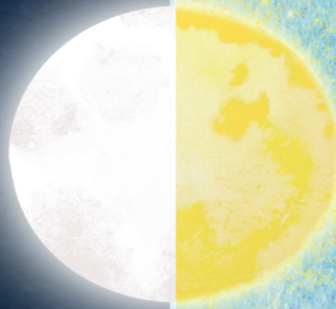


PART ONE



# ***Deeds of Night and Day:***

*Sustenance for the  
Righteous*

*By ash-Shaykh 'Abdullāh ibn Lālih al-Khawlanī*

*Translated by Shafiq ibn Fadlillāh an-Najrābī*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah, the Lord of all creation. I bear witness that no deity has the right to be worshipped except Allah alone, without any partner. I further bear witness that Muḥammad is His worshipping servant and Messenger. May Allah's *ṣalāh* and *salām* be upon him, his family, and his Companions.

To proceed,

Indeed, time is a Muslim's capital. If they utilise it well, they will succeed and prosper; and if they misuse it, they will fail and incur a great loss.

It is reported in *Ṣaḥīḥ al-Bukhārī*, from Ibn 'Abbās (may Allah be pleased with him and his father) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "There are two blessings which many people have lost out on: health and free time." In other words, they are deceived and are at loss, as many people incur a great loss when they fail to fill their time or utilise their health in the obedience of Allah, the Absolutely Perfect and Most High. They neither benefit from the greatest of blessings nor utilise them properly. Whoever has both free time and good health, yet laziness overwhelms them away from Allah's obedience, is truly deceived and has incurred a great loss.

This is because this worldly life is where the seeds of the Hereafter are planted; it is where the trade – whose profit will be seen in the next life – takes place. Whoever uses their free time and good health in obedience to Allah is truly successful, while the one who wastes them in disobedience is truly deceived and in manifest loss. Therefore, one must take great care of their time and make good use of it. In fact, Islam has instructed us to do so, as mentioned in the saying of the Most High, ((So when you finish one task, exert yourself in another; and turn to your Lord alone – seeking from Him reward, success, strength, and guidance.)) [94:7-8].

In *Ṣaḥīḥ al-Bukhārī*, it is reported that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said to Ibn 'Umar, "Be in this world as though you are a stranger or a traveller." As a result, Ibn 'Umar used to say, "When evening comes, do not expect to see the morning; and when morning comes, do not expect to see the evening. Take advantage of your health before illness strikes you, and benefit from your life before death overtakes you." Likewise, it is reported in *al-Musnad* from 'Abdullāh ibn Busr that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "Let your tongue remain moist with the remembrance of Allah."

There is also a warning against wasting time, where Allah says, ((O People of *Īmān*, do not let your properties or your children divert you from the remembrance of Allah. Those who allow that to happen are the ones who will suffer great loss. Give from what We have provided you with, before death comes to one of you and they then say, 'My Lord, if You would only give me respite for just a little while, I would give in charity and be among the righteous.' However, Allah grants respite to none when their appointed time comes; and Allah is completely acquainted with everything that you do.)) [63:9-11].

Furthermore, it has been reported by Ibn Ḥibbān – and collected in *al-Jami' aṣ-Ṣaḥīḥ* – from Abū Hurayrah (may Allah be pleased with him), that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, “No people sit in a gathering in which they do not remember Allah or invoke for *ṣalāh* upon the Prophet except that it will be a source of regret for them on the Day of Judgement.” As confirmation of this regret, read the saying of Allah, the Most High, ((They will cry out therein: ‘Our Lord, take us out and send us back. We will do good deeds, unlike what we used to do.’ They will be told: ‘Did We not give you lives long enough so that anyone who wanted to receive admonition could do so? Furthermore, a warner came to you but you did not take heed. Therefore, taste the punishment; and the wrongdoers will have no helpers.’)) [35:37].

