

REFLECTIONS OF PEARLS

A CONCISE & COMPREHENSIVE COLLECTION OF
PROPHETIC INVOCATIONS & PRAYERS

Arabic Text with English Translation & Transliteration

INAM UDDIN &
ABDUR-RAHMAN IBN YUSUF MANGERA



White Thread
P R E S S

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FOREWORD

IN THE NAME OF Allāh, the Beneficent, the Merciful. All praise is due to Allāh, the One, the Mighty Administrator of all worldly affairs, who favored us with His faith and bequeathed upon us blessings that enabled us to worship Him and duly thank Him. Peace and blessings be upon His noble Slave and Messenger, Muḥammad, Mercy to Mankind, and upon his family and all of his Companions.

Allāh Most High says, “Remember me and I will remember you” (Qur’ān 40:60) and “I have not created the Jinn or Humans but for My worship” (Qur’ān 51:56). We feel a sense of belonging, protection, and safety, when we call out to Allāh. And, when coupled with the powerful formulae of supplication and remembrance, this calling leads to a feeling of tranquility within our heart and mind. To facilitate this, Muslim scholars have compiled numerous books of supplications and remembrances from the Qur’ān and Prophetic Sunna. These works initially appeared in Arabic throughout the Muslim world for many centuries. Subsequently, many of these works have been translated into other languages.

In 1999, Allāh granted Shaykh Inam Uddin and myself the opportunity during our study at the Darul Uloom in Bury, UK, to compile a selection of prayers from existing Arabic sources for younger students to memorize. This endeavor eventually developed into a published work.

Before you is the third edition of this work, *Reflections of Pearls*, a short compilation of *du‘ās* in Arabic, with English translations and transliterations along with sections on the virtues and excellences of various chapters and verses of the Qur’ān. Changes to the previous edition include: (1) the addition of several new *du‘ās*, such as a new section on comprehensive *du‘ās* from the Qur’ān; (2) improvements in language to enhance the fluency; (3) updates to a more academic and

professional style of transliteration. The transliteration is one of the principal features of this work, which is why more emphasis has been drawn to it. However, we strongly recommend learning the *du'ās* from the Arabic text. The purpose of the transliteration is only to assist and guide the reader in this regard.

The Messenger of Allāh ﷺ said, “Whoever calls toward guidance, for him is the same reward as the one who follows him without their reward decreasing in anyway” (*Muslim*). This was our intention in the presentation of this work. Although there are many other books of *du'ās* available, this one has been well-received for its concise collection of important *du'ās*, and its presentation of those *du'ās* alongside the English transliteration and translation. Our primary concern has been to only include well-authenticated narrations, even though scholars overwhelmingly accept weak ḥadīth in non-legislative matters that pertain to excellences and virtues of worships (see *Tadrib al-Rāwī* 2:488). Wherever a narration of a lesser degree of authenticity has been used we have tried to indicate it as such in the extended reference section at the back. A few *du'ās*, not from ḥadīth, but related from our pious predecessors, have also been included for their usefulness.

I am grateful to all of those who helped bring the third edition of this book to fruition, especially Farooq Ahmad for his persistence in the cover design and Osman Ali for continuously encouraging me to work on the book despite my other obligations, and for his help in compiling some of the new *du'ās* included in this edition.

May Allāh allow this work to inspire many seeking minds and grant solace to many yearning hearts! We ask from Allāh divine assistance and guidance, recourse to Him, protection from deviance, and success in our endeavors.

He is sufficient for us and He is the best Patron, and there is no power to do good or restraint to avoid evil except with Allāh.

ABDUR-RAHMAN IBN YUSUF MANGERA
Dhū 'l-Hijja 1425 | February 2005

Your protection from indulging in a false oath or becoming involved in a poor deal (*Mustadrak*).⁴¹

33. WHEN SEEING A FIRE

اللَّهُ أَكْبَرُ ❁

Allāhu Akbar, Allāh is the Greatest (Ibn al-Sunnī).⁴²

34. WHEN HEARING THE BARKING OF A DOG OR BRAYING OF A DONKEY

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ❁

A-‘ūdhu bi ‘Llāhi mina ‘sh-shayṭāni ‘r-raġīm.

I seek refuge in Allāh from Satan, the accursed (*Abū Dāwūd*).⁴³

35. WHEN BECOMING FRUSTRATED ABOUT PAYING A DEBT

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ،

وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ ❁

Allāhumma ‘kfinī bi ḥalālিকা ‘an ḥarāmika(a),
wa aghninī bi faḍlika ‘amman siwāk.

O Allāh, suffice me with what You have made lawful in place of what You have made unlawful, and by Your grace free me of the need for anyone besides You.

Whoever recites this *du‘ā*, Allāh will assist him in repaying his debt even though it be the size of Mount Ṣīr [or Ṣabīr in Yemen] (*Tirmidhī*).⁴⁴

36. WHEN AFRAID OF A GROUP OR NATION

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ ❁

Allāhumma innā naj^ʿaluka fī nuḥūrihim,
wa na-^ʿūdhu bika min shurūrihim.

O Allāh, we place You before them and seek You
protection against their evil (*Abū Dāwūd*).⁴⁵

37. WHEN FEELING PAIN IN THE BODY

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ ❁

A-^ʿūdhu bi ʿizzati ʿLlāhi wa qudratiḥī
min sharri mā ajidu wa uḥādir.

I seek refuge in the might and power of Allāh,
from the evil of the pain I feel and fear.

