PRAYERS

Compiled by:
𝐇𝐀フリー𝐙 𝐌𝐮𝐳𝐚𝐟𝐟𝐚𝐫 𝐀𝐡𝐦𝐚𝐝

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

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

God taught prayers to \textit{Ādam\textsuperscript{as}}(Adam) and \textit{Yūnus\textsuperscript{as}}(Jonnah) which were accepted and became a means of their deliverance from affliction. It is impossible to think that the prayers taught to the Chief of the Prophets and the beloved of God should not carry impressive effectiveness. No other spiritual book has presented the
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prayers of all the Prophets with such magnificence and in a complete and preserved form in the manner that the Holy Qur’ân has. Another excellence is that the best examples of prayers for every need have been preserved in the Holy Qur’ân.

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

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

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

All the translations of the Promised Messiah’s quotes and revelations are taken from the Tadhkirah English version and Essence of Islâm by the permission of Maulâna Munîr-ud-Dîn Shams Additional Wakîlut-Taşnîf.

Wassalam
Hôtel Mu‘zaffar Aḥmad
14-10-2013
Translator’s Note

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

The English text of the Qur’ānic verses is from Ḥaḍrat Maulawī Shier ‘Alī’sas translation of the Holy Qur’ān. At places an attractive translation has been suggested by Ḥaḍrat Khalīfatul-Masīḥ IV. I have modernised the language by substituting Thee with You etc.

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

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

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

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

In need of your prayers,

Bushra Ishrat Sheikh
London

e-mail: bushrasheikh@yahoo.com
**System of Transliteration**

The name of Muḥammad⁴ᵃ, the Holy Prophet(pbuh) of Islām, has been followed by the symbol ᵣᵃ, which is an abbreviation for the salutation 'may peace and blessings of Allāh be upon him.' The names of other Prophets and Messengers are followed by the symbol ᵸˢ, an abbreviation for 'on whom be peace.' The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ᵦᵃ is used with the name of the Companions of the Holy Prophet Muḥammad⁴ᵃ and those of the Promised Messiah⁴ˢ. It stands for Radiyallāhu ‘anhu/‘anhā/‘anhum (May Allāh be pleased with him/with her/with them).

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

1. at the beginning of a word, pronounced as ʰ, ʰ, ʰ preceded by a very slight aspiration, like ʰ in the English word 'honour'.
2. th, pronounced like th in the English word 'thing'.
3. h, a guttural aspirate, stronger than h.
4. kh, pronounced like the Scotch ch in 'loch'.
5. dh, pronounced like the English th in 'that'.
6. ᵣ, strongly articulated s.
7. ᵤ, similar to the English th in 'this'.
8. ᵥ, strongly articulated palatal t.
9. ᶼ, strongly articulated z.
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‘, a strong guttural, the pronunciation of which must be learnt by the ear.

gh, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

q, a deep guttural k sound.

‘, a sort of catch in the voice.

Short vowels are represented by:

\(a\) for —— (like \(u\) in 'bud');

\(i\) for —— (like \(i\) in 'bid');

\(u\) for —— (like \(oo\) in 'wood');

Long vowels by:

\(\ddot{a}\) for —— or ŧ (like \(a\) in 'father');

\(\ddot{i}\) for —— or —— (like \(ee\) in 'deep');

\(\ddot{u}\) for —— (like \(oo\) in 'root');

Other:

\(ai\) for —— (like \(i\) in 'site');

\(au\) for —— (resembling \(ou\) in 'sound').

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

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

♦ In Arabic words like \(\varepsilon\) (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.
PRAYERS IN THE HOLY QUR’ĀN
1. A Perfect and Comprehensive Prayer

The Holy Prophet ﷺ proclaimed Sūrah Al-Fāṭiḥah as the foremost and the Best of the Holy Qur’ān.¹

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

In a tradition revealed to the Holy Prophet ﷺ Allāh Almighty said

“I have divided ʿsalāt between My servant and Myself. And My servant will certainly get whatsoever has been supplicated in this prayer.”³

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

2. Prayer for Affirmation of Faith and Attainment of Piety

This prayer is attributed in the Holy Qur’ān to that group of sincere and pious people especially from
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Christianity who recognized and accepted truth and prayed.

(Al-Mā‘idah 5: 84-85)

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

3. Prayer for Affirmation of Faith and its Acceptance

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

(Al-e-‘Imrān 3:54)

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

4. Ḥaḍrat Ibrāhīm (Abraham) Prayer to Offer Everything to his Lord

The righteous people have been advised in the Holy Qur’ān to follow the example of Ḥaḍrat Ibrāhīm (Abraham) and offer this prayer.

(Al-Mumtaţahinah 60:5)

Our Lord, in You do we put our trust, and to You do we turn repentant, and towards You is the final return.
5. Prayer for Attaining the Good in this World and Hereafter

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

Haḍrat Anas bin Mālikra relates the Holy Prophetṣa used to recite this prayer with great frequency.5

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

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

Haḍrat Mūsāas (Moses) prayed for his people in these words:

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

7. Prayer Against the Evil Insinuations of Satan

‘Amr bin Sa‘īdra relates that the Holy Prophetṣa taught his Companions some prayers to recite when retiring for the night. This prayer is one of them.6

My Lord, I seek refuge in You from the incitements of the satans, and I seek refuge in...
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You, My Lord, lest they come near me.

8. Prayer for Being Steadfast in Guidance

Haḍrat Umm-e-Ṣalamaṁ sa relates the Holy Prophetṣa used to often recite this prayer:

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

She narrates that she asked the Holy Prophetṣa, whether hearts can change? He replied that the following Qur’anic prayer should be recited and said that as there was a possibility of stumbling so this prayer should be recited frequently.7

َﻨَﺎﻻَ ﻟَﻨَﺎﻣِﻦْ ﻟَﺪُﻧْﻚَ رَ ﺗُﺰِغْ ﻗُﻠُﻮْ رَﺑّ (Al-e-‘Imrān 3:9)

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

9. Prayer for Steadfastness and Victory over the Disbelievers

From the Holy Qur’ān we learn that when Haḍrat Tālūṭ sa faced his enemy Jālūt, he prayed thus, and God gave him victory and his enemy was roundly defeated.

ْﻨَﺎﺻَ ﱪًْاوُ اﻧْﺼُﺮْﻧَﺎ (Al-Baqarah 2:251)

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

10. Prayers for Escaping Divine Chastisement, for His Forgiveness, Righteous End, Fulfilment of God’s
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Promise and Escaping the Humiliation of the Day of Resurrection

Haḍrat ‘Ā’ishahra relates when these verses were revealed the Holy Prophetra started salāt and he was crying. Haḍrat Bilālra asked him the reason for his weeping. He replied that these verses had been revealed to him and added that whosoever recites these verses and does not ponder over them was very unfortunate. The traditions also tell us that the Holy Prophetra used to recite these verses daily and at night time and told his followers that whosoever recites these verses of Āl-e-
‘Imrān at night will have the reward equal to worshipping all the night.8

(Āl-e-‘Imrān 3:192)
Our Lord, You have not created this, in vain, no, Holy are You; save us, then, from the punishment of the Fire.

(Āl-e-‘Imrān 3:194)
Our Lord, we have heard a Crier calling us unto faith, ‘Believe you in your Lord’, and we have believed. Our Lord, forgive us, therefore our sins and remove from us our evils, and in death join us with the righteous.

(Āl-e-‘Imrān 3:195)
Our Lord, give us what You have promised us through Your Messengers and disgrace us not on the Day of Resurrection. Surely, You break not Your promise.
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11. Comprehensive Prayer for Forgiveness of Sins, for Mercy and for Victory over the Enemy

This prayer comprises of the last two verses of Sūrah Al-Baqarah. Ḥaḍrat Abū Mas‘ūd⁹ relates that the Holy Prophet⁹ said reciting these two verses before retiring at night is more than enough. Moreover they are from among the treasure of Heavens which has not been given to any Prophet before the Holy Prophet⁹.⁹

Regarding these two verses the Holy Prophet⁹ emphasised that we must remember them and make our family remember them because these are based jointly on the ṣalāt, Qur’ān and supplication. (Only the supplication part of these verses is being printed here).¹⁰

(Al-Baqarah 2:286)

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

12. Next Verse

(Al-Baqarah 2:287)

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

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

زِيَّنا أَفْرِغْ عَلَيْنَا صَبْرًا وَكَفُّنَا مُسْلِمِينَ

(Al-A’râf 7:127)
Our Lord, pour forth upon us steadfastness and cause us to die resigned unto You.

14. Prayer for Forgiveness and for Escaping Wrath of God

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

زِيَّنا إِنّا أَمَنَّاكَ فَاغْفِرْ لَنَا دُلُوْيَتَا وَقَنِّعْنَا عَذَابَ الْخَيْرِ

(Al-e-’Imrân 3:17)
Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire.

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

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

زِيَّنا اغْفِرْ لَنَا دُلُوْيَتَا وَإِسْرَافْنَا فِي أَمَرَكَانَا وَقَنُّتَ أَحْمَادَكَنَا وَأَحْمَدَكَ عَلَى ذِيْإِفْرُقٍ الْكَفَرُينَ

(Al-e-’Imrân 3:148)
Our Lord, forgive us our errors and our excesses
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in our conduct, and make firm our steps and help us against the disbelieving people.

16. Prayer for Mercy and Forgiveness
When Ḥaḍrat ʿAlī ʿAbdullāh as (Adam) by mistake ate from the forbidden tree, God taught him some prayers and as a result turned to him with compassion.¹²

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

17. Prayer of Forgiveness in Asking Questions in Ignorance
When the son of Nūḥ as (Noah) was drowning in the flood, Nūḥ as (Noah) supplicated God for the safety of his son. God reprimanded him that as a result of his son’s misdeeds, the son was not amongst his people. Then Nūḥ as (Noah) implored God with the following humble prayer and became the recipient of God's mercy and blessings.

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

18. Prayer for Deliverance from Misfortune
Ḥaḍrat Saʿd bin Abī Waqqās ra relates that the Holy
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Prophet ﷺ said that whosoever recites this prayer, which Ḥaḍrat Yūnus ﷺ (Jonah) offered in the belly of the whale, his prayer will be accepted. It is in the traditions that there is a promise of ḥamādat al-tābi’īn (Thus do We deliver those who believe). Whosoever confesses his transgression will have his prayers accepted.13

لا إِلَهَ إِلَّا أَنَّكُ مُتَحِصلٌ إِلَيْكَ كُنْتَ مِنَ الْمُضْلِمِينَ-
(Al-Anbiyā’ 21:88)

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

19. Prayer for Attaining Strength whilst Confronting Evil

When the wife of ‘Azīz of Egypt conspired with her friends to incline Ḥaḍrat Yūsuf ﷺ (Joseph) towards evil he offered this humble prayer, acceptance of which is mentioned in the Holy Qur’ān. God saved Ḥaḍrat Yūsuf ﷺ (Joseph) from the evil designs of the women.

ٓرَبَّ الْمَلَكَ أَحْتَ إِلَيْهِ ﻣَنكَ نَذَّرُونِينِ إِلَيْهِ وَإِنَّكُمْ تَصَرُّفُونَ عِنْيٍ كَثِيرُونَ

(Yūsuf 12:34)

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

20. Prayer for Recovery from Disease

Ḥaḍrat Ayyūb ﷺ (Job) prayed for recovery from his grave illness. With the following words he begged mercy. This prayer was accepted and he was miraculously cured.

أَلِيَ مُسْتَلِمٌ ﺍﻟْمَوْزُ وَأَنَّكَ أَرْحَمْرُ الْمُسْتَلِمِينَ-
(Al-Anbiyā’ 21:84)

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

On receiving Divine sign Ḥaḍrat Mūsāas’s (Moses) went to Mount Ṭūr with seventy followers. An earthquake occurred and Ḥaḍrat Mūsāas (Moses) thought that this was a punishment for his people for associating partners with Allāh. He prayed in these words:

ُﻨَﺎ أَﻧْﺖَ وَارْ  ﻟَﻨَﺎ ﻓَﺎﻏْﻔِﺮْ  وَﻟِﺤَﻤْﻨَﺎ وَأَﻧْﺖَ ﻓَﺎﻏْﻔِﺮْ ﻟَﻨَـﯿِّْ (Al-A’rāf 7:156)

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

22. Confessing Unintentional Transgression and Seeking Forgiveness

While trying to stop a fight a person was accidentally killed by Ḥaḍrat Mūsāas’s (Moses) blow. He prayed in the following words and God forgave him.

ِّﻞِّ  ﻓَﺎﻏْﻔِﺮْ  ﻧَﻔْﺴِﻲْ  ﻟِّ  ﺮَبّ (Al-Qasas 28:17)

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

23. Prayers for Forgiveness and Mercy

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

ِّﻦِّ  ﻟِّ  ﻛَﻮْ  ﻟَﻨَـﯿِّْ  وَإِذْ  وَأَﻧْﺘَ ﻓَﺎﻏْﻔِﺮْ ﻟِّ  (Al-A’rāf 7:150)

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

On the same occasion Mūsāras (Moses) prayed for forgiveness for his brother and himself.

(Al-A'raf 7:152)

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

25. Prayer for Seeking Forgiveness for People gone Astray

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

(Al-Mā’idah 5:119)

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

26. Prayer for Safety from Divine Wrath

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

(Al-Furqān 25:66)
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Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

27. Prayer for Attaining Forgiveness and Removal of Rancour

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

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

\textit{ِإِنَّا عَمِيرُنا وَإِنَّا نَذِّرُهُمْ وَإِنَّا نَغْفِرُ سَبِيلَهُمْ بِالإِيمَانِ وَلَا تَجْهَلُ فِي قَلْبِكُمْ أَنَّهُ مِنَ الرَّحْمَٰنِ الرَّحِيمِ}  

\textit{(Al-Ḥashr 59:11)}

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

Ḥaḍrat Abū-Bakr Anda requested the Holy Prophet Anda for a prayer to recite during ʂalāt. The prayer which was taught to him contains special supplications for mercy and forgiveness.16

(Al-Mu‘min 23:119)
My Lord, forgive and have mercy, and You are the Best of those who show mercy.

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

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

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

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

\[\text{Ali} = \text{B. and A.}
\]
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(Al-Mu’min 40:8-10)

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

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

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

(At-Tahrīm 66:12)

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

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

Having seen heaven, Aṣḥāb-e-A’rāf (perfect believers) will spontaneously start to recite this verse on seeing the
people of Fire.

Our Lord, put us not with the unjust people.

32. Prayer for Safety from Tyrannical People

Hadrat Mūsā (Moses) advised a small company of believing young men from among his people.’ You have believed in Allāh, so put your trust in Him.’ These young men prayed in response.

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

33. Prayer for Migration and Escaping Cruel People

Hadrat ‘Abdullāh bin ‘Abbās (whose mother, Umm-e-Faḍl, believed in Islām in the early period) used to relate that, when the Holy Prophet migrated from Makkah, he and his mother were amongst the weak women and children who were mentioned in the Holy Qur’ān. that they used to pray for the success of the migration.

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

Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself and make for us from Yourself some helper.
34. Prayer for Safety from Being Unjust in Times of Strength

The Holy Prophet ﷺ instructed his followers to treat the vanquished people with kindness.

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

35. Prayer for Increase of Knowledge

The Holy Prophet ﷺ was taught the following prayer so that his decisions be Divinely guided.

(Al-Mu’min 23: 94-95)

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

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

(My Lord, open up for me my heart. And ease for me my task. And untie the knot of my tongue, That they may understand my speech.)
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37. Prayer for Spiritual Progress and Forgiveness

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

(At-Tahrīm 66:9)

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

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

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

(Yūsuf 12:102)

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

39. Humble Prayer for Receiving Goodness

Ḥaḍrat Anas bin Mālik relates that the Holy Prophet said Ḥaḍrat Mūsā(Moses) was so hungry, he became desperate even for a piece of a date. God not only provided food and shelter for him in a foreign land
but also arranged a home and a wife for him.\(^\text{22}\)

(Al-Qaṣṣās 28:25)

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

**40. Prayer for Sustenance and Peace**

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

(Al-Baqarah 2:127)

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

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

The prayer Ḥaḍrat *Ibrāhīm\(^\text{as}\)* (Abraham) offered for the spiritual and worldly advancement of his progeny was:

(Ibrāhīm 14:38)

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

ربِّ اجعل هذى البلدان مغداً واجلسيُهُ وَبِني أَرْبَى لِلدِّينِ الأَضْحَامِ

(Ibrāhīm 14:36)

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

43. Prayer of the Apostles of Jesus Christ

Haḍrat ‘Īsā (Jesus) prayed on the insistence of his apostles for sustenance from Heaven. God replied, ‘Surely I will send it down to you, but whosoever of you disbelieves afterwards, I will surely punish them wherewith I will not punish any other of the people’.

أَنْتَ رَبُّنَا أُنزِلْ عَلَيْنَا مَالِيْدَةً فَمِنَ السَّمَاءِ تَكُورُ كَثَّانِداً لَا تَكُونُ وَاجْنِيْنَ وَبِبَيْنِّيْنَ وَارْزُقُنَا وَاتَّخِذِيْنَ حُيْرَاتُ الْزَّرَقَةِ

(Al-Mā’idah 5:115)

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

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

The Holy Prophetṣa advised Haḍrat Mu‘ādh ra to recite these two verses for deliverance from debt. He said that if a believer in distress recites these verses, God would rid him of the burden of debt and misery. Muqāṭil ra bin Ḥayyān said that the Holy Prophetṣa was taught this prayer for victory over Persia and Rome.24

آللْهُ مِهِدَيْنَ السَّمَاءَ تُثْوَّبَيْنَ الْخَبَرَاتِ ۚ وَتُرْقُبُ مِنْ كَبَأَةٍ وَتُرْقُبُ مِنْ كَبَأَةٍ يَنْبِئُكَ النَّهَارُ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرُ

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

45. Prayer for Just Decision and Victory

Haḍrat ‘Abdullāh bin ‘Abbāsra relates that Haḍrat Shu‘aibra (Jethro) despaired of his people's non-belief. He prayed to God for arbitration. As a result of this prayer his people were completely destroyed by an earthquake.25

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

46. Cry for Help on being Overwhelmed

When the denial of Haḍrat Nūḥas’s (Noah) people reached an extreme, they called him a liar and a madman. In vexation, Ḥaḍrat Nūḥas (Noah) prayed to God.

I am overcome, so come Thou to my help.
47. Prayer for Arbitration

Haḍrat Nūḥas (Noah) was distressed by his people. He prayed to God for a decisive sign. He prayed for his safety and the safety of his followers. God accepted his prayer and saved him and his followers in an Ark and destroyed the disbelievers.

ربِّ إِرَّتْ قَوْمِي كَذَٰلِكَ نَذَّرُ فَاقْفَتْ بَيْنِي وَبَيْنِهِمْ فَنَجَّيْتُ وَمَنْ فَعَلَ مِنَ الْمُؤْمِنِينَ

(Ash-Shu'ar' 26:118-119)

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

48. Prayer regarding Disbelievers and Atheists

Haḍrat Nūḥas (Noah) ultimately prayed against his people when God revealed to him, ‘None of your people will believe except those who have already believed’.

َرَبِّ لا تَنْذِرْ عَلَى الْأَرْضِ مِنَ الْكَفُّارِ دُنْيَا إِنْذَ كَذَٰلِكَ نَذَّرْهُمْ

(Nūh 71:27-28)

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

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

After praying for Divine decree against non-believers, Haḍrat Nūḥas (Noah) prayed for the believers.

َرَبِّ اغْفِرْ لِي وَلِوَلَدِي وَلَمَّن ذَلَّ بَيْنِي وَبَيْنَ مَنْ ثَلَاثَ مُؤْمِنٍ وَمِنَ الْمُؤْمِنِينَ

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

50. Prayer for the Guidance of Mankind

At the time of building the Ka'bah, the House of God, Ḥaḍrat ʿIbrahīm ʿas (Abraham) offered a grand prayer for the guidance of mankind. A prayer about which the Holy Prophet ʿsa said that he was the product of his father ʿIbrahīm ʿas ʿs prayer.26

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

51. Prayer for Victory over Enemies

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

Our Lord, you have bestowed upon Pharaoh and his chiefs ornaments and wealth in this life. Our Lord, it results only in their leading people astray
52. Prayer for Victory over Mischief Makers

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

ِ رَبِّ اﻟْﻘَوْمِ ﺍﳌُﻔْسِﺪِﻳْنَ

(Al-'Ankabūt 29:31)
Help me, my Lord, against the wicked people.

53. Prayer for Escaping the Evil Influences of Wicked People

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

ِ رَبِّ ﺍﻟْﻌَيراَ ﻭَأَهْﻠِيْ ﻣَكاَ ﺇِـمَـلَوْرُرَ

(Ash-Shu‘ār’ 26:170)
My Lord, save me and my family from what they do.

54. Requesting Divine Signs against Disobedient People

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

ِ رَبُّ إِنِّيَ ﻻ أَمُدُّ إِلَّا ﻣَكاَ ﻓَأَفْرَوْرُ بِنِئَا وَبِنِئَا ﺍﳌَوْرِرَ

from Your path. Our Lord, obliterate their riches and be severe on their hearts, because it seems they would not believe until they see a grievous punishment.
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My Lord, I have power over none but myself and my brother; therefore, make You a distinction between us and the rebellious people.

55. Thanksgiving by Ḥaḍrat Mūsāas(Moses) and a Prayer for Release from Cruel People

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

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

56. Prayer for Just Decisions

Ḥaḍrat Qatādahra relates that whenever the Holy Prophetsa faced a battle, he offered in particular this prayer.

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

57. Prayer for God’s Mercy and Ease in Affairs

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

(Al-Kahf 18:11)
Our Lord, bestow on us mercy from Yourself, and provide for us right guidance in our affair.

58. Prayer for Virtuous Children
Haḍrat Ibrāhīm as (Abraham) prayed for virtuous children who could continue his mission. God gave him glad tidings of a forebearing son.

रब्‌ हःबत लेि मनु दलिकरिैन

(Aṣ-Ṣaffāt 37:101)
My Lord, grant me a righteous son.

59. Prayer for Obedient and Worshipping Children
Haḍrat Ibrāhīm as (Abraham) offered this prayer while re-building the Ka‘bah with Haḍrat Ismā‘īl as (Ishmael).

रःकः वासुलः दि दलिकरितः लः ऑ मृः कोकल्लितः आः वॉः दलिकरितः आः लः ऑ ऑः
मासिकः दःसीबः दःकः आः लः ऑ ऑः आः चोः चोः चोः चोः चोः चोः

(Al-Baqarah 2:129)
Our Lord, make us submissive to You and make of our offspring a people submissive to You. And show us our ways of worship, and turn to us with mercy; for You are Oft-Returning with compassion and are Merciful.

60. Prayer for Steadfastness in Worship for Oneself, One’s Children and Forgiveness for Parents and Believers
Haḍrat Ibne Juraij ra used to say that the followers of Haḍrat Ibrāhīm as (Abraham) were always steadfast in worshipping God. ‘Allāmah Sha‘bī ra said that the prayer which Haḍrat Nūḥ as (Noah) and Haḍrat Ibrāhīm as (Abraham) offered for the forgiveness of believing men and believing women, gave me so much pleasure that even the wealth of the whole world would not have been equal to it.28
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ربِّ اجعلني مُطيعًا الصلاة ومن ذَرِّيَّتي رَبَّكَ وَتَقبل دُعاَةُ رَبِّي الحَيَّ
ولواليُّتي وَلَدَوُومَيْنِ يَومَ يَقُومُ الحَسَابُ

(Ibrāhīm 14:41-42)

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

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

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

ربِّ اجعلني مُطيعًا وَلَدَوُومَيْنِ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ وَاجْعَلْيَ بِإِنْتِيَارٍ

(Ash-Shu’ar’ 26:84-86)

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

62. Prayer for Extraordinary Strength and Sovereignty

This prayer of Ḥaḍrat SulaimānNarrated (Solomon) was accepted and the big rebellious people became obedient to him. Ḥaḍrat Salmah bin Al-AkwaNarrated said that whenever the Holy ProphetNarrated prayed, he mentioned God's attribute
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‘Wahhāb’. For example he would say, ُاَِّ ﻷ ُاَِّ ﻷَْ اََِّ ﺳُﺒۡﺤَﺎنَ رَﰉَِّ
Holy is my Lord the Most High, the ‘Bestower.’

َﺎبُ ﻟِوَﻫَٰ ب أَنْ ُاَِّ وَﻫَﺐْ  ﱄِْ  اﻏْﻔِﺮْ  رَبّ ﻣُﻠْ ﻣُﺒَﻐِﻲْ ﻻّ ﻷَِﺣَﺪٍ  ﻳَ َﻚَ  ﺑَﻌْﺪِي أَﻧْﺖَ  إِﻧّ
‘O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely, You are so Generous.’

63. Prayer of Thanks for Righteous Actions and Pious Children

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

َذِ ذِ أَنْ ُاَِّ أَوْزِ ﱄِْ  وَأَﻧْ  اﻟّ ﻷَِﺣَﺪٍ  ﻳَ َﻚَ  ﺑَﻌْﺪِي أَﻧْﺖَ  إِﻧّ
‘My Lord, grant me power that I may be grateful for Your favour which You have bestowed upon me and upon my parents, and that I may do such good works as may please You. And make my seed righteous for me. I do turn to You; and truly, I am of those who submit to You.’

