

Rasael Al Nour Al Qadiriyya Series

At-Tariqah Al-Qadiriyyah Al-Aliyyah

Al Khulasa Al Hamma

(The Important Summary)

In Recitations and General Practices
For Disciples of At-Tariqah Al Qadiriyya Al Burevkaniyya Al Aliyya

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At-Tariqah Al-Qadiriyya Al-Burevkaniyya Al-Aliyya*

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In the Name of Allah, the Most Merciful & the Most Gracious

The Important Summary

In Recitations and General Practices
For Disciples of *At-Tariqah Al Qadiriyya Al Burevkaniyya Al Aliyya*

Introduction

*In the Name of Allah, the Most Gracious & the Most Merciful
Praise be to Allah, the Lord of the worlds, and peace and blessings be upon our
master Muhammad and upon all his family and companions,*

This is a brief message in which I clarify the general practices and recitations for the disciples at the beginning of their journey on our exalted Qadiriyya path. It contains the most important deeds and obligations required for every disciple on this practice, especially those commanded by Allah, the Exalted, and those emphasized in the noble Sunnah. It also includes the general recitations in the order, which are among the most significant and obligatory for the disciple, without which the aspirant cannot be considered a disciple on Al Qadiriyya Al Aliyya. May Allah be pleased with all of its Guides and leaders. I have concluded it with the mention of the recommendations of the noble leaders of the order, may Allah sanctify their souls, as they are beneficial for the disciple on the path. And may the peace and blessings of Allah be upon our master Muhammad, his family, and companions, and praise be to Allah, the Lord of the worlds.

*Servant of the blessed Al Qadiriyya Al Aliyya order,
Zain al-Din Mukhlif ibn Yahya al-Ali al-Hudhaifi al-Qadiri al-Husseini*

Lineage of At-Tariqah Al-Qadiriyyah Al-Aliyyah

*In the name of Allah, the Most Gracious, the Most Merciful
Praise be to Allah, the Lord of the worlds, and peace and blessings be upon our
master Muhammad and all his family and companions.*

I, the humble servant hoping for the mercy of my Lord, servant of AT-Tariqah Al Qadiriyya Al Aliyya, Mukhlif ibn Yahya al-Ali al-Hudhaifi al-Qadiri al-Shafi'i al-Husseini, may Allah forgive him and his parents, have taken Al Qadiriyya Al Aliyya order, worn its noble garment, and received the authorization therein from my master, Guide Ubaydullah al-Qadiri, may Allah sanctify his soul. He received it from his brother, our master Guide Sayyid Muhammad al-Qadiri, may Allah sanctify his soul, who received it from his father, our master Guide Ahmad al-Qadiri, may Allah sanctify his soul. He received it from our master Guide Muhammad al-Baqiri al-Qadiri, may Allah sanctify his soul, who received it from our master Guide Nur Muhammad al-Burevkani al-Qadiri, may Allah sanctify his soul. He received it from his uncle, our master Guide Muhammad al-Nuri al-Burevkani al-Qadiri, may Allah sanctify his soul. He received it from his uncle, Guide Nur al-Din al-Burevkani al-Qadiri, may Allah sanctify his soul, who received it from our master Guide Mahmoud al-Jalili al-Mawsili al-Qadiri, may Allah sanctify his soul. He received it from our master Guide Abu Bakr al-Alusi al-Qadiri, may Allah sanctify his soul, who received it from our master Guide Mustafa al-Alusi al-Qadiri, may Allah sanctify his soul. He received it from his uncle, our master Guide Uthman al-Qadiri, may Allah sanctify his soul, who received it from his brother, our master Guide Abu Bakr al-Baghdaoui al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Yahya al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Husam al-Din Mahmoud al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Nur al-Din Ali al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Wali al-Din Abd al-Qadir al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Zain al-Din Ahmad al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Sharaf al-Din Muhammad al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Sharaf al-Din Musa al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Shams al-Din Muhammad al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Nur al-Din Ali al-Qadiri, may Allah sanctify his soul. He received it from his uncle, our master Guide Badr al-Din Hasan al-Qadiri, may Allah sanctify his soul. He received it from his father, our

master Guide Shams al-Din Muhammad al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Husam al-Din Shirshiqa al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Jamal al-Din Muhammad al-Hattaqi al-Qadiri, may Allah sanctify his soul. He received it from his father, our master Guide Abd al-Aziz al-Qadiri, may Allah sanctify his soul. He received it from his father, Sultan of the Awlia' and knowers of God, our master Guide Yahiya al-Din Abd al-Qadir al-Jilani, may Allah be pleased with him. He received it from our master Guide Abu Sa'id al-Mubarak al-Makhzumi, may Allah be pleased with him. He received it from our master Guide Ali al-Hakkari, may Allah be pleased with him. He received it from our master Guide Abu Faraj al-Tarsusi, may Allah be pleased with him. He received it from our master Guide Abd al-Wahid al-Tamimi, may Allah be pleased with him. He received it from our master Guide Abu Bakr al-Shibli, may Allah be pleased with him. He received it from our master Guide Junayd al-Baghdadi, may Allah be pleased with him. He received it from our master Guide Sari al-Saqati, may Allah be pleased with him. He received it from our master Guide Ma'ruf al-Karkhi, may Allah be pleased with him. He received it from our master Imam Ali al-Ridha, peace be upon him. He received it from his father, our master Imam Musa al-Kadhim, peace be upon him. He received it from his father, our master Imam Ja'far al-Sadiq, peace be upon him. He received it from his father, our master Imam Muhammad al-Baqir, peace be upon him. He received it from his father, our master Imam Ali Zayn al-Abidin, peace be upon him. He received it from his father, our master Imam al-Husayn, peace be upon him. He received it from his father, our master Commander of the Faithful, Ali ibn Abi Talib, peace be upon him. He received it from our master and lord, Muhammad the Messenger of Allah, may Allah bless him and grant him peace, who received it from our master Jibril, peace be upon him. He received it from Him for whom there is nothing like unto Him, and He is the All-Hearing, All-Seeing, the Lord of Glory, exalted be His majesty.

The Most Important Duties and Practices for the Disciple in Our Order

Know, dear disciple, that the most important duties and practices in our order are the preservation of the obligatory acts, the religious duties, and the noble prophetic traditions. Beware of neglecting them, for your enlightenment and attainment on this practice are tied to your adherence to the pure law (Shariah) and following the noble Prophet, PBUH.

Al-Bukhari narrated in his Sahih from Abu Huraira, may Allah be pleased with him, that the Messenger of Allah, peace and blessings be upon him and his family, says: “Verily Allah says: ‘Whoever shows enmity to a pious worshiper of Mine, I declare war against him. My slave does not draw near to Me with anything dearer to Me than what I have made obligatory for him. My slave continues to draw near to Me by doing supererogatory deeds until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask Me for something, I would surely give it to him, and were he to seek refuge with Me, I would surely grant him refuge. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to hurt him’”.

Among the duties of the disciple on this practice is to perform the Sunnah (recommended acts) and the voluntary acts (nawafil) that have been transmitted from the Prophet, PBUH, including:

- **Emphasized and non-emphasized Sunnah prayers:** Two rak'ahs before Fajr, four before Dhuhra and four after it, four before Asr, two before Maghrib and two after it, two before Isha' and two after it, **the Sunnah of Ishraq:** Two rak'ahs, performed after sunrise, **the Sunnah of Duha:** At least two rak'ahs, ideally eight, and at most twelve rak'ahs, prayed two by two. Its time begins after the sun has risen the height of a spear.
- **The Sunnah of Awwabin:** Six rak'ahs, prayed two by two, with a minimum of two rak'ahs, performed after the Sunnah of Maghrib, **the Sunnah of Night Prayer (Qiyam):** A minimum of two rak'ahs, ideally eight, prayed two by two, and you may add according to what Allah allows you. Its time starts after Isha'a and ends before Fajr.
- **The Sunnah of Tahajjud:** At least two rak'ahs, ideally four, and more if desired. Its time is in the last third of the night, **the Sunnah of Witr:** At least

one rak'ah, ideally three, and at most eleven rak'ahs. Its time starts after Isha' and ends before Fajr, **the Sunnah of Tasabih**: Four rak'ahs, which can be prayed either at night or during the day.

Among the duties of the disciple in this practice is to be kind to his family, show goodness to the parents, maintain ties of kinship, fulfill their rights, and give charity in small amounts daily, weekly, or monthly, according to one's ability.

Among the duties of the disciple in this practice is to deal with all Muslims with good conduct and character, and relatives are more deserving of this.

Among the duties of the disciple in this practice is to fast on Mondays and Thursdays, and all the other recommended fasts, such as on the days of Ashura, Arafah, the middle of Sha'ban, and during the first ten days of Dhul-Hijjah.

Among the duties of the disciple in this practice is to recite a portion of the Qur'an daily, preferably one or two parts (juz'), and to recite the meritorious chapters such as Yasin, As-Sajdah, Al-Waqi'ah, Ad-Dukhan, and Al-Mulk.