Place the right hand on the affected area and recite *Bismi ʿLlāh* thrice,
thereafter recite the above-mentioned *duʿāʿ* seven times (*Muslim*).⁴⁶

38. WHEN FEELING HELPLESS REGARDING A MATTER

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ ❁

Ḥasbiya ʿLlāhu wa ni^ʿma ʿl-wakīl.

Allāh is my sufficiency, and how perfect a
benefactor [is He] (*Abū Dāwūd*).⁴⁷

rak'as after the Maghrib prayer and does not speak any evil between them, then the six [*rak'as*] will be equal to the reward of twelve years of worship" (*Tirmidhī, Ibn Māja*).¹²⁵ Some scholars consider that the two *rak'as* of emphasized (*mu'akkada*) *sunna* prayer after Maghrib suffices for two *rak'as* of *Awwābīn* prayer, hence, a person may perform another four to complete the minimum six *rak'as*.

ṢALĀT AL-TAWBA (PRAYER FOR REPENTANCE)

It is recommended to perform two or more *rak'as* before one makes repentance. This prayer can be performed at any time except at the offensive (*makrūh*) times, which are as follows: following the Fajr prayer until after sunrise, after ^ʿAṣr prayer until after sunset, and when the sun is at its zenith. ^ʿAlī ؓ narrates that Abū Bakr ؓ related to him that he heard the Messenger of Allāh ﷺ say, "Whoever commits a sin, and then gets up and performs ablution, then offers prayers seeking the forgiveness of Allāh, Allāh will certainly forgive him." After this the Prophet ﷺ recited the following verse of the Qur'ān: "And those who, having done an act of indecency or wronged their own selves, remember Allāh and ask for forgiveness for their sins, and who can forgive sins except Allāh? And those who are never obstinate in persisting knowingly in [the wrong] they have done" (Qur'ān 3:135) (*Tirmidhī*).¹²⁶ After performing these two *rak'as*, a person should raise his hands with sincerity and humility and repent abundantly. By the grace of Allāh, he will be forgiven.

ṢALĀT AL-ISTIKHĀRA (PRAYER FOR DECISION MAKING)

When one needs to make decisions in life or needs blessings in something one is undertaking, for instance, marriage, buying property, starting a business, making a journey, or any other matter, he should perform two *rak'as* of prayer and, thereafter, recite the following *du'ā'*:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ
 فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ
 عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ [هَذَا الْأَمْرَ] خَيْرٌ لِي فِي
 دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ،
 وَإِنْ كُنْتَ تَعْلَمُ أَنَّ [هَذَا الْأَمْرَ] شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ
 أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ،

ثُمَّ أَرْضِنِي بِهِ ❁

Allāhumma innī astakhīruka bi ‘ilmika wa astaqdiruka bi qudratika wa as’aluka min faḍlika ‘l-‘azīm(i), fa innaka taqdiru wa lā aqdiru wa ta‘lamu wa lā a‘lamu wa Anta ‘Allāmu ‘l-ghuyūb(i), Allāhumma in kunta ta‘lamu anna [hādha ‘l-amra] khayrul lī fi dīnī wa ma-‘ashī wa ‘āqibati amrī, fa ‘qdirhu lī wa yassirhu lī thumma bārik lī fiḥ(i), wa in kunta ta‘lamu anna [hādha ‘l-amra] sharrul lī fi dīnī wa ma-‘āshī wa ‘āqibati amrī, fa ‘srifhu ‘annī wa ‘srifnī ‘anhu wa ‘qdir liya ‘l-khayra ḥaythu kān(a), thumma arḍinī bih.

O Allāh, I ask of You the good through Your knowledge and I ask You to grant me ability through Your power and beg Your favor of infinite bounty, for surely, You have power and I have none, You know all and I know nothing, and You are the Knower of all that is hidden. O Allāh if, in Your knowledge, *this matter* be good for my faith, my livelihood and the outcome of my affairs in the world and the Hereafter, then ordain it for me and facilitate it for me and grant me blessing in it. But, if in Your knowledge *this*

matter is bad for my faith, my livelihood and the outcome of my affairs in the world and the Hereafter, then turn it away from me and turn me away from it, and ordain for me the good wherever it be, and cause me to be pleased with it (*Bukhārī*).¹²⁷

When one reaches the words *أَنَّ هَذَا الْأَمْرَ* (*anna hādha 'l-amra*) “this matter,” one should think about the matter one is seeking a decision on or blessings for. After that, scholars state that one should sleep in a state of purity on a clean bed, with one’s face toward the *qibla*. Whatever comes to mind upon waking will be the best course of action and should be adopted. If no resolution comes to mind on the first day and the anxiety and indecisiveness continues, one should repeat it the next day and so on for a week (otherwise until a decision comes to mind). By the grace of Allāh one will come to know the good or detriment of the matter. One must remember that it is not necessary that a person see a dream relating to his matter. One of the benefits of this *du‘ā’* is that it can also help one overcome emotional attachments.

SHORT PRAYER FOR SEEKING DIVINE HELP & GUIDANCE

اللَّهُمَّ خِرِّي وَاخْتَرِي ❁

Allāḥumma khir lī wa 'khtar lī.

O Allāh, choose and select for me [the better of the two] (*Tirmidhī*).¹²⁸

This *du‘ā’* is very useful for on the spot decisions that one may need to make.

ṢALĀT AL-ḤĀJA (PRAYER FOR NEED)

It is recommended to perform two or more *rak‘as* when one is in need or in difficulty. The Messenger of Allāh ﷺ said, “Whoever is in need