the Accepted Whispers
Munājāt-e-Maqbūl

Call on your Lord humbly and secretly...
(Al-Aʿrāf, 7:55)

Mawlānā Ashraf ʿAlī Thānawī
Translation and Commentary Khalid Baig

OVER 200 DUʿĀʾS FROM THE QURʾĀN AND ḤADĪTH FOR DAILY READING
the Accepted Whispers

“Munājāt-e-Maqbūl”
The Accepted Whispers

“Munajat-e-Maqbul”

آذُّنوا رَبَّكَمْ نَصْرًا وَحَفْيَةً

Call on your Lord humbly and secretly...

(Al-A‘rāf, 7:55)

منا جمار مقبور

Compiled by
Mawlānā Ashraf ‘Alī Thānawī

Translation and Commentary
Khalid Baig

Over 200 Du‘ā’s from the Qur’ān and Ḥadīth for Daily Reading

Openmind Press
Garden Grove • California
To Muhammad, son of Abdullah

The Seal of the prophets,
The Mercy to the worlds.

His prayers are another gift of mercy and compassion to us.

What would be life without them!
What would be life without him!

May Allah shower His Blessings and Peace upon him, his family, his Companions, and his followers
**TRANSLITERATION KEY**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ً</td>
<td>(a slight catch in the breath)</td>
</tr>
<tr>
<td>a</td>
<td>( \varepsilon )</td>
</tr>
<tr>
<td>b</td>
<td>( \digamma )</td>
</tr>
<tr>
<td>t</td>
<td>(( \text{t} \text{h} ) has an “( h )” sound at the end of a sentence)</td>
</tr>
<tr>
<td>th</td>
<td>(as in “thorn”)</td>
</tr>
<tr>
<td>j</td>
<td>( \eta )</td>
</tr>
<tr>
<td>h</td>
<td>(heavy ( h ), from deep within the throat)</td>
</tr>
<tr>
<td>kh</td>
<td>(“ch” in Scottish loch)</td>
</tr>
<tr>
<td>d</td>
<td>(the hard “( t )” in “the”)</td>
</tr>
<tr>
<td>dh</td>
<td>(the soft “( t )” in “the”)</td>
</tr>
<tr>
<td>r</td>
<td>( \rho )</td>
</tr>
<tr>
<td>z</td>
<td>( \zeta )</td>
</tr>
<tr>
<td>s</td>
<td>( \varsigma )</td>
</tr>
<tr>
<td>sh</td>
<td>( \varsigma ) (heavy ( s ), from the upper mouth)</td>
</tr>
<tr>
<td>d</td>
<td>( \delta ) (heavy ( d ), from the upper mouth)</td>
</tr>
<tr>
<td>t</td>
<td>( \tau ) (heavy ( t ), from the upper mouth)</td>
</tr>
<tr>
<td>z</td>
<td>( \zeta ) (heavy ( z ), from the upper mouth)</td>
</tr>
<tr>
<td>ْ</td>
<td>(( \text{like two} ) ( \text{a’s} ) from deep within the throat)</td>
</tr>
<tr>
<td>gh</td>
<td>( \gamma ) (similar to French ( r ))</td>
</tr>
<tr>
<td>f</td>
<td>( \phi )</td>
</tr>
<tr>
<td>q</td>
<td>(heavy ( k ), from the throat)</td>
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<tr>
<td>k</td>
<td>( \kappa )</td>
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<td>l</td>
<td>( \lambda )</td>
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<tr>
<td>m</td>
<td>( \mu )</td>
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<tr>
<td>n</td>
<td>( \nu )</td>
</tr>
<tr>
<td>h</td>
<td>( \theta ) (as in “help”)</td>
</tr>
<tr>
<td>w</td>
<td>( \upsilon ) (as in “yellow”)</td>
</tr>
<tr>
<td>y</td>
<td>( \upsilon )</td>
</tr>
<tr>
<td>u</td>
<td>(“( o )” in “book”); ( \upsilon )</td>
</tr>
<tr>
<td>ū</td>
<td>(“( u )” in “glue”)</td>
</tr>
<tr>
<td>ā</td>
<td>(elongated ( a ), as when you would stretch the “( a )” in “plastic”)</td>
</tr>
<tr>
<td>ā’</td>
<td>at the start of a word, “( a )” in the middle (pronounced like ( \text{I} \text{t} ))</td>
</tr>
<tr>
<td>ū’</td>
<td>(“( u )” in “glue”)</td>
</tr>
<tr>
<td>ī</td>
<td>(“( e )” in “feet”)</td>
</tr>
<tr>
<td>Stress symbol, indicated by repetition of letter</td>
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</tr>
</tbody>
</table>

**Vowels**

- a (slightly softer than the “\( u \)” in “but”); an
- i (as in “in”); in
- ū (\( \text{oo} \) in “book”); un

**Honorifics**

- Glorified and Most High
- May peace be upon him
- May Allah’s blessings and peace be upon him
- May Allah be pleased with him/her
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Once Prophet Muhammad ﷺ passed by a people who were suffering from some affliction. “Why don’t they make du‘ā’ (supplication) to Allah for protection,” he said. With all the suffering and disasters Muslims are facing in various parts of the world, the question can be directed to all of us today.

It is not that we have forgotten du‘ā’ completely; we refer to it regularly. But our ideas and practice regarding du‘ā’ have become distorted. Often it is reduced to the level of a ritual. Generally it is considered when all our efforts have failed—an act of last resort. It is belittled through actions and sometimes even with words. Is it any wonder that today mostly a mention of du‘ā’ is meant to indicate the hopelessness of a situation.

What a tragedy, for du‘ā’ is the most potent weapon of a believer. It can change fate, while no action of ours ever can. It is the essence of ‘ibādah (worship). With it we can never fail; without it we can never succeed. In the proper scheme of things, du‘ā’ should be the first and the last resort of the believer, with all his plans and actions coming in between. In every difficulty we ask Allah ﷻ to show us the way to handle that difficulty; we seek His help in following the path He shows to us; we seek His aid in making our efforts successful. When we fall sick, we know that we cannot find the right doctor without His Will; that the best doctor may not be able to diagnose our condition without His Command; that the best treatment plan will not succeed without His Permission. We make du‘ā’ for all of these. We make du‘ā’ before we seek medical help, while we are receiving it and after it has been delivered. The same is true of all other difficulties we may encounter.
Du‘ā’ is conversation with Allah ﷻ, our Creator, our Lord and Master, the All Knowing, the All Powerful. This act in itself is of extraordinary significance. It is the most uplifting, liberating, empowering, and transforming conversation a person can ever have. We turn to Him because we know that He alone can lift our sufferings and solve our problems. We feel relieved after describing our difficulties to our Creator. We feel empowered after having communicated with the All Mighty. We sense His mercy all around us after talking to the Most Merciful.

Allah ﷻ gave us life and everything that we possess, without our having any right to it. It is His design and it is with a purpose. Our conditions of health and sickness, our affluence and poverty, our joys and sorrows, our apparent successes and failures, our gains and losses—all of them are just a test. “He created death and life that He may test you which of you is best in deed” (Al-Mulk, 67:2).

Our ultimate success or failure—in the Hereafter—will depend solely on how we acted in the different circumstances that He chose for us. Did we seek His help when we needed help or were we too arrogant to ask? Did we accept His Will when things did not turn out our way? Did we show gratitude for His favors or were we proud of our own achievements?

We pray to Him because only He can give. He is not answerable to any authority and everyone is answerable to Him. He has power over everything and none can overpower Him. His knowledge is infinite while ours is infinitesimal compared to His. He is the Lord; we are His slaves. He may grant our du‘ā’s here; or He may reward us for them in the Hereafter; or He may give us something better than what we asked for.

We should make du‘ā’ for all things big and small. It is the beginning of wisdom to realize that “big” and “small” are arbitrary labels that are totally irrelevant in this context. Nothing is too big for the One we are asking from; nothing is too small for the one who is asking. That is why we have been taught to ask Allah ﷻ even when we need something as small as shoelaces. We should ask as a beggar, as a destitute person, for that is what we in reality are in relationship to Allah ﷻ. At the same time we should ask with
great hope and conviction that we shall be granted our du‘ā’s, for a du‘ā lacking concentration and conviction is no du‘ā at all.

A praying person can never lose, for du‘ā is the highest form of submission to Him. “Prophet Muḥammad was the best of mankind because he was the best in submission to Allah,” says Mawlānā Manẓūr Nu‘mānī. “Anyone who studies his supplications cannot but be awestruck by the perfect understanding of our relationship to the Creator reflected by them.” For this ummah, his du‘ā’s are one of his greatest spiritual gifts.

Quite naturally many scholars have collected them into separate books. Among these was Al-Ḥiṣn al-Ḥaṣīn (The Impregnable Fortress) by Muḥammad ibn Muḥammad al-Jazari (751-833 AH), a well-known authority on Qur’ānic recitation, Ḥadīth, and Fiqh. The book was written in Dhul-Ḥijjah 791 AH when an invading army had sieged Damascus. After a few days of reciting these du‘ā’s by the compiler, the army suddenly left the helpless and frightened city. The event gave the book its popularity as a collection of du‘ā’s to be read for protection against calamities. It was divided into seven parts, one for each day of the week, to facilitate that reading.

Subsequently, Al-Ḥizb al-‘Azām (The Great Prayer Book) was organized for a daily reading by its compiler Mullā ‘Alī al-Qārī (d. 1014 AH). This has the advantage that these du‘ā’s can become a part of our daily schedule. One may find that the best part of his day is the one dedicated to these du‘ā’s. Additionally after some time one may find that he has memorized a large number of these du‘ā’s without any special effort. He may then find himself saying these du‘ā’s at other occasions also, for which they are particularly suited.

The Accepted Whispers is a translation of Munājāt-e-Maqbūl, which was patterned after and drew from Al-Ḥizb. It was compiled by Mawlānā Ashraf ‘Alī Thānawī as Qurūbāt ‘IndAllāhī wa Ṣalawāt ar-Rasūl (Prayers that Bring One Close to Allah and the Invocations of the Messenger) and translated into Urdu poetry and prose by his associates. The translation was given the title “Munājāt-e-Maqbūl.” Like his Biḥishtī Zīvar (Heavenly Ornaments), Munājāt-e-Maqbūl has been very popular in the countries of the Indian subcontinent, where it has become a household name.
This book provides the Arabic text with references, transliteration, translation, and commentary. The commentary aims at providing explanation as well as special merits or historic background of the du‘aa’. This should help enhance our understanding of the meaning and significance of the du‘aa’s thereby helping us derive much greater benefit from them.

In preparing this book, the Arabic text of published editions of Munajat was compared with the books of Hadith and changes were made wherever deemed necessary. Also, existing editions of Munajat contained many typographical errors. These have been fixed. Detailed references to the source texts have also been provided. The transliteration was produced directly from the Arabic text using proprietary software.

My children have played a major role in producing this book. My daughters Areeba and Sumayya typed the Arabic text. Sohaib helped with its proofreading. Muneeb checked the original Arabic sources and produced copious notes with attention to detail. He also wrote the transliteration software. He was also responsible for the page layout and production of the camera-ready copy. And as always my wife provided the inspiration, encouragement, and support without which this work would not have been possible. I request the readers to kindly remember me, my family, and everyone who helped in the publication of this book in their du‘aa’s.

We need du‘aa’s in all circumstances and all times. But in the dark ages that we are living in today, we need them even more. Every day brings fresh news about atrocities committed against our brothers and sisters around the world. What can we do? We can continue to just feel frustrated and depressed. We can just forget all this and move on to some other subject. Or we can stand up before Allah and pray for His help, Who alone can help.

The du‘aa’ can change our life, our outlook, and our fate. It is the most potent weapon of a believer. May Allah make this book an instrument of delivering that power to us.

Khalid Baig

16 Rajab 1426/21 August 2005
THE QUR’AN AND ḤADĪTH LITERATURE tell us about the extraordinary importance of praying to Allah ٌ for all our needs. They also teaches us its proper etiquettes. This is a brief selection.

Significance

واَقِلُ رَبِّي لْوَاصِلَتُمُّ الْعَرْوَءَ أَسْتَجِبْ لْكُمُّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنِّ

And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me shall soon enter Hell—in humiliation. (al-Ghāfir, 40:60)

This verse uses the words du‘ā’ and ‘ibādah interchangeably, thereby affirming that du‘ā’ (supplication) is an act of worship.

وَإِذَا سَأَلَكَ عُبَادِي عَنِّي فَأُتِيَ قَرِيبٌ أَجِيبُ دُعَّوَةَ أَلْدَاعِ إِذَا دَعَانِ

And when My servants ask you concerning Me, surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me in order that they may be led aright. (al-Baqarah, 2:186)
The Accepted Whispers

Or, Who answers the distressed one when he calls upon Him and removes the evil, and makes you successors in the earth. Is there a god with Allah? Little do they reflect! (al-Naml, 27:62)

‘Abdullāh ibn ‘Umar narrates that the Prophet said: “Anyone of you for whom the door to duʿā’ has been opened, the doors to mercy have been opened for him. And the thing that Allah likes most to be asked for is ‘āfiya (health, security, protection).” (Sunan at-Tirmidhi and Ibn Mājah)

Abū Hurayrah narrates that the Prophet said: “Allah is angry with those who do not make supplications to Him.” (Sunan at-Tirmidhi)

‘Abdullāh ibn ‘Umar narrates that the Prophet said: “Duʿā’ is beneficial regarding calamities that have fallen and calamities that have not fallen. So, servants of Allah, devote yourselves to duʿā’.” (Sunan at-Tirmidhi and Musnad Ahmad)

It means that duʿā’ can prevent a disaster that was going to happen as well as lift the one that has already happened.
PRAYER (دعاء) AND ITS ETIQUETTES

ATTITUDE

آذِعْوا رَبَّكُمْ تَضَرَّعًا وَحُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَذِرِينَ

Call on your Lord humbly and secretly; surely He does not love those who exceed the limits. (Al-A’raf, 7:55)

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: أذَعْوا الله وَأَنْتُمْ مُؤْتُونَ

بالإجابة وأعلموا أن الله لا يستجيب دعاء من قلب غافل لأهو. (رواه الترمذي)

Abū Hurayrah narrates that the Prophet said: “Pray to Allah with the conviction that you will be answered and know that Allah does not answer a supplication that comes from a careless and inattentive heart.” (Sunan at-Tirmidhi)

Abū Hurayrah narrates that the Prophet said: “Whoever likes that Allah answer his du’ā’s in hard times and periods of worry, he should abundantly make du’ā’s in good times.” (Sunan at-Tirmidhi)

PRACTICE

1. ḤALĀL EARNINGS AND CONSUMPTION ARE NECESSARY FOR DU’Ā’S TO BE ANSWERED

 عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يا أيها الناس إن الله طيب لا يقبل إلا طيبًا وإن الله أمر المؤمنين بيا أمره الرسول فقال: يا أيها الرسول كُلُوا من الطيبات وأعملوا صالحة إني يا آدم تحملون عليكم و قال يا أيها الذين آمنوا كُلُوا من طيبات ما زرحت لكم ثم ذكر الرجل يطيل السفر أشعث أخبر بددت يذيد إلى السما.

يا رب يا رب وعظمت حرام ومشترنة حرام وملبسنة حرام وغذاء بالحرام فاتى

يستجيب لذئاب. (رواه مسلم عن أبي هريرة)

Abū Hurayrah narrates that the Prophet said: “O People, Allah is pure and accepts only the pure offerings. He commanded the believers...
as He commanded the prophets. He said to the prophets: ‘O Prophets, eat the pure things and perform righteous deeds. I am well aware of what you do.’ And He said: ‘O believers, eat from the pure things that We have provided to you.’” Then the Prophet mentioned a man who has come from a long journey and as a result he is disheveled and is covered with dust. “He prays: ‘O Lord, O Lord.’ But his food is haram (impermissible in Islamic Law), his drink is haram, his clothing is haram, and his body has been nurtured on haram. So how can his dua’s be accepted?” (Sahih Muslim)

2. PRAY FOR YOURSELF BEFORE PRAYING FOR OTHERS

Ubayy ibn Ka‘b narrates that when Allah’s Messenger mentioned anyone and prayed for him, he began with himself (Sunan at-Tirmidhi).

There is great wisdom in this Prophetic teaching. We are all in need of Allah’s mercy all the time. This practice will, insha Allah, ensure that our dua’s to Allah for others do not lead us to think that we are superior to them.

3. BEGIN WITH ḤAMD AND ṢALĀT ‘ALAN NABI

Fuḍlalah ibn ‘Ubayd narrates that the Prophet heard a person make du’a’ in his salat without saying hamd (praise of Allah) and without saying salat ‘alan-Nabi (sending salutations on the Prophet). So he said, “He made haste.” Then he called him and said to him or to someone else, “Whenever any of you offers salat, then (before making du’a’) he should begin with hamd and thana’ for his Lord, then say salat ‘alan
Nabi, then he should make his du’a.” (Sunan at-Tirmidhi and Sunan Abi Dāwūd)

While this hadith refers to the du’a’ with the salāt, there is consensus of ‘ulamā’ that ‘alād and salāt ‘alā Nabi should be said in the beginning and end of every du’a’ session, whether in the salāt or outside it.

4. END WITH ĀMĪN

Abū Zuhayr an-Numayrī narrates: “One night we were out with the Prophet, when we passed by a man who was supplicating with great devotion and humility. The Prophet stopped and listened to him. Then he said, ‘It will become incumbent if he seals it.’ A person asked, ‘With what can he seal it?’ He said, ‘By saying Āmīn. If he ends the du’a’ with Āmīn, then it will become incumbent.’” (Sunan Abi Dāwūd)

5. REQUEST OTHERS TO PRAY FOR YOU

‘Umar ibn al-Khattāb narrates: “I asked the Prophet for permission to perform an ‘Umrah and he gave me permission saying, ‘Dear brother, include us in your supplication and do not forget us.’ This expression (‘dear brother’) that he said, I would not be willing to exchange it for the world.” (Sunan Abi Dāwūd and Sunan at-Tirmidhi)

Ukhayy is the diminutive form of akh. It means little brother and is used to express love. That is why Sayyidnā ‘Umar considered
this expression from the Prophet’s mouth more valuable than the whole world. This hadith shows that we should request those visiting the holy places to make du‘ā’ for us. It also shows that we can request our juniors for du‘ā’s.

**Most Likely Accepted Du‘ā’s**

*‘Abd al-Walid ibn al-Sā‘īd* narrates that the Prophet ﷺ said: “Three du‘ā’s are answered, there is no doubt about them: the du‘ā’ of a parent, the du‘ā’ of a traveler, and the du‘ā’ of the one who has been wronged.” *(Sunan at-Tirmidhī, Sunan Abi Dāwūd, and Ibn Mājah)*

This has several implications. We should pray for our children. If we are fortunate that our parents are alive, we should request them for du‘ā’s and try to earn it by winning their hearts through our good treatment. We should take care of travelers so we can earn their du‘ā’s. (It goes without saying that the traveler meant here is one traveling for a good cause. It does not apply to those engaged in sin.) And we must be very alert never to wrong any person, for Allah ﷻ accepts the du‘ā’ of the wronged. On the other hand we should help a person who has been wronged so he or she prays for us.

*Abū Hurayrah* narrates that the Prophet ﷺ said: “Five du‘ā’s are answered: the du‘ā’ of the one who has been wronged till help comes, the du‘ā’ of a pilgrim until he comes home, the du‘ā’ of one engaged in jihād until he stops, the du‘ā’ of a sick person until he recovers, and the
du‘â’ of someone for a brother in his absence. Then he added, ‘Of these the one that gets the quickest answer is that for a brother in his absence.’” (Ad-Da‘awat al-Kabir)

Al-'Irba‘i ibn Sariyah narrates that the Prophet ﷺ said: “Whoever finished his obligatory salah, his du‘â’ will be accepted. Whoever finished a reading of the Qur’an, his du‘â’ will be accepted.” (Tabarâni)

Jâbir ibn ‘Abdillah says: “I heard the Prophet ﷺ say: ‘During the night there is a moment such that if a Muslim man begs Allah for any good of this world or the Hereafter at that moment, Allah grants that to him. And that happens every night.’” (Sahih Muslim)

Abû Sa‘îd al-Khudrî narrates that the Prophet ﷺ said: “To any Muslim who makes a du‘â’, provided the du‘â’ contains nothing which is sinful or which involves breaking family ties, Allah will give one of three things: He will quickly grant him what he asked for, or save the reward for him for the Hereafter, or turn away from him a similar hardship (that would have hit him in the absence of that du‘â’).” Those who heard it said, “Then we will greatly increase (our du‘â’s).” He replied, “Allah has even more.” (Musnad Ahmad)
This book is for daily reading. It is best to set aside a fixed time for this purpose. It is recommended that one reads the translation and commentary at least once in the beginning to understand the meaning and significance of the du‘ā’. This is essential if we want to really make a du‘ā’ instead of merely reciting it. Afterwards the translation and commentary may be browsed from time to time as needed.

The daily reading should be of the Arabic du‘ā’s, which have been displayed in a separate box so they can be read without interruption from the translation and commentary. The du‘ā’ on the following page can be read everyday or occasionally, at the preference of the reader, before the du‘ā’s for that day.

Transliteration has been provided for those who cannot read Arabic. However, it is strongly recommended that they do make it a goal to learn to read Arabic and use the transliteration only as an interim measure. The transliteration is provided below the corresponding Arabic text so the process of learning to read Arabic will be facilitated.
A Du‘ā’
composed by Mawlānā Ashraf ‘Alī Thānawī

Nahmādūka yā Khayra ma‘mūl(i), wa Akrama mas‘ūl(i), ʿalā mā ʿallamtāna minal-munājātīl-maqbūl(i), min qurūbatīn ʿindAllāhī wa ʿalawātīr-Rasūl(i). Fa ʿalāyyi makh-talaf-dabūru wal-qabūl(u), wa ʿabatīl-furūʿ u minal-ʿuṣūl(i). Thumma nasʿaluka bimā sanaqūl(u). Wa minnas-suʿālu wa minkal-qubūl(u).

We praise You, O the Best of those in Whom hopes can be placed and the Most Generous of those who can be beseeched, for teaching us the Accepted Whispers. Taken from the book Qurūbāt ʿIndAllāhī wa ʿalawātīr-Rasūl (Prayers that Bring One Close to Allah and the Invocations of the Messenger). Bless him (the Messenger ) as long as the westerly and easterly winds blow and branches continue to grow from the roots (i.e. until the Day of Judgment). We beg You in the words that follow (in the rest of the book). Asking is from us and acceptance is from you.
SATURDAY

In the Name of Allah, the Most Compassionate, the Most Merciful

(1) Our Lord, give unto us in this world that which is good and in the Hereafter that which is good, and protect us from the punishment of the Fire.

(2) Our Lord, pour out patience on us, plant firmly our feet, and give us victory over the disbelieving people.

(1) [Al-Baqarah, 2:201]

This is a very well-known du‘ā’. If a Muslim knows any du‘ā’s in Arabic, it is very probable that this is one of them. However, its message and significance escape many.

It is a unique feature of Islam that it strikes a perfect balance everywhere, including between this world and the Hereafter. This world is important as is the Hereafter; we will reap there what we sow here. We pray for both, and mention them in their natural chronological order. But what we are seeking—and here is the crucial difference—are not the goods of this world, but the good. Here and in the Hereafter. Hasanah denotes every conceivable form of good: health, livelihood, fulfillment of genuine needs (not wants), good morals, virtuous deeds, beneficial knowledge, honor and prestige, strength of faith, and sincerity in worship. Actually, everything in this world is good that will lead, directly or indirectly, to the good in the Hereafter. A Muslim informed by this du‘ā’ will neither focus entirely on this world, seeking exclusively the comforts here, nor will he declare that he has nothing to do with it.

Prophet Muhammad ﷺ once visited a man who had been debilitated by sickness and asked him whether he had been making any supplication. He had. It was, “O Allah, whatever punishment you are going to give me in the Hereafter, give it to me here.” Prophet Muhammad ﷺ asked him why he had not made this du‘ā’ instead. He did and was cured.

The Prophet ﷺ used to make this du‘ā’ very often (Ṣahih al-Bukhārī). He used to recite this du‘ā’ between the Rukn-e-Yamānī and the Black Stone while making ṭawāf (circumambulation of the →


Ka‘bah (Sunan Abi Dāwūd). Whenever he shook hands with a person he did not leave his hand without making this du‘ā’ (Ibn as-Sunnī). Imām Nawawī recommends this du‘ā’ at the time of great difficulties or when facing major issues. It is also recommended after praying Šalāt-ul-Hājah (a special Šalāt at the time of need).

(2) [Al-Baqarah, 2:250]

This was the du‘ā’ of the Children of Israel fighting under the leadership of King Ţalūt (Saul) against the Philistines who were fighting under Jalūt (Goliath). The Children of Israel were the Muslims of the time. Allah ℐ接受了 this du‘ā’ and gave them victory over Goliath as Prophet Dāwūd (David) ℐ刺杀了 him.

The trials and tribulations of this life constantly require šabr, which implies more than just patience. It implies patience in the face of hardships, steadfastness to refrain from evil in the face of temptations, and determination in overcoming obstacles to doing good. Thus overcoming laziness in offering daily Šalāts is part of šabr, as is remaining firm in the face of peer pressure. Of course perseverance in the face of oppression is a big part of it.

This du‘ā’ reminds us that šabr is the key to victory. Šabr that
(3) Our Lord, do not take us to task if we forget or make a mistake. Our Lord, do not place such a burden on us as You had placed on those before us. Our Lord, burden us not with that which we have not the strength to bear. Pardon us, grant us forgiveness, and have mercy on us. You are our Protector so help us to victory over the disbelieving people.

(4) Our Lord, do not let our hearts falter after You have guided us, and grant us mercy from Your presence. Surely You are the most generous Grantor.

(5) Our Lord, surely we have believed, so forgive us our sins and shield us from the punishment of the Fire.

emanates from a strong heart and trust in Allah leads to firmness of the feet which in turn leads to victory. But for each step on this path to victory, we need Allah's help. Hence the du‘ā’.

(3) [Al-Baqarah, 2:286]
There are several hadiths in Musnad Ahmad, Sunan ad-Dārīmī, and Mustadrak Ḥākim that inform us about the extraordinary importance of the last two verses of Sūrah Al-Baqarah, which contain this du‘ā’. They were given to Prophet Muḥammad out of His grace, during mi‘rāj (Ascension) out of the special treasure underneath the ‘Arsh (Divine Throne) and they were not given to any previous Prophet.

We say this du‘ā’ out of deep gratitude for this ummah was relieved of the stringent burdens placed on the Israelites, as is obvious to anyone who compares Islamic Shari‘ah with Jewish Laws.

Sayyidnā ʿUmar and Sayyidnā ʿAlī said they thought that anybody who had any sense would never go to bed without having recited these verses.

(4) [Al-ī-Imrān, 3:8]
As the previous verse of this sūrah states, this is the du‘ā’ of those who are firmly grounded in knowledge. They never become complacent with their īman (faith), being fully aware that one’s īman is one’s most precious treasure and needs to be carefully guarded.

4. Rabbanā lā tuzigh qulūbanā baʿda idh hadaytanā wa hab lanā min ladunka raḥma(tan). Innaka Antal-Wahhāb.

5. Rabbanā innānā āmannā fagh-fīr lanā dhunūbanā wa qināʿ adhāban-nār.

Further, we cannot guarantee its protection; we must turn to Allah to seek His help in doing so.

Needless to say, it is unimaginable that anyone consciously making this duʿāʾ will knowingly engage in such enterprises as may pose danger to his īman.

(5) [Al-iʿImrān, 3:16]
The verses before and after the one containing this duʿāʾ characterize the people making this duʿāʾ as the ones who fear Allah; are patient, truthful, devout, and charitable; and who seek forgiveness in the pre-dawn hours. Yet by invoking solely their īman here as
(6) Our Lord, You have not created all this in vain! Glory be to You; shield us then from the punishment of the Fire.

(7) Our Lord, surely whomsoever You sentence to the Fire, You have disgraced him indeed. And for wrongdoers there will be no supporters.

(8) Our Lord, surely we heard a caller calling to the faith, saying: believe in your Lord. And we believed. Our Lord, forgive us therefore our sins, and blot out from us our evil deeds, and in death join us with the righteous.

(9) Our Lord, grant us what You have promised to us through Your messengers, and do not disgrace us on the Day of Judgment; surely You never break Your promise.

(10) Our Lord, we have wronged our souls. And if You do not forgive us and grant us mercy, we shall certainly be among the losers.

(11) Our Lord, pour out patience over us and make us die as Muslims.

the basis of forgiveness they affirm that this is the most valuable treasure of a believer.

(6-9) [Al-i-Imran, 3:191-94]
These beautiful du’ā’s are of the really wise persons, as described by the Qur’ān. They are the ones who reflect on the creation of the heavens and the earth and in the alternation of the day and night, and this reflection leads them to the belief in the Creator and a deep concern for their accountability before Him. The Prophet ﷺ said: “Ruined is the person who recited these verses but failed to reflect therein.”

The reference to Allah ﷻ never breaking His promise is not meant to reassure themselves of this fact. Rather it implies the plea that Allah ﷻ enable them to become deserving of that promise.

(10) [Al-A’rāf, 7:23]
This du‘ā’ was taught by Allah ﷻ to Sayyidnā Ādam (Adam) ﷺ.
6. рабبناً أفرغ علينا صبراً وَتَوَفَّفنا مُسلمينَ
7. рабبناً مَا خَلَقْتَ هَذَا بَطِيلًا سُبْحَنَّكَ فَقِيْنَاء عِذَاب النَّارَ
8. рабبناً إِنْ كَ مِن تَدْخِل النَّار فَقُدْ أَخْرِجْتَهُ وَمَعَ لِظَلَّمِينَ مِنْ
9. إنْكَ لَا تُخَلِّفُ الْمُيْعَادَ
10. رَبَّنَا ظُلْمَنَا أَنفِسَانَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لِكُونَنَّ مِنَ
11. رَبَّنَا عَفِّرْ عَلَيْنَا صِبْرًا وَتَوَفَّنَا مُسْلِمِينَ

7. Rabbanā innaka man tudkhilin-nāra fa qad akhzaytah(ū), wa mā li‘z-zālimīna min anšār.
10. Rabbanā zalamnā anfusanā wa in lāmī taghfire lānā wa tarḥamnā lanakūnannya minal-khāsirīn.
11. Rabbanā afrīgh ‘alaynā ṣabrā wa tawaffanā Muslimīn.
(12) You are our Protector. So forgive us and show us mercy, for You are the best of those who forgive.

(13) Our Lord, do not turn us into a victim of the unjust people and save us through Your mercy from the disbelieving people.

(14) O the Creator of the heavens and the earth, You are my Protector in this world and in the Hereafter. Make me die a Muslim and unite me with the righteous.

(15) My Lord, make me and my offspring establish ṣalāt. Our Lord, accept my supplication.

(16) Our Lord, forgive me and my parents and all believers on the day when the Reckoning will be set up.

The Qur'an says: “Then Ādam learned certain words (of du‘ā’) from his Lord; so Allah accepted his repentance” (Al-Baqarah, 2:37).

(11) [Al-Aʿrāf, 7:126]
This was the duʿāʾ of the magicians in the court of the Pharaoh after they declared faith and were threatened by a furious Pharaoh with severe torture over this defiance. This is the response of the believers to the threats of dire consequences by worldly powers over their faith.

(12) [Al-Aʿrāf, 7:155]
This was the duʿāʾ of Sayyidnā Musa (Moses) عليه السلام, when seventy Jewish leaders who accompanied him to Mount Sinai were punished because of their iniquity.

(13) [Yūnus, 10:85-86]
This was the duʿāʾ of the Israelites against persecution by the Pharaoh.

(14) [Yūsuf, 12:101]
This was the duʿāʾ of Sayyidnā Yūsuf (Joseph) عليه السلام after he had been united with his parents and brothers. At the height of his worldly power his concern was still with dying as a Muslim and getting the company of the pious.


15. Rabbij-'alnī muqīmā-ṣalāti wa min dhurriyyati. Rabbanā wa taqabbal du'a'ī.

16. Rabbanagh-fir li wa liwālidayya wa lil-mu'minīna yawma yaqūmul-ḥisāb.

(15) [İbrahim, 14:40]
This was the du'a' of Sayyidnā İbrāhīm (Abraham). His concern for the ṣalāt of his children should set an example for us. We should provide proper Islamic education and training to our children. At the same time we should be praying for their steadfastness in Islamic practices.
(17) My Lord, show them (my parents) mercy just as they cared for me when I was a little child.

