

Excellence and Secrets

Of

The

Night Vigil

Volume I

Picture

Oil lamp in a glass

Arranged and comments

by

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Singapore

FC

Surah 24 Al Nur

Verse 35 & 36

Allah is the Light of the heavens and the earth.

The parable of His Light is as if there were a Niche

And within it a Lamp:

The Lamp enclosed in glass;

The glass as it were a brilliant star:

Lit from a blessed tree, an Olive,

Neither of the East nor of the West,

Whose oil is well-nigh luminous,

Though fire scarce touched it:

Light upon Light!

Allah do guide whom He will to His light:

Allah do set forth parables for men:

And Allah do know all things.

(Lit is such a light) in houses,

Which Allah have permitted to be raised to honour;

For the celebration, in them, of his name:

In them is He glorified in the mornings

And in the evenings, (again and again).

Note

The Recitation for the Night Vigil Part II and III of this book and its translation is typeset right to left as per the Arabic language to facilitate the recital. The translation follows it for convenience of numbering. However, the Book, its Introduction, Comments, and other references being mainly in English are arranged in the normal left to right format.

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Content

	Page
Part I (Right to Left)	
	LR
1. The Oil Lamp by Khaled Ajman	Front Cover
2. Surah 24 Al Nur Verse 35 & 36	1
3. Note	2
4. Content	3
5. Part I - Excellence and Secrets of the Night Vigil	4
6. Muqaddimah – Introduction	5
7. Chapter One To inspire (oneself) upon getting up at night	11
8. Chapter Two As a warning for those who sleep till sunrise, Even forsaking getting up a little of the night	29
9. Chapter Three Getting up at night, its Manners, Recital and Remembrances	32
10. Chapter Four The time to be awake at night	41
11. Chapter Five What will assist in getting up at night?	44
12. The Epilogue	49
<hr/>	
13. Part II (Left to Right) Recitation during the Night Vigil	RL 1-53
14. Part III (Left to Right) Recitation After the Nawafil Subuh	54-66

Part I

Excellence and Secrets

Of

The

Night Vigil

Introduction

Muqaddimah

The night vigil has been a mystery for me until I seek the company of those on the path [*tariqa*] to Allah S.W.T and the seekers [*murid*] whose lives are devoted to the afterlife and yet having able to balance their lives with this inviting world.

It was a struggle to get up before the dawn prayers, indeed, a difficult task. When our parents wake us up it seemed the pillows and comforter were very dear to us in those precious seconds. Getting up [*Qiam*] was not a priority then. “Just a few more minutes”, we always begged.

Indeed, had we understood how precious those minutes and seconds were then, we would have jump out of the bed and run to take ablution [*wudhu*] as the Prophet s.a.w did when he s.a.w was awoken as Allah would rouse him to the extent He, the Exalted, wished during the night.

I did not understand all of the long recitals my father did during those wee hours of the night. But we dutifully sit and recite the verses like he did. During my youth, pursuing a circular education and the prospect of a career in aviation were more inviting and seemed more important.

His advised was not to think too much of it but do as he did and Allah’s Light will eventually be evident to us.

In the western concept it could have been term a mid life crisis. For reaching forty years old was a major turning point for me as more of the purposes of our Night Vigil practices became clearer to me and it became no more a chore but a regret whenever we fail to get up.

Many books were written on this topic. Habib Umar bin Salim bin Hafiz booklet *Awrad of the Ba'alwi Guided by the Essence of Prophetic Traditions [Khulasal Maddan Nabawiyah fi Awrab al Ba'alawi]* which itself is a complete compilation of the deeds of the righteous predecessor [*salaful sallah*] of the Tariqa Bani Alawi is a good guide.

In his introduction, Habib Umar said that these routine [*awrad*] is part of the practices of the Prophet s.a.w. and adopted as part of the deeds of *Tariqah Bani Ba'alawi*. They are recited by those who tread its path to Allah S.W.T. These are only few of the many recitations for routine of worship [*awrad*] that is contain in “The Ways of the Worshippers” [*Wasilatil Ibadah*] and “The Easy Path (to Allah)” [*Tariqatas Suhalat*] by Imam Abdullah bin Alawi bin Muhammad al-Haddad; “Shortest Path (for those seeking to be close to Allah)” [*Al Masaluk al-Qarib*] by Habib Tahir bin Hussain bin Tahir; “The Path (to Allah) of the Rightly Guided” [*Sabilil Muhtadin*] by Abdullah bin Alwi Alatas; “A Fountain of Happiness” [*Munba'ak alsaadat*] and “A Collection (for those who wish to reach the) Gracious Thrones” [*Majmuk al-la'tiffah al-arshi'at*] by Habib Ali bin Muhammad Alhabshie; *Al Fathul illah* and others. The recital for the Night Vigil is reproduced in Appendix I and in a right to left format for convenience in reading in the Arabic language.

Today, the worshippers demand references and religious subject matters sometimes become very academic and lost some of its spirituality. In variably we have to include references but here we are trying to balance the content.

The inspiration of this book came after we completed [*khatam*] the reading of “Syarah Ratib Imam Alhadad” by Habib Alwi bin Ahmad bin Hassan alHaddad, a great grand son of the Imam, which provides detailed narration, *tafsir* and references for this book.

His conclusion and the last chapter focused on the excellence and secrets of the Night Vigil. Here we see the skill of the great fore fathers of the Tariqa Bani Alawi in their ability attract our attention to a subject matter. They wrote only a small percentage of the secrets of a subject and leaving you hungry and crying for more. Thus this pursue and revision for more details on the secrets and excellence of the Night Vigil.

For the seeker [*murid*] of the Tariqa Bani Alawi there is no need for a host list of hadith and authenticating them, seeking reference reasoning [*dalil*] before acting on a prophetic deed and actions.

They are certain [*yakin*] that the knowledge, conduct and deeds perform by their forefather and masters [*mashaikhs*] are in accordance to the Prophetic traditions, passed on by father to son from Saiyidin Hussein r.a. to Muhmmad Al Baqir to Imam Jaffar Assaddiq to his sons Musa alKhadim and Ali al Uraidah to Ahmad bin Isa Almuħjir to Muhammad bin Ali Saiyidina *Fiqih al Muqaddam*, may Allah be please with them.

In his book, “Syarah Ratib of Imam Abdullah Alhadad, alHabib Alawi bin Ahmad bin Hassan bin Abdullah Alhadad said

وَسَمِيَّةٌ فَوَائِدَ هَذَا الْكِتَابِ {بُعِيَّةُ أَهْلِ الْعِبَادَةِ وَالْأَوْرَادِ، وَفَوَائِدَ
تَنْوِيرِ الْقَلْبِ وَالْفَوَادِ، وَيَبْلُغُ بِهَا السُّوْلُ وَالْمُرَادِ، عَلَى رَاتِبِ
قُطْبِ زَمَانِهِ الْحَدَادِ.}

I named it the benefits of this book [*kitab*], the desire of the worshippers and those who reflects and remembers Allah, and the benefits of lighting up the heart and soul, and with it to influence deeply the direction and objective of Ratib of Qutub during the time of Alhadad.

وَأَبْتَدَىٰ أَوَّلًا بِالْعَقِيدَةِ الَّتِي خَتَمَ بِهَا صَاحِبُ الرَّاتِبِ نَصَائِحَهُ
الدِّينِيَّةَ، ثُمَّ بِالْفَوَائِدِ الْآتِيَةِ:

(His advised,) to begin first with the Muslim Creed [Aqeedah] and its benefits as (Imam alHaddad) the companion of the Ratib record in the last chapter of his book “Sincere Religious Advices and Recommendations of the Imam” [An Nasaih id-Diniyya wal Wasaya al-Imaniyya]

In total Habib Alawi bin Ahmad bin Hasan Alhadad records the twenty seven benefits of the Ratib. Some of which are its benefits, method, makruh, manners and its pitfalls, and many other aspect which is a must reading for those seeking closeness to Allah S.W.T. through the practices of the Prophet s.a.w The secret of each benefit will bring the seeker [murid] to a higher level of relationship with his creator.

It is not our intention to go through each of them here. Instead we jump straight to the section on the twenty seventh benefits (of the Ratib). Habib Alwi bin Ahmad bin Hassan Alhadad wrote:

{ الْفَائِدَةُ السَّابِعَةُ وَالْعَشْرُونَ } فِي فَضْلِ قِيَامِ اللَّيْلِ، ثُمَّ نَخْتِمُ
بِفَائِدَةٍ فِيهَا لِمَنْ عَمِلَ بِهَا خَيْرُ الدُّنْيَا وَالْآخِرَةِ، وَكَيْفِيَّةَ تَرْتِيبِ
صَاحِبِ الرَّاتِبِ الْعِبَادَاتِ.

The twenty seventh benefit of the Ratib (in the book Syarah Ratib, the last but not least) is the excellence of the nawafil (and recommended deeds) of the Night Vigil. He then concluded with the excellence of this deed in the life on earth and the hereafter for those who practice. The method as practiced by the companion of the Ratib in his worship.

Thus this section became the focus of our attention in this book.

We followed Habib Alawi bin Ahmad bin Hassan Alhadad's arrangement and divide this book into five chapters as follows:

In Chapter 1, "In inspiring to getting up at night" shall related how Allah S.W.T and the Prophet s.a.w inspiring the believer to do this deed.

In Chapter 2, what it says about the "warning for man who sleep till sunrise, even forsaking getting up a little of the night"

In Chapter 3, how to conduct the act, "Getting up at night, its Manners, recital and remembrances"

In Chapter 4, when to perform this deed, "the time to be awake at night"

In Chapter 5, how to assist our stubborn self [*nafs*] to fight the resistance against performing this deed and "What will assist in getting up at night."

Habib Alwi bin Ahmad bin Hassan Alhadad had structured this section of Syarah Ratib following the book entitled "The Light and Guidance of the Secrets of Getting Up at Night and the period before day break" by Imam Abdullah bin Abdurrahman bin Abi Bakr Balhaaj Ba Fadhal.

Then we make further reference from the Holy Quran, add the complementary Hadiths in each chapter's subject matter, some from Imam Ghazzali's *Ihya Ulludmiddin* Book of Worship Volume 1 Book 10 and Imam Zakaria Nawawi's *Riyadus Salihin* Book 212.

Our additions and comments are in dash – boxes paragraphs or is brackets { }. The additions and comments were not meant to explain the work of Habib Alwi or Imam Ba Fadhal. But more to enhance our weakness and enhance our understanding of the subject matter.

Qiyam means standing and *Qiyamul Layl* means standing up at night. In Islamic Shari'ah both terms refer to the voluntary night prayer.

This voluntary prayer is described as *Qiyamul Layl* because it involves long standings, in which sections of the Quran are recited. Other common names for this prayer are night prayer [*Salatul Layl*] or [*Tahajjud*] from the root word *hajjada* meaning 'awake at night'.

Most learned [ulama] would conclude that the night prayers [*Salatul Layl*] or *Salatul Tahajjud* or Odd [*Witr*] prayers are one and the same.

Habib Salim bin Abdullah bin Umar Alshatrie during one of his trip to Singapore, and with a call on to Allah S.W.T [*dakwa*] told his audience that a seeker of the faith [*murid*] is not one if he does not get up at night to observe the Night Vigil.

This has been an exciting and beneficial exercise for us and our family.

And may Allah's light shine upon all those who read it and gain the secrets and excellence of the Night Vigil.

May Allah guide them and let them teaches these secrets to the family, children and friends in Islam.

We seek that Allah, the Exalted, grant our prayers and end our life in a good ending [*husnul khatimah*].

We seek that Allah, the Exalted, guide us with His ever watching Eye to keep us on the path that lead us to the heaven with being accountable.

O Most Merciful of the Merciful.

الفصل الأول

Chapter 1

فِي الْحَثِّ عَلَى قِيَامِ اللَّيْلِ

To inspire (oneself) upon getting up at night

The Sheikh, the Imam, the learned, the virtuous in religion [Affifuddin] and who is a blessing for the Muslims, Abu Muhammad, Abdullah bin Abdurrahman bin Abi Bakr Balhaaj Ba Fadhal quotes the following verses of the Quran in his book entitled “The Light and Guidance of the Secrets of Getting Up at Night and the period before day break” (relating to the excellence of *Qiyam* and the merits of those people, who perform *Qiyamul Layl* on a regular basis.)

Allah S.W.T said in Surah 17 Al’Isra Verse 78-79

(٧٨) أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ
الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا. (٧٩) وَمِنَ اللَّيْلِ
فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا.

78. Establish regular prayers - at the sun’s decline till the darkness of the night and the morning’s prayer and readings: for the prayer and reading in the morning carry their testimony.

79. And pray in the small watches of the morning (it would be an additional prayer (of spiritual benefit) for you, soon will Your Lord raise you to a station of praise and glory.”

We added verse 78 to emphasize that Allah, the Exalted, highlighted the timings as to when to perform these deeds. Allah S.W.T then went on to describe the deeds to be performed such as the supererogatory prayers and reciting the Quran, both of which carry great testimony and rewards. The Station of Praise and Glory is reserved for the Prophet s.a.w and the Righteous, those closest to him, those who would go straight to the heavens without being questioned.

And in Surah 51 at Dhariyat Verse 17:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ.

“They (the pious) used to sleep but little at night.”

There are many other verses of the Quran emphasizing the importance of the Night vigil include Surah 51 ad-Dhariyat Verses 15 -23, Allah S.W.T reminds us of the rewards for those who practice the Sufi way and who are the Righteous?:

(١٥) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ. (١٦) آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ. (١٧) كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ. (١٨) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ. (١٩) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ. (٢٠) وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ. (٢١) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ. (٢٢) وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ. (٢٣) فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ.

Surah 51 ad-Dhariyat:

(15) As to the Righteous, they will be in the midst of Gardens and Springs. (16) Taking joy in the things which their Lord gives them, because, before then, they lived a good life. (17) **They were in the habit of sleeping but little by night.** (18) **And in the hours of early dawn, they (were found) praying for Forgiveness;** (19) And in their wealth and possessions (was remembered) the right of the (needy), him who asked, and him who (for some reason) was prevented (from asking). (20) On the earth are Signs for those of assured Faith, (21) As also in your own selves: will ye not then see? (22) And in heaven is your Sustenance, as (also) that which you are promised. (23) Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that you can speak intelligently to each other.

And in Surah 32 asSajdah Verse 16, Allah, the Exalted, describes the believers who deserve a place in the heaven [*Jannah*] saying:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

“They (the believers) forsake their beds, to invoke their Lord in fear and hope; and they spend out of what We have bestowed on them.”

The word ‘forsake’ indicates that this act of performing the Night Vigil is an extreme difficult task. Only a few will received the guidance [*hidayah*] from the Lord of the Universe to perform it.

A difficult task requires planning which include a carefully execute routine to prepare oneself to achieve the final objective.

Allah S.W.T had commanded the Prophet s.a.w to get up in verses 1-4 of Surah 73 al-Muzzammil:

(١) يَا أَيُّهَا الْمُزَّمِّلُ. (٢) قُمْ اللَّيْلَ إِلَّا قَلِيلًا. (٣) نِصْفَهُ
أَوْ انْقُصْ مِنْهُ قَلِيلًا. (٤) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

(1) O you wrapped up in garments! (2) Keep vigil at night, but not all night. (3) Half of it or a little less, (4) Or a little more; and recite the Quran in slow, measured rhythmic tones.

It was compulsory [*Fardu*]!

In a very long hadith related by Sa`id ibn Hisham ibn Amir r.a., who asked Ibn Abbas r.a. about the witr prayers. Ibn Abbas directed him to go and asked Aisha r.a.. Sa`id then seek the help of Hikam ibn Aflah r.a. to bring him to meet Aisha r.a. to asked about the witr of Rasulullah s.a.w.

When they met, Sa`id said: “Mother of the Faithful, [*ummul mukminin*] inform me about the observance (of the night prayer) of the Messenger of Allah s.a.w.”

She r.a. said: “Did you not recite ‘O thou wrapped up’?” (Surah al Muzzammil) He said: “Yes”. She said: “Allah, the Exalted and the Glorious, made the observance of the night prayer at the beginning of this Surah obligatory. So the Prophet s.a.w and his companions around him observed this for one year.

Allah S.W.T held back the concluding portion of this Surah for twelve months in Heaven. Then Allah revealed the concluding verses of this Surah, which lightened (its burden), and the night prayer became a supererogatory prayer after being an obligatory one.” (Sahih Muslim)

Surah 73 al-Muzzammil verse 20:

(٢٠) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ
وَأُثُلَيْهِ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ
أَن لَّنْ نُّحْصِيَهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ
أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ
مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا
تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا
حَسَنًا، وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ.

Your Lord know how you keeps vigil (and pray) sometimes nearly two-thirds of the night, or sometimes half or a third of the night, as do a party of those with you. But Allah do appoint Night and Day in due measure. He knows that you are unable to keep count and turn to you in mercy. Recite, then the Quran that which is easy for you. He knows that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others still fighting for the cause of Allah. So recite of it that which is easy for you, and establish regular prayer and give regular charity and loan to Allah a Beautiful Loan (that of your soul). Whatever good You send forth for your souls, You shall surely find it with Allah, better and greater in reward. And seek forgiveness of Allah, for Allah is Oft-Forgiving and Most Merciful.

From Al-Mughirah bin Shubah, narrated that Aisha r.a said:

كَانَ النَّبِيُّ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَفْطَرَتْ قَدَمَاهُ. فَقُلْتُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ؟ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

“The Prophet s.a.w used to stand up to pray in the night until his feet was swollen. So I said to him, why did you do this (such an unbearable prayer), ya Rasullulah, since Allah has already forgiven all the sins you committed and those that you may yet commit. He said, “Should I not be a thankful (grateful) servant”.

(Hadith which is unanimously agreed upon)

It is clear that this deed will result in exponential rewards from Allah, the Exalted as He, the Exalted, said in Surah 14 Ibrahim Verse 7

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ.

And remember! your Lord caused to be declared (publicly): “If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed.”

{ Protection from Shaytan }

A *hadith* from Abdullah Ibn Mas’ud r.a related that:

ذَكَرَ عِنْدَ النَّبِيِّ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ.