64. Prayer of Thanks and for Piety

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

َذِ ذِ أَنْ ُاَِّ أَوْزِ ﱄِْ  وَأَﻧْ  اﻟّ ﻷَِﺣَﺪٍ  ﻳَ َﻚَ  ﺑَﻌْﺪِي أَﻧْﺖَ  إِﻧّ
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An-Naml 27:20

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

65. Prayer for Chaste Progeny

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

Al-e-‘Imrān 3:39

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

66. Prayer for Children in Old Age

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

Maryam 19:5-7

My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my
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prayer to You. And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Yourself, that he may be heir to me and to the House of Ya‘qub (Jacob). And make him, my Lord, well-pleasing to You.

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

God says that when Ḥadrat Zakariyyah (Zachariah) prayed, “We accepted his prayers”. His wife recovered and Yahyā (John) was bestowed upon him.

ِرِﺛِﲔَْ اﻟْﻮٰ  ﺧَﲑُْ أَﻧْﺖَ وّ ﻓَﺮْدًا ﺗَﺬَرْﱐِْ  ﻻَ  رَبّ

(Al-Anbiyā’ 21: 90)

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

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

Whilst mentioning the characteristics of the servants of God, the Holy Prophet (sa) told us that they used to say the following prayers:

وَأَلْدِينَ يُقَوْلُونَ رَبّنَا ﺗَحْبَبْنَا ﻣِنْ أَزْوَاجِنَا وَذرُوْيَتِنَا ﻗُرْءَةً أُمِّيٰ

وَأَخْجِمْنَا لِمُكَذَّبِينَ إِيَّاكَ

(Al-Furqān 25:75)

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

69. Prayer for Remembering Parent’s Kindness and a Prayer of Mercy for them

The Holy Prophet (sa) was taught this prayer for his parents and the parents of his followers. Holy Prophet (sa) used to say that the son could never repay his parents' favours unless he frees his enslaved father.32
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(Banî Isrâ’il 17:25)
My Lord, have mercy on them even as they nourished me in my childhood.

70. Prayer on Boarding a Boat
At the time of the flood, Ḥadrat Nūḥás (Noah) prayed according to God’s instructions and his Ark anchored at Mount Jūdî. The Holy Prophetṣa used to say that this prayer would safeguard his followers boat from sinking.33

(Hûd 11:42)
In the name of Allâh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.

71. Another Prayer on Boarding a Boat
God instructed Ḥaḍrat Nūḥás (Noah) to say:

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

(Al-Mu’mînûn 23:29)
Then this prayer should be recited which Ḥaḍrat ‘Alîṣa also used to say upon entering a mosque.34

(Al-Mu’mînûn 23:30)
My Lord, cause me to land a blessed landing, for You are the Best of those who bring men to land.

72. Prayer of Riding a Mount
The Holy Prophetṣa used to say these words three times and offer this prayer on riding a mount:
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(Az-Zukhruf 43:14-15)

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

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

The Holy Prophet sa said that a lost or missing thing can be found by reciting these verses of the Holy Qur'ān:

(Al-e-Imrān 3:10)

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

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

Haḍrat ʻAbdullāh bin ʻAbbāsa relates that these verses were revealed near the time of migration. For a good beginning and end this prayer is tried and tested.

(Banī Isrā‘īl 17:81)

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

**75. Prayer for Appreciation of Deeds**

The Holy Prophet sa said that whosoever will recite this prayer after ṣalāt or on leaving a meeting; God will weigh his actions with good measure and grant extra
76. Prayer of Peace for Godly People

The Holy Prophet ﷺ was taught this prayer of peace for the holy people:

أَنْحَذِرْ يَدَّ وَسَلَامٌ عَلَى يَبَاوِعُ وَالْمُؤْمِنِينَ وَالْعَزِيزِ

(An-Naml 27:60)

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

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

When Ḥaḍrat Mūsāṣ (Moses) could not bear the manifestation of God and he became unconscious. On recovering he offered this supplication.

سَمْعِكَ تَسَسِّبُ إِنِّيُكَ وَإِنَّمَا أَوْلُ الْمُؤْمِنِينَ

(Al-A’rāf 7:144)

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

78. Prayer for God’s Protection

When Ḥaḍrat Ibrāhīmṣ (Abraham) was thrown into the fire, he offered this prayer.

خَسَبُنَا اللَّهَ وَنَعْمَانَا الْوَكِيلِ

(Āl-e-‘Imrān 3:174)

Sufficient for us is Allah, and an excellent Guardian is He.
79. Prayer for God’s Arbitration

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

“.Repositories of Gabriel, Michael and Isra’fil.”

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

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

God delivered Ḥaḍrat Nūḥ as’s (Noah) Ark from the flood.

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

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

The learned believers prostrated themselves on hearing the revealed verses.

Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.
82. Prayer Recited at Dawn and Dusk for Recompense of Failings

Hadrat ‘Abdullah bin ‘Abbâs[r] relates that the Holy Prophet[sa] said: “If a person recites these verses at dawn he would recompensate his day's failings in advance and if he recites them at dusk, his sins during the night will be atoned”. 40

(Al-Rūm 30:18-20)
So glorify Allâh when you enter the evening and when you enter the morning. And to Him belongs all praise in the heavens and the earth. And glorify Him in the afternoon and when you enter upon the time of the decline of the sun. He brings forth the living from the dead and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.

83. Prayer at Times of Adversity

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

Hadrat Ḥusain bin ‘Alī[r] relates that if a believer recites “Innâ lillâhi wa innâ ilaihi Râjiʿun” God grants him reward equal to his adversity. 41

Lost things are found by the blessings of this prayer.

(Al-Baqarah 2:157)
PRAYERS

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

84. Prayer for Dedicating Children and Making Vows

Ḥaḍrat Maryam’s (Mary) mother offered this prayer before giving birth to her child. This prayer was accepted and she was granted a daughter like Ḥaḍrat Maryam (Mary).

ِرَبّ اِذِيَ تَدْرَكَ لَكَ مَا فِي بَطْنِي مَحْرُورًا فَقَطْنِي وَأَنْتَ أَنْتُ السَّمِيعُ الْعَلِيمُ

(Āt-e-'Imrān 3:36)
My Lord, I vowed to You what is in my womb to be dedicated to Your service. So do accept it of me, verily, You alone are All-Hearing, All-Knowing.

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

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

ْأَنْتَ عَزِيزٌ ﺣَمْرَاءٌ وَأَنْتَ خَيْرُ الْمُرْحِمِينَ

(Al-Mu‘minūn23:110)
Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for You are the Best of those who show mercy.

86. Prayers for Deliverance from Grief and Sorrow

Ḥaḍrat Abū Dardā’ relates that whosoever repeats this prayer seven times at dawn and dusk, God will deliver him from grief and sorrows of this world and the world hereafter.
87. **Prayers for Seeking Allāh’s Shelter and Safety from every type of Evil**

Haḍrat ‘Abdullāh’s relates that the Holy Prophet said, 'Repeat the last three Sūrahs of the Holy Qur’ān. There is nothing like these for bestowal of refuge.'

Haḍrat ‘A’ishah relates that whenever the Holy Prophet fell ill, he would recite the last two Sūrahs of the Holy Qur’ān and blow on himself. When his last illness became severe, she recited these last three Sūrahs, blew on her hands and rubbed on his body.

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88. **Sūrah Ikhlāṣ**

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

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

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89. **Sūrah Al-Falaq**

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

90. Sūrah An-Nās

بِسْمِ اللّهِ الرَّحْمَٰنِ الرَّحِيمِ
قُلِ اِنْعَضَأْتُ الْيَدَينِ إِلَىِّ الْمَسْجِدِ عَلَى الْأُمُورِ وَالْعَامَّاتِ
التَّكَلُّصُ الْفَضِّيِّ يُوَسَّعُ فِي صُدُورِ الْأَنْثَى مِنَ الحُجُوتِ والْأَنْسَى
(Al-Nās 114:1-7)

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

91. A Beautiful Prayer for Acceptance of Prayers

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

ۚۚا۟نَآۛذُرُ اَنْتَ السَّمِیْةَ الْعَلِیۡمِیۡرُۚ
(Al-Baqarah 2:128)
Our Lord, accept this from us; for You are All-Hearing, All-Knowing.

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PART I
ROUTINE PRAYERS OF THE HOLY PROPHETSA
**PRAYERS**

*Prayer for Blessings in Intentions and Actions*

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

\[َ ﺧِﺮْﱃِْ ﻪُﻢّ \]

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

*Prayer for Attaining Love of God*

‘Abdullāh bin Yazīd Al-Anṣāri(ra relates the Holy Prophet(sa offered this prayer for attaining love of God along with his other prayers:

\[َﮏَِْ ﺣُﺒّ ﱃِّْ ﻣَﻦْ ﻧَﻔْءِ ﮏَ اَﺣِﺐّ ﺣُﺒّ ﰱَ اِﱃَّ ﻣِﻦَ اﳌَْﺂﺣُﺒّ ﵀َ ﻧَﻔْ \]

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

*Ḥaḍrat Dāwūd(as)'s(David) Prayer*

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

\[َ اَﻟﻠّ \]

O Allāh, I beg You for Your love and the love of one who loves You and such conduct as should lead me to Your love. O Allāh, make Your love
dearer to me than my soul and my family and my wealth and dearer than cold water.

**Prayer for going to the Lavatory**

Ḥaḍrat Anas\(^{ra}\) relates that when the Holy Prophet\(^{sa}\) used to go to the lavatory, he recited this prayer:

\[
\text{أَلْهَمُّ إِلَيْيَ أَعْوَّدُكَ مَنْ أَكَثَّرُ وَ أَكَثَّرُ}
\]

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

**Prayer on coming out of the Lavatory**

Ḥaḍrat ‘Ā’ishah\(^{ra}\) relates that the Holy Prophet\(^{sa}\) used to recite this prayer when coming out of the lavatory:

\[
\text{غُفۡرَانَﮏَ۔}
\]

I seek Your forgiveness.

Ḥaḍrat Abū Dharr Ghifārī\(^{ra}\) relates that when the Holy Prophet\(^{sa}\) used to come out of the lavatory, he recited these words:

\[
\text{اَحْمَدَ بِيَدَنَا دَخَّبَ عَلَى الَّذِى وَعَافَٰقِيْنِ}
\]

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

**Prayer for Ablution**

Ḥaḍrat ‘Umar Ibne Khaṭṭāb\(^{ra}\) relates the Holy Prophet\(^{sa}\) used to recite these words after performing ablution. He said that the doors of the heaven are opened for one who recites these words:

\[
\text{اَشْهَدُ أَنَّ لا إِلَهَ إِلَّا اَللَّهُ وَحْدَهُ لا شَرِيعَةَ كَسَٰلِفِهِ وَ أَسْهَدُ أَنَّ مَحْمَدًا}
\]

I bear witness that there is none worthy of worship except Allāh. He is One and has no
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partners. And I bear witness that Muḥammadṣa is His servant and His Messenger. Oh Allāh, make me one of those who repent and make me one those who purify themselves.

Prayer at the Time of Adhān

Ḥaḍrat Abū Sa‘īd Khudrīra relates the Holy Prophetṣa said, “Whenever one hears the Adhān, he should repeat the words of the Mu‘adhdhin. Ḥaḍrat ‘Umarr relates that whoever repeats the words of Adhān with sincerity of heart and at the words َﻠٰﻮَ اﻟﺼّ_َّ (Come to ṣalāt come to prosperity) says َﻻَ حَوْلَ وَ ﻻَ ﻗُﻮّةَ إِﻻَ إِنَّ ﻟِﻠّٰﻪّ (No one has the power or authority except Allāh). Allāh will bestow paradise upon him.

Prayer after Adhān

Ḥaḍrat Jābir bin ‘Abdullāhra relates that the Holy Prophetṣa said, whoever listens to the Adhān and prays in this way will deserve my intercession on the day of judgement.

الْهَـٰمِرِ رَبَّ هَذِهِ الدُّعَوَةِ التَّأَقُّمَةُ وَالْصَّلَاةُ الْقَائِمَةُ مُحْمَدًاَّ
الْوَسُيلةُ وَالْقَلِيسَةُ وَأَبْعَدْهُ مَقِامًا مِّنْهَا مُحْمَدًاَّ الَّذِي وَعَدْتَ إِلَّهَ
َّ لاَ ﻣُنَظِّرِ ﺎِﻟْيَوْمَ (`O Lord of this perfect call and of the prayer about to be observed, make Muḥammadṣa an intermediary. Grant him excellence and a lofty station. Establish him on "Maqām-e-Mahmūd" (a praiseworthy station), which You have promised him. You never break Your Promise.

Prayer when Leaving the House for Ṣalāt

Ḥaḍrat Abū Sa‘īd Khudrīra relates I heard the Holy Prophetṣa say if a person recites this prayer
when leaving his house for salāt, God appoints seventy thousand angels to seek forgiveness for him and favours him with His special attention during salāt.

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

Prayer for Going to the Mosque.
Ḥaḍrat Ḥadrat ‘Abdullāh bin Ḥadrat ‘Amr bin Al-‘Āṣ, daughter of the Holy Prophet, used to recite this prayer on entering the mosque. The traditions describe that if this prayer is recited, Satan says, “This person is safe from me for today”.

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

Prayers on Entering and Leaving the Mosque
Ḥaḍrat Fāṭimah, daughter of the Holy Prophet
relates that he used to say this prayer on entering the mosque

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

On leaving the mosque he used to say:

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

**Prayers for Starting Ṣalāt**

Ḥaḍrat ʿAlīra relates when the Holy Prophetsa started ṣalāt he used to say these words after *Takbir*:

Believing in one God, I have turned my attention towards the Being who has created the Heavens and the Earth. I am not one of those who associate partners with Him. Undoubtedly my
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ṣalāt, my worship, my life and my death are for
Allāh, the Lord of the Universe. He has no partner.
I am commanded to do this and I am from among
the Muslims.

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

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

Hādhrat Abū Sa‘īd Khudrīra relates that the Holy
Prophetṣa used to recite this before Sūrah Al-ṣa‘īd

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

Abū Hurairahra asked the Holy Prophetṣa "Why do
you remain silent between Takbīr and the recitation of
Sūrah Al-ṣa‘īd? What do you recite during this time”?
In reply the Holy Prophetṣa told him of this prayer:

Almighty, forgive me and guide me to the
right path, for You are the most merciful and
most forgiving.
O Allāh, place the same distance between my sins and me as you have created between the East and the West. O Allāh, purify me of my sins as a dirty white cloth is washed of soil. O Allāh, wash away my sins with water, snow and hail.

**Prayers of Rukū’**

Hadrat Ḥudhaifahra relates that the Holy Prophet(sa) used to say:

> سَمِحْ لِيْ ٱلْعَظِيمِ

Holy is my Lord, the Most High.

Hadrat ‘Ā’ishahra relates that the Holy Prophet(sa) used to recite this in rukū’ and sajdah:

> ﴿سُبِّحْ رَبِّي ٱلْعَظِيمِ \*َوَ ٱلْغُلْطَانِيّ ﻓُلُوسُ رَبِّي ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَىَ \*َوَ ٱلْإِلَٰهِ ِّمَعَ ٍضَرْعُوبُ ٱلْٰلَّٰهِ َوَٱلْخَزَانِ \*َوَ ٱلْمَلَائِكَةَ َوَٱلْأَرْضِ ﻓِىَّ آبَأَيِّ اَسْمَيْاَ ﴿

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

Hadrat ‘Ā’ishahra relates that the Holy Prophet(sa) used to recite this in rukū’ and sajdah:

> سَبِّحَاتُ اللَّهِ رَزِيَّةٌ وَسُبُحَاتُ اللَّهِ ٱلْحَيْرِيَّةٌ

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

Hadrat ‘Auf bin Mālikra heard the Holy Prophet(sa) say this in rukū’:

> سَمِحْ لِيْ ٱلْعَظِيمِ

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

Hadrat ‘Alīra and Jābir bin ‘Abdullāhra relate the Holy Prophet(sa) used to recite this prayer during rukū’.
O Allāh, I have bowed for Your sake and have believed in You. I am obedient to You and trust in You. You are my Sustainer. My ears, eyes, flesh, blood, bones, nerves and my mind are bowing in submission to the One Who sustains all the Universe.

Prayers during Qiyām after Rukūʿ

Ḥaḍrat Abū Saʿīd Khudrī ra narrates when the Holy Prophet sa raised himself from rukūʿ he used to say the following prayer:

أَلْلَهُمَّ رَبِّي حَمَلَتَ لَدَى الْحَمَدَ وَلَدَيْنَاء الْأَعْرَبَ وَلَدَيْنَاء هَاجَنَطَ

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

Ḥaḍrat Abū Hurairah ra relates that when the Holy Prophet sa used to stand up after rukūʿ to say: (Allāh hears him who praises Him). Then he offered this prayer: (O our Allāh all praise belongs to You).
PRAYERS

Ḥadrat Rifā‘ah bint Raḥīm Zarqū‘ī relates that one day we offered our ṣalāt behind the Holy Prophetṣa. When he raised his head from rukū‘ and said: "Ṣallāhu ʿalāika wa sallam" (Allāh hears him who praises Him). One person said, "Inna nafaṣatikum li-hamīdah nakhiṣqinā fa-yarzahū." (O Lord all kinds of praise is for You. Such immense praise which is pure and bountiful and contains great blessings). After ṣalāt the Holy Prophetṣa said that he saw more than thirty angels rushing to record these words first.68

Prayers during Prostration

Ḥadrat Ḥudhāifahra relates that the Holy Prophetṣa used to say: "Allāhummā yarrakṣa waṣuq yāsalām." (Holy is my Lord, the Most High).69

Ḥadrat ‘Ā’ishahra relates that one night when it was her turn for the Holy Prophetṣa’s stay, she found him missing from the bed. She became worried and started to search for him in the dark. She found him in prostration reciting the following prayer:

"Allāhummā ἡμᾶς ἁμαρτᾶν ἐστὶν καὶ ἡμᾶς ἁλκηθῆν ἐστὶν..."70

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

Ḥadrat Abū Hurairahra relates that the Holy Prophetṣa used to recite this prayer in his prostrations:

"Allāhummā ἡμᾶς ἁμαρτᾶν ἐστὶν καὶ ἡμᾶς ἁλκηθῆν ἐστὶν..."71

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

Ḥadrat ‘Alīra relates that the Holy Prophetṣa used to offer this prayer while prostrating in Tahajjud prayer:

"Allāhummā ʿālihim maṣṣūkhum ἡμᾶς ἁλκηθῆν ἐστὶν..."72

O Allāh, forgive all my sins, both major and minor, past and future and hidden and manifest.
O Allāh, I prostrate for You. I have faith in You and submit to You. O my Lord, You are my Sustainer. My face is bowing before its Creator, who brought it into existence, gave it countenance and gave it eyes and ears. Beneficent is the Being who is the Best Creator.

Hādhrat ‘Ā’ishahra relates that one night she found the Holy Prophetra missing and searching for him she went to the mosque. He was prostrate with his feet digging into the ground and he was praying:

َ اِﺳْـِّـِّـُِّهُمّٰ ﻓِ ْـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~
"Peace be upon Allāh". The Holy Prophet ᵁ said, "God is Peace Himself, meaning that He is the fountain of all peace. When in Qa‘dah you should say this":

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

**Durūd Sharīf**

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

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

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

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

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

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

As per the narration of Ḥaḍrat ‘Ā’ishahra and Ḥaḍrat Abū Hurairahra, during *ṣalāt*, after *Tashahhud*, the Holy Prophet’sa used to say this prayer:

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

**Another Comprehensive Prayer**

Ḥaḍrat ‘Abdullâh bin Mas‘ūd’ra relates that the Holy Prophet’sa taught him this prayer for recitation after *Tashahhud*:
Guide our hearts towards goodness O Allâh, and establish reconciliation amongst us. Show us the path to peace. Deliver us from darkness and guide us to the light. Save us from evil deeds and mischief whether these are manifest or hidden.

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

Prayers for Tahajjud Prayer

Haḍrat ‘Â’ishahra relates that when the Holy Prophetṣa used to wake up during the night, he used to recite this prayer:

There is none worthy of worship except You. Holy are You O Allâh, I seek Your forgiveness for my sins and beg for Your Mercy. O Allâh, increase my knowledge and do not let my heart become perverse after You have guided it. You
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Yourself bestow Mercy upon me. Surely You are the Greatest Giver.

Haḍrat ʿAbdullāh bin ʿAbbās ra narrates that when the Holy Prophet sa used to stand for Tahajjud prayer he used to say:

O Allāh, all praise belongs to You. You are the Sustainer of heaven and earth and whatever is in them. All praise belongs to You. You are the Sovereign of the heavens and earth and whatever is in them. All praise belongs to You. You are the light of heaven and earth and whatever is in them. All praise belongs to You. You are the Truth, Your promise is true, returning to You is true and Your word is true. Heaven and Hell are true. All the Prophets are true and Muḥammad sa is the rightly guided one and the day of Judgement is true. O Allāh, I have taken on Your obedience, trust in You, believe in You, and incline towards You. With Your help I pit myself against the enemy. I have come to You for judgement in my case, so
forgive all my past and future sins, the secret and the obvious ones. You cause people to advance and also restrain them. There is none worthy of worship except You.

Hadrat ‘Ā’ishahra, while mentioning the prayers which the Holy Prophet⁴⁵⁰ used to say in the beginning of Tahajjud prayer, said: that he repeated ‘Allâhu Akbar’, ‘Alhamdulillâh’, ‘Subhânallâh’ and ‘Lâ ilâha illallâh’ ten times and used to seek forgiveness from Allâh ten times and used to say some other prayers as well.⁸²

‘Abdullâh bin ‘Umarra relates once we were offering our salât with the Holy Prophet⁴⁵⁰ when another person arrived. Before starting his salât he said these words (Allâh is the Greatest, abundant praise belong to Him and Holy is He at dawn and dusk). After the prayer the Holy Prophet⁴⁵⁰ said, “These citations were so much loved by God, that the doors of the Heaven were opened for them.”

Ibne ‘Umarra says ”After that I always recite these words during salât.”⁸³

Hadrat ‘Ā’ishahra relates that generally the Holy Prophet⁴⁵⁰ started his Tahajjud prayer with the following words:

O Allâh, Lord of Jibrâ’îl(Gabriel), Mikâ’îl (Michael), Isrâ’îl(Israfel) and Creator of the Heavens and the Earth. You are the Knowler of the hidden and the
manifest. You are the final Arbiter in the matters over which people differ. O Allāh, with Your special decree, guide me towards the truth in the matters which have been disputed. You are the One, Who guides whomsoever You will, towards the right path.

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

ٰﻬُﻢّ،وَارْ  ﺪِункциِّ وَاﻫْ  ﱃِْ ﻔِﺮْ اَﻟﻠّ اَﻟْ ﻳَﻮْ

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

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

ٰﻬُﻢّ،وَارْ  ﺪِunkenِّ وَاﻫْ  ﱃِْ ﻔِﺮْ اَﻟﻠّ اَﻟْ ﻳَﻮْ
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O Allâh, I have wronged my soul excessively. There is none except You who forgives sins. I beg You for Your special forgiveness. Have mercy on me. No doubt You are the Most Forgiving and Oft-returning with mercy.

Hadrat Shaddâd bin ‘Aûs’a relates that the Holy Prophet™ used to offer this prayer during his nawâfîl prayer:

اَللهُمَّ اِسْأَلْتُ اللَّهَاتِ فِي الْأَمَرِ، وَالْعَزِيزَةَ عَلَى اِلْرُّضَى، وَإِسْأَلْتُ شَكْرٍ يَمِينَتِكَ وَإِسْأَلْتُ قَلَبًا سَيِّئًا، وَلَيِبَّنًا صَابِعًا وَإِسْأَلْتُ مِنْ خَلْقَيْكَ أَفْلَحَ وَأَفْلَحِيْكَ مِنْ شَرْيَ مَا اَفْلَحَ وَأَفْلَحِيْ لَدَكَ

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

Hadrat ‘Ammâr bin Yâsîr™ narrates that the Holy Prophet™ taught him to recite these prayers in ṣalât:

اللهُمَّ يُجْعَلْ لِكَ الْعَفْوَ وَقَدْرَتَكَ عَلَى اِلْخَلَقِ أَحْيُونَ مَعِينَاتَ الْخَيْرَةَ لَهَا لَي، وَكَفَّرْيُ إِذَا عَمِلَتْ الْوَافَاقَيْنَا لَي اِلْلَّهُمَّ وَإِسْأَلْتَ خَيْرَتِنَا لَي اِلْلَّهُمَّ وَأَسْأَلْتُ قَلَبًا سَيِّئًا لَي اِلْلَّهُمَّ وَأَسْأَلْتَ خَيْرَتِنَا لَي اِلْلَّهُمَّ وَأَسْأَلْتَ مِنْ شَرْيَ مَا اَفْلَحَ وَأَفْلَحِيْ لَدَكَ

And I supplicate You to be my mother and guide me on the path You have prepared for me. I beseech You to give me good health and good fortune. May You guide me from evil and make me a useful and sincere servant of Yours.
O Allâh, by Your knowledge of the unseen and by Your authority over all creation, I beg You to keep me alive so long life is better for me and cause me to die when You know death is better. O Allâh, grant me fear of You in every situation, seen or unseen. Grant me the ability to speak the truth in happiness and in adversity. Enable me to follow the middle path in poverty and affluence. I supplicate You for such blessings, which will never end, and such delight of the eyes, which will never terminate. I beg You to bestow contentment upon me over whatever fate holds for me and grant me tranquility in the life hereafter.