(18) My Lord, make me enter through a rightful entrance and leave by a rightful exit and grant me supporting authority from Your presence.

(19) Our Lord, grant us mercy from Your presence and provide us with guidance in our affair.

(20) My Lord, open up my heart for me, make my task easy for me, and loose a knot from my tongue so they may understand my speech.

(16) [Ibrāhīm, 14:41]
Sayyidnā Ibrāhīm initially made this du’ā’ for his father, but later stopped it. The Qur’ān says: “And the du’ā’ of Ibrāhīm for the forgiveness of his father was but due to a promise he had made to him. Later when it became clear to him that he was an enemy of Allah, he withdrew himself from him” (At-Tawbah, 9:114).

A Muslim should pray for his non-Muslim parents in their life for their guidance. But it is not permissible to pray for the maghfi­rah (forgiveness) of anyone who dies in a state of unbelief.

(17) [Al-Isrā’, 17:24]
This du‘ā’ comes in the Qur’ān immediately after the verse that tells us that deference to parents is the second most important obli­gation of a believer after the obligation to worship Allah alone. That placement in addition to the fact that Allah Himself is teaching us how to supplicate for our parents should tell us the value of this du‘ā’. That also raises our hopes regarding the accept­ance of this du‘ā’ when made sincerely.

Needless to say, it is an important parenting goal for Muslim parents to raise such children who will make this du‘ā’ for them in their life and after their death.

(18) [Al-Isrā’, 17:80]
Prophet Muḥammad was taught this du‘ā’ when he was com­manded to migrate from Makkah to Madinah. He had been sur-→
17. Rabbir-ḥamhumā kamā rabbayānī ṣaghīra.

18. Rabbi adkhilnī mudkhala ṣidqin wa akhrijnī mukhraja ṣidqin waj-‘al lī min ladunka sultānan naṣira.

19. Rabbanā ātinā min ladunka raḥmatan wa ḥayyi’ lanā min amrinā rashada.


rounded by the Makkan pagan leaders intent to kill him and he had no visible means of defense, yet Allah shielded him and provided for him a safe exit. Similarly, Madīnah was a difficult city to live in because of its weather. Yet, Allah changed it into a very pleasant city, which it has been ever since. Some ‘ulamā’ have stated that this du‘ā’ is beneficial for all objectives and purposes.

(19) [Al-Kahf, 18:10]
When there seems to be no way out we turn to Allah for both mercy and guidance.

This du‘ā’ was made by the young men who sought refuge from persecution in a cave. Their story is related in Sūrah Al-Kahf. Reports differ on whether these men were the followers of Sayyidnā
(21) My Lord, increase me in knowledge.

(22) Adversity has afflicted me and You are the Most Merciful of those who show mercy.

(23) My Lord, leave me not childless, even though You are the Best of heirs.

(24) My Lord, cause me to land at a blessed landing-place, for You are the Best of all who bring to land.

‘Isā (Jesus) ﷺ, or another prophet. In either case, they refused to submit to a tyrant who was forcing paganism on his subjects. They left behind everything as they took refuge in a cave to safeguard their ʾīmān. And in doing so, they set an example for the youth today to follow.

(20) [Ta-Hā, 20:25-28]
This was the duʿā’ of Prophet Mūsā ﷺ when he was commanded to go to the Pharaoh and deliver the message of Allah to the tyrant.

(21) [Ta-Hā, 20:114]
The knowledge referred to here is the revealed knowledge, the one that increases one’s consciousness of Allah. As a ḥadith points out, this knowledge is the legacy of the prophets. This is the knowledge that guarantees success in this world and in the Hereafter, for it alone has the ability to answer the fundamental questions regarding the purpose of life and provide sure guidance.

The knowledge of the physical world, obtained through observation, experimentation, and reasoning, on the other hand, can be useful or harmful, depending upon the orientation and purpose of the person employing that knowledge. Thus science and technology have been used to serve the machinery of oppression and exploitation as well as to benefit humanity. See also duʿā’ 45 below.

(22) [Al-Anbiyā’, 21:83]
This is the famous duʿā’ of Sayyidnā ʿAyyūb (Job) ʿūlā. We do not know the exact nature of his affliction but we do know that it was a severe test and that he was cured after making this duʿā’. His →
21. Rabbi zidni 'ilmā.

22. Anī massaniyaḏ-ḏurrū wa anta Arḥamur-rāḥimīn.

23. Rabbi lā tadhnī fardan wa anta Khayrul-wārithīn.


patience has been praised in the Qur’ān: “Truly We found him full of patience” (Ṣād, 38:44).

A very important lesson to learn from this story is that in this world afflictions can affect both believers and non-believers. What distinguishes the former from the latter is not the fact of affliction but their response to it. The believers submit to the Will of Allah and turn to Him with supplication. The non-believers, on the other hand, can only complain and wonder “why me?” The faith of the first group gives them the strength to face the difficulties. The ordeals bring them closer to Allah .

According to Imām Jaʿfar as-Ṣādiq, it is recommended to make this duʿā’ whenever a person is sick or is facing any hardships.

(23) [Al-Anbiya’, 21:89]
This was the duʿā’ of Sayyidnā Zakariyyā (Zachariah). It was granted and he was bestowed with Sayyidnā Yahyā (John). He had prayed to be granted a child who would be his heir. That desire was human. However, it is part of the prophetic wisdom to remember that ultimately Allah is the inheritor of the entire world. Hence the second part of this duʿā’.
(25) My Lord, I seek refuge with You from the promptings of the shaytāns and I seek refuge with You my Lord from that they come to me.

(26) Our Lord, we believe, so forgive us, and have mercy on us. You are the Best One to show mercy.

(27) Our Lord, turn away from us the punishment of Hell; surely its punishment is a persisting affliction.

(24) [Al-Mu'minūn, 23:29]
Allah taught this du‘ā’ to Sayyidnā Nūh (Noah) to say after boarding the Ark that saved him and the believers with him from the Flood.

(25) [Al-Mu'minūn, 23:97-98]
This du‘ā’ is often invoked for protection from the mischief of Shayṭān (Satan). It is also highly recommended for guarding against losing one's temper and giving in to fits. Additionally, it is very effective against other assaults of the devils. A variant of this du‘ā’ is reported for protection against nightmares. That du‘ā’ is:

أَعُوذَ بِكِ لِيْلَاتِ اللَّهِ الثامِنَةِ مِنْ عَصِبِي وَشَرِّ عِبادِهِ وَمِنْ هَمَّاتِ الشَّيَاطِينِ
وَأَنْ يُخْفَصْ رُوْنَ

I seek refuge with Allah's Perfect Words from Allah's wrath, and from the evils of His slaves, and from the promptings of the shaytāns and from that they come to me.

Sayyidnā 'Abdullāh ibn 'Amr used to teach this to his older children. And for younger children he used to write it as an amulet and let them wear it around their necks.

(26) [Al-Mu'minūn, 23:109]
The Qur'ān mentions this as the du‘ā’ of the people who were ridiculed in this world by the unbelievers. In a glimpse of the Hereafter in the verses just preceding this we see the ridiculers futilely pleading that they be given another chance, while Allah says this regarding those making this du‘ā’: “I have rewarded them today for →
25. Rabbi a‘ūdhu bika min hamazātish-shayātīn(i). Wa a‘ūdhu bika Rabbi an yaḥdūrūn.


27. Rabbanāṣ-rif ‘annā ‘adhāba jahannam(a), inna ‘adhābahā kāna gharāma.

how patient they have been: they are the ones who are triumphant” (Al-Mu‘minūn, 23:111).

When the going gets tough because of peer pressure, powerful media, or the campaigns of the world powers against them, the believers can get a lot of relief through this du‘ā’.

(27) [Al-Furqān, 25:65] This is the du‘ā’ of the people who have been honored with the title “Ibādur Raḥmān” (Servants of the Most Merciful). It is an attribute of such people that they are always concerned about the Hereafter and are always seeking protection against Hell.
(28) Our Lord, grant us the delight of our eyes in our spouses and our offspring and make us a model for the God-fearing.

(29) My Lord, grant me that I should be grateful for Your favor that You have bestowed on me and on my parents, and that I do the good deeds that You are pleased with. And admit me through Your mercy among Your pious servants.

(30) My Lord, I am needy of whatever good You send down for me.

(31) My Lord, help me against the mischievous people.

(28) [Al-Furqān, 25:74]

**delight of eyes**: heartfelt joy.

This is the key du'a for marital bliss and for raising happy, loving, model Muslim families. There is a clear message here that *taqwā* (Allah consciousness and fear of Allah) is the true foundation on which one can hope to build a happy family life.

The second part of the du'a can also be translated as “make us leaders of the pious.” In the context of the family, since a man is the leader of his family, the du'a really is for the piety of one's family and not for one's leadership. In the general sense the du'a is for attaining such piety that we become a model and inspiration for other pious people.

(29) [An-Naml, 27:19]

This was the du'a of Sayyidnā Sulaymān (Solomon) 

We need Allah's help even in showing gratitude for His favors. Further, good deeds in themselves are not sufficient. We need good deeds that will be accepted by Allah. It is possible that our good deeds carry no weight in the sight of Allah because of some inherent defect or flaw that only He knows.

(30) [Al-Qaṣaṣ, 28:24]

This was the du'a of Sayyidnā Mūsā when he reached Madyan to escape from a death sentence from the Pharaoh for accidentally killing an Egyptian. He was hungry, tired, penniless, and a total →
28. Rabbanā hab lānā min azwājinā wa dhurriyyatinā qurrata a'yūnin waj-'alnā lil-muttaqīnā imāma.

29. Rabbi awzi'nī an ashkura ni'matālā latt an'amta calayya wa 'alā wālidayya wa an 'amalā šāliḥan ṭardāhu wa adkhilnī biraḥmatika fi 'ibādīq-šāliḥin.

30. Rabbi innī limā anzalta ilayya min khayrin faqīr.


stranger in this town. Allah provided for him a home and a spouse and he lived there for a decade.

Anyone in a total state of destitution may derive immense strength from saying this duʿāʾ while remembering the condition of Sayyidnā Mūsā at that time.

(31) [Al-'Ankabūt, 29:30]
This was the duʿāʾ of Sayyidnā Lūṭ (Lot) against a nation of homosexuals who refused to mend their ways and openly challenged him. This duʿāʾ is pertinent against all mischievous people, including the kind against whom it was originally invoked.
(32) Our Lord, Your mercy and knowledge encompass everything, therefore forgive those who repent and follow Your Way and shield them from the punishment of the Hell.

(33) Our Lord, admit them to the Gardens of Eternity that You have promised to them and to the righteous among their fathers, their wives, and their posterity. You are the Powerful, the Wise. And shield them from (all) ills; and any whom You do shield from ills that Day, on them surely You have bestowed mercy. And that is the supreme achievement, indeed.

(34) And grant for my benefit goodness in my progeny. Truly I have turned to You repentant and truly I am one of those who submit to You.

(35) I have been overpowered so help me.

(36) Our Lord, forgive us and those of our brethren who preceded us in faith, and do not allow any spite to remain in our hearts toward

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(32-33) [Ghafir, 40:7-9]
This is a du‘ā’ for the believers made by the angels carrying the Throne (‘Arsh) of Allah.

(34) [Al-Ahqāf, 46:15]

(35) [Al-Qamar, 54:10]
This was the du‘ā’ of Sayyidnā Nūh ﷺ after 950 years of preaching to a stubborn people. This du‘ā’ is also appropriate when a person feels overwhelmed by great hardships, calamities, serious illness, or enemies.

(36) [Al-Hashr, 59:10]
This Qur’anic du‘ā’ must inform our attitudes regarding our pious predecessors. That includes the Companions and their Followers. Having rancor, malice, or hatred against other believers, especially the pious predecessors, is a serious disease. This du‘ā’, when made sincerely, can cure it.
32. رَبَّنَا وَعَسَّمَتَ كُلُّ شَيْءٍ رَحْمَةً وَعَلَّمَـًا فَاعْفَرَ لِلْذِّينَ تَابُوًا وَاتَّبَعَـوا سَبِيلْكَ وَقِـهْـمَ عَذَابَ الْجَـهَـيْـمِ

33. رَبَّنَا وَأَذِخِـلْنَـهُمْ جَنَـبَ عَدْنَ إِلَـٰـثٍ وَعَدْنَـهُمْ وَمَـنْ صَلَحَ مِنْ أَبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرَّـيَّـهِمْ إِنَّـهُ أَنَّ الْعَزْرَيْنَ الْحَكِـمُ وَقِـهْـمَ السَـبِيـاتِ وَمَـنْ تَرَى السَـبِـيـاتِ يَوْمَئِــٰـٰـذٍ فَقُدْ رَحِـمَـْهُ وَذَلِـكَ هُـوَ الْفَوْزُ الْعَظِيمُ

34. وَأَصَـلِحَ لَيْنِ ٍ فِي ذَرَّيْنِ يِنْ تُـبَتْ إِلَيْكَ وَالَّـى مِنَ الْمُسْلِمِينَ

35. أَنِّي مَغْلُوبُ فَأَتْنَصِرُ

36. رَبِّـنَا اغْفِرْ لَنَا وَإِخْوَـاـنِـا الَّذِينَ سَبَقُوْـنَا بِالإِمَـٰنِ وَلَا
the believers, our Lord, surely You are Full of Kindness, Most Merciful.

(37) Our Lord, in You we put our trust, and to You do we turn in repentance, and to You is the eventual destiny.

(38) Our Lord, make us not a prey for those who disbelieve, and forgive us, our Lord. Indeed You alone are the Exalted in Might, the Wise.

(39) Our Lord, perfect our light for us, and forgive us. Surely You have power over all things.

(40) O my Lord, forgive me, my parents, all who enter my house in a state of belief, and (all) believing men and believing women.

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This will be the du‘ā’ of the Prophet ﷺ and the believers on the Day of Resurrection, when “Allah will not disgrace the Prophet ﷺ and the believers with him” (At-Tahrīm, 66:8). A report from Sayyidnā Abū Umāmah ﷺ gives details of distribution of light in the Hereafter. Keeping it in mind will help us understand the importance of this du‘ā’. It states:

Then you will be transferred from the graves to the Plain of Gathering where there will be different stages and spots to stand or wait. Then there will come a stage when some faces will brighten up and others will be darkened by the Divine command. An intense darkness will prevail and nobody will be able to see anything. Thereafter light will be distributed.

Another report of Ibn Abī Ḥātim, quoted by Ibn Kathīr, narrates on the authority of Sayyidnā ‘Abdullāh ibn Mas‘ūd ﷺ:

Each believer will receive the light commensurate with his deeds. Some will have light as large as a mountain, some as a
37. Rabbanā 'alayka tawakkalnā wa ilayka anabnā wa ilaykalmaṣīr.
38. Rabbanā lā taj’ālnā fitnatan lilladhīna kafarū wagh-fīr lānā rabbanā, innaka antal-‘Azizul-Ḥakīm.
40. Rabbīgh-fīr lī wa liwālidayya wa limān ḍakhala baytiya mu’minan wa lil-mu’minīna wa lil-mu’minat.

innaka Ra’ūfun Raḥīm.

date tree, some as big as the height of a man. The least among them will have a light as big as his index finger; it will light at times and extinguish at other times.

The hypocrites and the disbelievers will not receive any light. The crossing of the Bridge will take place afterwards and those without light will not be able to cross it safely (Ma‘ārif al-Qurān).

(40) [Nūḥ, 71:28]
This was the du‘ā’ of Sayyidnā Nūḥ ﷺ before the Flood.
(41) O Allah, wash away my sins with snow and hail water and purify my heart of sins as a white garment is cleansed of soil. And distance my sins as far away from me as You have distanced the east from the west.

(42) O Allah, bestow on my soul its taqwā. Purify it, for You are the Best of those who can purify it. You alone are its Guardian and Master.

(43) O Allah, we ask You for every good that Your prophet Muhammad ﷺ asked You for.

(44) O Allah, we beg You for the means of Your forgiveness, for the deeds that will lead to salvation, for safety from all sins, for a share in

(41) ['Ā'ishah. Šaḥīh al-Bukhārī #5898]
The cold snow and hail water are needed to extinguish the heat and fire inherent in sins. The desired result is that one's heart will be as completely cleansed of sins as a freshly laundered white garment.

It goes without saying that a person making this du'ā with sincerity and full understanding can never take pleasure from sins. Thus this powerful du'ā is an antidote against the sin-is-fun pop culture. The person making this du'ā sees his sins and mistakes as dark spots on a white cloth and the Shari'ah's injunctions against sins as a blessing not a burden.

(42) [Zayd ibn Arqam. Šaḥīh Muslim #4899]
Taqwā means piety, having fear of displeasing Allah, and Allah consciousness. The Prophet ﷺ made this du'ā for himself. If he needed taqwā and Allah's help in acquiring it, what does that tell us about our needs in this regard?

This du'ā is a reminder that we perpetually need purification of the heart, and that this can only come with Allah's help.

(43) [Abū Umāmah al-Bāhili. Sunan at-Ṭirmidhī #3443]
Sayyīdā Abū Umāmah ﷺ says that he heard many du'ās from the Prophet ﷺ but could not remember them. So he requested the Prophet ﷺ to teach him an all-inclusive, concise, and comprehensive du'ā. This beautiful du'ā was a response to that request.
41. Allāhumma āgusul ḥatāiyā yība’al thawb al-a’biṣṭ min al-dalāṣs, wa ba’ad bihi ṭayyārī wa ba’ad bihi ḥatāiyā yība’al ma’an ṭayyārī, wa ṭayyārī yība’al al-musāfaq wa al-muṣāfaq wa ṭayyārī yība’al al-musāfaq wa al-muṣāfaq wa ba’ta’id bayn al-mashriq wa al-maghrib, wa ba’ta’id bayn al-mashriq wa al-maghrib, wa ba’ta’id bayn al-mashriq wa al-maghrib.

42. Allāhumma aṭtī na’fṣī taqwāhā, wa zakkihā anta khayru man zakkāhā, anta Waliyyuhā wa Mawlāhā.

43. Allāhumma inna nas’aluka min khayri ma sa’alaka minhu nabīyyuka MuḥammadunAllāhu ‘alaihi wa sallam.

44. Inna nas’aluka ‘azā’ima maghhiratik(a), wa munjiyāti amrik(a), was-salāmata min kulli ithm(in), wal-ghanimīmata min kulli ithm(in).

We seek all the good that he sought. We seek protection against all the evil that he sought protection against. We want to lovingly follow each one of his footsteps, and we hope to find his company in the Hereafter.

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every piety, for attainment of Paradise, and for freedom from Hell.

(45) O Allah, I beg You for beneficial knowledge.

(46) O Allah, forgive my sins, both unintentional and intentional.

(47) O Allah, forgive my errors, my ignorance, my excesses in my affairs, and those of my wrongs that you know better than I.

(48) O Allah, forgive my sins that I committed earnestly and those that I committed in jest.

(49) O Allah, the Turner of hearts, keep our hearts turned to your obedience.

(50) O Allah, give me guidance and keep me firm (on the path of guidance).

(44) ['Abdullah ibn Mas'ud. Mustadrak Hākim #157/1957]

(45) [Jābir ibn 'Abdillāh. Kanz al-'Ummāl #3787] Obviously not all knowledge turns out to be beneficial, either because its contents lack usefulness or because we fail to derive benefit from it. This du‘ā’ is for protection against both of these possibilities. This point is further emphasized in another hadith that includes the du‘ā’: “O Allah I seek Your protection against knowledge that does not benefit” (Du‘ā’ 54). See also du‘ā’ 21.

(46) [Uthmān ibn Abil-'Āṣ. Musnad Ahmad #17229] While intentional sins are certainly more serious, those committed unintentionally and carelessly are also nothing to be relaxed about. When on one occasion an exchange between the Companions resulted in the raising of their voices in the presence of the Prophet ﷺ, Allah ﷺ warned them that such acts could destroy their good deeds, without their even realizing it (Al-Ḥujurāt, 49:1). Similarly a hadīth points out that sometimes a person utters a word carelessly and does not think much about it but it earns for him the wrath of Allah until the Day of Judgment.

(47) [Abū Mūsā al-Ash'ārī. Sahih al-Bukhārī #5920]
kulli birr(in), wal-fawza bil-janna(ti), wan-najåta minan-Nâr.

45. Allâhumma innî as’aluka ‘ilmân nâfi‘a.


47. Allâhummagh-fîr li khaṣî‘atî wa jahlî, wa isrâ‘î fi amrî, wa mâ anta a‘lamu bihi minni.

48. Allâhummagh-fîr li jiddî wa hazlî.

49. Allâhumma Muṣârrifal-qulûbi šarrîf qulûbanâ ‘alâ ṭâ‘atik.

50. Allâhummah-dinî wa sâddînî.

(48) [Abû Mûsâ al-Ash’ârî. Sahîh Muslim #4896]

(49) [‘Abdullâh ibn ‘Amr ibn al-‘Âs. Sahîh Muslim #4798]

A person sincerely seeking Allah’s help in His obedience will, inshâ Allah, find his heart in it.
(51) O Allah, I beg You for guidance, piety, chastity, and contentment.

(52) O Allah, put in order for me my religion, which is my protection. Put in order for me my material world in which lies my livelihood. Put in order for me my life to come to which is my return. Make life a means of increase for me in all that is good, and death a respite for me from every evil.

(53) O Allah, forgive my sins, have mercy on me, give me health and safety, and provide me with sustenance.

(54) O Allah, I seek Your protection from helplessness, lethargy, cowardice, senility, debt, and sinfulness; from the punishment of Fire, the ordeal of Fire, the tribulation of the grave, the punishment in the grave, and the evil tribulations of affluence and of poverty; from the evil tribulation of the Anti-Christ; from the tests of life and death;

(50) ['Ali ibn Abi 'Àlib. Sahih Muslim #4904]
This du‘ā’, with the addition of “وَقِئِيْنِيْ شَرَرَ نَفْسِي” is also the short du‘ā’ of istikhārah that one should make when faced with quick decision-making and there is no time for Istikhārah ṣalāt.

(51) ['Abdullāh ibn Mas‘ūd. Sahih Muslim #4898]
Making this du‘ā’ often, with full understanding, may also be a strong antidote to the hedonistic pop culture, which promotes the exactly opposite values.

This du‘ā’ implies that piety and chastity are linked with contentment and that all three require Divine guidance.

(52) [Abū Hurayrah. Sahih Muslim #4897]
Without the din (religion) we are totally lost here and in the Hereafter.

(53) [Tāriq al-Ashja‘ī. Sahih Muslim #4865]
This du‘ā’ teaches us that seeking forgiveness for our sins invites Allah’s mercy, which in turn assures both protection and provisions. As other aḥādith remind us, anyone looking for a way out of
51. Allâhu mma inni as'aluka huda wa-tuqâ wa-'afâfa wa-qhina.

52. Allâhu ma'sûl li dinîyyat al-dînîyyatî fihâ ma'âshî, wa ashîr li dinîyyat al-dînîyyatî fihâ ma'âdî, waj-aril-hayâta ziyyâdatan li fi kull khâyir, waj-aril-mawta râhâtan li min kull shârîr.

53. Allâhumagh-fir li war-bâmmî wa cafini war-zuqni.

54. Allâhu mma inni a'ûdu bika minal-'ajza, wa-kasal(i), wa-jubn(i), wa-haram(i), wa-maghram(i), wa-ma'tham(i), wa min 'adhabin-nari wa fitnatin-nâr(i), wa fitnatil-qabri wa 'adhâbil-qabr(i), wa sharri fitnatil-ghina, wa sharri fitnatil-faqr(i), wa min sharri fitnatil-masîhid-dajjâl(i), wa min fitnatil-mahyâ.

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from the hardness of heart, heedlessness, economic dependence, humiliation, indigence, unbelief, transgression, dissension, and seeking fame and showing off; from deafness, dumbness, lunacy, leprosy, and all painful diseases; from the burden of debt, worries, grief, stinginess, and coercion of the people; from reaching debilitating old age; and from the tribulations of this world, the knowledge that does not benefit, the heart that does not submit to Allah, the soul that is never satiated, and the du’â’ that is not accepted.

his or her difficulties should engage in istighfâr (seeking forgiveness from Allah) profusely.

helplessness and lethargy: ‘ajz refers to lack of ability; kasal refers to lack of willingness. This is a du’â’ that we always are both able and willing to do good.

One day Prophet Muḥammad saw Abū Umamah sitting in the masjid when it was not time for ṣalāt. Upon inquiry he said, “Worries and debt have afflicted me.” Prophet Muḥammad replied, “Shall I not teach you words that when you say them Allah will drive away your worries and discharge your debt?” Then he taught him to say the following du’â’ every morning and evening:


Abū Umamah reports that he did as told and Allah removed his worries and his debt was paid.
وَمِنَ الْقَسْوَةِ، وَالْغَفَّاءَةِ، وَالْعِبَاءَةِ، وَالْذِّلَّةِ، وَالْمَسْكِنَةِ، وَالْكَفْرِ،
وَالْفُسُوقِ، وَالْبَيْقَاقِ، وَالْسُّمَعَةِ وَالْرَّبِّياءِ، وَمِنَ الصَّمَّمِ
وَالْجَبْسِ، وَالْجَنُونِ وَالْجُذُّامِ وَسَيْبِ الأَشْقَامِ، وَصَلَّعُ الْدُّينِ،
وَمِنَ الْحَمِّ وَالْخَزَنِ، وَالْبُخَلِّ، وَغَلْبَةُ الرِّجَالِ، وَمِنْ أَنْ أُرْدَّ إِلَى
أَرْذِلِ الْعُمْرِ، وَفِتْنَةِ الْدُّنْيَا، وَمِنْ عَلْمِ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لا
يُحْسَبُ، وَمِنْ نَفْسٍ لاَ تُشْعِبُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجِبُ لَهَا.

wa-l-mamāt(i), wa minal-qaswa(ti), wa-l-ghafla(ti), wa-l-‘ayla(ti),
wadh-dhillā(ti), wa-l-maskana(ti), wa-l-kufr(i), wa-l-fusūq(i),
wash-shiqāq(i), was-sum‘atī war-riyā‘(i), wa minaš-samami wa-l-
bakam(i), wa-l-junūnī wa-l-judhāmī wa sayyi‘il-‘asqām(i), wa
dāla‘id-dayn(i), wa minal-hammi wa-l-ḥazān(i), wa-l-bukhl(i),
wa ghalabātī-rijāl(i), wa min an uradda ilā ardhalīl-‘umur(i),
wa fitnatīd-dunyā, wa min ‘ilmin lā yanfa‘(u), wa min qalbīn
lā yakhsha‘(u), wa min nafṣīn lā tashba‘(u), wa min da‘watīn lā
yustajābu laḥā.
In the Name of Allah, the Most Compassionate, the Most Merciful

(55) My Lord, help me and do not help my enemies against me. Aid me to victory and do not aid my enemies against me. Use Your plan for me and do not use Your plan against me. Guide me and make it easy for me to follow the guidance. Aid me to victory against those who act wrongfully toward me. My Lord, make me one who is most grateful to You, who constantly remembers You, who is full of fear toward You, who is fully obedient to You, who is humble before You, who is earnest in supplication to You, and who always turns to You. My Lord, accept my repentance, wash away my sin, grant my supplication, establish my evidence, make my speech upright, guide my heart, and throw out malice from my bosom.

(56) O Allah, forgive us. Have mercy on us. Be pleased with us. Accept from us. Admit us to Paradise and protect us from Hell. And set right all our affairs.

(57) O Allah, join our hearts, mend our relationships, and guide us to the paths of peace. Bring us out of darkness into light and keep us away from manifest and concealed obscenities. Bless us in our
55. Rabbi a’inni wa lā tu’īn ‘alayy(a), wan-ṣurnī wa lā tānsur ‘alayy(a), wam-kur li wa lā tamkur ‘alayy(a), wah-dinī wa yassir liyal-hudā, wan-ṣurnī ‘alā mam baghā ‘alayy(a). Rabbij-‘alni laka shakkāra(n), laka dhattā(n), laka rahhāba(n), laka miṭwā’a(n), laka mukhbita(n), ilayka awwaham muniba(n). Rabbi taqabbal tawbati, wagh-sil 1:iawbati, wa ajib dacwati, wa thabbit l:iujjati, wa saddid lisānī, wah-di qalbi, was-lul sakhimata ʿadri.

56. Allahummagh-fir lana, war-1:iamna, war-c;la (anna, wa taqabbal minna, wa adkhin-al-Janna(ta), wa najjina minan-Nar(i), wa aṣlib lana sha’nana kullah.

57. Allāhumma allif bayna qulūbinā, wa aṣliḥ dhāta bayninā,
ears, our eyes, our hearts, our spouses, and our offspring. Accept our repentance. Indeed, You are the Most Forgiving, the Most Merciful. Make us grateful for Your blessings, so we receive them with due praise. And perfect them for us.

(58) O Allah, I beg You for steadfastness in religious affairs. I beg You for determination to follow the guidance. I beg You to enable me to show gratitude for Your bounties and to worship You with the best devotion. I beg You for a truthful tongue, a sound heart, and an upright character. I seek Your protection from the evil of all that only You are aware of. I beg You for the good that only You know. And I seek forgiveness from You for what You know (of my sins). Surely, You are the All-Knowing of the hidden.

(59) O Allah, forgive what I did earlier and what I did later; what I did secretly and what I did publicly; and whatever you know more than I.

Muḥammad  used to teach this du‘ā’ to his Companions for saying in the ṣalāt before the ending salām.

(58) [Shaddād ibn Aws. Sunan at-Tirmidhi #3329; Ibid. Mustadrak Ḥākim #72/1872]

sound heart: one that is protected from corrupted beliefs and evil desires (Tuhfah al-Ahwadhi).

Prophet Muḥammad  used to say this du‘ā’ in the last sitting of the fourth rak‘ah before the ending salām. It is reported that after teaching this du‘ā’ to Sayyidnā Shaddād ibn Aws , Prophet Muḥammad  said: “When you see people collecting gold and silver as treasures, consider this du‘ā’ as your treasure.”

(59) [‘Abdullāh ibn ‘Umar. Mustadrak Ḥākim #134/1934]

According to Sayyidnā ‘Alī Prophet Muḥammad  used to say this du‘ā’ after finishing the ṣalāt.
58. اللهُمَّ إِنِّي أَسْأَلُكَ الْبَيَاتُ فِي الْأُمُّ، وَأَسْأَلُكَ عَزْيَةَ الرُّشْدِ، وَأَسْأَلُكَ شَكْرٌ نَعْمَيْكَ، وَحُسْنٌ عَبْدَيْكَ، وَأَسْأَلُكَ لِسَانًا صَافٍ، وَقَلْبًا سَلِيمًا، وَخُلْقًا مُسْتَقِيمًا، وَأَعْوَدُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ مَا تَعْلَمُ، إِنَّكَ أَنتَ عَلَامُ الْغَيْبِ، أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.

59. اللهُمَّ إِنِّي أَعْفُرُ لَيْ مَا قَدْمَتْ وَمَا أَخَرِتْ، وَمَا أَسْرَتْ وَمَا أَسْرَتْ، وَمَا أَسْرَتْ، وَمَا أَسْرَتْ، وَمَا أَسْرَتْ، وَمَا أَسْرَتْ، A A A

wah-dinā subulas-salām(i), wa najjīna minaṣ-ṣulmāti ilan-nūr(i), wa jannibnal-fawāhisha mā ṣahara minhā wa mā baṭan(a), wa bārik lanā fī asma‘īna wa abṣarīna wa qulūbīna wa azwājīna wa dhurriyyātīna, wa tub ‘alaynā, innaka antat-Tawwābur-Rahīm(u), waj-‘alnā shākīrīna linī’matik(a), muthnīna bihā qābilihā, wa atimmahā ‘alaynā.

58. Allāhummā inni as’alukath-thabāta fil-‘amr(i), wa as’aluka ‘azimatar-rushd(i), wa as’aluka shukra ni‘matik(a), wa ḥusna ‘ibādatik(a), wa as’aluka lisānān sądiqan(n), wa qalban salima(n), wa khuluqam mustaqīma(n), wa ‘uḍhu bika min sharri mā ta’lam(u), wa as’aluka min khayrī mā ta’lam(u), wa astaghfiruka mimmā ta’lam(u), innaka anta ‘Allāmul-ghuyūb.