“It was mentioned before the Prophet s.a.w. that a person had kept on sleeping till morning and had not got up for the prayer. The Prophet s.a.w. said: “Satan urinated in the man’s ears.” (Hadith *muttafaq `alaih*)

Abu Hurayrah r.a. reported that the Messenger of Allah s.a.w. said:

يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ،
يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ! فَإِنِ اسْتَيْقَظَ
وَذَكَرَ اللَّهَ تَعَالَى، وَصَلَّى انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ
عُقْدَةٌ، وَإِنِ صَلَّى انْحَلَّتْ عُقْدُهُ كُلُّهَا فَاصْبَحَ نَشِيطًا طَيِّبَ
النَّفْسِ، وَإِلَّا أَصْبَحَ حَيْثَ النَّفْسِ كَسَلَانَ.

When one (of you) goes to sleep, Shaytan ties three knots over the tip of his head, blowing into each knot, “You have a long night, so sleep on.” If he wakes up and mentions Allah, (one knot loosens). (If he makes wudhu, another knot loosens and if he prays, the third knot loosens and he becomes lively and good-natured; otherwise he gets up ill-natured and lazy.” (Sahih al-Bukhari and Muslim)

{In a very clear signal for the believers who strive to enter the heavens, the Prophet s.a.w. advice in a hadith which} Abdullah bin Salam r.a. heard the Prophet s.a.w. said:

أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعَمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ
وَقَوْمُوا اللَّيْلَ وَالنَّاسُ نِيَاعٌ تَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ.

“O People spread the greeting [*salam*], feed (the poor and needy), behave kindly to your blood relations, **offer prayers when others are asleep, and thus enter paradise in peace.**”

(Transmitted by Tirmidhi who said that the hadith is hasan and sahih)

It is the best of the nawafil prayers

Narrated by Abu Hurayrah r.a: “The Messenger of Allah s.a.w said:

أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ
بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ.

“The most excellent fast after Ramadan is in the months that Allah declared as sacred (Allah’s months), and the most excellent prayer after what is prescribed is prayer in the depth of the night.”

(Sahih Muslim and in Musnad Ahmad)

(The four sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram, and the fourth is Rajab.)

Salim bin Abdullah bin Umar Ibn al-Khathab, may Allah be please with them, related from his father that the Messenger s.a.w said:

نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ.

“The best of man is Abdullah because he (likes to) prays every night.”

Salim further said:

فَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قِيْلًا.

“Abdullah slept but a little at night from that moment onwards.”

An unanimously accepted hadith.

From Abdullah ibn Amr ibn al-'As r.a. who narrated that the Prophet s.a.w said to me:

يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَاكَ اللَّيْلِ.

“O Abdullah! Do not be like so and so who used to pray at night and then stopped the night prayer.”

In Sahih al-Bukhari also a unanimously accepted hadith

From Jabir ibn Abdullah r.a. who heard the Messenger s.a.w. says:

إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ
أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ، وَذَلِكَ كُلُّ لَيْلَةٍ.

“There is an hour during the night in which if a Muslim ask Allah for good in this worldly life or the hereafter without which Allah will grant it to him; and that applies to every night. (Recorded in Sahih Muslim)

{Mercy from Allah}

Abu Hurayrah r.a. reported that the Messenger of Allah s.a.w said:

رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَآيَقَظَ إِمْرَأَتَهُ فَصَلَّتْ فَإِنْ
أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَحِمَ اللَّهُ إِمْرَأَةً قَامَتْ مِنَ اللَّيْلِ
فَصَلَّتْ وَأَتَقَظَتْ زَوْجَهَا فَصَلَّى فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ
الْمَاءَ.

“Allah have mercy on a man who wakes up at night, prays and wakes his wife to pray; and if she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who wakes up at night, prays, and wakes her husband to pray and if he refuses, she sprinkles water on his face.”
[(hasan) by Shaikh al-Albanee (Abu Dawood)]

Is it not a wonderful relationship whereby the husband and wife, parents and their children, believers and their companions share the secrets of the Night Vigil. The excellence of which can only be felt through the shared sense of love for the Prophet s.a.w, piety and gratefulness, yearning for the light that Allah, the Exalted, promises to shines upon the house that remembers Him.

It was recorded as narrated by AbuSa`id and classified the sanad as sahih (and also by AbuHurayrah in Sahih Abu Dawud) whereby the Prophet s.a.w said:

إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ فَصَلَّيَا، أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا، كَتَبَا فِي الدَّاكِرِينَ وَالدَّاكِرَاتِ.

“If a man awakens his wife at night, and then both pray or both offer two rak’ahs together, the (name of the) man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. (Ibn Kathir did not narrate this tradition as a statement of the Prophet s.a.w. but he reported it as a statement of AbuSa'id.)

Allah, the Exalted, continued in Surah 73 al-Muzzammil verses 6-9 the reasons why He commanded the Prophet s.a.w to perform nightly vigil.

He S.W.T said:

(٦) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً. (٧) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٨) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً (٩) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا.

(6) Truly the rising by night is most potent for governing (of the soul), and most suitable for (framing) the Words (of prayer and praises). (7)

True, there is for you by day prolonged occupation with ordinary duties.

(8) But keep remembrance the name of your Lord and devote yourself to Him wholeheartedly. (9) He is the Lord of the East and the West, there

is no god but He: Take Him therefore for Your Disposer of Affairs.

Narrated by Abdullah ibn Umar r.a that the Messenger s.a.w. said:

إِنَّ فِي الْجَنَّةِ غُرْفَةً يُرَى طَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا. فَقَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ، لِمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: لِمَنْ أَطَابَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامًا.

“There is in the Paradise an apartment, the exterior of which can be seen from its interior, and the interior of which can be seen from its exterior. Abu Malik Al Asy`ari, may Allah be please with him, asked: “Who are they for O Messenger of Allah?” He s.a.w said: “For those who are polite in talk, provide food (to the needy), fast frequently and observe the Tahajjud prayer when the people are asleep. (It was transmitted by Ahmad Ath Thabrani in the Big Book with isnad hassan)

Asma binti Yazid r.a.narrated that the Messenger sa.w. said:

يُحْشَرُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ، فَيُنَادِي مُنَادٍ: أَيُّنَ الَّذِينَ كَانَتْ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ؟ فَيَقُومُونَ وَهُمْ قَلِيلٌ، فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

“Mankind will be crammed together during the Day of Resurrection, the caller will called out, who are those who “They (the believers) forsake their beds?”(i) Then they will stand up, and they are a small number, and they enter the heaven without judgement.” Narrated by Bayhaqi.

(i) The Quranic verse in the above hadith is in reference to Surah 32 asSajdah verse 16 mentioned earlier.

Surely this must be our objective. That is to enter the heaven without going through Judgement. It must be the intention and desire of every believer [*mukminin*], every worshipper [*ibadi*] and every seeker [*murid*] of the afterlife to be one of those who enter the heavens without being judge on the Day of Reckoning.

O Allah, You know we have sin indeed we did sin and will commit sin whether intentionally or unintentionally.

O Lord, do make us of those who work hard to get up at night and observe the night vigil.

O Lord, do include us amongst those who enter the heavens without being judge on the Day of Reckoning.

AbuUmamah al-Bahili r.a. stated that the Prophet s.a.w said:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابَّ الصَّالِحِينَ قَبْلَكُمْ وَقُرْبَةً لَكُمْ إِلَى رَبِّكُمْ وَمُكَفَّرَةً السَّيِّئَاتِ وَمَنْهَاجَةً عَنِ الْإِثْمِ.

“You should get up for the night (prayers) for indeed it is the deeds of those pious before you. It is a way for you to get closer to your Lord, and erase the sins, and helps (us) to prevent committing sins.

The hadith is transmitted by Tirmidhi.

ibn Abbas r.a. narrated that the Messenger of Allah s.a.w. commanded

بِصَلَاةِ اللَّيْلِ وَلَوْ رَعَةً

“Pray the night prayer (witr) even if one raka`at.”

Narrated by Thabraniy in both the Akbar and Al-Ausat

The importance of getting up at night to perform the Night Vigil [Tahajjud] cannot be over emphasized. A person cannot call himself a *sufi*, one walking the straight path, a seeker [*murid*] unless one fulfil this command from Allah, the Exalted. It is a command!

Sahl bin Sa`ad r.a. narrated that the Angel Gibra`il a.s. came to the Prophet s.a.w and said:

يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ
مَجْزِيٌّ عَلَيْهِ، وَأَحِبْ مَا شِئْتَ فَإِنَّكَ مَفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ
الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزَّهُ اسْتِعْنَاؤُهُ عَنِ النَّاسِ.

O Muhammad, live the way you wish to live but (remember) you will die, do as you wish and you will receive its appropriate rewards. Like what ever you wish but you will leave it behind, and know that the honour of a believer [*Mukmin*] lies in the night vigil (tahajjud), and its honourable status does not depend on man (that is the time period that you live as a man).

(at-Tabrani recorded it in his alAusath with a good isnad.)

Amr ibn Abasah r.a. narrated {and recorded in Mishkat Al-Masabih} that Allah's Messenger s.a.w. said:

أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِيرِ، فَإِنَّ
اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ تِلْكَ السَّاعَةَ فَكُنْ.

Allah is nearest to His servant in midst of the later part of the night and if you are able to be amongst those who remember Allah at that hour, do so.

Transmitted by Tirmidhi, who said: This is a hasan sahih gharib hadith.

In another hadith recorded in Mishkat Al-Masabih, Abdullah ibn Mas'ud r.a. narrated that the Prophet s.a.w said:

عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ: رَجُلٍ تَارَ عَنْ وِطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ
 أَهْلِهِ وَحَبَّهِ إِلَى صَلَاتِهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَائِكَةِ: أَنْظُرُوا
 إِلَى عَبْدِي تَارَ عَنْ فِرَاشِهِ مِنْ بَيْنِ أَهْلِهِ وَحَبَّهِ إِلَى صَلَاتِهِ رَعْبَةً
 فِيهَا عِنْدِي وَشَرَفًا بِمَا عِنْدِي. وَرَجُلٍ غَزَا فِي سَبِيلِ اللَّهِ
 وَأَنْهَزَمَ أَصْحَابُهُ فَعَلِمَ مَا عَلَيْهِ فِي الْإِنْهَزَامِ وَمَا لَهُ فِي الرَّجُوعِ
 حَتَّى يُهْرِيقَ دَمَهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِلْمَلَائِكَةِ: أَنْظُرُوا إِلَى
 عَبْدِي رَجَعَ رَجَاءً فِيهَا عِنْدِي وَشَغَفًا بِمَا عِنْدِي فَرَجَعَ حَتَّى
 يُهْرِيقَ دَمَهُ.

Our Lord is pleased with two men: One man who gets up from his bed and his quilt (parting) from his comfort and his wife for prayer. Allah says to His angels: “Look at My servant, he got out of bed, his quilt (parting himself) from his comfort and his wife for the sake of prayer with an earnest desire for that which is with Me and out of fondness of what is with Me.” And a person who fights for the sake of Allah and retreats along with his companions, knowing what burden is there upon him for this retreat (and what reward is there for him) in returning (to fight). So he returns till his blood is shed and Allah says to the angels: “Look at My servant, he returned with (the earnest) desire for that which is with Me, and out of fondness of what is with Me till his blood was spilt.
 (Transmitted by Ahmad from ibn Hibban)

Abdullah ibn Mas'ud r.a. narrated that the Prophet s.a.w. said:

مَا خِيبَ أَمْرٌ قَامَ فِي جَوْفِ اللَّيْلِ فَافْتَتَحَ سُورَةَ الْبَقَرَةِ وَالْعِمْرَانَ

The one who prays in the middle of the night will not be dejected (nor will he find his deed futile) when he open it (after the fatiha) with Surah Al Baqarah and Al `Imran.

(The hadith is recorded by at-Tabrani in his AlAusath)

The secrets Allah S.W.T keeps in the two surahs is a plenty. The seeker [murid] who recites either the whole surah or sections of it will discover with astonishment when these are reveal to them.

Ibn Khalil recorded in his book “A Gift for the Worshippers” or [Thuhfital Muta`abidi] a tafsir of Surah Al Imran verse 26 whereby Allah S.W.T directed Muhammad s.a.w to say:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ، إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Say: “O Allah! Lord of Power (and Rule), You give Power to whom You pleasest, and You strip off Power from whom You pleasest. {You enduest with honour whom You pleasest, and You bringest low whom You pleasest. In Your hand is all good. Verily, over all things You hast power.”}

Ibn Khalil interpreted that this refers to the power or ability to perform the Night Vigil [tahajjud] and being raise to a station of honour.

Those who dismisses this opening (opportunity) will be forbidden from enjoying the wonderful taste of this message as the devil [*shaytan*] urinated in his ear and he wakes up feeling tired and lazy.

The devil has sworn to pull man away from their goal of going straight to heaven. *Shaytan*, the cursed, and his armies would have succeeded if his efforts resulted in the worshipper having to go to hell first after being judged on the Day of Reckoning.

Let us assure the readers that if you practise the Night Vigil you will definitely experience this pull-push action in your mind being influenced by the whispers of the *shaytan*, the cursed, against your determination to get up and observe the Night Vigil.

When Allah, the Exalted, appointed Man to be in charge [khalifa] of the earth, the angels were surprised as they knew it was a difficult task. Those are upheld this responsibility will be raise to a Station of Honour. They are the Foremost of the servants of the Lord. They are those who did not neglect and perform the Night Vigil.

All these secrets of the Night Vigil are actually not a secret. They are clearly spelled out in the Quran and Hadith. We must make the extra effort reading and studying these books with our spiritual masters and attain proficiency in these subjects as we are proficient in our task as professional in trained field.

Surely it is *shaytan*'s intention to prevent you from achieving the ultimate status [*maqam*] next to the Station of Honour [*Maqam Mahmud*] like the Foremost [*asSabiqun*]. For indeed those who are Foremost in faith will be the Foremost in the Hereafter.

As Allah, the Exalted, described them in Surah 56 Waqiah Verse 10-24 when He said:

(١٠) وَالسَّابِقُونَ السَّابِقُونَ. (١١) أُولَئِكَ الْمُقَرَّبُونَ. (١٢)
 فِي جَنَّاتِ النَّعِيمِ. (١٣) ثَلَاثَةٌ مِنَ الْأُولَىٰ. (١٤) وَقَلِيلٌ مِنَ
 الْآخِرِينَ. (١٥) عَلَىٰ سُرُرٍ مَّوْضُونَةٍ. (١٦) مُتَّكِنِينَ عَلَيْهَا
 مُتَقَابِلِينَ. (١٧) يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّحَلَّدُونَ. (١٨)
 بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ. (١٩) لَا يُصَدَّعُونَ عَنْهَا
 وَلَا يُنْزِفُونَ. (٢٠) وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ. (٢١) وَلَحْمِ طَيْرٍ
 مِمَّا يَشْتَهُونَ. (٢٢) وَحُورٍ عِينٍ. (٢٣) كَأَمْثَالِ اللُّؤْلُؤِ
 الْمَكْنُونِ. (٢٤) جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

10. And those Foremost (in Faith) will be foremost (in the Hereafter).

11. These will be those Nearest to Allah: 12. In Gardens of Bliss:

13. A number of people from those of old, 14. And a few from those
 of later times. 15. (They will be) on Thrones encrusted (with gold and
 precious stones) 16. Reclining on them, facing each other.

17. Round about them will (serve) youths of perpetual (freshness),

18. With goblets, (shining) beakers, and cups (filled) out of Clear-
 flowing fountains: 19. No after-ache will they receive therefrom, nor
 will they suffer intoxication: 20. And with fruits, any that they may
 select; 21. And the flesh of fowls, any that they may desire.

22. And (there will be) Companions with beautiful, big, and lustrous
 eyes, 23. Like unto Pearls well-guarded.

24. A Reward for the Deeds of their past (Life).

Amongst the verses of the Quran quoted by Hujjatul Islam Imam Ghazzali, may Allah be please with him, in the Ihya are:

Surah 39 azZumar Verse 9

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ.

Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, (like one who does not)? Say: “Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.”

Surah 25 Al Furqan Verse 64

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

Those who spend the night in adoration of their Lord prostrate and standing;

Surah 2 Al Baqarah Verse 45.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ.

Nay, seek (Allah’s) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit,

These verses are said to refer to the Night Vigil. Indeed, it is tough for the believer to perform them, so perseveres with patience and fight the self [*nasf*] (*mujahadah*) and be amongst the foremost [*asSabiqun*] and nearest [*muqarrabun*] to your Creator.

الفصل الثاني

Chapter 2

فِي التَّحْذِيرِ عَنِ نَوْمِ الْإِنْسَانِ
إِلَى الصَّبَاحِ وَتَرْكِ قِيَامِ شَيْءٍ مِنَ اللَّيْلِ
As a warning for those who sleep till sunrise,
Even forsaking getting up a little of the night

We have presented the Hadith of Ibn Mas`ud r.a concerning those who sleep until the morning, whereby the devil [shaytan] will urinate into such person's ear or ears. Al-Hasan (alBasri) reiterated that the devil's urine is truly a heavy curse.

Thabrani forwarded a hadith of Ibn Mas`ud r.a. in his al-Ausath whereby the Prophet s.a.w said:

إِذَا أَرَادَ الْعَبْدُ الصَّلَاةَ مِنَ اللَّيْلِ أَتَاهُ مَلَكٌ فَقَالَ: "قُمْ، فَقَدْ
أَصَبَحَتْ فَصَلِّ وَادْكُرْ رَبَّكَ!" فَيَأْتِيهِ الشَّيْطَانُ فَيَقُولُ: "عَلَيْكَ
لَيْلٌ طَوِيلٌ وَسَوْفَ تَقُومُ". فَإِنْ قَامَ وَصَلَّى أَصْبَحَ نَشِيطًا
خَفِيفَ الْجِسْمِ قَرِيرَ الْعَيْنِ وَإِنْ هُوَ أَطَاعَ الشَّيْطَانَ حَتَّى
أَصْبَحَ، بَالَ الشَّيْطَانُ فِي أُذُنِهِ.

