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## ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise belongs to Allāh ﷻ, the One without Whose Guidance this translation and transliteration of the *Rātib Al-Haddād* would not have been possible. The One Who opens the vistas of the intellect and the heart, and assists His bondsmen in the penning of the meanings and interpretations of His Address, in order that He may prepare the one who reads and hears it. This Blessing and Mercy of Allāh ﷻ, the Majestic, will unlock the heart to a trajectory that will lead to His Door. May Allāh ﷻ bestow Blessings and Peace upon our beloved Prophet Muḥammad ﷺ, his family and his Companions.

This translation and transliteration owe so much to so many minds, friends and family. I would however like to acknowledge the following persons who gave so generously of their time, and who so eagerly shared their insights:

- Shaykh Ziyaad Salie of the Strand, Western Cape, South Africa, for his transliteration of the entire text, for transcribing the Arabic, for assisting with the translation of the Arabic and for typesetting the final script.
- Shaykh Achmad Hendricks, one of the Imāms of the Azzāwiyah Mosque, Cape Town, South Africa, who compiled the biography of Imām ‘Abdullāh ibn ‘Alawī al-Ḥaddād.

May Allāh ﷻ bless and reward all the above contributors, in this world, and in the Hereafter.

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## INTRODUCTION TO THE RĀTIB AL-ḤADDĀD



In the Name of Allah the Most Compassionate,  
the Most Merciful.

The *Rātib Al-Ḥaddād* (Rātib, from the root word *rataba*, meaning, certain supererogatory exercises of devotion) of Imām ‘Abdullāh ibn ‘Alawī Al-Ḥaddād, is an invocation (*dhikr*) consisting of Qur’anic verses which are holistically and solemnly weaved into a tapestry, by specific and carefully selected *du’ahs*. The *Rātib Al-Ḥaddād* is also known as *Al-Rātib Al-Shahīr* (The Famous Litany). It is said that the *Rātib Al-Ḥaddād* came to the Imām by inspiration, and was composed on the *Night of Laylatul Qadr* (the Night of Destiny) on the 27<sup>th</sup> of Ramaḍān 1071 A.H. (26<sup>th</sup> May 1661 C.E.).

The Imām related that the *Rātib Al-Ḥaddād* will protect the village, the town or the city where it is recited, and advised, that those people with special requests for their Creator, should recite the *Rātib Al-Ḥaddād* and supplicate to their Lord thereafter. When the Imām went on Ḥajj, he inaugurated the *Rātib Al-Ḥaddād* in Mecca and Medina. This litany is still recited every night in these

two Holy cities: near *Bāb al-Ṣafā* in Mecca and *Bāb al-Raḥmah* in Medina. Sayed Aḥmad ibn Zayn Al-Ḥabashī said: “He who recites the *Rātib Al-Ḥaddād* with total presence of mind, perfect reverence, an absolute certitude and a sincere intention, followed by the *tahlīl* -“*lā ilāha illallāh*”- to reach a thousand (1000) times (instead of the prescribed fifty times), will surely have something of the unseen unveiled to him/her”.

Imām ‘Abdullāh ibn ‘Alawi Al-Ḥaddād (of Ṭarīqah Banī ‘Alawī) was born in the spiritual city of Tarīm, Ḥaḍramawt, Republic of Yemen, in the month of Ṣafar, in the year 1043 A.H. (1623 C.E.), and died in the month of Dhul Qa’dah in the year 1132 A.H. (1712 C.E.) - aged eighty nine (89) years. The beloved Imām were appropriately called the renewer (*mujaddid*) of the twelfth Islamic (or seventeenth Common Era) century, and the Central Pole (*Al-Qutb*) of religious leaders during his period.

It is the opinion of most historians on Cape culture, that the *Rātib Al-Ḥaddād* was brought to the Cape (South Africa) by the spiritual master and luminary, Shaykh Yusuf Al-Macassar Al-Jāwī (an activist against Dutch rule who were exiled to South Africa, and who lived in Macassar, Java, Indonesia). It is believed that Shaykh Yusuf (Born 1035 A.H. or 1615 C.E.) studied in Zabīd,

Republic of Yemen, under the celebrated Shaykh Abdul Baqi al-Misjaji. In his book *an-Nafā'is al-'Ulawiyyah fil Masā'il aṣ-Ṣūfiyyah*, Imām Ḥaddād recorded, that he was asked the following question:

Is there another level (of spirituality) between that of Prophethood and *ṣiddīqiyyah*? To which he replied: “Differences of opinion exists on this issue. The Gnostic, Muḥammad ibn al-'Arabī, and author of *al-Futūḥāt*, has mentioned that another level, known as the level of *qurbah* (closeness) does exist. He (ibn al-'Arabī) has an authored work in this regard. We have seen this work and it had been read to us in the city of Ta'iz, Yemen. A man of spirituality, known as Yusuf al-Jāwī (from Java), read it to us (in class) and he is from our students (*aṣḥāb*).

The *Rātib Al-Ḥaddād* can be recited (with or without a tune/melody) alone (as a wird) or in congregation, the latter being the preferred method of recitation. In Cape Town (South Africa), it was traditionally recited on Thursday and Sunday evenings, but it can be recited on any day of the week, and at any time.

This is not the first publication of the *Rātib Al-Ḥaddād* in South Africa. Luminaries like Shaykh 'Abdullāh 'Abd al-Ra'ūf, Shaykh Isma'īl Ḥanif, Shaykh Muḥammad Ṭāhā Gamieldien and Shaykh Muḥammad Amīn Fakier, have

contributed immensely to the dissemination of this laudable litany and *wird*, in South Africa and abroad.

On the international scene, Ḥabīb Al-ʿAydarūs ibn ʿAbdullāh Al-Ḥabashī from Muar in Johor, produced a Javanese translation of the *Rātib Al-Ḥaddād*. The Al-Ḥaddād family of Solo, Indonesia, produced a similar booklet. Published in Kuala Lumpur, is a book on the *Rātib Al-Ḥaddād*, written in Arabic and Javanese, by ʿAbdullāh bin Ḥasan bin Ḥusayn Al-Shātrī of Singapore. This work references and notes the sources of the prayers, their secrets and their benefits. The illustrious Ustādh Bābu Ṣāhib of Singapore, also produced an English translation of the *Rātib Al-Ḥaddād*. Ḥabīb ʿUmar ibn Sālim of Tarīm, Haḍramawt, has also commissioned the translation of the *Rātib Al-Ḥaddād*, which appears in his *Khulāṣah*. A Malay translation of the commentaries of “*Sharḥ Rātib Al-Ḥaddād*” by Ustādh Sayed Ahmad ibn Sumayt is now available in Singapore. A similar translation by Sayed Muḥammad Al-Ḥāmid, is available in Indonesia.

The reader will note that there are slight variations in the different publications, mostly in the *Fātiḥas* at the end of the *Rātib Al-Ḥaddād*. These have been added to the *Rātib Al-Ḥaddād* at a later stage. Ḥabīb Aḥmad Mashur Al-Ḥaddād, a direct descendent of Imām Al-Ḥaddād said: “When the reciter comes to the *Fātiḥas*, the spirit of Imām

Al-Ḥaddād responds, the Imām is present, and he intercedes during the *du'āh* that follows, and help it (the *du'āh*) to be accepted. Many people in difficulty, have recounted how, reciting the *Rātib Al-Ḥaddād* with specific intentions, have brought them relief and success.

To broaden and intensify the understanding of the *Rātib Al-Ḥaddād*, we have, in a humble effort, added a comprehensive commentary to explain the various verses of the Qur'ān, the Ḥadīth and the Imām's own contributions.

For the Qur'ānic translations, we opted for “The Holy Qur'ān” by Yusuf Ali, “The Noble Qur'ān” by Drs Muḥammad Al-Hilālī and Muḥsin Khan and “The Qur'ān” by Mawlana Wāḥiduddīn Khan. In order to make it easy for readers from any part of the world to read the transliteration of the Arabic, we have used, in the main, the *Encyclopedia of Islam* (New Edition) with minor adjustments. This translation has valuable end-notes and a glossary to explain the meanings of untranslatable Arabic words, Islamic concepts, Qur'ānic quotations and Ḥadīth. The words in brackets in this edition of the *Rātib Al-Ḥaddād* have been included to assist with the setting of the tone/melody (*lāgu*) for the people of Cape Town, South Africa.



It is our prayer, that this rendition of the *Rātib Al-Haddād* will be spiritually enriching to the many travellers on their journey to the Majestic and Most Exalted, Allah ﷻ.

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# THE BIOGRAPHY OF IMĀM ‘ABDULLĀH ‘ALAWĪ AL-ḤADDĀD



Imām ‘Abdullāh al-Ḥaddād, the author of the well-known daily *wird* (or litany) *Rātib al-Ḥaddād*, is a member of a large family of saints, scholars and *du‘āt* of the Bā ‘Alawī family of Ḥaḍramawt. The roots of this family go back to Imām Aḥmad al-Muhājir, a descendant of the Nabī ﷺ through Imām ‘Ali al-‘Uraydi son of Imām Ja‘far al-Ṣādiq. Imām Aḥmad is known as al-Muhājir, because he fled (*hijrah*) the heavy political disturbances in Baghdad (where his father had moved earlier from Medina), and moved with his family to Yemen, and eventually settled in Ḥaḍramawt. His *qabr* (grave) is still there, built-up and frequented by the Bā ‘Alawīs and others.

Books on *Taṣawwuf*, and especially the works of Imām Ghazālī were studied, memorized, dissected, practiced and passed on from generation to generation. During the early part of the history of this family, they preferred anonymity. Their spiritual methods and insights were preserved like a closely guarded family secret. The value of this remarkable family-focussed spirituality, came to the notice of the broader Ummah much later.

They made a particularly strong impression in Makkah and Medina from around the 9<sup>th</sup> – 10<sup>th</sup> centuries A.H. onwards, when a number of the Bā ‘Alawī Sayyids moved to the *Hijās*, and settled there. The *da’wa* activities of this family, is probably the primary reason for the spread of Islam in South East Asia. Traditional Islam was brought to Indonesia, the Phillipines, Malaysia, Brunei and a large part of Southern India in this way.

The great spiritual leader and organizer of the Bā ‘Alawī *ṭarīqah* was Imām Muḥammad al-Faqīh al-Muqaddam Bā ‘Alawī. He received the *ṣūfi* spiritual lineage that passes through Imām Ghazālī, from Abū Madyan, during the 6<sup>th</sup> century A.H., the age of the emergence of the great *ṭuruq*. The family also possesses lineages that go back to the Nabī ﷺ through this family.

Imām ‘Abdullāh al-Ḥaddād was born on a Sunday night, during the month of Ṣafr, in the year 1043 A.H. His father was ‘Alawī ibn Muḥammad ibn Aḥmad al-Ḥaddād, and his mother the very pious Salma bint ‘Aydarūs ibn Aḥmad al-Ḥibshi. Both of them died in the year 1073 A.H.

The Imām contracted small-pox at the age of three (3), and as a result, lost his eyesight. He grew up in Tarīm, one of the well-known towns in Ḥaḍramawt. It was here that he memorized the Qur’ān. He displayed a very powerful

spiritual tendency from a very early age. The Imām used to go into very deep spiritual states during the *Ḥaḍrah*. One childhood friend of his, Imām Aḥmad ‘Umr al-Hadawān said, that at times he could not come out of his state of bliss, unless they carried and placed him on top of the *qabr* of Imām Muḥammad al-Faqīh al-Muqaddam. The Imām also won the favour of the spiritual masters of his time. Another friend of his, Imām Aḥmad Hāshim al-Ḥibshī said, that they use to study together the works of Imām Ghazālī under the great Shaykh of the Bā ‘Alawīs, Imām ‘Umr ‘Abdurrahmān al-‘Aṭṭās. During one session, the Shaykh told him: “You and ‘Abdullāh al-Ḥaddād are the same at the beginning, and you will part the same at the ending.

In his early life, the Imām travelled frequently. Whenever he heard of a saintly person, he would pay him a visit in order to receive his blessings and guidance. In this way, he built up a collection of *ijāzāt* and *khirqahs*, details of which can be seen in the great collections of the ‘Alawī scholars.

The dominant figures in the spiritual life and development of the Imām, were Sayyid ‘Umr al-‘Aṭṭās and Sayyid Muḥammad ibn ‘Alawī, the latter being the great Makkan scholar and spiritual guide. These, and other *shuyūkh*, thought highly of the Imām. Sayyid ‘Umr al-‘Aṭṭās for example said, that no one equalled Imām al-

Ḥaddād in their age. Sayyid Aḥmad ibn Nāṣir compared Imām al-Ḥaddād to Bā Yazīd al-Bistami. The great scholar, Sayyid Shaykhayn ibn Ḥusayn, called Imām al-Ḥaddād, “the Ka‘bah of hearts”.

The Imām is known to have frequented the *qabr* of Nabī Hūd ﷺ, may Allah’s Peace and Blessings be upon him, which is located near Ḥaḍramawt. He advised people to recite the *mawlūd* at this holy shrine. He also regularly spent time at the *qabr* of al-Faqīh al-Muqaddam and Shaykh Abū Bakr Sālim al-‘Aynatī. The name of the last saint is quoted in one of the works of Tuan Yūsuf. In fact, Tuan Yūsuf ends one of his treatises with a piece of the poetry of Shaykh Abū Bakr Sālim. According to his students, the Imām used to do these visitations after ‘*Asr* on both Fridays and Tuesdays.