59. Allāhumma gh-fir li mā qaddamtu wa mā akh-khart(u), wa mā asrartu wa mā a’lant(u), wa mā Anta a’lamu bihī minnī.
(60) O Allah, grant us that fear of You which You may drive between us and our disobedience to You. Grant us that obedience to You with which You may lead us to Paradise. Give us that faith with which You will lighten the worldly hardships for us. Grant us the use of our ears, eyes, and other faculties as long as You keep us alive. And make these our survivors. Make our revenge target (only) those who oppress us. Help us to victory over the one who displays enmity to us. Do not let our misfortunes hit our religion. Do not make this world our greatest concern and the sum total of our knowledge. And do not impose over us one who shows no mercy to us.

(61) O Allah, increase (Your grace) for us and do not curtail it; give us honor and do not humiliate us; give us and do not deprive us; favor us and do not favor others over us; make us be pleased with You and be pleased with us.

(60) ['Abdullāh ibn 'Umar. Riyāḍ as-Sāliḥīn #834; Sunan at-Tirmidhi #3434]

make these our survivors: In other words may we enjoy all our faculties until we breathe our last.

Make our revenge target (only) those who oppress us: Make our revenge be limited solely to those who oppress us, and don’t make us among those who transgress in seeking their revenge and attack the innocents as well, as was customary in the Jāhiliyyah period, lest we end up being wrongdoers after having been wronged (Tuhfah al-Ahwadhī).

This distinguishes revenge in Islam, which is always concerned with justice, from that in Jāhiliyyah societies, ancient and modern, which are totally devoid of this concern.

Do not let our misfortunes hit our religion: Misfortunes in religion include false beliefs, consumption of harām, and disruption of worship (Tuhfah al-Ahwadhī).

Do not make this world our greatest concern: Do not make our supreme goal and concern the obtaining of wealth and personal glory; rather make our major concern to be working for the Hereafter. This also recognizes that there are a few concerns regarding livelihood that one cannot do without and that are permitted, recommended, or even obligatory (Tuhfah al-Ahwadhī).
It was a practice of Prophet Muhammad ﷺ to end his sittings with the Companions with this du'a'.

(61) [‘Umar ibn al-Khaṭṭāb. Sunan at-Tirmidhi #3097]
The text of this du’a does not provide any object for *zidnā* and...
(62) O Allah, inspire me with the right guidance for me.

(63) O Allah, protect me from the evil of my self and give me the determination to do what is most right in my affairs.

(64) O Allah, I beg You for protection in this world and in the Hereafter.

(65) O Allah, I beg You to enable me to do good deeds, to shun bad deeds, and to love the poor. (I beg You to) forgive me and have mercy on me. And when You plan tribulations for a people cause me to die without being put to trial. I beg for Your love, and the love of the one who loves You, and the love of such deeds that will bring me closer to Your love.

tanqūsna (increase and curtail). This is for generalization; we seek increase in every good and decrease in none.

(62) ['Imrān ibn Ḥusayn. Sunan at-Tirmidhi #3405]
This very profound du‘ā’ demands reflection. A person who is sincerely seeking guidance from Allah has taken the first and the most important step in getting it, since Allah is the source of all guidance. Whenever we are faced with a decision, we should resort to this du‘ā’. Additionally we can suggest this to a non-Muslim who is in search of the true religion. If he or she sincerely makes this du‘ā’ Allah will open his or her heart to Islam, as has been the experience of numerous new Muslims.

(63) ['Imrān ibn Ḥusayn. Musnad Ahmad #19141]
There are two major sources of corruption that lead one astray. One is external and the other is internal. The external is the Shaytān and his followers among the jinns and the humans. The internal is our own ego and our lusts and desires. We should seek Allah’s protection against both. This du‘ā’ is for the latter.

(64) [Abū Hurayrah. Kanz al-‘Ummāl #3201]
‘Aṣiyah means health, safety, and protection from all harmful objects. Prophet Muḥammad said that the most beloved du‘ā’ in the sight of Allah is the one for ‘aṣiyah (Sunan at-Tirmidhi).
62. Allāhumma alhimni rushdi.

63. Allāhumma qini sharra nafsi wa'-zim li ‘alā arshadi amrī.

64. Allāhumma innī as’alukal-caffiyata fid-dunya wal-akhirah.

65. Allāhumma innī as’aluka fi’lal-khayrat(i), wa tarkal-munkarat(i), wa ḥubbal-masākid(i), wa an taghfira li wa tarhamani, wa idhā aradtta biqawmin fitnatan fa tawaffani ghayra maftūn(in), wa a’saluka ḥubbaka wa ḥubb man yuḥībbuk(a), wa ḥubbā ‘amalin yuqarribunī ilā ḥubbik.

Your love: Here it could mean both my love for You and Your love for me (Tubfh al-Abwadhi).

This du‘ā’ was made by Prophet Muḥammad  at a special occasion when Allah  invited him to make a du‘ā’. The details reported in Sunan at-Tirmidhi are as follows:

Once the Prophet  was overtaken by sleep in the middle of his Tahajjud salāt (nightly prayer) whereby he experienced a vision in which he had a conversation with Allah . Allah  asked
(66) O Allah, make Your love dearer to me than myself, my family, and cold water.

(67) O Allah, provide me with Your love and the love of those whose love will benefit me with You. O Allah, whatever you provided to me of the things that I love, make them a source of strength for me in pursuing what You love. O Allah, and whatever you kept away from me of the things that I crave, make their absence free up time that I can devote to whatever You love.

(68) O Turner of hearts, keep my heart steadfast on Your religion.

(69) O Allah, I beg You for the faith that will not be shaken, the bless-him, what were the high-ranking angels discussing. He responded that he did not know. This happened three times. After that, the Prophet ℓℓℓ ℓ in his vision felt His Palm on his chest and shoulders and suddenly everything became clear to him. Allah ℓℓℓ ℓ repeated the question and this time the Prophet ℓℓℓ ℓ said that they were discussing the actions that expiate sins. Allah ℓℓℓ ℓ asked, “What are they?” He replied, “Walking (to the masjid) to attend congregational salah, sitting in the masjid after the salah, and perfecting the wudu’ in difficult conditions.” Allah ℓℓℓ ℓ asked, “What else?” The Prophet ℓℓℓ ℓ said, “Feeding others, talking gently, and praying at night when the people are asleep.” Then, Allah ℓℓℓ ℓ said, “Ask.” And in response, the Prophet ℓℓℓ ℓ made this du‘â’. After narrating this incident, the Prophet ℓℓℓ ℓ told his Companions, “This (vision) is certainly true, so remember it (i.e. this vision and all its lessons) and teach it.”

(66) [Abū ad-Dardā’. Sunan at-Tirmidhi #3412]
Refreshing cold water on a hot summer day in the desert is one of the great comforts of this world. Our du‘â’ is that our love for Allah ℓℓℓ ℓ should be greater than our love for this comfort.

(67) [‘Abdullāh ibn Yazid al-Khaṭāmī al-Anṣārī. Sunan at-Tirmidhi #3413]
Of the things of this world that we love, there will be some that we get and others that we cannot. This wonderful du‘â’ can set our perspective right so neither our achievements nor our failures in →
66. Allāhumma-‘al ḥubbaka aḥabbaka ilayya min nafsi wa ahli wa minal-ma‘ il-bārid.


68. Ya Muqallibal-qulubi thabbit qalbi cala dinik.

69. Allāhumma inni as’aluka îmânan lâ yartaddu wa na‘îman

getting the desired things distract us from the love of Allah. By subordinating all our loves to the love of Allah, we achieve inner peace and contentment.

(68) [Anas ibn Mālik. Sunan at-Tirmidhi #2066]

We should always be alert to the horrible possibility that our hearts turn away from the religion under the influence of Shaytān or our own inclinations towards evil. That is why we seek Allah’s help against that. It is reported by Um Salamah that the Prophet used to make this du‘ā’ very frequently.
ings that will not end, and the company of our Prophet Muhammad in the highest section of the eternal Paradise.

(70) O Allah, I ask You for sound health with faith, faith with good manners, success here followed by success in the Hereafter, mercy from You, health and safety, and Your forgiveness and pleasure.

(71) O Allah, cause me to benefit from what You have taught me and teach me what will benefit me.

(72) O Allah, with Your knowledge of the unseen, and Your absolute power over the creations, let me live in this world as long as You know my living is good for me, and give me death when You know death is better for me. I beg You for Your fear in secret and in public and sincere talk in times of joy and anger. I beg You for endless blessings and perpetual comfort of my eyes. I beg You that I become pleased with fate. (I beg You) for a cool, comfortable life after

(69) [‘Abdullah ibn Mas‘ūd. Kanz al-‘Ummāl #5088; Ibid. Mustadrak Ḥākim #128/1928]

This duʿā’ has a very moving background. One night the Prophet was walking with his Companions when they passed by ‘Abdullah ibn Mas‘ūd who was reciting the Qur’an in his nafl ṣalāt. As they stopped to listen, the Prophet commented that ‘Abdullah recited the Qur’an so tenderly as it was revealed. As ‘Abdullah finished his ṣalāt and was making supplications, the Prophet exclaimed twice: “Ask and you will be given!” Sayyidnā ‘Abdullah ibn Mas‘ūd was later asked what duʿā’ he was making at that time. He replied with this one.

(70) [Abū Hurayrah. Mustadrak Ḥākim #119/1919]

(71) [Anas ibn Mālik. Mustadrak Ḥākim #79/1879]

‘Ilm (knowledge) gets value from possibilities of action. To benefit from ‘ilm is to act according to it. Further, truly beneficial knowledge is one that benefits one in the Hereafter. The definition also includes the knowledge that benefits one in this world and which in turn leads to the former (Tuhfaḥ al-Ahwādhi).
لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

70. اللَّهُمَّ إِنِّي أَسْأَلُكَ صَحِحَةً فِي إِيمَانِي، وَإِيمَانًا فِي حُسْنِ
حُليتي، وَنِجاحًا يَتَبَعُهُ فَلَاحٌ، وَرَحمةَ مَنْكَ وَعَافِيَةً، وَمُغْفِرَةً
مَنْكَ وَرَضُوَانَاِ

71. اللَّهُمَّ إنَّفِعَانِي بِهِ عَلِيمَتَيْنِي وَ عَلِيمَيْنِي مَا يَنفِعُيِ

72. اللَّهُمَّ بِعِلْمِي الْعَيْبَ وَ قَدْرِتِكَ عَلَى الحَلَّيْنِ أَحَيْيَيْنِي مَا
علِمَتَ الحُيْوَةَ خَيرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَقَأَةَ خَيرًا لِي.
وَأُسْأَلُكَ حُسْيَتَكَ فِي الْعَيْبِ وَ الْشَّهَادةِ، وَكَلِمَةُ الإِخْلاَصِ
في الرَّضَى وَ الْغَضَبِ. وَأُسْأَلُكَ نَعْيمًا لَا يَنفُدُ وَقْرَةَ عَيْنٍ لَّا
تَنْقَطِعُ، وَأُسْأَلُكَ الرِّضَاءَ بِالْقَضَاءِ، وَبِرَدَةَ الْعَيْشِ بَعْدَ الْمَوْتِ،

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ

لا ينفدو وعَمَّرَافَةٌ نَمْيًا مُحِمَّدٌ صَلِّ الله عَلَيْهِ وَ سَلَّمَ في أعلى درجة الجَنَّةِ
death; the delight of the sight of Your Countenance (after death); and the longing to meet You (before death). I seek Your protection against deeply hurting ordeals and tribulations that lead one astray. O Allah, adorn us with the beauty of faith and make us properly guided guides for other people.

(73) O Allah, I beg You for all the good, immediate and in the future; that of which I know and that of which I know not.

(74) O Allah, I beg You for every good that Your servant and prophet asked You for. O Allah, I beg You for Paradise and all words or actions that may bring me closer to it. I beg You that You make every decree of fate good for me. And I beg You that whatever decisions You make for me, make their end good.

(75) O Allah, make the end of all our affairs the best and save us

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(72) ['Ammār ibn Yāsir. Sunan an-Nasā'ī #1289]

joy and anger: This refers to both us and the people we are dealing with. Their joy or anger with us should not make us deviate from telling the truth any more than our joy or anger with them should.

adorn us: Beauty of the soul is superior to that of the body. Those who get it (though īmān) will also get the beauty of the body in the Hereafter.

properly guided guides: Those who know and follow the path of guidance themselves in addition to calling others to it.

Prophet Muḥammad used to say this ḍu‘ā’ in ṣalāt after at-taḥiyyāt.

(73) ['Ā'ishah. Sunan Ibn Mājah #3836]

(74) ['Ā'ishah. Sunan Ibn Mājah #3836; Ibid. Mustadrak Hākim #114/1914] A famous ḥadīth says that everything that Allah brings about is good for the believer. If it is a blessing he is thankful for it and if it is a hardship he shows patience in facing it. In both cases the end result is good for him. Is there a contradiction between that ḥadīth and this ḍu‘ā’? Not at all. The ḥadīth describes the attitude of a true believer. The ḍu‘ā’ here is that we develop that attitude
لَانَظَرْ إِلَى وَجَهَّلكَ، وَالْبَلْوَلَ إِلَى لِيَقَائِكَ، وَأَعْوَدْ يَكَ مِنْ أَسْلَكِ مِنَ الْحَيْثُ كُلْهُ، عَاجِلَهَ وَأَجِلَهُ، مَا عَلِمْتُ ٍبِنَةً وَمَا لَمْ أُعْلَمْ ٍبِنَةً.

لَانَظَرْ إِلَى وَجَهَّلكَ مِنْ خَيْرَ مَا سَلَكْ عَبْدُكَ وَنِبْيَكَ.

لَانَظَرْ إِلَى وَجَهَّلكَ الْجَنَّةَ وَمَا قَرْبَ إِلَيْهَا مِنْ قَوْلِ أَوْ عَمَلِ، وَأَسْلَكَ أنْ تَجْعَلْ كُلُّ قَضَاءٍ قَضَائِهِ لِيْ خَيْرًا، وَأَسْلَكَ مَا قَضَائِهِ لِيْ خَيْرًا.

لَانَظَرْ إِلَى وَجَهَّلكَ مِنْ أَمْرٍ أنْ تَجْعَلْ عَافِيَتَهُ رَشْدًا.

اللَّهُمَّ أَحْسِنَ عَافِيَتَهُ فِي الْأَمْوَرِ كُلِّهَا، وَأَجْرُنَا مِنْ.
from disgrace in this world and punishment in the Hereafter.

(76) O Allah, protect me with Islam while I am standing, protect me with Islam while I am sitting, and protect me with Islam while I am lying down. And let not an enemy or a jealous person take delight from my plight. O Allah, I ask You for all the good whose treasures are in Your Hands, and I ask You for that good which is totally in Your Hands.

(77) O Allah, do not leave any of our sins except that you forgive them, nor any of our worries except that you remove them, nor any of our debts except that you discharge them, nor any of our needs from this world and the Hereafter except that you satisfy them. O the Most Merciful of those who show mercy.

(78) O Allah, help us in Your remembrance, in gratitude to You, and in reaching excellence in Your worship.

(79) O Allah, make me content with what You have provided for me and bless me in it, and be my protector in everything that is out of and conviction that will help us in all the ups and downs of this life (Fayḍ al-Qadir).

and conviction that will help us in all the ups and downs of this life (Fayḍ al-Qadir).

(75) [Busr ibn Arṭār al-Qurashi. Musnad Ahmad #16970]


all the good whose treasures are in Your Hands: All good is actually in the hands of Allah, even though due to normal chains of causations in this world it may appear to be coming to us from the hands of others.

that good which is totally in Your Hands: It refers to the good that clearly has no worldly sources.

(77) [Anas ibn Mālik. Majmaʿ az-Zawā'id #17266]

(78) [Abū Hurayrah. Kanz al-`Ummāl #3700; Muḥādh ibn Jabal. Sunan Abī Dāwūd #1301]

Prophet Muḥammad ﷺ taught the singular version of this duʿā’
76. اللهُمَّ احْفَظْنِيْ بِالْإِسْلاَمِ قَابِدًا، وَ احْفَظْنِيْ بِالْإِسْلاَمِ رَافِقًا، وَلَا تُشَتِّمْ بِيْ عَدْوًا وَلَا حَاسِدًا. اللهُمَّ إِنِّي أَسَالَكَ مِنْ كُلِّ خَيْرٍ خَزَائِنِهَـَّ يَبِيِّدُكِ وَأَسَالَكَ مِنَ الْخَيْرِ الْذِّيْ هُوَ يَبِيِّدُ كُلِّهِ.

77. اللهُمَّ لا تَدْعُ لَنَا ذَنْبًا إِلَّا عَفُوَّتَهُ، وَلَا حِمَامًا إِلَّا فَرْجَتَهُ، وَلَا دَنْبًا إِلَّا قَضَيْتَهُ، وَلَا حَاجَةٌ مِنْ حَوَائِجِ الدُّنْيَا وَالأَخْرَجْ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الْرَّاهِمِينَ.

78. اللهُمَّ أَعِنَّا عَلَى ذَكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

79. اللهُمَّ قَنِّيْنِيْ بِمَا رَزَقْتَنِي وَبَارِكْ لِيْ فِيهِ، وَأَخْلَفْ عَلَى

khizyid-dunya wa ‘adhābil-akhirah.

76. Allâhumma-fażnī bil-’Islâmi qa’ima(n), wah-fażnī bil-’Islâmi qâ’ida(n), wah-fażnī bil-’Islâmi râqida(n), wa là tushmit bi ‘aduwan wa là Ħâsida(n). Allâhumma innī as’aluka min kulli khayrin khazâ’inuhu biyadik(a). Wa as’aluka minal-khayril-ladhî huwa biyadika kullih.

77. Allâhumma là tada’ lanâ dhamban illâ ghartah(u), wa là hamman illâ farrajtah(u), wa là daynan illâ qadāytah(u), wa là ḥâjatam min ḥawā’ijd-dunya wal-akhirati illâ qadāytahā yâ arĥam-râhimîn.

78. Allâhumma a’innâ ‘alâ dhikrika wa shukrika wa ḥusni ‘ībadatik.

79. Allâhumma qanni’ni bimâ razaqtanî wa bârik li fih(i), wakh-
my sight.

(80) O Allah, I ask You for a clean life, a graceful death, and a return (to You) which is neither humiliating nor disgracing.

(81) O Allah, I am weak; replace my weakness with strength in my pursuits of Your pleasure. Pull me by my forelocks toward good. Make Islam the ultimate object of my pleasure. I am lowly, so give me honor. And I am needy, so provide for me.

(82) O Allah, I beg You for the best of petitions and invocations, thorough success, best deeds, best recompense, best life, and best death. Grant me firmness. Make my scales heavy and my faith genuine. Elevate my ranks, accept my salah, and forgive my sins. I solicit of You high ranks in Paradise. Amin. O Allah, I beg You for the good: its beginnings and endings, its most comprehensive forms, its first and its last, and its outward and inward manifestations. O Allah, I beg You for the good of my accomplishments, my deeds, and my actions. The good of that which is hidden and that which is exposed.

to Sayyidnâ Mu‘âdh ibn Jabal as a very special gift and advised him to say it after every salah (Sunan Abi Dâwûd).

(79) [‘Abdullah ibn ‘Abbas. Mustadrak Hâkim #78/1878]

(80) [‘Abdullah ibn ‘Umar. Mustadrak Hâkim #186/1986]

A clean life is a life of purity and virtue. Such a person is happy and contented. He is pleased with Allah’s decrees and Allah is pleased with him.

(81) [Buraydah al-Aslami. Mustadrak Hâkim #131/1931; Ibid. Al-Jâmi‘ as-Şaghîr #2882]

(82) [Um Salamah. Kanz al-‘Ummâl #3820; Ibid. Mustadrak Hâkim #111/1911]
80. اللهم إني أسألك عفوية نقيّة، وميّتة سويّة، ومرّةً عفر
خري جولاً فاصلي.

81. اللهم إني ضعيفُ فقوئ في رضاك ضعفي، وخذ إلى الحبر بناصيفي، وأجعل الإسلام منتهى رضائي، وإني ذُليل
فأعزني، وإني فقيّر فارزقني.

82. اللهم إني أسألك خير المسالئة، وخير الدعاء، وخير النجاح، وخير العمل، وخير التواب، وخير الحب،
وخير الممات، وتبتني، و售票 لازمتي، وحقوق إيماني، وارفع درجاتي، وتقبل صلتي، واعفر خطيبتي، وأسألك
الدرجات العلى من الجنّة، أمين. اللهم إني أسألك فواحة
luf ‘الا kulli ghâ’ibatin lî bikhayr.

80. إلهامعنا أن نسأل ‘يشات النقيّة’، ونستغفر السوّيّة، ولئن كان الله لنا في خيري وعفوري.

81. إلهامعنا أن نسأل ‘الإلهام’ من النهاية في الإسلام، ونحن في الأرجاء، ونحن في الأزمنة، ونحن في الأمل، ونلتزم بالهدى، ونستغفر العفو، ونستغفر الخطيئة.

82. إلهامعنا أن نسأل ‘الكبير’، ونستغفر الخطيئة، ونستغفر المرارة، ونستغفر الخلاف، ونستغفر العزلة، ونستغفر الهزيمة، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، ونستغفر التضليل، ونستغفر الجهل، ونستغفر الخطأ، ونستغفر الأخطار، ونستغفر التحريض، وnastaghfir al-Âdâlî.
(83) O Allah, make my sustenance the most plentiful in my old age and during the last days of my life.

(84) O Allah, make the last part of my life its best, my last deed my best one, and the day I meet You my best day. O Protector of Islam and its followers, keep me firm on it until I meet you.

I seek from You my contentment and that of my family.

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(83) [‘Ā’ishah. Mustadrak Ḥākim #187/1987]

(84) [Composite: Anas ibn Mālik. Majma‘ az-Zawā‘id #17267; Abū Șīrmaḥ. Musnad Abmad #15194]

This is part of a beautiful du‘ā’ made by a Bedouin. Prophet Muḥammad  heard him and loved these words so much that he gave him a gift of gold. The complete du‘ā’, that won this Prophetic “gold medal,” was:

O the One Whom eyes cannot see, conjectures cannot grasp, and describers cannot describe; Whom events cannot affect and Who does not fear calamities; Who knows the weights of the mountains and the volumes of the oceans and the counts of the raindrops and of the tree leaves, and the counts of everything on which night brings darkness and day brings the light; (O the One from Whom) a heaven cannot hide another heaven, nor the earth can hide another earth, nor an ocean can hide what is in its depths, nor a mountain can hide what is behind its ruggedness—make the last part of my life its best, my last deed my best one, and the day I meet You my best day.
khayri wa khawatimah(ū), wa jawāmi‘ah(ū), wa awkarrah(ū), wa zahirah(ū), wa batinah(ū). Allāhumma innā as‘āluka khayra mā ātī, wa khayra mā af‘al(u), wa khayra mā a‘mal(u), wa khayra mā ba‘tan(a), wa khayra mā zahar.


84. Waj‘al khayra ‘umurī ākhirah(ū), wa khayra ‘amalī khawatīmah(ū), wa khayra ayyāmī yawma alqāka fih(i). Ya Waliyyal-‘Islāmi wa ahlihi thabbitnī bihi ḥattā alqāk(a). As‘āluka ghināya wa ghinā mawlāy.

One marvels at the level of consciousness of Allah (ma‘rifah) of a Bedouin inspired in him by his contact with the Prophet ﷺ. May Allah ﷺ grant us some of that.

The concern for a good ending is the paramount concern of a believer. Sayyidnā Abū Bakr ﷺ was asked why he made this du‘ā‘ despite being a Companion of the highest status. He replied,
(85) O Allah, I seek Your protection from undesirable age and mischief of the heart. I seek Your refuge, by virtue of Your Honor as there is no god except You, from that You should lead me astray. (I seek Your refuge) from severe trials, wretchedness, bad fate, and taunts from the enemies. From the evil of what I did and what I did not. From the loss of Your blessings and the removal of Your protection. From Your sudden punishment and from all (that can warrant) Your wrath. From the mischief of my hearing, sight, speech, heart, and seed. From oppressing others or being oppressed, from being crushed or falling, from drowning or being burnt. Or that Shayṭān should confuse me at the time of my death. Or that I should die as a fugitive from jihad or that I should die due to a venomous bite.

“(Sometimes) a servant keeps on doing pious deeds for a lifetime but they are ended with the deeds of the people of the Fire. And (sometimes) a servant keeps on doing sinful deeds for a lifetime but they are ended with the deeds of the people of the Garden” (Kanz al-’Ummāl).

We can never be complacent with our piety today. We must strive to maintain īmān and taqwā to the finish.

(85) [Composite: ‘Umar ibn al-Khaṭṭāb. Sunan an-Nasā’ī #5402; ‘Abdullāh ibn ‘Abbās. Sahih Muslim #4894; Abū Hurayrah. Sahih al-Bukhārī #5871; ‘A’ishah. Sahih Muslim #4891; ‘Abdullāh ibn ‘Umar. Sahih Muslim #4922; Shakal ibn Ḥumayd. Sunan at-Tirmidhī #3414; Abū Hurayrah. Kanz al-’Ummāl #3688; Abul-Yasr. Sunan Abī Dāwūd #1328]

From the evil of what I did and what I did not: We seek protection against the evil of our actions as well as inactions.

that Shayṭān should confuse me: Shayṭān makes his most determined effort to mislead a believer at the time of his death. He reminds his associates that if they don’t get the person then, they will never get him. The Satanic effort consists in confusing or distracting the dying person so he or she does not die in a state of īmān or perform repentance before death. At a minimum it aims at causing despair in the person so he will have no hope of Allah’s mercy as he meets Him (‘Awn al-Ma’būd).
85. Allâhumma innî a‘ûduh bîka min su‘îl-‘umuri wa fitnaṭiṣ-ṣadr(i), wa a‘ûduh bi‘izzatika lâ ilâha illâ anta an tûdillâni, wa min jahdil-balâ‘(i), wa darakish-shaqâ‘(i), wa sû‘îl-qâdâ‘(i), wa shamââtatil-‘a‘dâ‘(i), wa min sharri mā ‘amîlt(u), wa min sharri mā lam a‘mal, wa min zawâlî ni‘matik(a), wa tâhâwwuli ‘âfiyatik(a), wa fujā‘ati niqmatik(a), wa jamî‘i sakhiṭâk(a), wa min sharri sam‘î, wa min sharri başarî, wa min sharri lisânî, wa min sharri qalbî, wa min sharri maniyyî, wa min an âzîlîm aw uzlâm(a), wa minal-hadâm(i), wa minat-taraddî, wa minal-gharaqi wal-ḥaraq(i), wa an yatakhabbatâni shîyâtan ‘indal-mawt(i), wa min an âmûta fi sabilika mudbîra(n), wa an âmûta ladîghâ.

Prophet Muḥammâd ﷺ made this du‘â’ only to teach the ummah, as he was clearly immune from Satanic attacks.

This du‘â’ also includes pleas for protection from many forms of sudden and painful deaths. For more on that, see commentary for du‘â’ 206.
MONDAY

In the Name of Allah, the Most Compassionate, the Most Merciful

(86) O Allah, make me one who is highly grateful. Make me one who is patient and perseverant. Make me small in my own eyes but great in the eyes of others.

(87) O Allah, put blessings, beauty, and calm in our land. Do not deprive me of the blessings of what You have given me and do not subject me to a trial in what You have withheld from me.

(88) O Allah, You have given me a good physique; favor me with good morals and manners as well. Extinguish the anger in my heart and, as long as You keep me alive, save me from such trying situations that can lead me astray.

(89) O Allah, instruct me in the evidence of faith at the time of death.

(90) O Lord, I beg You for the good of this day and the good of what will come after it.

(86) [Buraydah al-Aslami. Kanz al-‘Ummāl #3675]

one who is highly grateful: Gratefulness is an act of the tongue as well as the heart. We must feel gratitude for the blessings of Allah in our heart and we should also express it in words.

small in my eyes but great in the eyes of others: Getting respect from others has its obvious advantages; life may be difficult for the person who gets respect from no one. Further, one needs this respect to discharge his responsibilities toward them as a believer, like enjoining good and forbidding evil. However, it can also lead to pride and arrogance, which are deadly diseases of the heart. Therefore we ask for being small in our own eyes before asking for being great in the eyes of others.

(87) [Composite: Samurah ibn Jundub and Ubayy ibn Ka‘b. Majma‘ az-Zawā‘id #17425, 17359]

In other words my deprivations in this world should not become my tribulations.
86. أَلْهَمْ آَلِيَ الْشَّكُورَةُ، وَآَجُلْنِي صَبْورًا، وَآَجُلْنِي
في عَيْنِي صَغرَى وَفي أَعيُنَ النَّاسِ كَبِيرًا-

87. أَلْهَمْ ضَعْ في أَرضِنَا بَرَكَتَهَا وَرِزْقِنَا وَسِكَتَهَا وَلا
تَحْرِمْنِي بَرَكَةَ مَا أعْطَنَا، وَلَا تَفْتَنِي فِي مَا أَحْرَمْنِي-

88. أَلْهَمْ أَحْسَنَتْ خَلْقِي فَأُحِسِّنَ خَلْقِي، وَأَذَهَبْ غَيْظُ
قَلْبِي وَأَجْرِنِي مِنْ مُضْلَّاتِ الْفَتْنَيْ ما أَحْسِنَتَا-

89. أَلْهَمْ فِيَنَيْ حَجَةِ الإِيمَانِ عِنْدَ الْمَمَاتِ-

90. بَيْتُ أَسَلَكَ حَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرُ مَا بَعْدُهُ-

88) [Composite: 'Abdullah ibn Mas'ud. Musnad Ahmad #3632; Um Salamah. Musnad Ahmad #25364]
The first part of this du‘ā’ (اللَّهُمَّ أَحْسَنَتْ خَلْقِي فَأُحِسِّنَ خَلْقِي) is also to be

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(91) O Allah, I beseech You for the good of this day: its victory, its success, its light, its blessing, and its guidance.

(92) O Allah, I ask You for forgiveness and security in my religion and in my worldly affairs, in my family and in my property. O Allah, conceal those things of mine that are worth concealing and give calm to my fears. O Allah, guard me (from all sides): in front and behind, on my right and on my left, and from above me. And I seek refuge in Your greatness from receiving unexpected harm from below.

(93) O the Living, the Eternal, I beg through Your mercy. Set right all of my affairs and do not leave me under the control of my ego (nafs) for even the blink of an eye.

(94) In the name of the light of Your Countenance that lights the heavens and the earth and in the name of every right of Yours and

recited when one sees himself or herself in the mirror. It contains two important messages. First, a good physique or good appearance is a blessing of Allah (ﷻ). It will be foolish if anyone tried to take credit for that. Second, good morals and manners are more important. They are our actions. And in the Hereafter the actions we performed, not the gifts we received, will determine our fate. So instead of gloating over the first, we seek the second.

(89) [Abu Hurayrah. Kanz al-'Ummal #3286]
This is another important du'a for breathing our last in a state of iman. It is the overriding concern of a believer that he or she should die in a state of iman, for otherwise a lifetime of good deeds may come to nothing. Therefore protecting our faith is a lifelong struggle. The hadith that teaches this du'a sheds further light on the importance of this matter. "None of you should say, 'O Allah, instruct me in my evidence at the time of death', as the non-believer is also instructed in his evidence. Rather you should say, 'O Allah! Instruct me in the evidence of faith at the time of death.'"

