

**PRAYERS**

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# **PRAYERS**

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### *Foreword*

Parents lovingly teach their children good manners and how to speak. They coach their children to say simple words such as "Mum", "Dad", "Water" and "Milk". When the child learns to say these words and in his childlike manner utters them, the parents are filled with joy and readily fulfil his desires. At times their love for the child overwhelms their hearts so much that they are ready to sacrifice everything for it, even though the demands of these little one's do not amount to much, nor are the parents capable of granting everything. As compared to this, our Lord Who loves His creation immensely, has taught us the manner of supplications and has told us to pray to Him and He would accept our prayers. He has taught us the loving and humble words of prayers. Does this not prove that He wants to cherish His servants? Surely these are the pretexts for bestowing favours. It is as if God's mercy is looking for openings to descend on mankind.

In the *Qur'ānic* prayers, God has Himself bestowed upon us the standards of seeking this help. The magnitude of His Graciousness is unfathomable. This is why these prayers carry so much impact. The person who knew the secrets and effectiveness of these prayers was our master and patron the Holy Prophet<sup>sa</sup>. The beloved servant of God Almighty recited these revealed prayers for the first time and his prayers attained acceptance.

God taught prayers to *Ādam*<sup>as</sup> (Adam) and *Yūnus*<sup>as</sup> (Jonah) which were accepted and became a means of their deliverance from affliction. It is impossible to think that the prayers taught to the Chief of the Prophets and the beloved of God should not carry impressive effectiveness. No other spiritual book has presented the

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prayers of all the Prophets with such magnificence and in a complete and preserved form in the manner that the Holy *Qur'ān* has. Another excellence is that the best examples of prayers for every need have been preserved in the Holy *Qur'ān*.

In this book, these prayers have been presented with their related background information so that the supplicant is able to comprehend the full import of the prayer and his prayers never fall short of his objective. May *Allāh* fulfil this purpose.

An attempt has been made to include even those prayers or verses containing prayers which are not found in the common prayer books of prayers. In the earlier collections of prayers the existing *Qur'ānic* arrangement was adhered to and parts of the prayers were given common titles. In this book a natural order has been followed and comparatively more meaningful titles have been given to the prayers.

In every prayer the reference number includes the first verse beginning with “*Bismillāh*” as number one. Verses are quoted by stating the chapter name, chapter number followed by the verse number. The translation of the Arabic text is idiomatic rather than literal. I pray that God Almighty accepts this righteous effort and grants acceptance to all our prayers, which He Himself has taught us for our various needs.

All the translations of the Promised Messiah's<sup>as</sup> quotes and revelations are taken from the *Tadhkirah* English version and *Essence of Islām* by the permission of Maulāna Munīr-ud-Dīn Shams Additional Wakīlut-Taṣnīf.

Wassalam

Ḥāfiẓ Muẓaffar Aḥmad

14-10-2013

### *Translator's Note*

Alḥamdulillāh my dream of translating *Khazīnatud - Du'ā'* has been fulfilled. I feel very humbled that God Almighty has given me this opportunity. The beauty and the impact of the words of the Holy Prophet<sup>sa</sup> and the Promised Messiah<sup>as</sup> can never be fully captured in any translation; therefore, any corrections or suggestions for improvement from readers are welcome.

The English text of the *Qur'ānic* verses is from Ḥaḍrat Maulawī Shier 'Alī's<sup>ra</sup> translation of the Holy *Qur'ān*. At places an attractive translation has been suggested by Ḥaḍrat Khalīfatul-Masīḥ IV. I have modernised the language by substituting Thee with You etc.

I am indebted to my late father Chaudhry Zafar 'Alī who despite difficult circumstances provided the best available education to me. May *Allāh* bless his soul.

I am extremely grateful to Munīrud-Dīn Shams Ṣāḥib for his help and guidance for improving the text. He has spent a lot of his time helping to improve this book.

I am grateful to Farzāna Akbar, Shaukia Mīr, 'Umar Aḥmad, Ārif Nāsir and Rubīna Nāsir for proofreading, correcting the text, for editing, page setting and final checking of the book. May *Allāh* bless them all.

Kindly remember my son Mubasher and my husband in prayers for the support and encouragement they gave me.

In need of your prayers,

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*System of Transliteration*

The name of Muḥammad<sup>sa</sup>, the Holy Prophet(pbuh) of *Islām*, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation 'may peace and blessings of *Allāh* be upon him.' The names of other Prophets and Messengers are followed by the symbol <sup>as</sup>, an abbreviation for 'on whom be peace.' The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the Companions of the Holy Prophet Muḥammad<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Raḍiyallāhu* 'anhu/'anhā/'anhum (May *Allāh* be pleased with him/with her/with them).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.  
خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in 'this'.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.

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- ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural k sound.
- ء ‘, a sort of catch in the voice.

Short vowels are represented by:

*a* for —َ— (like *u* in 'bud');

*i* for —ِ— (like *i* in 'bid');

*u* for —ُ— (like *oo* in 'wood');

Long vowels by:

*ā* for —َ— or ٱ (like *a* in 'father');

*ī* for ى—ِ— or —ِ— (like *ee* in 'deep');

*ū* for و—ُ— (like *oo* in 'root');

Other:

*ai* for ى—ِ— (like *i* in 'site')♦;

*au* for و—َ— (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage.

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♦ In Arabic words like شَئْ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.





## **PRAYERS**

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# **PRAYERS IN THE HOLY *QUR'ĀN***

### ***1. A Perfect and Comprehensive Prayer***

The Holy Prophet<sup>sa</sup> proclaimed *Sūrah Al-Fātiḥah* as the foremost and the Best of the Holy *Qur'ān*.<sup>1</sup>

It was revealed to the Holy Prophet<sup>sa</sup> that perfect prayers, not given to any earlier Prophet, were *Sūrah Al-Fātiḥah* and the last few verses of the *Sūrah Al-Baqarah*. And whosoever prays with reference to these verses will be granted whatever he supplicates.<sup>2</sup>

In a tradition revealed to the Holy Prophet<sup>sa</sup> *Allāh* Almighty said

“I have divided *ṣalāt* between My servant and Myself. And My servant will certainly get whatsoever has been supplicated in this prayer.”<sup>3</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ - إِيَّاكَ  
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ  
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ -

(Al-Fātiḥah 1:1-7)

In the name of *Allāh*, the Gracious, the Merciful. All praise belongs to *Allāh*, Lord of all the worlds, Gracious, the Merciful, Master of the Day of Judgement. You alone do we worship and You alone do we implore for help. Guide us in the right path - the path of those on whom You have bestowed Your blessings, those who have not incurred displeasure, and those who have not gone astray.

### ***2. Prayer for Affirmation of Faith and Attainment of Piety***

This prayer is attributed in the Holy *Qur'ān* to that group of sincere and pious people especially from

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Christianity who recognized and accepted truth and prayed.

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَمَا نَلَاؤُكَ مِنَ اللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ  
وَنظْمَعُ أَهْ؟ يُدْخِلْنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ۔

(Al-Mā'idah 5: 84-85)

Our Lord, we believe, so write us down among those who bear witness. And why should we not believe in *Allāh* and in the truth, which has come to us, while we earnestly wish that our Lord should include us among the righteous people?

### **3. Prayer for Affirmation of Faith and its Acceptance**

When the apostles of Ḥaḍrat 'Īsā<sup>as</sup> (Jesus) saw rejection from every quarter they raised this proclamation in his support, believed in him and prayed in these words:

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ۔

(Āl-e-'Imrān 3:54)

Our Lord we believe in that which You have sent down and we follow this Messenger, So write us down among those who bear witness.

### **4. Ḥaḍrat Ibrāhīm<sup>as</sup>'s (Abraham) Prayer to Offer Everything to his Lord**

The righteous people have been advised in the Holy *Qur'ān* to follow the example of Ḥaḍrat Ibrāhīm<sup>as</sup> (Abraham) and offer this prayer.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ۔

(Al-Mumtaḥinah 60:5)

Our Lord, in You do we put our trust, and to You do we turn repentant, and towards You is the final return.

***5. Prayer for Attaining the Good in this World and Hereafter***

Ḥaḍrat Anas bin Mālik<sup>ra</sup> was asked to recite a prayer and he recited the following verses. When requested to add to the prayer, he replied that they did not need anything else as he had already supplicated for their welfare in this world and the world Hereafter.<sup>4</sup>

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> used to recite this prayer with great frequency.<sup>5</sup>

رَبَّنَا اتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

(Al-Baqarah 2:202)

Our Lord, grant us good in this world as well as good in the world to come and protect us from the torment of the Fire.

***6. Prayer of Beneficence in this world and in the world Hereafter***

Ḥaḍrat Mūsā<sup>as</sup> (Moses) prayed for his people in these words:

وَاصْنُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدَدْنَا وَإِلَيْكَ-

(Al-A'raf 7:157)

And ordain for us good in this world as well as in the next; we have turned to You with repentance.

***7. Prayer Against the Evil Insinuations of Satan***

‘Amr bin Sa‘īd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught his Companions some prayers to recite when retiring for the night. This prayer is one of them.<sup>6</sup>

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ- وَأَعُوذُ بِكَ رَبِّ أُرِّبُ  
يَحْضُرُونَ-

(Al-Mu'minūn 23: 98-99)

My Lord, I seek refuge in You from the incitements of the satans, and I seek refuge in

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You, My Lord, lest they come near me.

### **8. Prayer for Being Steadfast in Guidance**

Ḥaḍrat Umm-e-Salamah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> used to often recite this prayer:

*O the One, Who can turn the hearts, make my heart firm in Your faith.*

She narrates that she asked the Holy Prophet<sup>sa</sup>, whether hearts can change? He replied that the following *Qur'ānic* prayer should be recited and said that as there was a possibility of stumbling so this prayer should be recited frequently.<sup>7</sup>

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ۔

(Āl-e-'Imrān 3:9)

Our Lord, let not our hearts become perverse after You have guided us; and bestow upon us mercy from Yourself, surely You alone are the Bestower.

### **9. Prayer for Steadfastness and Victory over the Disbelievers**

From the Holy *Qur'ān* we learn that when Ḥaḍrat Ṭalūt<sup>as</sup> faced his enemy *Jālūt*, he prayed thus, and God gave him victory and his enemy was roundly defeated.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ۔

(Al-Baqarah 2:251)

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.

### **10. Prayers for Escaping Divine Chastisement, for His Forgiveness, Righteous End, Fulfilment of God's**

***Promise and Escaping the Humiliation of the Day of Resurrection***

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates when these verses were revealed the Holy Prophet<sup>sa</sup> started *ṣalāt* and he was crying. Ḥaḍrat Bilāl<sup>ra</sup> asked him the reason for his weeping. He replied that these verses had been revealed to him and added that whosoever recites these verses and does not ponder over them was very unfortunate. The traditions also tell us that the Holy Prophet<sup>sa</sup> used to recite these verses daily and at night time and told his followers that whosoever recites these verses of Āl-e-‘Imrān at night will have the reward equal to worshipping all the night.<sup>8</sup>

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا مُّجْحَذًا فَقِنَا عَذَابَ النَّارِ-

(Āl-e-‘Imrān 3:192)

Our Lord, You have not created this, in vain, no, Holy are You; save us, then, from the punishment of the Fire.

رَبَّنَا إِنَّا أَسْمَعُكَ مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا  
رَبَّنَا فَاعْفُ رُكُنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْأَذْيَارِ-

(Āl-e-‘Imrān 3:194)

Our Lord, we have heard a Crier calling us unto faith, ‘Believe you in your Lord’, and we have believed. Our Lord, forgive us, therefore our sins and remove from us our evils, and in death join us with the righteous.

رَبَّنَا وَإِنَّمَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا نُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ  
الْوَعْدَ-

(Āl-e-‘Imrān 3:195)

Our Lord, give us what You have promised us through Your Messengers and disgrace us not on the Day of Resurrection. Surely, You break not Your promise.

### ***11. Comprehensive Prayer for Forgiveness of Sins, for Mercy and for Victory over the Enemy***

This prayer comprises of the last two verses of *Sūrah Al-Baqarah*. Ḥaḍrat Abū Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said reciting these two verses before retiring at night is more than enough. Moreover they are from among the treasure of Heavens which has not been given to any Prophet before the Holy Prophet<sup>sa</sup>.<sup>9</sup>

Regarding these two verses the Holy Prophet<sup>sa</sup> emphasised that we must remember them and make our family remember them because these are based jointly on the *ṣalāt*, *Qur’ān* and supplication. (Only the supplication part of these verses is being printed here).<sup>10</sup>

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ-

(Al-Baqarah 2:286)

We hear and we obey. We implore Your forgiveness, O our Lord, and to You is the returning.

### ***12. Next Verse***

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحِبِلْ عَلَيْنَا إِصْرًا  
كَمَا حَبَلْتَ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ-

(Al-Baqarah 2:287)

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as You did lay upon those before us; Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; You are our Master; so help us You against the disbelieving people.



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### ***13. Prayer for Steadfastness and Good End***

When in the court of the Pharaoh the designs of the magicians were frustrated and Pharaoh threatened them with revenge, supplicating God, they replied:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ-

(Al-A'raf 7:127)

Our Lord, pour forth upon us steadfastness and cause us to die resigned unto You.

### ***14. Prayer for Forgiveness and for Escaping Wrath of God***

This prayer is for seeking forgiveness from *Allāh*. The Holy Prophet<sup>sa</sup> said that when God intends to punish a people, He looks at the ones who offer *Tahajjud* prayers and ones who seek pardon from Him and because of them He postpones the punishment.<sup>11</sup>

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ-

(Āl-e-'Imrān 3:17)

Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire.

### ***15. Prayer for Forgiveness of Sins and Transgressions and Prayer for Steadfastness***

*Allāh* praises those Godly people who believe in His Prophets and joining the Prophets do not hesitate in confronting the enemies. The Holy *Qur'ān* mentions their prayers as a result of which, God will grant them rewards in this world and in the Hereafter.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

(Āl-e-'Imrān 3:148)

Our Lord, forgive us our errors and our excesses

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in our conduct, and make firm our steps and help us against the disbelieving people.

### **16. Prayer for Mercy and Forgiveness**

When Ḥaḍrat Ādam<sup>as</sup> (Adam) by mistake ate from the forbidden tree, God taught him some prayers and as a result turned to him with compassion.<sup>12</sup>

رَبِّنَا ظَلَمْنَا أَنْفُسَنَا وَإِلٰهُ لَمْ تَغْفِرْ لَنَا وَتَرَحُّنًا لَنَكُونَنَّ مِنَ  
الْخٰسِرِيْنَ-

(Al-A‘rāf 7:24)

Our Lord, we have wronged ourselves, and if You forgive us not and have not mercy on us, we shall surely be of the lost.

### **17. Prayer of Forgiveness in Asking Questions in Ignorance**

When the son of Nūh<sup>as</sup> (Noah) was drowning in the flood, Nūh<sup>as</sup> (Noah) supplicated God for the safety of his son. God reprimanded him that as a result of his son’s misdeeds, the son was not amongst his people. Then Nūh<sup>as</sup> (Noah) implored God with the following humble prayer and became the recipient of God's mercy and blessings.

رَبِّ إِنِّي أَعُوذُ بِكَ أَرَبِ أَسْأَلُكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي  
وَتَرَحُّنِي أَكُنُ مِنَ الْخٰسِرِيْنَ-

(Hūd11:48)

My Lord, I beg You to protect me from asking You that whereof I have no knowledge. And unless You forgive me and have mercy on me, I shall be among the losers.

### **18. Prayer for Deliverance from Misfortune**

Ḥaḍrat Sa‘d bin Abī Waqqās<sup>ra</sup> relates that the Holy

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Prophet<sup>sa</sup> said that whosoever recites this prayer, which Ḥaḍrat *Yūnus*<sup>as</sup> (Jonah) offered in the belly of the whale, his prayer will be accepted. It is in the traditions that there is a promise of كَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ (Thus do We deliver those who believe). Whosoever confesses his transgression will have his prayers accepted.<sup>13</sup>

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ-

(Al-Anbiyā' 21:88)

There is no God but You, Holy are You. I have indeed been of the wrongdoers.

### **19. Prayer for Attaining Strength whilst Confronting Evil**

When the wife of 'Azīz of Egypt conspired with her friends to incline Ḥaḍrat *Yūsuf*<sup>as</sup> (Joseph) towards evil he offered this humble prayer, acceptance of which is mentioned in the Holy *Qur'an*. God saved Ḥaḍrat *Yūsuf*<sup>as</sup> (Joseph) from the evil designs of the women.

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ-

(Yūsuf 12:34)

O My Lord, I would prefer prison to that which they invite me; and unless You turn away their guile from me I shall incline towards them and be of the ignorant.

### **20. Prayer for Recovery from Disease**

Ḥaḍrat *Ayyūb*<sup>as</sup> (Job) prayed for recovery from his grave illness. With the following words he begged mercy. This prayer was accepted and he was miraculously cured.

إِنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ-

(Al-Anbiyā' 21:84)

Affliction has touched me and You are the Most Merciful of all who show mercy.

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### **21. Prayer for Seeking God's Protection, Forgiveness and Mercy**

On receiving Divine sign Ḥaḍrat *Mūsā*<sup>as</sup> (Moses) went to Mount *Tūr* with seventy followers. An earthquake occurred and Ḥaḍrat *Mūsā*<sup>as</sup> (Moses) thought that this was a punishment for his people for associating partners with *Allāh*. He prayed in these words:

أَنْتَ وَلِيُّنَا فَاعْفُرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْعَافِرِينَ۔

(Al-A'raf 7:156)

You are our Protector; forgive us then, and have mercy on us, for You are the Best of those who forgive.

### **22. Confessing Unintentional Transgression and Seeking Forgiveness**

While trying to stop a fight a person was accidentally killed by Ḥaḍrat *Mūsā*<sup>as</sup>'s (Moses) blow. He prayed in the following words and God forgave him.

رَبِّ اِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي۔

(Al-Qaṣaṣ 28:17)

Lord, I have indeed wronged my soul, therefore, forgive me.

### **23. Prayers for Forgiveness and Mercy**

During the absence of Ḥaḍrat *Mūsā*<sup>as</sup> (Moses) the Israelites took a calf as their god. On his return he was very angry with his brother, his deputy and successor and reprimanded his people. His people prayed in repentance. This prayer can also be called 'prayer of repentance' by the followers of Ḥaḍrat *Mūsā*<sup>as</sup> (Moses).

لَوْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَعْفُرْ لَنَا لَكُنَّا مِنَ الْخٰسِرِينَ۔

(Al-A'raf 7:150)

If our Lord does not have mercy on us, and forgive us, we shall surely be among the losers.

### 24. Prayer for Mercy

On the same occasion *Mūsā*<sup>as</sup> (Moses) prayed for forgiveness for his brother and himself.

رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ  
(Al-A'raf 7:152)

My Lord, forgive me and my brother, and admit us to Your mercy, and You are the most Merciful of all those who show mercy.

### 25. Prayer for Seeking Forgiveness for People gone Astray

Ḥaḍrat Abū Dharr<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> stayed up all night reciting this prayer. I enquired, “O Messenger of *Allāh*, You know the whole of the Holy *Qur'ān* by heart, why did you keep repeating one verse?” He replied, ‘I was praying for my followers.’ I asked him about the reply he received from God. He said, ‘If I tell you of it, most people will forsake prayer.’ This is the same prayer that Ḥaḍrat *‘Īsā*<sup>as</sup> (Jesus) recited for his followers.<sup>14</sup>

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدَاكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ-

(Al-Mā'idah 5:119)

If You punish them, they are Your servants; and if You forgive them, You surely are the Mighty, the Wise.

### 26. Prayer for Safety from Divine Wrath

Enumerating the attributes of the servants of the Gracious Lord, *Allāh* says that these servants are the ones who pass the hours of the night prostrating and standing before their Lord and seek safety from Divine wrath.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا-

(Al-Furqān 25:66)

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Our Lord, avert from us the punishment of Hell;  
for the punishment thereof is a lasting torment.

### ***27. Prayer for Attaining Forgiveness and Removal of Rancour***

A companion of the Holy Prophet<sup>sa</sup> offered prayers with him. The Holy Prophet<sup>sa</sup> said that this person is heaven-bound. Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> was curious about what deed on the part of that person had deserved God's Beneficence and so he went and stayed overnight with him and was shown great hospitality. Ibne ‘Umar<sup>ra</sup> said, "I offered '*Tahajjud*' prayers while this person slept. I observed an obligatory fast the next day while he did not. I questioned him about his actions which entitled him to be heaven-bound. He answered: ‘As the Holy Prophet<sup>sa</sup> has told you about it you better enquire from him." Ibne ‘Umar<sup>ra</sup> went to the Holy Prophet<sup>sa</sup> and asked him. The Holy Prophet<sup>sa</sup> told him to go back and ask him about it with his permission.

This companion of the Holy Prophet<sup>sa</sup> said, “Firstly, I do not value worldly things. If I get them it is fine and if I do not get them it does not matter to me. Secondly, I do not have jealousy or bear rancour against anyone.” Ḥaḍrat Ibne ‘Umar<sup>ra</sup> admitted that most surely God had given him superiority over others. This is a prayer *Allāh* has taught to believers.<sup>15</sup>

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي  
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ -

(Al-Ḥashr 59:11)

Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord, You are indeed Compassionate, Merciful.

### 28. Prayer for Mercy and Forgiveness

Ḥaḍrat Abū-Bakr<sup>ra</sup> requested the Holy Prophet<sup>sa</sup> for a prayer to recite during *ṣalāt*. The prayer which was taught to him contains special supplications for mercy and forgiveness.<sup>16</sup>

رَبِّ اغْفِرْ وَاَرْحَمْ وَاَنْتَ خَيْرُ الرَّحِيْمِيْنَ-

(Al-Mu'minūn 23:119)

My Lord, forgive and have mercy, and You are the Best of those who show mercy.

Ḥaḍrat 'Abdullāh bin Mas'ūd<sup>ra</sup> recited these prayers along with the previous three verses of the *Sūrah* and blew on a patient. The patient got better. He said, "By God if these verses are recited with full conviction and faith, even over a mountain it will move from its place"(meaning that it is a very potent prayer).<sup>17</sup>

### 29. Humble Prayers of Throne-Bearing Angels for the Believers

The Companions of the Holy Prophet<sup>sa</sup> were gathered together and were talking about God's Greatness when the Holy Prophet<sup>sa</sup> came and said, "I also will tell you something about God's Greatness." Then he mentioned the throne-bearing angels of God who are His magnificent creation.<sup>18</sup>

Yaḥyā bin Mu'ādh ar-Rāzī<sup>ra</sup> used to say that if one heavenly angel prays for the forgiveness of the believers, there is hope for God's pardon of sins, let alone the whole host of angels praying collectively.<sup>19</sup>

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا  
سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ رَبَّنَا وَاَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي  
وَعَدْتَهُمْ وَمَنْ صَلَّى مِنْ اَبَائِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ اِنَّكَ اَنْتَ  
الْعَزِيْزُ الْحَكِيْمُ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

وَذَلِكَ هُوَ الْقَوْرُ الْعَظِيمُ-

(Al-Mu'min 40:8-10)

Our Lord, You do comprehend all things in Your mercy and knowledge. So forgive those who repent and follow Your way; and protect them from the punishment of Hell. And make them, our Lord, enter the Gardens of Eternity which You have promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely You are the Mighty, the Wise. And protect them from evils; and he whom You do protect from evils on that day-him has You surely shown mercy. And that indeed is the supreme triumph.

**30. Prayer of a Patient Believing Wife for Deliverance from a Cruel Husband**

Pharaoh used to treat his wife cruelly because she changed her religion. His wife prayed for escaping his bad treatment. It is related that her prayer was accepted and her heavenly abode was shown to her in this very world.

رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَخَجِّئِيْ مِنْ فِرْعَوْنَ وَعَمَلِهِ  
وَخَجِّئِيْ مِنَ الْقَوْمِ الظَّالِمِيْنَ-

(At-Tahrim 66:12)

My Lord, build for me a house with You in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people.

**31. Prayer for Safety from Transgression on Seeing the End of the Transgressors**

Having seen heaven, *Ashāb-e-A'rāf* (perfect believers) will spontaneously start to recite this verse on seeing the



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people of Fire.

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ -

(Al-A'raf 7:48)

Our Lord, put us not with the unjust people.

### 32. Prayer for Safety from Tyrannical People

Ḥaḍrat Mūsā<sup>as</sup> (Moses) advised a small company of believing young men from among his people.' You have believed in *Allāh*, so put your trust in Him.' These young men prayed in response.

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَخِزْيَانًا بِرَحْمَتِكَ  
مِنَ الْقَوْمِ الْكَافِرِينَ -

(Yūnus 10: 86-87)

In *Allāh* do we put our trust. Our Lord, make us not a trial for the wrongdoing people. And deliver us by Your mercy from the disbelieving people.

### 33. Prayer for Migration and Escaping Cruel People

Ḥaḍrat 'Abdullāh bin 'Abbās<sup>ra</sup> (whose mother, Umm-e-Faḍl, believed in *Islām* in the early period) used to relate that, when the Holy Prophet<sup>sa</sup> migrated from Makkah, he and his mother were amongst the weak women and children who were mentioned in the Holy *Qur'ān*. that they used to pray for the success of the migration.<sup>20</sup>

God delivered these oppressed people at the time of the conquest of Makkah.

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَّنَا مِنْ لَدُنْكَ  
وَلِيًّا وَاجْعَلْ لَّنَا مِنْ لَدُنْكَ نَصِيرًا -

(An-Nisā' 4:76)

Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself and make for us from Yourself some helper.

**34. Prayer for Safety from Being Unjust in Times of Strength**

The Holy Prophet<sup>sa</sup> instructed his followers to treat the vanquished people with kindness.

رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ-  
(Al-Mu'minūn 23: 94-95)

My Lord, if You will show me that with which they are threatened. My Lord, then place me not, with the wrongdoing people.

**35. Prayer for Increase of Knowledge**

The Holy Prophet<sup>sa</sup> was taught the following prayer so that his decisions be Divinely guided.

رَبِّ زِدْنِي عِلْمًا-

(Ṭā Hā 20:115)

O my Lord, increase me in knowledge.

**36. Prayer for Open-Heartedness, Ease of Affairs and Effectiveness of Speech**

When Ḥaḍrat Mūsā<sup>as</sup> (Moses) was instructed to deliver God's message to the Pharaoh's court, he prayed in these words. Ḥaḍrat Asmā' binte 'Umais<sup>ra</sup> relates "I heard the Holy Prophet<sup>sa</sup> offering this prayer at the foot of Mount Thabīr. He was praying to his God and saying, "O my Lord, I pray to You in the same words as my brother Mūsā<sup>as</sup> (Moses)."<sup>21</sup>

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي-

(Ṭā Hā 20:26-29)

My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue, That they may understand my speech.

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### **37. Prayer for Spiritual Progress and Forgiveness**

God advises believers to repent sincerely. God will forgive their sins and place them in the heavens of His pleasure. There will be light in front of these believers and light behind them and they will pray.

رَبَّنَا أَنْتُمْ لَنَا نُورٌ نَاوَعْفِرُ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

(At-Tahrīm 66:9)

Our Lord, perfect our light for us and forgive us: surely You have power over all things.

### **38. Prayer for the Righteous End and Death in the State of being a Muslim**

When God granted Ḥaḍrat Yūsuf<sup>as</sup> (Joseph) sovereignty after the ordeal of imprisonment, his brothers came to his court and brought their father with them. Ḥaḍrat Yūsuf<sup>as</sup> (Joseph) thanked God and prayed.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَليُّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ-

(Yūsuf 12:102)

O my Lord, you have blessed me with a share of sovereignty and taught me the interpretation of things O the Maker of the heavens and the earth, You are my Protector in this world and the Hereafter. Let death come to me in a state of submission to Your will and join me to the righteous people.

### **39. Humble Prayer for Receiving Goodness**

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said Ḥaḍrat Mūsā<sup>as</sup> (Moses) was so hungry, he became desperate even for a piece of a date. God not only provided food and shelter for him in a foreign land

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but also arranged a home and a wife for him.<sup>22</sup>

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ-

(Al-Qaṣaṣ 28:25)

O my Lord, a beggar I am of whatever good You bestow upon me.

### 40. Prayer for Sustenance and Peace

All the prayers that the Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) recited when he was building the *Ka'bah* were accepted. These prayers were for Makkah to be a peaceful town, its inhabitants to receive sustenance and his progeny to be saved from idolatry and associating partners with God.<sup>23</sup>

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ-

(Al-Baqarah 2:127)

My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in *Allāh* and the Last Day.

### 41. Prayer for Spiritual and Worldly Advancement of Children

The prayer Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) offered for the spiritual and worldly advancement of his progeny was:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
رَبَّنَا لِيقِينُوا الصَّلَاةَ فَأَجْعَلْ أَقْدَامَهُمْ أَقْدَامَةً مِنَ النَّاسِ تَهْتَبُونَ إِلَيْهِمْ  
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ-

(Ibrāhīm 14:38)

‘Our Lord, I have settled some of my children in an uncultivable valley near Your Sacred House, our Lord that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.’

### 42. Another Verse

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ۔

(Ibrāhīm 14:36)

My Lord, make this city, a city of peace, and keep me and my children away from worshipping idols.

### 43. Prayer of the Apostles of Jesus Christ<sup>as</sup>

Ḥaḍrat 'Īsā<sup>as</sup> (Jesus) prayed on the insistence of his apostles for sustenance from Heaven. God replied, 'Surely I will send it down to you, but whosoever of you disbelieves afterwards, I will surely punish them wherewith I will not punish any other of the people'.

اَللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُوْرُ لَنَا عِيْدًا اٰلًا وَاٰخِرًا وَاٰيَةً مِنْكَ وَاَرْزُقْنَا وَاَنْتَ خَيْرُ الرَّزُقِيْنَ۔

(Al-Mā'idah 5:115)

O *Allāh*, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from You; and provide sustenance for us, for You are the Best of sustainers.

### 44. Prayer for Strength, Superiority, Increase of Sustenance and Deliverance from Debt

The Holy Prophet<sup>sa</sup> advised Ḥaḍrat Mu'adh<sup>ra</sup> to recite these two verses for deliverance from debt. He said that if a believer in distress recites these verses, God would rid him of the burden of debt and misery. Muqātil<sup>ra</sup> bin Ḥayyān said that the Holy Prophet<sup>sa</sup> was taught this prayer for victory over Persia and Rome.<sup>24</sup>

اَللّٰهُمَّ مِلْكِ الْمُلْكِ تُوْتِي الْمُلْكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِنْ تَشَاءُ  
وَتُعْزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ  
تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَأُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرُدُّهُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ -

(Āl-e-‘Imrān 3: 27-28)

O *Allāh*, Lord of sovereignty, You give sovereignty to whomsoever You please; and You take away sovereignty from whomsoever You please. You exalt whomsoever You please and You abase whomsoever You please. In Your hand is all good. You surely have the power to do all things. You make the night pass into the day and You make the day pass into the night. And You bring forth the living from the dead and the dead from the living. And You give to whomsoever You please without measure.

**45. Prayer for Just Decision and Victory**

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that Ḥaḍrat *Shu‘aib*<sup>as</sup> (Jethro) despaired of his people's non-belief. He prayed to God for arbitration. As a result of this prayer his people were completely destroyed by an earthquake.<sup>25</sup>

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا  
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ -

(Al-A‘rāf 7:90)

Our Lord comprehends all things. In *Allāh* have we put our trust. So, O our Lord, decide You between us and between our people with truth, and You are the Best of those who decide.

**46. Cry for Help on being Overwhelmed**

When the denial of Ḥaḍrat *Nūḥ*<sup>as</sup>'s (Noah) people reached an extreme, they called him a liar and a madman. In vexation, Ḥaḍrat *Nūḥ*<sup>as</sup> (Noah) prayed to God.

إِنِّي مَغْلُوبٌ فَأَنْتِصِرْ -

(Al-Qamar 54:11)

I am overcome, so come Thou to my help.

**47. Prayer for Arbitration**

Ḥadrat Nūh<sup>as</sup> (Noah) was distressed by his people. He prayed to God for a decisive sign. He prayed for his safety and the safety of his followers. God accepted his prayer and saved him and his followers in an Ark and destroyed the disbelievers.

رَبِّ إِنِّي قَوْمِي كَذَّبُونِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ  
مَعِيَ مِنَ الْمُؤْمِنِينَ-

(Ash-Shu'arā' 26:118-119)

My Lord, my people have treated me as a liar. Therefore, judge You decisively between them and me and save me and the believers that are with me.

**48. Prayer regarding Disbelievers and Atheists**

Ḥadrat Nūh<sup>as</sup> (Noah) ultimately prayed against his people when God revealed to him, 'None of your people will believe except those who have already believed'.

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا إِنَّكَ إِنِّي تَذَرُهُمْ  
يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا-

(Nūh 71:27-28)

My Lord, leave not in the land a single one of the disbelievers as dwellers therein. For, if You do leave them, they will only lead astray Your servants and will not give birth but to a sinner and a disbeliever.

**49. Prayer for Forgiveness for Parents, Believers and  
for One's Ownself**

After praying for Divine decree against non-believers, Ḥadrat Nūh<sup>as</sup> (Noah) prayed for the believers.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا-

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(Nūh 71:29)

My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase You not the wrongdoers but in perdition.

### **50. Prayer for the Guidance of Mankind**

At the time of building the *Ka'bah*, the House of God, Ḥaḍrat *Ibrahīm*<sup>as</sup> (Abraham) offered a grand prayer for the guidance of mankind. A prayer about which the Holy Prophet<sup>sa</sup> said that he was the product of his father *Ibrahīm*<sup>as</sup>'s (Abraham) prayer.<sup>26</sup>

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ۔

(Al-Baqarah 2:130)

And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Your signs and teach them the Book and Wisdom and may purify them; surely, You are the Mighty, the Wise.

### **51. Prayer for Victory over Enemies**

God says about this prayer of Ḥaḍrat *Mūsā*<sup>as</sup> (Moses) that he was informed of the acceptance of his supplication. He was advised to be steadfast and not follow the ignorant people.

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا  
لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا  
يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ۔

(Yūnus 10: 89)

Our Lord, you have bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray



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from Your path. Our Lord, obliterate their riches and be severe on their hearts, because it seems they would not believe until they see a grievous punishment.

### **52. Prayer for Victory over Mischief Makers**

Ḥaḍrat Lūṭ<sup>as</sup> (Lot) advised his people to refrain from lewd actions. They replied that if he was a true Prophet he should call down punishment on them. Ḥaḍrat Lūṭ<sup>as</sup> (Lot) prayed in these words:

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ۔

(Al-'Ankabūt 29:31)

Help me, my Lord, against the wicked people.

### **53. Prayer for Escaping the Evil Influences of Wicked People**

In response to Ḥaḍrat Lūṭ<sup>as</sup>'s (Lot) advice, his people threatened him with expulsion from the country. He prayed and God accepted his prayer. God saved Ḥaḍrat Lūṭ<sup>as</sup> (Lot) and his family (except his wife) and his people were annihilated.

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ۔

(Ash-Shu'arā' 26:170)

My Lord, save me and my family from what they do.

### **54. Requesting Divine Signs against Disobedient People**

Ḥaḍrat Mūsā<sup>as</sup> (Moses) informed his followers of the victory over the Promised Land and asked them to enter it. They refused. On this, Mūsā<sup>as</sup> (Moses) prayed and as a result the land was denied to the followers of Mūsā<sup>as</sup> (Moses) for forty years.

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ

الْفٰسِقِيْنَ-

(Al-Mā'idah5:26)

My Lord, I have power over none but myself and my brother; therefore, make You a distinction between us and the rebellious people.

**55. Thankgiving by Ḥaḍrat Mūsā<sup>as</sup> (Moses) and a Prayer for Release from Cruel People**

Ḥaḍrat Mūsā<sup>as</sup> (Moses) killed a person unintentionally. He prayed for forgiveness and God informed him of the acceptance of his prayer. Ḥaḍrat Mūsā<sup>as</sup> (Moses) was grateful and offered this prayer in response.

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُوْنَ ظَهِيْرًا لِلْمُجْرِمِيْنَ-

(Al-Qaṣaṣ 28:18)

My Lord, because You have bestowed favour upon me, I will never be a helper of the guilty.

**56. Prayer for Just Decisions**

Ḥaḍrat Qatādah<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> faced a battle, he offered in particular this prayer.<sup>27</sup>

رَبِّ احْكُمْ بِالْحَقِّ وَرَبُّنَا الرَّحْمٰنُ الْمُسْتَعٰنُ عَلٰى مَا تَصِفُوْنَ-

(Al-Anbiyā' 21:113)

My Lord, judge You with truth. Our Lord is the Gracious God, Whose help is to be sought against that which you assert.

**57. Prayer for God's Mercy and Ease in Affairs**

While mentioning *Aṣḥāb-e-Kahf*, God says that they were few young men who hid themselves in caves for safeguarding their belief in the unity of God. They prayed in these words:

رَبَّنَا اٰتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ اٰمْرِنَا رَشَدًا-

(Al-Kahf 18:11)

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Our Lord, bestow on us mercy from Yourself, and provide for us right guidance in our affair.

### **58. Prayer for Virtuous Children**

Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) prayed for virtuous children who could continue his mission. God gave him glad tidings of a forebearing son.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ-

(Aṣ-Ṣāffāt 37:101)

My Lord, grant me a righteous son.

### **59. Prayer for Obedient and Worshipping Children**

Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) offered this prayer while re-building the *Ka'bah* with Ḥaḍrat *Ismā'īl*<sup>as</sup> (Ishmael).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ-

(Al-Baqarah 2:129)

Our Lord, make us submissive to You and make of our offspring a people submissive to You. And show us our ways of worship, and turn to us with mercy; for You are Oft-Returning with compassion and are Merciful.

### **60. Prayer for Steadfastness in Worship for Oneself, One's Children and Forgiveness for Parents and Believers**

Ḥaḍrat *Ibne Juraij*<sup>ra</sup> used to say that the followers of Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) were always steadfast in worshipping God. 'Allāmah *Sha'bī*<sup>ra</sup> said that the prayer which Ḥaḍrat *Nūh*<sup>as</sup> (Noah) and Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) offered for the forgiveness of believing men and believing women, gave me so much pleasure that even the wealth of the whole world would not have been equal to it.<sup>28</sup>

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رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي  
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ-

(Ibrāhīm 14:41-42)

My Lord, make me observe prayer and my children too. Our Lord, accept my prayer. Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.

### ***61. Prayer for the Ability to Decide, Virtue, One's Good Repute and for Paradise***

The Holy Prophet<sup>sa</sup> said that if after performing ablution, a person who offers this prayer of Ḥaḍrat Ibrāhīm in the name of *Allāh*, God bestows heavenly food and drink on him. His illness becomes an atonement of his sins. His life is the life of an obedient one and his death is that of the martyr, even though his sins are as numerous as the foam of the seas. The ability to decide and piety are bestowed on him. His good name lives in the world.<sup>29</sup>

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَ بِالصَّالِحِينَ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي  
الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ-

(Ash-Shu'arā' 26:84-86)

My Lord, bestow wisdom on me and join me with the righteous; and give me a true reputation among posterity; and make me one of the inheritors of the Garden of Bliss.

### ***62. Prayer for Extraordinary Strength and Sovereignty***

This prayer of Ḥaḍrat Sulaimān<sup>as</sup> (Solomon) was accepted and the big rebellious people became obedient to him. Ḥaḍrat Salmah bin Al-Akwa<sup>ra</sup> said that whenever the Holy Prophet<sup>sa</sup> prayed, he mentioned God's attribute

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‘Wahhāb’. For example he would say, رَبِّ الْأَعْلَى الْوَهَّابِ, سبحانك ربّي الأعلیٰ الوهّاب, Holy is my Lord the Most High, the ‘Bestower.’<sup>30</sup>

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ  
الْوَهَّابُ-

(Ṣād 38: 36)

O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely, You are so Generous.

### 63. Prayer of Thanks for Righteous Actions and Pious Children

It is mentioned in the traditions that the first person to offer this prayer was Ḥaḍrat Abū-Bakr<sup>ra</sup>. His prayer was accepted and as a result his parents, brother and all his children accepted *Islām*.<sup>31</sup>

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ  
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي  
مِنَ الْمُسْلِمِينَ-

(Al-Aḥqāf 46:16)

My Lord, grant me power that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do such good works as may please You. And make my seed righteous for me. I do turn to You; and truly, I am of those who submit to You.

### 64. Prayer of Thanks and for Piety

When the army of Ḥaḍrat Sulaimān<sup>as</sup> (Solomon) passed by the valley of Namlah, its inhabitants were afraid and hid themselves in their houses. On seeing this Ḥaḍrat Sulaimān<sup>as</sup> (Solomon) prayed spontaneously.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَ

أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلَنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ۔  
(An-Naml 27:20)

My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do such good works as would please You, and admit me, by Your mercy, among Your righteous servants.

### 65. Prayer for Chaste Progeny

On seeing out of season fruits near Ḥaḍrat Maryam<sup>as</sup> (Mary), Ḥaḍrat Zakariyyah<sup>as</sup> (Zachariah) her guardian asked her where they had come from? She answered spontaneously, 'It is from Allāh'. On hearing this Ḥaḍrat Zakariyyah<sup>as</sup> (Zachariah) prayed fervently and the glad tidings of acceptance were given to him while he was still praying. Ḥaḍrat Yahyā<sup>as</sup> (John) was granted to him.

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ۔  
(Āl-e-'Imrān 3:39)

My Lord, grant me from Yourself pure offspring; surely You are the Hearer of prayer.

### 66. Prayer for Children in Old Age

The beautiful style that Ḥaḍrat Zakariyyah<sup>as</sup> (Zachariah) adopted for this prayer was bound to be accepted.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا۔

(Maryam 19:5-7)

My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my

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prayer to You. And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Yourself, that he may be heir to me and to the House of *Ya'qub* (Jacob). And make him, my Lord, well-pleasing to You.

### **67. Prayer for Riddance of Loneliness and for Children to be Good Heirs**

God says that when Ḥaḍrat *Zakariyyah*<sup>as</sup> (Zachariah) prayed, “We accepted his prayers”. His wife recovered and *Yahyā*<sup>as</sup> (John) was bestowed upon him.

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ-

(Al-Anbiyā' 21: 90)

My Lord, leave me not childless, and You are the best of Inheritors.

### **68. Prayer for a Righteous Wife, for Children and Setting a Good Example for them**

Whilst mentioning the characteristics of the servants of God, the Holy Prophet<sup>sa</sup> told us that they used to say the following prayers:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَعْيُنٍ  
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا-

(Al-Furqān 25:75)

And those who say, ‘Our Lord, grant us of our spouses and children the delight of our eyes and make each of us a leader of the righteous.’

### **69. Prayer for Remembering Parent's Kindness and a Prayer of Mercy for them**

The Holy Prophet<sup>sa</sup> was taught this prayer for his parents and the parents of his followers. Holy Prophet<sup>sa</sup> used to say that the son could never repay his parents' favours unless he frees his enslaved father.<sup>32</sup>

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا-

(Banī Isrā'īl 17:25)

My Lord, have mercy on them even as they nourished me in my childhood.

### 70. Prayer on Boarding a Boat

At the time of the flood, Ḥaḍrat Nūḥ<sup>as</sup> (Noah) prayed according to God's instructions and his Ark anchored at Mount Jūdī. The Holy Prophet<sup>sa</sup> used to say that this prayer would safeguard his followers boat from sinking.<sup>33</sup>

بِسْمِ اللّٰهِ مَجْرِيهَا وَمُرْسَاهَا اِنَّ رَبِّي لَعَفُوْرٌ رَّحِيْمٌ-

(Hūd 11:42)

In the name of *Allāh* be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.

### 71. Another Prayer on Boarding a Boat

God instructed Ḥaḍrat Nūḥ<sup>as</sup> (Noah) to say:

الْحَمْدُ لِلّٰهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ-

‘All praise belongs to *Allāh*, who saved us from the cruel people.’

(Al-Mu'minūn 23:29)

Then this prayer should be recited which Ḥaḍrat ‘Alī<sup>ra</sup> also used to say upon entering a mosque,<sup>34</sup>

رَبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبْرَكًا وَاَنْتَ خَيْرُ الْمُنْزِلِيْنَ-

(Al-Mu'minūn 23:30)

My Lord, cause me to land a blessed landing, for You are the Best of those who bring men to land.

### 72. Prayer of Riding a Mount

The Holy Prophet<sup>sa</sup> used to say these words three times *سُبْحَانَ اللّٰهِ، اَلْحَمْدُ لِلّٰهِ، اَللّٰهُ اَكْبَرُ* and offer this prayer on riding a mount:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ وَاِنَّا اِلَى رَبِّنَا لَمُنْقَلِبُوْنَ-



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(Az-Zukhruf 43:14-15)

Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it. And to our Lord surely shall we return.

### **73. Believing in God's Absolute Power and Belief in His Promises**

The Holy Prophet<sup>sa</sup> said that a lost or missing thing can be found by reciting these verses of the Holy *Qur'ān*.<sup>35</sup>

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ رَبَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ۔  
(Āl-e-'Imrān 3:10)

Our Lord, You will certainly assemble mankind together on the Day about which there is no doubt; surely, *Allāh* breaks not His promise.

### **74. Prayer for a Good Beginning and End and Special Victory**

Ḥaḍrat 'Abdullāh bin 'Abbās<sup>ra</sup> relates that these verses were revealed near the time of migration.<sup>36</sup>

For a good beginning and end this prayer is tried and tested.

رَبِّ اَدْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا وَّقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبٰطِلُ اِنَّ الْبٰطِلَ كَانَ رَهُوْقًا۔

(Banī Isrā'il 17:81)

O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Yourself a helping power.

### **75. Prayer for Appreciation of Deeds**

The Holy Prophet<sup>sa</sup> said that whosoever will recite this prayer after *ṣalāt* or on leaving a meeting; God will weigh his actions with good measure and grant extra

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favours.<sup>37</sup>

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-

(Aş-Saffāt 37:181-183)

Holy is your Lord, the Lord of Honour and Power, far above that which they assert. And peace be upon the Messengers. And all praise belongs to *Allāh*, the Lord of the worlds.

### **76. Prayer of Peace for Godly People**

The Holy Prophet<sup>sa</sup> was taught this prayer of peace for the holy people:

الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى-

(An-Naml 27:60)

All praise belongs to *Allāh*, and peace be upon those servants of His whom He has chosen.

### **77. Prayer of Inclination towards God and Declaration of Total Belief**

When Ḥaḍrat *Mūsā*<sup>as</sup> (Moses) could not bear the manifestation of God and he became unconscious. On recovering he offered this supplication.

سُبْحَانَكَ تَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ-

(Al-A'raf 7:144)

Holy are You, I turn towards You, and I am the first to believe.

### **78. Prayer for God's Protection**

When Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) was thrown into the fire, he offered this prayer.<sup>38</sup>

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ-

(Āl-e-'Imrān 3:174)

Sufficient for us is *Allāh*, and an excellent Guardian is He.

**79. Prayer for God's Arbitration**

Sa'īd bin Ḥasanah<sup>ra</sup> relates that he knew of a verse, which when recited, a supplicant would receive whatever he begged. The Holy Prophet<sup>sa</sup> used to begin his *Tahajjud* with it and added words of,

اللَّهُمَّ رَبَّ جِبْرِيْلَ وَمِيكَائِيْلَ وَإِسْرَافِيْلَ-

“*Allāh* the Lord of *Jibrā'īl* (Gabriel), *Mikā'īl* (Michael) and *Isrāfīl* (Israfel).”<sup>39</sup>

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ  
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ-

(Az-Zumur 39:47)

O *Allāh*! Originator of the heavens and the earth; Knower of the unseen and the seen; You alone will judge between Your servants concerning that in which they differed.

**80. On the Rejection by People, and a Prayer for Victory**

God delivered Ḥaḍrat *Nūh*<sup>as1</sup>'s (Noah) Ark from the flood.

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ-

(Al-Mu'minūn 23: 27)

O my Lord, help me, for they have treated me as a liar.

**81. Declaration of Belief in God's Promises upon Hearing His Verses**

The learned believers prostrated themselves on hearing the revealed verses.

سُبْحَانَ رَبِّنَا إِنْ كُنَّا لَمَفْعُولًا-

(Banī Isrā'īl 17:109)

Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.

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### 82. Prayer Recited at Dawn and Dusk for Recompense of Failings

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: “If a person recites these verses at dawn he would recompensate his day's failings in advance and if he recites them at dusk, his sins during the night will be atoned”.<sup>40</sup>

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ  
تُخْرَجُونَ۔

(Ar-Rūm 30:18-20)

So glorify *Allāh* when you enter the evening and when you enter the morning. And to Him belongs all praise in the heavens and the earth. And glorify Him in the afternoon and when you enter upon the time of the decline of the sun. He brings forth the living from the dead and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.

### 83. Prayer at Times of Adversity

When the believers who are patient face a calamity or receive a shock they pray in the following manner. God bestows His blessings and mercy on them. These are the rightly guided people.

Ḥaḍrat Ḥusain bin ‘Alī<sup>ra</sup> relates that if a believer recites “*Innā lillāhi wa innā ilaihi Rāji‘ūn*” God grants him reward equal to his adversity.<sup>41</sup>

Lost things are found by the blessings of this prayer.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ۔

(Al-Baqarah 2:157)

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Surely, to *Allāh* we belong and to Him shall we return.

### **84. Prayer for Dedicating Children and Making Vows**

Ḥaḍrat *Maryam*<sup>as</sup>'s (Mary) mother offered this prayer before giving birth to her child. This prayer was accepted and she was granted a daughter like Ḥaḍrat *Maryam*<sup>as</sup> (Mary).