“Whenever a worshipper wish to pray the night prayer [*tahajjud*], an angel will appear said: “Wake up now and pray and remember your Lord!” Then comes the devil and whispers: “The night is still long, in a while you get up.” If he wakes up and pray, he will be energetic, his body feel light and eyes are focus, but if he obeys the devil and continue to sleep till morning then the devil will urinate in his ear.”

Jabir bin Abdullah r.a. narrated that the Messenger s.a.w. said:

قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ لِسُلَيْمَانَ: يَا بُنَيَّ لَا تُكْثِرِ النَّوْمَ بِاللَّيْلِ فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَتْرُكُ الرَّجُلَ فَقِيرًا يَوْمَ الْقِيَامَةِ.

The mother of Sulaiman son of David, may both of them be at peace, said: “O my son do not sleep too much at night, because too much sleep will leave the man poor during the Day of Judgement.”

Narrated by Ibn Majah

Abu Hurayrah r.a. narrated that the Messenger s.a.w. said:

إِنَّ اللَّهَ يُبْغِضُ كُلَّ جَعْضَرِيٍّ جَوَاضٍ صَخَّابٍ فِي الْأَسْوَاقِ جِيفَةً بِاللَّيْلِ حِمَارٍ بِالنَّهَارِ عَالِمٍ بِأَمْرِ الدُّنْيَا جَاهِلٍ بِأَمْرِ الْآخِرَةِ

Indeed Allah detest all those roughnecks [*ja`dhariy*], those god belly [*jawwaadhen*]; those boisterous in the market place, they (sleep) are like corpse at night, like donkey in the day (forever busy with the worldly activities) and those who acquire knowledge for his business on earth but is not aware of the needs (and knowledge) of the afterlife.

Recorded by Ibn Hibban in his Shahih and also Al-Asbihaniy

The linguist said that [*ja`dhariy*] are extremely disgusting roughnecks; while [*jawwaadhen*] are heavy eaters and gluttons; and [*assakhkhabi*] are the boisterous always yelling and noisy. The author of [*Tuhfatul Muta`abbidu*] ‘Gift for the Worshippers’ warned:

“O brothers beware of laziness and neglecting the Night Vigil, nor take it lightly or cool to the determination to act on this deed. Those who are deprived of the blessings of the Night Vigil will weep for his self [*nasf*] and others will weep for him (because of the lost of its blessings). He will be cut off from the path. He will be barricaded from the door to attaining good deeds. This will lead him to be apprehensive in doing all good deeds.”

We seek refuge with Allah from this prohibition and these types of loss.

الفصل الثالث

Chapter 3

فِي كَيْفِيَّةِ قِيَامِ اللَّيْلِ وَتِلَاوَتِهِ وَذِكْرِهِ

Getting up at night, its Manners, recital and remembrances

Abdullah ibn Amr ibn al 'As r.a. narrated that the Prophet s.a.w. said:

مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقْنَطَرِينَ.

If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards [*muqanthitrin*]. Recorded in the Sunan of Abu Dawud and Ibn Khuzaimah in his shahih.

{*Muqanthitrin* comes from the root word *qinthar*. }

Al-Mundziriy said that from the beginning of Surah 67 Al Mulk till the end of the Al Quran is equal to a thousand verses.

Wallahu `alam.

According to AbuHurayrah r.a., the Messenger s.a.w. explained that:

الْقِنْطَارُ إِثْنَا عَشَرَ أَلْفِ أَوْقِيَّةٍ، الْأَوْقِيَّةُ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ

One *qinthar* is equivalent to twelve thousand *auqiyah* and one *auqiyah* is more than what is between the heavens and earth.

Recorded by Ibn Hibban in his Sahih.

AbuUmamah r.a. narrated that the Prophet s.a.w said:

مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ، وَمَنْ قَرَأَ
مِائَةَ آيَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَةٍ، وَمَنْ قَرَأَ مِائَتِي آيَةٍ كُتِبَ مِنْ
الْقَانِتِينَ، وَمَنْ قَرَأَ أَرْبَعِمِائَةَ آيَةٍ كُتِبَ مِنَ الْعَابِدِينَ، وَمَنْ قَرَأَ
خَمْسِمِائَةَ آيَةٍ كُتِبَ مِنَ الْحَافِظِينَ، وَمَنْ قَرَأَ سِتِّمِائَةَ آيَةٍ كُتِبَ
مِنَ الْخَاشِعِينَ، وَمَنْ قَرَأَ ثَمَانِمِائَةَ آيَةٍ كُتِبَ مِنَ الْمُحْسِنِينَ،
وَمَنْ قَرَأَ أَلْفَ آيَةٍ أَصْبَحَ لَهُ قِنْطَارٌ، وَالْقِنْطَارُ أَلْفٌ وَمِائَةٌ أُوقِيَّةٌ.
الْأُوقِيَّةُ خَيْرٌ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ،

Whoever recites ten verses (of AlQuran) at night will not be recorded amongst the negligent;

And whoever recites one hundred verses will be recorded as among those who are God Fearing, devout and piety that night;

And whoever recites two hundred verses will be recorded as mindful of his duties (to Allah);

And whoever recites four hundred verses will be recorded as an [*abid*] deep in worship;

And whoever recites five hundred verses will be recorded as amongst those who memorize the Quran;

And whoever recites six hundred verses will be recorded as those [*khusyu`*] reverence;

And whoever recites eight hundred verses will be recorded as a [*muhsin*] good doer, generous charitable person;

And whoever recites a thousand verses will receive a reward of one *qinthar*, a *qinthar* is equivalent to one thousand one hundred *auqiyah*, and that one *auqiyah* is more than whatever exist between the heavens and earth;

أَوْ قَالَ: خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، وَمَنْ قَرَأَ الْفِي آيَةٍ كَانَ
مِنَ الْمُوجِبِينَ.

or in another narrated: “its better that whatever is under the sun’s rays; among those who recite two thousand verses are those [*Mujibeena*]

Narrated by at-Tabranni

[*Mujibeena*] – are those whose deeds entitled them to enter the heaven {those who fulfill the duties and obligation as a believer towards Allah.} Similarly, those failed and neglect their duties to Allah is ordained to hell.

Abu Hurayrah r.a. narrated another hadith that the Prophet s.a.w said:

مَنْ حَافِظٌ عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْمَكْتُوباتِ لَمْ يُكْتَبْ مِنَ
الْغَافِلِينَ

“Whoever preserve and uphold these prayers will not recorded as the neglects.” Recorded by Ibni Khuzaimah in his sahih.

Another source recorded that the Prophet s.a.w. said:

مَنْ صَلَّى فِي لَيْلَةٍ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ الْمُخْلِصِينَ.

“Whoever prays at night and recites one hundred verses (of the Quran) he will be recorded amongst those [*Qaniteen Mukhlishin*] obedience and honest.” Al-Hakim said the above hadith is sahih as explained by Muslim.

It is recorded in [*Tuhfatul Muta`abbidi*] ‘A Gift for the Worshippers’ that it is important to know that the best deed and benefit is gain when one performed the Night Vigil according to one’s ability. If the worshipper feels heavy (sleepy or otherwise) he should stops and sleep.

It is best that he should train himself to perform two prostrations [*raka'ats*] first. That is more than suffice as compare to his share of happiness in this world. For those who are not able to perform all of these deeds, do not neglect them totally. You should commit yourself a little at a time as that will later lead and draw you to perform more of it.

In relation to that the Prophet s.a.w encouraged and said:

صَلُّوا مِنَ اللَّيْلِ وَلَوْ أَرْبَعًا! صَلُّوا وَلَوْ رَكْعَتَيْنِ!

“Pray the night prayers even if four *raka'at* or even just for two *raka'at*”

Constant deeds guarantee ample reward

Aisha r.a, may Allah be please with her, was reported to have said (to one of the companions): “Do not neglect the Night Prayers. Indeed, even when the Prophet s.a.w was sick or tired, he would pray sitting down.”
[(sahih) by Shaikh al-Albanee (Abu Dawood)]

Make it a routine habit

Make it a habit upon yourself what you are capable of persistently doing it. Probably you will eventually perform that many (of the night prayers) as you age in life.

Therefore you must trained yourself in performing *Tahajjud*, until you will are capable of performing eleven prostrations [*raka'ats*].

Then continue to perform this (act of worship) but do not increase it (the number of prostrations beyond eleven).

Improve on it

(Then improve on it by increasing) the Quranic recitation until such that you complete its recitation every seven days.

And (improve further) by persevering to fast for three days (in a month). It is called perpetually fasting [*Siyaanud-dahri*].

These acts of worship were a legacy [*wasiat*] from the Prophet s.a.w to Abdullah ibn Amr ibn 'As r.a.

Abdullah ibn Amr r.a. also narrated and recorded in Sahih alBukhari that Allah’s Messenger s.a.w said to me,

“The most beloved fasting to Allah was the fasting of (the Prophet) David a.s. who used to fast on alternate days. And the most beloved prayer to Allah was the prayer of David who used to sleep for (the first) half of the night and pray for third of it and (again) sleep for a sixth of it.”

In another narration Abdullah ibn Amr r.a. related in Sahih al-Bukhari that when the Allah’s Messenger s.a.w. was informed that I had said: “By Allah, I will fast all the days and pray all the nights as long as I live.”

On that, Allah’s Messenger s.a.w. asked me “are you the one who says: ‘I will fast all the days and pray all the nights as long as I live?’ ”

I said, “Yes, I have said it.”

He s.a.w said, “You cannot do that. So fast (sometimes) and do not fast (sometimes). Pray and sleep. Fast for three days a month, for the reward of a good deed is multiplied by ten times, and so the fasting of three days a month equals the fasting of a year.”

I said, “O Allah’s Messenger! I can do (fast) more than this.” He said, “Fast on every third day.” I said: “I can do (fast) more than that”, He said: “Fast on alternate days and this was the fasting of David which is the best sort of fasting.” I said, “O Allah's Messenger! I can do (fast) more than that.”

He said, “There is nothing better than that.”

In a hadith shahih {narrated by Aisha r.a and recorded in Sahih alBukhari, part of which she said that Allah’s Messenger s.a.w. said:}

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

“The deed most beloved to Allah is the most consistent and continuously one even though it is little.”

{And in another hadith, Aisha r.a related that once the Prophet s.a.w came when she was with a lady who worshipped excessively, whereby he s.a.w said disapprovingly:}

خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا.

“Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards). But you will (surely) get tired (and the best deed (act of Worship) in the sight of Allah is that which is done regularly.”

Another hadith recorded in Sahih alBukhari from Aisha r.a. whereby it was narrated that the Prophet s.a.w said:

إِذَا نَعِسَ أَحَدُكُمْ وَهُوَ فِي الصَّلَاةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ أَنْ يَسْتَغْفِرَ فَيَسِبُّ نَفْسَهُ.

“If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself.”

AbuHurayrah narrated a similar hadith recorded in Sahih Muslim whereby the Allah's Messenger s.a.w. said: "When any one of you gets up at night (for prayer) and his tongue falters in (the recitation) of the Qur'an, and he does not know what he is reciting, he should go to sleep.

The above hadiths showed the compassion and affection of the Prophet s.a.w (upon his followers [*ummah*]). Let it be a lesson for us to understand. Whenever you missed any part of the Vigil Night, make up for this lapse later [*qadha*]. Similarly for *Salat Dhuha* and the other supererogatory [*sunnah* or *nafileh*] prayers. All of which is accomplished so as to habituate oneself to be consistent and aspired to do good deeds.

Umar ibn al-Khattab r.a reported that the Prophet s.a.w said:

مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ أَوْ قِرَاءَةِ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ.

"Should anyone fall asleep and fail to recite his portion of the Qur'an [*Hibz*], or a part of it in the night, and then if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night." Sahih Muslim

Abdullah ibn Umar r.a. narrated that while the Prophet s.a.w. was on the pulpit, a man asked him how to offer the night prayers. He s.a.w replied:

صَلَاةُ اللَّيْلِ مَثْنَةٌ مَثْنَى فِإِذَا خَفَتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ.

Pray two Raka'ahs at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'ah and that will be the witr for all the Rak'ahs which you have offered. Recorded in Sahih al-Bukhari

Aisha r.a. narrated that the Prophet s.a.w prayer thirteen *raka'ahs* of the night prayer [*tahajjud*] and that included the *Witr* and two *raka'ahs* supererogatory [*Sunnah*] of the *Fajr* prayer. Sahih al-Bukhari

It was narrated that Aisha r.a said that “Allah’s Messenger s.a.w never exceeded eleven *raka'ahs* even in Ramadan or in other months; he used to offer four *raka'ahs*, do not ask me about their beauty and length, then four *raka'ahs*, do not ask me about their beauty and length, and then three *raka'ahs*.”

Aisha r.a. further said, “I said, ‘O Messenger of Allah! Do you sleep before offering the *witr* prayer?’ He s.a.w replied, ‘O Aisha! My eyes sleep but my heart remains awake.’” Sahih al-Bukhari

Aisha, Ummul Mu'minin narrated that the Prophet s.a.w said: “Any person who offers prayer at night regularly but (on a certain night) he is overwhelmed by sleep will be given the reward of praying. His sleep will be almsgiving.” AbuDawud

AbuJamrah r.a. narrated that “I asked A'idh ibn Amr, (who was one of the companions of the Prophet s.a.w. and one of those who gave the Pledge of allegiance to the Prophet s.a.w beneath the Tree): “Can the *Witr* prayer be repeated (in one night)?” A'idh ibn Amr said that he s.a.w. said, “If you have offered it in the first part of the night, you should not repeat it in the last part of the night.” Sahih al-Bukhari

Abdullah ibn Umar narrated that Allah’s Messenger s.a.w said: “*Witr* is a *raka'ah* at the end of the prayer”. Sahih Muslim

Jabir ibn Abdullah narrated that Allah's Messenger s.a.w said: "If anyone is afraid that he may not get up in the latter part of the night, he should observe *Witr* in the first part of it; and if anyone is eager to get up in the last part of it, he should observe *Witr* at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable." Sahih Muslim

AbuAyyub al-Ansari narrated that the Prophet s.a.w said: "The *witr* is a duty for every Muslim so if anyone wishes to observe it with five-*raka'ahs*, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so." Abu Dawud

Ubayy ibn Ka'b narrated that the Prophet s.a.w. used to observe *Witr* and recited "Glorify the name of thy Lord, the most High" (Surah 87 al 'Ala), "Say O disbelievers" (Surah alKafirun), and "Say, He is Allah, the One." (Surah al-Ikhlās). Abu Dawud

AbdulAziz ibn Juray said: I asked Aisha r.a, (mother of the believers): "With which (surah) the Messenger of Allah s.a.w used to observe *witr*? (She reported same as in the Hadith of Ubayy ibn Ka'b) and adds: "In the third *raka'ah* he would recite: "Say, He is Allah, the One" (*alIkhlās*), and "Say, I seek refuge in the Lord of daybreak" (*alFalaq*), and "Say, I seek refuge in the Lord of mankind" (*anNas*). Abu Dawud

AbuSa'id al-Khudri narrated that the Prophet s.a.w. said: "If anyone oversleeps and misses the *witr*, or forgets it, he should pray when he remembers." AbuDawud

Darimi transmitted that the Prophet s.a.w said: "Staying awake is a strain and burden, so when one of you observes a *Witr* he should observe two rak'ahs. If he gets up in the night (to observe Tahajjud prayer well and good) otherwise these two will suffice for him."

Mishkat Al-Masabih.

الفصل الرابع

Chapter 4

فِي وَقْتِ التَّهَجُّدِ مِنَ اللَّيْلِ

The time to be awake at night

It was narrated from a few amongst the forebearer [*salaf salleh*] mentioned that: “Anyone who chooses the earlier part of the night to do his remembrance should pray the *witr* before he goes to sleep.”

There are also some of them [*salaf salleh*] who said: “The end of the night which is an excellence time (for worship) is just before daybreak.

In relation to this, there are many *hadiths*. And one from narrated by Ali ibn Abi Talib, may Allah honour him, that he Prophet s.a.w said:

فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ مِنْ ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ
مَشْهُودَةٌ، وَالِدُعَاءُ فِيهَا مُسْتَجَابٌ.

“If it is possible you get up the later part of the night (to pray), for indeed it in is the period that is well witnessed (by the angels) [*masyhud*] and during which the invocations are answered [*mustajab*].”

However, if one prays alone he should try to pray it in the later part of the night, because that is better than the earlier part, as the Prophet s.a.w said: “Whoever fears that he will not wake up in the later part of the night, then let him perform *Witr* in the first part of it and whoever expects to wake up in the later part of the night, let him pray it then. Indeed, the prayer of the night is witnessed (by the angels), and that is better.”

[(Sahih) Abd ur-Razzaq]

Closeness to Allah

Amr ibn Abasah asSulami r.a. reported that Allah’s Messenger s.a.w. said: “The closest that a servant is to his Lord, is in the last part of the night. If you can be among those who remember Allah at that hour then do so.”
[(sahih) by Shaikh al-Albanee (at-Tirmidhee)]

Abu Umamah r.a. reported that the Prophet s.a.w was once asked: “When are the supplications most acceptable?” He s.a.w. replied: “In the last depth of the night and at the end of the prescribed prayers.
[(hasan) by Shaikh al-Albanee (at-Tirmidhee)]

The Time of Qiyam al-Layl

The time of Qiyam al-Layl starts after the Isha prayer up to the Fajr prayer. Abu Basrah r.a. reported that the Messenger of Allah s.a.w said: “Indeed Allah added a prayer for you, it is Witr so pray it between Isha and Fajr.”
[(Sahih) by Shaikh al-Albani in as-Sahih]

In another sahih hadith from Abu Hurayrah r.a. who reported that the Messenger of Allah s.a.w. said:

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى
ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ. مَنْ
يَسْأَلُنِي فَأُعْطِيَهُ. مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

“Our Lord, the Blessed and Exalted, descends every night to the lowest heaven, when only one third of the night remained. He says: “Who will invoke Me, so that I may grant him? Who will ask me so that I may give him and Who will seek My forgiveness, so that I may forgive him.”

[(Sahih al-Bukhari, Muslim and Al-Muwatta)]

In another narration, it was added that:

ثُمَّ يَبْسُطُ يَدَيْهِ يَقُولُ: مَنْ يُقْرِضُ غَيْرَ مَعْدُومٍ، وَلَا مَظْلُومٍ حَتَّى
يَنْفَجِرَ الْفَجْرُ.

