

Night Vigil (Prayers)

The essence of the practices of the Naqshbandī shaykhs is built on the pillar (*rukn*) of prayer (*ṣalāh*) and on remembrance of God (*dhikrullāh*). For those desiring high stations and distinguished ranks, the observance of prayer is the key. The seekers must strive to imitate their shaykhs in the observance of not only the obligatory prayers, but the supererogatory *sunan* and *nawāfil* prayers that the shaykhs maintain as a constant daily practices. You will find the following practices are based around the five obligatory prayers, in addition to the night vigil, which consists of *ṣalātu 'n-najāt*, *Ṣalātu 'sh-shukr*, *Ṣalātu 't-tasbīh*, and *ṣalātu 't-tahajjud*.

Thus, it is incumbent on the seeker—before attempting the large number of voluntary forms of prayer described in this book—to learn and practice the fundamental principles of the prescribed prayers (*Ṣalāt*) correctly, based on the prescription of a recognized school (*madhhab*) of Islamic jurisprudence (*fiqh*). These include purification from greater or lesser impurities (*ṭahārah*) consisting of the greater ablution (*ghusl*) or the lesser (*wuḍu*); proper intention (*nīyyat*); facing the *qiblah* determined according to the principles of the madhhab; and, where possible, praying in congregation. Additionally, the integrals of the prayers should be observed correctly, including the proper movements, for the Prophet ﷺ said, “There is no prayer for one who does not straighten his back in bowing (*ruku'*) and prostration (*sujūd*).” Thus the new seeker in this Way, if not already acquainted and familiar with these fundamentals, must seek out an authorized teacher and learn them.

Ṣalātu 'n-Najāt

One should get up at least one hour before Fajr since it is at this time that the gate of the Mercy of God, Who is Powerful and Sublime, is opened and the time when the great shaykhs look at their murīds. One should get up and perform ablution and perform two rak'ats of *Tahīyyatu 'l-wuḍu* and then stand up, facing the *Qiblah* and ask that God, Exalted and Glorious, to purify oneself from the anger of one's *nafs* and, with this intention, one should then recite *Yā Ḥalīm* 100 times, and then one should seek protection from one's external and internal enemies, and from both heavenly and earthly misfortune, reciting *Yā Ḥafīz* 100 times.

Whoever wishes to reach the station of the People of Determination must keep up these practices. Our shaykhs tell us about the importance of this time and its virtues, saying: “If a person gets up one hour before Fajr and does nothing, not even praying, not even making *tasbīh*, but gets up to drink something, such as coffee or tea, or eat a morsel of food, then he must also be raised with the vigilant people (*ahlu 's-sahar*).”

Ṣalātu 'n-Najāt, the Prayer of Salvation, is prayed according to the following steps:

In the first rak'at read Sūratu 'l-Fātiḥah as usual.	الفاتحة الشرفة
This is followed by reading the Verse of the Throne (2:255) and (3:18-19), and (3:26-27).	

<p>ĀYATU 'L-KURSĪ (THE VERSE OF THE THRONE)</p> <p>CHAPTER 2, VERSE 255</p> <p>Allāhū lā ilāha illa Hūwa 'l-Ḥayyu 'l-Qayyūm, lā tākhudhuhū 's-sinatun wa lā nawm, lahū mā fī 's-samāwāti wa mā fī 'l-arḍ. Man dhā-ladhī yashfa'ū 'indahū illā bi idhniḥ ya'lamu mā bayna aydihim wa mā khalfahum wa lā yuḥīṭunā bi-shay'in min 'ilmihī illā bimā shā'. Wasi'a kursīyyuhu 's-samāwāti wa 'l-arḍa, wa lā ya'uduhū ḥifzuhuma, wa Hūwa 'l-'Alīyyu 'l-'Azīm.</p>	<p>آية الكرسي</p> <p>البقرة 255</p> <p>اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ</p>
<p>God! There is no god but He - the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appears to) be before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His dominion extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most Gracious, the Most Merciful.</p> <p>God speaks the Truth.</p>	
<p>CHAPTER 3, VERSE 18-19</p> <p>Shahid-Allāhu annahū lā ilāha illa Hū. Wa 'l-malā'ikatu wa ūlu 'l-'ilmi qā'imān bi 'l-qisṭ. Lā ilāha illa Hū al-'Azīzu 'l-Ḥakīm. Inna 'd-dīna 'ind Allāhi 'l-islām.</p>	<p>سورة آل عمران 19-18</p> <p>شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ إِنَّ الْإِسْلَامَ</p>
<p>God bears witness that there is no god but He—and the angels and men of knowledge—upholding justice; there is no other religion but Islam, the religion with God is Islam.</p>	
<p>CHAPTER 3, VERSE 26-27</p> <p>Qul 'illāhumma Mālik al-mulki. Tu'tī 'l-mulka man tasha'u wa tanzi'u 'l-mulka mimman tashā'u wa tu'izzu man tashā'u wa tudhillu man tashā'u, bi yadika 'l-khayr, innaka 'alā kulli shay'in qadīr. Tūliju 'l-layla fi 'n-nahāri wa tūliju nahāra fi 'l-layl, wa tukhriju 'l-ḥayya mina 'l-mayyiti, wa tukhriju 'l-mayyita mina 'l-ḥāyy, wa tarzuqu man tashā'u bi ghayri ḥisāb.</p>	<p>سورة آل عمران 27-26</p> <p>قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ فِي النَّهَارِ وَبِاللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ</p>
<p>Say: O God, Master of the Kingdom, Thou givest the Kingdom to whom Thou wilt, and seizest the Kingdom from whom Thou wilt, Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt; in Thy hand is all good; Verily Thou art over all things Powerful. Thou makest the night to enter into the day, and Thou makest the day to enter into the night, Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living, and Thou providest for whomsoever Thou wilt, without reckoning.</p>	
<p>In the second rak'at, read the Fātiḥah.</p>	<p>تقرأ في الركعة الثانية بعد الفاتحة الشريفة</p>
<p>SŪRATU 'L-IKHLĀṢ (11 TIMES).</p>	<p>سورة الاخلاص (11 مرات)</p>
<p>After completing the taslīm (final salām right and left), go into prostration with the intention of asking God to rid your heart of all envy.</p>	<p>بعد التسليم من الصلاة تدعوا بهذا الدعاء:</p>