(90) ['Abdullah ibn Mas'ud. Sunan at-Tirmidhi #3312]
At night, one should say: رَبّ أَسْأَلُكَ خَيْرًا فِي هَذِهِ اللَّيْلَةِ وَخَيْرًا بَعْدَهَا
91. اللهم إني أُسْأَلُك خَيْرُ هَذَا الْيَوِى فَتَحَّهُ وَنَضْرَهُ وَنُوْرَهُ
وَبِرَكَتَهُ وَهُدَاهُ

92. اللهم إني أُسْأَلُك العفوا وَال العالمية في ديني وَذَنَبِي وَأَهْلِي
وَمَا لي. اللهم أَسْتَر عُورَتِي وأَمِن روْعَاتِي. اللهم اَحْفَظْنِي مِنْ
بَيْنِ يَدِي وَمِنْ خُلْفِي، وَعَنْ يَمِينِي وَعَنْ شَيْئِي، وَمِنْ فُوقِي،
وَأَعْوَدْ بِعِظَمَيْكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

93. يا حي يا قَيْوَم بِرَحْمَتِك أَسْتَغْفِئُ، أَصْلِحُ لي شأْنِي كَلَهُ
وَلَا تَكِلْنِي إِلَى نِسِيَة طَرَقَة عَيْنٍ

94. أسْأَلُك بِنُور وَجُهَك الَّذِي أَشْرَفَتُ لِهِ السَّمْوَتُ

91. Allāhumma innī as’āluka khayra hādhal-yawmi fathāhū wa
naṣrahū wa nūrahū wa barakatahū wa hudāh.

92. Allāhumma innī as’ālukal-‘afwa wal-‘āfiyata fi dīnī wa
dunyāya wa ahli wa māli. Allāhummas-tur ‘awrātī wa āmin
raw‘āti. Allāhummah-‘aẓnī mim bayyāya wa min khalfī, wa
‘an yamīnī wa ‘an shimalī, wa min fawqī, wa a‘ūdhu bi‘azamatika
an UGHTALa min tāhtī.

93. Ya Ḥayyu yā Qayyūmu birahmatika astaghīth(u), așlıh lī
sha‘ni kullah(u), wa lā takilnī ilā nafṣī ẓarfata ‘ayn.

94. As’āluka binūri Wajhikal-ladhi aṣhraqat lahus-samāwatu wal-
‘ardu wa bikulli ḥaqquin huwa laka wa biḥaqqis-sā’ilina ‘alayka an

(O Lord, I beg You for the good of this night and the good of what
comes after it.)

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The Accepted Whispers

(in the name of) the right on You that You have granted to the beggars, I beseech You to forgive me and protect me from the Fire through Your Power.

(95) O Allah, make the first part of this day good, the middle part success, and the last part salvation. I ask from You the good of this world and the Hereafter, O the Most Merciful of those who show mercy.

(96) O Allah, forgive my sins, expel my Shayṭān, and redeem my pledge. Make my scales heavy and make me from among the highest class (in the Hereafter).

(97) O Allah, save me from Your punishment on the day You raise Your servants to life again.

(98) O Allah, Lord of the seven heavens and whatever comes under their shadows. Lord of the earths and whatever they bear. Lord of

(91) [Abū Mālik al-Ashʿarī. Sunan Abī Dāwūd #4421] Ibn ‘Ulān in Futūḥāt ar-Rabbāniyyah writes: In the generalized sense fath means achievement of goals. Naṣr means help against overt and covert enemies. Nūr is the light from Allah that allows one to see the Right Path. Barakah means perpetuation of obedience. Hudā means guidance to steadfastness that leads one to a beautiful ending.

(92) [‘Abdullāh ibn ‘Umar. Sunan Abī Dāwūd #4412] receiving unexpected harm from below: Ightiyāl means being killed by deception at a place where nobody can see you. According to Wākī ibn al-Jarrāḥ, “ughtāla min taḥtī” means being killed in an earthquake.

Prophet Muḥammad ﷺ used to say this du‘ā’ every morning and evening.

(93) [Anas ibn Mālik. Mustadrak Hākim #200/2000] According to a ḥadith, this du‘ā’ contains al-Ism al-Aʿzām, one of the special names of Allah that, when invoked while making a du‘ā’, tremendously increase its chances of acceptance. This du‘ā’ should be made profusely at the time of difficulties, as was the practice of
95. Allahumma javal awwala hadhan-nahari sallaha(n), wa asathahu falahah(n), wa akhirahu najaha(n). As’aluka khayrad-dunya walakhira(ti), ya Arhamar-rahimin.

96. Allahumagfir li dinbi, wa ‘akhsisi shi’iti, wa fikk rahani,
wa ‘inil mimari, wa ajjali fi almad-sin, wa jama’ at-ta’at
97. Allahumma qini ladhaka yawma tabaathu (iyadak.
98. Allahumma Rabbas-samawatis-sab’i wa ma azallat, wa Rabbal-

the Prophet ﷺ. He also urged his daughter Sayyidah Fatimah to make this dua’ every morning and evening.

(94) [Abu Umama al-Bahili. Mu’jam al-Kabir (Tabarani) #265/8]

right of beggars: We do not have any built-in, autonomous right
the devils and whatever they mislead. Be a Protector for me from the mischiefs of Your entire creation lest any of them do evil or oppress me. Strong is Your protection and blessed is Your name.

(99) There is no god except You, You have no partner. Glorified are You, O Allah, I seek forgiveness from You for my sin and I beseech You for Your mercy.

(100) O Allah, forgive my sin, make my home ample for me, and bless me in my sustenance.

(101) O Allah, make me one of those who turn to You and repent much, and make me one of those who stay very clean and very pure.

(102) O Allah, forgive me, guide me, provide for me, and give me protection. And guide me with Your Will to the right thing in whatever is controversial.

over Allah ﷽. No one can demand anything from Allah ﷽ or force Him to grant anything. However, Allah ﷽ has through His Own kindness and compassion, granted us the privilege of making pleas to Him and He accepts them when they are made sincerely and obediently. It is this that has been referred to here.

(95) ['Abdur-Rahmân ibn Abzã. Muṣannaf ibn Abi Shaybah #29268]

(96) [Abû al-Azhar al-Anmãri. Sunan Abi Dâwûd #4395; Ibid. Mustadrak Hâkim #182/1982]

my Shaytân: any shaytân from the jinns or humans who targets the person making this du‘â’.

redeem my pledge: This refers to the verse: “Every man is in pledge for his deeds” (At-Tûr, 52:21). So the du‘â’ is that we discharge all our obligations toward Allah ﷽ and His creations so our pledge is redeemed.

highest class: the group of the highest ranking angels in the court of Allah. The du‘â’ is for getting their company.

(97) [Hafṣah. Sunan Abi Dâwûd #4388]

Prophet Muḥammad ﷺ used to say this du‘â’ after the ʿalât.
ارضين ومما أقلت وزرب السَّياطين ومما أصلت كن لي جارا مِن شر خلقك أجمعين أنت مَّلُوء علَى أحدهم مِنْهِم أو أن يطغي عَّر جارك وتبارك اسمك

۹۹} لا إلَه إلَى أنِّت لا شريك لك سبحانك اللهم إني

أستغفرك لذنبى وأسألك رحمةك

۱۰۰} اللهم أعفر لي ذنبى ووسع لي في داري وبارك لي

في رزقى

۱۰۱} اللهم أعفر لي عفوني من التوابين واجعلني من المتطهرين

۱۰۲} اللهم أعفر لي وأهديني وأمرقي وعافيتي وأهديني

لِمَا أخَلَفْ فِيهِ مِنَ الحَي بِإذْنِك
(103) O Allah, put Light in my heart, Light in my sight, Light in my hearing, Light to my right, Light to my left, Light behind me, and Light in front of me. (O Allah,) bestow upon me Light. (O Allah,) put Light in my muscles, Light in my flesh, Light in my blood, Light in my hair, Light in my skin, Light in my tongue, and Light in my soul. Make my Light great and make me all Light. And put Light above me and Light below me. O Allah, give me Light.

(104) O Allah, open for us the doors to Your mercy and give us easy access to the doors to Your provisions.

(105) O Allah, protect me from the cursed Shaytān.

(106) O Allah, I beg You for Your favor.

(98) [Khālid ibn al-Walid. Majma‘ az-Zawā‘id #17063]
This du’a’ was taught to Sayyidnā Khālid ibn al-Walīd  by Prophet Muḥammad  to cure his insomnia.

(99) [‘Ā’ishah. Kanz al-‘Ummāl #23417]

(100) [Abū Hurayrah. Kanz al-‘Ummāl #3633]
This du’a’ should also be recited when making wuḍū’.

(101) [‘Umar ibn al-Khaṭṭāb. Sunan at-Tirmidhi #50]
This du’a’ is also to be said after making wuḍū’.

(102) [Composite: ‘Ā’ishah. Sunan an-Nasā’ī #5440; Ibid. Sahih Muslim #1289]
When faced with controversies and confusions, we seek Allah’s help to get a clear vision of the reality. A person earnestly resorting to this du’a’ is also protected from the ego trips which lead even the knowledgeable people astray in the heat of controversies.

(103) [‘Abdullāh ibn ‘Abbās. Sahih al-Bukhārī #5841; Sahih Muslim #1279]
According to the aḥādīth, this du’a’ should be made while going to the masjid for Fajr ʿawl. The darkness of the surroundings at that time reminds us of the general darkness of the human condition. Those who wake up and walk to the masjid at this time are true seekers of light. We seek it from Allah , as He is the only source of light. There is no light and there is no enlightenment without
103. أَللَّهُمَّ أَجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعْنَ يَمِينِي نُورًا، وَعْنَ شَبْلِي نُورًا، وَخَلْفِي نُورًا، وَمِن أَمَامِي نُورًا، وَأَجْعَلْ لِي نُورًا، وَأَجْعَلْ فِي عَصْبِي نُورًا، وَأَجْعَلْ لِي حَلْمِي نُورًا، وَأَجْعَلْ لِي دُمْيِ نُورًا، وَأَجْعَلْ فِي شَعْرِي نُورًا، وَأَجْعَلْ لِي نُورًا، وَأَجْعَلْ لِي نُورًا، وَأَجْعَلْ لِي نُورًا، وَأَجْعَلْ فِي نَفْقِي نُورًا، وَمِنْ نَحْتِي نُورًا. أَللَّهُمَّ أَعْطِني نُورًا.

104. أَللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ، وَسَهْلِ لَنَا أَبْوَابَ رِزْقِكَ.

Rِزْقِكَ

105. أَللَّهُمَّ أُصْحَبِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

106. أَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.
(107) O Allah, forgive all of my sins and mistakes. O Allah, elevate me, give me life and provisions, and guide me to pious deeds and morals. Certainly no one leads to the pious deeds and morals and no one protects from the evil ones except You.

(108) O Allah, I beg You for provisions that are pure, knowledge that is beneficial, and deeds that will be accepted.

(109) O Allah, I am Your slave, son of Your male servant, and son of Your female servant. My forelock is in Your Hand. Your command for me prevails. Your Judgment concerning me is just. I beseech You through every name You have, by which You have called Yourself, or which You have sent down in Your Book, or which You taught to any one of Your creations, or which You preferred to keep to Yourself among Your guarded secrets, to make the Great Qur'ān the springtime of my heart, the light of my eyes, the remedy of my Him. “And he for whom Allah has not appointed light, for him there is no light” (An-Nūr, 24:40).

(104) [Abū Humayd. Musnad Ahmad #15477; Al-Ḥizb al-ʿāzam]
The first part of this duʿāʿ is also to be recited when entering a masjid. A masjid is the house of Allah ﷺ. We enter it with the plea that we are engulfed in His mercy.

(105) [Abū Hurayrah. Sunan Ibn Mājah #765]

(106) [Abū Humayd. Sahih Muslim #1165]
A person exiting the masjid should put his left foot out first and say this duʿāʿ. Faḍl refers to the bounties of this world.

(107) [Abū Ayyūb al-ʿanseerī. Mustadrak Ḥakīm #1540/5942; Abū Umāmah al-Bāhilī. Muʿjam al-Kabir (Ṭabarānī)]
forgive all of my sins and mistakes: The reference to sins in the duʿāʿs of the Prophet ﷺ should not be interpreted literally. We must remember that he was sinless. These refer to the leaving out of the most preferred option, not the commission of a sin as such.

(108) [Um Salamah. Muʿjam al-Kabir (Ṭabarānī)]

108. Allahumma innī asʿaluka rizqan ṭayyiba(n), wa ʾilman nāfīʾan, wa ʾamalam mutaqabbala.

109. Allahumma innī ʿabduka wab-nu ʿabdika wab-nu amatik(a), nāşıyati biyadik(a), māḍīn fiyya ḥukmuk(a), ʿadlun fiyya qaḍāʿuk(a). Asʿaluka bikullis-min huwa lak(a), sammayta bihī nafsak(a), aw anzaltahū fi kitābik(a), aw ʿallamtaḥū aḥadam min khalqik(a), awis-taʾtharta bihī fi ʾilmil-ghaybi ʿindak(a), an tajal- al-Qurʾan al-ʿazīma rabīʿa qalbī, wa nūra baṣarı, wa jilāʾa ḥuznī, wa dhaḥāba hammī.
grief, and the dispeller of my anxiety.

(110) O Allah, Lord of Jibril (Gabriel), Mikā'īl (Michael), Isrāfīl, and Lord of Ibrāhīm (Abraham), Ismā'īl (Ishmael), and Is-hāq (Isaac), grant me safety and do not impose anyone of Your creations upon me with such a thing as would be intolerable for me.

(111) O Allah, protect me from what You declared ḥarām (unlawful) through the sufficiency of what You made ḥalāl (lawful). And make me, by Your benevolence, independent of all besides You.

(112) O Allah, You hear my speech and behold my situation. You know my secret and open matters. None of my affairs is concealed from You. And I am the miserable, needy, suppliant, succor-seeking, fearful and anxious person who confesses his sins. I beg of You—the begging of the destitute. I implore You—the imploring of an abased sinner. And I make du‘ā to You—the du‘ā of the fearful afflicted

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(109) [ʿAbdullāh ibn Masʿūd. Muʿjam al-Kabīr (Tabarānī)]
Sayyidnā ʿAbdullāh ibn Masʿūd ę reports that the Prophet ę said, “Whenever a Muslim is suffering from a worry or grief and he makes this du‘ā’, Allah will remove his worry and replace his grief with joy.” The Companions said, “Should we not learn these words?” He replied, “Certainly. It is only proper for anyone who listens to these words to learn them.” Also see du‘ā’ 172.

(110) [Muṣannaf ibn Abī Shaybah #29171]

(111) [ʿAli ibn Abī Ṭālib. Sunan at-Tirmidhi #3486]
Sayyidnā ʿAlī ę was approached by a a slave who needed money to win his freedom. He did not have money to help the person; instead he taught him these words, saying that the Prophet ę said, “If one is under the burden of a mountain of debt, Allah will help him discharge it when he supplicates to Him thus.”

(112) [Composite: ʿAbdullāh ibn ʿAbbās and ʿAbdullāh ibn Jaʿfar. Kanz al-ʿUmmāl #3614, 3613]
O Allah, You hear my speech . . . and the Best of all who give: The Prophet ę made this du‘ā’ on the day of ʿArafah during his last
110. Allâhumma ilâha Jibra‘îla wa Mikâ‘îla wa Isrâfîl(a), wa ilâha Ibrâhîma wa Ismâ‘îla wa Ishâq(a), ‘âfînî wa lâ tusallîtanna âhâdâm min khâlqiqa ‘alayya bishay‘în lâ tâqata li bih.

111. Allâhumma akhînî bihâlîk fînân ‘âhâmîk, wa âghnînî bîfâsîlîk Âmmûn Sîwâlîk.

person, whose neck is bowed down before You, whose eyes pour out
tears before You, whose body is humbled before You, and whose nose
cleaves to the ground for You. O Allah, do not make me frustrated
in my supplication to You. And be Compassionate and Merciful to
me. O, the Best of those who are asked, and the Best of all who give.
O Allah, I place my complaint before You for my weakness, lack
of means, and my insignificance in the eyes of people. O the Most
Merciful of those who show mercy, to whom will You entrust me?
To an enemy who will oppress me or to the hands of a sympathetic
friend whom You have entrusted my affair? (O Allah,) if You are
not displeased with me then I do not care for such things. Still, Your
protection will be the easier for me.

(113) O Allah, we beg You for yearning hearts that are humble and
that turn to Your path.

(114) O Allah, I beg You for the faith that settles deep in my heart,
a true conviction so that I understand that nothing can afflict me
beyond what You have decreed for me, and satisfaction with the pro-

Hajj. At this time all of Arabia had come under the domination of
Islam. About 124,000 companions performed Hajj with him.
O Allah, I place my complaint . . . Still, Your protection will be
the easier for me: This du‘ā’ was made on one of the saddest days
in the life of Prophet Muḥammad ﷺ. It was June 619 CE when he
visited Ta‘if, a hill station near Makkah. The pagans of Ta‘if not
only mocked his invitation to believe in the one true God, they also
sent their urchins to throw stones at him until his shoes filled with
blood. In great distress the Prophet ﷺ turned to Allah with this
du‘ā’. Slightly more than a decade later, the entire area came under
the rule of Islam.

Thus, of the two du‘ā’s that Munājāt has put together here, one
was said at the height of his worldly achievements; the other at one
of the lowest points in his life. Yet they have exactly the same tone.
The juxtaposition is extremely significant. It points out that in the
best of times, just as in the worst of times, Prophet Muḥammad ﷺ
was the same servant of Allah.
ومعنى من خضعت للك رقيته، وفاضت للك عبقره، وذل
لك جسمه، ورغم للك أبنه. اللهم لا تجعلني بدعائك شقيًا،
وكوني رعوقًا رجيحًا، يا خير المستويين، ويا خير المعظمين.
اللهم إليك أشكو ضعف قوتي، وقلة حيلتي، وهوائي على
الناس، يا أرحم الراجحين إلى من تكلني؟ إلى عدي بتهجمني،
أم إلى قريب ملكتني أمرني؟ إن لم تكن ساحقًا علي فا أبالي،
غير أن عافتك أوسط لي.

113. اللهم إننا تسألوك فلونا أواهه حقيبة بسيطة في

سبيلك

114. اللهم إني أسألك إيمانًا يباشر قلبي، وقيقينًا صادقًا

حتى أعلم أنه لا يصيبني إلا ما كنت لي، ورضي من المعيشة

laka jismuh(û), wa raghima laka anfuh(û). Allâhumma lâ taj‘alnî
bidu‘a‘ika shaqiyya(n), wa kum bi Ra‘ûfan Raḥîma(n), yâ
Khayral-mas‘ûlin(a), wa yâ Khayral-mu‘tîn(a). Allâhumma ilayka
ashkû du‘fa quwwati, wa qillata hâlati, wa hawâni alan-nâs(i). Yâ
Arḥamar-râhimîna ilâ man takilûni? Ilâ ‘aduwwin yatahajjamunî,
am ilâ qarîbim mallakta hû amrî? In lam takun sâkhîtân ‘alayya fa
lâ ubâli, ghayra anna afiyyata li wa as‘ aluka qibla annahu la
yu‘ibuni illa ma katabta li, wa ricâlam minal-macishati bima
qasamta li.
vision which You have apportioned for me.

(115) O Allah, praise belongs to You just as You say, and better than how we say it.

(116) O Allah, I seek Your protection from bad morals, deeds, desires, and diseases. We seek Your protection from the evil of everything for which Your Prophet Muhammad ﷺ sought Your protection. And from a bad neighbor where we live, for a bad neighbor in travel moves away. And from domination of the enemy and the ridicule of the enemies. And from hunger; indeed, it is a bad bedfellow. And from betrayal of trust, for it is a bad intimate. And from that we should turn back on our feet, or that we should be persecuted into separation from our religion. And from tribulations both open and hidden, from the bad day, the bad night, the bad moment, and the bad companion.

(113) ['Abdullâh ibn Mas'ûd. Mustadrak Hâkim #157/1957]

(114) ['Abdullâh ibn 'Umar. Kanz al-'Ummâl #3657; Ibid. Majma' az-Zawâ'id #17410]

(115) ['Alî ibn Abî Tâlib. Sunan at-Tirmidhi #3442]


bad intimate: Bitânâh means intimate. Here it means the bad intention (of betraying) that settles deep into one's heart.

from that we should turn back . . . from our religion: Ibn Abî Mulaykah, rahîmahullâh, used to make this duʿâ after mentioning the famous hadîth according to which angels will force back some people from the Hâwâ of Kawthar on the Day of Judgment, explaining to the Prophet ﷺ that these people had turned back after him.
115. أَلَّهُمَّ لُكَ الحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مَا تَقُولُ

116. أَلَّهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ مَنْتَكَرَاتِ الْإِخْلاَقِ وَالأَعْمَالِ
وَالْأَهوَاءِ وَالأَذْوَاءِ، نَعْوَدُ بِكَ مِنْ شَرٍّ مَا أَسْتَعْدَاهُ مِنْهَ بَيْكَ
مُحَمَّدُ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمِنْ جَارِ السَّوءِ فِي دَارِ الْمُقَامَةِ
فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ، وَغَلْبَةُ الْعَدْوَ، وَشَهَائِهِ الْأُعْدَاءِ، مِنْ
الجَمْعِ فَإِنَّهُ بَيْنَ الصَّحِيحَ، وَمِنْ الْخَيْانَةِ فَإِنَّهَا بَيْسَتِ الْبَطَانَةِ،
وَأَنْ تَرْجَعُ عَلَى أَعْقَابِنَا، أَوْ نَفْتَنَ عَنْ دِينِنَا، وَمِنْ الْفَتْنَ مَا ظَهَرَ
مِنْهَا وَمَا بَطْنَ، وَمِنْ يَوْمِ السَّوءِ، وَمِنْ لَيْلَةِ السَّوءِ، وَمِنْ سَاعَةٍ
السَّوءِ، وَمِنْ صَاحِبِ السَّوءِ

115. أَللَّهُمَّ لَا كَالَّذِي تَقُولُ وَخَيْرًا مَا تَقُولُ
116. أَللَّهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ مَنْتَكَرَاتِ الْإِخْلاَقِ وَالأَعْمَالِ
وَالْأَهوَاءِ وَالأَذْوَاءِ، نَعْوَدُ بِكَ مِنْ شَرٍّ مَا أَسْتَعْدَاهُ مِنْهَ بَيْكَ
مُحَمَّدُ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمِنْ جَارِ السَّوءِ فِي دَارِ الْمُقَامَةِ
فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ، وَغَلْبَةُ الْعَدْوَ، وَشَهَائِهِ الْأُعْدَاءِ، مِنْ
الجَمْعِ فَإِنَّهُ بَيْنَ الصَّحِيحَ، وَمِنْ الْخَيْانَةِ فَإِنَّهَا بَيْسَتِ الْبَطَانَةِ،
وَأَنْ تَرْجَعُ عَلَى أَعْقَابِنَا، أَوْ نَفْتَنَ عَنْ دِينِنَا، وَمِنْ الْفَتْنَ مَا ظَهَرَ
مِنْهَا وَمَا بَطْنَ، وَمِنْ يَوْمِ السَّوءِ، وَمِنْ لَيْلَةِ السَّوءِ، وَمِنْ سَاعَةٍ
السَّوءِ، وَمِنْ صَاحِبِ السَّوءِ

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In the Name of Allah, the Most Compassionate, the Most Merciful

(117) O Allah, my salāt, my sacrifice, my life, and my death are all for You. To You is my return and Yours is what I leave behind.

(118) O Allah, I beg You for all the good brought by winds.

(119) O Allah, make me such that I thank you greatly for Your blessings, I remember You much, I follow Your counsel, and I preserve Your commands. O Allah, our hearts, our foreheads, and our limbs are in Your Hand. You did not give us total control over any of them. Since You have done that with these then be their patron, and guide us to the path of rectitude.

(120) O Allah, make Your love the dearest and make Your fear the most frightening of all things to me. Cut off worldly needs from me by giving me the longing to meet You. And as You bring comfort to the eyes of the men of the world with their worldly possessions, bring

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(117) [‘Alī ibn Abī Ṭālib. Sunan at-Tirmidhi #3442]

(118) [‘Alī ibn Abī Ṭālib. Kanz al-‘Ummāl #3637]

(119) [Composite: Abū Hurayrah. Sunan at-Tirmidhi #3530; Jābir ibn ‘Abdillāh. Kanz al-‘Ummāl #3644]

(120) [Al-Haytham ibn Mālik Aṭ-Ṭā‘ī. Kanz al-‘Ummāl #3648]
117. "اللَّهُمَّ لَكَ صَلَائِي وَتَسْكُنِي وَحَمْيَايِ وَمَمَاتِي، وَإِلَيَّكَ مَأَيِّ، وَلَكَ رَبُّ تَرَابِثٍ.

118. "اللَّهُمَّ إِنِّي آسَأَلُكَ مِنْ خَيْرِ ما تَجِي نِهُ الرَّيْبَ.

119. "اللَّهُمَّ اجْعَلْنِي أَعْظَمْ شَكْرَكَ، وَأَكْثَرْ ذَكْرَكَ، وَأَنْبِنِي نَصْبِيْكَ، وَأَحْفَظْ وَصْبِيْكَ. اللَّهُمَّ إِنَّ قُلُوبِي وَنَوْاسِيْنَا وَجَوَارِحَنَا بَيْدُكَ، لَمْ نُمْلِكْنَا مِنْهَا شَيْئًا، فَإِذَا فَعَلْتَ ذَلِكَ لَيْنَا فَكْنَ أَنْتَ وَلِيْنَا، وَاهْدِنَا إِلَى سُوَاءِ السَّبِيلِ.

120. "اللَّهُمَّ اجْعَلْ لَهُبَكَ أَحْبُبَ الأَشْيَاءِ إِلَيْيَ، وَأَجْعَلْ حَشْيَتَكَ أَخْوَفَ الأَشْيَاءِ عَنْدِي، وَأَقْطَعْ عَينَيْ حَاجَاتِ الدُّنْيَا بِالشَّوْقِ إِلَى الْقَائِكَ، وَإِذَا أَفْرَزْتَ أَعْيَنَ أَهْلِ الدُّنْيَا مِنْ ذُنُّيْهِمْ.

117. اللهم لَّكَ صلائی وَتَسْكُنِي وَحَمْیَايِ وَمَمَاتِي، وَإِلَیّکَ مَأَیِّ، وَلَّکَ رَبُّ تَرَابِثٍ.

118. اللهمّ إِنِّی آسَأَلُکَ مِنْ خَیْرِ مَا تَجِی نِهُ الرَّیبَ.

119. اللَّهُمَّ اجْعَلْنِی أَعْظَمْ شَکْرَکَ، وَاَکْثَرْ ذَکْرَکَ، وَاَنْبِنِی نَصْبِیْکَ، وَاَحْفَظْ وَصْبِیْکَ. اللَّهُمَّ إِنَّ قُلُوبِی وَنَوْاسِیْنَا وَجَوَارِحَنَا بَیْدُکَ، لَمْ نُمْلِکْنَا مِنْهَا شَیْئًا، فَإِذَا فَعَلْتَ ذَلِکَ لَیْنَا فَکْنَ آنْتَ وَلِیْنَا، وَاَهْدِنَا إِلَی سُوَاءِ السَّبِیْلِ.

120. اللَّهُمَّ اجْعَلْ لَهُبَکَ أَحْبُبَ الْأَشْیَاءِ إِلَی، وَاَجْعَلْ حَشْیَتَکَ أَخْوَفَ الْأَشْیَاءِ عَنْدِکَ، وَاَقْطَعْ عَینَی حَاجَاتِ الْدُّنْیَا بِالشَّوْقِ إِلَی الْقَائِکَ، وَإِذَا أَفْرَزْتَ آَعْیَنَ آهَلِ الْدُّنْیَا مِنْ ذُنُّیْهِمْ.
comfort to my eyes with Your obedience and worship.

(121) O Allah, I beg You for health, chastity, integrity, good character, and acceptance of fate.

(122) O Allah, to You is due all praise with thanks; it is only Your domain to do favors with grace. O Allah, I beseech You to enable me to perform the deeds loved by You, develop sincere reliance on You, and hold good expectations from You.

(123) O Allah, open my heart to the hearing of Your remembrance. Grant me obedience to You and to Your Messenger and (grant me) performance of deeds according to Your Book.

(124) O Allah, make me fear You as if I see You all the time until I meet You. Make me blissful as a result of Your taqwa (Your fear and piety); do not make me wretched as a result of Your disobedience.

(121) ['Abdullâh ibn 'Amr ibn al- 'Âs. Kanz al- 'Ummal #3650]
Health is the first item in this list because its absence affects a person's ability to worship Allah in addition to affecting his ability to enjoy this worldly life. The other qualities mentioned are all attributes of imân. Like imân itself, they can come to us through the blessings of Allah.

(122) [Composite: Ka'b ibn 'Ujrah and Abu Hurayrah. Kanz al- 'Ummal #3653, 3654]
It is important to hold good expectations from Allah, for Allah deals with a person according to his expectations. When a servant of Allah sincerely puts his trust and hopes in Him, Allah does not disappoint him.

(123) ['Âli ibn Abî Tâlib. Kanz al- 'Ummal #3655]
open my heart: That is, when I perform dhikr by tongue or hear it from others, it should also reach the depths of my heart.

(124) [Abû Hurayrah. Majma' az-Zawā'id #17393]
فَأَقْرِزْ عَيْنِي مِنْ عِبَادِي َّكَّ-

۱۲۱َ} الْلَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَاءَ، وَالْأَمَانَةَ، وَحُسْنَ الْحَلْقِ، وَالرَّضَى بِالْقَدْرِ-

۱۲۲َ} الْلَّهُمَّ لَكَ الْحَمْدُ شُكْرًا وَلَكَ الْمَنْ فَضْلاً، الْلَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْفِيقَ لِمَحْبَبِيْكَ مِنَ الأُعْيَالِ، وَصِدَّقَ النَّوَّكِ عَلَيْكَ، وَحُسْنَ الْظَّنِّي بَكَ-

۱۲۳َ} الْلَّهُمَّ افْتَحْ مَسَاءَمَ قَلْبِي لِذَكْرِكَ، وَأَرْزُقْيُ طَعَاتُكَ، وَطَاعَةً رَسُوْلُكَ، وَعَمْلاً بِكَابِكَ-

۱۲۴َ} الْلَّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنَّكَ أَزَكَّيْ أَبْدًا حَتِّى أَلْقَاكَ، وَأَسْعَدْيُ بِتَفْؤَاكَ وَلَا تَشْقَدْيُ بِمَعْصِيَّكَ-

دُنَيَّاهُمْ فَآَقِرْ ْيَنِّي مِنْ ْبَدَادِي َّكَّ-

۱۲۱َ. آلّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَاءَ، وَالْأَمَانَةَ، وَحُسْنَ الْحَلْقِ، وَالرَّضَى بِالْقَدْرِ-

۱۲۲َ. آلّهُمَّ لَكَ الْحَمْدُ شُكْرًا وَلَكَ الْمَنْ فَضْلاً، الْلَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْفِيقَ لِمَحْبَبِيْكَ مِنَ الأُعْيَالِ، وَصِدَّقَ النَّوَّكِ عَلَيْكَ، وَحُسْنَ الْظَّنِّي بَكَ-

۱۲۳َ. آلّهُمَّ افْتَحْ مَسَاءَمَ قَلْبِي لِذَكْرِكَ، وَأَرْزُقْيُ طَعَاتُكَ، وَطَاعَةً رَسُوْلُكَ، وَعَمْلاً بِكَابِكَ-

۱۲۴َ. آلّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنَّكَ أَزَكَّيْ أَبْدًا حَتِّى أَلْقَاكَ، وَأَسْعَدْيُ بِتَفْؤَاكَ وَلَا تَشْقَدْيُ بِمَعْصِيَّكَ-

تَوْسَعُ هُمْ فَآَقِرْ ْيَنِّي مِنْ ْبَدَادِي َّكَّ-

۱۲۱. آلّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ، وَالْعِفَاءَ، وَالْأَمَانَةَ، وَحُسْنَ الْحَلْقِ، وَالرَّضَى بِالْقَدْرِ-

۱۲۲. آلّهُمَّ لَكَ الْحَمْدُ شُكْرًا وَلَكَ الْمَنْ فَضْلاً، الْلَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْفِيقَ لِمَحْبَبِيْكَ مِنَ الأُعْيَالِ، وَصِدَّقَ النَّوَّكِ عَلَيْكَ، وَحُسْنَ الْظَّنِّي بَكَ-

۱۲۳. آلّهُمَّ افْتَحْ مَسَاءَمَ قَلْبِي لِذَكْرِكَ، وَأَرْزُقْيُ طَعَاتُكَ، وَطَاعَةً رَسُوْلُكَ، وَعَمْلاً بِكَابِكَ-

۱۲۴. آلّهُمَّ اجْعَلْنِي أَحْشَاكَ كَأَنَّكَ أَزَكَّيْ أَبْدًا حَتِّى أَلْقَاكَ، وَأَسْعَدْيُ بِتَفْؤَاكَ وَلَا تَشْقَدْيُ بِمَعْصِيَّكَ-

٨٥٧٤٥٧٥٧٤٨٩٧٤٦٧٨٧٤٧٨٧٤٨٩٧٤٦٧٧٨
(125) O Allah, extend Your graciousness to me by turning all difficulties into ease, for to make a difficulty easy is very easy for You. And I ask You for ease and forgiveness in the world and in the Hereafter. O Allah, forgive me for indeed You are the Generous For­giver.

