḥammad(in) wa azwājīhi wa dhurriyyatihi. Kamā ṣallaita ‘ala Ibrāhīm(a) wa ‘ala āli Ibrāhīm(a) innaka Ḥamidun Majīd. Wa bārik ‘ala Muḥammad(in) ‘abdika wa rasūlika annabiyul-ummi wa ‘ala āli Muḥammad wa azwājīhi wa dhurriyyatihi kamā bārakta ‘ala Ibrāhīm(a) wa ‘ala āli Ibrāhīm(a) fil ‘ālamīna innaka Ḥamidun Majīd.

⁸ After the recitation of the *tashahud* one should then give prayers and blessings to the Prophet ﷺ and his family.

This is the formula of the *ṣalāt al-Ibrāhīmīya* that the Prophet ﷺ used, as narrated by al-Bukhārī and Muslim ﷺ in their books of *Ṣaḥīḥ*.

Allāhumma, send prayers upon Muḥammad, Your servant and Envoy, the unlettered Prophet; and to 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 to 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.



The *du'ā'* after the final *tashahud*⁹

⁹ Abu Hurairah (رضي الله عنه) narrated that the Prophet of Allāh (صلى الله عليه وسلم) said: "When any of you finish with the last *tashahud* 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 *Masiḥ ad-Dajal*." (Related by al-Bukhārī and Muslim). And in another narration by Muslim: "When any of you recite the *tashahud* you should ask Allāh for protection from four things and should say: '*Allāhumma inni a'ūdhu bika min 'adhābi jahannam, wa min 'adhābi-lqabr, wa min fitnatil mahya wal mamāt, wa min sharri fitnat-almasiḥ ad-dajal.*'"

'Ali (رضي الله عنه) said: "The Envoy of Allāh used to say between the *tashahud* and *taslim*: '*Allāhumma iḡfirli mā qaddamtu wa ma akhartu wa ma asartu wa ma a'lantu wa ma asraftu wa mā anta a'lamu bibi minni anta almuqaddimu wa anta almu'akbir, lā ilāha illa Anta.*'"

Allāhumma inni a'ūdhu bika min 'adhābi jahannam, wa min 'adhābi-l-qabr, wa min fitnatil mahya wal mamāt, wa min sharri fitnat-al-masīḥ(i) ad-Dajjāl, wa min al-maghrami walma'athami, Allāhumma ighfirli mā qaddamtu wa mā akh-khartu wa mā asrartu wa mā a'lantu wa mā asraftu wa mā anta a'lamu bibi minni anta al-Muqaddimu wa anta al-Mu'akh-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 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*¹⁰

¹⁰ Anas () narrated that the Envoy of Allāh () continued to recite the *Qunūt* in the morning prayers until he left this world. (*Ṣaḥīḥ ḥadīth* narrated by Imām Aḥmad, al-Bazzaz, al-Bayhaqī, al-Ḥākim, al-Daraqṭāni, Abdul Razzaq, Ibn Shaibah, al-Baghawī and others.)

Al-Ḥasan Ibn 'Alī () also narrated: "The Prophet () taught me words to recite while performing the *Witr* prayer: *Allāhumma, ihdina fiman hadait...* (until the end of the *Qunūt*)." (Narrated by al-Nasāī, Abu Dāud, al-Tirmidhī, Ibn Mājah, al-Bayhaqī with an authentic chain of narration.) And in another *Ṣaḥīḥ* narration by Al-Ramahurmuzī: "[He ()] taught me words to recite in the *Witr* and *Fajr* prayers." And Moḥammad bin al-Ḥanafiyah, who is the son of 'Alī bin Abī Ṭālib (), said: "This is the prayer which my father used to recite in the Dawn prayer in his *Qunūt*."

Allāhumma ibdini fiman hadaita, wa 'āfinī fiman 'āfāita, wa tawalanī fiman tawalait, wa bārik lī fīmā a'āitait, wa qini sharra mā qaḍāit, fa-innaka taqḍī walā yuqḍa 'alaik wa innahu lā yadhbilu man wālaīta, wala ya'izzu man 'ādaita tabārakta rabbanā wa ta'ālaīta, falakal-ḥamdu 'ala ma qaḍāit, nastaghfiruka wa natūbu ilaika, waṣala-llāhu 'ala sayyidinā Muḥammad an-nabi al-ummi wa 'ala ālihi wa ṣahbihi wa sallam.

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:

AstagfiruLlāh (3 times).

I seek forgiveness from Allāh.

*Allāhumma antas-salām wa minkas-salām, wa ilaika ya'ūdu s-salām,
faḥayyinā rabbana bis-salām, wa adkhillnā biraḥmatika dārak dāras-
salām, tabārakta rabbanā wa ta'ālaita yā dhāl-jalāli wal ikrām.
Allāhumma la māni'a limā a'aita, walā mu'īya limā mana'ta, walā
rādda limā qaḍaita, walā yanfa'u dhal jaddi minka al-jadd(u).
Allāhumma a'inni 'ala 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, O Possessor of Majesty and Honour. *Allāhumma*, none can prevent what You have bestowed, and none can bestow what You prevent and no wealth can benefit anyone 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).

Subhān Allāh (33 times).