Imām al-Ḥaddād performed his Ḥajj in the year 1079 A.H. He was thirty six (36) years old at the time, and stayed at the house of Sayyid Ḥusayn Bā Faḍl in Makkah. His landlord also thought highly of him. Sayyid Ḥusayn saw in him a combination of the traits of both Sayyid Muḥammad ibn ‘Alawī and the great *ṣūfī* shaykh of Makkah Aḥmad al-Qushāshī.

Imām al-Ḥaddād was actively involved in teaching. Since the age of twenty seven (27), he taught at the famous Musjid al-Hujayrah in Tarīm. At the same time, he

conducted classes at his *zāwiyah*. A point to note here is, that the whole concept of a *zāwiyah* as an educational institution rather than fundamentally as a place of worship or musjid, is a typical 'Alawī phenomenon. They built *zawāyā* (pl. of *zāwiyah*) near or next to the musjids wherever they travelled or settled. His classes were well attended, and from those classes, emerged some of the greatest scholars in Ḥaḍrami history. The author of the world famous *risālah al-jāmi'ah*, Imām Aḥmad Zayn al-Ḥibshī for example, attended those classes for approximately forty (40) years.

In the year 1083 A.H., at the age of forty (40), Imām al-Ḥaddād built his home near Tarīm. The house is in the centre of a complex, surrounded by a musjid (Musjid al-Faḥ). This hallowed place soon became the spiritual and intellectual centre of Ḥaḍramawt. The list of scholars and *ṣufiyyah*, who attended or stayed at this place, is too long to mention. Huge charitable *ḥafalāt* (pl. of *ḥaflah* - gatherings) were held at this musjid, where both rich and poor were hosted. The Imām called this place *Ḥāwī al-Khayrāt wa al-Nūr*, which literally means “embracing goodness and light”.

In the beginning, Imām al-Ḥaddād stayed at al-Ḥāwī for short periods of time, sometimes for a year, whereafter he would return to the city. In the year 1099 A.H., at the age of fifty six (56), he moved to al-Ḥāwī permanently,

where he had daily classes, on Mondays and Thursdays. These were held inside or on the roof of the house. Other classes were held every night in the musjid.

The Imām passed away in the year 1132 A.H. at the age of eighty nine (89). He fell sick on the 27<sup>th</sup> of Ramaḍān of that year, and remained sick until the 7<sup>th</sup> of Dhul Qa’dah. The *ghusl* was done by his son and successor, Sayyid Ḥasan al-Ḥaddād and the *janāzah* was led by his other son, Sayyid ‘Alawī. The attendance at the *janāzah* was so huge, that it was said, that the *mayyit* left the house after ‘*Asr*, and was only laid to rest in the *qabr* after sunset.

Imām al-Ḥaddād left 10 children – 6 sons and 4 daughters. In addition to all this, the Imām left a considerable legacy of writings. The Imām’s books, which are highly recommended, and where poetry takes pride of place, have benefitted generations of both students and scholars. One scholar said that most of the Imām’s deepest insights are contained in his poetry. Interestingly, the descendants of a few local Imāms have copies of the famous commentary of Imām Aḥmad bin Sumayyit on the *Lāmiyyah* (called *Lāmiyyah* because each verse ends with the Arabic letter *lām*) of Imām al-Ḥaddād. He also composed a series of *awrād* (or litanies), most of which are central to the daily practices of the Bā ‘Alawiyyah, and their students.

Imām ‘Abdullāh al-Ḥaddād has written a number of very useful books. Here is a list of some of them:

- *Al-Nasā’ih al-Dīniyyah* – Advice of the Dīn
- *Al-Da’wah al-Tāmmah* – The Complete Message
- *Risālah al-Mu’āwanah wa al-Mudhāharah wa al-Muwāzarah* – Book of Assistance
- *Kitāb al-Murīd* – Book of the Seeker or Spiritual Traveller
- *Risālah al-Mudhākarah* – Book of Reminiscence
- *Sabīl al-Iddikār wa al-I’tibār* – Lives of Man
- *Tathbīt al-Fu’ād* – Strengthening of the Heart

Some of these books have recently been translated into English. The translations of Dr. Muṣṭafā al-Badawī, whom we personally know, is highly recommended.

**Shaykh Achmad Hendricks, Azzawia Mosque, Cape Town, South Africa.**



# رَاتِبُ الْحَدَادِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَسْتَغْفِرُ اللَّهَ الْعَظِيمَ، نَسْتَغْفِرُ اللَّهَ الْعَظِيمَ،  
نَسْتَغْفِرُ اللَّهَ الْعَظِيمَ، التَّوَابُ الرَّحِيمِ، الَّذِي  
لَا إِلَهَ إِلَّا اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ وَنَتُوبُ  
إِلَيْهِ، وَنَسْأَلُكَ تَوْبَةً وَمَغْفِرَةً إِنَّهُ هُوَ  
التَّوَابُ الرَّحِيمُ : اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ ﷺ،

## THE RĀTIBUL ḤADDĀD

**I seek refuge with Allāh from the accursed Satan.  
In the Name of Allāh, Most Compassionate,  
Most Merciful.**

Nastaghfirullāhal ‘aẓīm,  
nastagh firullāhal ‘aẓīm,  
nastaghfirullāhal ‘aẓīm,

We seek forgiveness  
from Allāh, the  
Sublime; we seek  
forgiveness from Allāh,  
the Sublime; we seek  
forgiveness from Allāh,  
the Sublime.

Attawwābur raḥīm,  
alladhī lā ilāha illallāhu,  
huwal ḥayyul qayyūm  
wa natūbu ilayhi, wa  
nas’aluka tawbatan wa  
maghfiratan innahū  
huwat tawwābur raḥīm:  
Allāhumma ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammad wa ‘alā āli  
sayyidinā Muḥammad,

The Oft-Relenting, Most  
Merciful. There is no god  
but Allāh, the Living, the  
Self-Subsisting. We return  
to Him in repentance, and  
we ask for His Penitence  
and Forgiveness. Indeed  
He is Oft-Relenting, Most  
Merciful. O Allāh!  
Bestow Your Blessings  
and Peace upon our master  
Muḥammad, and upon the  
family of our master  
Muḥammad.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى  
أٰلِ سَيِّدِنَا مُحَمَّدٍ ﷺ، اللَّهُمَّ صَلِّ وَسَلِّمْ  
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أٰلِ سَيِّدِنَا  
مُحَمَّدٍ ﷺ.

إِلَى حَضْرَةِ النَّبِيِّ الْمُصْطَفَى، خَيْرِ الْوَرَى،  
نُورِ الْهُدَى، مَاحِي الظُّلْمِ، تَاجِ الْمُرْسَلِينَ،  
خَاتَمِ النَّبِيِّينَ، النَّبِيِّ الْأُمِّيِّ وَالرَّسُولِ  
الْحَبِيبِ، وَآلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ  
وَأَهْلِ بَيْتِهِ الْكِرَامِ الْفَاتِحَةِ:

Allāhumma ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammad wa ‘alā āli  
sayyidinā Muḥammad,  
Allāhumma ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammad wa ‘alā āli  
sayyidinā Muḥammad.

Ilā ḥaḍratin nabiyyil  
Muṣṭafā, khayril warā,  
nūr il hudā, māḥiẓẓulam,  
tājil mursalīn, khātamin  
nabiyyīn, annabiyyil  
ummiyyi warrasūlil  
ḥabīb, wa ālihī wa  
aṣḥābihī wa azwājihī wa  
dhurriyyatihī wa ahli  
baytihil kirāmil fātiḥah.

O Allāh! Bestow Your  
Blessings and Peace  
upon our master  
Muḥammad, and upon  
the family of our master  
Muḥammad. O Allāh!  
Bestow Your Blessings  
and Peace upon our  
master Muḥammad, and  
upon the family of our  
master Muḥammad.

The *Fātiḥah* is recited  
on the soul of the  
chosen Prophet, the  
best of mankind, the  
light of guidance, the  
exterminator and  
eradicator of darkness,  
the crown of the  
Messengers, the seal of  
Prophets, the unlettered  
Prophet and the beloved  
Messenger; and on the  
souls of his family, his  
Companions, his wives,  
his offspring, and all the  
members of his noble  
household.

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا ﴿٥٦﴾﴾<sup>١</sup>

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ، نَاصِرِ  
الْحَقِّ بِالْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ  
الْمُسْتَقِيمِ، وَعَلَى آلِهِ وَأَصْحَابِهِ حَقَّ قَدْرِهِ  
وَمَقْدَارِهِ الْعَظِيمِ. (ثَلَاثًا)

---

١. سُورَةُ الْأَحْزَابِ (٣٣)، آيَةٌ ٥٦

*Innallāha wa  
malā'ikatahū yuṣallūna  
'alan nabiyy, yā  
ayyuhalladhīna āmanū  
ṣallū 'alayhi wa sallimū  
taslīmā.*

[Sūrah Al-Aḥzāb (33),  
Āyah 56]

Allāhumma ṣalli wa  
sallim 'alā sayyidinā  
Muḥammadinil fātiḥi  
lima ughliqa wal  
khātimi lima sabaq;  
nāṣiril ḥaqqi bilḥaqqi  
wal hādī ilā ṣirāṭikal  
mustaqīm; wa 'alā ālihī  
wa aṣḥābihī ḥaqqa  
qadrihī wa miqdārihil  
'aẓīm. (3 times)

*Verily, Allāh and His  
angels send Salutations  
upon the Prophet; O you  
who believe, send  
Salutations and Peace  
upon him.*

[Sūrah Al-Aḥzāb (33),  
Verse 56]

O Allāh! Shower Your  
Blessings and Peace on  
our chief and leader  
Muḥammad, who has  
revealed that which  
was concealed, the seal  
of those who preceded  
him, the supporter of  
truth through the Truth  
and who directs to  
Your right path, in  
accordance to his high  
rank and great status  
and position, and may  
the same be upon his  
family and his  
Companions. (3 times)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ

الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٥ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧ ﴿﴾ ٢

آمِينَ

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٢ . سُورَةُ الْفَاتِحَةِ (١)، آيَات ١-٧

**A'ūdhu billāhi minash  
shayṭānir rajīm.**

- 1 *Bismillāhir raḥmānir  
raḥīm*
- 2 *Alḥamdulillāhi rabbil  
'ālamīn.*
- 3 *Arraḥmānir raḥīm.*
- 4 *Māliki yawmid dīn.*
- 5 *Iyyāka na'budu wa  
iyyāka nasta'īn.*
- 6 *Ihdinaṣ ṣirāṭal  
mustaqīm.*
- 7 *Ṣirāṭalladhīna  
an'amta 'alayhim,  
ghayril maghdūbi  
'alayhim walaḍ ḍāllīn.  
Āmīn*

[Sūrah Al-Fātiḥah (1),  
Āyāt 1-7]

**I seek refuge with Allāh  
from the accursed  
Satan.**

- 1 *In the Name of Allāh,  
Most Compassionate,  
Most Merciful.*
- 2 *All Praise be to  
Allāh, Lord of the  
Universe;*
- 3 *Most Compassionate,  
Most Merciful;*
- 4 *Lord of the Day of  
Judgement.*
- 5 *You alone do we  
worship, and to You  
alone do we turn for  
help.*
- 6 *Guide us to the  
Straight Way.*
- 7 *The Way of those on  
whom You have  
bestowed Your  
Grace; not the way of  
those who have  
earned your anger,  
nor of those who  
went astray.<sup>1</sup> Āmīn*

[Sūrah Al-Fātiḥah (1),  
Verses 1-7]



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝<sup>٥</sup>  
 لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي  
 يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ  
 أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ  
 مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ  
 السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ  
 وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ ۝<sup>٣</sup>

٣. سُورَةُ الْبَقَرَةِ (٢)، آيَةٌ ٢٥٥

Allāhu lā ilāha illā  
huwal ḥayyul qayyūm;  
lā ta'khudhuhū sinatuw  
wa lā nawm; lahū mā  
fissamāwāti wa mā  
fil'arḍ, man dhalladhī  
yashfa'u 'indahū illā  
bi'idhnihī, ya'lamu mā  
bayna aydīhim wa mā  
khalifahum, wa lā  
yuhīṭūna bishay'im min  
'ilmihī illā bimā shā',  
wasi'a kursiy yuhus  
samāwāti wal'arḍ, wa lā  
ya'ūduhū ḥifzuhumā, wa  
huwal 'aliyyul 'azīm.  
[Sūrah Al-Baqarah (2),  
Āyah 255]