(126) O Allah, purify my heart from hypocrisy, my deeds from ostentation and pretension, my tongue from lies, and my eyes from wrongful glances. For, indeed, You know what the eyes deceptively glance at and what the hearts conceal.

(127) O Allah, grant me profusely weeping eyes that comfort the heart with tears that flow out of Your fear—before the time comes when eyes will be shedding blood and teeth will become embers.

(128) O Allah, grant me security with Your power, admit me to

(125) [Composite: Abū Hurayrah and Abū Sa‘īd al-Khudri. Kanz al-‘Ummāl #3658, 3659]

(126) [Um Ma‘bad al-Khuza‘iyah. Kanz al-‘Ummāl #3660]

(127) [‘Abbūlāh ibn ‘Umar. Kanz al-‘Ummāl #3661]

A believer is a soft-hearted person who sheds much tears here out of the fear of Allah.

before the time: This refers to the state of sinners and disbelievers in the Hereafter.

(128) [‘Abbūlāh ibn ‘Umar. Kanz al-‘Ummāl #3662]
125. "اللَّهُمَّ الْطَّفِيْبُ فِيَ ٍتَسْبِيرِ كُلِّ عَسَرٍ، فَإِنَّ ٍتَسْبِيرُ
كُلِّ عَسَرٍ عَلَيْكَ ٍتَسْبِيرٍ، وَأَسْأَلُكَ ٍتَسْبِيرٍ وَالْعَفْاًةُ فِي الْدِّينِ
وَالْأَخْرَىٰ. اللَّهُمَّ اعْفِ عَنِّي إِنَّكَ عَفُوٌّ كَرِيمٌ.

126. "اللَّهُمَّ طَهِّرُ قَلْبِي مِنَ النَّفَاقِ، وَعَفَّلْي بِمِنَ الْزِّيَاءِ،
وَلِسَانِي مِنَ الْكَذِّبِ، وَعَفَّلْي بِمِنَ الْخَيَانَةِ، فَإِنَّكَ تَعْلَمُ خَائِيْنَاءَ
الْأَعْيُنِ وَما تَحْفِي الصُّدُورُ.

127. "اللَّهُمَّ ازْرَعْنِي عَيْنِي هَطَالَةً تَشْفِيَانَ الْقُلْبِ
بِذَرْوَهُ الْدَّمْوَعُ مِنَ حَشْيَيْكَ، فَقَلُّ أنَّكَ تَكُونَ الْدَمْوَعُ دَمَّاً
وَالْأَضْرَاسُ جَمَّرًا.

128. "اللَّهُمَّ عَافِينِي فِي قُدْرَتِكَ، وَأَدْخِلْي فِي رَحْمَتِكَ.

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Your mercy, let me spend my entire life in Your obedience, let my life end with my best deed, and make Paradise its reward.

(129) O Allah, the Soother of worry, the Remover of grief, the Grantor of the du‘ā’ of the helpless, the Giver of mercy and compassion in the world and the Hereafter, You alone can have true mercy on me. So show such mercy to me that will totally free me from the need of others’ mercy.

(130) O Allah, I beg You for a surprise blessing and seek Your protection from a sudden misfortune.

(131) O Allah, Your name is as-Salām (Giver of Peace); peace comes only from You and returns to You. I beg You, O the Majestic and Benevolent, that You accept our du‘ā’s, grant us what we long

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(129) ['Ā'ishah. Mustadrak Hākim #98/1898]

(130) [Anas ibn Malik. 'Amal al-Yawm wal-Laylah (Ibn as-Sunni) #39]
We do not know what a new day brings with it. So we should be making this du‘ā’ every morning and evening, as was the practice of Prophet Muḥammad ﷺ. He said that anyone who makes this du‘ā’ every morning and evening will be saved from sudden calamities during that day or night.

(131) [Abū Sa‘īd al-Khudrī. Majma‘ az-Zawā‘id #16998]
free us from . . . who do not need us: This is an interdependent world. That makes communities, societies, and civilization itself possible. When two parties have mutual and roughly equal needs for each other, the result is an equitable exchange. On the other hand, one-sided dependence is the source of all exploitation. We seek Allah’s help in getting out of it and we must do all we can to end such a relationship.
129. {اللهُمَّ فَارِجَ الْهَمَّ، كَاَشِفَ الْعَمَّ،ْ} جُنُبَ دُعْوَةً
المُضطَرِّينَ، رَحْمَنَ الدَّنيَا وَالآخِرَةَ وَرَحْمَتُهُ، أَنْتُ تَرْحَمُنَّ
فَارْحَمْنِي بِرَحْمَةِ تَغْنِي بِهَا عَنْ رَحْمَةِ مِنْ سَيْوَانِ
130. {اللهُمَّ إِنِّي أَسْأَلُكَ مِنْ فُجِاءَةِ الْحَيْثُ،ْ} وأَعْوَّدُ بِكَ مِنْ
فُجِاءَةِ السَّرِّ
131. {اللهُمَّ أَنْتُ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَعْوُدُ
السَّلَامُ، أَسْأَلُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَنْ تَسْتَجِيبْ لَنَا}

waq-ذي ajali fî ṭāʿatik(a), wakh-tim li bikhayri ʿamalî, waj-ʿal thawâbahul-Jannah.

129. Allahumma Fārijal-hamm(i), Kāshifal-ghamm(i), Mujība daʿwatil-muṭṭarrīn(a), Raḥmānad-dunyā wal-ākhiratī wa raḥīmahumā, anta tarḥamūnī far-ḥamnībirahmatī tughnīnī bihā ‘an raḥmatī man siwāk.

130. Allahumma innī asʿaluka min fujaʿatil-khayr(i), wa aʿūdhu bika min fujaʿatish-sharr.

131. Allahumma antas-Salāmu wa minkas-salāmu wa ilayka yaʿūdus-salām(u), asʿaluka yā Dhal-jalāli wal-īkrāmi an tastajiba

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for, and free us from needing those of Your creatures who do not need us.

(132) O Allah, choose and select for me.

(133) O Allah, make me happy with Your Will, and bless me in whatever You have destined for me so that I do not want to hasten what you delayed or to delay what you hastened.

(134) O Allah, there is no (real) life except that of the Hereafter.

(135) O Allah, give me life of a humble person and death of a humble person, and raise me on the Day of Judgment among humble persons.

(136) O Allah, make me among those who, when they commit an act of virtue, rejoice, and when they commit a mistake, seek forgiveness.

(132) [Abú Bakr. Sunan at-Tirmidhi #3438]
When a person is faced with a decision and there is no time for Istikhārah salāt, this du‘ā’ can be said repeatedly instead.

(133) [‘Abdullāh ibn ‘Umar. Kanz al-‘Ummāl #9323]
This du‘ā’ is also recommended for saying when one is facing financial difficulties.

(134) [Anas ibn Mālik. Sahih al-Bukhārī #2741]
The Prophet ﷺ said this when digging the trench in preparation for the Battle of the Trench. The Ansār were reciting:

حنّ اللَّهَمَّ لَا عَيْشٍ إِلَّا عَيْشٌ الآخِرَةَ
فاَكْرِمَ الْأَنْصَارَ وَالْمُهَاجِرَةَ

And the Prophet ﷺ responded with:

عَلَى الْجِهَادِ مَا حَبِّيْنِا أَبْدًا

(135) [Anas ibn Mālik. Sunan at-Tirmidhi #2275]

(136) ['A'ishah. Sunan Ibn Mājah #3810]
Some scholars have commented: The best sin is the one followed →

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اللهُمَّ خَرِي وَأَخْرِي لِيَ-
اللهُمَّ أَرْضِنِي بِقَضَائِكَ، وَبَارِكْ لِي فِي مَا قَدَّرْ لِي،
حِتَّى لا أُحِبّ تَعْجِيلَ مَا أَخْرَتَ، وَلَا تَأْخِيرَ مَا عَجَلْتَ-
اللهُمَّ لا عَيْشٍ إِلَّا عَيْشٌ الْآخِرَةِ-
اللهُمَّ أَحْيَيْنِي مَسْكِينًا وَأَمْتِنِي مَسْكِينًا وَأَحْصِرْنِي فِي رُمْرَةِ الْمَسَاكِينِ-
اللهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْصَرُوا،
وَإِذَا أَسَاءُوا اسْتَغْفِرُوا-

lanā da‘wātānā, wa an tuṭiyanā raghbatānā, wa an tughniyānā ‘amman aghnaytahu ‘ānnā min khalqik.

132. Allāhumma khir lī wakh-tar lī.

133. Allāhumma arḍīnī biqaḍā‘ik(a), wa bārik lī fimā quddira lī, ḥattā lā uḥibba ta‘jila mā akh-khart(a), wa lā ta‘khira mā ‘ajjalt.


135. Allāhumma aḥyīnī miskīnān wa amīnī miskīnān wāḥshurnī fi zumratil-masākin.


by repentance, and the worst act of obedience is the one followed by pride (Fayd al-Qadir).
(137) O Allah, I beg You for Your special mercy with which You may guide my heart, arrange my affairs, end my disorder, improve my religion, discharge my debt, protect that part of me that is out of sight, elevate whatever is in sight, brighten my face, purify my deeds, inspire me with what is right for me, return to me what I cherish and love, and protect me from every evil.

(138) O Allah, grant me faith that is never shaken, belief so that there is no disbelief thereafter, and mercy by virtue of which I gain the distinction of honor granted by You in this life and the Hereafter.

(139) O Allah, I beg You for success in what is pre-determined, the hospitality reserved for Your martyrs, the life of the blissful, the company of prophets, and Your help against the enemies; verily You hear all du‘ā’s.

(137-143) [‘Abdullāh ibn ‘Abbās. Sunan at-Tirmidhī #3341; Mu‘jam al-Kabīr (Tabarānī) 10/284; Kanz al-‘Ummāl #3608, 4988] All the du‘ā’s listed here from 137 to 143 are part of one comprehensive du‘ā that Prophet Muḥammad ﷺ said at the end of his nightly Tāḥājud ṣalāt.

(137) special mercy: that ensues on its own without there being a cause for it. We seek Allah’s mercy while recognizing that we can never deserve it through our own actions.

guide my heart: guide me to You and bring me closer to You.

out of sight: refers to a person’s inner qualities: faith, morality, and character.

in sight: refers to our overt deeds.

purify my deeds: purify them of insincerity and the desire to get praise from other human beings (Fayḍ al-Qādir).

(138) mercy by virtue of which: This again affirms that we gain higher ranks through Allah’s mercy, not by dint of our actions.

(139) martyrs: The station of and the hospitality reserved for the Prophet ﷺ is higher than that of the martyrs. But it has been mentioned here to show that it is proper for the ummah to make this du‘ā.'
137. اللَّهُمَّ إِبَيَّ أَسَّلُكَ رَحْمَةً مِّنْ عِندَكَ تَهْدِيَّ بِهَا قَلْبِيَّ، وَجَعْلِي بِهَا أَمْرِيَّ، وَتَلَمِّي بِهَا شَعْبِيَّ، وَتُصْلِحَ بِهَا دُنْيَايِيَّ، وَتَفْضِيَ بِهَا دُنْيَايِيَّ، وَتَحْفَظُ بِهَا غَانِئيَّ، وَتَرْفَعَ بِهَا شَاهِديَّ، وَتَضْيِضُ بِهَا جَهَنْمَيِ، وَتَرْكِي بِهَا عَمْليَّ، وَتَلَمَّسُي بِهَا رَشْدِيَّ، وَتَرْكُ بِهَا أَنْفُسِي، وَتَعْصَمُي بِهَا مِنْ كُلِّ سَوُءٍ.

138. اللَّهُمَّ أعْطِي إِيمَانًا لَا يَرْتُدُّ، وَيَقِينًا لَّيْسَ بَعْدَهُ كَفِيرٍ، وَرَحْمَةً أَتَّلُوَّ بِهَا شُرْفَ كَرَامِيَّكَ فِي الدُّنْيَا وَالْآخِرَةِ.

139. اللَّهُمَّ إِبَيَّ أَسَّلُكَ الفَوْزُ فِي الفَضَاءِ، وَنُرِّئُ السَّوْدَاءِ، وَعَيْشُ السُّعْدَاءِ، وَمُراَفَقَةُ الأَنْبِيَاءِ، وَالَّذِي نَصَرَ عَلَى الأُنْدَاءِ، إِنَّكَ سَمِيعُ الدُّعَاءِ.
O Allah, if there is any blessing that You have promised to any of Your creations or You are going to give it to any of Your servants, but I have been unable to conceive of it, and my efforts have fallen short of it, and my intentions and supplications have not reached it, then I also long for it and beg You for the same in the name of Your mercy, O Cherisher of the worlds.

O Allah, I place my needs before You. Although my thoughts are deficient and my actions weak and wanting, I am in need of Your mercy. So, O the One Who decides all affairs and O the One Who heals the hearts, just as You keep the oceans apart from each other, so keep me away from the punishment of Hell and from seeking destruction (in the Hereafter, due to agonies of Hell) and (protect me) from the tribulations of the grave.

O Allah, O the Maker of strong covenants whose every command is right. I beseech You for peace on the Appointed Day and for Paradise on the Day of Eternity along with those who are close to life of the blissful: i.e. in the Hereafter.

Your help: Allah's help sometimes comes overtly. At other times it comes internally whereby His servants' hearts are strengthened.

enemies: i.e. of the religion (Fayd al-Qadir).

In other words I am asking not only for all the good that I can think of but also for the good that I cannot even think of.

seeking destruction: This refers to this verse: “Pray not that day for one destruction, but pray for many destructions!” (Al-Furqân, 25:14). People will be seeking self-destruction as an escape from the agonies of Hell but they will not get it.

The Prophet ﷺ said this du‘ā out of humbleness before Allah. No one should entertain any idea that prophets face questioning in the grave (Zamakhshari in Fayd al-Qadir).

strong covenant: Literally, it means strong rope. It refers to the Qur’ān or the din as the Qur’ān says, “Hold fast to the rope of Allah” (Âl-i-‘Imrân, 3:103).
140. اللَّهُمَّ مَا قَضِرْ عَنْهُ رَأْيِي، وَضَعَفْ عَنْهُ عَمْلِي، وَمَا تَبْلَغُهُ يَتِيْ وَمَسْأَلَتِي مِنْ خُرُّ وَعَدْتِه أَحَدًا مِنْ خَلْقِكَ، أَوْ خَبِيرٌ أَنَّ مَعْطُونِه أَحَدًا مِنْ عَبادِكَ، فَإِنَّيْ أَرْغَبُ إِلَيْكَ فِيَهُ، وَأَسَلُّكَ رَبَّ الَّذِينَ يُحْتَكِرُونَ رَبَّ الْعَلَّمِينَ.

141. اللَّهُمَّ إِنِّي أُحُّرْتُ بِكَ حَاجِتِي، وَإِنْ قَضَرْ رَأْيِي وَضَعَفْ عَمْلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ. فَأَسَلُّكَ بِأَفْضِلِ الأُمُورِ، وَبِأَفْضِلِ الصُّدُورِ، كَمَا تَحْيَرْ بَيْنَ الْبَحْرِ، أَنْ تَحْيَرْي بَيْنَ عَدَابِ السَّعَيْرِ، وَمِنْ دَعْوَةِ الشَّبَوْرِ، وَمِنْ فِتْنَةِ الْقُبُورِ.

142. اللَّهُمَّ ذَٰلِكُ الْحَبْلُ الشَّدِيدُ، وَالأَمْرُ الرَّشِيدُ، أَسَلُّكَ الأَمْنُ يَوْمَ الْوَعْيَدِ، وَالأَجْيَهُ يَوْمَ الْحُلْوُودِ، مَعَ المُقَرِّبِينَ الْشَهْرِ،

140. اللَّهُمَّ مَا قَضِرْ عَنْهُ رَأْيِي، وَضَعَفْ عَنْهُ عَمْلِي، وَمَا تَبْلَغُهُ يَتِيْ وَمَسْأَلَتِي مِنْ خُرُّ وَعَدْتِه أَحَدًا مِنْ خَلْقِكَ، أَوْ خَبِيرٌ أَنَّ مَعْطُونِه أَحَدًا مِنْ عَبادِكَ، فَإِنَّيْ أَرْغَبُ إِلَيْكَ فِيَهُ، وَأَسَلُّكَ رَبَّ الَّذِينَ يُحْتَكِرُونَ رَبَّ الْعَلَّمِينَ.

141. اللَّهُمَّ إِنِّي أُحُّرْتُ بِكَ حَاجِتِي، وَإِنْ قَضَرْ رَأْيِي وَضَعَفْ عَمْلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ. فَأَسَلُّكَ بِأَفْضِلِ الأُمُورِ، وَبِأَفْضِلِ الصُّدُورِ، كَمَا تَحْيَرْ بَيْنَ الْبَحْرِ، أَنْ تَحْيَرْي بَيْنَ عَدَابِ السَّعَيْرِ، وَمِنْ دَعْوَةِ الشَّبَوْرِ، وَمِنْ فِتْنَةِ الْقُبُورِ.

142. اللَّهُمَّ ذَٰلِكُ الْحَبْلُ الشَّدِيدُ، وَالأَمْرُ الرَّشِيدُ، أَسَلُّكَ الأَمْنُ يَوْمَ الْوَعْيَدِ، وَالأَجْيَهُ يَوْمَ الْحُلْوُودِ، مَعَ المُقَرِّبِينَ الْشَهْرِ،
You and will be watching you, are often busy in kneeling and prostrating before You, and who fulfill their covenants. Surely, You are the Merciful, the Most Loving, and indeed, You do what You will.

(143) O Allah, make us the ones who guide aright and are guided aright, who are neither misguided nor do they lead others astray. At peace with Your friends, at war with Your enemies. Loving with Your love those who love You. Despising with Your antagonism those of Your creatures who oppose You.

O Allah, this is the supplication and it is up to You to grant it. This is the effort and the reliance is on You.

(144) O Allah, do not leave me to my own devices even for the twinkling of an eye. Do not take back from me any good that You have granted me.

(145) O Allah, You are not a god who might have been devised by the Day of Eternity: Day of entering into the Eternal Garden or the Eternal Fire.

(143) As the hadith points out, “Whoever loves for the sake of Allah and hates for the sake of Allah, he has perfected his iman.”

(144) ['Abdullāh ibn 'Umar. Majma' az-Zawā'id #17409]

(145) [Ṣuhayb ar-Rūmī. Kanz al-'Ummāl #3676; Ibid. Kanz al-'Ummāl #3740.] Ka'b al-Aḥbār narrated from Ṣuhayb ar-Rūmī that the Prophet Dāwūd (David) used to make this du‘ā’. He also added his comments that Prophet Dāwūd (David) used to do the same.
الرَكْبُ السُّجَودِ، المُؤْقِنُ بِالْعُهُودِ، إِنْكَ رَجِيمَ وَدُودُ، وَإِنَّكَ
تُفْعَلُ مَا تُرِيدُـ

(143) أَلْلَهُمَّ أَجْعَلْنَا هَادِينَ مُهِتَّـيِنَ، عَيْنَ ضَالِئِنَّ وَلَا
مُضَلِّيّنَ، سِـلَى لَا أوَلِياءَكَ وَحُزْبَا لَا أَعْدَاءَكَ، نَجِبُ بِحُبِّكَ مِنْ
أَحْبَاكَ، وَنَعْمَءِيْ بِعَادٍ وَثَكَّ مِنْ حَالَفَكَ مِنْ خَلِيفَكَـ
اللَّهُمَّ هَذِهِ الدُّعَا وَعَلِيْكَ الإِجَابَةُ، وَهَذَا الجُهُدُ وَعَلِيْكَ
التكْلَانِـ

(144) اللَّهُمَّ لا تُكِيلْنِي إِلَى نَفْسِي طَرِقَةً عُنْيٍّ، وَلَا تُنُزِّعْ مِنْيَ
صالِحَ مَا أَعْطِينِيـ

(145) اللَّهُمَّ إِنْكَ لَسْتَ بِهِ إِسْتَحْذَدْتُاهُ، وَلَا بَرْبَ بِيَبَدُـ

ماّلِ-المَعْقَرِبِينَ-السُّجَودِ(i)، (الرُّكَبِيِّ(i)، (الْمُـفِـنَـينَ(i)، (الْعُهُودِ(i)، (إِنْكَ)
رَجِيمَ وَدُودُ(i)، وَإِنَّكَ تُفْعَلُ مَا تُرِيدُـ

143. أَلْلَهُمَّ إِنْكَ لَسْتَ بِهِ إِسْتَحْذَدْتُاهُ، وَلَا بَرْبَ بِيَبَدُـ

144. أَلْلَهُمَّ إِنْكَ لَسْتَ بِهِ إِسْتَحْذَدْتُاهُ، وَلَا بَرْبَ بِيَبَدُـ

145. أَلْلَهُمَّ إِنْكَ لَسْتَ بِهِ إِسْتَحْذَدْتُاهُ، وَلَا بَرْبَ بِيَبَدُـ

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us, nor are You a perishable lord invented by us. Nor do You have any partners that share in Your Authority. Nor is it that we had a different god before You whom we would be petitioning rather than You. And it is not that anyone helped You in our creation so we would associate him with You. You are, indeed, Blissful and Supreme.

(146) O Allah, You are the One Who created my soul and You are the One Who will take it back. Its death and life are in Your control. If You keep it alive then protect it. And if You give it death then grant it forgiveness. O Allah, I beg for ‘āfiyah.

(147) O Allah, enrich me with knowledge, grace me with forbearance, honor me with taqwa, and adorn me with peace and security.

(146) ['Abdullāh ibn 'Umar. Sahih Muslim #4887]  
For the meaning of al-'āfiyah, see du‘ā’ 64. This du‘ā’ is also to be said before going to sleep.

(147) ['Abdullāh ibn ‘Umar. Kanz al-Ummāl #3663]  
Discussing this hadith, Fayḍ al-Qadīr offers this very illuminating commentary on knowledge:

This means the knowledge of the path of the Hereafter. Knowledge and worship are the core for which exist the books and lectures and sermons. It is for them that books were revealed and prophets were sent. It was for them that the heavens and the earth were created:

(اللهُ الَّذِي خَلَقَ سَبْعَ سَمَاءٍ وَمِنَ الْأَرْضِ مِثْلُهُ بَيْنَ الْأَمْرِ بِيَتْبَهَّنَ  
ليَنْعَلَّمُكُمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرُ وَأَنَّ اللَّهَ قَدْ أُحَاطَ بِكُلِّ شَيْءٍ عَلِيمًا)

Allah is He Who created seven heavens, and of the earth the like of them; the commandment continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge (Ar-Ṭalāq, 65:12).
This verse is sufficient proof of the grandeur of knowledge, especially the knowledge of the *ma’rifah* and *tawhid* (Allah consciousness and monotheism). Whoever has been given this knowledge is rich although he may have no money. And whoever is deprived of it is poor even though he may be wealthy.
(148) O Allah, may that period not reach me nor should they (my Companions) reach that period when the knowledgeable will not be followed and the gentle will get no regard. The hearts of the people of that age will be like the a‘ajim while their language may be Arabic.

(149) O Allah, I seek from you an unbreakable promise. I am just a human being. So whichever believer I hurt or rebuke or hit or curse then change that for him into mercy, purification, and a means of closeness to You on the Day of Judgment.

(150) O Allah, I seek Your protection from leprosy, obstinacy, hypocrisy.

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[Abū Hurayrah. *Kanz al-‘Ummāl* #3686]

A‘ajim is the plural of a‘jam meaning a non-Arab or a person who does not speak clearly. It is roughly the equivalent of “barbarian” in English.

Hearts of the a‘ajim: hearts with no moral values and full of hypocrisy and ostentation. *(Fayd al-Qadir)*

Their language may be Arabic: They will be very eloquent.

Because of cultural and historical barriers, the translation cannot do justice to this du‘ā’. This du‘ā’, more than 1,400 years ago, forewarned about a period when savagery, cruelty, and hypocrisy will be assisted by eloquent and slick talk.

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[Abū Hurayrah. *Ṣaḥih Muslim* #4707]

A du‘ā’ for those whom one might have hurt! Of course such a du‘ā’ could only come from the heart of the Prophet of Mercy 🛐. This du‘ā’ is a further indication of his deep compassion for the ummah. Prophet Muhammad 🛐 was far from using harsh words as the Qur’ān and the Sirah very firmly establish. There were some expressions common among the Arabs to show displeasure and never meant literally. These have been referred to as shatm (rebuke) and la‘n (curse). For examples: “لا أشتهِيِّ الله بَطَنَكَ” (“May Allah not satiate your stomach!”) and “تَرْبَّتْ بِبَيْنِكَ” (“May your right hand be in dust!” meaning “you will not achieve goodness”).

On the rare occasions when he had to admonish a believer, the admonishment would be based on the apparent act of the person involved, as the Prophet 🛐 was only responsible for taking →
148. Allâhumma lâ yudriknî zamân(un), wa lâ yudrikû zamâna(n), lâ yuttabâ‘u fihî fihî minal-‘alîm(i), qulûbuhum qulûbul-‘a‘ajîmi wa alsinâtuhum alsinâtul-‘arab.

149. Allâhumma innî attakhidhu ‘indaka ‘ahdan lan tukhlifânih(i), fa innâmâ ana bashar(un), fa ayyumâ mu‘minin ādhaytuhu aw shatamtuhu aw jaladttuhu aw la‘antûh(û), faj-‘alhâ lahû šalâtân wa zakâtân wa qurbatan tuqarribuhû bihâ ilayka yawmal-qiyâmah.

150. Allâhumma innî a‘ûdhu bika minal-barâṣi wa minash-

action based on the apparent facts of the case. However if in reality they did not deserve it then this du‘â’ would make the admonishment into a source of purification and mercy for them (Sharâh of Nawawi).

If we have unjustly hurt or wronged a person, we must make amends and seek forgiveness from them. This du‘â’ will help in those situations where we did not remember or could not approach the wronged party.
pocrisy, bad morals, and the evil of all that only You are aware of. I seek Allah's protection from the state of the people of the Fire and from the Fire, and whatever words and actions bring one close to these. (I seek Your protection) from the evil of everything that is under Your control. I seek Your protection from the evil of this day and of that which will come after it. (I seek Your protection) from the evil of my self and the evil of Shaytān and his polytheism. (I seek Your protection) from that we should perpetrate evil against ourselves or divert it to any Muslim. Or that I should commit a mistake or sin that You will not forgive. And from the constriction on the Day of Judgment.

(150) [Composite: Anas ibn Mālik. Sunan Abī Dāwūd #1329; Abū Hurayrah. Sunan Abī Dāwūd #1322; Shaddād ibn 'Aws. Sunan at-Tirmidhī #3329; Abū Hurayrah. Sunan at-Tirmidhī #3523; 'Ā'ishah. Sunan Ibn Mājah #3836; 'Ali ibn Abī Ṭālib. Sunan Abī Dāwūd #4393; Abū Mālik al-Ash'arī. Sunan Abī Dāwūd #4421; 'Abdullāh ibn 'Amr ibn al-ʿĀṣ. Sunan at-Tirmidhī #3452; Zayd ibn Thābit. Musnad Ahmad #20678; 'Ā'ishah. Sunan an-Nasāʾī #1599]

obstinacy (shiqāq): opposing the truth (‘Awān al-Maʿbūd).

state of the people of Fire: hypocrisy and disbelief in this world and punishment in the Hereafter (Tuhfah al-Ahwadhī).

شياقي ونفاس اليوم الأخلاق من شير ما تعلم. أعود بالله من حلال أهل النار ومن النار وما قرب إليها من قول أو عمل، ومن شير ما أنت أجلك بنصيبه. وأعود بيك من شير ما في هذا اليوم وشير ما بعده، ومن شير نفسك، وشير السهبة، وبشرك، وأن تقدر على أنفسك سوء أو تجره إلى مسلم، أو أكتب حقيبة أو دنيا لا تعفره، ومن ضيقي المقام يوم القيامة.
In the Name of Allah, the Most Compassionate, the Most Merciful

(151) O Allah, protect my chastity and make my matters easy for me.

(152) O Allah, I beseech You for completeness of wudū’ (ablution) and ṣalāt, and perfection of Your pleasure (with me) and of Your forgiveness (for me).

(153) O Allah, grant me my book of accounts in my right hand.

(154) O Allah, wrap me in Your mercy and protect me from Your punishment.

(155) O Allah, make my feet firm on the Bridge on the day that feet will be shaking.

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This refers to this verse: “Then as for him who is given his book in his right hand, he will say: Lo! Read my book” (Al-Hāqqah, 69:19). These will be the believers who would be admitted to Paradise. On the other hand, those destined for Hell will be given their records in their left hands.

Islamic civilization emphasizes the right hand. We eat and drink with our right hand. We wear clothes and shoes beginning with the right side. We enter the masjid with our right foot first. And we pray to get our book of accounts in the Hereafter in our right hand.

Sirāt means path and the path shown by Islam is the Straight Path (as-Sirāt al-Mustaqim). Sirāt is also the name of the bridge that will be laid over Hell in the Hereafter. The ease with which one will be
151. Allähumma ḥaṣṣin farjî wa yassîr li amrî.

152. Allähumma innî as’aluka tamâmal-wuḍû’(i), wa tamâmas-ṣalâ(ti), wa tamâma riḍwânîk(a), wa tamâma maghfiratîk.

153. Allähumma a’tînî kitâbî biyâmini.

154. Allähumma ghash-shînî birâḩmatîka wa jannîni ‘adhâbak.

155. Allähumma thabbit qadamayya ‘alaṣ-siráti yawma tazîlû fihîl-’aqdâm.

able to cross this bridge will depend upon one’s sincerity and firmness of faith and goodness of deeds. Virtuous believers will cross it easily and reach Paradise. The hypocrites will fall off from this bridge into Hell.

It has been a practice of some pious elders that they recited this du‘â’ while washing their feet when performing ḡuḍû’.
(156) Oh Allah, make us successful.

(157) O Allah, open our hearts with Your remembrance, complete Your blessings on us through Your Grace, and make us from amongst Your pious servants.

(158) O Allah, give me the best of what You give to Your pious servants.

(159) O Allah, make me live as a Muslim and die as a Muslim.

(160) O Allah, punish the infidels, strike awe in their hearts, create dissension in their ranks, and bring down Your chastisement and punishment upon them. O Allah, punish the infidels—be they from the people of the Book or from the polytheists—who reject Your Signs, refute Your messengers, create roadblocks to Your Path, transgress the limits set by You, and call on other deities with You in worship. There is no god except You. Blessed are You and Exalted way

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(156) [Mu‘āwiyah ibn Abī Sufyān. ‘Amal al-Yawm wal-Laylah (Ibn as-Sunni) #92]
This du‘ā’ should also be said when hearing “ḥayya ‘alal-falāh” in the adhān.

(157) [Anas ibn Mālik. ‘Amal al-Yawm wal-Laylah (Ibn as-Sunni) #100]
This du‘ā’ should also be said at the time of the adhān.

(158) [Sa’d ibn Abī Waqqās. Mustadrak Hākim #75/748]
Sayyidnā ‘Abdūllāh ibn ‘Abbās reports that a person said this as he reached the prayer row while Prophet was leading. After the ṣalāt the Prophet enquired who had said it and then told him: “Then, your horse will be hamstrung and you will be martyred in the path of Allah.”

(159) [Samurah ibn Jundub. Majma‘ az-Zawā’id #2615]

(160) [‘Umar ibn al-Khaṭṭāb. Al-Adhkār (Imām Nawawi) #131; Al-Hizb al-A‘zam]
This is a rare example of a curse found in the vast collection of Islamic supplications. This one was said by Sayyidnā ‘Umar in
156.  

اللهم اجعلنا مطيعين.

157.  

اللهم افتح أقفال قلوبنا بذكرك، وأعمم علينا يعتمك من فضلك، واجعلنا من عبادك الصالحين.