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ  
السَّمِيعُ الْعَلِيمُ۔

(Āl-e-‘Imrān 3:36)

My Lord, I vowed to You what is in my womb to be dedicated to Your service. So do accept it of me, verily, You alone are All-Hearing, All-Knowing.

### **85. Prayer of God’s Holy Servants in the Face of Ridicule by Non-believers**

On the Day of Judgement, when the non-believers and those who reject God's words will confess to their sins, God will tell them to go away and not talk to Him. ‘You are the ones who ridiculed my servants who prayed and I have rewarded them in ample measure.’

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ۔

(Āl-Mu‘minūn23:110)

Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for You are the Best of those who show mercy.

### **86. Prayers for Deliverance from Grief and Sorrow**

Ḥaḍrat Abū Dardā<sup>ra</sup> relates that whosoever repeats this prayer seven times at dawn and dusk, God will deliver him from grief and sorrows of this world and the world hereafter.<sup>42</sup>

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ -

(At-Taubah 9:129)

*Allāh* is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.

### **87. Prayers for Seeking Allāh's Shelter and Safety from every type of Evil**

Ḥaḍrat 'Abdullāh<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, 'Repeat the last three *Sūrahs* of the Holy *Qur'ān*. There is nothing like these for bestowal of refuge.'<sup>43</sup>

Ḥaḍrat 'Ā'ishah<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> fell ill, he would recite the last two *Sūrahs* of the Holy *Qur'ān* and blow on himself. When his last illness became severe, she recited these last three *Sūrahs*, blew on her hands and rubbed on his body.<sup>44</sup>

### **88. Sūrah Ikhlāṣ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ -

(Al-Ikhlāṣ 112: 1-5)

In the name of *Allāh*, the Gracious, the Merciful. Say, 'He is *Allāh*, the One; *Allāh*, the Independent and Besought of all. He begets not, nor is He begotten; and there is none like unto Him'.

### **89. Sūrah Al-Falaq**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ  
شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ -

(Al-Falaq 113:1-6)

In the name of *Allāh*, the Gracious, the Merciful.

## PRAYERS

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Say, 'I seek refuge in the Lord of cleaving, from the evil of that which He has created, and from the evil of the night when it overspreads, and from the evil of those who blow into knots to undo them, and from the evil of the envier when he envies'.

### 90. *Sūrah An-Nās*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ  
الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْغَيْتَةِ وَالنَّاسِ -  
(Al-Nās 114:1-7)

In the name of *Allāh*, the Gracious, the Merciful.  
Say, 'I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispers into the hearts of men, from among the Jinn and mankind. '

### 91. *A Beautiful Prayer for Acceptance of Prayers*

At the time of building the *Ka'bah* Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) finished his prayers with this supplication.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

(Al-Baqarah 2:128)

Our Lord, accept this from us; for You are All-Hearing, All-Knowing.

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### References

<sup>1</sup>Mustadrak Ḥākīm, vol.1 page747.

<sup>2</sup> Muslim Kitābo Ṣalātil-Musāfirin, Bābo Faḍlil-Fāṭiḥah.

<sup>3</sup> Muslim Kitābo Ṣalāt, Bābo Wujūbo Qir'ātil -Fāṭiḥah.

<sup>4</sup>Tafsīr Ibne kathīr, vol.1 page558.

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- <sup>5</sup>Bukhārī Kitābud-Da‘wāt, Bābo Qaulin- Nabiiyye<sup>sa</sup> Al-Baqarah verse:201.  
<sup>6</sup>Tirmadhī, Kitābud-Da‘wāt Bāb 94.  
<sup>7</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.2 page8.  
<sup>8</sup>Tafsīr Qurṭabī, vol.4 page.310.  
<sup>9</sup>Tafsīr Qurṭabī, vol.3 page.434.  
<sup>10</sup> Sunan Dārmi, Kitābo Faḍā‘ilil- Qur‘ān, Bābo Faḍle Sūrah Al-Baqarah.  
<sup>11</sup>Shu‘bal İmān by Biahaqī, vol.3 page.83.  
<sup>12</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī Vol. 3 page.75 Sūrah Al-Baqarah.  
<sup>13</sup> Tafsīr Qurṭabī, vol.11 page.334.  
<sup>14</sup> Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.3 page.240.  
<sup>15</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.5 page.199.  
<sup>16</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.5 page.18.  
<sup>17</sup>Tafsīr Qurṭabī vol.2 page157.  
<sup>18</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.5 page.347.  
<sup>19</sup>Tafsīr Qurṭabī, Sūrah Mu‘min, 40:8-10.  
<sup>20</sup>Bukhārī Kitābut-Tafsīr, Sūrah An-Nisa’ 4:76.  
<sup>21</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.295.  
<sup>22</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.5 page.125.  
<sup>23</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.86.  
<sup>24</sup>Tafsīr Qurṭabī, vol.4 page.54.  
<sup>25</sup>Tafsīr Qurṭabī, vol.7 page.251.  
<sup>26</sup>Tafsīr Qurṭabī, vol.2 page.117.  
<sup>27</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.342.  
<sup>28</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.46.  
<sup>29</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.89.  
<sup>30</sup> Musnad Aḥmad bin Ḥambal, Ḥadīth No.16596, vol.4 p.57.  
<sup>31</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.5 page.41.  
<sup>32</sup> Muslim Kitābul ‘Itq, Bābo Fadle-‘Itqil Wālid.  
<sup>33</sup>Tafsīr Qurṭabī, vol.9 page.37.  
<sup>34</sup>Tafsīr Qurṭabī, Sūrah vol.12 page.120.  
<sup>35</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.2 page.9.  
<sup>36</sup>Tirmazī Kitāb Tafsīrul-Qur‘ān Sūrah Banī Isrā‘īl.  
<sup>37</sup>Tafsīr Ad-Durrul-Manthūr lis-Suyūṭī, vol.4 page.295.  
<sup>38</sup>Bukhārī Kitābut-Tafsīr, Sūrah Āl-e-‘Imrān.  
<sup>39</sup>Tafsīr Qurṭabī vol.15 page265.  
<sup>40</sup>Abū Dāwūd Kitābul Adab, Bābo Mā Yaḡūlo ‘Idhā Aṣbaha  
<sup>41</sup>Ibne Mājah Kitābul Janā‘iz, Bābo Mā Jā’a Fis-Ṣabri ‘İndal Muṣṣibati  
<sup>42</sup>Abū Dāwūd Kitābul Adab, Bābo Mā Yaḡūlo ‘Idhā Aṣbaha  
<sup>43</sup>Nasa’i Kitābul Isti‘ādhah, Bāb.1 Ḥadīth 5445  
<sup>44</sup>Bukhārī Kitābo-Faḍā‘ilil- Qur‘ān, Bābo-Faḍlil- Mu‘awwidhāt.



PART I  
ROUTINE PRAYERS OF THE  
HOLY PROPHET<sup>SA</sup>

## PRAYERS

### *Prayer for Blessings in Intentions and Actions*

Ḥaḍrat Abū-Bakr Ṣiddīq<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> intended to do something he used to pray:

اللَّهُمَّ خِرِّي وَاخْتَرِي-<sup>45</sup>

O *Allāh*, bestow means of goodness on me and choose best for me.

### *Prayer for Attaining Love of God*

‘Abdullāh bin Yazīd Al-Anṣārī<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> offered this prayer for attaining love of God along with his other prayers:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي  
مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِي مَا أُحِبُّ وَمَا رَزَوْتُ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ  
فَرَاغًا لِي فِي مَا أُحِبُّ-<sup>46</sup>

O *Allāh*, bestow on me Your love and the love of that which would benefit me before You. O *Allāh*! grant me my beloved things that You bestow on me and make them a means of attaining Your favourite things. Help me to withdraw from the things that I am attached to and instead guide me towards those things that You love.

### *Ḥaḍrat Dāwūd<sup>as</sup>'s (David) Prayer*

Ḥaḍrat Abū Dardā<sup>ra</sup> relates that Ḥaḍrat Dāwūd<sup>as</sup> (David) who was foremost in worshipping God, used to recite this prayer for attaining the love of God:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يَبْلُغُنِي  
حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَمَالِي وَأَهْلِي وَمِنَ الْمَاءِ  
الْبَارِدِ-<sup>47</sup>

O *Allāh*, I beg You for Your love and the love of one who loves You and such conduct as should lead me to Your love. O *Allāh*, make Your love

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dearer to me than my soul and my family and my wealth and dearer than cold water.

### *Prayer for going to the Lavatory*

Ḥaḍrat Anas<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> used to go to the lavatory, he recited this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ -<sup>48</sup>

O Lord I seek refuge in You from all unclean things and unclean matters

### *Prayer on coming out of the Lavatory*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer when coming out of the lavatory:

غُفِرَ لَكَ -<sup>49</sup>

I seek Your forgiveness.

Ḥaḍrat Abū Dharr Ghifārī<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> used to come out of the lavatory, he recited these words;

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي -<sup>50</sup>

All praise belongs to *Allāh*, Who delivered me of this burden and bestowed safety on me.

### *Prayer for Ablution*

Ḥaḍrat ‘Umar Ibne Khaṭṭab<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> used to recite these words after performing ablution. He said that the doors of the heaven are opened for one who recites these words:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ -<sup>51</sup>

I bear witness that there is none worthy of worship except *Allāh*. He is One and has no

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partners. And I bear witness that Muḥammad<sup>sa</sup> is His servant and His Messenger. Oh *Allāh*, make me one of those who repent and make me one those who purify themselves.

### *Prayer at the Time of Adhān*

Ḥaḍrat Abū Sa‘īd Khudrī<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> said, “Whenever one hears the *Adhān*, he should repeat the words of the Mu’adhhdhin. Ḥaḍrat ‘Umar<sup>ra</sup> relates that whoever repeats the words of *Adhān* with sincerity of heart and at the words *حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ* (Come to *ṣalāt* come to prosperity) says *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* (No one has the power or authority except *Allāh*). *Allāh* will bestow paradise upon him.<sup>52</sup>

### *Prayer after Adhān*

Ḥaḍrat Jābir bin ‘Abdullāh<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, whoever listens to the *Adhān* and prays in this way will deserve my intercession on the day of judgement.

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ ابْتِغَاءً  
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ. إِنَّكَ  
لَا تُخْلِفُ الْمِيعَادَ.<sup>53</sup>

O Lord of this perfect call and of the prayer about to be observed, make Muḥammad<sup>sa</sup> an intermediary. Grant him excellence and a lofty station. Establish him on "Maqām-e-Maḥmūd" (a praiseworthy station), which You have promised him. You never break Your Promise.

### *Prayer when Leaving the House for Ṣalāt*

Ḥaḍrat Abū Sa‘īd Khudrī<sup>ra</sup> relates I heard the Holy Prophet<sup>sa</sup> say if a person recites this prayer

when leaving his house for *ṣalāt*, God appoints seventy thousand angels to seek forgiveness for him and favours him with His special attention during *ṣalāt*.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَمْسَايَ هَذَا. فَإِنِّي لَمْ  
أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً خَرَجْتُ هَرْبًا وَفِرَارًا مِنْ  
دُنُوبِي إِلَيْكَ خَرَجْتُ لِتَقَاءِ سُحُطِكَ وَابْتِغَاءِ مَرْضَاتِكَ. فَاتَّأَلْتُكَ  
أَنْ تُعَيْدَنِي مِنَ النَّارِ وَأَنْ تُعْفِرَ لِي دُنُوبِي.<sup>54</sup>

Oh *Allāh*, I beseech you with the rights of those who beg from You and with my right of leaving for prayer on foot. You know that pride, vanity, false pretence or desire for fame has not forced me to come out. Fleeing from my sins I have come running to You. I have come out to escape Your displeasure and for seeking Your pleasure. I beg You to save me from punishment of the Fire and forgive my sins.

### *Prayer for Going to the Mosque.*

Ḥaḍrat ‘Abdullāh bin ‘Amr bin Al-‘Āṣ<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer on entering the mosque. The traditions describe that if this prayer is recited, Satan says, “This person is safe from me for today”.

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ.<sup>55</sup>

I seek refuge in *Allāh*, the Greatest, from the rejected Satan. I seek refuge in His Exalted Countenance and in His Eternal Sovereignty.

### *Prayers on Entering and Leaving the Mosque*

Ḥaḍrat Fāṭimah<sup>ra</sup>, daughter of the Holy Prophet<sup>sa</sup>

## PRAYERS

relates that he used to say this prayer on entering the mosque

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ أَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي  
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ۔<sup>56</sup>

I enter in the name of *Allāh*. Peace and blessings be upon His Messenger. O my Lord forgive my sins and open the doors of Mercy for me.

On leaving the mosque he used to say:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ أَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ  
لِي أَبْوَابَ فَضْلِكَ۔<sup>57</sup>

In the name of *Allāh*. Peace and blessings of *Allāh* be upon His Messenger. O my Lord forgive my sins and open the doors of blessings for me.

### *Prayers for Starting Ṣalāt*

Ḥadīrat ‘Alī<sup>ra</sup> relates when the Holy Prophet<sup>sa</sup> started *ṣalāt* he used to say these words after *Takbīr*.

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَقِيقًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ  
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ۔ أَللَّهُمَّ أَنْتَ الْمَلِكُ  
لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ۔ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي  
فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ  
الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ  
عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبِيبٌ وَسَعْدِيكَ وَالْحَقِيرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ  
إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَ أَنْتُوبُ  
إِلَيْكَ۔<sup>58</sup>

Believing in one God, I have turned my attention towards the Being who has created the Heavens and the Earth. I am not one of those who associate partners with Him. Undoubtedly my

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*ṣalāt*, my worship, my life and my death are for *Allāh*, the Lord of the Universe. He has no partner. I am commanded to do this and I am from among the Muslims.

O *Allāh*, You are the Sovereign. There is none worthy of worship except You. You are my Lord and I am Your servant. I have wronged my soul and I confess my sins. Pray forgive all my sins, as there is no one else who can forgive. O *Allāh*, guide me to high morals. There is none besides You who can lead me to good morals, and safeguard me from corrupt morals as there is no one who can safeguard me from bad morals except You.

I am present here and it is my good fortune. All goodness is in Your control and evil cannot be attributed to You. I am with You and incline towards You. You are the Blessed and the Exalted One. I seek forgiveness from You and incline towards You.

Ḥaḍrat Abū Sa‘īd Khudrī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this before *Sūrah Al-Fātiḥah*:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ  
عِزُّكَ-<sup>59</sup>

Holy are You O *Allāh* with Your attributes. Blessed is Your name. Exalted is Your Majesty. There is none worthy of worship except You.

Abū Hurairah<sup>ra</sup> asked the Holy Prophet<sup>sa</sup> "Why do you remain silent between *Takbīr* and the recitation of *Sūrah Al-Fātiḥah*? What do you recite during this time"? In reply the Holy Prophet<sup>sa</sup> told him of this prayer:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

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اللَّهُمَّ تَقَبَّلْ مِنِّي مِنَ الْخَطَايَا كَمَا يُبْقَى الثُّوبُ الْآبِيضُ مِنَ الدَّنَسِ، اللَّهُمَّ  
اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالسَّلْجِ وَالْبَرَدِ۔<sup>60</sup>

O *Allāh*, place the same distance between my sins and me as you have created between the East and the West. O *Allāh*, purify me of my sins as a dirty white cloth is washed of soil. O *Allāh*, wash away my sins with water, snow and hail.

### Prayers of Rukū‘

Ḥaḍrat Ḥudhaifah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ۔<sup>61</sup>

Holy is my Lord, the Most High.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this in *rukū‘* and *sajdah*:

سُبُّوْهُ فُذُوْهُ رَبُّ الْمَلَائِكَةِ وَالرُّوْحِ۔<sup>62</sup>

Worthy of Glory, Ultimate Purity, Lord of angels and souls.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite in *rukū‘* and *sajdah*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي۔<sup>63</sup>

O *Allāh*, our Lord, Holy are You with Your attributes. O *Allāh*, forgive me.

Ḥaḍrat ‘Auf bin Mālik<sup>ra</sup> heard the Holy Prophet<sup>sa</sup> say this in *rukū‘*:

سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ۔<sup>64</sup>

Holy is the Being, Who is All Powerful, the Sovereign, the Greatest and the Magnificent.

Ḥaḍrat ‘Alī<sup>ra</sup> and Jābir bin ‘Abdullāh<sup>ra</sup> relate the Holy Prophet<sup>sa</sup> used to recite this prayer during *rukū‘*.

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ اٰمَنْتُ، وَكَأَنَّكَ تَوَكَّلْتُ،



أَنْتَ رَبِّي، خَشَعْتُ سَمْعِي وَبَصَرِي وَخَيْي وَذَهَبِي وَعَظْمِي وَمُحْيِي وَعَصِي لِلَّهِ  
رَبِّ الْعَالَمِينَ<sup>65</sup>۔

O *Allāh*, I have bowed for Your sake and have believed in You. I am obedient to You and trust in You. You are my Sustainer. My ears, eyes, flesh, blood, bones, nerves and my mind are bowing in submission to the One Who sustains all the Universe.

***Prayers during Qiyām after Rukū‘***

Ḥaḍrat Abū Sa‘īd Khudrī<sup>ra</sup> narrates when the Holy Prophet<sup>sa</sup> raised himself from *rukū‘* he used to say the following prayer:

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ، وَمِلءَ مَا شِئْتَ  
مِنْ شَيْءٍ بَعْدَ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالِ الْعَبْدُ وَكُنَّا لَكَ عَبْدًا،  
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ  
مِنْكَ الْجَدُّ<sup>66</sup>۔

O *Allāh*, our Sustainer, all praise belongs to You. Such praise that fills Heavens and Earth and fills everything else that is desired by You. O High and Praiseworthy! You are entitled to all the praise that Your servants can offer. We are all Your servants. O *Allāh*, whatever You bestow there is none who can prevent it and whatever You withhold, there is none who can bestow it. In comparison to You, no great person’s greatness can benefit one at all.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> used to stand up after *rukū‘* to say: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ: (Allāh hears him who praises Him). Then he offered this prayer: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ (O our *Allāh* all praise belongs to You).<sup>67</sup>

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Ḥaḍrat Rifā‘ah bin Rāfi‘ Zarqī<sup>ra</sup> relates that one day we offered our *ṣalāt* behind the Holy Prophet<sup>sa</sup>. When he raised his head from *rukū‘* and said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ (Allāh hears him who praises Him). One person said, رَبَّنَا وَكَتَبْتَ الْحَمْدَ (O Lord all kinds of praise is for You. Such immense praise which is pure and bountiful and contains great blessings). After *ṣalāt* the Holy Prophet<sup>sa</sup> said that he saw more than thirty angels rushing to record these words first.<sup>68</sup>

### *Prayers during Prostration*

Ḥaḍrat Ḥudhaifah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say: رَبِّيَ الْأَعْلَى (Holy is my Lord, the Most High).<sup>69</sup>

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that one night when it was her turn for the Holy Prophet<sup>sa</sup>’s stay, she found him missing from the bed. She became worried and started to search for him in the dark. She found him in prostration reciting the following prayer:

اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ۔<sup>70</sup>

O Allāh, forgive all my sins, both the hidden and the manifest.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer in his prostrations:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ وَعَاجِلَ نِيَّتِهِ وَسِرَّهُ۔<sup>71</sup>

O Allāh, forgive all my sins, major and minor, past and future and hidden and manifest.

Ḥaḍrat ‘Alī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to offer this prayer while prostrating in *Tahajjud* prayer:

اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ أَمَنْتُ، وَكَأَسَلْتُكَ اللَّهُمَّ أَنْتَ رَبِّي  
سَجَدٌ وَجِيهِ لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ  
أَحْسَنُ الْخَالِقِينَ۔<sup>72</sup>

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O *Allāh*, I prostrate for You. I have faith in You and submit to You. O my Lord, You are my Sustainer. My face is bowing before its Creator, who brought it into existence, gave it countenance and gave it eyes and ears. Beneficent is the Being who is the Best Creator.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that one night she found the Holy Prophet<sup>sa</sup> missing and searching for him she went to the mosque. He was prostrate with his feet digging into the ground and he was praying:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ ،  
وَاَعُوْذُ بِكَ مِنْكَ ، لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى  
نَفْسِكَ۔<sup>73</sup>

O *Allāh*, I seek refuge in Your pleasure from Your displeasure, I seek shelter in Your forgiveness from Your punishment. I supplicate for Your protection. I cannot count Your attributes. You are exactly like, You have defined Yourself.

### ***Prayer between Prostrations***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer between prostrations:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَاجْبُرْنِيْ وَارْزُقْنِيْ  
وَارْفَعْنِيْ۔<sup>74</sup>

O *Allāh*, forgive me, have mercy on me, guide me, keep me safe, reform me, give me sustenance and bestow dignity upon me.

### ***Prayers after Tashahhud***

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that we used to offer *ṣalāt* behind the Holy Prophet<sup>sa</sup> and used to say,

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"Peace be upon *Allāh*". The Holy Prophet<sup>sa</sup> said, "God is Peace Himself, meaning that He is the fountain of all peace. When in *Qa'dah* you should say this":

السَّلَامُ عَلَى اللَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ<sup>75</sup>

All homage belongs to *Allāh*, all worship and pure attributes are His alone. Peace be upon You O Prophet of God and mercy of *Allāh* and His blessings. Peace be upon us and the pious servants of *Allāh*. I bear witness that there is no god except *Allāh* and I bear witness that Muḥammad is His servant and His Messenger.

### *Durūd Sharīf*

Ḥaḍrat ‘Abdur-Raḥmān bin Abī Lailā<sup>ra</sup> met Ḥaḍrat Ka‘b bin ‘Ujrah<sup>ra</sup> who said, "Should I not give you a gift?" In response to his request, he told him this tradition of the Holy Prophet<sup>sa</sup> that we know the manner of offering peace upon the Prophet of God in the words: peace be on you O Messenger of God and God's Mercy and Blessings. What is the manner of offering *Durūd* upon him according to the *Qur’ānic* injunction of صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (Al-Aḥzāb 33: 57). He instructed him to say *Durūd* in these words:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ<sup>76</sup>

Bless, O *Allāh*, Muḥammad and his people as You blessed Abraham and his people. You are indeed the Praiseworthy, the Exalted.

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Prosper, O *Allāh*, Muḥammad and his people as You prospered Abraham and his people. You are indeed the Praiseworthy, the Exalted.

### ***Prayer for the Best in this World and Hereafter***

Ḥaḍrat Anas<sup>ra</sup>, an attendant of the Holy Prophet<sup>sa</sup>, was asked about the most repeated prayer of his master. He narrated this prayer which is recited after *Tashahhud*.

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-<sup>77</sup>

O *Allāh*, our Lord grant us the best of this world as well as the best of the life Hereafter and shield us from the torment of the Fire.

### ***Prayer for Safety from Punishment of the Grave and other Trials***

As per the narration of Ḥaḍrat ‘Ā’ishah<sup>ra</sup> and Ḥaḍrat Abū Hurairah<sup>ra</sup>, during *ṣalāt*, after *Tashahhud*, the Holy Prophet<sup>sa</sup> used to say this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ  
الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنَ الْمَأْتَمِرِ وَالْمُغْرَمِ-<sup>78</sup>

O *Allāh*, I seek refuge in You from the punishment of the grave. I seek refuge in You from the mischief of the Dajjāl (Anti-Christ). I seek refuge in You from the trials of life and death. O *Allāh*, I seek refuge in You from sins and burden of debt.

### ***Another Comprehensive Prayer***

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught him this prayer for recitation after *Tashahhud*:

اللَّهُمَّ عَلَى الْخَيْرِ قُلُوبَنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِ سُبُلَ السَّلَامِ، وَنَجِّنَا  
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ وَالْفِتَنَ، مَا ظَهَرَ مِنْهَا وَمَا  
 بَطَّنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَرْوَاحِنَا وَذُرِّيَّاتِنَا،  
 وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ السَّوَابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ  
 مُشِينِينَ بِهَا قَابِلِيهَا وَأَتَمِّمَهَا عَلَيْنَا۔<sup>79</sup>

Guide our hearts towards goodness O *Allāh*, and establish reconciliation amongst us. Show us the path to peace. Deliver us from darkness and guide us to the light. Save us from evil deeds and mischief whether these are manifest or hidden.

O Lord, bless our eyes, our ears and our hearts, bless our spouses and children and incline towards us with mercy. Surely You accept repentance and are oft-returning with Mercy. Make us thankful for Your blessings. Make us acknowledge and accept Your Beneficence and accomplish that bounty for us.

### *Prayers for Tahajjud Prayer*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> used to wake up during the night, he used to recite this prayer:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ اسْتَغْفِرُكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ  
 اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تَزِرْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ  
 رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ۔<sup>80</sup>

There is none worthy of worship except You. Holy are You O *Allāh*, I seek Your forgiveness for my sins and beg for Your Mercy. O *Allāh*, increase my knowledge and do not let my heart become perverse after You have guided it. You

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Yourself bestow Mercy upon me. Surely You are the Greatest Giver.

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> narrates that when the Holy Prophet<sup>sa</sup> used to stand for *Tahajjud* prayer he used to say:

اللَّهُمَّ لَكَ الْحَمْدُ لَكَ الْحَمْدُ أَنْتَ قَيُّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ  
الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ  
نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَمْلِكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَائُكَ  
حَقٌّ وَقَوْلُكَ حَقٌّ وَالْحَيَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ  
حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ  
وَإِلَيْكَ أُنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَأَعْفِرْ لِي مَا قَدَّمْتُ  
وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ  
إِلَّا أَنْتَ<sup>81</sup>

O *Allāh*, all praise belongs to You. You are the Sustainer of heaven and earth and whatever is in them. All praise belongs to You. Yours is the Sovereignty of the heavens and earth and whatever is in them. All praise belongs to You, You are the light of heaven and earth and whatever is in them. All Praise belongs to You, You are the Sovereign of the heavens and earth and whatever is in them. All praise belongs to You. You are the Truth, Your promise is true, returning to You is true and Your word is true. Heaven and Hell are true. All the Prophets are true and Muḥammad<sup>sa</sup> is the rightly guided one and the day of Judgement is true. O *Allāh*, I have taken on Your obedience, trust in You, believe in You, and incline towards You. With Your help I pit myself against the enemy. I have come to You for judgement in my case, so

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forgive all my past and future sins, the secret and the obvious ones. You cause people to advance and also restrain them. There is none worthy of worship except You.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup>, while mentioning the prayers which the Holy Prophet<sup>sa</sup> used to say in the beginning of *Tahajjud* prayer, said: that he repeated اللهُ أَكْبَرُ 'Allāhu Akbar', اللهُ أَكْبَرُ اللهُ 'Alḥamdulillāh', اللهُ سُبْحَانَ اللهُ 'Subḥānallāh' and لَا إِلَهَ إِلَّا اللهُ 'Lā ilāha illallāh' ten times and used to seek forgiveness from Allāh ten times and used to say some other prayers as well.<sup>82</sup>

‘Abdullāh bin ‘Umar<sup>ra</sup> relates once we were offering our *ṣalāt* with the Holy Prophet<sup>sa</sup> when another person arrived. Before starting his *salāt* he said these words اللهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا (Allāh is the Greatest, abundant praise belong to Him and Holy is He at dawn and dusk).

After the prayer the Holy Prophet<sup>sa</sup> said, "These citations were so much loved by God, that the doors of the Heaven were opened for them."

Ibne ‘Umar<sup>ra</sup> says "After that I always recite these words during *ṣalāt*."<sup>83</sup>

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that generally the Holy Prophet<sup>sa</sup> started his *Tahajjud* prayer with the following words:

اللَّهُمَّ رَبَّ جِبْرِيْلَ وَمِيكَالَ وَإِسْرَافِيْلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَلِمَهُ  
الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ،  
إِهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ. إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطِ  
مُسْتَقِيمٍ -<sup>84</sup>

O Allāh, Lord of *Jibrā’īl*(Gabriel), *Mikā’īl* (Michael), *Isrāfīl*(Israfel) and Creator of the Heavens and the Earth. You are the Knower of the hidden and the



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manifest. You are the final Arbiter in the matters over which people differ. O *Allāh*, with Your special decree, guide me towards the truth in the matters which have been disputed. You are the One, Who guides whomsoever You will, towards the right path.

Ḥaḍrat ‘Āṣim<sup>ra</sup> relates he asked Ḥaḍrat ‘Ā’ishah<sup>ra</sup>, how did the Holy Prophet<sup>sa</sup> begin his *Tahajjud* prayer? In reply she said "You have asked a question, which nobody has asked me before". She said "When the Holy Prophet<sup>sa</sup> used to stand up for prayer, he would praise and glorify God and seek forgiveness ten times. He would then recite the following prayer":

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي، وَارْزُقْنِي وَعَافِنِي وَأَعُوذُ بِكَ مِنْ ضَيْقِ الْمَقَامِ  
يَوْمَ الْقِيَامَةِ۔<sup>85</sup>

O *Allāh*, forgive me, guide me, give me sustenance and safeguard me. I seek refuge in You from the place of hardship on the Day of Judgement.

Abū Sa‘īd Khudrī<sup>ra</sup> states that when the Holy Prophet<sup>sa</sup> used to stand up for worship during the night, after praising and glorifying God, he used to say this prayer:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمَزِهِ وَنَفْسِهِ وَ  
نَفْسِهِ۔<sup>86</sup>

I seek refuge in *Allāh*, who is All-Hearing and All-Knowing, from the rejected Satan, from his insinuations, evil influences and wicked discourses.

On the request of Ḥaḍrat Abū-Bakr<sup>ra</sup> the Holy Prophet<sup>sa</sup> taught him this prayer to recite during prayer:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،  
فَاغْفِرْ لِي مَعْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ۔<sup>87</sup>

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O *Allāh*, I have wronged my soul excessively. There is none except You who forgives sins. I beg You for Your special forgiveness. Have mercy on me. No doubt You are the Most Forgiving and Oft-returning with mercy.

Ḥaḍrat Shaddād bin ‘Aūs<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to offer this prayer during his *nawāfil* prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرٍ مَا تَعَلَّمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ وَأَسْتَغْفِرُ لَكَ لِمَا تَعَلَّمُ -<sup>88</sup>

O *Allāh*, grant me steadfastness in actions and firm resolve in following guidance and piety. I beg You to make me grateful to You and enable me to offer worship in the best manner. I request You to bestow upon me a gentle heart and a truthful tongue. I supplicate for every good that You know of and seek refuge in You from every evil which is in Your knowledge. I seek forgiveness for all my sins, which You know.

Ḥaḍrat ‘Ammār bin Yāsir<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> taught him to recite these prayers in *ṣalāt*:

اللَّهُمَّ بَعَلِمِكَ الْعَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْبَبَنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّقَنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشِيَّتَكَ فِي الْعَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَى وَالْعَضْبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُضُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ وَأَسْأَلُكَ الرِّصَا بَعْدَ الْقَضَا، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ صَرَاءٍ مُضْرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً

O *Allāh*, by Your knowledge of the unseen and by Your authority over all creation, I beg You to keep me alive so long life is better for me and cause me to die when You know death is better.

O *Allāh*, grant me fear of You in every situation, seen or unseen. Grant me the ability to speak the truth in happiness and in adversity. Enable me to follow the middle path in poverty and affluence. I supplicate You for such blessings, which will never end, and such delight of the eyes, which will never terminate. I beg You to bestow contentment upon me over whatever fate holds for me and grant me tranquility in the life hereafter.

I beseech You to show me Your countenance and grant me Your audience without undergoing trials that might overwhelm me.

O *Allāh*, adorn us with the beauty of faith and make us rightly guided leaders.

### *Du‘ā’-e- Qunūt*

Ḥaḍrat Ḥasan bin ‘Alī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught me this *Du‘ā’-e-Qunūt* to recite during *Witr*:

اَللّٰهُمَّ اِهْدِنِيْ فَيَمِّنْ هَدِيَّتْ وَعَافِنِيْ فَيَمِّنْ عَافِيَّتْ وَتَوَلَّنِيْ فَيَمِّنْ تَوَلِّيَّتْ  
وَبَارِكْ لِيْ فَيَمَّا اَعْطَيْتْ وَقِنِيْ شَرَّ مَا قَصَيْتْ اِنَّكَ تَقْضِيْ وَلَا يُقْضَىٰ عَلَيَّكَ  
اِنَّهُ لَا يَذِلُّ مَنْ وَاَلَيْتْ وَلَا يَعْزُّ مَنْ عَادَيْتْ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتْ  
صَلَّى اللّٰهُ عَلَى النَّبِيِّ مُحَمَّدٍ ﷺ -<sup>90</sup>

O *Allāh*, guide me and make me one of those whom You guide. Grant me health and include me in those to whom You grant health. Make me Your friend and one of those whom You Yourself

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befriend. Grant blessings in whatever You bestow. Safeguard me from the harmful effects of Your decree. Surely, You decree and there is never a decree against You. Whosoever befriends You, is never humiliated. Whosoever is Your enemy, is not respected. You are the Blessed One. O our Lord, You are the Exalted One. Peace and blessings be upon the Holy Prophet<sup>sa</sup>.

Khālid bin Abī ‘Umar<sup>ra</sup> relates that the angel Gabriel taught the Holy Prophet<sup>sa</sup> this *Du‘ā’-e-Qunūt*;

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي  
عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُحَدِّثُكَ وَنَتَزَكَّى مِنْ يَفْجُرُكَ  
اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُحِبُّكَ وَنُحِبُّكَ وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفَدُ وَنَرْجُو  
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ<sup>91</sup>

O *Allāh*, we beg to You alone for help and from You alone we seek forgiveness. And we believe in You and trust in You alone. We offer best praise to You and thank You and we are not ungrateful. We cast off and forsake the one who disobeys You. O *Allāh*, to You alone we offer worship and offer *ṣalāt* and prostrate to You. To You we run and present ourselves for service. We hope for Your mercy and we fear Your chastisement, surely Your chastisement would reach the disbelievers.

NOTE: This famous prayer is found in the following books without any change in the words.

(Murāsīl Abū Dāwūd, Baihaqī, Sharaḥ-us-Sunnah, Kitābul-Witr Sheikh Muḥammad bin Naṣr al-Marūzī)

### ***Prayer after Salām in Ṣalāt***

As per narration of Holy Prophet<sup>sa</sup>’s freed slave Ḥaḍrat Thaubān<sup>ra</sup>, Holy Prophet<sup>sa</sup> would say *Istighfār* (seeking forgiveness from God) three times and then pray.

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اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ  
وَالْاِكْرَامِ-<sup>92</sup>

O *Allāh*, You are the Peace. Only You can bestow peace. O Lord of Honour and Glory, You are full of blessings.

Ḥaḍrat Mughīrah bin Shu‘bah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite these words three times after *salām*:

لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيْرٌ-<sup>93</sup>

There is none worthy of worship except *Allāh*. He is One and has no partner. His is the Sovereignty and all praise belongs to Him and He has authority over everything.

Then he used to offer this prayer:

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجِدِّ مِنْكَ  
الْحُدُ-<sup>94</sup>

O *Allāh*, there is none who can hinder the bounties that You bestow. Whatever You withhold there is none who can give and when compared to You, no great person's greatness can help at all.

### ***Praising and Glorifying God***

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that some poor migrants came to the Holy Prophet<sup>sa</sup> and petitioned him that the rich people surpass them because as well as their acts of worship they are able to spend in the way of *Allāh*. Holy Prophet<sup>sa</sup> said, "Should I not tell you something which would make you equal or even surpass those people who would come after you"? They answered, "O Prophet of God, please do." He instructed them to repeat

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'*Subḥānallāh*', '*Alḥamdulillāh*', and '*Allāhu Akbar*' thirty-three times after *ṣalāt*. In another narration, '*Allāhu Akbar*' should be repeated thirty-four times.<sup>95</sup>

Ḥaḍrat Juwairiyah<sup>ra</sup>, mother of the faithful, was busy in the remembrance of *Allāh* after the morning prayer. The Holy Prophet<sup>sa</sup> passed nearby and when he returned the sun was quite high in the sky and Ḥaḍrat Juwairiyah<sup>ra</sup> was still engaged in remembrance of *Allāh*. The Holy Prophet<sup>sa</sup> said, "Since I have passed by you I have recited four phrases three times each and these words carry higher reward than your words of remembrance" Then he told her what he had recited;

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ  
كَلِمَاتِهِ<sup>96</sup>

Holy is *Allāh*, as much as His creations. Holy is *Allāh*, to the extent that His Being likes for Himself. Holy is *Allāh*, as much as the weight of His Throne (which is infinite). Holy is *Allāh*, as much as the ink of His words.

Ḥaḍrat Abū Sa'īd Khudrī<sup>ra</sup> and Ḥaḍrat Abū Hurairah<sup>ra</sup> relate that the Holy Prophet<sup>sa</sup> said, "God has chosen four words for Himself. These words are: '*Subḥānallāh*', '*Alḥamdulillāh*', '*Lā ilāha illallāh*' and '*Allāhu Akbar*'. Whosoever says '*Subḥānallāh*', twenty good deeds are recorded for him and his twenty sins are forgiven. Whosoever says '*Allāhu Akbar*' and '*Lā Ilāha illallāh*', gets the same reward. If a person adds '*Rabbil-Ālamīn*' with '*Alḥamdulillāh*' he is rewarded with thirty good deeds and his thirty sins are forgiven."<sup>97</sup>

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, "Two words are very light on the tongue but carry very high reward, the words are,"

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ -<sup>98</sup>

Holy is *Allāh* with His attributes. Holy is *Allāh*, the Most High.

Ḥaḍrat Abū Mūsā Al-Ash‘arī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> asked him, “Should I not tell you of one of the treasures of Heaven?” On his reply in affirmative, he told him about this treasure of heaven:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -<sup>99</sup>

No one has the power or the authority except *Allāh*, Who is the Most High, the Greatest.

Ḥaḍrat Mu‘ādh bin Jabal<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> advised him to recite this prayer in every *ṣalāt* and as per another narration after every *ṣalāt*:

اللَّهُمَّ أَعِظْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ -<sup>100</sup>

O *Allāh*, help me in remembering You, being grateful to You and performing exquisite worship.

Ḥaḍrat Muslim bin Ḥārith Taimī<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> advised him to say this prayer seven times after the morning and the evening *ṣalāt* and he would be shielded from the Fire:

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ -<sup>101</sup>

O *Allāh*, shield me from the Fire.

### **Prayer for Poignancy in Ṣalāt**

Ḥaḍrat ‘Abdullāh<sup>ra</sup> relates from his father, Ḥaḍrat ‘Umar bin Al-Khaṭṭāb<sup>ra</sup> that the Holy Prophet<sup>sa</sup> used to recite this prayer:

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَمَّالَتَيْنِ، تُشْفِيَانِ الْقَلْبَ بِدُرُوفِ الدُّمُوعِ مِنْ خَشْيَتِكَ، قَبْلَ أَنْ تَكُونِ الدُّمُوعُ دَمًا، وَالْأَجْرَ أَسْ جَمْرًا -<sup>102</sup>

O *Allāh*, grant me eyes which shed tears in fear of You and thus calm my heart, before the tears turn

into blood and the stones become ambers (before the day of Judgement).

### Prayers after Ṣalāt

Ḥadhrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that one night he heard the Holy Prophet<sup>sa</sup> offer this prayer after ṣalāt:

As per Bukhārī, the part of this prayer that is underlined and refers to "Nūr" (light) is the section, which the Holy Prophet<sup>sa</sup> used to recite before the morning ṣalāt.

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِّنْ عِنْدِكَ تَهْدِي بِنهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي،  
 وَتُلْمَسُ بِهَا شَعْنِي، وَتَصْلَحُ بِهَا غَائِبَتِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرْزِي بِنهَا  
 عَمَلِي وَتُلْهِمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا الْقَتِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ  
 اللَّهُمَّ أَعْطِنِي إِيْمَانًا وَبَيْتِنًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَكُلُ بِهَا شَرْفَ  
 كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْعَطَاءِ  
 (وَالْقَضَاءِ) وَنُزُلَ الشُّهَدَاءِ، وَعَيْشَ السُّعْدَاءِ، وَالنَّصْرَ عَلَى الْأَعْدَاءِ، اللَّهُمَّ  
 إِنِّي أَنْزِلُ بِكَ حَاجَتِي، وَإِنِ ابْقَصَرَ رَأْيِي وَصَعَفَ عَمَلِي، وَافْتَقَرْتُ إِلَى  
 رَحْمَتِكَ فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، وَيَا سَافِيَ الصُّدُورِ، كَمَا تُخَيِّرُ بَيْنَ  
 الْبُحُورِ آبَ مُخَيِّرِنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ  
 الْقُبُورِ، اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي، وَلَمْ تَبْلُغْهُ نِيَّتِي، وَلَمْ تَبْلُغْهُ مَسْأَلَتِي  
 مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ،  
 فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اللَّهُمَّ ذَا الْحَبْلِ  
 الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ وَالْجَنَّةَ يَوْمَ  
 الْحُلُودِ، مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكْعِ السُّجُودِ الْمُؤَفِّينَ بِالْعُهُودِ، إِنَّكَ  
 رَحِيمٌ وَدُودٌ، وَأَنْتَ تَفْعَلُ مَا تُرِيدُ، اللَّهُمَّ اجْعَلْنَا هَادِيْنَ مُهْتَدِيْنَ، غَيْرَ  
 ضَالِّينَ وَلَا مُضِلِّينَ، سَلْمًا لِأَوْلِيَائِكَ، عَدْوًا لِأَعْدَائِكَ، نُحِبُّ بِحُبِّكَ مَنْ  
 أَحَبَبْتَ، وَنُبْغِدِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا لِدُعَاءِ وَعَلَيْكَ  
 الْإِجَابَةُ، اللَّهُمَّ هَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي  
 قَلْبِي وَنُورًا فِي قَلْبِي، وَنُورًا مِنْ بَيْنَ يَدَيْ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ



يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي وَنُورًا فِي  
 سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي  
 لَحْيِي وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا، وَأَعْظِمِي  
 نُورًا وَأَجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ،  
 سُبْحَانَ الَّذِي لَيْسَ الْمَجْدَ وَتَكَرَّرَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي  
 التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْمَجْدِ  
 وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ-<sup>103</sup>

O *Allāh*, I seek Your mercy, which can guide my heart and accomplish my affairs. Bestow success upon my disorganized affairs. Unite me with my separated loved one. Grant dignity to those who are with me. Purify my actions. Inspire me with wisdom and guidance. Bestow upon me things that I love and save me from every evil. O *Allāh*, grant me such faith and the certainty that prevents disbelief. And bestow upon me such grace, which make me recipient of Your generosity in this world and in the Hereafter. O *Allāh*, make every decision of mine fruitful, grant me the company of martyrs and the life of Your obedient servants and victory over enemies.

O Lord, I have come to Your threshold with my needs. Although my thinking is faulty and my planning is weak, I still depend on Your mercy. So, O the Arbiter of all affairs and Bestower of peace of mind, I beg you to save me from the punishment of the Fire, as You save people from the raging seas. Protect me from perdition and the trials of the grave.

O my Lord, Grant me those things which I have not even thought about. The matters which I have

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not even begged of You. The good things for which the intention has not yet arisen, but You have promised these blessings to any of Your servants or You are going to give these blessings to any of Your creation, I too have desire for them O Lord of the Universe, I beseech you in the name of Your mercy to grant me every such blessing.

O *Allāh*, the Firm Friend and the Master of guidance and wisdom, I beg You to grant me peace on the day of Resurrection. In the eternal period I am desirous of attaining Paradise in the company of Your pious people, who bow and prostrate before You, and who fulfil their covenants. Surely, You are Gracious and loving. Without doubt You do what You will. O *Allāh*, make us such guided leaders who do not go astray themselves and do not lead others astray. Make us harbingers of peace for Your loved ones and enemy of Your enemies.

I beg You in the name of Your love, to make us love everyone who loves You and make us, for Your sake, hostile to Your enemies.

O *Allāh*, this is our humble supplication. Its acceptance depends on You. This prayer is all we have laboured for. We now, put our complete trust in You.

O *Allāh*, enlighten my heart for me, light up my grave, put light in front of me and behind me, put light on my right and on my left, put light above me and beneath me, enlighten my sight and my hearing, brighten up my hair and skin, fill my flesh and blood with light, and make light

penetrate into my bones. O Lord, increase light in my heart and bestow such light on me that it makes me an embodiment of light.

Holy is the One, Who presides over the universe with greatness. Holy is the Being, excepting Whom praising anyone else is not justified. Holy is the Bestower of blessings and favours. Holy is the Lord of Honour and Glory. His is the Majesty and Honour.

### *Supplication in Times of Need*

‘Abdullāh bin Abī ‘Aufā<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> advised us that whosoever is in need from either God Almighty or any person should perform ablution, say two *rak‘āt* of *ṣalāt* and after praise and glorification of God, and *Durūd*, should say this prayer:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ،  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ  
مَعْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدْعُ لِي ذَنْبًا  
إِلَّا عَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضَى إِلَّا قَضَيْتَهَا يَا  
أَرْحَمَ الرَّحِيمِينَ-<sup>104</sup>

There is none worthy of worship except *Allāh*. He is the Most Honourable and the Most Forbearing. Holy is He, the Lord of the Magnificent Throne. All praise belongs to *Allāh*, who is the Lord of all the worlds. O *Allāh*, I beseech You for the things, that attract Your mercy, and beg You for the firm means of attaining Your forgiveness. Enable me to do good and to consider it as my good fortune. I beg You to grant me the ability to refrain from sins. Forgive all my sins and leave not a single one unforgiven. Leave none of my sorrows,

unremoved. Fulfill my needs, the ones that meet Your approval. O the Most Merciful, of all those who show mercy.

***Istikhārah Prayer (Seeking Divine Blessings)***

The Holy Prophet<sup>sa</sup> instructed his companions to pray for blessings and success before starting any matter of faith or worldly affair. It is called ‘*Istikhārah*’ prayer. Two *rak‘āt* of *naḥal ṣalāt* should be offered for *Istikhārah*. In the first *rak‘āt*, after reciting *Sūrah Al-Fātiḥah*, recitation of *Sūrah Al-Kāfirūn* and in the second *rak‘āt*, *Sūrah Al-Iklāsh* is traditional. In *Qa‘dah* (sitting down after *sajdah*), after *tashahhud*, *Durūd* and traditional prayers, this prayer should be recited with humility:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَاَسْأَلُكَ مِنْ  
 فَضْلِكَ الْعَظِيْمِ ، فَاِنَّكَ تَقْدِرُ وَّلَا اَقْدِرُ وَاَتَعْلَمُ وَّلَا اَعْلَمُ وَاَنْتَ عَلَّامُ  
 الْغُيُوْبِ ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَاَمْرِيْ  
 مَعَاشِيْ وَاَعَايِبِيْ فَاقْدِرْهُ لِيْ فِيْ وَاَيِّسِرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ  
 كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَاَمْرِيْ مَعَاشِيْ وَاَعَايِبِيْ  
 فَاصْرِفْهُ عَنِّيْ وَاَصْرِفْ عَنِّيْ وَاَقْدِرْ لِيْ الْخَيْرَ حَيْثُ مَا كَانَتْ ثُمَّ رَضِيْنِيْ

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بِهِ

O *Allāh*, I seek the good which is in Your knowledge. I beseech good fortune which is in Your control. I beg great blessings from You. For You are All-Powerful and I have no power. You are All-Knowing and I have no knowledge. Your knowledge encompasses the unseen. O *Allāh*, if it be within Your knowledge that this project is good for me, in the matters of my spiritual and worldly affairs and it results in good then ordain it for me, facilitate it for me and bless it for me, If it is in Your knowledge that this matter is

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detrimental for my faith, my worldly affairs and is eventually harmful, then remove it from me and cause me to move away from it. Enable me to attain good wherever it may be and then make me satisfied and contented with it.

### *Ṣalātut-Tasbīḥ*

As per a single and unauthentic narration of Ḥaḍrat Abū Rāfi<sup>ra</sup>, the Holy Prophet<sup>sa</sup> taught his uncle, Ḥaḍrat ‘Abbās<sup>ra</sup>, the manner in which this *naḥal* prayer should be offered. He explained its blessings and said, "O uncle, shall I give you something, with which all your sins will be forgiven. All sins, former and the later, old and new, sins of omission or commission, trivial or large, hidden or manifest" On enquiry from Ḥaḍrat ‘Abbās<sup>ra</sup>, as to who has the capability to offer this prayer daily? The Holy Prophet<sup>sa</sup> replied that this prayer can be offered according to one's capability, daily, weekly, monthly, annually or once in a life time. The manner in which this four *rak'āt naḥal ṣalāt* is offered is as follows:

<sup>106</sup> سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ -

In each *rak'āt* after reciting *Sūrah Al-Fātiḥah* and another *Sūrah* the above should be repeated fifteen times. The above prayer should then be repeated ten times after praising and glorifying God in each *rukū'*, *qa'dah*, *sajdah*, between the *sajdahs* and while sitting after the *sajdah* in each *rak'ah*. In this way in every *rak'ah* it is repeated seventy-five times, which equals three hundred times in four *rak'āt*.

### *Various Prayers for Everyday Life*

For blessings every important task should be started with *Bismillāhir-Raḥmānir-Raḥīm*(In the name of *Allāh*

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Most Gracious Ever Merciful). If '*Bismillāh*' is forgotten at the beginning of a meal,

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ-<sup>107</sup>

(in the name of *Allāh* in the beginning and in the end) should be recited.

After partaking food اَلْحَمْدُ لِلَّهِ should be recited as thanks to *Allāh*.

While walking, going into a meeting or entering a house, '*Assalāmu 'Alaikum*' should be said. The one on foot should greet the one who is sitting. The one who is riding should greet the one who is one foot. The reward for the full greetings اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (peace and *Allāh*'s blessings be upon you) is equal to thirty good deeds. The recipient should respond with, وَعَلَيْكُمْ السَّلَامُ (Peace be on you too).