Allāh! There is no god,  
but Him; the Ever-Living,  
the Self Subsisting, the  
Eternal One. Neither  
slumber nor sleep can  
overtake Him. To Him  
belongs whatsoever is in  
the Heavens and  
whatsoever is on the  
earth. Who is there that  
can intercede in His  
Presence, except by His  
permission? He Knows  
what will happen to them  
(His creatures) in this  
world, and what will  
happen to them in the  
Hereafter; nor shall they  
comprehend anything at  
all of His Knowledge  
except as He Wills. His  
Throne extends over the  
Heavens and the earth,  
and guarding and  
preserving it, does not  
exhaust Him, for He is the  
Exalted, the All-Mighty.<sup>2</sup>  
[Sūrah Al-Baqarah (2),  
Verse 255]

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط  
 وَاِنْ تُبَدُّوْا مَا فِىْ اَنْفُسِكُمْ اَوْ تُخَفُّوْهُ  
 يُحَاسِبْكُمْ بِهٖ اللّٰهُ ط فَيَغْفِرُ لِمَنْ يَّشَآءُ  
 وَيُعَذِّبُ مَنْ يَّشَآءُ ط وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ  
 قَدِيْرٌ ﴿٢٨٤﴾ اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ  
 رَبِّهٖ وَالْمُؤْمِنُوْنَ ط كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلَآئِكَتِهٖ  
 وَكُتُبِهٖ وَرُسُلِهٖ قَف لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ  
 رُّسُلِهٖ قَف وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ  
 رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾

*Lillāhi mā fissamāwāti  
wamā fil'arḍi, wa in  
tubdū mā fī anfusikum  
aw tukhfūhu yuḥāsibkum  
bihillāh; fayaghfiru  
limay yashā'u wa  
yu'adh-dhibu mayyashā,  
wallāhu 'alā kulli  
shay'in qadīr.*

*Āmanar rasūlu bimā  
unzila ilayhi  
mirrabbihī wal  
mu'minūn, kullun  
āmana billāhi wa  
malā'ikatihī wa  
kutubihī wa rusulihī,  
lā nufarriqu bayna  
aḥadim mirrusulih, wa  
qālū sami'nā wa  
aṭa'nā, ghufrānaka  
rabbanā wa ilaykal  
maṣīr.*

*To Allāh belongs all that  
is in the Heavens and that  
is on earth. Whether you  
disclose what is in your  
selves or conceal it, Allāh  
will call you to account  
for it. He will forgive  
whom He wishes and will  
punish whom He wishes;  
He has Power over all  
things.*

*The Messenger  
(Muḥammad) believes in  
what has been revealed to  
him from his Lord, and  
(so do) the believers.  
They all believe in His  
Angels, His Books and  
His Messengers. They  
say: "We do not  
differentiate between any  
of His Messengers. We  
hear and we obey. We ask  
You for forgiveness our  
Lord, and to You will we  
all return."<sup>3/4</sup>*

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ط لَهَا مَا  
 كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ط رَبَّنَا لَا  
 تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا  
 تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ  
 مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَاقَةِ  
 لَنَا بِهِ ج وَاعْفُ عَنَّا وَقِفْهُ وَاعْفِرْنَا وَقِفْهُ  
 وَارْحَمْنَا وَقِفْهُ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ ﴿٢٨٦﴾ ٤

*Lā yukalliful lāhu  
nafsān illā wus'ahā,  
lahā mā kasabat wa  
'alayhā maktasabat,  
rabbanā lā tu'ākhidhnā  
in nasīnā aw akhta'nā,  
rabbanā walā taḥmil  
'alaynā iṣran kamā  
ḥamaltahū 'alalladhīna  
min qablinā, rabbanā  
walā tuḥammilnā mā lā  
ṭāqata lanā bihī, wa'fu  
'annā, waghfir lanā,  
warḥamnā, anta  
mawlanā fanṣurnā 'alal  
qawmil kāfirīn.*

[Sūrah Al-Baqarah (2),  
Āyāt 284-286]

*Allāh will not burden  
any soul with more than  
what it can bear. It shall  
be compensated for  
whatever good it has  
done, and it will be  
punished for whatever  
evil it has done. (Pray:)  
“Our Lord! Do not take  
us to task if we forget or  
make a mistake. Our  
Lord, do not place on us  
a burden like that which  
you have placed on  
those before us! Our  
Lord, do not place on us  
a burden that we do not  
have the strength to  
bear! Pardon us, and  
grant us forgiveness;  
and have Mercy on us.  
You are our Protector;  
so grant us victory over  
the disbelieving  
people.”<sup>3/4</sup>*

[Sūrah Al-Baqarah (2),  
Verses 284-286]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (ثَلَاثًا)

\*\*\*

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا  
اللَّهُ، وَاللَّهُ أَكْبَرُ. (ثَلَاثًا)

\*\*\*

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ  
الْعَظِيمِ. (ثَلَاثًا)

\*\*\*

رَبَّنَا اغْفِرْ لَنَا وَتُبْ عَلَيْنَا، إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ. (ثَلَاثًا)

\*\*\*

Lā ilāha illallāhu  
waḥdahū lā sharīkalahū,  
lahul mulku wa lahul  
ḥamdu yuḥyī wa yumīt,  
wa huwa ‘alā kulli  
shay’in qadīr.  
(3 times)

\*\*\*\*

Subḥānallāhi, walḥamdu  
lillāhi, walā ilāha illal  
lāhu, wallāhu akbar.  
(3 times)

\*\*\*\*

Subḥānallāhi wa  
biḥamdihī, subḥānallāhil  
‘azīm.  
(3 times)

\*\*\*\*

Rabbanaghfirlanā wa  
tub ‘alaynā, innaka antat  
tawwābur raḥīm.  
(3 times)

\*\*\*\*

There is no true God  
save Allāh; The One and  
Only. He has no partner;  
All Sovereignty and all  
Praise are His. He gives  
life and causes death;  
And He has Power over  
all things.<sup>5</sup> (3 times)

\*\*\*\*

Glory be to Allāh, Praise  
be to Allāh, there is none  
worthy of worship except  
Allāh. Allāh is the  
Greatest.<sup>6</sup> (3 times)

\*\*\*\*

Glory be to Allāh, and by  
Praising Him, I am  
Glorifying Him. Glory  
be to Allāh, the All-  
Powerful, the All-  
Mighty.<sup>7</sup> (3 times)

\*\*\*\*

O our Lord! Forgive us  
and accept our  
repentance, for You are  
the Most Relenting, Most  
Merciful.<sup>8</sup> (3 times)

\*\*\*\*



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، اللَّهُمَّ صَلِّ عَلَيْهِ  
وَسَلِّمْ. (ثَلَاثًا)

\*\*\*

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ ، مِنْ شَرِّ مَا  
خَلَقَ. (ثَلَاثًا)

\*\*\*

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ، وَهُوَ السَّمِيعُ  
الْعَلِيمُ. (ثَلَاثًا)

\*\*\*

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا ، وَبِمُحَمَّدٍ  
رَسُولًا نَبِيًّا. (ثَلَاثًا)

Allāhumma ṣalli ‘alā  
Muḥammad,  
Allāhumma ṣalli ‘alayhi  
wa sallim. (3 times)

\*\*\*\*\*

A‘ūdhu bikalimātil  
lāhit tāmāmī, min  
sharri mā khalaq.  
(3 times)

\*\*\*\*\*

Bismillāhilladhī lā  
yaḍurru ma‘asmihī  
shay’un fil’arḍi wa lā  
fiṣsamā’i, wa huwas  
samī‘ul ‘alīm.  
(3 times)

\*\*\*\*\*

Raḍīnā billāhi rabbaw  
wa bil’islāmi dīnā, wa  
bimuḥammadin  
rasūlan nabīyyan.  
(3 times)

\*\*\*\*\*

O Allāh! Bestow Your  
Blessings on Muḥammad.  
O Allāh! Bestow Peace  
and Blessings on him.<sup>9</sup>  
(3 times)

\*\*\*\*\*

I seek refuge in the  
Perfect Words of Allāh,  
against the evil that He  
created.<sup>10</sup> (3 times)

\*\*\*\*\*

In the Name of Allāh,  
through His Name, no  
harm can be done on  
earth or in heaven. He  
is the All-Hearing, the  
All-Knowing.<sup>11</sup>  
(3 times)

\*\*\*\*\*

We accept and are  
pleased with Allāh as  
our Lord, with Islām as  
our religion, and with  
Muḥammad as our  
Prophet.<sup>12</sup> (3 times)

\*\*\*\*\*

بِسْمِ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَالْخَيْرُ وَالشَّرُّ  
بِمَشِيئَةِ اللَّهِ. (ثَلَاثًا)

\*\*\*\*

آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، تُبْنَا إِلَى اللَّهِ  
بَاطِنًا وَظَاهِرًا. (ثَلَاثًا)

\*\*\*\*

يَا رَبَّنَا وَاغْفُ عَنَّا ، وَامْحُ الَّذِي كَانَ مِنَّا.  
(ثَلَاثًا)

\*\*\*\*

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، أَمِتْنَا عَلَى دِينِ  
الْإِسْلَامِ. (ثَلَاثًا)

\*\*\*\*

Bismillāhi walḥamdu  
lillāhi, wal khayru wash-  
sharru bimashī'atillāh.  
(3 times)

\*\*\*\*\*

Āmannā billāhi wal  
yawmil ākhiri, tubnā  
ilallāhi bāṭinaw wa  
zāhirā. (3 times)

\*\*\*\*\*

Yā rabbanā wa'fu 'annā,  
wamḥulladhī kāna  
minnā. (3 times)

\*\*\*\*\*

Yā dhal jalāli wal ikrām,  
amitnā 'alā dīnil islām.  
(3 times)

\*\*\*\*\*

In the Name of Allāh.  
All Praise be to Allāh;  
and the good (fortune)  
and the bad (fortune) is  
through the Will of  
Allāh.<sup>13</sup> (3 times)

\*\*\*\*\*

We believe in Allāh and  
the Last Day. We return  
to Allāh in repentance,  
openly and secretly.<sup>14</sup>  
(3 times)

\*\*\*\*\*

O our Lord! Pardon us,  
and wipe out (all) our  
sins that we have  
committed.<sup>15</sup> (3 times)

\*\*\*\*\*

O Master of Majesty  
and Nobility! Let us die  
in accordance with the  
religion of Islām.<sup>16</sup>  
(3 times)

\*\*\*\*\*

يَا قَوِيَّ يَامَتِينُ ، اِكْفِ شَرَّ الظَّالِمِينَ .  
(ثَلَاثًا)

\*\*\*\*

اَصْلَحَ اللهُ اُمُورَ الْمُسْلِمِينَ ، صَرَفَ اللهُ  
شَرَّ الْمُؤْذِينَ . (ثَلَاثًا)

\*\*\*\*

يَا عَلِيُّ يَا كَبِيرُ ، يَا عَلِيمُ يَا قَدِيرُ ،  
يَا سَمِيعُ يَا (الله) بَصِيرُ ، يَا لَطِيفُ يَا  
خَيْرُ (الله) . (ثَلَاثًا)

\*\*\*\*

Yā qawiyyu yā matīn,  
ikfi sharraz̄ z̄ālimīn.  
(3 times)

\*\*\*\*\*

Aṣḥallāhu umūral  
muslimīn, ṣarafallāhu  
sharral mu'dhīn.  
(3 times)

\*\*\*\*\*

Yā 'aliyyu yā kabīru, yā  
'alīmu yā qadīru, yā  
samī'u yā (Allāh) baṣīr,  
yā laṭīfu yā khabīru  
(Allāh). (3 times)

\*\*\*\*\*

O the Most Strong, O the  
Most Firm, protect us  
against the evil of the  
oppressors (wrongdoers).<sup>17</sup>  
(3 times)

\*\*\*\*\*

O Allāh! Set right the  
affairs of the Muslims.  
O Allāh! Keep away and  
divert the evil of the  
troublesome and the  
harmful ones.<sup>18</sup> (3 times)

\*\*\*\*\*

O Most High! O Most  
Great! O All-Knowing!  
O Most Powerful! O  
All-Hearing! O All-  
Seeing! O Most Kind!  
O Most Aware!<sup>19</sup>  
(3 times)

\*\*\*\*\*

يَا فَارِجَ الْهَمِّ ، يَا كَاشِفَ الْغَمِّ ،  
يَا مَنْ لِعَبْدِهِ يَغْفِرُ وَيَرْحَمُ. (ثَلَاثًا)

\*\*\*\*

أَسْتَغْفِرُ اللَّهَ رَبَّ الْبَرَايَا ، أَسْتَغْفِرُ اللَّهَ  
مِنَ الْخَطَايَا. (أَرْبَعًا)

\*\*\*\*

Yā fārijal hamm, yā  
kāshifal ghamm, yā  
man li' abdihī yaghfiru  
wa yarḥam.  
(3 times)

\*\*\*\*

Astaghfirullāha rabbal  
barāyā, astaghfirullāha  
minal khaṭāyā.  
(4 times)

\*\*\*\*

O Reliever of worry, O  
Remover of grief, O  
You Who forgives His  
servant, and Who shows  
mercy towards him.<sup>20</sup>  
(3 times)

\*\*\*\*

I seek forgiveness from  
Allāh, the Lord of  
mankind. I seek  
forgiveness from Allāh,  
for (all) my sins.<sup>21</sup>  
(4 times)

\*\*\*\*



## الْمَعْبُودُ

لَا إِلَهَ إِلَّا اللَّهُ ( ٥٠ مَرَّةً )

لَا إِلَهَ إِلَّا اللَّهُ (سَيِّدُنَا) مُحَمَّدٌ رَسُولُ اللَّهِ ،  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَشَرَّفَ وَكَرَّمَهُ  
وَمَجَّدَ وَعَظَّمَهُ ، وَرَضِيَ اللَّهُ تَعَالَى عَنْ  
الصَّحَابَةِ أَجْمَعِينَ \*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ  
يَلِدْ ③ وَلَمْ يُولَدْ ④ وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ ⑤ ﴾ (ثَلَاثًا)

٥ . سُورَةُ الْإِحْلَاصِ (١١٢) ، آيَات ١-٤

## Al Ma'būdu

Lā ilāha illallāhu  
(50 times)

Lā ilā illallāhu sayyidunā  
Muḥammadur rasūlullāhi,  
ṣallallāhu 'alayhi wa  
sallam, wa sharrafa wa  
karrama wa majjada wa  
'azzama, waraḍiyallāhu  
ta'ālā 'aniṣ ṣaḥābati  
ajma'īn.