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

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

Du‘ā’-e- Qunūṭ

Hadrat Hasan bin ‘Ali ra relates that the Holy Prophet ﷺ taught me this Du‘ā’-e-Qunūṭ to recite during Witr:

صَلِّي لَمَّا عَلَى الْبَيْنِ مَحْقَدَ مَوْدُودًا

O Allâh, guide me and make me one of those whom You guide. Grant me health and include me in those to whom You grant health. Make me Your friend and one of those whom You Yourself
befriend. Grant blessings in whatever You bestow.
Safeguard me from the harmful effects of Your
decree. Surely, You decree and there is never a
decree against You. Whosoever befriends You, is
never humiliated. Whosoever is Your enemy, is
not respected. You are the Blessed One. O our
Lord, You are the Exalted One. Peace and
blessings be upon the Holy Prophet ﷺ.
Khālid bin Abī ‘Umarra relates that the angel Gabriel
taught the Holy Prophetṣa this Du‘ā’-e-Qunūt;

اللَّهُمَّ أَنَّى نَسْتَجِيبُونَّ وَ نَسْتَكْفَرُونَ وَ نَتَوَلَّونَ عَلَيْكَ وَ نَغْفِرْنَاءِنا
وَ الْهَمْرُ كُنِّيْتُكَ وَ نَكَفْرُكَ وَ نَغْفِرْنَا أَنْتَ وَ نُغْفِرْنَا عَلَيْنَا

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

NOTE: This famous prayer is found in the following
books without any change in the words.
(Murāshīl Abū Dawsūd, Baihaqī, Sharḥ-us-Sunnah, Kitābul-Witr Shīrī Muhammad bin Naṣr ʿal-Murūzī)

Prayer after Salām in Ṣalāt

As per narration of Holy Prophetṣa’s freed slave
Ḥaḍrat Thaubānra, Holy Prophetṣa would say ʿIstighfār
(seeking forgiveness from God) three times and then pray.
O Allāh, You are the Peace. Only You can bestow peace. O Lord of Honour and Glory, You are full of blessings.

Ḥaḍrat Mughīrah bin Shu‘bah ṭa relates that the Holy Prophet ṭa used to recite these words three times after salām:

لا إِلَهَ إِلَّا الَّهُ وَحَدَّهُ لَا شَرِيكَ لَهُ الْحَمْدُ وَلَهُ الْمُلْكُ وَلَهُ الْحَقُّ وَهُوَ عَلَيْهِ ﺑَرْزُلٌ ﻓِي قَلْبِي ٩٣

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

Then he used to offer this prayer:

الْهُمْ مَا هَادَى إِلَّا مَنْ أَحْدِثْتُهُ وَلَا مُعْلِنَّ إِلَّا مَنْ مَّنَاتُ وَلَا يَمْتَعُ دَا ﭽَّ ﭼُو ﻣَنَاتُ ٩٤

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

Praising and Glorifying God

Ḥaḍrat Abū Hurairah ṭa relates that some poor migrants came to the Holy Prophet ṭa and petitioned him that the rich people surpass them because as well as their acts of worship they are able to spend in the way of Allāh. Holy Prophet ṭa said, "Should I not tell you something which would make you equal or even surpass those people who would come after you"? They answered, "O Prophet of God, please do." He instructed them to repeat
'Subḥānallāh', 'Alḥamdu'llāh', and 'Allāhu Akbar' thirty-three times after ṣalāt. In another narration, 'Allāhu Akbar' should be repeated thirty-four times. Ḥaḍrat Juwairiyah ra, mother of the faithful, was busy in the remembrance of Allāh after the morning prayer. The Holy Prophet sa passed nearby and when he returned the sun was quite high in the sky and Ḥaḍrat Juwairiyah ra was still engaged in remembrance of Allāh. The Holy Prophet sa said, "Since I have passed by you I have recited four phrases three times each and these words carry higher reward than your words of remembrance." Then he told her what he had recited:

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

Ḥaḍrat Abū Saʿīd Khudrī ra and Ḥaḍrat Abū Hurairah ra relate that the Holy Prophet sa said, "God has chosen four words for Himself. These words are: 'Subḥānallāh', 'Alḥamdu'llāh', 'Lā ilāha illallāh' and 'Allāhu Akbar'. Whosoever says 'Subḥānallāh', twenty good deeds are recorded for him and his twenty sins are forgiven. Whosoever says 'Allāhu Akbar' and ‘Lā Ilāha illallāh’, gets the same reward. If a person adds ‘Rabbil-ʿĀlamīn’ with 'Alḥamdu'llāh' he is rewarded with thirty good deeds and his thirty sins are forgiven."  Ḥaḍrat Abū Hurairah ra relates that the Holy Prophet sa said, "Two words are very light on the tongue but carry very high reward, the words are,"
Holy is Allāh with His attributes. Holy is Allāh, the Most High.

Ḥaḍrat Abū Mūsā Al-Ash‘ārīḍ relates that the Holy Prophetṣa asked him, “Should I not tell you one of the treasures of Heaven?” On his reply in affirmative, he told him about this treasure of heaven:


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

Ḥaḍrat Mu‘ādh bin Jabalra relates that the Holy Prophetṣa advised him to recite this prayer in every ṣalāt and as per another narration after every ṣalāt:


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

Ḥaḍrat Muslim bin Ḥārith Taimīḍ relates the Holy Prophetṣa advised him to say this prayer seven times after the morning and the evening ṣalāt and he would be shielded from the Fire:


O Allāh, shield me from the Fire.

**Prayer for Poignancy in Ṣalāt**

Ḥaḍrat ‘Abdullāhra relates from his father, Ḥaḍrat ‘Umar bin Al-Khaṭṭābra that the Holy Prophetṣa used to recite this prayer:


O Allāh, grant me eyes which shed tears in fear of You and thus calm my heart, before the tears turn
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into blood and the stones become ambers (before the day of Judgement).

Prayers after Ṣalāt

Ḥaḍrat ‘Abdullāh bin ‘Abbās™ relates that one night he heard the Holy Prophet™ offer this prayer after ṣalāt:

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

"Allāhuma āfālūn fīs-salāt, hādiya qudūrīya qafilī al-qāmilī wa-hāmmī al-qāmilī. Waiyāwamī tabāriyya, wa-ulūmī tabāriyya, wa-al-ṣawwādī wa-unṣūrī wa-thāliyya wa-thāliyya va-maṣmūra wa-altāṣawī wa-qurrī wa-qurrī wa-ṣawwādī wa-qurrī wa-thāliyya wa-al-maṣmūra, al-ṣawwādī, al-qurrī, wa-ṣawwādī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya, wa-al-maṣmūra wa-al-ṣawwādī wa-ṣawwādī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, wa-qurrī wa-thāliyya wa-qurrī wa-thāliyya wa-qurrī, 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O Allāh, I seek Your mercy, which can guide my heart and accomplish my affairs. Bestow success upon my disorganized affairs. Unite me with my separated loved one. Grant dignity to those who are with me. Purify my actions. Inspire me with wisdom and guidance. Bestow upon me things that I love and save me from every evil. O Allāh, grant me such faith and the certainty that prevents disbelief. And bestow upon me such grace, which make me recipient of Your generosity in this world and in the Hereafter. O Allāh, make every decision of mine fruitful, grant me the company of martyrs and the life of Your obedient servants and victory over enemies.

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

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

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

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

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

O Allāh, enlighten my heart for me, light up my grave, put light in front of me and behind me, put light on my right and on my left, put light above me and beneath me, enlighten my sight and my hearing, brighten up my hair and skin, fill my flesh and blood with light, and make light
penetrate into my bones. O Lord, increase light in my heart and bestow such light on me that it makes me an embodiment of light.

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

Supplication in Times of Need

‘Abdullāh bin Abī ‘Aufā’ relates that the Holy Prophet ﷺ advised us that whosoever is in need from either God Almighty or any person should perform ablution, say two rak‘āt of salāt and after praise and glorification of God, and Durūd, should say this prayer:

لا إِلَهَ إِلَّا اللَّهُ لا شَرِيعَةَ مَا كَانَ اخْتِلَافُهُ إِلَّا أَنْ يَتَوَكَّلَ عَلَى اللَّهِ وَيَتَّبِعَ الْوُسْوَسَاتِ قَيْدًا وَسَمَائًا

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

**Istikhārah Prayer (Seeking Divine Blessings)**

The Holy Prophet[^sa] instructed his companions to pray for blessings and success before starting any matter of faith or worldly affair. It is called ‘Istikhārah’ prayer. Two rak‘āt of nāfal salāt should be offered for Istikhārah.

In the first rak‘āt, after reciting Sūrah Al-Fātiḥah, recitation of Sūrah Al-Kāfirūn and in the second rak‘āt, Sūrah Al-Ikhlāṣ is traditional. In Qa’dah (sitting down after sajdah), after tashahhud, Durūd and traditional prayers, this prayer should be recited with humility:

O Allāh, I seek the good which is in Your knowledge. I beseech good fortune which is in Your control. I beg great blessings from You. For You are All-Powerful and I have no power. You are All-Knowing and I have no knowledge. Your knowledge encompasses the unseen. O Allāh, if it be within Your knowledge that this project is good for me, in the matters of my spiritual and worldly affairs and it results in good then ordain it for me, facilitate it for me and bless it for me, If it is in Your knowledge that this matter is
detrimental for my faith, my worldly affairs and is eventually harmful, then remove it from me and cause me to move away from it. Enable me to attain good wherever it may be and then make me satisfied and contented with it.

**Ṣalātut-Tasbīḥ**

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

In each rakʿat after reciting Sūrah Al-Fātiḥah and another Sūrah the above should be repeated fifteen times. The above prayer should then be repeated ten times after praising and glorifying God in each rukūʿ, qaʿdah, sajdah, between the sajdahs and while sitting after the sajdah in each rakʿah. In this way in every rakʿah it is repeated seventy-five times, which equals three hundred times in four rakʿat.

**Various Prayers for Everyday Life**

For blessings every important task should be started with Bismillāhir-Raḥmānir-Raḥīm(In the name of Allāh
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Most Gracious Ever Merciful). If 'Bismillāh' is forgotten at the beginning of a meal,

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

After partaking food, 'Ādūm Allāh should be recited as thanks to Allāh.

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

In response to a favour, 'Ummī raḍūk Allāh (May Allāh reward you) should be said.

On hearing the cock crow, Allāh’s blessings should be sought. On hearing dog's barking or the donkey braying, 'I seek refuge in Allāh', should be said.

On seeing an angry person, the Holy Prophet ﷺ said, "I know the words which will subside his anger”. Allāh, I seek refuge in You from the accursed Satan.

On seeing a good dream, 'Allāhu akbar' should be said and there is no harm in relating it to others. On seeing a bad dream, 'I seek refuge in Allāh', should be recited. The bad dream should not be told to anyone.

On sneezing (all praise belongs to Allāh) should be said. The listener then should reply, 'Allāh have mercy on you). The person sneezing should in return offer this prayer: 'Ummī raḍūk Allāh (May Allāh guide you and make your affairs prosper).
Before the recitation of the Qur’an, (I seek refuge in Allāh from the accursed Satan) should be said. (In the name of Allāh Most Gracious Ever Merciful) should also be said as we say before starting every important work as it carries blessings.

Haḍrat ‘Auf bin Mālik Ashja’ra relates that he was standing with the Holy Prophetṣa for ṣalāt when Holy Prophetṣa recited Sūrah Al-Baqarah. On every verse referring to mercy, he would pause and seek Allāh’s mercy and on every verse referring to punishment, he would pause and seek protection from punishment.113

Haḍrat Hudhaifahra also mentions the Holy Prophetṣa used to say ‘Subhānallāh’ wherever God’s glory was referred.114

Haḍrat Wā’il bin Ḥuṣainra relates that he heard the Holy Prophetṣa recite Sūrah Al-Fātiḥah and at the end he said ‘Āmīn’ in a prolonged manner.115

Haḍrat Abū Maisarahra relates that the angel Jibrā’il (Gabriel) advised the Holy Prophetṣa to say ‘Āmīn’ at the end of the verses containing prayers in Sūrah Al-Baqarah.116

Haḍrat Jābir bin ‘Abdullāhra relates the Holy Prophetṣa recited Sūrah Ar-Rahmān in front of his Companions. They listened in silence. He said that even the jinns were better people than them. They say (O Lord, we do not deny any of Your favours, so all praise belongs to You), whenever they hear the words (Which favours of your Lord would you twain deny?).117

Haḍrat ‘Uqbah bin ‘Amīr ra relates when the verse of Sūrah Al-Wāqi‘ah (Glorify the name of your Lord, the Great), was revealed, the Holy Prophetṣa
said, "Recite this in rukū‘". He advised that 

ṣibhāra, ṫu’u ila‘alā (Holy is my Lord, the Great). Saying of these words is also recorded when reciting this Sūrah. In the same manner when this verse ṫu’u ila‘alā was revealed, the Holy Prophet⁸⁸ advised that it should be recited in sajdah.

Ḥaḍrat ʿAbdullāh bin ʿAbbās⁷⁹ relates that when the Holy Prophet⁸⁰ recited this verse of Sūrah Al-‘Alā ṫu’u ila‘alā he would recite, ṫu’u ila‘alā (Holy is my Lord, the Most High).¹¹⁸

Ḥaḍrat Abū Hurairah⁷⁹ relates the Holy Prophet⁸⁰ advised that whosoever reaches the last verse of Sūrah Al-Qiyāmah ṫu’u ila‘alā (Is not God the Greatest Master of all masters?) should recite ṫu’u ila‘alā (Yes and I am among the witnesses to that).¹¹⁹

Ḥaḍrat Mūsā bin Abī ‘A’ishah⁷⁹ relates that after the revelation of Sūrah An-Naṣr, the Holy Prophet⁸⁰ always recited this prayer of forgiveness according to the Qur’ānic injunction. On reciting the verse ُʊ ﲕَِ اﳌَّ ﳛُْ  ﺲَ ذَاﻟِﮏَ ﺑِﻘَﺎدِرٍ (Praise and glorify your Lord, and seek His forgiveness) he recited the prayer ṫu’u ila‘alā (Holy are You our Lord with Your attributes, O Lord forgive our
Note:-Reciting this prayer at the end of Sūrah An-Naṣr is also recorded.

**Prayers of Sajdah-e-Tilāwat**

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

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

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

**Prayer on Seeing the New Moon**

Ḥaḍrat Ṭalḥah bin ‘Ubaidullāhṣa and Ḥaḍrat Qatādahṣa relate that this was the Holy Prophet’s prayer on seeing the new moon:

Our Allāh, make this moon ascend on us while we are in the state of peace, safety, belief and
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submission. O moon, Your Lord and my Lord is
Allāh. May this moon be the moon of goodness
and prosperity. May it be moon of goodness, and
prosperity. May it be be the moon goodness and
prosperity. I believe in Allāh, Who created you.
The Holy Prophet\\textsuperscript{sa} also used to say this prayer on
seeing the new moon:

\begin{verbatim}
اللهُمَّ بارك نِّيَامَ الْيَوْمِ وَمَحْيَةَ وَتَفَصِّيلَاءَ رَحمَتِكَ
\end{verbatim}

“O Allāh! Pour blessings on us in the month of
Rajab and Sha’bān and enable us to reach the
month of Ramadān.”

Prayers for Breaking the Fast

Ḥaḍrat Mu’ādh bin Zuhrāh\\textsuperscript{ra} relates that the Holy
Prophet\\textsuperscript{sa} used to recite this prayer at the time of breaking
the fast:

\begin{verbatim}
اللهُمَّ لَذَّكَ صَبِيَّتَ وَعَلَى رَذْيَةٍ أَفَطَرْتَ
\end{verbatim}

O Allāh, I fasted for You and break the fast with
the food given by You.

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

\begin{verbatim}
اللهُمَّ إِنِّي أَسَاءْتُ وَخَطَأْتُ الْهَيْوَةَ وَسِعَتُ عَلَيْهِ أَنَّكَ تَغْفِرْنِ
\end{verbatim}

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

Prayer of Night of Destiny (Lailatul-Qadr)

Ḥaḍrat ‘Ā’ishah\\textsuperscript{ra} asked the Holy Prophet\\textsuperscript{sa} as to
which prayer she should recite if she finds the Lailatul-
Qadr the Holy Prophet\\textsuperscript{sa} said:
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Alá, You are the Most Forgiving, the Noble.
You like forgiveness, therefore forgive my sins.

Prayer Of Iḥrām

Haḍrat ‘Abdullāh bin ‘Umar ṭa relates that I have seen the Holy Prophet ṣa put on Iḥrām (unstitched cloth worn during ‘Umrah and Hajj with intention of ‘Umrah or Hajj) and recite this prayer:

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

Prayer on seeing the House of God

Haḍrat Ḥudhaifah bin Usaid ṭa relates that whenever the Holy Prophet ṣa used to see Ka‘bah, he prayed in these words:

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

Prayer while Circuiting Ka‘bah

Haḍrat ‘Abdullāh bin Sā’īb ṭa heard the Holy Prophet ṣa
reciting this prayer while circuiting the Ka'bah.

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

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

**Prayers for Ṣafā and Marwah**

Ḥaḍrat ‘Abdullāh bin Abī ‘Aufa’ relates that the Holy Prophet™ used to say 'Allāhu Akbar' twenty one times while running between Ṣafā and Marwah.³³

Ḥaḍrat Jābir™ narrates that when the Holy Prophet™ climbed mount Ṣafā during the Ḥajj and saw the Ka'bah, he repeated these words three times:

لا إِلَهًا إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْحَمْدُ وَهُوَ الْقَهِيلُ ۖ وَهُوَ الْقَهِيلُ ۖ وَلَيْسَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ إِلَّا مَثَالٌ مِنْهُ ۖ وَهُوَ الْحَكِيمُ الْغَدِيرُ ۖ

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

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

**Prayer of Ibne ‘Umar on visiting Mount Ṣafā**

While performing Ḥajj, Ḥaḍrat ‘Adullāh bin ‘Umar offered this prayer on mount Ṣafā:

اللَّهُمَّ اذْكُرْ فِي نَفْسِي الْكُلَّمَةَ الْأَمَغْنِيَّةَ وَلَا تَكُن لَّكَ أَكُلُّمَةٌ لَا تَكُن لَّكَ أَكُلُّمَةٌ أَكُلُّمَةً وَلَا تَكُن لَّكَ أَكُلُّمَةٌ أَكُلُّمَةً وَلَا تَكُن لَّكَ أَكُلُّمَةٌ أَكُلُّمَةً وَلَا تَكُن لَّكَ أَكُلُّمَةٌ أَكُلُّمَةً

O Allāh, You Yourself have promised, supplicate and I will listen to your prayers. You are never in default of Your promises. I pray to You in the
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name of that promise. You have guided me to Islām; do not withdraw this blessing from me. Do not cause me to die except in the state of being a Muslim.

An Anguished and Poignant Prayer in ‘Arafāt
Haḍrat ‘Abdullāh bin ‘Abbāsra relates that on the occasion of Hajjatul-Wadā‘ (the last pilgrimage) the Holy Prophetṣa offered the following prayer in the evening of ‘Arafāt.

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

O Allāh, do not render me an unfortunate one by rejecting my prayers. Be Kind and Merciful to me.
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O the One, Who is the Best Listener and the Greatest Giver.

Prayer of Yaumun-Nahr (Day of Sacrifice)
Ḥaḍrat Jābir bin ‘Abdullāh ra saw the Holy Prophet sa saw on the day of sacrifice (10th Dhul-Ḥijjah) standing at Qarnul-Tha’lib and praying in these words:

ُﻮْ ﻳَﺎ ﻗَﻴّ ﺮ ﻓَﺎ دِ سِ ﻟَ ﻻَ اِﻟٰ ﻣَ ﻻَ ﻟَ ﻷَ ﻃِ ﻓَ ﻢَ ﻷَ ﻣَ ﻌَ ﻷَ ﻩُ ﻗَ ﻞِ ﻢَ ﻳَ ﻓَ ﻞِ ﻛَ ﻳَ ﺑَ ﻛَ ﻛَ ﻛَ 

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

Prayer for Ramy-e-Jamār (Stoning the Satan at Ḩajj)
Ḥaḍrat ‘Abdullāh bin ‘Umar ra said, 'Allāhu Akbar' and recited the following prayer while throwing pebbles at Satan:

138

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

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

Ḥaḍrat ‘Abdullāh bin Mas‘ūd ra used to say the following traditional Takbīrāt in this manner:

140

Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh. Allāh is
the Greatest, Allāh is the Greatest and all praise belongs to Allāh.

Hadrat ‘Umar ra, Hadrat ‘Alī ra and Hadrat Ibn-e-'Abbās ra used to recite these Takbirāt from the morning of 9th Dhil-Hajjah to the ‘Aṣr time of Ayyān-Tashriq (the 13th day of Dhil-Hajjah). 141

Hadrat ‘Abdullāh bin ‘Umar ra relates that the Holy Prophet sa used to recite these Takbirāts on ‘Īdul-Fitr while going from his house to the place of ‘Īd prayer. 142

Prayers for ‘Īd

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

َُ ﻣِﻨّ َﻞَ اﻟﻠّ َتَﻘَﺒّ

“May Allāh accept it (Worships, sacrifices and prayers) from us and you”. The Holy Prophet sa liked this prayer and repeated the same words:

“Yes, May Allāh accept it from us and you. Ameen” 143

Hadrat ‘Abdullāh bin Mas‘ūd ra relates that the Holy Prophet sa used to say this prayer on ‘Īd.

انّ ﻣَﻨّ وَاﳍُْﺪٰی وَﺣُﺴْﻦَ

“Oh Allāh, we beg You for life of Piety and an impeccable death. Return us to a place where there is no disgrace and humiliation. O Allāh,
save us from accidental death and Your sudden censure. Do not call us back swiftly before our fulfilling our obligations and discharge of our covenants. O Allāh, we implore You to give us life of chastity, opulence, piety and grant us best outcome of this world and the Hereafter. We seek refuge in You from doubt, conflict, ostentation and from seeking honour in the expression of our faith. O the Changer of the hearts, Let not our hearts become perverse after You have guided them and with Your mercy shower blessings on us as You are the best Bestower.’’

**Traditional Friday and ‘Īd Sermons**

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

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

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

Ḥaḍrat ‘Abdullāh bin Mas‘ūd ra and ‘Abdullāh bin ‘Abbās ra narrate the words of the sermon:

\[
\text{All praise belongs to Allāh. We glorify Him. We seek His help and His forgiveness. We beseech}
\]

79
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His shelter from the evils of ourselves and from our bad deeds. Whomsoever Allāh guides, no one can lead him astray and whomsoever He causes to go astray, no one can guide him.

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

The sermon is before the Friday prayer and after the ‘Īd prayer.¹⁴⁸

In traditions the recitation of these words is also recorded.

Indeed the best truth is the book of God and the best tradition is the conduct of the Holy Prophet.¹⁴⁹

The worst thing is to start something new. Every new thing is an innovation and every innovation leads to the Fire.

Nikāḥ Sermon

A sermon is not essential for Nikāḥ as the Holy Prophet⁰ solemnised the Nikāḥ of his aunt Umāmah binte ‘Abdul Muṭṭalib with a person from Banī Sulaim without a sermon.¹⁵⁰

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

Ḥaḍrat ‘Abdullāh bin Mas‘ūd⁰ relates that the Holy Prophet⁰ has given us Jawāme-ul-khair meaning, comprehensive and eloquent words containing blessings.
He taught us this sermon for any need and this traditional sermon consists of glorifying praising God, *tashahhud* and reciting some verses. Sufyān Thaurī has mentioned these verses:

(Al-e-‘Imran 3:103)

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

(An-Nisā’ 4:2)

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

(Al Ahzāb 33:71)

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

As per a narration in the authentic Muslim at an important occasion, the Holy Prophetṣa recited the same verse of *Sūrah An-Nisā’* mentioned above in the second
place and then this verse of Surah Al-Hashr.152

\[
\text{(Al-Hashr 59:19)}
\]

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

**Khuṭbah Thāniyah**

Umayyad caliph Ḥaḍrat ‘Umar bin Abdul ‘Azīz\(^a\) (died in 101 Hījri) added the following words in Khuṭbah Thāniyah which form part of Friday sermons even today.

\[
\text{(Nahl 16:91)}
\]

O the servants of Allah! May He bestow His mercy upon you. 
"Verily, Allah enjoins justice, doing of good to others; and giving like kindred; and forbids indecency and manifest evil, and wrongful transgression. He admonishes you that you may take heed."

Remember Allah, so that He remembers you. Implore Allah so that He accepts your prayers and remembrance of Allah is the noblest deed.153

**Prayer for Pilgrims of Ka‘bah**

Ḥaḍrat Abū Hurairah\(^a\) has told us this prayer of the Holy Prophet\(^sa\) for the pilgrims.
O Allāh, forgive the pilgrims and also forgive the ones for whom pilgrims seek forgiveness.

**Prayer at Returning from Ka‘bah**

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

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

**Prayers at Meal Time**

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

In the name of Allāh and with His Bounties.

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

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

Abū Sa‘īd Khudrī ra informs us whenever the Holy Prophet ṣa ate or drank he used to say these words:
All praise belongs to Allah, who fed us, gave us water to drink and made us from among the Muslims.