158.  

اللهم أتيني أفضل ما توتي عبادك الصالحين.

159.  

اللهم أحنيني مسلماً وأميني مسلياً.

160.  

اللهم عذب الكفرة وألقي في قلوبهم الرعب وخلف بين كلمتهم وأنزل عليهم رجوك وعذابك. اللهم عذب الكفرة أجل الكتاب والمشركون الذين يتحدون أياك، ويكتبون رسالك، وتصدون عن سبيلك، وتتبعون حدوّدك، ويذعون معك إلهًا آخر. لاألله إلا أنت تبارك وعاليم.

156.  

Allahummaj-'alná muflihin.

157.  

Allahummáf-táh aqfála qulúbiná bidhikrik(a), wa atmim 'alayná ni'matakina min fa'dlík(a), waj-'alná min 'ibádikás-sálihin.

158.  

Alláhumma átni afálda má tu'ti 'ibádakás-sálihin.

159.  

Alláhumma áhyiní muslimán wa amitní muslima.

160.  

Alláhumma 'adh-dhibil-kafratá wa alqi fi qulúbihimuru'ba wa khálif bayná kalimatihim wa anzil 'alayhim ríjzaka wa 'adhábak(a). Alláhumma 'adh-dhibil-kafratá ahlálf-kitábi wal-mushrikín-ladhína ya'hamá ánýárik(a), wa yukadhdhibúna rusulak(a), wa yasaddúna an sabilik(a), wa yata 'addúna ḥudúdak(a), wa yad'úna ma'aka iláhán ákhar(a). Lái iláha illá anta tabáraka wa taláyta 'ammá yaqúluž-zálímún 'uluwwan.
above what these unjust people say.

O Allah, forgive me and the believing men and women, and the Muslim men and women. Set them aright and their mutual relationships, create mutual love in them, put faith and wisdom in their hearts, and make them firm on the religion of Your Messenger. Grant that they be grateful for Your blessings on them, and true to their pledge to You. Help them to victory over Your and their enemy, O True Lord.

(161) Glorified are You. There is no god besides You. Forgive my sins, and put my deeds in order. Indeed You forgive the sins of the qunūt in Fajr. Imām Nawāwī writes in his al-Adhkār: “Sayyidnā ‘Umar  mentioned the People of the Book because at that time Muslims were facing their armies.”

Its basis is in a similar qunūt from the Prophet  , which was said after the massacre at the Bīr of Ma‘ūnah in 4 AH. A pagan tribal chief from Najd visited the Prophet  and requested him to send a group of Companions with him to his tribe as teachers. He offered his personal guarantee of protection for them, which was a time honored practice in the tribal society. A large number (forty according to one report and seventy according to another) of Companions were sent with him. But when they reached Bīr Ma‘ūnah, they were ambushed in clear breach of the pledge of protection. All of them were massacred except one who came back to tell their story. This treachery and cold-blooded murder saddened the Prophet  deeply. For a month after that he prayed against them in the Fajr ʿalāt. When a helpless people are persecuted, they can pray against their oppressors.

However, it should also be noted that on numerous occasions Prophet Muḥammad  refused to invoke a curse against those who had hurt him personally. This includes his visit to Ṭāʾīf where he was not only insulted, but also injured by urchins pelting stones at him. When angels told him that those people could be punished for their gross transgression at his command, he refused to ask for it. See also duʿā’ r r 2.

It should be obvious from this that invoking Allah’s anger against →
 agréable, vous êtes le seul à appeler à la charité. Allah les encourage à bien faire et à se réconcilier avec leurs frères et sœurs, à l'intérieur de leurs familles et au sein de leur communauté. Allah les aime et les aime également lorsqu'ils se réconcilient et se sont pardonnés. Il est exceptionnel et ne devient pas la règle dans l'islam de faire la paix avec des adversaires. Il est limité à des circonstances spéciales et exténuantes. Cette principale est clairement déclarée dans le Coran: "Allah aime pas le parler dur sauf sur quelqu'un qui a été trompé. Allah est le bütün, le connaisseur" (Al-Nisā', 4:148). (161) [Abdullah ibn Mas'ūd. Majma' az-Zawá'id #2862]

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whomever You will. And You are Very Forgiving, Most Merciful. O the Forgiver, forgive me. O the Grantor of pardons, accept my repentance. O the Most Compassionate, have mercy on me. O the Effacer of sins, efface my sins. O the Clement, have pity on me. O my Lord, enable me to be grateful for Your blessings on me. Give me energy to excel in Your worship. O Lord, I beg You for all good and I seek Your protection from all evil. Give me good from beginning to end. Give me longing to meet You without my facing a harmful affliction or a tribulation leading me astray. Protect me from evils. And whomever You protect from evils on that Day, You have really showed mercy to him. That is the supreme achievement.

(162) O Allah, for You alone is all praise. For You alone is all gratitude. Yours alone is the entire dominion. To You alone belongs the entire creation. All good is in Your hands alone. And the disposal of all matters ultimately rests in You alone. I beg You for all good and seek protection in You from all evil.
غفرً اغفر لي، يا توّاب تتّب عليّ، يا رحمن ارحميّ، يا عفّوٌ أعفّ
عنيّ، يا رعّوف ارعّف بيّ، يا ربي أورعفي أن أشكر نعمتك
التي أنعمت علي وطرفيّ حسنٌ إياك. يا ربي أستغفر من الحُتير كله، وأعود بيك من الشّر كله. يا ربي افتح لي بخير
وأحذمي لي بخير، واتمّي شوقي إلى لقائك من غير ضرّاء مضرّة
ولا فتنة مضلّة، وقني السُيّنات، ومن تلق السّيّنات يومّيّة فقد
رحمة، وذلّك هو الفوّور العظيمٌ.

١٦٢. خِلِّلٌك الحمدُ كله، وملك السّكرُ كله، وملك
الملكُ كله، وملك الحقّتُ كله، يبدّك الحُتيرُ كله، وإليك يرجع
الأمرُ كله، أسلامك من الحُتير كله، وأعود بيك من الشّر كله.

Ghafūrur-Rahīm(u). Yā Ghaffārūgh-fīr lī, yā Tawwābu tub
‘alay(ya), yā Rāhmānur-ḥamnī, yā ‘Afuwwū’-fu ‘annī, yā Ra‘ūfur-
‘uf bi, yā Rabbi awzi’nī an ashkura ni‘matakal-latī an‘amta ‘alayya
wa tawwiqni husna ‘ibādatik(a). Yā Rabbi as’aluka minal-khayri
kullih(i), wa a‘ūdhu bika minash-sharri kullih(i). Yā Rabbif-tāh li
bikhayrin wakh-tim lī bikhayr(in), wa ʾatinī shawqan ilā liqāʾika
min ghayri ḍarrā’a muḍīrātun wa lá fitnatim muḍilla(tin), wa
qinis-sayyī’āt(i), wa man tāqis-sayyīati yawmaʿidhin fa qad
raḥimtahu wa dhālika huwal-fawzul-ʿa’.

162. Allāhummā lakal-ḥamdu kulluh(ū), wa lakash-shukru
kulluh(ū), wa lakal-mulku kulluh(ū), waʾlakal-khalqu kulluh(ū),
biyadikal-khayru kulluh(ū), wa ilayka yarji’ul-ʾamru kulluh(ū),
as’aluka minal-khayri kulluh(i), wa aʿūdhu bika minash-sharri
kullih.
(163) In the name of Allah besides Whom there is no god and He is the Most Beneficent, Most Merciful. O Allah, relieve me of all worry and grief. O Allah, with Your praise I do move about and my faults I do confess.

(164) O Allah, my God and that of Ibrāhīm (Abraham), Is-hāq (Isaac), Yaʿqūb (Jacob), and God of Jibrīl (Gabriel), Mīkā’il (Michael), and Isrāfīl (Israephel), I beseech You to accept my duʿā’ as I am distressed, to guard me in my faith as I am hemmed in by trying circumstances, to extend Your mercy to me as I am delinquent, and to ward away poverty from me as I am destitute.

(165) O Allah, I beg of You in the name of the right that the beggars have upon You, for a beggar has a right upon You. That everyone of Your male or female servants from the land or sea whose supplication You have granted and to whose call You have readily responded, include us in their applicable supplications. And include them in our applicable supplications to You. And grant peace to us and to them.

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(163) [Anas ibn Mālik. Kanz al-ʿUmmāl #17915; Al-Ḥizb al-ʿzām. Second part only found in the Ḥizb.]

After every farḍ ʿalāt, one should touch his or her forehead with the right hand and make this duʿā’ (بسم الله الذي لا إله غيره... الهم والحزن). This was the practice of the Prophet ﷺ.

(164) [Anas ibn Mālik. ʿAmal al-Yawm wal-Laylah (Ibn as-Sunni) #138]

Prophet Muḥammad ﷺ said: “If after every ʿalāt a believer extends his hands and says this duʿā’, it will be a right on Allah that He not turn him back empty-handed.”

(165) [Abū Saʿīd al-Khudrī. Kanz al-ʿUmmāl #4977]

right that beggars have upon you: See commentary for duʿā’ 94.

The Prophet ﷺ said: “Whoever makes a duʿā’ using these words, Allah includes him in the duʿā’s of the people of the land and the sea, while he is in his place.”
163. بسم الله الذي لا إله غبيرة الرحمن الرحيم، اللهم
أذهب عني الهم والحزن، اللهم يحميدك انصرفت وبدنتي
اعترفت.

164. اللهم إلهي و إله إبراهيم وإسحاق ويعقوب، و إله
جبريل و ميخائيل وإسرائيل، أسألك أن تستجيب دعوتي
فإني مضطر، و تصممني في ديني فإني مبتل، و تاليني برحيك
فإني مذنب، و تنفي عنى الفقر فإني متمسكي.

165. اللهم إلهي أسألك بحكي السائلين عليك، فإن
للسائل عليك حقًا، أيما عبد أو أمية من أهل الير والبحر
تقبلت دعوتهما واستجبت دعاهم، أن تشركت في صالح ما
يدعونك، وأن تشركهم في صالح ما ندعوكم، وأن تحققنا

164. أسألك أن تُشركت في صالح ما ندعوكم، وأن تحققنا

165. اللهم إلهي أسألك بحكي السائلين عليك، فإن
للسائل عليك حقًا، أيما عبد أو أمية من أهل الير والبحر
تقبلت دعوتهما واستجبت دعاهم، أن تشركت في صالح ما
يدعونك، وأن تشركهم في صالح ما ندعوكم، وأن تحققنا

163. بسم الله الذي لا إله غبيرة الرحمن الرحيم، اللهم
أذهب عني الهم والحزن، اللهم يحميدك انصرفت وبدنتي
اعترفت.
Accept our du‘â’s and theirs. And ignore our faults and theirs. For we believed in what You revealed, and followed the Messenger. So list us among the witnesses (of truth).

(166) O Allah, grant Muhammad ﷺ the wasilah, instill in the hearts of the chosen ones his love, and grant him his position among those of the highest rank and his remembrance among those close to You.

(167) O Allah, grant me Your special guidance, confer upon me Your grace, bestow amply on me Your mercy, and send down upon me Your blessings.

(168) O Allah, forgive me, have mercy on me, and accept my repentance; verily You are the Grantor of pardons and the Most Merciful.

(169) O Allah, I beseech You for the inspiration of the guided, the deeds of the firm believers, the sincerity of the repenters, the deter-

(166) [Abū Umāmah al-Bāhili. Kanz al-'Ummāl #3479]
Al-Wasilah is the station of intercession in the Hereafter. According to aḥādīth a person reciting this du‘â after every șalāt or adhān will, inshā Allah, receive the intercession of the Prophet ﷺ on the Day of Judgment.

(167) ['Abdullāh ibn 'Abbās. 'Amal al-Yawm wal-Laylah (Ibn as-Sunni) #133]
According to a report by Sayyidnā 'Abdullāh ibn 'Abbās ﷺ a maternal uncle of the Prophet ﷺ, named Qubaysah, came to him. He was very old and weak and requested the Prophet ﷺ to teach him some brief du‘â that would benefit him in this world and the Hereafter. The Prophet ﷺ told him, “For this world, say سبحان الله العظيم وبحمده ولا حول ولا قوة إلا بالله three times after every Fajr șalāt. This will protect you from four calamities: leprosy, dementia, blindness, and paralysis.” And for the Hereafter he taught him the du‘â mentioned here, also to be repeated three times after Fajr. Then the Prophet ﷺ said to those around him, “By the One in whose Hand is my life, if he brings these [words] on the Day of Judgment, having never missed saying them, then four doors of
166. "هُنَّ الأَمْمُ اثْنَىَّاءٌ لِّنَاسٍ وَبَيْنَهُمْ وَلَجَاءَ عَنَّاهُمْ فِي النَّاسِ أَمَّنَ يَجِدُ أَنْ تَنَازَلَ بِهِ الرَّسُولُ فَكَأْنَ بِهِ السَّمَتُ للشَّاهِدُينَ

167. "هُنَّ الْأَلْلَهُمَا أَعْطَى مُحَمَّدَ الْوُسْعَةَ وَأَجْعَلَ فِي الْمُضْطَفِينِ مَحِبَّتُهُ، وَفِي الْأَعْلَىٰ دُرْجَتُهُ، وَفِي الْمُقْرَرِينَ دِكْرَهُ

168. "هُنَّ الْأَلْلَهُمَا هُدَايْيٌ مِّن عَنْدَكَ وَآَفَضَ عَلَيْ مِن فَضْلِكَ وَانْعَشَ عَلَيْ مِنْ رَحْمَتِكَ وَانْزَلْ عَلَيْ مِنْ بَرَكَاتِكَ

169. "هُنَّ الْأَلْلَهُمَا عَفَّرَ لَيْلَ وَراَحَمَنِي وَتَبَّ عَلَيْ إِنَّكَ أَنتَ النَّوَّاَبُ الرَّحْمَنُ

الْيَقِينَاءِ وَمَنْ آتَيْتَهُمْ أَهْلَ الْتَوْبَةِ وَعَزْمَ أَهْلِ الصَّرْيَرَ وَجِدَ أَهْلِ
mination of the patient, the effort of the God-fearing, the aspirations of the enthusiasts, the devoutness of the pious, and the cognition of the knowledgeable—so that I fear You. O Allah, I beg You for such fear that will restrain me from Your disobedience so that I may act in obedience to You earning Your pleasure. And so that I may repent sincerely out of Your fear. And so that I may achieve sincerity to You to avoid embarrassment before You. And so that I may put my trust totally in You. (And I beg You for having) the best expectations from You, O the Glorified, the Creator of light.

(170) O Allah, do not cause us to suffer sudden destruction, nor seize us by surprise, nor hasten us (to death) out of rights and wills.

(171) O Allah, comfort me in my desolation in the grave. O Allah, have mercy on me by dint of the Great Qur'ân and make it my leader, light, guidance, and mercy. O Allah, make me remember

Paradise will be opened for him and he will be able to enter through whichever one he wishes.”

(168) ['Abdullâh ibn 'Umar. Musnad Ahmad #5100]

(169) ['Abdullâh ibn 'Abbâs. Kanz al-'Ummâl #21549; Ibid. Majma‘ az-Zawâ'id #3679]

(170) ['Abdullâh ibn Mas'ûd. Majma‘ az-Zawâ'id #3226]

hasten us (to death): Do not give us death before we can discharge all others' rights over us and write our will.

(171) [Composite: Abû Umâmah al-Bâhili. Kanz al-'Ummâl #2784; Abû Mašûr al-Muẓaffar's Faḍâ'il al-Qur'ân as reported by Ḥafîẓ 'Iraqî in Takhrij Ahâdith al-Îhya']

This du‘â should also be made at a completion of the recitation of the entire Qur'ân.
الْحَشْيَةِ، وَطَلَّبَ أُهْلِ الرَّغْبَةِ، وَتَعْبَدَ أُهْلُ الْكُوَرَعِ، وَعَرَفَانَ
أُهْلُ الْعِلْمِ حَتَيْ أَحَافَكَ. أَلْلَهُمْ إِنِّي أَسَلُكَ حَامَةَ الْمَجْرِيَّةِ عَنْ
مَعَاصرَكَ، حَتَيْ أَعْمَلَ بِطَاعَيْكَ عَمَّلًا أَسْتَحْتَفُ بِهِ رَضَاكَ،
وَحَتَيْ أَناصَحَكَ بِالْتَّوْبَةِ خَوْفًا يَنْبُكَ، وَحَتَيْ أَحْلَصَ لَكَ
الْتَصِيَّحَةُ حَيَاةً يَنْبُكَ، وَحَتَيْ أَنْوَكَ عَلِيَّكَ فِي الأُمُورِ كُلِّهَا,
وَحُسْنَ الْظَّنِّ بَكَ، سُبُحَانَ حَيَّالِ الْمُوْرَ-

170} {اللهم لا تهلكنا فجاءة، ولا تأخذنا بعثة، ولا تعقينا
عَنْ حَقِّ وَلا وَصِيَّةٍ-

171} {اللهم أَنْس وَحَشَتُي فِي قُبْرِي، اللهم ارحمني بالقرآن
العظيم، واجعله لي إمامًا ونورًا وهدى ورحمة. اللهم ذكرني

شabr(i), wa jidda ahlil-khashya(ti), wa talaba ahlir-raghiba(ti), wa
ta‘abbuda ahlil-wara‘(i), wa ‘irfana ahlil-’ilmi ḥattā akhāfak(a).
Allāhumma inni as’aluka makhāfatan tahjuzunī ‘am ma’āṣik(a),
ḥattā a’mala biṭa‘atika ‘amalan astahiqqu bihi ridāk(a), wa ḥattā
unāṣiḥaka bit-tawbatī khawfam mink(a), wa ḥattā ukhliṣa lakan-
nāṣiḥata ḥayā’am mink(a), wa ḥattā atawakkala ‘alayka fil-’umūrī
kullihā, wa ḥusnāz-zanni bik(a), subḥāna Khāliqin-nūr.

170. Allāhumma lā tuḥliknā fuja’a(tan), wa lā ta‘khudhnā
daghta(tan), wa lā tu‘jilnā ‘an ḥaqqin wa lā waṣiyyah.

171. Allāhumma ānis waḥsharī fi qabrī. Allāhummar-ḥamnī
bil-Qur’ānil-‘azim(i), waj‘alhu li imāman wa nūran wa hudan
wa rahma(tan). Allāhumma dhakhirnī minhu mā nasīt(u), wa
whatever I forget from it. Teach me whatever part of it I do not understand. Endow me with its recitation during the hours of the day and the night. And make it an evidence for me, O Lord of the worlds.

(172) O Allah, I am Your servant, son of Your male servant, and son of Your female servant. My forehead is in Your hands. I move around under Your control. I testify to the meeting with You. I believe in Your promise. You commanded me but I disobeyed. You forbade me but I committed. This is the place of the seekers of protection from You against the Fire. There is no god except You. Glorified are You. I have wronged my soul so forgive me. Indeed no one can forgive sins except You.

(173) O Allah, all praise is for You. Complaints are submitted to You. Cries for help are made to You. Help is sought from You. There is no power or strength except through the help of Allah.

(174) O Allah, I seek protection in Your pleasure from Your anger,

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(172) [Al-Hizb al-A'zam]
This duʿāʾ is to be recited while making ʿawlāf. Variations of this duʿāʾ can be found in Al-ʿAdkār of Imām Nawawi as well as books of fiqh in the sections on Ḥajj and ʿUmrah. The word “maqām” here refers to Maqām Ibrahim in the Haram. Probably it was included in the collection for daily reading as a reminder of the Sacred Pilgrimage. And Allah knows best.

In the beginning part, a woman should say here as well as in duʿāʾ 109: “O Allah, I am Your female servant, daughter of your male servant, and daughter of your female servant”.

(173) [ʿAbdullāh ibn Masʿūd. Al-Firdaws al-Akhbār (Daylami) #1812]
**power or strength:** That is power to turn away from sin or strength to perform an act of virtue.

This is the duʿāʾ that Sayyidnā Mūsā  made when crossing the sea with Banī Isrāʿīl.
172. ﴿اللَّهُمَّ أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمِّيَّكَ نَاصِيِّيَّةً بِيَدَكَ أَتَّلِبُ فِي فَضْصِيْكَ وَأَصْدِقُ بِلِقَائِكَ وَأَوْمَيْنُ يَوْعَدُكَ أَمْرُتِي فَغَصْصِيْتُ وَتَهْيَئَنِي فَاتَيْتُ هَذَا مَقَامُ الْعَلَيْدِ يَكُنْ مِنَ النَّارِ لَأَلَّهُ إِلَّا أَنْتُ سُبْحَانَكَ ظَلِمْتُ نَفْسِي فَغَفَّرْ لِي إِنَّهُ لَا يُغْفِرُ الْذُّنُوبَ إِلَّا أَنْتُ ﴾

173. ﴿اللَّهُمَّ أَلْكَ الحُمْدُ وَإِلَيْكَ الْعُسْتَكَيْنِ وَبِكَ الْمُسْتَغْلَثُ وَأَنْتُ الْمُسْتَعِنُّ وَلَا حُرُولَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ ﴾

174. ﴿اللَّهُمَّ إِنِّي أَعْرُدُ بِضَالَّةٍ مِنْ سَحْطَكَ وَبِمُعَافِائِكَ ﴾

'allimnî minhu mà jahilt(u), war-zuqni tilawathu ânâ’al-layli wa ârâfân-nahâr(i), waj¬' alhu li ḥujjatan yâ Rabbal-’âlamin.

172. Allâhumma ana 'abduka wab-nu 'abdika wab-nu amatik(a), našiyati biyadik(a), ataqallabu fi qabdatik(a), wa uṣaddiqu biliqa’ik(a), wa ‘umino biwa’dik(a). Amartani fa ‘asayt(u), wa nahyntani fa atayt(u), hâdhâ makânul-‘a’idhi bika minan-nâr(i), là ilâha illâ Anta subhâna załamtu nafsî fagh-fir lî, innaḫû là yaghfirudh-dhunûba illâ Ant.

173. Allâhumma lakal-ḥamd(u), wa ilaykal-mushtakâ, wa bikal-mustaghâth(u), wa Antal-musta‘ân(u), wa là ḥawla wa là quwwata illâ bilLâh.

174. Allâhumma inni a’ûdhu biridâka min sakhaṭik(a), wa bimu‘afatika min ‘uqûbatik(a), wa a’ûdhu bika mink(a), là uḫṣî
and in Your forgiveness from Your punishment. I seek protection in You from You. I cannot fully praise You. You are the way You have praised Yourself. O Allah, we seek Your protection from erring; from misleading others; from doing injustice to others or receiving injustices from them; from treating others with ignorance or being treated with ignorance; from misleading others or being misled by them. I seek protection in the Light of Your Countenance—which has illuminated the heavens and lighted the darknesses and which sets aright all affairs of this world and the Hereafter—from that You should allow Your anger and bring down Your displeasure on me. Your good will is to be constantly sought until You are pleased. There is no power or strength except through You. O Allah, I seek protection the way You protect a little baby. O Allah, I seek Your protection from the two blind forces: flood and attacking (mad) camel.

I seek protection in You from You: There is no protection from Allah's wrath but in Allah's mercy.
from misleading others or being misled by them: It was the practice of the Prophet ﷺ to say the following du'ā' before leaving home:

(اللّهُمَّ إِنَّا نَعْوَدُ بَلَدَ مِنْ أَنْ نُرِّئُ أَوْ نُضَلَّلُ أَوْ نَطَلَمُ أَوْ نَطْلُمُ أَوْ نَجْهَلُ أَوْ نَجْهَلُ عَلَيْنَا)

By saying it at that time we will renew our commitment to save others from our wrongful actions and seek Allah's help against theirs.
little baby: It has been said that the “little baby” refers to Sayyidnā Mūsā ﷺ, who was protected as a child by Allah (Fayḍ al-Qādir).
two blind forces: Flash floods are a devastating phenomenon in desert areas. A flash flood is a rapidly rising local flood that comes without warning and that can reach full peak in only a few minutes. Desert lands cannot hold much rain due to the lack of vegetation and soil, resulting in flash floods after a heavy downpour. Similarly a mad camel can bring out deadly force against human beings. →
النبي ﷺ قال: "كُنْ عَفُوقٍ لَّكَ، وَأُعْوِدُ بِكَ يَتِّكَ، لَا أُحْصِيْيْنَا عَلَيْكَ، أُنْتَ كِنْ نَحْنُ، وَأَعْلَمُونَا عَلَى نَفْسِكَ، اللَّهُمَّ إِنَّا نُعْوِدُ بِكَ مِنْ أَنْ نَزَلَ، أَوْ نُضِلَّ، أَوْ نَظُرْمَ، أَوْ نُظَلِّمَ، أَوْ نَجْهَلُ أَوْ يَجْهَلُ عَلَيْنَا، أَوْ أَصْلُ أَوْ أَصْلَ. أُعْوِدُ بِنُور وَجُهَكَ الْكُرْيَمِ الَّذِي أَضَاءَ لَهُ السَّمَوَاتُ، وَأَشْرَقَتْ لِهِ الظُّلُمَاتُ، وَصَلَّحَ عَلَيْهِ أَمْرَ الدُّنْيَا والآخِرَةِ، أَنْ يَحْلِعَ عَلَيْ غَضَبِكَ، أَوْ نُنَرَّعْ عَلَيْ سَحْطِكَ، وَلَكَ الْغَبْثِيَّةُ حَتَّى تَرُضِي، وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِكَ، اللَّهُمَّ وَقَدِيْةَ كَوَاقِيَةِ الْوَلِيدِ، اللَّهُمَّ إِنِّي أُعْوِدُ بِكَ مِنْ شَرِّ الأَعْمَيْنِ: السَّبِيلِ وَالْبَعْيُرِ الصَّنُولِ


Prophet Muhammad ﷺ made this du‘ā’ during sajdah (prostration) in a nafl ṣalāt at night.

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In the Name of Allah, the Most Compassionate, the Most Merciful

(175) O Allah, I beg You in the name of Muḥammad—Your Prophet; Ibrāhim (Abraham)—Your friend; Mūsā (Moses)—Your confidant; and ʿĪsā (Jesus)—(created by) Your Breath and Your Word; I beg You in the name of the Tawrāt (Torah) of Mūsā, Injil (Gospel) of Isa, Zabūr (Psalms) of Davūd (David), and the Furqān (Criterion, i.e. the Noble Qur’ān) of Muḥammad ﷺ—may Allah’s blessings and peace be on all of them; I beg You in the name of all the revelations You sent, or judgments You made. (I beg You to grant me) by virtue of every beggar whom You gave, every rich man You made poor, every poor man You made rich, and every misguided person whom You guided; I beg You in that name of Yours that You applied to the earth and it became steady and to the heavens which were thus held up and to the mountains which thus got firmly embedded; and I beg You in that name of Yours by which Your Throne (Arsh) was made stationary and in the pure and holy name of Yours which You revealed in Your Book from Your presence; and in that name of Yours which, when You applied to the day it brightened and when You applied to the night it darkened; and in the name of Your greatness, glory, and the light of Your Countenance, (I beg You) that with
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ نَبِيٌّ وَإِبْرَاهِيمٍ حَلِيلٍ
وَمُوسَى نَجِيٌّ وَعِيسَى رُوْجَكَ وَكَلِمَتَكَ، وَبيَّنَتِكَ مُوسَى
وَإِبْنَ يَسِيرٍ عِيسَى وَرَبْوَ دَآوَدَ وَفَرْقَانَ مُحَمَّدٍ صَلِّلِهِ عَلَيْهِ
وَسَلَّمَ وَعَلَيْهِمْ أَجْمَعِينَ، وَبِكِلِّ وَحِيِّ أَوْحَيْتُهُ، أَوْ قَضَاءَ
فِضْيَتِهِ، أَوْ سَأَلَ أَعْطُيَهُ، أَوْ غَنِيٌّ أَفْقَرَهُ، أَوْ فَقِيرٌ أَغْنِيَهُ، أَوْ
ضَالِّ هَدِيَتِهِ، وَأَسْأَلُكَ بِياسِمَكَ الْذِّي وَضَعْتُهُ عَلَى الأَرْضِ
فَأَسْتَقْرَتْ، وَعَلَى السَّمَوَاتِ فَأَسْتَقْلَتْ، وَعَلَى الْجِبَالِ فَرَسَتْ,
وَأَسْأَلُكَ بِياسِمَكَ الْذِّي أَسْتَقْرَتْ بِهِ عَرْشُكَ، وَأَسْأَلُكَ بِياسِمَكَ
الْطَّاهِرِ الْمُطَهَّرِ الْمُرْنَّلِ فِي كِتَابِكَ مِنْ لَدْنَكَ، وَبِياسِمَكَ الْذِّي
وَضَعْتُهُ عَلَى النَّهَارِ فَأَسْتَنَارَ وَعَلَى اللَّيْلِ فَأَظَلْمَ، وَبِبَعْظَمْتِكَ

175. أَلْلَهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ نَبِيٌّ وَإِبْرَاهِيمٍ حَلِيْلٍ، وَمُوسَى
نَجِيٌّ وَعِيسَى رُوْجَكَ وَكَلِمَتَكَ، وَبيَّنَتِكَ مُوسَى، وَإِبْنَ يَسِيرٍ عِيسَى
وَرَبْوَ دَآوَدَ وَفَرْقَانَ مُحَمَّدٍ صَلِّلِهِ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِمْ
أَجْمَعِينَ، وَبِكِلِّ وَحِيِّ أَوْحَيْتُهُ، أَوْ قَضَاءَ فِضْيَتِهِ، أَوْ سَأَلَ أَعْطُيَهُ،
أَوْ غَنِيٌّ أَفْقَرَهُ، أَوْ فَقِيرٌ أَغْنِيَهُ، أَوْ ضَالِّ هَدِيَتِهِ، وَأَسْأَلُكَ
بِياسِمَكَ الْذِّي وَضَعْتُهُ عَلَى الأَرْضِ فَأَسْتَقْرَتْ، وَعَلَى السَّمَوَاتِ
فَأَسْتَقْلَتْ، وَعَلَى الْجِبَالِ فَرَسَتْ، وَأَسْأَلُكَ بِياسِمَكَ الْذِّي أَسْتَقْرَتْ بِهِ
عَرْشُكَ، وَأَسْأَلُكَ بِياسِمَكَ الْطَّاهِرِ الْمُطَهَّرِ الْمُرْنَّلِ فِي كِتَابِكَ مِنْ لَدْنَكَ،
وَبِياسِمَكَ الْذِّي وَضَعْتُهُ عَلَى النَّهَارِ فَأَسْتَنَارَ وَعَلَى اللَّيْلِ
فَأَظَلْمَ، وَبِبَعْظَمْتِكَ، أَلْلَهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ نَبِيٌّ وَإِبْرَاهِيمٍ حَلِيْلٍ، وَمُوسَى
نَجِيٌّ وَعِيسَى رُوْجَكَ وَكَلِمَتَكَ، وَبيَّنَتِكَ مُوسَى، وَإِبْنَ يَسِيرٍ عِيسَى
وَرَبْوَ دَآوَدَ وَفَرْقَانَ مُحَمَّدٍ صَلِّلِهِ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِمْ
أَجْمَعِينَ، وَبِكِلِّ وَحِيِّ أَوْحَيْتُهُ، أَوْ قَضَاءَ فِضْيَتِهِ، أَوْ سَأَلَ أَعْطُيَهُ،
أَوْ غَنِيٌّ أَفْقَرَهُ، أَوْ فَقِيرٌ أَغْنِيَهُ، أَوْ ضَالِّ هَدِيَتِهِ، وَأَسْأَلُكَ
بِياسِمَكَ الْذِّي وَضَعْتُهُ عَلَى الأَرْضِ فَأَسْتَقْرَتْ، وَعَلَى السَّمَوَاتِ
فَأَسْتَقْلَتْ، وَعَلَى الْجِبَالِ فَرَسَتْ، وَأَسْأَلُكَ بِياسِمَكَ الْذِّي أَسْتَقْرَتْ بِهِ
عَرْشُكَ، وَأَسْأَلُكَ بِياسِمَكَ الْطَّاهِرِ الْمُطَهَّرِ الْمُرْنَّلِ فِي كِتَابِكَ مِنْ لَدْنَكَ،
وَبِياسِمَكَ الْذِّي وَضَعْتُهُ عَلَى النَّهَارِ فَأَسْتَنَارَ وَعَلَى اللَّيْلِ
فَأَظَلْمَ، وَبِبَعْظَمْتِكَ
Your power and strength You endow me with the Great Qur’ān and make it permeate my flesh, blood, ears, and eyes and make my body its practitioner. For indeed there is no power or strength without You. O Allah, do not let us become carefree about Your secret grip, or forget Your remembrance. Do not lift Your cover from us and do not let us become one of the negligent.