## Bismillāhir raḥmānir raḥīm

1 *Qul huwal lāhu aḥad.*

2 *Allāhuṣ ṣamad.*

3 *Lam yalid wa lam  
yūlad.*

4 *Wa lam yakul laḥū  
kufiwan aḥad.*

(3 times) [Sūrah Al Ikhlāṣ  
(112), Āyāt 1-4]

## The Worshipped (Deity)

There is none worthy of  
worship except Allāh.<sup>22</sup>  
(50 times)

There is none worthy of  
worship except Allāh.  
Muḥammad (may the  
Peace and Blessings of  
Allāh be upon him) is the  
Messenger of Allāh. May  
Allāh bestow upon him  
honour, eminence, glory,  
reverence and greatness.  
And may Allāh be pleased  
with all the Companions.

## In the Name of Allāh, Most Compassionate, Most Merciful.

1 *Say: He is Allāh, the  
One and Only;*

2 *Allāh, the Eternal,  
Absolute;*

3 *He was not born, nor  
does He give birth;*

4 *And there is nothing  
like Him.<sup>23</sup> (3 times)*

[Sūrah Al-Ikhlāṣ (112),  
Verses 1-4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ

﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ

النَّفْثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا

حَسَدَ ﴿٥﴾﴾<sup>٦</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾

إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنْ

الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾<sup>٧</sup>

٦. سُورَةُ الْفَلَقِ (١١٣)، آيَات ١-٥

٧. سُورَةُ النَّاسِ (١١٤)، آيَات ١-٦

**Bismillāhir raḥmānir  
raḥīm**

- 1 *Qul a'ūdhu birabbil  
falaq.*
- 2 *Min sharri mā khalaq.*
- 3 *Wa min sharri ghāsiqin  
idhā waqab.*
- 4 *Wa min sharrin  
naffāthāti fil 'uqad.*
- 5 *Wa min sharri ḥāsidin  
idhā ḥasad.*

**Bismillāhir raḥmānir  
raḥīm**

- 1 *Qul a'ūdhu birabbīn nās.*
- 2 *Malikin nās.*
- 3 *Ilāhin nās.*
- 4 *Min sharril waswāsil  
khannās.*
- 5 *Alladhī yuwaswisu fī  
ṣudūrin nās.*
- 6 *Minal jinnati wannās.*

**In the Name of Allāh,  
Most Compassionate,  
Most Merciful.**

- 1 *Say: I seek refuge with  
the Lord of the daybreak;*
- 2 *From the mischief of  
created things;*
- 3 *From the mischief of  
darkness as it becomes  
intense;*
- 4 *From the mischief of those  
who practise secret arts;*
- 5 *And from the mischief of  
the envious one as he  
practises envy.<sup>24</sup>*

**In the Name of Allāh, Most  
Compassionate, Most  
Merciful.**

- 1 *Say: I seek refuge with the  
Lord and Cherisher of  
mankind;*
- 2 *The King of mankind;*
- 3 *The God of mankind;*
- 4 *From the mischief of the  
whisperer (of evil), who  
withdraws (after his  
whisper);*
- 5 *Who whispers into the  
hearts of mankind;*
- 6 *From among jinn and men.<sup>25</sup>*

## الْفَاتِحَةُ

الْفَاتِحَةُ إِلَى رُوحِ سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا  
رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، وَآلِهِ  
وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ،  
وَالِى رُوحِ سَيِّدِنَا الْمُهَاجِرِ إِلَى اللَّهِ أَحْمَدَ بْنِ  
عِيْسَى، وَأَصُولِهِ وَفُرُوعِهِمْ؛ أَنَّ اللَّهَ يُعَلِّي  
دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكْثِرُ مِنْ مَثُوبَاتِهِمْ  
وَيُضَاعِفُ حَسَنَاتِهِمْ، وَيَحْفَظُنَا بِجَاهِهِمْ،  
وَيَنْفَعُنَا بِهِمْ، وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ  
وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ  
فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. [الْفَاتِحَةُ].

## **Al-Fātiḥah**

Alfātiḥatu ilā rūḥi  
sayyidinā wa ḥabībinā  
wa shafi‘inā rasūlillāh,  
Muḥammadibni  
‘Abdillāh, wa ālihī wa  
aṣḥābihī wa azwājihī wa  
dhurriyyatihī wa ahli  
baytihī, wa ilā rūḥi  
sayyidinal muḥājiri  
ilallāhi Aḥmadabni ‘Īsā  
wa uṣūlihī wa furū‘ihim;  
annallāha yu‘lī  
darajātihim fil jannati  
wa yukthiru min  
mathūbātihim wa  
yuḍā‘ifu ḥasanātihim,  
wa yaḥfazunā bijāhihim,  
wa yanfa‘unā bihim, wa  
yu‘īdu ‘alaynā min  
barakātihim wa  
asrārihim wa anwārihim  
wa ‘ulūmihim wa  
nafaḥātihim fiddīni  
waddunyā wal’ākhirati.  
[al-Fātiḥah].

*Al-Fātiḥah* on the soul  
of our master, our  
beloved, our intercessor,  
The Messenger of Allāh,  
Muḥammad, bin ‘Abd  
Allāh, his family, his  
Companions, his wives,  
his relatives and his family  
household; and upon the  
soul of our master Al  
Muḥājir Ahmad bin ‘Īsa  
Muḥammad, who has  
returned to Allāh, and his  
genealogical roots  
(ancestors) and their  
branches (descendants),  
that Allāh may elevate  
their ranks in Paradise  
and increase their benefit  
and protect us with their  
status; and that He  
shower upon us of their  
blessings, (spiritual)  
mysteries, illuminations,  
knowledge, and gifts in  
(our) religion in this  
world and in the  
Hereafter.

[*al-Fātiḥah*]

## الْفَاتِحَةُ

الْفَاتِحَةُ إِلَى رُوحِ سَيِّدِنَا الْأُسْتَاذِ الْأَعْظَمِ؛  
الْفَقِيهِ الْمُقَدَّمِ مُحَمَّدِ بْنِ عَلِيٍّ بَاعْلَوِيِّ،  
وَأُصُولِهِ وَفُرُوعِهِمْ، وَجَمِيعِ سَادَاتِنَا أَلِ  
أَبِي عَلَوِيِّ وَأُصُولِهِمْ وَفُرُوعِهِمْ، أَنَّ اللَّهَ  
يُعَالِي دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكَثِّرُ مِنْ  
مَثُوبَاتِهِمْ وَيُضَاعِفُ حَسَنَاتِهِمْ، وَيَحْفَظُنَا  
بِجَاهِهِمْ، وَيَنْفَعُنَا بِهِمْ، وَيُعِيدُ عَلَيْنَا مِنْ  
بَرَكَاتِهِمْ وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ  
وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ\*  
[الْفَاتِحَةُ].

## **Al-Fātiḥah**

Alfātiḥatu ilā rūḥi  
sayyidinal ustādḥil  
a'ẓami; alfaqīḥil  
muqaddimi Muḥammadi  
nibni 'aliyyin bā'alawī  
wa usūlihī wa furū'ihim,  
wa jamī'i sādātīnā āli abī  
'alawiyyin wa usūlihim  
wa furū'ihim, annallāha  
yu'lī darajātihim fil  
jannati wa yukthiru min  
mathūbātihim wa  
yuḍā'ifu ḥasanātihim, wa  
yaḥfazunā bijāhihim, wa  
yanfa'unā bihim, wa  
yu'īdu 'alaynā min  
barakātihim wa asrārihim  
wa anwārihim wa  
'ulūmihim wa  
nafahātihim fiddīni  
waddunyā wal'ākhirati.  
[al-Fātiḥah].

*Al-Fātiḥah* on the soul  
of our great teacher, the  
Jurist Al Muqaddam  
Muḥammad bin 'Alī Bā  
'Alawī and his  
genealogical roots  
(ancestors) and their  
branches (descendants),  
and all our noble  
masters among the  
descendants of the Bā  
'Alawī; that Allāh may  
elevate their ranks in  
Paradise and increase  
their benefit, and double  
their good, and protect  
us with their status; and  
that He shower upon us  
of their blessings,  
(spiritual) mysteries,  
knowledge, and gifts in  
this world and in the  
Hereafter. [*al-Fātiḥah*].



## الْفَاتِحَةُ

الْفَاتِحَةُ إِلَى أَرْوَاحِ سَادَاتِنَا الصُّوفِيَّةِ أَيْنَمَا  
كَانُوا وَحَلَّتْ أَرْوَاحُهُمْ مِنْ مَشَارِقِ  
الْأَرْضِ إِلَى مَغَارِبِهَا، أَنَّ اللَّهَ يُعَلِّي  
دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكْثِرُ مِنْ مَثُوبَاتِهِمْ  
وَيُضَاعِفُ حَسَنَاتِهِمْ، وَيَحْفَظُنَا بِجَاهِهِمْ،  
وَيَنْفَعُنَا بِهِمْ، وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ  
وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ  
فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. [الْفَاتِحَةُ].

## **Al-Fātiḥah**

Alfātiḥatu ilā arwāḥi  
sādātinaṣ ṣūfiyyati  
aynamā kānū wa ḥallat  
arwāḥuhum min  
mashāriqil arḍi ilā  
maghāribihā, annallāha  
yu'ālī darajātihim fil  
jannati wa yukthiru min  
mathūbātihim wa  
yuḍā'ifu ḥasanātihim,  
wa yaḥfazunā bijāhihim,  
wa yanfa'unā bihim, wa  
yu'īdu 'alaynā min  
barakātihim wa  
asrārihim wa anwārihim  
wa 'ulūmihim wa  
nafahātihim fiddīni  
waddunyā wal'ākhirati.  
[al-Fātiḥah].

*Al-Fātiḥah* on the souls  
of our noble Ṣūfi  
masters wherever they  
may be and wherever  
their souls may be set  
free, in the east or west,  
that Allāh may raise  
their ranks in Paradise  
and increase their  
benefit, and protect us  
with their status; and  
that He shower upon us  
of their blessings,  
(spiritual) mysteries,  
knowledge, and gifts in  
(our) religion in this  
world and in the  
Hereafter. [*al-Fātiḥah*]

## الْفَاتِحَةُ

الْفَاتِحَةُ إِلَى رُوحِ سَيِّدِنَا صَاحِبِ الرَّاتِبِ  
قُطْبِ الْإِرْشَادِ وَغَوْثِ الْعِبَادِ وَالْبِلَادِ،  
الْحَيِّبِ عَبْدِ اللَّهِ بْنِ عَلَوِيِّ بْنِ مُحَمَّدِ  
الْحَدَّادِ، وَأُصُولِهِ وَفُرُوعِهِمْ، أَنَّ اللَّهَ يُعَلِّي  
دَرَجَاتِهِمْ فِي الْجَنَّةِ وَيُكْثِرُ مِنْ مَثُوبَاتِهِمْ  
وَيُضَاعِفُ حَسَنَاتِهِمْ، وَيَحْفَظُنَا بِجَاهِهِمْ،  
وَيَنْفَعُنَا بِهِمْ، وَيُعِيدُ عَلَيْنَا مِنْ بَرَكَاتِهِمْ  
وَأَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ وَنَفَحَاتِهِمْ  
فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ. [الْفَاتِحَةُ].

## **Al-Fātiḥah**

Alfātiḥata ilā rūḥi  
ṣāḥibir rātibi quṭbil  
irshādi wa ghawthil  
‘ibādi wal bilād,  
alḥabībi ‘Abdillāhibni  
‘Alawiyyibni  
Muḥammadil Ḥaddādi,  
wa usūlihī wa furū‘ihim,  
annallāha yu‘lī  
darajātihim fil jannati  
wa yukthiru min  
mathūbātihim wa  
yuḍā‘ifu ḥasanātihim,  
wa yaḥfazunā bijāhihim,  
yanfa‘unā bihim, wa  
yu‘īdu ‘alaynā min  
barakātihim wa  
asrārihim wa anwārihim  
wa ‘ulūmihim wa  
nafaḥātihim fiddīni  
waddunyā wal’ākhirati.  
[al-Fātiḥah].