Among the duties of the disciple on this practice: patience in the face of trials, hardships, and tribulations; refraining from rudeness; being truthful in loyalty; having good character and a gentle disposition; not being arrogant or argumentative, except in matters of religious truth; being generous; content with little; not defending oneself for personal reasons; advising Muslims sincerely; loving the poor; not envying anyone; asking for nothing except from God; not becoming angry except for what angers God; not being pleased except with what pleases God; and not disapproving except of what displeases God. He should observe the boundaries of the Sharia.

It is also required of the disciple on this practice to keep the company of the poor and needy, being humble towards the believers, and to abandon the people who are attached to the worldly pleasures unless there is a necessary need, without engaging in what they are engaged in. He should frequently remember death, the grave, the judgment day, and the resurrection, as much as possible, day and night. He should not eat in heedlessness or with gluttony, but rather eat with the intention of complying with God's command: "**Eat from the good things We have provided for you**", and with the intention of gaining strength to obey God. He should guard his hearing and sight from anything forbidden by God when walking on the road, avoid turning too often; and when he does turn, he should do so with his whole body, not just his head, following the Sunnah.

The Daily Practice “Recitations” in At-Tariqah Al-Qadiriyyah Al-Aliyyah

الوظيفة اليومية في الطريقة القادرية العلية

This is the practice of the disciple in At-Tariqah Al-Qadiriyyah Al-Aliyyah as taught from my Pioneer (My Master and Guide in this Divine Path), Sheikh Ubaidullah Al-Qadiri, may Allah sanctify his soul. It is given to the Disciple (Mureed - the person who is in this holly path) at the beginning of their spiritual journey, and it is a required practice for the disciple, not to be abandoned under any circumstances as long as they are on this path. This is the blessed practice¹:

- أستغفرُ اللهُ الْعَظِيمَ
“I seek forgiveness from Allah, the Great” (Hundred times)
- لَا إِلَهَ إِلَّا اللَّهُ
“There is no god but Allah”. (Two hundred times).
- اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَّعَلَى أَهْلِ وَصَحْبِهِ وَسَلِّمْ عَدَّ عِلْمَكِ
“O Allah, send blessings upon Our Great Leader Muhammad Mustafa, and upon his family and companions, as much as Your knowledge” (Hundred times).
- سُورَةُ الْفَاتِحَةِ الشَّرِيفَةُ
“The Noble Surat Al-Fatiha”. (Hundred times).

¹ Know that the best time to recite this practice is after Al-Fajr prayer, but if that is not possible, it can be recited at any other time during the day. It is recommended to recite it in one session, while facing the noble Qibla, closing the eyes, contemplating the meaning of the remembrance “*Dhikr*”, and realizing the greatness of the One in whose presence you are standing. If it is not possible to follow the aforementioned guidelines, one may recite it according to their ability, and it is permissible to divide the practice throughout the day. If missed one day, it must be made up the following day to prevent laziness or neglect in its performance, as it serves as a deterrent. It is recommended that if the seeker has the capacity, they should recite it once in the morning and once in the evening, as that is the best way.

The Practice of Invocations “Wird Al Tawhebat” in At-Tariqah Al-Qadiriyyah

Al-Aliyyah

وَرْدُ التَّوْهِيَّاتِ فِي الطَّرِيقَةِ الْقَادِرِيَّةِ الْعَلِيَّةِ

These are the Qadiri invocations, as I received them from my Pioneer (My Master and Guide in this Divine Path), Sheikh Ubaidullah Al-Qadiri, may Allah sanctify his soul. It is given to the Disciple (Mureed - the person who is in this holly path) at the beginning of their journey, along with the noble order, and it is a required practice for the disciple, not to be abandoned under any circumstances as long as they are on this order. This is the blessed invocation²:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ

“I seek forgiveness from Allah, the Great” (Hundred times).

سُورَةُ الْفَاتِحَةِ الشَّرِيفَةُ

“The Noble Surat Al-Fatiha” (Twenty Times).

آيَةُ الْكُرْسِيِّ الشَّرِيفَةُ

“The Noble Ayat Al-Kursi” (Twenty Times).

سُورَةُ الْإِحْلَاصِ الشَّرِيفَةُ

“The Noble Surat Al-Ikhlas” (Forty Times).

After the invocations, the following supplication is recited:

اللَّهُمَّ بِلِيْغٍ وَأَوْصِلْ نَوَابَ مَا قَرَأْتُهُ وَنُورَ مَا تَلَوَتُهُ إِلَى حَضْرَةِ الْحَبِيبِ الْمُصْنَطَفِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَإِلَى حَضْرَةِ الْإِمَامِ عَلَيْيِ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ عَلَيْيِ زَيْنَ الْعَابِدِينَ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ مُحَمَّدِ الْبَاقِرِ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ جَعْفَرِ الصَّادِقِ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ مُوسَى الْكَاظِمِ عَلَيْهِ السَّلَامُ، وَإِلَى حَضْرَةِ الْإِمَامِ عَلَيِّ الرَّضَا عَلَيْهِ السَّلَامُ. وَإِلَى حَضْرَةِ الشَّيْخِ مَعْرُوفِ الْكَرْجِيِّ رَضِيَ اللَّهُ عَنْهُ، وَإِلَى حَضْرَةِ الشَّيْخِ سَرِيِّ السَّقَطِيِّ رَضِيَ اللَّهُ عَنْهُ، وَإِلَى حَضْرَةِ الشَّيْخِ الْجَنِيدِ الْبَعْدَادِيِّ رَضِيَ اللَّهُ عَنْهُ، وَإِلَى حَضْرَةِ الشَّيْخِ مُحْمَّدِ الدِّينِ عَبْدِ الْقَادِرِ الْحِيلَانِيِّ رَضِيَ اللَّهُ عَنْهُ، وَإِلَى حَضْرَةِ الشَّيْخِ نُورِ الدِّينِ الْبَرِيفُكَانِيِّ الْقَادِرِيِّ قُدْسَ سِرَّهُ، وَإِلَى حَضْرَةِ الشَّيْخِ أَحْمَدِ الْقَادِرِيِّ، وَإِلَى حَضْرَةِ الشَّيْخِ سَيِّدِ مُحَمَّدِ الْقَادِرِيِّ، وَإِلَى حَضْرَةِ الشَّيْخِ عُبَيْدِ اللَّهِ الْقَادِرِيِّ، وَسَائِرِ مَشَايِخِ الطَّرِيقَةِ الْقَادِرِيَّةِ

الْعَلِيَّةِ فَدَسْتُ أَسْرَارُهُمُ الْعَزِيزَةُ، وَاغْفِرْ إِلَهِي لِعَبْدَكَ مُحْلِفِ الْعَلِيِّ الْقَادِيرِيِّ وَكُنْ لَهُ كَمَا كُنْتَ لَهُمْ
آمِين.

Following the invocations, the following supplication is recited:

“O Allah, convey and deliver the reward of what I have recited, and the light of what I have chanted, to the presence of the beloved Mustafa, may Allah bless him and grant him peace, his family and companions, and to the blessed presence of Imam Ali ibn Abi Talib, peace be upon him, Imam Hussein, peace be upon him, Imam Ali Zain Al-Abidin, peace be upon him, Imam Muhammad Al-Baqir, peace be upon him, Imam Ja'far Al-Sadiq, peace be upon him, Imam Musa Al-Kadhim, peace be upon him, Imam Ali Al-Ridha, peace be upon him, Sheikh Maruf Al-Karkhi, may Allah be pleased with him, Sheikh Sari Al-Saqati, may Allah be pleased with him, Sheikh Al-Junayd Al-Baghdadi, may Allah be pleased with him, Sheikh Muhyiddin Abdul Qadir Al-Jilani, may Allah be pleased with him, Sheikh Noor Al-Din Al-Birivkani, may Allah sanctify his soul, Sheikh Ahmad Al-Qadiri, Sheikh Sayyid Muhammad Al-Qadiri, Sheikh Ubaidullah Al-Qadiri, and all the other Sheikhs of At-Tariqah Al-Qadiriyyah Al-Aliyyah, may Allah sanctify their precious souls. Forgive, O my God, Your servant Mukhlif Al-Ali Al-Qadiri, and be to him as You were to them. Amen”.

² Know that the best time to recite these invocations is after Al-Dhuhr prayer, but if that is not possible, it can be recited at any other time during the day. It is recommended to recite it in one session, facing the Qibla, closing the eyes, contemplating the meaning of the remembrance, and realizing the greatness of the One in whose presence you are standing. If it is not possible to follow the aforementioned etiquettes, one may recite it according to their ability, and it is permissible to divide the practice throughout the day. If missed one day, it must be made up the following day to prevent laziness or neglect in its performance, as it serves as a deterrent to the self. It is recommended for the seeker, if capable, to recite it once in the morning and once in the evening, as that is the best way.

أَدْعِيَةُ الصَّبَاحِ الشَّرِيفَةِ^(٣)

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) أعلم أن أفضل وقت لقراءة أدعية الصباح الشرفية بعد صلاة الفجر، فإن لم يسعطني، فوتفهها يمدد إلى قبل صلاة الظهر، ويستحث أن تقرأ في جلسة واحدة واستغلال القليلة الشرفية، فإن شعدر ذلك حاز له أن يذكرها وفق استطاعته.

