



LANTURNA

THE AFTERGLOW 2025
Seek and You shall be Found

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THE AFTERGLOW

afterglow

/ˈɑːftəɡləʊ/

noun

- light or resplendence remaining in the sky after the sun has set

Knowledge is light, and our gatherings are meant to convey that light from our teachers to our students. But after the sun has set on any of our gatherings, there remains an *afterglow* along the horizon. Let us bask in that light with a followup intensive, since we've made it this far. Yes, another gathering of souls seeking to dive a little deeper, to linger a little longer and, in the *afterglow* before nightfall, soak in all the splendour of a sunset skyline.

THE AFTERGLOW 2025 SEEK AND YOU SHALL BE FOUND

A word-by-word analysis of:

the prayer seeking absolution
sayyid al-istighfār سيد الاستغفار

the prayer seeking goodness
du'ā' al-istikhārah دعاء الاستخارة

the prayer seeking succour
du'ā' al-ṭā'if دعاء الطائف



With the Name of Allah, Compassionate in Essence, Compassionate with All...

Allah says اذْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً “Call upon your Lord, broken, whispering” (*al-a‘rāf* 7:55). Our beloved Prophet ﷺ was made to endure arduous circumstances to evoke timeless prayers that would abide with his *ummah* until the Day we drink from his noble hand. The following are three prayers of the Prophet ﷺ, bequeathed to the *ummah* as articulations of the heart when its circumstance may be overwhelmed with disrepair:

- I. سيد الاستغفار *sayyid al-istighfār* (the prayer for absolution);
- II. دعاء الاستخارة *du‘ā’ al-istikhārah* (the prayer for goodness);
- III. and دعاء الطائف *du‘ā’ al-ṭā’if* (the prayer for succour),

three orisons to deliver us from disfavor, disarray, and disadvantage, respectively. Seek and you shall be found.

The Prayer for Absolution (*sayyid al-istighfār*)