In contrast, read – concerning those who gave importance to their time by obeying Allah – the saying of the Most High, ((As for the person who receives their record of deeds in their right hand, they will joyously tell those in their company: ‘Come read my record! I was certain that I would meet my reckoning.’ Such a person will have a pleasing life, in a high level of *Jannah* whose fruits to be picked would hang near. It will be said to them: ‘Eat and drink with full satisfaction, due to the righteous deeds you performed in your previous days.’)) [69:19-24].

Likewise, read His saying, the Most High, ((Those who accepted *Īmān* and did righteous deeds – We do not burden any soul beyond its capacity – are the people of *Jannah*, where they will abide forever. We will remove all rancour from their hearts and We will grant them rivers that flow beneath them. When they enter *Jannah*, they will say: ‘All praise is due to Allah who guided us to do what led to this reward. We ourselves could not have attained guidance had Allah not guided us to His path and kept us steadfast upon it. Most certainly, our Lord’s Messengers came with the truth.’ It will be called out to them: ‘That is *Jannah*, which you have been made to inherit as a reward for what you used to do.’)) [7:42-43].

Thus, given the above, consider time a vessel; be mindful of what you fill it with, and know that wasting time is a sign of Allah’s anger.

Let us look at an example from the life of the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) demonstrating diligence in taking advantage of time. It is reported in *Sunan Abī Dāwūd* – as well as *al-Jami' aṣ-Ṣaḥīḥ* – that Ibn ‘Umar said, “Indeed, we would count the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) saying, in a single gathering, one hundred times:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

[*Rabbi'ghfir lī wa tub 'alayya, innaka anta At-Tawwāb Ar-Raḥīm*]

‘My Lord, forgive me, and guide me to repentance and accept it from me. Indeed, You guide Your slaves to repentance and accept it from them; and You are the Bestower of mercy.’”

Similarly, another such example is found in the lives of the Companions (may Allah be pleased with them). Muslim reports from Abū Hurayrah

that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) once asked, "Who among you is fasting today?" Abū Bakr replied, "I am." He then asked, "Who has followed a funeral today?" Abū Bakr said, "I have." He continued, "Who has fed a poor person today?" Abū Bakr said, "I have." Finally, he asked, "Who has visited a sick person today?" Abū Bakr again said, "I have." Upon hearing that, the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "These deeds are not found together in one person except that they serve as a reason for their entry into *Jannah*." Thus, observe how Abū Bakr (may Allah be pleased with him) takes a share of all types of good deeds available to him each day, ensuring none pass him by.

You must bear in mind that every person will be asked about their time on the Day of Judgment. In support of this, a narration is reported in *as-Sunan* – and elsewhere – from Abū Barzah, Ibn Mas'ūd, and others, that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "No person's feet will move from before their Lord until they are asked about their life and how they spent it, and their youth and how they made use of it."

Allah – the Most High – praises those who make the best use of their time, as is mentioned in His saying, ((Indeed, the creation of the heavens and the Earth, and the alternation of night and day, contain signs for people of understanding. Those are individuals who mention Allah whether they are standing, sitting, or lying on their sides. They contemplate the creation of the heavens and the Earth, and say, 'Our Lord, You have not brought all of this into existence aimlessly. You are completely perfect and exalted from doing such a thing. Thus, protect us from the torment of the hellfire'.)) [3:190-191].

Likewise, Allah – the Absolutely Perfect – has informed us that He made night and day to alternate for a great purpose, namely to engage in worship of Him. He stated, ((Blessed<sup>1</sup> is He Who has placed in the sky great stars, as well as a radiant sun and a luminous moon. He is the One who made the night and day come in succession, for those who desire to take heed, or desire to give gratitude.)) [25:61-62].

Due to all of the aforementioned, here is a brief daily programme which I hope Allah – the Most High – will make beneficial for me, and for whomever He wills among His creation. I have included within it how to make the most of one's time, by pointing to a selection of good deeds and righteous actions – both restricted and unrestricted. My method is to list the righteous deed as a heading, followed by what is made easy for me to present of evidences for its validity, and explanation of its virtue; and Allah guides whom He wills to the straight path.