(فَسِّنْنَ اللَّهُ حِينَ تَمْسُونَ وَحِينَ تَصْبِحُونَ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشَيْاً وَحِينَ تُظَهَّرُونَ (١٨) يُخْرُجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرُجُ الْمَيْتَ مِنَ الْحَيِّ وَيُخْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكُلُّكُمْ تُخَرَّجُونَ (١٩) وَمَنْ ءَايَتْهُ حَلَقْتُمْ مَنْ ثُرَابٌ لَمْ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ (٢٠).
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَلِهٖ وَصَاحْبِهِ وَسَلَّمَ شَلِيلِيًّا كَثِيرًا دَائِمًا إِلَى يَوْمِ الدِّينِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Morning Supplications ⁽⁴⁾

“I seek refuge in Allah, the All-Hearing, the All-Knowing, from Satan the accursed. In the name of Allah, the Most Gracious, the Most Merciful.

There is no power and no strength except through Allah, the Exalted, the Great. Glory be to Allah, and all praise is due to Allah, and there is no god but Allah, and Allah is the Greatest. There is no power and no strength except through Allah, the Exalted, the Great”.

“There is no god but Allah, alone, without partner. His is the dominion, and His is the praise. He gives life and causes death, and He is Ever-Living, never dying. In His hand is all goodness, and He has power over all things” (**recite this ten times**).

“Praise be to Allah, Lord of all worlds, praise that compensates for His blessings and matches His increase (recite this three times). I am pleased with Allah as my Lord, Islam as my religion, and our Master Muhammad, peace and blessings be upon him and his family, as a Prophet and Messenger” (**recite this three times**).

“Glory be to Allah in the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah in the weight of His Throne, glory be to Allah in the extent of His words” (**recite this three times**).

“I have entered the morning, and the dominion belongs to Allah. Praise be to Allah, and there is no god but Allah, alone”.

“There is no partner for Him. O Allah, I ask You for the good of this day and the good that comes after it. I seek refuge in You from the evil of this day and the evil that comes after it. O Allah, I seek refuge in You from laziness and the evils of old age. I seek refuge in You from the punishment of Hellfire and the punishment of the grave”.

⁴ Know that the best time to recite the morning supplications is after the Fajr prayer. If you cannot, the time extends until before the Dhuhr prayer. It is recommended to recite them in one sitting while facing the sacred Qibla. If that is not possible, you may recite them according to your ability.

“O Allah, I ask You for the good of this day—its openings, its victory, its light, its blessings, and its guidance—and I seek refuge in You from the evil of what is in it and the evil of what comes after it”.

“O Allah, this is the end of Your night and the arrival of Your day, the voices of those who call upon You, and the presence of those attending Your prayer. Forgive me, have mercy on me, and guide me to the straight path”.

“I have entered the morning, and the dominion belongs to Allah, the Exalted and Mighty. Praise be to Allah, and grandeur and majesty belong to Allah. The creation and the command, the night and the day, and everything within them belong to Allah, the Exalted and Mighty”.

“O Allah, make the beginning of this day one of righteousness, the middle of it one of success, and the end of it one of triumph, O Most Merciful of the merciful”.

“I have entered the morning, and the dominion belongs to Allah, and all praise belongs to Allah, the Exalted and Mighty. There is no partner with Him. There is no god but Allah, and to Him is the return. O Allah, by You I have entered the morning, by You I enter the evening, by You I live, by You I die, and to You is the return”.

“I seek refuge in the perfect words of Allah from the evil of the poisonous creatures and vermin, and I seek refuge in the perfect words of Allah from the punishment, from the evil of His servants. I have entered the morning on the natural way of Islam, with the word of sincerity, following the religion of our Prophet Muhammad, peace and blessings be upon him and his family, and the faith of our master Abraham, who was upright and a Muslim, and I am not among the polytheists”.

“I have entered the morning, O Lord, I testify to You, and I call upon Your angels, Your prophets, Your messengers, and all Your creation to witness my testimony to myself: that I testify that there is no god but You, You alone, with no partner, and that our master Muhammad is Your servant and messenger. I believe in You and place my trust in You” (**recite this four times**).

“O Allah, I have entered the morning in Your blessing, in well-being, and in protection. Complete Your blessing, well-being, and protection upon me in this world and the Hereafter” (**recite this three times**).

“O Allah, whatever blessing I or any of Your creation has in the morning is from You alone, without partner. So to You is the praise and to You is the thanks. O Allah, I have entered the morning bearing witness to You as You bore witness to Yourself, and Your angels, the carriers of Your throne, and all Your creation, that there is no

god but You, the One who maintains justice. There is no god but You, the Mighty, the Wise. Write my testimony after the testimony of Your angels and those endowed with knowledge, and whoever did not bear witness as I did, write my testimony in place of theirs. O Allah, You are Peace, and from You is peace, and to You returns all peace. I ask You, O Lord of Majesty and Honor, to respond to our supplications, fulfill our desires, and make us independent of any need for anyone You have made self-sufficient from among Your creation. O Allah, rectify for me my religion, which is the safeguard of my affairs, and rectify for me my worldly life, in which is my livelihood, and rectify for me my Hereafter, to which I am returning. O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things, I bear witness that there is no god but You. I seek refuge in You from the evil of my own soul and from the evil of the accursed devil and his traps. O Allah, You are my Lord; there is no god but You. In You I place my trust, and You are the Lord of the Mighty Throne. Glory be to Allah the Great, and praise be to Him. There is no power or might except through Allah. Whatever Allah wills happens, and whatever He does not will does not happen. I know that Allah is capable of all things, and that Allah encompasses all things in knowledge. O Allah, I seek refuge in You from the evil of my own soul and from the evil of every creature whose forelock You hold. Surely, my Lord is on the straight path. O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and grant me safety from my fears. O Allah, protect me from in front of me and behind me, on my right and on my left, and from above, and I seek refuge in Your majesty from being taken unaware from beneath me. O Allah, I have offered myself and my honor to You, so do not let the one who curses him be cursed, nor the one who wrongs him be wronged, nor the one who strikes him be struck. O Allah, I ask You for beneficial knowledge, acceptable deeds, and pure sustenance. O Allah, I ask You for sudden goodness, and I seek refuge in You from sudden evil. O Allah, I seek refuge in You from anxiety and sorrow, and I seek refuge in You from weakness and laziness, and I seek refuge in You from miserliness and cowardice, and I seek refuge in You from being overwhelmed by debt and overpowered by men. O Allah, grant me well-being in my body, O Allah, grant me well-being in my hearing, O Allah, grant me well-being in my sight; there is no god but You (**three times**). O Allah, I seek refuge in You from disbelief and poverty. O Allah, I seek refuge in You from the punishment of the grave; there is no god but You (**three times**). O Ever-Living, O Sustainer, by Your mercy I seek assistance, rectify for me all of my affairs, and do not leave me to myself for the blink of an eye. Here I am, O Allah, here I am. Here I am at Your service and You are pleased with me. All good is in Your hands, from You and to You. Whatever I have said, vowed, or sworn, Your will is above it. Whatever You will happens, and whatever You do not will does not happen. There is no power or might except through You. Indeed, You are

capable of all things. O Allah, whatever prayer I have offered, direct it to whom You have directed it. Whatever curse I have invoked, direct it to whom You have directed it. **You are my guardian in this world and the Hereafter; take me as a Muslim and join me with the righteous ones”.**

“O Allah, You are my Lord; there is no god but You. You created me, and I am Your servant, and I am bound by Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I confess my sins, so forgive me, for none forgives sins except You” (**three times**).

“I seek refuge in the perfect words of Allah from the evil of what He has created” (**three times**).

“In the name of Allah, with whose name nothing on earth or in the heavens can cause harm, and He is the All-Hearing, the All-Knowing” (**three times**).

“Sufficient for me is Allah; there is no god but He. In Him I place my trust, and He is the Lord of the Mighty Throne” (**seven times**).

