...for without doubt, in the remembrance of Allâh, do hearts find satisfaction."
The sacred name of Allāh, the Almighty carries the blessings, taste, sweetness, thrill and peace of mind that is invariably experienced by one who has practised and remained absorbed in His thikr for a considerable time. This thikr brings about joy of the heart and peace of mind. Allāh mentions:

"... for without doubt, in the remembrance of Allāh, do hearts find satisfaction."

Today there is a wave of discontentment in the world. A loss of love for Allāh, the Almighty, and a connection failure in the hearts of men. Worries, anxieties and lack of peace of mind is on the increase.

This booklet will restore all that is severed from Allāh, the Almighty. Fill the heart with love for Allāh and His Rasūl (Messenger) and bring about Ikhlāṣ (sincerity) and contentment in the heart.

28. Alladhīnā āmanū wa tāṣma‘innu qulūbihum bi-dhikrillāh, alā bi-dhikrillāhi taṣma‘innum qulūb. [Sūrah Al-Ra’d (13), Āyāh 28]
28. Those who believe, and whose hearts find satisfaction in the remembrance of Allāh; for without doubt, in the remembrance of Allāh, do hearts find satisfaction.” [Sūrah Al-Ra’d (13), Verse 28]
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِلَيْهِ الصَّلَاةُ وَالسلامُ وَعَلَىٰ أُمَّامِهِ مُصْلِّينِ

عَلَىٰ أَهْلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَأُمَّهُ بَني إِسْرَائِيلَ الَّتِي فَاتِحَةُ.

Ilā ḥaḍratīn nabiyyīn mustafā Muḥammad šallallāhu 'alayhi wa sallānī wa 'alā ālihi wa aṣẖābihi wa azwājihi wa dhurriy yātihi wa ahlī baytihil kirāmil fātihah.

The Fātiḥah is recited on the soul of the chosen Prophet, Nabi Muḥammad; may Allah’s Blessings and Peace be upon him, and on the souls of his family, Companions, wives, offspring and all members of his noble household.

1 Bismillāhīr raḥmānīr raḥīm.
2 Alḥamdu lilīr rabīl 'alāmin.
3 Arraḥmānīr raḥīm.
4 Mālikī yawmīd dīn.
5 Iyyāka na 'budu wa iyyāka nasta'īn.
6 Ihdīnas širāṭal mustaqa'im.
7 Širāṭalladhīna an 'amta 'alayhim, ghayril maghḍūbi 'alayhim walaq dāllīn. Āmin
[Sūrah Al-Fātiḥah (1), Āyāt 1-7]

1 In the Name of Allah, the Most Compassionate, the Most Merciful.
2 All Praise be to Allah, Lord of the Universe;
3 Most Compassionate, Most Merciful;
4 Lord of the Day of Judgement.
5 You alone do we worship, and to You alone do we turn for help.
7 The Way of those on whom You have bestowed Your Grace; not the way of those who have earned Your anger, nor of those who went astray. Āmin
[Sūrah Al-Fātiḥah (1), Verses 1-7]
Bismillahir-ra'hamanir-rahim

1 Yāsīn.
2 Wal qur'ānil-ḥakīm.
3 Innāka laminal musrālīn.
4 'Alā šīrītim mustaqīm.
5 Tanzīlal 'azīzir rahīm.
6 Litundhira qawmam mā undhira ābā'uhum fahum ghāfilūn.
7 Lqadd ḥaggqal qawlu 'alā aktharihim fahum lā yu'minūn.
8 Innā ja'ālnā fī a'nāqīhim aghlālan fahiye ilal adhqāni fahum muqmaḥūn.
9 Wa ja'ālnā mim bayni aydıhim saddaw wa min kalīfihim saddan fa'aghshaynahum fahum lā yubṣirūn.
10 Wa sawā'un alayhim a'an dhartahum am lam tundhirhum lā yu'minūn.
11 Innāmā tundhiru manit taba'adh-dhikra wa khashiyar rahmāna bilghaybi fabash-shirhu bimaghفيراتیw wa ajrin karīm.

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

1 Yāsīn
2 By the Qur'ān full of Wisdom,
3 You (O Muḥammad) are indeed one of the Apostles,
4 On a Straight Way.
5 It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful,
6 In order that you may admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allāh).
7 The Word is proved true against the greater part of them: for they do not believe.
8 Verily, We have put yokes around their necks right up to their chins, so that their heads are forced up (and they cannot see).
9 And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up so that they cannot see.
10 It is the same to them whether you admonish them or you do not admonish them; they will not believe.
11 You can only admonish such a person that follows the Message (Qur'ān) and fears the (Lord) Most Compassionate, Unseen. Give such a person therefore, good tidings of forgiveness and a reward most generous (Paradise).
12 Innā nahnu nuḥyil mawtā wa naktubu mā qaddamū wa āthārahum wa kullā shay’in ahṣaynāhu fi imāmī mubīn.

13 Waqrib lahüm mathalan aš-ḥabāl qaryah, idh jā’ahal mursalūn.

14 Idh arsalnā ilayhimūth nayni fakadhdhabū humā fa’azzaznā bithālithīn faqālū innā ilaykum mursalūn.

15 Qālū mā antum illā basharum mithlunā, wa mā anzalar rahmānu min shay’in in antum illā takdhibūn.

16 Qālū rabbhunā ya’lamu innā ilaykum lamursalūn.

17 Wa mā ’alaynā illal balāghul mubīn.

18 Qālū innā taṭayyarnā bikum la’ilam tantahī lanarjumān nakum wa layamas sannakum minnā ‘adhabun allīm.

19 Qālū ār’ukum ma’akum a’in dhukkirtum bal antum qawmum musrifūn.

12 Verily, We shall give life to the dead, and We record that which they send before and that which they leave behind; and of all things have We taken an account of, in a Clear Book (of Evidence).

13 And relate to them, by way of a parable, the (story of) the Companions of the City. Behold, there came Apostles to them (it).

14 When We (first) sent to them two Apostles, they rejected them; but We strengthened them with a third. They said, “Truly, we have been sent to you (by God) as Messengers.”

15 They (the people) said: “You are only men like us, and (Allāh) Most Compassionate, did not send such a revelation. You do nothing, but lie.”

16 They (the Messengers) said: “Our Lord Knows that we have been sent as Messengers to you.

17 “And our duty is only to proclaim the Clear Message.”

18 They (the people) said: “For us, we foretell (anticipate) an evil omen from you. If you do not stop, we will certainly stone you, and a grievous punishment indeed, will be inflicted on you (by us).”

19 They (the Messengers) said: “Your evil omens are with yourselves; (Deem you this an evil omen), if you are admonished? No, you are but a people transgressing all bounds!”
20 Then there came running, from the farthest part of the city, a man, saying: “O my people! Obey the Apostles.”

21 “Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.”

22 “It would be unreasonable of me not to serve Him Who created me, and to Whom you (all) shall be returned.”

23 “Shall I take (other) gods besides Him? If (Allāh) Most Compassionate should intend some adversity for me, of no use whatsoever will be their intercession for me, nor can they save me.”

24 “I would indeed, if I were to do so, be clearly erring.”

25 “Verily, as for me, I have faith in the Lord of you (all). So then, listen to me!”

26 It was said: “Enter the Garden (Paradise).” He said: “Oh! Would that my people had known (what I know)!”

27 “That my Lord has granted me forgiveness and has placed me among the honoured ones!”

28 And We did not send down against his people, after him, any (hosts) hordes from heaven, nor was it necessary for Us to do so.

29 It was no more than a single mighty Blast. And behold! They were (like ashes) silent and lifeless (dead).
يحرصَّة على العبادة، ما يأتيهم من رسولِه لا كأنّوا به يستهونُون. ألم يُروؤ كم أهلكنا قُتِّلُهم من الفُروسِ أنهم لِيُرِيغونِ، وإن كُلُّ لَّمَّا جمع جَلِيلٌ دَنيا مُحَصَّرونٌ. وآية لهوم الأرض المميتة. أَخَذَناها وأخرجنا منها حِيًا فِينَهَا يَأَكلُونَ وجعلنا فيها جنتين من نَجْبٍ وَعَتَابٍ وفَجَرْنَا فيها من العُيْون. لِيأكلوا من ثمرِهَا وَما عَمِلْتِهِنَّ أَبَداً نَكُونُون. سَبَخَنَ الدُّلُوءُ خلَق الأزواجه كُلَّها مِمَّا نَبِبَتِ الأرض وَمِن أنفسهُم مِمَّا لا يَعْلَمونَ. وآية لهم الْغَيْلَ. نَمَّلِحُ منهُ النَّهارَ فِي أَذاهُ مُظْلِمُونَ. والشَّمسُ تَجْرِئ لَمْ يُسَتَّقِر لَهَا. ذلك تَفْصِيلُ الْعَرْيَرِ الْعَلِيمِ.

