The Wird of the Light of the Age, the Reformer of the Religion, the Imam of the Awliyya, the Sword of Truth, Amir’l-Mu’mineen SHEHU UTHMAN IBN FUDUYE`.

As transmitted by Shaykh MUHAMMAD SHAREEF bin Farid
ورد السلسلة نور الزمان الشيخ عثمان بن فودي

اً هذا الورد الذي جمعته وأحتجت مما أخذت من سيدي الشيخ محمد الأمين بن آدم كريغتن وحماها أخذنا من وله وخيلّه الشيخ فاروق بن الشيخ محمد الأمين، وهو المجموع من الوردودون السلاطين إلى الشيخ محمد الإمام إبن الحاج و الشيخ المختار الكنيتي الكبير رضي الله تعالى عنهما، فأعلم أن أورش الشيخ عثمان بن فودي كثيراً كما بينته في رسالي إلى الأمير الحاج طاهر عبد الله في نظمته التعليم، فألحق وبالتوافق إعلم إن الطرق التي كانت عليها شيوخنا وما حورضا عليه من الأورش الموصلة لنن الطرق على حسب ما أخذت منها وما وقفت عليه من تواليهم المبارك مرضي الله عنهما في سلك الطرق القرآنية التي هي أفضل الطرق الصوفية، وهي طريق الصلابة رضي الله عليهم في إتباع علماء السنة السلف الصالح، فقل يزيل شيخنا مجد الدين نور الزمان أمير المؤمنين عثمان بن فودي رضي الله تعالى عنه يقرر هذه الطرق غاية التقرير ويحرص عليها ويرتى بها مرديسًا خصوصًا ويسلك بها المؤمنين عومًا، وكذلك أمور وفجاعات عامة السكان الأشاد عبد الله بن فودي رضي الله تعالى عنهما بأمتنا غاية التقرير وحرة غاية التحرير، وهذا السلطان محمد بن الشيخ عثمان بن فودن رضي الله تعالى عنهما أيضًا فرّبهم غاية التقرر وحرة غاية التحرير، فقل يزيل عليها رضي الله تعالى عنهما حتى صاروا إلى رحمة الله تعالى، وأكياف أركان الفلسفة في التقرير هو أن تأمر المرد بنية النوبة وتصلي رغبيين، ينجلس بين دينه كجلوس النشيد وأنت مستقل القبلة، فديس ركبته إلى ركبته، ووضع يديه على فدهم، فقضى بديك فوق ديه وتأمره بتعين عيني، وقل: إن الذين يلعبون هذا الله يذ يذ الأضل على ما عيهم، ثم قول: لا يذ يذ يا رسول الله، أستور يا سيدي عبد القادر، أستور يا أهل هذا الشأن، وخطاب المدد من رجال السلاطين، وقول: «لا إله إلا الله، ثلاثاً، ثم يقولوا المرد كلناك، ثم تقول: أستغفر الله المغفور إليه من الذنوب وأتوب عليه»، ثم يقولوا المرد كلناك، ثم تقول: رضي الله بها ورب يطهراً وسدد الله أمر خاصة به وامتددا، واحدة الله عليه وخلقه نيباً ومبريداً عبد القادر شيخنا ونابل يهوى أذان، لا يذ يذ على ما عيهم، الطاعة تحقيقاً ومصبحة بفروقنا، والمريد يتبعك في كل كفّه، ثم تقول: أجزيوا في الطرائق القائمة وأنت ذلك ينذر أورذوا كما أخذت ذلك عن شيخي الأمير محمد شريف من فريد وهوى عيني، ووسيتي الإمام القئيب الشبل محمّد الأمين بن آدم كريغته وهو عن سيدي الشيخ مؤسس المهجر وهو عن سيدي الإمام الشيخ على بن أبي بكر الخطب وهو عن سيدي الشيخ وديع بن فودي رضي الله عنهما وهو عن سيدي الشيخ محمّد الإمام إبن الحاج بمسانده إلى سلطان الأوريد مبني الدين عبد القادر الجيلاني يحكي النبي عيالي الله تعالى عنة، ثم ترفع لديدنا وتراث الفاتحة لنسبنا محمّد صلى الله عليه وسلم، وتراث الفاتحة لسيدنا الشبل عبد القادر الجيلاني، وتراث الفاتحة لسيدنا الشيخ عثمان بن فودي، وتراث الفاتحة لسيدنا الشيخ محمد الأمين بن آدم، وتراث الفاتحة لصاحب الوقت سيدي السيد الطالب السلطان الحاج أي بكر بن محمد الطاهر بن محمد بن بلي بن ماير، وتراث الفاتحة لسيدنا أحمد بن عبد الله رضوان الله عليهم أجمعين، ثم تقول: الله ينصل على سيدي محمّد الشبل السباعي للألقان دورة ورحمة للعظام طهورة عند من خلقه ومن يفقي ومن سبع منهن ومن تغيص صانعة تستمع غذاء وتحب الاحتراء صلاة لا غاية لها ولا مثلى لها ولا فضاء صانعة التي تلبث على صلاة دامّة بذيلها وعليه وصغيه وسله تسلمًا مثل ذلك».
أعود بالله من الشيطان الرجيم
وقولوا بِكُلِّ صِلَاةٍ مَّكْرَىٰ: لَّا إِلَهِ إِلَّا الَّذِي خَلَقَ الْأَرْضَ وَالْإِيْلَمِ. مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً. لَّا إِلَهِ إِلَّا الَّذِي خَلَقَ الْأَرْضَ وَالْإِيْلَمِ. مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً.