In response to a favour, جَزَاكَ اللَّهُ خَيْرًا (May *Allāh* reward you ) should be said.<sup>108</sup>

On hearing the cock crow, *Allāh*'s blessings should be sought. On hearing dog's barking or the donkey braying, اَعُوذُ بِاللَّهِ I seek refuge in *Allāh*', should be said.<sup>109</sup>

On seeing an angry person, the Holy Prophet<sup>sa</sup> said, "I know the words which will subside his anger". اَللَّهُمَّ اِنِّي اَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ (O *Allāh*, I seek refuge in You from the accursed Satan).<sup>110</sup>

On seeing a good dream اَلْحَمْدُ لِلَّهِ should be said and there is no harm in relating it to others. On seeing a bad dream اَعُوذُ بِاللَّهِ should be recited. The bad dream should not be told to anyone.<sup>111</sup>

On sneezing اَلْحَمْدُ لِلَّهِ (all praise belongs to *Allāh*) should be said. The listener then should reply يَرْحَمُكَ اللَّهُ (*Allāh* have mercy on you). The person sneezing should in return offer this prayer: يَهْدِيكُمْ اللَّهُ وَيُضِلِّحْ بِأَلْسِنَتِكُمْ (may *Allāh* guide you and make your affairs prosper).<sup>112</sup>

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### *Prayers for Recitation of the Holy Qur'ān*

Before the recitation of the *Qur'ān*, *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ*, (I seek refuge in *Allāh* from the accursed Satan ) should be said. *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (In the name of *Allāh* Most Gracious Ever Merciful) should also be said as we say before starting every important work as it carries blessings.

Ḥaḍrat 'Auf bin Mālik Ashja'ī<sup>ra</sup> relates that he was standing with the Holy Prophet<sup>sa</sup> for *ṣalāt* when Holy Prophet<sup>sa</sup> recited *Sūrah* Al-Baqarah. On every verse referring to mercy, he would pause and seek *Allāh*'s mercy and on every verse referring to punishment, he would pause and seek protection from punishment.<sup>113</sup>

Ḥaḍrat Ḥudhaifah<sup>ra</sup> also mentions the Holy Prophet<sup>sa</sup> used to say '*Subḥānallāh*' wherever God's glory was referred.<sup>114</sup>

Ḥaḍrat Wā'il bin Ḥujr<sup>ra</sup> relates that he heard the Holy Prophet<sup>sa</sup> recite *Sūrah* Al-Fātiḥah and at the end he said 'Āmīn' in a prolonged manner.<sup>115</sup>

Ḥaḍrat Abū Maisarah<sup>ra</sup> relates that the angel *Jibrā'il* (Gabriel) advised the Holy Prophet<sup>sa</sup> to say '*Āmīn*' at the end of the verses containing prayers in *Sūrah* Al-Baqarah.<sup>116</sup>

Ḥaḍrat Jābir bin 'Abdullāh<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> recited *Sūrah* Ar-Raḥmān in front of his Companions. They listened in silence. He said that even the jinns were better people than them. They say *لَا يَنْهَىٰ عَنْهُ مِنَّا* (O Lord, we do not deny any of Your favours, so all praise belongs to You), whenever they hear the words *فِي أَيِّ آيَةٍ رَبِّكَمَا تُكَذِّبِينَ* (Which favours of your Lord would you twain deny?)<sup>117</sup>

Ḥaḍrat 'Uqbah bin 'Āmir<sup>ra</sup> relates when the verse of *Sūrah* Al-Wāqī'ah *فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ* (Glorify the name of your Lord, the Great), was revealed, the Holy Prophet<sup>sa</sup>

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said, "Recite this in *rukū*". He advised that *سُبْحَانَ رَبِّيَ الْعَظِيمِ* (Holy is my Lord, the Great). Saying of these words is also recorded when reciting this *Sūrah*. In the same manner when this verse *سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى* was revealed, the Holy Prophet<sup>sa</sup> advised that it should be recited in *sajdah*.

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> recited this verse of *Sūrah Al-‘Alā* *سَبِّحْ اسْمَ رَبِّيَ الْأَعْلَى* he would recite, *سُبْحَانَ رَبِّيَ الْأَعْلَى* (Holy is my Lord, the Most High).<sup>118</sup>

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> advised that whosoever reaches the last verse of *Sūrah At-Tīn* *أَلَيْسَ اللَّهُ بِأَكْبَرَ الْمَلِكِينَ* (Is not God the Greatest Master of all masters?) should recite *بَلَىٰ وَأَنَا عَلَيَّ دَالِكٌ مِنَ الشَّاهِدِينَ* (Yes and I am among the witnesses to that).<sup>119</sup>

Ḥaḍrat Mūsā bin Abī ‘Ā’shah<sup>ra</sup> relates that a person was offering *ṣalāt* on the roof of his house. When he recited the last verse of *Sūrah Al-Qiyāmah*, *أَلَيْسَ دَالِكٌ بِقَادِرٍ عَلَىٰ* he said “*Subḥānaka*” (Holy are You), and cried. When asked about it he explained that he had heard the Holy Prophet<sup>sa</sup> say the same words.

Whosoever recites *Sūrah Al-Qiyāmah* and reaches the last verse *أَلَيْسَ دَالِكٌ بِقَادِرٍ عَلَىٰ أَلَمْ تُجِيبِ الْمَوْتَىٰ* should say, *بَلَىٰ* (Why not) [God is All-Powerful]<sup>120</sup>

A person reciting *Sūrah Al-Mursalāt* and reaches the last verse *فِي أَيِّ حَدِيثٍ غَدَاةٍ يُؤْمِنُونَ* should say *آمَنَّا بِاللَّهِ* (We believe in *Allāh*).<sup>121</sup>

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that after the revelation of *Sūrah An-Naṣr*, the Holy Prophet<sup>sa</sup> always recited this prayer of forgiveness according to the *Qur’ānic* injunction. On reciting the verse *فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ* (Praise and glorify your Lord, and seek His forgiveness) he recited the prayer *سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي* (Holy are You our Lord with Your attributes, O Lord forgive our



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sins).<sup>122</sup>

Note:-Reciting this prayer at the end of *Sūrah An-Naṣr* is also recorded.

### *Prayers of Sajdah-e-Tilāwat*

When the instruction of *sajdah* occurs in the Holy *Qur'ān*, prostration should be done. *Wuḍū*(ablution) is not obligatory nor is facing the *Ka'bah*. In prostration besides the words of glorification of God, repetition of these prayers is recorded in the traditions.

<sup>123</sup>سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ-

My face is in prostration for the Being, Who created it and with His special Divine power and strength bestowed upon me the faculty of hearing and seeing.

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَصَمِّ عَنِّي بِهَا وَزُرًّا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ<sup>124</sup>

O *Allāh*, grant me (by virtue of this prostration) a reward, and make it the means of lessening my burden. Store it as a reward for me and accept this prostration from me as You accepted the prostration of Your servant David.

### *Prayer on Seeing the New Moon*

Ḥaḍrat Ṭalḥah bin 'Ubaidullāh<sup>ra</sup> and Ḥaḍrat Qatādah<sup>ra</sup> relate that this was the Holy Prophet<sup>sa</sup>'s prayer on seeing the new moon:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ، هَالِكٌ خَيْرٌ وَرُشْدٌ، هَالِكٌ خَيْرٌ وَرُشْدٌ، هَالِكٌ خَيْرٌ وَرُشْدٌ،<sup>125</sup> آمَنْتُ بِاللَّهِ الَّذِي خَلَقَكَ-

Our *Allāh*, make this moon ascend on us while we are in the state of peace, safety, belief and

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submission. O moon, Your Lord and my Lord is *Allāh*. May this moon be the moon of goodness and prosperity. May it be moon of goodness, and prosperity. May it be the moon goodness and prosperity. I believe in *Allāh*, Who created you.

The Holy Prophet<sup>sa</sup> also used to say this prayer on seeing the new moon:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ۔<sup>126</sup>  
“O *Allāh*! Pour blessings on us in the month of Rajab and Sha‘bān and enable us to reach the month of *Ramaḍān*.”

### *Prayers for Breaking the Fast*

Ḥaḍrat Mu‘ādh bin Zuhrah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer at the time of breaking the fast:

اللَّهُمَّ لَكَ صُومْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ۔<sup>127</sup>  
O *Allāh*, I fasted for You and break the fast with the food given by You.

Ḥaḍrat ‘Amr bin Al-‘Āṣ<sup>ra</sup> relates that he heard the Holy Prophet<sup>sa</sup> say that the time of breaking the fast, is the time of acceptance of supplications. He used to pray in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَرَبِ تَعْفِرِي دُنُوبِي۔<sup>128</sup>

O *Allāh*, I beseech You in the name of Your all encompassing mercy to forgive my sins.

### *Prayer of Night of Destiny (Lailatul-Qadr)*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> asked the Holy Prophet<sup>sa</sup> as to which prayer she should recite if she finds the *Lailatul-Qadr* the Holy Prophet<sup>sa</sup> said:

129  
 اللَّهُمَّ إِنَّكَ عَمُّو كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي -

O *Allāh*, You are the Most Forgiving, the Noble.  
 You like forgiveness, therefore forgive my sins.

### **Prayer Of *Ihrām***

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that I have seen the Holy Prophet<sup>sa</sup> put on *Ihrām* (unstitched cloth worn during ‘*Umrah* and *Hajj* with intention of ‘*Umrah* or *Hajj*) and recite this prayer:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ  
 لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ -<sup>130</sup>

I am present, O *Allāh*, I am present. I am present; there is no partner for You. I am present. To You belong all the praise, favours and blessings. And all Sovereignty belongs to You. There is no partner for You.

### **Prayer on seeing the House of God**

Ḥaḍrat Ḥudhaifah bin Usaid<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> used to see *Ka‘bah*, he prayed in these words:

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَسْرِيْفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَبِرًّا وَ مَهَابَةً وَ زِدْ  
 مِنْ شَرَفِهِ وَ عَظَمِهِ مِنْ حَجِّهِ وَ اعْتَمَرِهِ تَعْظِيْمًا وَ تَسْرِيْفًا وَ بِرًّا وَ  
 مَهَابَةً -<sup>131</sup>

O *Allāh*, increase Your house in honour, greatness, reverence and piety. Increase greatness, rank, dignity and piety of the people who honour it and respect the sanctity of this House by performing *Hajj* and ‘*Umrah*.

### **Prayer while Circuiting *Ka‘bah***

Ḥaḍrat ‘Abdullāh bin Sā’ib<sup>ra</sup> heard the Holy Prophet<sup>sa</sup>

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reciting this prayer while circuiting the *Ka'bah*.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ -<sup>132</sup>

O Lord, grant us the best of this world as well as the best in the world to come and shield us from the torment of the Fire.

Note: It is recorded that this prayer should also be repeated in Muzdalifah.

### *Prayers for Şafā and Marwah*

Ḥaḍrat ‘Abdullāh bin Abī ‘Aufā<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say '*Allāhu Akbar*' twenty one times while running between Şafā and Marwah.<sup>133</sup>

Ḥaḍrat Jābir<sup>ra</sup> narrates that when the Holy Prophet<sup>sa</sup> climbed mount Şafā during the *Ḥajj* and saw the *Ka'bah*, he repeated these words three times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -<sup>134</sup>

There is none worthy of worship except *Allāh*. He is One and has no partner. Sovereignty belongs to Him and all praise. He has power over everything.

Note:-Other narrations also record that these three sentences were repeated in ‘Arafāt.

### *Prayer of Ibne ‘Umar on visiting Mount Şafā*

While performing *Ḥajj*, Ḥaḍrat ‘Adullah bin ‘Umar offered this prayer on mount Şafā:

اللَّهُمَّ إِنَّكَ قُلْتَ (أَدْعُونِي أَسْتَجِبْ لَكُمْ) وَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ، وَ  
إِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَرَبِّ لَا تُزِعْهُ مِنِّي، حَتَّى تَتَوَفَّأَنِي  
وَإِنَّا مُسْلِمُونَ -<sup>135</sup>

O *Allāh*, You Yourself have promised, supplicate and I will listen to your prayers. You are never in default of Your promises. I pray to You in the

name of that promise. You have guided me to *Islām*; do not withdraw this blessing from me. Do not cause me to die except in the state of being a Muslim.

***An Anguished and Poignant Prayer in ‘Arafāt***

Ḥadrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that on the occasion of *Hajjatul-Wadā* (the last pilgrimage) the Holy Prophet<sup>sa</sup> offered the following prayer in the evening of ‘Arafāt.

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي لَا يَخْفَى  
عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَجِيبُ الْمُسْتَجِيرُ الْوَجِلُ  
الْمُسْفِقُ الْمُقْرُ الْمَعْرُوفُ بِذَنْبِهِ أَسْأَلُكَ مَسْئَلَةَ الْمُسْكِينِ، وَأَبْتَهَلُ إِلَيْكَ  
إِبْتِهَالُ الْمَذْنِبِ الدَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ مَنْ خَضَعَتْ  
لَكَ رَقَبَتُهُ وَفَاصَتْ لَكَ عَهْرَتُهُ وَذَلَّ لَكَ جِسْمُهُ وَرَغِمَ لَكَ أَنْفُهُ،  
اللَّهُمَّ لَا تَجْعَلْنِي بَدْعَانِكَ شَقِيًّا وَكُنْ لِي رَوْفًا رَحِيمًا يَا خَيْرَ الْمُسْتَوْلِينَ  
وَيَا خَيْرَ الْمُعْطِينَ-  
136

O *Allāh*, You listen to my supplications and You know my condition. You are well aware of my hidden thoughts and visible actions. None of my affairs is at all hidden from You. I am a destitute beggar and a needy person seeking Your shelter. I am shaking and trembling and confess my sins at Your door. I beg You like a helpless person. I supplicate like an abject sinner. I pray to You like a blind beggar terrified of stumbling, whose neck is bowing in obedience and tears are flowing in Your court. My body is prostrating in abject humility and my honour is sullied.

O *Allāh*, do not render me an unfortunate one by rejecting my prayers. Be Kind and Merciful to me.

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O the One, Who is the Best Listener and the Greatest Giver.

### *Prayer of Yaumun-Naḥr (Day of Sacrifice)*

Ḥaḍrat Jābir bin ‘Abdullāh<sup>ra</sup> saw the Holy Prophet<sup>sa</sup> on the day of sacrifice (10<sup>th</sup> Dhul-Ḥijjah) standing at Qarnul-Tha‘lib and praying in these words:

يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَغِيْثُ فَارْحَمْنِيْ شَانِي كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ -<sup>137</sup>

O the Living and Self Sustaining One, there is none worthy of worship except You. With Your mercy I seek Your help. Become sufficient for all my needs and do not entrust me to my evil self even for a moment.

### *Prayer for Ramy-e-Jamār (Stoning the Satan at Ḥajj)*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> said, 'Allāhu Akbar' and recited the following prayer while throwing pebbles at Satan:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا -<sup>138</sup>

O Allāh, make this Ḥajj an accepted one and forgive the sins.

### *Takbīrāt-e-‘Īdain*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> advised them to repeat 'Allāhu Akbar', 'Alḥamdulillāh' and 'Lā ilāha illallāhu', a great deal in the Ayyāmul-‘Ashr (first ten days of Dhil-Ḥajjah)<sup>139</sup>

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> used to say the following traditional *Takbīrāt* in this manner:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ -<sup>140</sup>

Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh. Allāh is

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the Greatest, *Allāh* is the Greatest and all praise belongs to *Allāh*.

Ḥaḍrat ‘Umar<sup>ra</sup>, Ḥaḍrat ‘Alī<sup>ra</sup> and Ḥaḍrat Ibn-e-‘Abbās<sup>ra</sup> used to recite these *Takbīrāt* from the morning of 9th Dhil-Ḥajjah to the ‘Aṣr time of *Ayyāmūt-Tashrīq* (the 13th day of Dhil-Ḥajjah).<sup>141</sup>

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite these *Takbīrāt*s on ‘*Īdul-Fiṭr* while going from his house to the place of ‘*Īd* prayer.<sup>142</sup>

### *Prayers for ‘Īd*

Hadrat Wāthilah<sup>ra</sup> relates, “I met the Holy Prophet<sup>sa</sup> on the day of ‘*Īd* and said to him”;

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

“May *Allāh* accept it (Worships, sacrifices and prayers) from us and you”.

The Holy Prophet<sup>sa</sup> liked this prayer and repeated the same words:

“Yes, May *Allāh* accept it from us and you. Ameen”<sup>143</sup>

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say this prayer on ‘*Īd*.

اللَّهُمَّ إِنَّا نَسْأَلُكَ عَيْشَةً تَقِيَّةً، وَمَمَاتَةً سَوِيَّةً، وَمَرَدًّا غَيْرَ مُخْزٍ وَلَا فَاضِحٍ،  
اللَّهُمَّ لَا تُهْلِكْنَا فَجَاءَةً، وَلَا تَأْخُذْنَا بَعْتَةً، وَلَا تُعْجِلْنَا عَنْ حَقِّ وَلَا  
وَصِيَّةٍ، اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفَافَ وَالْغِنَى وَالثَّقْفَى وَالْهُدَى وَحُسْنَ عَاقِبَةِ  
الْآخِرَةِ وَالْأُخْرَى، وَنُعُوذُ بِكَ مِنَ الشَّلْبِ وَالشَّقَاقِ وَالرِّيَاءِ وَالسُّمْعَةِ فِي  
دِينِكَ، يَا مُقَلِّبَ الْقُلُوبِ لَا تُزِرْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ  
لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ-<sup>144</sup>

“Oh *Allāh*, we beg You for life of Piety and an impeccable death. Return us to a place where there is no disgrace and humiliation. O *Allāh*,

save us from accidental death and Your sudden censure. Do not call us back swiftly before our fulfilling our obligations and discharge of our covenants. O *Allāh*, we implore You to give us life of chastity, opulence, piety and grant us best outcome of this world and the Hereafter. We seek refuge in You from doubt, conflict, ostentation and from seeking honour in the expression of our faith. O the Changer of the hearts, Let not our hearts become perverse after You have guided them and with Your mercy shower blessings on us as You are the best Bestower.’”

### *Traditional Friday and ‘Īd Sermons*

Ḥaḍrat Jābir bin Samurah<sup>ra</sup> relates that on ‘Īd or Friday the Holy Prophet<sup>sa</sup> delivered two sermons. He used to sit quietly in between the two. In the sermons he used to recite the Holy *Qur’ān* and give advice to people.<sup>145</sup>

Ḥaḍrat Jābir bin ‘Abdullāh<sup>ra</sup> relates that during the Friday sermon the Holy Prophet<sup>sa</sup> used to glorify and praise *Allāh* first and then in a loud voice he used to deliver the rest of the sermon.<sup>146</sup>

(‘Īd sermon used to follow the same pattern).

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> and ‘Abdullāh bin ‘Abbās<sup>ra</sup> narrate the words of the sermon:

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ<sup>147</sup>

All praise belongs to *Allāh*. We glorify Him. We seek His help and His forgiveness. We beseech



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His shelter from the evils of ourselves and from our bad deeds. Whomsoever *Allāh* guides, no one can lead him astray and whomsoever He causes to go astray, no one can guide him.

I bear witness that there is none worthy of worship except *Allāh*. He is One and has no partner. I bear witness that Muḥammad is His servant and His Messenger.

The sermon is before the Friday prayer and after the ‘*Īd*’ prayer.<sup>148</sup>

In traditions the recitation of these words is also recorded.

إِنَّ أَسَدَّ الْحَدِيثِ كِتَابُ اللَّهِ وَإِنَّ أَفْضَلَ الْهُدَى هَدَى مُحَمَّدٍ وَ  
شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ صَلَاةٍ فِي النَّارِ -<sup>149</sup>

Indeed the best truth is the book of God and the best tradition is the conduct of the Holy Prophet<sup>sa</sup>. The worst thing is to start something new. Every new thing is an innovation and every innovation leads to the Fire.

### *Nikāḥ Sermon*

A sermon is not essential for *Nikāḥ* as the Holy Prophet<sup>sa</sup> solemnised the *Nikāḥ* of his aunt Umāmah binte ‘Abdul Muṭṭalib with a person from Banī Sulaim without a sermon.<sup>150</sup>

In the traditions there is no mention of any special sermon. There is a reference to a sermon which can be delivered whenever there is a need. It is called *Khutbatul-Hajjah* meaning a sermon for any occasion. This sermon is recited at the time of *Nikāḥ*

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> has given us *Jawāme-ul-khair* meaning, comprehensive and eloquent words containing blessings.

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He taught us this sermon for any need and this traditional sermon consists of glorifying praising God, *tashahhud* and reciting some verses. Sufyān Thaurī has mentioned these verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ.

(Al-e-'Imrān 3:103)

O ye who believe! fear *Allāh*, as He should be feared; and let not death overtake you except when you are in a stake of submission.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(An-Nisā' 4:2)

O you people, fear your Lord, Who created you from a single soul and created there from its mate, and from the two spread many men and women: and fear *Allāh*, in Whose name you appeal to one another, fear Him particularly respecting ties of relationship. Verily, *Allāh* watches over you.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

(Al Aḥzāb 33:71)

O you who believe, fear *Allāh*, and say the right word. He will bless your works for you and forgive your sins. And whosoever obeys *Allāh* and His Messenger shall surely attain a mighty success.<sup>151</sup>

As per a narration in the authentic Muslim at an important occasion, the Holy Prophet<sup>sa</sup> recited the same verse of *Sūrah An-Nisā'* mentioned above in the second

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place and then this verse of *Sūrah Al-Ḥashr*.<sup>152</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

(Al-Ḥashr 59:19)

O ye who believe! fear *Allāh*; and let every soul look to what it sends forth for the morrow. And fear *Allāh*; verily *Allāh* is well aware of what you do.

### *Khuṭbah Thāniyah*

Umayyad caliph Ḥaḍrat ‘Umar bin Abdul ‘Azīz<sup>ra</sup> (died in 101 Hijri) added the following words in *Khuṭbah Thāniyah* which form part of Friday sermons even today.

عِبَادَ اللَّهِ رَجِمَكُمُ اللَّهُ  
”إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ زِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ“

(Nahl 16:91)

O the servants of *Allāh*! May He bestow His mercy upon you.

"Verily, *Allāh* enjoins justice, doing of good to others; and giving like kindred; and forbids indecency and manifest evil, and wrongful transgression. He admonishes you that you may take heed."

Remember *Allāh*, so that He remembers you. Implore *Allāh* so that He accepts your prayers and remembrance of *Allāh* is the noblest deed.<sup>153</sup>

### *Prayer for Pilgrims of Ka‘bah*

Ḥaḍrat Abū Hurairah<sup>ra</sup> has told us this prayer of the Holy Prophet<sup>sa</sup> for the pilgrims.

اللَّهُمَّ اغْفِرْ لِلْحَاجِّ، وَلِمَنْ اسْتَعْمَرَ لَهُ الْحَاجِّ. <sup>154</sup>

O *Allāh*, forgive the pilgrims and also forgive the ones for whom pilgrims seek forgiveness.

### ***Prayer at Returning from Ka‘bah***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to offer this prayer (for contentment and increase in sustenance). Ḥaḍrat Sa‘īd bin Jubair<sup>ra</sup> relates that reciting this prayer is preferable on leaving the *Ka‘bah*:

اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ وَاحْلُفْ عَلَيَّ كُلِّ غَائِبَةٍ لِي بِخَيْرٍ. <sup>155</sup>

O *Allāh*, bestow contentment upon me for things You have granted and bless them for me. And grant me a good alternative of what I do not possess.

### ***Prayers at Meal Time***

Ḥaḍrat Ibne ‘Abbās relates that Holy Prophet<sup>sa</sup>, Ḥaḍrat Abū-Bakr<sup>ra</sup> and Ḥaḍrat ‘Umar<sup>ra</sup> came to the house of Ḥaḍrat Abū Ayyūb Anṣārī<sup>ra</sup> for meal. On opening the meal Holy Prophet<sup>sa</sup> said eat with this prayer:

بِسْمِ اللَّهِ وَبَرَكَاتِهِ. <sup>156</sup>

In the name of *Allāh* and with His Bounties.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that Holy Prophet<sup>sa</sup> said when a person eats he should start with the name *Allāh*. If he forgets to take *Allāh*’s name he should say this:

بِسْمِ اللَّهِ أَوْ لَهُ وَآخِرُهُ. <sup>157</sup>

In the name of *Allāh*, before (meal) and after that at it’s end.

Abū Sa‘īd Khudrī<sup>ra</sup> informs us whenever the Holy Prophet<sup>sa</sup> ate or drank he used to say these words:

158 الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ۔

All praise belongs to *Allāh*, who fed us, gave us water to drink and made us from among the Muslims.

Ḥaḍrat Abū Ayyūb Anṣārī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say this prayer whenever he ate or drank water:

159 الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَحْرَجًا۔

All praise belongs to *Allāh*, who gave us food to eat and water to drink. He made it pass down the throat and created means of its discharge.

Ḥaḍrat Abū Umāmah Bāhli<sup>ra</sup> relates when the cloth on which food was served was folded up after the meal, the Holy Prophet<sup>sa</sup> used to say this prayer.

160 الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَآوَانَا. لَكَ الْحَمْدُ رَبَّنَا غَيْرَ مَكْفِيٍّ وَلَا مُودِعٍ وَلَا مَكْفُورٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا۔

All praise belongs to *Allāh*, pure and blessed praise. *Allāh* is worthy of all praise. He is sufficient for us, Who gave us refuge. O *Allāh*, all praise belongs to You, Who is sufficient for us in giving food. We will never stop asking and begging from You. Ungratefulness for Your food does not take place. O Lord, we can never be independent of You.

Ḥaḍrat Mu‘ādh bin Anas<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that God forgives the sins of whosoever recites this prayer after the meal.

161 الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ۔

All praise belongs to *Allāh*, Who gave me this meal and bestowed this sustenance upon me without any effort and hard work on my part.

***Prayer on being Invited for Dinner***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> took Khālīd bin Walīd<sup>ra</sup> and me to his house, he gave us milk to drink and instructed us to recite this prayer on receiving food from God:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ۔<sup>162</sup>

O *Allāh*, bless this food for us and grant us even better food.

***Prayer after Drinking Milk***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> gave us milk to drink and advised us that whosoever is given milk to drink by God should pray in these words:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ۔<sup>163</sup>

O *Allāh*, Bless this food and increase it for us.

***Prayer on Wearing New Clothes***

Ḥaḍrat Abū Sa‘īd Khudrī<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> wore new clothes, he mentioned it by name for example a shirt, shawl or headgear, and recited this prayer:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ وَ  
أَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ۔<sup>164</sup>

O *Allāh*, all praise belongs to You. You gave me these clothes to wear. I seek Your blessings in this dress and blessings for the purpose for which it was made. And O *Allāh*, I seek refuge in You from the evils of this dress and evils, which can emanate from it.

Ḥaḍrat ‘Umar<sup>ra</sup> used to recite a prayer on wearing a new clothes and narrated a tradition of the Holy Prophet<sup>sa</sup> that whosoever gets new clothes and gives his old clothes

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in charity and recites this prayer, attains God's protection and guardianship both in life and death. He is sheltered by God's covering up of sins and his sins are forgiven.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَاجْتَمَلُ بِهِ فِي حَيَاتِي وَرَرَفَتِيهِ  
مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ-<sup>165</sup>

All praise belongs to *Allāh*, who clothed me with such a dress which conceals my nakedness and I attain adornment and beauty in my life. God has granted this dress to me without any effort or labour on my part.

### *Prayer for Looking in the Mirror*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ كَمَا أَحْسَنْتَ خُلُقِي فَأَحْسِنْ خُلُقِي-<sup>166</sup>

O *Allāh*, as You have bestowed good looks upon me, now You Yourself make my manners beautiful and appealing.

### *Prayer on Leaving the House*

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that when someone recites this prayer on leaving the house:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ-

With the name of *Allāh*, I put my trust in Him.

There is no power or authority except *Allāh*.

Satan leaves him alone. He is told that this prayer is sufficient for him and he has been guided and saved.

There are some additional words in Ḥaḍrat Umm-e-Salmah<sup>ra</sup>'s narration. Both narrations have been combined in this prayer:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ

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مِنْ أَرْبٍ نَزَلٌ أَوْ نُضِلُّ، أَوْ نُظْلِمَ أَوْ نُظْلَمَ، أَوْ نُجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا۔<sup>167</sup>

I leave home in the name of *Allāh*. I have put my trust in Him. There is no power or authority except *Allāh*. O *Allāh*, I seek Your shelter from stumbling or going astray. Save us from being unjust to anyone or becoming a victim of injustice. Save us from ignorance and disobedience or being subjected to someone else's ignorance.

### *Prayer on Entering the House*

Ḥaḍrat Abū Mālik Ash‘arī<sup>ra</sup> relates that on entering the house this prayer should be recited and then greetings offered to the inmates:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ، وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَ لِحَنَّا وَ بِسْمِ  
اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا۔<sup>168</sup>

O *Allāh*, I seek Your blessings and mercy on entering and leaving the house. We entered the house in *Allāh*'s name and left it in *Allāh*'s name. We put our trust in *Allāh*, Who is our Lord.

### *Prayer on Entering the Market Place*

Ḥaḍrat Buraidah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer on entering the market place:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا  
وَ شَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَرْبٍ أَصِيبُ فِيهَا يَمِينًا فَاحِرَةً أَوْ  
صَفْقَةً خَاسِرَةً۔<sup>169</sup>

O *Allāh*, I seek Your blessings of this market and whatever is in it. I seek refuge in You from the evil of this market and whatever evil is hidden in it. O *Allāh*, I seek Your protection from taking a



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false oath or suffering loss in a transaction in the market.

### *Prayers for Travel*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> returned from a battle, ‘Umrah or Ḥajj, he used to say ‘*Allāhu Akbar*’ three times when ascending an elevated place and recited this prayer on descending:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَتَبُورُ، تَأْتِبُورُ، عَابِدُورُ، لِرَبِّنَا حَامِدُورُ.<sup>170</sup>

There is none worthy of worship except *Allāh*. He is One and has no partner. His is the kingdom. All praise belongs to *Allāh* and He has authority over everything. We are returning in repentance, obedience and are glorifying God.

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer at the start of a journey:

(This is a combined narration of Ḥaḍrat ‘Abdullāh bin ‘Umar and Ḥaḍrat Abū Hurairah)

اللَّهُمَّ إِنَّا نَسَأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى  
اللَّهُمَّ اصْحَبْنَا بِنُصْحِكَ، وَأَقْلِبْنَا بِذِمَّتِهِ، اللَّهُمَّ ارْزُقْنَا الْأَرْضَ اللَّهُمَّ  
هَوْرٌ عَلَيْنَا فِي سَفَرِنَا هَذَا، وَأَطْوِ عَنَّا بُعْدَ الْأَرْضِ، اللَّهُمَّ أَنْتَ  
الصَّاحِبُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ  
السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْأَهْلِ وَالْمَالِ.<sup>171</sup>

O *Allāh*, we seek piety and righteousness during this journey. We seek Your help in doing the deeds that please You. O *Allāh*, in Your kindness be our travelling companion and bring us back according to Your promise.

O *Allāh*, shorten the distance of the earth and O *Allāh*, make the journey easier for us and shorten

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the distance for us. O *Allāh*, You alone are our Companion during this travel and our Guardian in our homes. O *Allāh*, I seek recourse in You from the hardship of the journey and from confronting some terrible scene. I seek Your shelter from undesirable return to my home.

### *Prayer on Riding*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> used to ride his camel he repeated '*Subḥānallāh*', '*Alḥamdulillāh*' and '*Allāhu Akbar*' three times and then recited this prayer:<sup>172</sup>

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا  
لَمُنْقَلِبُونَ-

(Az-Zukhruf 43:14-15)

Holy is He, Who has subjected this mount to us, while we had not the strength to subdue it by ourselves. To our Lord surely shall we return.

### *Prayer for Safety from Evil during a Journey*

As per narration of Ḥaḍrat Khaulah binte Ḥakīm<sup>ra</sup>, the Holy Prophet<sup>sa</sup> said that this prayer should be repeated whilst camping during a journey:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ-<sup>173</sup>

I seek the protection of *Allāh*'s perfect and comprehensive words against the evil in the things which He has created.

### *Prayer on Confronting a Terrifying Night during a Journey*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that when night fell during a journey the Holy Prophet<sup>sa</sup> would supplicate:

يَا أَرْضُ رَبِّي وَرَبُّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ، وَشَرِّ مَا فِيكَ وَشَرِّ مَا

خَلَقَ فِيكَ، وَمِنْ شَرِّ مَا يَدُبُّ عَلَيْكَ أَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ، وَمِنْ  
 الْحَيَّةِ وَالْعُقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ-<sup>174</sup>

O earth, *Allāh* is my Lord, and Your Lord. I seek *Allāh*'s protection from your evil and the evil of that which is in you and the evil of which He created in you, the evil of the living things which crawl on you. I seek Your protection from the lion, terrifying dragon, and every type of snake and scorpion, dwellers of this town and the breeder and the born.

### ***Prayer on Ascending a High Place***

Ḥaḍrat Anas bin Mālik<sup>ra</sup> has told us to recite this prayer on ascending a high place:

اَللّٰهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ وَوَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ-<sup>175</sup>

O *Allāh*, all honour belongs to You, on every high place and all praise belongs to You in every situation.

### ***Prayer on Going for Jihād***

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this when leaving for *Jihād*:

اَللّٰهُمَّ اَنْتَ مَعْدِيْ وَ نَصِيْرِيْ بِكَ اَحْوَلُ وَبِكَ اَصْوَلُ وَبِكَ  
 اُقَاتِلُ-<sup>176</sup>

O *Allāh*, You are my support and my helper. With Your help I plan and with Your support I attack and in Your name I fight.

### ***Prayer on Bidding Farewell***

The Holy Prophet<sup>sa</sup> said this prayer on bidding farewell to ‘Abdullāh bin ‘Umar<sup>ra</sup>

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَ اَمَانَتَكَ وَ خَوَاتِيْمَ عَمَلِكَ-<sup>177</sup>

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I commit thee, your faith, the things given to you in trust, and the result of your actions, to *Allāh*.

Ḥaḍrat Anas<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup> at the time of farewell:

رَوَدَكَ اللَّهُ التَّقْوَىٰ وَغَفَرَ اللَّهُ ذُنُوبَكَ وَيَسِّرَكَ الْخَيْرَ حَيْثُمَا كُنْتَ۔<sup>178</sup>

May *Allāh* bestow righteousness upon you as provisions for the journey, forgive your sins and provide goodness for you wherever you happen to be.

### *Prayer on Entering a New Hamlet*

Ḥaḍrat Ṣuhaib<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> entered a town, he always recited this prayer:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أُظْلِنَ وَرَبَّ الْأَرْضِينَ وَمَا أَقْلِنَ وَرَبَّ الشَّيَاطِينِ وَمَا أُصْلِنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرِينِ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا۔

اللَّهُمَّ بَارِكْ لَنَا فِيهَا۔ اللَّهُمَّ بَارِكْ لَنَا فِيهَا۔ اللَّهُمَّ بَارِكْ لَنَا فِيهَا۔  
اللَّهُمَّ ارْزُقْنَا جَنَاتَهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا۔<sup>179</sup>

O *Allāh*, the Lord of the seven heavens and everything that is beneath them, O Lord of the seven earths and whatever is on them, O Lord of Satans and the ones whom they have led astray, O Lord of winds and whatever they spread, we seek Your blessings from this town, from its inhabitants and everything which is in it. We seek Your shelter from the evil of this town, its inhabitants and whatever is in it.

O *Allāh*, put blessings in this town for us. O *Allāh*, Bless us in this town and bless this town for us. O *Allāh*, Provide us with means to attain these blessings. O *Allāh*, grant us sustenance from the

fruits of this town. Infuse our love in the hearts of its inhabitants and inculcate love for its pious people in our hearts.

***Prayers for Recitation at Dawn and Dusk***

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer at dawn:

أَصْبَحْنَا وَأَصْبَحَ الْمَلَكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابِ فِي النَّارِ وَعَذَابِ فِي الْقَبْرِ<sup>180</sup>۔

We entered into dawn and the whole country entered into it for the sake of God. All praise belongs to God. There is none worthy of worship except Him. He is One and has no partner. To Him belongs the sovereignty and all praise befits Him. He has might over everything. O my Lord, I beseech You to grant me goodness of this day and also blessings afterwards. I seek refuge in You from the mischief of this day and evil afterwards. O my Lord, I seek shelter from the evils of lethargy and aging. O my Sustainer, I seek refuge in You from the punishment of the Fire and the torment of the grave.

The Holy Prophet<sup>sa</sup> used to say the same prayer at dusk by changing the word "dawn" to the word "dusk:"

أَمْسَيْنَا وَأَمْسَى الْمَلَكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ

181 مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ۔

We entered into dusk and the whole country entered into it for the sake of *Allāh*. All praise belongs to *Allāh*. There is none worthy of worship except Him. He is One and has no partner. To Him belongs the sovereignty and all praise befits Him. He has might over everything. O my Lord, I beseech You to grant me goodness of this night and also blessings afterwards. I seek refuge in You from the mischief of this night and evil afterwards. O my Lord, I seek shelter from the evils of lethargy and arrogance. O my Sustainer, I seek refuge in You from the punishment of the Fire and the torment of the grave.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught his Companions this prayer to recite at dawn:

182 اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيْرُ۔

O *Allāh*, with You we entered into dawn. We live for Your sake and we will die for Your sake and we will ultimately return to You.

An attendant of the Holy Prophet<sup>sa</sup> Ḥaḍrat Anas bin Mālik<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said that whosoever recites this prayer everyday, God forgives his sins of that day and if this prayer is recited at night, God forgives the sins of that night and frees him from the torment of the Fire.

اَللّٰهُمَّ اَصْبَحْنَا نُسْهِدُكَ وَنُشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيْعَ خَلْقِكَ بِاَنَّكَ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ وَحَدِّكَ لَا شَرِيْكَ لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ۔

O *Allāh*, we entered dawn. We call upon You, call upon the bearers of Your Throne, call angels and call Your creation as witness that You are the

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Lord except whom there is none worthy of worship. You are One, without any partner and Muḥammad is Your servant and Your Messenger.

Note: The words for the evening prayer are the same; only in the first sentence instead of *اَللّٰهُمَّ اَصْبِحْنَا* (*Allāhumma Aṣḥānā*) the words *اَللّٰهُمَّ اَمْسَيْنَا* (*Allāhumma Amsainā*) should be recited.

Ḥaḍrat Abbān<sup>ra</sup> relates this prayer, which he heard from his father Ḥaḍrat ‘Uthmān Ghānī<sup>ra</sup>. The Holy Prophet<sup>sa</sup> advised that if a person recites this prayer three times daily at dawn and dusk, God safeguards him from sudden calamity on that day or on that night. Ḥaḍrat Abbān<sup>ra</sup> suffered a stroke and afterwards when he related this tradition, the listener was surprised in view of Ḥaḍrat Abbān<sup>ra</sup>'s illness. He replied, "By God, in relating this tradition I have neither lied against my father, Ḥaḍrat ‘Uthman<sup>ra</sup>, nor has my father lied against the Holy Prophet<sup>sa</sup>. One day I was angry and forgot to say this prayer. By chance I suffered this stroke on that day and thus God fulfilled this decree as a result of my not offering this prayer."

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اِسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ  
السَّمِيْعُ الْعَلِيْمُ -<sup>184</sup>

I pray in the name of *Allāh*. With His name nothing in the heavens and earth can do any harm. He is All-Hearing and All-Knowing.

Ḥaḍrat Abū Hurairah<sup>ra</sup> and Abū Rāshidul Ḥarrānī<sup>ra</sup> narrate that Ḥaḍrat Abū-Bakr Ṣiddīq<sup>ra</sup> requested the Holy Prophet<sup>sa</sup> to teach him a prayer which he could recite morning and evening. The Holy Prophet<sup>sa</sup> taught him this prayer and advised him to repeat it morning and evening and when retiring to bed:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشُرَكَاهُ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا، أَوْ أَجْرَهُ إِلَى  
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مُسْلِمٍ-

O *Allāh*, Creator of the heavens and the earth, Knower of the seen and the unseen, Lord and Master of everything, I bear witness that there is none worthy of worship except You. I seek refuge in You from the mischief of my own self, the evil of Satan and from his associating partners with You. I seek shelter in You from doing any evil deed which can harm me or harm a fellow Muslim.

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> always recited some prayers at dawn and dusk. One of those prayers is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْيَ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي-  
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O *Allāh*, I seek well- being and safety in this world and in the world Hereafter. O *Allāh*, I seek Your forgiveness and protection in faith, in worldly life, in my home and in my wealth. O *Allāh*, cover up my weaknesses and grant me peace from my fears. O *Allāh*, You Yourself protect me from front and behind, from left and right and from above and below. I seek shelter in Your Greatness lest any hidden hardship touches me from my subordinate.

Ḥaḍrat Abū *Salām* Ḥabash<sup>ra</sup> relates that he asked



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Ḥaḍrat Anas<sup>ra</sup>, an attendant of the Holy Prophet<sup>sa</sup> to narrate a tradition, which he himself had heard from the Messenger of God. Ḥaḍrat Anas<sup>ra</sup> replied that he had heard the Holy Prophet<sup>sa</sup> say that whosoever recites this prayer at dawn and dusk, God takes upon Himself the responsibility to make him happy on the Day of Judgement.

رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا.<sup>187</sup>

We are happy and content to believe in *Allāh* as our Creator and *Islām* as our faith and Muḥammad<sup>sa</sup> as our Prophet.

Ḥaḍrat ‘Abdullāh bin Ghanam<sup>ra</sup> narrates, the Holy Prophet<sup>sa</sup> said whosoever recites these words at dawn and dusk has offered his gratitude for the day or the night.

اللَّهُمَّ مَا أَصَبَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ، لَا شَرِيكَ لَكَ. فَذَكَ  
الْحَمْدُ وَلَكَ الشُّكْرُ.<sup>188</sup>

O *Allāh*, every blessing and good thing that I have, is solely and purely from You. You have no partner. You are entitled to all praise and gratefulness.

Ḥaḍrat Abū ‘Ayyāsh<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that whosoever recites these prayers at dawn and dusk receives a reward equal to freeing a slave, who in status is equal to Ḥaḍrat *Ismā‘īl*<sup>as</sup> (Ishmael) progeny. Ten good deeds are credited to him and his ten sins are forgiven. His status is raised ten levels and he is safe from the Satan. One of the narrators of this tradition, Ḥaḍrat Ḥammād<sup>ra</sup> says that a person saw the Holy Prophet<sup>sa</sup> in a dream and asked him that Abū ‘Ayyāsh told him this; the Holy Prophet<sup>sa</sup> replied that he had told the truth. These are the words of the prayer:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ

There is none worthy of worship except *Allāh*. He is One and has no partner. His is the Sovereignty and all praise belongs to Him. He has power over everything.

Ummul-Mu'minīn Ḥaḍrat Umm-e-Salmah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> taught her this prayer to recite in the evening:

اللَّهُمَّ عِنْدَ اسْتِقْبَالِ لَيْلِكَ، وَإِذْ بَارَ نَهَارِكَ، وَأَصْوَاتِ دُعَايِكَ وَحُضُورِ صَلَوَاتِكَ أَسْأَلُكَ أَنْ تَعْفِرَ لِي۔<sup>190</sup>

O *Allāh*, I supplicate You at the arrival of Your night, return of the day, at the times of the voices of the callers to You and during the timings of *ṣalāt*, to forgive my sins.

Ḥaḍrat Abū-Bakr<sup>ra</sup> used to recite these prayers three times every morning and evening and said that he heard the Holy Prophet<sup>sa</sup> recite them so he liked to keep up his tradition by repeating them.

(i) اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ۔<sup>191</sup>

O *Allāh*, protect my body, O *Allāh*, protect my hearing O *Allāh*, safeguard my eyes. There is none worthy of worship except You.

(ii) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ۔<sup>192</sup>

O *Allāh*, I take You as shelter from disbelief and poverty. O *Allāh*, I seek refuge in You from the torment of the grave. There is none worthy of worship except You.

***Sayyidul-Istighfār***

***(Best Prayer for Seeking Forgiveness)***

Ḥaḍrat Buraidah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said that whosoever recites this prayer morning or evening and dies on that day or that night he will enter heaven.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَ  
وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوؤُكَ لَكَ بِنِعْمَتِكَ  
عَلَىَّ، وَأَبُوؤُكَ لَكَ بِذُنُوبِي، فَاعْفُرْ لِي فَإِنَّهُ لَا يَعْفُرُ الذُّنُوبَ إِلَّا أَنْتَ.<sup>193</sup>

O *Allāh*, You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.

***Prayer for Safety from Evil Moments and Evil Neighbour***

Ḥaḍrat ‘Uqbah bin ‘Āmir<sup>ra</sup> relates this tradition from the Holy Prophet<sup>sa</sup> for safety from the evils of the day and the night and a bad neighbour:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ وَمِنْ لَيْلَةِ السُّوءِ وَمِنْ سَاعَةِ  
السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ، فِي دَارِ الْمُقَامَةِ.<sup>194</sup>

O *Allāh*, I seek refuge in You from the evils of a bad day, bad night and a bad moment. I seek shelter from bad companions and living with bad neighbours.

***Prayers for Rain***

The Holy Prophet<sup>sa</sup> offered this prayer when a request

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for prayer was made to him during the year of famine. It did start to rain heavily and immediately. It continued to rain till the next Friday when he prayed for a break in the rain.

اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا۔

O *Allāh*, saturate us, O *Allāh*, saturate us, O *Allāh*, saturate us.

اللَّهُمَّ اغْتِنَا، اللَّهُمَّ اغْتِنَا، اللَّهُمَّ اغْتِنَا۔

O *Allāh*, shower Divine mercy of rain upon us. O *Allāh*, shower Divine mercy of rain upon us. O *Allāh*, shower Divine mercy of rain upon us.<sup>195</sup>

### *Another Prayer for Rain*

Ḥaḍrat ‘Abbād bin Tamīm<sup>ra</sup> relates from his uncle that during famine the Holy Prophet<sup>sa</sup> went to an open place to offer prayer for rain. He led two *rak‘āt* of *ṣalāt* in which he recited *Sūrah Al-Fātiḥah* and some verses of the Holy *Qur‘ān* in a loud voice and prayed for rain. After the *ṣalāt* he turned over his sheet and facing *Ka‘bah* raised his hands and prayed for rain in these words:

اللَّهُمَّ اسْقِنَا عَيْثًا مُغِيثًا مَرِيئًا مُرْبِعًا نَافِعًا غَيْرَ صَاحِلٍ عَاجِلًا غَيْرَ آجِلٍ  
اللَّهُمَّ اسْقِ عِبَادَكَ وَبِهَائِمَكَ وَانْشُرْ رُحْبَتَكَ وَاحْيِ بَلَدَكَ الْمَيِّتَ  
اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا اللَّهُمَّ اسْقِنَا۔<sup>196</sup>

O *Allāh*, grant us rain water which removes our anxieties, is beneficial, free from harm and which comes early rather than late. O *Allāh*, provide water for Your people and animals. Extend Your mercy and quicken this dead township with life. O *Allāh*, give us water to drink. O *Allāh*, give us water to drink. O *Allāh*, give us water to drink.

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### *Prayer for Safety from Thunder and Wrath of God*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> heard the thunder or lightening, he used to recite:

اللَّهُمَّ لَا تَقْتُلْنَا بِعَضِّكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَ عَافِنَا قَبْلَ  
ذَلِكَ-<sup>197</sup>

O *Allāh*, do not cause us to die in Your wrath. Do not annihilate us with Your punishment and save us before this happens.

### *Prayer for Safety from the Harm of Dust-storms*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that whenever a storm would blow the Holy Prophet<sup>sa</sup> used to recite this prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَ خَيْرَ مَا فِيهَا، وَ خَيْرَ مَا أُرْسِلَتْ بِهِ وَ أَعْوُدُ  
بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا، وَ شَرِّ مَا أُرْسِلَتْ بِهِ-<sup>198</sup>

O *Allāh*, I seek Your blessing in whatever goodness is hidden or manifest in this storm and seek Your beneficence with which it has been sent. I seek refuge in You from its hidden or manifest harm and the evil with which it has been sent.

### *Prayer for Safety in a Downpour*

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that after the prayer of the Holy Prophet<sup>sa</sup> it rained continuously for one whole week. On Friday, on request from a petitioner, the Holy Prophet<sup>sa</sup> prayed in these words and the rain stopped immediately:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَالْأَوْدِيَةِ وَ  
مَنَابِتِ الشَّجَرِ-<sup>199</sup>

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O *Allāh*, make it rain around us but not on us. O *Allāh*, make it rain on the hills, rocks, valleys and the trees of the forests.

### *Prayers at Bedtime*

Ḥaḍrat Ḥudaifah bin Al-Yamān<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say this prayer on retiring to bed:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَا-<sup>200</sup>

O *Allāh*, I die in Your name and I come to life in Your name.

Ḥaḍrat Barā' bin 'Āzib<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught someone this bedtime prayer and said that if he dies during the night, his death will be as a guided one, and if he wakes up in the morning, his life will prosper with the blessings of this prayer.

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي  
إِلَيْكَ ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنجَأَ  
مِنَكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِرَسُولِكَ الَّذِي  
أَرْسَلْتَ-<sup>201</sup>

O *Allāh*, I have entrusted my life to You, and I am inclined towards You. I have submitted all my affairs to You. With great love for You and with Your fear in my heart, I have taken You as my support. There is no refuge or salvation except in You. I believe in Your revealed book and in the Messenger ordained by You.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> instructed him that when retiring to bed at night, he should dust the bed and recite this prayer.