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<sup>1</sup> **Translator's note:** The actual word in Arabic is تبارك [*tabāraka*], which is upon the morphological scale of تفاعل [*tafā'ala*], derived from the root word بركة [*barakah*] (blessing). Thus, the meaning is that Allah is the One who grants blessings and goodness, and multiplies and increases them. See: *Tafsīr Aḍwā' al-Bayān* of al-'Allāmah ash-Shinqīṭī.

## Performing *Witr* Before the Break of Dawn

– ‘Ā’ishah (may Allah be pleased with her) said, “Indeed, the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) has performed *Witr* during different parts of the night: at its beginning, middle, and end. However, towards the end of his life, he would perform it at the time of *as-Saḥar* (pre-dawn).” This was reported by al-Bukhārī and Muslim.

– Performing it during the last part of the night is better due to the *ḥadīth* of ‘Amr ibn ‘Abasah, as collected by at-Tirmidhī, which states that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “The closest that Allah is to His servant is during the last part of the night. Thus, if you are able to be among those who remember Allah during that time, then do so.” This narration was graded *ḥasan* by our shaykh Muqbil in *al-Jāmi’ aṣ-Ṣaḥīḥ*. Likewise, Muslim also reports from Jābir (may Allah be pleased with him) that the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) said, “Whoever fears that they may not wake up during the latter part of the night, then let them perform *Witr* at its beginning. However, whoever hopes to wake up during its latter part, let them perform *Witr* then – for the prayer at that time is witnessed by the angels, and that is better.” Also, among the reasons why it is better to perform it at the end of the night is the well-known *ḥadīth* about Allah’s descending.<sup>1</sup>

## Seeking forgiveness at *as-Saḥar*

Allah stated, ((They would spend the night in prayer, sleeping only a little; and in the pre-dawn hours, they would earnestly seek forgiveness.)) [51:17–18].

## Repeating After the *Mu’adhdhin* When He Calls the *Adhān* for the Morning Prayer

Abū Sa’īd al-Khudrī narrates that the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) said, “When you hear the call to prayer, then say as the *Mu’adhdhin* says.” Likewise, ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ narrates that he heard the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) say, “When you hear the *Mu’adhdhin*, then say as he says. Then invoke for *ṣalāh* upon me, for whoever invokes for *ṣalāh* upon me once, Allah will grant them ten *ṣalāhs* in return. Then invoke Allah to grant me *al-Wasīlah*, for it is a rank in *Jannah* that will be granted to only one of Allah’s worshipping servants, and I hope that I will be that person. Thus, whoever invokes Allah to grant me *al-Wasīlah*, my intercession will become binding for them.”

Sa’d ibn Abī Waqqāṣ narrated from the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) that he said, “Whoever says when hearing the *Mu’adhdhin*:

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<sup>1</sup> **Translator’s note:** The Shaykh is referring to the *ḥadīth* reported by al-Bukhārī and Muslim, and others, from Abū Hurayrah that the Messenger of Allah ﷺ said, “Our Lord—*tabāraka wa ta’ālā*—descends to the lowest heaven every night during the final third of the night, and says, “Who will call upon Me so that I may respond to them? Who will ask of Me so that I may give them? Who will seek My forgiveness so that I may forgive them?”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا،  
وَبِالْإِسْلَامِ دِينًا

[*Ashhadu an lā ilāha illa Allah, waḥdahu lā sharika lahu, wa-anna Muḥammadan ‘abduhū wa-rasūluh, raḍītu bi-llāhi rabban, wa bi-Muḥammadin rasūlan, wa bi-l-islāmi dīnan*]

‘I bear witness that no deity has the right to be worshipped except Allah alone, without any partner, and that Muḥammad is His worshipping servant and Messenger. I am pleased with Allah as my Lord, with Muḥammad as a Messenger, and with Islam as a religion’ — their sins will be forgiven.”

This virtuous act is to be repeated upon hearing the call to each of the five daily prayers.