ثم قُلْ: اللَّهُمَّ أَرَضِي عَن رُوحِ غَوْنِي الْقَطَّانِينِ بِالْبَيْتِ وَمَلَايِئِيَ عَن الدَّارِ الْحَيْلِيَّاءِ.
وَإِنْشَأْنِيَ وَإِنْشَأْنِيَ أَوْلَاهُمُ وَأَخِرَهُمُ ثَلَاثَةٌ، ثُمَّ قُلْ: لَّا إِلَهِ إِلَّا أَنتَ سُبُحَٰنَكَ إِنِّي كَنتُ مِنَ الْزَّائِنِينَ سَبَعٌ، ثُمَّ قُلْ: اللَّهُمَّ بَلْ لَمْ يِطِيفُ أُسَافَلُكَ اللَّطْفُ أَنْ جَرَتْ بِهِ المَقَادِرُ سَبَعًا، ثُمَّ قُلْ: اللَّهُمَّ يَا وَاحِدَةً أَحَدَّ يَا مَوْجُودًا يَا جَوَاءً، لَنِفَحِي مَكَّ مِنْ ثَنَايْةِ الْخَيْرُ تَغْنِينِي بِهِ عَن سُوَالِي إِنَّكَ

2 وَرُوِى عِنْ بِنِي عِيْسٍ عِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أنَّهُ قَالَ: (مِنْ أَسْتَخْتِبَاءٍ بِاللَّهِ فِي الْبُرَّاءِ عَشْرَ مَرَاتٍ وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ). (وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً).

3 حَنَا أَنتَ الْوَرْدُ مُسْمِيٌّ إِلَّا الدَّارُ، وَهُوَ الْيَوْمُ الْأَكْبَرُ، الْيَوْمُ الْأَكْبَرُ مَعَ مَوْعِدَةِ الْكَوْلِ.

4 وَرُوِى عِنْ بِنِي عِيْسٍ عِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أنَّهُ قَالَ: (مِنْ أَسْتَخْتِبَاءٍ بِاللَّهِ فِي الْبُرَّاءِ عَشْرَ مَرَاتٍ وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ). (وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً).