30 Yā ḥasratan 'alal 'ibād, mā ya'tīhim mirrasūlin illā kānū bihi yastaḥzī 'ūn.
31 Alam yaraw kam ahlaknā qablahum minal qurūni annahum ilayhim lā yarji 'ūn.
32 Wa in kullulammā jamī'ul ladainā muhδarin.
33 Wa āyatul lahurm arḍul mayatutu, akhaynāhā wa akhrajnā minḥan ḥabban faminhu ya'kulūn.
34 Wa ja'alnā fihā jannātim min nakhīliw wa a'nābiw wa fajjarnā fihā mināl 'uyīn.
35 Liya'kulū min thanarihi wā mā 'amīlathu aydīhim afalā yashkurūn.
36 Subhānalladhī khalaqal azwāja kullahā mimāmā tumbitul arḍu wā min anfusihim wa mimāmā lā ya'lamūn.
37 Wa āyatul lahurm laylu naslakhu minhun nahāra fā 'idhāhum muṣlimūn.
38 Wash-shamsu tajrī limustaqar rillahā, dhālika taqdīrul 'azīzil 'alīm.
30 Oh! Alas for (My) bondsmen! They mocked every Messenger (Apostle) that came to them!
31 Do they not see how many generations before them have We destroyed? Verily, they will not return to them.
32 And each one of them (all of them) will be brought before Us (for judgement).
33 And a sign for them is the dead earth (land). We give it life, and We bring forth grain from it, so that you can eat of it.
34 And We brought forth from it (the land) orchards with date-palms and grapevines; and We cause springs to gush forth from it.
35 So that they may enjoy the fruits of this (artistry). It was not their hands that made this. Will they not then give thanks?
36 Glory be to Allāh, Who created in pairs all things that the earth produces, as well as their own (human) kind (male and female) and (other) things of which they have no knowledge.
37 And a sign for them is the night. We withdraw from it the day. And behold, they are plunged in darkness.
38 And the sun runs its course for a fixed period determined for it. That is the Decree of (Him), the Exalted in Might, the All-Knowing.
39 And the moon, We have measured for it, its lunar phase (to traverse) till it returns like the lower part of an old (and withered) date-stalk.

40 It is not permitted for the sun to overtake the moon, nor can the night outstrip the day. Each (just) swims along, in (its own) orbit (according to Divine Law).

41 And a sign for them is that We load and took along their offspring (through the Flood) in the loaded Ark (of Noah).

42 And We have created for them similar (modes of transport) on which they ride.

43 And if it were Our Will, We could have drowned them; then there would be no helper (to hear their cries), nor could they be saved (rescued).

44 Except through Our Mercy, and by way of (worldly) enjoyment (to serve them) for a while.

45 And when they are told: “Fear that which is before you (worldly torments) and that which will be after you (torments of the Hereafter), in order that you may receive Mercy.” (they turn back!);

46 Not a sign (revelation) comes to them from among the signs (revelations, proofs) of their Lord, but they turn away from it.

47 And when it is said to them: “Spend of (the bounties) which Allâh has provided for you.” The unbelievers say to those who believe: “Shall we then feed those whom, if Allâh had Willed, He would have fed, (Himself)? You are clearly erring!”
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48 And further they say: “When will this promise (Resurrection) be fulfilled, if what you say, is true?”

49 They will not (have to) wait, but for a single Blast. It will seize them while they are still disputing among themselves!

50 No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own families!

51 And the Trumpet shall be sounded. When behold! From the graves they shall hasten to their Lord!

52 They will say: "Oh! Woe unto us! Who has raised us up from our sleeping-place?" (A voice will say:) “This is what (Allâh) the Most Compassionate had promised, and true were the words of the Apostles!”

53 It will be no more than a single Blast. When lo! They will all be brought up, before Us!

54 Then, on that day (of Resurrection), not a soul shall be dealt with unjustly in the least; and you shall (indeed) be rewarded or punished for your past deeds.

55 Verily, the Companions of the Garden (Paradise) shall that day be joyful in all that they do.

56 They and their associates will be in groves of (cool) shade, reclining on thrones (of dignity).

57 (Every) fruit (enjoyment) will be there for them. They shall have whatever they wish (ask) for.

58 “Peace!” – a word (of salutation) from a Lord Most Merciful!
59 Wamţazul yawma ayyuhal mujrimūn.

60 Alam a’had ilaykum yā banī ādama allā ta’ budush shayjān, innahū lakum ‘adawwum mubīn.

61 Wa anī ‘budūnī hādhā sirāṭum mustaqrīmūn.

62 Wa laqaqd aţalla minkum jibillan kaṭīrā. afalām takinīn ta’qilūn.

63 Hādhīh jahannamullatī kuntum āt ‘adūn.

64 Islāw hal yawma bīmā kuntum takfurūn.

65 Alyawma nakhtimu ‘alā aqwāhīhim wa tukallīnuma ayyīhim wa tash-hadu arjuluhum bīmā kānū yaksībūn.

66 Wa law rashā’u latamasnā ‘alā a’yunīhim fastabaqūs sirāţa fa’annā yubsīrūn.

67 Wa law rashā’u lamasakh nāhum ‘alā makānatihim famastafī’tu muḥliyyaw wa lā yarji’ūn.

68 Wa man nu’ammirhu nunakkishu fil khalqi aţalā ya’qilūn.

59 “And O you who have sinned! Separate yourselves (from the believers) this day!

60 “Did I not Command you, O you children of Adam, that you should not worship Satan? For Verily, he was to you an open enemy!

61 “And that you should worship Me (alone); that is the Straight Path?

62 “And indeed, he (Satan) lead astray a great multitude of you. Did you not then, understand?

63 “This is the Hell of which you were (repeatedly) warned!

64 “Enter (burn you in) the (Fire) this day, as you (persistently) rejected (Truth).”

65 On that Day, We shall seal up their mouths. But their hands will speak to Us, and their feet will bear witness, to all that they did.

66 And if it had been Our Will, We could surely have wiped out their eyes (blinded them), then they would have run about groping for the Path. But then, how could they see? 

67 And if it had been Our Will, We could have transformed them (to lifeless objects) to remain in their places; then they would be unable to move about, nor would they be able to return (to goodness).

68 And he to whom We grant a long life, We will cause him to be reversed (changed) in nature (his ways). Will they then not understand?
69 Wa mā 'allamnāhush shī'ra wa mā yambaghilah, in huwa illā dhikruw wa qur'anum mubīn.

70 Liyundhira man kāna āhaywaw wa yahiqqal qawlu 'alal kāfirīn.

69 And We have not instructed the (Prophet) in poetry, nor is it necessary for him. This is but a Message, and a Qur’an, making things clear;

70 That he (Muḥammad) or it (the Qur’an) may warn (admonish) any (who are) alive; and that the charge may be proved against those who reject (the Truth).

71 Awalam yaraw annā khalaqnā lahum mimmā 'amilat aydīnā an 'āman fahum lahā mālikūn.

72 Wa dhal lānāhā lahum faminhhā rakābuhum wa minhā yā'kulūn.

71 Do they not see that it is We Who have Created – among the things which Our Hands have fashioned – cattle, which are under their control?

72 And that We have subjected them (the cattle) to their (use)? Some (of the cattle) carry them, and some of them they eat;

73 Wa lahum fīhā manāfī'u wa mashāribu afalā yashkarīn.

73 And (besides) they have (other) benefits from them; and they get (milk) to drink. Will they then not be grateful?

74 Wattakah dī hu min dīnillāhi ālihatl la 'Allāhum yūnsarūn.

74 Yet, they take (for worship) gods other than Allāh, (hoping) that they might be helped!

75 Lā yastaftī'ūna nasrahum wa hum lahum jundum muḥḍarūn.

75 They do not have the power to help them; but they will be held accountable (at the time of reckoning) as a group (to be condemned).

76 Falā yaḥzunka qawluhum, innā na'lamu mā yusirrūnā wa mā yu'linūn.

76 Let not their speech, then, sadden (stress) you (O Muḥammad). Verily, We Know what they hide as well as what they disclose.

77 Awalam yaral insānūn annā khalaqnāhu minninjūfatīn fā'idhā huwa khaṣīmum mubīn.

77 Does man not see that it is We Who Created him from sperm? Yet behold! he flagrantly (persist) as an open enemy (adversary)!
And he makes comparisons (using similitudes/parables) for Us, and forgets his own (origin and) creation: He says, “Who can give life to (dry) bones and decomposed ones?”

Say: “He will give them life Who created them for the first time! For He is Well Versed in every kind of creation!

“The Same One Who produces for you fire out of the green tree, when behold! You kindle with it (your own fires)!