In another report, he adds: “Then Allah extends His encompassing Mercy and says: “Who wants to invest (good deeds) with the One who (guarantee it) will never be wasteful or unjust?” He says this continues until the dawn arrives.” [Sahih Muslim]

What is meant by this descend is not that Allah, the Almighty, move from one place to another or change His position. Just as alBayhaqi r.a. said: “Whenever He wishes he send down one of his angels.”

He explained the meaning of “He S.W.T. opens up His arms” as an example of referring to the wideness of His Grace and Bounties and His infinite mercy bestowed upon those observing the Night Vigil and mindful of this observant until sun rise. [Sahar]

And amongst them some choose varies time according to their circumstances and affairs, some nights like this and other nights like that, all of which are convenient for each individual worshipper.

Ibn Khalil recorded in his book “A Gift for the Worshippers” or [Thuhfital Muta`abidi] that all these are good deeds and in accordance with [sunnah] and consistence with the practices of the Messenger of Allah s.a.w. and the companions, may Allah be please with them.

الفصل الخامس

Chapter 5

مَا يُعِينُ عَلَ قِيَامِ اللَّيْلِ

What will assist in getting up at night?

Amongst the habits that will bolster the effort to get up at night and observe the Night Vigil are:

- To occupy the period between the sunset prayer [*magrib*] and evening prayer [*isha*] with the supererogatory [*nawafil*] prayers, reciting the Quran [*tilawatil*] and remembrances of Allah [*zikr*].

Umami Salmah r.a and AbuHurayrah r.a. narrated that the Prophet s.a.w said: “Whoever prays six *raka`ats* after the sunset [*maghrib*] prayer (before the evening [*isha*] prayers), he will be awarded an equivalent of a year’s of worship or just as if he prayed during the night of *Lailatul Qadar*.
Recorded by at-Tirmidzi and Ibn Majah

Aisha r.a. narrated that the Prophet s.a.w said: “The most value prayer in Allah’s sight is the sunset [*maghrib*], that is why it is not reduced for the traveler and believers. It [*maghrib*] opens the door for the night prayers and closed the day prayers. Whoever prays maghrib and prayer two *raka`ats* after it, Allah will build for him a castle in heaven. From AbdulWalid Yunus bin Ubaidillah recorded as weak [*isnad dhaif*]

The worship between maghrib and `isha opens the door to the castle in heaven by leading us to wake up at night for the Night Vigil. This weak narration is supported by the hadith of Ibn Umar quoted in Chapter One.

Many recitations, *hizb* and *zikr* were recommended by the Prophet s.a.w and recorded by various sources. Imam Abdullah Alhadad made it simple for us by arranging the Famous Ratib. This should be part of our daily routine.

Ubaidi`llah, the former slave boy of the Prophet s.a.w., was asked: “Did the Prophet s.a.w direct you to pray a prayer which is not fardhu?”

He answered: “Yes, between maghrib and isha whereby he s.a.w said:

مَنْ صَلَّى مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فَذَلِكَ صَلَاةُ الْأَوَّابِينَ.

“Whoever prays between maghrib and `isha then that is the prayer for those who repented to Allah [*awwabin*].”

See Appendix ‘A’ for the Repentance [*Awwabin*] Prayer.

- Do not enter into a conversation concerning the worldly life after Isha except the necessity, like accepting guests or attending to the spouse and such other matters but in moderation. After which it is better to prepare for bed in the early part of the night, so as not to be overwhelm by sleep during the later part of the night [*sahar*], and the Night Vigil would not have lapse.

This would include watch television program and movies which sometimes stretches till midnight and beyond. The night should be conclude with recitation of Surah 67 al-Mulk and/or Surah 32 asSajadah.

- The best help is the good habit of eating a light dinner, by not drinking a enriched beverages [*ma`i`at*] and eating rich food (cold) [*ruthubat*]. If one were to eat till satiate then do not sleep immediately because this will reduce the heart's determination and weaken the intention for the Night Vigil (causing laziness). In this case, it is better to immediately do remembrance [*zikh*], recite the Quran and the (supererogatory) prayers after dinner.
- Another useful and important habit is to avoid talking and discussion of matter of no benefits, or just curiosity that does not help (in pursue towards the Night Vigil), empty talk, especially those nonsense and untrue conversations. On account of these, it will leave you hardheartedness and pull away from Allah S.W.T.
- In the day, do not burden yourself with heavy work or complications that will cause your body to be over tire.
- Another is the Day Sleep or Siesta [*Qailulah*], the best sleep is short nap after the sun rises. A note of caution here and do not contravene or violate this, because the sleep immediately after the dawn [*fajr*] prayers before the sun rises will hinders provisions (from Allah) [*riski*], just like the sleep after the mid-afternoon [*asar*] prayers, indeed it will bring on state of confusion to the mind (insanity).

Narrated by Jarir ibn Abdullah r.a. and recorded in Sahih Al-Bukhari who said that we were with the Prophet s.a.w. and he s.a.w. looked at the moon (a full moon) and said,

“Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) an invocation (prayer) before the sun-rise [*Fajr*] and an invocation (prayer) before sunset [*Asr*], you must do so.”

He s.a.w. then recited Surah 50 Qaf verse 39:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

“And celebrate the praises of your Lord before the rising of the sun and before its setting.”

So “Offer those invocations (prayers) and do not miss them.”

Also Allah S.W.T said in Surah 17 Al’Isra Verse 78

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ
قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا.

Establish regular prayers - at the sun’s decline till the darkness of the night and the morning’s prayer and readings: for the prayer and reading in the morning carry their testimony.

- Not to commit sins in the day, as it makes the self [*nasf*] harden and creates barrier to get Allah’s mercy. Sufiyan at-Tsuri said: On account of one sin, I have been deprived of prayer at night for five months. He was questioned: “What is that sin?” He said: “I said in my mind on seeing a man weeping that he is doing it to show of to people.”

- A final point that will make the Night Vigil easy is to let the heart be entrusted and heed to the desire to perform the Night Vigil. Make the promise to one self and determine to act upon it. Thus it will be more significant for those whose determination is laid down upon himself.

Habib Salem bin Abdullah bin Umar Alshatries gave us the following religious advice [*wasiat*] concerning how to assist in getting up and observes the Night Vigil. Before you sleep, recite the warid invocations and surahs. Then recite the last five verses of Surah 18 al-Kahf ending with the intention to get up at the time you plan. (see Part Two).

It is imperative that you pay attention and observe all these instructions and advises, act upon it and harvest its yield and profit. Do not forget to teach your family members, children and friends.

For those who directs other to do good deed upon him will also be reward of their deeds, just like a narrated by Muslims

This concludes the writing from the Book “The Light” of the knowledgeable [*faqih*] Abdullah bin Abdurrahman Balhaaj Ba Fadhal, who composed the “Compendium for Figh” [Mortosatrim] which includes topic the “Night Vigil”.

The Epilogue

This is a difficult act to follow. There will be many distractions, daily responsibilities that we deemed necessary to undertake that will make us rather tire and overwhelm us such that we neglect to perform the Night Vigil.

If you been through this situation and feel regretful for missing the Night Vigil – then that in itself is a good start in the fight against the self [*nasf*].

Imam Ghazzali said that the Night Vigil is difficult for many persons but it is easy for one who has receive Allah's mercy [*taufiq*] of the secret or hidden [*batin*] and obvious [*dhahir*] pre-conditions of Night Vigil.

The obvious pre-conditions are four. The sheikh mentioned three of which are good habit of eating and drinking, avoid heavy work in the day, and the day [*Qailulah*] sleep. The fourth is not to commit sins in the day. This includes eating and receiving only halal provisions, control the eyes from roaming into forbidden sights and tongue from uttering lies and back biting.

Failure to purify oneself will prevent getting Allah's blessings for additional worship.

Secret or Hidden Pre-Conditions of the Night Vigil

(1) To keep the mind safe from hatred of the Muslims [*husni dhun*], from innovations [*bida`ah*] and over emphasis on matters of the world. If a man is engaged in worldly pursuits, it does not become easy for him to pray at night. If he stands in prayer, thoughts of his worldly actions come in his mind.

(2) To instill in the mind a strong fear of God and to lessen hope. When a man reflects on the turmoil of the Day of Reckoning and the wrath of Hell, his sleep goes away and fear comes in his mind.

(3) To know the excellence of Night Vigil by reading the verses of the Quran, Hadith and books of the predecessors describing its benefits and excellence. Thus developing a hope and longing for its rewards. That leads to pursuing higher status and desire all the level of the heavens

(4) Surely, the greatest motivation must be our love for Allah and to strengthen our faith greatly. For, indeed, the Night Vigil is nothing but to hold secret talk [*munajat*] with Allah. Allah motion towards you and knows the condition and what moves your heart. All of which is from Allah and that is the speech from Him!

When there is love for Allah, it is not impossible, to desire a quite moment with Him [*khilwah*] and enjoys the taste of this secret talk [*munajat*]. This will encourage you to wake up at night. This pleasure cannot be removed as wisdom and wise sayings testify it.

Even if a lover is behind a screen in the darkness of the house, the one in love will still find pleasure being in close proximity with him, without seeing and not hoping for any other then him. The lover feels pleasure with the evidence of this love for him and calling on to him with the lover's own tongue and to be heard by the one loved even though he already knows it.

Those who are full of certainty know that all the motivations that moves their hearts is from Allah, the Exalted, when they are in secret talk [*munajat*] with Allah.

Mankind takes this life on earth for granted. The attractions of this world overwhelms instead of providing us with a sign of the magnificent of the Great Almighty.

This is the long journey to the hereafter.

The Prophet s.a.w said to Abu Dharr: “When you intend to travel on a journey do you not take luggage (and provision for your journey)?”

He said: “Yes, that is true.”

Then the prophet s.a.w continued: “What about traveling on the road to the hereafter? Do you want me to tell you the provisions for the Resurrection Day? O Abu Dharr. Shall I not inform you what will benefit you?”

He (AbuDharr) replied: “Yes, by my parents, please do!”

He s.a.w said: “Fast in the (hot) summer for the Day of Resurrection! Pray two *raka`ats* in the darkness of night for loneliness in grave! Make pilgrimage once for great works! And give charity to the poor or with the truth that you say or a bad phrase that you refrain from uttering.”

Narrated by ibn Abid dun ya. This hadith is said to be mursal.

The Prophet s.a.w presented the guidance and provided all the secrets to achieve the final objective of this journey to the hereafter. There is just one thing left to do. That is to get up and work on the rituals before the Angel of Death appears before us.

May Allah S.W.T blessings be upon our Guide, the Prophet s.a.w.

All praises and thanks belongs to the One and Only S.W.T

May Allah S.W.T make us follow the guidance

And walk the path of the Prophet s.a.w.

There is no might or power

Other than that of Allah

The Exalted.

End of Part I

The notes in the boxes are our addition. Firstly it was not our intention to comment on the learned sheikh's book but for us to benefit from his great works. The insertions are a reflection of our weakness in knowledge and wanting to know more of the subject matter. They are meant to assist us and the reader to enforce the points raise by the sheikh. Most of which are from the *hadith* and some are advice we received from various learned, religious advice [*wasiat*] from our parents, sheikh and teachers.

Part II and III are Right to Left.

The Night Vigil is a difficult act to follow. The righteous predecessors informed us and we too discovered it in our personal experience. No doubt that we need more help and guidance in organizing our spiritual lives. So we then went on to Volume II where we shall look at Imam Ghazalli's *Ihya Ulumiddin* Volume I Book Ten on the Arrangement of the Daily Routine of worship that has two sections. Imam Ghazalli described how the people of different vocations and situations should plan their daily routine of worship. We felt that this will help individuals plan the routine of worship vice versa their profession and daily lives and coordinate it with the spiritual lives.

3. O Allah, O the One, O the Unique, O the Finder, O the Generous One, O the Loving, give us a valuable gift from You, for You are above all things. (11)

4. O Lord of Jib'ril (Gabriel), Mika'il (Michael), Israa'fil (Seraphel), Izra'il (Israel), the Lord of Muhammad, may Allah bless him and grant him peace, save me from the hell fire. (3)

These 4 are the bearers of God's Throne, one on each corner aided by 4 more on the day of Resurrection (69:17) Seraphel - Holder of the Trumpet; Micheal - Guarding the soul during resurrection; Gabriel - Entrusted with Allah's Revelation; Israel - the Angel of Death.

5. My Lord, with the truth of Hassan, his brother (Hussein), his grandfather (Rasullah s.a.w.), his descendants, his father (Ali), his mother (Fatimah), save us from grief, O the One Who I am with, O the Living, O the Self Subsisting, there is no God but You, light up my heart with the Light of Your Knowledge, O the Merciful Most Beneficent, O Allah (3)

6. O the Mighty One (40)

7. May the best of Allah's rewards be upon our leader Muhammad, may the best of Allah's rewards be upon our leader Muhammad and whoever accepts and welcomes him. (100)

Or 3 times each then recite: In every moment of eternity, as many times as the number of His creations, and all His Spiritual Blessings, and all the beauty of His Throne and all His true sayings.

٣. يَا اللَّهُ يَا أَحَدًا، يَا وَاحِدًا، يَا وَاجِدًا، يَا جَوَادًا، يَا وَدُودًا،
إِنْفَحْنِي مِنْكَ بِنَفْحَةٍ خَيْرٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

(١١)

٤. اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَعِزْرَائِيلَ، وَرَبَّ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرِنِي مِنَ النَّارِ. (٣)

٥. إِلَهِي بِحَقِّ الْحَسَنِ، وَأَخِيهِ، وَجَدِّهِ، وَبَيْتِهِ، وَأُمِّهِ،
وَأَبِيهِ، نَجِّنِي مِنَ الْغَمِّ الَّذِي أَنَا فِيهِ، يَا حَيُّ يَا قَيُّومُ،
لَا إِلَهَ إِلَّا أَنْتَ، نَوِّرْ قَلْبِي بِنُورِ مَعْرِفَتِكَ، يَا أَرْحَمَ
الرَّاحِمِينَ يَا اللَّهُ. (٣)

٦. يَا عَزِيزُ. (٤٠)

٧. جَزَى اللَّهُ سَيِّدَنَا مُحَمَّدًا عَنَّا خَيْرًا، جَزَى اللَّهُ سَيِّدَنَا
مُحَمَّدًا عَنَّا مَا هُوَ أَهْلُهُ. (١٠٠)

أو ثلاث مرّة واقراً بعده:

{فِي كُلِّ لَحْظَةٍ أَبَدًا عَدَدَ خَلْقِهِ وَرِضَاءِ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ}

11. O Lord, please (make) shine (Your) light upon me and make my heart lights up, and lights up my grave, and lights up my soul, and lights up my tongue, and lights up my hearing, and lights up my vision, and lights up my hair, and lights up my humanity, and lights up my bones, and lights up my nerves, and lights up my flesh, and lights up my blood, and lights up what is coming from in front of me, and lights up what is coming from behind me, and lights up what is on my right, and lights up what is on my left, and lights up what is coming from above me and lights up what is coming from below me.
12. O Lord, brighten up my light, and shines the light upon me, and make the light shines on me forever, with Your blessing, Oh Most Gracious Most Merciful.

Remembrance between the *Nafl* and *Fardu Subuh*

While waiting for the call for prayer, recite the following reflections.

1. O the Living, O the Self Subsisting, there is no God but You. (40)
2. O the Living, O the Self Subsisting, restore the life to our hearts, improve our deed in our religion and life on this earth. (18)

١١. اَللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَلْبِيْ، وَنُوْرًا فِيْ قَبْرِِيْ،
 وَنُوْرًا فِيْ نَفْسِيْ، وَنُوْرًا فِيْ لِسَانِيْ، وَنُوْرًا فِيْ سَمْعِيْ،
 وَنُوْرًا فِيْ بَصْرِيْ، وَنُوْرًا فِيْ شَعْرِيْ، وَنُوْرًا فِيْ بَشْرِيْ،
 وَنُوْرًا فِيْ عِظَامِيْ، وَنُوْرًا فِيْ عَصْبِيْ، وَنُوْرًا فِيْ لَحْمِيْ،
 وَنُوْرًا فِيْ دَمِيْ، وَنُوْرًا مِنْ بَيْنِ يَدَيَّ، وَنُوْرًا مِنْ خَلْفِيْ،
 وَنُوْرًا عَنْ يَمِيْنِيْ، وَنُوْرًا عَنْ شِمَالِيْ، وَنُوْرًا مِنْ فَوْقِيْ،
 وَنُوْرًا مِنْ تَحْتِيْ.

١٢. اَللّٰهُمَّ زِدْ نِيْ نُوْرًا، وَاَعْطِنِيْ نُوْرًا، وَاَجْعَلْ لِيْ نُوْرًا،
 بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

اَوْرَادُ بَعْدَ سَنَةِ الصُّبْحِ

١. يَا حَيُّ يَا قَيُّوْمُ، لَا اِلٰهَ اِلَّا اَنْتَ. (٤٠)
٢. يَا حَيُّ يَا قَيُّوْمُ، اَحْيِ الْقُلُوْبَ تَحِيًّا، وَاَصْلِحْ لَنَا
 الْاَعْمَالَ فِي الدِّيْنِ وَالدُّنْيَا. (١٨)

8. O Lord, (we can only say) this prayer which only You can answer and fulfilled it, and in this effort (of ours) the reliance[*tawakkal*] is only to You. For we have only Allah and to You do we return to. And there is neither might nor power except with the permission of Allah, the Most High and Magnificent

9. O Lord, that provide the strong ties (rope), and ordered the rightly guided, we are seeking for peace on the Day of Threat [*Khiamat*] and we are seeking for the heavens on the Day of Immortality, with those who are close to You and always witnessed You, those that bow and prostrate in worship to You, and faithful in their promises to You, because You are Merciful and Affectionate, and You can do what ever You wish.

10. Glory be to Allah, Who put on the Coats of Glory, yet make it speaks, Glory be to Allah, Who put on Ceremonial Cloths of Honor, yet was so kind. Glory be to Allah, Whom no one less that should be glorify except Him. Glory be to Allah, Who has Surplus, yet blessed (His servants with them). Glory be to Allah, Who has the sole Ability, and yet full of Generosity. Glory be to Allah, Who is the Most Loftiness, and yet Most Honorable. Glory be to Allah, Who has include every single thing in His knowledge.