Haḍrat Abū Ayyūb Anṣāri ra relates that the Holy Prophet sa used to say this prayer whenever he ate or drank water:

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

Haḍrat Abū Umāmah Bahlî ra relates when the cloth on which food was served was folded up after the meal, the Holy Prophet sa used to say this prayer.

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

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

All praise belongs to Allah, Who gave me this meal and bestowed this sustenance upon me without any effort and hard work on my part.
**Prayer on being Invited for Dinner**

Haḍrat ‘Abdullāh bin ‘Abbās’ra relates that the Holy Prophet’sa took Khālid bin Walīd’ra and me to his house, he gave us milk to drink and instructed us to recite this prayer on receiving food from God:

\[
\text{بَارِکْ ﻟِﻬُﻢُ وَ اَﻃْﻠَﻨَﺎ ﻓِﻴْ َاَﻟﻠّٰ}
\]

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

**Prayer after Drinking Milk**

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

\[
\text{بَارِکْ ﻟِﻬُﻢُ وَزِدْ ﻟَﻨَﺎ ﻓِﻴْ َاَﻟﻠّٰ}
\]

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

**Prayer on Wearing New Clothes**

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

\[
\text{لَﮏَ ﻟِﻬُﻢَ ﻣِﻦْ أَﻧْ ﻤْ اﳊَْ َاَﻟﻠّٰ}
\]

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

Haḍrat ‘Umar’ra used to recite a prayer on wearing a new clothes and narrated a tradition of the Holy Prophet’sa that whosoever gets new clothes and gives his old clothes
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in charity and recites this prayer, attains God's protection and guardianship both in life and death. He is sheltered by God's covering up of sins and his sins are forgiven.

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

Prayer for Looking in the Mirror

Hadrat ‘Ā’ishahra relates this prayer of the Holy Prophetsa:

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

Prayer on Leaving the House

Hadrat Anas bin Mālikra relates that the Holy Prophetsa said that when someone recites this prayer on leaving the house:

With the name of Allāh, I put my trust in Him. There is no power or authority except Allāh. Satan leaves him alone. He is told that this prayer is sufficient for him and he has been guided and saved.

There are some additional words in Hadrat Umm-e-Salmahra's narration. Both narrations have been combined in this prayer:
I leave home in the name of Allâh. I have put my trust in Him. There is no power or authority except Allâh. O Allâh, I seek Your shelter from stumbling or going astray. Save us from being unjust to anyone or becoming a victim of injustice. Save us from ignorance and disobedience or being subjected to someone else's ignorance.

**Prayer on Entering the House**

Ḥâdhrat Abû Mâlik Ash‘ârî relates that on entering the house this prayer should be recited and then greetings offered to the inmates:

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اللهِ إِلَى أَسْلَمْتُ خَرِّيْتُ الْأَوْلِيْاءَ وَ خَرِّيْتَ الْمَحْرُومِ يُسْرُّ اللهُ وَ يُسُرُّ يُسِرُّ اللَّهِ رَبِّنَا ﺗَوَٰٓٓءَ وَ آنِهُمْ وَ ﺑِسْمَ اللَّهِ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاءٍ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاء١٦٨
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O Allâh, I seek Your blessings and mercy on entering and leaving the house. We entered the house in Allâh's name and left it in Allâh's name. We put our trust in Allâh, Who is our Lord.

**Prayer on Entering the Market Place**

Ḥâdhrat Buraidah relates that the Holy Prophet used to recite this prayer on entering the market place:

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اللهِ إِلَى أَسْلَمْتُ خَرِّيْتُ الْأَوْلِيْاءَ وَ خَرِّيْتَ الْمَحْرُومِ يُسْرُّ اللهُ وَ يُسُرُّ يُسِرُّ اللَّهِ رَبِّنَا ﺗَوَٰٓٓءَ وَ آنِهُمْ وَ ﺑِسْمَ اللَّهِ وَ ﺑِسْمُ ﺑِرَاءَةٍ وَ لَٰٓٓاء١٦٩
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O Allâh, I seek Your blessings of this market and whatever is in it. I seek refuge in You from the evil of this market and whatever evil is hidden in it. O Allâh, I seek Your protection from taking a
false oath or suffering loss in a transaction in the market.

Prayers for Travel

Ḥaḍrat ‘Abdullāh bin ‘Umar ra relates that whenever the Holy Prophet s.a.w. returned from a battle, ‘Umrah or Hajj, he used to say ‘Allāhu Akbar’ three times when ascending an elevated place and recited this prayer on descending:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لِهِ وَلَهُ الْكُرْشَدَ وَلَهُ الْحَمْدُ وَهُوَ عَلَى ٌۢ

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

Ḥaḍrat ‘Abdullāh bin ‘Umar ra relates that the Holy Prophet s.a.w. used to recite this prayer at the start of a journey:

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

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

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

Prayer on Riding

Haḍrat ‘Abdullâh bin ‘Umarra relates that when the Holy Prophetsa used to ride his camel he repeated 'Subhânallâh', 'Allamdu’llâh' and 'Allâhu Akbar' three times and then recited this prayer:172

(Az-Zukhruf 43:14-15)

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

Prayer for Safety from Evil during a Journey

As per narration of Ḥaḍrat Khaulah binte Ḥakîmra, the Holy Prophetsa said that this prayer should be repeated whilst camping during a journey:

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

Prayer on Confronting a Terrifying Night during a Journey

Haḍrat ‘Abdullâh bin ‘Umarra relates that when night fell during a journey the Holy Prophetsa would supplicate:

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

Prayer on Ascending a High Place
Haḍrat Anas bin Mâlikṣa has told us to recite this prayer on ascending a high place:

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

Prayer on Going for Jihâd
Haḍrat Anas bin Mâlikṣa relates that the Holy Prophetṣa used to recite this when leaving for Jihâd:

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

Prayer on Bidding Farewell
The Holy Prophetṣa said this prayer on bidding farewell to ʻAbdullâh bin ʻUmarṣa:

اشٰتْؤُونِ اللَّهَ وَبَيَاتَكَ وَأَمَانَتَكَ وَحَواَلَتُكَ عَمِيلِكَ
I commit thee, your faith, the things given to you in trust, and the result of your actions, to Allāh.

Ḥaḍrat Anas narrates this prayer of the Holy Prophet at the time of farewell:

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

**Prayer on Entering a New Hamlet**

Ḥaḍrat Šuhaib relates that whenever the Holy Prophet entered a town, he always recited this prayer:

O Allāh, put blessings in this town for us. O Allāh, Bless us in this town and bless this town for us. O Allāh, Provide us with means to attain these blessings. O Allāh, grant us sustenance from the
fruits of this town. Infuse our love in the hearts of its inhabitants and inculcate love for its pious people in our hearts.

**Prayers for Recitation at Dawn and Dusk**

Haḍrat ‘Abdullāh bin Mas‘ūd ᵀᵃ relates that the Holy Prophet ᵀᵃ used to recite this prayer at dawn:

> Arabic text

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

The Holy Prophet ᵀᵃ used to say the same prayer at dusk by changing the word "dawn" to the word "dusk:"

> Arabic text

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

Ḥaḍrat Abū Hurairah⁸⁰ relates that the Holy Prophet⁸⁰ taught his Companions this prayer to recite at dawn:

O Allāh, with You we entered into dawn. We live for Your sake and we will die for Your sake and we will ultimately return to You.

An attendant of the Holy Prophet⁸⁰ Ḥaḍrat Anas bin Mālik⁸⁰ narrates that the Holy Prophet⁸⁰ said that whosoever recites this prayer everyday, God forgives his sins of that day and if this prayer is recited at night, God forgives the sins of that night and frees him from the torment of the Fire.

O Allāh, we entered dawn. We call upon You, call upon the bearers of Your Throne, call angels and call Your creation as witness that You are the
Lord except whom there is none worthy of worship. You are One, without any partner and Muhammad is Your servant and Your Messenger.

Note: The words for the evening prayer are the same; only in the first sentence instead of \( \text{Allāhumma} \) (Allāhumma Asbahānā) the words \( \text{Allāhumma} \) (Allāhumma Amsainā) should be recited.

Haḍrat Abbān\(^{ra}\) relates this prayer, which he heard from his father Haḍrat ‘Uthmān Ghanī\(^{ra}\). The Holy Prophet\(^{sa}\) advised that if a person recites this prayer three times daily at dawn and dusk, God safeguards him from sudden calamity on that day or on that night. Haḍrat Abbān\(^{ra}\) suffered a stroke and afterwards when he related this tradition, the listener was surprised in view of Haḍrat Abbān\(^{ra}\)’s illness. He replied, "By God, in relating this tradition I have neither lied against my father, Haḍrat ‘Uthman\(^{ra}\), nor has my father lied against the Holy Prophet\(^{sa}\). One day I was angry and forgot to say this prayer. By chance I suffered this stroke on that day and thus God fulfilled this decree as a result of my not offering this prayer."

\[ \text{Allāh} \text{, with His name nothing in the heavens and earth can do any harm. He is All-Hearing and All-Knowing.} \]

Haḍrat Abū Hurairah\(^{ra}\) and Abū Rāshidul Ḥarrānī\(^{ra}\) narrate that Haḍrat Abū-Bakr Ṣiddīq\(^{ra}\) requested the Holy Prophet\(^{sa}\) to teach him a prayer which he could recite morning and evening. The Holy Prophet\(^{sa}\) taught him this prayer and advised him to repeat it morning and evening and when retiring to bed:
O Allāh, Creator of the heavens and the earth, Knower of the seen and the unseen, Lord and Master of everything, I bear witness that there is none worthy of worship except You. I seek refuge in You from the mischief of my own self, the evil of Satan and from his associating partners with You. I seek shelter in You from doing any evil deed which can harm me or harm a fellow Muslim.

Ḥaḍrat ‘Abdullāh bin ‘Umarra relates that the Holy Prophetra always recited some prayers at dawn and dusk. One of those prayers is as follows:

O Allāh, I seek well-being and safety in this world and in the world Hereafter. O Allāh, I seek Your forgiveness and protection in faith, in worldly life, in my home and in my wealth. O Allāh, cover up my weaknesses and grant me peace from my fears. O Allāh, You Yourself protect me from front and behind, from left and right and from above and below. I seek shelter in Your Greatness lest any hidden hardship touches me from my subordinate.

Ḥaḍrat Abū Salām Ḥabashra relates that he asked
Ḥaḍrat Anas\textsuperscript{ra}, an attendant of the Holy Prophet\textsuperscript{sa} to narrate a tradition, which he himself had heard from the Messenger of God. Ḥaḍrat Anas\textsuperscript{ra} replied that he had heard the Holy Prophet\textsuperscript{sa} say that whosoever recites this prayer at dawn and dusk, God takes upon Himself the responsibility to make him happy on the Day of Judgement.

We are happy and content to believe in \textit{Allāh} as our Creator and \textit{Islām} as our faith and Muḥammad\textsuperscript{sa} as our Prophet.

Ḥaḍrat ‘Abdullāh bin Ghanam\textsuperscript{ra} narrates, the Holy Prophet\textsuperscript{sa} said whosoever recites these words at dawn and dusk has offered his gratitude for the day or the night.

O \textit{Allāh}, every blessing and good thing that I have, is solely and purely from You. You have no partner. You are entitled to all praise and gratefulness.

Ḥaḍrat Abū ‘Ayyāsh\textsuperscript{ra} relates that the Holy Prophet\textsuperscript{sa} said that whosoever recites these prayers at dawn and dusk receives a reward equal to freeing a slave, who in status is equal to Ḥaḍrat \textit{Ismā’īl\textsuperscript{s}}(Ishmael) progeny. Ten good deeds are credited to him and his ten sins are forgiven. His status is raised ten levels and he is safe from the Satan. One of the narrators of this tradition, Ḥaḍrat Ḥammād\textsuperscript{ra} says that a person saw the Holy Prophet\textsuperscript{sa} in a dream and asked him that Abū ‘Ayyāsh told him this; the Holy Prophet\textsuperscript{sa} replied that he had told the truth. These are the words of the prayer:

\textit{Allāhu Akbar}

\[ \\
\text{لا إله إلا الله وَحده لا شريك لَهُ لَهُ الْحُمَدُ وَ هوَ عَلَيْ كُلِّ}} \]
There is none worthy of worship except Allāh. He is One and has no partner. His is the Sovereignty and all praise belongs to Him. He has power over everything.

Ummul-Mu’minīn Haḍrat Umm-e-Salmah ῤa relates the Holy Prophet ῤa taught her this prayer to recite in the evening:

O Allāh, I supplicate You at the arrival of Your night, return of the day, at the times of the voices of the calllers to You and during the timings of salāt, to forgive my sins.

Haḍrat Abū-Bakr ῤa used to recite these prayers three times every morning and evening and said that he heard the Holy Prophet ῤa recite them so he liked to keep up his tradition by repeating them.

O Allāh, protect my body, O Allāh, protect my hearing O Allāh, safeguard my eyes. There is none worthy of worship except You.

O Allāh, I take You as shelter from disbelief and poverty. O Allāh, I seek refuge in You from the torment of the grave. There is none worthy of worship except You.


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Sayyidul-Istighfār
(Best Prayer for Seeking Forgiveness)

Haḍrat Buraidah ra relates that the Holy Prophet sa said that whosoever recites this prayer morning or evening and dies on that day or that night he will enter heaven.

אַלְכֶּהֶוֶתַאֵנַתַריֵי לָא הַלְכַאֱלַאֵכַא הֶחַלַעַאיֵרַי אִאֵכַא הַאֱכַא הָעַאהֲיַי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא הֶעַאהֲי אֲלַאֱכַא Hāḍrat Buraidah ra relates that the Holy Prophet sa said that whosoever recites this prayer morning or evening and dies on that day or that night he will enter heaven.

O Allāh, You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.

Prayer for Safety from Evil Moments and Evil Neighbour

Haḍrat ‘Uqbah bin ‘Āmir ra relates this tradition from the Holy Prophet sa for safety from the evils of the day and the night and a bad neighbour:

O Allāh, You are my Lord, there is none worthy of worship except You. You created me and I am Your servant. And I am steadfast in Your covenant and Your promise to the best of my capability. I seek refuge in You from the evil effects of my deeds. I acknowledge Your blessings and favours. I confess my sins, so You forgive me, as there is none except You who forgives sins.

Prayers for Rain

The Holy Prophet sa offered this prayer when a request
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for prayer was made to him during the year of famine. It did start to rain heavily and immediately. It continued to rain till the next Friday when he prayed for a break in the rain.

\[
\text{O Allah, saturate us, O Allah, saturate us, O Allah, saturate us.}
\]

\[
\text{O Allah, shower Divine mercy of rain upon us. O Allah, shower Divine mercy of rain upon us. O Allah, shower Divine mercy of rain upon us.}
\]

Another Prayer for Rain

Ḥaḍrat ‘Abbād bin Tamīm relates from his uncle that during famine the Holy Prophet went to an open place to offer prayer for rain. He led two rak‘āt of ṣalāt in which he recited Sūrah Al-Fātiḥah and some verses of the Holy Qur‘ān in a loud voice and prayed for rain. After the ṣalāt he turned over his sheet and facing Ka‘bah raised his hands and prayed for rain in these words:

\[
\text{O Allah, grant us rain water which removes our anxieties, is beneficial, free from harm and which comes early rather than late. O Allah, provide water for Your people and animals. Extend Your mercy and quicken this dead township with life. O Allah, give us water to drink. O Allah, give us water to drink. O Allah, give us water to drink.}
\]

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Prayer for Safety from Thunder and Wrath of God
Haḍrat ‘Abdullāh bin ‘Umarra relates that whenever the Holy Prophetṣa heard the thunder or lightening, he used to recite:

َ ﻻَ ﺗَﻘْ ﻻَﻬُﻢّ ُْ ﻨَ ﺘُﻠْ اَﻟﻠّ َﺎﻓِﻨَﺎ ﻗَﺒْ ﻠِﮑْ ﺎ ﺑِﻐَﻀَﺒِﮏَ وَ ﻻَ 2 لَ ﻧَﺎ ﺑِﻌَﺬَاﺑِﮏَ ،وَ ذَاﻟِﮏَ 197

O Allāh, do not cause us to die in Your wrath. Do not annihilate us with Your punishment and save us before this happens.

Prayer for Safety from the Harm of Dust-storms
Haḍrat ‘Ā’ishahra relates that whenever a storm would blow the Holy Prophetṣa used to recite this prayer:

َ اِ辇ِّ اَﺳْ ﻻَﻬُﻢّ ﻳِّ ﻣَﺎ اُرْ ﻬَﺎ ،وَ ﺧَﲑَْ ْ ﻣَﺎ ﻓِﻴْ ﻫَﺎ وَ ﺧَﲑَْ ﺎَﻟُﮏَ ﺧَﲑَْ اَﻟﻠّ َª ﺑِ 2 اُرﺳِﻠَﺖْ ﻬَﺎ ،وَ ﺷَﺮِّ ﻣَﺎ ﺷَﺮِّ ﻫَﺎوَ ﺷَﺮِّ ﻣَﺎ ﻓِﻴْ ْ ﺑِﮏَ ﻣِﻦْ 198

O Allāh, I seek Your blessing in whatever goodness is hidden or manifest in this storm and seek Your beneficence with which it has been sent. I seek refuge in You from its hidden or manifest harm and the evil with which it has been sent.

Prayer for Safety in a Downpour
Haḍrat Anas bin Mālikra relates that after the prayer of the Holy Prophetṣa it rained continuously for one whole week. On Friday, on request from a petitioner, the Holy Prophetṣa prayed in these words and the rain stopped immediately:

ْ َ ﺣَﻮَاﻟَ ﻻَﻬُﻢّ ﻧَﺎ وﻻَ اَﻟﻠّ ْ َﻠَ ﺟَﺮِ ْ ﻣَﻨَﺎﺑِﺖِ اﻟﺸّ 199

O Allāh, do not cause us to die in Your wrath. Do not annihilate us with Your punishment and save us before this happens.
O Allāh, make it rain around us but not on us. O Allāh, make it rain on the hills, rocks, valleys and the trees of the forests.

**Prayers at Bedtime**

Haḍrat Ḥudaifah bin Al-Yamān ra relates that the Holy Prophet sa used to say this prayer on retiring to bed:

\[ \text{Allāhā, yashuuk allāhu wa aḥīyā} \]

O Allāh, I die in Your name and I come to life in Your name.

Haḍrat Barā’ bin ‘Āzīb ra relates that the Holy Prophet sa taught someone this bedtime prayer and said that if he dies during the night, his death will be as a guided one, and if he wakes up in the morning, his life will prosper with the blessings of this prayer.

\[ \text{Allāhā, ānsātī niṣṣīn āyātī, wa wajhāt wa jannātī āyātī, wa fawwūzī āmīrin āyātī, wa āmsīkā fathāt al-dīnī ān‘allū āyātī wā yamīnī ālīnī ārāsallī} \]

O Allāh, I have entrusted my life to You, and I am inclined towards You. I have submitted all my affairs to You. With great love for You and with Your fear in my heart, I have taken You as my support. There is no refuge or salvation except in You. I believe in Your revealed book and in the Messenger ordained by You.

Haḍrat Abū Hurairah ra relates the Holy Prophet sa instructed him that when retiring to bed at night, he should dust the bed and recite this prayer.

\[ \text{yā suhita ṭāwī wa sūṣūt jannātī, wa bīkā āqīfahū, ārāb āmsīkā tissīn fāażahūhā, wā ārāb ārāsallihā fāafflesūhā, bīmā fikīt fī ‘ibādāhūhā} \]
O Lord, in Your name, I lie in bed and in Your name I will raise my body from it. If You decide to take possession of my soul, bestow mercy upon it and if You decide to return it, protect it, as You protect Your pious servants.

Ḥaḍrat ‘Abdullāh bin ‘Umar⁴⁰ told someone to say this prayer at bedtime and said that he learnt it from the Holy Prophet⁴⁰.

O Allāh, You have created my being and You will cause it to die. It’s life and death is in Your control. My Master, if You give me life, protect it and if You cause me to die, bestow forgiveness upon it. O Allāh, I beg welfare from You.

Ḥaḍrat ‘Abdullāh bin ‘Umar⁴⁰ relates the Holy Prophet⁴⁰ used to recite this on retiring to bed:

All praise belongs to Allāh, Who is sufficient for me, protects me, feeds me and provides drink for me. All praise belongs to Allāh, Who bestowed grace and vast beneficence upon me, Who endowed me immensely. His is the praise at all times. O Allāh, Who is the Creator and the Master of everything. O the Object of Worship for all things. I seek refuge in You from the torment of the Fire.

O Allāh, You have created my being and You will cause it to die. It’s life and death is in Your control. My Master, if You give me life, protect it and if You cause me to die, bestow forgiveness upon it. O Allāh, I beg welfare from You.

Ḥaḍrat ‘Abdullāh bin ‘Umar⁴⁰ relates the Holy Prophet⁴⁰ used to recite this on retiring to bed:

All praise belongs to Allāh, Who is sufficient for me, protects me, feeds me and provides drink for me. All praise belongs to Allāh, Who bestowed grace and vast beneficence upon me, Who endowed me immensely. His is the praise at all times. O Allāh, Who is the Creator and the Master of everything. O the Object of Worship for all things. I seek refuge in You from the torment of the Fire.
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Ummul Mu’minîn Ḥadrat Ḥafṣah ra relates that at night the Holy Prophet sa used to put his right hand under his cheek and repeat this prayer three times:

\[
\text{Allāhuma qibla ẓada bi yi'mir tüladu yu'ad duladu.}
\]

O Allāh, save me from the punishment of the day when You resurrect mankind.

Ḥadrat ‘Alī ra relates that the Holy Prophet sa used to recite this at bedtime:

\[
\text{Allāhuma a'udhu bī jannata al-akhirat wa ḥumrat al-talaqāt min sharri ma 'alā tajjul 'udhā yona' bi 'adā yonadu al-lamum la yihmir jannata. Wa la yihmir wa tdhā, wa la yinma duhā bintu jinnat sibhādat wa yihmirat.}
\]

O Allāh, I seek shelter in Your Exalted Countenance. I seek shelter with Your perfect and comprehensive words from every evil that is in Your control. O Allāh You alone remove the burdens of trials and sins. O Allāh, Your forces are never defeated and Your promise is not apposed. No great person’s greatness can benefit him in apposition to You. Holy are You with Your praise.

Ḥadrat Abul-Aẓhar ra relates that the Holy Prophet sa used to say this prayer while retiring at night:

\[
\text{Bismi Allāh, wa ḥumdu jannat Allāh wa ḥumrat Allāh, wa ḥamr al-‘ibadī. Wala yihmir, wa la yihmir, la fahada allya.}
\]

In the name of Allāh, I lie down in bed. O Allāh, forgive my sins and frustrate the Satan in me. Enable me to fulfill my obligations and covenants and accommodate me in the company of Your angels.
Prayers on Waking up from Sleep

Haḍrat Hudaifah(ra) narrates that the Holy Prophet(sa) used to say this prayer upon waking up:

أَحْمَدَ لِلَّهِ الَّذِينَ أَحْيَا نَفْسَهُم مِّنَ الْمَوتِ وَأَلْبَى النَّشُورِ

All praise belongs to Allāh, who granted us life after death and to Him is the return.

Haḍrat Abū Hurairah(ra) relates that the Holy Prophet(sa) told us to recite this prayer upon waking up:

أَحْمَدَ لِلَّهِ الَّذِينَ عَافَانِي فِي جَسَدِي وَزَرَأَ عَلَيْنِ. وَأَنْزِلَ لَنَا

All praise belongs to Allāh, who bestowed health and safety upon my body, returned my soul and enabled me to remember Him.

Haḍrat ‘Ubādah bin Aṣ-Ṣāmit(ra) relates that if a person startles in his sleep and wakes up. If he recites these words and supplicates for a need, God accepts that prayer. If he performs ablution and stands up for ṣalāt, God grants his prayer special acceptance.

لَا إِلَهَ إِلَّا الَّهُ وَحَدَّهُ لا شَرِيعَةُ لّهُ الَّذِينَ كَفَرُوا الَّذِينَ مَرَّ بِهِ الفَتْحُ وَالَّذِينَ مَفْتَرِضُوا الْمَلَائِكَةَ وَالْأَرْضَ وَاللَّهُ أَكْبَرُ وَلَا خَطِيَّةٌ وَلَا شَرِيعَةٌ إِلَّا الَّذِي أَنزَلَهُ اللَّهُ لِلنَّاسِ وَاللَّهُ أَعْلَمُ

There is none worthy of worship except Allāh. He is One and has no partner. To Him belongs all sovereignty and praise. He has authority over everything. All praise belongs to Him. Holy is He. There is none worthy of worship except Him. He is the Greatest. All power and might belongs to Him. O Allāh, forgive me.