(176) O Allah, I beg You for hastening of good health from You, patience over Your trials, and exit from this world into Your mercy. O the One Who is sufficient against all and none is sufficient against Him. O the One for the person who has no one. O the Support of the one who has no support. There are no hopes except in You. Liberate me from the state I am in, and help me against what I currently face from that which has befallen me, in the name of Your Gracious Self and by virtue of the right of Muḥammad ﷺ on You. Āmin.


... exit from this world into Your mercy: According to a ḥadīth, angel Jibril came to the Prophet ﷺ and said, Allah has commanded you to supplicate with these words (اللهم إني أسألك تعجيل عافيتك وصبرا على بلبك وخروجًا من الدنيا إلى رحمتك) so He will grant you one of the three mentioned things.

O the One Who is sufficient ... Āmin: According to a ḥadīth, this du‘ā’ (يا من يكفي عن كل أحد ...) should be said when one is worried about the machinations of a ruler or shayṭān.
وَكِرِيَائِكَ، وَبِنُور وَجَهَكَ أَن تَرَقَّبِيُّ الْقُرآنِ العَظِيمِ وَتَفْلِيْثُهُ،
بِلَحْمِي وَدِمي وَسَمْعِي وَبَصْرِي، وَتَعَمَّلُ بِهِ جَسِيْدٍ،
بِحَوَّلِكَ وَقُوْتِكَ إِلَّا نَّحْوٍ إِلَّا فُؤْدَةً إِلَّا بَكْ، الْلَّهُمَّ لا
تُؤُمِّنَا مَكْرُكَ، وَلا تَسْنِسَ ذِكْرُكَ، وَلا تَهْبُكَ عَنَا سَتْرُكَ، وَلا
تَجْعَلْنَا مِنَ الْعَافِلِينَ.

آ۶۱۷۶. آَللّهُمَّ إِنِّي أَسَأَلُكَ تَعْجِبُ عَافِيَتَكَ، وَصَبْرًا عَلَّ
بَلْيَتَكَ، وَخُرُوجًا مِّنَ الدُّنْيَا إِلَى رَحْمَتِكَ، ِيَا مِنْ يُكْفِيْ عَنْ كُلِّ
أَحَدٍ وَلَا يَكْفِيْ مِنْهُ أَحَدٌ، يَا أَحَدٌ مِّنْ لَا أَحَدٌ لَّهُ، وَيَا سَنَدَ مِنْ
لَا سَنَدَ لَّهُ، انْقُطَعَ الْرَّجَاءُ إِلَّا مَنْكَ، نَجِينِي مِّيَا أَنَا فِيهِ وَأَعْيَنِي
عَلَى مَا أَنَا عَلَيْهِ مِمْ مَرْيَ مَٰبِي، بِجَاهِ وَجَهَكَ الْكَرِيمِ، وَبَيْحَقَ مَحْمَدُ
عَلَيْكَ، أَميْنَ.

wa kibriyå’ik(a), wa binûri Wajhika an tarzuqaniyal-Qur’ânal-
‘ażîma wa tukhallîtahû bîlahmî wa damî wa sa’mî wa ba’sarî, wa
tasta’mila bihi jasâdî, bîhâwlika wa quwwatika fa innahû lâ hawla
wa lâ quwwata illâ bik(a). Allâhumma lâ tu’mînna makrak(a), wa
lâ tunsînâ dhikrak(a), wa lâ tahkt ‘annâ sitrak(a), wa lâ taj’alnâ
minal-ghâfîlîn.

176. Allâhumma innî as’alûka ta’jila ‘âfiyatyik(a), wa šâbran ‘alâ
baliyyatyik(a), wa khûrûjîm minad-dunyû lâ râhmatyik(a). Ya man
yakfî ‘an kullî aḥâdîn wa lâ yakfî minhu aḥâd(un), ya Aḥâda man
lâ aḥāda laḥ(u), ya Šanâda man lâ sanâda laḥ(u), in-qata’ar-
rajâ’u illâ mîn(a), naja‘înî mimmâ ana fihi wa a‘innî ‘alâ mà ana
‘alayhî mimmâ nazala bî, bijâhî Wajhikal-karîm(i), wa bi‘aqqî
Muḥammadin ‘alayka, Âmîn.
O Allah, watch over me with Your Eye that never sleeps, protect me with Your unassailable patronage, and forgive me by virtue of Your power over me so that I may not perish. You are my Hope. How many a bounty there is with which You have favored me; yet little has been my gratitude for that. And how many a trial have You tested me with; yet little has been my patience with that. O the One for Whose bounties my gratitude has been little, yet He did not deprive me. O the One against Whose trial I showed little patience, yet He did not abandon me. O the One Who saw me committing mistakes yet He did not disgrace me.

O the Dispenser of good that will never end, and O the Dispenser of favors that can never be counted, I beseech You to shower blessings on Muḥammad and on his family. It is with Your strength alone that I face enemies and oppressors.

O Allah, help me in my religion through my worldly affairs and in my Hereafter through my piety. Look after for me in things.

This beautiful duʿāʾ, combined with the next, was taught by the Prophet to Sayyidnā ‘Ali to say when facing major hardships and worries. He taught it to his family and his great-great-grandson Jaʿfar ibn Muḥammad used a version of this duʿāʾ when summoned by an angry Al-Manṣūr.

According to a report, when the Abbasid Khalifah came to Madīnah some people incited him against Jaʿfar, saying that the latter did not approve of praying behind him or greeting him with salām. Al-Manṣūr was so angry that he ordered Jaʿfar to be brought to him and vowed to kill him. But when Jaʿfar came and talked to Al-Manṣūr his anger subsided. As he was leaving, he was asked about the words he had whispered before entering upon Al-Manṣūr. He replied with this duʿāʾ:

اللّهُمَّ أُحْرِسْنِيْ يَعْبُدُكَ الَّذِيْ لَنْ تَنَامَ، وَاكْتُفِيْ بِكَنْفَكَ الَّذِيْ لَيْ يُزَامَ، وَاعْفُ ِلِيْ بَقِدْرِكَ عَلَيْ، وَلَا حَلْكَتْ وَلَا أَنْتَ رَجِالِيْ، فَكُمْ مِنْ يَعْمَدْ قَدْ أَنْعَمَتْ بِهَا

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177. أَلْلَهُمَّ اِحْرَسْنِي بِعَيْنِكَ الَّذِي لَا تُنَامُ، وَأَكْنَفِي بِكُتْبِكَ الَّذِي لَا يُرَامُ، وَأَغْفِر لَي بِعَذُورِكَ عَلَيْنَا أَهْلِكَ، وَأَنْتَ رَجُائِي. فَكُمْ مِنْ نَعْمَتِكَ أنْعُمْتَ بِهَا عَلَيْنَا قَلْ لَكَ عِنْدَهَا شُكْرِي، وَكُمْ مِنْ بَلِيَّةِ إِبْنِيِّنِي بِهَا قَلْ لَكَ عِنْدَهَا صَبْرِي.

فَيَا مِنْ قَلْ لَا عَنَّدَ يَعْمَتِي شُكْرِي فَلَمْ يُحْمَيْنِي، وَيَا مِنْ قَلْ لَا عِنْدُ بَلِيَّةِ صَبْرِي فَلَمْ يُذْلِكُ يَدُي، وَيَا مِنْ رَأْيِ عَلَى الْحَفْظِيَا فَلَمْ يُفْضَحُنِي.

178. يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَقْضِي أَبْدًا، وَيَا ذَا النَّعْمَاءِ الَّذِي لَا يُحْصِي أَبْدًا، أَسْأَلُكَ أَنْ تُضَيَّعِ عَلَى مَحْمَيْدَ، وَعَلَى الْمُحْمَيْدَ، وَيَكَ أَدْرَا في نَحْوَ الأَعْدَاءِ وَالجَبَارِينَ.

179. أَلْلَهُمَّ أَعْنِي عَلَى دُنْيَا بَدْنِيَّيَّةَ، وَعَلَى أَخْرِيَّي بِتَفْيِي.  

177. هلّهم احْرَسْنِي بِعَيْنِكَ الَّذِي لَا تُنَامُ، وَأَكْنَفِي بِكُتْبِكَ الَّذِي لَا يُرَامُ، وَأَغْفِر لَي بِعَذُورِكَ عَلَيْنَا أَهْلِكَ، وَأَنْتَ رَجُائِي. فَكُمْ مِنْ نَعْمَتِكَ أنْعُمْتَ بِهَا عَلَيْنَا قَلْ لَكَ عِنْدَهَا شُكْرِي، وَكُمْ مِنْ بَلِيَّةِ إِبْنِيِّنِي بِهَا قَلْ لَكَ عِنْدَهَا صَبْرِي.

فَيَا مِنْ قَلْ لَا عَنَّدَ يَعْمَتِي شُكْرِي فَلَمْ يُحْمَيْنِي، وَيَا مِنْ قَلْ لَا عِنْدُ بَلِيَّةِ صَبْرِي فَلَمْ يُذْلِكُ يَدُي، وَيَا مِنْ رَأْيِ عَلَى الْحَفْظِيَا فَلَمْ يُفْضَحُنِي.

178. يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَقْضِي أَبْدًا، وَيَا ذَا النَّعْمَاءِ الَّذِي لَا يُحْصِي أَبْدًا، أَسْأَلُكَ أَنْ تُضَيَّعِ عَلَى مَحْمَيْدَ، وَعَلَى الْمُحْمَيْدَ، وَيَكَ أَدْرَا في نَحْوَ الأَعْدَاءِ وَالجَبَارِينَ.

179. هلّهم أَعْنِي عَلَى دُنْيَا بَدْنِيَّيَّةَ، وَعَلَى أَخْرِيَّي بِتَفْيَي.  

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that are out of my sight, and do not let me rely upon myself in dealing with those that are before me; O the One Whom sins cannot harm and forgiveness cannot cause any loss, grant me what does not cause you any loss and forgive me what does not harm You. Verily, You are the Generous Giver. O Allah, I beg You for quick relief, noble patience, ample sustenance, and safety from all trials; and I beg You for full and lasting protection, gratitude for protection, and freedom from need towards others; there is no turning (away from sin) or strength (to worship) in us except with the help of Allah, Most High and Great.

(180) O Allah, make my inner self better than my public appearance and make my public appearance righteous. O Allah, I beg You for the good of what You bestow upon people—wealth, family, and children—that they should neither be misled nor misleading.

This should remove a rather common misunderstanding that a good inner self may coexist with a sinful public conduct.
واحتفظْ بي فيما غبت عنه، ولا تكليب إلى نفسي فيما حضرتْه، يَا من لا تصره الذِئب ولا تنقصه المفترس، هَب لي ما لا ينقصك واغفري ما لا يضرك، إنك أنت الوهابٌ. أسألك فرجا قربا، وصربا حليلا، وورزقا واسعا، والعافية من جميع البلاء. وأسألك تمام العافية، وأسألك دوام العافية، وأسألك الشكر على العافية، وأسألك الغنى عن الناس، ولا حول ولا قوة إلا به تعالى العظيم.

180. أَلْهَمَّ اجْعَلْ سَرِيرَتِي خِيرًا مِنْ عَلَانيَّتي، واجْعَل عَلَانيَّتي صالحة. أَلْهَمَّ إِيّاكَ مِنْ صَالِحٍ مَا تُؤْمِي النَّاسُ، مِنْ المَالِ وَالأَهْلِ وَالْوَلَدِ، غَيْرِ الصَّالِحِينَ ولا المُضْلِلِينَ.

bitaqwā(ya). وَاحْفَظْ بِيِّنَما غَيْبَتْ عَنْهُ، وَلَا تَكْلِبْ إِلَى نَفْسِيِّ بِيِّنَما حَضَرَتْهُ، يَا مِنْ لَا تَصْرُّهُ الْذَّئْبُ وَلَا تَنْقِصُهُ الْمِجْرَمُ، حَبْ لِيْ مَا لَا يَنْقِصْكَ وَاغْفْرِيْيَا لَا يَضْرُّكَ، إِنَّكَ أَنْتَ الْوَهَابُ، اسْأَلْكَ فَرْجًا قَرْبًا وَصَرْبًا حَلْيًا، وَوَرْزَقًا وَاسْعًا، وَالْعَافِيَةَ مِنْ جَيْمَعِ الْبَلَاءِ، وَأَسْأَلْكَ تَتَمَّ الْعَافِيَةَ، وَأَسْأَلْكَ دُوَامَ الْعَافِيَةِ، وَأَسْأَلْكَ الشَّكْرُ عَلَى الْعَافِيَةِ، وَأَسْأَلْكَ الغَنْيَ عَنِ النَّاسِ، وَلَا حَوْلٌ وَلَا قُوَّةٌ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ.
(181) O Allah, make us from among Your chosen servants, with bright faces, arms, and feet, who will be the welcome guests. O Allah, I beg of You a soul satisfied with You—one that believes in meeting with You, is pleased with Your decree, and is content with Your gifts.

(182) O Allah, all praise is due to You, the praise everlasting with Your Eternity. All praise is due to You, the praise which has no end outside Your Will. All praise is due to You, the praise the giver of which seeks but Your pleasure. All praise is due to You, the long lasting praise which is offered with every blink of the eye and with every breath.

O Allah, turn my heart to Your religion and protect us from all around with Your mercy.

O Allah, make me steadfast, lest I slip, and guide me lest I go astray.

(181) [Composite: Wafd 'Abd al-Qays. Musnad Ahmad #17163; Abū Umāmah al-Bāhili. Mu'jam al-Kabir (Tabarānī)]

chosen servants . . . welcome guests: According to the report in Musnad Ahmad, the delegation of 'Abdul-Qays heard the Prophet make this du'a'. They asked, who were the chosen servants. He replied: "Allah's pious servants." Then they asked who were the people with the bright faces, arms, and feet. He replied: "The people whose limbs will become bright due to wudu'." Then they asked who were the honored guests. He replied: "They will be the delegation from this ummah that will accompany their Prophet to meet their Lord, Blessed and Most High."

soul satisfied: satisfied with the belief in Tawḥīd (Islamic monotheism) and the truth of all the teachings of the Prophet.

pleased with Your decree: one that completely and wholeheartedly submits to the Will of Allah.

This du'a' defines the "contented soul." May Allah grant us this soul.
181. "اللهِ اجعلنا من عبادك المُنتَخِبين الغر المُحَجِّلين
الوفد المُتفقِينِ - اللهِ إِي أَسْتَلَكْ نَفْسًا بِك مُطْمِئِنَّة تؤمن بِقَائِلك، وَتَرَضَى بِفَضَائِلك، وَتَقْنِعُ بِعَطَائِلك-
"182. "اللهِ لَك الحَمْدُ حَمَدًا ذَائِقًا مَع خُلُوِّك، وَلَك
الحَمْدُ حَمَدًا لَا مِتَّهِي لَهُ دُون مُشَيَّيْك، وَلَك الحَمْدُ حَمَدًا لَا
بِرِيد قَائِلَة إِلَّا رَضَاك، وَلَك الحَمْدُ حَمَدًا مَّبَيًا عَنْدَ كُلٍ طَرْفٍ
َّيْنَ وَتَنفَّسَ نَفَسٍ - اللهِ أَقْبِل بِقَلْبِي إِلَى دَيْنِك، وَاحْفَظْ مِن وَزْرَائِك بِرَحْمَيْك - اللهِ تَبَيَّنَ أن أَرِيُّ، وَأَهْديَ أن أَضْرِبَ.

182. [Composite: 'Ali ibn Abi Talib. Kanz al-‘Ummal #3857; Anas ibn Malik. Majma’ az-Zawa’id #17383; Al-Hizb al-A‘sam]

Angel Jibril taught this du’a (اللهِ لَك الحَمْدُ حَمَدًا...وَتَنفَّسَ نَفَسٍ) to the Prophet saying: “If it pleases you to worship Allah all day or night the way He should be worshipped, then say these words” (Kanz al-‘Ummal).
(183) O Allah, just as You come between me and my heart, so come between me and the Shaytān and his machinations. O Allah, endow us with Your bounty, deprive us not of Your sustenance, bless us in what You have bestowed upon us, make our heart free of wants, and put in us the desire for that which is with You.

(184) O Allah, make me from those who put their trust in You and You became sufficient for them, who sought guidance from You and You guided them, and who sought help from You and You helped them.

(185) O Allah, turn the stray thoughts of my heart into Your fear and remembrance. Turn my aspirations and desires toward things of Your liking and pleasure. And when You try me with ease or discomforts, then make me stick to the path of truth and the Sharī‘ah of Islam.

(186) O Allah, I beg You for the completion of Your blessings in all things and gratitude to You over those until You are pleased and

(183) [Composite: Al-Ḥizb al-A‘zam; ‘Abdullāh ibn ‘Abbās. Kanz al-‘Ummāl #3801]

(184) [Anas ibn Mālik. Kanz al-‘Ummāl #5106]

(185) [Al-Ḥizb al-A‘zam]

(186) [Abū Bakr. Kanz al-‘Ummāl #5034]
183. اللهم كم حلت بيني وبين قلبي فحِّل بيني وبين الشيطان وعمله. اللهم ازرفنا من فضلك، ولا تحرمنا رزقك، وبارك لنا فيما رزقتنا، واجعل غنانا في أنفسنا، واجعل رغبتنا فيما عندك.

184. اللهم اجعلني ممن توكل عليك فكيفته، واستهدافك فهديته، واستنصرك فنصرته.

185. اللهم اجعل وسائس قلبي خشيتك وذكرك، واجعل هنيئي وى وراءي فيما تحب وترضي. اللهم وما أبتليتي بيه من رحاء وشدة فمسكتي بسني الحكَّى وشرعت الإسلام.

186. اللهم إني أسألك تمام النعمة في الأشياء كلها.
even after Your pleasure. (I beg that) You choose for me in all matters in which there is choice. And make easy choices, not the hard ones for me, O the Generous One.

(187) O Allah, the One Who breaks the dawn and turns the night into an occasion for rest and Who makes the (movement of) the sun and moon a means of keeping time, grant me the strength for jihād in Your way.

(188) O Allah, all praise is due to You for the tribulations and actions You direct toward Your creations. All praise is due to You for the tribulations and actions You direct toward our families. All praise is due to You for the tribulations and actions You direct specifically toward us. All praise is due to You for guiding us. All praise is due to You for granting us honor. All praise is due to You for covering our faults. All praise is due to You for the Qur'ān. All praise is due to You for our family, property, and grant of safety. Praise is due to You until You are pleased and praise is due to You when You

(187) [Abū Saʿīd al-Khudrī. Al-Firdaws al-Akhbār (Daylamī) (as reported by Ḥāfīz al-ʿIrāqī in Takhrij Aḥādīth al-Iḥyā)]

(188) [Anas ibn Mālik. Kanz al-ʿUmmāl #5100]
الشُكرُ للهَ عَلَيْهَا حَتَّى تَرْضَى وَبَعْدَ الرَّضَى، وَالْخِيْرَةُ فِي جُمِعٍ مَا يَكُونُ فِيهِ الخَيْرَةُ، بَجُمِعِ مِسْتَوْرِ الأمَوْرَ كَلِهَا لَا بِمَعْسُورَهَا يَا كَرِيمُ

١٨٧} الْلَهُمَّ فَايَلِقَ الْإِصْباَحَ وَجَعَالِ اللَّيْلِ سَكْنَا وَالْشَّمْسِ وَالْقَمَرُ هُسْباَنًا قَوْيًّا عَلَى الْجُهَادِ فِي سَبِيلِكَ

١٨٨} الْلَهُمَّ لِكَ الحَفْدُ فِي بَلَائِكَ وَصَنَيعِكَ إِلَى خَلِيقٍ

وَلَكَ الحُمْدُ فِي بَلَائِكَ وَصَنَيعِكَ إِلَى أَهْلِ بَيْوتِنَا، وَلَكَ الحَمْدُ فِي بَلَائِكَ وَصَنَيعِكَ إِلَى أَنْفُسِنَا خَاصَّةً، وَلَكَ الحُمْدُ بِهِ دِينِنَا، وَلَكَ الحُمْدُ بِأَكْرَمِنَا، وَلَكَ الحُمْدُ بِسِتْرَتِنَا، وَلَكَ الحُمْدُ بِالْقُرْآنِ، وَلَكَ الحُمْدُ بِالْأَهْلِ وَالْمَالِ، وَلَكَ الحُمْدُ بِالمَعَاَفَا، وَلَكَ الحُمْدُ حَتَّى تَرْضَى، وَلَكَ الحُمْدُ إِذَا رَضِيتَ، يَا أَهْلُ

kullihā, wash-shukra laka ‘alayhā ḥattā tarḍā wa ba’dar-rīḍā, wal-khiyarata fī jamī‘ī mā yakūnu fihil-khiyara(tu), bijamī‘i maysūrīl-‘umūri kullihā lā bima‘sūrihā yā Karīm.


١٨٨. Allāhumma lakal-ḥamdu fī balā‘ika wa ṣanī‘ika ilā khalqıq(a), wa lakal-ḥamdu fī balā‘ika wa ṣanī‘ika ilà ahli buyūtínà, wa lakal-ḥamdu fī balā‘ika wa ṣanī‘ika ilā anthusìnà khāṣṣa(tan), wa lakal-ḥamdu bimā hadaytanà, wa lakal-ḥamdu bimā akramatnà, wa lakal-ḥamdu bimā satartanà, wa lakal-ḥamdu bil-Qūran(i), wa lakal-ḥamdu bil-‘ahli wal-‘mal(i), wa lakal-ḥamdu bil-mu‘āfà(ti), wa lakal-ḥamdu ḥattā tarḍā, wa lakal-ḥamdu idhā raḍîta(a), yà
become pleased. O the One Who alone is deserving to be feared. O the One Who alone is capable of forgiving sins.

(189) O Allah, direct me toward what You like and approve of in my words, actions, deeds, intentions, and courses of action. Indeed You are powerful over all things.

(190) O Allah, I seek Your protection from a cunning friend whose eyes are turned to me (with apparent affection) but his heart keeps a watch on me (to find faults); if he sees good, he buries it, and if he sees something bad he announces it. O Allah, I seek Your protection from wretchedness and display of poverty. O Allah, I seek Your

(189) ['Abdullah ibn 'Umar. Kanz al-'Ummâl #3797]

(190) [Composite: Sa'id al-Maqburi (Mursal). Kanz al-'Ummâl #3666; Abû Umâmah al-Bāhili. 'Amal al-Yawm wal-Laylah (Ibn as-Su'ūdi) #155; Sa'd ibn Abî Waqqâs. Kanz al-'Ummâl #3687; Samurah ibn Jundub. Majma' az-Zawa'id #2615; Anas ibn Mâlik. 'Amal al-Yawm wal-Laylah (Ibn as-Su'ūdi) #120; Abû Hurayrah. Kanz al-'Ummâl #3775; Al-Hizb al-Ab'âmus] cunning friend: This is referring to an enemy that poses to be a friend. It is said that an enemy giving a friendly smile is like the hanzalah plant (colocynth). Its leaves look green and refreshing. But tasting it causes great pain and can lead to death.

if he sees good, he buries it, and if he sees something bad he announces it: One wonders at how accurately this description fits the mainstream media and their coverage of Islam and Muslims.

wretchedness and display of poverty: These words imply a display of one's real or feigned sorry state to attract pity. This has been condemned in ahâdîth. According to a hadîth, the Prophet ﷺ said,

إذا آتاك الله مالا فلير عليك، فإن الله يحب أن يرى أثره على عبده حسنة، ولا يحب البؤس ولا التباؤس (البخاري في التاريخ والطريقة في الكبير عن زهير بن أبي علقمة)

When Allah gives you wealth, then it should be seen on you, because indeed Allah loves to see its signs on His servant in a
When Allah blesses us, we use His blessings with thanks. When He tests us with difficult conditions, we turn solely to Him, instead of begging before other human beings. This should give us a lot to reflect on the practice of engaging in disaster pornography, which has become a preferred tool for eliciting charity in the media age.

beautiful manner, and He dislikes wretchedness and display of poverty.

\[189\] Allāhumma waffiqnī limā tuḥibbu wa tarḍā minal-qawli wa-l-ʿamalī wa-l-fīlī wa-l-niyyāti wa-l-hādiyyī, innaka `alā kulli shayʿin qādir.

\[190\] Allāhumma inni aʿūdhu bika min khaliлим mākirin ʿaynahu tarayānī wa qalbuhū yarʿānī, in raʿā ḥasanatan dafanāhā wa in raʿā sayyiʿatan adhāʿāhā. Allāhumma inni aʿūdhu bika minal-buʿsī wat-tabaʿūsī. Allāhumma inni aʿūdhu bika min ʿiblīsā wa
I seek Your protection from the devil and his army. O Allah, I seek Your protection from the sedition of women. O Allah, I seek Your protection from that You should turn Your Face away from me on the Day of Judgment. O Allah, I seek Your protection from actions that would humiliate me, companions who would ruin me, wishes that would distract me, poverty that would make me forget everything, and affluence that would lead me to exorbitance. O Allah, I seek Your protection from a worrisome death and I seek Your protection from a sorrowful death.

I seek Your protection from the devil and his army: According to a hadith, this du'ā' (اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ إِبْلِيْسَ وَجَنُوْدِهِ) should be said when leaving the masjid.
اللهم إني أعوذ بك من فتن النساء
اللهم إني أعوذ بك من أن تصد عنني وجهك يوم القيامة
اللهم إني أعوذ بك من كل عمل يجريني، وأعوذ بك من كل ضاحب يردني، وأعوذ بك من كل أمّي يلهيني، وأعوذ بك من كل غني يطغيني
اللهم إني أعوذ بك من موت الهم، وأعوذ بك من موت الغم

junūdih(i). Allāhumma inni aʿūdhu bika min fitnatin-nisāʾ(ī). Allāhumma inni aʿūdhu bika min an taṣudda ʿannī Wajhaka yawmal-qiyāma(ti). Allāhumma inni aʿūdhu bika min kulli ʿamalin yuḥzini, wa aʿūdhu bika min kulli šāhibin yurđini, wa aʿūdhu bika min kulli faqrin yunsīnī, wa aʿūdhu bika min kulli ghinan yutghīnī. Allāhumma inni aʿūdhu bika mim mawtil-hamm(i), wa aʿūdhu bika mim mawtil-ghamm.
FRIDAY

In the Name of Allah, the Most Compassionate, the Most Merciful

(191) O Lord, O Lord, O Lord. O Allah, O the Greatest, O the Hearer and Seer of all things, O He Who has no partner or assistant, O the Creator of the sun and the luminous moon, O the Refuge of a fear-stricken destitute, O the Nourisher of the little baby, O the Healer of a fractured bone, I cry unto You like the crying of a poor beggar or that of a helpless blind or emaciated man. I beg of You that You make the Qur'an the springtime for my heart and a remedy for my grief.

(192) O Lord, give us in this world such and such ___ (here mention your needs); O the Comforter of every lonely person; O the Companion of every person who is alone; O the One Who is near and not remote; O the One Who is present and not away; O the One Who overcomes all and is not overcome; O the Living, the Eternal, the Majestic, and the Benevolent. O the Light of the heavens and the earth. O the Adornment of the heavens and the earth. O the

(191) [Al-Hizb al-A'ţam]

the Healer of a fractured bone: Only Allah ™ can heal a fractured bone. All a physician can do is to put the fractured parts together and hold them in place through casts (external fixation) or wires, plates, and screws, etc. (internal fixation). After that, they wait until the fracture is healed.

(192) [Composite: Al-Hizb al-A'ţam; Anas ibn Mālik. Kanz al-'Ummāl #5103; Ḥudhayfah ibn al-Yamān. Majma' az-Zawā'id #17396]
191. يا رَبِّي يا رَبِّي يا رَبِّي، أَللَّهُمَّ يا كِبْرَيْرَيْ بِسْمِيْعِيْ بِصْيَبٌ، يا مَنْ لَا شَرِيكُ لّهُ وَلَا وَزِيرٌ لّهُ، وَيا خَالِقُ السَّمَّاَءَ وَالْقَمْرِ الصَّمْيِرَ، وَيا عَصِمَةُ الْبَائِسِ الحَافِيْضُ الْمُسْتَجِيْرَ، وَيا رَازِقُ الطِّفْلِ الصَّغِيرِ، وَيا جَابِرُ الْعَظْمِ الْكَبِيرِ، أَدْعُوُكَ دُعِاءُ الْبَائِسِ الفَقِيْرِ كَدُعَاءُ الْمُضْطَرِ الصَّرِيْرِ. أَسْأَلُكَ أَنْ يَجْعَلِ الْقُرْآنَ رَبِيعٌ قَلْبِي وَجَلَاءَ حَزْنِيْ.

192. رَبَّنَا أَتِنَا فِي الْدُّنْيَا (كَذَا وَكُذَا) يَا مُؤْنِسَ كَلِّ وَجِيدٍ، وَيَا صَاحِبَ كَلِّ فَرِيْدٍ، وَيَا قَرِينًا غَيْرُ بَعُيْدٍ، وَيَا شَاهِدًا غَيْرُ غَافِبٍ، وَيَا عَالِيًا غَيْرُ مَعْلُوبٍ، يَا حَيٍّ يَا قَيْوُمُ، يَا ذَا الجَلَالِ، وَالْإِكْرَامِ يَا تُؤْرِ السَّمْوَاتِ وَالأَرْضِ، يَا رَيْنَ السَّمْوَاتِ.
Mighty Sovereign of the heavens and the earth. O the Sole Support of the heavens and the earth. O the Originator of the heavens and the earth. O the Sustainer of the heavens and the earth. O the Majestic and Benevolent. O the Succorer of those crying for help. O the Last Resort of seekers of protection. O the Reliever of the pain of the people in anguish. O the Soother of the grieved ones. O the Acceptor of the du‘ā’ of desperate supplicants. O the Remover of all pains. O Lord of all the worlds. O the Most Merciful of those who show mercy, we humbly place our needs before You.

(193) O Allah, indeed You are the Mighty Creator of everything. You are the All-Hearing, All-Knowing. You are the Forgiving, the Merciful. You are the Lord of the Great Throne. O Allah, You are the Most Gracious, the Most Generous, the Benevolent. Forgive me. Have mercy on me. Protect me. Provide me with sustenance. Conceal my faults. Support me. Uplift and elevate me. Guide me aright. Do not let me go astray. And admit me to Paradise through Your

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(193) [Composite: Jābir ibn ‘Abdillāh. Al-Firdaws al-Akhbār (Daylami) #1805; Ibid. Kanz al-‘Ummāl #5111; ‘Abdullāh ibn Mas‘ūd. Kanz al-‘Ummāl #5087; Abū Hurayrah. Al-Jāmi‘ as-Ṣaghir #1459]
والأرض، يا جَبَّارُ السَّمُوُّونِ والأَرْضِ، يا عَيْبَادَ السَّمُوُّونِ والأَرْضِ، يا بَديعَ السَّمُوُّونِ والأَرْضِ، يا قَيَّامَ السَّمُوُّونِ والأَرْضِ، يا ذا الجِلَالِ والأَكْرَامِ، يا صَرِيحُ الْمُسْتَنْصَرِيِّينَ، وَمُشْتَهِيَ الْعَادِيِّينَ، وَالْمُفَرِّجُ عَنِ الْمَكْرُوبِينَ، وَالْمُرْقُوحُ عَنِ الْمَعْمُوْمِينَ، وَجَعْبُ دَعَاءِ الْمُضْطَرِّيِّينَ، وَيَا كَاشِفَ الْكَرْبِ، يَا إِلَّهِ الْعَلَّمِينَ وَيَا أَرْحَمَ الْرَّاحِمِيِّينَ، مَنْزُولُ بِكْ كُلُّ حَاجَةٍ.