“Is He, Who Created the Heavens and the earth, not able to Create the like thereof?” Yes, indeed! For He is the Creator – Supreme – of Skill and Knowledge (Infinite)!

Verily, when He Intends a thing, His Command is “Be”, and it is!

So Glory be to Him in Whose Hands is the Dominion of all things. And to Him shall you all be returned.
22 Huwallahulladhi lā ilāha illā huwa 'ālimul ghaybi wash shahādati huwar rāhmānar rahīm.

23 Huwallahulladhi lā ilāha illa huwal malikul quddāsus salām al mu'minul muhayminul 'azīzul jabbārul mutakābbie, subḥānallāhi 'ammā yushrikūn.

24 Huwallahul khāliqul bāri'ul musawwiru lahul asmā’ul ḥusnā, yusabbihū lahū mā fissamāwāti wal ardi wa huwal 'azīzul ḥakīm.

[Sūrah Al-Ḥāshr (59), Āyāt 21-24]
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. طَبِّرَ الْذَّيْدَ يِبِيدُ الْمَلِكِ ﷺ وَهُوَ عَلَى كَلِّ شَيْءٍ قَدِيرٍ ﷺ الْذَّيْدَ خَلَقَ الْمُؤْتِيَّةَ وَالْخِيَوَةَ
2. لَيْبُوتُكَمُ إِيَّكُمْ أَحْسَنَ عَمَالٍ ﷺ وَهُوَ الْعُزْيُرُ الْعَفْوُ ﷺ الْذَّيْدَ خَلَقَ سُبُغَ سُدُوْدَ طَيَافًا
3. مَاتَرَى فِي خَلَقِ الْرَّحْمَنِ مِنْ تَفْوِئٍ فَأَرْجَعَ البَصُرُ ﷺ هَلْ تَرَى مِنْ فَطْرٍ ﷺ ثَمَّ ارْجَعَ البَصُرُ
4. كَرَّتَنَّ يَنْقُبَ إِلَيْكَ البَصُرُ حَاشِيًا ﷺ وَهُوَ حَسِيرٌ ﷺ وَلَقَدْ رَزَىُّهَا السَّمَاوَاتُ الْمُدْنَى بِمُصَاصِبٍ
5. وَجُعَلَلَهَا رَجُوُمًا لِّلشَّيْتَانِ ﷺ وَأَعْتَدَنَا لَهُمْ عَذَابَ السُّمَيْرِ ﷺ وَلَلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابٌ
6. جَهَنُمُ وَبُنِيَّ المُصِيَّرِ ﷺ إِذًا أَلَقْنَا فِيهَا سَمَعَهَا لَهَا شَهِيَّقًا ﷺ وَهُوَ تَفْوُرٌ ﷺ تَكَادُ تَمِيزُ
7. مِنْ الْفَقِيْهِ ﷺ كُلُّمَا أَلَقْيَ فِيهَا فَوْجٌ سَلَّمُ هُمْ خَزَىَهَا أَلْلَهُمْ يَأْتِيكُمْ ذِيٌّ}

1. Blessed be He in Whose Hands is the Dominion; and He has Power over all things.
2. He Who created death and life, in order that He may test which of you are best in deeds; and He is the Exalted in Might, the Oft-Forgiving.
3. He Who Created the Seven Heavens, one above another; no imperfection will you see in the Creation of (Allah) Most Compassionate. So look again: “Do you see any flaws?”
4. Then look again for the second time; (your) sight will come back to you weak, weary and dull.
5. And indeed, We have, (from of old) adorned the Lowest Heaven with lamps; and We have made such (lamps) (as) missiles to drive away the evil ones; and have prepared for them the torment of the Blazing Fire.
6. And for those who reject their Lord (and Cherisher), the torment is Hell; and very grave indeed, is such a destination.
7. When they are cast therein (the Fire), they will hear the (terrible) drawing in of its (the Fire’s) breath, as it blazes forth,
8. Almost bursting with fury. Every time a group is cast in it, its keepers will ask, “Did a Warner not come to you?”
قالوا بلِقِ دَجَأِنَا تَذْيِرَ، فَكَذَّبْنَا وَقَُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنَّكُمْ إِلَّا فِي ضَلْلِ كَيْبَرٍ، وَقَالَوا لَوْ كَنَّا نَسمَعْ أَوْ نَعْقِلْ مَا كَانَ فِي أَصْحَابِ السَّعِيرِ فَعَاعْتَرْفَوْا بِذِينَهُمْ، فَسَسَحَقُوا لَأَصْحَابِ السَّعِيرِ إِنَّ اللَّدُنِينَ يُخَسَّرُونَ رَبُّهُمْ بِالغَيْبِ لِلَّهِ مَفَضَّرَةً وَآَجِرُ كَيْبَرٍ، وَأَسَرَّوا قَوْلُكُمْ أَوَّاجِهُوا بِهِ إِنَّهُ عَلِيمُ بِبَدَاتِ الْقُدُورِ، أَلَّا يَعْلَمُ مَنْ خَلَقَ هَوَّهُ الْلَّطِيفُ الْخَيْرَ، هَوَّهُ الْلَّدُى جَعَلَ لْكُمْ الْأَرْضَ ذُلُولًا فَأَفَانِشَوْا فِي مَكْهِسِهِ وَكَلَّمُو مِنْ رَزْقِهِ وَإِلَيْهِ يُنْبِئُونَ عَامِنْثًا مَنْ فِي السَّمَاءِ أَنْ يَخْسَفَ بَكَّمْ الْأَرْضِ فَإِذَا هُزِّيَتْ أَمَّ عَامِنْثًا مَنْ فِي السَّمَاءِ أَنْ يُرْسِلُ عَلَيْكُمْ خَاصِبًا، ١٦ قَسَعَلْتُمْ كَيْفَ نَذَيْرٍ ١٥

9 Qālū balā qad jāʾanā nādhīr, fakadh dhāwāna wa qulnā mā naẓzalallāhu min shayʾin, in antum illā fī dalālin kābir.

10 Wa qālū law kunnā nasmaʾu aw naʾqilū mā kunnā fī ʾaṣḥābissīʾīr.

11 Faʾtāraḏī bidham bihim fasuḥqal li ʾaṣḥābissīʾīr.

12 Innalladhīna yakhshawna rabbaḥum bil ghaybi lahum maghfiratūwa wa ajrun kābir.

13 Wa asirrū qawlakum awiḥarū biḥi, innahūʿ alīmum bidhāṭisūdūr.

14 Alā yaʾlamu man khalqaq, wa huwal laṭiful khabīr.

15 Huwalladhī jāʾalakum arḍa dhalālūn fāṃshī fī manākibihā wa kulū mīriṣqīhī, wa ilayhin nushūr.

16 Aʾamintum man fissamāʾi ayyakhṣifa bikumularda ḫidhā hiya tamūr.

17 Am amintum man fissamāʾi ayyursila ʾalaykum ḥāṣibā, fasataʾlamūna kayfa nādhīr.

9 They will say: “Yes, indeed; a Warner did come to us, but we rejected him and said: ‘Allāh never sent down any (such revelation); you are only misleading us!’

10 They will further say: “Had we but listened or used our intelligence, we should not (now) be among the dwellers of the Blazing Fire!”

11 They will then confess their sins; but far will be (Forgiveness) for the dwellers of the Blazing Fire!

12 Verily, for those who fear their Lord Unseen, for them is forgiveness and a great reward.

13 And whether you speak in secret or state it openly, know that He certainly has (full) Knowledge of the secrets of (all) hearts.

14 Should He not know; He that Created (everything)? And He is the Most Kind, the All-Aware.

15 It is He Who made the earth subservient to you; so travel through its tracts and enjoy of the sustenance which He furnishes; and to Him will we all be Resurrected.