*Al-Fātiḥah* on the soul  
of our master and  
compiler of the Rātib,  
the Axis of Guidance  
and the spiritual succour  
for the worshippers and  
nations, the beloved  
‘Abd Allāh bin ‘Alawī  
bin Muḥammad al-  
Ḥaddād and his  
genealogical roots  
(ancestors) and their  
branches (descendants),  
that Allāh may elevate  
their ranks in Paradise  
and increase their  
benefit, and protects us  
with their status; and  
that He shower upon us  
of their blessings,  
(spiritual) mysteries,  
knowledge, and gifts  
in (our) religion in this  
world and in the  
Hereafter. [*al-Fātiḥah*].

## الْفَاتِحَةُ

الْفَاتِحَةُ إِلَى أَرْوَاحِ كَافَّةِ عِبَادِ اللَّهِ  
الصَّالِحِينَ، وَوَالِدِينَا وَمَشَائِخِنَا فِي  
الدِّينِ، وَذَوِي الْحُقُوقِ عَلَيْنَا، وَأَمْوَاتِ  
أَهْلِ هَذِهِ الْبَلَدَةِ مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ  
أَجْمَعِينَ، وَإِلَى أَرْوَاحِ أَمْوَاتِ الْمُسْلِمِينَ  
وَأَحْيَاهُمْ إِلَى يَوْمِ الدِّينِ، أَنْ اللَّهَ يَغْفِرَ لَهُمْ  
وَيَرْحَمَهُمْ، وَيُفَرِّجَ كُرُوبَ الْمُسْلِمِينَ  
وَيَرْحَمَهُمْ، وَيَشْفِي مَرْضَاهُمْ، وَيَجْمَعُ  
شَمْلَهُمْ عَلَى الْهُدَى، وَيُوَلِّفُ ذَاتَ  
بَيْنِهِمْ،

## **Al-Fātiḥah**

Alfātiḥata ilā arwāḥi  
kāfati 'ibādillāhiṣ  
ṣāliḥīn, wa wālidīnā wa  
mashā'ikhinā fiddīn, wa  
dhawil ḥuqūqi 'alaynā,  
wa amwāti ahli hādhihil  
baldati min ahli lā ilāha  
illallāhu ajma'in,

Wa ilā arwāḥi amwāti  
muslimīna wa aḥyāhum  
ilā yawmiddīn,  
annallāha yaghfiru  
lahum wa yarḥamuhum,  
wa yufarriju kurūbal  
muslimīna wa  
yarḥamuhum, wa yashfi  
marḍāhum, wa yajma'u  
shamlahum 'alal hudā,  
wa yu'allifu dhāta  
baynihim,

*Al-Fātiḥah* on the souls  
of all the pious servants  
of Allāh and our parents,  
and our teachers of  
religion, and those who  
have rights upon us; and  
the deceased people of  
this land; of all those  
who believed that there  
is no god, but Allāh;

And on the souls of the  
deceased Muslims, and  
those who are (still)  
alive, until the Day of  
Judgement, that Allāh  
forgive them and have  
Mercy on them; that he  
removes the difficulties  
of the Muslims and show  
compassion towards  
them; and that he cures  
the sick, and unite them  
upon guidance, and  
instill love in their hearts,

وَيُؤَلِّي عَلَيْهِمْ خِيَارَهُمْ، وَيَصْرِفُ عَنْهُمْ  
شِرَارَهُمْ، وَيَكْفِينَا وَإِيَّاهُمْ شَرَّ الْفِتَنِ  
وَالْمِحَنِ وَالْمُؤْذِيَيْنِ وَالْمُعْتَدِينَ مِنْ قَرِيبٍ  
أَوْ بَعِيدٍ، وَيُرْخِي أَسْعَارَهُمْ، وَيُغَزِّرُ  
أَمْطَارَهُمْ، وَيُعْطِي كُلَّ سَائِلٍ مِّنَّا وَمِنْكُمْ  
سُؤْلَهُ، عَلَى مَا يُرْضِي اللَّهَ وَرَسُولَهُ، وَيَفْتَحُ  
عَلَيْنَا فُتُوحَ الْعَارِفِينَ، وَيَخْتِمُ لَنَا بِالْحُسْنَى  
وَهُوَ رَاضٍ عَنَّا فِي خَيْرٍ وَلُطْفٍ وَعَافِيَةٍ،  
وَإِلَى حَضْرَةِ النَّبِيِّ (مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ وَسَلَّمَ).

wa yuwallī ‘alayhim  
 khiyārahum, wa yaşřifu  
 ‘anhum shirārahum, wa  
 yakfīnā wa iyyāhum  
 sharral fitani wal miḥani  
 wal mu’dhiyyīna wal  
 mu’tadīna min qarībin  
 aw ba’īdin, wa yurkhī  
 as’ārahum, wa  
 yughazziru amtārahum,  
 wa yu’fī kulla sā’ilim  
 minnā wa minkum  
 su’lahū, ‘alā mā  
 yurḍillāha wa rasūlahū,  
 wa yaftaḥu ‘alaynā  
 futūḥal ‘ārifīna, wa  
 yakhtimu lanā bilḥusnā  
 wa huwa rāḍin ‘annā fī  
 khayrin wa luṭfin wa  
 ‘āfiyatin, wa ilā ḥaḍratin  
 nabiyyi (Muḥammadin  
 ṣallallāhu ‘alayhi wa  
 sallam).

and causes the best  
 among them to govern  
 them, and divert from  
 them the worst among  
 them, and protect us and  
 them from the evil of the  
 trials and tribulations,  
 and the mischief-makers  
 and transgressors from  
 near and far; and make  
 their living conditions  
 easy; and increase their  
 rains; and give everyone  
 what he asks according  
 to that which pleases  
 Allāh and His  
 Messenger; and that He  
 inspire us with the  
 inspiration of the  
 Gnostics; and that He  
 grant us a good ending  
 whilst being satisfied  
 with us in good, kindness  
 and well-being; and  
 (finally *al-Fātiḥah*) to  
 the Holy Presence of the  
 Prophet Muḥammad,  
 may the Blessings and  
 Peace of Allāh be upon  
 him and his family.



وَبَعْدَ قِرَاءَةِ الْفَاتِحَةِ يَرْفَعُ يَدَهُ وَيَدْعُو  
مَا شَاءَ ثُمَّ يَقُولُ:

✽ الْفَاتِحَةُ ✽

اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ ، وَنَعُوذُ  
بِكَ مِنْ سَخَطِكَ وَالنَّارِ . (ثَلَاثًا)

END OF RĀTIB AL-ḤADDĀD

**And after reading the *Fātiḥah* he (the supplicant) raises his hands and asks for whatever he wants and then says:**

Al-fātiḥah

Allāhumma innā  
nas'aluka riḍāka wal  
jannata, wa na'ūdhubika  
min sakhatika wannār.  
(3 times)

**And after reading the *Fātiḥah* he (the supplicant) raises his hands and asks for whatever he wants and then says:**

Al-fātiḥah

O Allāh! We seek Your  
contentment (pleasure)  
and the Jannah; and we  
seek refuge with You  
from Your discontent  
(displeasure), and from  
the fire. (3 times)

**END OF RĀTIB AL-ḤADDĀD**

IT IS OPTIONAL TO RECITE THE FOLLOWING  
ADHKĀR AFTER THE RĀTIB AL-ḤADDĀD

## أَذْكَارٌ

يَا عَالِمَ السِّرِّ مِنَّا ، لَا تَهْتِكِ السِّتْرَ عَنَّا ،  
وَعَافِنَا وَاعْفُ عَنَّا ، وَكُنْ لَنَا حَيْثُ كُنَّا .

(ثَلَاثًا)

\*\*\*

يَا اللَّهُ لَنَا بِالسَّعَادَةِ ، وَالْخَاتِمَةِ بِالشَّهَادَةِ .

(ثَلَاثًا)

\*\*\*

يَا اللَّهُ بِدَعْوَةٍ مُجَابَةٍ ، وَالْعَرْشِ مَفْتُوحٍ بِأَبِيهِ .

(ثَلَاثًا)

\*\*\*

IT IS **OPTIONAL** TO RECITE THE FOLLOWING  
ADHKĀR AFTER THE RĀTIB AL-ḤADDĀD

**ADHKĀR**

Yā ‘ālimas sirri minnā,  
Lā tahtikis sitra ‘annā.

Wa ‘āfinā wa’fu ‘annā,  
Wa kullanā ḥaythu  
kunnā.  
(3 times)

\*\*\*\*\*

O Knower of our  
secrets, do not remove  
Your Cover from us (do  
not expose our faults);  
make us safe and secure,  
pardon us, and be with  
us wherever we may be.  
(3 times)

\*\*\*\*\*

Yā allāhu lanā  
bissa’ādati,  
Wal khātimati bish-  
shahādati.  
(3 times)

\*\*\*\*\*

O Allāh! Grant us good  
fortune, and let our end  
be with the recital (and  
belief) of the Shahādah.  
(3 times)

\*\*\*\*\*

Yā allāhu bida’watim  
mujābatin,  
Wal ‘arshi maftūḥun  
bābuhū. (3 times)

\*\*\*\*\*

O Allāh! Accept our  
prayer whilst the door of  
the ‘Arsh is open.  
(3 times)

\*\*\*\*\*

يَا اللَّهُ لَنَا بِالسَّلَامَةِ ، مِنْ هَوْلِ يَوْمِ الْقِيَامَةِ .

(ثَلَاثًا)

\*\*\*\*\*

يَا اللَّهُ بِشَرِبَةٍ هَنِئَةٍ ، مِنْ يَدِ خَيْرِ الْبَرِيَّةِ .

(ثَلَاثًا)

\*\*\*\*\*

يَا اللَّهُ بِتَوْبَةٍ وَقَبُولٍ وَإِحْسَانٍ ، يَا اللَّهُ

بِتَوْبَةٍ قَبْلَ دَرَجِ الْأَكْفَانِ (ثَلَاثًا)

\*\*\*\*\*

يَا اللَّهُ بِهَا ، يَا اللَّهُ بِهَا ، يَا اللَّهُ بِحُسْنِ

الْخَاتِمَةِ . (ثَلَاثًا)

\*\*\*\*\*

Yā allāhu lanā  
bissalāmati,  
Min hawli yawmil  
qiyāmati. (3 times)

\*\*\*\*\*

Yā allāhu bisharbatin  
hanī'atin,  
Min yadi khayril  
bariyyati. (3 times)

\*\*\*\*\*

Yā allāhu bitawbatiw  
wa qabūliw wa iḥsānin,  
Yā allāhu bitawbatin  
qabla darjil akfāni.  
(3 times)

\*\*\*\*\*

Yā Allāhu bihā, yā  
Allāhu bihā, yā Allāhu  
biḥusnil khātimati.  
(3 times)

\*\*\*\*\*

O Allāh! Grant us  
safety and security from  
the horrors of the day of  
Qiyāmah. (3 times)

\*\*\*\*\*

O Allāh! Let us drink a  
wholesome and pleasant  
drink through the hand  
of the greatest (and most  
honoured) of Your  
creation. (3 times)

\*\*\*\*\*

O Allāh! Accept our  
repentance (tawbah) and  
our good deeds; and  
accept our repentance  
before we are shrouded  
(wrapped in a kafan).  
(3 times)

\*\*\*\*\*

O Allāh! Through it (our  
good deeds), O Allāh!  
Through it (our good  
deeds), O Allāh! Through  
our good deeds grant us a  
good ending. (3 times)

\*\*\*\*\*

يَا رَبِّ جَمْعًا طَلَبْنَا مِنْكَ مَغْفِرَةً وَحُسْنَ  
الْخَاتِمَةِ (ثَلَاثًا)

## الْفَاتِحَةُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ  
جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ  
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾  
فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ  
يَمَسْسَهُمْ سُوءٌ ۙ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ  
وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾﴾<sup>٨</sup>

٨. سُورَةُ آلِ عِمْرَانَ (٣)، آيَات ١٧٣-١٧٤

Yā rabbi jam'an ṭalabnā  
minka maghfirataw wa  
ḥusnal khātimati.  
(3 times)

### **Al-Fātiḥah**

**Bismillāhir raḥmānir  
raḥīm**

*Alladhīna qāla lahumun  
nāsu innan nāsa qad  
jama'ū lakum fakh-  
shawhum fazādahum  
īmānan, wa qālū  
ḥasbunallāhu wa ni'mal  
wakīl.*

*Fanqalabū bini'matim  
minallāhi wa faḍlil lam  
yamsashum sū-un,  
wattaba'ū riḍwānallāhi,  
wallāhu dhū faḍlin  
'aẓīm.*

[Sūrah Āl-'Imrān (3),  
Āyāt 173-174]

O our Lord! We all beg  
You to grant us  
forgiveness and a good  
ending. (3 times)

### **Al-Fātiḥah**

**In the Name of Allāh,  
Most Compassionate,  
Most Merciful.**

*Men said to them: "A great  
army is gathering against  
you"; and frightened them;  
but it (only) increased their  
faith. They said: "For us  
Allāh is sufficient, and in  
Him do we place our  
trust." And they returned  
with grace and bounty  
from Allāh; no harm ever  
touched them; for they  
followed the good pleasure  
of Allāh; and Allāh is the  
Lord of bounties  
unbounded. [Sūrah Āl-  
'Imrān (3), Verses 173-  
174]*



حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٨ مَرَّةً)

﴿وَأَنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ

اللَّهُ<sup>ط</sup> هُوَ الَّذِي آيَدَكَ بِبَصَرِهِ وَبِالْمُؤْمِنِينَ

﴿٦٦﴾ وَأَلْفَ بَيْنَ قُلُوبِهِمْ<sup>ط</sup> لَوْ أَنْفَقْتَ مَا فِي

الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ

وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ<sup>ط</sup> إِنَّهُ عَزِيزٌ حَكِيمٌ

﴿٦٦﴾ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ

مِنَ الْمُؤْمِنِينَ ﴿٦٦﴾<sup>٩</sup>

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ

النَّصِيرُ. (١٨ مَرَّةً)

٩. سُورَةُ الْأَنْفَالِ (٨)، آيَات ٦٢-٦٤

Ḥasbunallāhu wa ni'mal  
wakīl. (18 times)

*Wa iyyurīdū  
ayyakhda 'ūka fa'inna  
ḥasbakallāhu huwal  
ladhī ayyadaka  
binaṣrihī wa  
bilmu'minīn, wa allafa  
bayna qulūbihim, law  
anfaqta mā fil'arḍi  
jamī'am mā allafta  
bayna qulūbihim wa  
lākin nallāha allafa  
baynahum, innahū  
'azīzun ḥakīm. Yā  
ayyuhan nabiyyu  
ḥasbukallāhu wa  
manittaba 'aka minal  
mu'minīn,  
[Sūrah Al-Anfāl (8),  
Āyāt 62-64]*

Ḥasbunallāhu wa ni'mal  
wakīli ni'mal mawlā wa  
ni'man naṣīr.  
(18 times)

Allāh is sufficient for us,  
and in Him do we place  
our trust. (18 times)

*Should they intend to  
deceive you, verily Allāh  
is sufficient for you. It is  
He that strengthened you  
with His aid and with the  
company of the believers.  
And moreover, He has  
put affection between  
their hearts. Even if you  
had spent all that is in  
the earth, you could not  
have produced that  
affection; but Allāh has  
done it; for He is the  
Exalted in Might, the  
Wise. O Prophet! Allāh is  
sufficient for you and for  
those believers who follow  
you. [Sūrah Al-Anfāl (8),  
Verses 62-64]*

Allāh is sufficient for us,  
and He is the best  
Guardian. He is the  
Bestower of Protection,  
and the Bestower of  
Victory. (18 times)

نَعْمَ الْمَوْلَىٰ وَنَعْمَ النَّصِيرُ ، وَلَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، اللَّهُ لَطِيفٌ<sup>م</sup>  
بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ .

يَا بَاسِطُ ، يَا وَدُودُ . (سِتًّا)

اللَّهُ لَطِيفٌ<sup>م</sup> بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ  
الْقَوِيُّ الْعَزِيزُ ، يَا لَطِيفُ ، يَا اللَّهُ .  
( ٥٠ مَرَّةً )

Ni‘mal mawlā wa  
ni‘man naṣīr, wa lā  
ḥawla wa lā quwwata  
illā billāhil ‘aliyyil  
‘azīm.

### **Bismillāhir raḥmānir rahīm**

Allāhu laṭīfum bi-  
‘ibadihī yarzuqu  
mayyashā’u wa huwal  
qawiyyul ‘azīz.

Yā bāsitu, yā wadūdu.  
(6 times)

Allāhu laṭīfum bi-  
‘ibadihī yarzuqu  
mayyashā’u wa huwal  
qawiyyul ‘azīz.

Yā laṭīfu, yā Allāhu  
(50 times)

O Bestower of Protection  
and the Bestower of  
Victory; and there is no  
Power and no Strength  
except with Allāh the  
Most High, the All-  
Mighty.

### **In the Name of Allāh, Most Compassionate, Most Merciful.**

Allāh, who is Most Kind  
to His servants, He gives  
sustenance to whom He  
Wills, and He is the Most  
Powerful, the Mighty.

O the Extender of  
Sustenance, O the Most  
Loving. (6 times)

Allāh, is Most Kind to  
His servants; He gives  
sustenance to whom He  
Wills and He is the Most  
Powerful, the Mighty.

O Most Kind, O Allāh  
(50 times)

يَا لَطِيفُ لَمْ تَزَلْ أَلْطُفْ بِنَا فِيمَا نَزَلَ  
إِنَّكَ لَطِيفٌ لَمْ تَزَلْ أَلْطُفْ بِنَا  
وَالْمُسْلِمِينَ. (ثَلَاثًا)

\*\*\*\*

يَا مُغِيثُ أَغْنِنَا ، وَاصْرِفْ عَنَّا السُّوْءَ .  
(ثَلَاثًا)

\*\*\*\*

اللَّهُمَّ يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ ،  
يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ ، يَا صَاحِبَ  
الْمَوَاهِبِ السَّنِيَّةِ ، صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ خَيْرِ الْوَرَى بِالسَّجِيَّةِ ، وَاعْفِرْ لَنَا  
يَا ذَا الْعُلَى فِي هَذِهِ الْعَشِيَّةِ. (ثَلَاثًا)

Yā laṭīfu lam tazal ulṭuf  
binā fīmā nazala innaka  
laṭīfun lam tazal ulṭuf  
binā wal muslimīna.  
(3 times)

\*\*\*\*

Yā mughīthu aghithnā,  
waṣrif ‘annas sū’a.  
(3 times)

\*\*\*\*

Allāhumma yā dā’imal  
faḍli ‘alal bariyya, yā  
bāsiṭal yadayni bil  
‘aṭiyyati, yā ṣāḥibal  
mawāhibis saniyyati,  
ṣalli wa sallim ‘alā  
sayyidinā Muḥammadin  
khayral warā  
bissajjiyyati, waghfir  
lanā yā dhal ‘ulā fī  
hādhihil ‘ashiyyati.  
(3 times)

O Most Kind, You are  
forever Most Kind.  
Show Kindness to us  
against Calamities. You  
are Eternally Kind.  
Show us and the  
Muslims Kindness.  
(3 times)

\*\*\*\*

O Great Helper! Help  
us. Keep away from us  
all misfortune and evil.  
(3 times)

\*\*\*\*

O Allāh! O the One  
Whose Grace is  
eternally bestowed on  
mankind; whose Hands  
are forever open (Who  
are Most Generous) in  
bestowing bounties; and  
Who bestow great gifts.  
Bestow Your Blessings  
and Peace on our chief  
and leader Muḥammad,  
the best of mankind in  
disposition, and forgive  
us on this evening, O  
Most High. (3 times)

جَزَا اللهُ عَنَّا سَيِّدِنَا وَنَبِيَّنَا وَمَوْلَانَا مُحَمَّدًا  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرًا بِمَا هُوَ أَهْلُهُ.  
(ثَلَاثًا)

أَلْفَاتِحَةٌ ...

Jazallāhu ‘annā  
sayyidinā wa  
nabiyyinā wa mawlānā  
Muḥammadan  
ṣallallāhu ‘alayhi wa  
sallama khayram bimā  
huwa ahluhū.  
(3 times)

May Allāh reward  
Muḥammad, may  
Allāh’s Peace and  
Blessings be upon  
him, our master, our  
prophet and our  
guardian, with all the  
goodness that he  
deserves. (3 times)

### **Al-Fātiḥah ...**



## الدُّعَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، حَمْدًا يُؤَافِي  
نِعْمَهُ وَيُكَافِي مَزِيدَهُ ، يَا رَبَّنَا لَكَ الْحَمْدُ  
كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ  
سُلْطَانِكَ ، سُبْحَانَكَ لَا نُحْصِي ثَنَاءً  
عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَي نَفْسِكَ ،  
فَلَكَ الْحَمْدُ حَتَّى تَرْضَى ، وَلَكَ الْحَمْدُ  
إِذَا رَضَيْتَ وَلَكَ الْحَمْدُ بَعْدَ الرِّضَى .

## **Al-Du'ā**

### **Bismillāhir raḥmānir raḥīm**

Alḥamdulillāhi rabbil  
‘ālamīn, ḥamdan yuwāfi  
ni‘amahū wa yukāfi’u  
mazīdah, yā rabbanā lakal  
ḥamdu kamā yambaghī li  
jalāli wajhika wa ‘azīmi  
sulṭānik, subḥānaka lā  
nuḥṣī thanā’an ‘alayka  
anta kamā athnayta ‘alā  
nafsik, falakal ḥamdu  
ḥattā tarḍā, walakal  
ḥamdu idhā raḍīta wa  
lakal ḥamdu ba‘dar riḍā,

## **The Du'ā (Supplication)**

### **In the Name of Allāh, Most Compassionate, Most Merciful.**

All Praise be to Allāh,  
Lord of the Worlds,  
Praises that are  
equivalent to His  
Bounties, Praises that  
will keep away His  
Resentment and wrath,  
and Praises that are equal  
to His Added Grace and  
Kindness. O Allāh! All  
Praise is due to You  
alone, Praises befitting  
Your Majestic  
Countenance and Grand  
and Vast Authority. All  
Glory be to You. We  
cannot do justice  
Praising You (enough),  
for You have Praised  
yourself. All Praises be  
to You before You are  
Pleased; and all Praises  
be to You after You are  
Pleased; and all Praises  
be to You when you are  
Pleased.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي  
الْأَوَّلِينَ ، وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
فِي الْآخِرِينَ ، وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ فِي كُلِّ وَقْتٍ وَحِينٍ ،

وَصَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ فِي الْمَلَائِكَةِ  
الْأَعْلَى إِلَى يَوْمِ الدِّينِ ، وَصَلِّ وَسَلِّمْ عَلَى  
سَيِّدِنَا مُحَمَّدٍ حَتَّى تَرِثَ الْأَرْضَ وَمَنْ  
عَلَيْهَا وَأَنْتَ خَيْرُ الْوَارِثِينَ .

Allāhumma ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammadin  
fil’awwalīn, wa ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammadin  
fil’ākhirīn, wa ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammadin fī kulli  
waqtiw wa ḥīn,

Wa ṣalli wa sallim ‘alā  
sayyidinā Muḥammadin  
fil mala’il a’lā ilā  
yawmid dīn, wa ṣalli wa  
sallim ‘alā sayyidinā  
Muḥammadin ḥattā  
tarithal arḍa wa man  
‘alayhā wa anta khayrul  
wārithīn,

O Allāh! Bestow Your  
Blessings and Peace on  
our master Muḥammad,  
amongst the first.  
Bestow Your Blessings  
and Peace on our master  
Muḥammad, amongst the  
last. Bestow Your  
Blessings and Peace  
upon our master  
Muḥammad, always, and  
at all times.

Bestow Your Blessings  
and Peace upon our  
master Muḥammad  
amongst the exalted  
chiefs in heaven till the  
day of judgement; and  
bestow Your Blessings  
and Peace upon our chief  
Muḥammad until You  
inherit the earth, and all  
that is in it, for You are  
the best of Inheritors (the  
Real and Eternal  
Possessor of everything).

اللَّهُمَّ إِنَّا نَسْتَحْفِظُكَ وَنَسْتَدْعُكَ أَدْيَانَنَا  
وَأَبْدَانَنَا وَأَنْفُسَنَا ، وَأَمْوَالَنَا وَأَهْلَنَا وَكُلَّ  
شَيْءٍ أَعْطَيْتَنَا. اللَّهُمَّ اجْعَلْنَا فِي كَنْفِكَ  
وَعِيَاذِكَ وَجَوَارِكَ وَأَمَانِكَ ، مِنْ شَرِّ كُلِّ  
شَيْطَانٍ مَرِيدٍ ، وَجَبَّارٍ عَنِيدٍ ، وَذِي عَيْنٍ  
وَذِي بَغْيٍ وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ ، إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

اللَّهُمَّ حُطْنَا بِالتَّقْوَى وَالِإِسْتِقَامَةِ ، وَأَعِدْنَا  
مِنْ مُوجِبَاتِ النَّدَامَةِ، فِي الْحَالِ وَالْمَالِ،  
إِنَّكَ سَمِيعُ الدُّعَاءِ.

Allāhumma innā  
nastahfīzuka wa  
nastawdi'uka adyānanā  
wa abdānanā wa  
anfusanā, wa amwālanā  
wa ahlanā wa kulla  
shay'in a'ṭaytanā,  
Allāhummaj'alnā fī  
kanafika wa 'iyādhika  
wa jiwārika wa  
amānika, min sharri  
kulli shayṭānim marīd,  
wa jabbārin 'anīd, wa  
dhī 'ayniw wa dhī  
baghyiw wa min sharri  
kulli dhī shar, innaka  
'alā kulli shay'in qadīr.

Allāhumma ḥuṭnā  
bittaqwā wal istiqāmah,  
wa a'idhnā min  
mūjibātin nadāmah, fil  
ḥālī wal ma'āl, innaka  
samī'ud du'ā,

O Allāh! We place in  
Your Care and  
Safekeeping our  
religion, our bodies, our  
souls, our properties,  
our families, and all that  
which You have granted  
us. O Allāh! Let us be  
in Your Care, Safety,  
Protection and Security  
against every rebellious  
Shayṭān (Satan), and  
obstinate and tyrannical  
oppressor, and against  
every evil eye, wrong-  
doer and aggressor, and  
against the evil of all  
evil-doers, for You have  
Power over all things.