بِاسْمِكَ رَبِّي وَصَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكَتْ نَفْسِي  
فَأَرْحَمَهَا ، وَ إِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ

O Lord, in Your name, I lie in bed and in Your name I will raise my body from it. If You decide to take possession of my soul, bestow mercy upon it and if You decide to return it, protect it, as You protect Your pious servants.

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> told someone to say this prayer at bedtime and said that he learnt it from the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي، وَأَنْتَ تَوَقَّأَهَا، لَكَ مَمَاتُهَا وَمَحْيَاهَا، إِنْ أَحْيَيْتَهَا فَأَحْمُقْهَا، وَإِنْ أَمَتَّهَا فَأَغْفِرْ لَهَا اللَّهُمَّ إِنْ أَسَأَلْتُكَ  
العافية<sup>203</sup>

O *Allāh*, You have created my being and You will cause it to die. It’s life and death is in Your control. My Master, if You give me life, protect it and if You cause me to die, bestow forgiveness upon it. O *Allāh*, I beg welfare from You.

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> used to recite this on retiring to bed:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَآوَانِي وَأَطْعَمَنِي وَسَقَانِي وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَقْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْرَلَ، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَمَوْلِيكَهُ وَإِلَهُ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ.  
<sup>204</sup>

All praise belongs to *Allāh*, Who is sufficient for me, protects me, feeds me and provides drink for me. All praise belongs to *Allāh*, Who bestowed grace and vast beneficence upon me, Who endowed me immensely. His is the praise at all times. O *Allāh*, Who is the Creator and the Master of everything. O the Object of Worship for all things. I seek refuge in You from the torment of the Fire.

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Ummul Mu'minīn Ḥaḍrat Ḥaḥḥah<sup>ra</sup> relates that at night the Holy Prophet<sup>sa</sup> used to put his right hand under his cheek and repeat this prayer three times:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ۔<sup>205</sup>

O *Allāh*, save me from the punishment of the day when You resurrect mankind.

Ḥaḍrat 'Alī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this at bedtime:

اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ الثَّامَاتِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِتَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمُعْرَمَ وَالْمَائِمَةَ اللَّهُمَّ لَا يَهْرَمُ جُنْدُكَ، وَلَا يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجِدِّ مِنْكَ الْجِدُّ سُبْحَانَكَ وَبِحَمْدِكَ۔<sup>206</sup>

O *Allāh*, I seek shelter in Your Exalted Countenance. I seek shelter with Your perfect and comprehensive words from every evil that is in Your control. O *Allāh* You alone remove the burdens of trials and sins. O *Allāh*, Your forces are never defeated and Your promise is not apposed. No great person's greatness can benefit him in apposition to You. Holy are You with Your praise.

Ḥaḍrat Abul-Aḥḥar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to say this prayer while retiring at night:

بِسْمِ اللَّهِ، وَصَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِئْ شَيْطَانِي، وَفَلَكَ رَهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى۔<sup>207</sup>

In the name of *Allāh*, I lie down in bed. O *Allāh*, forgive my sins and frustrate the Satan in me. Enable me to fulfill my obligations and covenants and accommodate me in the company of Your angels.



**Prayers on Waking up from Sleep**

Ḥaḍrat Ḥudaifah<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> used to say this prayer upon waking up:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ<sup>208</sup>

All praise belongs to *Allāh*, who granted us life after death and to Him is the return.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> told us to recite this prayer upon waking up:

أَلْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي، وَ أَدْبَأَ لِي بِذِكْرِهِ<sup>209</sup>

All praise belongs to *Allāh*, who bestowed health and safety upon my body, returned my soul and enabled me to remember Him.

Ḥaḍrat ‘Ubādah bin Aṣ-Ṣāmit<sup>ra</sup> relates that if a person startles in his sleep and wakes up. If he recites these words and supplicates for a need, God accepts that prayer. If he performs ablution and stands up for *ṣalāt*, God grants his prayer special acceptance.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَالْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ اغْفِرْ لِي<sup>210</sup>

There is none worthy of worship except *Allāh*. He is One and has no partner. To Him belongs all sovereignty and praise. He has authority over everything. All praise belongs to Him. Holy is He. There is none worthy of worship except Him. He is the Greatest. All power and might belongs to Him. O *Allāh*, forgive me.

**Prayers for the Cure of Insomnia**

Ḥaḍrat Buraidah<sup>ra</sup> relates Ḥaḍrat Khālid bin Walīd<sup>ra</sup> complained of sleeplessness and the Holy Prophet<sup>sa</sup>



***Prayer for the Newly Weds***

‘Amr bin Shu‘aib<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> instructed us that when you marry or employ a slave, recite this prayer.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَ  
شَرِّ مَا جَبَلْتَهَا عَلَيْهِ۔<sup>213</sup>

O *Allāh*! I seek the goodness and gain and goodness which You have endowed in his/her nature. I seek refuge in You from its evil and every evil which is hidden in his/her nature.

**Note:** if women recite this, the personal pronoun should be changed from "hā" to "ho" which denotes the masculine gender.

***Prayer at the time of Copulation***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> instructed us that whosoever recites this prayer at the time of copulating with his wife God grants him progeny which is safe from the mischief of Satan.

بِسْمِ اللَّهِ اللَّهُمَّ جَبِّبْنَا الشَّيْطَانَ وَجَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا۔<sup>214</sup>

In the name of *Allāh*, O *Allāh*, save us from Satan and save the progeny that You grant us, from the evil of Satan.

***Prayer for Help during the Swoon of Death***

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> has related this prayer of the Holy Prophet Muḥammad<sup>sa</sup>:

اللَّهُمَّ أَعِزِّي عَلَى عَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ۔<sup>215</sup>

O *Allāh*, help me when I swoon and become unconscious at the time of death.

***Prayer at Time of Death***

Ḥaḍrat Umm-e-Salamah<sup>ra</sup> relates that the Holy

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Prophet<sup>sa</sup> came at the time of Abū Salamah's death, he closed his eyes which were open until then and advised the wailing people that this was the time of prayer for blessings as the angels are saying 'Āmīn' in response to the prayer. He then prayed in these words:

اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْقَمَ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي  
الْغَائِبِينَ وَاعْفِرْ لَنَا وَكَهْ يَا رَبَّ الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ  
فِيهِ۔<sup>216</sup>

O *Allāh*, forgive Abū Salamah, exalt his rank among the guided ones. And make the people who are left behind good heirs. O Lord of the worlds, forgive him and us. Make his grave spacious and illumine it for him.

**Note:** Name Abū Salamah should be replaced by the dying person's name.

### *Prayer for Recompense for Affliction*

Ḥaḍrat Umm-e-Salamah<sup>ra</sup> relates at the death of Abū Salamah, the Holy Prophet<sup>sa</sup> said, that one should recite إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ and supplicate in these words:

اللَّهُمَّ اجْرِنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا۔<sup>217</sup>

O *Allāh*, grant me recompense for this affliction and give me a good reward for it.

### *Funeral Prayer*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer at funerals:

اللَّهُمَّ اغْفِرْ لِحَيَاتِنَا وَمَمَاتِنَا، وَشَاهِدِنَا وَعَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا،  
وَذَكَرِنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ  
مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ۔ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ۔<sup>218</sup>

O *Allāh*, forgive our living ones and our deceased ones, and those of us who are present and our

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absent ones, our young ones, and our old ones, and our males and our females.

O *Allāh*, to whomsoever from amongst us You grant life, keep him alive in the state of submission and whomsoever You cause to die, cause him to die in faith. O *Allāh*, deprive us not of the benefits relating to the deceased and subject us not to any ordeal after him.

**Note:** If the funeral prayer is for a woman then the personal pronoun "lahā" instead of "lahū" should be said to denote the feminine gender.

### *Funeral Prayer for a Minor*

Ḥaḍrat Imām Ḥasan bin ‘Alī<sup>ra</sup> narrates that for a child this funeral prayer should be recited after *Sūrah Al-Fātiḥah*.

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَذُخْرًا وَاجْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَ  
مُشَفَّعًا۔<sup>219</sup>

O *Allāh*, make this child, who has departed early, our forerunner and make him a source of reward. Make him our pleader and accept his pleading for us.

**Note:** For a girl, اِجْعَلْهَا (Ij‘alhā), شَافِعَةٌ (Shāfi‘atun) and مُشَفَّعَةٌ (Mushaffa‘atun), should be recited.

### *Prayer on Placing the Dead Body in the Grave*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite these prayers on placing the body in the grave:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ۔

In the name of *Allāh*, with His support and as the follower of *Allāh*'s Messenger, (Muḥammad<sup>sa</sup>).

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ۔

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In the name of *Allāh*, with His support and in the tradition of His Messenger.<sup>220</sup>

### *Prayer on Visiting Graves*

Ḥadīrat ‘Ā’ishah<sup>ra</sup> relates that when the Holy Prophet<sup>sa</sup> visited Jannat-ul-Baqī‘ he recited these words:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنشَاءَ اللَّهُ  
بِكُمْ لَاحِقُونَ أَنْتُمْ لَنَا فَرِطٌ وَنَحْنُ لَكُمْ تَبِعٌ أَسْأَلُ اللَّهَ الْعَافِيَةَ لَنَا  
وَلَكُمْ۔<sup>221</sup>

O the inhabitants of the other world, from among the believers and the Muslims, peace be upon you. Surely we are going to join you. We beseech *Allāh*, to bestow safety upon you and us.

**PART II  
VARIOUS COMPREHENSIVE PRAYERS OF  
THE  
HOLY PROPHET<sup>SA</sup>**

***Prayer for an Absolute Straight Path***

The Holy Prophet<sup>sa</sup> taught this prayer to Ḥaḍrat ‘Alī<sup>ra</sup> and advised that while saying it, guidance should be understood as the straight path and "*Rāh-e- Sadīd*," a path absolutely straight like an arrow.

اللَّهُمَّ اهْدِنِي وَسِدِّدْنِي۔<sup>222</sup>

O *Allāh*, guide me and make me stand firm on "*Rāh-e-Sadīd*".

***Prayer for a Resolute Heart***

Ḥaḍrat Shahr bin Ḥaushub<sup>ra</sup> asked Ḥaḍrat Umm-e-Salamah<sup>ra</sup> to tell him the most often repeated prayer of the Holy Prophet<sup>sa</sup>. She told him this prayer. Ḥaḍrat Umm-e-Salamah<sup>ra</sup> had enquired from the Holy Prophet<sup>sa</sup> why did he repeat this prayer so often. He replied, "God is in total control of a person's heart, as if the heart is held between His two fingers and He can turn it whenever He wants.

يَا مُقَدِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ۔<sup>223</sup>

O the Converter of Hearts, make my heart steadfast on Faith.

***Prayer for Complete Trust in God***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> routinely recited this prayer.

اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ،  
وَإِلَيْكَ خَاصَمْتُ، اللَّهُمَّ اَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَرَبُّ تَضَلَّنِي،  
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْحَيُّ وَالْإِنْسُ يُؤْتُونَ۔<sup>224</sup>

O *Allāh*, I have entrusted everything unto You, believe in You, trust in You and am inclined towards You. With Your name I face the enemy. Oh *Allāh*, I seek refuge in Your Honour. There is



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none worthy of worship except You. Do not lead me astray. You are the Ever Living Being who is Immortal, while human beings and jinns will perish ultimately.

### *Prayer for the Improvement of Faith and the World*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَاصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.<sup>225</sup>

O *Allāh*, improve this faith of mine which is a means of strength and steadfastness in my affairs. Reform my worldly affairs of earning a living. Make my life to which I have to return after death, better. Make my life prosper in all good aspects and save my death from every evil and make it a source of peace.

### *Prayer for Attaining Good and for Protection in this World and the Hereafter*

Ḥaḍrat Anas bin Mālik<sup>ra</sup> requested the Holy Prophet<sup>sa</sup> for an exceptional prayer. In response the Holy Prophet<sup>sa</sup> taught him the same prayer for three days. The Holy Prophet<sup>sa</sup> said, “If someone attains goodness of this world as well as in the next, it would be a great success”. The Holy Prophet<sup>sa</sup> taught this prayer to Ḥaḍrat ‘Abbās<sup>ra</sup> and Ḥaḍrat ‘Alī<sup>ra</sup> and said that after accepting the truth there is nothing greater than God's protection.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.<sup>226</sup>

O *Allāh*, I beg Your forgiveness and protection in this world and in the world Hereafter.

*Prayer for Divine Safety*

‘Abdul-Ḥamīd, a freed slave of Banū Hāshim relates from his mother, who was a maid in the house of the Holy Prophet<sup>sa</sup>’s daughter, that the Holy Prophet<sup>sa</sup> taught his daughter this prayer to recite at dawn and dusk to be encompassed by *Allāh*’s safety;

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ  
يَكُنْ، أَعْلَمُ أَمْرًا اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ  
شَيْءٍ عِلْمًا -<sup>227</sup>

Holy is *Allāh* with His attributes. No one attains any capability except by *Allāh*’s Grace. Whatever happens, happens with His will and whatever He does not will never happens. I know *Allāh* is All-powerful and as regards knowledge, He comprehends everything.

Ḥaḍrat Ṭalaq<sup>ra</sup> relates that a person came to Ḥaḍrat Abū Dardā<sup>ra</sup> and said, “Your house has burnt down”. He replied that his house had not burnt down. Then another person came and said to Abū Dardā<sup>ra</sup> that his house had burnt down. He replied as before. Then the third person came and said, “A fire did start but it extinguished before reaching your house.” Ḥaḍrat Abū Dardā<sup>ra</sup> replied, “I knew for sure that *Allāh* would not let my house burn.”

The people sitting with him said to him, “Both your replies are strange. First you said your house was not burnt and second that you knew *Allāh* would not let it happen”. He replied, ‘My replies were based on the words which I heard from the Holy Prophet. He had said, ‘Whosoever offers this prayer in the morning would not suffer any calamity till the evening and whosoever repeats these words in the evening would not suffer any

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calamity till the next morning. The words of this prayer are:

اللَّهُمَّ إِنَّكَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيَّكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ  
الْعَظِيمِ مَا شَاءَ اللَّهُ كَانَتْ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَا حَوْلٌ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعْلَمُ إِنَّ رَبَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَإِنَّ اللَّهَ قَدْ  
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَرِّ نَفْسِي وَمِنْ سَرِّ كُلِّ  
دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

“O *Allāh*, You are my Lord. There is none worthy of worship except You. I have put my trust in You and You are the Lord of the exalted throne. Whatever *Allāh* wishes happens and whatever He does not wish does not happen. No one has the power except *Allāh*, the Great and Magnificent. I know *Allāh* has power over everything and His knowledge covers all things. O *Allāh*, I seek refuge in You from the my evil self and the evil of every living thing which is in Your control. Certainly my Lord is on the right path.”<sup>228</sup>

### *Prayer for Attaining Fear of God and Purification of Self*

Ḥaḍrat Zaid bin Arqam<sup>ra</sup> relates one of the prayers of the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا  
وَمَوْلَاهَا.<sup>229</sup>

O *Allāh*, instill Your fear in my soul, purify it as You are the best of those who purify. You are it’s Master and Guardian.

### *Prayer for contentment and Fear of God*

Ḥaḍrat ‘Abdullāh<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> frequently used to recite this prayer:

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اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالْتَّقَى وَالْعِفَافَ وَالْغِنَى -

O Allāh, I beg You to grant me guidance and Your fear. I beg You for chastity and contentment.

**Prayer for becoming a God-Fearing Person**

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْسَرُوا وَإِذَا أَسَأُوا اسْتَغْفَرُوا -<sup>231</sup>

O Allāh, make me one of those who do good and attain pleasure from it and one of those, who when they do wrong seek Your forgiveness.

**Prayer for Attaining Righteousness**

The Holy Prophet<sup>sa</sup> saw God in a most beautiful manifestation. He said his Lord has instructed to him to recite this prayer.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَ تَرْكَ الْمُنْكَرَاتِ، وَ حُبَّ الْمَسَاكِينِ، وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ فَأَقْبِضْني إِلَيْكَ غَيْرَ مَفْتُونٍ -<sup>232</sup>

O Allāh, I beg You to grant me the ability to do good and refrain from evil deeds. Confer the love of the poor on me. When You intend to put people in trials, take control of my soul without putting it in trial.

**Prayer for Health and Safety**

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> recited this prayer frequently;

اللَّهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي سَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -<sup>233</sup>

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O *Allāh*, grant health to my body, protect my hearing and my sight and make these two my inheritors. There is none worthy of worship except *Allāh*, Who is Honourable and Forebearing. Holy is the Lord of the Magnificent Throne. All praise belongs to *Allāh*, the Lord of the worlds.

### ***Prayer for Protection from the Effects of Bad Omens***

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> told us that if bad omens hinder someone's affairs, he too has associated partners with *Allāh*. The companions asked for the remedy. He advised them to say this prayer:

اللَّهُمَّ لَا ظَيْرَ إِلَّا ظَيْرُكَ وَلَا خَيْرَ إِلَّا خَيْرُكَ وَلَا إِلَهَ غَيْرُكَ۔<sup>234</sup>

O *Allāh*, no bad omen is consequential except by Your decree regarding evil and there is no bounty except Your beneficence. There is none worthy of worship except You.

### **Prayer on Seeing a Bad View**

Ḥaḍrat Aḥmad Qurshī<sup>ra</sup> relates, “When the practice of augury was mention in the presence of the Holy Prophet<sup>sa</sup>, he said: “Taking of omens is good and if anyone of you sees any distasteful thing, he should pray:”

اللَّهُمَّ لَا يَأْتِي بِالْحُسْنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ،  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ۔<sup>235</sup>

“O *Allāh*, no one brings good things except You, and no one averts evil things except You and there is no might and power except in *Allāh*.”

### ***Prayer for Beneficence of God***

Ḥaḍrat ‘Umar<sup>ra</sup> relates this prayer of the Holy

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Prophet<sup>sa</sup>.

اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاکْرِمْنَا وَلَا تُهِنَّا وَأَعْظِمْنَا وَلَا تَحْزِنْنَا وَلَا تُؤَوِّرُوا عَلَيْنَا وَأَرْضَنَا وَأَرْضَ عَنَّا۔<sup>236</sup>

O *Allāh*, increase us and do not decrease us. Bestow dignity upon us and save us from humiliation. Bestow favours upon us and do not deprive us. Be partial to us believers and do not give anybody preference over us. Make us happy and may You be pleased with us.

### *Prayer for Fear of God and for Perfect Faith*

Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> rose from a gathering, he used to pray for himself and his companions in these words:

اللَّهُمَّ اقسِمْنَا لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَ بَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنْ اليَقِينِ مَا هُوَ رُبٌّ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَ مَتِّعْنَا بِاسْمَاعِنَا، وَ أَبْصَارِنَا، وَ قُوَّتِنَا مَا أَحْيَيْتَنَا، وَ اجْعَلْهُ الْوَارِثَ مِنَّا، وَ اجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا، وَ انصُرْنَا عَلَى مَنْ عَادَانَا، وَ لَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَ لَا مَبْلَغَ عِلْمِنَا، وَ لَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا۔<sup>237</sup>

O *Allāh*, instill in our hearts, a fear which becomes a barrier between us and disobedience towards You. Grant us such capacity of submission which enables us to enter Heaven. Bestow upon us such certainty of belief which eases the afflictions of this world. Enable us to benefit from our eyes, ears and other faculties as long as You keep us alive. Grant us heirs from these faculties. Wreak vengeance on the person who transgresses against us. Help us against the enemies and do not put us to the test in our belief.

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Do not make the material world our sole concern.  
Do not make pride in knowledge our weakness. O  
God, do not impose such people upon us who are  
not merciful to us.

### *Prayer for Prosperity*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that a person came to  
the Holy Prophet<sup>sa</sup> and said, "O Messenger of God, I  
heard your prayer last night and these are the words I was  
able to hear." The Holy Prophet<sup>sa</sup> said, "Look carefully,  
do you see anything missing in these words". The prayer  
is as follows:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي رِزْقِي وَبَارِكْ لِي فِي مَا رَزَقْتَنِي -<sup>238</sup>

O Allah, forgive my sins and enlarge my house  
for me. Bless every sustenance that You bestow  
upon me.

### *Prayer for Abundance of Sustenance in Old Age*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used  
to recite this prayer:

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي، وَأَنْقِطَاءِ عُمْرِي -<sup>239</sup>

O Allāh, grant me abundant sustenance in my old  
age and last days of my life.

### *Prayer for Blessings in Fruit and Grain*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup>  
used to offer this prayer on seeing a new fruit:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَارِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا  
وَمُدِّنَا -<sup>240</sup>

O Allāh, bless our fruits, bless our city for us and  
bestow blessings on the bowls with which we  
measure our grain.

**Prayer for being Grateful and doing Good Deeds**

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that he learnt this prayer from the Holy Prophet<sup>sa</sup> and never forgets to repeat it.

اللَّهُمَّ اجْعَلْنِي أَكْبَرُ ذِكْرَكَ، وَأَكْبَرُ نُسُوحَكَ،  
وَأَحْفَظُ وَصِيَّتَكَ<sup>241</sup>۔

O *Allāh*, make me such a person who thanks You immensely, remembers You a great deal and follows the path of Your pleasure. Enable me to safeguard Your important injunctions (with my actions).

**A Comprehensive Prayer**

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates one of the Holy Prophet<sup>sa</sup>'s often repeated prayer:

رَبِّ أَعْيُنِي، وَلَا تُعِنُّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تُنْصُرْ عَلَيَّ، وَأَمْكُرْ لِي وَلَا تَمْكُرْ  
عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهُدَى، وَأَنْصُرْ عَلَيَّ مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ  
شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا، لَكَ مَطْوَعًا، لَكَ مُحِبًّا، أَيْتِكَ أَوْهَا  
مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاعْسِلْ حُوبَتِي، وَأَجِبْ دَعْوَتِي، وَتَبِّتْ حُجَّتِي  
وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَأَسْلُ سَخِيمَةَ صَدْرِي<sup>242</sup>۔

O my Lord, help me and do not help anyone against me. Bestow victory upon me and do not allow victory to my enemies over me. Plan and contrive for me and not against me. Make me steadfast upon guidance and make it easier for me to follow the right path. Come to my help if anyone transgresses against me. O my Lord, make me a grateful one, one who remembers You, fears You, is totally submitted to You, is a humble one in Your court and is inclined towards You. O my Lord, accept my repentance and cleanse me of my sins and accept my prayer.



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Establish my understanding firmly; make my tongue steadfast upon truth and the right path. Guide my heart and cleanse my bosom of rancour.

### ***Prayer for Beneficial Knowledge***

Ḥaḍrat Abū Hurairah<sup>ra</sup> informs us of this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ اِنْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي. وَزِدْنِي عِلْمًا، اَلْحَمْدُ لِلَّهِ  
عَلَى كُلِّ حَالٍ وَاَعُوذُ بِاللَّهِ مِنْ حَالِ اَهْلِ النَّارِ-<sup>24.3</sup>

O *Allāh*, make the knowledge that You have taught me beneficial for me. Teach me such knowledge which brings gain. Increase my knowledge. All praise belongs to *Allāh* in every situation. I seek refuge in *Allāh* from the condition of the people of the Fire.

### ***Prayer and Method for Memorizing the Qur'ān***

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that once in the company of the Holy Prophet<sup>sa</sup> Ḥaḍrat ‘Alī<sup>ra</sup> complained about the difficulty of memorizing the Holy *Qur'ān*. The Holy Prophet<sup>sa</sup> said, "O Abul-Ḥasan, shall I tell you some useful words which would enable you to remember *Qur'ān* better?" Then he advised of the manner in which it should be memorized. He instructed to offer two *rak'āt* of *naḥal* (voluntary *ṣalāt*) during the later part of Friday night (this is a special time of acceptance of prayer). Ḥaḍrat *Ya'qūb*<sup>as</sup> (Jacob) also mentioned this hour of Friday night by saying:

سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّي-

(Yūsuf 12:99)

"Soon I will seek forgiveness from my Lord."

If this is not possible, offer four *rak'āt* in the first part or the middle part of the night. Recite *Sūrah Al-Fātiḥah*

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and *Sūrah* Yāsīn in the first rak‘ah. In the second rak‘ah recite *Sūrah* Al-Fātiḥah and *Sūrah* Al-Dukhān. In the third rak‘at recite *Sūrah* Al-Fātiḥah and *Sūrah* Alif Lām Mīm Tanzīlus-Sajdah and in the fourth rak‘ah recite *Sūrah* Al-Mulk after *Sūrah* Al-Fātiḥah. In the last rak‘ah after *tashahhud*, glorification of God, *Durūd* on him and other prophets of *Allāh* and seeking *Allāh*’s forgiveness for the believers, recite this prayer. Perform this *ṣalāt* for a minimum of three or a maximum of five or seven Fridays consecutively. Your prayer will be accepted. I take oath in the name of *Allāh*, Who has ordained me, a firm believer’s prayer is never rejected.

Ḥaḍrat Ibne ‘Abbās<sup>ra</sup> relates that Ḥaḍrat ‘Alī<sup>ra</sup> came to the Holy Prophet<sup>sa</sup> after performing the *ṣalāt* as he was advised for five or seven times. He attended a gathering in which the Holy Prophet<sup>sa</sup> was present and said, "My condition was such that I tried to memorize four verses of the *Qur’ān* and used to forget them. Now I can memorize forty verses in a day and when I revise them it seems that the *Qur’ān* is open in front of me. It was the same with memorizing the traditions. After hearing them I used to forget them. Now I hear a tradition once and am able to repeat it exactly."

the Holy Prophet<sup>sa</sup> said: by the Lord of The *Ka‘bah*, Abul-Ḥasan, ‘Alī is a true believer. The prayer is as follows.

اَللّٰهُمَّ ارْحَنِيْ بِتَرْكِ الْمَعَاصِيْ اَبَدًا مَا اَبَقِيْتَنِيْ، وَارْحَنِيْ، اَنْ اَتَكَلَّفَ  
مَا لَا يَعْزِيْنِيْ، وَارْزُقْنِيْ حُسْنَ النَّظْرِ فَيَمَّا يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ  
السَّمٰوٰتِ وَالْاَرْضِ، ذَا الْجَلَالِ وَالْاِكْرَامِ، وَ الْعِزَّةِ الَّتِيْ لَا تُرَامُ،  
اَسْأَلُكَ يَا اللّٰهُ، يَا رَحْمٰنُ، بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِيْ  
حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتَلُوْهُ عَلٰى النَّحْوِ الَّذِيْ  
يُرْضِيْكَ عَنِّيْ، اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ،

وَالْعِزَّةَ الَّتِي لَا تُرَامُ، أَسْأَلُكَ يَا اللَّهُ، يَا رَحْمَنُ، بِجَلَالِكَ وَ نُورِ  
وَجْهِكَ، أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي، وَأَنْ تُنْطَلِقَ بِهِ لِسَانِي، وَأَنْ  
تُقَرِّحَ بِهِ عَن قَلْبِي وَأَنْ تُشْرِحَ بِهِ صَدْرِي، وَأَنْ تَعْسِلَ بِهِ بَدَنِي، فَإِنَّهُ  
لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ، وَلَا يُؤْتِيهِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -<sup>244</sup>

O *Allāh*, as long as you keep me alive, enable me with Your special mercy to refrain from sins. Have mercy on me and save me from vain and unintentional talk. Grant me such insight with which You will be pleased with me.

O *Allāh*, You are the One Who created the heaven and earth beautifully for the first time. O Lord of Honour and Glory, Lord of such high honour which is difficult to comprehend.

O *Allāh*, O Gracious God, I supplicate You in the name of Your glory and the light of Your countenance, that You make the memorisation of Your book deeply engraved in my heart, in the same manner as you have taught it to me. Enable me to recite it in the way that pleases You.

O *Allāh*, Lord of Honour and Glory, Creator of Heavens and Earth (without any existing example), Lord of such honour, which is beyond comprehension. O *Allāh*, O Gracious God, I beg you in the name of Your Majesty and the light of Your countenance, enlighten my eyes with the light of Your book and make it fluent upon my tongue. Āmīn.

Open up my heart for it and expand my heart with it and cleanse my body with this holy revelation. Who else is there who can help me with the truth? No one else has the power to bestow this ability

upon me except You. No one else has power or the strength except *Allāh*. No one has the authority except *Allāh*, the Magnificent and the Great.

***Prayer for Every Good and Safety from Every Evil***

Ḥaḍrat Abū Umāmah Bāhilī<sup>ra</sup> relates that once they asked the Holy Prophet<sup>sa</sup> that he had offered numerous prayers which they did not remember by heart. He said that "I will teach you a comprehensive prayer and you should memorise it."

اللَّهُمَّ إِنَّا نَسَأُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَارُ ، وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

O *Allāh*, we seek every good thing from You which Your Messenger Muḥammad<sup>sa</sup> sought from you. We seek refuge from every evil from which Your Prophet Muḥammad<sup>sa</sup> sought refuge. You are the One whose assistance is sought. So it is essential to pray to You.

***Prayer for attaining Higher Spiritual Status***

Ummul Mu'minīn Ḥaḍrat Umm-e-Salamah<sup>ra</sup> has told us a comprehensive prayer of the Holy Prophet<sup>sa</sup>

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ وَخَيْرَ الدُّعَاءِ وَخَيْرَ النَّجَاحِ وَخَيْرَ الْعَمَلِ وَخَيْرَ الثَّوَابِ وَخَيْرَ الْحَيَاةِ وَخَيْرَ الْمَمَاتِ وَتَبَتَّنِي وَثَقَّلْ مَوَازِينِي وَحَقِّقْ إِيْمَانِي وَارْفَعْ دَرَجَتِي وَتَقَبَّلْ صَلَاتِي وَاعْفُرْ خَطِيئَتِي وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَائِحَ الْخَيْرِ وَخَوَاتِمَهُ وَجَوَامِعَهُ وَأَوَّلَهُ وَآخِرَهُ وَظَاهِرَهُ وَبَاطِنَهُ وَالذَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَهُ زِكْرِي وَتَضَعَهُ وَرُزْقِي وَتُصَلِّحَ أَمْرِي

وَتُطَهِّرَ قَلْبِي وَتُحَسِّنَ فَرْجِي وَتُنَوِّرَ قَلْبِي وَتَعْفِرَ لِي ذُنُوبِي وَأَسْأَلُكَ  
الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ-<sup>246</sup>

O *Allāh*, I beg You for the ability to offer the best prayers. I pray to You for the best success, the best actions, the best reward, the best life and best death. Make me steadfast and increase the count of my good deeds. demonstrate the truth of my faith, raise my rank, accept my *ṣalāt* and forgive me my sins. I beg You to bestow upon me a high rank in Heaven. *Āmīn*.

O *Allāh*, I beseech You for a good beginning and end of every blessing, the start and finish and hidden and manifest aspects of the words of blessings and a high status in Paradise. *Āmīn*.

O *Allāh*, I pray to You to bestow upon me a good name, lighten my burden, put my affair in order, purify my heart, protect my private parts, infuse light into my heart and forgive my sins. I pray for a high status in Heaven. *Āmīn*.

O *Allāh*, I beg You to bless my hearing and my sight, my soul and my body and my morals. Shower blessings on my family and children, my life and death and my actions. Accept my good deeds. I beg You to bestow a high rank upon me in Heaven. *Āmīn*.

### ***Prayer for a Pious Outer and Inner Self***

Ḥaḍrat ‘Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught me this prayer:

اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِّنْ عَلَانِيَتِي، وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ  
إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَالِدِ غَيْرِ  
الصَّالِّ وَالْمُضِلِّ-<sup>247</sup>

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O *Allāh*, make my inner self better than my outer self and make my outer self good and pious. I supplicate for a pious family, pure wealth and pious children from among the bounties that You grant. Such family members who are neither susceptible to go astray, nor lead others astray.

### *Prayers for Removal of Debt and Other Weaknesses*

Ḥaḍrat ‘Alī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught him this prayer to be saved from debt:

اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ سِوَاكَ۔<sup>248</sup>

O *Allāh*, instead of unlawful wealth, make the lawfully earned wealth sufficient for us. With Your blessings make us independent of everyone except Yourself.

The Holy Prophet<sup>sa</sup> saw Abū Umāmah<sup>ra</sup> in a worried state in the mosque during the time of *ṣalāt* and enquired the cause. Abū Umāmah<sup>ra</sup> mentioned the burden of debt and other worries. The Holy Prophet<sup>sa</sup> said, "Shall I teach you a prayer with which you can get rid of your debt and worries". Then he advised him to repeat this prayer at dawn and dusk. Abū Umāmah<sup>ra</sup> says that he has tested this prayer and God relieved his anxieties regarding debt and all other worries.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَبِ وَالْحُرْبِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَفَهْرِ الرِّجَالِ۔<sup>249</sup>

O *Allāh*, I seek Your shelter from grief and sorrow. I seek refuge in You from helplessness and lethargy. I seek Your shelter against cowardice and stinginess. I seek Your shelter

from burden of debts and from being overwhelmed by people.

***Another Prayer for Burden of Debt***

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that Ḥaḍrat Abū-Bakr<sup>ra</sup> came and asked her if she knew the prayer taught to him by the Holy Prophet<sup>sa</sup>. Ḥaḍrat ‘Ā’ishah<sup>ra</sup> enquired about the prayer. He said that Ḥaḍrat ‘Īsā<sup>as</sup> (Jesus) taught this prayer to his companions. It is such a prayer that if one owes a mountain of gold to someone, *Allāh* will remove the debt with the blessings of this prayer.

اللَّهُمَّ فَارِجَ الْهَمِّ، كَاشِفَ الْعَمِّ، مُجِيبَ دَعْوَةِ الْمُصْطَرِّينَ رَحْمَنَ الدُّنْيَا  
وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ تَرْحَمُنِي فَارْحَمْنِي بِرَحْمَةٍ تُعِينُنِي بِهَا عَلَى  
رَحْمَةٍ مِنْ سِوَاكَ<sup>250</sup>

O *Allāh*, the Remover of difficulties and sorrows, Listener to the supplications of the destitute, Bestower of bounties of this world and Hereafter and Giver of reward for hard work. You alone can bestow mercy upon me. Thus give me a share in such special mercy which will make me independent of every kind of benevolence except Your’s.

***Prayer for Contentment and Removal of Burden of Debt***

On request from Ḥaḍrat ‘Ā’ishah<sup>ra</sup> an attendant of the Holy Prophet<sup>sa</sup> taught her this prayer:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبِّ كُلِّ شَيْءٍ  
مُنزِلَ السُّورَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ فَالِقِ الْحَبِّ وَالنَّوَى أَعُوذُ بِكَ مِنْ  
سَرِّ كُلِّ شَيْءٍ أَنْتَ اخِذٌ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ  
الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ  
الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ أَفِضْ عَنِّي الدَّيْنَ وَأَعِزَّنِي مِنَ الْمَقْرَرِ<sup>251</sup>

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O *Allāh*, the Lord of seven heavens and the Lord of the exalted Throne. O our Lord, and Lord of everything. Revealer of the Torah, the Gospel and the *Qur'ān*. O the One Who cleaves the seed and the core, I seek Your shelter from the evil of everything as You alone prevail over it. You are the First and there was nothing before You. You are the Last and there will be nothing after You. You are manifest and there is nothing beyond You. You are hidden as well and there is nothing unknown to You. You Yourself relieve me of the burden of debt and free me from poverty.

### *Prayer on Visiting a Patient*

Ḥadrat 'Ā'ishah<sup>ra</sup> relates that whenever someone from the family of the Holy Prophet<sup>sa</sup> was not well, he would recite this prayer:

أَدْهَبِ الْبَأْسَ، رَبِّ النَّاسِ، وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ  
شِفَاءً لَا يُعَادِرُ سَقَمًا<sup>252</sup>۔

O Lord of mankind, remove this illness. Restore health as You are the Healer. There is no one else who can cure. Grant such perfect health which leaves not a single ailment behind.

### *Invocation for Health in Illness*

Ḥadrat Abū Sa'īd Khudrī<sup>ra</sup> relates that the angel Gabriel<sup>as</sup> came to the Holy Prophet<sup>sa</sup> and enquired from him, if he was not feeling well. On his reply in the affirmative, angel Gabriel<sup>as</sup> recited these words and blew on him:

بِسْمِ اللَّهِ أَرْقِيكَ وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ وَمِنْ سَرِّ كُلِّ نَفْسٍ  
وَعَيْنٍ حَاسِدَةٍ اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ<sup>253</sup>۔



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In the name of *Allāh*, I blow on you. *Allāh* will heal you from every harmful illness and save you from the mischief of every person and evil of every envious eye. *Allāh* will heal you. In the name of *Allāh* I blow on you.

### *Prayer of Recovery from Fever*

Ḥaḍrat Ibne ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> taught him this prayer for fever and various aches and pains:

بِسْمِ اللَّهِ الْكَبِيرِ نَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عَرَقٍ نَعَارٍ وَمِنْ شَرِّ حَرِّ  
التَّارِ-<sup>254</sup>

In the name of *Allāh*, the Most High. We seek refuge in Him, the Greatest, from the evil of every over-active blood vessel. We seek His shelter from the affliction of the heat of the fire.

### *Prayer for Deliverance from Pain*

Ḥaḍrat ‘Uthmān bin Abil-‘Āṣ<sup>ra</sup> complained about his bodily pains to the Holy Prophet<sup>sa</sup>. He taught him these words and advised him to repeat "Bismillāh" three times and repeat this prayer seven times:

أَعُوذُ بِاللَّهِ بِعِزَّتِهِ وَقُدْرَتِهِ مِنْ شَرِّمَا أَجِدُ وَأَخَازُرُ-<sup>255</sup>

I seek refuge in *Allāh*, in His honour and His power from the evil which I am suffering and the one, of which I am afraid of.

### *Prayer for Recovery from Retention of Urine*

Ḥaḍrat Abū Dardā<sup>ra</sup> relates that a person came to the Holy Prophet<sup>sa</sup> and told him that his father was suffering from retention of urine because of a stone in his bladder. The Holy Prophet<sup>sa</sup> told him to recite this prayer and blow on him.

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا  
رَحِمْتِكَ فِي السَّمَاءِ فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ وَاعْفِرْ لَنَا حُوبَنَا  
وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ فَأَنْزِلْ شِفَاءً مِنْ شِفَائِكَ وَرَحْمَةً مِنْ  
رَحِمَتِكَ عَلَى هَذَا الْوَجَعِ۔<sup>256</sup>

Our Lord is the *Allāh*, Who is in the Heavens. Immensely Holy is Your name. Your decree governs the Heaven and the Earth, as Your mercy in the Heavens. So bestow mercy upon earth as well. Forgive our sins and mistakes. You are the Lord of the pious people. Grant health with Your special healing power. With Your special kindness, show mercy in this illness and suffering.

### *Prayer for Recovery of Sight*

Ḥaḍrat ‘Uthmān bin Ḥunaif<sup>ra</sup> relates that a blind person came to the Holy Prophet<sup>sa</sup> and requested him to pray for recovery of his sight. He replied: "If you wish me to pray, I will pray, but if you wish you can bear it patiently and this in my view is better for you." The blind person insisted on prayer. The Holy Prophet<sup>sa</sup> advised the blind person to perform ablution properly and pray in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، إِنِّي  
تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ۔<sup>257</sup>

O *Allāh*, I beg You and I turn to You making Your Holy Prophet as an intercessor. And O Muḥammad<sup>sa</sup> I beg my Lord through your mediation, to fulfill my need. O *Allāh*, accept this mediation and intercession of Your beloved.

### *Prayer for Safety from Hidden and Manifest Ailments*

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that the Holy

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Prophet<sup>sa</sup> used to offer this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ،  
وَالْقَسْوَةِ وَالْغَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ وَالْمُسْكِنَةِ، وَأَعُوذُ بِكَ مِنَ  
الْفَقْرِ، وَالْكَفْرِ وَالْفُسُوقِ، وَالشَّقَاقِ، وَالنِّفَاقِ، وَالسُّمْعَةِ وَالرِّيَاءِ،  
وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبُكْمِ، وَالْجُنُونِ وَالْجُدَامِ، وَالْبَرَصِ وَسَيِّئِ  
الْأَسْقَاوِرِ<sup>258</sup>

O *Allāh*, I seek Your shelter from helplessness and lethargy, cowardice, miserliness, old age, hard-heartedness, carelessness, poverty, humiliation and abasement. I beseech Your protection from destitution, disbelief, disobedience, enmity, infidelity, infamy and deceit. I seek refuge in You from deafness, dumbness, insanity, leprosy and all other painful diseases.

### *Prayers for Safety from Evil Eye*

Ḥaḍrat Ibne ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to pray and blow on Ḥaḍrat Ḥasan and Ḥussain in these words. He said that Ḥaḍrat *Ibrāhīm*<sup>as</sup> (Abraham) used to pray for *Allāh*'s shelter in this manner for his sons, Ḥaḍrat *Ismā‘īl*<sup>as</sup> (Ishmael) and Ḥaḍrat *Ishāq*<sup>as</sup> (Isaac):

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ  
لَّامِتَةٍ<sup>259</sup>

I seek refuge in *Allāh*'s perfect and comprehensive words from the harmful Satan, animals and every evil eye.

Ḥaḍrat ‘Āmir bin Rabi‘ah<sup>ra</sup> relates that one of his friends was under the influence of the evil eye. He recovered with the blessings of this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ أَذْهَبْ حَرَّهَا وَبَرِّدْهَا وَوَضِّبْهَا<sup>260</sup>

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O *Allāh*, remove every type of bad effect from him whether it be hot or cold and rid him of this affliction.

### *Prayer of the Destitute*

Ḥaḍrat Abdur Raḥmān bin Abī-Bakr<sup>ra</sup> tells us that the Holy Prophet<sup>sa</sup> advised the destitute to recite this prayer:

اللَّهُمَّ رَحْمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي  
كَلِمَةً لَا إِلَهَ إِلَّا أَنْتَ۔<sup>261</sup>

O *Allāh*, I am hopeful of Your Mercy, so do not hand me over to my evil self even for a moment. Facilitate all my affairs. There is none worthy of worship except You.

### *Prayer on Seeing a Destitute Person*

Ḥaḍrat ‘Umar<sup>ra</sup> and Ḥaḍrat Abū Hurairah<sup>ra</sup> relate whosoever sees a destitute person and recites this prayer, will be saved from that affliction.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ  
تَفْضِيلًا۔<sup>262</sup>

All praise belongs to *Allāh*, Who saved me from this calamity in which He made you suffer. He granted me superiority over many of His creatures.

### *Prayer at Time of Trial and Tribulation*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> faced some difficulty he used to pray in these words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ،  
وَسَمَاتَةِ الْأَعْدَاءِ۔<sup>263</sup>

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O *Allāh*, I seek refuge in You from the hardship of the trial, being in the grip of misfortune, evil destiny and ridicule of my enemies.

### *Prayers in Times of Misery, Adversity and Agony*

Ḥaḍrat ‘Abdullāh bin ‘Abbās<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite these words at times of affliction:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَيُّ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ۔<sup>264</sup>

There is none worthy of worship except *Allāh*. He is the Most High and Forbearing. There is none worthy of worship except *Allāh*. He is the Lord of the Magnificent Throne. There is none worthy of worship except *Allāh*, the Lord of the Heavens and the Earth. There is none worthy of worship except *Allāh*. He is the Lord of the Benevolent Throne.

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> suffered anguish or anxiety, he recited this supplication:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ۔<sup>265</sup>

O the Living and Self Sustaining Lord, in the name of Your mercy I seek Your help.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, that whenever he faced a difficult time, angel Gabriel<sup>as</sup> came and made him say this prayer:

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ سَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ مِنَ الذَّلِّ وَكَبْرُهُ تَكْبِيرًا۔<sup>266</sup>

I put my trust in the Being, Who is Ever-Living and Immortal. All praise belongs to the Being,

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Who has not taken a son and no one shares His Sovereignty. No one befriends Him considering Him to be helpless. So praise Him in the best possible manner.

### *Prayer in Times of Anguish and for Love of the Qur'ān*

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>fa</sup> relates that the Holy Prophet<sup>sa</sup> said that if a person is overwhelmed by grief and sorrow, he should offer this prayer. God will remove his grief and bestow prosperity upon him. He also advised that whosoever hears this prayer should memorise it.

اَللّٰهُمَّ اِنِّىْ عَبْدُكَ، اِبْنُ عَبْدِكَ، اِبْنُ اَمَّتِكَ، نَاصِىَتِيْ بِيَدِكَ، مَا وُضِعَ فِيَّ  
حُكْمُكَ عَدْلٌ فِيَّ فَصَافِكَ اَسْأَلُكَ بِكُلِّ اِسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ  
نَفْسَكَ اَوْ اَنْزَلْتَهُ فِيْ كِتَابِكَ اَوْ عَلَّمْتَهُ اَحَدًا مِّنْ خَلْقِكَ، اَوْ اَسْتَاثَرْتَ  
بِهِ فِيْ عِلْمِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ الْقُرْآنَ رِيْعًا قَلْبِيْ وَ نُورًا  
بَصَرِيْ، وَجَلَاءَ حُرْنِيْ وَ ذَهَابَ هَمِّيْ۔<sup>267</sup>

O *Allāh*, I am Your servant, progeny of Your slave and Your maid servant. My forehead is in Your hands. Your decree prevails in me. Your decision in my case will be final. I beseech You in the name of every one of Your names, Your names which You Yourself have chosen for Yourself, or the attributes which You have revealed in Your Holy Book, or taught it to any of Your creations, or the ones which in Your knowledge of the unseen You prefer for Yourself. I beg You to make the *Qur'ān* delight of my eyes and light of my bosom. Make it a means of elimination of my grief and sorrow.

*Prayer in Difficult Times*

Ḥaḍrat Rafā'ah Zarqī<sup>ra</sup> relates that when the army of the non-believers turned back at the battle of Uḥud the Holy Prophet<sup>sa</sup> said, "Organise your rank and file and praise my Lord." The companions straightened their rows, and then he prayed in these words:

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ  
وَلَا هَادِيَ لِمَا أَضَلَلْتَ وَلَا مُضِلَّ لِمَنْ هَدَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا  
مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ اللَّهُمَّ  
ابْسُطْ عَلَيْنَا بَرَكَاتِكَ وَرَحْمَتَكَ وَفَضْلَكَ وَرِزْقَكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
النَّجِيمَ الْمُقِيمَ الَّذِي لَا يَحْوُلُ وَلَا يَزُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّجِيمَ يَوْمَ  
الْعَيْلَةِ وَالْأَمَنْ يَوْمَ الْحَوْفِ اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أَحْطَيْتَنَا وَشَرِّ  
مَا مَنَعْتَ اللَّهُمَّ حَبِّبِ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكِّرْهُ إِلَيْنَا  
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ اللَّهُمَّ تَوَفَّنَا  
مُسْلِمِينَ وَأَحْيِنَا مُسْلِمِينَ وَالْحَقُّنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ  
اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكْذِبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ  
سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ  
أَوْثُوا الْكِتَابَ أَنَّهُ الْحَقُّ -<sup>268</sup>

O *Allāh*, all praise and tributes belong to You. When You bestow prosperity on someone, no one can make him poor and whomsoever You make poor, no one can grant him prosperity. Those whom You have adjudged astray, there is no one who can guide him and whomsoever You guide, no one can lead him astray. No one can give to a person, whom You have deprived and on whomsoever You bestow, no one can stop it. No one can bring closer what You have put asunder and no one can put asunder what You have put together. O *Allāh*, open the doors of Your

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blessings, mercy, bounties and sustenance for us. O *Allāh*, I seek such permanent blessings from You which will never terminate or come to an end. O *Allāh*, I seek Your favours in the time of poverty and adversity. I seek peace in the time of anxiety.

O *Allāh*, I seek Your protection from the evil of the things that You have granted us and also the evil of the things that You have withheld. O *Allāh*, make faith dearer to our hearts and make our hearts attractive. Instill abhorrence for disbelief, disobedience and wicked deeds in our hearts. Make us from among the rightly guided ones.

O *Allāh*, keep us alive as Muslims and cause us to die in the state of being Muslims. Include us in righteous people. Do not humiliate us or put us to trial. O *Allāh*, You Yourself destroy the disbelievers, who reject Your Messengers and stop us from following Your path. Be hard on them and punish them. O *Allāh*, destroy those disbelievers who were given the book and guidance testifying that this Messenger is true."

### *Prayer for Protection of Islām and Seeking Goodness*

Ḥaḍrat ‘Abdullāh bin Mas‘ūd<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to offer this prayer:

اللَّهُمَّ احْفَظْنِي بِالإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالإِسْلَامِ قَائِدًا،  
وَاحْفَظْنِي بِالإِسْلَامِ رَاقِدًا، وَلَا تُسَمِّتْ بِي عَدُوًّا حَاسِدًا، اللَّهُمَّ إِنِّي  
أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَأَعُوذُ بِكَ مِنْ كُلِّ سَرٍّ خَزَائِنُهُ  
بِيَدِكَ.<sup>269</sup>

O *Allāh*, protect me with *Islām* in every situation, standing, seated and lying down. Do not permit a



jealous enemy to gloat over me. O *Allāh*, I beg You for every good which is in Your treasure-house. I seek Your shelter from every evil which is in Your control.

***Prayer for Faith, Health and Good Manners***

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said to Ḥaḍrat Salmān Fārsī<sup>ra</sup>, "I want to teach you such a prayer which you can offer with great affection and sincerity to the Gracious God, every morning and evening." This is the prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانِي، وَإِيمَانًا فِي حُسْنِ خُلُقِي وَنَجَاحًا  
يَتَّبِعُهُ قَلْبِي، وَرَحْمَةً مِنْكَ وَعَافِيَةً، وَمَغْفِرَةً مِنْكَ وَرِضْوَانًا.<sup>270</sup>

O *Allāh*, I beg You to bestow health upon me while being in a state of belief. Along with faith grant me good manners. I beg for success after success. I am also desirous of attaining Your pleasure and Your forgiveness.