16 How secure do you feel that He, Who is in Heaven, will not cause you to be swallowed up by the earth when it shakes?

17 Or do you feel secure that He, Who is in Heaven, will not send against you a violent wind (tornado) (with showers of stone), so that you shall know, “How (terrible) My Warning was?”
وَلَقَدْ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ تَكُونُ أَوَلَمْ يُرْزَعُ إِلَى الْطَّيْرِ فَوْقَهُمْ
صُفْتُمْ وَقَرِينُونَ مَا يُمَسَّكُهُنَّ إِلَّا الْرَّحْمَنُ إِنَّهُ كَلِمَ شَيْءٍ بِصِرْيَرِ ۚ أَمَّنْ هذَا الْذَّيْ
هُوَ جَنَّةٌ لَّكُمْ يَنْصُرُكُمْ مِنْ ذُنُوبِ الرَّحْمَنِ إنَّ اكْفُرُونَ إِلَّا فِي عُزُورٍ ۖ أَمَّنْ هذَا الْذَّيْ
يَزْرَعُ فَزْقُهُمْ إِنَّ أَمْسَكَ رَزْقُهُ بَلْ لَجِنَّا فِي غُفُورٍ وَغُفُورٍ ۚ أَقِمْ نَشَأَتَكُمْ مَعَ كَبْرِ ۚ
وَجَهُّتْ أَهْدَى أَمَّنْ يَمْشَى سُوَّى عَلَى سَرِيرٍ مُّسْتَقْيِمٍ ۚ فَلَنَّهُوَ الْذَّيْ أَنْشَأَكُمْ وَجَعَلَ
لَّكُمْ السَّجْنَ وَالْأَنْصَارَ وَالْإِفْدَاءَ قَلِيلًا ۚ مَا تُشْكِرُونَ ۚ فَلَنَّهُوَ الْذَّيْ ذَرَأَكُمْ فِي
الأَرْضِ وَلَيْلًا تُحَشَّرُونَ ۖ وَيَقُولُونَ مِنْ هَذَا الْوَعْدِ إِنَّ كُنَّا صَادِقِينَ

18 Wa laaqad kadh-dhaballadhiina min qablilhim fakayfa kana nakir.
19 A wa lam yaraw ilaťayri fawqahum saťatiw wa yaqbidan, ma yumsikuhuna illar rahman, innaah bi kullu shay’im basir.
20 Amman hâdhalladhi huwa jundullahum yansurukum min dinn rahman, inil kafirina illa fi ghurur.
21 Amman hâdhalladhi yarzuqukum in amsaka rizqah, bal lajjii fi ’utuw wawwa nufur.
22 Afamay yamshi mukibban ’ala wajhihi ahda ammayamshi sawliyyan ’ala siratim mustaqim.
23 Qul huwalladh ansha’akum wa ja’ala lakumus sam a wal abšara wa al fidah, qalilam ma tashkurin.
24 Qul huwalladh dhara’akum fil’ardî wa ilayhi tušharin.
25 Wa yaquliina matâ hâdal wa’du in kuntum saddiqin.

18 But indeed, men before them rejected (My warning); then how (terrible) was My rejection (of them)!
19 Do they not observe the birds above them, spreading their wings, and then folding them in? None can support them (in the air) except (Allâh) Most Compassionate; Truly, it is He that watches over all things.
20 Who is there besides the Most Merciful that can be an army to you, to help you? The unbelievers are totally deluded.
21 Or who is there that can provide you with sustenance if He were to withhold His Provision? No, they obstinately persist in arrogance and they flee (from the Truth).
22 Is the one who walks bent with his face down, better guided than the one who walks upright and on a straight path (i.e. Islamic Monotheism)?
23 Say: “It is He Who has Created you (and made you grow), and endowed you with the faculties of hearing, seeing, feeling and understanding.” Little thanks do you give.
24 Say: “It is He Who has scattered you throughout the earth, and to Him shall you all be gathered (in the Hereafter).”
25 They ask: “When will this promise be (fulfilled), if you are telling the truth?”
Qul innama ilmum 'an 'indallâhi, wa innamâ ana nadhirum mubin.

Say (O Muhammad): “As to the Knowledge of the Time; it is with Allâh alone. I am only a plain Warner.”

Falammâ ra'awhu zulfatan si'at wujûhullâhîna kafarû wa qîla hâdhalladhi kuntum bihi tadda'în.

At length, when they see it (the torment of the Day of Resurrection) close at hand, grieved will be the faces of the unbelievers, and it will be said (to them): “This is what you were calling for!”

Qul ara'ayum in ahlakaniyal lâhu wa mammâ 'iyya aw rahimanâ, famayyujirl kâfîrinâ min 'adhâbin alîm.

Tell me! If Allâh were to destroy me and those with me, or if He bestows His Mercy on us, then who can deliver the unbelievers from a painful torment?”

Qul huwarrahmânî âmânnâ bihi wa 'alayhi tawakkalnâ, fasata 'lâmûna man huwa fi dalailim mubin.

Say: “He is (Allâh) Most Compassionate; we have believed in Him, and in Him have we put our trust. So, soon will you know which (of you) are clearly erring.”

Qul ara'ayum in ashâba mâ'ukum ghawran famay ya'tikum bimâ 'im ma'in.

Tell me! If one morning (all) your water were to disappear into the earth, then who will (be able to) supply you with clear-flowing water?”

Allâhu rabbul 'âlamîn, tabârakallâhu ahsanul khâliqîn,

inna rahmatullâhi qarîbum minal muhsînîn.

Allâh is the Lord of all the Worlds;
Allâh has Blessed the most excellent of creation (the believers).
Verily, the Mercy of Allâh is near the muhsînîn (doers of good).
Lā ālla ilāhā; wallāhu akbar. There is no god worthy of worship except Allāh; and Allāh is the Greatest.


Bismillāhī rāhmānir rāhīm

1 Qul huwalāhū aḥad.
2 Allāhū sāmād.
3 Lam yalid wa yālād.
4 Wa lam yakul lahu kafwān aḥad.(3 times)
[Sūrah Al-Ikhlāṣ (112), Āyāt 1-4]

In the Name of Allāh, the Most Compassionate, the Most Merciful.
1 Say: He is Allāh, the One and Only;
2 Allāh, the Eternal, Absolute;
3 He was not born, nor does He give birth;
4 And there is nothing like Him. (3 times)
[Sūrah Al-Ikhlāṣ (112), Verses 1-4]

Lā ālla ilāhā; wallāhu akbar. There is no god worthy of worship except Allāh; and Allāh is the Greatest.


Bismillāhī rāhmānir rāhīm

1 Qul aʿūdu bīrabīl falaq.
2 Min sharri mā khalāq.
3 Wa min sharri ghāsiqīn idhā waqāb.
4 Wa min sharrīn naffāthāti filʿ uqad.
5 Wa min sharri ḥāsidin idhā ḥasad.
[Sūrah Al-Falaq (113), Āyāt 1-5]

In the Name of Allāh, the Most Compassionate, the Most Merciful.
1 Say: I seek refuge with the Lord of the daybreak;
2 From the mischief of created things;
3 From the mischief of darkness as it becomes intense;
4 From the mischief of those who practise secret arts;
5 And from the mischief of the envious one as he practises envy.
[Sūrah Al-Falaq (113), Verses 1-5]
Bismillāhīr raḥmānīr raḥīm

1 Qul aʿūdhu birabbīn nās.
2 Malīkin nās.
3 Ilāhīn nās.
4 Min sharrīl waswāsīl khannās.
5 Alladhī yuwaswisu fī šudūrin nās.
6 Minal jinnatī wannās.
[Sūrah Al-Nās (114), Āyāt 1-6]

In the Name of Allāh, the Most Compassionate, the Most Merciful.
1 Say: I seek refuge with the Lord and Cherisher of mankind;
2 The King (or Ruler) of mankind;
3 The God (or Judge) of mankind;
4 From the mischief of the whisperer (of evil), who withdraws (after his whisper);
5 (The whisperer) who whispers into the hearts of mankind;
6 From among jinn and men.
[Sūrah Al-Nās (114), Verses 1-6]

Lā ilāha illallāhu; wallāhu akbar.

There is no god worthy of worship except Allāh; and Allāh is the Greatest.

1 Bismillāhīr raḥmānīr raḥīm.
2 Alhamdulillāhi rabbil ʿālamīn.
3 Arraḥmānīr raḥīm.
4 Mālikī yawmī dīn.
5 Iyyāka naʿbudu wa iyyāka nastaʿīn.
6 Ihdinaṣ širāṭal mustaqīmīn.
7 ʿIrāqālīl-dhīnā an ʾamta ʿalayhim, ghayril maghḍūbī ʿalayhim walaq dālīlīn. ʿAmin
[Sūrah Al-Fāṭiḥah (1), Āyāt 1-7]

1 In the Name of Allāh, the Most Compassionate, the Most Merciful.
2 All Praise be to Allāh, Lord of the Universe;
3 Most Compassionate, Most Merciful;
4 Lord of the Day of Judgement.
5 You alone do we worship, and to You alone do we turn for help.
7 The Way of those on whom You have bestowed Your Grace; not the way of those who have earned Your anger, nor of those who went astray. ʿAmin
[Sūrah Al-Fāṭiḥah (1), Verses 1-7]
In the Name of Allâh, the Most Compassionate, the Most Merciful

1 Alif Lâm Mîm.

2 This is the Book; in which there is no uncertainty (doubt). It is a Guide for the pious believers.

3 Who believe in the Unseen; and who are steadfast in prayer; and who spend from that which We have provided for them.

4 And who believe in the Revelation sent down to you (O Muhammad), and that which were sent down prior to you; and who firmly believe in the Hereafter.