O Allāh! Safeguard us  
through piety and  
sincerity, and protect us  
from all that which will  
cause us to grieve now  
and in the future. For  
Verily, You are the One  
Who Answers the  
prayers.

وَصَلِّ اللَّهُمَّ بِجَمَالِكَ وَجَلَالِكَ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ ،  
وَارْزُقْنَا كَمَالَ الْمُتَابَعَةِ لَهُ ظَاهِرًا وَبَاطِنًا ،  
يَا أَرْحَمَ الرَّاحِمِينَ .

وَأَفْضَلُ الصَّلَاةِ وَآتَمُّ التَّسْلِيمِ عَلَى سَيِّدِنَا  
مُحَمَّدٍ خَاتِمِ جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ ،

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾﴾  
وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿١٨٢﴾ ﴿١٠﴾ الْفَاتِحَةُ

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١٠ . سُورَةُ الصَّافَّاتِ (٣٧) ، آيَاتُ ١٨٠-١٨٢

Wa ṣallillāhumma  
 bijamālika wa jalālika  
 ‘alā sayyidinā  
 Muḥammadin wa ‘alā  
 ālihī wa ṣaḥbihī wa sallim,  
 warzuqnā kamālal  
 mutāba‘ati lahū  
 zāhiraw wa bāṭinā,  
 yā arḥamar rāḥimīn.

Wa afdaluṣ ṣalāti wa  
 atammut taslīmi ‘alā  
 sayyidinā Muḥammadin  
 khātimi jamī‘il ambiyā‘i  
 wal mursalīn, wa ‘alā  
 ālihī wa aṣḥābihī ajma‘īn.

*Subḥāna rabbika rabbil  
 ‘izzati ‘ammā yaṣifūn. Wa  
 salāmun ‘alal mursalīn.  
 Walḥamdu lillāhi rabbil  
 ‘ālamīn. [Sūrah Al-Ṣāffāt  
 (37), Āyāt 180-182]*

### ***Al-Fātiḥah***

O Allāh! Through Your  
 Beauty, Splendour,  
 Exaltedness, Sublimity  
 and Glory, bestow Peace  
 and Blessings on our master  
 Muḥammad, his family and  
 his Companions; and endow  
 us with the ability to follow  
 him with perfection inwardly  
 and outwardly, O Most  
 Merciful.

And the greatest of Blessings  
 and Salutations upon the  
 most honoured Muḥammad,  
 the last Prophet of all the  
 Prophets and Messengers.  
 And the greatest of Blessings  
 and Salutations upon all the  
 Prophets and their families  
 and friends.

*Glory be to your Lord; the  
 Lord of Honour and Power  
 Who is far superior than  
 what they attribute to Him;  
 And Peace be on the  
 Messengers; And Praise be  
 to Allāh, the Lord and  
 Cherisher of the Worlds.  
 [Sūrah Al-Ṣāffāt (37), Verses  
 180-182]*



اللَّهُمَّ اغْفِرْ لِأَهْلِ الْقُبُورِ مِنَ الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، اِرْفَعْ  
لَهُمُ الدَّرَجَاتِ وَكَفِّرْ عَنْهُمْ السَّيِّئَاتِ  
يَا رَبَّ الْعَالَمِينَ ،

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا ﴿٥٦﴾﴾ ١١

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ.

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١١ . سُورَةُ الْأَحْزَابِ (٣٣) ، آيَةٌ ٥٦

Allāhummagfir li'ahlil  
qubūr minal mu'minīna  
wal mu'mināti wal  
muslimīna wal  
muslimāt, irfa' lahumud  
darajāti wa kaffir  
'anhumus sayyi'āti yā  
rabbal 'ālamīn.

*Innallāha wa  
malā'ikatahū yuṣallūna  
'alan nabiyy, Yā  
ayyuhalladhīna āmanū  
ṣallū 'alayhi wa sallimū  
taslīmā,*  
[Sūrah Al-Aḥzāb (33),  
Āyah 56]

Allāhumma ṣalli 'alā  
sayyidinā Muḥammadiw  
wa 'alā āli sayyidinā  
Muḥammadiw wa bārik  
wa sallim.

O Allāh, forgive the  
people of the grave, the  
believing men and  
believing women and  
the Muslim men and  
Muslim women, elevate  
their status, and remove  
from them their sins, O  
Lord of the Worlds.

*Verily, Allāh and His  
angels send Salutations  
upon the Prophet; O you  
who believe, send  
Salutations and Peace  
upon him.*  
[Sūrah Al-Aḥzāb (33),  
Verse 56]

O Allāh! Shower Your  
Blessings and Peace on  
our chief Muḥammad,  
and upon his family and  
his Companions.

﴿دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ  
فِيهَا سَلَامٌ وَأٰخِرُ دَعْوَاهُمْ اِنَّ الْحَمْدَ لِلّٰهِ  
رَبِّ الْعٰلَمِيْنَ﴾ ١٠ ﴿١٢﴾

*Da'wāhum fīhā  
subḥānakal lāhumma  
wa taḥīyyatuhum fīhā  
salām, wa ākhiru  
da'wāhum anil ḥamdu  
lillāhi rabbil 'ālamīn.  
[Sūrah Yūnus (10),  
Āyah 10]*

*In that (state of  
happiness) they will call  
out: “Glory be to You,  
O Allāh!” while their  
greeting in it (Paradise)  
will be: “All Praise is  
due to Allāh, the Lord of  
the Worlds.”  
[Sūrah Yūnus (10),  
Verse 10]*

## COMMENTARY ON THE RĀTIB AL-ḤADDĀD

1. Abū Sa'īd ibn al-Mullā ﷺ said: "As I was praying in the Mosque, the Prophet ﷺ called me but I did not answer him. Later I said, "O Allāh's Messenger! I was praying." He said, "Didn't Allāh say:- 'Give your response to Allāh (by obeying Him) and to His Messenger when he calls you.'" (Sūrah (8) al-Anfāl, verse 24). He then said to me, "Before you leave the Mosque, I will teach you a sūrah, which is the greatest surah in the Qur'ān."

Then he got hold of my hand, and when he was about to leave (the Mosque) I said to him, "Didn't you O Prophet say to me: 'I will teach you a surah which is the greatest surah in the Qur'ān?'" He said, "Praise be to Allāh, the Lord of the Worlds" (Al-Fātiḥah, which is the seven oft-repeated verses) and the mighty Qur'ān which has been given to me."

2. From Bukhārī, narrated by Abū Hurayrah: The Prophet ﷺ ordered me to guard the zakāh revenue of Ramaḍān. Then somebody came and started to steal the food. I caught him and said, "I will take you to Allāh's Prophet!" Then Abū Hurayrah described the whole narration and said: {That person said (to me), "Please

don't take me to Allāh's Prophet. I will tell you a few words by which Allāh will benefit you.}”}

“When you go to bed, recite Āyāt al-Kursī, for then there will be a guard from Allāh who will protect you all night long, and Satan will not be able to come near you till dawn.” (When the Prophet heard the story) he said (to me); “He (who came to you at night) told you the truth, although he is a liar; because he who came to you were Satan.”

3. From Bukhārī and Muslim, narrated by ibn Mas'ūd: The Prophet said: “If somebody recited the last two verses of surah al-Baqarah at night, that will be sufficient for him.”

4. From Muslim, narrated by 'Abdullāh ibn 'Abbās. While Jibrīl ﷺ was sitting with the Prophet ﷺ, he heard a creaking sound above him. He lifted his head and said: ‘This is a gate which is being opened in heaven today which had never been opened before.’ Then, when an angel descended through it, he (Jibrīl) said: ‘Rejoice in two lights which is given to you and the likes of which have not been given to any prophet before you: “Fātiḥat al-Kitāb and the concluding verses of Sūrah al-Baqarah”. (You will never recite a letter from them for which you will not be rewarded.)

5. From Al-Muwaṭṭaʿ, narrated by Abū Hurayrah; The Messenger of Allāh, may Allāh Bless him and grant him Peace, said: “Whosoever says, ‘There is no god but Allāh, alone, He has no partners. His is Sovereignty and to Him belongs all praise and He has power over everything’, one hundred times a day, it is the same for him as freeing ten slaves. One hundred good actions are written for him and one hundred wrong actions are erased from him, and it is a protection against Satan for that day until the night. No one does anything more excellent than what he does except some one who does more than that.”

6. From Muslim, narrated by Samurah ibn Jundab; the Messenger of Allāh, may Allāh Bless him and grant him Peace, said: “The dearest words to Allāh are four: ‘Transcendent is Allāh’ ‘All praise belong to Allāh’, ‘There is no god but Allāh’, and ‘Allāh is the Greatest’. (There is no harm for you in which order you begin (them while remembering Allāh).”

7. From Bukhārī, narrated by Abū Hurayrah. The Prophet ﷺ said: “There are two expressions which are very easy for the tongue to say, but they carry much weight and are very dear to Allāh. They are: ‘*Subḥānallāh wa biḥamdiḥ*’ and ‘*Subḥānallāh al-ʿAẓīm*’.”

And the Prophet ﷺ said: “Whosoever says ‘*Subḥānallāh wa biḥamdihī*’, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.”

8. Sūrah 11: Hūd, verse 3 and 90: “But ask forgiveness of your Lord, and turn to Him (in repentance);

Sūrah 4: Al-Nisā, verse 106: “And seek forgiveness of Allāh; for Allāh is Oft-Forgiving, Most Merciful.”

9. Sūrah 33: Al-Aḥzāb, verse 56: “Allāh and His Angels send blessings on the Prophet: O you that believe! Send your blessings on him, and salute him with all respect.”

From Muslim, narrated by ‘Abdullāh bin ‘Amr bin al-‘Āṣ: The Prophet ﷺ said: “Whosoever ask Allāh to bless me once, Allāh will bless him ten times.”

10. From Abū Dāwūd and Tirmidhī, the Prophet ﷺ said: “Anyone who recites this prayer three times, no harm will befall him.”

11. From ibn Ḥibbān; Muḥammad ﷺ said: “Any servant of Allāh who reads this prayer every morning and evening, no sickness will befall him.”



12. Sūrah 3: Āl ‘Imrān, verse 19: “The religion before Allāh is Islām, submission to His Will.

From Abū Dāwūd and Tirmidhī; Muḥammad ﷺ said: “Anyone who recites this prayer every morning and evening he will enter heaven.”

(‘Umar ﷺ recited this prayer whenever he noticed that the Prophet ﷺ is upset.)

13. The Prophet ﷺ said: “Oh Abū Hurayrah, whenever you want to travel for trade recite this prayer then your steps will lead you to the right path.” (According to the learned scholars [‘Ālim ‘Ulamā], this applies to all professions.)

Every act should begin with ‘*Bismillāh*’ and conclude with ‘*Alḥamdulillāh*’.

14. According to the learned jurists [‘Ālim ‘Ulamā], the secret of this dhikr is to uphold your faith [īmān] and vow to correct your deficiencies. Seek forgiveness with your heart and soul via the sincere repentance [*Tawbah Naṣūḥ*], with all your available faculties.

15. From Tirmidhī and Ibn Mājah; The Prophet ﷺ mounted the pulpit, then wept and said: “Ask Allāh for forgiveness and health, for after being granted certainty, one is given nothing better than health.”

Sūrah 4: Al-Nisā, verse 106: “But seek forgiveness of Allāh; for Allāh is Oft-Forgiving, Most Merciful.”

16. Sūrah 3: Āl ‘Imrān, verse 19: “The only true religion in Allāh’s sight is Islām: complete submission to His Will.” From Tirmidhī, the Prophet ﷺ said: “Say this prayer frequently. A person who repeats “*Yā dhal jalāli wal ikrām*” many times will be well endowed.

17. A person who cannot defeat his enemy should say : “Al Qawiyyu” with the intention of not being harmed. He will be protected from harm. A person who has problems should repeat; “Al Matīn”. His problems will disappear inshā-allāh. And the Prophet ﷺ said: “Whosoever loves to recite these prayers, he will have a place in heaven.”

18. Abū Dardā’ reported, that the Prophet ﷺ said: “There is no believing servant who prays for his brother in his absence for whom the Angels do not say: “The same be for you too.”

19. Sūrah 17: Al-Isrā-īl, verse 110: “Say: Call upon Allāh or call upon Raḥmān by whatever name you call upon Him, for to Him belongs the Most Beautiful Names”.

From Tirmidhī, narrated by Abū Hurayrah. The Prophet ﷺ said: “Allāh Most High has Ninety-Nine Names. He who commits them to memory will enter Paradise.”

20. From Abū Dāwūd, narrated by Anas ibn Mālik: “I was sitting with the Messenger of Allāh ﷺ and a man was offering prayer. He then made supplication: “O Allāh, I ask You by virtue of the fact that Praise is due to You; there is no deity but You; the One Who shows Favours and Beneficence, the Originator of the Heavens and the earth; O Lord of Majesty and Splendour; O the Living One; O the Eternal One.”