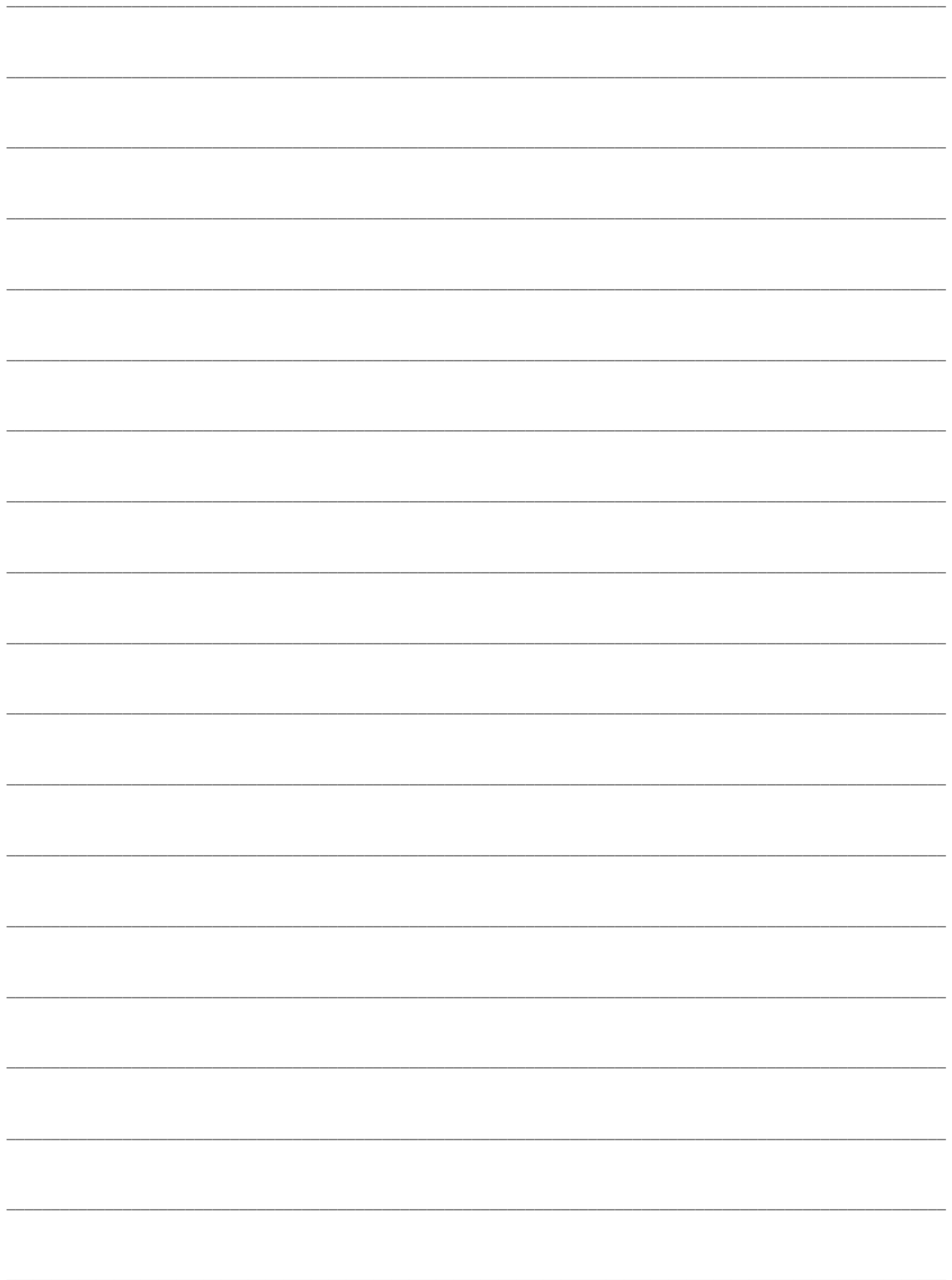
Whoever utters it after nightfall and happens to die that night shall enter Heaven, and whoever utters it after daybreak and happens to die that day shall enter Heaven.

—related by al-Bukhārī from Shaddād b. Aws

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَمَا اَسْتَطَعْتُ اَعُوْذُ بِكَ
مِنْ شَرِّ مَا صَنَعْتَ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا
اَنْتَ رَوَاهُ الْبُخَارِيُّ عَنْ شَدَادِ بْنِ اَوْسٍ ؓ

Allah! You are my Lord. No god has the right of worship except You. You created me, and I am in Your thrall, and I am utmost upon my covenant and pledge. I seek sanctum with You from the evil that I wreak. I return unto You by Your grace upon me; I return to you with my sin. Then forgive me, for no one forgives sins except You!

*allāhumma anta rabbi lā ilāha illā anta khalaqtanī wa anā ‘abduka wa anā ‘alā
‘ahdika ma·s taṭa‘t · a‘ūdhu bika min sharri mā ṣana‘tu abū’u laka bi ni‘matika
‘alayya wa abū’u laka bi dhanbī fa·ghfir lī fa innahu lā yaghfiru dh·dhunūba illā
ant*