Glory be to Allāh.

Alḥamdulillāh (33 times).

Praise be to Allāh.

Allāhu-akbar (33 times).

Allāh is Great.

*Lā ilāha illa-llāh waḥdahu lā sharīka lah, lahu-lmulku wa lahu-
lḥamdu yuḥyi wayumītu 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

BismiLlāh amantu biLlāh(i), tawakaltu ‘ala-Llāh(i), walā ḥawla walā quwwata 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 () said: “The Prophet of Allāh () said: ‘Whoever recites, when leaving home: *Bismillāh, tawakaltu ‘ala Allāh, walā ḥawla walā quwwata ila billāh al-‘aliyy 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-Nasāi and he said it is a *ḥasan ḥadīth* (good)). Abu Dāud added: “Satan says to another devil: ‘How can you overpower a man who has been guided, sufficed and protected by Allāh?’”

***Du'ā'* recited when walking to the mosque¹²**

Allāhumma inni as-'aluka biḥaqqi assā-'ilīna 'alaika, wa biḥaqqi arrāghibīna ilaika wa-biḥaqqi mamshāya hadba ilaika. Fa-inni lam akhruj asharān, wa lā baṭaran, wa lā riyā-'an, walā sum'atan, bal kharajtu it-tiqā'a sakhaṭika wa ibtighā'a marḍātik. As-'aluka an tu'idhanī minan-nar watudkhillanī al-jannah, wa taghfirli dhunūbi fa-innahu lā yaghfiru-adhunūba illā-anta.

¹² The Prophet of Allāh ﷺ said: "Whoever leaves his house for the prayer and says, '*Allāhumma inni as-'aluka biḥaqqi assā-'ilīna 'alaika ...*' Allāh will turn towards him and seventy thousands angels will ask forgiveness for him." (Narrated, with an *Ṣaḥīḥ* chain of narration, by al-Imām Aḥmad, Ibn Khuzaimah, Abu Nu'aim in the *Works of Day and Night*, al-Bayhaqi, al-Ṭabarāni, Ibn al-Sinni and Ibn Mājah.)

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‘ā’* recited when entering the mosque¹³**

BismiLlāh, Allāhumma ṣalli ‘ala sayyidina Muḥammad wa ‘ālihi, Allāhumma ighfirlī dhunūbi waftaḥ li abwāba raḥmatik.

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-Dāud, al-Nasāi, 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 Khuzaimh and Abu-Ḥātim bin Ḥabbān in their *Ṣaḥīḥs*.)

In the name of Allāh, *Allāhumma*, bestow ennoblement peace and mercy upon *Sayyidinā* Muḥammad and his family; *Allāhumma*, 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'tikāf* ^{T14} and speak only that which is good.

***Du'ā'* recited when leaving the mosque T¹⁵**

Leave with your left foot, and say:

A'ūdhu biLlāhi mina-shaiṭānir-raġīm wa junūdihī, BismiLlāh Allāhumma ṣalli 'ala sayyidunā Muḥammad wa ālihi, Allāhumma ighfirli dhunūbi waftahli abwāba fadlik.

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

^{T14} *I'tikāf* 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.

^{T15} See footnote 13, page 24.

Du'ā's for eating and drinking, and their respective etiquette**When beginning a meal¹⁶**

BismiLLāb-ir Raḥmān-ir Raḥīm, Allāhumma bārik lanā fimā razaqtanā warzuqnā khairan minhu.

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

¹⁶ 'Ā'isha ؓ 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 Abu-Dāud and al-Tirmidhi and [they have] said that it is a *Ṣaḥīḥ ḥadīth*). Also '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, *BismiLLāb*.'" (Ibn-Sinni).

Ibn 'Abbas also relates that the Prophet ﷺ said: "When any of you is fed by Allāh 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 Dāud and al-Tirmidhi who said it is a *Ṣaḥīḥ ḥadīth*).

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.

Upon finishing a meal¹⁷

Say:

AlḥamdulilLāhī-lladhi aṭʿamanī hādha aṭ-ṭaʿām warazaqanīhi min ghairi ḥawlin minnī walā qūwwab(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.

¹⁷ Muʿādh 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-Dāūd, Ibn-Mājah and al-Tirmidhi who said that it is a *ḥasan ḥadīth*).

Before drinking

Say:

BismiLlāh

In the name of Allāh

When finished

Say:

*AlḥamdulilLāhi-lladhi ja'alahu 'adbban furātan birahmatihī walam
yaj'albu milḥan ujājan bidhunūbinā.*

All praise is due to Allāh, Who has made [this water] sweet and whole-
some 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 wakening, and their respective *Du'ās*

***Du'ā'* recited before sleeping¹⁸**

Bismika Rabbi waḍ'atu janbī wabismika arfa'uhu faḡfir li dhanbī, Allāhumma in amsakta naḡḡī farḡamhā, wa – in arsaltahā faḡḡadḡ-ha bimā taḡḡadḡhu bihi 'ibādaka aḡḡalīḡin(a).