٨. اَللّٰهُمَّ هَذَا الدُّعَاءُ وَمِنْكَ الْاِجَابَةُ، وَهَذَا الْجَهْدُ وَعَلَيْكَ
التُّكْلَانُ، وَاِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاَجِعُونَ، وَلَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

٩. اَللّٰهُمَّ ذَا الْحَبْلِ الشَّدِيْدِ، وَالْاَمْرِ الرَّشِيْدِ، اَسْأَلُكَ الْاَمْنَ
يَوْمَ الْوَعِيْدِ، وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ، مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ،
الرُّكَّعِ السُّجُوْدِ، وَالْمُوْفِيْنَ لَكَ بِالْعُهُوْدِ، اِنَّكَ رَحِيْمٌ
وَدُوْدٌ، وَاَنْتَ تَفْعَلُ مَا تُرِيْدُ.

١٠. سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ، سُبْحَانَ مَنْ لَبَسَ
الْمَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيْحُ اِلَّا لَهُ،
سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْقُدْرَةِ
وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْاِكْرَامِ، سُبْحَانَ الَّذِي
اَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ.

4. O Lord, verily I seek the patience at my fate [*Qadha*], and success at this endeavour, and the status of martyrs [*Shuhada*], and the spirited and happy life, victory over the enemies and be amongst the prophets.
5. O Lord, verily I look to You for my needs, even though my thoughts are weak and my deeds are limited, I am very much in need for Your blessings, and I shall continue seeking from You, O Lord that degree all orders, (Qadhiyu), and O Lord that solve (all problems of) the heart, just like the way You parted the seas, then safe me from the torture of the blaze, and from the screaming regrets of the final destruction and the ordeals of the grave.
6. O Lord, for all the thing that I am not able to think of, and not able to accomplished, and not even the intentions to do nor the ambition towards them, from all the good deeds that You promised for Your slaves, or the good that You wish to provide for Your creations, verily I too seek from You, for it, and I beg You, O lord of all the worlds.
7. O Lord, make us amongst those who gave guidance and are rightly guided, and not those who strayed and yet misleading, let us fight against Your enemies, and at peace with Your saints [*wali*], we love man because of Your love, and we antagonized against whoever are Your enemies because they contradicted Your orders.

٤. اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ عِنْدَ الْقَضَاءِ، وَالْفَوْزَ عِنْدَ
اللِّقَاءِ، وَمَنَازِلَ الشُّهَدَاءِ، وَعَيْشَ السُّعْدَاءِ، وَالنَّصْرَ عَلَ
الْأَعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ.

٥. اللَّهُمَّ إِنِّي أُنزِلُ بِكَ حَاجَتِي وَإِنْ ضَعُفَ رَأْيِي، وَقَصُرَ
عَمَلِي، وَافْتَقَرْتُ إِلَى رَحْمَتِكَ، فَأَسْأَلُكَ يَا قَاضِيَ
الْأُمُورِ، وَيَا شَافِيَ الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ الْبُحُورِ، أَنْ
تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَفِتْنَةِ
الْقُبُورِ.

٦. اللَّهُمَّ وَمَا ضَعُفَ عَنْهُ رَأْيِي، وَقَصُرَ عَنْهُ عَمَلِي، وَلَمْ
تَبْلُغْهُ نِيَّتِي وَأُمْنِيَّتِي مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ عِبَادِكَ، أَوْ
خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ خَلْقِكَ، فَإِنِّي رَاغِبٌ إِلَيْكَ
فِيهِ، وَأَسْأَلُكَ يَا رَبَّ الْعَالَمِينَ.

٧. اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ،
حَرَبًا لِأَعْدَائِكَ، وَسِلْمًا لِأَوْلِيَائِكَ، نُحِبُّ بِحُبِّكَ النَّاسَ،
وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ مِنْ خَلْقِكَ.

From Termidhi and narrated by the chain from Ibn Abbas, may Allah be please with them: “One evening, Al Abbas delegated me to the Prophet s.a.w. I came upon him (s.a.w.) while he (s.a.w.) was at my aunt Maimunah’s house. He (s.a.w.) got up to pray in the night, and later he prayed two raka’at before the subuh prayer, and then recite (the following):

The Dawn Invocation [*Doa al-Fajr*]

1. O Lord, verily I seek mercy from You, from which You guide my heart, and with it You reunite me and gather (consolidate) my disorderly affairs, and with it You return the familiarity (of my life), with it You correct my religious affair, with it You take care for what is hidden from me, with it You promote what I see, with it You purify my deeds, with it You make my image fair, with it You inspire my leadership and with it You shield me from all that is evil.
2. O Lord, verily I seek the faith [*Iman*] that is always embracing my heart. And I seek the unwavering certainty until I am on target with that which You have wrote for me. I am satisfy with what You have allot for me.
3. O Lord, please provide me with the true belief, and the unwavering certainty that never blasphemous, and the mercy that provide the best of Your dignity on earth and in the hereafter.

(رواه الترمذي) قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: بَعَثَنِي الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ مُنْسِيًّا وَهُوَ فِي بَيْتِ خَلَّتِي مِيمُونَةَ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَلَمَّا صَلَّى رَكَعَتِي الْفَجْرِ قَبْلَ صَلَاةِ الصُّبْحِ، قَالَ:

دُعَاءُ الْفَجْرِ

١. اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي،
وَتَجْمَعُ بِهَا شَمْلِي، وَتُلْمُ بِهَا شَعْيِي، وَتَرُدُّ بِهَا أَلْفَتِي،
وَتُصْلِحُ بِهَا دِينِي، وَتَحْفَظُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا
شَاهِدِي، وَتُرَكِّي بِهَا عَمَلِي، وَتُبَيِّضُ بِهَا وَجْهِي،
وَتُلْهَمُنِي بِهَا رُشْدِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ.

٢. اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا دَائِمًا يُبَاشِرُ قَلْبِي، وَأَسْأَلُكَ
يَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَنْ يُصِيبَنِي إِلَّا مَا كَتَبْتَهُ عَلَيَّ،
وَرَضْنِي بِمَا قَسَمْتَهُ لِي.

٣. اللَّهُمَّ أَعْطِنِي إِيمَانًا صَادِقًا، وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ،
وَرَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ.

Invocation Between *Nafl* and Fardu Subuh

A. Transcendent is Allah by His praises; Transcendent is Allah, the Magnificent. I seek forgiveness from Allah. (100)

In every moment of eternity, as many times as the number of His creations, and all His Spiritual Blessings, and all the beauty of His Throne and all His true sayings.

Sa'd r.a had been in the company of Allah's prophet s.a.w. who said: "Is one amongst you powerless to get one thousand virtues every day." Amongst those who had been sitting there, one asked: "How can one of us get one thousand virtues every day?" He s.a.w said: "Say 'Glory belongs be Allah' one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out." Sahih Muslim narrated by Sa'd ibn AbuWaqqas

B.. All praises and thanks be to the Lord of the Universe. Infinitely, praises and thanks, the best of blessings be upon all matters. Praises and thanks equal to His bounties and all the more of it. O our Lord to You be all the praises befitting Your Lofty Status and Majestic Authority. Glory to You, O Lord, it is not possible for us to praise just like You praise Yourself.

C. O Lord bless upon our leader, Muhammad, Your Servant, Your Prophet, the Unlettered Prophet, and upon the family of Muhammad, his wives and progeny, just as You had blessed Ibrahim and the progeny of Ibrahim. Invoke Your blessing on Muhammad, Your Servant, Your Prophet, the Unlettered Prophet, and upon the family of Muhammad, and on the progeny of Muhammad, just as You had invoked Your blessing on Ibrahim and the progeny of Ibrahim, in this universe, surely You are the Most Praised and Most Wonderful.

أُورَادُ بَعْدَ سَنَةِ الصُّبْحِ

١. سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ، أَسْتَغْفِرُ اللَّهَ.

(١٠٠ مرة)

فِي كُلِّ لَحْظَةٍ أَبَدًا، عَدَدَ خَلْقِهِ، وَرِضَاءِ نَفْسِهِ، وَزِنَةَ عَرْشِهِ
وَمِدَادَ كَلِمَاتِهِ.

ب. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا كَثِيرًا طَيِّبًا مَبَارَكًا فِيهِ
عَلَى كُلِّ حَالٍ حَمْدًا يُؤَافِي نِعْمَهُ وَيُكَافِي مَزِيدَهُ. يَا رَبَّنَا لَكَ
الْحَمْدُ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. سُبْحَانَكَ
لَا نُحْصِي ثَنَاءً عَلَيْكَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ.

ت. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ
الْأُمِّيِّ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَأَزْوَاجِهِ وَدُرِّيَّتِهِ، كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَأَزْوَاجِهِ
وَدُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، فِي
الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Excellence of Qiyamullaili

Part III

Subuh and Its Warid

...

أُورَادَ بَعْدَ سُنَّةِ الصُّبْحِ

...

Doa after Nafl Subuh

...

Compiled by Abdulkader Ali Isa Alhadad
For my wife and children
May Allah make us benefit from this deed

Subuh is a time for relief of the Heart
Meditations during this time serves as a
medicine against worldly desires

Allah, the Exalted,
Enticed His servants
With the Hereafter.

The Righteous accepted
The Foremost accepted

Are you one of them?

Will you accept His offer?

End of Part II

ثُمَّ يَقُولُ

Then recite:

١ . أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَانُ الرَّحِيمُ
الْحَيُّ الْقَيُّومَ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ، رَبِّ اغْفِرْ
لِي. (٢٧)

1. I seek forgiveness from Allah, who there is no other god except Him, the Most Beneficent yet the Most Merciful, O the Living and the Self Subsisting, without whom there is no other to turn to in death and repentant. O Lord forgive us. (27)

٢ . أَسْتَغْفِرُ اللَّهَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (٢٧)

2. I seek forgiveness from Allah for all male and female believers. (27)

The End

May Allah S.W.T bless this work for its enlightenment upon us!

These routine of worship should be adjusted in accordance to the time available depending on when the seeker [murid] wakes up. One should always be mindful of when the call for the dawn [subuh] prayer is and complete this period of intimacy with the Allah, the Almighty just at the prayer's call. Then recite the invocation to response to the call of prayer. Do two raka'ats of nawafil subuh and continue with the invocation in Part III.

(١٦) لَمْ أَزَلْ بِالْبَابِ وَقِيفُ فَارْحَمَنَّ رَبِّي وَوَقُوفِي

16. Never will I eradicate nor end the various sins except when the mercy of my Lord engulf me.

(١٧) وَيَوَادِي الْفَضْلِ عَاكِفُ فَأَدِمَّ رَبِّي عُكُوفِي

17. Favour of the wilderness is in seclusion, my Lord eternalise my solisitude

(١٨) وَلِحُسْنِ الظَّنِّ لَازِمُ فَهُوَ خَلِّي وَحَلِيفِي

18. And to have good thoughts all the time and vacate my viodness and allied

(١٩) وَأَنْيَسِي وَجَلِيسِي طَوْلَ لَيْلِي وَنَهَارِي

19. My social life is to sit long periods in meditation in the day and night

(٢٠) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

20. It suffices me that Allah knows of my questions and choices

(فصل)

(٢١) حَاجَةٌ فِي النَّفْسِ يَا رَبُّ فَاقْضِهَا يَا خَيْرَ قَاضِي

21. O Lord, the intentions is the self so grant it O the Best of Grantor.

(٢٢) وَأَرْحُ سِرِّي وَقَلْبِي مِنْ لَظَاهَا وَالشُّوَاطِ

22. And comfort my secrets and heart from its rousing and flame.

(٢٣) فِي سُرُورٍ وَحُبُورٍ وَإِذَا مَا كُنْتَ رَاضِي

23. in the happiness and joyfulness of those which You are not please with.

(٢٤) فَالْهَنَا وَالْبَسْطُ حَالِي وَشِعَارِي وَدِتَارِي

24. facilitate my affairs and ensign and dress.

(٢٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

25. It suffices me that Allah knows of my questions and choices

(٦) يَا إِلَهِي وَمَلِيكِي أَنْتَ تَعْلَمُ كَيْفَ حَالِي

6. O my Lord and King, You know what is my situation.

(٧) وَيَمَا قَدْ حَلَّ قَلْبِي مِنْ هُمُومٍ وَاشْتِغَالٍ

7. And whatever the state of my heart, from its attempts and occupation.

(٨) فَتَدَارِكُنِي بِلُطْفٍ مِنْكَ يَا مَوْلَى الْمَوَالِي

8. Whatever that overwhelm me let it be gentleness from You, my Lord

(٩) يَا كَرِيمَ الْوَجْهِ غَثْنِي قَبْلَ أَنْ يَفْنَى اصْطِبَارِي

9. O the Kindest of Face help me before it languish my forbearance.

(١٠) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

10. It suffices me that Allah knows of my questions and choices

(فصل)

(١١) يَا سَرِيعَ الْغَوْثِ غَوِّنَا مِنْكَ يُدْرِكُنَا سَرِيعًا

11. O Quick Assistant provide help from You to reach us quickly.

(١٢) يَهْزِمُ الْعُسْرَ وَيَأْتِي بِالَّذِي نَرْجُو جَمِيعًا

12.

(١٣) يَا قَرِيبًا يَا مُجِيبًا يَا عَلِيمًا يَا سَمِيعًا

13. O the Close One, the Grantor, O the Omniscient, the Listener.

(١٤) قَدْ تَحَقَّقْتُ بِعَجْزِي وَخُضُوعِي وَأَنْكِسَارِي

14. Let me hold on the truth so that my inadequacy and subservience would not defeat me.

(١٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

15. It suffices me that Allah knows of my questions and choices

هذه القصيدة المشهورة للإمام الحداد رضى الله عنه

This is one of the famous qasidah of Imam Alhadad, may Allah be
please with him

وَقَالَ مَنْ وَاظَبَ عَلَى قِرَاءَتِهَا

And he said that whoever recite it as part his/her routine

عِنْدَ وَقُوعِهِ فِي شِدَّةٍ إِلَّا وَيَذْرُكُهُ

Whenever he face a difficult problem inevitably there will be

اللَّهُ تَعَالَى بِالإِغَاثَةِ

Assistance from Allah, the Exalted.

(١) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

1. It suffices me that Allah knows of my questions and choices

(٢) فَدُعَائِي وَابْتِهَالِي شَاهِدٌ لِي بِإِفْتِقَارِي

2. For what I seek and (You) granted for me witnessed for me with my

(٣) فَلِهَذَا السِّرُّ أَدْعُو فِي يَسَارِي وَعَسَارِي

3. Let the secrets of the invocation and call brings us to the rights.

(٤) أَنَا عَبْدٌ صَارَ فَخْرِي ضِمْنَ فَقْرِي وَاضْطِرَارِي

4. For I am the servant screeching in arrogance. Include my miserable self
and compulsive needs.

(٥) قَدْ كَفَانِي عِلْمُ رَبِّي مِنْ سُؤَالِي وَاخْتِيَارِي

5. It suffices me that Allah knows of my questions and choices

(٥) يَا رَبَّنَا يَا مُجِيبُ أَنْتَ السَّمِيعُ الْقَرِيبُ
ضَاقَ الْوَسِيعُ الرَّحِيبُ فَانظُرْ إِلَى الْمُؤْمِنِينَ

(5) O our Lord, the Responsive One, You are Closeby Listening, closeby yet vast and spacious, onlooking upon the believers.

(٦) وَاعْفِرْ لِكُلِّ الذُّنُوبِ وَاسْتُرْ لِكُلِّ الْعُيُوبِ
وَاكْشِفْ لِكُلِّ الْكُرُوبِ وَاكْفِ أَدَى الْمُؤْذِينَ

(6) Forgive all our sins, cover up all our imperfections, and remove all our sufferings, spare us the disturbance of the boresome.

(٧) وَاخْتِمْ بِأَحْسَنِ خِتَامٍ إِذَا دَنَا الْإِنْصِرَامُ
وَحَانَ حِينُ الْحِمَامِ وَزَادَ رَشْحُ الْحَيِّنِ

(7) Conclude our lives with a perfect ending, when it is time with the arrival of death and destruction, the cowards' sweat increase.

(٨) بِجَاهِ طَهَ الرَّسُولِ جُدْ رَبَّنَا بِالْقَبُولِ
وَهَبْ لَنَا كُلَّ سُؤْلِ رَبِّ اسْتَجِبْ لِي أَمِينِ

(8) With the esteem of position of the Rasul, O Lord, grant us our intentions, bestowed upon us forgiveness for we have sins, O Lord response favourably to us.

(٩) ثُمَّ الصَّلَاةَ وَالسَّلَامَ عَلَى شَفِيعِ الْأَنَامِ
وَالْآلِ نِعَمَ الْكِرَامِ وَالصَّحْبِ وَالتَّابِعِينَ

(9) Then place blessing and salutation upon the One that Intercede for Mankind, and upon the family of Noble Origin, and upon the companions and the subsequent followers.

القصيدة الدعاء بين أو آخر الصلاة التراويح

مِنَ الْحَبِيبِ عَبْدِ اللَّهِ بْنِ حُسَيْنِ بْنِ طَاهِرٍ

This is a shortened version of a poetic invocation usually recited after the Witr Prayers or inbetween the Night Prayers or Teraweh Prayers in Ramadan
By alHabib Abdullah bin Hussain bin Tahir

(١) يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ
يَا أَرْحَمَ الرَّاحِمِينَ فَرِّجْ عَلَيَّ الْمُسْلِمِينَ

(1) O the Most Merciful of the Merciful O the Most Merciful of the Merciful
O the Most Merciful of the Merciful, give the Muslims a sense of ease.

(٢) يَا رَبَّنَا يَا كَرِيمٌ يَا رَبَّنَا يَا رَحِيمٌ
أَنْتَ الْجَوَادُ الْحَلِيمُ وَأَنْتَ نِعْمَ الْمُعِينُ

(2) O our Lord the Generous One, O our Lord the Merciful One, You have the most bountiful of Patience, You are the best Assistant.