### Praying Two Voluntary *Rak’ahs* of the Morning Prayer

Muslim reports from ‘Ā’ishah that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “The two *rak’ahs* of Fajr are better than the world and everything it contains.” Likewise, al-Bukhārī and Muslim both report from ‘Ā’ishah that she said, “The Prophet (may Allah’s *ṣalāh* and *salām* be upon him) was never more devoted to maintaining any voluntary act than the two *rak’ahs* before *Fajr*.

### Heading Out to the Mosque

Abū Hurayrah (may Allah be pleased with him) narrated that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “Whoever sets out to the mosque for worship in the morning or evening, Allah prepares for them a place of hospitality in *Jannah*, where they will be honoured and cared for, each time they go in the morning or evening.” This was reported by al-Bukhārī and Muslim. He (may Allah be pleased with him) also narrated that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “Whoever performs *wuḍū’* at home, then walks to one of the houses of Allah for an obligatory prayer, each step they take wipes away a sin and raises them in rank.” This was reported by Muslim. Similarly, Buraydah (may Allah be pleased with him) narrated that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “Give glad tidings to those who walk to the mosques in the dark that they will have complete light on the Day of Judgement.” This was reported by Abū Dāwūd and at-Tirmidhī.

In addition, Abū Hurayrah (may Allah be pleased with him) also narrated that the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) said, “Shall I not inform you of that by which Allah erases sins and raises ranks?” They said, ‘Yes, O Messenger of Allah.’ He said, ‘Perfecting your *wuḍū’* during difficult conditions, taking many steps to the mosques, and waiting for one prayer after another — and that is *ar-Ribāt*<sup>1</sup>, that is *ar-Ribāt*.” This was reported by Muslim.

<sup>1</sup> **Translator’s note:** *ar-Ribāt* refers to the recommended steadfastness in acts of worship—such as maintaining purification, frequenting the mosque, and waiting between prayers—likened by scholars to striving against one’s self, and a means of warding off sins and the effects of *shayṭān*. See: *Tuḥfat al-Aḥwadhī bi-Sharḥ Jāmi’ at-Tirmidhī* [1/142] of al-Mubārakfūrī.

## Men Performing the Fajr Prayer in the Mosque in Congregation

Jundub ibn Sufyān (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever prays the *Fajr* prayer is under Allah's covenant of protection and security. So beware, O son of Adam, lest you violate this covenant by harming those under it or by neglecting this prayer, resulting in Allah holding you accountable." This was reported by Muslim and Aḥmad, and the wording is of the latter.

Furthermore, Abū Mūsā (may Allah be pleased with him) narrates that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Whoever performs the *Fajr* and 'Aṣr prayers shall enter *Jannah*." This was reported by al-Bukhārī and Muslim.

In addition, al-Bukhārī and Muslim report from Abū Hurayrah that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "Indeed, the most burdensome prayer for the hypocrites are '*Ishā*' and *Fajr*. Had they known what they both contain of virtue and good, they would have come to perform them even if crawling." Ibn 'Umar said, "If we didn't see a man at '*Ishā*' or *Fajr* prayers, we would think badly of him."

Al-Bukhārī and Muslim also report from Abū Hurayrah that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "The *shayṭān* ties three knots at the back of a person's head when they sleep. With each knot he says, 'You have a long night ahead, so sleep.' If they wake up and remember Allah, one knot is undone. If they perform *wuḍū'*, another is undone. If they pray, all the knots are undone – so they begin their morning in good spirits and energised. Otherwise, they wake up gloomy and sluggish."

**Note:** Once the time for Fajr time enters, a person should limit themselves to the *Sunnah* of *Fajr* and promptly proceed to the obligatory prayer. They should not perform any other voluntary prayer at that time due to the prohibition found in the *ḥadīth* of Ibn 'Umar, where the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said, "There is no prayer after *Fajr* except two *rak'ahs* of *Sunnah*." This was declared authentic by al-Albānī in *Irwā' al-Ghalīl*.