5 They are the people who are rightly-guided, and the ones who will be successful.

[Sûrah Al-Baqarah (2), Verses 1-5]

Wa ilâhukum ilâhu wâhid, lâ ilâha illâ huwar rahmânur rahîm.

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

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

The Messenger (Muhammad) believes in what has been revealed to him from his Lord, and (so do) the believers. They all believe in His Angels, His Books and His Messengers. They say: “We do not differentiate between any of His Messengers. We hear and we obey. We ask You forgiveness our Lord, and You will will all return.

Alláh! There is no god, but Him; the Ever-Living, the Self-Subsisting, the Eternal One. Neither slumber nor sleep can overtake Him. To Him belongs whatsoever is in the Heavens and whatsoever is on the earth. Who is there that can intercede in His Presence, except by His Permission? He Knows what will happen to them (His creatures) in this world, and what will happen to them in the Hereafter; nor shall they comprehend anything at all of His Knowledge except as He Will. His Throne extends over the Heavens and the earth, and guarding and preserving it, does not exhaust Him, for He is the Exalted, the Almighty. [Súrah Al-Baqarah (2), Verse 255]
La yukalliful lāhu nafsān illā wus’ahā, lahā mā kasabat wa ’alayhā maktasabat, rabbanā lā tu’ākhdhāna in nasīnā aw akhṭa’nā, rabbanā walā taḥmil ’alaynā ẓurra kāmah ḥamaltahā ’alaladhīna min qabilnā, rabbanā walā tuḥammilnā mā lā ṭagāta lanā bihi, wa jī ’annā, waqḥīfī lanā, warḥamnā, anta mawlanā fanṣūnā ’alal qawmil kāfigin.
[Sūrah Al-Baqarah (2), ʿAyāt 284-286]

Lā yikallufu ʾllāhun nafsān illā wus’ahā, lahā mā kasabat wa ’alayhā maktasabat, rabbanā lā tu’ākhdhāna in nasīnā aw akhṭa’nā, rabbanā walā taḥmil ’alaynā ẓurra kāmah ḥamaltahā ’alaladhīna min qabilnā, rabbanā walā tuḥammilnā mā lā ṭagāta lanā bihi, wa jī ’annā, waqḥīfī lanā, warḥamnā, anta mawlanā fanṣūnā ’alal qawmil kāfigin.
[Sūrah Al-Baqarah (2), ʿAyāt 284-286]

Allāh will not burden any soul with more than what it can bear. It shall be compensated for whatever good it has done, and it will be punished for whatever evil it has done.
(Pray:) “Our Lord! Do not take us to task if we forget or make a mistake. Our Lord! Do not place on us a burden like that which you have placed on those before us! Our Lord! Do not place on us a burden that we do not have the strength to bear! Pardon us, and grant us forgiveness; and have Mercy on us. You are our Protector; so grant us victory over the disbelieving people.”
[Sūrah Al-Baqarah (2), Verses 284-286]

Rahmatullāhī wa barakāthūhī ’alaykum ahlal bayti innahū hamidūm majīd,

Innamā yuridullāhu liyudh-ḥiba ’ankumur riṣa ahlal bayti wa yuṭah-hirakum taṭḥīrā,
[Sūrah Al-ʿAṣāb (33), ʿĀyāh 33]

Innallāhā wa malāʾikatāhā yuṣṣallīnā ’alan nabiyy, yā ayyuhalladhīna āmanū ẓallū ’alayhi wa sallimū taslimā.
[Sūrah Al-ʿAṣāb (33), ʿĀyāh 56]

Rahmatullāhī wa barakāthūhī ’alaykum ahlal bayti innahū hamidūm majīd,

Rahmatullāhī wa barakāthūhī ’alaykum ahlal bayti innahū hamidūm majīd,

Innamā yuridullāhu liyudh-ḥiba ’ankumur riṣa ahlal bayti wa yuṭah-hirakum taṭḥīrā,
[Sūrah Al-ʿAṣāb (33), ʿĀyāh 33]

Innallāhā wa malāʾikatāhā yuṣṣallīnā ’alan nabiyy, yā ayyuhalladhīna āmanū ẓallū ’alayhi wa sallimū taslimā.
[Sūrah Al-ʿAṣāb (33), ʿĀyāh 56]

May Allāh’s Mercy and Blessings be upon the members of the Prophet’s family. Indeed, He is All Praiseworthy, Most Splendid.

O you members of the Prophet’s family, God only wishes to remove all abomination from you, and to cleanse and purify you.
[Sūrah Al-ʿAṣāb (33), Verse 33]

Verily, Allāh and His Angels send Salutations upon the Prophet; O you who believe, send Salutations and Peace upon him.
[Sūrah Al-ʿAṣāb (33), Verse 56]
O Allāh! Bestow the Best of Blessings upon the Best of Your Creation: Your Beloved Muḥammad; and Peace upon his family and his Companions.

Equal to the number of Your Knowledge and the ink of the significance of Your Eternal Words, everytime You are Remembered and everytime You are Forgotten (neglected).

O Allāh! Shower Blessings and Peace upon Muḥammad and the family of Muḥammad, in the same way as You have showered Mercy upon Ibrāhīm and the family of Ibrāhīm; and shower Blessings upon Muḥammad and the family of Muḥammad,

The same way as You have showered Blessings upon Ibrāhīm and the family of Ibrāhīm, in the Worlds. You are All-Praiseworthy, Most Splendid.
Equal to the number which You Created and the Contentment of Yourself, and the Beauty of Your Throne, and the ink of the meaning of Your Eternal Words; everytime the mindful remembers You and the heedless forgets You.

May Allâh, the Blessed and Exalted, shower His Peace and Favours on all the Messenger’s Companions. And He is Sufficient for us and in Him do we put our trust. There is no Power nor Strength save that of Allâh, the Exalted, the Mighty.

I seek Allâh’s Forgiveness; I seek Allâh’s Forgiveness; I seek Allâh’s Forgiveness. Know that in truth: the best way is to Remember Him,

There is none worthy of worship except Allâh; the Ever-Living, the Exalted.

There is none worthy of worship except Allâh; the Ever-Living, the Eternal (Everlasting).
There is none worthy of worship except Allâh; the Ever-Living, the One with Intent.

There is none worthy of worship except Allâh; the Ever-Living, the One Who does not sleep, and the One Who does not die.

Glory be to Allâh, the Ever-Living, the Self-Subsisting.
Glory be to Allâh, the One, the Everlasting.
(3 times)

Glory be to Allâh, the Most Forgiving, the Most Merciful.
Glory be to Allâh, the Ever-Living, the Self-Subsisting. (3 times)

Glory be to Allâh, and by Praising Him, I am Glorifying Him.
All Glory be to Allâh the Magnificent, the All-Mighty. (3 times)

There is no god worthy of worship except Allâh; the King, the True One, the Evident;
Muhammad, the Messenger of Allâh, the truthful one, the one who fulfilled all promises; the trustworthy one. (3 times)
O Allāh! Accept. O Allāh! Accept. O Allāh! Accept. Muhammad the Messenger of Allāh, the truthful one, the one who fulfilled all promises; the trustworthy one. (3 times)

There is no god worthy of worship except Allāh, the One, the Subduer, the Lord of the heavens and the earth and everything that is within it; the Mighty, the Forgiver. (3 times)

All Praise to the King, the Most Holy, the Mighty, the Most Compassionate, the Sovereign, the All-Devout. (3 times)

All Praise to the Most Pure; All Praise to the Most Pure. Our Lord; Lord of the Angels and Lord of the Souls. (3 times)

O Allāh! O the Light! O the True One! O the Evident! (3 times)

O Allāh! O Most Gracious! O Most Merciful! O Allāh! (3 times)
Nastaghfirullāhā (yā) rabbal barāyā,  
wa nastaghfirullāhā (yā Allāh) minal khaṭāyā.  
(3 times)

We ask forgiveness from Allāh, the Creator of life.  
We ask forgiveness for all our sins and mistakes.  
(3 times)

Nastaghfirullāhā (yā) lā ilāha illā  
anta, subḥānaka innī kuntu minaẓ zālimīn.  
(3 times)

We ask forgiveness of Allāh; there is no god except You. All Praise is due to You. Indeed,  
I am of the transgressors.  
(3 times)

Hasbunallāhu wa ni’mal wakīli ni’mal mawla wa  
ni’man naṣīr.  
(18 times)

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

Antal hādī antal ḥaqq,  
(Allāhu) laysal hādī illā huwa.  
(5 times)

You are the Giver of Guidance; You are the  
True One.  
Nobody can give guidance except He.  
(5 times)
AL MA'BUDU
Lā ilāha illallāhu. (50 or 100 times)

THE WORSHIPPED (DEITY)
There is none worthy of worship except Allāh. (50 or 100 times)

Lā ilāha illallāhu, Muḥammadur rasūllullāhi šallallāhu 'alayhi wa sallama kalimatu ḥaqiqat 'alayhā nahyā wa 'alayhā namūt, wa 'alayhā wa bihā nub'āhu inshā-illāhu ta'ālā minal āminīna birahmatillāhi wa karamih,

There is no god worthy of worship, except Allāh; and Muḥammad is the Messenger of Allāh. These are the True Words by which we live and die, and by which we will rise on the Day of Judgement (through the Will of Allāh). O Allāh! Let us be amongst the saved.