***Prayer for Forgiveness and Pardon***

Ḥaḍrat Abū Mūsā Al-Ash‘arī<sup>ra</sup> tells us of this prayer of the Holy Prophet<sup>sa</sup>.

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ  
مِنِّي اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَهَرَبِي وَكُلَّ ذَالِكَ  
عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا  
أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.<sup>271</sup>

O Lord, forgive my mistakes, my lack of knowledge, my transgressions in my affairs and all my affairs about which You know more than I do. Forgive my sins, my intentional or unintentional mistakes and my frivolous jokes. All these are my failings. O *Allāh*, forgive my

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earlier or future sins. Forgive my hidden and manifest sins. You cause things to advance and cause them to retreat. You have authority over everything.

### *An Effective Prayer for Forgiveness*

Ḥaḍrat Hilāl bin Yassār<sup>ra</sup> relates from his grandfather, whomsoever recites this prayer for penitence, God forgives his sins even though they may be innumerable.

<sup>272</sup> أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ۔

I seek forgiveness from Him, besides Whom there is none worthy of worship. He is Living and Self-Subsisting. He brings others to life and sustains them. I incline towards Him and repent.

### *A Beautiful Prayer for Forgiveness*

Ḥaḍrat Jābir<sup>ra</sup> relates that a person came to the Holy Prophet<sup>sa</sup> and said, "My sins are countless." The Holy Prophet<sup>sa</sup> made him repeat this prayer three times and said, "Now go, God has forgiven all your sins."

<sup>273</sup> اَللّٰهُمَّ مَعْفِرَتِكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتِكَ اَرْجَى مِنْ عَمَلِيْ۔

O *Allāh*, Your forgiveness is vastly extensive than my sins. I trust in Your mercy more than in my actions.

### *Prayer for Mercy and Forgiveness*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>:

<sup>274</sup> اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاجْعَلْنِيْ بِالرَّفِيقِ الْاَعْلَى۔

O *Allāh*, forgive me, have mercy on me and unite me with my Lofty Friend (God Himself).

**Note:** As per some traditions, the Holy Prophet<sup>sa</sup> repeated the last part of this prayer إِلَى الرَّفِيقِ الْأَعْلَى (I go to my

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Lofty Friend, the Highest). during the last moments of his life.

### *Prayer for Forgiveness*

Ḥadrat ‘Amr bin Shu‘aib<sup>ra</sup> relates that the angel Gabriel descended with this prayer and he was very happy. He said, "O Muḥammad<sup>sa</sup> God has sent me with a gift for you." He meant the treasures of Heaven incorporated in this prayer which were given to the Holy Prophet<sup>sa</sup>.

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَا يُؤَاخِذُ بِالْجُرَيْرَةِ وَلَا يَهْتِكُ  
السِّرَّ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمُعْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ،  
يَا صَاحِبَ كُلِّ نَجْوَى، يَا مُنْتَهَى كُلِّ شَكْوَى، يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ  
الْمَنْ، يَا مُبْتَدِئَ النُّعْمِ، قَبْلَ اسْتِحْقَاقِهَا، يَا رَبَّنَا وَ يَا سَيِّدَنَا وَ يَا  
مَوْلَانَا، وَيَا غَايَةَ رَغْبَتِنَا، أَسْأَلُكَ يَا اللَّهُ أَبْ لَا تَشْوِي خَلْقِي  
بِالنَّارِ-<sup>275</sup>

O the Being, Who reveals beauty and conceals ugliness. O Holy Being, who does not take us to task for our sins and does not expose our weaknesses. O Beautiful Forgiver, O Lord of profound forgiveness, O the Possessor of vast mercy, O Companion of every secret meeting and whisper. O the One, Who is the final recourse of the plaintiff, O Gracious Forgiver, O Great Benefactor, O Provider of favours before their need arises. O our Lord, O our Master, our Protector, the ultimate of our desires. O *Allāh*, I beg you not to burn my body in the Fire.

### *Prayers for Safety from Evil*

Ḥadrat ‘Imrān bin Ḥusain<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> promised my father (who was a polytheist) that

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if he accepted *Islām*, he would teach him two beneficial prayers. When my father became a Muslim he reminded Holy Prophet<sup>sa</sup> of that promise. The Holy Prophet<sup>sa</sup> taught him this prayer:

اللَّهُمَّ اَلْهِمْنِي رُشْدِي، وَاعْزِدْنِي مِنْ شَرِّ نَفْسِي۔<sup>276</sup>

O *Allāh*, pour forth piety and guidance in my heart and save me from the evil of myself.

Ḥaḍrat Shakal bin Ḥamīd<sup>ra</sup> requested the Holy Prophet<sup>sa</sup> to teach him a prayer, which would stop him from doing bad deeds. Holy Prophet<sup>sa</sup> held his hand and advised him to recite this prayer:

اللَّهُمَّ اِنِّى اَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي،  
وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ هَيْئِي۔<sup>277</sup>

O *Allāh*, I seek refuge in You from the evil of my hearing, sight, tongue, heart and private parts.

### ***Prayer for Deliverance from Satanic Influences***

Ḥaḍrat Abū Hurairah<sup>ra</sup> while relating the event of Isrā said, that a terrifying Satan was following the Holy Prophet<sup>sa</sup> and had a flame of fire. Angel Gabriel<sup>as</sup> taught the Holy Prophet<sup>sa</sup> a prayer and said that it would extinguish that flame and the Satan would be defeated. This is the prayer:

اَعُوذُ بِوَجْهِ اللهِ الْكَرِيمِ. وَبِكَلِمَاتِ اللهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهَا بَرٌّ  
وَلَا فَاجِرٌ، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَشَرِّ مَا يَخْرُجُ فِيهَا، وَشَرِّ مَا ذَرَأَ  
فِي الْأَرْضِ، وَشَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ طَوَارِقِ  
اللَّيْلِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ۔<sup>278</sup>

I seek refuge in *Allāh*'s Honourable Countenance. And I seek refuge in *Allāh*'s perfect and comprehensive words, from which neither the pious nor the wicked can advance. I seek my Lord's protection from the evil which descends

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from above and also the evil which rises skywards. Also the evil which is in the earth and which emanates from it.

O Gracious God, I seek Your shelter from the trials of night and day, and the mishaps of night except those sudden nightly occurrences which bring blessings.

### *Prayer for Deliverance from the Evil of the Enemy*

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates that whenever the Holy Prophet<sup>sa</sup> faced fear or danger from a nation, he prayed in these words:

<sup>279</sup> اللَّهُمَّ إِنَّا نَجْعَلُكَ فِيهِمْ نُحُورَهُمْ وَنَعُوذُ بِكَ مِنْ سُرُورِهِمْ۔

O *Allāh*, we take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects.

### *Prayers for Protection from Bad Conduct*

Ḥaḍrat Ziyād bin ‘Ilāqah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup>'s prayer:

<sup>280</sup> اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ۔

O *Allāh*, I seek Your protection from undesirable manners, evil deeds and desires.

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>.

<sup>281</sup> اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ۔

O *Allāh*, I seek Your protection from dissension, hypocrisy and bad qualities.

### **An Important Prayer**

Ḥaḍrat Mu‘ādh bin Jabal<sup>ra</sup> relates, “One morning Holy Prophet<sup>sa</sup> came so late to offer Fajr prayer that the

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sun was about to rise. He<sup>sa</sup> offered a short prayer and addressing us told the reason for his being late. He said, ‘Tonight I woke up for Tahajjud prayer and prayed as much as *Allāh* enabled me. After the prayer I dozed off. When my eyes opened, I saw my Lord in extremely beautiful manifestation. *Allāh* the Almighty said, ‘O Muḥammad do you know what is the subject of angel’s debate? I replied, ‘I do not know’. Upon *Allāh*’s enquiring the second time my reply was the same. Then I saw *Allāh* put His palm on my shoulder and I could feel its coolness in my chest and everything became clear to me. Then *Allāh* enquired, ‘O Muḥammad what is the subject of the angel’s debate? I replied, ‘It is *Kaffārāt*’. *Allāh* asked me, ‘What are the *Kaffārāt* (Things which atone sins). I replied, ‘To walk to the mosque for the congregational prayer, sit in the mosque after prayer and remember *Allāh*, do complete ablution even when it is difficult for the self. Then *Allāh* asked, ‘What are the ‘*Darajāt*’. I replied, ‘To feed the poor, speak kindly and offer prayer when others are asleep’. Then *Allāh* told me to pray whatever I wished. I prayed in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسْكِينِ،  
وَأَرْجُو تَخْفِيفَ لِي وَكَرْحَمَتِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَقَّئِي عَيْرَ مَفْتُونٍ  
وَأَسْأَلُكَ حُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ -  
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‘O *Allāh*! I seek from You the ability to do good deeds and to abandon bad things. Inspire me with love for the destitute and forgive me. Have mercy on me and when You intend to put people to trial, cause me to die without tribulation. I seek Your love and the love of the one whom You love and love of such deeds which would bring me closer to Your love.’

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### ***Prayer for Attaining Good and Deliverance from Evil***

Ḥaḍrat Anas bin Mālik<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ۔<sup>283</sup>

O *Allāh*, I beseech You for every good thing, whether it is known to me or not. I seek refuge from every evil, whether I know it or not.

### ***Prayer for Protection against ‘Shirk’ (Associating Partners with Allāh)***

Ḥaḍrat Abū Mūsā Ash‘arī<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> advised us to refrain from associating partners with *Allāh*, which is difficult to detect, as it is flimsier than the footprint of an ant. The Companions asked as to how they could avoid this sin. The Holy Prophet<sup>sa</sup> taught them this prayer:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ، وَنَسْتَعْفِرُكَ لِمَا لَا نَعْلَمُ۔<sup>284</sup>

O *Allāh*, we seek Your shelter from associating partners with You knowingly. We also seek Your forgiveness in case we commit this sin unknowingly.

### ***Prayer for Deliverance from the Wrath of God***

Ḥaḍrat ‘Abdullāh bin ‘Amr<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَنَحْوْلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سُخْطِكَ۔<sup>285</sup>

O *Allāh*, I seek Your shelter from the termination of Your bounties, withdrawal of Your protection,

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Your sudden chastisement and everything that incurs Your wrath.

### *Prayer for the Protection of God*

Ḥaḍrat Ka‘b bin Al-Aḥbār<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>.

أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ الَّذِي لَيْسَ شَيْءٌ أَعْظَمُ مِنْهُ وَبِكَلِمَاتِ اللَّهِ  
الثَّقَمَاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى مَا عَلِمْتُ  
مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأً، وَبَرًّا.<sup>286</sup>

I seek shelter in the Exalted Lord from Whom there is nothing greater. I seek shelter in His perfect and comprehensive words which neither the pious nor the wicked can transgress. I seek refuge in His holy attributes whether they are known to me or not. I seek His shelter from the evil of the creation He has created, carved and spread throughout the earth.

### *Prayer for Deliverance from a Disagreeable Disposition*

Ḥaḍrat ‘Abdullāh bin ‘Amr<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ لَا  
تَسْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هُوْلٍ لَا آلَازِبِعَ.<sup>287</sup>

O *Allāh*, I seek Your deliverance from a heart which is devoid of fear, a prayer which is not accepted, a self which knows no contentment, and the knowledge which is not beneficial. My Guardian, I seek shelter from these four things.

### *Prayer for Protection from Bad Habits*

Ḥaḍrat Umm-e-Ma‘bad relates that she heard the Holy Prophet<sup>sa</sup> recite this prayer:



اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ الرِّيَاسِ، وَعَمَلِي مِنَ الرِّيَاءِ، وَلِسَانِي مِنَ الْكُذْبِ،  
وَعَيْنِي مِنَ الْخِيَانَةِ. فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ.<sup>288</sup>

O Allāh, purify my heart from malice, actions from vanity, tongue from lies, and eyes from deceit. Surely You alone are aware of the deceitful eyes and the secrets of hearts.

### ***Prayer of Protection from Accidental Death***

Ḥaḍrat Abul-Yasar<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرْدِيِّ وَأَعُوذُ بِكَ مِنَ  
النَّوْءِ وَالْعَرَقِ وَالْحَرَقِ وَالْهَرَمِ. وَأَعُوذُ بِكَ أَرْبَعًا يَتَخَبَّطُنِي  
الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَرْبَعِ أَمْوَاتٍ فِي سَبِيلِكَ مُدْبِرًا  
وَأَعُوذُ بِكَ أَرْبَعًا أَمْوَاتٍ لَدَيْعًا.<sup>289</sup>

O Allāh, I seek refuge in You from being buried under a wall. I seek Your refuge from dying by falling from a great height, and I seek Your refuge from grieve and drowning, being burnt or dying of old age. I seek Your shelter from being under the control of the Satan at the time of death, from dying in a state of turning away from a fight in Your name and from being stung by a harmful creature.

### ***Prayer for Deliverance from Starvation and Breach of Trust***

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ. فَإِنَّهُ يَبْسُ الصَّحِيحُ وَأَعُوذُ بِكَ مِنَ  
الْخِيَانَةِ، فَإِنَّهَا يَبْسُ الْبِطَانَةُ.<sup>290</sup>

O Allāh, I seek refuge in You from hunger, which is a very bad companion. I seek refuge in You

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from breach of trust, as it is not possible to have an enemy worse than this, closer to man.

### *Prayer for Morning Journeys*

Ḥadrat Ṣakhr Al-Ghāmidī<sup>ra</sup> has told us this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا۔<sup>291</sup>

O *Allāh*, bless the morning journeys of my people.

### *Prayer for Forgiveness of Anṣār and the Mahājir*

Ḥadrat Anas bin Mālik<sup>ra</sup> has related this prayer of the Holy Prophet<sup>sa</sup>

اللَّهُمَّ لَا عَيْشَ إِلَّا الْآخِرَةَ فَاعْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ۔<sup>292</sup>

O *Allāh*, the real life is the life Hereafter, so forgive the *Anṣār* (local people of Madīnah) and the *Mahājir*(Migrants).

### *Prayer for Enemies' Defeat at the Battle of Aḥzāb*

Ḥadrat ‘Abdullāh bin Abī Aufā<sup>ra</sup> has related the prayer which the Holy Prophet<sup>sa</sup> recited at the battle of Aḥzāb:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، إِهْزِمِ الْأَحْزَابَ اللَّهُمَّ  
إِهْزِمْهُمْ وَزَلْزِلْهُمْ۔<sup>293</sup>

O *Allāh*, Revealer of the Holy Book (*Qur’ān*), and the Quick Reckoner, defeat the armies of this enemy. O *Allāh*, make them withdraw and unsettle them.

### *Prayer for Prosperity for Family and Followers*

Ḥadrat Abū Hurairah<sup>ra</sup> has related this prayer of the Holy Prophet<sup>sa</sup>.

اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ فِي الدُّنْيَا قَوْتًا۔<sup>294</sup>

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O *Allāh*, do not deprive the progeny of Muḥammad<sup>sa</sup> of “*qūt*” (That much sustenance which would keep them alive).

### *Prayers for the Caliphs and Rulers of Muslims*

Ḥaḍrat ‘Alī<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup> for the caliphs who were to succeed him:

اللَّهُمَّ ارْحَمْ خُلَفَائِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي يَرُورُونَ أَحَادِيثِي  
وَسُنَّتِي وَيُعَلِّمُونَهَا النَّاسَ.<sup>295</sup>

O *Allāh*, have mercy on the caliphs who would succeed me. They shall narrate my traditions and 'sunnah' and instruct people in those matters.

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ مَنْ وُلِيَ مِنْ أُمَّتِي شَيْئاً فَشَقَّ عَلَيْهِمْ فَاشْفُقْ عَلَيْهِ، وَمَنْ وُلِيَ مِنْ  
أُمَّرَأَتِي شَيْئاً فَارْفُقْ بِهِمْ فَارْفُقْ بِهِ.<sup>296</sup>

O *Allāh*, be harsh on the ruler who governs the affairs of my followers harshly and be kind to the ruler who treats my people kindly.

### *Heartfelt Supplication at the Journey to Ṭā’if*

Ḥaḍrat ‘Abdullāh bin Ja‘far<sup>ra</sup> relates that after the death of Ḥaḍrat Abū Ṭālib, the Holy Prophet<sup>sa</sup> went to Ṭā’if with the message of *Islām*. People of Ṭā’if did not accept this message. The Holy Prophet<sup>sa</sup> offered two *rak‘āt* of *ṣalāt* under the shade of a tree and with deep anguish in his heart he supplicated his Master in these words:

اللَّهُمَّ إِنَّكَ أَسْكُوُ صُعْفُ قُوَّتِي، وَقَلَّةُ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ، يَا  
أَرْحَمَ الرَّحِيمِينَ إِلَى مَنْ تَكَلَّمْتَنِي؟ إِلَى عَدُوِّ يَتَّجِهْتَنِي أَمْرًا إِلَى قَرِيبٍ مَلَكَتَهُ  
أَمْرِي؟ إِنْ لَمْ تَكُنْ سَاخِطًا عَلَيَّ فَلَا أَبَالِي، غَيْرَ أَنَّ عَافِيَتَكَ أَوْسَعُ لِي  
أَعُوذُ بِنُورِ وَجْهِكَ الْكَرِيمِ الَّذِي أَضَاءَتْ لَهُ السَّمَوَاتُ وَالْأَرْضُ،

وَأَشْرَقَتْ لَهُ الظُّلُمَاتُ، وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ، أَسْتَجِلُّ عَلَى  
عَضْبِكَ أَوْ تَنْزِلَ عَلَيَّ سُحُطَكَ، وَلَكَ الْعُتْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِكَ.<sup>297</sup>

O *Allāh*, to You alone I tell the story of my weakness, lack of planning and of being humiliated among the people. O the most Merciful of all who show mercy, to whom would You give control over me? Would You hand me over to my enemy who would destroy me? Or would You entrust me to someone close to me? Whom would You give control over my affairs? If You are not angry with me then I do not care for anyone else. But I am still in need of Your all-encompassing protection. I seek refuge in Your bright countenance which lights up the Heavens and the earth, dispels all darkness and which puts all the affairs of this life and the life Hereafter, in order. I seek Your shelter from Your wrath and incurring Your displeasure. O Master You do what You will and all the power and authority belongs to You.

### *Prayer for Achieving a Humble Self*

Ḥaḍrat Abū Hurairah<sup>ra</sup> has related this prayer of the Holy Prophet<sup>sa</sup>:

اللَّهُمَّ أَحْبِبْنِي مُسْكِينًا وَتَوَقَّعْنِي مُسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ  
وَإِنَّ أَسْفَى الْأَشْيَاءِ مَنْ اجْتَمَعَ عَلَيْهِ فَقْرُ الدُّنْيَا وَعَذَابُ الْآخِرَةِ.<sup>298</sup>

O *Allāh*, make me live as a humble person, cause me to die as a humble person and resurrect me from amongst the poor people. Surely, he is the most unfortunate on whom the poverty of this

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world and the punishment of the life Hereafter are combined.

### *Prayer for becoming Special Servants of God*

Members of ‘Abdul Qais delegation (which came from Yemen to visit the Holy Prophet<sup>sa</sup> in Madīnah) relate that they heard the Holy Prophet<sup>sa</sup> say this prayer:

اللَّهُمَّ اجْعَلْنَا مِنْ عِبَادِكَ الْمُتَّحِينَ الْغُرِّ الْمُحَجَّيْنَ الْوَفِدِ  
الْمُتَّقِيْنَ<sup>299</sup>۔

O *Allāh*, include us in Your chosen servants, whose foreheads are bright and shining. Make us a part of the group which is accepted.

They asked "O Messenger of *Allāh*, what is meant by the chosen servants?" He replied, "God's pious and righteous servants, and by *غُرِّ الْمُحَجَّيْنَ* means those people whose limbs would be bright from doing ablution. By *وَفِدُ الْمُتَّقِيْنَ* means those followers who would enter heaven in the company of their Prophet.

### *Supplications with Allāh's Holy Names*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates she heard the Holy Prophet<sup>sa</sup> offering this prayer:

اللَّهُمَّ بِاسْمِكَ الظَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِّ إِلَيْكَ الَّذِي إِذَا  
دُعِيَ بِهِ، أَجَبْتَ وَإِذَا سُئِلَ بِهِ، أُعْطِيَ وَإِذَا اسْتُرْجِحَ بِهِ، رَحِمْتَ وَإِذَا  
اسْتُفْرِجَتْ بِهِ، فَرَّجْتَ<sup>300</sup>۔

O *Allāh*, I beg in the name of Your Holy, Pure, Blessed and most Lovable name. You accept prayers when they are offered in that name. When the request is made in this name You grant it. When Your mercy is sought with this name You bestow mercy. In times of trial when

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supplicated with this name You remove the affliction.

### *A Comprehensive prayer*

Ḥaḍrat Abū Umāmah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> came to our meeting; we stood up as a mark of respect and made a request for prayers. He prayed for us. We then requested for more prayers. He replied that all the prayers for you are included in these words. The words are:

اَللّٰهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا وَاَدْخِلْنَا الْجَنَّةَ وَخِجَّتَنَا مِنَ النَّارِ وَاَصْلِحْ لَنَا شَاغَاتِنَا كُلَّهَا<sup>301</sup>

O *Allāh*, forgive us, have mercy on us, be pleased with us, accept our prayers and our worship, grant us entry into Paradise, save us from the Fire and bestow success upon all our affairs.

### *Prayer on Acceptance of Supplications*

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said, "When you know that your prayers have been accepted, what stops you from offering this prayer? For example recovery after illness or successful return from travels. You should offer this prayer:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِعِزَّتِهِ وَجَلَّالِهِ تَتِمُّ الصَّالِحَاتُ<sup>302</sup>

All praise belongs to *Allāh*. With whose Honour and Glory every good deed is accomplished.

### *Prayer for Righteous End*

Ḥaḍrat Busr bin Arṭāh<sup>ra</sup> relates that he heard the Holy Prophet<sup>sa</sup> recite this prayer.

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْر كُلِّهَا وَاَجِرْنَا مِنْ خُرْبِي الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ<sup>303</sup>

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O *Allāh*, conclude all our affairs in the best manner. Save us from the humiliation of this world and punishment of life after death.

### *Allāh's Beautiful Names and the Acceptance of Prayer.*

Once the Holy Prophet<sup>sa</sup> told Ḥaḍrat ‘Ā’ishah<sup>ra</sup>, "I know one such attribute of *Allāh*, that if we pray by saying this attribute, our prayers are accepted." Ḥaḍrat ‘Ā’ishah<sup>ra</sup> eagerly asked him to tell her that attribute of God. The Holy Prophet<sup>sa</sup> said, "In my view it is not proper to tell it to anyone." So he refused. Ḥaḍrat ‘Ā’ishah<sup>ra</sup> became cross and sat on one side hoping that the Holy Prophet<sup>sa</sup> would inform her of this attribute of God. When the Holy Prophet<sup>sa</sup> did not tell her for some time, in expectation she came and stood by him, kissed his forehead and pleaded with him to tell her this attribute of God. The Holy Prophet<sup>sa</sup> said, "‘Ā’ishah the real reason for not telling is that it is not proper to ask for worldly things with this attribute of God."

Ḥaḍrat ‘Ā’ishah<sup>ra</sup> was upset; she performed ablution and spread the prayer mat. She started to pray loudly, so that the Holy Prophet<sup>sa</sup> could hear it. She prayed, "O Lord, I beseech You with Your holy names and magnificent attributes, the ones that I know and also the ones that I do not know. Forgive the sins of Your humble servant."

The Holy Prophet<sup>sa</sup> was sitting nearby and was smiling. He said, "O ‘Ā’ishah<sup>ra</sup>, surely that attribute of God is included in the names which you have enumerated."<sup>304</sup>

The acceptance of prayers has a special link with Divine attributes. God Almighty has said, *وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا*, (Al-A‘rāf 7:181) "*Allāh* has pure names and beautiful

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attributes. Memorise them and when remembering *Allāh*, make your supplications with His names."

Ḥaḍrat Abū Hurairah<sup>ra</sup> relates the Holy Prophet<sup>sa</sup> said that God has ninety nine names. A person who memorises them and keeps them in his mind, is Heaven bound.<sup>305</sup>

### *Allāh's Beautiful Names.*

The Holy	الْقُدُّوسُ	<i>Allāh</i>	اللَّهُ
The Source of Peace	السَّلَامُ	The Lord	الرَّبُّ
The Bestower of Security	الْمُؤَمِّنُ	The Gracious	الرَّحِيمُ
The Protector	الْمُهَيِّمُ	The Merciful	الرَّحِيمُ
The Mighty	الْعَزِيزُ	The Sovereign	الْمَلِكُ
The Incomprehensible	الْغَيْبُ	The Subduer	الْمُجِيبُ
The All Aware	الْحَكِيمُ	The Exalted	الْمُسْتَكْبِرُ
The Forbearing	الْحَنِيفُ	The Creator	الْقَائِلُ
The Great	الْعَظِيمُ	The Maker	الْبَارِئُ
The Most Forgiving	الْعَفُورُ	The Fashioner	الْمُصَوِّرُ
The Most Appreciating	الشَّكُورُ	The Great Forgiver	الْعَفَّارُ
The High	الْعَلِيُّ	The Most Supreme	الْقَهَّارُ
The Incomparably great	الْكَبِيرُ	The Bestower	الْوَهَّابُ
The Guardian	الْحَافِظُ	The Great Sustainer	الرَّزَّاقُ
The Preserver	الْمُتِينُ	The Opener	الْقَاتِلُ
The Reckoner	الْحَسِيبُ	The All Knowing	الْعَلِيمُ
The Lord of Majesty	الْجَبِيلُ	The Controller	الْقَابِضُ
The Noble	الْكَرِيمُ	The Enlarger	الْبَاسِطُ
The Watchful	الرَّقِيبُ	The Depressor	الْحَافِضُ
The Answerer of Prayers	الْمَجِيبُ	The Exalter	الرَّافِعُ
The Bountiful	الْوَاسِعُ	The Bestower of Honour	الْمُجْزِلُ
The Wise	الْحَكِيمُ	The Abaser	الْمُذِلُّ
The Loving	الْوَدُودُ	The All Hearing	السَّمِيعُ



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The Lord of Honour	الْمَجِيدُ	The All Seeing	الْبَصِيرُ
The Raiser of the dead	الْبَاعِثُ	The Wise Judge	الْحَكَمُ
The Witness	الشَّهِيدُ	The Just	الْعَدْلُ
The First	الْأَوَّلُ	The True	الْحَقُّ
The Last	الْآخِرُ	The Disposer of Affairs	الْمُوكِلُ
The Manifest	الظَّاهِرُ	The Powerful	الْقَوِيُّ
The Hidden	الْبَاطِنُ	The Strong	الْمَتِينُ
The Ruler	الْوَالِيُّ	The Friend	الْوَلِيُّ
The Most High	الْمُتَعَالِيُّ	The Praiseworthy	الْحَمِيدُ
The Beneficent	الْبَرُّ	The Recorder	الْمُحِصِّيُّ
The Oft Returning with compassion	الرَّحِيمُ	The Beginner of Life	الْمُبْدِيُّ
The Avenger	الْمُنْتَقِمُ	The Repeater of Life	الْمُجِيدُ
The Effacer of Sins	الْمُحْوِيُّ	The Life Giver	الْمُحْيِيُّ
The Compassionate	الرَّحِيمُ	The Destroyer	الْمُهْلِكُ
The Lord of Sovereignty	مَالِكِ الْمُلْكِ	The Living	الْحَيُّ
The Lord of Majesty and Bounty	ذُو الْجَلَالِ وَالْإِكْرَامِ	The Self Subsisting All Sustaining	الْقَيُّومُ
The Equitable	الْقَاسِطُ	The Discoverer	الْمُوجِدُ
The Gatherer	الْجَامِعُ	The Glorious	الْمُجَادُّ
The Self Sufficient	الْمُغْنِيُّ	The One	الْوَاحِدُ
The Enricher	الْمُغْنِيُّ	The Independent	الْمُصَمِّدُ
The Withholder	الْمَبْنِيءُ	The Possessor of Power	الْقَادِرُ
The Inflictor of Punishment	الْمُنَاقِصُ	The Omnipotent	الْمُتَعَدِّدُ
The Benefactor	الْمُنَافِعُ	The Provider of means of Progress	الْمُقَدِّمُ
The Light	النُّورُ	The Postponer	الْمُؤَخِّرُ
	The Guide		الْهَادِيُّ
	The Organiser		الْمُبْدِيُّ
	The Saviour		الْبَاقِيُّ
	The Inheritor		الْوَارِثُ
	The Director to the right way		الرَّشِيدُ

*Prayer at Finishing Qur'ān*

Ḥadīrat Ḥudhaifah<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> used to recite this prayer upon finishing the *Qur'ān*:

اللَّهُمَّ ارْحَنِي بِالْقُرْآنِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً اللَّهُمَّ  
ذَكِّرْني مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ  
وَأَطْرَافِ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ-

(Iḥyā' ul-'Ulūmid-dīn Lil Ghazālī, vol.1, page 278, published in Beirut)

O *Allāh*, have Mercy on me with the medium and basis of the *Qur'ān*. Make the *Qur'ān* a leader, a light, guidance and mercy for me. O *Allāh*, whatever I forget make me remember it and whatever I am unable to understand, make me comprehend it. Enable me to recite it during the day and the night. O Lord of the Universe, make *Qur'ān* an authentic guidance for me.

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- <sup>45</sup> Sunan Tirmadhī, Kitābud-Da‘wāt, chapter 86.
- <sup>46</sup> Sunan Tirmadhī, Kitābud-Da‘wāt, chapter 74.
- <sup>47</sup> Sunan Tirmadhī, Kitābud-Da‘wāt, chapter 73.
- <sup>48</sup> Bukhārī Kitābud-Da‘wāt, Bābud-Du‘ā’ ‘Indal-Khalā’.
- <sup>49</sup> Sunan Tirmadhī, Kitābut-Ṭahārah, Bābo mā yaqūlo idhā Kharaja minal-khalā’.
- <sup>50</sup> Sunan Ibne Mājah, Kitābut-Ṭahārah wa sunanihā, Bābo mā idhāKharaja minal-khalā’.
- <sup>51</sup> Sunan Tirmadhī, Kitābut-Ṭahārah, Bābo fī mā yoqālo ba ‘dil-wuḍū’.
- <sup>52</sup> Muslim Kitābuṣ-Ṣalāt, Bābo Istihbābil-Qaul mithla Qaulil-Muadhdhine liman Sami‘ahū.
- <sup>53</sup> Bukhārī Kitābul-Adhān, Bābud-Du‘ā’ ‘Indan-Nidā’. Sunanul Kubrā lil-Beihqī, vol.1 page.410.
- <sup>54</sup> Sunan Ibne Mājah, Kitābul-Masājid, Bābul-Mashyi ilaṣ-Ṣalāt.
- <sup>55</sup> Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābo mā yaqūlohur-Rajul ‘Inda Dukhūlil-Masjid.
- <sup>56</sup> Sunan Ibne Mājah, Kitābul-Masājid, Bābud-Du‘ā’ ‘inda Dukhūlil-Masjid. Tuḥfatudh-Dhākirain li-Shaukānī, vol.1 page.145.
- <sup>57</sup> Sunan Tirmadhī, Kitābuṣ-Ṣalāt, Bābo fīmā yaqūlo ‘Inda Dukhūlil-Masjid. Tuḥfatudh-Dhākirain li-Shaukānī, vol.1 page.146.
- <sup>58</sup> Muslim, Kitābo-Ṣalātil-Musāfirīn, Bābud-Du‘ā’ fiṣ-Ṣalātil-Lail wa Qiyāmihi.
- <sup>59</sup> Sunan Tirmadhī, Kitābuṣ-Ṣalāt, Bābo mā yaqūlo ‘Inda iftitāhiṣ-Ṣalāt.
- <sup>60</sup> Bukhārī, Kitābo Ṣifatiṣ-Ṣalāt, Bābo mā yaqūlo ba ‘dat-Takbīr.
- <sup>61</sup> Sunan Tirmadhī, Kitābuṣ-Ṣalāt, Bābut-Tasbīḥ fir-Rukū‘i was-Sujūd.
- <sup>62</sup> Muslim, Kitābuṣ-Ṣalāt, Bābo mā yaqūlo fir-Rukū‘i was-Sujūd.
- <sup>63</sup> Bukhārī, Kitābo-Ṣifatiṣ-Ṣalāt, Bābud-Du‘ā’ fir-Rukū‘i.
- <sup>64</sup> Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābo mā yaqūlohur-Rajule fī Rukū‘ihī wa-Sujūdihi.
- <sup>65</sup> Nasa‘i, Kitābo Ṣifatiṣ-Ṣalāt, Bābo Nau‘in Ākhar minadh-Dhikri fir-Rukū‘i.
- <sup>66</sup> Muslim, KitābuṣṢalāt, Bābo mā yaqūlo idhā Rafa‘a Ra’sahu minar-Rukū‘i.
- <sup>67</sup> Bukhārī, Kitābo Ṣifatiṣ-Ṣalāt, Bābo Faḍl *Allāhumma* Rabbanāwalakal-Ḥamd.
- <sup>68</sup> Bukhārī, Kitābo Ṣifatiṣ-Ṣalāt, Bābo Faḍl *Allāhumma* Rabbanā walakal-Ḥamd.
- <sup>69</sup> Tirmadhī, Kitābuṣ-Ṣalāt, Bābut-Tasbīḥe fir-Rukū‘i was-Sujūd.
- <sup>70</sup> Muslim, Kitābuṣ-Ṣalāt, Bābud-Du‘ā’ fis-Sujūd.
- <sup>71</sup> Muslim, Kitābuṣ-Ṣalāt, Bābo mā yaqūlo fir-Rukū‘i was-Sujūd.
- <sup>72</sup> Muslim, Kitābo Ṣalātil-Musāfirīn, Bābud-Du‘ā’ fiṣṢalātil-Laile wa Qiyāmihi.
- <sup>73</sup> Muslim, Kitābo Ṣalātil-Musāfirīn, Bābud-Du‘ā’ fiṣṢalātil-Laile wa Qiyāmihi.
- <sup>74</sup> Sunan Ibne Mājah, Kitābo Iqāmatis-Ṣalāte, Bābo mā yaqūlo Baines-Sajdatain. Mustadrik Lil-Ḥākim, vol.1 page.262.271.
- <sup>75</sup> Bukhārī, Kitāb Ṣifatiṣ-Ṣalāt, Bābut-Tashahhud fil-Ākhirah.
- <sup>76</sup> Bukhārī, Kitābul-Anbiyā’, Bābo Qaulillāhe Wattakhadhhallo Ibrāhima Khalīlā.
- <sup>77</sup> Bukhārī, Kitābud-Da‘wāt, Bābo Qaulin-Nabiyyi<sup>sa</sup> Rabbanā Ātinā fiddunyā.
- <sup>78</sup> Bukhārī, Kitābo Ṣifatiṣ-Ṣalāt, Bābud-Du‘ā’ Qablis-Salām.
- <sup>79</sup> Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābut-Tashahhud.
- <sup>80</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlur- Rajulo idhā Ta‘arra minal-Lail.

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- <sup>81</sup> Bukhārī, Kitābut-Tahajjud, Bābut-Tahajjud bil-Lail.
- <sup>82</sup> Nasa’ī, Kitābo Qiyāmil-Laili wa Tatawwu’in-Nahār, Bābo dhikri māyustaftaḥo bihil-Qiyām.
- <sup>83</sup> Sunan Tirmadhī, Kitābud-Da’wāt, Bābo Du‘ā’i Umme Salamah.
- <sup>84</sup> Muslim, Kitābo Ṣalātil-Musāfirīn, Bābud-Du‘a’ fī Ṣalātil-Laili wa Qiyāmihī.
- <sup>85</sup> Nasa’ī, Kitābo Qiyāmil-Laili wa Tatawwu’in-Nahār, Bābo Dhikri mā Yustaftaḥo bihil-Qiyām.
- <sup>86</sup> Sunan Tirmadhī, Kitābuṣ-Ṣalāt, Bābo mā yaqūlo ‘Inda iftitāḥiṣ-Ṣalāt.
- <sup>87</sup> Bukhārī, Kitābud-Da’wāt, Bābud-Du‘ā’ fīṣ- Ṣalāt.
- <sup>88</sup> Sunan Tirmadhī, Kitābud-Da’wāt, Bābo fī man yaqra’ul-Qur’ān ‘Indal-manām.
- <sup>89</sup> Nasa’ī, Kitābo Ṣifatiṣ-Ṣalāt, Bābo Nau’in Ākhar minad-Du‘ā’. Ḥadīth No. 1305.
- <sup>90</sup> Abū Dāwūd, Kitābul-witr, Bābul-Qunūt fil-witr. Sunan Nasa’ī, Kitābo Qiyāmil-Laili, Bābud- Du‘ā’o fil-witr.
- <sup>91</sup> Toḥfatul-Fuqahā’, Bābo Ṣalātil-witr, published in Damascus.
- <sup>92</sup> Muslim, Kitābul-Masājid, Bābo Istihbābidh-Dhikr ba‘daṣ-Ṣalāt.
- <sup>93</sup> Muslim, Kitābul-Masājid, Bābo Istihbābidh-Dhikr ba‘daṣ-Ṣalāt.
- <sup>94</sup> Bukhārī, Kitābud-Da’wāt, Bābud-Du‘ā’ ba‘daṣ-Ṣalāt.
- <sup>95</sup> Bukhārī, Kitāb Ṣifatiṣ-Ṣalāt, Bābo man lum yaridis-*Salām* ‘alal-Imām.
- <sup>96</sup> Muslim, Kitābudh-Dhikr, Bābut-Tasbīḥ awalān-nahār wa ‘indan-naum.
- <sup>97</sup> Musnad Aḥmad bin Ḥambal, Vol. 2 page.35, Ḥadīth 7999.
- <sup>98</sup> Bukhārī, Kitābud-Da’wāt, Bābo Faḍlut-Tasbīḥ.
- <sup>99</sup> Bukhārī, Kitābud-Da’wāt, Bāb Qaulo La Ḥaula walā Quwata. Majma‘iz-Zawāi’d, vol.7 p.523.
- <sup>100</sup> Abū Dāwūd, Kitābul-witr, Bābo fil-Istighfār.
- <sup>101</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā aṣbaḥa.
- <sup>102</sup> Kitābud-Du‘ā’, Vol. 3 page.1480 from Ṭabarānī, published in Beirut.
- <sup>103</sup> Tirmadhī, Kitābul-Witr, Bāb S mā yaqūlo idhā Qāma minal-Lail ilaṣ-Ṣalāt.
- <sup>104</sup> Tirmadhī, Kitābul-witr, Bābo Ṣalātil-Ḥājjah.
- <sup>105</sup> Tirmadhī, Kitābul-witr, Bābo Ṣalātil-Istikhārah, Ibne Mājah Kitābus-Ṣalāt, Bāb Ma ja’a fis-Ṣalāti.
- <sup>106</sup> Tirmadhī, Kitābul-witr, Bābo Ṣalātit-Tasbīḥ.
- <sup>107</sup> Tirmadhī, Kitābul Aṭ‘imah, Bābut Tasmīyah ‘alaṭ-Ṭ‘ām.
- <sup>108</sup> Tirmadhī, Abwābul-Birri, Bābo māJā’a fil-Mutashabbi’i bimā lam yu‘ṭah.
- <sup>109</sup> Bukhārī, Kitābo bad’il-khalq, Bābo Khairo Mālil-Muslimi Ghanamun yatba’o bihā sha’afal-Jibāl.
- <sup>110</sup> Abū Dāwūd, Kitābul-Adab Bābo mā Yuqālo ‘indal-Ghaḍab.
- <sup>111</sup> Tirmadhī, Da’wāt, Bābo mā Yaqulo Idhā Ra’ā Ru’yā Yakrahohā.
- <sup>112</sup> Tirmadhī, Abwābul-Ādāb, Bābo māJā’a fil Tashmitil-‘Āṭis.
- <sup>113</sup> Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābo mā yaqūlar-Rajulo fī Rukū’ihī wa Sujūdihi.
- <sup>114</sup> Muslim, Kitābo Ṣalātil-Musāfirīn, Bābo istiḥbābi taṭwīlil-Qir’ah fīṢalātil-Lail.
- <sup>115</sup> Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābut-Tamīni warā’al Imām.
- <sup>116</sup> Al-Itqān, vol.1 page.107. Faṣl fī kaifiyyatil-Akhdh.

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- <sup>117</sup>Tirmadhī, Kitābut-Tafsīr, Tafsīr SūrahAr-Raḥmān.  
<sup>118</sup>Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābo mā yaqūlur Rajulo fī Ruku‘ihi wa Sujūdihi.  
<sup>119</sup>Abū Dāwūd, Kitābuṣ-ṢalātBābud-Du‘ā’ fiṣ-Ṣalāt.  
<sup>120</sup>Abū Dāwūd, Kitābuṣ-Ṣalāt, Bābud-Du‘ā’ fiṣ-Ṣalāt.  
<sup>121</sup>Abū Dāwūd, Kitābuṣ-ṢalātBābo Miqdāro Ruku‘ was-sajdah.  
<sup>122</sup>Bukhārī, Kitābut-Tafsīr, Bābo TafsīrSūrah An-Naṣr.  
<sup>123</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo fīSujūdil-Qur‘ān.  
<sup>124</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo fīSujūdil-Qur‘ān.  
<sup>125</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo ‘inda ro’yatil-Hilāl.  
Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlur-Rajul idhā Ra‘al-Hilāl.  
<sup>126</sup>Kanz-ul-'Ummāl vol. 7 page.79  
<sup>127</sup>Abū Dāwūd, Kitābuṣ-Ṣaum Bābul-Qaul ‘indal-İftār.  
<sup>128</sup>Mustadrak Ḥākim, Kitābuṣ-Ṣaum, vol. 1 page.583.  
<sup>129</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 85.  
<sup>130</sup>Bukhārī, Kitābul-Ḥajj, Bābut-Talbiyah.  
<sup>131</sup>Al-Mu‘jamul-Ausaṭ liṭ-Ṭabarānī, Vol.6 page.183.  
<sup>132</sup>Abū Dāwūd, Kitābul-manāsik, Bābud-Du‘ā’ fiṭ-Ṭawaf.  
<sup>133</sup>Muṣannaf Ibne Abī Shaibah vol,10 page.367.  
<sup>134</sup>Muslim, Kitābul-Ḥajj, Bābo Ḥajjatin-Nabiyyi<sup>sa</sup>.  
<sup>135</sup>Mu‘aṭṭā, Kitābul-Ḥajj, Bābul Balā’ biṣ-Ṣafā fiṣ-Sa‘ye.  
<sup>136</sup>Majma‘uz zawā’id vol.3 page.560. Mu‘jamul-Kabīr, vol,11 page.174.  
<sup>137</sup>Kitābud-Da‘wāt liṭ-Ṭabarānī, ramiyul-Jamarāt min Baṭnil-wādī, Vol. 2 page.1209, published in Beirut.  
<sup>138</sup>Kitābud-Da‘wāt liṭ-Ṭabarānī, Vol. 2 page.1209, published in Beirut.  
<sup>139</sup>Musnad Aḥmad bin Ḥambal, vol,2 page.75.  
<sup>140</sup>Muṣannaf Ibne Abī Shaibah, vol.2 page.206.  
<sup>141</sup>AlMustadrak lil-Ḥākim, vol,1 page.299.  
<sup>142</sup>AlMustadrak lil-Ḥākim, vol,1 page.298.  
<sup>143</sup>Majma‘uz zawā’id vol.2 page.206  
<sup>144</sup>Majma‘uz zawā’id vol.6 page.201  
<sup>145</sup>Musnad Aḥmad bin Ḥambal, vol,5 page.92.  
<sup>146</sup>Muslim, Kitābul-Jumu‘ah, Bābo takhffifiṣ-Ṣalāt wal khuṭbah.  
<sup>147</sup>Muslim, Kitābul-Jumu‘ah, Bābo Takhffifiṣ Ṣalāt. Tirmadhī, Kitābun-Nikāḥ, Bābo Khuṭbatin-Nikāḥ. Abū Dāwūd, Kitābun-Nikāḥ, Bābo Khuṭbatin-Nikāḥ .  
<sup>148</sup>Muslim, Kitābul-‘Idain Bāb 1  
<sup>149</sup>Nasa’i, Kitābo Ṣalātil-‘Idain, Bāb kaifal-khuṭbah.  
<sup>150</sup>Abū Dāwūd, Kitābun-Nikāḥ, Bābo fī Khuṭbatin-Nikāḥ.  
<sup>151</sup>Tirmadhī, Kitābun-Nikāḥ, Bābo Khuṭbatin-Nikāḥ. Ibne Mājah, Kitābun-Nikāḥ, Bābo Khuṭbatin-Nikāḥ.  
<sup>152</sup>Muslim Kitābuṣ-Zakāt, Bābul haththi ‘alaṣ-Ṣadaqati walau bishiqqe tamratin.  
<sup>153</sup>Tārikhul Khulafā’ lis-Siyūṭī page.244  
<sup>154</sup>Mustadarak Ḥākim, vol,1 page.441.  
<sup>155</sup>Mustadarak Ḥākim, vol,2 page.356.  
<sup>156</sup>Mustadarak Ḥākim, vol,4 page.120.  
<sup>157</sup>Abū Dāwūd, Kitābul-Aṭ‘imah, Bāb Tasmiyato ‘alaṭ Ṭa‘ām.

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- <sup>158</sup>Tirmadhī, Kitābud-Da‘wāt Bābo mā yaqūlo idhā faragha minat-Ṭ‘ām.  
<sup>159</sup>Abū Dāwūd, Kitābul-Aṭ‘imah, Bābo mā yaqūlur-Rajulo idhāt‘ama.  
<sup>160</sup>Bukhārī, Kitābul-Aṭ‘imah, Bābo mā yaqūlo idhā faragha minat-Ṭ‘āmihi.  
Tirmadhī, Kitābul-Aṭ‘imah, Bābo mā yaqūlo idhā faragha minat-Ṭ‘āmihi.  
<sup>161</sup>Abū Dāwūd, Kitābul-libās, Bābo mā yaqūlo idhā labisa thauban Jadīdan.  
<sup>162</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo idhā Akalaṭ-Ṭ‘a‘ām.  
<sup>163</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo idhā Akalaṭ-Ṭ‘a‘ām.  
<sup>164</sup>Abū Dāwūd, Kitābul-libās, Bābo mā yaqūlo idhā labisa Thauban Jadīdan.  
<sup>165</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 108. Abū Dāwūd, Kitābul-libās, Bābo mā yaqūlo idhā labisa Thauban Jadīdan.  
<sup>166</sup>Musnad Aḥmad bin Ḥambal, Vol. 6 page.150, Published in Cairo.  
<sup>167</sup>Tirmadhī, Kitābud Da‘wāt, Bābo mā yaqūlo idhā kharaja min Baitihī. Abū Dāwūd, Kitābul-Adab Bābo mā yaqūlo idhā Kharaja min Baitihī.  
<sup>168</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Kharaja min Baitihī.  
<sup>169</sup>Kitābud-Du‘ā’ liṭ-Ṭabarānī, vol. 2, page.1128, Published in Beirut.  
<sup>170</sup>Bukhārī, Kitābud-Da‘wāt, Bābud-Du‘ā’ idhā asfara au raja‘a.  
<sup>171</sup>Tirmadhī, Kitābud-Da‘wāt Bābo mā yaqūlo idhā kharaja musāfirān. Abū Dāwūd, Kitābul-jihād, Bābo mā yaqūlur-Rajulo idhāṢafāra.  
<sup>172</sup>Muslim, Kitābul-Ḥajj, Bābo mā yaqūlo idhā Rakaba ilāṢafaril-Ḥajj.  
<sup>173</sup>Muslim, Kitābudh-Dhikr wad-Du‘ā’ wat-Taubah, Bābut-Ta‘awwudh min sū’il-Qaḍā.  
<sup>174</sup>Abū Dāwūd, Kitābul-jihād Bābo mā yaqūlur-Rajulo idhā Nazalal-Manzil.  
<sup>175</sup>Musnad Aḥmad bin Ḥambal, Vol.3 page.239.  
<sup>176</sup>Abū Dāwūd, Kitābul-jihād, Bābo mā yud‘ā ‘indal-Liqā.  
<sup>177</sup>Abū Dāwūd, Kitābul-jihād, Bābud-Du‘ā’ ‘indal-widā‘.  
<sup>178</sup>Tirmadhī, Kitābud-Da‘wāt Bābo mā yaqūlo idhā-wada‘a insānan.  
<sup>179</sup>Mustadrik Ḥākīm, Kitābul-jihād, Vol.1 page.614.  
<sup>180</sup>Muslim, Kitābudh-Dhikr, Bābut-ta‘awwudh min sharri mā ‘Amala wa min sharri mā lam ya‘mal.  
<sup>181</sup>Muslim, Kitābudh-Dhikr, wad-Du‘ā’ Bābut-ta‘awwudh min sharri mā ‘Amala wa min sharri mā lam ya‘mal.  
<sup>182</sup>Ibne-Mājah, Kitābud Du‘ā’ Bābo mā yad‘ū Bihir-rajulo idhā asbaḥa wa idhā amsā.  
<sup>183</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 79.  
<sup>184</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.  
<sup>185</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 95, Ḥadīth 3529.  
<sup>186</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.  
<sup>187</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.  
<sup>188</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.  
<sup>189</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.  
<sup>190</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo Du‘ā’e Umme Salamah.  
<sup>191</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā aṣbaḥa.  
<sup>192</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā aṣbaḥa.  
<sup>193</sup>Bukhārī, Kitābud-Da‘wāt, Bābo mā yaqūlo idhā aṣbaḥa.  
<sup>194</sup>Al-Mu‘jamul- Kabīr liṭ, Ṭabrānī, Vol. 17, P. 294.