(٣) وَلَيْسَ نَرْجُو سِوَاكَ فَادْرِكْ إِلَهِي دَرَاكٌ
قَبْلَ الْفَنَاءِ وَالْهَلَاكِ يِعْمُ دُنْيَا وَدِينِ

(3) We have no hope but to You and we recognized the One encompassing all, safe us before the variety of doom and destruction overwhelm the earth and religion.

(٤) وَمَا لَنَا رَبَّنَا سِوَاكَ يَا حَسْبُنَا
يَا ذَا الْعُلَا وَالْغِنَا وَيَا قَوِيَّ يَا مَتِينِ

(4) Whatever that falls upon us, O Lord, cleanse us, O the One that is sufficient unto us, O the One that fetters and the One that enriches, and the Most Strong and Most Firm.

From Bukhari, narrated by Abu Hurayrah r.a : Rasulullah s.a.w. said, “Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying, “(Is there anyone) who invokes Me, so that I may respond to his invocation? (Is there anyone) who asks Me, so that I may grant him his request? (Is there anyone) who seeks My forgiveness, so that I may forgive him?” ”

(See the explanation of this hadith in Part I)

Prayers from the Awliyah

1. O Lord, indeed, we seek from You a higher the level of devoutness, and the blessings of this life, and a healthy body, and expanse our wealth, and repentance before death, and to attest (Allah) at the time of death, and (Your) pardon after death, and (Your) forgiveness at during (the Day of) Reckoning, and immunity from punishment, and our destiny is for the heavens, and provide us with the foresight for the sake of Allah, the Generous One.
2. May Allah’s blessing be upon our master Mohammad, his families, his companions and grant them peace.
3. Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! And Peace on the Messengers! And Praise to Allah, the Lord and Cherisher of the Worlds.
Surah 37 Al Saffat Verses 180-182.
4. As many times as the number of His creations, and all His Spiritual Blessings, and all the beauty of His Throne and all His true sayings.

Section Six

Other (Poetic) Invocations

One could end the night with any appropriate invocations in accordance to one's individual intentions and situation. Using the Prophetic invocations or the examples of the earlier pious followers or the learned predecessors is recommended.

دعاء من الأولي قبل الصبح

١. اللَّهُمَّ إِنَّا نَسْأَلُكَ زِيَادَةَ فِي الدِّينِ، وَبَرَكَاتَةَ فِي الْعُمْرِ، وَصِحَّةً فِي الْجَسَدِ وَسَعَةً فِي الرِّزْقِ، وَتَوْبَةً قَبْلَ الْمَوْتِ وَشَهَادَةً عِنْدَ الْمَوْتِ، وَمَغْفِرَةً بَعْدَ الْمَوْتِ، وَعَفْوَاً عِنْدَ الْحِسَابِ، وَأَمَانًا مِنَ الْعَذَابِ، وَنَصِيبًا مِنَ الْجَنَّةِ، وَارْزُقْنَا النَّظَرَ إِلَى وَجْهِكَ الْكَرِيمِ.
٢. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمْ،
٣. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ.
٤. وَسَلَامٌ عَلَى الْمُرْسَلِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. عَدَدَ خَلْقِهِ وَرِضَاءِ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَتِهِ.

25. **“Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! You art indeed Full of Kindness, Most Merciful”.**

Surah 59 Al Hashr Verse 10



26. **“Our Lord! Perfect our Light for us, and grant us Forgiveness: for You has power over all things.”**

Surah 66 Al Tahrir Verse 8

27. **“O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women:**

Surah 71 Nuh Verse 28

28. O Allah bless Your Servant, Your Messenger, our leader Muhammad and upon his progeny and companions and may peace be upon them. Provide us with a perfect continuance in life towards You, whether it is hidden or evidence in good health and peace with Your complete blessing.

 O Most Generous Most Merciful (3) 

٢٥. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ، وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا، رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ.

٢٦. رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا، وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

٢٧. رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

٢٨. وَصَلِّ اللَّهُمَّ عَلَى عَبْدِكَ وَرَسُولِكَ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، وَارْزُقْنَا كَمَالَ الْمُتَابَعَةِ لَهُ ظَاهِرًا
وَبَاطِنًا فِي عَافِيَةٍ وَسَلَامَةٍ بِرَحْمَتِكَ،

{ يَا أَرْحَمَ الرَّاحِمِينَ. (٣) }

20. **“And let me not be in disgrace on the Day when (men) will be raised up; The Day whereon neither wealth nor sons will avail”, “But only he (will prosper) that brings to Allah a sound heart”;**

Surah 26 Al Shu`ara' Verses 83-89

21. **“O my Lord! so order me that I may be grateful for You favours, which You has bestowed on me and on my parents, and that I may work the righteousness that will please You: and admit me, by Your Grace, to the ranks of Your righteous Servants.”**

Surah 27 Al Naml Verse 19

22. **“O my Lord! truly am I in (desperate) need of any good that You do send me!”**

Surah 28 Al Qasas Verse 24

23. **"Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow thy Path; and preserve them from the Penalty of the Blazing Fire! "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! for Thou art (He), the Exalted in Might, Full of Wisdom. "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day, on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement."**

Surah 40 Gafir Verse 7-9

24. **“O my Lord! grant me that I may be grateful for Your favour which You has bestowed upon me, and upon both my parents, and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam.”**

Surah 46 Al Ahqaf Verse 15

٢٢. وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ. يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا
مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

٢١. رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدِيَّ، وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ، وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ.

٢٢. رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

٢٣. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا
وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ
جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمْ
السَّيِّئَاتِ وَمَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ.

٢٤. رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدِيَّ، وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ، وَأَصْلِحْ لِي فِي
دُرِّيَّتِي، إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ.

14. **“O my Lord! You has indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O You creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Take You my soul (at death) as one submitting to Your Will (as a Muslim), and unite me with the righteous.”**
Surah 12 Yusuf Verse 101

15. **“O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! And accept You my Prayer.” “O our Lord! cover (us) with Your Forgiveness, me, my parents, and (all) Believers, on the Day that the Reckoning will be established!”**
Surah 14 Ibrahim Verses 40 - 41

16. **“O my Lord! let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Your Presence an authority to aid (me).”**
Surah 17 Al ‘Isra Verse 80

17.1. **“Our Lord! bestow on us mercy from Thyself, and dispose of our affair for us in the right way!”**
Surah 18 Al Kahf Verse 10

17.2 **“O my Lord! expand me my breast; Ease my task for me;”**
Surah 20 Ta Ha Verse 25 and 26

17.3 **“There is no god but You: glory to You: I was indeed wrong!”**
Surah 21 Al Anbiya Verse 87

18. **“Our Lord! grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.”**
Surah 25 Al Furqan Verse 74

19. **“O my Lord! bestow wisdom on me, and join me with the righteous”; “Grant me honourable mention on the tongue of truth among the latest (generations)”; “Make me one of the inheritors of the Garden of Bliss”; {“Forgive my father, for that he is among those astray”};**
Surah 26 Al Shu`ara’ Verses 83-85

١٤. رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ، وَعَلَّمْتَنِي مِنْ تَأْوِيلِ

الْأَحَادِيثِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، أَنْتَ وَلِيٌّ فِي
الدُّنْيَا وَالْآخِرَةِ، تَوْفَّنِي مُسْلِمًا، وَالْحَقِّنِي بِالصَّالِحِينَ.

١٥. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

١٦. رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ، وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ،

وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

١٧. رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً، وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي.

لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

١٨. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

لِلْمُتَّقِينَ إِمَامًا.

١٩. رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي

لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ.

{وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ.}

6. **“Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire,”**

Surah 3 Ala Imran Verse 16

7. **“Our Lord! we believe in what You has revealed, and we follow the Messenger; then write us down among those who bear witness.”**

Surah 3 Ala Imran Verse 53

8. **“Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly, and help us against those that resist Faith.”**

Surah 3 Ala Imran Verse 147

9. **“Our Lord! forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.”**

Surah 3 Al Imran Verse 193

“Our Lord! Grant us what Thou didst promise unto us through Thy Messengers, and save us from shame on the Day of Judgment; for Thou never breakest Thy promise.”

Surah 3 Al Imran Verse 194

10. **Our Lord! we have wronged our own souls: if You forgive us not and bestow not upon us Your Mercy, we shall certainly be lost.”**

Surah 7 Al A’raf Verse 23

11. **“Our Lord! pour out on us patience and constancy, and take our souls unto Thee as Muslims (who bow to Thy Will)!”**

Surah 7 Al A’raf Verse 126

12. **“O my Lord! forgive me and my brother! admit us to Your mercy! for You art the Most Merciful of those who show mercy!”**

Surah 7 Al A’raf Verse 151

13. **“Our Lord! make us not a trial for those who practise oppression;” “And deliver us by Your Mercy from those who reject (You).”**

Surah 10 Yunus Verses 85 - 86

٦. رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ.
٧. رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.
٨. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَبِتُّ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.
٩. رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.
١٠. رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.
١١. رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ.
١٢. رَبِّ اغْفِرْ لِي وَلِأَخِي، وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.
١٣. رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ. وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ.

Invocations From The Quran

1. (O Lord!) **“Our Lord! Accept (this service) from us: for You art the All-Hearing, the All-Knowing.” “Our Lord! Make of us Muslims bowing to Your (Will); and of our progeny a people Muslim, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for indeed You are the Oft-Returning, Most Merciful.”**

Surah 2 Al Baqarah Verse 127 & 128

2. **“Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!”**

Surah Al Baqarah Verse 201

3. **“Our Lord! Pour out constancy on us and make our steps firm: help us against those that reject faith.”**

Surah 2 Al Baqarah Verse 250

4. **“Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You art our Protector; help us against those who stand against Faith.”**

Surah 2 Al Baqarah Verse 286

5. **“Our Lord! (they say), let not our hearts deviate now after You has guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure.”**

Surah 3 Al Imran Verse 8

Section Five

الدُّعَاءُ مِنَ الْقُرْآنِ

١. ﴿اللَّهُمَّ﴾ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ، وَمِنْ دُرَيْتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.
٢. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ.
٣. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبَّتْ أَقْدَامُنَا، وَأَنْصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ.
٤. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا
أَنْتَ مَوْلَانَا، فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.
٥. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا، وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

6. O Lord, indeed, we seek from You that we, our love ones, and all Muslims shall forever be Muslims until the Day of Reckoning, in every moment of eternity, and of the good things that were asked of You by Your Servant and Prophet, Muhammad, may Allah's blessing be upon him and his family, and peace be upon them, and by the virtuous pious servants, and we seek Your protection from whatever protection Your Servant and Prophet, Muhammad, may Allah's blessing be upon him and his family, and peace be upon them, and the virtuous pious servants sought protection from, for You are the Director (of Events) and everything is communicated back to You, there is no might nor power other than Allah.

7. O Lord, embark upon us, and them, all the good things, whether sooner or later, whether hidden or evidence, encompass and comprehend it with Your science in devoutness, the life on earth and the life to come, and (O Lord) remove and elevate from us and them all evils and troubles, whether sooner or later, whether hidden or evidence, encompass and comprehend it with Your science in devoutness, the life on earth and the life to come, O Possessor of the devoutness, the life on earth and the life to come.

٦. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ لَنَا وِلْاٰحْبَابِنَا اَبَدًا وِلْمُسْلِمِيْنَ اِلَى يَوْمِ
الدِّيْنِ فِيْ كُلِّ لَحْظَةٍ اَبَدًا مِنْ خَيْرِ مَا سَأَلْتَ مِنْهُ عَبْدُكَ
وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعِبَادُكَ
الصّٰلِحُوْنَ، وَنَعُوْذُ بِكَ مِمَّا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ
مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعِبَادُكَ الصّٰلِحُوْنَ،
وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا
بِاللهِ.

٧. اَللّٰهُمَّ هَبْ لَنَا وَلَهُمْ كُلَّ خَيْرٍ عَاجِلٍ وَاَجَلٍ ظَاهِرٍ
وَبَاطِنٍ اَحَاطَ بِهٖ عِلْمُكَ فِي الدِّيْنِ وَالدُّنْيَا وَالْآخِرَةِ،
وَاصْرِفْ وَاَرْفَعْ عَنَّا وَعَنْهُمْ كُلَّ سُوءٍ عَاجِلٍ وَاَجَلٍ
ظَاهِرٍ وَبَاطِنٍ اَحَاطَ بِهٖ عِلْمُكَ فِي الدِّيْنِ وَالدُّنْيَا
وَالْآخِرَةِ، يَا مَالِكَ الدِّيْنِ وَالدُّنْيَا وَالْآخِرَةِ.

4. O Lord, O the One that Antecedent Space, and O the One that Hear the Whisper, and the One dressed up the bones and muscles after death; bestow blessings upon our Leader Muhammad, and his family, and let peace be upon them, make and provide us and all the grieving Muslims with happiness, and all those who are in critical situation escape it, and provide provisions for whosoever in need for those matters in which we are not satisfy.

5. O the First before the Beginning, and O the Last after the Ending, O the One who is Mighty and Steadfast, O the One who is compassionate to the needy, O the Most Merciful of the Merciful dispatch and bestow upon us Your mercy that will help make us be bless on this earth and in the hereafter, and ordain upon us all our wishes in both of these worlds and to all the Muslims, and endow us with it what (You) endowment to those (You) dearly loved, and bestow us with it the perfect knowledge and understanding, the right desires and guidance, the success, the piety, the virtue, the good health, the wealth, the contentment and the certainty, and gather them together for us for the good of the realm and devoutness, with absolute safety and security from enchantments and ordeals, and from all evils, inadvertence, agony, injuries, misdeeds, faults, sorcery and from being single out.

٤ . اللَّهُمَّ يَا سَابِقَ الْفُوتِ، وَيَا سَامِعَ الصُّوْتِ، وَيَا كَاسِيَ
الْعِظَامِ لَحْمًا وَمُنْشِرَهَا بَعْدَ الْمَوْتِ، صَلِّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَآلِهِ وَسَلِّمْ وَاجْعَلْ لَنَا وَلِلْمُسْلِمِينَ مِنْ كُلِّ هَمٍّ
فَرَجًا، وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا، وَارْزُقْنَا مِنْ حَيْثُ لَا
نَحْتَسِبُ.

٥ . يَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ وَيَا ذَا الْقُوَّةِ الْمَتِينِ
وَيَا رَاحِمَ الْمَسَاكِينِ وَيَا أَرْحَمَ الرَّاحِمِينَ، أَنْجِرْ لَنَا
رَحْمَةً مِنْ عِنْدِكَ نَسْعُدُ بِهَا فِي الدُّنْيَا وَالْآخِرَةِ وَتَقْضِي
لَنَا حَاجَةً فِيهِمَا وَلِلْمُسْلِمِينَ، وَتَهَبُ لَنَا بِهَا مَا وَهَبْتَهُ
لِلْمُحِبُّوبِينَ وَتَرْزُقْنَا بِهَا كَمَالَ الْمَعْرِفَةِ وَالْمَحَبَّةِ وَالْهُدَى
وَالْتَوْفِيقِ وَالثَّقَى وَالْعُفَافِ وَالْعَافِيَةَ وَالْغِنَى وَالرِّضَى
وَالْيَقِينَ، وَتَجْمَعُ لَنَا بِهَا بَيْنَ خَيْرَاتِ الدُّنْيَا وَالدِّينِ، مَعَ
كَمَالَ السَّلَامَةِ مِنَ الْفِتَنِ وَالْمِحْنِ وَمِنْ كُلِّ شَرٍّ وَغَفْلَةٍ
وَكَرْبٍ وَضُرٍّ وَدَنْبٍ وَعَيْبٍ وَسَحَرٍ وَعَيْنٍ.

Doa After Reciting The Beautiful Names of Allah

1. Let there be a perpetual blessings and peace in every instant and forever as many as the signs of Your existence upon our leader Muhammad and his family members, and (O Lord) show mercy upon us and all Muslims, (O Lord) safe guard us and all Muslims, (O Lord) assist us and all Muslims, (O Lord) comfort us and all Muslims, (O Lord) hurry and wipe out the enemies of the piety and godliness, and (O Lord) grant us and our love ones, in this instant, and at all times, always and forever, what (You) bestowed upon Your obedient servants in every moment always and forever in good and the best of health in the two worlds (the current world and the hereafter).

2. And open for us the apertures to the knowledgeable, enrich us with what You Permit [*Halal*] instead of what you forbidden [*Haram*], and (make us) obedient to You and not commit sin [*maksiat*] towards You, over and above whereof nothing more we ask for than this. And show and guide us the way to good deeds and character, and no one knows better than You. And remove from those deeds anything sinful, for no one can remove it but You.

3. O Lord, cherish us with Your complete forgiveness, and grant us good health, and security in our religious duties, worldly affairs, family, properties and wealth. O Lord, hide all our faults and shield our negative desires and feelings. And spare us all the grossness of the ignoble insanity, always endow us with the love and happiness of the two homes.

الدُّعَاءُ بَعْدَ الْأَسْمَاءِ لِلَّهِ الْحُسْنَى

١. صَلِّ وَسَلِّمْ فِي كُلِّ لَحْظَةٍ أَبَدًا بِعَدَدِ مَعْلَمَاتِكَ عَلَي سَيِّدِنَا مُحَمَّدٍ وَآلِهِ، وَارْحَمْنَا وَالْمُسْلِمِينَ، وَاحْفَظْنَا وَالْمُسْلِمِينَ وَانصُرْنَا وَالْمُسْلِمِينَ وَفَرِّجْ عَنَّا وَالْمُسْلِمِينَ، وَعَجِّلْ بِإِهْلَاكِ أَعْدَاءِ الدِّينِ وَهَبْ لَنَا وَلِأَحْبَابِنَا فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ حِينٍ أَبَدًا مَا وَهَبْتَهُ لِعِبَادِكَ الصَّالِحِينَ فِي كُلِّ حِينٍ أَبَدًا مَعَ الْعَافِيَةِ التَّامَّةِ فِي الدَّارَيْنِ.