Prayers for the Cure of Insomnia

Haḍrat Buraidah(ra) relates Haḍrat Khālid bin Walīd(ra) complained of sleeplessness and the Holy Prophet(sa)
taught him this prayer to recite at night:

أَنْ لَهُ تَحْيَواتُ الْجَهَنَّمَ وَ ما أَقْلَثُ. وَ رَبّ الْأَرْضِينَ وَ ما أَقْلَثُ. وَ رَبّ الْمَيَاوِينَ وَ ما أَقْلَثُ. كَنِّي جَارٍ عَلَى أَحَدٍ. أَوْ أَرْبَى تَحْيَواتُ جَهَنَّمَ. عَرْبُ جَارَّةَ وَ جُلُوْسُكَ. وَلَا إِلَهَ إِلَّا أَنتَ   211

O Allāh, Lord of the seven heavens and everything that is below them, Creator of seven earths and everything that is flourishing on them. Lord of the Satans and of the beings misguided by them, You be my shield against the evil in every creature, lest it harms me and transgresses against me. Your shelter is most dignified and Your praise is high. There is none worthy of worship except You and I affirm that there is none worthy of worship except You.

**Prayer on Seeing a Nightmare**

Haḍrat ‘Abdullāh bin ‘Amr ra relates that the Holy Prophet sa said that if someone is scared in sleep and offers this prayer, nothing will harm him. Haḍrat ‘Abdullāh ra made his children memorise this prayer.

Haḍrat Mālik bin Anas ra narrates Khālid bin Walīd ra used to have nightmares and the Holy Prophet sa taught him this prayer:

أَغْفِوْ يَعْمَلُونَ اللَّهُ عَلَيْكَ مِنْ شَرِّهِ. وَ شَرِّ أَنْثِيَةِ. وَ حَمْرَاتُ 212

I seek refuge in God’s complete and perfect words, from His wrath, His chastisement, the evil which is in His mankind; satanic insinuations and that I might confront those things.
Pray for the Newly Weds

‘Amr bin Shu‘aib ra relates that the Holy Prophet sa instructed us that when you marry or employ a slave, recite this prayer.

اِنْتَحَرْتُ عَلَيْكُمْ مَا جَبَلْتِهِ عَلَيْكُمْ وَأَغْوَى بِكُلِّ شَيْءٍ وَأَسْلَامُ عَلَيْكُمْ

O Allāh! I seek the goodness and gain and goodness which You have endowed in his/her nature. I seek refuge in You from its evil and every evil which is hidden in his/her nature.

Note: if women recite this, the personal pronoun should be changed from "hā" to "ho" which denotes the masculine gender.

Prayer at the time of Copulation

Ḥadżrat ‘Abdullāh bin ‘Abbās ra relates that the Holy Prophet sa instructed us that whosoever recites this prayer at the time of copulating with his wife God grants him progeny which is safe from the mischief of Satan.

وَأَسْلَامُ عَلَيْكُمْ

In the name of Allāh, O Allāh, save us from Satan and save the progeny that You grant us, from the evil of Satan.

Prayer for Help during the Swoon of Death

Ḥadżrat ‘Ā‘ishah ra has related this prayer of the Holy Prophet Muḥammad sa:

اِنْتَحَرْتُ عَلَيْكُمْ مَا جَبَلْتِهِ عَلَيْكُمْ وَأَغْوَى بِكُلِّ شَيْءٍ وَأَسْلَامُ عَلَيْكُمْ

O Allāh, help me when I swoon and become unconscious at the time of death.

Prayer at Time of Death

Ḥadżrat Umm-e-Salamah ra relates that the Holy
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Prophet ﷺ came at the time of Abū Salamah's death, he closed his eyes which were open until then and advised the wailing people that this was the time of prayer for blessings as the angels are saying 'Āmīn' in response to the prayer. He then prayed in these words:

اللهم اغفر لأي سمعته وأقرأ ذариته في السهينين والخليل في عقير في السهينين وأُطَّلِبَ لنَّا وَلَهُ يا رب العالمين وَافْتَصَّ لَهُ فِي فَوَر وَأَتُّور لَهُ

O Allāh, forgive Abū Salamah, exalt his rank among the guided ones. And make the people who are left behind good heirs. O Lord of the worlds, forgive him and us. Make his grave spacious and illumine it for him.

Note: Name Abū Salamah should be replaced by the dying person's name.

Prayer for Recompense for Affliction

Haḍrat Umm-e-Salamah ra relates at the death of Abū Salamah, the Holy Prophet ﷺ said, that one should recite and supplicate in these words:

اللهم أجرني في مبيبين وأخفف لي خيرا من قرباه

O Allāh, grant me recompense for this affliction and give me a good reward for it.

Funeral Prayer

Haḍrat Abū Hurairah ra relates that the Holy Prophet ﷺ used to recite this prayer at funerals:

اللهم اغفر لنا وَمُتْيَنَا وَشَاهِدَنَا وَغَافِرَنَا وَصَعِيرَنَا وَكِيّنَنَا وَذَكْرِنَا وَأَنتَ الَّذِيْنَ أَنْفَقْنَا مَنْ أَخَفْتَهُ مَا كَأْسِيهِ عَلَى الْإِسْلَامِ وَمَا تُوفِقْهُ مَنْ وَافِقْتُوهُ عَلَى الْإِيمَانِ - أَلْلَهُمَا أَخْرِجِنَا أَجْرَهُ وَلَا تُفْكَرُينَا بَعْدَهُ

O Allāh, forgive our living ones and our deceased ones, and those of us who are present and our
absent ones, our young ones, and our old ones, and our males and our females.

O Allāh, to whomsoever from amongst us You grant life, keep him alive in the state of submission and whomsoever You cause to die, cause him to die in faith. O Allāh, deprive us not of the benefits relating to the deceased and subject us not to any ordeal after him.

**Note:** If the funeral prayer is for a woman then the personal pronoun "lahā" instead of "lahū" should be said to denote the feminine gender.

### Funeral Prayer for a Minor

Ḥadrat Imām Ḥasan bin Ῥaḍī narration that for a child this funeral prayer should be recited after Sūrah Al-Fātihah.

O Allāh, make this child, who has departed early, our forerunner and make him a source of reward. Make him our pleader and accept his pleading for us.

**Note:** For a girl, (Ij‘alhā), (Sha‘fi‘atun) and (Mushaffa‘atun), should be recited.

### Prayer on Placing the Dead Body in the Grave

Ḥadrat ‘Abdullāh bin ‘Umar narration that the Holy Prophet used to recite these prayers on placing the body in the grave:

In the name of Allāh, with His support and as the follower of Allāh’s Messenger, (Muḥammad).
In the name of Allāh, with His support and in the tradition of His Messenger.\(^\text{220}\)

Prayer on Visiting Graves

Ḥaḍrat ‘Ā’ishah\(^\text{ra}\) relates that when the Holy Prophet\(^\text{sa}\) visited Jannat-ul-Baqī‘ he recited these words:

َﻠَﻴْ َﻼَمُ ﺸَﺎءَ اِﻧَّﺎ اِﻧْ وَ ﻠِﻤِﲔَ ْ ﺴْ  وَ اﳌُْ ﻣِﻨِﲔَْ ﺆۡ ﻞَ اﻟﺪِّﻳَﺎرِ ﻣِﻦَ اﳌُْ اَﻫْ ﮑُﻢْ اَﻟﺴّ َ  ﺘُﻢْ ﻻَﺣِﻘُﻮنَ اَﻧْ  ﺑِﮑُﻢْ ْ ﻟَﻨَﺎ ﻓَﺮَطٌ وّ َﻜُﻮَءَ ْ آَلُ ﺗَﺒَﻊٌ أَﺳْ  ﻦُ ﻟَﮑُﻢْ ﳓَْ  ﻟَﻨَﺎ ﻓَﺮَطٌ وّ َﻜُﻮَءَ ْ آَلُ ﺗَﺒَﻊٌ أَﺳْ  ﻦُ ﻟَﮑُﻢْ ﳓَْ  ﻟَﻨَﺎ ﻓَﺮَطٌ وّ َﻜُﻮَءَ ْ آَلُ ﺗَﺒَﻊٌ أَﺳْ  ﻦُ ﻟَﮑُﻢْ ﳓَْ  ﻟَﻨَﺎ ﻓَﺮَطٌ وّ َﻜُﻮَءَ ْ آَلُ ﺗَﺒَﻊٌ أَﺳْ  ﻦُ ﻟَﮑُﻢْ ﳓَْ  

O the inhabitants of the other world, from among the believers and the Muslims, peace be upon you. Surely we are going to join you. We beseech Allāh, to bestow safety upon you and us.
PART II
VARIOUS COMPREHENSIVE PRAYERS OF
THE
HOLY PROPHET SA
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Prayer for an Absolute Straight Path

The Holy Prophet sa taught this prayer to Ḥaḍrat ‘Ali’ra and advised that while saying it, guidance should be understood as the straight path and "Rāḥ-e- Sadid," a path absolutely straight like an arrow.

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O Allāh, guide me and make me stand firm on "Rāḥ-e-Sadīd".

Prayer for a Resolute Heart

Ḥaḍrat Shahr bin Ḥaushub’ra asked Ḥaḍrat Umm-e-Salamah’ra to tell him the most often repeated prayer of the Holy Prophet sa. She told him this prayer. Ḥaḍrat Umm-e-Salamah’ra had enquired from the Holy Prophet sa why did he repeat this prayer so often. He replied, “God is in total control of a person’s heart, as if the heart is held between His two fingers and He can turn it whenever He wants.

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O the Convertor of Hearts, make my heart steadfast on Faith.

Prayer for Complete Trust in God

Ḥaḍrat ‘Abdullāh bin ‘Abbās’ra relates that the Holy Prophet sa routinely recited this prayer.

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O Allāh, I have entrusted everything unto You, believe in You, trust in You and am inclined towards You. With Your name I face the enemy. Oh Allāh, I seek refuge in Your Honour. There is
none worthy of worship except You. Do not lead me astray. You are the Ever Living Being who is Immortal, while human beings and jinns will perish ultimately.

Prayer for the Improvement of Faith and the World
Haḍrat Abū Hurairah⁷⁴ relates this prayer of the Holy Prophet⁷⁵:

أَنْ آمِنَ عَلَىٰ إِنَّهُ لَيْسَ عَبْدًا إِلَّا أَنَّهُ إِلَيْهِ يُؤْمِنُ وَآمِنَ عَلَىٰ إِنَّهُ لَيْسَ مُتَحَاٰلًا إِلَّا أَنَّهُ إِلَيْهِ يُؤْمِنُ وَآمِنَ عَلَىٰ إِنَّهُ لَيْسَ مُتَحَاٰلًا إِلَّا أَنَّهُ إِلَيْهِ يُؤْمِنُ وَآمِنَ عَلَىٰ إِنَّهُ لَيْسَ مُتَحَاٰلًا إِلَّا أَنَّهُ إِلَيْهِ يُؤْمِنُ وَآمِنَ عَلَىٰ إِنَّهُ لَيْسَ مُتَحَاٰلًا إِلَّا أَنَّهُ إِلَيْهِ يُؤْمِنُ 

O Allāh, improve this faith of mine which is a means of strength and steadfastness in my affairs. Reform my worldly affairs of earning a living. Make my life to which I have to return after death, better. Make my life prosper in all good aspects and save my death from every evil and make it a source of peace.

Prayer for Attaining Good and for Protection in this World and the Hereafter
Haḍrat Anas bin Mālik⁷⁶ requested the Holy Prophet⁷⁵ for an exceptional prayer. In response the Holy Prophet⁷⁵ taught him the same prayer for three days. The Holy Prophet⁷⁵ said, “If someone attains goodness of this world as well as in the next, it would be a great success”. The Holy Prophet⁷⁵ taught this prayer to Ḥaḍrat ‘Abbās⁷⁶ and Haḍrat ‘Alī⁷⁶ and said that after accepting the truth there is nothing greater than God's protection.

أَلْهَـٰمْيَإِيُّ أَسْتَعْنِكُ أَنْحَقَوْ عَلَىٰ اَلْكِيْلَةِ وَأَطْلِقَ عَلَىٰ اَنْحَقَوْ عَلَىٰ اَلْكِيْلَةِ وَأَطْلِقَ عَلَىٰ اَنْحَقَوْ عَلَىٰ اَلْكِيْلَةِ وَأَطْلِقَ عَلَىٰ اَنْحَقَوْ عَلَىٰ اَلْكِيْلَةِ وَأَطْلِقَ عَلَىٰ اَنْحَقَوْ عَلَىٰ اَلْكِيْلَةِ 

O Allāh, I beg Your forgiveness and protection in this world and in the world Hereafter.
Prayer for Divine Safety

‘Abdul-Ḥamīd, a freed slave of Banū Hāshim relates from his mother, who was a maid in the house of the Holy Prophet’s daughter, that the Holy Prophet taught his daughter this prayer to recite at dawn and dusk to be encompassed by Allāh’s safety:

Holy is Allāh with His attributes. No one attains any capability except by Allāh’s Grace. Whatever happens, happens with His will and whatever He does not will never happens. I know Allāh is All-powerful and as regards knowledge, He comprehends everything.

Ḥaḍrat Ṭalaq relates that a person came to Ḥaḍrat Abū Dardā’ and said, “Your house has burnt down”. He replied that his house had not burnt down. Then another person came and said to Abū Dardā’ that his house had burnt down. He replied as before. Then the third person came and said, “A fire did start but it extinguished before reaching your house.” Ḥaḍrat Abū Dardā’ replied, “I knew for sure that Allāh would not let my house burn.”

The people sitting with him said to him, “Both your replies are strange. First you said your house was not burnt and second that you knew Allāh would not let it happen”. He replied, ‘My replies were based on the words which I heard from the Holy Prophet. He had said, ‘Whosoever offers this prayer in the morning would not suffer any calamity till the evening and whosoever repeats these words in the evening would not suffer any
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calamity till the next morning. The words of this prayer are:

"O Allāh, You are my Lord. There is none worthy of worship except You. I have put my trust in You and You are the Lord of the exalted throne. Whatever Allāh wishes happens and whatever He does not wish does not happen. No one has the power except Allāh, the Great and Magnificent. I know Allāh has power over everything and His knowledge covers all things. O Allāh, I seek refuge in You from the my evil self and the evil of every living thing which is in Your control. Certainly my Lord is on the right path."

Prayer for Attaining Fear of God and Purification of Self

Hadrat Zaid bin Arqam ra relates one of the prayers of the Holy Prophet sa.

"O Allāh, instill Your fear in my soul, purify it as You are the best of those who purify. You are it’s Master and Guardian.

Prayer for contentment and Fear of God

Hadrat ‘Abdullāh ra relates the Holy Prophet sa frequently used to recite this prayer:
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O Allāh, I beg You to grant me guidance and Your fear. I beg You for chastity and contentment.

Prayer for becoming a God-Fearing Person
Hadhrat ‘Ā’ishahra relates that the Holy Prophetsa used to recite this supplication:

َ أَلْلَهُ يَا آمَنُوهَمُ مِنْ أُلُوْىَنَّ إِذَا أَهْتَمُوهُمَّ إِذَا أَسَاوُا إِلَىٰ أَسَاوًٍ

O Allāh, make me one of those who do good and attain pleasure from it and one of those, who when they do wrong seek Your forgiveness.

Prayer for Attaining Righteousness
The Holy Prophetsa saw God in a most beautiful manifestation. He said his Lord has instructed to him to recite this prayer.

َ أَلْلَهُ إِلَىٰ آمَلُ الْمَمْكُورَاتِ، وَ تَنَكُّرَ الْمَمْكُورَاتِ، وَ جِبَتُ

O Allāh, I beg You to grant me the ability to do good and refrain from evil deeds. Confer the love of the poor on me. When You intend to put people in trials, take control of my soul without putting it in trial.

Prayer for Health and Safety
Hadhrat ‘Ā’ishahra relates the Holy Prophetsa recited this prayer frequently;

َ أَلْلَهُ عَافِيٌّ كَبْرٍ، وَكَافِيٌّ فِي سَبِيعِ وَتَغْيِرٍ وَثَمَّ عَلَىٰ أَبْنَائِهِمَا أَوُارِثَ

O Allāh, I praise You, I seek refuge in You and I make You my refuge. There is no god besides You, the Glorified, the Merciful, the Majestic, the Sustainer of the Universe. The Exalted, the Lord of the Worlds, the All-Honored.

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O Alläh, grant health to my body, protect my hearing and my sight and make these two my inheritors. There is none worthy of worship except Alläh, Who is Honourable and Forebearing. Holy is the Lord of the Magnificent Throne. All praise belongs to Alläh, the Lord of the worlds.

Prayer for Protection from the Effects of Bad Omens

Ḥaḍrat ‘Abdullāh bin ‘Umarra relates the Holy Prophetas told us that if bad omens hinder someone's affairs, he too has associated partners with Alläh. The companions asked for the remedy. He advised them to say this prayer:

ۖ ﻻَ ﻃَﲑَْ ﻢّﻬُﻢّ ﺧَﲑُْ اَﻟﻠّ ﺧَﲑُْ کَ وَﻻَ ﺧَﲑَْ اِﻻّ ﺍِّ ﺑِۡ اِﻠْ ﻥَّ ﻟَ ﻻَ ﻃَﲑُْ ﻢّﻬُﻢّ ﺧَﲑُْ اَﻟﻠّ 

O Alläh, no bad omen is consequential except by Your decree regarding evil and there is no bounty except Your beneficence. There is none worthy of worship except You.

Prayer on Seeing a Bad View

Ḥaḍrat Ahmad Qurshira relates, “When the practice of augury was mention in the presence of the Holy Prophetas, he said: “Taking of omens is good and if anyone of you sees any distasteful thing, he should pray:”

ۖ ﻻَ ﻃَﲑُْ اَﻟﻠّ ﻃَﲑُْ اِﻻّ ﻻَ ﻃَﲑُْ اَﻟﻠّ ﻻَ ﻃَﲑُْ اَﻟﻠّ ﻻَ ﻃَﲑُْ اِﻻّ ﻻَ ﻃَﲑُْ اَﻟﻠّ ﻻَ ﻃَﲑُْ اِﻻّ ﻻَ ﻃَﲑُْ اَﻟﻠّ 

“O Alläh, no one brings good things except You, and no one averts evil things except You and there is no might and power except in Alläh.”

Prayer for Beneficence of God

Ḥaḍrat ‘Umarra relates this prayer of the Holy
O Allāh, increase us and do not decrease us. Bestow dignity upon us and save us from humiliation. Bestow favours upon us and do not deprive us. Be partial to us believers and do not give anybody preference over us. Make us happy and may You be pleased with us.

**Prayer for Fear of God and for Perfect Faith**

Haḍrat ‘Abdullāh bin ‘Umar⁷ relates that whenever the Holy Prophet⁷ rose from a gathering, he used to pray for himself and his companions in these words:

O Allāh, instill in our hearts, a fear which becomes a barrier between us and disobedience towards You. Grant us such capacity of submission which enables us to enter Heaven. Bestow upon us such certainty of belief which eases the afflictions of this world. Enable us to benefit from our eyes, ears and other faculties as long as You keep us alive. Grant us heirs from these faculties. Wreak vengeance on the person who transgresses against us. Help us against the enemies and do not put us to the test in our belief.
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Do not make the material world our sole concern.
Do not make pride in knowledge our weakness. O
God, do not impose such people upon us who are
not merciful to us.

Prayer for Prosperity

Haḍrat Abū Hurairahra relates that a person came to
the Holy Prophetṣa and said, "O Messenger of God, I
heard your prayer last night and these are the words I was
able to hear." The Holy Prophetṣa said, “Look carefully,
do you see anything missing in these words”. The prayer
is as follows:

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 آلِلَهِ اَلْحَمْدُ لِلَّهِ وَلَيْسَ لِلَّهِ مَنِيِّنَ وَلَيْسَ لِلَّهِ قَرْنِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ
O Allah, forgive my sins and enlarge my house
for me. Bless every sustenance that You bestow
upon me.

Prayer for Abundance of Sustenance in Old Age

Hadrat ‘Ā’ishahra relates that the Holy Prophetṣa used
to recite this prayer:

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 آلِلَهِ اَلْحَمْدُ لِلَّهِ وَلَيْسَ لِلَّهِ مَنِيِّنَ وَلَيْسَ لِلَّهِ قَرْنِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ
O Allāh, grant me abundant sustenance in my old
age and last days of my life.

Prayer for Blessings in Fruit and Grain

Haḍrat Abū Hurairahra relates that the Holy Prophetṣa
used to offer this prayer on seeing a new fruit:

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 آلِلَهِ اَلْحَمْدُ لِلَّهِ وَلَيْسَ لِلَّهِ مَنِيِّنَ وَلَيْسَ لِلَّهِ قَرْنِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ وَلَيْسَ لِلَّهِ رَفَعِرَ
O Allāh, bless our fruits, bless our city for us and
bestow blessings on the bowls with which we
measure our grain.
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**Prayer for being Grateful and doing Good Deeds**

Haḍrat Abū Hurairah⁷ᵃ relates that he learnt this prayer from the Holy Prophet⁷ᵃ and never forgets to repeat it.

اللَّهُمَّ اجعلني أعظم شكرك، وأكثر وكيك، وأنيم نصحتك.

O Allah, make me such a person who thanks You immensely, remembers You a great deal and follows the path of Your pleasure. Enable me to safeguard Your important injunctions (with my actions).

**A Comprehensive Prayer**

Haḍrat ‘Abdullāh bin ‘Abbās⁷ᵃ relates one of the Holy Prophet⁷ᵃ’s often repeated prayer:

ربِّ إني، ولا تُعَوِّ، ولاتَفَسَّرِ، ولا تَفَكَّرِ، ولا تَفَكَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَفَسَّرِ، ولا تَف*  

O my Lord, help me and do not help anyone against me. Bestow victory upon me and do not allow victory to my enemies over me. Plan and contrive for me and not against me. Make me steadfast upon guidance and make it easier for me to follow the right path. Come to my help if anyone transgresses against me. O my Lord, make me a grateful one, one who remembers You, fears You, is totally submitted to You, is a humble one in Your court and is inclined towards You. O my Lord, accept my repentance and cleanse me of my sins and accept my prayer.
Establish my understanding firmly; make my tongue steadfast upon truth and the right path. Guide my heart and cleanse my bosom of rancour.

**Prayer for Beneficial Knowledge**

Haḍrat Abū Hurairah ra informs us of this prayer of the Holy Prophet sa:

O Allāh, make the knowledge that You have taught me beneficial for me. Teach me such knowledge which brings gain. Increase my knowledge. All praise belongs to Allāh in every situation. I seek refuge in Allāh from the condition of the people of the Fire.

**Prayer and Method for Memorizing the Qur’ān**

Haḍrat ‘Abdullāh bin ‘Abbās ra relates that once in the company of the Holy Prophet sa Haḍrat ‘Alī ra complained about the difficulty of memorizing the Holy Qur’ān. The Holy Prophet sa said, "O Abul-Ḥasan, shall I tell you some useful words which would enable you to remember Qur’ān better?" Then he advised of the manner in which it should be memorized. He instructed to offer two rak‘āt of nafal (voluntary ṣalāt) during the later part of Friday night (this is a special time of acceptance of prayer). Haḍrat Ya’qūb as (Jacob) also mentioned this hour of Friday night by saying:

( Yusuf 12:99)

"Soon I will seek forgiveness from my Lord."

If this is not possible, offer four rak‘āt in the first part or the middle part of the night. Recite Sūrah Al-Fātihah
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and Sūrah Yāsīn in the first rak‘ah. In the second rak‘ah recite Sūrah Al-Fātiḥah and Sūrah Al-Dukhān. In the third rak‘āt recite Sūrah Al-Fātiḥah and Sūrah Alif Lām Mīm Tanzīlus-Sajdah and in the fourth rak‘ah recite Sūrah Al-Mulk after Sūrah Al-Fātiḥah. In the last rak‘ah after tashahhud, glorification of God, Durūd on him and other prophets of Allāh and seeking Allāh’s forgiveness for the believers, recite this prayer. Perform this salāt for a minimum of three or a maximum of five or seven Fridays consecutively. Your prayer will be accepted. I take oath in the name of Allāh, Who has ordained me, a firm believer's prayer is never rejected.

Haḍrat Ibne ‘Abbās ṭa relates that Haḍrat ‘Alī ṭa came to the Holy Prophetṣa after performing the salāt as he was advised for five or seven times. He attended a gathering in which the Holy Prophetṣa was present and said, "My condition was such that I tried to memorize four verses of the Qur’ān and used to forget them. Now I can memorize forty verses in a day and when I revise them it seems that the Qur’ān is open in front of me. It was the same with memorizing the traditions. After hearing them I used to forget them. Now I hear a tradition once and am able to repeat it exactly."

the Holy Prophetṣa said: by the Lord of The Ka‘bah, Abul-Ḥasan, ‘Alī is a true believer. The prayer is as follows.

اللهمَّ اَطْلَبِ بِرَبِّ الْمَلَائِكَةِ أَيْدَكَا اَنْقُلُّكَ، وَأَكْتُبْكُ مَمَالَا يَعِينُونَ، وَأَرْزُقُكَ حُسْنَ النَّظَرِ فِي مَا يَرْضَيْكَ عَيْنِي، اللَّهُمَّ اَنْقُلُّكَ فِي السَّمَوَاتِ وَالْأَرْضِ، الْجَلَالِ وَالْإِكْتِرَافِ، وَالْحَرْمَةِ الّتِيَّ لاَ تُقَلِّفُهَا آَشَارَةً بِيَّ اللَّهِ، يَارَحَمْنَى، يَجْلَالُكُ وَنُؤْرُ وَجْهَتِكَ أَنْ تُذْهِبْ قَلْبِي

حَفْظَ كِتَابِكَ كَمَا عَلَّمْتِي وَأَرْزُقْيِ أَرْزُقَيْكَ أَنَّكَ أَنتَ عَلَيْ النَّحْوِ الْذَّيْ يُرْضِيَكَ عَيْنِي، اللَّهُمَّ اَنْقُلُّكَ فِي السَّمَوَاتِ وَالْأَرْضِ، الْجَلَالِ وَالْإِكْتِرَافِ.
O Allāh, as long as you keep me alive, enable me with Your special mercy to refrain from sins. Have mercy on me and save me from vain and unintentional talk. Grant me such insight with which You will be pleased with me.