193. أَلَّهُمْ إِنَّكَ خَلَقْتَ عَظِيمًا، إِنَّكَ سَمِيعُ عَلِيمٍ، إِنَّكَ عَفَّوُتْ رَحِيمًا، إِنَّكَ رَبُّ الْعَرْشِ الْعَظِيمِ. أَلَّهُمْ إِنَّكَ الْبَرُّ الْحَرَّ، الكَرِيمُ، اغْفِرْنِي، وَارْجِعْنِي، وَعَفَّنِي، وَأَرْفَعْنِي، وَإِسْتَرْفَعْنِي، وَأَجْبَرْنِي، وَأَرْفَعْنِي، وَأَهْدِنِي، وَلَا تُضَلْنِي، وَأَذْهَلْنِي الْجَنَّةَ، wa Jabbāras-samāwāti wal-‘arḍ(i), yā ‘Imādas-samāwāti wal-‘arḍ(i), yā Bādī‘as-samāwāti wal-‘arḍ(i), yā Qayyāmas-samāwāti wal-‘arḍ(i), yā Dhal-jalāli wal-‘ikrām(i), yā Ṣarikhalmustāṣrīkhin(a), wa Muntahal-‘a‘idhin(a), wa Mufarriju ‘anilmakrubin(a), wa Murawwiḥu ‘anilmaghmūmin(a), wa Muhibad‘a‘il-mudṭarrin(a), wa Kāshīf-al-karb(i), wa Ilāhal-‘alamīna wa Arḥam-rāḥimīn(a), manzūlum bika kullu ḥajah.
mercy, O the Most Merciful of those who show mercy. O my Lord, in Your Sight make me dear, in my heart make me humble before You, and in the eyes of other people make me honorable. Protect me from bad manners and morals. O Allah, You asked from us that which we do not control except with Your help. So grant us from it that which will make You be pleased with us.

(194) O Allah, I beseech You for abiding faith, a fearful heart, beneficial knowledge, true belief, and the right religion. I beg of You safety from all mishaps, full and lasting protection, and gratitude for that protection. I seek from You freedom from dependence on other people.

(195) O Allah, I beg forgiveness for sins which I have repeated after having repented from them before You. I beg forgiveness for all the promises which I have made to You on my behalf and then did not

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(194) ['Ali ibn Abī Ṭālib. *Kanz al-`Ummāl* #5055]  
This was the duʿāʾ of Sayyidnā Abū Dharr al-Ghifārī. According to a ḥadīth, angel Jibrīl said that Abū Dharr was more well-known among the angels than he was among the people of the world because of this duʿāʾ. He further said, whoever makes this duʿāʾ twice a day, all of his sins will be forgiven and he will be called to enter the Paradise through whichever door he wished.

(195) ['Abdullāh ibn `Umar. *Kanz al-`Ummāl* #5126]  
According to Sayyidnā `Abdullāh ibn `Umar, Prophet Muḥammad, frequently used to remind his Companions to say these words of Sayyidnā Khīḍr, which would wipe out sins.
أحMAR-ṭahrīmīn(a). Ilayka Rabbī fa ḥabbīnī, wa fi nafṣī laka Rabbī fa dhallīnī, wa fi aʿyunin-nāsī fa ʿazzīmīnī, wa min sayyī-il-ʿakhlaqī fa jannibīnī. Allāhumma innaka saʿaltānā min anfusīnā mà lā namlikuhu illā bik(a), fa aṭinā minhā mà yurdukī ʿannā.

194. Allāhumma innī asʿaluka ʿīmānān dāʿima(n), wa asʿaluka qalban khāshiʿa(n), wa asʿaluka ʿilman nāfīa(n), wa asʿaluka yaqīnīn ṣādiqa(n), wa asʿaluka dinan qayyīma(n), wa asʿaluka-ʿāfiyata min kulli baliyya(tin), wa asʿaluka tamāmal-ʿāfiyya(ti), wa asʿaluka dawāmal-ʿāfiyya(ti), wa asʿaluka shukrīn ʿāfiyya(ti), wa asʿaluka-ghinā anin-nās(i).

195. Allāhumma innī astaghfiruka limā tubtu ilayka minhu thumma ʿudtu fih(i), wa astaghfiruka limā aṭaytuka min nafṣī
fulfill. I beg forgiveness for Your gifts from which I drew strength only to use it in your disobedience. I beg forgiveness for all those good actions that I intended for Your sake only but later mixed other motives in them. O Allah, do not humiliate me as You do have full knowledge of me and do not punish me as You do have all power over me.

(196) O Allah, Lord of the seven heavens and of the Great Throne (‘Arsh), be sufficient for me in all matters of concern in whatever way and place You will.

(197) Allah is sufficient for me for my religion. Allah is sufficient for my worldly matters. Allah is sufficient for everything that concerns me. Allah is sufficient to take care of anyone who causes aggression against me. Allah is sufficient for me against anyone who is jealous of me. Allah is sufficient for me against anybody who holds evil intentions against me. Allah is sufficient for me at the time of death. Allah is sufficient for me during the questioning (by angels) in the grave. Allah is sufficient for me when my actions are weighed in the

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(196) [Composite: ‘Ali ibn Abi Ṭalib. Kanz al-'Ummāl #3433]
According to a ḥadīth, whoever says this du‘ā’, Allah will drive away his worries.

(197) [Buraydah al-Aslami. Kashf al-Khafā’ #1134]
According to a ḥadīth whoever says this du‘ā’ after the Fajr ṣalāt, he will find Allah will suffice for his needs.

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واستغفرُك لِلْبَعْمُ الَّتِي أَنْعَمْتَ بِهَا عَلِيَّ فَتَقُوَّبْ بِهَا عَلَى مَعَاصِيَكَ، وَأَسْتَغْفِرُك لِكُلِّ خَيْرٍ أَرْدْتُ بِهِ وَجَهَّاكَ فَحَالَاطِنِيَّ فيَّ مَا لَيْسَ لَكَ. اللَّهُمَّ لَا تَحْزِنْيُ فَأَنْكَ بِي عَالِمٌ، وَلَا تَعْذِبْنيُ فَإِنَّكَ عَلِيّ قَادِرٌ

(196) اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ
اَكْفِينِي كُلُّ مَهِيمٍ مِنْ حَيْثُ شَنَّتْ وَمِنْ أَينَ شَنَّتْ

(197) حَسَبٍ اللَّهُ لَدِينِي، حَسَبٍ اللَّهُ لِدُنْيَايِ، حَسَبٍ اللَّهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ، حَسَبٍ اللَّهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ
اللهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ، حَسَبٍ اللَّهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ، حَسَبٍ اللَّهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ، حَسَبٍ اللَّهُ لَمْ آتَيْنِي إِلَيْهِ مَهَٰمٍ

thumma lam ūfi laka bih(i), wa astaghfiruka lin-ni`amil-latī an`amta bihā `alayya fa taqawwaytu bihā `alā ma`āšik(a), wa astaghfiruka likulli khayrin aradttu bihī wajhaka fa khalaṭanī fihi mā laysa lak(a). Allāhumma lā tukhznī fa innaka bi `ālim(un), wa lā tu`adh-dhibni fa innaka `alayya qādir.

196. Allāhumma Rabbas-samawātis-sabʻi wa Rabbal-`arshil-`ażīm(i), ik-fīnī kulla muhimmim min ḥaythu shi`ta wa min ayna shi`t(a).

197. ḤasbiyAllāhu lidini, ḥasbiyAllāhu lidunyāy(a), ḥasbiyAllāhu limā ahammanī, ḥasbiyAllāhu limam baghā `alayy(a), ḥasbiyAllāhu liman ḥasadani, ḥasbiyAllāhu liman kādanī bisū'(in), ḥasbiyAllāhu `indal-mawr(i), ḥasbiyAllāhu `indal-mas`alaṭi
balance on the Day of Judgment. Allah is sufficient for me when I have to pass over the Ṣirāt Bridge. Allah is enough for me as there is no god besides Him; on Him have I relied and to Him do I turn.

(198) O Allah, I seek from You the reward of the grateful, the reception of the close ones, the company of the prophets, the belief of the truthful, the humbleness of the fearful, and the devotion of the true believers—all my life so that You give me death in this state, O the Most Merciful of those who show mercy.

(199) O Allah, I beseech You by virtue of the blessings You have abundantly poured on me, the good tests that You have subjected me to, and the favors You have bestowed on me, to admit me in Paradise by Your grace, favor, and mercy.

(200) O Allah, I beg of You an everlasting faith, upright guidance, and beneficial knowledge.

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(198) [Abū Hurayrah. Kanz al-ʻUmmāl #4945]

(199) [ʻAbdullāh ibn Masʻūd. Kanz al-ʻUmmāl #3784]

(200) [Anās ibn Mālik. Kanz al-ʻUmmāl #3789]
fil-qabr(i), ḥasbiyAllāhu ‘indal-mīzān(i), ḥasbiyAllāhu ‘indaṣ-ṣirāt(i), ḥasbiyAllāhu là ilāha illā huw(a), ‘alayhi tawakkaltu wa ilayhi unib.

198. Allāhumma innī as’aluka thawābash-shākirin(a), wa nuzulal-muqarrabīn(a), wa murāfaqat-nabīyyīn(a), wa yaqīnaṣ-ṣiddiqīn(a), wa dhillatal-muttaqīn(a), wa ikhbaṣal-muqinīn(a), ḥattā tawaffāni ‘alā dhālika yā Arhamar-rāḥīmīn.

199. Allāhumma innī as’aluka bini’matikas-sābīghāti ‘alayy(a), wa balā’ikal-ḥasanil-ladhib-talaytānī bihi(i), wa faḍlikal-ladī afḍalta ‘alayy(a), an tudkhiλanīyīl-Jannata bimannika wa faḍlika wa rāḥmatik.

200. Allāhumma innī as’aluka ʾīmānā dā’ima(n), wa hadyan qayyīma(n), wa ‘ilman nāfī’a.
(201) O Allah, indebt me not to an immoral person whom I may have to pay back in this world and in the Hereafter.

(202) O Allah, forgive my sins, broaden my moral outlook, purify my income, make me content with Your provisions, and let not my heart turn to anything that You have withheld from me.

(203) O Allah, I seek Your protection from everything You have created and I make You my shelter against them. Grant me with You confidant status, closeness, and a beautiful retreat. Make me among those who are fearful of standing before You and of Your warnings and who look forward to meeting with You. Make me among those who turn to You in sincere repentance. I beseech You for deeds that will be accepted, knowledge that will lead to success, efforts that will be appreciated, and a business that will never fail.

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(201) [Mu‘adh ibn Jabal. Kanz al-‘Ummāl #3810]

(202) ['Ali ibn Abī Tālib. Kanz al-‘Ummāl #5061]

(203) [Composite: Anas ibn Màlik. Kanz al-‘Ummāl #3850; Abū Hurayrah. Kanz al-‘Ummāl #3855]

closeness and a beautiful retreat: Refers to the following verse from the Qur‘ān: “And he enjoyed, indeed, precedence with Us, and the finest retreat” (Ṣād, 38:40).

fearful...look forward to meeting with You: A believer always lives between hope and fear.

business that will never fail: This refers to the Qur‘ānic verse, “Those who recite the Book of Allah, establish šalāt, and spend (in charity) out of what We have provided for them, secretly and openly, look forward to a business that will never fail” (al-Fātir, 35:29).
٢٠١. أَلَّهُمَّ لَا تَجِعِلْ لَفَاجِرٍ عِنْدِيَ بُعْثَةً أَكاَفِيهَا بِهَا فِي الدُّنْيَا
وَالآخَرَةُ.
٢٠٢. أَلَّهُمَّ اغْفِرْ لِي دُنْيَةً، وَوَرِعْ فِي خَلْقِي، وَطَيِّبٌ لِي
كَسِيَّةً، وَقِيَّعْنِي بِهَا رَقْفَتِي، وَلَا تَذْهِبْ قَلْبِي إِلَى شَيْءٍ صَرَفَتْهُ
عَنِّي.
٢٠٣. أَلَّهُمَّ إِنِّي أَسْتَجِيرُكَ مِنْ جَمِيعٍ كَلِّ شَيْءٍ خَلْقَتَ
وَأَخْرِسْ بِكَ مِنْهُنَّ، وَأَجْعَلْ لَيْ عَنْدَكَ وَلِيَّةً، وَأَجْعَلْ
لَيْ عَنْدَكَ رُبُّ لَفْيَ وَحْسِنَ مَأْبَ، وَأَجْعَلْنِي مِنْ جَمِيعٍ مِقَامَكَ
وَوَعْيَدْكَ وَبِرَجُو لَفَائِكَ، وَأَجْعَلْنِي مِنْ يَتَوْبُ إِلَيْكَ تَوْبَةً
تَصَوَّحَا، وَأَسْأَلُكَ عَمَّالًا مَتَبَلًا، وَعَلِيًّا نَجِيحًا، وَسَعِيًا
مُشْكُورًا، وَتَجَجَّرَةً لَنْ تَبُورٍ.

٢٠٢. أَلَّهُمَّ لَّا تَكُوِّنِي فِي الدُّنْيَا مَهْمًا عَلَى عَرَضِيَّةٍ
وَالآخَرَةُ.
٢٠٣. أَلَّهُمَّ إِنِّي أَسْتَجِيرُكَ مِنْ جَمِيعٍ كَلِّ شَيْءٍ خَلْقَتَ
وَأَخْرِسْ بِكَ مِنْهُنَّ، وَأَجْعَلْ لَيْ عَنْدَكَ وَلِيَّةً، وَأَجْعَلْ
لَيْ عَنْدَكَ رُبُّ لَفْيَ وَحْسِنَ مَأْبَ، وَأَجْعَلْنِي مِنْ جَمِيعٍ مِقَامَكَ
وَوَعْيَدْكَ وَبِرَجُو لَفَائِكَ، وَأَجْعَلْنِي مِنْ يَتَوْبُ إِلَيْكَ تَوْبَةً
تَصَوَّحَا، وَأَسْأَلُكَ عَمَّالًا مَتَبَلًا، وَعَلِيًّا نَجِيحًا، وَسَعِيًا
مُشْكُورًا، وَتَجَجَّرَةً لَنْ تَبُورٍ.
(204) O Allah, I beg You for release from the Fire. O Allah, help me in the pangs and agonies of death.

(205) O Allah, forgive me, have mercy on me, and join me with the Highest Companion.

(206) O Allah, I seek Your protection from that I should join any partner with You knowingly and I seek Your forgiveness if I have ever done so unknowingly. I seek Your protection that any kin should pray against me because of my failure to discharge my obligations toward him. O Allah, I seek Your protection from the evil of that which crawls on its stomach, and the evil of that which walks...
204. Allâhumma inni as'aluka fikâa raqaba'ti minan-nâr(i). Allâhumma a'inni 'alâ ghamaratil-mawti wa sakaratil-mawt.

205. Allâhummagh-fir li war-ḥamnî wa alḥiqnî bir-rafiqil-'a'la.

204. Allâhumma inni a'udhu bika min an ushrika bika shay'an wa ana a'lamuh(u), wa astaghfiruka limâ lâ a'lam(u). Wa a'udhu bika an tad'uwa 'alayya raḥimun qaṭa'tuhâ. Allâhumma inni a'udhu bika min sharri man yamshi 'alâ batnîh(i), wa min sharri man

Allah and so and so gave me this thing. Or to say that if it were not for so and so, then so and so would have killed me. It is these forms that are less detectable than the “creeping of the ants.”

According to a ḥadîth, saying this du‘â’ three times a day will drive away all forms of shirk from one’s life. Needless to say, this making of the du‘â’ must be with full understanding and with a strong desire to stay free of shirk.
on two legs, and the evil of that which walks on four legs. O Allah, I seek Your protection from a wife who will make me old ahead of the old age. I seek Your protection from the child who will bring evil consequences to me. I seek Your protection from the wealth that will turn into punishment for me. O Allah, I seek Your protection from harboring any doubts about the Truth after attaining firm conviction. I seek Your protection against the cursed Shaytān. I seek Your protection from the harm of the Day of Judgment. O Allah I seek Your protection from a sudden death, snake bite, beasts, drowning, burning, falling on anything, and from being killed with a fleeing troop.

that any kin should pray against me: Establishing family ties is a highly emphasized act of virtue in Islam and severing them is a major sin that can destroy a person. Our obligation is to discharge the rights of other family members on us even when they do not reciprocate. This du‘ā’ shows the extreme concern that a believer has regarding this obligation.

sudden death: We seek protection from sudden calamities and sudden death. However, if one does encounter that then we should seek comfort from other traditions that promise martyrdom for a person facing such death. This is similar to the case of sickness. We never seek it and always ask for good health. However when we do fall sick, we seek comfort from the āhādith that tell us that it becomes a means of forgiveness of one’s sins.
يامسي ‘الا ريجاين’(i), وامين شرير مانيامسي ‘الا اربا’(in).
أعانَ اللهِ إِيَّكَ أَعْوذُ بِكَ مِنْ إِمْرَأَةٍ تَشِيِّبِيَّةٍ فَتَلَّ النَّشِيِّبِ،
وأَعْوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيْهِ وَبَالَا، وَأَعْوذُ بِكَ مِنْ مَالِ
يُكُونُ عَلَيْهِ عَذْابٍ. اللهِ إِيَّكَ أَعْوذُ بِكَ مِنَ السَّكَّةِ فِي الْحَقِّ بَعْدَ
الْيَقِينِ، وَأَعْوذُ بِكَ مِنْ السَّيِّبَاتِ الرَّجِيمِ، وَأَعْوذُ بِكَ مِنْ شَرِّ
يَوْمِ الْحَيَاءِ. اللهِ إِيَّكَ أَعْوذُ بِكَ مِنْ مَوْتِ الفُجَاءَةِ، وَمِنْ لُدْغِ
الْحَيَةِ، وَمِنْ السَّبْعِ، وَمِنْ الْعَرَقِ، وَمِنْ الْحُرُقِ، وَمِنْ أَنْ أَخْرَجَ
عَلَى شَيْءٍ، وَمِنْ الْقُتْلِ عَنْدَ فُرَارِ الرَّحْفِ.

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Concluding Du‘ā’

Allāhumagh-fir dhunūbanā, was-tur ‘uyūbanā, was-rahḥ ṣudūranā, wah-fāż quľūbanā, wa nawwir quľūbanā, wa yassir umūranā, wa ḥaṣsil murādanā, wa tammim taqṣīranā. Allāhumna najjinā mimā nakhāf(u), yā Ḥafiyyal-’altāf.

O Allah, forgive our sins, cover our faults, put our minds at rest, protect and enlighten our hearts, facilitate our tasks, let us achieve our goals, make up for our shortcomings, and protect us from whatever we are afraid of. O the One Who is always on the lookout to extend His Kindness!

[This concluding du‘ā’ was added by Maulwi Muḥammad Shafi Bijnauri, a disciple of Mawłānā Ashraf ‘Alī Thanawī and an original publisher of the Munājāt. Its source is unknown; it has been retained for its obvious beauty and comprehensiveness.]
APPENDIX

References

Brief references to du‘ā’ sources have been provided in the commentary sections. This appendix provides detailed references for each du‘ā’ in Arabic. The first forty du‘ā’s are from the Qur‘ān. The great majority of the remaining du‘ā’s are from Hadith books, as referenced here. For a few du‘ā’s the reference provided is for al-Hizb al-A‘zam, the collection of du‘ā’s by Mullā ‘Ali al-Qārī that was the main source for Munājat. They could not be traced to original Hadith books.

(1) البقرة: 40
(2) البقرة: 200
(3) إبراهيم: 41
(4) الإسراء: 80
(5) إبراهيم: 8
(6) النبأ: 17
(7) النبأ: 28
(8) النبأ: 50
(9) النبأ: 62
(10) النبأ: 108
(11) النبأ: 19
(12) النبأ: 9
(13) إبراهيم: 16
(14) إبراهيم: 20
(15) إبراهيم: 2
(16) إبراهيم: 2
(17) إبراهيم: 1
(18) إبراهيم: 1
(19) الكهف: 10
(20) توحيد: 50
(21) إبراهيم: 1
(22) إبراهيم: 1
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(48) أبو موسى الأشعري - صحيح مسلم: كتاب الذكر والدعاء والتوة والاستغفار (باب التعوذ)

(49) عبد الله بن عروة بن العاص - صحيح مسلم: كتاب القدر (باب تصرف الله تعالى القلوب

(50) كشف شاء (رقم 4896)

(51) علي بن أبي طالب - صحيح مسلم: كتاب الذكر والدعاء والتوة والاستغفار (باب التعوذ من

(52) عبد ابراهيم - صحيح مسلم: كتاب الذكر والدعاء والتوة والاستغفار (باب التعوذ من شأ

(53) طارق الأشجعي - صحيح مسلم: كتاب الذكر والدعاء والتوة والاستغفار (باب فضل

(54) مركب (11) - أنس بن مالك - المشرح للحكام: المجلد الأول، كتاب: الدعاء، والتكرير،

(55) التهليل، والنصب، والذكر، رقم 1944/144 - (2) - عائشة - صحيح البخاري: كتاب

الدعاوات (باب الاستغاثة من أرجل العمر ومن فتن الدنيا ومن فتن الساعة) رقم 889 (1)

(56) طارق الأشجعي - صحيح مسلم: كتاب الصلاة (باب الدعاء قبل السلام) رقم 879 - (4) - أنس بن مالك

(57) أبو وافض - صحيح البخاري: كتاب الجاهل والسير (باب ما يتعوذ من الجين) رقم 2610 (6)

(58) زيد بن أرقم - صحيح مسلم: كتاب الذكر والدعاء والتوة والاستغفار (باب التعوذ من شأ

(59) عبد الله بن عباس - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، رقم 3474

(60) أبو أمامة الباهلي - سنن ابن ماجه: المجلد الثاني، كتاب الدعاء (باب دعاء رسول الله ﷺ)

(61) رقم 3826

(62) عبد الله بن مسعود - سنن أبو داود: كتاب الصلاة (باب الشهيد) رقم 825

(63) شداد بن أبي موسى - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، رقم 3379

(64) - شداد بن أبي موسى - المستدرك للمحكام: المجلد الأول، كتاب: الدعاء، والتكرير، والتهليل،

(65) التهليل، والنصب، والذكر، رقم 722

(66) عبد الله بن عمر - المستدرك للمحكام: المجلد الأول، كتاب: الدعاء، والتكرير، والتهليل،

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(68) عبد الله بن عمر - رياض الصالحين: كتاب آداب الروم والإضطجاع (باب آداب المجلس

والجلس) رقم 834 (2) عبد الله بن عمر - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ،

(69) رقم 3474

(70) عمر بن الخطاب - سنن الترمذي: أبواب تفسير القرآن (باب ومن سورة المؤمنون) رقم

(71) رقم 3097

(72) عمر بن ح_ws - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، رقم 3405

(73) عمر بن حصين - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، مسند الإمام أحمد: أول مسند البصريين (حديث عمران بن حصين عن

النبي ﷺ) رقم 1914

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الدعاء) رقم 321

(75) معاذ بن جبل - سنن الترمذي: أبواب تفسير القرآن (باب ومن سورة ص) رقم 3159
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البهجة والصلاة على النبي محمد ﷺ رقم 1767 – (2) أبو صمة - مسلم الإمام أحمد: مسلم
المكي: حديث أبي صمة، رواجه عن النبي ﷺ رقم 1516

(5) مركب: (1) عمر بن الخطاب – سنن النسائي: كتاب الاستعارة (الاستعارة من سوء العمر)
رقم 542 – (2) عبد الله بن عباس - صحيح مسلم: كتاب الذكر والدعاء والثناء والتنبيه
(التدوين من شروط مال مال وما لم يملأ) رقم 489 – (3) أبو هريرة - صحيح البخاري:
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(5) عبد الله بن عمر - صحيح مسلم: كتاب الوقائع (باب أكثر أهل الجنة الفقراء) وأول أهل النار
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الثاني في الدعاء) رقم 2386

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الثاني في الدعاء) رقم 2386

(10) أنس بن مالك الشافي - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ رقم 1213
(11) أبو مالك الأشعري - سنن أبي داود: كتاب الأذكار (باب ما يقول إذا اصبت) رقم
4421 – (12) عبد الله بن عمر - سنن أبي داود: كتاب الأذكار (باب ما يقول إذا اصبت) رقم
4412 – (13) أنس بن مالك - المندبلك: المجلد الأول، كتاب: الدعاء، والتكرير، والتهليل،
والسبح

(14) أبو أمامة الباهلي - مجمع الطياري الكبير: باب الصد: صديق بن العجلان: فضل بن جبير
(15) عبد الرحمن بن أبي ظبي - مصنف ابن أبي شيبة: المجلد السادس، كتاب الدعاء (باب ما يسححب
(16) أبو الذهور الباني - سنن أبي داود: كتاب الأذكار (باب ما يقول عند النوم) رقم
4395 – (17) أبو الذهور الباني - المندبلك: المجلد الأول، كتاب: الدعاء، والتكرير، والتهليل،
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(19) عائشة - كنز العيان: المجلد الثامن، كتاب الصلاة من قسم الأفعال (ذيل التعهد) رقم 3247
(20) أبو هريرة - كنز العيان: المجلد الثاني، كتاب الأذكار من قسم الأقوال (الفصل السادس في جوامع الأدعية) رقم 3633
(1) عمر بن الخطاب - سنن الترمذي: أ رواب الطهارة (باب فيها يقال بعد الوضوء) رقم 500
(2) مركل: (1) عائشة - سنن النسائية: كتاب الاستعذابة (الاستدابة من ضيق القام يوم القيامة) رقم 5440 - (2) عائشة - صحيح مسلم: كتاب صلاة المسافرين وقصرا (باب الدعاء في صلاة الليل وقيامه) رقم 1289
(3) (1) عبد الله بن عباس - صحيح البخاري: كتاب الدعوات (باب الدعاء إذا انتهت بالليل) رقم 5841 - (2) عبد الله بن عباس - صحيح مسلم: كتاب صلاة المسافرين وقصرا (باب الدعاء في صلاة الليل وقيامه) رقم 1279
(6) (1) أبو حمزة - سنن الإمام أحمد: سنن المكيين (حديث أبي أسيد الساعدي رضي الله تعالى عنه) رقم 15477 - (2) الحج الأعظم: يوم الأحد، رقم 10
(7) (1) أبو هريرة - سنن ابن ماجه: كتاب المصاح وجماعات (باب الدعاء عند دخول المسجد) رقم 8765
(8) (1) أبو حمزة - صحيح مسلم: كتاب صلاة المسافرين وقصرا (باب ما يقول إذا دخل المسجد) رقم 1185
(2) (1) أبو أيوب الأنصاري - المستدرك للحاكم: المجلد الثالث، كتاب معرفة الصحابة رضي الله تعالى عنهم (ذكر مناقب أبي أيوب الأنصاري رضي الله تعالى عنه) رقم 5942/1540 - (2) أبو أمامة المبالي - مجمع الطبراني الكبير: باب الصاد (صحيح بن العجلان: مطرح بن زيد أبو المهلب عن عبد الله بن زهر) رقم 108
(9) أمل سلمة - مجمع الطبراني الكبير: ذكر أزواج رسول الله ﷺ (أم سلمة: صفية مونيام) سلمة عن سلمة) رقم 2971
(10) عبد الله بن مسعود - مجمع الطبراني الكبير: باب الظاء (عابد الله بن مسعود الهنفي) رقم 2986
(11) مصدق ابن أبي شيبة: المجلد السادس، كتاب الدعاء (الرجل يخف السلطة ما يدعو) رقم 110
(12) (1) علي بن طالب - سنن الترمذي: أ رواب الدعوات عن رسول الله ﷺ، رقم 3486
(13) مركل: عبد الله بن عباس وعبد الله بن جعفر - كنز العيان: المجلد الثاني، كتاب الأذكار من قسم الأقوال (الفصل السادس في جوامع الأدعية) رقم 3613, 3614
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(15) (1) عبد الله بن عمر - كنز العيان: المجلد الثاني، كتاب الأذكار من قسم الأقوال (الفصل السادس في جوامع الأدعية) رقم 3675 - (2) عبد الله بن عمر - مجمع الزوائد لمحافظة الهيشم: المجلد العاشر، كتاب الأدعية (باب الأدعية المأثوره عن رسول الله ﷺ التي دعاها وعلمتها) رقم 1741
(16) علي بن أبي طالب - سنن الترمذي: أ رواب الدعوات عن رسول الله ﷺ، رقم 3442
(17) مركل: (1) فقه بن مالك - كنز العيان: المجلد الثاني، كتاب الأذكار من قسم الأقوال (الفصل السادس في جوامع الأدعية) رقم 3767 - (2) أبو أمامة الباهلي - سنن الترمذي: أ رواب
الدعاوات عن رسول الله ﷺ، رقم 3443 (3) أبو هريرة - المستدرك للحاكم: المجلد الأول، كتاب: الدعاء، والتزكية، والتهليل، والتسليم، والذكر، رقم 151/1951 (4) عبد الله بن عمرو بن العاص - سنن السافعي: كتاب الاستعارة (الاستعارة من غلة الدين) رقم 5380 (5) أبو هريرة - سنن السافعي: كتاب الاستعارة (الاستعارة من الجوع) رقم 5732 (6) أبو مالك صحيح البخاري: كتاب الوقائع (باب في الحوض) رقم 4104 (7) زيد بن ثابت - صحيح مسلم: كتاب الجنة، وصفة نعيمها وأهلها (باب عرض مقعد البيت من الجنة أو النار على وثابات عذاب النار والجوع) رقم 5112 (8) عبد الله بن عمر - معجم الطبراني الكبير: باب الطاء (العقبة في عامر الجهني: علي بن رباح عن عقبة بن عامر) راجع رقم 3442

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(120) المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

(121) الله بن عمرو بن العاص - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

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(123) علي بن أبي طالب - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

(124) أبو هريرة - مجمع الزوائد للحافظ الهشمي: المجلد العاشر، كتاب الأدبية (باب الأذكار من قسم الأحوال (الفصل

(125) أبو هريرة - أبو سعيد الخدري - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

(126) الله بن عمر - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

(127) الله بن عمر - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

(128) الله بن عمر - كنز العالِم: المجلد الثاني، كتاب الأذكار من قسم الأحوال (الفصل

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(130) أحمد بن مالك - ابن السني: باب ما يقول إذا أصح، رقم 39

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(132) أبو بكر الصديق - سنن الترمذي: أبواب الدعاوات عن رسول الله ﷺ، رقم 3438

(133) الله بن عمر - كنز العالِم: المجلد الرابع، كتاب البيوع من قسم الأحوال (آداب مفرقة من الإقبال) رقم 9323
(134) أنّس بن مالك - صحيح البخاري: كتاب الجهاد والسير (باب البيعة في الحرب أن يفرؤوا) رقم 724

(135) أنّس بن مالك - سنن الترمذي: أبواب الزهد (باب ما جاء أنّ فقراء المهاجرين يدخلون
الجنة قبل أغلبهم) رقم 725

(136) عاشّة - سنن ابن ماجه: المجلد الثاني، كتاب الدعاء (باب الاستغفار) رقم 380

(137) (1) عبد الله بن عباس - سنن الترمذي: أبواب الدعوات عن رسول الله سلامه عليه رقم 334 (2) عبد الله بن عباس - مجمع الطبري الكبير: باب الطاء (أحاديث عبد الله بن عباس بن بدر
المطلوب بن هاشم بن عبد مناف: علي بن عبد الله عن أبي.) رقم 10/784

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(144) سنن ابن عبر - مجمع الزوارد للمحافظ الهشيمي: كتاب المعادر، كتاب الأدعية (باب
الأدعية المأخوذة عن رسول الله ﷺ التي دعا بها وعلمها) رقم 1760

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السادس) في جوامع الأدعية (رقم 3276 - (2) صحيح الرومي - كنز العمال: المجلد الثاني، كتاب
الأقوال (الإثبات من الفصل السادس) في جوامع الأدعية) رقم 374

(146) (1) عبد الله بن عمرو - صحيح مسلم: كتاب الذكر والدعاء والثناء والاستغفار (باب ما يقول
عند النوم وأخذ المضعم) رقم 4887

(147) (1) عبد الله بن عمرو - كنز العمال: المجلد الثاني، كتاب الأخذار من قسمة لأقوال (الفصل
السادس) في جوامع الأدعية رقم 3736

(148) أبو هريرة - كنز العمال: المجلد الثاني، كتاب الأخذار من قسمة لأقوال (الفصل السادس) في
جوامع الأدعية رقم 3786

(149) أبو هريرة - صحيح مسلم: كتاب البر والصلاة والأذان (باب من لعن الله النبي ﷺ أو سه أو
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