**“Therefore, exalt Allah when you enter the evening and in the morning. (17)
His is the praise in the heavens and the earth, at the setting sun and at noon.
(18) He brings out the living from the dead, and the dead from the living. He
revives the earth after its death. Likewise, you shall be brought forth. (19)
And of His signs is that He created you from dust and you became humans
scattered throughout the earth. (20)”.**

*Peace and blessings be upon our master Muhammad, his family, and companions,
with abundant and continuous peace, until the Day of Judgment. All praise is due
to Allah, Lord of all the worlds.*

أَدْعِيَةُ الْمَسَاءِ الشَّرِيفَةِ^(٥)

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.
«لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْبِي وَيُبْهِتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ»
(عِشْرَاءً)، «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، حَمْدًا لَوْفَافِي نَعْمَةٍ وَيُكَافِي مَزِيدَةً» (ثَلَاثَاءً)، «رَضِيَ اللَّهُ رَبِّاً وَبِالْإِسْلَامِ دِينًا وَبِسَيِّدِنَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيًّا وَرَسُولًا» (ثَلَاثَاءً). «سُبْحَانَ اللَّهِ عَدَدُ خَلْقِهِ، سُبْحَانَ اللَّهِ رَبِّنَا عَرْشِهِ، سُبْحَانَ اللَّهِ مَدَادُ كَلِمَاتِهِ» (ثَلَاثَاءً). أَمْسِيَتْ وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ إِلَيْكَ أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الْلَّيْلَةِ، وَخَيْرِ مَا يَعْدُهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْلَّيْلَةِ، وَشَرِّ مَا يَعْدُهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْكُسْلِ وَسُوءِ الْكِبْرِ، وَفَتْنَةِ الدُّنْيَا، وَعَذَابِ فِي النَّارِ، وَعَذَابِ فِي الْقَبْرِ، اللَّهُمَّ أَسْأَلُكَ خَيْرَ هَذِهِ الْلَّيْلَةِ فَتَحْمِلُهَا وَنَصِّرُهَا وَتُوْرِهَا وَبَرِّكَهَا وَهَدِّهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا يَعْدُهَا. اللَّهُمَّ هَذَا اقْبَالُ لَيْلَكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْنَوْاتُ دُعَائِكَ، فَاغْفِرْ لِي وَارْحَمْنِي، وَاهْدِنِي سَبِيلَ الْأَقْوَمِ. أَمْسِيَتْ وَأَمْسَى الْمُلْكُ لِلَّهِ عَزَّ وَجَلَّ، وَالْحَمْدُ لِلَّهِ، وَالْكَبْرِيَاءُ وَالْعَظَمَةُ لِلَّهِ، وَالْحُلُقُ وَالْأَمْرُ، وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا عَزَّ وَجَلَّ، اللَّهُمَّ اجْعَلْ أَوَّلَ هَذِهِ الْلَّيْلَةِ صَلَاحًا، وَأَوْسِطْهَا نَجَاحًا، وَآخِرَهَا فَلَاحًا، يَا أَرْحَمَ الرَّاحِمِينَ. أَمْسِيَتْ وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ كُلُّهُ لِلَّهِ عَزَّ وَجَلَّ، لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا اللَّهُ، وَإِلَيْهِ الْمَصِيرُ، اللَّهُمَّ بِكَ أَمْسِيَتْ، وَبِكَ أَصْبَحْتُ، وَبِكَ حَيَّتِي وَمَوْتِي، وَإِلَيْكَ الْمَصِيرُ، أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَاتِ مِنْ شَرِّ السَّامَةِ وَالْهَامَةِ، وَأَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَاتِ مِنْ شَرِّ عَقَابِهِ، وَشَرِّ عَبَادِهِ، أَمْسِيَتْ عَلَى فَطْرَةِ الْإِسْلَامِ وَكَلِمَةِ الْإِحْلَاصِ، وَدِينِ نَبِيِّنَا مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَمَلَةِ سَيِّدِنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. «أَمْسِيَتْ يَا رَبِّ أَشْهُدُكَ، وَأَشْهُدُ مَلَائِكَتَكَ، وَأَشْهُدُ وَرُسُلَكَ، وَجَمِيعَ خَلْقِكَ عَلَى شَهَادَتِي عَلَى نَفْسِي أَنِّي أَشْهُدُ أَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَوْمَنُ بِكَ، وَأَتُوَكُ عَلَيْكَ» (الْبَعْدُ). اللَّهُمَّ إِنِّي أَمْسِيَتْ مَنْكَ فِي نَعْمَةٍ وَعَافِيَةٍ وَسِيرَ، فَلَمَّا عَلَيْيَ نَعْمَلَتْكَ وَعَافَيْتَكَ وَسِيرَتَكَ فِي الدُّنْيَا وَالْآخِرَةِ» (ثَلَاثَاءً). اللَّهُمَّ مَا أَمْسَى بِي مِنْ نَعْمَةٍ أَوْ بِأَخْدِ مِنْ خَلْقِكَ، إِمْنَكَ وَخَلْكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ. اللَّهُمَّ إِنِّي أَمْسِيَتْ أَشْهُدُكَ لَكَ بِمَا شَهَدْتَ بِهِ عَلَى نَفْسِكَ، وَشَهَدْتُ بِهِ مَلَائِكَتَكَ وَحَمَلْتُهُ عَرْشَكَ، وَجَمِيعَ خَلْقِكَ، أَلَّا لَكَ لَا إِلَهَ إِلَّا أَنْتَ الْقَائِمُ بِالْقِسْطِ، لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ، أَكْتُبْ شَهَادَتِي بَعْدَ شَهَادَةِ مَلَائِكَتِكَ، وَأُولَى الْعِلْمِ، وَمَنْ لَمْ يَشَهُدْ مِثْلَ مَا شَهَدْتَ بِهِ، فَأَكْتُبْ شَهَادَتِي مَكَانَ شَهَادَتِهِ، اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَسْتَحِيْبَ لَنَا دَعْوَتَنَا، وَأَنْ تُعْطِنَا عَمَّا أَغْنَيْتَهُ عَنَّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالَمَ الْغَيْبِ وَالشَّهَادَةِ، رَبُّ كُلِّ شَيْءٍ وَمَلِيْكُهُ، أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَشَرِّكَهُ. اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، عَلَيْكَ تَوْكِيدُّتِي، وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، سُبْحَانَ اللَّهِ الْعَظِيمِ وَرَحْمَهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ، وَأَنَّ اللَّهَ قَدْ أَخْطَطَ كُلِّ شَيْءٍ عَلَمًا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْدَبَتْ بِنَا صَبَرْتَهَا، إِنَّ رَبِّي عَلَى صِرَاطِ مُسْتَقِيمٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايِّي وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمْنِ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدِي وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَائِلِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغَثَّلَ مِنْ تَحْتِي. اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ نَفْسِي وَعَرَضِي لَكَ فَلَا يَسْتَنُمُ مِنْ شَنَمَهُ وَلَا يَظْلِمُ مِنْ طَلَمَهُ وَلَا يَضْرِبُ مِنْ ضَرَبَهُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَمًا نَافِعًا، وَعَمَلاً مُنْفَلِّا، وَرِزْقًا طَيِّبًا. اللَّهُمَّ أَسْأَلُكَ مِنْ فَحَّةِ الْحَيْرِ وَأَعُوذُ بِكَ مِنْ فَحَّةِ الشَّرِّ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَرَزِ، وَالْكُسْلِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُنُونِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدِّينِ وَفَهْرِ الرِّجَالِ. اللَّهُمَّ عَافِي فِي بَذَنِي، لَا إِلَهَ إِلَّا أَنْتَ (ثَلَاثَاءً). «الْلَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْقُفْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ» (ثَلَاثَاءً). يَا حَيُّ يَا قَيُومُ بِكَ أَسْتَغْفِرُ فَأَصْلِحْ لِي شَانِي كُلَّهُ وَلَا تَكُلِّنِي إِلَى نَفْسِي طَرْفَةِ عَيْنٍ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَرِيمِ وَبِكَلِمَاتِكَ التَّامَاتِ مِنْ شَرِّ مَا أَنْتَ أَخْدَبَنَا صَبَرْتَهَا، اللَّهُمَّ أَنْتَ تَكُشُّفُ الْمُغْرَمَ وَالْمَأْمَنَ، اللَّهُمَّ لَا يُهْزِمُ جَنْدَكَ وَلَا يُخْلِفُ وَعْدَكَ وَلَا يَفْعُلُ ذَجَّانَكَ الْحَدَدَ سُبْحَانَكَ، اللَّهُمَّ وَبِحَمْدِكَ، لَيْكَ اللَّهُمَّ لَيْكَ، وَسَعْدِيَكَ، وَالْحَيْرُ فِي يَدِيْكَ، وَمَنْكَ وَإِلَيْكَ، مَا فَلَّتْ مِنْ قَوْلٍ، أَوْ نَذَرْتْ مِنْ نَذْرٍ، أَوْ حَفَّتْ مِنْ حَلْفٍ، فَمَشِّيَّنَكَ بَيْنَ يَدَيْهِ، مَا شَيَّنَتْ مِنْهُ كَانَ، وَمَا أَنْ تَشَأْ لَمْ يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ، إِنَّكَ

(١) أَعْلَمُ أَنْ أَفْضَلَ وَقْتٍ لِفَرَاعَةِ أَدْعِيَةِ الْمَسَاءِ الشَّرِيفَةِ بَعْدَ صَلَاةِ الْمَغْرِبِ، فَإِنْ لَمْ يَسْتَطِعْ، فَوَقْتُهَا يَمْتَدُ إِلَى قَبْلِ التَّوْمَ، وَيُسْتَحْبِتُ أَنْ تُقْرَأُ فِي جُلْسَةٍ وَاحِدَةٍ وَاسْتِقْبَالُ الْقِبْلَةِ الشَّرِيفَةِ، فَإِنْ تَعْدَ ذِكْرَهَا بِالْأَدَابِ السَّابِقَةِ جَازَ لَهُ أَنْ يَذْكُرَهَا وَفَقَرَ اسْتِطَاعَتِهِ.

عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ وَمَا صَلَّيْتُ مِنْ صَلَّاتٍ، وَمَا لَعَنْتُ مِنْ لَعْنَاتٍ، أَنْتَ وَلِيٌّ فِي الدُّنْيَا
وَالْآخِرَةِ تُوْفِنِي مُتَلِّمًا وَالْحَقِيقِي بِالصَّلَاحِينَ. «اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدُكَ مَا
اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنَعْمَاتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ» (ثَلَاثَةٌ).
«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّمَامَاتِ مِنْ شَرِّ مَا حَلَّ» (ثَلَاثَةٌ)، «بِسْمِ اللَّهِ الَّذِي لَا يَبْصُرُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمَيعُ الْعَلِيمُ» (ثَلَاثَةٌ)، «حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوْكِيدٌ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ» (سَبْعَةٌ).
(فَسَبَحَ اللَّهُ حِينَ تَمَسَّونَ وَحِينَ تَصْبِحُونَ) (١٧) وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشَيْهَا وَجِينَ تُظَهَّرُونَ (١٨) يُخْرُجُ الْحَيَّ
مِنَ الْمَمِيتَ وَيُخْرُجُ الْمَمِيتَ مِنَ الْحَيَّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُحْرَجُونَ (١٩) وَمَنْ عَابَتْهُ أَنْ حَلَقْتُمْ مِنْ ثُرَابٍ ثُمَّ إِذَا أَنْتُمْ
بَشَرٌ تَنْتَشِرُونَ (٢٠).
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَلِهٖ وَصَاحِبِهِ وَسَلَّمَ شَلِيمًا كَثِيرًا دَائِمًا أَبَدًا إِلَى يَوْمِ الدِّينِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Evening Supplications ^(٦)

I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan.

In the name of Allah, the Most Gracious, the Most Merciful.

“There is no power and no strength except with Allah, the Most High, the Most Great. Glory be to Allah, and all praise is due to Allah; there is no deity but Allah, and Allah is the Greatest. There is no power and no strength except with Allah, the Most High, the Most Great. “There is no deity but Allah, alone with no partner; His is the dominion, and His is the praise; He gives life and causes death, and He is Ever-Living and does not die; in His Hand is all good, and He is capable of all things”. (**Ten times**) “All praise is due to Allah, the Lord of the worlds, praise that matches His blessings and rewards us with more”. (**Three times**) “I am pleased with Allah as my Lord, with Islam as my religion, and with my Prophet Muhammad, peace be upon him and his family, as my Messenger”. (**Three times**) “Glory be to Allah, the number of His creations; glory be to Allah, the satisfaction of His soul; glory be to Allah, the weight of His Throne; glory be to Allah, the ink of His words”. (**Three times**)

“I have entered the evening, and the dominion belongs to Allah; all praise is due to Allah; there is no deity but Allah, alone with no partner. O Allah, I ask You for the goodness of this night and the goodness that follows it, and I seek refuge in You from the evil of this night and the evil that follows it. O Allah, I seek refuge in You from laziness and the evils of old age, and from the trials of this world, and from punishment in the Fire, and punishment in the grave. O Allah, I ask You for the goodness of this night: its openings, its victories, its light, its blessings, and its guidance, and I seek refuge in You from the evil of what is in it and the evil that follows it. O Allah, this is the arrival of Your night and the departure of Your day, and the voices of Your supplicants, and the presence of Your prayers. So forgive me, have mercy on me, and guide me to the straight path”.

⁶ Know that the best time to recite the evening supplications is after the Maghrib prayer, extending until just before sleep. It is preferable to recite them in one sitting while facing the Qibla. If it is difficult to remember them with the previously mentioned etiquette, it is permissible to mention them according to one's ability.

“I have entered the evening, and the dominion belongs to Allah, the Mighty and Majestic; all praise is due to Allah, and glory and greatness belong to Allah, and creation and command, and the night and the day and all that resides within them belongs to Allah, the Mighty and Majestic. O Allah, make the beginning of this night righteous, its middle successful, and its end prosperous, O Most Merciful of the merciful”.

“I have entered the evening, and all praise is due to Allah, the Mighty and Majestic; there is no partner for Him; there is no deity but Allah, and to Him is the final destination. O Allah, with You I have entered the evening, and with You I have risen, and with You is my life and death, and to You is the final destination. I seek refuge in the complete words of Allah from the evil of the harmful and the creeping things, and I seek refuge in the complete words of Allah from the evil of His punishment and the evil of His servants. I have entered the evening upon the fitrah of Islam and the word of sincerity, and the religion of our Prophet, our Master Muhammad, peace be upon him and his family, and the religion of our Master Abraham, a hanif, a Muslim, and I am not among the polytheists”.

“O Lord, I bear witness, and I bear witness to Your angels, Your Prophets and Messengers, and all Your creations, that I bear witness that there is no deity but You, alone with no partner, and that our Master Muhammad is Your servant and Messenger, and I believe in You, and I place my trust in You”. (Four times) “O Allah, I have entered the evening in Your grace, health, and protection; complete Your grace, health, and protection upon me in this world and the Hereafter”. (**Three times**)

“O Allah, whatever blessing has come to me this evening, or to any one of Your creation, is solely from You, with no partner. To You belongs all praise and thanks. O Allah, I bear witness to You as You bear witness to Yourself, and as Your angels and those who carry Your Throne, and all of Your creation bear witness that there is no deity but You, the Just, there is no deity but You, the Mighty, the Wise. Write my testimony after the testimony of Your angels, and of the learned, and of those who do not testify as I have testified. O Allah, You are Peace, and from You comes Peace, and to You returns Peace. I ask You, O Possessor of Glory and Honor, to respond to our supplication, to grant us our desires, and to make us independent of those whom You have made independent of us among Your creation. O Allah, rectify my religion, which is the safeguard of my affairs, and rectify my worldly life, which is my livelihood, and rectify my Hereafter, to which I return. O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, Lord of everything and its Sovereign, I bear witness that there is no deity but You. I seek refuge with You from the evil of myself, and from the evil of the merciful Satan and his

partnership. O Allah, You are my Lord; there is no deity but You. In You I put my trust, and You are the Lord of the Great Throne. Glory be to Allah, the Great, and praise be to Him. There is no power and no strength except with Allah. What Allah wills happens, and what He does not will does not happen. I know that Allah is capable of all things, and that Allah has encompassed everything in knowledge. O Allah, I seek refuge with You from the evil of myself, and from the evil of every creature You hold by its forelock; indeed, my Lord is on a Straight Path. O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly life, my family, and my wealth. Cover my shortcomings and grant me security in my fears. O Allah, protect me from in front of me and from behind me, and from my right and from my left, and from above me, and I seek refuge in Your greatness from being attacked from below. O Allah, I have dedicated myself and my honor to You, so let not anyone who insults it insult it, nor let anyone who wrongs it wrong it, nor let anyone who strikes it strike it. O Allah, I ask You for beneficial knowledge, accepted deeds, and good provision. O Allah, I ask You for sudden good and seek refuge with You from sudden evil. O Allah, I seek refuge with You from worry and grief, and I seek refuge with You from incapacity and laziness, and I seek refuge with You from stinginess and cowardice, and I seek refuge with You from the burden of debt and the oppression of men. O Allah, grant me health in my body. O Allah, grant me health in my hearing. O Allah, grant me health in my sight; there is no deity but You (three times). O Allah, I seek refuge with You from disbelief and poverty. O Allah, I seek refuge with You from the punishment of the grave; there is no deity but You (three times). O Living, O Sustainer, I seek Your help, so rectify all my affairs for me and do not leave me to myself even for the blink of an eye. O Allah, I seek refuge in Your noble face and in Your perfect words from the evil of what You hold by its forelock. O Allah, You uncover burdens and sins. O Allah, Your army cannot be defeated, and Your promise cannot be broken, and the determined cannot benefit from You. Glory be to You, O Allah, and with Your praise. Here I am, O Allah, here I am. Here I am and my joy is in Your hands; from You and to You. Whatever I have said or vowed, or sworn, Your will is before it. Whatever You will happens, and what we do not will does not happen. There is no power and no strength except with You; indeed, You are capable of all things. O Allah, and whatever prayer I have offered, let it be upon those whom You have prayed upon, and whatever curse I have uttered, let it be upon those whom You have cursed”

“You are my guardian in this world and the Hereafter; take me as a Muslim and join me with the righteous ones”.

“O Allah, You are my Lord; there is no deity but You. You created me, and I am Your servant, and I am on Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessings upon me,

and I acknowledge my sins, so forgive me, for none forgives sins except You” (**three times**)

“I seek refuge with the complete words of Allah from the evil of what He has created” (**three times**)

“In the name of Allah, with Whose name nothing can harm in the heavens or the earth, and He is the All-Hearing, the All-Knowing” (**three times**)

“Allah is sufficient for me; there is no deity but Him. In Him I put my trust, and He is the Lord of the Great Throne” (**seven times**)

**“Therefore, exalt Allah when you enter the evening and in the morning. (17)
His is the praise in the heavens and the earth, at the setting sun and at noon.
(18) He brings out the living from the dead, and the dead from the living. He revives the earth after its death. Likewise you shall be brought forth. (19)
And of His signs is that He created you from dust and you became humans scattered throughout the earth. (20)”**

And may Allah send blessings upon our master Muhammad and upon his family and companions, and may He grant them abundant peace forever until the Day of Judgment. And all praise is due to Allah, Lord of the worlds.

