

The Book of
REMEMBRANCES

K I T Ā B A L - A D H K Ā R

Imām Yahya ibn Sharaf an-Nawawī

Revised and edited by
MUHAMMAD ISA WALEY



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DEDICATION

For my grandparents: Ahmad Batha and
Maryam Batha, Qari Mufti Mahmoud Pandor,
Khadijah Pandor and Aisha Pandor.
And for my wife's grandparents who were her inspiration:
Hakim Ismail and Maryam Ismail Hakim.



In remembrance of my beloved father
Maulana Muhammad ibn Ahmad Batha
whose constant encouragement
enabled me to stay the course.

*May Allah illuminate their place of rest and
raise them up in the company of those
He has completely forgiven, Amīn.*



Romanization Table

ā	آ	b	ب	t	ت
th	ث	j	ج	h	ح
kh	خ	d	د	dh	ذ
r	ر	z	ز	s	س
sh	ش	ṣ	ص	ḍ	ض
ṭ	ط	ẓ	ظ	‘	ع
gh	غ	f	ف	q	ق
k	ك	l	ل	m	م
n	ن	h	ه	h, t	ة
w, ū	و	y, ī	ي	a	أ
i, -’i	إ	u	أ	’	ء

al- (but following “sun letters”, ad-, ar-, as-, ash-, at-, az-, etc.) الـ
 In *du’ā* or *dhikr* texts, elision is marked with hyphen instead of apostrophe; and long vowels have no macron sign (ˉ) where pronounced as short ones. Examples: *ihdina-ṣ-ṣirāta-l-mustaqīm*; *Allāhumma-j’alnā muflihīn*.

Publisher's Preface



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME of Allah, most merciful and compassionate. I bear witness that there is no god but Allah, alone without partners; and that Muhammad is His servant and Messenger. I invoke the blessings of Allah and His peace upon on His final Messenger, Muhammad, his family and companions, along with all those who follow them in goodness till the Day of Rising.

Among the narrations that Imam at-Tirmidhī transmits in his collection is a hadith from Anas رضي الله عنه who relates that the Messenger of Allah ﷺ said: “*Duā*’ is the very essence of worship.”

Worship itself, according to the text of the Qur’ān, is the meaning of our existence; and *duā*’ lies at its core and is, in essence, a pure expression of utter neediness. A man resorts to *duā*’ only when he realises that he has no one to turn to but Allah, and this is the fullest affirmation of *tawhīd*, or the Oneness of Allah, in the life of the believer.

In this book, Imam an-Nawawī gathers the *duā*’s transmitted from the Messenger of Allah ﷺ, encompassing every movement and stillness, from the great events of life—birth, marriage, death—to the seemingly mundane—waking up, dressing, eating—through to the distressing events—illness, danger, loneliness; all of these are presented as opportunities to turn to Allah in ‘*ubūdiyyah*, or submissive dependency, with *duā*’. But this book is more than a simple collection of prayers. Interspersed amongst its chapters are passages expounding the etiquette of *duā*’, how to guard the tongue from its deadly sins, and the moments of acceptance that the believer can seize upon.

We present the translation of each *duā*’ in italicised text; this is then followed by the Arabic text of the *duā*’ cited. Where the text of the *duā*’ appears within a wider discussion, we present the Arabic at the end of the passage to avoid disrupting the natural flow of the text. A transliteration of the *duā*’ into roman script appears im-

mediately after the Arabic and we have included a guide to assist the reader in using the system of transliteration. Translations of the Qur'ān are presented in bold text.

It is my hope that the reader will find in this publication a rich source of spiritual nourishment that will see them through to the Next World in safety and well-being.

I am indebted to my dear friend, Mufti Abdur-Rahman Mangera of White Thread Press, for bringing this work to our attention and for the final layout and design. I also owe thanks to the translators, Idris Esau, Safaruk Zaman Chowdury and Abdas-samad Clarke. Many thanks are due to Sheikh Bilal Patel for highlighting portions of the *Adhkār* which were omitted from the original translation and for ensuring the text remained faithful to the original text of Imam an-Nawawī. I would also like to thank Uthman Ibrahim-Morrison and Muhammad Isa Waley for their contributions in editing the text, especially the latter, for his painstaking revision of the entire text, Saleh Malik for producing *takhrīj* references for each *du'ā'* in this collection, and all those who have contributed to making this work possible. I would also ask those readers who derive some benefit from this book to remember us in your supplications.

Finally, I ask Allah to bestow His mercy on Imam an-Nawawī, who in a short lifespan was the cause of tremendous blessings for the believers, among which is this book, which continues to bring us all benefit to this day. May Allah reward him well and unite us with him in the Hereafter.

YAHYA BATHA

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Imām an-Nawawī

A BRIEF INTRODUCTION



ONE OF THE MOST LEARNED and saintly men of the medieval Muslim world was the compiler of the present work, *Ḥilyat al-abrār wa shi'ār al-akhyār fī talkhīṣ ad-da'āwāt wa al-adhkār al-mustaḥabbah fī al-layl wa an-nahār* ('The Robe of Honour of the Dutiful and the Hallmark of the Élite, being a Summary of Approved Supplications and Invocations for Night and Daytime')—generally known simply as *Kitāb al-Adhkār*. Muḥyī al-Dīn Yaḥyā ibn Sharaf an-Nawawī was born in 631/1233–4 in the Syrian village of Nawā, south of Damascus. At the age of 17 or 18 he arrived in the capital to study the religious sciences, such as fiqh (jurisprudence), hadith studies, doctrine, and Arabic grammar. These studies were interrupted after a few months, by which time he had already memorised a treatise on fiqh of the Shāfi'ī school, when Yaḥyā left with his father to perform the Ḥajj. They then spent several weeks at al-Madinah before returning to Damascus.

It was soon evident that this student from Nawā was a young man of exceptional potential. Years later, Ibn al-ʿAṭṭār, one of his students, would record the names of Imam an-Nawawī's first teachers and the texts that he studied with them, often attending as many as thirteen classes in a single day. His masters included the *ʿālim* (religious scholar) ʿAbd al-ʿAzīz al-Anṣārī and the famous grammarian Ibn Mālik. Imam an-Nawawī would later recall that during an entire period of six years he never wasted a single moment, keeping himself busy with studying and worship day and night. Then, and thereafter for the rest of his life, he would take only the bare minimum of food and sleep, fasting on most days of the year. He was similarly abstemious with regard to clothing, and indeed in every aspect of worldly life. Lastly, he was renowned for his scrupulous observance of the *Shariʿah* and his zealous devotion to the disciplines of spiritual purification.

After completing his studies an-Nawawī was ready, and well equipped, to serve