5 نَحْبَى الْمَلَأِ، نَحْبَى الْمَلَأِ مَنْ أَجَدُّكَ عَلَى لِبَابِ الْبُرَّاءِ، وَفِي ضِيقِ الْحَالِ فَاجِعَمُوا أَجَدَادًا عَلَى قَرَاءَةِ الْوَرْدِ مُتَعَاكِسًا لَّكُنِّي أَنْ يَنْفَعَكَ الْمَلَأُ وَيَجْبَ إِلَّا أَنْ يُرَيَّنِي مَا رُوِيَ عِنْ بِنِي عِيْسٍ عِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. إِمَّا أَنْ يَقْرَأُهُ مَعَنُوًى مَعَنًٍّ، وَإِمَّا أَنْ يَقْرَأُهُ مَعَنًٍّ مَعَنًٍّ. (وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً). (وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً). (وُجِبَّتْ إِلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ مَرَّةً واحِدَةً).
على كل شيء قدير سبعة، ثم تقول: اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم مائة، ثم تقول: استغفر الله العظيم مائة، ثم تقول: حسنًا لله ونعم الوكليل مائة.

وتصلي عند الضحى ركعتين، تقرأ في الأولى الفاتحة، والشمس وضحها، والفرجر إذا تلتها، والنهار إذا تلتها، والليل إذا تلتها، السماة وما تناها، والأرض وما تطحبا، ونفس وما سواها، فاعلمها فجورها وتقولها، قد ألغ في خلقها، وقد خلد من دساها، كذبت ثمود بطفوها، إذ أعبت وأثقاها، فقال لهم رسول الله صلى الله عليه وسلم: فذكروا فعفوا قد فخروا عليهم ربهم بذنبهم فسواها، ولا يخفف عقابها، في الثانية الفائحة، والضحى، والليل إذا تلتها، وبدعة، وفي الآخرة خير، لك من الأولى، وسرف يُصطحب ربك فترضي، إنما يجدك يżeبفا، وإنما تجد نقادا فهدى ووجدك عرلا، فاعلم، وأما السائل فلن تكون، وأما النافذة فلن تكون. وقول بعد السلام منهما: يا مُنْتُور يَا فَتَاحِ دُوْرٌ قَلِيبٌ بُدْورٌ مُعَرْفَتٌ، فانفتح لي أبوير برمحتك، وانشر علي من خزائن رحمتكم إنك على كل شيء قدير، عشر مرات.

وتصلي بعد المغرب ركعتين، تندو بهما حفظ الإيمان، وتقرأ في الأولى منهما: الفتحاء، وَقَلْلَ اللَّهُ أَحَدًا، الله الصمد، لم يلد ولم يولد، ولم يكن له كفرء أحد، ستاء، وفي الثانية الفائحة، والمودتين مرة، وقول في سجودهما: اللهم استودعوك ديني والهماني، فاقبطهما علي في حياتي وغد وفاطي وغد ماتني، ودعوك بعدهما بدعاء الإستخارة الذي هو: اللهم إنني استخبرك بعلمك واستقبلتك بقررتك واستسلمت من فضلك أن تعظيم فإنك تقدر ولا أقدر، وتعلم ولا أعلم، أسافع عيني العبوب، اللهم إن كنت تعلم أن جميع ما انحرك به من هذه الساعة إلى مثلاها في حق وخلق غير بخرب لي في ديني ودنيالي ومَعاشي وعافية أمري وعافية ملائكة وأجله فاعمل لي بساره، لي، ثم بارك لي فيه، وإن كنت تعزم أن تساخك به من هذه الساعة إلى مثلاها.

وهنا انتهى الورد الذي يقرأه في كل الصلاة المكتوبة، فمن متهيئ ورد آل الدار إلى هذا هو مما نقل عن الورد الفردي المختارة كما قال الشيخ عثمان بن فودي في السلاسل الفاردية، وآمروه السلاسة فقد نقلوا من غير واحد من نهله عن سيدي المختار الكتبي، وهو من أهل الإدراك لأنه يغني عن كل ورد ولا يغني عنه ورد، ومن قولهم إن نعمة الله لا يتوقف إلا على حسن حال ولو فعل ما فعل ما دوماً، كما رآه منصوصاً، أما سائر الورد هو مما أخذ من سيدنا الشيخ محمد الأمين بن أحمد كما ذكرنا في كتاب السلاسل الفاردية.

