

وِزْدُ
إِمَامِ النَّوَوِيِّ

THE WIRD OF IMĀM
NAWAWĪ

عَلَيْهِ السَّلَامُ

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THE WIRD OF IMĀM NAWAWĪ ﷺ

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Preface

Supplications found in the Qurʾān and Ḥadīth are by far the best supplications a Muslim can supplicate with and thus they should be given preference with utmost importance. Similarly, the supplications of the Ṣaḥābah رضي الله عنهم, Tabiʿīn and the pious predecessors of the Ummah are also precious and deserve our attention. Without doubt, the supplications of our Nabī صلى الله عليه وسلم are the most comprehensive as he was granted jawāmiʿul kalim, i.e. his words were concise but encompassed oceans of meaning. Despite this, Nabī صلى الله عليه وسلم did not prohibit supplicating with one's own words or the words of the pious. Imām Bukhārī رحمته الله narrates a Ḥadīth on the authority of ʿAbdullāh Ibn Masʿūd رضي الله عنه that Nabī صلى الله عليه وسلم said with regards to duʿā at the end of ṣalāh, ‘Thereafter, one

may choose whichever du‘ā is most desired to them and supplicate (through it).’ (Al-Bukhārī)

Many great ‘Ulamā and pious saints had compilations of selected supplications that they would recite daily with punctuality. In these compilations, along with supplications from the Qur’ān and Ḥadīth, they would include their own supplications or supplications of their pious predecessors too. A collection of supplications of this nature or a collection of regularly recited supplications is called a ‘wird’ or ‘ḥizb’ in the Arabic language.

Adopting a ‘wird’ or ‘ḥizb’ is sunnah and punctuality in reciting or performing it has been emphasised by Rasūlullāh ﷺ. Imām Muslim رحمته الله narrates from ‘Umar ibnul-Khaṭṭāb رضي الله عنه that Rasūlullāh ﷺ said, ‘Whoever oversleeps at night and misses his ḥizb (set portion of worship) for the night or part of it and thereafter, he recites it between the Fajr and Zuhr ṣalāh, it will be written for him as if he had recited that portion in the night.’ (Muslim)

Commentating on this Ḥadīth, Imām Nawawī ؒ says, ‘This is proof for punctuality in ‘awrād’ (plural of ‘wird’) and making up for them when they are missed.’ Imām Nawawī ؒ also writes, ‘It is appropriate for a person who has a dhikr for a set time in the day or night or after any ṣalāh or in certain conditions that when it is missed they recite it when possible and they should not forgo it.’ Allāmah Ibn Ḥajar Al-Haytamī ؒ says, ‘Punctuality in one’s ‘awrād’ of ṣalāh, recitation, dhikr and du‘ā throughout the day and parts of the night, etc. is the sunnah of Rasūlullāh ﷺ and the pious servants of Allāh ﷻ in the past and present.’

From the many compilations of selected supplications, one is ‘Wirdul-Imām An-Nawawī ؒ’. Imām Muḥyid-dīn Abū Zakariyyā Yaḥyā ibn Sharaf An-Nawawī ؒ (631 AH/1233AD – 676AH/1277AD) is a renowned and accepted luminary. Distinguished for his immense knowledge and piety, he holds a lofty status in Islamic history. Despite passing away at the age of 45, he left behind

a legacy of illustrious works which have attained widespread acceptance amongst the ‘Ulamā and general masses. Notably, his compilation of aḥādīth - Riyāḍuṣ-Ṣāliḥīn, his commentary of Ṣaḥīḥ Muslim – Al-Minhāj bi Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj and his great work on Shāf’ī fiqh - Sharḥul-Muhadh’dhab are held in extremely high regard and are considered to be his great academic accomplishments. It would be extremely rare to find an ‘Ālim after Imām Nawawī رحمته الله who has not directly or indirectly benefitted from his works and writings.

Allāh سبحانه created in him a natural inclination towards piety and worship from childhood. The children in his vicinity would try to force him to play with them, but he would engage in reciting the Glorious Qur’ān. A saint of the time, Shaykh Yāsīn ibn Yūsuf Ad-Dimishqī رحمته الله, upon observing this, encouraged his teacher to give special attention to this student as he had hope that he would become the most knowledgeable and pious personality of

his era. He led a very austere and simple life far from indulging in any worldly pleasures or acquiring worldly possessions. His books were his commodity and his life was spent in acquisition of ‘ilm and its dissemination. Many biographers write that it is for this reason he did not marry.