¹⁸ Abi Sa'id al-Khudari (ؓ) relates that the Prophet (ﷺ) said: "He who says, when laying down to sleep, *Astaghfirullah al-'Adhim alladhi la ilaha illa huwa al-Hayyu-l-Qayyumu wa atubu ilaih(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 *'alij* (which is a formation of contiues montains in central Arabis starts from Dahnā' tand ends in Najd), or the number of days in the world." Barā' ibn 'Azib relates that the Prophet (ﷺ) said to him: "When you lie down atnight 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. (Bukhāri and Muslim)

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.

SubhānAllāh (33 times).

Glory be to Allāh.

Alaḥmdulillāh (33 times).

Praise be to Allāh.

Allāhu-Akbar (34 times).

Allāh is Great.

And then say:

Astaghfirullāh al-'Aḥīm alladhi lā ilāha illa Huwa al-Ḥayyu-l-Qayyūmu wa atūbu ilaih(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:

Allāhumma aslamtu nafsi ilaika wa-wajjahtu wajhiya ilaika wa fawaḍṭu amrī ilaika wa al-jatu ḍhabrī ilaika raghbatan wa rahbatan ilaika la malja'a wa la manja minka illa ilaika. Allāhumma āmantu bikitābika-lladhī anzalta wa nabiyyaka 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^{T15} (with *miswāk*) and say:

*Alḥamdulillāhi-lladhi aḥyānā ba'da mā amātanā wa ilaihi-
nnushūr(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.

¹⁹ Ḥudhaifa Ibn al-Yamān () relates: "When the Prophet () awoke he would sup-
plicate: '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.'" (Bukhāri.)

^{T15} It is a *sunnah* to brush one's teeth by using a *siwāk* taken from the *Arāk* 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.

Du'ā' recited when entering the house²⁰

When one enters the house say:

*Allāhumma inni as-'aluka khaira al-mauliji wa khaira al-makbraji,
bismiLlab(i) walajnā wa bismiLlab(i) kharajnā wa 'ala-Llāb(i)
Rabbīnā 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.

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

²⁰ Abi Mālik al-Ash'ari (ؓ) 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-Dāud). And Abu Hurairah (ؓ) relates that the Prophet (ﷺ) said: "Within the *sura (Al-Baqara)* there 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-kursi*."

(Qur'ān, 17:80)

*Rabbi ad-khilnī mudkhala sidqin wa akhrijni mukbraja sidqin waj-'al
lī min lla-dunka sulṭānan naṣīra(n).*

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

(Qur'ān; 23:29)

Rabbi anzilnī munzalan mubārakān wa anta khairu-lmunzilin(a).

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

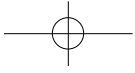
Then recite *sūrat al-Ikhlās* (Qur'ān, 112) three times.

BismiLLāh-ir Raḥmān-ir Raḥīm

*Qul huwa LLāhu Aḥad Allāhu- ṣ-Ṣamad lam Yalid, wa lam Yūlad, wa
lam yakun labu kufuwan aḥad*

In The Name of Allāh the Most Merciful, the Beneficent

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 *Adhān* (the call to prayer)²¹**

²¹ Jābir bin 'Abdullah () 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-wasilah* 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 Arrising." (Bukhārī.)

'Abdullah ibn 'Amr () relates that he heard the Prophet 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 ask for ennoblement and mercy [to be betowed] upon me, Allāh bestows ennoblement and mercy on them ten times in return. Then ask Allāh, on my behalf, for *al-wasilah*, which is a station in Garden 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 *wasilah* for me makes it incumbent upon me to intercede for him." (Muslim.)

Allāhumma ṣalli ‘ala Sayyidinā Muḥammad wa ‘ala ālihi wa ṣaḥbihi wa ‘ala sā’iri al-anbiyā’(i) wal mursalīn wa tābi’ihim bi iḥsānin ila yaumi-ddīn. Allāhumma rabba hadhihi adda’wat(i) attama(ti), waṣ-ṣalāt(i) al-qāimāt(i) āti Sayyidinā Muḥammad al-wasilata walfāḍilata wash-sharafa walddarajata al-‘āliyata arrafī‘ah, wa-aba’th-hu al-maqāma al-maḥmūd(a) alladhī wa ‘adtabu innaka la tukblifu al-mī‘ād.

Allāhumma, bestow ennoblement, peace and mercy 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 judgement. *Allāhumma*, Lord of this perfect call and of the established Prayer, bestow upon *Sayyidinā* Muḥammad, *al-wasilah*, 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 sitting²²

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

*Subhānaka Allāhumma wa biḥamdika ash-hadu an lā ilāha illa Anta
astaghfiruka wa atūbu ilaik(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 Hurairah رضي الله عنه relates that the Prophet صلى الله عليه وسلم 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-Dāud, al-Nasāi, Ibn-Ḥabban and al-Tirmidhi who said that it is a *Ṣaḥīḥ ḥadīth*). Jubair bin Muʿim relates: The Prophet صلى الله عليه وسلم 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-Ṭabarāni, al-Nasāi and al-Hākim and said it was *Ṣaḥīḥ* in the condition of Muslim.)

When entering the lavatory²³

Bismillāh. Allāhumma innī a‘ūdhu bika mina al-khubuthi walkhabāith.