وترد أنه عليه الصلاة والسلام صلى الضحى ركعتين كما في الصحيحين من حديث عثمان والطبري وابن عدي عن ابن أبي أوفى.
في حقٍّ وحقٍّ عيني شرٍّ لي في ديني ودنيائي ومعاناني وعائلي وأمري ولقاءً وأجله فاصفراً
علي واضرففي عنّا وأقذر لي الخبر حيث كان ثم أرضني به، إلّا على كل شيء قديرٍ.
وتصلي في جوف الليل ركعتين الشهادِت، نقاً في الأولى منهما: الفاتحة و*(قل بِنَآیَهَا
الكافرون* لا أَعْتِبَرُونَ *لَوْ أَنْتُمْ عَابِدُونَ *لَوْ أَنْتُمْ عَابِدُونَ *لَوْ أَنْتُمْ عَابِدُونَ *وَأَنْتُمْ
عابدين *لو أنتم كَذِبْتُمْ وَلِيَ دَينُ،* وفي الثانية الفاتحة و*(قل هو الله أَحْدَثت
مَّلَّادًَ ْوَلَمْ يَبْلُدَ ْوَلَمْ يَنْبُذَ ْوَلَمْ يَكُنْ لَهُ كَفَّاءً أَحْدَثْتَ*، وتقول في سجدهما: اللهُ أَحْدَثُ ذَلِيكَ وضَرِئُتی
إِلَيْكَ وَأَيَّلَتِي بِذَلِيكَ وَأَرْحَحْتِي بِحَمْتِكَ يَا كَرِيمٌ إِنَّكَ عَلَى كُل شَيْءٍ قِديرٍ، وتصلي
على النبي بعدهما نحوها ما تقدّم.
The Wird of the Silsila of the Light of the Age Shehu Uthman ibn Fuduye’