The book in hand is the ‘wird’ of this great Imām which has been transmitted through an authentic chain. In his ‘wird’, Imām Nawawī رحمته الله has, in a very beautiful and effective manner, implored Allāh عز وجل for protection, goodness and blessings in his Dīn, Dunyā, family, children, wealth and in all aspects of life. This ‘wird’ has been blessed with divine acceptance amongst the pious of the Ummah throughout centuries and numerous pious ‘Ulamā and Mashāyikh have mentioned many benefits of reciting it punctually and have experienced its blessings in their lives too. It is advised that along with one’s recitation of the Glorious Qur’ān and adhkār, it would be highly beneficial if one could include this blessed compilation in his daily

practices. If not daily, then one should endeavour to recite it weekly, monthly or at least on blessed days or nights of the Islamic calendar and when in blessed places.

I pray that through the barakah of this compilation and its esteemed compiler, Allāh ﷻ grant this unworthy one, his parents, teachers, shuyūkh, family, associates and the Ummah protection and peace and make it a means of our salvation in the Hereafter. Āmīn.

**(Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā)
Muhammad Saleem Dhorat (dāmat barakātuhum)
Rajab 1445 / February 2024**



...Allāh is the best protector and He is the Most Merciful of the merciful. (Al-Qurʻān 12:64)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَقُولُ عَلَى
نَفْسِي وَعَلَى دِينِي، وَعَلَى أَهْلِي وَعَلَى أَوْلَادِي، وَعَلَى مَالِي
وَعَلَى أَصْحَابِي، وَعَلَى أَدْيَانِهِمْ وَعَلَى أَمْوَالِهِمْ، أَلْفَ
بِسْمِ اللَّهِ •

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَقُولُ عَلَى نَفْسِي وَعَلَى
دِينِي، وَعَلَى أَهْلِي وَعَلَى أَوْلَادِي، وَعَلَى مَالِي وَعَلَى أَصْحَابِي،
وَعَلَى أَدْيَانِهِمْ وَعَلَى أَمْوَالِهِمْ، أَلْفَ بِسْمِ اللَّهِ •

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَقُولُ عَلَى نَفْسِي وَعَلَى

*In the Name of Allāh,
the Most-Beneficent, the Most-Merciful*

(I seek blessings) in the Name of Allāh. Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I say upon myself, upon my Dīn, upon my family, upon my children, upon my wealth, upon my companions, upon their Dīn, and upon their wealth ‘بِسْمِ اللَّهِ’ - (*I seek blessings*) *in the Name of Allāh* - one-thousand times.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I say upon my Dīn, upon my family, upon my children, upon my wealth, upon my companions, upon their Dīn, and upon their wealth ‘بِسْمِ اللَّهِ’ - (*I seek blessings*) *in the Name of Allāh* - one million times.

Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest; I say upon myself, upon my Dīn, upon

رَيْنِي، وَعَلَى أَهْلِي وَعَلَى أَوْلَادِي، وَعَلَى مَالِي وَعَلَى
أَصْحَابِي، وَعَلَى أَدْيَانِهِمْ وَعَلَى أَمْوَالِهِمْ، أَلْفَ أَلْفِ
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 رَيْنِي وَعَلَى نَفْسِي وَعَلَى أَوْلَادِي، بِسْمِ
اللَّهِ عَلَى مَالِي وَعَلَى أَهْلِي، بِسْمِ اللَّهِ عَلَى كُلِّ شَيْءٍ
أَعْطَانِيهِ رَبِّي، بِسْمِ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ
الْأَرْضِينَ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ .

my family, upon my children, upon my wealth, upon my companions, upon their Dīn, and upon their wealth, *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ* - *There is no power (to do good deeds) or ability (to avoid bad deeds) except with (the Help of) Allāh, the Most-High, the Magnificent* - one million times.

(I seek blessings) in the Name of Allāh, and with (the Help of) Allāh (I live), and from Allāh (I hope for goodness), and to Allāh (I turn for refuge), and upon Allāh (I trust), and for (the sake of) Allāh (I strive) – There is no power (to do good deeds) or ability (to avoid bad deeds) except with (the Help of) Allāh, the Most-High, the Magnificent.

(I seek blessings) in the Name of Allāh, upon my Dīn, upon myself and upon my children. (I seek blessings) in the Name of Allāh, upon my wealth and upon my family. (I seek blessings) in the Name of Allāh, upon everything my Rabb has given me. (I seek blessings) in the Name of Allāh; Rabb of the seven heavens, Rabb of the seven earths and Rabb of the magnificent throne.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا
 فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ • (Recite 3 times)

بِسْمِ اللَّهِ خَيْرِ الْأَسْمَاءِ فِي الْأَرْضِ وَفِي السَّمَاءِ، بِسْمِ
 اللَّهِ أَفْتَحُ وَبِهِ أَخْتَمُ، اللَّهُ اللَّهُ اللَّهُ، اللَّهُ رَبِّي لَا
 أُشْرِكُ بِهِ شَيْئًا، اللَّهُ اللَّهُ اللَّهُ، اللَّهُ رَبِّي لَا إِلَهَ إِلَّا
 اللَّهُ، اللَّهُ أَعَزُّ وَأَجَلُّ وَأَكْبَرُ مِمَّا أَخَافُ وَأُحْذَرُ.