٢. وَافْتَحْ عَلَيْنَا فُتُوحَ الْعَارِفِينَ، وَأَغْنِنَا بِحَلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ، وَبِفَضْلِكَ عَمَّنْ سِوَاكَ، وَاهْدِنَا لِأَحْسَنِ الْأَعْمَالِ وَالْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنَّا سَيِّئَهَا لَا يَصْرِفُ عَنَّا سَيِّئَهَا إِلَّا أَنْتَ.

٣. اللَّهُمَّ إِنَّا نَسْأَلُكَ كَمَالَ الْعَفْوِ وَالْعَافِيَةِ وَالْمُعَافَاةِ الدَّائِمَةِ فِي دِينِنَا وَدُنْيَانَا وَأَهْلِينَا وَأَمْوَالِنَا. اللَّهُمَّ أَسْتُرْ عَوْرَاتِنَا، وَآمِنْ رَوْعَاتِنَا. وَآكْفِنَا كُلَّ هَوْلٍ دُونَ الْجَنَّةِ، وَارزُقْنَا وَأَحْبَابِنَا أَبَدًا سَعَادَةَ الدَّارَيْنِ.

- (36) O the **Most High**, O the **Most Great**, O the **Preserver**,
O the **Guardian**, O the **Reckoner**,
- (41) O the **Sublime One**, O the **Generous One**, O the **Watchful**,
O the **Responsive**, O the **All-Embracing**,
- (46) O the **Wise One**, O the **Loving One**, O the **Most Glorious One**,
O the **Resurrector**, O the **Witness**,
- (51) O the **Truth**, O the **Trustee**, O the **Most Strong**, O the **Firm One**,
O the **Protecting Friend**,
- (56) O the **Praiseworthy One**, O the **Reckoner**, O the **Originator**,
O the **Restorer of Life**, O the **Giver of Life**,
- (61) O the **Creator of Death**, O the **Alive**, O the **Self-Subsisting**,
O the **Finder**, O the **Noble**,
- (66) O the **One and Only One**, O the **One**, O the **Unique One**,
O the **Eternal**, O the **Powerful**,
- (71) O the **Dominant and Able One**, O the **Expediter**, O the **Delayer**,
O the **First**, O the **Last**,
- (76) O the **Manifest One**, O the **Hidden One**, O the **Governor**,
O the **Most Exalted**, O the **Source of All Goodness**,
- (81) O the **Acceptor of Repentance**, O the **Avenger**, O the **Pardoner**,
O the **Most Compassionate**, O the **Eternal Owner of Sovereignty**,
- (86) O the **Lord of Majesty and Bounty**, O the **Most Equitable**,
O the **Gatherer**, O the **Self-Sufficient One**,
- (90) O the **Enricher**, O the **Preventer**, O the **Distresser**, O
the **Auspicious One**, O the **Light**,
- (95) O the **Guide**, O the **Incomparable**, O the **Everlasting**, O
the **Supreme Inheritor**, O the **Guide to the Right Path**,
- (100) O the **Patient One**

(٣٦) يَا عَلِيُّ، يَا كَبِيرُ، يَا حَفِيفُ، يَا مُقَيَّتُ، يَا حَسِيبُ،

(٤١) يَا جَلِيلُ، يَا كَرِيمُ، يَا رَقِيبُ، يَا مُجِيبُ، يَا وَاسِعُ،

(٤٦) يَا حَكِيمُ، يَا وَدُودُ، يَا مَجِيدُ، يَا بَاعِثُ، يَا شَهِيدُ،

(٥١) يَا حَقُّ، يَا وَكِيلُ، يَا قَوِيُّ، يَا مَتِينُ، يَا وَلِيُّ،

(٥٦) يَا حَمِيدُ، يَا مُحْصِيُّ، يَا مُبْدِيُّ، يَا مُعِيدُ، يَا مُحْيِيُّ،

(٦١) يَا مُمَيَّتُ، يَا حَيُّ، يَا قَيُّومُ، يَا وَاجِدُ، يَا مَاجِدُ،

(٦٦) يَا وَاحِدُ، يَا أَحَدُ، يَا فَرْدُ، يَا صَمَدُ، يَا قَادِرُ،

(٧١) يَا مُقْتَدِرُ، يَا مُقَدِّمُ، يَا مُؤَخَّرُ، يَا أَوَّلُ، يَا آخِرُ،

(٧٦) يَا ظَاهِرُ، يَا بَاطِنُ، يَا وَالِيُّ، يَا مُتَعَالِيُّ، يَا بَرُّ،

(٨١) يَا تَوَّابُ، يَا مُنْتَقِمُ، يَا عَفُوُّ، يَا رَعُوفُ، يَا مَالِكُ الْمَلِكِ

(٨٦) يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا مُقْسِطُ، يَا جَامِعُ، يَا غَنِيُّ،

(٩٠) يَا مُغْنِيُّ، يَا مَانِعُ، يَا ضَارُّ، يَا نَافِعُ، يَا نُورُ،

(٩٥) يَا هَادِيُّ، يَا بَدِيعُ، يَا بَاقِيُّ، يَا وَارِثُ، يَا رَشِيدُ،

(١٠٠) يَا صَبُورُ.

5. O the One Who is God and there is no other but He, O the Knower of the Unseen and Visible (Physical), Transcendence are You, There is no God but You, O the Lord of Majesty and Bounty, we seek from You with Your Supreme and Most Mighty Names, the Most Cherished and Exalted, the Most Generous, O Lord of Majesty and Bounty, and the Endowed the Glorified.

6. "O Allah" (100)

Recite "Ya Allah" (two hundred times) whether it is more or less, while reciting each recitation of "O Allah" reflect on what you desire [hajjat] (in life).

7. The most beautiful names belong to Allah: so call on Him by them; (Surah 7 Al-A'raf Verse 180) . . . O Allah,
(1) O **Compassionate** upon Mankind, O Most **Merciful**, O **Sovereign** Lord, O **Holy** One clear from any imperfection, O the **Source of Peace**,
(6) O the **Guardian of Faith**, the **Protector**, O the **Strong and Mighty** O the **Compeller** everything happens by His will, O the **Majestic**,
(11) O **Creator** of every existence, O the **Evolver** of every entity, O **the Fashioner** of every creature, O the **Forgiver** sins, O the Subduer and **Dominant** over everything.
(16) O the **Bestower** in Gifts, O the **Sustainer** and Provider, O the **Reliever**, O the **All-Knowing**, O **Constrictor** of sustenance,
(21) O **Expander** Generosity, O **Abaser**, O the **Exalter** of His Creatures, O **Honourer** by giving esteem, O the **Dishonourer** of status,
(26) O the **All-Hearing**, O the **All-Seeing**, O the **Judge**, O the **Just One**, O the **Gentle and Subtle One**,
(31) O the **Aware**, O the **Forbearing One**, O the **Great One**, O the **All-Forgiving**, O the **Appreciative**,

٥. يَا مَنْ هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، يَا عَالَمَ الْغَيْبِ
وَالشَّهَادَةِ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ. أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ،
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، وَالْمَوَاهِبِ الْعِظَامِ.

٦. يَا اللهُ. (١٠٠)

❖ يكرر يا الله (٢٠٠ مرة) أو أكثر أو أقل، وينوي عند قوله:

يا الله . . . في مرة جميع حوائجه. ❖

٧. وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا . . . يَا اللهُ،
(١) يَا رَحْمَنُ، يَا رَحِيمُ، يَا مَلِكُ، يَا قُدُّوسُ، يَا سَلَامُ،
(٦) يَا مُؤْمِنُ، يَا مُهَيَّمِنُ، يَا عَزِيزُ، يَا جَبَّارُ، يَا مُتَكَبِّرُ،
(١١) يَا خَالِقُ، يَا بَارِئُ، يَا مُصَوِّرُ، يَا غَفَّارُ، يَا قَهَّارُ،
(١٦) يَا وَهَّابُ، يَا رَزَّاقُ، يَا فَتَّاحُ، يَا عَلِيمُ، يَا قَابِضُ،
(٢١) يَا بَاسِطُ، يَا خَافِضُ، يَا رَافِعُ، يَا مُعِزُّ، يَا مُدِلُّ،
(٢٦) يَا سَمِيعُ، يَا بَصِيرُ، يَا حَكَمُ، يَا عَدْلُ، يَا لَطِيفُ،
(٣١) يَا خَيْرُ، يَا حَلِيمُ، يَا عَظِيمُ، يَا غَفُورُ، يَا شَكُورُ،

Invocation

The Most Beautiful Names Belong To Allah

1. In the Name of Allah Most Beneficent Most Merciful, All praises and thanks be to Allah, the Lord of the Worlds, there is no God but Allah, One and Only, without any partners, He is the Sovereignty and all praise belong to Him, His is better, and He is Powerful over all beings. There is no God but Allah. {To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, do declare His Praises and Glory; and He is the Exalted in Might, the Wise.} Surah 59 Al Hasr Verse 24
2. O Lord, blessed and grant peace, in every moment of eternity, for as many as Your signs, upon our Master Muhammad, his family and companions, and upon the other Prophets and the Virtuous people until the day of Judgement.
3. O Lord, verily we seek with Your Beautiful Names and Perfect Words what we know from it and what we do not know, please forgive us, all our lover ones and all Muslims of the offenses, hide for us all our deficiencies, show us all the anguish and sadness (so that we develop fear), removed and lift us above all afflictions, make us recover from any ordeal, charm and distress in the two worlds, and make us desire all what You foreordain for us,

Section Four

الدُّعَاءُ بِأَسْمَاءِ اللَّهِ الْحُسْنَى

١. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ
الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

لَا إِلَهَ إِلَّا اللَّهُ، ﴿﴾ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿﴾.

٢. اللَّهُمَّ صَلِّ وَسَلِّمْ فِي كُلِّ لَحْظَةٍ أَبَدًا عَدَدَ مَعْلُومَاتِكَ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَعَلَى سَائِرِ الْأَنْبِيَاءِ
وَالصَّالِحِينَ إِلَى يَوْمِ الدِّينِ.

٣. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى وَكَلِمَاتِكَ التَّامَّاتِ
مَا عَلَّمْنَا مِنْهَا وَمَا لَمْ نَعْلَمْ، أَنْ تَغْفِرَ لَنَا وَلِأَحِبَّائِنَا أَبَدًا
وَلِلْمُسْلِمِينَ كُلِّ دَنْبٍ، وَتَسْتُرَ لَنَا كُلَّ عَيْبٍ، وَتَكْشِفَ عَنَّا
كُلَّ كَرْبٍ، وَتَصْرِفَ وَتَرْفَعَ عَنَّا كُلَّ بَلَاءٍ، وَتُعَافِنَا مِنْ كُلِّ
مِحْنَةٍ وَفِتْنَةٍ وَشِدَّةٍ فِي الدَّارَيْنِ، وَتَقْضِيَ لَنَا كُلَّ حَاجَةٍ فِيهِمَا.

Remembrance after Witr Prayers

1. Transcendent is the King, the Most Holy. (3)

Most Transcendence, Most Holy is our Lord and Lord of Angels and Spirits. You glorified the heavens and the earth, with Honour and Omnipotence, You consolidated it with Your Might and Power, and subdued the slaves with death. O Allah, I seek refuge with Your contentment from Your discontent. And Your exemption from Your penalties. I seek refuge with You from You, with innumerable praises upon You. You are just as the praises upon which You describe Yourself.

2. [And remember Zul-nun, when he departed in wrath: he imagined that We had no power over him! But he cried through the depths of darkness,] **“There is no god but Thou: glory to Thee: I was indeed wrong!”** (41)
Surah 21 Al Anbiya Verse 87.

3. In every moment of eternity, as many times as the number of His creations, and all His Spiritual Blessings, and all the beauty of His Throne and all His true sayings.

From Sahih Muslim and narrated by Jabir ibn Abdullah, Allah's Messenger s.a.w. said: “If anyone is afraid that he may not get up in the latter part of the night, he should observe *Witr* in the first part of it; and if anyone is eager to get up in the last part of it, he should observe *Witr* at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.”

دُعَاءُ وَالذِّكْرِ بَعْدَ خْتَمِ الْوَيْثُرِ

١. سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (٣)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ. جَلَّتِ السَّمَاوَاتِ
وَالْأَرْضُ بِالْعِزَّةِ وَالْجَبْرُوتِ، وَتَعَزَّزْتَ بِالْقُدْرَةِ وَقَهَرْتَ الْعِبَادَ
بِالْمَوْتِ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ
مِنْ عُقُوْبَتِكَ، وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ تَنَاءً عَلَيْكَ اَنْتَ كَمَا
اَنْنَيْتَ عَلَيَّ نَفْسِكَ.

٢. لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ. (٤١)

٣. فِي كُلِّ لَحْظَةٍ اَبَدًا عَدَدَ خَلْقِكَ وَرِضَا نَفْسِكَ وَزِنَةَ
عَرْشِكَ وَمِدَادَ كَلِمَاتِكَ

From Bukhari and narrated by Abu Hurairah: “My friend {the Prophet s.a.w} advised me to do three things and I shall not leave them till I die, these are to fast three days every month, to offer the *Dhuha* prayer and to offer *Witr* before sleeping.

The Odd [*Witr*] Prayers

You may pray the *Witr* in the beginning or the end of the night or just before dawn [*Fajr*] up to a maximum of eleven raka'ats. See part I for details.

1. *Niat*: "I prayer two raka'at of *Witr* prayer supererogatory because of Allah. Allah the Greatest"
2. It is recommended to recite the following surah at the last two of three raka'ats.

First Raka'at	-	Surah 87 <i>al-Ala</i>
Second Raka'at	-	Surah 109 <i>Kafirun</i>

Between the *Witr* recite

O Most Merciful, O the Most Knowledgeable,
O Most Gracious of the Merciful.

3. The last cycle [*raka'at*] is the 'Odd' [*Witr*] and the intention [*niat*] for this one cycle [*raka'at*] is:

"I prayer one raka'at of *Witr* prayer supererogatory because of Allah, Allah is the Greatest"

It is recommended to recite Surah 112 *al-Ikhlās* and *al Mu'awwidhatain* (Surahs 113 & 114) in the last *Raka'ats*.

From Sunan AbuDaud and narrated by Ubayy ibn Ka'b r.a. that the Rasullah s.a.w used to observe *witr* and (recited) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and in the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114).

Section Three

صَلَاةُ الْوِثْرِ

١. نية: أُصَلِّي رَكَعَتَيْنِ مِنْ صَلَاةِ الْوِثْرِ سُنَّةً لِلَّهِ تَعَالَى اللَّهُ أَكْبَرُ

٢. إِنَّ صَلَاةَ الْوِثْرِ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا:

ركعة الأول: - سُورَةُ الْأَعْلَى (٨٧)

ركعة الثانية: - سُورَةُ الْكَافِرُونَ (١٠٩)

يقرأ بَيْنَ الصَّلَاةِ الْوِثْرِ:

﴿ يَا تَوَّابُ يَا وَاسِعَ الْمَغْفِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ ﴾

٣. نِيَّةُ آخِرِ الصَّلَاةِ الْوِثْرِ:

أُصَلِّي رَكَعَةً مِنْ صَلَاةِ الْوِثْرِ سُنَّةً لِلَّهِ تَعَالَى، اللَّهُ أَكْبَرُ.

كِتَابًا مَوْقُوتًا: سُورَةُ الْإِخْلَاصِ، سُورَةُ الْفَلَقِ وَسُورَةُ النَّاسِ.

Recite the following blessings to the Prophet s.a.w in between the Tahajjud prayer:

1. “O Lord, bestow Your blessing upon our master Muhammad, and settled him at the seat closer to You at the Day of Reckoning.” (100)

Alternately:

2. “O Lord, bestow Your blessing upon our master Muhammad, the Opening to the Seal, the Conclusion of thi Journey, and the true assistant with guidance to Your straight path, Allah’s blessing upon him and his family, the truly appreciative and a magnificent appreciation.” (100)

Or three times then recite:

as many times as the number of His creations, and all His Spiritual Blessings, and all the beauty of His Throne and all His true sayings.

In another Hadith,

Allah’s Prophet s.a.w. used to pray eleven raka'ats at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty verses before the Allah’s Prophet s.a.w. raised his head.

He also used to pray two cycles [*raka'ats*] nawafil before the (compulsory) *Fajr* prayer and then lie down on his right side till the *Mu'adhdhin* came to him for the prayer.

From Bukhari narrated by Aisha r.a.

قراء هذا الصَّلَوَاتِ الرَّسُولِ بَيْنَ الصَّلَاةِ التَّهَجُّدِ
١. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ
عِنْدَكَ يَوْمَ الْقِيَامَةِ. (١٠٠)

٢. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ، وَالْخَاتِمِ
لِمَا سَبَقَ، وَنَاصِرِ الْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ. (١٠٠)
أو ثلاثاً مرّاتٍ واقراء بعده:

عَدَدَ خَلْقِهِ وَرِضَاءِ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَتِهِ.

How many raka'ats?

From Bukhari and narrated by Abdullah ibn Umar r.a.: “While the Prophet s.a.w. was on the pulpit, a man asked him s.a.w how to offer the night prayers. He replied, “Pray two cycles [*raka'ats*] at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one raka'at and that will be the witr for all the cycles [*raka'ats*] which you have offered.

Ibn Umar r.a. said, “The last cycle [*raka'at*] of the night prayer should be odd [*witr*] for the Prophet s.a.w. ordered it to be so.”

3. Whenever the Prophet s.a.w. rose at night to offer the Tahajjud Prayer, he used to say the following munajat:

“O Allah! Praises and thanks to You, You are the Guardian of the Heavens and Earth and whoever enter them; Praises and thanks to You, You are the Light of the Heavens and the Earth and whoever enter them; All the praises thanks to You, You are the King of the Heavens and the Earth and whoever enter them; Praises and thanks to You, You are true. Your Promise is true. The meeting with You is true. Your Words are true. The Paradise is true. The Hell is true. All the Prophets are true. Muhammad, may Allah blessing be bestow upon him and grant him peace, is true. The Time (of Resurrection) is true. O Allah! I resign my will to You and believe in You. To You I trust. To You I repent. With Your help I argue (with non believers) and You are the Judge (for us). “O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public, You are better aware of (them) than myself, You are the one that ‘Advance’ or ‘Retard’ (the people’s fate) . There is none who has the right to be worshipped by You.” Sufyan said that AbdulKarim AbuUmayyah added to the above, “There is neither might nor power except with Allah”.