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- <sup>195</sup> Bukhārī Kitābul-Istisqā', Bābul-istisqā' fī Khuṭbatil-Jumu'ah.  
<sup>196</sup> Abū Dāwūd, Kitābul-Istisqā', Bābo raf'il-yadain fil-Istisqā'.  
<sup>197</sup> Tirmadhī, Kitābud-Da'wāt, Bābo mā yaqūlo idhā sami'ar-Ra'd.  
<sup>198</sup> Muslim, Kitābul Istisqā', Bābut-Ta'awwudh 'inda ro'yatir-Riḥe wal-ghaimi wal-faraḥe bil-maṭar.  
<sup>199</sup> Bukhārī, Kitābul- Istisqā', Bābo mā Istisqā' fil-masjīdil-jāmi'.  
<sup>200</sup> Bukhārī, Kitābud-Da'wāt Bābo mā yaqūlo idhā nāma.  
<sup>201</sup> Bukhārī, Kitābud-Da'wāt Bābo waḍ'il yadil-yumnā Taḥta khaddil-yumnā.  
<sup>202</sup> Bukhārī, Kitābud-Da'wāt Bābo T'awwudh wal Qirā'ate 'indan-Naum.  
<sup>203</sup> Muslim, Kitābudh-Dhikr wad-Du'ā', Bābo mā yaqūlo 'indan-Naum.  
<sup>204</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo 'indan-Naum.  
<sup>205</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo 'indan-Naum.  
<sup>206</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo 'indan-Naum.  
<sup>207</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo 'indan-Naum.  
<sup>208</sup> Bukhārī, Kitābud-Da'wāt, Bābo mā yaqūlo idhā nāma.  
<sup>209</sup> Tirmadhī, Kitābud-Da'wāt, Bābud-Du'ā' idhā āwā ilā firāshihī.  
<sup>210</sup> Bukhārī, Kitābut-Tahajjud bil-lail, Bābo faḍli man ta'arra minallaile fa ṣallā.  
<sup>211</sup> Tirmadhī, Kitābud-Da'wāt, chapter 91, Ḥadīth 3523.  
<sup>212</sup> Mu'aṭṭā Imām Mālik, Kitābul-Jāmi, Bābo mā yu'maro minat-Ta'awwudh.  
<sup>213</sup> Abū Dāwūd, Kitābun-Nikāḥ, Bābo fī Jam'in-Nikāḥ.  
<sup>214</sup> Bukhārī, Kitābud-Da'wāt, Bābo mā yaqūlo idhā atā ahlahū.  
<sup>215</sup> Tirmadhī, Kitābul-Janā'iz, Bābut-Tashdid 'indal-maut.  
<sup>216</sup> Muslim, Kitābul-Janā'iz, Bābo fī ighmāḍil-mayyit.  
<sup>217</sup> Muslim, Kitābul-Janā'iz, Bābo mā yaqūlo 'indal- muṣībah.  
<sup>218</sup> Abū Dāwūd, Kitābul-Janā'iz, Bābud-Du'ā' lil-mayyit. Tirmadhī, Kitābul-Janā'iz, Bābmā yaqūlo fiṣ-Ṣalāt 'alal Mayyit.  
<sup>219</sup> Bukhārī, Kitābul-Janā'iz, Bāb yaqra'u Fatīḥatul Kitāb 'alal Janāzah. 'Aunil-Ma'būd, Kitābul-Janā'iz, Bāb ad-Duā'o lil-Mayyiti.  
<sup>220</sup> Tirmadhī, Kitābul-Janā'iz, Bābo mā yaqūlo idhā adkhalal-mayyit 'al-Qabre.  
<sup>221</sup> Nasa'i, Kitābul-Janā'iz, Bābul-Amr bil-Istighfār lil Mu'minīn.  
<sup>222</sup> Muslim, Kitābudh-Dhikr, Bābut-Ta'awwudh min sharre mā 'Amala.  
<sup>223</sup> Tirmadhī, Kitābud-Da'wāt, chapter 90.  
<sup>224</sup> Muslim, Kitābudh-Dhikr, Bābut-Ta'awwudh min sharre mā 'Amala .  
<sup>225</sup> Muslim, Kitābudh-Dhikr, Bābut-Ta'awwudh min sharre mā 'Amala.  
<sup>226</sup> Ibne Mājah, Kitābud-Du'ā', Bābud-Du'ā' bil-'Afwi wal 'Āfiyah.  
<sup>227</sup> Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣḥaḥa.  
<sup>228</sup> Al-'Ilāl al-Mutanahiyah, Kitābuz Zikr Bāb Ḥadītho fī Thawābe Astaghfār vol.2 page.837  
<sup>229</sup> Nasa'i, Kitābul-Isti'adhah, Bābul-Isti'adhah minal-'ijz.  
<sup>230</sup> Muslim, Kitābudh-Dhikr, Bābut-Ta'awwudh min Sharre mā 'amala .  
<sup>231</sup> Musnad Aḥmad bin Ḥambal, Vol. 6, page.129, published in Cairo.  
<sup>232</sup> Tirmadhī, Kitābo Tafsīril-Qur'ān, Bābo Sūrah Ṣād.  
<sup>233</sup> Tirmadhī, Kitābud-Da'wāt, chapter 67.  
<sup>234</sup> Musnad Aḥmad bin Ḥambal, Vol. 2, page.220 published in Cairo.  
<sup>235</sup> Abū Dā'ūd Kitābut Ṭibb Bābo fiṭ-Ṭairah

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- <sup>236</sup>Tirmadhī, Kitāb Tafsīr-il-Qur‘ān, Sūrah Al-mo‘minūn.
- <sup>237</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 80.
- <sup>238</sup>Musnad Aḥmad,, Vol. 4, Page.63, published in Cairo.
- <sup>239</sup>Mustadrak Ḥākim, Vol. 1, Page.542.
- <sup>240</sup>Muslim, Kitābul-Ḥajj, Bābo faḍlil-Madīnah wa Du‘āin-Nabiyyi<sup>sa</sup> fihā.
- <sup>241</sup>Musnad Aḥmad, Ḥadīth 8087, Vol. 2, Page.311, published in Cairo.
- <sup>242</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo fī Du‘āin-Nabiyyi<sup>sa</sup> fil-‘Afwi wal-‘Āfiyah.
- <sup>243</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo fil-‘Afwi wal-‘Āfiyah.
- <sup>244</sup>Tirmadhī, Kitābud-Da‘wāt, fid-Du‘āil-Ḥifz.
- <sup>245</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 89.
- <sup>246</sup>Mustadrak Ḥākim, Vol.1 Page.520.
- <sup>247</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 124, Ḥadīth 3586.
- <sup>248</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 111 Ḥadīth 3563.
- <sup>249</sup>Abū Dāwūd, Kitābul-Witr, Bābo fil-Isti‘ādah.
- <sup>250</sup>Mustadrak Ḥākim, Kitābud-Du‘ā’ wat-Takbīr wat-Tahlīl Vol. 1, P. 696, Ḥadīth 1898.
- <sup>251</sup>Muslim, Kitābudh-Dhikri, wad Du‘ā’,wat-taubah wal Istighfār, Bābo mā yaqūlo ‘Indan-naumi wa akhdhil maḍja‘e.
- <sup>252</sup>Bukhārī, Kitābuṭ-Ṭib, Bābo Mashīr-Rāqil wajhi bi yadihil-yumnā.
- <sup>253</sup>Muslim, Kitābus-Salām, Bābuṭ-Ṭib wal Marḍ war-Ruqā.
- <sup>254</sup>Ibne Mājah, Kitābuṭ-Ṭib, Bābo mā yu‘awwadho bihi minal-ḥumma.
- <sup>255</sup>Ibne Mājah, Kitābud-Ṭib, Bābo ma ‘awwadha bihin-Nabiyyo Ṣallallāho ‘alaihi Wasallam wa mā ‘awwadha bihi.
- <sup>256</sup>Abū Dāwūd, Kitābuṭ- Ṭib, Bābo kaifar-Ruqā.
- <sup>257</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 119.
- <sup>258</sup>Mustadrak Ḥākim, Vol.1, P.712
- <sup>259</sup>Bukhārī, Kitābul-Anbiyā’, Bābun-naslān fil Mashīyyi.
- <sup>260</sup>Musnad Aḥmad, Vol.3 Page.747.
- <sup>261</sup>Abū Dāwūd, Kitābul-Adab, Bābo mā yaqūlo idhā Aṣbaḥa.
- <sup>262</sup>Tirmadhī, Kitābud-Da‘wāt, Bābo mā yaqūlo idhā Ra‘ā muḥtalan.
- <sup>263</sup>Bukhārī, Kitābud-Da‘wāt, Bābut-Ta‘wwudh min Juhdīl-Balā.
- <sup>264</sup>Bukhārī, Kitābud-Da‘wāt, Bābud-Du‘ā’ ‘indal-karb.
- <sup>265</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 92.
- <sup>266</sup>Mustadrak Ḥākim, Vol.1 Page.509.
- <sup>267</sup>Al-Mu‘jamul-Kabīr, Vol.10 Page.169.
- <sup>268</sup>Musnad Aḥmad, Ḥadīth 1531 Vol. 3, P. 424, published in Cairo.
- <sup>269</sup>Mustadrak Ḥākim, Vol.1, P.525.
- <sup>270</sup>Mustadrak Ḥākim, Vol.1, P.523.
- <sup>271</sup>Bukhārī, Kitābud-Da‘wāt, Bābo Qaulin-Nabiyyi<sup>sa</sup>, *Allāhummaghfirilmā qaddamto.*
- <sup>272</sup>Abū Dāwūd, Kitābul-witr, Bābo fil-Istighfār.
- <sup>273</sup>Mustadrak Ḥākim, Vol.1, P.728.
- <sup>274</sup>Bukhārī, Kitābul-Maghāzī, Bābo maraḍin-Nabiyyi<sup>sa</sup>.
- <sup>275</sup>Mustadrak Ḥākim, Vol.1, P.545.
- <sup>276</sup>Tirmadhī, Kitābud-Da‘wāt, chapter 70, Ḥadīth 3483.



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- <sup>277</sup> Abū Dāwūd, Kitābul-Witr, Bābo fil-Isti‘ādhah.
- <sup>278</sup> Mu‘aṭṭā Imām Mālik, Kitābul-Jāmi‘, Bābo mā yu‘maro bihī minat-Ta‘awwudh.
- <sup>279</sup> Abū Dāwūd, Kitābul-Witr, Bābo mā yaqūlo idhā Khāfa Qauman.
- <sup>280</sup> Tirmadhī, Kitābud-Da‘wāt, Bābo Du‘āe Umme Salamah.
- <sup>281</sup> Abū Dāwūd, Kitābul-Witr, Bābo fil-Isti‘ādhah.
- <sup>282</sup> Musnad Aḥmad bin Ḥambal vol.5 page.243
- <sup>283</sup> Kitābud-Du‘ā’ liṭṭabarānī, Vol. 3, page.1468, published in Beirut.
- <sup>284</sup> Musnad Aḥmad, Vol.4 Page.403.
- <sup>285</sup> Muslim, Kitābur-Riqāq, Bābo Akthari Ahlil Jannatil-fuqarā’.
- <sup>286</sup> Mu‘aṭṭā Imām Mālik, Kitābul-Jāmi‘, Bābo mā yo‘maro bihī minat-Ta‘awwudh.
- <sup>287</sup> Tirmadhī, Kitābud-Da‘wāt, chapter 69, Ḥadīth 3482.
- <sup>288</sup> Kanzul-‘Ummāl, Vol.2, Page.184, Ḥadīth No. 3660.
- <sup>289</sup> Musnad Aḥmad, Vol. 3, page.427, published in Cairo.
- <sup>290</sup> Abū Dāwūd, Kitābul-Witr, Bābo fil-Isti‘ādhah.
- <sup>291</sup> Abū Dāwūd, Kitābul-jihād, Bābo fil-ibtikār fis-safar.
- <sup>292</sup> Bukhārī, Kitābo-Faḍā’ ilīṣṢaḥābah, Bābo Du‘āin-Nabiyyi<sup>sa</sup> lil-Anṣār.
- <sup>293</sup> Bukhārī, Kitābud-Da‘wāt, Bābud- Du‘ā’ ‘alal-mushrikīn.
- <sup>294</sup> Muslim Kitābuz-Zakāt, Bābo fil-kafafī wal Qanā‘ah.
- <sup>295</sup> Al-Jāmi‘ul-kabīr lis-Suyūṭī, Vol.1 Page.5125, Ḥadīth 124.
- <sup>296</sup> Muslim, Kitābul-Amārah, Bābo Faḍīlatil-Imāmil-‘Ādil wa ‘uqūbatil-jā’ir.
- <sup>297</sup> Kitābud-Du‘ā’ liṭṭabarānī, Vol. 2, page.1280 published in Beirut.
- <sup>298</sup> Tirmadhī, Kitābuz-Zuhd, Bābo Innal-Fuqarā’ il-Muhājirina yadkhuḷūnal-Jannah Qabla Aghniyā’ ihim.
- <sup>299</sup> Musnad Aḥmad bin Ḥambal, Vol. 3, page.431 published in Cairo.
- <sup>300</sup> Ibne Mājah, Kitābud-Du‘ā’, Bābo Ismillāhil-A‘zam.
- <sup>301</sup> Ibne Mājah, Kitābud-Du‘ā’, Bābo Du‘āir-Rasūlillāh<sup>sa</sup>.
- <sup>302</sup> Mustadrak Ḥākim, Vol. 1, page.730, Ḥadīth 1999.
- <sup>303</sup> Mustadrak Ḥākim, Vol. 3, page.591.
- <sup>304</sup> Ibne Mājah, Kitābud-Du‘ā’, Bābo Ismillāhil-A‘zam.
- <sup>305</sup> Tirmadhī, Kitābud Da‘wāt, chapter 83, Ḥadīth 3506. Ibne Mājah, Kitābud-Du‘ā’, Bābo Asmā’ illāhi ‘Azza wa Jall.

PRAYERS OF THE  
PROMISED MESSIAH<sup>as</sup>

### *Foreword*

Our master the Holy Prophet<sup>sa</sup> declared the Promised Messiah<sup>as</sup> as the saviour of the troubled times and said, “No one would have the power to confront the materialistic forces of those times. Then God will reveal to the Promised Messiah<sup>as</sup> to lead His servants to the safe haven of mount Ṭūr.” (Muslim Kitābul Fitan Bab Dhikrud Dajjāl)

As Ḥaḍrat Mūsā<sup>as</sup> (Moses) has prayed for his people at the base of mount Ṭūr, today with the blessings of the Promised Messiah<sup>as</sup>, his party would succeed.

The Promised Messiah<sup>as</sup> has said, “It is written about the Promised Messiah<sup>as</sup> that the non-believers will perish with his prayers, meaning that he will destroy all opposition with his supplications. God has endowed prayer with great powers. He has revealed to me again and again that whatever will happen would be accomplished through the prayers alone.”

(Malfūzāt, Vol. 5, page 36)

The saints of the previous ages have written about the meanings of the name Imam Mahdi. He will be guided to a great secret. This great secret is prayer, which would be taught to him in this materialistic age when the world would deny miracles and extraordinary signs. It was revealed to him which encouraged him to pray and God promised that his prayers would be accepted. So he boldly proclaimed to the world,

“I have been given the sign of the acceptance of prayers. I challenge anyone to come for a contest.”

(Malfūzāt, Vol. 2, page 54)

In this manner he rendered the deniers of the prayer speechless. He instilled a rock solid belief in his followers and infused a zeal for prayer in them which encouraged them to pray at all time.

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In fact he learned the manner of praying from his master, the Holy Prophet<sup>sa</sup> and instilled in his *Jamā'at*, the true spirit of prayers. He changed the traditional verbal prayer in such a manner that the accepted prayers brought about astonishing results. God granted his *Jamā'at* a safe haven at the every critical juncture in the same way as He did to the followers of Ḥaḍrat *Mūsā*<sup>as</sup> (Moses). This can be judged from the words of Ḥaḍrat Ammān Jān at the demise of the Promised Messiah<sup>as</sup>, “My children, on seeing the house empty do not think that your father has not left anything for you. He has left a great treasure of prayers for you in the heavens.”

In fact this treasure was not only for his family, it was an inheritance for all the pious people within his spiritual house.

The Promised Messiah<sup>as</sup> not only prayed day and night for his *Jamā'at*, in accordance with the prophecies of the Holy Prophet<sup>sa</sup> he left a treasure house of prayers for the needs of this period of time. This huge treasure which is recorded in his writings, *Malḡūzāt* and letters is for our benefit. We must make use of this wealth. This is my purpose in compiling this book.

Readers of my book of *Qur'ānic* prayers and the prayers of the Holy Prophet<sup>sa</sup> encouraged me to compile a book of the Prayers of the Promised Messiah<sup>as</sup>. By grace of *Allāh*, I was able to prepare this book, including the context of the prayers.

The beginning of the book describes the subjects of the importance, blessings, etiquette and prayer routines of the Promised Messiah<sup>as</sup>. This is followed by a section of Urdu prayers. The second section is of the Arabic prayers. Lastly some of the Promised Messiah<sup>as</sup>'s

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instructions regarding the *Qur'ānic* prayers have also been included. The *Qur'ānic* prayers which were revealed to him in exactly the same words as they are in the Holy *Qur'ān* and some others with slight change of words are listed separately. The Promised Messiah<sup>ast</sup>'s revealed prayers also the prayers for which the absolute confirmation of being revealed prayers is not found are in a separate list. In the same way the revealed prayers regarding his own person and his status are in a separate group. Arabic, Persian and Urdu prayers in the poetic form are in the last section.

The references of *Malfūzāt* are from the second edition published in 1984. *Tadhkirah* references are from the second English edition published in the year 2009. Other references have been taken from *Rūḥānī Khazā'in* published in 1984. Some references are from other books and journals of the *Jamā'at*. The names of books and newspapers have been given in the text.

I humbly thank God Almighty that He enabled me to present this gift of prayers to my friends. I request prayers for my son Ḥafīz Maẓhar Aḥmad Ṭayyab, who has dedicated his life to Aḥmadiyyat. He is a student in Jāmi'ah. After finishing Matriculation examination he helped me with the manuscript of this book and also in searching for the prayers. May *Allāh* reward him abundantly.

May *Allāh* make this book a source of knowledge and wisdom. May it impart spirituality, blessings and mercy. May *Allāh*, make it a source of prayers, mercy and blessings for this humble servant.

Wassalam  
Ḥafīz Muẓaffar Aḥmad

### ***Reality, Importance and Blessings of Prayer***

The Promised Messiah<sup>as</sup> explaining the essence of prayer writes:

"The essence of prayer is that there exists a power of integration between a pious servant and his Lord. This means that, firstly, God's graciousness attracts man to itself, and secondly the magnetism of man's truth draws him close to God. In the state of prayer this link reaches a stage where it manifests unique characteristics. So when a person in times of severe trials, inclines to God Almighty with complete trust, high hope, total devotion, perfect faithfulness and great courage, he becomes fully aware and breaks down the barriers of stupor (negligence). He marches forward in the sphere of annihilation of the self. He then attains God's audience. God, Who has no partner. His soul then prostrates on His threshold. With this inbuilt magnetic power, he attracts the blessings of God. Then the Lord of Honour and Glory facilitates his affairs. His prayers influence the visible means which in turn create the circumstances which are necessary to achieve his purpose.

(Rūḥānī Khazā'in, vol.6, page 9-10)

"Reality of some types of miracles is in fact the acceptance of prayers. Thousands of miracles shown by the Prophets and remarkable occurrences shown by the pious people of the past had their roots and sources in the prayers. Most of them displayed the extraordinary power of God with their prayers. The unique incident that occurred in the wilderness of Arabia, that hundreds of thousands of dead became alive in a few days. The people morally impaired for

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generations acquired Divine characteristics. The blind started to see. The dumb began to expound Divine knowledge. It created such a revolution in the world, which no eye had seen and no ear had ever heard. Do you know what was this phenomenon? These were the nightly prayers of one, who had lost himself in God, which created such tumult in the world. It manifested remarkable events, which were beyond the capacity of this unlettered and helpless prophet."

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَاللهِ بِعَدَدِ هَمِّهِ وَعَوْمِهِ وَحُرْزِهِ لِهَذِهِ  
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ-

(Barkātud-Du'ā', page 16, Rūḥānī Khazā'in, vol. 6, page 9-11)

Relating his own experiences of acceptance of prayer, the Promised Messiah<sup>as</sup> says:

"I see from my own experiences, that the effect of prayers is greater than the effects of water or fire. In reality there is nothing more potent in the natural phenomenon."

(Barkātud-Du'ā' page 16, Rūḥānī Khazā'in, vol. 2, page 11)

And he added:

"In trials, prayers manifest singularly astonishing characteristics and the truth is that our God is recognised by the prayers alone."

(Malfūzāt, vol. 2, page 147)

He tells us of the power and strength he personally experienced and presented it as the essence of his life.

A prayer, which is the result of the knowledge and blessings of God has a totally unique colour and aspect. It is something which annihilates the self. It is a fire, which dissolves and a magnetic power which pulls God's mercy towards itself. It is a death, which ultimately gives life. It is a fierce flood, which becomes an ark. It puts right all the ruined affairs.

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Every poison turns into an antidote. Blessed are the prisoners who do not tire of praying, as they will be freed one day. Blessed are the blind, who are not indolent in praying, they will one day see. Blessed are the dead of the graves, who seek God's help, they will one day be rescued from the graves. Blessed are you, who never tire of praying, your soul melts in prayer, your eyes shed tears and the spiritual fervour burns like fire in your chests. It makes you relish the loneliness of the darkened cells and the desolate jungles. It renders you restless, frenzied and unaware of yourself. Ultimately You will receive blessings of your Lord. The Lord, to Whom I call you, is extremely Merciful, Kind, Bashful, True, Faithful and Gracious towards the destitute. So you be faithful unto Him. Pray to Him with sincerity and faithfulness, He will show mercy to you."

(Lecture Sialkot, page 26-28, Rūhānī Khazā'in, vol. 20, page 222-223)

"It is worth remembering that there are two types of acceptance of prayers. One as a trial and the second as a special result of the accepted prayers which God Himself selects for us. As a trial sometimes the prayers of sinners, disobedient-ones and non-believers are accepted. But such acceptance is not true in the real sense of the word.

The signs of prayers which God selects and accepts are as follows:

1 The supplicant is a righteous, straightforward and a perfect person.

2 The confirmation of acceptance of the prayer is granted through the word of God.

3 The tasks accomplished by these prayers are of high value and usually very complicated. The acceptance



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in these matters proves that it is not within human power or plan, but is a special gift from God Himself which He bestows upon His special servants.

4 Prayers offered during trials are accepted rarely but for those chosen by God are granted quite often.

5 The prayers offered God's chosen person are accepted readily and God Himself takes care of all his affairs. His face lights up with the love of God and radiance of accepted prayers, spiritual delight and contentment.

These are the five main qualities, which are evident from the prayers of the Promised Messiah<sup>as</sup> which were accepted in a grand manner.

Emphasising the importance and blessings of prayers, he writes:

"Some people are ignorant of the essence of prayer and are unaware of its effects. When their false hopes are frustrated, they turn away, saying that the prayer is nothing."

(Malfūzāt, vol. 2, page150)

"There is poison in humans as there is poison in snakes. Its antidote is prayer and as a result, a fountain starts to flow from the heaven. A person indolent in prayer perishes. If a person's day or night is empty of prayer, he becomes nearer to Satan. Everyday a reckoning should be made whether our obligation of prayers has been fulfilled or not."

(Malfūzāt, vol. 3, page 591)

"If you want to live safely and desire peace in your homes, you should pray a great deal. Fill your homes with prayers. A home in which prayers are offered regularly is never destroyed by God."

(Malfūzāt, vol. 3, page 232)

"I have pondered about the fact as to what is the

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mother or root of the bounties of God. God has revealed to me that the mother is *أُدْعُونِي أَسْتَجِبْ لَكُمْ* (Al-Mu'min 40:61). No one can escape wickedness except with God's help."

(Malfūzāt, vol. 3, page 333)

"Prayer is the foundation of the heavenly signs. This is 'Ism-e-A-*zam*' (Greatest Name). And it can turn the world upside down. Prayer is a believer's weapon. It is of utmost importance that a state of anxiety and deep emotion is present."

(Malfūzāt, vol.3, page 202)

"The great benefit for the people joining this *Jamā'at* is that I pray for them. Prayer has the power of turning a dry twig green again. It can cause the dead to become alive, it has great power."

(Malfūzāt, vol. 3, page 100)

"Prayer is a great thing. It can become a means of achieving forgiveness and with it God gradually inclines with mercy. The heart of a person, negligent of prayers becomes rusty, then it becomes hard and this leads to alienation from God and enmity with God. The result is the destruction of faith."

(Malfūzāt, vol.3, page 628)

"People are unaware of this blessing that charity, prayers and giving alms cast off a calamity. If this was not true, humans would experience spiritual death in life."

(Malfūzāt, vol. 3, page 201)

A destiny which not fixed can be changed with prayer and by giving charity. God changes destiny with His mercy."

(Malfūzāt, vol. 3, page 24)

"The door which the Lord of Honour and Glory has opened for the welfare of His creation is only one that is prayer. When a person enters this door with anguish

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and sorrow in his heart, the Merciful God covers him with the mantle of purity and piety."

(Malfūzāt, vol. 3, page 315)

The best means of attaining the bounties of God is prayer. A prayer, which is full of humility, anxiety and the feelings of destitution, draws the blessings of God. A prayer is needed for achieving the ability to offer sincere and true prayer."

(Malfūzāt, vol. 3, page 397)

## *Etiquette of Prayer*

(From the Instructions of Promised Messiah<sup>as</sup>)

The Promised Messiah<sup>as</sup> said:

"Prayer is an astonishing thing. Alas, neither the people requesting prayers are familiar with the etiquettes of prayer, nor the people who pray are acquainted with the manner which makes the prayer acceptable. In fact there is total unawareness of the very essence of prayer. There are some who reject the prayer altogether and there are others who do not reject prayer but are in such a state that their prayers are not accepted for lack of the knowledge of the etiquettes of praying. Their prayer is not a prayer in the true sense of the word and these people are even worse than those who reject prayer."

(Malfūzāt, vol. 2, page 693)

"People who were not steadfast and constant and did not conform to the etiquettes of praying, when they did not achieve their wishes, they rejected prayer and its effects. They gradually lost faith in God. They say that if God did exist, why does He not listen to our supplications. These fools do not realise that God does exist but it is their prayers that are not real prayers in the true sense."

(Malfūzāt, vol. 3, page 617)

"Firstly; it is important to have faith in the Being, to whom we are praying. Believe that He exists and is All-Hearing, All-Seeing, All-Knowing and All-Powerful. And have firm faith that He listens and accepts prayers."

(Malfūzāt, vol. 3, page 522)

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"The root cause of prayer being rejected is that the person praying causes rejection, as he is of feeble faith."

(Malfūzāt, vol. 2, page 702)

"There are four conditions for the acceptance of prayers:"

Righteousness

Anguish of the heart

Availability of a pure moment

Pray for a long enough period

(Malfūzāt, vol. 1, page 536)

"Some people are not familiar with the etiquette of requesting the prayer. So long as the person requesting prayer does not have the capability and the quality of obedience in him, the prayer is not accepted."

(Malfūzāt, vol. 3, page 39)

"Prayers are accepted when a person shakes off negligence for God. The nearer he is to God, the greater the fruits of the prayer he can receive."

(Malfūzāt, vol. 1, page 436)

"Certain abominations which delay and cause rejection of prayers which should be avoided."

(Malfūzāt, vol. 4, page 287)

"So long as the heart is not pure, prayers are not accepted. If there is rancour in the heart for a single person due to worldly matters, your prayers will not be accepted"

(Malfūzāt, vol. 5, page 170)

"Remember whosoever usurps the rights of others, his prayers are not accepted because he is a transgressor."

(Malfūzāt, vol. 2, page 195)

"The prayers of the transgressor and wrongdoer are not accepted."

(Malfūzāt, vol. 2, page 682)

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"Remember, your prayers will not be accepted unless you become God fearing."

(Malfūzāt, vol. 5, page 130)

"Some people tire of praying. I consider them eunuchs. I say that even if thirty or forty years pass, one should not tire and refrain from praying. God never destroys the people who pray."

(Malfūzāt, vol. 5, page 106)

"Ḥaḍrat Ya‘qūb<sup>as</sup> (Jacob) prayed for forty years. After forty years his prayers united him with Yūsuf<sup>as</sup> (Joseph)."

(Malfūzāt, vol. 2, page 152)

"Prayers should not only be offered by mere word of mouth. The real prayer is kind of a death."

"Whosoever begs incurs death upon himself. If you can attain this state, then go begging."

(Malfūzāt, vol. 5, page 107)

"If prayer is devoid of real anxiety and sincere anguish, the prayer is in vain, ineffective and a useless task."

(Malfūzāt, vol. 5, page 455)

"Remember, prayer is a sort of death. The same restlessness and agitation, which is present at the time of death, is necessary for praying. So you should get up in the night and with humility, anguish and pain, present your hardships to God. If you raise your prayers to this level that a kind of death occurs, this is the time for acceptance of prayers."

(Malfūzāt, vol. 3, page 616)

"In fact a prayer achieves acceptance if it reaches the level of extreme anguish. First the preparations are made in the heavens and then it manifests itself in the earth. This is not a trivial matter, it is a magnificent reality. The truth is that anyone who wants to see manifestation of God, should pray."

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(Malfūzāt, vol. 3, page 618)

"When a prayer nears acceptance, God infuses passion and anguish in the heart for it. Quite often God teaches the prayer Himself. God reveals the acceptable prayers to His righteous servants"

(Malfūzāt, vol. 2, page 164)

"Prayer is such a thing that it eases every hardship. People are unaware of the value of prayer. They loose heart readily. Prayer needs steadfastness and continuity. Sincerity and constant endeavour are the conditions for acceptance, and these in turn can be achieved by the prayer."

(Malfūzāt, vol. 3, page 615)

"Whosoever gets up in the night, however absent-minded and impatient he may be, if he prays even in this state and supplicates, 'O *Allāh*, my heart is in Your possession and control, You purify it.' The constricted heart will open up."

(Malfūzāt, vol. 3, page 398)

"When the heart is full of pain it breaks down all barriers, at that time it should be understood that the prayer has been accepted. This is '*Ism-e-A'zam*', the greatest name. There is nothing beyond its power. When a wicked man attains these means of prayer then surely he becomes righteous."

(Malfūzāt, vol. 3, page 100)

"Incline to prayer after giving care and consideration to the external means."

(Malfūzāt, vol. 1, page 89)

"The more anguish there is and restlessness of the heart, the more the soul will soften. This is one of the means of acceptance of prayer."

(Malfūzāt, vol. 2, page 707)

"If a prayer is not accepted, another means to achieve your goal is to request a pious person for

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prayer and you yourself pray for the acceptance of that pious person's prayers."

(Malfūzāt, vol. 5, page 182)

"The words of the *Qur'ānic* prayers should not be changed. While the personal singular tense of the prayers of the Holy Prophet<sup>sa</sup> can be changed to the plural tense"

(Malfūzāt, vol. 5, page 194)

"Words of pathos should be used while praying. It is not advisable to stick to the traditional prayers and repeat them parrot fashion without knowing their meanings. To follow the tradition is a must, but searching for the words of pathos is also the tradition. Pray in your own language, which you understand fully, so your emotions are involved. The traditional prayers should also be offered for blessings. Anyone who understands and is acquainted with Arabic should pray in Arabic."

(Malfūzāt, vol. 1, page 538)

"In *ṣalāt* supplicate in your mother tongue. The emotions that the mother tongue carries are not expressed in a foreign language."

(Malfūzāt, vol. 4, page 29)

"Pray a great deal. *Ṣalāt* is the key to solving problems. Besides the traditional prayers and words, supplicate in your mother tongue as it carries heartfelt emotions. As long as the deep emotions are not there, keep praying. This purifies the self and attains everything."

(Malfūzāt, vol. 3, page 589)

"Continue to pray at all times. In *ṣalāt*, during *rukū'* and prostration, wherever you have a chance offer prayers. Abandon the half-hearted *ṣalāt*. The customary *ṣalāt* does not carry multiple rewards."

(Malfūzāt, vol. 3, page 176)



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"One should recognise one's faults and pray to God. God alone can save him. God has declared that you pray and I will accept."

(Malfūzāt, vol. 3, page 573)

"Whichever sin is difficult to get rid off, should be targeted in the prayer. He will gain strength by the grace of God."

(Malfūzāt, vol. 3, page 622)

"It is not in one's own power to offer a prayer which absorbs God's blessings. It is not in one's own control to attain all the requisites and conditions for example concentration, trust, anguish of the heart and deep emotions for prayer. When such capability is attained by someone, by absorbing God's grace, it achieves all these means and conditions which are the essence of the righteous deeds."

(Malfūzāt, vol. 3, page 389)

### ***The Promised Messiah<sup>as</sup>'s Prayer Routines***

The Promised Messiah<sup>as</sup> says:

1 "God has given me as much enthusiasm for prayer as there is turbulence in the sea."

(Malfūzāt, vol. 3, page 127)

2 "I pray so much that I feel faint and sometimes I come near unconsciousness and death."

(Malfūzāt, vol. 1, page 200)

3 Ḥaḍrat Muftī Muḥammad Ṣādiq Ṣāhib relates that the Promised Messiah<sup>as</sup> used to recite *Sūrah Al-Fātiḥah* and then offer other prayers.

4 The Promised Messiah<sup>as</sup> says: "We pray that God protects this *Jamā'at* and it becomes clear to the world that the Holy Prophet<sup>sa</sup> is a true prophet and people start to believe in the existence of God."

(Malfūzāt, vol. 4, page 261)

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5 The first and foremost prayer is for purification from the sins. This supplication is the key and the most essential part of prayer. Because when this prayer is accepted and the person is purified from all impurities, he becomes attractive to God. Then he does not even need to supplicate for other needs these are bestowed upon him automatically. The most rigorous and laborious prayer is to be purified of sins and be accepted as a pious and God fearing person in the estimation of God."

(Malfūzāt, vol. 3, page 617)

6 It has been revealed to me time and again **أَجِيبْ كُلَّ دُعَاؤِكَ** that every prayer which in itself is beneficial and useful will be accepted. In the beginning when this was revealed, I became very happy that God would surely accept my prayers for myself or for my friends. So I adopted the principle that whether my friends remind me or not, or present their great hardships, I will keep on praying for their spiritual as well as worldly welfare."

(Malfūzāt, vol.1, page 68)

7 If a person wishes that we love him and our humble and impassioned prayers offered to God, reach Heavens, he should assure us that he has the capacity to serve the faith."

(Malfūzāt, vol. 1, page 311)

8 The condition which attracts me and motivates me to pray is only one, that I know that this person is serving the faith. And that his existence is useful to God, His Prophet, His book and His people. If such a person is in grief or pain, in reality it is my pain.

(Malfūzāt, vol.1, page 215)

9 I believe that even enemies should not be excluded from prayer. The more extensive the prayer is, the more beneficial for the supplicant. The greater the stinginess in prayer, the further a person drifts from the proximity of

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God.

(Malfūzāt, vol. 1, page 353)

10 Our *Jamā'at* should offer heartfelt prayers during the night. The general public thinks that a prayer is only for worldly matters. They are the worms of this world and cannot get away from it. The real prayer is prayer for the faith.

(Malfūzāt, vol.5, page 132)

11 Real prayer is for faith and the true faith is in prayers.

(Malfūzāt, vol.5, page 132)

12 Copious prayers should be offered for the faith and the world.

(Malfūzāt, vol.5, page 273)

13 Besides the prayer for a pious change in one's self, one should pray for his children and wife, as most of the trials humans face are because of children.

(Malfūzāt, vol.5, page 456)

14 If one wishes for children, one should have the intention that they become propagators of *Islām*. If this pure intention is present, God is Potent to bestow progeny similar to *Zakariyyah*<sup>as</sup>'s (Zacharias).

(Malfūzāt, vol.3, page 579)

15 The best prayer is for attaining God's pleasure and deliverance from sin. As sins harden the heart and humans become like worms of the world. Our prayer should be that God removes the heart hardening sins from us and guides us to His pleasure.

(Malfūzāt, vol.4, page 30)

16 True prayers should aim at attaining God's pleasure. Other prayers are accepted readily anyway as the remission of sins brings blessings. A prayer purely for worldly matters is not accepted.

(Malfūzāt, vol.3, page 602)

17 A prayer full of pathos and emotions should be

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offered to God Almighty that He enables us to taste the sweetness of *ṣalāt* and worship; in the same way He has given us such capacity to enjoy fruits and other good things.

(Malfūzāt, vol.3, page 28)

18 On seeing the *Rabī‘ul-Awwal* moon, the Promised Messiah<sup>as</sup> said:

"Every month has blessings and evil, hence we should pray."

(Malfūzāt, vol.3, page 323)

19 Pray, that whatever is best in God's knowledge, be granted. A prayer should be comprehensive.

(Malfūzāt vol.5 page 188)

20 *Ṣalāt* is prayer, so pray during *ṣalāt* that He saves you from the trials of this world and the punishment of the next and one's end should be a peaceful one.

(Malfūzāt, vol.3, page 435)

21 The Promised Messiah<sup>as</sup> said, that he offers these prayers daily:

First, I pray for myself that God enables me to perform deeds, which manifest His Honour and Glory and grant me the full capacity to seek his pleasure."

Second, I pray for my family that God makes them the delight of my eyes and enables them to follow His path.

Third, I pray for my children, that *Allāh* makes them servants of the faith.

Fourth, then I pray for my friends, remembering each one by his name.

Fifth, I pray for all the people in this *Jamā‘at*, whether I know them or not.

(Al-Ḥakam, vol.4, page 2-11, dated 17th January, 1900, letter no.4, Maulāna ‘Abdul Karīm)

22 I am always praying and on top of my list is the prayer that God protects my friends from sorrows and

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grief because it is their worries that grieve me. Then this prayer is offered in a collective form that if anyone is suffering from grief and sorrow may *Allāh* remove it. All my endeavours are directed towards praying to God Almighty.

(Malfūzāt, vol.1, page 66)

### *The Promised Messiah<sup>as</sup>'s Revelations regarding Acceptance of Prayers*

قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي نُو لَّا دُعَاءُكُمْ۔

(Tiryāqul-Qulūb, page 60)

"Say to them, what does my God care? If your prayers are not offered."

أَفَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ۔

(Tadhkirah 2009 UK, revelation of 1907)

"Who answers the distressed person when he calls upon Him."

إِنَّهُ، سَمِيعُ الدُّعَاءِ۔

(Tadhkirah 2009 UK, revelation of 1883)

"Surely, God listens to the prayers."

أُدْعُوْنِي أَسْتَجِبْ لَكُمْ۔

(Ā`ina Kamālāt-e-Islām, Rūḥānī Khazā`in, vol.5 page 604)

"Pray and I will accept"

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ۔

(Tadhkirah 2009 UK, revelation of 1883)

"I listen to the prayers of the supplicater when he prays"

دُعَاءُكَ مُسْتَجَابٌ۔

(Tadhkirah 2009 UK, revelation of 1903)

"Your prayer has been accepted."

أُجِيبُ دَعْوَتَكَ۔

(Tadhkirah 2009 UK, revelation of 1907)

"Your prayer is accepted"

I will accept all your prayers except the one for

rivals.

(Ḥaḳīqatul Waḥī, page 243, Rūḥānī Khazā'in, vol.22, page 254)

### ***Inspiring Incidents of The Promised Messiah<sup>as</sup>'s Acceptance of Prayers***

The Promised Messiah<sup>as</sup> says:

"Remember that acceptance of prayers is a great sign for recognising the chosen servants of God. In fact there is no other sign like the sign of accepted prayers. This proves that a person is honourable and esteemed in God's estimation. Although it is not essential that the prayers should be accepted every time, sometime the Lord of Honour and Glory does what He wills, but this is one of the signs of the chosen people of the God of Honour that their prayers are accepted more frequently and no one can compete with them in this respect. I take an oath in God's name, that thousands of my prayers have been accepted. If I were to compile them, it will become a massive book"

(Ḥaḳīqatul Waḥī, page 321, Rūḥānī Khazā'in, vol. 22, page 334)

The Promised Messiah<sup>as</sup> has written in detail about the acceptance of prayer in his books, Nuzūlul-Masīḥ, Tiryāqul-Qulūb and Ḥaḳīqatul Waḥī. Here some of those incidents are quoted in the Promised Messiah<sup>as</sup>'s own words:

(1) "Once I was badly in need of money. Ārya Lālah Sharampat and Malāwā Mal, who lives locally, knew about this need. They knew full well that there was no apparent means of acquiring this money. Spontaneously I had this zeal for prayer, so that my need would be fulfilled and also it would become a sign for these two people. I prayed to God to tell me when financial help would arrive. I received this revelation; "I will manifest myself after ten days." **أَلَا إِنَّ نَعْرَ اللَّهِ قَرِيبٌ فِي سَاعَاتٍ وَمُقَيَّاسٍ** "Then will

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you go to Amritsar." This meant that money would come after ten days and God's help is near. As the she camel lifts her tail when the birth of its baby is near, so is the help from God near. After ten days when you will receive money, then you will go to Amritsar. Exactly according to the prophecy, the money arrived in the presence of the above mentioned Āryas. For ten days no money came. On the eleventh day, Muḥammad Afḍal Khān Ṣāḥib sent one hundred and ten Rupees from Rawalpindi and twenty Rupees arrived from somewhere else. Afterwards, money we had not hoped for, continued to come"

(Tiryāqul-Qulūb, Rūḥānī Khazā'in, vol.15, page 257-258)

(2) "Khalīfah Sayyid Muḥammad Ḥasan, Prime Minister of Patyala was facing worry and grief due to some trials. He was constantly requesting me to pray for him. By chance one day a revelation came: "The cool breeze of mercy is blowing, any prayer offered today will be accepted."

At that time I thought that prayer should be offered for him. Consequently I prayed for him. After a short time he was free of the trial and informed me of it by letter."

(Nuzūlul-Masīḥ, page 225, Rūḥānī Khazā'in, vol.18, page 603)

(3) "Once, late Nawāb 'Alī Muḥammad Khān Ṣāḥib, chief of Ludhiana wrote and informed me that some of the means of his livelihood had ended and requested prayers for their restoration. When I prayed it was revealed to me that this would happen. I informed him of this in a letter. Only after a few days the means of his livelihood were restored and he became a staunch believer in prayer.

Once again he wrote me a letter about some confidential matters. The moment he posted the letter, God revealed that a letter containing that subject matter is

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going to arrive. I wrote to him without delay, that you are sending me a letter regarding such matters. Next day his letter arrived. When he received my letter he was amazed that I knew these secret matters beforehand, as he had not told anyone about them. His credence increased to such an extent that he lost himself in love and devotion."

(Ḥaḳīqatul Wahī, page 246, Rūḥānī Khazā'in, vol. 22, page 257-258)

(4) "A friend in great distress requested prayers in writing for one of his relatives who faced a serious legal trial and there was no hope of his release. The same night a pure moment became available and I informed an Ārya of the sign of acceptance of the prayer. After a few days news was received that the person who had filed this case died suddenly and the accused was released. *Allāh* be praised for this."

(TiryāqulQulūb, page 59, Rūḥānī Khazā'in, vol.15, page 260)

(5) "Once, on praying for my sincere friend 'Abdur-Raḥmān Ṣāḥib, a businessman in Madrās, this was revealed:

'All-Potent is the Master, He puts right the ruined matters, He can demolish established affairs. No one knows His secrets.' This was a glad tiding for his deliverance from grief. So God Almighty delivered him of his calamity."

(Nuzūlul-Masīḥ, page 233, Rūḥānī Khazā'in, vol.18, page 611)

(6) "Once I badly needed fifty rupees, and commonly this happens with the people of limited resources but trusting natures. The same situation appeared upon me at that time of need when I did not possess any means of getting this amount. When I went for a walk in the morning the worry about this need made me emotionally inclined to pray in the jungle. So I went to a hidden corner on the banks of the canal, which is at a distance of three miles from Qadian on the Batala side. As soon as I



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finished the prayer I received a revelation, meaning, "See how readily I accept your prayers". I became happy and I returned to Qadian from the jungle. I went straight to the bazaar, in order to enquire from the sub-postmaster, if any money had arrived for me. I was informed in a letter that someone had sent fifty rupees from Ludhiana. Most probably I received the money on the same day or the next."

(Tiryāqul-Qulūb, Rūhānī Khazā'in, vol.15, page 294-295)

(7) "'Abdur-Raḥīm Khān, son of Sardār Nawāb Muḥammad 'Alī Khān Ṣāḥib, chief of Mālīr Kotla suffered from burning fever. There was no hope of his survival. It was as if orders for his death had been issued. I prayed for him and it was revealed to me that this is an inevitable destiny. Then I supplicated to God Almighty for intercession on his behalf. God replied, مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ (Who dares to intercede without My permission). I became silent. Immediately a revelation came إِنَّكَ أَنْتَ الْمُبَجَّرُ (You are permitted to intercede). I started to pray with anguish and pain in my heart. God accepted my prayers. It was as if the boy came out of the grave and started to recover. He had become so weak that the recovery took a long time. He became well and is alive now."

(Ḥaḳīqatul Waḥī, page 219-220, Rūhānī Khazā'in, vol. 22, page 229-230)

(8) "My sincere friend, Maulawī Nūruddīn's only son died. Some foolish enemies exhibited joy on the fact that Maulawī Ṣāḥib had no sons. I prayed a great deal for him and received this information that with your prayer, a son will be bestowed upon him and he would be a sign that he is the result of prayer. It was also revealed that he would suffer from boils on his body. This son was born and was named 'Abdul Ḥayee. His body was covered with unusual sores and the scars are still present on his body. This sign of a boy suffering from boils was

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published before the birth of the boy in a leaflet."

(Ḥaḳīqatul-Waḥī, page 220, Rūḥānī Khazā'in, vol.22, page 230)

(9) "Once, my younger son Mubārak Aḥmad fell ill. He was having fits of unconsciousness. I was busy praying in the adjacent house. Some women were present near him and at one time one of them said, "Stop now, the child is dead." Then I came near him, put my hand on his body and inclined to God. After two or three minutes, the boy started to breathe and the pulse could be felt. The boy became alive. At that time I realised that the miracle of Jesus Christ<sup>as</sup> of bringing the dead to life, was similar to this and foolish people had exaggerated it."

(Ḥaḳīqatul-Waḥī, page 253, Rūḥānī Khazā'in, vol.22, page 265)

(10) "The fifth sign of acceptance of prayers occurred recently. In fact this is equal to the dead coming to life. The details of this incident are as follows:

‘Abdul-Karīm son of ‘Abdur-Raḥmān resident of Hyderabad Deccan, is a student in our school. Unfortunately a rabid dog bit him. We sent him to Kasauli for treatment. After a few days of treatment he came back to Qadian. Some days later the signs of rabies appeared. He became afraid of water and his condition became terrible. I was deeply moved by the plight of this foreigner in this land. Everyone thought that this poor boy would die within a few hours. As a last resort with great care he was moved from his boarding house to a separate house. A telegram was sent to the English doctors for instruction for treatment. They telegraphed back that there is no cure now.

I was deeply perturbed by the condition of this poor and lonely boy. My friends also urged me for prayers. This boy, in a foreign land was in a pitiable condition. I was also concerned that if he dies, his death will incite the enemies to ridicule his death in a degrading

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manner. My heart was in anguish and with deep pain an extraordinary inclination towards prayer came over me. This is not something in one's control and is bestowed only with God's mercy. If such a state develops, it shows signs that with God's permission the dead can come to life.

At that time with God's Grace such an auspicious moment became available. When my concentration reached its highest level and my anguish completely controlled my heart, at that time the effects of this prayer started to show results and this nearly dead person started to show signs of life. At one point he was afraid of water and light, now he started showing signs of recovery. He said that he was not afraid of water anymore. He was given water, which he drank without fear. He also performed ablution with water and offered *ṣalāt* and slept throughout the night. All signs of madness disappeared and in few days he recovered fully. My heart was inspired to think that his madness was not meant to kill him but was a manifestation of a sign from God. The experienced people say that they have never heard that a person bitten by a rabid dog and showing signs of madness, has ever survived. The real proof is the testimony of the doctors who were the experts in this field and were appointed by the government. They had responded to our telegram saying that no treatment for rabies is possible.

I have forgotten to mention that when the prayers were offered for this boy, God revealed that a particular medicine should be given to him. This medicine was administered a few times. The patient recovered or it can be said that a dead person had

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become alive again. Here is the English text of the telegram sent to us from Kasauli:

"Sorry, nothing can be done for 'Abdul-Karīm"

(Rūḥānī Khazā'in, vol.22, page 480-481, Tatimmah Ḥaqīqatul-Wahī, page 46-48)

The Promised Messiah<sup>as</sup> says:

"It is totally true that most of the prayers of God's chosen people are accepted. In fact the greatest miracle is the acceptance of prayers. When their hearts are greatly distressed in the time of trial and they incline to God in this state of anguish, God listens to them. At this time their hand is in fact God's hand. God is like a hidden treasure. He shows His countenance through His chosen ones. God's signs appear when His selected ones are harassed and tormented greatly. At this time know that the sign of God is near, in fact it is at the door. Because these are the people, devoted to God with their heart and soul, whom God loves more than anyone could love his dear son. He shows wonderful signs for them and shows such power as if a sleeping lion wakes. God is hidden and these are the people who reveal His existence. These are the people who show His countenance which is hidden behind thousands of veils."