بِكَ اللَّهُمَّ أَعُوذُ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ غَيْرِي، وَمِنْ
 شَرِّ مَا خَلَقَ رَبِّي وَذَرَأَ وَبَرَأَ، بِكَ اللَّهُمَّ أَحْتَرِزُ
 مِنْهُمْ، وَبِكَ اللَّهُمَّ أَعُوذُ مِنْ شُرُورِهِمْ، وَبِكَ اللَّهُمَّ
 أَدْرَأُ فِي نُحُورِهِمْ، وَأَقْدِمُ بَيْنَ يَدَيْ وَأَيْدِيهِمْ:

(I seek blessings) in the Name of Allāh, with Whose Name nothing in the earth nor in the sky can do any harm. He is the All-Hearing, All-Knowing.

(I seek blessings) in the Name of Allāh – the best of names in the earth and in the heaven. In the Name of Allāh I begin, and with it I end: Allāh, Allāh, Allāh; Allāh is my Rabb – I do not ascribe anything to Him. Allāh, Allāh, Allāh; Allāh is my Rabb: there is no deity but Allāh. Allāh is more Mighty, more Majestic, and Greater than what I fear and guard against.

Only in You, O Allāh! I seek refuge from the evil of my nafs (base desires) and the evil of others and from the evil of everything my Rabb has created, spread and made. Only in You, O Allāh! I seek protection against them. Only in You, O Allāh! I seek refuge from their evils and only with You (Your Help), O Allāh! I ward them off. I present in front of me and them:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ
الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

(Recite only Bismillāh and Sūrah Ikhḷāṣ 3 times)

وَمِثْلُ ذَلِكَ عَنْ يَمِينِي وَأَيْمَانِهِمْ، وَمِثْلُ ذَلِكَ
عَنْ شِمَالِي وَعَنْ شَمَائِلِهِمْ، وَمِثْلُ ذَلِكَ عَنْ
أَمَامِي وَأَمَامِهِمْ، وَمِثْلُ ذَلِكَ مِنْ خَلْفِي وَمِنْ
خَلْفِهِمْ، وَمِثْلُ ذَلِكَ مِنْ فَوْقِي وَمِنْ فَوْقِهِمْ، وَمِثْلُ
ذَلِكَ مِنْ تَحْتِي وَمِنْ تَحْتِهِمْ، وَمِثْلُ ذَلِكَ مُحِيطًا
بِي وَبِهِمْ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِي وَلَهُمْ مِنْ خَيْرِكَ، بِخَيْرِكَ

In the Name of Allāh the Most-Beneficent, the Most-Merciful, Say: ‘He is Allāh, the Unique. Allāh is the One all are in need of and Who is in need of none. Who does not father children nor was He fathered. And there is none equal to Him.’

And the same (i.e. bismillāh and Sūratul-Ikhlāṣ) to my right and to their right; and the same to my left and to their left; and the same in front of me and in front of them; and the same behind me and behind them; and the same above me and above them; and the same below me and below them; and the same encompassing me and encompassing them.

O Allāh! I ask You on my behalf and theirs for Your Goodness, through Your Goodness which no one other

الَّذِي لَا يَمْلِكُهُ غَيْرُكَ، اللَّهُمَّ اجْعَلْنِي وَإِيَّاهُمْ فِي
 عِبَادِكَ، وَعِيَاذِكَ وَجِوَارِكَ، وَأَمَانِكَ وَحِزْبِكَ،
 وَحِرْزِكَ وَكَتْفِكَ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَسُلْطَانٍ،
 وَإِنْسٍ وَجَانٍ، وَبَاغٍ وَحَاسِدٍ، وَسَبْعٍ وَحَيَّةٍ وَعَقْرَبٍ،
 وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي
 عَلَى صِرَاطٍ مُسْتَقِيمٍ.

حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ، حَسْبِيَ الْخَالِقُ مِنَ
 الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ
 السَّاتِرُ مِنَ الْمَسْتُورِينَ، حَسْبِيَ النَّاصِرُ مِنَ
 الْمَنْصُورِينَ، حَسْبِيَ الْقَاهِرُ مِنَ الْمَقْهُورِينَ، حَسْبِيَ
 الَّذِي هُوَ حَسْبِي، حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي، حَسْبِي

than You possesses. O Allāh! Place me and them among Your Servants, in Your Refuge, in Your Sanctuary, in Your Trust, in Your Group, in Your Guardianship and in Your Safekeeping – from the evil of every shayṭān (devil), possessor of power, human and jinn, from every tyrant and envier, from every predatory animal and every (type of) snake and scorpion, and from the evil of every creature under Your Control. Indeed, my Rabb is on the straight path.

The Rabb is Sufficient for me from all who are subject to (His) Lordship. The Creator is Sufficient for me from the created. The Provider is Sufficient for me from all who are provided for. The Concealer (of faults) is Sufficient for me from all whose faults are concealed. The Helper is Sufficient for me from all who are helped. The Subduer is Sufficient for me from all who are subdued. He is Sufficient for me Who is my sufficiency. He is Sufficient for me Who never ceases sufficing me. Allāh is Sufficient

اللَّهُ وَنِعْمَ الْوَكِيلُ، حَسْبِيَ اللَّهُ مِنْ جَمِيعِ خَلْقِهِ •

إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ، وَهُوَ يَتَوَلَّى الصَّالِحِينَ •

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَسْتُورًا، وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا، وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ
وَحْدًا وَوَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا •

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ، لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ • (Recite 7 times)

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ • (Recite 3 times)

for me and He is the best One to entrust. Allāh is Sufficient for me from His entire creation.

Indeed, my Guardian is Allāh, Who revealed the Book (the Qurʾān), and He protects the pious.

When you recite the Qurʾān, We place an invisible curtain between you and those who do not believe in the Hereafter, and We put covers on their hearts barring them from understanding it, and (We put) deafness in their ears. When you mention your Rabb alone in the Qurʾān (without referring to their presumed deities), they turn their backs in aversion.

Thus, if they (the rejecters) turn away, then say, ‘Allāh is Sufficient for me, there is no deity but Him. In Him alone do I place my trust and He is the Rabb of the magnificent throne.’

There is no power (to do good deeds) or ability (to avoid bad deeds) except with (the Help of) Allāh, the Most-High, the Magnificent.

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
وَسَلَّمَ.

حَبَّأْتُ نَفْسِي فِي خَزَائِنِ بِسْمِ اللهِ، أَقْفَالُهَا ثِقَتِي
بِاللهِ، مَفَاتِيحُهَا لِقُوَّةِ إِلَّا بِاللهِ، أَدْفِعُ بِكَ اللَّهُمَّ عَن
نَفْسِي مَا أُطِيقُ وَمَا لَا أُطِيقُ، لَا طَاقَةَ لِمَخْلُوقٍ مَعَ
قُدْرَةِ الْخَالِقِ، حَسْبِيَ اللهُ وَنِعْمَ الْوَكِيلُ، وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ • (Recite 3 times)

May Allāh send His Special Mercy and Peace upon our Leader, Muḥammad ﷺ and upon all his family and followers.

I conceal myself within the treasure troves of بِسْمِ اللّٰهِ - (*I seek blessings*) in the Name of Allāh. - Its locks are my trust in Allāh. Its keys are لَا قُوَّةَ إِلَّا بِاللّٰهِ - *There is no power (to do good deeds or avoid bad deeds) except with (the Help of) Allāh.* - O Allāh! I defend myself with You against all that I am able to and all that which I am unable to. The creation has no power (in comparison) to the Power of the Creator. Allāh is Sufficient for me and He is the best One to entrust. There is no power (to do good deeds) or ability (to avoid bad deeds) except with (the Help of) Allāh, the Most-High, the Magnificent. May Allāh send His Special Mercy and Peace upon our Leader, Muḥammad ﷺ and upon his family and followers.

A Way to Ensure Death with Īmān

The one who: (a) goes to bed in the state of wuḍū, (b) lies down facing towards their right, (c) recites this du‘ā and (d) thereafter, does not engage in wordly conversation; if he/she passes away that night then he/she will pass away with Īmān.

اللَّهُمَّ أَسَلْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ،
وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً
وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

(رواه البخاري)

Translation: O Allāh! I have surrendered myself to You and I have turned my face towards You and entrusted my matters to You and made You my protector, longing (for Your mercy) and fearing (Your punishment). There is no place of refuge nor a place of escape from You except (to turn to) You. I have believed in the Book You have revealed and I have believed in the Prophet you have sent. (Al-Bukhārī)