At-Tirmidhī commented: "This is what the scholars have unanimously agreed on, that it is disliked for a person to pray – once the time for *Fajr* enters – except the two *rak'ahs* of *Sunnah*." However, his assertion that there is a consensus regarding this matter has been refuted; what is correct is that this is the view of the majority – and it is the correct view regarding this matter.

This is one of the times during which general prayers are prohibited, as reported by al-Bukhārī and Muslim from Abū Sa'īd al-Khudrī (may Allah be pleased with him) that the Messenger of Allah (may Allah's *ṣalāh* and *salām* be upon him) said, "There is no prayer after 'Aṣr prayer until the sun sets, and no prayer after *Fajr* prayer until the sun rises."



## Remembering Allah and Reciting the *Qur'an* Until Sunrise

It is reported in Muslim (670) from Jābir ibn Samurah that he said, “When the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) prayed *Fajr*, he would remain seated in his place of prayer until the sun had completely risen and the time of prohibition had passed.”

Likewise, it is reported in *as-Silsilah aṣ-Ṣaḥīḥah* (3403), from Anas and others, that the Prophet (may Allah’s *ṣalāh* and *salām* be upon him) said, “Whoever prays the morning prayer in congregation, then remains seated remembering Allah until the sun rises, and then prays two *rak’ahs*, will earn the reward of a complete and perfect *Hajj* and ‘*Umrah*, without any deficiency.”

Anas ibn Mālik also narrated that the Messenger of Allah (may Allah’s *ṣalāh* and *salām* be upon him) said, “To sit with a group of people remembering Allah from the morning prayer until the sun rises is more beloved to me than freeing four slaves from the descendants of Ismā’il. Similarly, to sit with a group of people remembering Allah from ‘*Aṣr* prayer until the sun sets is more beloved to me than freeing four slaves.” This was reported by Abū Dāwūd (3667); graded *ḥasan* by our Shaykh (may Allah have mercy upon him) in *al-Jāmi’ aṣ-Ṣaḥīḥ* (2/535), and by al-‘Allāmah al-Albānī (may Allah have mercy upon him) in *aṣ-Ṣaḥīḥah* (2916).

## Reading the Morning *Adhkār*

A person must give great care and attention to the following ten authentic and established *adhkār*<sup>1</sup> from the Prophet (may Allah’s *ṣalāh* and *salām* be upon him):

(1)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ

[*Allāhumma bika aṣbahnā wa bika amsaynā, wa bika naḥyā wa bika namūtu, wa ilayka-n-nushūr*]

O Allah, by You we enter the morning and by You we enter the evening – enveloped in Your blessings and protection, moving only by Your power and strength, under Your will and decree. By You we live, and by You we die, and to You alone is the resurrection.

In the evening, the supplication is:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ

<sup>1</sup> **Translator’s note:** *Adhkār* is the plural of *dhikr*. In Islamic terminology, it refers to prescribed words by which Allah is remembered, such as *Subhān Allāh*, *al-ḥamdu lillāh*, *lā ilāha illa Allāh*, *Allāhu akbar*, *al-ḥawqala*, *al-basmala*, *istighfār*, and similar phrases, as well as *Qur’an* recitation, and supplication. However, it is broader than supplication. See: *Mu’jam Muṣṭalaḥāt al-‘Ulūm ash-Shar‘iyyah*, by the Ministry of Islamic Affairs, Saudi Arabia, p. 805.

[*Allāhumma bika amsaynā wa bika aṣḥabnā, wa bika naḥyā wa bika namūtu, wa ilayka-l-maṣīr*]

O Allah, by You we enter the evening and by You we enter the morning – enveloped in Your blessings and protection, moving only by Your power and strength, under Your will and decree. By You we live, and by You we die, and to You alone is the final return.