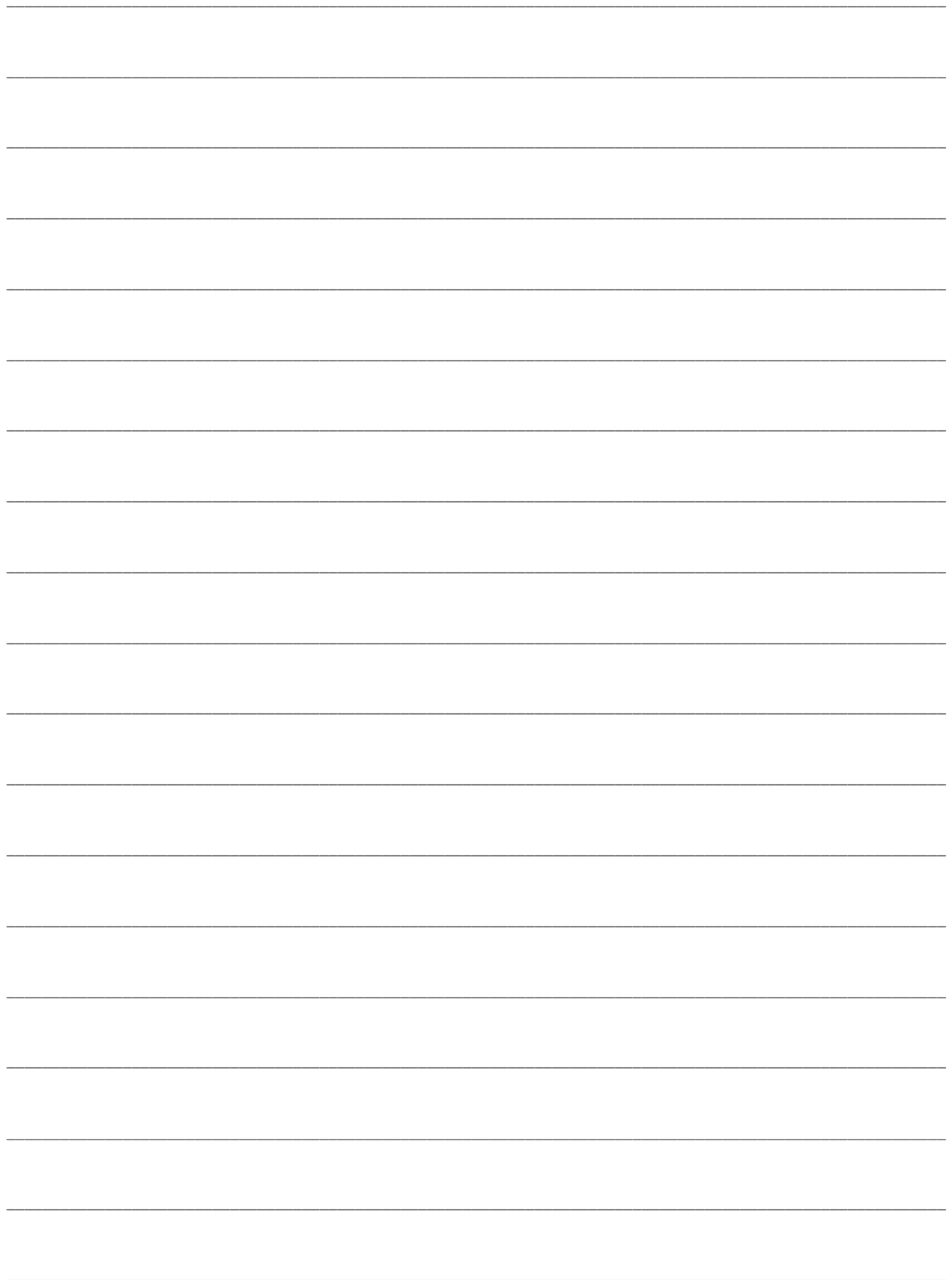
The Prayer for Goodness (*du‘ā’ al-istikhārah*)

The Messenger of Allah ﷺ used to teach his companions the prayer for goodness in all affairs, just as he would teach them a chapter from the Qur’an. —related by al-Bukhārī from Jābir b. ‘Abd Allāh al-Sulamī

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ
عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ (————) خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ
بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ (————) شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ
وَاقْدُرْ لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِيْ بِهِ رواه البخاري عن جابر ؓ

Allah! I seek the best course through Your knowledge, I seek means through Your power, I ask of Your immense bounty—for You are possessed of power while I am powerless; You are possessed of knowledge while I know not, and You know all in the unseen. Allah! If You have known that... is better for me regarding my religion, my living, and the consequences of my affair, then decree it for me, facilitate it for me, then bless me in it. And if You have known that... is worse for me regarding my religion, my living, and the consequences of my affair, then avert it from me, avert me from it, and decree goodness for me wherever it may be, and give me contentment therewith.