<p style="text-align: center;">DU‘A</p> <p>Yā Rabbī, kamā tākulu ‘n-nāru ‘l-ḥataba hāka ‘amaliyy jamī‘an al-ḥasadu mu‘tasila fiyya. Yā Ra minhu wa khalliṣnī mina ‘l-ghadabi ‘n-nafsānī wa ṭifli ‘l-madhmumati wa mina ‘l-akhlāqi ‘dh-dhamīr wa baddil akhlāqī ila akhlāqin ḥamīdatin wa af‘ālin</p>	<p style="text-align: center;">دعاء:</p> <p>يَا رَبِّي كَمَا تَأْكُلُ النَّارُ الْحَطَبَ هَكَذَا الْحَسَدُ الْمُنَاصِلُ فِيَّ يَأْكُلُ جَمِيعَ أَعْمَالِي. يَا رَبِّي خَلِّصْنِي مِنْهُ النَّفْسَانِي وَمِنْ نَفْسِ الطِّفْلِ الْمَذْمُومَةِ وَمِنَ الْأَخْلَاقِ الذَّمِيمَةِ وَيَا رَبِّي بَدِّلْ أَخْلَاقِي إِلَى أَخْلَاقٍ حَمِيدَةٍ</p>
<p>O my Lord! Just as fire consumes firewood, in the same way the envy which is rooted in me consumes all my actions. I my Lord, from it and purify me, too, from the anger of my ego. Rid me as well, O my Lord, of the blameworthy ego and reprehensible manners. And, O my Lord, change all my manners to laudable manners and into good actions.</p>	

Ṣalātu-sh-Shukr

In the second rak‘at, read the Fātiḥah.		تقرأ في الركعة اولى بعد الفاتحة الشريفة
SŪRATU ‘L-IKHLĀṢ (2 TIMES).		سورة الاخلاص (2 مرات)
In the second rak‘at, read the Fātiḥah.		تقرأ في الركعة الثانية بعد الفاتحة الشريفة
SŪRATU ‘L-IKHLĀṢ (1 TIME).		سورة الاخلاص (1 مرة)