Jazallāhu 'annā sayyidanā wa nabiyy-yanā wa mawīlānā Muḥammadan șallallāhu 'alayhi wa sallama khayram bimā huwa ahluh. (3 times)

May Allāh reward our master and Prophet Muḥammad; may Allāh shower His Blessings and Peace upon him, with all the goodness that he deserves. (3 times)
Bismillahir raḥmānir raḥīm

Ibtadi’ul ḫalqah bismidhī fātilah ḫalqah;

Mustadīr fawqad bāzhāfī ‘alā mā aḥnī lāḥū wa awlīhī;

Wa uthannī bīhāmtīdī man mawāridhū sā’īghanahī hānīṣīhī;

Munṭāṣīyan min waṣaṣlī jamīlī maṭīḥīhī;

Wa uṣālī wa usālīm ‘alā nūrīl mawsūfī bītaqaddumīwa lālīwīyīhī;

Allumtānāqīlī fil ghirarīl kārimīhī wa lājībīhī;
And I ask Allāh to grant the family of the Prophet a special Riḍwān;

A Riḍwān which will include the Companions of the Prophet, their successors and those who follow in their footsteps.

I beseech Allāh for guidance along the clear and manifest paths (of His Way).

And I beg Him for protection against (all forms of) temptation (scattered) upon the many roads of error and transgression.

From the birth of the Prophet, I spread a beautiful and multi-coloured garment;

(while) arranging, from this noble ancestry, a necklace which will adorn the listener with its embellishments.

And (in this) I seek help from the Strength of Allāh and His Mighty Power;

For indeed, there is no Might and no Power, except with Allāh.
THE SECOND RIWAYAH

O Allah! Perfume the honoured grave of Muhammad with the fresh fragrance of Blessings and Peace.

O Allah! Bestow Your Blessings and Grace upon him.

Wa ba'du fa`aqulu huwa sayyiduna Muḥammadubn `Abdillāhibn `Abdil Muṭṭalib wasmuhū shaybatul ḥamdī ḥumidat khiṣālūhus saniyyah;

And I say that he is our master Muḥammad, the son of `Abdullāh, the son of `Abdul Muṭṭalib, who is called Shaybatul Ḥamd, (the venerated old man, because he was born with grey hair). His exalted qualities have been praised by all.

Ibnu Hāshimīn wasmuhū `Am rubn `Abdi. Manāfin wasmuhul Mughīratulladhī yuntamal irtiqā’u li`ularyāh;

(He is) the son of Hāshim whose name is `Amr, the son of `Abd Manāf whose name is Al-Mughirah, (and) whose descent ascends to the highest of the high (in ranks).

Ibnu Quṣayyīn wasmuhū Mujammī’un summiya biqṣayyīn litaqṣīshī fī bilādī quḍā’atal qasiyyah; ilā an a’ādahullāhu ta’ālā ilal ḥaramil muḥtarami faḥamā ḥimāh;

The son of Quṣayyy whose name is Mujammī’. He is called Quṣayyy, for he originates from the most distant regions (Quḍā’ah) until Allāh, the Sublime, caused him to return to the revered Ḥaram and Protected him.
إبن كلاحب واسمه حكيم بن مركة بن كعب بن لؤي بن غالب بن فهر واسمه قريش.
وإن تنسب البطون القرشييها ومما قوته كناني كما جتح إلئه الكبرى وارضاه.
إبن مالك بن النضر بن كنانة بن خزيمة بن مدرك بن إياس وهو أول من أهده البدن.
إلئ الرهاب الحرميه وسمع في صلبه النبي صلى الله عليه وسلم ذكر تعالى ولياه.
إبن مضر بن نزار بن معد بن عدنان وهذة سلكت نظمه فرائده بناان.
السنيه السنيه ورفعه إلئ الخليل إبراهيم أسمك عنه الشارع وأيامه.
وبعدنا بلا ريب عند ذوى العلوم السنيه إلئ الذي إسماعيل نسبه ومتماها ومتمتهاء.

Ibnu Kilābin wasmuhū Ḥākimubnu
Murratabni Ka‘ibibni Lu‘ayibinī Ghālibibni
Fihrin wasmuhū Qurayshun wa ilayhi
tunsabul buṭūnul qurashiyyah;
Wa mā fawqahi kānāniyyun kāmā jānaḥa
ilayhil kāthīrū wartaḏāh;

Ibnī Mālikibni Naḏribi Kināna tabni
Khuzaymatabni Mudrikatabni Ilyās wa huwa
awwalu man ahdal budna ilārriḥābil
ḥaramiyyah;

Wa sumi‘a fī sulbihin nabiyyu ẓalallāhu
‘alayhi wa sallama dhakaral lāha tà‘ālā
wa labbāh;

Ibnī Mu‘darabni Nizāribni Ma‘ad dibni
‘Adnān, wa hādhā silkun nażzammat
farā‘ idahū banānus sunnatis sanīyyah,

Wa raf‘uhū ilal khali‘īma amsaka
‘anhush shār‘u wa abāb;

Wa ‘Adnānu bilā raybin ‘inda dhawil
‘ulūmin nasabiyah; Iładh dhabīṭī Ismā‘īla
nisbatuhū wa muntamāhu wa
muntahāh;

The son of Kilāb whose name is Ḥākim, the son
of Murrah, the son of Ka‘ab, the son of Lu‘ay,
the son of Ghālib, the son of Fihr, whose name
is Quraysh. And to him, the origin Quraysh,
their descent is traced. And (Fihr’s) descent
(extends) to Kinānites; and many are those, it is
agreed, who trace their descent to Kinānites;

The son of Mālik, the son of An-Nāḍr, the son
of Kinānah, the son of Khuzaymah, the son
of Mudrikah, the son of Ilyās; and he (Ilyās) was
the first to lead the camels (for sacrificial
purposes) into the holy bosom of the Ḥaram.

And heard from his inner depths, the Prophet
Muhammad supplicating to Allāh, the
Sublime; and heard him, too, reciting:
“Labbaykallāhumma labbayk” (Here I am
Allāh, at Your Service).

The son of Mu‘dhar, the son of Nizār, the son
of Ma‘ad, the son of ‘Adnān. This is the
(ancestral) thread whose pearls were arranged
by those who preserved the exalted Sunnah
(of the Prophet).

The Ancestral line further extends to the
Khālid of Allāh, Ibrāhīm; but the Prophet
himself stopped at ‘Adnān.

Without a doubt, ‘Adnān was the one by
whom the learned and the descendants of the
Prophet, up to the sacrifice of Prophet Ismā‘īl,
came into contact with ‘Adnān’s origin.
Fa‘a’zim bihi min ‘iqdin ta’al laqat kawākibuhud durriyyah;

Wa kayfa lā wasayyidul akramu șallallāhu ‘alayhi wa salla wāsiṭatuhib muntaqāh; nasabun taḥsibil ‘ulā biḥulāh;
Qalladatā nujūmahal jawzā’u; ḥabbadhā ‘iqdu sūdadin wa fakhār; anta fihih yafiatatul ‘aṣmā’u;

Wa akrīm bihi min nasabin ṭahharahullāhu min sifāhīl jāhiliyyah;

Awradanāz Zaynul ‘Irāqiyyu wāridahū ftī mawridil haniyyi wa rawāh;

Ḥafizal ilāhu karāmatan li-Muḥammad; ābā’ahul amjāda šawwan lismihī, tarakus sifāha falam yuṣibhum ‘ārūhū,

Min Ādama wa ilā abihi wa ummihi, sarātn sarā nūrūn nubuwwati ftī asārīri ghurari himul bahiyyah,
Wa badara badruhū ftī jabīni ʿAbdil Muṭṭalibi wabnihi ʿAbdillāh.

Therefore, this generation is held in high esteem, and is comparable to a necklace made up of stars and pearls, which shine in the heavens.

And how should this not be compared to the Prophet? He is the centre of the necklace; and he was chosen from a generation; and he, because of his purity, should be placed on the highest pedestal. The planets solely formed the stars, which formed the necklace. It can therefore be regarded as a necklace of supreme elegance.

And honoured and esteemed is this necklace, formed of the above-mentioned generation, whom Allāh has Purified from the impurities of Ignorance.