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

When leaving the lavatory²⁴

Alḥamdulillāhi-lladhī adh-haba ‘ani aladha wa ‘āfāni. 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 ḍ relates that the Prophet ḍ said, when entering the lavatory: “*Allāhumma, I seek the protection of Allāh from foul male and female devils.*” (Al-Bukhārī and Muslim). In other narration *Bismillāh* (in the name of Allāh) is included.

²⁴ The Prophet said when coming out of the lavatory: “*Ghufṛānak* (I seek Your forgiveness).” (Abu-Dāud, al-Tirmidhi.) 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-Nasāi and Ibn-Mājah.)

When donning a garment²⁵

Allḥamdulillāhi-lladhī kasānī hadbā wa razaqanī min ghairi ḥawlin minni wala qūwwa.

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

***Du'ā'* for strengthening memory**

Allāhumma ij'al nafsī muṭma'innah, tū'minu bili-qā'ika wataqna'u bi'aṭā-ika watarḍa biqaḍā-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.

²⁵ Mu'adh Ibn Anas () relates that the Prophet () 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 wrong-doing – past and future – are forgiven." (Abu Dāud & al-Hākim with a *ṣahīḥ* chain of narration.)

When entering a market.²⁶

*Lā ilāha illa Llāhu waḥdahu lā sharīka lah(u), lahu-lmulku walahu-
lḥamd(u) yuḥyi wa yumūt(u) wahuwa ḥayun lā yamūt(u) biyadihi al-
khair(u) wahuwa ‘ala 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 bin al-Khaṭṭab ؓ 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-Tirmidhi said that it is a good ḥadīth and both Ibn-Mājjah and al-Hākim considered it to have a *ṣahīḥ* chain of narration.)

Du'ā' for protection from disobedience to Allāh.

Allāhumma Yā Ḥayyu Yā Qayyūm(u) birahmatika astaghīth(u), wa min 'adhābika astajīr(u), Aṣliḥ lī sha'nī kullab(u), wa lā takilnī ilā nafsī wala ilā aḥādīn min khalqika ṭarfāt '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

He is the seal of all prophets sayyidinā **Muḥammad** ibn^T ‘Abdullāh ibn ‘Abdul Muṭṭalib ibn Hāshim ibn ‘Abdul Manāf ibn Quṣay ibn Ḥakīm ibn Murrat ibn Ka‘ab ibn Lū-ay ibn Ghālib ibn Fihri ibn Mālik ibn al-Naḍar ibn Kināna ibn Khuzaimah ibn Mudrika ibn Ilyās ibn Muḍar ibn Nizār ibn Ma‘adi 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‘ab ibn Lū-ay ibn Ghālib ibn Fihri ibn Mālik 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

^T 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 ﷺ children

The Prophet Muḥammad ﷺ had seven children. Three sons: al-Qāsim, 'Abdullāh and Ibrāhīm; and four daughters: Zainab, Ruqayyah, Um-Kulthūm and Fāṭima az-Zahrā, may Allāh be pleased with them all. All of his children were from his first wife Khadija except Ibrāhīm, whose mother was Māriya al-Qibṭiya (the Copt).

The Prophet's ﷺ battles

He participated in twenty seven battles and forty seven expeditions.

His parents and guardians

His father, 'Abdullāh bin 'Abdul Muṭalib, 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-Abwa^T 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-Ṭālib 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 Madīnah at the age of fifty-three, where he lived for ten years. He died at the age of sixty-three. May prayers and

^T A town on the outskirts of Madīnah.

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 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: Jibrīl (Gabriel), Mika-il, Isra-fil, 'Izra-il, Munkar and Nakir, 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 four of these books: the *Tawrat* (Torah), *Injil* (Evangel), *Zabūr* (Psalms) and the 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, Šāleḥ, Ibrāhīm (Abraham), Lūṭ (Lot), Isma'il (Ishmael); Ishāq (Isaac); Ya'qūb (Jacob); Ayūb (Job); Yūsuf (Joseph); Shu'ayb; Hārūn (Aaron); Mūsa (Moses); al-Yasa' (Elisha); Dhul Kiefl (Ezekiel); Dāud (David); Sulaimān

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

How to perform *Ṣalāt al-Janāzah* (the Funeral Prayer)

1. Intend to perform the prayer as a communal obligation and then say *Allāhu Akbar*.
2. Recite *ṣūrat al-Fātiha* and again say *Allāhu Akbar*.
3. Invoke ennoblement peace and mercy on the Prophet () and his family. The best form of it is the *Ibrāhimiya* prayer^{T16}. After that say *Allāhu Akbar*.
4. Pray for the deceased, the minimum of which is to say:

Allāhumma ighfir lahu war-ḥamhu

Allāhumma, forgive him and have mercy on him^{T17}.

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

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

^{T16} See *Ibrāhimiya* prayer, page 13.

^{T17} If the deceased is female then say:
Allāhumma ighfir laha warḥamba.

*Rabbanā ātina fi-ddunya ḥasanatan waḥḥa'irati ḥasanatan wa qinā
'adhaban-nar. (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.

*Rabbanā lā tuzigh qulūbanā ba'da idh hadaytanā wa ḥab-lanā min
ladunka raḥmatan innaka anta-l-Wabḥḥāb. (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.