9 This wird (litany) which I have gathered and revived is from what I took from my spiritual master Shaykh Muhammad al-Amin ibn Adam Kari’angha, and from what we took from his son and Khalifa, Shaykh Faruq ibn Shaykh Muhammad al-Amin. It is a collection of the two litanies connected to Shaykh Muhammad al-Imam ibn al-Hajj, and Shaykh al-Mukhtar al-Kunti al-Kabir, respectively, may Allah ta’ala be pleased with both of them. Realize that the litanies (awraad) of Shehu Uthman ibn Fuduye’ were many, as I clarified in my letter to Amir al-Hajj Tahir Abdallah called Nadham’ta’leem. For, I say, and success is from Allah, realize that the spiritual paths upon which our teachers were on, and which they spurred others to from the litanies connected to this Qaadiri Spiritual Path, based upon what I took from them, and what I came upon from their blessed writings, may Allah be pleased with them, regarding the Qaadiriyya Tareeqa, is the most superior of the sufî spiritual paths. It is the spiritual path of the Companions, may the pleasure of Allah be upon them, based upon the consensus of the righteous scholarly forebears of the Sunna. Our spiritual master, the Mujaddid of the religion, the Light of the age, and Amir’l-Mu’mineen, Uthman ibn Fuduye’, may Allah ta’ala be pleased with him continued to be established upon this spiritual path in the utmost determination, and he incited other to it, as well as disciplined his spiritual disciples in it particularly, and trained the believers in it generally. This was the same with his blood brother, the most erudite of the Bilad’s Sudan, the professor Abdullahi ibn Fuduye’, may the mercy of Allah be with him. He too held firmly to this spiritual path with utmost determination and incited others to it with maximum assertion. Likewise with Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye’, may Allah ta’ala be merciful to him. He also held firmly to this spiritual path with utmost determination and incited others to it with maximum assertion. All of them may Allah ta’ala be pleased with them continued to adhere to this Qaadiriyya Path until they eventually passed on to the mercy of Allah. So understand! As for the methodology in initiating others in the Qaadiriyya Tareeqa, as my master Shaykh Muhammad al-Amin ibn Adam did with me in; it is that you should order the disciple to first make the intention for repentance, and to pray two raka’ats. Then you should have him sit in front of you as he would sit for the tashahhud in the prayer, with you facing the qibla. He should place his knees directly with your knees. He should then place his hands upon his thighs. You should then place your hands upon his hands, and order him to close his eyes. Then you should recite the verse: “Verily those who give the oath of allegiance to you, they have given the oath of allegiance to Allah. Allah’s Hand is over their hands. Whoever is treacherous will only be treacherous against his own soul. Whoever fulfills the covenant he has made with Allah, will be given an Immense Reward.” Then you should say: “Permission O Messenger of Allah. Permission O my master Abd’l-Qaadir. Permission O People of this matter.” Then you should ask Allah for the direct intercession of the men of the spiritual chain. Then say three times: “There is no deity except Allah”; and then the disciples says the same thing three times. Then say: “I am content with Allah as my Lord, Islam as my religion, the Qur’an as my leader, our master Muhammad, may Allah bless him and grant him peace as my prophet, my master Abd’l-Qaadir as my shaykh, and the People of the Tareeqa as my brothers. What is for them is for me, and what incumbent upon them is incumbent upon me. We have gathered ourselves to obedience and we have separated ourselves of disobedience.” The disciple should follow you by reciting every utterance you made. Then you should say: “I now give you license in the Qaadiriyya Tareeqa, and I give you permission to recite its litanies, as I took that on the authority of my Shaykh, the Amir Muhammad Shareef bin Farid, and he on the authority of my spiritual master, the coolness of my eyes, my means, the Imam, the jurist, Shaykh Muhammad al-Amin ibn Adam Kari’angha, and he on the authority of his teacher, Shaykh Musa al-Muhajir, and he on the authority of his teacher, the Imam Shaykh Ali ibn Abu Bakr al-Khateebe, and he on the authority of his teacher Shehu Uthman ibn Fuduye’, may Allah be pleased with him, and he on the authority of his teacher, Shaykh Muhammad al-Imam Ibn al-Hajj with his chain going back to the Sultan of the Awliyya, Muhy’d-Deen Abd’l-Qaadir al-Jaylani, may Allah ta’ala be pleased with him.” Then you both should raise your hands and recite al-Faatihah for our master Muhammad, may Allah bless him and grant him peace, then recite al-Faatihah for our master Shaykh Abd’l-Qaadir al-Jaylani, then recite al-Faatihah for the companion of the age, our master, the spiritual axis, Sultan al-Hajj Abu Nakr ibn Muhammad al-Tahir ibn Muhammad Bello MaiYurno; then recite al-Faatihah for the remainder of the Awliyya of Allah, may Allah be pleased with all of them. Then you should say: “O Allah! send blessings upon our master Muhammad, whose light proceeded creation, whose appearance was a mercy to the worlds, to the extent of all those who have passed away from Your creation and to all those who are continuing, to the extent of those among them who attained bliss and those who have attained wretchedness; with a blessing which engulfs enumeration and encompasses all limits; a blessing which has no limit, no termination, and no cessation; a blessing which will persistent upon
I seek refuge with Allah from the accursed Satan. In the name of Allah, the Beneficent, the Merciful.10

You should say at the completion of each prescribed prayer: There is no deity except Allah six times; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace one time. There is no deity except Allah sixty times; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace one time. There is no deity except Allah one hundred times; Muhammad is the Messenger of Allah, may Allah bless him and grant him peace one time.11

Then you should say: ‘O Allah be pleased with the spirit of the savior of men and jinn, my master and chief, Abd ‘l-Qaadir al-Jaylaani, our shaykhs and their shaykhs, the first of them and the last of them; three times.

10 It has been related on the authority of Ibn Abass, on the authority of the Prophet, may Allah bless him and grant him peace that he said: “Whoever seeks refuge with Allah in one day ten times, Allah will appoint and Angel responsible for driving Satan away from him.” It has been related on the authority of Ibn Mas’ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever recites: ‘In the name of Allah, the Beneficent the Merciful’, Allah will record on his behalf for each letter four thousand good deeds, and wipe away from him its like in evil. He will raise him four thousand spiritual ranks.” It has also been related on the authority of Ibn Mas’ud that the Messenger of Allah, may Allah bless him and grant him peace said: “Whoever wishes that Allah will redeem him from nineteen Zobaniyya, should recite: ‘In the name of Allah, the Beneficent the Merciful’. Allah will then place a barrier for each of the letters against each of these Angels.”