allāhumma innī astakhīruka bi ‘ilmika wa astaqdiruka bi qudratika wa as’aluka min faḍlika l-‘aẓīm · fa innaka taqdiru wa lā aqdiru wa ta‘lamu wa lā a‘lamu wa anta ‘allāmu l-ghuyūb · allāhumma in kunta ta‘lamu anna (————) khayrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī fa·qdurhu lī wa yassirhu lī thumma bārik lī fīh · wa in kunta ta‘lamu anna (————) sharrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī fa·ṣrifhu ‘annī wa·ṣrifnī ‘anhu wa·qdur lī l-khayra ḥaythu kāna thumma raḍḍinī bih



The Prayer for Succour (*du‘ā’ al-tā’if*)

The trial of most severity that I ever faced from them was the day...wherein I offered myself Ibn ‘Abd Yālīl b. Kulāl, and he obliged not as I had wished, so I departed crestfallen....”

—related by al-Bukhārī and Muslim from ‘Ā’ishah

اَللّٰهُمَّ اِلَيْكَ اَشْكُو ضَعْفَ قُوَّتِيْ وَقِلَّةَ حِيَلِيْ وَهَوَانِيْ عَلٰى النَّاسِ . يَا اَرْحَمَ الرَّاحِمِيْنَ اَنْتَ رَبُّ الْمُسْتَضْعِفِيْنَ وَاَنْتَ رَبِّيْ . اِلَى مَنْ تَكَلَّنِيْ اِلَى بَعِيْدٍ يَتَجَهَّمْنِيْ اَمْ اِلَى عَدُوٍّ مَلَكَتْهُ اَمْرِيْ . اِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا اُبَالِيْ غَيْرَ اَنْ عَافَيْتَكَ هِيَ اَوْسَعُ لِيْ . اَعُوْذُ بِنُوْرٍ وَجْهَكَ الَّذِيْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ اَمْرُ الدُّنْيَا وَالْآخِرَةِ اَنْ يَحِلَّ عَلَيَّ غَضَبُكَ اَوْ اَنْ يَنْزِلَ بِيْ سَخَطُكَ . لَكَ اَلْعُتْبَى حَتّٰى تَرْضٰى وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ رَوَاهُ الطَّبْرَانِيُّ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ ؓ

Allah! I complain to You my lack of strength, my scarcity of means, and my insignificance in the eyes of others. Most compassionate Lord of all who show compassion! You are the Lord of the meek, You are my Lord. To whom shall You entrust me: to some distant person who may look upon me with contempt, or to some enemy to whom You shall confer authority over my affair? So long as You are not displeased with me, nothing concerns me, though Your relief is easier for me. I seek refuge in the light of Your countenance—by which every crevice of darkness is illumined, and by which the affair of this life and the hereafter is made whole—that Your wrath reach me not, that Your displeasure descend not upon me! I confess unto You my shortcoming until You are content. There is no strength or power except by You!

allāhumma ilayka ashkū ḍa‘fa quwwatī wa qillata ḥīlatī wa hawānī ‘alā n-nās; yā arḥama r-rāḥimīna anta rabbu l-mustaḍ‘afīna wa anta rabbī; ilā man takilunī ilā ba‘īdin yatajahhamunī am ilā ‘aduwwin mallaktahu amrī; in lam yakun bika ‘alayya ghaḍabun falā ubālī ghayra anna ‘āfiyataka hiya awsa‘u lī; a‘ūdhu bi nūri wajhika l-ladhī ashraqat lahu z-zulumātu wa ṣaluḥa ‘alayhi amru d-dunyā wa l-ākhirah an yaḥilla ‘alayya ghaḍabuka aw an yanzila bī sakhaṭuk; laka l-‘utbā ḥattā tardā wa lā ḥawla wa lā quwwata illā bik.