*Alladhīna yaḥmilūna-l-'arsha wa-man ḥawlahu yussabihūna biḥamdi
rabbihim wa yu'minūna bihi wa yastaghfirūna lilladhīna āmanū
rabbanā wasi'ta kulla shay'in raḥmatan wa 'ilman faḡfir lilladhīna
i'ābū wa-ttaba'u sabilaka waqihim 'adhabal-jahīm. (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!

Rabbana wa-adkhillhum jannāti 'adnin allati wa-'adittahum wa-man ṣalaḥa min ābāihim wa-azwājihim wa-dhuriyyatihim 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 wives and children who are righteous. For You are the Mighty, the Wise.

Wa-qihimu assayyi'āti waman taqi assayyi'āti yauma-idhin faqad raḥimtah(u) wadhālika huwa-lfawzu-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.

Then say:

Assalāmu ‘alaykum waraḥamatuLlāh(i) wabarakātuh.

Peace be upon you and the mercy and blessings of Allāh.²⁹

Du‘ās recited for the deceased in the Janāzah Prayer

Prayers and supplications recited after the third Takbir:

*Allāhumma, ighfir-lah(u) warḥamhu wa-‘āfihī wa‘fu ‘anhu wa-akrim
nuzulah(u) wa-wassi‘ madkhalah(u) waḡb-silhu bilmā‘i walih-thalj(i)
walbarad(i) wanaqqihī minal-khaṭāyā kamā yunaqqa a-thawb(a) al-
abyaḍ minad-danas(i), wa abdilhu dāran khairān min dārihi, wa-
ahlan khairān min ahlihi, wa-zawjan khairān min zawjihī, wa-
adkhillhu-l-jannata, wa-a‘idh-hu min ‘adhābi-l-qabr(i) wa fitnatahu
wamin ‘adhābin-nar(i).*

²⁹ The salutation to conclude the prayer.

Allāhumma, forgive him, have mercy upon 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. 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:

Allāhumma, ighfir-lahu wa-rḥamhu, Allāhumma ij'alhu faraṭan li-abawayhi wa-salafan wa-dhukhrān wa-iḍhatan wa-i'ribāran wa-shafi'ān. Wa-thaqqil bihi mawazinahumā. Wa aḥriḡh aṣṣabr(a) 'ala qulūbihimā wala taḥrimahuma ajrah wala taftinahumā ba'dah.

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*.³⁰

Allāhumma, ighfir-liḥayyīnā wa-mayyitīnā wa-shāhidīnā wa-ghā'ibīnā wa-ṣaghīrīnā wa-kabīrīnā wa-dhakarīnā wa-unthānā, Allāhumma, man ahyaytabu minnā fa'ahyihī 'ala-l-Islām wa-man tawaffaytabu minnā fatawaffāhu 'alal-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*, whomsoever of us You give life to, let us live in Islām and whomsoever of us You cause to die, let us die in the state of faith.

³⁰ Abu Hurairah () narrates that the Prophet of Allāh () 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-Dāūd, al-Tirmidhī and al-Bayhaqī. Al-Ḥākim said it is a sound hadith in the condition of al-Bukhari.)

Al-Wird al-Latīf

Du'ās for morning and evening

This is a compilation of invaluable and illustrious prophetic invocations by al-Imām 'Albdallah bin 'Alawi al-Ḥaddād which he named *al-Wird al-Laṭīf*.

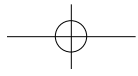
(1)

(3 times)

Bismi Llāh-ir Raḥmān-ir Raḥīm. Qul huwa Llāhu Aḥad. Allāhu-ṣṣamad. Lam Yalid, wa lam Yūlad; wa lam yakunlahu kufuwan aḥad. (112)

(2)

(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 naf-fathāti fil-'uqad, wa min sharri ḥāsadin idhā ḥasad. (Qur'ān, 113)

(3)

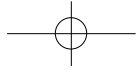
(3 times)

BismiLlāh-ir Raḥmān-ir Raḥīm. Qul a'ūdhu birabbīn-nās malikin-nās ilāhin-nās min-sharril-waswāsil-khan-nās alladhī yuwaswisu fi sudūrin-nas, minal-jinnati wan-nās. (Qur'ān, 114)

(4)

(3 times)

Rabbi a'ūdhu bika min hamazāti sh-shayāṭin wa a'ūdhu bika Rabbi an yabḍurūn. (Qur'ān, 23:97-98)



(5)

Afa-ḥasibtum annamā khalaqnākum ‘abathān wa-annakum ilaynā lā turja‘ūn. Fata‘āla-Llāhu al-Malikul-Ḥaqq lā ilāha illā huwa Rabbul-‘arshil-Karīm. Wa-man yaḍ‘u ma‘a Allāhi ilāhan ākhara lā burhāna lahu bihi fa-innamā ḥisābuhu ‘inda rabbihi innahu la yuflihul-kāfirūn. Wa qul-Rabbi ighfir war-ḥam wa-Anta khairul-Rāḥimīn.
(Qur’ān, 23:11-118)

(6)