حِزْبُ الْإِمَامِ النَّوْوَيِّ الشَّرِيفِ (٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَكْبَرُ عَلَى نَفْسِي وَعَلَى دِينِي، وَعَلَى أَهْلِي وَعَلَى أَوْلَادِي، وَعَلَى مَالِي وَعَلَى أَصْحَابِي، وَعَلَى أَدِيَانِهِمْ وَعَلَى أُمُوْلِهِمْ أَلْفَ بِسْمِ اللَّهِ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَكْبَرُ، اللَّهُ أَكْبَرُ، أَكْبَرُ عَلَى نَفْسِي وَعَلَى دِينِي، وَعَلَى أَهْلِي وَعَلَى أَوْلَادِي، وَعَلَى مَالِي وَعَلَى أَصْحَابِي، وَعَلَى أَدِيَانِهِمْ وَعَلَى أُمُوْلِهِمْ أَلْفَ بِسْمِ اللَّهِ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَكْبَرُ، أَكْبَرُ عَلَى نَفْسِي وَعَلَى أَهْلِي وَعَلَى مَالِي وَعَلَى أَصْحَابِي وَعَلَى أَدِيَانِهِمْ وَعَلَى أُمُوْلِهِمْ أَلْفَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَعَلَى اللَّهِ وَفِي اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ بِسْمِ اللَّهِ عَلَى دِينِي وَعَلَى نَفْسِي وَعَلَى أَوْلَادِي، بِسْمِ اللَّهِ عَلَى مَالِي وَعَلَى أَهْلِي، بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ أَعْطَانِيهِ رَبِّي بِسْمِ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعَ وَرَبِّ الْأَرْضِينَ السَّبْعَ وَرَبِّ الْعَرْشِ الْعَظِيمِ «بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ» (ثَلَاثَةٌ)

وَمِثْلُ ذَلِكَ عَنْ يَمِينِي وَعَنْ أَيْمَانِهِمْ، وَمِثْلُ ذَلِكَ عَنْ شِمَائِلِي وَعَنْ شَمَائِلِهِمْ، وَمِثْلُ ذَلِكَ مِنْ أَمَامِي وَأَمَامِهِمْ، وَمِثْلُ ذَلِكَ مِنْ خَلْفِي وَمِنْ خَلْفِهِمْ، وَمِثْلُ ذَلِكَ مِنْ فَوْقِي وَمِنْ فَوْقَهُمْ، وَمِثْلُ ذَلِكَ مِنْ تَحْتِي وَمِنْ تَحْتِهِمْ، وَمِثْلُ ذَلِكَ مُحِيطٌ بِي وَبِهِمْ. **اللَّهُمَّ** إِنِّي أَسْأَلُكَ لِي وَلَهُمْ مِنْ حَيْرَكَ لِحِلْيَكَ الَّذِي لَا يَمْلِكُهُ غَيْرُكَ، **اللَّهُمَّ** اجْعَلْنِي وَإِيَّاهُمْ فِي عِبَادِكَ وَعِبَادِكَ وَعِبَادِكَ وَجُوَارِكَ وَأَمْنِكَ وَحِزْبِكَ وَحِرْزِكَ وَكَفْكَ منْ شَرِّ كُلِّ شَيْطَانٍ وَسُلْطَانٍ وَإِلَّسِ وَجَانِ وَبَاغِ وَحَاسِدِ وَسَبْعَ وَحَيَّةِ وَعَفْرَبِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ أَخْدُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ. حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوَّبِينَ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ السَّاَتِرُ مِنَ الْمَسْتُورِينَ،

(١) يُفْرِّجُ هَذَا الْجَزْبُ الشَّرِيفُ كُوْرِدٌ يَوْمِيٌّ مَرْأَةً صَبَاحًا بَعْدَ صَلَةِ الْفَجْرِ، وَمَرْأَةً مَسَاءً بَعْدَ صَلَةِ الْمَغْرِبِ، وَهُوَ وَرْدٌ لَازِمٌ لِلْمُرِيدِ لَا يَتَرُكُهُ بِأَيِّ خَلٍ مِنَ الْأَحْوَالِ مَا ذَادَ فِي هَذِهِ الطَّرِيقَةِ.

حَسْبِيَ النَّاصِرُ مِنَ الْمَنْصُورِينَ، حَسْبِيَ الْفَاهِرُ مِنَ الْمَفْهُورِينَ، حَسْبِيَ الَّذِي هُوَ حَسْبِيَ، حَسْبِيَ مَنْ لَمْ يَزِلْ حَسْبِيَ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، حَسْبِيَ اللَّهُ مِنْ جَمِيعِ خَلْقِهِ.

(ان ولی الله الذي نزل الكتب وهو يتولى الصالحين.)

(وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥) وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْنَهَ أَنْ يَقْهُوهُ وَفِي أَذْانِهِمْ وَقُرْأً وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانَ وَحْدَهُ وَلَوْا عَلَى أَدْبَرِهِمْ نَفُورًا (٤٦))
فَإِنْ تَوَلُّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوْكِيدٌ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ « (سَبْعًا) .

«وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ» (ثَلَاثَةٌ).
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَهْلِهِ وَصَحْبِهِ وَسَلَّمَ .

تَنْفَثُ (ثَلَاثَةٌ) مِنْ غَيْرِ بُصَاقٍ، عَنْ يَمِينِكَ وَمِنْ أَمَامِكَ وَعَنْ شِمَالِكَ

«خَبَأْتُ نَفْسِي فِي حَرَائِنِ بِسْمِ اللَّهِ، أَفْقَلْهَا تَفْتَنِي بِاللَّهِ، مَفَاتِيحُهَا لَا قُوَّةَ إِلَّا بِاللَّهِ، أَدَافِعُ بِكَ اللَّهُمَّ
عَنْ نَفْسِي مَا أُطِيقُ وَمَا لَا أُطِيقُ، لَا طَاقَةَ لِمَحْلُوقٍ مَعَ قُدْرَةِ الْخَالِقِ» (ثَلَاثَةٌ).

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَهْلِهِ وَصَحْبِهِ وَسَلَّمَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Imam al-Nawawi's Noble Invocation ⁽⁸⁾

In the name of Allah, the Most Gracious, the Most Merciful

In the name of Allah: Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. I say for myself, my religion, my family, my children, my wealth, my friends, and on a thousand, in the name of Allah, Allah is the Greatest, Allah is the Greatest, on their religions and their wealth (**a thousand times**)

In the name of Allah: Allah is the Greatest. I say for myself, my religion, my family, my children, my wealth, my friends, and on their religions and their wealth, (**a million times**).

⁸ This noble invocation should be recited as a daily ritual once in the morning after the Fajr prayer, and once in the evening after the Maghrib prayer. It is a necessary practice for the disciple and should not be abandoned under any circumstances as long as one is on this practice.

In the name of Allah, Allah is the Greatest, Allah is the Greatest. I say for myself, my religion, my family, my children, my wealth, my friends, and on their religions and their wealth, (**a million times**)

There is no power and no strength except with Allah, the Most High, the Most Great. In the name of Allah, and with Allah, and from Allah, and to Allah, and upon Allah, and in Allah, and there is no power and no strength except with Allah, the Most High, the Most Great. In the name of Allah for my religion, for myself, for my children, in the name of Allah for my wealth and for my family". In the name of Allah for Everything my Lord has given me, in the name of Allah, Lord of the seven heavens and Lord of the seven earths and Lord of the Great Throne. In the name of Allah, with Whose name nothing can harm in the heavens or the earth, and He is the All-Hearing, the All-Knowing" (**three times**)

"In the name of Allah, the best of names in the earth and the heavens. In the name of Allah, I begin, and with Him I conclude. Allah, Allah, Allah. Allah is my Lord; I do not associate anything with Him. Allah, Allah, Allah. Allah is my Lord; there is no deity but Allah. Allah is more honored, greater, and more exalted than what I fear and dread. O Allah, I seek refuge in You from the evil of myself and from the evil of others, and from the evil of what my Lord has created and fashioned. And with You, O Allah, I protect myself from them, and with You, O Allah, I seek refuge from their evils, and with You, O Allah, I ward off against their harms, and I present before me and before them:

(**"In the name of Allah, the Most Gracious, the Most Merciful. (Say, He is Allah, One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent"**) (**three times**).

And similarly to my right and to their rights, and similarly to my left and to their lefts, and similarly in front of me and in front of them, and similarly behind me and behind them, and similarly above me and above them, and similarly below me and below them, and similarly all around me and them. O Allah, I ask You for me and for them from Your goodness, with Your goodness which none possesses except You. O Allah, make me and them among Your servants, Your refuge, Your family, Your neighbors, Your security, Your group, Your protection, and Your shelter from the evil of every devil, authority, human, and jinn, and from the envious, and from the lion, the serpent, and the scorpion, and from the evil of every creature which You take by its forelock. Indeed, my Lord is on a straight path. My Lord is sufficient for me among the Lord of all beings. My Creator is sufficient for me among the created beings. My Provider is sufficient for me among those who are provided for. My Veiler is sufficient for me among the concealed. My Helper is sufficient for me among those who are helped. My Conqueror is sufficient for me among the

conquered. My Sufficient is He who is my Sufficiency, my Sufficient is He who has always been my Sufficiency. Sufficient is Allah, and He is the best Disposer of affairs. Sufficient is Allah for all His creation.