Ṣalātu-t-Tasābīḥ

<p>In the following prayers, to keep track of any given number of recitations, it is permitted to lightly press one finger of each hand in turn, in whatever position they are (i.e., crossed or hanging at the sides). However, the <i>an-Najāt</i> and <i>Tasbīḥ</i> prayers are for the People of Determination and the Prepared; these prayers are not for beginners.</p>	
<p>These are four rak'ats prayed with a taslīm between them. This prayer can be done in two ways, but we have included only the one the Shaykh uses (with the taslīm at the end of the fourth rak'at). The tasbīḥ which is recited during this prayer is:</p>	
<p>Subḥānallāhi wa 'l-ḥamdulillāhi wa lā illāha ill-Allāh w'allāhu akbar.</p>	<p>سبحان الله والحمد لله ولا إله إلا الله والله أكبر</p>
<p>Glory be to God! Praise be to God! There is no god but God, and God is Greatest.</p>	
<p>At the end of every set of 10 or 15 tasbīḥs the Shaykh adds: wa lā ḥawla wa lā quwwata illa billāhi 'l-'Alīyyi 'l-'Āzīm.</p>	<p>ولا حول ولا قوة إلا بالله العلي العظيم</p>
<p>There is no power and no strength save in God, the Most High, the Great.</p>	
<p>The total number of tasbīḥs recited is 300, with 75 in each rak'at. Also, the tasbīḥs is added to the regular parts of the prayer. We have observed the Shaykh using the following method:</p>	
WHEN TASBIḤ IS RECITED	NUMBER OF TIMES
After reciting the Thanā', before Sūratu 'l-Fātiḥah	15
After reciting Sūratu 'l-Fātiḥah and two Sūratu 'l-Ikhlās.	10
In ruk'u, (bowing position)	10
In qiyām (standing position), after the ruk'u	10
In the first sajda (prostration)	10
In jalsa (sitting position), after the first sajda	10
In the second sajda	10
Sub-total for first rak'at	75
The second rak'at is performed as above (no tasbīḥs is recited in the final jalsa, only tashahhud)	75
The third rak'at is performed as above	75
The fourth rak'at is performed as above (no tasbīḥs are recited in the final jalsa, only tashahhud)	75

Ṣalātu-t-Tahajjud

This is observed as eight rak'ats prayed in sets of two rak'ats with taslīm between them. The prayer is essentially identical to Salatu-sh-Shukr.

ADAB	ادب
Astaghfirullāh 3 times.	إِسْتِغْفَارُ (ثَلَاثَ مَرَّاتٍ)
I ask God's forgiveness.	
Astaghfirullāh al-‘Aẓīm alladhī lā ilāha illa Hūwa al-Ḥayyu ‘l-Qayyūm wa atūbu ilayḥ	أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ أَسْتَغْفِرُ اللَّهَ. أَسْتَغْفِرُ اللَّهَ. أَسْتَغْفِرُ اللَّهَ.
I ask forgiveness from God Almighty, there is no god but He, the Living, the Self-Subsisting, and I turn in repentance to Him.	
<p>INVOCATION (DU‘A):</p> <p>Allāhumma anta ‘s-Salām wa minka ‘s-salām tabārakta wa ta‘ālayta yā Dhā ‘l-Jalāli wa ‘l-Ikrām. Sami‘nā wa aṭa‘nā, ghufrānaka, Rabbanā, wa ilayka ‘l-maṣīr.</p>	<p>دُعَاء:</p> <p>اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ</p>
O God! You are Peace and from You comes Peace. Blessed and lofty are You, O Lord of Majesty and Bounty. We have heard and obeyed. Your forgiveness, O our Lord! And to Thee is the end of all journeys.	
<p>Subḥānallāhi ‘adada khalqihī wa riḍā‘a nafsihi wa zinata ‘arshihi wa midāda kalimātihi.</p> <p>Subūḥun quddūsun rabbunā wa rabbu ‘l-malā‘ikati wa ‘r-Rūḥ,</p> <p>subḥāna man ta‘izza bi‘l-qudrati wa‘l-baqā wa qahhar al-‘ibādi bi‘l-mawti wa‘l-fanā.</p> <p>Subḥānā rabbika rabbi ‘l-‘Izzati ‘amā yaṣifūn wa salāmūn ‘alā ‘l-mursalin wa ‘l-ḥamdulillāhi rabbi ‘l-‘ālamīn.</p> <p>Allāhumma innā na‘ūdhu bi-riḍāka min sakhatika wa bi-mu‘afātika min ‘uqūbatika wa na‘ūdhu bika minka lā nuḥṣī thanā’an ‘alayka kamā athnayta ‘alā nafsika.</p>	<p>سبحان الله عدد خلقه ورضى نفسه وزنه عرشه ومداد كلماته</p> <p>سبح قدوس ربنا ورب الملائكة والروح</p> <p>سبحان من تعزز بالقدرة والبقاء وقهر العباد بالموت والفناء</p> <p>سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين</p> <p>اللَّهُمَّ إِنَّا نَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَنَعُوذُ بِكَ مِنْكَ لَا نُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ</p>
Glory be to Allāh on the number of His creation, to the extent of His pleasure, in the decoration of His Throne, in the ink of His Words.	
Glorified and Hallowed art Thou, our Lord and Lord of the angels and the Holy Spirit.	
Glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him! And Peace on the Messengers and all Praise is due to the Lord of the worlds.	
We seek refuge with Your pardon from Your punishment, with Your mercy from Your vengeance, with Your approval from Your displeasure. We seek refuge with You from You. We cannot encompass Your praises, for You are as You have extolled Yourself.	