Al-Zayn al-‘Irāqi related in his book Mawrid Al-Haniy this tradition of the forebears of the Prophet Muḥammad ﷺ.

May Allāh Preserve, in honour of Muḥammad, his magnificent forefathers as a protection to his name. They refrained from fornication, so that its disgrace did not befall them.

From the time of Ādām, until his father and his mother; the elite of the elite; the Prophetic light shone through their blazing foreheads, until the (brilliance) of the full moon of the Prophet, appeared on the foreheads of ʿAbdul Muṭṭalib and his son ʿAbdullāh.
الرِوَائِيَةُ الْقَالِیَةُ

THE THIRD RIWĀYAH

"عَطَرُ اللَّهُمَّ قِبْرَةَ الْشَرِیفِ • يُعَرِفُ شَذیً مِنْ صِلَاةٍ وَتَسْلیمِ • اللَّهُمَّ صَلِّ وَسَلَّمَ • وَبَارِکْ عَلَیْهَِ"

"O Allāh! Perfume the honoured grave of Muḥammad with the fresh fragrance of Blessings and Peace.
O Allāh! Bestow Your Blessings and Grace upon him.

"وَلَمَا أُرَادَ اللَّهُ تَعَالَى إِبْتِرازُ حَقِّیقِهِ الْمُحْمَدیَّةِ • وَإِظْهَارُهُ جَسَدًا • وَزَوُجْهًا يَصُوْرُهُ وَمَعْنَآ•
نَقْلُهُ إِلَى مَقَرَّهُ مِنْ صَدَقَةٍ أُمَّةَ الرَّحْمَةِ • وَخَصِّهَا الْقَرْبَیَّ الْمُجْبِیَّ بِأَنْ تَکُونُ أَنَّا
لِمُصَطْطَاهَا • وَنُؤْدِی فِی السَّمَوَاتِ وَالْأَرْضِ بِحَمیلِهَا لِأَنْوَارِهَا الْدِّینِیَّةِ • وَصَبَّ أَنَّا
لِهَجْوُهَا تَسْمِیصَتْ صَبِیَّةً • وَكُسِیَّتِ الْأَرْضِ بِعَدْدٍ طَوْلِ جِدْشِهَا مِنَ الْبَیْتِ حَلَا سُنْدَسیَّةً •"

"Wa lammā arādallāhu taʿālā ibrāţa ḥaqīqatihil Muḥammadīyāh; wa izhārahū jisman wa rūḥan biṣūratihī wa maʿnāh; naqalahū ilā maqarrīhi min šadafati Āminatāz zuhriyyihah,

When Allāh the Exalted wanted to reveal the essence of Muḥammad in the form of a body and soul, bearing the Qualities and Nature of Allāh, He transferred the Prophet from the back of his father, to a place of safety in the womb of his mother, Āminah,

"Wa khaṣṣahal qarībul mujību biʿantakūā umman limuṣṭāfāāh;

Allāh the Exalted, who is forever near His bondsmen, and who always Listens to the humble prayers of His bondsmen, Honoured Āminah by granting her the special task of bringing into the world the most honourable and best-loved of all the Prophets.

"Wa nūdiya fissamāwātī walʿardī biḥamlihā liʿanwārīhidhī dhātiliyah, Wa šabā kullu šabbīn lihubūbi nasmīnī šabāāh;

This glad tiding was announced throughout the heavens and the earth, that Āminah was carrying within her body, the last of the Prophets.
Everyone who heard this wonderful news, longed for the winds of glad tidings to bring further news of the coming of the Prophet.

The earth, which was dry and barren for many years through drought, suddenly awakened and became fertile once more.

Wa kusiyyātīl ʿardu baʿda ʿtilih jadbīhā minān nabāṭī ḥulalan sundusiiyah;"
وأَبْتَغَتْ النَّمَارَ وَأَذَّى الشَّجَرَ لِلْجَانِّيَ جَنَاةً وَنَطَقَتْ بَحْمُلِهِ كُلُّ ذَيَّةٍ لِفِرْقِيَّ يُفْصَحُ
الأَلْسِنَ الْعَرَبِيَّةِ وَخَرَّتْ الأَيْدِيَةُ وَالأَصْنَامُ عَلَى الْوَجُوهَ وَالأَفْوَاهِ وَتَبَاشَرَتْ وَخَوَشَ
المَشْارِقَ وَالْمَغْارِبَ وَذِوَانَهَا الْبَحَرِيَّةٌ وَأَحْنَسَتْ العَوَالُمُ مِن السَّرَّوْرِ كَأَسَ خَمْيَةٌ
وَبَشَرَتْ الْجَنَّ بِعِطَالَ رَمَيَهَا وَأَتْهَكَتْ الْكَهْنَةَ وَرَىَتْ الْرَّهْبَانَيَّةٌ وَلَهَجَ بُخُبَرَهَا كُلُّ
جَبْرِ خَيْبِرٍ وَفِي خَلِي خَسْيَهُ تَأَةٌ وَأَرْبَتْ أَمْهَا فِي الْمَمَّامِ قَطِيلًا لَهَا إِنَّكَ قَدْ حَمَلْتَ
بِسِلَّمَ الْعَالَمِيَّينَ وَخَيْرَ الْبَرِّيَّةِ وَسُمِّىْهِ إِذَا وَضَعَيْهَ مَحْمَدًا لِأَنَّهُ سُتْحَمَّدَ عَقْبَاهُ.

Wa ayna’atith thimāru wa adnash shajaru liljānī janāh;
The fruit ripened, and for those who wished to pluck from the trees, it was brought nearer for them.

Wa naṭaqat biḥamlīḥī kullu dābbatin liqurayshin bifiṣāḥīh alsunil ‘arabiyyah;
While Āminah was pregnant with the Prophet, all the animals belonging to the tribe Quraysh, spoke in fluent Arabic.

Wa kharratil asirratu wal’asnāmu ‘alal wujūhi wal’afwāh;
The thrones of certain kings and their idols fell on their faces.

Wa tabāsharat wuḥūshul mashāriqi wal maghāribi wa dawābbuhal baḥrīyāh,
The wild animals of the East and the West, as well as the creatures of the sea …

Wa ḥatassīl ‘awālimu minas surūri ka’sa ḥumayyāḥ,
And they were in their element (ecstatic) over the good news.

Wa bush shiratil jinnu bi’izlāli zamanihi wantuhikatil kahānatu wa rahibatir rahbāniyāh;
The announcement of his birth was about to happen, and the prophecies of the creatures (Jinn) were destroyed, while kings were filled with fear.

Wa lahija bikhabarihī kullu ḥibrin khabirin wa fī ḥulā ḥusnīhi tāḥ;
All educated wise men announced the birth of the Prophet, but were unable to describe the beauty of the Prophet.

Wa utiyat ummuḥī fil manāmi faqīla lahā innakī qad ǧamalti bi-sayyidil ‘ālamīna wa khayril bariyyah;
His mother dreamt that someone (Angel Jibrīl) came to her and said: “Truly, you became pregnant with the highest, greatest and most honoured of creation;

Wa summīhi idhā waḍa’tihī Muḥammadan li’annahū satuḥmadu ‘uqbāh.
Name him Muhammad when you give birth to him. Truly, he will be thanked until the end of his days.”
THE FOURTH RIWĀYAH

O Allāh! Perfume the honoured grave of Muḥammad with the fresh fragrance of Blessings and Peace.

O Allāh! Bestow Your Blessings and Grace upon him.

Wa lammā tamā min ḥamlīhī šallallāhu 'alayhi wa sallama shahrānī 'alā mash-hūrīl aqwālīl marwiyyah,

Two months after his (Peace and Blessings be upon him) conception – according to the most reliable accounts;

Tuwuffiya bil madīnatil munaw warati abūhū 'Abdullāh; wa kāna qadījāza bi'akhwālihī banī 'Adiyyin minaṭ tā'ifatin najjāriyyah,

His father, 'Abdullāh passed away in Madīnah al-Munawwarah;

Wa makatha fīhim shahrān saqīman yu'ānūna suqmaḥū wa shakwāh,

After he had travelled to his maternal uncles Banī 'Adiyy of the clan of Najjār;

Wa lammā tamā min ḥamlīhī šallallāhu 'alayhi wa sallama 'alār rājihi tis'atu ash-hurīn qamariyyah,

He stayed with them for a month, enduring his sickness and his suffering;

Wa āna lizzamāni ayyanjaliya 'anhu šadāh,

And when the Prophet (Peace and Blessings be upon him) was born – according to the most reliable accounts – after a period of nine lunar months;

Ḥaadara ummuhū laylata mawlidihī Āsiyatu wa Maryamu fī niswatim minal ḥazīratil qudsiyyah,

The time drew near to relieve the thirst of the Era of Ignorance.