11 Here ends the litany named ‘Aal `d-Deer’ (The Litany of the House), and it is the fundamental litany, which I took from my spiritual master, the jurists and khateeb, Shaykh Muhammad al-Amin ibn Adam Kari’angha, may the mercy of Allah be on them. It is different from the Wird Aal `d-Deer which is normally transmitted in Sokoto and Baghdad, because it is recited opposite, backwards and in another amount. That is to say, that they say at the end of every prescribed prayer: “Laa ilaha illa Allah (There is no god except Allah) one hundred times; Muhammadur rasulullahi, salla Allahu `alayhi wa sallam (Muhammad is the Messenger of Allah, Allah bless him and grant him peace) one time. Laa ilaha illa Allah (There is no god except Allah) sixty times; Muhammadur rasulullahi, salla Allahu `alayhi wa sallam (Muhammad is the Messenger of Allah, Allah bless him and grant him peace) one time.” When I asked my teacher, Shaykh Muhammad al-Amin about this disparity he said: “When the Jama’at made the emigration from Sokoto to the Nile, they were in difficult circumstances. So our elders agreed to recite the litany backwards in order to ward of dangers and thwart harm. This is because reciting the litany in its original form is in order to garner benefit, while reciting it opposite is in order to ward of dangers.” Our evidence in the reciting of the noble testimony are many. Among them is what was related on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace said: “The best form of remembrance is: ‘Laa ilaha illa Allah’. It has been related on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “The happiest people with my intercession on the Day of Judgment will be those who said: ‘Laa ilaha illa Allah’, with sincerity in their hearts.” It has been related also on the authority of Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace said: “Renew your faith.” It was said: “How can we renew our faith O Messenger of Allah?” He said: “By reciting much the words: ‘Laa ilaha illa Allah’.” The great professor, Shaykh Abdullah ibn Fuduye’ said in his Diya’l-Qawa’id: “Some of the righteous are never silent from the saying of: ‘Laa ilaha illa Allah, Muhammadur Rasulullahi’, may Allah bless him and grant him peace.” They do this until the saying itself intermixes with their very meat, and blood until the statement emerges from them of its own accord while they are sleep, in the same manner that it is expressed while awake.” Sultan Muhammad Bello ibn Shehu Uthman ibn Fuduye’ said in his at-Tanbeeh’l-Waaddhaat Feema Ja’a Fee’l-Baaqiyat as-Saalihaat; “The meaning of Laa ilaha illa Allah is that there is nothing worshipped in reality besides Him. The scholars have mentioned many premises regarding the interpolation of these words.” As for the remainder of the litany recited at the end of the prescribed prayers, as it is transmitted here, it is what we received from Shaykh Faruq, the son of my teacher Shaykh Muhammad al-Amin ibn Adam, may Allah be merciful to them, in his letter which he sent to us in the year 1420 A.H. (1999 C.E.).
Then you should say: ‘There is no deity except You, Glory be to You. Truly we have been among the unjust; seven times.

Then you should say: ‘O Allah, O Benevolent. I ask You for kindness concerning what comes from what is decreed; seven times.

Then you should say: ‘O Allah, O Singular, O One, O Existent, O Generous - Discipline me from You with an excellent discipline. And make me by it independent of all others besides You. Indeed You have power over all things’; seven times.

Then you should say: ‘O Allah bless our master Muhammad and his family and Companions and give them peace’; one hundred times.

Then you should say: ‘I seek forgiveness of Allah the Mighty’; one hundred times.

Then you should say; ‘Allah is enough for us and He is the Best of Guardians’; one hundred times.  

You should prayer two raka`ats of the forenoon prayer (du`haa), reciting in the first raka`at, the chapter al-Faatihaa, and: “By the sun and its brightness; by the moon when it follows the sun; by the day when it reveals the sun; by the night when it conceals the sun; by the heaven and what constructs it; by the earth and what spreads it out; by the soul and what perfects it and inspires it with what is wrong for it and right for it – He is indeed successful who causes it to prosper, and he is indeed a failure who stunts it. Thamud disbelieved in their rebellious pride, when the basest of them broke forth. And the messenger of Allah said: ‘It is the she camel of Allah, so let her drink!’ But they disbelieved him, and hamstrung it, so Allah doomed them for their sins and completely razed them. He does not fear the end of events.” In the second raka`at, the chapter al-Faatihaa, and: “By the forenoon hours; by the night when it is still – your Lord has not forsaken you nor does He hate you. And the end will be better for you than the beginning, and indeed your Lord will give you so that you will be content. Did He not find you an orphan and protected you? Did He not find you wandering and guided you? Did He not find you destitute and enriched you? Therefore do not oppress the orphan; do not drive away the beggar; and regarding the bounties of your Lord proclaim.”