(“Indeed, my Protector is Allah, who sent down the Book, and He takes care of the righteous”). (“And when you recite the Qur'an, we place between you and those who do not believe in the Hereafter a concealed barrier.) And We have placed upon their hearts coverings so that they may not understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn on their backs in aversion”).

(“So if they turn away, say: “Sufficient for me is Allah; there is no deity except Him. In Him I put my trust, and He is the Lord of the Great Throne”) (seven times)

(“And there is no power and no strength except with Allah, the Most High, the Most Great”) (three times).

And may Allah send blessings upon our master Muhammad and upon his family and companions, and may He grant them peace.

And I seek refuge (three times) - exhaling without spitting - to my right and in front of me and to my left: “I have concealed myself in the treasures of the name of Allah; its locks are my trust in Allah; its keys have no power except with Allah. I repel, O Allah, from myself what I can and what I cannot endure; there is no strength for any creature against the power of the Creator” (three times).

Sufficient is Allah, and He is the best Disposer of affairs, and there is no power and no strength except with Allah, the Most High, the Most Great. And may Allah send blessings upon our master Muhammad and upon his family and companions, and all praise is due to Allah, Lord of the worlds.

The Testament of Guide Abdul Qadir Al-Jilani

Know, my brother the disciple, that this testament belongs to the Imam of the Sufi path, Guide Abdul Qadir Al-Jilani, may Allah be pleased with him. It is a great testament that he bequeathed to his son, Guide Abdul Wahhab, before his transition to the highest companion. It serves as a guide for every disciple, like a lamp illuminating the way. Preserve it and act upon it, for it contains goodness, light, and blessings. Here is the testament:

Guide Abdul Qadir Al-Jilani, may Allah be pleased with him, says: “Know, my son, may Allah grant us and you, as well as all Muslims, success: I advise you to be God-fearing and obedient to Him, to adhere to the Sharia, and to safeguard its limits”.

And know, my son, may Allah grant us and you, as well as all Muslims, success: that our order is based on the Book and the Sunnah, the purity of heart, the generosity of hand, the giving of gifts, the avoidance of harshness, enduring harm, and forgiving the faults of brothers. I also advise you, my son, to embrace poverty, which entails preserving the sanctity of the Guides and maintaining good relationships with brothers, advising both the young and the elders, and avoiding disputes except in matters of religion.

And know, my son, may Allah grant us and you, as well as all Muslims, success: that the essence of poverty is to not depend on anyone like yourself, and the essence of wealth is to be self-sufficient from those like yourself. Sufism is a state for those who do not concern themselves with rumors and chatter. When you see a poor person, do not greet him with knowledge but rather with kindness, for knowledge may intimidate him, while kindness will comfort him.

And know, my son, may Allah grant us and you, as well as all Muslims, success: that action is based on eight qualities: the first is generosity; the second is contentment; the third is patience; the fourth is sign; the fifth is estrangement; the sixth is wearing wool; the seventh is travel; the eighth is poverty. Generosity is for the Prophet of Allah Ibrahim (Abraham), peace be upon him; contentment is for the Prophet of Allah Ishaq (Isaac), peace be upon him; patience is for the Prophet of Allah Ayyub (Job), peace be upon him; the sign is for the Prophet of Allah Zakariya (Zechariah), peace be upon him; estrangement is for the Prophet of Allah Yusuf (Joseph), peace be upon him; wearing wool is for the Prophet of Allah Yahya (John), peace be upon him; travel is for the Prophet of Allah Isa (Jesus), peace be upon him; and poverty is for our beloved Prophet Muhammad, the chosen one, may Allah's peace and blessings be upon him, and honor and exalt him.

And you, my son: should associate with the wealthy through humility and with the poor through kindness. Be sincere, which means forgetting the perception of creation and constantly perceiving the Creator. Do not hold Allah accountable for the causes and rely on Him in all situations, and do not place the rights of your brother based solely on your kinship, affection and friendship.

And you must serve the poor through three things: the first is humility; the second is good character; the third is the purity of the soul. Strive with your soul until it lives. The closest creation to Allah is the one with the best character, and the best deeds are those that maintain secrecy and avoid turning toward anything other than Allah. When you gather with the poor, you should advise one another in truth and to encourage patience. Your worldly pursuits should consist of two things: the company of a poor person and the honor of a Wali.

And know, my son, that the poor have no sufficiency except in Allah, the Exalted. And know, my son, that boasting over those beneath you is weakness, and boasting over those above you is pride. Poverty and action are two realities; do not mix them with anything frivolous.

The Testament of Guide Mahmoud Al-Jalili Al-Mawsili Al-Qadiri

Guide Mahmoud Al-Jalili Al-Mawsili Al-Qadiri, may Allah sanctify his soul, said while advising Guide Nur Al-Din Al-Burevkani Al-Qadiri:

“I advise you to be God-fearing and obedient to Him, to uphold the etiquette of the noble Sharia, and to adhere to its limits. Allah, the Exalted, says: (“**And whoever transgresses the limits of Allah, they are the wrongdoers**”).

And I advise you to act according to the principles of the pure Sharia, as Allah, the Exalted, says: (“**And indeed, this is My straight path, so follow it and do not follow other paths, for they will separate you from His path. This is what He has enjoined upon you that you may become righteous**”).

And I advise you to avoid leaning towards this world and loving it. Allah, the Exalted, says: (“**So let not the worldly life deceive you**”).

And I advise you: to be content and satisfied with the little that is lawful. God Almighty says: (“**Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?**”). Allah the Almighty says: (“**And they will eat as livestock eat, and the Fire will be their abode**”). So do not stay in this evil position and do not rejoice in it.

And I advise you: to practice solitude and to refrain from mingling with people except for a religious purpose. Allah, the Exalted, says: (“**The devils of mankind and jinn inspire some of them to others adorned speech as a delusion**”).

And I advise you: to abandon the whispers of the world and the corrupt, heedless, and false thoughts that have no benefit.

And I advise you: to constantly be aware of Allah, the Exalted. Allah, the Exalted, says: (“**And do not be like those who forgot Allah, so He made them forget themselves. It is they who are the disobedient**”).

And I advise you: to put your trust in Allah. Allah, the Exalted, says: (“**And upon Allah put your trust if you are believers**”).

And I advise you: to renounce what is besides Allah. Allah, the Exalted, says: (“**Is not Allah sufficient for His servant? And yet they frighten you with those**”).

besides Him. And whomsoever Allah leads astray, for him there is no guide; and whomsoever Allah guides, for him there is no misleader. Is not Allah Exalted in Might, Invincible?”).

And I advise you: to be patient and content in times of hardship. Allah, the Exalted, says: (“**And if you are patient and fear Allah, indeed, that is of the matters [requiring] determination**”).

And I advise you: to sleep in a state of purity, to repent, and to feel remorse for past sins. Allah, the Exalted, says: (“**And whoever does not repent, it is they who are the wrongdoers**”).

And I advise you: to always recognize the shortcomings within yourself. Allah, the Exalted, says: (“**So do not be deceived by yourselves; He knows best who fears Him**”).

And I advise you: not to seek revenge for yourself when harmed. Allah, the Exalted, says: (“**So whoever pardons and makes reconciliation, his reward is [due] from Allah. Indeed, He does not like the wrongdoers**”).

And I advise you: to take care of all matters of religion, to be cautious, to be aware of heedlessness, and to strive in all that is good and pleasing to Allah, the Exalted. If you have little with you, perhaps it is great with Allah. Allah, the Exalted, says: (“**And Allah knows, while you do not know**”).

Jaridat Al Murideen by of Guide Nour al-Din al-Burevkani al-Qadiri

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, whoever seeks refuge to Him wins, and whoever seeks guidance from others perishes. Whoever observes Him will find Him, and whoever neglects Him loses His mercy. Whoever holds themselves accountable is cautious, and whoever neglects themselves forgets. Peace and blessings be upon the best of creation and the most complete of them, Muhammad, and upon his family and companions, who strived for the truth until they eradicated falsehoods and restored statements to the rulings of revelation. May Allah's peace and blessings be upon all prophets and messengers, the angels brought close, and all of Allah's righteous servants. May Allah's mercy, blessings, and forgiveness be upon all Muslims.

Now, this is the Journal of the Disciples, and a correspondence for the students, which they would write to their companions, encompassing the means of salvation and filled with the means of destruction. It is essential for anyone who is concerned about their soul to preserve it, for therein lies salvation and goodness:

In the name of Allah, the Most Gracious, the Most Merciful.