And on the eve of his noble birth, Āsiyah and Maryam were amongst the heavenly women who visited his mother;
وأخذها المصاص فولدت صلی الله عليه وسلم نورًا يتلالو سنة وفعليًا كالشمس
بنك مضى وأسفرت عنه ليلة غزاة ليلة المؤلم الذي كان للدين سرور يعوده
واردها يوم نالت بوضعه ابنه وهب من فخار مالم تلنة النساة وأتت قومها
بفضلهم حملت قبل مرير العذراء مؤلم كان منه في طالع الكفر وطالب
عليهما ووابع وتولت بشرى الهوايتين أن قد ولد المصطفى وحق الهناء هذَا وقد
استحسن القيم عند ذكر مؤلده الشريف آثمة ذو رواية وروية فطلولى لمن كان
تغطية صلی الله عليه وسلم غاية مرامه ومرامه.

Wa akhadhal makhdūd fawaladathu šallallāhu ‘alyhai wa sallama nūray yatala’la’u sanāh.

Wa muḥayyan kash-shamsī minka muqṭ’u; asfarat ‘anhu laylatun gharrā’u laylatul mawlidilladhi kāna liddin;

surūrun biyawmihi wazdīhā’u un yawma nālat biwa’d‘ihbinatu wahbin; min fakhārin mâ lam tanahun nisā’u wa atat qawmahā bi’afḍala mimmā, ḥamalat qablu Maryamul ‘adhrā’u mawlidun kāna minhu fī ṭāli’il kufri;

Wa bālun ‘alayhim wa wabā’u wa twālāt bushral hawātīfī an qad; wulidal muṣṭafā wa ḥaqqal hanā’u ḥādha wa qadīṭahsanal qiyyāma ‘inda dhikri mawlidihish sharīfī a’immatur dhawī riwa‘yatin wa rawiyyah, faṭübā liman kāna ta’zīmūhi šallallāhu ‘alayhi wa sallama ghāyata marāmihi wa marmāh.

And through her pangs of labour she gave birth to him – the Peace and Blessings of Allāh be upon him – a birth of light, brilliant in its resplendence.

And it is like the sun, which shines upon the earth; or like a luminous face on a clear night. So it was revealed this night of his birth, what the true religion would be.

On this day, there were joy and celebration, which Āminah, the daughter of Wahb could boast of, that no other woman before her had received. She returned to her people with greater joy than Maryam (the virgin mother of Prophet ‘Īsā ﷺ); a birth destined by Allāh, that would most certainly ensure a terrible illness or hideous death for the unbelievers.

The Angels celebrated the good news that the chosen Messenger was born; and there was true joy. So it happened; and the Imāms who retold certain stories, came to certain conclusions: that it was good to rise when the noble birth of the Prophet Muḥammad ﷺ was announced.
Blessed are those whose wishes are to Praise the name of the Prophet, and who make it their sole aim and purpose.
"O Allah! Perfume the honoured grave of Muhammad with the fresh fragrance of Blessings and Peace.
O Allah! Bestow Your Blessings and Grace upon him.
AL-ASHRAQAL


Yaa nabiyyu salamun 'alayka,
yaa rasulul salamun 'alayka.

Yaa habibu salamun 'alayka,
shalawatullahi 'alayka.

O Prophet! Peace be on you!
O Messenger! Peace be on you!

O Beloved! Peace be on you!
The Blessings of Allah is on you!

Ashraqal badru 'alaynah,
fakhafat minhul buduri.

The full moon shone upon us,
as it protects the other stars.

The likes of your beauty, we have
never seen before. O face of
happiness! (to those who look at it).
أنت نور فوؤد نور
أنت مصباح الصدور

 Anda shamsun anta badrun,
anta nárún fawqa nurin.

Anta iksirun wa ghâlî,
antra misbah us šudûrî.

You are a sun; you are a full moon.
You are a light above all other light.

You are an elixir, and more worthy than
that. You are the lantern of the chest.

يَا عَرْوَسُ الْخَافِقِينَ
يَا إِسْمَاهُ الْقِبَلَتَاسِينَ

Yâ ḥâbîbî yâ Muḥammadu,
yâ 'arûsal khâfiqaynî.

Ya mu’ayyadu yâ mumajjadu,
yâ imamāl qiblataynî.

O my beloved! O Muḥammad!
O groom of the East and West!

O courageous one! O noble one!
O Imâm of the two Qiblaths!

يَا كُرِيّمَ الْوَالِدَيْنِ
وَزَدَّنَا يَسْعُومُ الْشُّهُورِ

Marra’a wajhaka yas’adu,
yâ karimal wâlidaynî.

Hawdûkaš safîl mubarradu,
wirdûnâ yawman nushûrî.

Those who see your face, become
happy. O Prophet! Whose parents are
honoured.

Your pond of pure cold water - this
will be our watering place on the Day
of Resurrection.

مَا رَأَيْتَ الْعَمَيْسَ حَتَّى
وَالْعَمَمَاةُ فَقِدَ أَظَلَّتْ

Mâ ra’a’nal ’îsâ ḥannat,
bissanâ illâ ilaykâ.

We did not see the camels yearning to
travel by night, but for you.

And the clouds expressly formed a
shadow (to protect you from the sun).
And the people brought salutations on
the Prophet.
Wa atākal 'ūdu yabkī, wa tadhallala bayna yadayka.

And the stick came crying to you; and it humbled itself before you.

Wastajārat yā ḥabībī, 'indakāz žabyun nufūru.

And it sought protection, O my beloved! And from you, this fearful gazelle that wanted to flee.

'Indamā shaddul mahāmil, wa tanādaw lirraḥīli.

Until they tied the luggage onto the camel’s back. And the one called upon the other to make the journey to Madīnah in order to visit the Prophet. So I went to join them with tears in my eyes; and I said to the one who showed the way: “Stop for me.”

Ji’tuhum waddam’u sā’il, qultu qifī yā dalīlu.

So I went to join them with tears in my eyes; and I said to the one who showed the way: “Stop for me.”

Wa taḥammal li rasā’il, ayyuhash shawqul jazīlu.

And carry for me some letters, O elevated desire!

Nahwa ḥāṭkal manāzil, bil’ashiyiyi wal bukūri.

Carry it in the direction of that place (Madīnah); in the twilight of the evening, and the dawn of the day.

Kullu man fil kawnī hāmū, fika yā bāhil jabīnī.

All that is in the creation, the believers started to love. And O you! With the beautiful forehead. And they also loved you. And their hearts desired and longed for you.

Wa lahum fika gharāmūn, washtiyāqun wa ḥanīnu.
Fi ma‘ānīkal anāmu, qad tabaddat ḥā’irīna.

Anta lirrusuli khitāmun, anta lilmawlā shakūru.

With regard to your good qualities, the people were all overwhelmed. Indeed! This then became evident to those who were confused.
You are the last of all the Messengers.
You are the one that thank Allāh.

‘Abdukal miskīnu yarjū, faḍlakal jammal ghafrū.
Fiqa qad aḥsantu zannī, yā bashīru yā nadhīru.

Your humble bondsman long for Your many favours.
I hold You in high stead. O Messenger of good news! O Warner of Allāh’s punishment!

Fa’aghithnī wa ajirnī,
yā mujirū minassa ‘irī.

Help and protect me!
O Protector of the Fire!

Yā ghiyāthī yā malādhī,
fi muhimmatil umūrī.

O my Helper! O my Protector!
In all important matters.

Sa’da ’abdun qad tamallā,
wanjalā ’anhul ḥazīnu.

A slave who is very fond of the Prophet became glad. And his sorrow left him.
And you, O full moon that appeared!
For you are the beautiful character described.
There is none more pure in heritage than you. No, never, O grandfather of Ḥusayn!
May Allāh bestow Blessings on you forever, as long as time exists.

O Guardian of the Good!
O Highest of Grades!
Protect me from sins. And Forgive me for the misdeeds I have beseeched You for.

O Allāh! You are the One that Pardons the sins of man; Pardon us from the sins which could lead to the downfall of humanity.
You are the Coverer of faults, and the One Who Removes difficulties.

You are the Knower of all the hidden secrets. You are the Acceptor of all prayers.
O my Lord! Be Merciful on all of us, through all our good deeds.
Wa șalātullāhi 'alā Aḥmada, 'adda taḥrīris suṭūri.

Aḥmadul ḥādī Muḥammadin, šāhibul wajhil munīrī.

And Allāh’s Blessings upon Ahmad, who will count the recorded lines.

Most rightly-guided Muḥammad; the owner of the illuminated face.

الفاتحة...
 THIS KITĀB IS DEDICATED TO:

- All the deceased of the JAPPIE family
- All the deceased of the PETERS family
- All other deceased

May Almighty Allah put Noor in their Qabars and grant them Jannat-ul-Firdous, Insha-Allah