Fa-subhān Allāhi hīna tumsūna waḥīna tuṣbihūn, wa-lahu-lḥāmdu fis-samāwāti wal-arḍi wa 'ashiyān waḥīna tuḍḥ-ḥirūn. Yukhriju al-ḥayya minal-mayyiti wa yukhrijul-mayyita minal-ḥayyi wa yuhyil-arḍa ba'da mawtibā wa-kadhālika tukhrajūn. (Qur'ān, 30:17-19)

(7)

(3 times)

A'ūdhu biLlāhi-s Samī'i al-'Alimi min-ashshayṭānir-rajīm

(8)

Law anzalnā ḥādhal Qur'āna 'ala jabalin lara-aytabu khāshī'ān mutaṣad-dī'ān min khashyati-Llah, wa tilkal-amihālu naḍribuhā lin-nasi la'alāhum yatafakkarūn. Huwa Llahu-lladhī lā ilāha illā Huwa 'Ālimul-ghaybi wa-sh-shahādati, Huwar-Raḥmānur-Raḥīm. Huwa Llāhu-lladhī la ilāha illa Huwal-Malikul-Quddusus-Salāmul-Mu'minul-Mubayminul-'Azizul-Jabbārul Mutakabbir subḥāna-Llāhi 'ammā yushrikūn. Huwa-Llāhul-Khāliqul-Bāri'ul-Muṣawwirū, labul-Asmā'ul-ḥusnā, yusabbiḥu labu mā fis-samāwāti wal-arḍi, wa Huwal-'Azizul-Ḥakīm.

(9)

Salāmun 'ala Nūḥin fil-'ālamīn, innā kadhālika najzil-muḥsinīn, innahu min 'ibādīnā'l-mu'minīn.

(10)

(3 times)

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

(11)

(3 times)

Bismi-Llahi lladhī la yaḍurru ma'a-ismihī shay'un fil-arḍi wa lā fis-samā'i, wa huwas-Samī'ul-'Alīm

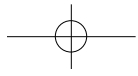
(12)

(3 times)

Allāhumma innī aṣbahtu minka fi ni'matin wa 'āfiyatin wa sitr(in); fa-atmim ni'mataka 'alayya wa 'āfiyataka wa sitraka fid-dunyā wal-ākhirā.

(13)

(3 times)



Allāhumma inni aşbahtu ush-hiduka, wa ush-hidu hamamalata 'arshika, wa malā-ikataka, wa jami'a khalqika, annaka Anta-Llahu, lā ilaha illa Anta, waḥdaka la sharika laka, wa anna sayyidunā Muḥammadan 'abduka wa rasūluk.

(14)

Alḥamdu- liLlahi Rabbil-'alamīn, ḥamdān yuwāfi ni'amahu wa yukāfi'u mazīdah

(15)

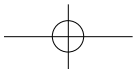
(3 times)

Amantu biLlahil-'Aḍḥīm, wa kafartu bil-jibti waṭ-ṭaghū, wastamsak-tu bil-'urwatil-wuthqā, la'nfiṣāma lahā, waLāhu Sami'un, 'Alīm.

(16)

(3 times)

Raḍītu biLlahi Rabban, wa bil-Islāmi dīnan, wa bi-Muḥammadin (), nabiyyan wa rasūla.



(17)

(7 times)

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

(18)

(10 times)

*Allāhumma ṣali ‘ala sayyidina Muḥammadin wa ‘ālihi wa ṣaḥbibi wa
sallam*

(19)

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

(20)

Allāhumma anta Rabbi, lā ilāha illa Anta, khalāqtanī wa ana ‘abduka, wa ana ‘ala ‘abdika wa wa’dika māstaṭa’tu, a’ūdhu bika min sharri mā ṣana’tu, abū’u laka bi-ni’matika ‘alayya wa abū’u bi-dhanbi, faḡfir li, fa-innahu lā yaḡfiru dhunūba illa Anta.

(21)

Allāhumma anta Rabbi, lā ilāha illa Anta, ‘alayka tawakkaltu, wa Anta Rabbul-‘Arshil-‘Aḡbīm

(22)

Māsh’ā Allāhu kān, wa mā lam yasha’ lam yakun, wa lā ḡwala wa lā quwwata illa biLlahil-‘Alīyyil-‘Aḡbīm.

(23)

A’lamu anna-Llāh ‘ala kulli shay’in qadīr, wa-annaLlāha qad aḡṭa bi-kulli shay’in ‘ilmā.

(24)

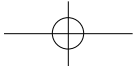
Allāhumma inni a'ūdhu bika min sharri nafsi wa min sharri kulli dābbatin Anta akhidhun bi-nāsiyatihā, inna Rabbi 'ala širāṭin mustaqīm.

(25)

Allāhumma Yā Hayyu Yā Qayyūm(u) birahmatika astaghīth(u), wa min 'adhābika astajīr(u), Ašlih li sha'nī kullab(u), wa lā takilnī ilā nafsi wala ilā aḥadin min khalqika ṭarfāt 'ayn.

(26)

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.



(27)

Allāhumma inni as-'aluka al-'āfiya fid-dunyā wal ākhira, Allāhumma inni as-'aluka al-'afuwa wal-'āfiyata wa-l mu'āfāti-d- da'imata fi dīni wa duniyāya wa ahli wa māli.

(28)

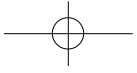
Allāhumma-astur 'awrāti wa āmin raw'āti.