You should say after the salaam from the two raka`ats: ‘O Illuminator, O Opener! Illuminate my heart with the light of Your direct gnosis. Open for me the gates of Your mercy, and spread out over me the treasures of Your mercy. Indeed You have power over all things’; ten times.

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12 Here ends the litany which recited after each of the prescribed prayers. Thus, from the ends of the litany of the ‘Aal’d-Daar until here it is from what was transmitted from Qaadiriyya Mukhtariyya litany, as Shehu Uthman ibn Fuduye mentioned in his as-Salaasil’l-Qaadiriyya: “As for the spiritual chain, we received it from many people who transmitted it from my teacher al-Mukhtar al-Kunti. It is the most advantageous of litanies because it is the richest of all of them, and no litany independent of it. Among its benefits is that the one who adheres to it will not die except in an excellent circumstance, no matter what he does, as we have seen it composed in the texts.” As for the remainder of the litany, it is what I took from my master Shaykh Muhammad al-Amin ibn Adam, as it was cited in the as-Salaasil’l-Qaadiriyya.

13 It has been related that he upon him be blessings and peace used to pray the forenoon prayer (du`haa) with two raka`ats, as it was cited in the Saheeh in the prophetic tradition of ‘Utban, and by at-Tabaraani and Ibn `Adiy on the authority of Ibn Abi Awfa.
You should prayer two *raka`ats* after the *maghrib* prayer, making the intention in them the preservation of your faith, reciting in the first *raka`at*, the chapter al- *Faatiha*, and: “Say: He Allah is One. Allah is Eternally Self Subsistent. He neither begets nor is He begotten and there is none like Him”; six times. In the second *raka`at*, you should recite the chapter al-*Faatiha*, and the *Mu`aadhhatayn* one time. You should say while in prostration of both *raka`ats*: ‘O Allah I place at Your disposal my religion and my faith, so preserve them for me in my life, at my death and after I die.’ After completing the two *raka`ats*, you should say the supplication of seeking the good (*istikhaara*), which is: ‘O Allah indeed I seek Your choice by Your knowledge and power. I ask You from Your immense bounty, for indeed You are Powerful and I am not powerful. You are Knowing and I do not know. You are the Knower of the unseen. O Allah if You know that all phenomena from this hour and its like regarding my rights and the rights of others is good for me in my religion, my worldly affairs, my livelihood, and the ending of my affair, whether immediate or distant; then decree it for me, make it easy for me and bless me in it. If You know that all phenomena from this hour and its like regarding my rights and the rights of others is harmful to me in my religion, my worldly affairs, my livelihood, and the ending of my affair, whether immediate or distant; then turn it away from me and turn me away from it. And decree for me good wherever it may be, and make me content with it. Indeed You have power over all things.’

You should pray in the middle of the night two *raka`ats* for *tahajud*, reciting in the first *raka`at*, the chapter al-*Faatiha*, and; “Say: O you disbelievers, I do not worship what you worship, nor do you worship what I worship. Nor will I worship what you worship, nor will you worship what I worship. To you is your religion and to me is my religion.” In the second *raka`at*, you should recite the chapter al-*Faatiha*, and; “Say: He Allah is One. Allah is Eternally Self Subsistent. He neither begets nor is He begotten and there is none like Him.” You say while in prostration of both *raka`ats*: ‘O Allah be merciful to me in my humiliation and lowering myself to You. Make my remoteness be intimacy in Your presence. Be merciful to me by means of Your mercy O Most Generous, indeed You have power over all things.’ Then you should send blessings upon the Prophet, may Allah bless him and grant him peace after the two *raka`ats* as we described previously.