(Ḥaqīqatul-Wahī, page 18-19, Rūḥānī Khazā'in, vol.22 page 20-21)

## Prayers of the Promised Messiah<sup>as</sup>

### *A Humble Prayer for Forgiveness*

In August 1885 the Promised Messiah<sup>as</sup> wrote in a letter of condolence to Ḥaḍrat Maulawī Nūruddīn Ṣāḥib on the death of his only son. The Promised Messiah<sup>as</sup> humbly drew his attention to this prayer. He wrote, "this prayer is among my routinely offered prayers and is in fact analogous to this humble one." He added that it is

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advisable that when offering this prayer, one should confess one's sins with the deepest emotions of the heart and acknowledge God's blessing. Mere recitation by the tongue means nothing. The heart should be in it and prayer should be offered with tears and anguish in the heart. The Promised Messiah<sup>as</sup> explained the manner of offering this prayer. One should get up in the latter part of the night, do ablution and offer two *rak'āt* with sincerity and offer this prayer with emotions and humility:

"O my Benefactor! O my God!, I am Your worthless, sinful and totally unmindful servant. You saw me doing injustice after injustice, but still rewarded me again and again. You saw me committing sin after sin, but still bestowed favour upon favour on me. You have always covered up my sins and granted me countless blessings. So even now have mercy on this sinful and worthless servant, forgive my impudence and ingratitude, deliver me from this sin, as there is no succour except in You." *Āmīn Thumma Āmīn.*

(Maktūbāt-e-Aḥmadiyya, vol. 5, page 2-3)

### ***Other Prayers for Deliverance from Sin***

"O my Divine Master! I am Your sinful servant and in a state of distress. Guide me."

(Malfūzāt, vol.7, page 226, First edition, Al-Shirkatul Islāmiyyah Limited)

"We are Your sinful servants and our evil self has overwhelmed us. Forgive us and protect us from the trials of the life hereafter."

(Al Badr, vol. 2, page 30)

"I am sinful and weak. There is no redress except with Your help and mercy. Have mercy on me and purify me as there is nothing except Your mercy and kindness which can cleanse me of my

sins."

(Al Badr, vol.3, page 41)

### ***Prayer of Repentance at the Initiation Ceremony into Aḥmadiyyat***

Mīr Shāfī Aḥmad, researcher from Delhi, narrates that whenever the Promised Messiah<sup>as</sup> repeated these words during the initiation ceremony, people would start to shed tears and cry, as there was so much pathos in the Promised Messiah<sup>as</sup>'s voice that it certainly made people cry with emotions.

(Siratul Mahdī, narration no.747)

It is a fact that this prayer of the Holy Prophet<sup>sa</sup> which the Promised Messiah<sup>as</sup> incorporated into his initiation ceremony has so much effect that in spite of being repeated again and again, this emotional state is seen quite often.

The words of the prayer are:

"O my Lord! I have wronged my soul and I confess my sins. You forgive my sins, as there is no one else who can forgive."

This narration is further confirmed by these words of the Promised Messiah<sup>as</sup>:

"Repentance at the time of initiation carries blessings."

(Malfūzāt, vol. 4, page 174)

### ***Prayer for Attaining the Pleasure of God***

The Promised Messiah<sup>as</sup> emphasising the importance of prayer in a letter to Ḥaḍrat Nawāb Muḥammad ‘Alī Khān Ṣāḥib wrote:

Pray a great deal and ingrain humility in your nature. The prayers uttered as a habit or custom by the tongue only do not mean anything. When you pray, beside the

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obligatory *ṣalāt*, make it a habit to seek loneliness and offer humble prayers like the lowest of the low. Pray to God Almighty:

"O Lord of the universe! I cannot justifiably thank You for the limitless bounties You have showered on me. You are exceedingly Gracious and Merciful. You have granted me countless favours. Forgive my sins so that I am not annihilated. Infuse my heart with Your pure love, so that I attain life. Conceal my sins and enable me to do such deeds that draw forth Your pleasure. I seek refuge in Your Gracious Countenance from Your wrath. Have mercy on me and protect me from the evils of this world and the world hereafter. As every blessing and favour is in Your hand. *Āmīn Thumma Āmīn*"

(Maktūbāt-e-Aḥmadiyya, vol.5, page 4-5)

### ***Prayer for Companionship of God in Loneliness***

"O my God! Listen to my cry for help as I am alone. O my Refuge! O my Shield! O my Beloved! Do not abandon me. I am with You and my soul is prostrating at Your threshold."

(Sīrat Ḥaḍrat Masīḥ-e-Mau'ūd by Hadrat Sheikh Ya'qūb 'Alī 'Irfānī, vol.5, page 573)

### ***Prayer for Concentration in Ṣalāt***

On May 16, 1902 the Promised Messiah<sup>as</sup> in a letter to Maulawī Nadhīr Ḥussain Sakha Dehlavi, wrote about the manner of achieving concentration during *ṣalāt*:

"In *ṣalāt*, pray for yourself. Do not be content with superficial and inattentive *ṣalāt*. As far as possible strive for concentration. If you do not achieve concentration, recite this prayer in all the five daily *ṣalāts*, when standing up after every '*rak'ah*':

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"O God Almighty, O the Lord of Power and Glory, I am a sinner. The poison of sins has penetrated to such an extent into my heart, flesh and blood that I am devoid of emotions and concentration in *ṣalāt*. In Your mercy and Graciousness, forgive my sins and make my heart tender. Ingrain Your greatness, fear of You and love for You upon my heart, so that my hard-heartedness softens and I achieve concentration in my prayers."

(Fatawa Masih-e-Mau'ud, page 37, edited by Fakharudin Multānī in 1935)

### ***Prayer against Deprivation from the Blessings of Ramaḍān***

For attaining the capability of fasting, the Promised Messiah<sup>as</sup> wrote:

"Everything should be sought from God. God is All Potent and He can even bestow the capability of fasting to a consumptive (a person suffering from tuberculosis). I think this is how one should pray:

‘O my Divine Master, this is Your blessed month and I am being deprived of its blessings. I do not know if I shall be alive next year or not, or be able to fast for those missed days of fasting.’ One should pray to God for this capability. I am sure that God would bestow strength to such a heart."

(Malfūzāt, vol.2, page 563)

### ***Prayer on Going to the Ka'bah***

The Promised Messiah<sup>as</sup> gave a letter containing this prayer to his sincere friend, Ḥaḍrat Ṣūfī Munshī Aḥmad Jān Ṣāḥib, who was going on the pilgrimage:

"Kindly remember the humble request of this low and worthless one, when by the Grace of *Allāh*, You



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see the House of God. In that blessed and praiseworthy place offer this prayer of a lowly servant of God, with utmost humility. Raise your hands in prayer with meekness and total devotion, and supplicate:

"O the Most Merciful of all who show mercy, Your meek, worthless, and full of faults humble servant, Ghulām Aḥmad, who is in the part of world called India supplicates to You, O the Lord of Mercy! Be pleased with me; forgive my sins and transgressions, for You are the Most Forgiving and Merciful. Enable me to do deeds that please You greatly. Put as much distance between me and my evil self as there is between the East and the West. Let my life, my death and every faculty that I possess, be for Your sake. Keep me alive in Your love, cause me to die in Your love and raise me among those who love and obey You the most.

O the Most Merciful of all who show mercy! Accomplish my mission of propagation that You have entrusted me. Ensure that the service for which You have put zeal in my heart is completed. Cause the truth of *Islām* to become apparent through this humble one, to all the enemies of *Islām*. Show the beauty of *Islām* to those who are yet unaware of the beauties of this faith. Keep this humble one, my friends and my companions, protected by Your forgiveness and mercy. Be with them and Be sufficient for them in the worldly and the spiritual matters. Enable them to achieve Your pleasure. Shower Your blessings and *Durūd* on Your Messenger, his Companions and his followers. *Āmīn* O Lord of

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the Universe."

This is the prayer and it is your responsibility to offer this prayer in the *Ka'bah*, on behalf of this humble one, without any change of words.

Wassalām  
The humbly one  
Ghulām Aḥmad  
1303 Hijrah

(Maktūbāt-e-Aḥmadiyya, vol.5, page 17-18)

### ***Prayer for those Buried in Bahishtī Maqbrah***

The Promised Messiah<sup>as</sup> writes:

"I pray to God to bless it and make it *Bahishtī Maqbrah*, a resting place for those pious people who have truly given preference to their faith over the world. They forsook the love of the world for the love of God. They transformed themselves with the pious change. They showed the same faithfulness and sincerity as the companions of the Holy Prophet<sup>sa</sup>.

*Āmīn*, O Lord of the Universe."

(Risālah Al-Waṣīyyat, page 15, Rūḥānī Khazā'in, vol.20, page 316)

"I pray again, that O my Potent God, make this place the burial place of those pious hearts from my *Jamā'at*, who are truly lost in You and there is no impurity of worldly motives in their hearts. *Āmīn*, O Lord of the Universe."

"I pray the third time, O my All-powerful, Gracious, Forgiving and Merciful God, only permit those people to be buried in this land, who truly believe in me, Your Messenger. They do not entertain any hypocrisy, selfish motives or mistrust in their hearts. They fulfil the covenant of faith and obedience. They have devoted their body and soul for Your sake and for Your pleasure. Those with whom You are pleased and know that they are totally lost in Your love. And with

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sincerity, obedience and firm faith they have the relationship of love and total devotion with Your Messenger. *Āmīn*, O Lord of the Universe."

(Al Waṣīyyat, page 16-17)

### ***Prayer for Jamā'at***

In his book *Kashtī-e-Nūḥ* after explaining "Our Teachings", the Promised Messiah<sup>as</sup> concludes with this prayer:

"Now I pray this guidance is beneficial to you and it brings about such a change in your inner selves, that you become the stars of the world. This world lights up with your light, which you receive from your Lord."

(*Kashtī-e-Nūḥ*, page 76, *Rūḥānī Khazā'in*, vol. 19, page 85)

### ***Prayer for the Advancement of the Jamā'at***

"O God! Bestow progress upon my *Jamā'at*. Let Your support and victory from You accompany it."

(*Sīrat Ḥadrat Masīḥ-e-Mau'ūd* by Sheikh Ya'qub 'Alī 'Irfānī, vol.5, page 628)

"I pray a great deal, that people of my *Jamā'at* should be counted among those who fear God, establish *ṣalāt*, rise up during the night for prostrations and supplicate with anguish in their hearts, are not heedless of their obligations to God, are not miserly, unmindful and the worms of this world.

I do hope that God would accept my prayers and show me that I have left such people behind, not the ones whose eyes commit fornication, whose hearts are worse than the excrement, and who are not mindful of death. My God and I are disgusted with such people. It will make me happy if such

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people break the ties of relationship. As God wants to make this a *Jamā'at* of exemplary people who manifests Godly attributes in themselves. Who establish themselves on the highest level of piety and righteousness. Who have preferred faith to the world, in the true sense of the word. But those mischievous people who put their hand under my hand and proclaim that they have put their faith first, but when they go back to their homes, they engage in such mischief that only the desires of this world rule their hearts. Neither are their eyes chaste nor their hearts pure. Their hands do not do any good and their feet do not move towards any virtuous action. They are like a rat that grows up in darkness and continue to live in it and dies in it. They have been cut asunder from this establishment in the eyes of God. In vain they say that they are from this *Jamā'at* but they are not included in it in the Heavens."

(Tablīgh-e-Risālat, vol.10, page 41-42)

### *Prayers for Opponents*

"O Opponents, May God have mercy upon you and open your eyes.

(Barāhīn-e-Aḥmadiyya, part 15, page 62, Rūḥānī Khazā'in, vol.21, page 79)

"Just like the one who looks after a sick relative and grieves for him, I am in deep distress for this ignorant nation and pray:

“O Almighty and the Lord of Glory, our Teacher and our Guide, open the eyes of these people. Grant them insight and with Your mercy and inspire their hearts with truth and honesty.”

(Maktūbāt-e-Aḥmadiyya, vol.6, part one, page 98)

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"O Almighty and Supreme God, although it is Your habit and tradition since the earliest times, that You grant guidance to children and unlettered people and cover up the eyes and the hearts of thinkers and philosophers with the veils of darkness. I beseech You humbly and with pain in my heart to draw forth a group from these people into our *Jamā'at* as You have already pulled some of them. Bestow eyes, ears and hearts upon them, so that they can see, hear and understand. They realise the value of this blessing which You have bestowed in this age and try to attain it. If You will, You can make it happen as there is nothing impossible for You."

(*Izālah-e-Auhām*, page 35, *Rūhānī Khazā'in*, vol. 3, page 120)

In *Ḥaḳīqatul-Waḥī*, after explaining the proofs of his truth, the Promised Messiah<sup>as</sup> prayed in these words:

"May God create numerous such souls, who will benefit from these signs and adhere to truth. They will forsake discord and rancour. O my Almighty God! Listen to my humble prayers and open up the ears and the hearts of this nation. Show us the time when the worship of false gods will vanish from this earth and worship for You is offered sincerely. The world becomes full of Your righteous and unitarian servants as the seas are full of water. The truth and the greatness of Your Messenger become ingrained upon the hearts. *Āmīn*.

O my Almighty God! Show me this transformation in the world. Accept my prayers as You have all power and strength. O my Almighty God! do as I supplicate. *Āmīn Thumma*

*Āmīn.*"

(Ḥaḳīqatul Waḥī, page164, Rūḥānī Khazā'in, vol. 22, page 603)

***Prayer for the Establishment of the Unity of God***

"O Mighty God, O the Guide of the people, as You have made modern times the age of technological inventions, in the same way manifest the truth and wisdom of the Holy *Qur'ān* to the ignorant people. Draw this age to Yourself, Your book and to the unity of Your existence. Disbelief and associating partners with You have increased and *Islām* is in decline. O my Gracious One, cause the breeze of belief in Your unity to blow in the East and the West. Show a sign from Heaven, which will attract people to You. O Merciful, we are desperate for Your mercy. O Guide, we are in acute need of Your guidance. Blessed is the day when Your light manifests itself Blessed is the moment when the huṣṣa proclaims your victory  
وَأَنْتَ الْعَلِيُّ الْعَظِيمُ (We trust in You). No one has the power or the strength except You and You are the Most High and the Greatest.'

(Ā'inah-e- Kamālāt-e-Islām, page 213-214, footnote within footnote Rūḥānī Khazā'in, vol.5)

***Prayer for the Guidance of Mankind***

"O Gracious God, bestow guidance on the capable hearts of all nations, so that they believe in Your chosen and great Prophet, Muḥammad<sup>ṣā</sup> and in Your perfect and holy revelation, the *Qur'ān* and follow its guidance. So they become the recipient of all the blessings, good fortunes and real prosperity, which is given to the true Muslims in both worlds. They share the eternal

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deliverance and the life, which is not only available in the life after death, but is given to righteous ones in this very world. I pray especially for the English people, who are not yet aware of the light of this Sun of Truth. We are indebted to this civilised, cultured and kind government for the friendship and favours it has shown to us. This gratitude gives rise to a heartfelt desire for their welfare and prosperity in faith as well as in worldly affairs. So that their white faces, which look pretty in this world, light up in the world hereafter.

فَسَسَلُ اللَّهَ تَعَالَى خَيْرَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ اهْدِهِمْ وَأَيِّدِهِمْ  
بِرُوحٍ مِنْكَ وَاجْعَلْ لَهُمْ حَقًّا كَثِيرًا فِي دِينِكَ وَاجْزِبْهُمْ بِحَوْلِكَ  
وَقُوَّتِكَ لِيُؤْمِنُوا بِكِتَابِكَ وَرَسُولِكَ وَيَدْخُلُوا فِي دِينِ اللَّهِ  
أَفْوَجًا - آمِينَ ثُمَّ آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

(Majmū'ah Ishtihārāt, vol.1, page 28)

We beseech *Allāh*, to bestow upon them goodness and prosperity of this life and in the life to come. O *Allāh*, guide them and support them with Your special grace. Grant them ample share in Your faith. Draw them with Your power and strength to Yourself, so they believe in Your book and Your Messenger and join *Allāh*'s faith wave after wave. *Āmīn*

### ***The Promised Messiah<sup>as</sup>'s Sayings regarding some Qur'ānic Prayers***

"Not a single person was with me, God taught me this prayer:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ -

(Al-Anbiyā' 21:90)

Leave me not alone, Lord, You are the best of

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inheritors

(Nuzūlul-Masīḥ, page 5, Rūḥānī Khazā'in, vol.19, page 97)

Our *Jamā'at* should recite this verse frequently in the last '*rak'āt*' after *rukū'*

(Malfūzāt, vol.1, page 6)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

(Al-Baqarah 2:202)

O Lord, Grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.

The Promised Messiah<sup>as</sup> said: "These days *Ādam*<sup>as</sup>'s (Adam) prayer should be recited. This prayer has already been accepted."

(Malfūzāt, vol.2, page 577)

رَبِّتَنَاظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ-

(Al-A'rāf 7:24)

O Lord, we have wronged ourselves; and if You forgive us not and have not mercy on us, we shall surely be of the lost

The Promised Messiah<sup>as</sup> advised Ḥaḍrat Sayyidah Nawāb Mubārakah Begum Ṣāḥibah, in a vision to tell his *Jamā'at* to recite this prayer very frequently.

(Al-Faḍl, January 3, 1974 page 4)

رَبِّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ-

(Āl-e-'Imrān 3:9)

O Lord, let not our hearts become perverse after You have guided us; and bestowed upon us Your mercy. Surely You alone are the Bestower."

***Qur'ānic Prayers Revealed to the Promised Messiah<sup>as</sup>***

اللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ-

(Yūsuf 12: 65)



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*Allāh* is the Best of guardians and He is the Most Merciful.

(Tadhkirah 2009 UK, revelation of 1883)

رَبِّ اَدْخُلْنِيْ مُدْخَلَ صِدْقٍ۔

(Banī Isrā'īl 17:81)

O my Lord, make my entry a good entry.

(Tadhkirah 2009 UK, revelation of 1882)

رَبِّ اَرِنِيْ كَيْفَ تُحْيِي الْمَوْتٰى۔

(Al-Baqarah 2:261)

Lord, show me how You bring the dead to life.

(Tadhkirah 2009 UK, revelation of 1882)

رَبِّ زِدْنِيْ عِلْمًا۔

(Ṭā Hā 20:115)

O my Lord, increase me in knowledge.

**Note:** This prayer was revealed at the time of writing the magnificent book, “Toḥfah-e-Golarhviyyah”

(Tadhkirah 2009 UK, revelation of 1900)

رَبِّ السِّجْنِ اَحَبُّ اِلَيَّ وَمَا يَدْعُوْنَنِيْ اِلَيْهِ۔

(Yūsuf 12:34)

O my Lord, prison is more attractive to me than that the unworthy things towards which they invite me.

(Tadhkirah 2009 UK, revelation of 1883)

رَبِّ لَا تَذَرْ عَلَي الْاَرْضِ مِنْ الْكٰفِرِيْنَ دَيّٰرًا۔

(Nūḥ 71:27)

Lord, leave not in the earth a single dweller from among the disbelievers.

(Tadhkirah 2009 UK, revelation of 1906)

رَبَّنَا اٰمَنَّا فَا كُتِبْنَا مَعَ الشّٰهِدِيْنَ۔

(Al-Mā'idah 5:84)

Our Lord, we have believed then write us down among the witnesses.

(Tadhkirah 2009 UK, revelation of 1893)

رَبَّنَا اٰمَنَّا بِبَيْنَتِنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ۔

(Al-A'rāf 7:90)

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Our Lord, judge between us and our people with truth; You are the best of judges.

(Tadhkirah 2009 UK, revelation of 1882)

قُلْ أَعُوذُ بِرَبِّ الْفَلَكِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ-

(Al-Falaq 113:2-4)

Proclaim I seek the protection of the Lord of creation from the mischief of every wicked and against the mischief of the dark night.

(Tadhkirah 2009 UK, revelation of 1883)

### *Revealed Prayers*

(These are the prayers revealed to the Promised Messiah<sup>as</sup> with slight change in the *Qur'ānic* text)

In 1893 this prayer was revealed:

رَبِّ إِنِّي مَعْلُوبٌ فَأَنْتَصِرْ-

Lord, I am overcome, so You avenge me.

(Tohfah-e-Baghdād, page17-25)

On 26th of April 1903 it was revealed again in these words:

رَبِّ إِنِّي مَعْلُوبٌ فَأَنْتَصِرْ فَسَحِّقْهُمْ تَسْحِيقًا-

O my Lord, I am overcome, so take my revenge from the opponents and crush them into bits.

(HaqīqatulWaḥī, page 104, Rūḥānī Khazā'in, vol. 22, page107)

In another narration the word "wronged" was revealed instead of the word "overcome".

رَبِّ اغْفِرْ وَارْحَمْ مِنَ السَّمَاءِ-

Lord, forgive and send mercy from heaven.

(Tadhkirah 2009 UK, revelation of 1882)

رَبِّ تَوَفِّقْهُ مُسْلِمًا وَأَلْحِقْهُم بِالصَّالِحِينَ-

Lord, cause me to die a Muslim and join me to the righteous.

(Haqīqatul-Waḥī, page 108, Rūḥānī Khazā'in, vol.22, page 111)

رَبِّ نَجِّنِي مِنْ غَمِّي-

O my Lord, deliver me from my anxiety.

(Tadhkirah 2009 UK, revelation of 1883)

رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً-

Lord, bestow on me pure progeny.

(Tadhkirah 2009 UK, revelation of 1907)

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ-

Our Lord, we have believed, then write us down among the witnesses.

(Tadhkirah 2009 UK, revelation of 1899, Tiryāq-ul Qulūb, page 59, footnote)

رَبَّنَا إِنَّا أَتَيْنَاكَ مَظْلُومِينَ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الظَّالِمِينَ-

O our Lord, we have come to You as oppressed ones, therefore put distance and make distinction between us and those who do wrong.

(Zamīmah Ḥaqīqatul Waḥī, Rūḥānī Khazā'in, vol.22, page 621)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ-

Our Lord, forgive us our sins, we were in error.

(Ḥaqīqa-tul Waḥī, page 100, Rūḥānī Khazā'in, vol.22, page 104)

In 1907 this prayer was revealed:

رَبَّنَا لَا تَجْعَلْنَا طَعْمَةً لِلْقَوْمِ الظَّالِمِينَ-

O our Lord, do not make us a morsel for a wrong doing people.

(al-Bushrā page 53)

وَاجْعَلْ أَفْئِدَةً كَثِيرَةً مِّنَ النَّاسِ تَهْوِي إِلَيَّ-

Make the hearts of many people incline towards me.

(The Promised Messiah<sup>as</sup> said that this is a glad tidings about the progress of the community).

(Letter No. 12 Maulawī Abdul Karīm Ṣāhib, May 6, 1899)

### ***Prayer for Forgiveness and a Righteous End***

In a letter to Mīr 'Abbās 'Alī Ludhiānavī, the Promised Messiah<sup>as</sup> wrote this prayer:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَلَاخْوَانَنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَصَلِّ عَلَيَّ  
نَبِيِّكَ وَحَبِيبِكَ مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَتَوَقَّفْنَا فِي أُمَّةٍ وَاتَّبَعْنَا فِي أُمَّةٍ

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وَإِنَّا مَا وَعَدْتِ لِرِأْسَةِ رَبِّنَا إِنَّا أَمْنَا فَأَكْتُبْنَا فِي عِبَادِكَ الْمُؤْمِنِينَ-

O Lord, forgive us and our brothers in faith who were stronger believers than us. Shower Your blessings on Your Messenger and beloved Muḥammad<sup>sa</sup> and his progeny. Cause us to die as his followers and include us in his *Ummah*. Grant us all that You promised for his followers. Our Lord, we have believed, so write us down among the righteous servants.

### *Prayer for Piety and Purity*

The Promised Messiah<sup>as</sup> wrote in approximately 1878:

About twenty five years ago when I was at Gurdaspur I saw a dream in which I was sitting on a bedstead and on my left the Late Maulawī ‘Abdullāh Ṣāḥib Ghaznavī was sitting. It passed through my mind that I should push Maulawī Ṣāḥib off the bed. I began to move towards him till he got off the bed and sat down on the ground. At that time three angels appeared from heaven. One of them bore the name of Khairātī. They also sat down on the ground as Maulawī ‘Abdullāh was sitting and I continued to sit on the bed. Then I said to all of them: I will now pray and you say “Āmīn” to my prayer. I then supplicated رَبِّ اذْهَبْ عَنِّي الرَّجْسَ وَطَهِّرْنِي تَطْهِيراً (Lord remove all uncleanness from me and purify me completely). On this the three angels and Maulawī Ṣāḥib said Āmīn and flew up to the sky and I woke up. As soon as I woke up I felt sure that Maulawī Ṣāḥib would soon die and that a special bounty had been decreed for me in heaven. Thereafter I felt all the time that a heavenly power was working inside me till I began to receive Divine revelation in continuous succession. In that one night, God, the

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Exalted, perfected a change in me of the kind which cannot be brought about by the hand of man or by man's volition.

(Nuzūlul-Masīḥ, page 236, Rūḥānī Khazā'in, vol.18, page 614-615)

### ***Emphasis on Reciting Durūd Sharīf and Istighfār***

The Promised Messiah<sup>as</sup> advised, late Choudhry Muḥammad Bakhsh in a letter: "After evening and night prayer, repeat '*Durūd Sharīf*' as much as possible. Repeat it with sincerity and love. It is better if you can fix the number of this repetition eleven hundred times or seven hundred times daily."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ۔

"Recite this *Durūd*. One can see the Holy Prophet<sup>sa</sup> in a dream if recitation is persevered with hearty enthusiasm and love. It is a great means for the illumination of the inner self and steadfastness in the faith. After morning prayer '*Istighfār*' should be repeated three hundred times with great humility."

(Maktūbāt-e-Aḥmadiyya, vol.5, page 7)

### ***Durūd from the Innermost Heart***

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَآلِهِ بِقَدْرِهِمْ وَعَمِّهِمْ وَحُزْنِهِمْ لِهَذِهِ  
الْأُمَّةِ وَأَنْزِلْ عَلَيْهِ أَنْوَارَ رَحْمَتِكَ إِلَى الْأَبَدِ۔

O *Allāh*, shower '*Durūd*', Peace and blessings on Muḥammad<sup>sa</sup> and his followers. Grant as much blessings and mercy as he had grief and sorrow of his people in his heart. And bestow upon him light of Your mercy always and forever.

(Barakātud-Du'ā', Rūḥānī Khazā'in, vol.6, page 10-11)

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### *Some Special Prayers for Difficult Times*

The Promised Messiah<sup>as</sup> advised Ḥaḍrat Nawāb Muḥammad ‘Alī Khān Ṣāḥib<sup>ra</sup> regarding prayers during difficult times. He said:

“Recite *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ* eleven times after every *ṣalāt* with great humility. After the night prayer recite 'Durūd' at least forty one times and then offer two *rak'āt* of nafil. In every prostration repeat *تَسْبِيحُ نَافِلَةٌ بِرَحْمَتِكَ أَسْتَجِيبُ* at least three times. Upon finishing *ṣalāt* pray for yourself.”

(Maktūbāt-e-Aḥmadiyya, vol.7, part 1, page 33)

### *Revealed Prayer for Deliverance from Misery and Affliction*

In approximately the year 1880, the Promised Messiah<sup>as</sup> was suffering from severe colic dysentery for sixteen days. As this disease had taken the life of another person only after eight days the Promised Messiah<sup>as</sup>'s family lost hope of his survival and even recited *Sūrah Yāsīn* for his soul three times. He writes:

"As God taught some of his prophets, prayers for deliverance from calamities, He taught me this prayer through a revelation. So accordingly I brushed my hands over my chest, back, hands and face after dipping them in the river water in which sand was also mixed and recited this prayer:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
وَآلِ مُحَمَّدٍ-

Holy is *Allāh* with His praise. Holy is *Allāh* who is the Greatest. O *Allāh* bestow blessings on Muḥammad<sup>sa</sup> and his followers.

The Promised Messiah<sup>as</sup> adds: “I call *Allāh* in Whose hands is my life, to witness that every time I recited these

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holy words and stroked my body with wet hands, I felt as if the fire inside me was leaving me until after sixteen days of illness I recovered fully."

(Tiryāqul Qulūb, page 36-37)

### *Ism-e-A‘zam (The Greatest Name)*

The Promised Messiah<sup>as</sup> wrote on 6th of December 1902:

Last night I was in such a state that if revelation from God had not come, I had no doubt that it was my last hour. In this state I dozed off and saw that three male buffaloes came. One of them came towards me and I hit him and pushed him aside. Then the second one came and I pushed it away as well. When the third one came he appeared so powerful that I thought there is no escape from him. With God's Grace as soon as this thought occurred in my mind, the male buffalo turned its head to one side. I realised it was a Godsend and escaped by brushing past him. I started to run and thought that it would chase me but I did not look back. At that time, in my dream, God inspired me with this prayer:

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَأَرْحَمْنِي۔

"O my Lord, everything serves You. So O my Lord, protect me and help me and have mercy on me."

My heart was inspired that this is *Ism-e-A‘zam* and whosoever will recite these words will be delivered of his affliction.

(Tadhkirah 2009 UK, revelation of 1902)

Afterwards the Promised Messiah<sup>as</sup> wrote and advised his friends to recite this prayer with humility and sincerity during *rukū‘*, prostration and while standing up after reciting *Sūrah Al-Fātiḥah*.

***Prayer for Recovery***

In an epidemic God revealed to the Promised Messiah<sup>as</sup> that during such days, the three names of *Allāh* the Almighty should be repeated again and again.

يَا حَفِيظُ - يَا عَزِيزُ - يَا رَفِيقُ -

O Guardian, O Honourable and Mighty, O Companion.

The Promised Messiah<sup>as</sup> said that ‘Rafīq’ is a new name of *Allāh* which had not been mentioned before.

(Al Badr, vol.2, number 53, page 28, dated 18.9.1903)

***Prayer for Recovery from Painful Disease***

On January 27, 1905 the Promised Messiah<sup>as</sup> greatly suffered from a boil on his left cheek. On supplication he received this revelation and on reciting it and blowing on himself he recovered:

بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْعَفُورِ الرَّحِيمِ بِسْمِ اللَّهِ  
الْبَرِّ الْكَرِيمِ يَا حَفِيظُ يَا عَزِيزُ يَا رَفِيقُ يَا وَلِيَّ الشُّفَعَةِ -

In the name of *Allāh*, the Sufficient, In the name of *Allāh*, the Healer. In the name of *Allāh*, the Most Forgiving, the Ever Merciful. In the name of *Allāh*, the Benevolent, the Noble. O Protector, O Mighty, O Companion, O Guardian, bestow healing on me.

On reciting these words, he recovered.

(Tadhkirah 2009 UK, revelation of 1905)

***Another Prayer for Recovery***

In 1906 this prayer was revealed during an illness:

إِشْفِهِمْ مِنْ لَدُنْكَ وَارْحَبْنِي -

Send me healing from Yourself and have mercy



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on me.

(Tadhkirah 2009 UK, revelation of 1906)

### ***Prayer for Deliverance from Affliction***

In 1899 the Promised Messiah<sup>as</sup> saw a dream that fire, smoke and sparks were blowing towards him but did not cause him any harm. He was reciting this prayer at that time:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ رَبِّيْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ -  
O Ever Living and Self Subsisting One, I supplicate for Your mercy. Indeed my Lord is the Lord of the heavens and earth.

(Tadhkirah 2009 UK, revelation of 1899, reference letter to Maulāna ‘Abdul Karīm Ṣāhib)

Once someone wrote to the Promised Messiah<sup>as</sup> about his difficulties, the Promised Messiah<sup>as</sup> replied; "Say *Istighfār* a great deal and say this prayer in *salāt*."

يَا حَيُّ يَا قَيُّوْمُ أَسْتَغِيْثُ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحِيْمِيْنَ -  
O Ever Living and Self Sustaining One, I supplicate for help with Your mercy. O the Most Merciful of all who show mercy."

(Malfūzāt, vol.4, page 250)

### ***Prayer for Attaining Love and Forgiveness of God***

The Promised Messiah<sup>as</sup> wrote in a letter of condolence to his faithful friend Munshī Rustam ‘Alī Ṣāhib, on the shocking death of his sincere friend, Sunder Dās. He advised him to recite this prayer frequently during the day and the night as well as in prostration:

يَا اَحَبُّ مِنْ كُلِّ مَحْبُوْبٍ اِعْفِرْ لِيْ ذُنُوْبِيْ وَاَدْخِلْنِيْ فِيْ عِبَادِكَ  
الْمُخْلِصِيْنَ -

O the Most Beloved of all loved ones, forgive my sins and include me in Your faithful servants.

(Maktūbāt-e-Aḥmadiyya, vol. 5, number 3, page 74)

***A Prayer full of Love of God***

رَبِّ اِنَّكَ جَنَّتِي وَرَحْمَتُكَ جُنَّتِي وَايَاتُكَ غَدَائِي وَفَضْلُكَ رِدَائِي۔

O my Lord, Surely You are my Heaven, Your mercy is my shield, Your signs are my sustenance and Your actions are my mantle.

(Ḥaḳīqatul Wahī, page 384, Rūḥānī Khazā'in, vol. 22, page 361)

***Prayer for getting Helpers for the Faith***

The Promised Messiah<sup>as</sup> prayed for helpers in the Faith with an anguished heart during the lonely times in his crusades. He mentioned this in a letter to Ḥaḍrat Maulawī Nūruddīn Šāḥib.

رَبِّ اَعْظِنِي مِنْ لَدُنْكَ اَنْصَارًا فِي دِينِكَ وَاَذْهَبْ عَنِّي حُرْنِي وَاَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا اِلَهَ اِلَّا اَنْتَ۔

O my Lord, You Yourself, grant me sincere helpers in the faith. Remove my grief and put all my affairs right, as there is none worthy of worship except You."

(Maktūbāt-e-Aḥmadiyya, vol.5, page 34)

***Prayer for Lasting Blessings***

In approximately in 1883, God revealed this prayer to the Promised Messiah<sup>as</sup> for attaining blessings and also informed him of the acceptance of this prayer as a special favour and Grace for him.

رَبِّ اجْعَلْنِي مُبَارَكًا حَيْثُ مَا كُنْتُ۔

O my Lord, make me such a blessed one, that wherever I abide, this blessing stays with me.

(Barāhīn-e-Aḥmadiyya, part 4, page 520 footnote within footnote no 3)

***Prayer for Increase in Wealth***

On 2nd March 1904 the Promised Messiah<sup>as</sup> saw in a dream that he was tying a paper bag which was full of money in a white handkerchief. This revealed prayer was

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on his tongue:

رَبِّ اجْعَلْ بَرَكَهٗ فِيهِ۔

"Lord, put blessing in it"

(Tadhkirah 2009 UK, revelation of 1904)

### *Prayers for Increase in Wisdom and Knowledge*

On June 7, 1906 this prayer was revealed:

رَبِّ ارِنِي اَنْوَارِكَ الْكُلِّيَّةَ۔

Lord, show me such lights of Yours, which are all comprehending.

(Tadhkirah 2009 UK, revelation of 1906)

In the 1906 revelations this prayer is also included:

رَبِّ عَلِّمْنِي مَا هُوَ خَيْرٌ عِنْدَكَ۔

Lord, teach me that which is better in Your estimation.

(Ḥaḳīqatul Waḥī, page 103, Rūḥānī Khazā'in, vol.22, page 106)

On July 20th 1907 this prayer was revealed:

رَبِّ ارِنِي حَقَائِقَ الْاَشْيَاءِ۔

Lord, show me the reality of things.

(Tadhkirah 2009 UK, revelation of 1907)

### *Prayer for Ability to Gain Knowledge and Understanding*

وَمَا تَوْفِيقِي اِلَّا بِاللّٰهِ رَبَّنَا اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ وَهَبْ لَنَا مِنْ عِنْدِكَ فَهْمَ الدِّينِ الْقَوِيْمِ وَعَلِّمْنَا مِنْ لَّدُنْكَ عِلْمًا۔

O *Allāh*, I have no power or authority except that bestowed by Your Grace. O our Lord, guide us to the right path and with Your Grace, grant us the understanding of the firm and lasting faith (*Islām*) and You Yourself make us understand special knowledge.

(Ḥaḳīqatul-Waḥī, page 5, Rūḥānī Khazā'in, vol.22, page 8)

**Prayer for Guidance and Truth**

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ رَبِّ انْظُرْنَا بِالحَقِّ وَاكْشِفْ عَلَيْنَا الحَقِّ وَاهْدِنَا إِلَى  
حَقِّ مُبِينٍ-

I do not possess any capability except the one bestowed by *Allāh's* Grace. O my Lord, make the truth flow from my tongue, enlighten us with truth and guide us to the manifest truth.

(*Khātima Brāhīn-e-Aḥmadiyya, Rūḥānī Khazā'in, vol. 21, page 414*)

**Prayer for Mercy and Victory**

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ رَبِّ انْصُرْنِي مِنْ لَدُنْكَ رَبِّ ائْتِدْنِي مِنْ لَدُنْكَ  
رَبِّ اِنَّ قَوْمِي طَرَدُونِي فَاَوْنِي مِنْ لَدُنْكَ رَبِّ اِنَّ قَوْمِي لَعَنُونِي  
فَاَرْحَمْنِي مِنْ لَدُنْكَ اِرْحَمْنِي يَا رَبِّ اَلْاَرْضِ وَالسَّمَاءِ- اِرْحَمْنِي  
يَا اَرْحَمَ الرَّحْمَاءِ وَلَا رَاِحَةَ اِلَّا اَنْتَ- اِنَّكَ اَنْتَ حَيٌّ فِي الدُّنْيَا  
وَالْاٰخِرَةِ وَ اَنْتَ اَرْحَمُ الرَّحِيْمِيْنَ تَوَكَّلْتُ عَلَيْكَ وَ اَنْتَ لَا تُضِيْعُ  
الْمُتَوَكِّلِيْنَ-

I have no power except that which God gives me. O my Lord, You Yourself help me. O my Lord, support me with Your Grace. O my Lord, my people have rejected me so give me shelter in Yourself. O my Lord, my people have cursed and reproached me, so you Yourself bestow mercy upon me. O the Creator of the heavens and the earth, the Most Merciful of all who show mercy, bestow mercy upon me as there is none merciful except You. Surely only You can provide proof of my truth in this world and the life after death. You are the Most Merciful of all who show mercy. I have put my trust in You and You do not destroy those who put their trust in You.

(*Hujjatullāh, page 16, Rūḥānī Khazā'in, vol.12, page 164*)

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### *Prayers for Mercy*

On 31st of May 1903, this prayer was revealed to the Promised Messiah<sup>as</sup>:

اللَّهُمَّ ارْحَمْ -

O *Allāh* have mercy.

(Tadhkirah 2009 UK, revelation of 1903)

On 4th April 1907 this prayer was revealed:  
Mercy O Lord.

يا الله رحمة كرا!

Have Mercy O *Allāh*.

(Tadhkirah 2009 UK, revelation of 1907)

On 30th September 1907 this prayer was revealed:

رَبِّ ارْحَمْنِي إِنَّكَ فَضْلِكَ وَرَحْمَتِكَ يُنْجِي مِنَ الْعَذَابِ

Lord, have mercy on me. Surely Your grace and Your mercy deliver from torment.

(Tadhkirah 2009 UK, revelation of 1907)

### *Prayer for Help and Victory at being Accused of Falsehood*

The Promised Messiah<sup>as</sup> upon being accused of falsehood said:

“Dejected by the impertinence of the opponents and rivals, I closed my doors and prayed to the Lord, the Bestower. I submitted myself to Him and prostrated before Him and supplicated”:

يَا رَبِّ انصُرْ عَبْدَكَ وَ اخذُلْ اَعْدَاءَكَ - اِسْتَجِجْنِي يَا رَبِّ اِسْتَجِجْنِي -

اَلَا مَرُّ يُسْتَهْزِءُ بِكَ وَ بِرَسُولِكَ - وَ حَتَّامٌ يُكَدِّبُونَ كِتَابَكَ وَ

يُسَبِّحُونَ نَبِيَّكَ - بِرَحْمَتِكَ اَسْتَغِيثُ يَا حَيُّ يَا قَيُّوْمُ يَا مُعِيْنُ -

O my Lord, bestow victory upon Your servant. Reject my enemies. O my Lord, listen to my supplications and accept them. How long would the ridicule be directed against You and Your Messenger? And how long would these people

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reject Your Book and use abusive language about Your Prophet? O the Eternal and the Immortal God and Helper, in the name of Your mercy I beseech You to listen to my cry for help.

(Ā`ina Kamālāt-e-Islām, page 569)

### ***Prayer for Destruction of Bitter Enemies and Rejecters of Truth***

يَا رَبِّ فَاسْمَعْ دُعَائِي وَمَزِقْ أَعْدَائِكَ وَأَعْدَائِي وَأُحْزِرْ وَعَدَكَ وَأَنْصُرْ  
عَبْدَكَ وَارِنَا أَيَّامَكَ وَشَهْرَ لَنَا حُسَامَكَ وَلَا تَذَرْنَا مِنَ الْكَافِرِينَ  
شَرِيْرًا۔

Lord, hear my prayer and crush Your enemies and my enemies and fulfil Your promise and help Your servant and show us Your days and sharpens for us Your sword and spare not a single mischief maker out of the disbelievers.

(Tadhkirah 2009 UK, revelation of 1904)

### ***Prayer for the Reformation of the Followers of Muḥammad<sup>sa</sup>***

In a letter to Mīr ‘Abbās ‘Alī Ṣāḥib, the Promised Messiah<sup>as</sup> wrote this prayer:

اَللّٰهُمَّ اَصْلِحْ اُمَّةَ مُحَمَّدٍ اَللّٰهُمَّ ارْحَمْ اُمَّةَ مُحَمَّدٍ اَللّٰهُمَّ اَنْزِلْ عَلَيْنَا  
بَرَكَاتِ مُحَمَّدٍ وَصَلِّ عَلٰى مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ۔

O *Allāh*, reform the followers of Muḥammad<sup>sa</sup>. O *Allāh*, have mercy upon the people of Muḥammad<sup>sa</sup>. O *Allāh*, shower blessings of Muḥammad<sup>sa</sup> upon us and bestow mercy, blessings and peace upon him.

(Maktūbāt-e-Aḥmadiyya, vol.1, page 50)

*The following prayer was also revealed to The Promised Messiah<sup>as</sup>*

رَبِّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ -

Lord, reform the people of Muḥammad<sup>sa</sup>.

(Tadhkirah 2009 UK, revelation of 1882)

*An Anguished Prayer at Persecution by an Opponent*

When Maulawī Muḥammad Ḥussain Batālāvī reached the extreme level of his abusive and vile attitude, the Promised Messiah<sup>as</sup> offered this prayer. The source of this prayer appears to be the prayer of the Holy Prophet<sup>sa</sup> when he was persecuted at Ṭā'if.

O my Guardian, my Beloved Master, I leave the answer to this person's abuse, curses and name calling to You. If it is Your will, then Your will is my will. I do not wish anything better than Your pleasure. My heart is not hidden from You. Your eyes see my innermost self. If there is any discrepancy in me remove it. I seek refuge in Your countenance from any vice which You find in me. O my Beloved Guide, if I have chosen the path of destruction, You save me from it and make me perform the deeds that please You. My soul tells me that You are with me and will remain with me. Since You have informed me that You are with me. and since You addressed me with the words. اَدِّمُ مَعِي. مَعِيَ اَدِّمُ اَدِّمُ اَدِّمُ and since You told me out of kindness and benevolence اَنْتَ اَنْتَ my spirit has revived. Your comforting words are like ointment for my wounds. Your loving words enliven my grief stricken heart. I was sinking in grief and You gave me glad tidings. I was afflicted and You

comforted me. O my Beloved, it is sufficient for me that You are with me and I am for You. Your assault will destroy the ranks of the enemy and all Your pure promises will be fulfilled and You will forgive Your servant's sins.

(Āsmānī Faiṣlah, page 9, Rūḥānī Khazā'in, vol.4, page 319)

### *A Comprehensive Prayer*

When the Promised Messiah<sup>as</sup> was grieved by the abusive language and opposition and the vicious maulavīs, he prayed to God in these words:

اللَّهُمَّ فَاحْفَظْنَا مِنْ فِتْنَتِهِمْ وَبَرِّئْنَا مِنْ تَهْمَتِهِمْ وَاحْضَمْنَا حِقْمَظَكَ  
وَاصْطَفَانِكَ وَخَيْرِكَ- وَلَا تَكِلْنَا إِلَى كَلَاءِ غَيْرِكَ وَأَوْزِعْنَا أَرْبَ  
نَعْمَلْ صَالِحًا تَرْضَاهُ نَسْأَلُكَ رَحْمَتَكَ وَفَضْلَكَ وَرِضَاءَكَ وَأَنْتَ خَيْرُ  
الرَّحِيمِينَ- رَبِّ كُنْ بِفَضْلِكَ قُوَّةً وَنُورَ بَصَرِي وَمَا فِي قَلْبِي وَتَبَلَّةَ  
حَيَاتِي وَمَمَاتِي- وَأَشْعِفْنِي مَحَبَّةً وَأَتِنِي حُبًّا لَا يَزِيدُ عَلَيْهِ أَحَدٌ مِنْ  
بَعْدِي رَبِّ فَتَقَبَّلْ دَعْوَتِي وَأَعْطِنِي مَنِيَّتِي وَصَافِنِي وَعَافِنِي وَاجْذِبْنِي  
وَقُدِّنِي وَأَيِّدْنِي وَوَقِّفْنِي وَرَكِّبْنِي وَنُورِنِي وَاجْعَلْنِي جَمِيعًا لَكَ وَكُنْ لِي  
جَمِيعًا- رَبِّ تَعَالَى إِلَهِي مِنْ كُلِّ بَابٍ وَخَلِّصْنِي مِنْ كُلِّ حِجَابٍ- وَأَسْقِنِي  
مِنْ كُلِّ شَرَابٍ- وَأَعِزَّنِي فِي هَيْجَاءِ النَّفْسِ وَجَذَبَاتِهَا- وَاحْفَظْنِي مِنْ  
مَهَالِكِ الْبَيْنِ وَظُلُمَاتِهَا- وَلَا تَكِلْنِي إِلَى نَفْسِي طُرْفَةَ عَيْنٍ وَأَعْصِمْنِي  
مِنْ سَيِّئَاتِهَا وَاجْعَلْ إِلَيْكَ رَفْعِي وَصُغُودِي وَادْخُلْ فِي كُلِّ ذَرَّةٍ مِنْ  
ذَرَّاتِ وُجُودِي وَاجْعَلْنِي مِنَ الَّذِينَ لَهُمْ مَسَبُّ فِي بَحَارِكَ وَمَسْرَعٌ فِي  
رِيَاضِ أَنْوَارِكَ وَرِضَاءٍ تَحْتِ مَجَارِي أقدَارِكَ وَبَاعِدْ بَيْنِي وَبَيْنَ  
أَعْيَابِكَ- رَبِّ بِفَضْلِكَ وَبُنُورِ وَجْهِكَ أَرِنِي بِجَمَالِكَ وَأَسْقِنِي  
رُزْؤَكَ وَأَخْرِجْنِي مِنْ كُلِّ أَنْوَاءِ الْحِجَابِ وَالْعُبَابِ وَلَا تَجْعَلْنِي مِنَ  
الَّذِينَ نَكَسُوا فِي الظُّلْمَةِ وَالْإِسْتِتَارِ وَتَنَاهَوْا عَنِ الْبَرَكَاتِ  
وَالْإِسْرَاقَاتِ وَالْأَنْوَارِ وَانْقَلَبُوا بِحَقْلِهِمُ النَّاقِصِ وَجَدَّهُمُ النَّاكِصِ  
مِنْ دَارِ النَّعِيمِ إِلَى دَارِ الْبُؤَارِ- وَارْزُقْنِي أَمْحَاصَ الطَّاعَةِ لِيُوجِهَكَ



وَسُجُودِ الدَّوَامِ فِي حَضْرَتِكَ وَأَعْطِنِي هِبَةً تَحُلُّ فِيهَا عَيْنَ عِنَايَتِكَ  
وَأَعْطِنِي شَيْئًا لَا تُعْطِيهِ إِلَّا لِوَجِيهِ مَنْ الْمُقْبُولِينَ- وَأَنْزِلْ عَلَيَّ رَحْمَةً لَا  
تُنْزِلُهَا إِلَّا عَلَى فَرِيدٍ مِّنَ الْمُحْبُوبِينَ- رَبِّ أَحْيِ الْإِسْلَامَ بِجَهْدِي  
وَهَمَّتِي وَدُعَائِي وَكَلَامِي وَأَعِدْنِي سَخْنَتَهُ، وَحَبْرَهُ، وَسَبْرَهُ، وَمَرَقُ كُلِّ  
مُعَانِدٍ وَكَبْرَهُ. رَبِّ أَرِنِي كَيْفَ تُنْحِي الْمَوْتَى أَرِنِي وَجُوهًا ذَوِي السَّمَائِلِ  
الْإِيْمَانِيَّةِ وَنُفُوسًا ذَوِي الْحِكْمَةِ الْيَمَانِيَّةِ وَعِيُونًا بَاكِيَةً مِنْ خَوْفِكَ وَ  
قُلُوبًا مُّقْشَعْرَةً عِنْدَ ذِكْرِكَ وَأَصْلًا نَتِيًّا يَرْجِعُ إِلَى الْحَقِّ الصَّوَابِ  
وَيَتَفَقَّأُ ظِلَالُ الْمَجَازِبِ وَالْأَقْطَابِ وَأَرِنِي عَرَائِكَ سَاعِيَةً إِلَى  
الْمَتَابِ وَالْإِعْدَادِ لِلْمَتَابِ-

(Ā'ina Kamālāt-e-Islām, page 5-6)

O *Allāh* save us from their mischief and exonerate us from their slander. Make us special with Your protection, eminence, and Your blessings. Do not entrust us to anyone except Yourself. Enable us to do such righteous deeds that please You. We are desirous of Your mercy, beneficence, and Your pleasure. You are the Most Merciful of all who show mercy.