(29)

Allāhumma ihfadhni min bayni yadayya wa min khalfi, wa 'an yamini wa 'an shimāli wa min fawqi, wa a'ūdhu bi 'adhamatika an ughitāla min tahri

(30)

Allāhumma Anta khalaqtani wa Anta tahdīni, wa Anta tuṭ 'imuni wa Anta tasqīni, wa Anta tumītuni wa Anta tuhyīni wa Anta 'ala kulli shay'in qadir.



Aṣḥāḥnā 'ala fiṭratil-Islām, wa 'ala kalimatil-ikhlās, wa 'ala dīni nabiyyina Muḥammadin, ṣalla-Llahu 'alayhi wa alihī wa sallam, wa 'ala millati abīna Ibrāhīma, ḥanīfan, Musliman, wa mā kana mina-l-mushrikīn.

(32)

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

(33)

Aṣḥāḥnā wa aṣḥāḥa-l-mulku liLlāhi wal-ḥamdu lil-Llahi Rabbi-l-'ālamīn.

(34)

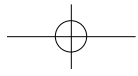
*Allāhumma 'inni as-'aluka khayra hadha-l-yawmi (hadhihi-l-layla),
faḥḥahu, wa naṣrahu, wa nūrahu, wa barakatahu, wa hudāh.*

(35)

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

(36)

*Allāhumma ma aṣbaḥa (amsā) bi min ni'matin aw bi-aḥadin min
khalqika fāminka waḥdaka lā sharika laka, falaka-l-ḥamdu wa laka-
shukru 'ala dhalik.*



The Translation of *al-Wird al-Latif*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 withdrawer; 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 whoever calls upon another god with Allāh, 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'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 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'ān, 30:17-19)
- 7) I seek refuge in Allāh, the Hearer, the Knower, from the repudiate Satan. (3 times)
- 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 servants. (Qur'ān, 37:79-81)
- 10) I seek refuge in the complete words of Allāh from the evil in what He has created. (3 times)

- 11) In the Name of Allāh, by 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 bestow upon him ennoblement, mercy and peace, as Prophet and [His] Envoy. (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 prayers 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 for well-being in this world and in the hereafter.
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;

³¹ In the evening you say: to You is the final end.)

upon You I place my trust and unto You is the arising.³¹

33) Morning has reached us and unto Allāh belongs all sovereignty, and all praise belongs to Allāh, Lord of the Worlds.³²

34) *Allāhumma*, I ask You for the good of this day, its openings, victories, illumination, blessings and guidance.³³

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.³⁴

36) *Allāhumma*, 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.³⁵

³² In the evening: 'Evening has entered upon us and unto Allāh belongs all sovereignty

³³ In the evening: *hadhibil-laylati, fat-ḥaba, wa naṣraha, wa nūraha, wa barakataha, wa hudaha.*

³⁴ In the evening replace 'day' with 'night' (*hadhibi-l-layla*)

³⁵ In the evening replace 'morning' with 'night' (*Allāhumma mā amsa*)

Commentary on *al-Wird al-Latīf*
from

al-Ward al-Qaṭifī Takhrīj Ahādīth al-Wird al-Latīf

Commentary of invocations used in the *al-Wird al-Laṭīf*

In the original text al-Ḥabīb ‘Umar Bin Ḥafīḍ did not include a commentary on *al-Wird al-Laṭīf*, he did, however, refer to the book *al-Ward al-Qaṭīf fi Takhrīj Abādhith al-Wird al-Laṭīf* of the great ‘Ālim, al-Ḥabīb Abu-Bakr Bin Abdul-Raḥmān bin Shihābuddīn, 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 رضي الله عنها narrated that a Companion, who led an expedition for the Prophet صلى الله عليه وسلم, would lead the prayer and always end the Qur’ānic recitation with *Qul huwa Llāhu Aḥad*. When they returned this was mentioned to the Prophet صلى الله عليه وسلم 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 صلى الله عليه وسلم 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: “Your Love of it will admit you to the Garden.” (al-Tirmidhi)

2 & 3) Surat al-Falaq & sūrat al-Nas (al-Ma'udhatayn)

‘Uqbah ibn ‘Āmir relates that once when he and the Prophet ﷺ were walking between Juhaifa 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 Dāud)

The ‘Alama Ibn Ḥajjar said, in relation to this hadith, in his commentary on the *Mishkāt*: “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* (23:97-98). Imām al-Ghazālī included it among the invocations of *wuḍū* 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-hasibtrum annamā khalagnākum...*

Al-Baghawi narrated that Anas said: “Ali ibn Mas‘ud passed by an afflicted man and he recited the verses *Afa-hasibtrum annamā khalagnākum ‘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 the 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-subḥān Allāhi ḥīna tumsūna waḥīna tuṣbihūn...* until *wadhālika 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 ؓ narrated that the Prophet ؓ said: "Whosoever recites, *A'ūdhu billāhi assamī' al-'Alīmī min-ashshayṭānir-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 Nuḥin fil-'ālamīn*

Ibn 'Asākir narrated that Abi Umāmah ؓ said that the Prophet ؓ said: "Whosoever recites in the evening, *Salāmun 'ala Nuḥin fil-'ālamīn, innā kadhbālika najzī'l-muḥsinīn, innahu min 'ibādīnā'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 ؓ that the Prophet ؓ 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 ؓ and said: "What an affliction I received from a scorpion last night!" The Prophet ؓ 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 yaqurru. . .