O Allāh, You are the One Who created the heaven and earth beautifully for the first time. O Lord of Honour and Glory, Lord of such high honour which is difficult to comprehend.

O Allāh, O Gracious God, I supplicate You in the name of Your glory and the light of Your countenance, that You make the memorisation of Your book deeply engraved in my heart, in the same manner as you have taught it to me. Enable me to recite it in the way that pleases You.

O Allāh, Lord of Honour and Glory, Creator of Heavens and Earth (without any existing example), Lord of such honour, which is beyond comprehension. O Allāh, O Gracious God, I beg you in the name of Your Majesty and the light of Your countenance, enlighten my eyes with the light of Your book and make it fluent upon my tongue. Āmīn.

Open up my heart for it and expand my heart with it and cleanse my body with this holy revelation. Who else is there who can help me with the truth? No one else has the power to bestow this ability.
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upon me except You. No one else has power or the strength except Allāh. No one has the authority except Allāh, the Magnificent and the Great.

Prayer for Every Good and Safety from Every Evil

Ḥadrat Abū Umāmah Bāhiliīra relates that once they asked the Holy Prophet.sa that he had offered numerous prayers which they did not remember by heart. He said that "I will teach you a comprehensive prayer and you should memorise it."

O Allāh, we seek every good thing from You which Your Messenger Muḥammad(sa) sought from you. We seek refuge from every evil from which Your Prophet Muḥammad(sa) sought refuge. You are the One whose assistance is sought. So it is essential to pray to You.

Prayer for attaining Higher Spiritual Status

Ummul Mu'minin Ḥadrat Umm-e-Salāmahra has told us a comprehensive prayer of the Holy Prophet(sa)

اللهُرَّ إِنَّا نَسْأَلُكَ مِنْ خَبَرِّهِمْ وَخَبَرِ الْإِنسَانِ وَخَبَرِ النَّجَاحِ وَخَبَرِ الْعَمَلِ
وَخَبَرِ الْفَوْقَ وَخَبَرِ الْأَحْيَا وَخَبَرِ النَّسَمَةِ وَخَبَرِ مَوَاذِيَنِينِ وَخَبَرِ إِبَاهِ وَخَبَرِ جَلَالِيَ وَخَبَرِ صَلَالِيَ وَخَبَرِ فَوْقَيَنِينِ وَخَبَرِ الْدُّرَجَاتِ الْعَلِيمَ ۤوَالْمَجِلَّةَ وَالْمَجِلَّةَ وَالْمَجِلَّةَ وأَسْأَلُكَ
اللهُرَّ إِنَّا نَسْأَلُكَ مِنْ خَبَرِّهِمْ وَخَبَرِ الْإِنسَانِ وَخَبَرِ النَّجَاحِ وَخَبَرِ الْعَمَلِ
وَخَبَرِ الْفَوْقَ وَخَبَرِ الْأَحْيَا وَخَبَرِ النَّسَمَةِ وَخَبَرِ مَوَاذِيَنِينِ وَخَبَرِ إِبَاهِ وَخَبَرِ جَلَالِيَ وَخَبَرِ صَلَالِيَ وَخَبَرِ فَوْقَيَنِينِ وَخَبَرِ الْدُّرَجَاتِ الْعَلِيمَ ۤوَالْمَجِلَّةَ وَالْمَجِلَّةَ وَالْمَجِلَّةَ وَإِنَّا نَسْأَلُكَ
O Allāh, I beg You for the ability to offer the best prayers. I pray to You for the best success, the best actions, the best reward, the best life and best death. Make me steadfast and increase the count of my good deeds. demonstrate the truth of my faith, raise my rank, accept my salāt and forgive me my sins. I beg You to bestow upon me a high rank in Heaven. Āmīn.

O Allāh, I beseech You for a good beginning and end of every blessing, the start and finish and hidden and manifest aspects of the words of blessings and a high status in Paradise. Āmīn.

O Allāh, I pray to You to bestow upon me a good name, lighten my burden, put my affair in order, purify my heart, protect my private parts, infuse light into my heart and forgive my sins. I pray for a high status in Heaven. Āmīn.

O Allāh, I beg You to bless my hearing and my sight, my soul and my body and my morals. Shower blessings on my family and children, my life and death and my actions. Accept my good deeds. I beg You to bestow a high rank upon me in Heaven. Āmīn.

**Prayer for a Pious Outer and Inner Self**

Hadrat ‘Umar[r] relates that the Holy Prophet[sa] taught me this prayer:

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\text{أَلْهُمَّ اجْعَلْ سَرْبِيَّتِيْ خَيْرًا قَبْلَ عَلَايِتِيْنِ، وَاجْعَلْ عَلَايِتِيْنِ سَلَاحَةً إِلَيْ أَسَاَّدَتْ مَنْ صَالِحٌ مَا تَشُوْتُهُ البَيْتُانِ مِنْ أَهْلِيْ وَالْعَالَاءِ وَالْوَلَدَيْنِ إِلَيْ السَّلَامُ وَالْفَهْلِ.}
\]
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O Allâh, make my inner self better than my outer self and make my outer self good and pious. I supplicate for a pious family, pure wealth and pious children from among the bounties that You grant. Such family members who are neither susceptible to go astray, nor lead others astray.

Prayers for Removal of Debt and Other Weaknesses

Haḍrat ‘Alîra relates that the Holy Prophetra taught him this prayer to be saved from debt:

O Allâh, instead of unlawful wealth, make the lawfully earned wealth sufficient for us. With Your blessings make us independent of everyone except Yourself.

The Holy Prophetra saw Abû Umâmahra in a worried state in the mosque during the time of salât and enquired the cause. Abû Umâmahra mentioned the burden of debt and other worries. The Holy Prophetra said, "Shall I teach you a prayer with which you can get rid of your debt and worries". Then he advised him to repeat this prayer at dawn and dusk. Abû Umâmahra says that he has tested this prayer and God relieved his anxieties regarding debt and all other worries.

O Allâh, I seek Your shelter from grief and sorrow. I seek refuge in You from helplessness and lethargy. I seek Your shelter against cowardice and stinginess. I seek Your shelter
from burden of debts and from being overwhelmed by people.

Another Prayer for Burden of Debt

Hādżrat ‘Ā’ishahra relates that Hādżrat Abū- Bakrра came and asked her if she knew the prayer taught to him by the Holy Prophets.a. Hādżrat ‘Ā’ishahra enquired about the prayer. He said that Hādżrat ‘Īsāas (Jesus) taught this prayer to his companions. It is such a prayer that if one owes a mountain of gold to someone, Allāh will remove the debt with the blessings of this prayer.

O Allāh, the Remover of difficulties and sorrows, Listener to the supplications of the destitute, Bestower of bounties of this world and Hereafter and Giver of reward for hard work. You alone can bestow mercy upon me. Thus give me a share in such special mercy which will make me independent of every kind of benevolence except Your’s.

Prayer for Contentment and Removal of Burden of Debt

On request from Hādżrat ‘Ā’ishahra an attendant of the Holy Prophetsa taught her this prayer:
O Allâh, the Lord of seven heavens and the Lord of the exalted Throne. O our Lord, and Lord of everything. Revealer of the Torah, the Gospel and the Qur’ân. O the One Who cleaves the seed and the core, I seek Your shelter from the evil of everything as You alone prevail over it. You are the First and there was nothing before You. You are the Last and there will be nothing after You. You are manifest and there is nothing beyond You. You are hidden as well and there is nothing unknown to You. You Yourself relieve me of the burden of debt and free me from poverty.

**Prayer on Visiting a Patient**

Ḥaḍrat ‘Â’ishahra relates that whenever someone from the family of the Holy Prophetsa was not well, he would recite this prayer:

אַרְבָּעָה הַלַּאֲשָׁמִים יִשְׁפֹּט ההַלְּאֱשָׁמִים לְאָשֶׁר לָא אֵלָה לְשׁוֹט

O Lord of mankind, remove this illness. Restore health as You are the Healer. There is no one else who can cure. Grant such perfect health which leaves not a single ailment behind.

**Invocation for Health in Illness**

Ḥaḍrat Abû Sa‘îd Khudrîra relates that the angel Gabrielas came to the Holy Prophetsa and enquired from him, if he was not feeling well. On his reply in the affirmative, angel Gabrielas recited these words and blew on him:

پیامبر الی اوردو و الله یمامیت یمن گیل ییمیت و من یnehmerیت و من یشیر گیل نشیم

و یمسیر حاکمیت و الله یمامیت پیامبر الی اوردو ییمیت

پیامبر الی اوردو و الله یمامیت یمن گیل ییمیت و من ینهار گیل نشیم

و یمسیر حاکمیت و الله یمامیت پیامبر الی اوردو ییمیت

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In the name of Allāh, I blow on you. Allāh will heal you from every harmful illness and save you from the mischief of every person and evil of every envious eye. Allāh will heal you. In the name of Allāh I blow on you.

Prayer of Recovery from Fever
Haḍrat Ibne ‘Abbāsrā relates that the Holy Prophetṣa taught him this prayer for fever and various aches and pains:

بِسْ نُعُوْ ﮑَبِﲈِ ﻢِ اﷲِ اﻟْ ﻋِﺮْ  ﻢِ ﻣِﻦْ ﻋَﻈِﻴْ ذُ ﺑِﺎ ﷲِ اﻟْ ﻣِﻦْ ﺷَﺮِّ ﭘَﺎرٍ وّ ﺷَﺮِّ ﺡَﺮِّ  قٍ ﻧَّﻌّ ﺛَﺎرِ

In the name of Allāh, the Most High. We seek refuge in Him, the Greatest, from the evil of every over-active blood vessel. We seek His shelter from the affliction of the heat of the fire.

Prayer for Deliverance from Pain
Haḍrat ‘Uthmān bin Abil-‘Āsrā complained about his bodily pains to the Holy Prophetṣa. He taught him these words and advised him to repeat "Bismillāh" three times and repeat this prayer seven times:

اَﻋُﻮْ ﮑَرِّٰ ﻣَﺎ اَﺟِﺪُ وَ اُﺣَﺎذِرُ۔ ﻣِﻦْ ﺷَﺮِّ ﻣَﺎ ﻣِﻤَّا ﺗَأَتَرَءُ وَ ﻣِﻦْ ﺷَﺮِّ ﻣَﺎ ﻛَأَوْرَ

I seek refuge in Allāh, in His honour and His power from the evil which I am suffering and the one, of which I am afraid of.

Prayer for Recovery from Retention of Urine
Haḍrat Abū Dardāsrā relates that a person came to the Holy Prophetṣa and told him that his father was suffering from retention of urine because of a stone in his bladder. The Holy Prophetṣa told him to recite this prayer and blow on him.
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Our Lord is the Allāh, Who is in the Heavens. Immensely Holy is Your name. Your decree governs the Heaven and the Earth, as Your mercy in the Heavens. So bestow mercy upon earth as well. Forgive our sins and mistakes. You are the Lord of the pious people. Grant health with Your special healing power. With Your special kindness, show mercy in this illness and suffering.

**Prayer for Recovery of Sight**

Ḥaḍrat ‘Uthmān bin Ḥunayfī relates that a blind person came to the Holy Prophetṣa and requested him to pray for recovery of his sight. He replied: "If you wish me to pray, I will pray, but if you wish you can bear it patiently and this in my view is better for you." The blind person insisted on prayer. The Holy Prophetṣa advised the blind person to perform ablution properly and pray in these words:

全能的真主，我求您，我向您轉身，祈禱您，通過您的先知求您為我痊愈。全能的真主，我求您和我向您轉身，祈禱您，通過您的先知求您為我痊愈。

O Allāh, I beg You and I turn to You making Your Holy Prophet as an intercessor. And O Muhammadṣa I beg my Lord through your mediation, to fulfill my need. O Allāh, accept this mediation and intercession of Your beloved.

**Prayer for Safety from Hidden and Manifest Ailments**

Ḥaḍrat Anas bin Mālikṣa relates that the Holy
O Allâh, I seek Your shelter from helplessness and lethargy, cowardice, miserliness, old age, hard-heartedness, carelessness, poverty, humiliation and abasement. I beseech Your protection from destitution, disbelief, disobedience, enmity, infidelity, infamy and deceit. I seek refuge in You from deafness, dumbness, insanity, leprosy and all other painful diseases.

Prayers for Safety from Evil Eye

Haḍrat Ibne ‘Abbâsra relates that the Holy Prophetṣa used to pray and blow on Ḥaḍrat Ḥasan and Hussain in these words. He said that Haḍrat Ibrâhîmra (Abraham) used to pray for Allâh’s shelter in this manner for his sons, Haḍrat Ismâ’îlra (Ishmael) and Haḍrat Ishâqra (Isaac):

اِذْ اِنَّ الْحَمْدُ لِلَّهِ اَيْمَانُ اَلْهَٰرِمِينَ اَمِنَّا وَ الْأَمِنَّا وَ الْأَمِنَّا

I seek refuge in Allâh's perfect and comprehensive words from the harmful Satan, animals and every evil eye.

Haḍrat ‘Āmir bin Rabî’ahra relates that one of his friends was under the influence of the evil eye. He recovered with the blessings of this prayer of the Holy Prophetṣa:
O Allâh, remove every type of bad effect from him whether it be hot or cold and rid him of this affliction.

Prayer of the Destitute

Haḍrat Abdur Raḥmân bin Abî-Bakr[r]a tells us that the Holy Prophet[sa] advised the destitute to recite this prayer:

O Allâh, I am hopeful of Your Mercy, so do not hand me over to my evil self even for a moment. Facilitate all my affairs. There is none worthy of worship except You.

Prayer on Seeing a Destitute Person

Haḍrat ‘Umar[r]a and Haḍrat Abû Hurairah[r]a relate whosoever sees a destitute person and recites this prayer, will be saved from that affliction.

All praise belongs to Allâh, Who saved me from this calamity in which He made you suffer. He granted me superiority over many of His creatures.

Prayer at Time of Trial and Tribulation

Haḍrat Abû Hurairah[r]a relates that whenever the Holy Prophet[sa] faced some difficulty he used to pray in these words:

O Allâh, remove every type of bad effect from him whether it be hot or cold and rid him of this affliction.

Prayer of the Destitute

Haḍrat Abdur Raḥmân bin Abî-Bakr[r]a tells us that the Holy Prophet[sa] advised the destitute to recite this prayer:

O Allâh, I am hopeful of Your Mercy, so do not hand me over to my evil self even for a moment. Facilitate all my affairs. There is none worthy of worship except You.
O Allāh, I seek refuge in You from the hardship of the trial, being in the grip of misfortune, evil destiny and ridicule of my enemies.

Prayers in Times of Misery, Adversity and Agony

Ḥaḍrat ‘Abdullāh bin ‘Abbās ra relates that the Holy Prophet sa used to recite these words at times of affliction:

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There is none worthy of worship except Allāh. He is the Most High and Forbearing. There is none worthy of worship except Allāh. He is the Lord of the Magnificent Throne. There is none worthy of worship except Allāh, the Lord of the Heavens and the Earth. There is none worthy of worship except Allāh. He is the Lord of the Benevolent Throne.

Ḥaḍrat Anas bin Mālik ra relates that whenever the Holy Prophet sa suffered anguish or anxiety, he recited this supplication:

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O the Living and Self Sustaining Lord, in the name of Your mercy I seek Your help.

Ḥaḍrat Abū Hurairah ra relates that the Holy Prophet sa said, that whenever he faced a difficult time, angel Gabriel as came and made him say this prayer:

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I put my trust in the Being, Who is Ever-Living and Immortal. All praise belongs to the Being,
Who has not taken a son and no one shares His Sovereignty. No one befriends Him considering Him to be helpless. So praise Him in the best possible manner.

**Prayer in Times of Anguish and for Love of the Qur’ān**

Haḍrat ‘Abdullāh bin Mas‘ūd’ā relatively that the Holy Prophet’sa said that if a person is overwhelmed by grief and sorrow, he should offer this prayer. God will remove his grief and bestow prosperity upon him. He also advised that whosoever hears this prayer should memorise it.

O Allāh, I am Your servant, progeny of Your slave and Your maid servant. My forehead is in Your hands. Your decree prevails in me. Your decision in my case will be final. I beseech You in the name of every one of Your names, Your names which You Yourself have chosen for Yourself, or the attributes which You have revealed in Your Holy Book, or taught it to any of Your creations, or the ones which in Your knowledge of the unseen You prefer for Yourself. I beg You to make the Qur’ān delight of my eyes and light of my bosom. Make it a means of elimination of my grief and sorrow.
**Prayer in Difficult Times**

Ḫadżrat Rafā‘ah Zarqā’īra relates that when the army of the non-believers turned back at the battle of Uhud the Holy Prophetsa said, “Organise your rank and file and praise my Lord.” The companions straightened their rows, and then he prayed in these words:

أَلَّهُمَّ نَذَّرُ مَنْ هُمْ، لَا قَاِبِضٍ لِّي، لَا بَارَّطٍ لِّي، فَأُفْطِرْنَا، وَلَا هُدَّانَا إِلَى الْأَسْلَلَتِ، وَلَا مُغْلُولٍ إِلَى هَمْدِي، وَلَا مُتَّبِعٍ إِلَى مَئِيْتِ، وَلَا مَطِيرٍ إِلَى مَطَايِة. إِنَّا اعْتَمَرْنَا، وَلَا فَرَزْنَا، وَلَا قَلْحْنَا، وَلَا كَمْيَا دَلَّنَا الْأَلَّهُمَّ، وَلَا كَمْيَا دَلَّنَا الْأَلَّهُمَّ، وَلَا كَمْيَا دَلَّنَا الْأَلَّهُمَّ.

O Allāh, all praise and tributes belong to You. When You bestow prosperity on someone, no one can make him poor and whomsoever You make poor, no one can grant him prosperity. Those whom You have adjudged astray, there is no one who can guide him and whomsoever You guide, no one can lead him astray. No one can give to a person, whom You have deprived and on whomsoever You bestow, no one can stop it. No one can bring closer what You have put asunder and no one can put asunder what You have put together. O Allāh, open the doors of Your
blessings, mercy, bounties and sustenance for us. O Allāh, I seek such permanent blessings from You which will never terminate or come to an end. O Allāh, I seek Your favours in the time of poverty and adversity. I seek peace in the time of anxiety.

O Allāh, I seek Your protection from the evil of the things that You have granted us and also the evil of the things that You have withheld. O Allāh, make faith dearer to our hearts and make our hearts attractive. Instill abhorrence for disbelief, disobedience and wicked deeds in our hearts. Make us from among the rightly guided ones.

O Allāh, keep us alive as Muslims and cause us to die in the state of being Muslims. Include us in righteous people. Do not humiliate us or put us to trial. O Allāh, You Yourself destroy the disbelievers, who reject Your Messengers and stop us from following Your path. Be hard on them and punish them. O Allāh, destroy those disbelievers who were given the book and guidance testifying that this Messenger is true."

**Prayer for Protection of Islām and Seeking Goodness**

Ḥaḍrat ‘Abdullāh bin Mas‘ūd radhā relates that the Holy Prophet sallallahu ‘alaihi wasallam used to offer this prayer:

> أَلْهُمَّ اخْتَلِفْنِي بِالإِسْلَامِ قَانِيًا وَاخْتَلِفْنِي بِالإِسْلَامِ قَانِيًا، وَاخْتَلِفْنِي بِالإِسْلَامِ رَأِيًا، وَلَا تَشْفِقَ بِعَذَابِي حَسَبًا أَلْهُمَّ إِنَّ آسَائِلَتِي مِن كُلِّ خَيْرٍ حَزَانٍ يَتَبَكَّرُ وَأَغْوَّادُهُ مِن كُلِّ شَرٍّ حَزَانٍ يَتَبَكَّر

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O Allāh, protect me with Islām in every situation, standing, seated and lying down. Do not permit a
jealous enemy to gloat over me. O Allâh, I beg You for every good which is in Your treasure-house. I seek Your shelter from every evil which is in Your control.

**Prayer for Faith, Health and Good Manners**

Haḍrat Abū Hurairahra relates that the Holy Prophetṣa said to Haḍrat Salmān Fārsir, "I want to teach you such a prayer which you can offer with great affection and sincerity to the Gracious God, every morning and evening." This is the prayer:

َ اِِّّاللَّهُ ﺎَلِهُنَّ وَ ﻣَهْرُ ﻣَهْرُ وَ ﺎَﻟْمَوْدَعُ ﺎَلْمَوْدَعُ 270

O Allâh, I beg You to bestow health upon me while being in a state of belief. Along with faith grant me good manners. I beg for success after success. I am also desirous of attaining Your pleasure and Your forgiveness.

**Prayer for Forgiveness and Pardon**

Haḍrat Abū Mūsā Al-Ash‘arir relates us of this prayer of the Holy Prophetṣa.

ربَ اِِّّاللَّهُ ﺎَلِهُنَّ وَ ﻣَهْرُ ﻣَهْرُ وَ ﺎَﻟْمَوْدَعُ ﺎَلْمَوْدَعُ 271

O Lord, forgive my mistakes, my lack of knowledge, my transgressions in my affairs and all my affairs about which You know more than I do. Forgive my sins, my intentional or unintentional mistakes and my frivolous jokes. All these are my failings. O Allâh, forgive my
earlier or future sins. Forgive my hidden and manifest sins. You cause things to advance and cause them to retreat. You have authority over everything.

An Effective Prayer for Forgiveness
Haḍrat Hilāl bin Yassārarah relates from his grandfather, whomsoever recites this prayer for penitence, God forgives his sins even though they may be innumerable.

أَسْتَغْفِرْلَنَا رَبَّنَا أَلْبَنَّى لَا إِلَهَ إِلَّا هُوَ الْحَكِيمُ الْقَهِيمُ وَأَلْوَهُ يَمِينٌ
I seek forgiveness from Him, besides Whom there is none worthy of worship. He is Living and Self-Subsisting. He brings others to life and sustains them. I incline towards Him and repent.

A Beautiful Prayer for Forgiveness
Haḍrat Jābirarah relates that a person came to the Holy Prophetṣa and said, "My sins are countless." The Holy Prophetṣa made him repeat this prayer three times and said, "Now go, God has forgiven all your sins."

أَلَّهُ وَاللَّهُ مَعْتَفَرُّنَّ وَأَوْسَعَ مِنْ دُوْرِي وَرَحْمَتَكَ أَرْجِحُ مِنْ عَمْلِي
O Allāh, Your forgiveness is vastly extensive than my sins. I trust in Your mercy more than in my actions.

Prayer for Mercy and Forgiveness
Haḍrat ‘Ā’isharah relates this prayer of the Holy Prophetṣa:

أَلَّهُ وَاللَّهُ أَنْتُمْ وَالرَّحْمَنُ وَالرَّحْمَنُ بَلْ أَشْفَقُ أَلَّهُ
O Allāh, forgive me, have mercy on me and unite me with my Lofty Friend (God Himself).

Note: As per some traditions, the Holy Prophetṣa repeated the last part of this prayer (I go to my
Lofty Friend, the Highest). during the last moments of his life.

**Prayer for Forgiveness**

Haḍrat ‘Amr bin Shu‘aibra relates that the angel Gabriel descended with this prayer and he was very happy. He said, "O Muḥammadṣa God has sent me with a gift for you." He meant the treasures of Heaven incorporated in this prayer which were given to the Holy Prophetṣa.

O the Being, Who reveals beauty and conceals ugliness. O Holy Being, who does not take us to task for our sins and does not expose our weaknesses. O Beautiful Forgive, O Lord of profound forgiveness, O the Possessor of vast mercy, O Companion of every secret meeting and whisper. O the One, Who is the final recourse of the plaintiff, O Gracious Forgive, O Great Benefactor, O Provider of favours before their need arises. O our Lord, O our Master, our Protector, the ultimate of our desires. O Allāh, I beg you not to burn my body in the Fire.

**Prayers for Safety from Evil**

Haḍrat ‘Imrān bin Ḥusainra relates that the Holy Prophetṣa promised my father (who was a polytheist) that
if he accepted Islam, he would teach him two beneficial prayers. When my father became a Muslim he reminded Holy Prophet ﷺ of that promise. The Holy Prophet ﷺ taught him this prayer:

اللهم آلمين رحيماً ويغفري من شر کفين

O Allah, pour forth piety and guidance in my heart and save me from the evil of myself.

Haḍrat Shakal bin Ḥamīd⁷⁸ requested the Holy Prophet ﷺ to teach him a prayer, which would stop him from doing bad deeds. Holy Prophet ﷺ held his hand and advised him to recite this prayer:

اللهم إني أعوذ بك من شر سحيق ومن شرٍّ يسرق ومن شرٍّ يسرد

O Allah, I seek refuge in You from the evil of my hearing, sight, tongue, heart and private parts.