O believer, be mindful of your Lord in your mornings and evenings, and at all times, observing Him, fearing His wrath, cautious of His displeasure, distant from His disobedience, and remembering Hell, the serpents, and the scorpions. When you sit with people, speak little, do not laugh excessively, nor be boring, nor restless, nor troublesome. Do not become engrossed with your companion, nor lean towards anything but the remembrance of Allah, who is the true companion. Do not be arrogant, nor spiteful, nor angry, nor light-hearted, nor overly impressed by eloquent speech, nor contrived in beautiful words. Do not add extra words of virtue, and do not let your character worsen if someone wrongs you. Do not blame, nor praise, nor criticize, nor gossip, nor backbite, nor slander. Be humble, composed, and silent, remembering Allah at all times. And when you walk, walk on the earth with humility, neither proud, nor arrogant, nor showy. When you are called forward, step up; and if they advance upon you, be content. If you are praised, do not rejoice, and if someone insults you, do not be disturbed. Be compassionate towards people, kind and merciful, enjoining what is right and advocating it, forbidding what is wrong and staying away from it. Remember your sins and beware of your flaws. Establish your deeds and renew your repentance, and frequently seek forgiveness day and night. Engage much with the Great Qur'an, and with prayer and peace upon the Prophet (peace be upon him). Allah, the Most High, said in His clear Book, a comprehensive exhortation: (**“And We have enjoined those who were given the Scripture before you and yourselves to fear Allah”**). [Qur'an 4:131].

The pious one comes with what Allah has commanded and avoids what He has prohibited, and does not forget his Lord. Sometimes he remembers his grave, its darkness, its desolation, its dust, and its serpents; at other times he reflects on the length of his standing before his Lord on the longest of days: (“**The day the duration of it is a thousand years**”). [Qur'an 32:5]. There is no sleep nor slumber on that day. Sometimes he contemplates the crossing over the back of Hell, which is like the back of a camel. At other times he is cautious of falling into the depths of the fires and the intense cold. Sometimes he weeps for his past sins, and sometimes he regrets the days of his negligence and the era of his misdeeds, approaching his fears with tears and sorrow, feeling remorse for his regrets and sadness. Sometimes he reads the books of the imams, calling the community to what brings mercy and the path of guidance. At other times he visits the graves, reflecting on the decayed bodies, the crumbling bones, and the severed limbs. By this, he reflects on negligence and idleness, preparing for the days of fear and fatigue: (“**On the Day when wealth and children will not benefit [anyone], except one who comes to Allah with a sound heart**”) [Qur'an 26:88-89].

May Allah send blessings upon our master Muhammad, upon his family and companions, and those who follow them in goodness until the Day of Judgment. All praise is due to Allah, Lord of the worlds.

From the Teachings of Guide Noor al-Din al-Burevkani al-Qadiri, may Allah sanctify his soul:

Guide Noor al-Din al-Burevkani al-Qadiri said, “Our way revolves around seclusion, fulfilling the obligatory rights of Allah the Exalted, and performing the recommended acts such as night prayer, fasting on Mondays and Thursdays, visiting graves for reflection and reading, and taking lessons from the inhabitants of the graves and the calamities of life. This includes the Duha prayer, the prayer of the penitent, the Witr prayer, and the Tahajjud, among other Sunnahs”.

He also said: “O believer, be in your mornings and evenings, and at all times, in remembrance of your Lord, watchful of Him, fearful of His wrath, cautious of His displeasure, distant from His disobedience, and mindful of Hell, serpents, and scorpions”.

He also said: “Do not direct your heart toward others; purify it with the waters of forgiveness, and cleanse it from these impurities with the dust of humility and submission. Do not turn your heart except toward your Lord, and do not lay your humility and submission except before Him. The heart should have only one direction, so when it turns to Him, it is shielded from everything else. Direct your heart toward your true Qiblah, witness the station of excellence, and observe the conditions of the master of the sons of Adam. Be a servant to the One who is engaged in affairs every day, rectify the prayer of your secret, be self-sufficient from creation, and make your standing a steadfastness in obedience, your bowing a submission to His greatness, and your prostration a total surrender in His presence, and be absent from worldly matters”.

He also said: “I advise you to fear Allah and obey Him. For whoever persists in His piety and obedience to his Lord and is sincere to Allah, he will be with our master Muhammad (peace be upon him) on the Day of Resurrection, along with his family, companions, followers, scholars, Awlia’, and those close to Allah. May Allah be pleased with them all. He will be saved from the punishment of the Fire, the torment of the grave, and the horrors and accounting on a day that will be of fifty thousand years. It is a great day and it carries severe torment”.

He also said: “I advise you to be pious, which is to love Allah, to give thanks for His blessings, to fear His wrath and retribution. I also advise you to maintain the remembrance of Allah, for His remembrance is a fortified stronghold and a protection from the devils, leading to elevated ranks and closeness, knowledge and secrets, the light of the heart, the awakening of the spirit, the joy of the secret, the death of the self, and the perfection of the intellect”.

He also said: “I advise you to recite the Qur'an, for it is an excellent intercessor, an excellent guide, and an excellent mentor. Whoever is devoted to the Qur'an and adheres to its sanctity and acts upon it will have the angels seeking forgiveness for him in the heavens and the earth”.

He also said: “You should fear Allah and obey Him, maintain His remembrance and gratitude, and be conscious of Him, walking the path of the righteous predecessors. For whoever follows their way will be on the straight path, and he will possess a pure soul and a sound heart”.

He also said: “Whoever says to his teacher, 'Why?' will not succeed. This means that whoever does not act upon his teacher's guidance will not achieve his desires. And whoever listens to the words of his teacher, Allah will gather him with His Messenger (peace be upon him), for the teacher is the inheritor of the Messenger of Allah (peace be upon him), and he does not speak from himself; rather, he conveys to you his commands and prohibitions”.

He also said: “Reading the books of the people of knowledge is akin to being near the lights and knowledge. One who does not stand upon their traces and does not take from their abundance will not catch a whiff of perfection. For the true essence of a good life belongs to them; they are the people from whom their companion does not suffer. So how can their lover and companion be lost? May Allah be pleased with them all and with us and with the loving ones by their blessings”.

He also said, may Allah sanctify his soul: “The greatest thing in this practice is the unity of Muslims, whether they are sinful, wrongdoers, or otherwise among the disobedient and those committing major sins. This is to realize the brotherhood of Islam. However, one must show enmity and aversion toward the disobedient openly, hoping for their reform and that they abandon sin. Yet, in the heart, when expressing hatred, there should be compassion and mercy toward the sinner”.

And he said, “O my brother, if a person were to travel from the east to the west in search of a guide and a knowledgeable teacher, he would not find him until he possesses these attributes and does not attain the vision of the Awlia' until he observes these etiquettes”.

Conclusion

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah, the Lord of all worlds, and prayers and peace be upon our master Muhammad, his family, and all his companions,

By the grace of Allah, I have completed this blessed message on the third Saturday of the month of Dhul-Hijjah in the year one thousand four hundred and thirty-four of the Hijrah, corresponding to the second of July in the year two thousand twenty-two of the Gregorian calendar. I ask Allah, the Exalted, to make it beneficial for all disciples and to accept it from me with a good acceptance, and to make it sincere for His noble face. Indeed, He is capable of this and has the power to do so. Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing. And forgive us; indeed, You are the Most Accepting of Repentance, the Most Merciful. And grant us beneficial knowledge; indeed, You are capable of all things, O Lord of the worlds. And may Allah send blessings upon our master Muhammad and upon his family and companions, and all praise is due to Allah, the Lord of all worlds.

*Servant of the blessed Al Qadiriyya Al Aliyya order,
Zain al-Din Mukhlif ibn Yahya al-Ali al-Hudhaifi al-Qadiri al-Husseini*

Table of Contents

Introduction	5
Lineage of At-Tariqah Al-Qadiriyyah Al-Aliyyah	6
The Most Important Duties and Practices for the Disciple in Our Order	10
The daily practice in At-Tariqah Al-Qadiriyyah Al-Aliyyah	14
Morning Supplications	17
Evening Supplications	23
Imam al-Nawawi's Noble Invocation	29
The seven names in At-Tariqah Al-Qadiriyyah Al-Aliyyah	33
The Testament of Guide Abdul Qadir Al-Jilani	35
The Testament of Guide Mahmoud Al-Jalili Al-Mawsili Al-Qadiri	38
Jaridat Al Murideen by of Guide Nour al-Din al-Burevkani al-Qadiri	41
From the Teachings of Guide Noor al-Din al-Burevkani al-Qadiri	44
Conclusion	48
Table of Contents	49

Series of Publications
Dar al-Noor al-Qadiriya for the Sciences of Tasawwuf and the Ahl al-Bayt

The Important Summary

This is a brief message outlining the essential supplications and general duties for the disciple at the beginning of their path in our honorable Qadiri Order, including the general litany of the path, which is considered the most important and obligatory for the disciple, a necessary litany for a lifetime. I also outline the most important gatherings and supplications that the disciple is required to practice, which are also necessary for the disciple for a lifetime. I then specify the most important actions and duties that every disciple in this practice must adhere to, as commanded by Allah, the Most High, and as emphasized in the noble Sunnah. Without these liturgies, the disciple cannot truly be a disciple in this practice, may Allah be pleased with its guides, scholars and leaders.

Mukhlef al-Ali al-Qadiri al-Husseini

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