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

12) Allāhumma innī aṣbaḥtu minka . . .

Ibn Assunī narrated that Ibn ‘Abbas ؓ said that the Prophet ﷺ said: “Whosoever says, *Allāhumma innī aṣbaḥtu minka fi ni’matin wa ‘afiyatin wa sir; fa-atmim ni’mataka ‘alayya wa ‘afiyataka wa sirra-ka fid-dunyā wal- ākhira*, three times in the morning and evening makes it incumbent upon Allāh to complete His provisions upon him.

13) Allāhumma innī aṣbaḥtu ush-biduka...

Abu Dāud narrated that Anas bin Mālik ؓ said that the Prophet ﷺ said: “When one says, *Allāhumma innī aṣbaḥtu ushbiduka, 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-ʿālamīn ḥamdān . . .*

Imām al-Nawawī narrates in his book, *Al-Adḥkār*, in the chapter on 'Praise' (*Al-Ḥamd*), that Abi Naṣr al-Tammār, on the authority of Moḥammad ibn al-Naḍhr ʾ, said: "Ādam ʾ 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-ʿālamīn, ḥamdān yuwāfi niʿamahū wa yukāfiʿu mazīdab*. This encompasses all praise and glorification."

15) *Amantu bi Llahil-ʿAḍḥim, wa kafartu bil-jibtī...*

Al-Ḥāfiḍ al-Mundhari narrated in *al-Tarḡīb wa al-Tarḥīb* from *Makāʾid al-Shaiṭān* of ibn abi al-Dunyā that ʿUrwa ibn Zubair would seek protection by reading, three times in the morning and three times at night, *amantu bi Llahil-ʿAḍḥim, wa kafartu bil-jibtī wat-taghut, wastamsaktu bil-urwatil-wuthqa, lā inḥiṣāma laha, waLlahu Samiʿun ʿAlīm*.

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

Thawbān ʾ narrates that the Prophet ʾ said: "Whoever says, *Raḍītu biLlahi Rabban, wa bil-islāmi dīnan, wa bi-Muḥammadan ʾ, nabiyyan wa rasūla*, Allāh will suffice him.

Al-Ḥābiḥ Aḥmad bin ʿAlawī Jamal al-Layl said that one of the reasons for a good ending (*ḥusna al-khātima*) is diligency in this prayer.

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

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

18) *Allāhumma ṣali ‘ala sayyidina Muḥammadin wa ālihi*

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 (ؓ) narrates that the Prophet (ﷺ) used to recite, in the morning and evenings, *Allāhumma inni as’aluka min fuḡā’atil-khayri, wa A’ūdbu 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 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; *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 ﷺ narrates that when a matter worried the Prophet ﷺ, he would say: "*Yā Ḥayyu Ya Qayyūm! Bi-rahmatika astaghithu wa min 'adhābika astajir. Aṣlihi sha'ni kullahu wa la takilni ilā nafsī wa lā ilā aḥadin min khalqika tarfata 'ayn.*"

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

Abi-Sa'id al-Khudari narrates that the Envoy of Allāh ﷺ 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 ﷺ 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-daymi 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 'Umarﷺ 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'ini . . .

Samrah bin Jundub ﷺ narrates that the Envoy of Allāh ﷺ said: "Whoever says in the morning and evening: *Allāhumma anta khalaqtani wa anta tabd'ini, wa anta tuṭ' imuni wa anta tasq'ini, wa anta tumituni wa anta tuhy'ini 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-Ḥaddad () mentions that this *du'ā* should be recited seven times.

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

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

32) *Allāhumma bika aṣḥabna*

Abu-Hurairah() narrated that the Prophet () used to say in the morning: “*Allāhumma bika aṣḥabna, wa bika amsayna, wa bika nahya, wa bika namūtu, wa ilayka-n-nushūr.*”

33-35) *Aṣḥabna wa aṣḥaba-l-mulku li'Llahi . . .*

It was narrated by Abu Dāud Ibn Mālik al-Ash‘ari () that the Envoy of Allāh () said: “When you rise in the morning say: *Aṣḥabna wa aṣḥaba-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 aṣḥaba bi min ni‘matin...*

‘Abdullah bin Ghannām () narrated that the Envoy of Allāh () said: “He who says, *Allāhumma ma aṣḥaba bi min ni‘matin aw bi-ahādīn min khalqika faminka waḥdaka lā sharīka laka, falaka-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* from Abi al-Darda رضي الله عنه that the Prophet صلى الله عليه وسلم 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.”^{T19}

^{T19} In the collection of Prophetic prayers, *al-Madad al-Nabawi*, under the section of ‘Prayers after the dawn and evening *Salah*’, al-Ḥabīb ‘Umar Bin Ḥafīḍh recommends that one recites:

(27 Times)

I seek forgiveness from 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 forgive me.

(27 Times)

I seek forgiveness from Allāh for all the believing men and believing women.

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