Prayer for Deliverance from Satanic Influences

Haḍrat Abū Hurairah⁷⁹ while relating the event of Isrā said, that a terrifying Satan was following the Holy Prophet ﷺ and had a flame of fire. Angel Gabriel⁸⁰ taught the Holy Prophet ﷺ a prayer and said that it would extinguish that flame and the Satan would be defeated. This is the prayer:

أغفو بوجود اللهو الكبیر وربکم نعمة اللهو السماوات أنبى لا يجاهد ولا يضر

I seek refuge in Allah's Honourable Countenance. And I seek refuge in Allah's perfect and comprehensive words, from which neither the pious nor the wicked can advance. I seek my Lord's protection from the evil which descends
from above and also the evil which rises skywards. Also the evil which is in the earth and which emanates from it.
O Gracious God, I seek Your shelter from the trials of night and day, and the mishaps of night except those sudden nightly occurrences which bring blessings.

Prayer for Deliverance from the Evil of the Enemy
Haḍrat Abū Hurairahra relates that whenever the Holy Prophetṣa faced fear or danger from a nation, he prayed in these words:

َﺎ ﳒَْ  اِﻧّ ﻘُﻬُﻢَ ۔رِﻫِﻢْ ﺷُﺮُوْ  ذُﺑِﮏَ ﻣِﻦْ وَﻧَﻌُﻮْ  رِﻫِﻢْ ﳓُُﻮْ  ﻛُﻠُ ﰱِْ اَﻟﻠّ ٢٧٩

O Allāh, we take You as a shield against whatever is in their (enemy's) heart. We seek protection against every evil of theirs and its dangerous effects.

Prayers for Protection from Bad Conduct
Haḍrat Ziyād bin ‘Ilāqahra relates the Holy Prophetṣa’s prayer:

َ اِﻧّ ﻘُﻬُﻢَ ۔ﻮَاءِ ﻫْ ﻤَﺎلِ وَاﻻَْ ﻋْ ﻼَقِ وَاﻻَْ ﮑَﺮَاتِ اﻻَْﺧْ ذُﺑِﮏَ ﻣِﻦَ اﻟﺸِّﻘَﺎقِ وَاﻟﻨِّﻔَﺎقِ وَﺳُﻮْ اَﻋُﻮْ  اَﻟﻠّ ٢٨٠

O Allāh, I seek Your protection from undesirable manners, evil deeds and desires.
Haḍrat Abū Hurairahra relates this prayer of the Holy Prophetṣa.

َ اِﻧّ ﻘُﻬُﻢَ ۔ﺎَﻓَ لِئِنَّ اَﺗَّﺤَدَّكَ ﻣِنْ اَﻟْﻴَقَابِ وَاَﻟْﺘِّقَابِ وَاَﻟْخَالَاقِ وَاَﻟْهَوَاءِ اَﻟْهَوَاءِ ٢٨١

O Allāh, I seek Your protection from dissension, hypocrisy and bad qualities.

An Important Prayer
Haḍrat Mu‘ādh bin Jabalra relates, “One morning Holy Prophetṣa came so late to offer Fajr prayer that the
sun was about to rise. He offered a short prayer and addressing us told the reason for his being late. He said, ‘Tonight I woke up for Tahajjud prayer and prayed as much as Allāh enabled me. After the prayer I dozed off. When my eyes opened, I saw my Lord in extremely beautiful manifestation. Allāh the Almighty said, ‘O Muḥammad do you know what is the subject of angel’s debate? I replied, ‘I do not know’. Upon Allāh’s enquiring the second time my reply was the same. Then I saw Allāh put His palm on my shoulder and I could feel its coolness in my chest and everything became clear to me. Then Allāh enquired, ‘O Muḥammad what is the subject of the angel’s debate? I replied, ‘It is Kaffārāt’. Allāh asked me, ‘What are the Kaffārāt (Things which atone sins). I replied,’To walk to the mosque for the congregational prayer, sit in the mosque after prayer and remember Allāh, do complete ablution even when it is difficult for the self. Then Allāh asked, ‘What are the ‘Darajāt’. I replied, ‘To feed the poor, speak kindly and offer prayer when others are asleep’. Then Allāh told me to pray whatever I wished. I prayed in these words:

‘O Allāh! I seek from You the ability to do good deeds and to abandon bad things. Inspire me with love for the destitute and forgive me. Have mercy on me and when You intend to put people to trial, cause me to die without tribulation. I seek Your love and the love of the one whom You love and love of such deeds which would bring me closer to Your love.’
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**Prayer for Attaining Good and Deliverance from Evil**

Haḍrat Anas bin Mālikra relates this prayer of the Holy ProphetSA:

全能者，我祈求于每一善事，无论是已知于我，还是未知于我。我祈求躲避每种恶事，无论是已知于我，还是未知于我。

**Prayer for Protection against ‘Shirk’ (Associating Partners with Allāh)**

Haḍrat Abū Mūsā Ashʿarira relates that the Holy ProphetSA advised us to refrain from associating partners with Allāh, which is difficult to detect, as it is flimsier than the footprint of an ant. The Companions asked as to how they could avoid this sin. The Holy ProphetSA taught them this prayer:

全能者，我祈求于每一善事，无论是已知于我，还是未知于我。我祈求躲避每种恶事，无论是已知于我，还是未知于我。

O Allāh, we seek Your shelter from associating partners with You knowingly. We also seek Your forgiveness in case we commit this sin unknowingly.

**Prayer for Deliverance from the Wrath of God**

Haḍrat ‘Abdullāh bin ‘Amrera relates that the Holy ProphetSA used to recite this prayer:

全能者，我祈求于每一善事，无论是已知于我，还是未知于我。我祈求躲避每种恶事，无论是已知于我，还是未知于我。

O Allāh, I seek Your shelter from the termination of Your bounties, withdrawal of Your protection,
Your sudden chastisement and everything that incurs Your wrath.

**Prayer for the Protection of God**

Haḍrat Ka‘b bin Al-Ḥārām[r] relates this prayer of the Holy Prophet[sa].

أَغْوَّدُ بِوُجُهِ اللَّهِ الْعَظِيمِ أَلْبَيْنِ آَسِي، لَيْسَ كَنَّى أَغْوَدُ مَنْهُ وَبِيَجِينَاتِ اللَّهِ
الْقَامَاتِ أَلْبَيْنِ لَا يَجَاجُ وَلَا أَجَلُّ يَجَاجُ بَعْدَ آَسِي.وَلَا كَامِرَ بَعْدَ آَسِي أَلْبَيْنِ
وَلَا كَامِرَ بَعْدَ آَسِي إِنَّيْ مَا تَغْنَّىَ

I seek shelter in the Exalted Lord from Whom there is nothing greater. I seek shelter in His perfect and comprehensive words which neither the pious nor the wicked can transgress. I seek refuge in His holy attributes whether they are known to me or not. I seek His shelter from the evil of the creation He has created, carved and spread throughout the earth.

**Prayer for Deliverance from a Disagreeable Disposition**

Haḍrat ʿAbdullāh bin ʿAmr[r] relates this prayer of the Holy Prophet[sa].

أَلْلَهُمَّ اِنْتَظِرْ لِيْ أَغْوَدُتْ مِنْ قَلْبِ لَا يَغْنَىَ وَمِنْ ذَاتِ لا يَغْنَىَ وَمِنْ تَزْهِقَ وَمِنْ نَقْسَ لا

O Allāh, I seek Your deliverance from a heart which is devoid of fear, a prayer which is not accepted, a self which knows no contentment, and the knowledge which is not beneficial. My Guardian, I seek shelter from these four things.

**Prayer for Protection from Bad Habits**

Haḍrat Umm-e-Ma‘bad relates that she heard the Holy Prophet[sa] recite this prayer:
O Allāh, purify my heart from malice, actions from vanity, tongue from lies, and eyes from deceit. Surely You alone are aware of the deceitful eyes and the secrets of hearts.

Prayer of Protection from Accidental Death
Hadīrat Abul-Yasarra relates this prayer of the Holy Prophets:

O Allāh, I seek refuge in You from being buried under a wall. I seek Your refuge from dying by falling from a great height, and I seek Your refuge from grieve and drowning, being burnt or dying of old age. I seek Your shelter from being under the control of the Satan at the time of death, from dying in a state of turning away from a fight in Your name and from being stung by a harmful creature.

Prayer for Deliverance from Starvation and Breach of Trust
Hadrat Abū Hurairahra relates this prayer of the Holy Prophetra:

O Allāh, I seek refuge in You from hunger, which is a very bad companion. I seek refuge in You
from breach of trust, as it is not possible to have an enemy worse than this, closer to man.

**Prayer for Morning Journeys**

Ḥaḍrat Šakhr Al-Ghāmīḍī ṭa has told us this prayer of the Holy Prophet ṣa:

\[
\text{اللهُمَّ بَارِك لَأَقْتُ النِّفَاحِ في مَسْرُورًا} \]

O Allāh, bless the morning journeys of my people.

**Prayer for Forgiveness of Anṣār and the Mahājir**

Ḥaḍrat Anas bin Mālik ṭa has related this prayer of the Holy Prophet ṣa:

\[
\text{اللهُمَّ لَا تَعْلَى الشَّيْءُ أَوْلَدًا شَيْئًا فَإِنَّكَ أَكْثَرُرهُمْ وَأَكْثَرُهَا} \]

O Allāh, the real life is the life Hereafter, so forgive the Anṣār (local people of Madīnah) and the Mahājir(Migrants).

**Prayer for Enemies’ Defeat at the Battle of Aḥzāb**

Ḥaḍrat ʿAbdullāh bin Abī Aufa ṭa has related the prayer which the Holy Prophet ṣa recited at the battle of Aḥzāb:

\[
\text{إِنَّ الْمَلَأَ الْمُهَابَةَ سَيْحُ الْحَجَابِ إِنَّ الْأَخْرَاجَ الْمَلَأَ الْمُهَابَةَ} \]

O Allāh, Reveal of the Holy Book (Qur’ān), and the Quick Reckoner, defeat the armies of this enemy. O Allāh, make them withdraw and unsettle them.

**Prayer for Prosperity for Family and Followers**

Ḥaḍrat Abū Hurairah ṭa has related this prayer of the Holy Prophet ṣa:

\[
\text{اللَّهُمَّ اجعلُ رَزْقَ أَيْمَانِي مَحْطَابَةً} \]

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O Allāh, do not deprive the progeny of Muhammadas of “qūt” (That much sustenance which would keep them alive).

**Prayers for the Caliphs and Rulers of Muslims**

Ḥaḍrat ‘Alīra relates this prayer of the Holy Prophetas for the caliphs who were to succeed him:

“O Allāh, do not deprive the progeny of Muḥammadas of “qūt” (That much sustenance which would keep them alive).”

Prayers for the Caliphs and Rulers of Muslims

Ḥaḍrat ‘Alīra relates this prayer of the Holy Prophetas for the caliphs who were to succeed him:

O Allāh, have mercy on the caliphs who would succeed me. They shall narrate my traditions and 'sunnah' and instruct people in those matters.

Ḥaḍrat ‘Ā’ishahra relates this prayer of the Holy Prophetas:

O Allāh, be harsh on the ruler who governs the affairs of my followers harshly and be kind to the ruler who treats my people kindly.

**Heartfelt Supplication at the Journey to Ṭā’īf**

Ḥaḍrat ‘Abdullāh bin Ja’farra relates that after the death of Ḥaḍrat Abū Ṭālib, the Holy Prophetas went to Ṭā’īf with the message of Islām. People of Ṭā’īf did not accept this message. The Holy Prophetas offered two rak‘āt of ṣalāt under the shade of a tree and with deep anguish in his heart he supplicated his Master in these words:

Heartfelt Supplication at the Journey to Ṭā’īf

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O Allâh, to You alone I tell the story of my weakness, lack of planning and of being humiliated among the people. O the most Merciful of all who show mercy, to whom would You give control over me? Would You hand me over to my enemy who would destroy me? Or would You entrust me to someone close to me? Whom would You give control over my affairs? If You are not angry with me then I do not care for anyone else. But I am still in need of Your all-encompassing protection. I seek refuge in Your bright countenance which lights up the Heavens and the earth, dispels all darkness and which puts all the affairs of this life and the life Hereafter, in order. I seek Your shelter from Your wrath and incurring Your displeasure. O Master You do what You will and all the power and authority belongs to You.

Prayer for Achieving a Humble Self
Haḍrat Abū Hurairah ᵃᵃ has related this prayer of the Holy Prophet ᵃᵃ:

O Allâh, make me live as a humble person, cause me to die as a humble person and resurrect me from amongst the poor people. Surely, he is the most unfortunate on whom the poverty of this
world and the punishment of the life Hereafter are combined.

**Prayer for becoming Special Servants of God**

Members of ‘Abdul Qais delegation (which came from Yemen to visit the Holy Prophet\(^\text{sa}\) in Madinah) relate that they heard the Holy Prophet\(^\text{sa}\) say this prayer:

\[
\text{الله يجعلنا من عبادات الملتزمين النور المعتمرين} \\
\text{المتقينين.}
\]

O *Allāh*, include us in Your chosen servants, whose foreheads are bright and shining. Make us a part of the group which is accepted.

They asked "O Messenger of *Allāh*, what is meant by the chosen servants?" He replied, "God's pious and righteous servants, and by *عَلْноُٰ اَﻟْﺗَﺨَﺒِ�ُيْنَْ اﳌُّوِفوُدْ* means those people whose limbs would be bright from doing ablution. By *وَدْ اﳌُتَقِينِْ اﳌُّوِفوُدْ* means those followers who would enter heaven in the company of their Prophet.

**Supplications with *Allāh*’s Holy Names**

Haḍrat ‘Ā’ishah\(^\text{ra}\) relates she heard the Holy Prophet\(^\text{sa}\) offering this prayer:

\[
\text{الله ي自主品牌 أيناء الأضحى المبارك الأضحى إليه الذي إذا} \\
\text{ديبت بمأجوج وإذا سأدت بمأجوج وإذا أعلنت وإذا استرجعت بمأجوجه وإذا استدعت بمأجوج.}
\]

O *Allāh*, I beg in the name of Your Holy, Pure, Blessed and most Lovable name. You accept prayers when they are offered in that name. When the request is made in this name You grant it. When Your mercy is sought with this name You bestow mercy. In times of trial when
supplied with this name You remove the affliction.

A Comprehensive prayer
Haḍrat Abū Umamahra relates that the Holy Prophetrs said, "When you know that your prayers have been accepted, what stops you from offering this prayer? For example recovery after illness or successful return from travels. You should offer this prayer:

O Allāh, forgive us, have mercy on us, be pleased with us, accept our prayers and our worship, grant us entry into Paradise, save us from the Fire and bestow success upon all our affairs.

Prayer on Acceptance of Supplications
Haḍrat ‘Ā’ishahra relates that the Holy Prophetrs said, "When you know that your prayers have been accepted, what stops you from offering this prayer? For example recovery after illness or successful return from travels. You should offer this prayer:

All praise belongs to Allāh. With whose Honour and Glory every good deed is accomplished.

Prayer for Righteous End
Haḍrat Busr bin Arṭahra relates that he heard the Holy Prophetrs recite this prayer.

Almighty Most Merciful, give us success in all our affairs and punish us not. All praise belongs to Allāh.
O *Allāh*, conclude all our affairs in the best manner. Save us from the humiliation of this world and punishment of life after death.

*Allāh’s Beautiful Names and the Acceptance of Prayer.*

Once the Holy Prophet*sa* told Ḥaḍrat ‘Ā’ishah*ra*, "I know one such attribute of *Allāh*, that if we pray by saying this attribute, our prayers are accepted." Ḥaḍrat ‘Ā’ishah*ra* eagerly asked him to tell her that attribute of God. The Holy Prophet*sa* said, “In my view it is not proper to tell it to anyone.” So he refused. Ḥaḍrat ‘Ā’ishah*ra* became cross and sat on one side hoping that the Holy Prophet*sa* would inform her of this attribute of God. When the Holy Prophet*sa* did not tell her for some time, in expectation she came and stood by him, kissed his forehead and pleaded with him to tell her this attribute of God. The Holy Prophet*sa* said, "‘Ā’ishah the real reason for not telling is that it is not proper to ask for worldly things with this attribute of God.”

Ḥaḍrat ‘Ā’ishah*ra* was upset; she performed ablution and spread the prayer mat. She started to pray loudly, so that the Holy Prophet*sa* could hear it. She prayed, "O Lord, I beseech You with Your holy names and magnificent attributes, the ones that I know and also the ones that I do not know. Forgive the sins of Your humble servant.”

The Holy Prophet*sa* was sitting nearby and was smiling. He said, "O ‘Ā’ishah*ra*, surely that attribute of God is included in the names which you have enumerated.

The acceptance of prayers has a special link with Divine attributes. God Almighty has said, "وَلَمْ نُعْلَمُ الَّذِينَ يَقُولُونَ قَاتِلُونَ بِيَٰرَا (Al-A‘rāf 7:181): *Allāh* has pure names and beautiful
attributes. Memorise them and when remembering \textit{Allāh}, make your supplications with His names."

Haḍrat Abū Hurairah⁷⁶ relates the Holy Prophet⁷⁶ said that God has ninety nine names. A person who memorises them and keeps them in his mind, is Heaven bound.³⁰⁵

\textit{Allāh-'s Beautiful Names.}

\begin{center}
\begin{tabular}{|l|l|l|}
\hline
The Holy & \textit{Allāh} & \textit{Allāh} \\
\hline
The Source of Peace & \textit{Allāh} & \textit{Allāh} \\
\hline
The Bestower of Security & \textit{Allāh} & \textit{Allāh} \\
\hline
The Protector & \textit{Allāh} & \textit{Allāh} \\
\hline
The Mighty & \textit{Allāh} & \textit{Allāh} \\
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The Incomprehensible & \textit{Allāh} & \textit{Allāh} \\
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The All Aware & \textit{Allāh} & \textit{Allāh} \\
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The Forbearing & \textit{Allāh} & \textit{Allāh} \\
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The Great & \textit{Allāh} & \textit{Allāh} \\
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The Most Forgiving & \textit{Allāh} & \textit{Allāh} \\
\hline
The Most Appreciating & \textit{Allāh} & \textit{Allāh} \\
\hline
The High & \textit{Allāh} & \textit{Allāh} \\
\hline
The Incomparably great & \textit{Allāh} & \textit{Allāh} \\
\hline
The Guardian & \textit{Allāh} & \textit{Allāh} \\
\hline
The Preserver & \textit{Allāh} & \textit{Allāh} \\
\hline
The Reckoner & \textit{Allāh} & \textit{Allāh} \\
\hline
The Lord of Majesty & \textit{Allāh} & \textit{Allāh} \\
\hline
The Noble & \textit{Allāh} & \textit{Allāh} \\
\hline
The Watchful & \textit{Allāh} & \textit{Allāh} \\
\hline
The Answerer of Prayers & \textit{Allāh} & \textit{Allāh} \\
\hline
The Bountiful & \textit{Allāh} & \textit{Allāh} \\
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The Wise & \textit{Allāh} & \textit{Allāh} \\
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The Loving & \textit{Allāh} & \textit{Allāh} \\
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<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tr>
<td>ﺍﻟْﺒَﺼِﲑُْ</td>
<td>The All Seeing</td>
</tr>
<tr>
<td>ﺍَﳌَْﺠِﻴْﺪُ</td>
<td>The Lord of Honour</td>
</tr>
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<td>ﺍَﳊَْﮑَﻢُ</td>
<td>The Wisest Judge</td>
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<td>The Strong</td>
</tr>
<tr>
<td>ااَﳌَْﺎﺟِﺪُ</td>
<td>The One</td>
</tr>
<tr>
<td>ﺍَﻟْﻮَاﱄِّ</td>
<td>The Finishing with compassion</td>
</tr>
<tr>
<td>ﺍَحتاجِ</td>
<td>The Beneficient</td>
</tr>
<tr>
<td>ﺍَﳌُْﻌِﻴْﺪُ</td>
<td>The Repeater</td>
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Prayer at Finishing Qur’ân

Hadrat Hudhaifah ra relates that the Holy Prophet sa used to recite this prayer upon finishing the Qur’ân:

َ ارْهُمْ ﺻَٰلَا وَأَجْعَلْهُ ﻋَلَى وَرَءَى وَأَجْعَلْهُ ﻗَدْرَةً ﻟِّا ﻓَيْلِ وَأَطْرَافَ اﻟْﺂوارِ ﻓِي ﻋِلَّمِ ﻟِّا ﺗُبَيَّنَ أَمْراً ﺳِيّرًا ﺍﻟْﻬَآرِ وَأَجْعَلْهُ ﻋَلَى ﺳِيّرًا ﺍﻟْﻬَآرِ ﻛَيْبَةً ﻟِّا ﺗُبَيَّنَ أَمْراً ﺳِيّرًا ﺍﻟْﻬَآرِ وَأَطْرَافَ اﻟْﺂوارِ ﻓِي ﻋِلَّمِ ﻟِّا ﺗُبَيَّنَ أَمْراً ﺳِيّرًا ﺍﻟْﻬَآرِ

(O flyāʾul-‘Ulimād-dīn Lil Ghāzālī, vol.1, page 278, published in Beirut)

O Allāh, have Mercy on me with the medium and basis of the Qur’ān. Make the Qur’ān a leader, a light, guidance and mercy for me. O Allāh, whatever I forget make me remember it and whatever I am unable to understand, make me comprehend it. Enable me to recite it during the day and the night. O Lord of the Universe, make Qur’ān an authentic guidance for me.
PRAYERS

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191 Abū Dāwūd, Kitābud-Adab, Bābū mā yaqūlū idhā ʾasbaḥā.
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PRAYERS OF THE PROMISED MESSIAH
Foreword

Our master the Holy Prophet Ṣa said that the Promised Messiah Ṣa declared the Promised Messiah Ṣa as the saviour of the troubled times and said, “No one would have the power to confront the materialistic forces of those times. Then God will reveal to the Promised Messiah Ṣa to lead His servants to the safe haven of mount Ṭūr.” (Muslim Kitābul Fitān Bab Dhikrud Dajjāl)

As Ḥaḍrat Mūsā Ṣa (Moses) has prayed for his people at the base of mount Ṭūr, today with the blessings of the Promised Messiah Ṣa, his party would succeed.

The Promised Messiah Ṣa has said, “It is written about the Promised Messiah Ṣa that the non-believers will perish with his prayers, meaning that he will destroy all opposition with his supplications. God has endowed prayer with great powers. He has revealed to me again and again that whatever will happen would be accomplished through the prayers alone.”

(Malfūẓāt, Vol. 5, page 36)

The saints of the previous ages have written about the meanings of the name Imam Mahdi. He will be guided to a great secret. This great secret is prayer, which would be taught to him in this materialistic age when the world would deny miracles and extraordinary signs. It was revealed to him which encouraged him to pray and God promised that his prayers would be accepted. So he boldly proclaimed to the world,

“I have been given the sign of the acceptance of prayers. I challenge anyone to come for a contest.”

(Malfūẓāt, Vol. 2, page 54)

In this manner he rendered the deniers of the prayer speechless. He instilled a rock solid belief in his followers and infused a zeal for prayer in them which encouraged them to pray at all time.
In fact he learned the manner of praying from his master, the Holy Prophet\textsuperscript{sa} and instilled in his \textit{Jamā'at}, the true spirit of prayers. He changed the traditional verbal prayer in such a manner that the accepted prayers brought about astonishing results. God granted his \textit{Jamā'at} a safe haven at the every critical juncture in the same way as He did to the followers of Ḥaḍrat \textit{Mūsā}\textsuperscript{as} (Moses). This can be judged from the words of Ḥaḍrat Ammān Jān at the demise of the Promised Messiah\textsuperscript{as}, “My children, on seeing the house empty do not think that your father has not left anything for you. He has left a great treasure of prayers for you in the heavens.”

In fact this treasure was not only for his family, it was an inheritance for all the pious people within his spiritual house.

The Promised Messiah\textsuperscript{as} not only prayed day and night for his \textit{Jamā'at}, in accordance with the prophecies of the Holy Prophet\textsuperscript{sa} he left a treasure house of prayers for the needs of this period of time. This huge treasure which is recorded in his writings, \textit{Malfūzāt} and letters is for our benefit. We must make use of this wealth. This is my purpose in compiling this book.

Readers of my book of Qur'ānic prayers and the prayers of the Holy Prophet\textsuperscript{sa} encouraged me to compile a book of the Prayers of the Promised Messiah\textsuperscript{as}. By grace of \textit{Allāh}, I was able to prepare this book, including the context of the prayers.

The beginning of the book describes the subjects of the importance, blessings, etiquette and prayer routines of the Promised Messiah\textsuperscript{as}. This is followed by a section of Urdu prayers. The second section is of the Arabic prayers. Lastly some of the Promised Messiah\textsuperscript{as}'s
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instructions regarding the Qur’ānic prayers have also been included. The Qur’ānic prayers which were revealed to him in exactly the same words as they are in the Holy Qur’ān and some others with slight change of words are listed separately. The Promised Messiah’s revealed prayers also the prayers for which the absolute confirmation of being revealed prayers is not found are in a separate list. In the same way the revealed prayers regarding his own person and his status are in a separate group. Arabic, Persian and Urdu prayers in the poetic form are in the last section.

The references of Malfūẓāt are from the second edition published in 1984. Tadhkira references are from the second English edition published in the year 2009. Other references have been taken from Rūhānī Khazā’in published in 1984. Some references are from other books and journals of the Jamā‘at. The names of books and newspapers have been given in the text.