O my Lord, with Your blessings, You become my vigour, light of my eyes, delight of my heart and the focal point of my life and death. You grant me zeal to attain Your love and infuse me with such love that no one surpasses me in love for You. O Lord, accept my prayers, grant my aspirations, cleanse me, protect me and draw me close to Yourself. You Yourself guide me, support me and enable me to do good. Purify me and enlighten me. Take over my existence completely and You become totally mine. O my Lord, come to me from every door and remove every barrier which, separates us. Intoxicate me

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with the wine of Your love. Help me in times when the passions of the evil self are rising and evil emotions are ready to destroy me. Protect me from the darkness and destruction caused by separation from You. Do not leave me to my evil self even for the blinking of an eye. Save me from the evil within me. My ascent should be towards You and my descent also be in Your direction. Enter every atom of every particle that constitutes my existence. Make me one of those who swim in Your seas and walk in Your illuminated gardens. And those who are happy at Your decree when it comes and create distance between me and my enemies.

O my Lord, show me Your beauty as a favour and with the light of Your countenance, make me drink Your pure water and deliver me from every haze or barrier which distances me from You. Do not make me one of those who were covered in the veils of darkness and were removed from the light and blessings. And due to their defective thinking and perverse efforts shifted from the house of blessings to the house of destruction. Grant me pure obedience to Your Majesty and grant me the ability to prostrate to You always. Bestow upon me such strength which attracts Your bounties and grant me special gifts that You bestow only upon Your chosen ones. Shower such mercy upon me which You only grant to Your beloved servants. O my Lord, revive *Islām* with my power, efforts, prayers and discourses. Revive its lustre, beauty and attractiveness and destroy every arrogant enemy and his arrogance.

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O my Lord, show me how You bring the dead to life. Show me such faces that manifest the beauty of the faith. Grant me such souls who possess wisdom. Show me such eyes that shed tears in Your fear. Show me such hearts that tremble at the mention of Your name. Show me such pure natures which follow the right path of truth.

### *Prayer for Allah's Help*

O my Lord, You Yourself bestow blessings, efficacy, guidance and light in this prayer of mine, so that it inspires people's hearts in such a manner that they incline towards it. You have power over everything and You are capable of accepting prayers.

(Toḥfa Golarwiyyah, Rūḥānī Khazā'in, volume 17, page 182)

### *A Beautiful Prayer for Deliverance from Trials, Adversity, Sins and Grief.*

O our Lord, forgive our sins and remove our trials and tribulations. Deliver our hearts from every grief and You Yourself take care of our affairs. and O our Beloved, You Be with us wherever we happen to be. Cover up our frailties and give peace to our fears. We put our trust in You and entrust our affairs to You. You are our Master in this world and the world hereafter and You are the Most Merciful of all who show mercy. O Lord of the worlds, accept this prayer.

(Toḥfa Golarwiyyah, Rūḥānī Khazā'in, volume 17, page 182)

### *Some Special Revealed Prayers of The Promised Messiah<sup>as</sup>*

(These prayers refer to the person and status of the Promised Messiah<sup>as</sup> and were revealed in special circumstances. Prayers can be chosen out of this collection according to one's own situation).

رَبِّ اجْزُهُ جَزَاءً أَوْفَى -

O my Lord, reward him fully.

(Tadhkirah 2009 UK, revelation of 1904)

Before this prayer, a revelation regarding the Promised Messiah<sup>as</sup>'s status is also recorded in which he was addressed as “*Imām* of High Status” and this prayer was meant for his person.

رَبِّ اصْحِّ رَوْجَتِي هَذِهِ -

O my Lord, grant my this wife security from disease and restore her to health.

(Tadhkirah 2009 UK, revelation of 1899)

رَبِّ اشْفِ رَوْجَتِي هَذَا وَاجْعَلْ لَهَا بَرَكَاتٍ فِي السَّمَاءِ وَبَرَكَاتٍ فِي الْأَرْضِ -

O my Lord, bestow healing upon this wife of mine and bestow upon her blessings in heaven and blessings in earth.

(Tadhkirah 2009 UK, revelation of 1906)

رَبِّ زِدْنِي عُمْرِي وَعُمُرَ رَوْجَتِي زِيَادَةً خَارِقَ الْعَادَةِ -

O my Lord, add to my age and the age of my companion an unusual addition.

(Tadhkirah 2009 UK, revelation of 1901)

رَبِّ لَا تُضَيِّعْ عُمْرِي وَعُمُرَهَا وَاحْفَظْنِي مِنْ كُلِّ آفَةٍ تُرْسَلُ إِلَيَّ -

Lord, let not my days and her days go to waste. And safeguard me against every misfortune which might be sent towards me.

(Tadhkirah 2009 UK, revelation of 1906)

رَبِّ احْفَظْنِي فَإِنَّ الْقَوْمَ يَتَّخِذُونَنِي سِحْرَةً -

Lord, safeguard me, for my people have taken me as an object of mocking.

(Tadhkirah 2009 UK, revelation of 1906)

رَبِّ أَخْرِجْنِي مِنَ النَّارِ -

Lord, Deliver me from the fire.

(Tadhkirah 2009 UK, revelation of 1907)

## PRAYERS

**Note:** Immediately after this, is another revelation: "All praise belongs to *Allāh*, Who saved me from the fire." This refers to the fire kindled by the mischief of Aḥrār. Ḥaḍrat Muṣleḥ-e-Mau'ūd<sup>ra</sup> said in his Friday sermon of 14th June 1935 that after this revelation no such ordeal occurred in the life of the Promised Messiah<sup>as</sup>. So this was like a prophecy for the *Jamā'at* that hellish situations would be created for them but God would save them."

The Promised Messiah<sup>as</sup> pointing to an earthquake said that he received the following revelation.

رَبِّ أَرِنِي آيَةً مِّنَ السَّمَاءِ۔

O my Lord, show me a sign from Heaven.

(Tadhkirah 2009 UK, revelation of 1906)

With this revelation the words of 'Honour with rewards' were revealed. These words refer to the fact that God would bestow honour as a result of this sign and it would carry a reward as well. The Promised Messiah<sup>as</sup> said that the scene of an earthquake was shown to him and then these words were revealed.

رَبِّ أَخِّرْ وَقْتَهُ هَذَا۔

O my God, postpone the time of this earthquake which seems imminent.

(Tadhkirah 2009 UK, revelation of 1906)

Then in another revelation, acceptance of the prayer was mentioned and the Promised Messiah<sup>as</sup> said that God had postponed the earthquake.

On 31st of August 1905 this was revealed:

رَبِّ أَرِنِي زَلْزَلَةَ السَّاعَةِ۔

O my God, show me the earthquake which is the example of the Judgment Day because of its severity. (Meaning show me a vision)

This prayer was accepted and then another revelation

## PRAYERS

was revealed on 9th March 1906.

رَبِّ لَا تُرِنِّي زَلْزَلَةَ السَّاعَةِ۔ رَبِّ لَا تُرِنِّي مَوْتَ أَحَدٍ مِنْهُمْ۔

Lord, do not show me the earthquake of the day of Judgment. Lord, do not show me the death of any of them (meaning his special Khuddām and Anṣār of the Jamā‘at).

(Tadhkirah 2009 UK, revelation of 1906)

This revelation came after the death of Maulawī ‘Abdul-Karīm Ṣāhib Sialkoti. In the second prayer the request was for the postponement of the earthquake. As it has been mentioned earlier this prayer was also accepted and the earthquake occurred later than its appointed time.

رَبِّ فَرِّقْ بَيْنَ صَادِقٍ وَكَاذِبٍ أَنْتَ تَرَى كُلَّ مُصْلِحٍ وَصَادِقٍ۔

O my Lord, do create a distinction between the truthful and the liar, You recognise every reformer and. truthful one.

(Tadhkirah 2009 UK, revelation of 1906)

The Promised Messiah<sup>as</sup> said: these revealed words contained a rebuttal to the words of ‘Abdul Ḥakīm Khān in which he referred to himself as the truthful one. God said that He would show the difference between a truthful one and a liar.

(Istihār August 16, 1906, included in Ḥaḳīqatul-Waḥī)

رَبِّ لَا تُبْقِ لِي مِنَ الْمُخْرَبَاتِ ذِكْرًا۔

Lord, do not let anything survive me that might be a source of humiliation for me.

(Tadhkirah 2009 UK, revelation of 1906)

So this prayer was accepted. In 1903 in another revelation God promised acceptance of this prayer, and said: "He will not leave the memory of anything which supposedly humiliates you."

(Tadhkirah 2009 UK)

رَبِّ اجْعَلْنِي غَالِبًا عَلَى غَيْرِي۔

## PRAYERS

Lord, make me triumph over the other.

(Tadhkirah 2009 UK, revelation of 1907)

Another revelation "My victory" refers to the acceptance of this prayer.

وَأَجْعَلْ لِي غَلَبَةً فِي الدُّنْيَا وَالْآخِرَةِ-

Make me triumph in the world and the Hereafter.

(Tadhkirah 2009 UK, revelation of 1900)

وَأَجْعَلْ لِي نَافِعًا هَذِهِ التِّجَارَةَ-

Make this commerce profitable for me.

(Tadhkirah 2009 UK, revelation of 1900)

Reference here is to the commerce of the spirit and belief mentioned in the following verse:

هَلْ أَذُكُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ-

(Aş-Şaff 61:11)

رَبِّ سَلِّطْهُمْ عَلَيَّ النَّارِ-

God bestow upon me dominion over the fire.  
(Meaning, that the fire of punishment obeys me).

(Tadhkirah 2009 UK, revelation of 1906)

هُوَ شَعْنًا - نَعْسًا-

(Zabūr(Psalms) 25:118, Matti (Mathews) 9:21)

These two words are from the Hebrew language.  
O God, I pray to You to deliver me and release me from difficulties; We have delivered.

(Tadhkirah 2009 UK, revelation of 1906)

A prophecy in the form of prayer: "We have delivered" was fulfilled after twenty-five years.

(Brahīn-e-Aḥmadiyya, part 5 page 8, Rūḥānī Khazā'in, vol. 21 page 104-105)

رَبِّ تَجَلَّ رَبِّ تَجَلَّ-

Lord manifest Yourself, Lord manifest Yourself.

(Tadhkirah 2009 UK, revelation of 1892)

اللَّهُمَّ بَارِكْ لِي فِي هَذِهِ الرُّؤْيَا-

O Allāh, make this dream a source of blessing for me.

(Tadhkirah 2009 UK, revelation of 1893)

## PRAYERS

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اللَّهُمَّ إِنْ أَهْلَكْتَ هَذِهِ الْعِصَابَةَ فَلَنْ تُعْبَدَ فِي الْأَرْضِ أَبَدًا۔

O *Allāh*! If You were to destroy this *Jamā'at*,  
You shall never be worshipped in this earth  
thereafter.

(Tadhkirah 2009 UK, revelation of 1893)

يَا اللَّهُ فَتْح۔

Victory, O *Allāh*.

(Tadhkirah 2009 UK, revelation of 1907)



**PRAYERS OF THE PROMISED MESSIAH<sup>AS</sup> FROM  
HIS POETRY**

***Prayers for Those who call us Disbelievers***

اے میرے پیارے ضلالت میں پڑی ہے میری قوم  
تیری قدرت سے نہیں کچھ دور گر پائیں سدھار

O my Beloved, my people have sunk deep in vice  
Only Your power can guide them to the right path

حناکاری کو ہماری دیکھ اے دانائے راز  
کام تیسرا کام ہے ہم ہو گئے اب بے قرار

O the Knower of secrets, notice our humility  
Though the work is Yours, we have become restless

اک کرم کر پھیر دے لوگوں کو فرقاں کی طرف  
نیز دے توفیق تا وہ کچھ کریں سوچ اور بچار

Turn them to distinct truth with Your Grace  
Bestow upon them the capacity to contemplate

گو وہ کافر کہہ کے ہم سے دور تر ہیں جا پڑے  
ان کے غم میں ہم تو پھر بھی ہیں حنین و دلفگار

Though they parted from us, by calling us non-believers  
We still grieve and agonise for their plight

ہم نے یہ مانا کہ ان کے دل ہیں پتھر ہو گئے  
پھر بھی پتھر سے نکل سکتی ہے دینداری کی نار

We know their hearts are hard like stones  
Even then a stream of piety can flow from the stones

کیسے ہی وہ سخت دل ہوں ہم نہیں ہیں ناامید  
آیت لَا تَيْسُؤُا رَكَهْتِي ہے دل کو استوار

However hard hearted they may be, we loose not hope  
The verse “Lā tai’asū” supports our hearts

پیشہ ہے رونا ہمارا پیش رب ذوالمنن  
یہ شجر آخر کبھی اس نہر سے لائیں گے بار

Our preoccupation is shedding tears before the Gracious God  
One day this stream will make these trees bear fruit

(Durr-e-Thamīn Urdu 1996 Rabwah p. 143,147)

### *A Prayer for Unity of God*

Sheikh Muḥammad Bakhsh Ṣāhib (chief of Kharianwala district Gujrat) wrote to the Promised Messiah<sup>as</sup> about his severe financial difficulties. The Promised Messiah<sup>as</sup> wrote this poem for him and God delivered him of his problems with this prayer.

اک نہ اک دن پیش ہوگا توفن کے سامنے  
چل نہیں سکتی کسی کی کچھ قضا کے سامنے

Inevitably, one day you will face annihilation  
No one has the power to oppose Divine decree

چھوڑنی ہوگی تجھے دنیائے فانی ایک دن  
ہر کوئی مجبور ہے حکم خدا کے سامنے

One day, you must leave this transitory world behind  
Everyone is bound by God’s decree

مستقل رہنا ہے لازم اے بشر تجھ کو سدا  
رنج و غم یا اس عالم فسر و بلا کے سامنے

O the mortal one, be steadfast, it is obligatory on you  
In grief, sorrow despair, gloom, worries and affliction

## PRAYERS

بارگاہ ایزدی سے تو نہ یوں مایوس ہو  
مشکلیں کیا چیز ہیں مشکل کشا کے سامنے

Despair not from God's benevolence in this manner  
Hardships pose no problem for the Remover of difficulties

حاجتیں پوری کریں گے کیا تری عاجز بشر  
کر بیاں سب حاجتیں حاجت روا کے سامنے

Can weak mortals fulfil your needs?

Supplicate for all needs to One, who can

چاہیے تجھ کو مٹانا قلب سے نقشِ دوئی  
سر جھکا بس ممالک ارض و سما کے سامنے

Eradicate every whiff of duality from your heart

Bow only before the Lord of the Heavens and the earth

چاہئے نفرت بدی سے اور نیکی سے پیار  
ایک دن بنانا ہے تجھ کو بھی خدا کے سامنے

Inculcate love of piety and hatred for evil

Surely, one day, you will appear before God

راستی کے سامنے کب جھوٹ پھلتا ہے بھلا  
قدر کیا پتھر کی لعل بے ہساکے سامنے

Can falsehood succeed in the face of truth?

What values has a stone when compared to a priceless ruby

(Durr-e-Thamīn Urdu 1996 Rabwah p. 157)

### ***Islām's Pitiabale State and Anguished Prayer for its Dominance***

کشتی اسلام بے لطف خدا اب غرق ہے  
اے جنوں کچھ کام کر بیکار ہیں عقلموں کے وار

Without God's Grace, the boat of *Islām* is sinking

Help O Folly! Wisdom is at a loss

## PRAYERS

مجھ کو دے اک فوق عادت اے خدا جو شش و تپش  
جس سے ہو جاؤں میں غم میں دیں کے اک دیوانہ وار

Grant me, O God, exceptional zeal and fervour  
Which renders me passionate, with heartache for faith

وہ لگا دے آگ میرے دل میں ملت کے لئے  
شعلے پہنچیں جس کے ہر دم آسماں تک بے شمار

Create such passion within me, for my people  
Countless flames of it constantly rise up to the sky

اے خدا تیرے لئے ہر ذرہ ہو میرا فدا  
مجھ کو دکھلا دے بہا دین کہ میں ہوں اٹکلبار

Every particle of mine, be sacrificed to You, O God  
I am tearful; show me the faith in full blossom

ہر طرف سے پڑ رہے ہیں دین احمد پر تبر  
کیا نہیں تم دیکھتے قوموں کو اور ان کے وہ وار

Aḥmad's faith is under attack from all sides  
Can't anyone see these nations and their assaults?

کو نسی آنکھیں جو اس کو دیکھ کر روتی نہیں  
کو نسی دل ہیں جو اس غم سے نہیں ہیں بے قرار

Where is the eye that sheds not tears of grief?  
Where is the heart, which is not restless in sorrow?

کھا رہا ہے دیں طمانچے ہاتھ سے قوموں کے آج  
اک تزلزل میں پڑا اسلام کا عالی منار

Today the faith is being assaulted by nations  
The lofty minaret of *Islām* is shaky

## PRAYERS

یہ مصیبت کیا نہیں پہنچی خدا کے عرش تک  
کیا یہ شمس الدین نہاں ہو جائے گا اب زیرِ غار

Have not the rise of this calamity reached the heavens yet?  
Would the Sun of faith disappear into the caves?

اے خدا شیطان پہ مجھ کو فتح دے رحمت کے ساتھ  
وہ اکٹھی کر رہا ہے اپنی فوجیں بے شمار

O God, grant me victory over Satan with your mercy  
He is assembling countless armies

جنگ یہ بڑھ کر ہے جنگ روس اور جاپان سے  
میں عنریب اور ہے مقتابل پر حریف نامدار

This war is bigger than war with Russia or Japan  
I am destitute and a renowned opponent is confronting me

دل نکل جاتا ہے قابو سے یہ مشکل سوچ کر  
اے مری جباں کی پناہ فوج ملائک کو اتار

Thinking of this problem, my heart loses control  
O my Refuge, let the armies of angels descend

اے میرے پیارے خدا ہو تجھ پہ ہر ذرہ مرا  
پھیر دے میری طرف اے سارباں جگ کی مہار

Every particle of mine be sacrificed to You, O my beloved  
O the Captain, turn the tide of the world in my favour

کچھ خبر لے تیرے کوچہ میں یہ کس کا شور ہے  
خاک میں ہو گا یہ سر گر تو نہ آیا بن کے یار

Pray, take heed of the “clamour” in Your street  
If You do not befriend me, I would be totally destroyed

## PRAYERS

فضل کے ہاتھوں سے اب اس وقت کر میری مدد  
کشتی اسلام تاہو جائے اس طوفان سے پار

Help me now, with Your Mercy  
So that the boat of *Islām* rides this storm

میرے سقم و عیب سے اب کیجئے قطع نظر  
تانہ خوش ہوں دشمن دین جس پہ ہے لعنت کی مار

Overlook my faults and shortcomings  
Let not the cursed enemies of faith gloat over them

میرے زخموں پر لگا مرہم کہ میں رنجور ہوں  
میری فریادوں کو سن میں ہو گیا زار و نزار

Apply ointment to my wounds, I am afflicted  
Listen to my cries of help, I am destitute

دیکھ سکتا ہی نہیں میں ضعیف دین مصطفیٰ  
مجھ کو کراے میرے سلطان کامیاب و کامگار

Weakness of Muḥammad's faith is unbearable to me  
O my Master, make me triumphant and victorious

کیا سلائے گا مجھے توحناک میں قبل از مراد  
یہ تو تیرے پر نہیں امید اے میرے حصار

Would You cause me to die before accomplishing my mission  
This is not what I hoped for, O my Protecting Fortress

یا الہی فضل کر اسلام پر اور خود بچا  
اس شکستہ ناؤ کے بندوں کی اب سن لے پکار

O my Lord, Have mercy on *Islām*, save it with Your Mercy  
Accept the supplications of people of this wrecked boat

## PRAYERS

قوم میں فسق و فجور و معصیت کا زور ہے

چھار رہا ہے ابریا اس اور رات ہے تاریک و تار

Vice and sin has overwhelmed these people

Clouds of despair are gathering, the night is dark and gloomy

ایک عالم مر گیا ہے تیرے پانی کے بغیر

پھیر دے اے میرے مولیٰ اس طرف دریا کی دھار

A world is parched dry without Your water

O my Friend, turn the tide of the river this way

اب نہیں ہیں ہوش اپنے ان مصائب میں سب

رحم کر بندوں پہ اپنے تا وہ ہوویں رستگار

In this trial our senses are deserting us

Liberate Your servants, Have Mercy on them

کس طرح نپٹیں کوئی تدبیر کچھ بنتی نہیں

بے طرح پھیلی ہیں یہ آفات ہر سو ہر کنار

Planning is useless, how do we deal with it?

Chaotic sway of calamities is everywhere

ڈوبنے کو ہے یہ کشتی آمرے اے نا خدا

آگیا اس قوم پر وقت خزاں اندر ہمار

This boat is sinking fast, come O my Captain

This nation is withering in springtime

اے خدا بن تیرے ہو یہ آبپاشی کس طرح

جبل گیا ہے باغ تقویٰ دیں کی ہے اب اک مزار

O Lord! Who except You can irrigate this land

Withered is the garden of righteousness, faith is just a shrine

## PRAYERS

تیسرے ہاتھوں سے مرے پیارے اگر کچھ ہو تو ہو  
ورنہ فتنہ کا قدم بڑھتا ہے ہر دم سیل وار

It is only You, who can set the matters right  
Otherwise the tide of mischief is turning into a flood

اک نشان دکھلا کہ اب دیں ہو گیا ہے بے نشان  
اک نظر کر اس طرف تا کچھ نظر آوے یہاں

Show us a sign; faith is loosing its identity  
Glance this way, that we may perceiving spring

(Durr-e-Thamīn Urdu 1996 Rabwah p. 128,129)

### *Prayer for Children*

کر ان کو نیک قسمت دے ان کو دین و دولت  
کر ان کی خود حفاظت ہو ان پہ تیری رحمت

Bless them with good fortune, faith and prosperity  
Guard them Yourself, have mercy on them

دے رشد اور ہدایت اور عمر اور عزت  
یہ روز کر مبارک سُبْحَانَ مَنْ يُّرَآئِنِي

Grant them piety, guidance, long life and honour  
Bless this day, Holy is He, Who watches over me

اے میرے بندہ پرور کر ان کو نیک اختر  
رتبہ میں ہوں یہ برتر اور بخش تاج وافر

O my Patron, bestow good fortune on them  
Make their status high, their ranks lofty

تو ہے ہمارا رہبر تیرا نہیں ہے ہمسر  
یہ روز کر مبارک سُبْحَانَ مَنْ يُّرَآئِنِي

You are our Guide, no one is Your equal  
Bless this day, Holy is He, Who watches over me



## PRAYERS

میری دعائیں ساری کرپو مقبول باری  
میں جاؤں تیرے واری کر تو مدد ہماری

O my Creator, accept all my prayers  
My life be sacrificed to You, help us

ہم تیرے درپہ آئے لیکر امید بھاری  
یہ روز کر مبارک سُبْحَانَ مَنْ يَتَرَانِي

We are at Your threshold, with high hopes  
Bless this day, Holy is He, Who watches over me

لحقت جگر ہے میرا محمود بندہ تیرا  
دے اس کو عمر و دولت کر دور ہر اندھیرا

Maḥmūd, my beloved son is Your servant  
Grant him long life, prosperity, dispel all darkness

دن ہوں مرادوں والے پر نور ہو سویرا  
یہ روز کر مبارک سُبْحَانَ مَنْ يَتَرَانِي

May the days be of fulfilled hopes and dawns bright  
Bless this day, Holy is He, Who watches over me

اس کے ہیں دو برادران کو بھی رکھیو خوشتر  
تیرا بشیر احمد تیرا شریف اصغر

He has two brothers, grant them happiness too  
Your Bashīr Aḥmad and Your Sharīf, the younger

کر فضل سب پہ یکسر، رحمت سے کر معطر  
یہ روز کر مبارک سُبْحَانَ مَنْ يَتَرَانِي

Bestow blessings equally on them, bestow sweet Mercy  
Bless this day, Holy is He, Who watches over me

## PRAYERS

چنگے رہیں ہمیشہ کر یو نہ ان کو مندے

یہ روز کر مبارک سُبْحَانَ مَنْ يَكْرَهُ

Make them good, let them not go astray

Bless this day, Holy is He, Who watches over me

اے میرے دل کے پیارے اے مہرباں ہمارے

کر ان کے نام روشن جیسے کہ ہیں ستارے

O my Beloved, O the Affectionate One,

Grant them glory, make them bright as stars

یہ فضل کر کہ ہوویں نیکو گہری سارے

یہ روز کر مبارک سُبْحَانَ مَنْ يَكْرَهُ

Bestow this Grace on them, grant them inner piety

Bless this day, Holy is He, Who watches over me

اے میری جہاں کے جانی اے شاہ دو جہانی

کر ایسی مہربانی ان کا نہ ہووے ثانی

O the soul of my heart, the Sovereign of both worlds

Grant such Mercy on them, it makes them unique

دے بخت جاودانی اور فیض آسمانی

یہ روز کر مبارک سُبْحَانَ مَنْ يَكْرَهُ

Grand perpetual good fortune, and bounties from heaven

Bless this day, Holy is He, Who watches over me

سن میرے پیارے باری میری دعائیں ساری

رحمت سے ان کو رکھنا میں تیرے منہ کے واری

Listen to my supplications, O my Beloved God

My life be sacrificed to You, shelter them with mercy

## PRAYERS

اپنی پٹھ میں رکھیو سکر یہ میری زاری  
یہ روز کر مبارک سُبْحَانَہ مَنْ یُّکْرِانی

Listen to my cries of help, keep them safe  
Bless this day, Holy is He, Who watches over me

اے واحد و یگانہ اے خالقِ زمانہ  
میری دعائیں سن لے اور عرضِ چپا کرانہ

O the One, Unique One, Creator of the universe  
Listen to my prayers, humble prayers of mine

تیرے سپرد تینوں دیں کے قسربنانا  
یہ روز کر مبارک سُبْحَانَہ مَنْ یُّکْرِانی

Make them moons of the faith, I put all three in Your trust  
Bless this day, Holy is He, Who watches over me

اقبال کو بڑھانا اب فضل لے کے آنا  
ہر رنج سے بچانا دکھ درد سے چھڑانا

Make them auspicious, grant them bounties  
Save them from every sorrow, deliver them from pain

خود میرے کام کرنا یارب نہ آزمانا!  
یہ روز کر مبارک سُبْحَانَہ مَنْ یُّکْرِانی

Be my Facilitator, do not put me in trial  
Bless this day, Holy is He, Who watches over me

یہ تینوں تیرے چپا کر ہوویں جہاں کے رہبر  
یہ ہادی جہاں ہوں یہ ہوویں نورِ یکسر

Make these three servants of You, guides of the world  
Make them educators of the world, full of brightness

## PRAYERS

یہ مرجع شہساں ہوں یہ ہوویں مہسرا نور

یہ روز کر مبارک سُبْحَانَ مَنْ یَّزْرِانِیْ

May they be sanctuary for kings and bright as the sun

Bless this day, Holy is He, Who watches over me

اہل وقار ہوویں فخر دیاں ہوویں

حق پر نشار ہوویں مولیٰ کے یار ہوویں

May they attain dignity, become the pride of the land

Ready to sacrifice themselves for truth, true friends of God

باہرگ و بار ہوویں اک سے ہزار ہوویں

یہ روز کر مبارک سُبْحَانَ مَنْ یَّزْرِانِیْ

Grant them offspring, multiply them thousand fold

Bless this day, Holy is He, Who watches over me

(Durr-e-Thamin Urdu 1996 Rabwah p. 36-38)

### *Another Prayer for Children*

مرے مولیٰ مری یہ اک دعا ہے

تری درگاہ میں عجز و بکا ہے

O my Master! this is my prayer to You

A humble cry of help in Your court

وہ دے مجھ کو جو اس دل میں بھرا ہے

زباں چپلتی نہیں شرم و حیا ہے

Grant me, whatever is in my heart

In modesty my tongue opens not

مری اولاد جو تیری عطا ہے

ہر اک کو دکھ لوں وہ پار ہے

My children, a favour from You

Enable me to see them all as righteous ones

## PRAYERS

تری قدرت کے آگے روک کیا ہے  
وہ سب دے ان کو جو مجھ کو دیا ہے

Nothing is beyond Your power

Bestow upon them, everything You bestowed on me

(Durr-e-Thamīn Urdu 1996 Rabwah p. 47)

### *Another Prayer for Children*

عجب محسن ہے تو بحسب الایادی

فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعْرَابِيَّ

What a wonderful Benefactor, the Sea of Generosity

Holy is He, Who humiliated my enemies

نجات ان کو عطا کر گندگی سے

برات ان کو عطا کر بندگی سے

Deliver them from filth

Make them succeed in humility

رہیں خوشحال اور فرخندگی سے

بچانا اے خدا! بد زندگی سے

May they live a life of prosperity and happiness

O my Lord, save them from an evil life

وہ ہوں میری طرح دیں کے منادی

فَسُبْحَانَ الَّذِي أَخْرَجَ الْأَعْرَابِيَّ

May they become callers to faith, like me

Holy is He, Who humiliated my enemies

عمیاں کر ان کی پیشانی پہ اقبال

نہ آوے ان کے گھسرتک رعبِ دجال

Illuminate their foreheads with good fortune

Save them from the fear of the Anti Christ

## PRAYERS

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بچانا ان کو ہر غم سے بہر حال  
نہ ہوں وہ دکھ میں اور رنجوں میں پامال

In every situation save them from grief  
Pain and sorrow overwhelm them not

یہی امید ہے دل نے بتا دی  
فَسُبْحَانَ الَّذِي أَحْزَى الْأَعَادِي

This, my heart's desire, I supplicate  
Holy is He, Who humiliated my enemies

دعا کرتا ہوں اے میرے یگانہ  
نہ آوے ان پہ رنجوں کا زمانہ

O my Lord, the One, I pray to You  
Save them from times of grief

نہ چھوڑیں وہ ترا یہ آستانہ  
مرے مولیٰ! انہیں ہر دم بچانا

May they adhere to Your threshold  
O my Guardian, protect them at all times

یہی امید ہے اے میرے ہادی  
فَسُبْحَانَ الَّذِي أَحْزَى الْأَعَادِي

O my Guide, I supplicate to You  
Holy is He, Who humiliated my enemies

نہ دیکھیں وہ زمانہ بے کسی کا  
مصیبت کا، الم کا، بے بسی کا

May they never see the times of helplessness  
Let not grief and affliction touch them

## PRAYERS

یہ ہو میں دیکھ لوں تقویٰ سبھی کا  
جب آوے وقت میری واپسی کا

Allow me to see righteousness of all of them  
Before the time of my return arrives

بشارت تو نے پہلے سے سنادی

فَسُبْحَانَ الَّذِي أَحْزَى الْأَعْدَى

You gave me their glad tidings before hand  
Holy is He, Who humiliated my enemies

خدا یا تیرے فضلوں کو کروں یاد

بشارت تو نے دی اور پھر یہ اولاد

O my God, I remember Your Bounties  
You gave glad tidings and then these children

کہا ہر گز نہیں ہوں گے یہ برباد

بڑھیں گے جیسے باغوں میں ہوں شمشاد

You told me they would not be destroyed  
They will grow like tall trees in the garden

خبر مجھ کو یہ تو نے بارہا دی

فَسُبْحَانَ الَّذِي أَحْزَى الْأَعْدَى

You informed me of this again and again  
Holy is He, Who humiliated my enemies

(Durr-e-Thamīn Urdu 1996 Rabwah p. 46-57)

### *An Old Comprehensive Persian Poem*

آن خداوند برتر و پاک است

صنعتش مہر و ماہ و افلاک است

God Almighty, the Holy, the Exalted  
He created the sun, the moon and the sky

## PRAYERS

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ہر راہ و کوچہ پرشُد از اشراہر

زندہ کن دینِ خویش دیگر بار

Every lane, every path is full of mischievous ones

O God, revive your faith once more

باز بنما بدین خوش شوکت

باز بر ما نظر کن از رحمت

Show us once more the glory of your faith

Once more, grace us with a Merciful glance

باز احيائے دین احمد کن

مگس کفر از جہاں زائل کن

Inspire Aḥmad's faith with life once again

Remove the evil of disbelief from the world

کافرو کفر از جہاں بردار

راحتے بخش از سگ و مردار

Cause disbelief and disbelievers to fade away from earth

Remove the dead and the dogs, bestow tranquility

اے خداوند قادر و منان

جان من از بلاء غم بر بان

O Almighty and Gracious God

Deliver my soul from the grief for faith

تو غفور ہی و اکبر و امجد

ہست بخشائشت برون از حد

You, the Forgiver, the Greatest, the Noblest

Your forgiveness knows no limit



## PRAYERS

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کس شریک تو نیست در دو جہاں  
بر دو عالم توئی خدائے یگان

In both worlds, there is no partner for You  
You are the One, in the heavens and the earth

تو بزرگ و شان تست عظیم  
تو وحیدی و پاک و فرد قدیم

You are the Noblest, Your Glory Greatest  
You are the only One, the Holy and the Eternal

اے خدا ہمتہ بدین افزائی  
کمر من بہ بند و راءیکشائے

Grant me vigour, O Lord, for advancement of the faith  
Bestow support and guidance for this mission

دل من رشک درہد ناکاں کن  
سر من خاک کوئے پاکاں کن

The highly agonised one's envy my heart  
Make me the lowest one among the pious

دیدہ من بصدق روشن کن  
ہمہ کارہم بوجہ احسن کن

Infuse my eyes with the light of the truth  
Accomplish all my affairs beautifully

از وجود خودہم بر آرام چنناں  
کہ نمائد تصرف شیطان

Deliver me from the evil self  
Leave not an iota of Satan's sway in me

## PRAYERS

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ہدم بنیاد خود پرستی کن

گم کن از خویش و پستی کن

Demolish my ego from the root  
Free me from myself; enliven me with Your spirit

کشش دہ بوئے خود را نشان

کہ دے ناید قرارا ازاں

Permeate me with attraction; lead me to Your love  
Love without which I find not a moment's solace

دل من پاک کن ز کبر و غرور

سینہ ام پر گن از خاطر نور

Purify my heart from pride and arrogance  
Fill and enlighten my soul with Your light

آں چنانم اسیر عشق خود بکن

کہ نمائد زمن نہ شاخ و بن

Captivate my heart with Your love  
Love, without which I have no roots or branches

شور مجنون بریز در جانم

مست و مجذوب خود بگردانم

Imbue my soul with the clamour of a mad lover  
Intoxicate, absorb and make me lost in Your love

آنکہ یکدم بجز تو ہوشش نیست

آنکہ بے تو زبان و گوشش نیست

Confer such a state on me, that I cannot live without You  
Without You, I would be rendered deaf and dumb

## PRAYERS

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آن بگردان مرا کسے چیزے نیست  
قدر او نزد اور پیشیزے نیست

Such a state in which nothing matters except You  
Everything, but You, would become worthless

آنکہ اور اخلق کار نماند  
باز کارش بروزگار نماند

Cause me to loose interest in the world  
The world and time mean nothing to me

دایم الحبس شد دران چائے  
کہ نیائید از و برون گائے

Hold me captive in Your deep love  
Escape becomes out of the question

سیم وزر کن حقیر در نظر م  
فقر کن مطلب بزرگ تر م

Make gold and silver worthless in my eyes  
Make attaining poverty my greatest aim

آنچنان بخش عقل حق جویم  
کہ بر اہش بچشم و سر پویم

Grant me such wisdom which seeks truth  
Make me follow Your path eagerly

شور عشقت بریز در جانم  
مست و مجذوب ہم بگردانم

Enrich my soul with Your love  
Intoxicate and absorb me in You

بمہ مدح و ثنائے تو خواہم

ہرچہ خواہم برائے تو خواہم

My ultimate desire is to praise and glorify You

All I aspire for is, Your pleasure

تا مراد دل بہ تو حمد تو پیوست

از ہمہ کار و بار ہا بگسست

Ever since, I lost myself in You and Your love

World and its affairs have become meaningless

(Sīrat Ḥaḍrat Masīḥ-e-Mau'ūd by Sheikh Y'aqūb 'Alī Ṣāhib Irfānī vol 5 p. 535-537)

### *Prayer for Forgiveness and Love of God*

اے خداوند من گناہم بخش

سوئے درگاہ خویش راہم بخش

O my God, forgive me my sins

Guide me to Your threshold

روشنی بخش در دل و جانم

پاک کن از گناہ پنہانم

Illuminate my heart and soul

Cleanse me of my invisible sins

دلستانی و دلربائی کن

بہ نگاہ گرہ کشائی کن

Console and allure my heart

With a merciful glance resolve my problems

در دو عالم مرا عزیز توئی

و آنچه میخواستم از تو نیز توئی

You are my beloved in both the worlds

What I beseech You for, is You Yourself

(Brahīn-e-Aḥmadiyya, Rūḥānī Khazā'in vol 1 p. 16)

## PRAYERS

### *Prayer for Decisive Distinction between Truth and Falsehood*

اے قدیر و خالق ارض و سما

اے رحیم و مہربان و رہنما

O the Mighty Creator of the Heavens and the Earth

O the Merciful, Affectionate and the Guide

اے کہ میداری تو بر دلہا نظر

ایکہ از تو نیست چیزے مستتر

O my Master, You watch the hearts

O the One, from Whom, nothing is hidden

گرتوے بینی مرا پھر فسق و شر

گرتو دیداستی کہ بستم بد گھر

If You know I am full of impiety and mischief

If you perceive me as a man of evil disposition

پارہ پارہ کن من بد کار را

شاد گن این زمرہ اغیار را

Tear me to pieces, me a wicked one

Delight my enemies with my destruction

بردل شان ابر رحمت ہا بیار

پر مرادشاں بفضل خود بر آ

Shower rain of mercy on their hearts

Gratify their desires with Your Grace

آتش افشاں بردرودیو ار من

دشمنہ باش وتبہ کن کار من

Let the fire of Your wrath, burn my abode

You be my enemy and destroy my affairs

## PRAYERS

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ورہمرا از بند گانت یافتی

قبلتی من آستانت یافتی

But, O Lord, if You perceive me as Your servant  
If You know, Your threshold is the object of my veneration

در دل من آن محبت دیدہ

کز جہاں آن راز مرا پوشیدہ

If You discern such love in my heart  
Which was hidden from the eyes of the world

بامن از روئے محبت کار کن

اندکے افشائے آن اسرار کن

Then O Lord, for this love, treat me as a beloved  
And manifest some of the Love You have for me

ایکے آئی سوئے ہر جوئندہ

واقفی از سو زہر سو زندہ

My Master, You embrace every seeker of truth  
You know the passion that burns in the lover's heart

زاں تعلق ہا کہ باتو داشتہم

زاں محبت ہا کہ در دل کاشتہم

I beseech You in the name of the bond I have for You  
In the name of love which is implanted in my heart

خود ہروں آ از بیئے ابراء من

اے تو کہ ف و ملجأ و ماوائے من

Manifest Yourself, exonerate me from enemy's accusations  
You are my Shelter, my Refuge and my Retreat

## PRAYERS

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آتشے کا ندر دلمہ افروختی

وزدمہ آن غیر خود را سوختی

The fire of love that You have ignited in my heart  
As a result, every other love has gone up in smoke

ہم از آن آتش رخ من برفروز

وین شب تا رہم مبدل کن بروز

Illuminate my face with the luster of this love  
Transform the darkness into a bright day

چشمہ بکشایں جہان کو رہا

اے شدید البطش بنما زو رہا

Enlighten the eyes of the blind world  
O the Mighty, Show Your power and might

ز آسمان نور نشان خود نما

یک گلے از بوستان خود نما

Show a sign of brightness from heaven  
Make a flower boom in Your garden

ایں جہاں بینمہ پر از فسق و فساد

غافل را نیست وقت موت یاد

I see the world full of impiety and mischief  
In negligence, the heedless people have forgotten death

از حقائق غافل و بیگانہ اند

ہمچو طفلان مائل افسانہ اند

Unaware of reality, alien to truth  
Like children, fascinated by fiction

## PRAYERS

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سرد شد دلها ز مهر روئے دوست

روئے دلها تا فتنه از کوئے دوست

Their love for the Friend has gone cold in their hearts  
Their hearts have turned away from the path of the loved ones

سیل در جوش است و شب تار یک و تار

از کرما آفتابے را برابر

The storm is gathering, the night dark and gloomy  
Save us, let the sun of Your mercy rise high and bright

(Durr-e-Thamin Persian 1996 Rabwah p. 178-179)

### *An Arabic Poem*

يَا رَبِّ اَيَّدِنَا بِفَضْلِكَ وَاَنْتَقِمْ

مِمَّنْ يَدُّهُ الْحَقُّ كَالْحُشَاءِ

O our Lord, support us with Your mercy  
Exact retribution from him who discards truth as if it is  
worthless

يَا رَبِّ قَوْمِي غَلَسُوا بِجَهَالَةٍ

فَاَزْحَمُوا وَاَنْزَلْنَاهُمْ بِدَارِضِيَاءِ

O my Lord, my people are sunk deep in darkness and ignorance  
Have mercy on them; cause them to reach the illuminated house

يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكِرَامَةٍ

يَا مَنْ يُرَى قَلْبِي وُلْبَّ لِحَائِي

O my Lord, arbitrate between us, grant an honourable decision  
O the Being, Who watches my heart and my innermost self

يَا مَنْ اَرَى اَبْوَابَهُ مَفْتُوحَةً

لِلسَّائِلِينَ فَلَا تُرَدِّ دُعَائِي

O the One, Whose doors are open for supplicators,  
Reject not my prayers, I beg of You



## PRAYERS

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(Zamīmah Ḥaḳīqatul Waḥī, Rūḥānī Khazā'in, vol.22 p.729,735)

يَا رَبِّ صَلِّ عَلَيَّ نَبِيَّتِ دَائِمًا

فِي هَذِهِ الدُّنْيَا وَبَعَثْ نَارِي

O my Lord, shower *Durūd* on Your Messenger for ever  
In this world and in the world to come

(Ā'ina Kamālāt-e-Islām, Rūḥānī Khazā'in, vol.5 page 593)

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## PRAYERS

### Glossary

Islamic Terms	English Explanation
<i>Adhān</i>	The Islamic call to Prayer.
<i>Durūd Sahrīf</i>	Invocation of blessings upon the Holy Prophet of Islam, Muhammad, peace and blessings of Allah be upon him.
<i>Ṣalāt</i>	Prayer in the prescribed form; also known as the second pillar of Islam.
<i>Ṭāhārat</i>	Cleanliness, the act of Purity.
<i>Tasbīh</i>	An invocation which glorifies God.
<i>Istighfār</i>	Seeking forgiveness.
<i>Rak'āt (Plural of Rak'at)</i>	A complete unit of the ritual Prayer.
<i>Rukū'</i>	The Bowing position in the prescribed formal Prayer.
<i>Qiyām</i>	The standing position in the prescribed formal Prayer.
<i>Sajdah</i>	The prostration position during the prescribed formal prayer.
<i>Du'ā'-e-Qunūt</i>	Arabic name of the special prayer recited in the last <i>Rak'at</i> of Witr Prayer. This supplication is offered in the last of the three Witr <i>Rak'āt</i> , during <i>Qiyām</i> (between <i>Rukū'</i> and the <i>Sajdah</i> ).
<i>Yaumun-Naḥr</i>	Eid al-Adha; the tenth day of Dhul Hijjah, the day of sacrifice.
<i>Tahajjud</i>	Optional prayer offered in the latter part of the night.
<i>Lailatul-Qadr</i>	Lailatul-Qadr or the Night of Decree.
<i>Sajdah-e-Tilāwat</i>	The prostration which is prescribed after reciting specific verses of the Holy Qur'an.
<i>Ṣalātut-Tasbīh</i>	Optional Prayer consisting of four <i>Rak'āt</i> , to be offered at least once in one's lifetime.
<i>Tashahhud</i>	A prayer recited silently at the beginning of the <i>Qa'dah</i> , or second sitting position,

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	in Prayer
<i>Sayyidul-Istighfār</i>	The Best Prayer for seeking forgiveness
<i>Ramy-e-Jamār</i>	Stoning of the Devil - It is part of the annual Ḥajj pilgrimage to the holy city of Mecca. Pilgrims fling pebbles at three walls (formerly pillars), called <i>jamarāt</i> , in the city of Mina just east of Mecca.
<i>Khuṭbah Thāniyah</i>	The second, shorter, sermon delivered at the end of the Friday sermon. The Imām delivers the first sermon in whichever language he pleases then sits down briefly, and then stands up and delivers the Second sermon in Arabic.
<i>Nikāḥ</i>	The announcement of marriage in Islam.
<i>Takbīrāt-e-Adhān</i>	Recitation of <i>Allahu Akbar</i> during the call to prayer.
<i>Takbīrāt-e-‘Īdain</i>	The recitation of اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَاللَّهُ أَكْبَرُ <i>Allah is the Greatest, Allah is the Greatest; there is no God but Allah, and Allah is the Greatest; Allah is the Greatest and all praise belongs to Allah.</i> These takbīrāt are recited repeatedly on ‘Īd day.
<i>‘Īd</i>	A Muslim celebration for the remembrance of God, celebrated twice a year. ‘Īdul-Fitr is celebrated to mark the completion of Ramaḍān, and ‘Īdul-Adḥā is celebrated after the Ḥajj.
<i>Qa’dah</i>	The sitting position in the prescribed formal prayer.
<i>Nawāfil(Plural of</i>	Optional or supererogatory Prayers.

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<i>NafI)</i>	
<i>Witr</i>	The Prayer of Three <i>Rak'āt</i> offered preferably at the end of the voluntary <i>Tahajjud</i> Prayer before dawn or after the two <i>Rak'āt</i> of sunnah after the ' <i>Ishā</i> ' Prayer.
<i>Istikhārah</i>	A special Prayer made to seek guidance from Allah before making an important decision.
<i>Ḥajjatul-Wadā'</i>	The last pilgrimage. The last pilgrimage performed by the Holy Prophet may peace and blessing of Allah be upon him.
<i>Bai'at</i>	An oath of allegiance
<i>Mu'awwidhatain</i>	The two that afford protection; used to describe the two chapters of the Holy Quran " <i>Al-Falaq and An-Nās</i> "
<i>Takbīr</i>	A proclamation of the greatness of God
<i>Muqām-e-Mahmūd</i>	An elevated or high spiritual status
<i>Ihrām</i>	A sacred state which a Muslim must enter in order to perform <i>Ḥajj</i>
<i>Ḥajj</i>	Pilgrimage to the <i>Ka'bah</i> in Mecca; also known as the fifth pillar of Islam.
<i>'Umrah</i>	Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.
<i>Anṣār</i>	"The Helpers". The Muslims of Madinah who aided and helped the Holy Prophet may peace and blessings of Allah be upon him, when he migrated to Medinah.
<i>Mahājir</i>	Muslims who migrated with the Prophet (may peace and blessings of Allah be upon him) from Makkah to Madinah.

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<i>Ayyāmut-Tashrīq</i>	The eleventh, twelfth and thirteenth of Dhu'l-Ḥijjah are known as the days of Tashrīq.
<i>Aṣḥābul-A'rāf</i>	Men of high dignity and distinguished position that are seated on elevated places.
<i>Kaffārāt</i>	An Expiation of sins.
<i>Darajāt</i>	Stations. Ranks
<i>Dajjāl</i>	The Anti-Christ
<i>Isrāfīl</i>	Raphael. One of the four archangels in Islam. The angel responsible for signalling the day of judgement.
<i>Jibrā'īl</i>	Gabriel. The angel of divine revelation.
<i>Mikā'īl</i>	Michael. The angel of mercy who provides nourishment for bodies and souls.
<i>Aṣḥāb-e-Kahf</i>	People of the cave. They were a group of Christian youths who hid inside a cave outside the city of Ephesus around 250 AD, to escape a persecution of Christians being conducted during the reign of the Roman emperor Decius.
<i>Allāhu Akbar</i>	<i>Allah</i> is the Greatest.
<i>Alḥamdulillāh</i>	All praise belongs to <i>Allah</i> .
<i>'Subḥānallāh</i>	<i>Allah</i> is Pure.
<i>Lā ilāha illallāh</i>	There is none worthy of worship except <i>Allah</i> .
<i>Innā lillāhi wa innā ilaihi Rāji'ūn</i>	We belong to <i>Allah</i> and to Him we will return.
<i>Salām</i>	Peace.
<i>Rabbil-'Ālamīn</i>	Lord of all the Worlds.

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<i>Wuḍū</i>	Ablution
<i>Ka‘bah</i>	A cube-like structure situated within Masjidul-Ḥarām, erected by Prophet Ibrāhīm <sup>as</sup> and his son Prophet Ismā‘īl <sup>as</sup> .
<i>Ayyāmūl-‘Ashr</i>	first ten days of Dhul-Ḥajjah
<i>‘Īdul-Fiṭr</i>	A celebration at the end of the month of Ramaḍān to remember the blessings of God.
<i>Khuṭbatul-Ḥajjah</i>	<i>Khuṭbatul-Ḥajjah</i> (The Sermon of Necessity) was the method employed by the Holy Prophet <sup>sa</sup> to inaugurate his exhortations, lectures and speeches.
<i>Jawāme-ul-khair</i>	Comprehensive and eloquent words containing blessings
<i>Jannat-ul-Baqi‘</i>	<i>Jannatul-Baqi‘</i> (Garden of Heaven) is the main cemetery of Madinah. Buried there are many companions of the Holy Prophet (may peace and blessings of Allah be on him)
<i>Rāh-e- Sadīd</i>	A path absolutely straight.
<i>Sunnah</i>	The practice of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).
<i>Ummah</i>	The followers of the Holy Prophet Muhammad (may peace and blessings of Allah be on him)
<i>Jamā‘at</i>	Community

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