The Prophet ﷺ then said: “He has supplicated to Allāh using His Greatest Name, when supplicated by His Name, He answers, and when asked by this He gives.”

21. Sūrah 4: Al-Nisā, verse 106: “And seek forgiveness of Allāh; for Allāh is Oft-Forgiving, Most Merciful.”

Sūrah 11: Hūd, verse 3 and 90: “But ask forgiveness of your Lord, and turn to Him (in repentance); for my Lord is indeed Full of Mercy and Loving-Kindness.”

22. Abū Dhar reported that Muḥammad ﷺ said: “A man who recites: ‘There is no God but Allāh.’ Allāh will prevent him from entering Hell.” Commentaries on the Oneness of Allāh [*Tawḥīd*] are lengthy.

23. From Bukhārī, narrated by Abū Sa‘īd al-Khudrī; a man heard another man reciting Sūrah al-Ikhlāṣ repeatedly. The next morning he came to Allāh’s Messenger ﷺ and informed him about it, with the idea that it was not enough to recite. On that the Prophet ﷺ said, “By Him in Whose hand my life is, this surah is equal to one-third of the Qur’ān!”

From Al-Muwaṭṭa’, narrated by Abū Hurayrah; I was walking along with the Prophet ﷺ, when he heard a man reciting Sūrah al-Ikhlāṣ. The Prophet ﷺ said: “It is obligatory.” I asked him, “What is, Messenger of Allāh?” He said, “The Garden.”

24. From Bukhārī, narrated by ‘Ā’isha ﷺ; whenever Allāh’s Messenger ﷺ became sick, he would recite Mu‘awwadhāt (sūrah al-Falaq and sūrah al-Nās) and then

blow his breath over his body. When he became seriously ill, I used to recite (these two surahs) and rub his hand over his body hoping for its blessings.

25. From Tirmidhī, narrated by Abū Sa‘īd al-Khudrī; the Prophet ﷺ use to seek protection against the Jinn and the evil eye, until sūrah al-Falaq and sūrah al-Nās were revealed. After they were revealed he stuck to them and discarded everything else beside them.

## GLOSSARY AND END-NOTES

- **‘Abd:** bondsman; servant; worshipper; human being; man; from the root *abada-* to serve; to worship.
- **‘Ibādah:** worship; adoration i.e. obeying Allah in humility and service, and holding securely onto the religion.
- **‘Ilm:** knowledge; learning; certainty; from the root word *‘alima* - to know.
- **A.D:** from the Latin *Anno Domini*; an abbreviation used in the Christian calendar to show a particular number of years since the year when Jesus (Nabī ‘Īsā) was believed to have been born.
- **Aḥādīth:** (pl. of ḥadīth); narratives and reports of the deeds and sayings of the Prophet ﷺ; of what the Prophet ﷺ did, said or approved.
- **Ākhirah:** the Hereafter; the latter or last life; the abode of everlasting duration.
- **Allāh:** God; the Greatest Name of God; literally it means “the God”; the Name Allah covers all Divine Names.
- **Arḍ:** the earth; land; soil; a country; the world as we experience it; ( as distinct from *dunyā*).
- **Āyah:** (pl. *āyāt*); sign; indication; verse of the Qur’an.

- **Bā 'Alawis:** A sūfi order that started in Haḍramawt, Republic of Yemen, and spread to the Ḥijās and other parts of the world e.g. South Africa.
- **Beneficent:** doing or resulting in something good.
- **C.E:** Common Era; the period since the birth of Jesus (Nabī 'Īsā) when the Christian calendar starts to count years.
- **Certitude:** a feeling of complete certainty.
- **Collate:** collect and combine documents or information.
- **Dhikr:** (pl. *adhkār*); an invocation; remembrance of Allāh, motivated by the invocation of His Divine Names and other formulae of the Qur'an and Ḥadīth; from the root word *dhakara* - to remember, think or relate.
- **Dhikrullāh:** remembrance of Allāh; an invocation; a generic term that includes categories such as *wird* (pl. *awrād*) and *ḥizb* (pl. *aḥzāb*).
- **Du'āh:** supplicating to Allāh; the act of seeking; desiring; asking; demanding; from the root word *da'ā* - to call or summon; appeal; invite; invoke.
- **Du'āt:** (pl. of *dā'in*); one who invites, inviter; host; motive, reason, cause.
- **Equitable:** fair and impartial.
- **Fervent:** showing a strong or passionate feeling.

- **Ghusl:** the word ghusl means to let pure, clean water flow over the body, with a specific *niy' yah* (intention); a religious-spiritual cleansing of the body.
- **Ḥaflah:** to gather, assemble, congregate; (social or public) event; festivity, celebration, feast.
- **Ḥajj:** a holy pilgrimage to Mecca (performed by Muslims) culminating at Mount 'Arafah. This religious event happens yearly between the 8<sup>th</sup> and 13<sup>th</sup> of Dhul Ḥijjah, the twelfth month of the Islamic calendar. It is compulsory for every Muslim (who are by the means) to perform this duty, once in a life-time.
- **Ḥamd:** praise; laudation; from the root word *Ḥamada-* to praise; experience.
- **Ḥaqīqah:** inner reality; truth; science of the inward; from the root word *haqqa-* to be true, right, just, authentic and valid; and *haqaqa-* to make something come true.
- **Ḥijāz:** the region along the Western seaboard of Arabia, in which Mecca, Medina, Jeddah and Tā'if are situated.
- **His Countenance:** Allah's Face.
- **Holistic:** to do something in a wholesome manner; to treat the whole person rather than just the symptoms of a disease.
- **Iḥsān:** performance of good deeds; excellence; beneficence; from the root word *aḥsana* (IV) – to act well; pleasingly; expertly; to do good deeds.



- **Ijāzah:** (pl. ijāzāt) ; a permission given by a teacher to a student, certifying that he/she is capable of teaching or transmitting a particular work of his/her master.
- **Imām Al-Ghazālī:** The Imām was born in the year 1058 C.E. in Tus, near the modern Meshed, in Khurasān. The Imām, a scholar of distinction, died in the year 1111 C.E. A Sūfi mystic, also known as “The Proof of Islām”, lived in Baghdād, ‘Irāq. He was instrumental in bringing together the two extremes of Sunni orthodoxy/ritualism and mystical awareness/devotion. His Magnum Opus, the *Ihyā’ Ulūm-Ad- Dīn* (The Revival of the Religious Sciences), is an ocean of knowledge, reason and arguments. It liberally draws from the Qur’an, the Sunnah of the Prophet ﷺ, the companions of the Prophet ﷺ, and from the pious and illumined saints of the early ages. The Imām, in the main, belonged to the Shāfi’ Sunnī sect.
- **Imām:** (pl. *a’immah*). It literally means “the one who is placed at the front”. It also applies to any person, specifically trained or not, who directs the prayer, or who officiates during the Friday sermons. More particularly, this term is used to qualify a scholar who has historically left a mark on the development of the Islamic Sciences and knowledge, especially in the field of law and jurisprudence.
- **Īmān:** faith; trust; belief; acceptance; from the word *amuna* (I) - to behave.

- **Inaugurate:** to introduce a system or project; initiate; start; introduce; establish.
- **Iniquity:** sins; heinousness; immorality; evils; can also mean great injustice or unfairness if used in other contexts.
- **Invocation:** an appeal to God; Praising and Magnifying Him; Remembering God.
- **Islām:** submission (to the will of Allāh); from the root word *aslama* (IV) to submit; to commit (one self).
- **Jannah:** Garden; Paradise; from the root word *janna* (I) - to cover; hide; conceal; veil.
- **Ka'bah:** the word Ka'bah means cube; the cube-shaped shrine in the Great Mosque in Mecca is the place towards which every Muslim person turn when saying their prayers. In Muslim tradition, the Ka'bah was the first shrine on earth built for God, by the first human-being, Ādam ﷺ.
- **Khiraq:** (sing. *khirqah*) a document which contain the ijāzah.
- **Litany:** the invocation of a series of prayers.
- **Manifest:** to show something clearly especially a feeling, an attitude or a quality; display; show; exhibit; reveal; clear and obvious.
- **Mawlūd:** birthday; Mawlid -un-Nabī is the birthday of the Prophet ﷺ. It is not certain, but many

commentators believe the birth to have taken place on 20 August 570 C.E. In the Muslim calendar, it is celebrated on the 12<sup>th</sup> Rabī' Al-Awwal. Some Muslims, especially the Ṣūfīs, celebrate it with Qur'anic readings, special prayers and incantations.

- **Nabī:** pl. *ambiyā'*; Prophet; he who acquaints or informs the human kind; from the word *naba'a* (I) - to be exalted or elevated; to announce; *nabba'a* (II) - to inform; make known.
- **Nafs:** self; soul; psyche; mind; human being; man's innate nature; his genetic predisposition and conditioned behaviour; from the root word *nafasa* (I) - to be precious; valuable; *naffasa* (II) - to comfort; relief; air; uncover.
- **Nār:** fire; Hellfire; gunfire; from the root word *nawwara* (II) - to flower; blossom; fill with light; *anwara* (IV) - to illuminate; elucidate; come to light.
- **Nūr:** light; ray of brightness; illumination; glow.
- **Oft:** often; never-ending.
- **Oft-Relenting:** referring to Allāh, it means that Allāh "often overlook" our shortcomings.
- **Omniscient:** knowing everything.
- **Omnipotent:** great and unlimited power.
- **Qaḍā:** Divine decree; destiny; conclusion; fulfilment; Final Judgement; from the root word *qaḍā* - to settle; to conclude.

- **Qadr:** Divine or Creational Decree; measure; value; power; extent; scope; scale; from the word *qadara* (I) - to decree; ordain; decide; possess power and ability; to be master of something.
- **Qalb:** heart; middle; centre; core; from the root word *qalaba* - to turn; turn around.
- **Qubūr:** (sing. *qabr*); grave
- **Qurbah:** closeness.
- **Rabb:** Lord; Master; from the word *rabba* (I) - to be lord and master.
- **Raḥīm:** merciful.
- **Raḥmān:** compassionate.
- **Rasūl:** (pl. *rusul*) - Messenger; apostles i.e. those Prophets who came with revelatory messages i.e. Moses, Jesus and Muḥammad; from the word *rasala* (I) - to send a messenger.
- **Relenting:** less severe.
- **Reverence:** deep respect.
- **Ṣalāh:** prayer; blessing; supplication; from the root word *ṣalla* (II) - to pray; bend down in worship.
- **Self-Subsisting:** referring to Allah, it means that He is Independent, and that He Maintains Himself, and Provides for Himself.
- **Sharī'ah:** Revealed Law or a code of conduct; watering hole.

- **Sovereignty:** with reference to Allah-Supreme Power and Authority.
- **Sublime:** of extreme beauty or excellence.
- **Şūfism:** The Arabic word is *taṣawwuf* probably derived from *ṣafā* - purity or *ṣūf* - wool. Also known as Islamic Mysticism which in many respects is a misnomer. Şūfis stress the need, among others, of personal purification and piety, through constant awareness and love of Allāh ﷻ, and honest and humble self-knowledge.
- **Supererogatory:** beyond the limits of human knowledge; too exalted to contact or make connection with; beyond the norm; supertranscendent.
- **Tahlil:** (pl. *tahālīl*) – utterance of the formula *Lā ilāha illallāh*.
- **Ṭarīqa:** an Order; a clan; a tribe.
- **Taṣawwuf:** see Sufism
- **Tasbīḥ:** to praise and glorify Allāh.
- **The Intended:** referring to Allāh, it means “The Meant To Be”.
- **Ṭuruq:** (sing. *ṭarīqah*); ways or paths; the Şūfis use this expression to mean the ‘science of the self’- the inner aspect of Shariah. It is a way of applying the teachings of Islam to the realm of the inner (esoteric) experience. The combination of Ṭarīqah and Sharī‘ah leads to Ḥaqīqah (Truth) i.e. the knowledge of God.

- **Wird:** a litany one chooses to recite for invocatory purposes.
- **Yoke:** something that limits freedom and is difficult to bear; a frame fitting over a person's neck and shoulders used for carrying buckets or baskets.
- **Zāwiyah:** an 'Alawī phenomenon, which denotes an educational institution, normally built next to a mosque.

## NOTES ON TRANSLITERATION

<b>a</b>	ا	<b>ḍ</b>	ض
<b>b</b>	ب	<b>ṭ</b>	ط
<b>t</b>	ت	<b>ẓ</b>	ظ
<b>th</b>	ث	ع	ع
<b>j</b>	ج	<b>gh</b>	غ
<b>ḥ</b>	ح	<b>f</b>	ف
<b>kh</b>	خ	<b>q</b>	ق
<b>d</b>	د	<b>k</b>	ك
<b>dh</b>	ذ	<b>l</b>	ل
<b>r</b>	ر	<b>m</b>	م
<b>z</b>	ز	<b>n</b>	ن
<b>s</b>	س	<b>w</b>	و
<b>sh</b>	ش	<b>h</b>	ه
<b>ṣ</b>	ص	<b>y</b>	ي

## LONG VOWELS

**ā** آ

**ī** إِي

**ū** أُو