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14 The source of this supplication is from the *Saheeh* of al-Bukhari on the authority of Jaabir ibn Abdallah who said: “The Messenger of Allah, may Allah bless him and grant him peace used to teach us how to seek after the good (*istikhaara*) in all affairs in the same way that he taught a chapter from the *Qur'an*. He would say: ‘When anyone of you are concerned about an affair, you should pray two *raka`ats*, which are not prescribed, then say the following: O Allah indeed I seek Your choice by Your knowledge…’.”

15 It has been related by at-Tirmidhi on the authority of `Amr ibn `Abasa that the Messenger of Allah, may Allah bless him and grant him peace said: “The nearest that the Lord is to the servant is during the last part of the middle of the night. If you are able then you should be among those who remember Allah ta`ala during that hour, then be among them.” It has been related by Muslim on the authority of Jaabir ibn Abdallah that the Messenger of Allah, may Allah bless him and grant him peace said: “Verily during the night there is an hour that no Muslim man catches it and ask Allah ta`ala for good from the affairs of this world and the Hereafter, except that Allah gives it to him; and this occurs every night.”

16 This means your saying: ‘O Allah send blessings upon our master Muhammad and upon the family of our master Muhammad, and grant them peace.’ I gathered together this *Quaadiryya Mukhtariyya* litany from the late *Shaykh* Muhammad al-Amin ibn Adam Kari`angha al-Khateeb ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir Hadiya* Muhammad Sanbu Darneema, may Allah ta`ala be merciful to all of them. He received it on the authority of his father, *Shaykh* Adam Kari`angha; on the authority of his teacher, *Shaykh* Musa al-Muhajir; on the authority of his teacher, the *Imam Shaykh* Ali ibn Abu Bakr al-Khateeb; on the authority of his teacher, *Shaykh*
Uthman ibn Fuduye’, may Allah be pleased with him; on the authority of his teacher, the spiritual axis, Shaykh al-Mukhtar al-Kunti al-Kabir; who was the one who revived the spiritual path after it had died in the land of the Blacks. He in turn took fundamentals his litany and instruction of his spiritual method from his teacher, Shaykh Ali ibn al-Najib; on the authority of his teacher, Shaykh al-Amin ibn Ahmad; on the authority of his teacher, Shaykh Ahmad ibn `Aamir; on the authority of his teacher, Shaykh Muhammad ibn Ahmad; on the authority of his teacher, Shaykh Ahmad ibn Umar; on the authority of his teacher, Shaykh Umar ibn Ahmad al-Bakaa’i; on the authority of his teacher, Shaykh Muhammad ibn Abd’l-Kareem al-Maghili; on the authority of his teacher, Shaykh Jalaal’d-Deen Abd’r-Rahman as-Suyuti; on the authority of his teacher, Shaykh Muhammad ibn Abdallah; on the authority of his teacher, Shaykh Muhammad at-Tujuubi; on the authority of his teacher, Shaykh `Imraan ibn Musa; on the authority of his teacher, Shaykh Muhammad ibn Muhammad al-Ghazali; on the authority of his teacher, Shaykh Abu’l-Hassan Ali al-Shadhili; on the authority of his teacher, Shaykh Abd’l-Qaadir al-Baghdadi; on the authority of his teacher, Shaykh Ahmad ibn al-Heeta; on the authority of his teacher, Shaykh Abdu’l-Qaadir al-Jaylani; on the authority of his teacher, Shaykh Abu al-Wafaa’; on the authority of his teacher, Shaykh Abu Muhammad as-Shanbuki; on the authority of his teacher, Shaykh `Abdul-Malik Abu Bakr as-Shibli; on the authority of his teacher, Shaykh Abu’l-Qaasim al-Junayd al-Baghdadi; on the authority of his teacher, Shaykh Abu’l-Ma’ruf al-Karkhi; on the authority of his teacher, Shaykh Abu’l-Hassan al-Basri; on the authority of his teacher, Amir’l-Ma’mineen Ali ibn Abi Talib; on the authority of his teacher, the master of the Messenger and Seal of the Prophets, our master Muhammad, may Allah bless him and grant him peace.