<p>Fa‘lam annahu: Lā ilāha ill-Allāh (10 times) Muḥammadur Rasūlullāh ﷺ.</p>	<p>فَاعْلَمْ أَنَّهُ: لا إله إلا الله (10 مرات) بَعْدَ الْعَاشِرَةِ) مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</p>
<p>Know, therefore that: There is no god but Allah. (10 times). (After the tenth): Muhammad is the Messenger of God ﷺ.</p>	
<p>Ṣalawāt (10 times): Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin wa sallim.</p>	<p>صَلَوَات 10 مرة اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَسَلَّمَ</p>
<p>O God send blessings and peace upon Muhammad and the family of Muhammad.</p>	
<p>IHDĀ</p>	<p>إِهْدَاء</p>
<p>Allāhumma balligh thawāba mā qarā’nāhū wa nūra mā talawnāhū hadīyyatan wāṣilatan minnā ila rūḥi Nabīyyinā Sayyidinā wa Mawlānā Muḥammadin ṣall-Allāhū ‘alayhi wa sallam. Wa ilā arwāḥi ikhwānihi min al-anbiyā’i wa ‘l-mursalīn wa khudamā’i sharā’ihim wa ila arwāḥi ‘l-a’immati ‘l-arba‘ah wa ila arwāḥi mashāyikhinā fi ‘t-ṭarīqati ‘n-naqshbandiyyati ‘l-‘aliyyah khāṣṣatan ila rūḥi Imāmi ‘t-ṭarīqati wa ghawthi ‘l-khalīqati Khwājā Bahā’uddīn an-Naqshband Muḥammad al-Uwaisī ‘l-Bukhārī wa ḥaḍarati Mawlanā Sulṭānu ‘l-awliyā ash-Shaykh ‘Abd Allāh al-Fā’iz ad-Dāghhestanī wa sayyidunā ash-Shaykh Muḥammad Nāzīm al-Ḥaqqānī Mu’ayyad ad-dīn wa sa’iri sādātina waṣ-ṣiddiqīna al-Fātiḥā.</p>	<p>اللَّهُمَّ بَلِّغْ ثَوَابَ مَا قَرَأْنَاهُ وَنُورَ مَا تَلَوْنَاهُ هَدِيَّةً وَاصِلَةً مِنَّا إِلَى رُوحِ نَبِيِّنَا مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَإِلَى أَرْوَاحِ إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَخُدَمَاءِ شَرَاتِعِهِمْ وَإِلَى أَرْوَاحِ الْأُئِمَّةِ الْأَرْبَعَةِ وَإِلَى أَرْوَاحِ مَشَائِخِنَا فِي الطَّرِيقَةِ النَّقْشَبَنْدِيَّةِ الْعَلِيَّةِ، خَاصَّةً إِلَى رُوحِ إِمَامِ الطَّرِيقَةِ وَعَوْثِ الْخَلِيقَةِ خَوَاجَةِ بَهَاءِ الدِّينِ النَّقْشَبَنْدِ مُحَمَّدِ الْأَوْسِيِّ الْبُخَارِيِّ وَإِلَى حَضْرَةِ مَوْلَانَا سُلْطَانِ الْأَوْلِيَاءِ الشَّيْخِ عَبْدِ اللَّهِ الْفَائِزِ الدَّاعِسْتَانِيِّ وَإِلَى مَوْلَانَا سَيِّدِنَا الشَّيْخِ مُحَمَّدِ نَاطِمِ الْحَقَّانِيِّ مَوْلَى الدِّينِ وَإِلَى سَائِرِ سَادَاتِنَا وَالصِّدِّيقِينَ الْفَاتِحَةَ</p>
<p>Dedication O God! Grant that the merit of what we have read, and the light of what we have recited, are (considered) an offering and gift from us to the soul of our Prophet Muhammad, and to the souls of the prophets, and the saints; in particular the soul of the Imām of the ṭarīqat and arch-Intercessor of the created world, Khwājā Bahā’uddīn an-Naqshband Muḥammad al-Uwaisī ‘l-Bukhārī, and our venerable teacher and master, the Sultan of Saints, our Shaykh ‘Abd Allāh al-Fā’iz ad-Dāghhestanī, and our master Shaykh Muḥammad Nāzīm al-Ḥaqqānī Mu’ayyad ad-dīn, and to all our masters and to the righteous, al-Fātiḥah. This presents the reward of the preceding recitations to the Prophet ﷺ and to the shaykhs of the Naqshbandi Order.</p>	