(2)

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ

[*Aṣḥabnā wa aṣḥaba-l-mulku lillāh, wa-l-ḥamdu lillāh. Lā ilāha illa-llāh, waḥdahu lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamdu, wa huwa 'alā kulli shay'in qadīr. Rabbi, as'aluka khayra mā fī hādhā-l-yawm wa khayra mā ba'dah, wa a'ūdhu bika min sharri hādhā-l-yawm wa sharri mā ba'dah. Rabbi, a'ūdhu bika mina-l-kasali wa sū'i-l-kibar. Rabbi, a'ūdhu bika min 'adhābin fī-n-nār wa 'adhābin fī-l-qabr*]

We have entered the morning, and all dominion belongs to Allah. All praise is due to Allah. There is no deity that has the right to be worshipped except Allah alone, without any partner. To Him belongs the dominion, and to Him belongs all praise, and He is over all things capable. My Lord, I ask You for the good of this day and the good that follows it, and I seek refuge in You from the evil of this day and the evil that follows it. My Lord, I seek refuge in You from laziness and the burdens of old age. My Lord, I seek refuge in You from punishment in the Fire and punishment in the grave.

(3)

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

[*Allāhumma anta rabbī, lā ilāha illā ant, khalaqtanī wa anā 'abduk, wa anā 'alā 'ahdika wa wa'dika mā istata'tu, a'ūdhu bika min sharri mā ṣana'tu, abū'u laka bini'matika 'alayya, wa abū'u bi dhanbī, faghfir lī, fa-innahu lā yaghfiru-dh-dhunūba illā ant*]

O Allah, You are my Lord, none deserves to be worshipped but You. You created me and I am Your servant, and I uphold Your covenant and promise as best I can. I seek refuge in You from the evil of what I have done. I acknowledge Your favours upon me and I acknowledge all my sins; thus, forgive me, for none forgives sins except You.

(4)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي،  
اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رُوعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ يَمِينِي وَخَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ  
فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

[Allāhumma innī as'aluka-l- 'āfiyata fī-d-dunyā wa-l-ākhirah. Allāhumma innī as'aluka-l- 'afwa wa-l- 'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhumma-stur 'awrātī wa āmin raw 'ātī. Allāhummaḥfaznī min bayni yadayya wa min khalfī, wa 'an yamīnī wa 'an shimālī wa min fawqī. Wa a 'ūdhu bi 'aẓamatika an ughtāla min taḥtī]

O Allah, I implore You to grant me well-being in this world and the hereafter. O Allah, I implore You to pardon me and grant me well-being in my religion, worldly affairs, family, and property. O Allah, conceal my faults and remove my fears. O Allah, protect me from in front of me, from behind me, from my right, from my left, and from above me; and I seek refuge in Your Greatness from being suddenly afflicted from beneath me.

(5)

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا

[Raḍītu billāhi rabban, wa bil-islāmi dīnan, wa bi Muḥammadin nabiyyā]

I am pleased with Allah as my Lord (acknowledging His Lordship, authority, and all His decrees); with Muḥammad as my Prophet (accepting all that he was sent with, in 'aqīdah and guidance); and with Islam as my religion (complying with all its commands and prohibitions).

(6) At-Ta'awwudhāt

• بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ

(3 times)

[Bismillāhi alladhī lā yaḍurru ma 'a ismihi shay'un fil-arḍi wa lā fis-samā', wa huwa as-Samī'u al-'Alīm]

In the Name of Allah – the One by Whose mention and remembrance nothing whatsoever can cause harm, whether on Earth or in the heavens – and He is the All-Hearing and the All-Knowing.

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

[A'ūdhu bi-kalimāti Llāhi at-tāmmāti min sharri mā khalaq]

I seek refuge in the perfect words of Allah from the evil of what He has created.



**Reciting the following *Sūrah*s three times each:**

***Sūrah al-Ikhlāṣ:***

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

((Say, 'He is Allah, the One who is unique. Allah is the Eternal, Self-Sufficient, Supreme Master and Sustainer whom all creatures need. He does not have offspring, He is not the offspring of anyone else, and none equals or resembles Him in any way'.))

***Sūrah al-Falaq:***

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

((Say, 'I seek refuge in the Lord of daybreak—from the evil of what He has created, from the evil of darkness when it settles, from the evil of those who practise witchcraft when they blow into the knots, and from the evil of the envious when they envy'.))