From Bukhari, narrated by Abdullah ibn Abbas

The Munajat is usually recited after the Takbir before the ‘Doa Iftitah’ for those who memorized it.

C) or recite the Quran from Surah 85 Al Buruj till complete.

- | | | |
|--------|---------------------|--|
| 1 - 2 | Surah 85 Al Buruj | Surah 86 At Tariq |
| 3 - 4 | Surah 87 Al’Ala | Surah 88 Gashiya |
| 5 - 6 | Surah 90 Al Balad | Surah 91 Ash Sham |
| 7 - 8 | Surah 92 Al Laili | Surah 93 Ad-Dhuha |
| 9 - 10 | Surah 87 Al’Ala | Surah 109 Al – Kafirun |
| 11 | Surah 112 Al-Ikhlās | Surah 113 Al Falaq
Surah 114 An-Nas |

D) or any Surah that you memorized like a multiple of Surah Ikhlās.

٣. ﴿منجدة﴾ اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قِيَمُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ اَنْتَ مَلِكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ، اَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلِقَاءُكَ حَقٌّ،
وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّوْنَ حَقٌّ، وَمُحَمَّدٌ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اَللّٰهُمَّ لَكَ اَسَلَمْتُ
وَبِكَ اَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ اَنْبَتُ وَبِكَ خَاصَمْتُ
وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا
اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي، اَنْتَ الْمُقَدَّمُ
وَاَنْتَ الْمُؤَخَّرُ، لَا اِلَهَ اِلَّا اَنْتَ وَلَا اِلَهَ غَيْرُكَ، لَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰهِ.

What to recite in the Tahajjud Prayers?

A) Recite the Quran as part of your routine recitation [*khatam*].

B) or for the first Raka'at recite Surah 2 alBaqara verse 255 Ayatul Kudsi followed by three times of Surah Ikhlas. Then for the second Rak'at recite Surah 99 Zalzalah twice and Surah 102 at-Takathur six times. (Wasiat from Habib Abu Bakar Alhabshie)

In his Ihya, Imam Ghazzali explained that to qualify for Tahajjud, the seeker [*murid*] must have slept and awoken. The Tahajjud prayers are done when one awakes during the last part of the night before subuh. It is usually part of the eleven raka'ats of witr or if the witr was completed in the earlier part of the night, a continuation or as a separate night prayer or even a Tahajjud prayers.

The *Tahajjud* Prayers

1. Your Intention (Niat) is: "I pray two raka'ats of witr (or the night or the Tahajjud) Prayers supererogatory to Allah, the Exalted. Allah is Great."

There is a hadith which reported that no two witr prayers in one night. You may have done witr after Isha or thereafter then the intention here on is either for the 'Night Prayers' or "Tahajjud Prayers".

2. Then recite the Opening Invocation [*Doa Iftitah*]:
"Allah is the Greatest, Praises and Thanks be to Allah, Transcendence is Allah from early morning to late evening. I turn towards the One who created the heavens and the earth. As a true believer, a Muslim, and I am not of the polytheist. My prayers, devotion, life and my death are for the God of the worlds, no partner has He and thus I am commanded to obey, and I am among those who submit to Allah."

In a hadith, it was narrated that when the Messenger of Allah s.a.w. got up to pray at night for Tahajjud prayer, he uttered the takbir and then said: "Transcendence are You, O Allah"; "Praise and Thanks be to You"; "Glory be to Allah, the Lord of the Universe".

He then said: "There is no god but Allah" three times; he then said: "Allah is altogether great" three times:

And "I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)" He then recited (the Qur'an).

From Abu Dawud, narrated by Abu Sa'id al-Khudri.

Section Two

Prayers during the Night Vigil [*Tahajjud*]

صَلَاةُ التَّهَجُّدِ

١. نية :- أُصَلِّي رَكَعَتَيْنِ مِنْ صَلَاةِ الْوُثْرِ
{أَوْ اللَّيْلِ أَوْ التَّهَجُّدِ} سُنَّةً لِلَّهِ تَعَالَى، اللَّهُ أَكْبَرُ.
٢. (دعاء إفتيته) اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا. وَجْهَتْ وَجْهِي لِلَّذِي فَطَرَ
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ،
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ،
لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

سُبْحَانَ اللَّهِ وَيَحْمَدُهُ، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ.

لَا إِلَهَ إِلَّا اللَّهُ (٣)، اللَّهُ أَكْبَرُ (٣)

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزَاتِهِ
وَنَفْحِهِ وَنَفْثِهِ.

Hadith on Surah 3 ala Imran

Narrated by Abdullah ibn Abbas r.a. and recorded in Al-Muwatta

ibn Abbas r.a. had spent a night at the house of Maymunah, the wife of the Prophet, may Allah bless him and grant him peace, who was also Ibn Abbas r.a. mother's sister (aunt). Ibn Abbas said, "I lay down with my head on the breadth of the cushion, and the Messenger of Allah, may Allah bless him and grant him peace, and his wife lay down with their heads on its length."

"The Messenger of Allah, may Allah bless him and grant him peace, slept, until, halfway through the night or a little before or after it, he awoke and sat up and wiped the sleep away from his face with his hand. Then he recited the last ten verses [*ayahs*] of Surah 3 al-Imran. Then he got up and went over to a water-skin (a goat skin water bag) which was hanging up and did ablution [*wudhu*] from it, doing his ablution [*wudhu*] thoroughly, and then he stood in prayer."

Ibn Abbas r.a. continued, "I stood up and did the same and then went and stood by his side. The Messenger of Allah, may Allah bless him and grant him peace, put his right hand on my head and took my right ear and tweaked it."

"He prayed two raka'ats, then two raka'ats, then two raka'ats, then two raka'ats, then two raka'ats, then two raka'ats, and then prayed an odd raka'at. Then he lay down until the caller of prayer [*mu'adhdhin*] came to him, and then prayed two quick raka'ats, and went out (to the mosque) to pray the dawn prayer [*subuh*]."

(١٩٦) لَا يُعْرَتُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ.

(196) Let not the strutting about of the Unbelievers through the land deceive you:

(١٩٧) مَتَاعٌ قَلِيلٌ ثُمَّ مَاوَاهُمْ جَهَنَّمُ وَيَبْسُ الْمِهَادُ.

(197) Little is it for enjoyment: their ultimate abode is Hell; what an evil bed (to lie on)!

(١٩٨) لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا، نُزُلًا مِنْ عِنْدِ اللَّهِ، وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ.

(198) On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever), a gift from the Presence of Allah, and that which is in the Presence of Allah is the best (bliss) for the righteous.

(١٩٩) وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا

أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

(199) And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the Signs of Allah for a miserable gain! for them is a reward with their Lord, and Allah is swift in account.

(٢٠٠) يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تُفْلِحُونَ.

(200) O you who believe! Persevere in patience and constancy; vie in perseverance, strengthen each other and fear Allah that you may prosper.

(١٩٣) رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا، رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ.

(193) “Our Lord! we have heard the call of one calling (us) to Faith, ‘Believe you in the Lord’, and we have believed. Our Lord! forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.”

(١٩٤) رَبَّنَا وَأَتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

(194) “Our Lord! Grant us what You did promise unto us through Your Messengers, and save us from shame on the Day of Judgment; for You never breaks Your promise.”

(١٩٥) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ، فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ.

(195) And their Lord has accepted of them, and answered them: “Never will I suffer to be lost the work of any of you, be he male or female: you are members, one of another; those who have left their homes, and were driven out therefrom, and suffered harm in My Cause, and fought and were slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath - a reward from the Presence of Allah - and from His Presence is the best of rewards.”

Waking Up From Sleep

Then recite the Surah 3 al-Imran Verses 190 - 200 during this period before commencing the Tahajjud Prayers:

سُورَةُ آلِ عِمْرَانَ

(١٩٠) إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ.

(190) Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding.

(١٩١) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ، وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا، سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

(191) Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): “Our Lord! not for nothing has You created (all) this! Transcendence are You! Give us salvation from the Penalty of the Fire”.

(١٩٢) رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

(192) “Our Lord! any whom You do admit to the Fire, truly You covers with shame, and never will wrong-doers find any helpers!”

Invocation when Awaken from Sleep

When one awake in the night, recite the following invocations [*doa*] and wipe your face with your hand, (Remember! One knot will be untied)

1. All praises and thanks belong to Allah who raised us up after death and to Whom we return to.
2. We are present this morning in the Kingdom of Allah, the Authority and Sovereignty of Allah, the Glory and the Power of Allah, Lord of the Universe.
3. We are present this morning facing nature in Islam, with the true speech, and upon the religion of our Prophet Muhammad, may Allah's blessing be upon him and his family, and grant them peace. And upon our forefather Ibrahim, who was true in faith and submitted his will (which is Islam) to Allah and he joined not partners with Allah.
4. O Allah, today we seek from You a delegation of all good things, and today I seek refuge from committing any sins (offenses) or commit a crime towards a believer.
5. O Lord, we are with You this morning, and with You in the evening, with You when we live, with You when we die, and only to You do we return to.
6. Today, we seek good tidings, and whatever good that it may offer, and we seek you refuge from the negative events of this day and whatever bad things that it may offer.

Then recite the Surah 3 al-Imran Verses 190 - 200 during this period. If you do not memorize them then it is best to do so after ablution [*wudhu*] but before commencing the Tahajjud/Night/Witr Prayers.

Dress well and put some musk [*atar*] perfume.

إِقْرَأِ الْأَسْتَيْقِظَا مِنَ النَّوْمِ

١. الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.
٢. أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْعِزَّةُ وَالسُّلْطَانُ لِلَّهِ، وَالْعِزَّةُ وَالْقُدْرَةُ لِلَّهِ رَبِّ الْعَالَمِينَ.
٣. أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ، وَعَلَى كَلِمَةِ الْإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعَلَى مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.
٤. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ اَنْ تَبْعَثَنَا فِيْ هَذَا الْيَوْمِ اِلَى كُلِّ خَيْرٍ، وَاَعُوْذُ بِكَ اَنْ اَجْرَحَ فِيْهِ سُوْءًا، اَوْ اَجْرَهُ اِلَى مُسْلِمٍ.
٥. اَللّٰهُمَّ بِكَ اَصْبَحْنَا، وَبِكَ اَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوْتُ، وَ اِلَيْكَ النُّشُورُ.
٦. نَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَخَيْرَ مَا فِيْهِ، وَنَعُوْذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا فِيْهِ.

Do not burden yourself with worldly affairs in the evening as this may cause you to be awake till late at night and will not be able to wake up for the night vigil.

Last Five Verses of Surah 18 Kahf

- (106) That is their reward, Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest.
- (107) As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,
- (108) Wherein they shall dwell (for aye): no change will they wish for themselves.
- (109) Say: "If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."
- (110) Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner."

Then make the intention:

[“Ya Angel ! Kaukaaz Wake me up at time.”]

Section One

Preparing to Sleep

Getting Up from Sleep

Remember the religious advice [*wasi`at*] from Habib Salem bin Abdullah bin Umar Alshatries that was recorded in Part I and also found in Volume II from the Ihya. Before we sleep, recite the regular [*warid*] invocations and surahs. Then recite the last five verses of Surah 18 al-Kahf ending with the intention to get up at the time you plan.

سُورَةُ الْكَهْفِ

(١٠٦) ذَلِكْ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي
وَرُسُلِي هُزُؤًا.

(١٠٧) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا.

(١٠٨) خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا.

(١٠٩) قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.

(١١٠) فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا
يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

“يَا كَوَّكَازُ اسْتَيْقِظْنِي سَعَةَ.....”

Do not underestimate the powers of the whispers of the devil [*shaytan*]. There will be times when you are awakened, take a look at the clock and said to yourself: “Another ten minutes”. Before you know and realized it, the “ten minutes” became an hour and you missed the Night Vigil.

After you have experienced some failure and the events as described in the *hadiths* regarding the devil [*shaytan*] influence on the worshipper who desires to wake up and observe the Night Vigil then you can appreciate these warnings.

We organized Part II into six sections as follows:

Section One

We set up the routine for going to bed and its recitations. Invocation when getting up, ablution [*thahara*] and preparations

Section Two

The *Tahajjud* or the Night Prayers.

Section Three

The *Witr* Prayers

Section Four

The Beautiful Names of Allah [*asmaul husnah*] and the Invocations [*doa*] after its recitation.

Section Five

Invocations from the Quran

Section Six

Other (Poetic) Invocation [*Qasada*]

As this subject began out of our hunger to gain more knowledge of the Night Vigil, we hope that after reading this book a fire will burn in the hearts of our children, friends, relatives, our loved ones and the readers in general that will light up the path for more knowledge for those who seek Him, the Exalted.

As this act of worship began to be embedded into your spiritual life, Allah, the Exalted, will shine His light upon you, and set an angel to be your guide, and then you can throw away the alarm clock and recite the first and last ten verses of Surah 18 Kafh.

How long do we take to complete these prayers and recitation?

There is no specific timing. It all depends on individual ability and desire. The beginner should aim to accomplish three raka`ats of witr prayers consists of two raka`ats of Tahajjud and/or Night Prayer and/or witr, that is, three intentions in one prayer followed by the single witr.

Then recite the Names of Allah [*asmaul husnah*] with its accompanying invocations [*doa*]. That should be take about half an hour and upon completion the dawn [*fajr*] call for prayer [*azan*] should be heard.

Once established on this routine the seeker [*murid*] should work upwards and increased the prayers to a maximum of four sets of two cycles [*raka`ats*] ending with the three witr. After the call of the dawn [*fajr*] prayer [*azan*] he then perform another two raka`ats of supererogatory before the Fajr prayer. These make a total of thirteen raka`ats. As mentioned in the *hadith* in Part I, the worshipper should limit himself to a total maximum of thirteen raka`ats.

As he progresses, he then lengthened the Night Vigil by increasing his recitation of the *Quran* [*tilawah*] during the standing [*qiam*] and recite other invocations [*doa*] from the *Quran* and *hadith* after the prayers.

We reproduced the *Quran* invocations here but the seeker [*murid*] must regulate, set limits and targets for himself so that the exercise is achievable and practical in accordance to the individual capabilities.

Do not overburden yourself at the start. This will have a negative impact on the self [*nasf*] which is easily bore and dishearten.

In Part I of this book, we hope to have inspired the reader. If that effort was successful, we hope you then seek a master or sheikh to guide you. While waiting for your sheikh, you may wish to read Volume II which is an extract of Imam Ghazzali's *Ihya Ulumiddin* Volume I Book 10.

This may be hard to follow without a sheikh. So we introduced Part II which tells you how to observe the Night Vigil in an orderly manner.

Before we begin, it is imperative that the seeker [*murid*] attempts a daily routine that will make the observance of the Night Vigil manageable and in accordance to the individual capacity. Insha Allah, the Exalted, will cause us to overcome the odds and make this difficult task easier to accomplish. This requires training of the self [*nasf*] and person.

If you recalled in Part I Chapter 5, the Imam Sheikh Fadhal gave us a few tips on routines that will assist us. One of which is to observe and liven up the period between sunset [*Magrib*] and after dusk or night [*Isha*] with worships like additional prayers, mentioning Allah [*zikr*] and/or Quran recitations [*tilawah*]. The other point to note is the amount of food intake and actions in relation to that.

Do not forget to finish the night by reciting Surah 67 Al Mulk, Surah 32 AsSajdah and those sections of the Quran [*Hizb*] that you normally practices. The most common but most effective is to recite Surah 112 Al-Ikhlās, Surah 113 Al-Falaq and Surah 114 An-Nas three times each.

And finally set the alarm to wake up. Try the sahar period, about half an hour before *Fajr*. Remember! The devil [*shaytan*] will whisper to you to go back to bed. (Refer back to Chapter I for the hadith).

For the beginners, setting the alarm clock is the most appropriate and logical thing to do until your body clock is tune with your personal spiritual ability. If you do not have a guide or companion to wake you up then you need the alarm clock.

Introduction

In this section we set out the manner and arrangement on how the predecessors of the Tariqa Ba'alawi practiced and observed the Night Vigil. This is by no means the only method but it is a general practice and found in the various book like:

1. [Khulasal Maddan Nabawiyah fi Awrab al Ba'alaw] Awrad of the Ba'alwi Guided by the Essence of Prophetic Traditions a booklet by Habib Umar bin Salim bin Hafiz
2. [Wasilatil Ibadah] "The Ways of the Worshippers" and [Tariqatas Suhalat] "The Easy Path (to Allah)" a compilation of the practices of Imam Abdullah bin Alawi al-Haddad;
3. "Shortest Path (for those seeking to be close to Allah)" [Al Masaluk al-Qarib] by Habib Tahir bin Hussain bin Tahir;
4. "The Path (to Allah) of the Rightly Guided" [Sabilil Muhtadin] by Habib Abdullah bin Alwi Alatas;
5. "A Fountain of Happiness" [Munba'ak alsaadat] and "A Collection (for those who wish to reach the) Gracious Thrones" [Majmuk al-la'tiffah al-arshi'at] by Habib Ali bin Muhammad Alhabshie;
6. *Al Fathul illah* and many others.

The Night Vigil and any other divine service or worship is not something that a seeker [*murid*] just jumps into without proper preparation and training. Just like fasting which requires progressive training from young and encouragement from the parents, friends and relatives, the Night Vigil too requires training.

This book is not an attempt to replace the Sheikh.

Every seeker [*murid*] needs a sheikh.

Part II

The Night Vigil “Tahajjud”

التَّهَجُّدُ

The Night & Odd [Witr] Prayers

صَلَاةُ اللَّيْلِ وَالْوَيْتْرِ

Compiled by Abdulkader bin Ali bin Isa Alhadad
For my wife and children
May Allah make us benefit from this deed

Seeker [*Murid*] of the Afterlife
Wake up for the Night Vigil [*Tahajjud*]!

Note

The Recitation for the Night Vigil Part II and III of this book and its translation is typeset right to left as per the Arabic language to facilitate the recital. The Translation follows it for convenience of numbering. However, the Book, its Introduction, Comments, and other references being mainly in English are arranged in the normal left to right format.

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