***Sūrah an-Nās:***

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي  
صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

((Say, 'I seek refuge with the Lord of mankind; the Supreme Sovereign of mankind; the True Deity of mankind; from the evil of the whisperer who withdraws when Allah is mentioned; who whispers into the hearts of mankind; from among the jinn and mankind'.))

**(7)**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**(10 times)**

[Lā ilāha illā llāhu waḥdahu lā sharīka lahu, lahu l-mulku wa lahu l-ḥamdu, wa huwa 'alā kulli shay'in qadīr]

No deity has the right to be worshipped except Allah alone, without any partner. To Him belongs the dominion, to Him belongs all praise, and He is over all things capable.

(8)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(10 times)

[*Lā ḥawla wa lā quwwata illā billāhi*]

There is neither movement nor strength except by Allah.

(9)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِينَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

(3 times)

[*Subḥāna llāhi wa biḥamdihi, 'adada khalqihī, wa riḍā nafsihi, wa zinata 'arshihi, wa midāda kalimātihi*]

Allah is perfect in every way and all praise is due to Him as abundantly as the number of His creatures, as much as pleases Him, as great as the weight of His Throne, and as infinitely as His inexhaustible words.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

(100 times)

[*Subḥāna llāhi wa biḥamdihi*]

Allah is perfect in every way and all praise is due to Him

(10)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

(repeat as many times as possible)

[*Allāhumma ṣalli wa sallim 'alā Muḥammadin wa 'alā āli Muḥammad*]

O Allah, grant Your *ṣalāh* and *salām* to Muḥammad and to the family of Muḥammad.

### Praying After *Shurūq*

The proof for this is the narration reported by Muslim in his *Ṣaḥīḥ* (1967), from 'Amr ibn 'Abasah (may Allah be pleased with him) that the Prophet (may Allah's *ṣalāh* and *salām* be upon him) said to him, "Pray the *Fajr* prayer, then refrain from praying until the sun rises and ascends – for it rises between the two horns of a *shayṭān*, and at that moment the people of kufr prostrate to it. Then pray, for the prayer at that time is witnessed and attended by the angels."

The prayer in question is the *Duḥā* prayer. Its beginning time is after the time of prohibition has passed following sunrise, and continues until the time of *zawāl*.<sup>1</sup>

<sup>1</sup> **Translator's note:** *Zawāl* (of the sun) refers to the moment when the sun passes its zenith and begins to decline westward. This marks the beginning of the time for *Zuḥr* prayer. See: *Mu'jam Muṣṭalahāt al-'Ulūm ash-Shar'iyyah*, by the Ministry of Islamic Affairs, Saudi Arabia, p. 879.

The Prophet (may Allah's *ṣalāh* and *ṣalām* be upon him) advised Abū Hurayrah and Abū ad-Dardā' (may Allah be pleased with them) to adhere to praying two *rak'ahs* of *Duḥā*, and both reports are found in *Ṣaḥīḥ Muslim*.

Likewise, in *Ṣaḥīḥ Muslim*, it is reported that Umm Hānī' (may Allah be pleased with her) said, "Indeed, the Prophet (may Allah's *ṣalāh* and *ṣalām* be upon him) prayed eight *rak'ahs* for *Duḥā* on the day of conquering Makkah." In addition, also in *Ṣaḥīḥ Muslim*, it is reported that 'Ā'ishah – the mother of the People of *Īmān* (may Allah be pleased with her) – said, "The Messenger of Allah (may Allah's *ṣalāh* and *ṣalām* be upon him) used to pray the *Duḥā* prayer as four *rak'ahs*, and would increase beyond that as much as Allah willed."

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**Translated by:** Abū 'Abdirrahmān Shafīq ibn Faḍlillāh an-Najrābī

4 Ṣafar, 1447 AH, corresponding to 29/7/2025,  
Makkah al-Mukarramah,  
Kingdom of Saudi Arabia,  
May Allah protect it and all Muslim lands