I humbly thank God Almighty that He enabled me to present this gift of prayers to my friends. I request prayers for my son Ḥāfiẓ Mazhār Aḥmad Ṭayyāb, who has dedicated his life to Aḥmadiyyat. He is a student in Jāmi‘ah. After finishing Matriculation examination he helped me with the manuscript of this book and also in searching for the prayers. May Allāh reward him abundantly.

May Allāh make this book a source of knowledge and wisdom. May it impart spirituality, blessings and mercy. May Allāh, make it a source of prayers, mercy and blessings for this humble servant.

Wassalam
Ḥāfiẓ Muṣṭaʿfar Aḥmad
Reality, Importance and Blessings of Prayer

The Promised Messiah explaining the essence of prayer writes:

"The essence of prayer is that there exists a power of integration between a pious servant and his Lord. This means that, firstly, God's graciousness attracts man to itself, and secondly the magnetism of man's truth draws him close to God. In the state of prayer this link reaches a stage where it manifests unique characteristics. So when a person in times of severe trials, inclines to God Almighty with complete trust, high hope, total devotion, perfect faithfulness and great courage, he becomes fully aware and breaks down the barriers of stupor (negligence). He marches forward in the sphere of annihilation of the self. He then attains God's audience. God, Who has no partner. His soul then prostrates on His threshold. With this inbuilt magnetic power, he attracts the blessings of God. Then the Lord of Honour and Glory facilitates his affairs. His prayers influence the visible means which in turn create the circumstances which are necessary to achieve his purpose.

(Ruhani Khazain, vol.6, page 9-10)

"Reality of some types of miracles is in fact the acceptance of prayers. Thousands of miracles shown by the Prophets and remarkable occurrences shown by the pious people of the past had their roots and sources in the prayers. Most of them displayed the extraordinary power of God with their prayers. The unique incident that occurred in the wilderness of Arabia, that hundreds of thousands of dead became alive in a few days. The people morally impaired for
generations acquired Divine characteristics. The blind started to see. The dumb began to expound Divine knowledge. It created such a revolution in the world, which no eye had seen and no ear had ever heard. Do you know what was this phenomenon? These were the nightly prayers of one, who had lost himself in God, which created such tumult in the world. It manifested remarkable events, which were beyond the capacity of this unlettered and helpless prophet."

(Al-Nahjul Makhtubah, page 16, Ruhani Khazin, vol. 6, page 9-11)

Relating his own experiences of acceptance of prayer, the Promised Messiah as says:

"I see from my own experiences, that the effect of prayers is greater than the effects of water or fire. In reality there is nothing more potent in the natural phenomenon."


And he added:

"In trials, prayers manifest singularly astonishing characteristics and the truth is that our God is recognised by the prayers alone."

(Malfuzat, vol. 2, page 147)

He tells us of the power and strength he personally experienced and presented it as the essence of his life.

A prayer, which is the result of the knowledge and blessings of God has a totally unique colour and aspect. It is something which annihilates the self. It is a fire, which dissolves and a magnetic power which pulls God's mercy towards itself. It is a death, which ultimately gives life. It is a fierce flood, which becomes an ark. It puts right all the ruined affairs.
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Every poison turns into an antidote. Blessed are the prisoners who do not tire of praying, as they will be freed one day. Blessed are the blind, who are not indolent in praying, they will one day see. Blessed are the dead of the graves, who seek God's help, they will one day be rescued from the graves. Blessed are you, who never tire of praying, your soul melts in prayer, your eyes shed tears and the spiritual fervour burns like fire in your chests. It makes you relish the loneliness of the darkened cells and the desolate jungles. It renders you restless, frenzied and unaware of yourself. Ultimately You will receive blessings of your Lord. The Lord, to Whom I call you, is extremely Merciful, Kind, Bashful, True, Faithful and Gracious towards the destitute. So you be faithful unto Him. Pray to Him with sincerity and faithfulness, He will show mercy to you.

"It is worth remembering that there are two types of acceptance of prayers. One as a trial and the second as a special result of the accepted prayers which God Himself selects for us. As a trial sometimes the prayers of sinners, disobedient-ones and non-believers are accepted. But such acceptance is not true in the real sense of the word.

The signs of prayers which God selects and accepts are as follows:

1 The supplicant is a righteous, straightforward and a perfect person.
2 The confirmation of acceptance of the prayer is granted through the word of God.
3 The tasks accomplished by these prayers are of high value and usually very complicated. The acceptance
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in these matters proves that it is not within human power
or plan, but is a special gift from God Himself which He
bestows upon His special servants.

4 Prayers offered during trials are accepted rarely
but for those chosen by God are granted quite often.

5 The prayers offered God's chosen person are
accepted readily and God Himself takes care of all his
affairs. His face lights up with the love of God and
radiance of accepted prayers, spiritual delight and
contentment.

These are the five main qualities, which are evident
from the prayers of the Promised Messiah as
which were accepted in a grand manner.

Emphasising the importance and blessings of prayers,
he writes:

"Some people are ignorant of the essence of prayer
and are unaware of its effects. When their false hopes
are frustrated, they turn away, saying that the prayer is
nothing."

(Malfuzat, vol. 2, page 150)

"There is poison in humans as there is poison in
snakes. Its antidote is prayer and as a result, a fountain
starts to flow from the heaven. A person indolent in
prayer perishes. If a person’s day or night is empty of
prayer, he becomes nearer to Satan. Everyday a
reckoning should be made whether our obligation of
prayers has been fulfilled or not."

(Malfuzat, vol. 3, page 591)

"If you want to live safely and desire peace in your
homes, you should pray a great deal. Fill your homes
with prayers. A home in which prayers are offered
regularly is never destroyed by God."

(Malfuzat, vol. 3, page 232)

"I have pondered about the fact as to what is the
mother or root of the bounties of God. God has revealed to me that the mother is اُدْﻋُﻮِّْا َاَﺳْﺘَﺠِﺐْ ﻟَﮑُﻢْ (Al-Mu’min 40:61). No one can escape wickedness except with God's help."

(Malfūzāt, vol. 3, page 333)

"Prayer is the foundation of the heavenly signs. This is 'Ism-e-A’zam' (Greatest Name). And it can turn the world upside down. Prayer is a believer's weapon. It is of utmost importance that a state of anxiety and deep emotion is present."

(Malfūzāt, vol.3, page 202)

"The great benefit for the people joining this Jamā’at is that I pray for them. Prayer has the power of turning a dry twig green again. It can cause the dead to become alive, it has great power."

(Malfūzāt, vol. 3, page 100)

“Prayer is a great thing. It can become a means of achieving forgiveness and with it God gradually inclines with mercy. The heart of a person, negligent of prayers becomes rusty, then it becomes hard and this leads to alienation from God and enmity with God. The result is the destruction of faith.”

(Malfūzāt, vol.3, page 628)

"People are unaware of this blessing that charity, prayers and giving alms cast off a calamity. If this was not true, humans would experience spiritual death in life."

(Malfūzāt, vol. 3, page 201)

A destiny which not fixed can be changed with prayer and by giving charity. God changes destiny with His mercy."

(Malfūzāt, vol. 3, page 24)

"The door which the Lord of Honour and Glory has opened for the welfare of His creation is only one that is prayer. When a person enters this door with anguish
and sorrow in his heart, the Merciful God covers him with the mantle of purity and piety."

(Malfūzāt, vol. 3, page 315)

The best means of attaining the bounties of God is prayer. A prayer, which is full of humility, anxiety and the feelings of destitution, draws the blessings of God. A prayer is needed for achieving the ability to offer sincere and true prayer."

(Malfūzāt, vol. 3, page 397)
**Etiquette of Prayer**

(From the Instructions of Promised Messiah⁴⁸)

The Promised Messiah⁴⁸ said:

"Prayer is an astonishing thing. Alas, neither the people requesting prayers are familiar with the etiquettes of prayer, nor the people who pray are acquainted with the manner which makes the prayer acceptable. In fact there is total unawareness of the very essence of prayer. There are some who reject the prayer altogether and there are others who do not reject prayer but are in such a state that their prayers are not accepted for lack of the knowledge of the etiquettes of praying. Their prayer is not a prayer in the true sense of the word and these people are even worse than those who reject prayer."

(Malfuzat, vol. 2, page 693)

"People who were not steadfast and constant and did not conform to the etiquettes of praying, when they did not achieve their wishes, they rejected prayer and its effects. They gradually lost faith in God. They say that if God did exist, why does He not listen to our supplications. These fools do not realise that God does exist but it is their prayers that are not real prayers in the true sense."

(Malfuzat, vol. 3, page 617)

"Firstly; it is important to have faith in the Being, to whom we are praying. Believe that He exists and is All-Hearing, All-Seeing, All-Knowing and All-Powerful. And have firm faith that He listens and accepts prayers."

(Malfuzat, vol. 3, page 522)
"The root cause of prayer being rejected is that the person praying causes rejection, as he is of feeble faith."

(Malfūzāt, vol. 2, page 702)

"There are four conditions for the acceptance of prayers:"

Righteousness
Anguish of the heart
Availability of a pure moment
Pray for a long enough period

(Malfūzāt, vol. 1, page 536)

"Some people are not familiar with the etiquette of requesting the prayer. So long as the person requesting prayer does not have the capability and the quality of obedience in him, the prayer is not accepted."

(Malfūzāt, vol. 3, page 39)

"Prayers are accepted when a person shakes off negligence for God. The nearer he is to God, the greater the fruits of the prayer he can receive."

(Malfūzāt, vol. 1, page 436)

"Certain abominations which delay and cause rejection of prayers which should be avoided."

(Malfūzāt, vol. 4, page 287)

"So long as the heart is not pure, prayers are not accepted. If there is rancour in the heart for a single person due to worldly matters, your prayers will not be accepted"

(Malfūzāt, vol. 5, page 170)

"Remember whosoever usurps the rights of others, his prayers are not accepted because he is a transgressor."

(Malfūzāt, vol. 2, page 195)

"The prayers of the transgressor and wrongdoer are not accepted."

(Malfūzāt, vol. 2, page 682)
"Remember, your prayers will not be accepted unless you become God fearing."
(Mafızat, vol. 5, page 130)

"Some people tire of praying. I consider them eunuchs. I say that even if thirty or forty years pass, one should not tire and refrain from praying. God never destroys the people who pray."
(Mafızat, vol. 5, page 106)

"Ḥaḍrat Ya‘qūb as (Jacob) prayed for forty years. After forty years his prayers united him with Yūsuf as (Joseph)."
(Mafızat, vol. 2, page 152)

"Prayers should not only be offered by mere word of mouth. The real prayer is kind of a death."
"Whosoever begs incurs death upon himself. If you can attain this state, then go begging."
(Mafızat, vol. 5, page 107)

"If prayer is devoid of real anxiety and sincere anguish, the prayer is in vain, ineffective and a useless task."
(Mafızat, vol. 5, page 455)

"Remember, prayer is a sort of death. The same restlessness and agitation, which is present at the time of death, is necessary for praying. So you should get up in the night and with humility, anguish and pain, present your hardships to God. If you raise your prayers to this level that a kind of death occurs, this is the time for acceptance of prayers."
(Mafızat, vol. 3, page 616)

"In fact a prayer achieves acceptance if it reaches the level of extreme anguish. First the preparations are made in the heavens and then it manifests itself in the earth. This is not a trivial matter, it is a magnificent reality. The truth is that anyone who wants to see manifestation of God, should pray."
"When a prayer nears acceptance, God infuses passion and anguish in the heart for it. Quite often God teaches the prayer Himself. God reveals the acceptable prayers to His righteous servants."

"Prayer is such a thing that it eases every hardship. People are unaware of the value of prayer. They loose heart readily. Prayer needs steadfastness and continuity. Sincerity and constant endeavour are the conditions for acceptance, and these in turn can be achieved by the prayer."

"Whosoever gets up in the night, however absent-minded and impatient he may be, if he prays even in this state and supplicates, 'O Allāh, my heart is in Your possession and control, You purify it.' The constricted heart will open up."

"When the heart is full of pain it breaks down all barriers, at that time it should be understood that the prayer has been accepted. This is 'Ism-e-A‘zam', the greatest name. There is nothing beyond its power. When a wicked man attains these means of prayer then surely he becomes righteous."

"Incline to prayer after giving care and consideration to the external means."

"The more anguish there is and restlessness of the heart, the more the soul will soften. This is one of the means of acceptance of prayer."

"If a prayer is not accepted, another means to achieve your goal is to request a pious person for
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prayer and you yourself pray for the acceptance of that pious person's prayers."

(Malfžâr, vol. 5, page 182)

"The words of the Qurʾānic prayers should not be changed. While the personal singular tense of the prayers of the Holy Prophet’s can be changed to the plural tense"

(Malfžâr, vol. 5, page 194)

"Words of pathos should be used while praying. It is not advisable to stick to the traditional prayers and repeat them parrot fashion without knowing their meanings. To follow the tradition is a must, but searching for the words of pathos is also the tradition. Pray in your own language, which you understand fully, so your emotions are involved. The traditional prayers should also be offered for blessings. Anyone who understands and is acquainted with Arabic should pray in Arabic."

(Malfžâr, vol. 1, page 538)

"In ṣalāt supplicate in your mother tongue. The emotions that the mother tongue carries are not expressed in a foreign language."

(Malfžâr, vol. 4, page 29)

"Pray a great deal. Ṣalāt is the key to solving problems. Besides the traditional prayers and words, supplicate in your mother tongue as it carries heartfelt emotions. As long as the deep emotions are not there, keep praying. This purifies the self and attains everything."

(Malfžâr, vol. 3, page 589)

"Continue to pray at all times. In ṣalāt, during rukū‘ and prostration, wherever you have a chance offer prayers. Abandon the half-hearted ṣalāt. The customary ṣalāt does not carry multiple rewards."

(Malfžâr, vol. 3, page 176)
"One should recognise one's faults and pray to God. God alone can save him. God has declared that you pray and I will accept."

(Malfūzāt, vol. 3, page 573)

"Whichever sin is difficult to get rid off, should be targeted in the prayer. He will gain strength by the grace of God."

(Malfūzāt, vol. 3, page 622)

"It is not in one's own power to offer a prayer which absorbs God's blessings. It is not in one's own control to attain all the requisites and conditions for example concentration, trust, anguish of the heart and deep emotions for prayer. When such capability is attained by someone, by absorbing God's grace, it achieves all these means and conditions which are the essence of the righteous deeds."

(Malfūzāt, vol. 3, page 389)

The Promised Messiah's Prayer Routines

The Promised Messiah says:
1 "God has given me as much enthusiasm for prayer as there is turbulence in the sea."

(Malfūzāt, vol. 3, page 127)

2 "I pray so much that I feel faint and sometimes I come near unconsciousness and death."

(Malfūzāt, vol. 1, page 200)

3 Ḥaḍrat Muftī Muḥammad Śādiq Śāhib relates that the Promised Messiah used to recite Sūrah Al-Fātiḥah and then offer other prayers.

4 The Promised Messiah says: "We pray that God protects this Jamāʿat and it becomes clear to the world that the Holy Prophet is a true prophet and people start to believe in the existence of God."

(Malfūzāt, vol. 4, page 261)
5 The first and foremost prayer is for purification from the sins. This supplication is the key and the most essential part of prayer. Because when this prayer is accepted and the person is purified from all impurities, he becomes attractive to God. Then he does not even need to supplicate for other needs these are bestowed upon him automatically. The most rigorous and laborious prayer is to be purified of sins and be accepted as a pious and God fearing person in the estimation of God."

(Mafīzūl, vol. 3, page 617)

6 It has been revealed to me time and again that every prayer which in itself is beneficial and useful will be accepted. In the beginning when this was revealed, I became very happy that God would surely accept my prayers for myself or for my friends. So I adopted the principle that whether my friends remind me or not, or present their great hardships, I will keep on praying for their spiritual as well as worldly welfare."

(Mafīzūl, vol. 1, page 68)

7 If a person wishes that we love him and our humble and impassioned prayers offered to God, reach Heavens, he should assure us that he has the capacity to serve the faith."

(Mafīzūl, vol. 1, page 311)

8 The condition which attracts me and motivates me to pray is only one, that I know that this person is serving the faith. And that his existence is useful to God, His Prophet, His book and His people. If such a person is in grief or pain, in reality it is my pain.

(Mafīzūl, vol. 1, page 215)

9 I believe that even enemies should not be excluded from prayer. The more extensive the prayer is, the more beneficial for the supplicant. The greater the stinginess in prayer, the further a person drifts from the proximity of
God.

10 Our Jamāʿat should offer heartfelt prayers during the night. The general public thinks that a prayer is only for worldly matters. They are the worms of this world and cannot get away from it. The real prayer is prayer for the faith.

11 Real prayer is for faith and the true faith is in prayers.

12 Copious prayers should be offered for the faith and the world.

13 Besides the prayer for a pious change in one's self, one should pray for his children and wife, as most of the trials humans face are because of children.

14 If one wishes for children, one should have the intention that they become propagators of Islām. If this pure intention is present, God is Potent to bestow progeny similar to Zakariyyah’s (Zacharias).

15 The best prayer is for attaining God's pleasure and deliverance from sin. As sins harden the heart and humans become like worms of the world. Our prayer should be that God removes the heart hardening sins from us and guides us to His pleasure.

16 True prayers should aim at attaining God's pleasure. Other prayers are accepted readily anyway as the remission of sins brings blessings. A prayer purely for worldly matters is not accepted.

17 A prayer full of pathos and emotions should be
offered to God Almighty that He enables us to taste the sweetness of ṣalāt and worship; in the same way He has given us such capacity to enjoy fruits and other good things.

(Malfūzāt, vol.3, page 28)

18 On seeing the Rabī‘ul-Awwal moon, the Promised Messiah as said:
"Every month has blessings and evil, hence we should pray."

(Malfūzāt, vol.3, page 323)

19 Pray, that whatever is best in God’s knowledge, be granted. A prayer should be comprehensive.

(Malfūzāt vol.5 page 188)

20 Ṣalāt is prayer, so pray during ṣalāt that He saves you from the trials of this world and the punishment of the next and one’s end should be a peaceful one.

(Malfūzāt, vol.3, page 435)

21 The Promised Messiah as said, that he offers these prayers daily:

First, I pray for myself that God enables me to perform deeds, which manifest His Honour and Glory and grant me the full capacity to seek His pleasure.”

Second, I pray for my family that God makes them the delight of my eyes and enables them to follow His path.

Third, I pray for my children, that Allāh makes them servants of the faith.

Fourth, then I pray for my friends, remembering each one by his name.

Fifth, I pray for all the people in this Jamā‘at, whether I know them or not.

(Mal-Fakam, vol.4, page 2-11, dated 17th January, 1900, letter no.4, Maulāna ‘Abdul Karīm)

22 I am always praying and on top of my list is the prayer that God protects my friends from sorrows and
grief because it is their worries that grieve me. Then this prayer is offered in a collective form that if anyone is suffering from grief and sorrow may Allāh remove it. All my endeavours are directed towards praying to God Almighty.

(Malfūzāt, vol.1, page 66)

The Promised Messiah’s Revelations regarding Acceptance of Prayers

*(Tiryāq-Qulāb, page 60)*

"Say to them, what does my God care? If your prayers are not offered."

*(Tadhkirah 2009 UK, revelation of 1907)*

"Who answers the distressed person when he calls upon Him."

*(Tadhkirah 2009 UK, revelation of 1883)*

"Surely, God listens to the prayers."

*(A’ina Kamāl-e-Islām, Rūhīnī Khazā’in, vol.5 page 604)*

"Pray and I will accept"

*(Tadhkirah 2009 UK, revelation of 1883)*

"I listen to the prayers of the supplicater when he prays"

*(Tadhkirah 2009 UK, revelation of 1903)*

"Your prayer has been accepted."

*(Tadhkirah 2009 UK, revelation of 1907)*

"Your prayer is accepted"

I will accept all your prayers except the one for
Inspiring Incidents of The Promised Messiah’s Acceptance of Prayers

The Promised Messiah as says:

"Remember that acceptance of prayers is a great sign for recognising the chosen servants of God. In fact there is no other sign like the sign of accepted prayers. This proves that a person is honourable and esteemed in God’s estimation. Although it is not essential that the prayers should be accepted every time, sometime the Lord of Honour and Glory does what He wills, but this is one of the signs of the chosen people of the God of Honour that their prayers are accepted more frequently and no one can compete with them in this respect. I take an oath in God’s name, that thousands of my prayers have been accepted. If I were to compile them, it will become a massive book"

The Promised Messiah as has written in detail about the acceptance of prayer in his books, Nuzūlul-Masīh, Tiryāqul-Quľūb and Ḥaqīqatul Wāḥi. Here some of those incidents are quoted in the Promised Messiah as’s own words:

(1) "Once I was badly in need of money. Ārya Lālah Sharampat and Malāwā Mal, who lives locally, knew about this need. They knew full well that there was no apparent means of acquiring this money. Spontaneously I had this zeal for prayer, so that my need would be fulfilled and also it would become a sign for these two people. I prayed to God to tell me when financial help would arrive. I received this revelation; "I will manifest myself after ten days."
you go to Amritsar." This meant that money would come after ten days and God's help is near. As the she camel lifts her tail when the birth of its baby is near, so is the help from God near. After ten days when you will receive money, then you will go to Amritsar. Exactly according to the prophecy, the money arrived in the presence of the above mentioned Āryas. For ten days no money came. On the eleventh day, Muḥammad Afḍal Khān Ṣāḥīb sent one hundred and ten Rupees from Rawalpindi and twenty Rupees arrived from somewhere else. Afterwards, money we had not hoped for, continued to come"  

(Tīrāqūl-Qulūb, Rūḥānī Khazā’in, vol.15, page 257-258)  

(2) "Khalīfah Sayyid Muḥammad Ḥasan, Prime Minister of Patyala was facing worry and grief due to some trials. He was constantly requesting me to pray for him. By chance one day a revelation came: "The cool breeze of mercy is blowing, any prayer offered today will be accepted."

At that time I thought that prayer should be offered for him. Consequently I prayed for him. After a short time he was free of the trial and informed me of it by letter."  

(Nuzūl-ul-Masīḥ, page 225, Rūḥānī Khazā’in, vol.18, page 603)  

(3) "Once, late Nawāb ʿAlī Muḥammad Khān Ṣāḥīb, chief of Ludhiana wrote and informed me that some of the means of his livelihood had ended and requested prayers for their restoration. When I prayed it was revealed to me that this would happen. I informed him of this in a letter. Only after a few days the means of his livelihood were restored and he became a staunch believer in prayer.

Once again he wrote me a letter about some confidential matters. The moment he posted the letter, God revealed that a letter containing that subject matter is
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going to arrive. I wrote to him without delay, that you are sending me a letter regarding such matters. Next day his letter arrived. When he received my letter he was amazed that I knew these secret matters beforehand, as he had not told anyone about them. His credence increased to such an extent that he lost himself in love and devotion."

(Haqiqatul Wahâ, page 246, Rûhâni Khazâ’in, vol. 22, page 257-258)

(4) "A friend in great distress requested prayers in writing for one of his relatives who faced a serious legal trial and there was no hope of his release. The same night a pure moment became available and I informed an Ārya of the sign of acceptance of the prayer. After a few days news was received that the person who had filed this case died suddenly and the accused was released. Allâh be praised for this."

(Tiryâqul Qulûb, page 59, Rûhâni Khazâ’in, vol. 15, page 260)

(5) "Once, on praying for my sincere friend ‘Abdur-Raḥmân Şâhib, a businessman in Madrâs, this was revealed:

‘All-Potent is the Master, He puts right the ruined matters, He can demolish established affairs. No one knows His secrets.’ This was a glad tiding for his deliverance from grief. So God Almighty delivered him of his calamity."

(Nuzûlul-Masîh, page 233, Rûhâni Khazâ’in, vol. 18, page 611)

(6) "Once I badly needed fifty rupees, and commonly this happens with the people of limited resources but trusting natures. The same situation appeared upon me at that time of need when I did not possess any means of getting this amount. When I went for a walk in the morning the worry about this need made me emotionally inclined to pray in the jungle. So I went to a hidden corner on the banks of the canal, which is at a distance of three miles from Qadian on the Batala side. As soon as I
finished the prayer I received a revelation, meaning, “See how readily I accept your prayers”. I became happy and I returned to Qadian from the jungle. I went straight to the bazaar, in order to enquire from the sub-postmaster, if any money had arrived for me. I was informed in a letter that someone had sent fifty rupees from Ludhiana. Most probably I received the money on the same day or the next.”

(Tiyâqul-Qulîb, Rûhânî Khaz‘în, vol.15, page 294-295)

(7) "‘Abdur-Rahîm Khân, son of Sardâr Nawâb Muḥammad ‘Alî Khân Şâhib, chief of Mâlîr Kotla suffered from burning fever. There was no hope of his survival. It was as if orders for his death had been issued. I prayed for him and it was revealed to me that this is an inevitable destiny. Then I supplicated to God Almighty for intercession on his behalf. God replied, َ ﻣَﻦَْﺬِیْ ﻳَﺸْﻔَﻊُ ﻋِﻨْﺪَہ اِﻻّ (Who dares to intercede without My permission). I became silent. Immediately a revelation came اِﻧَّﮏَ اَﻧْﺖَ اﳌَْﺠَﺎزُ (You are permitted to intercede). I started to pray with anguish and pain in my heart. God accepted my prayers. It was as if the boy came out of the grave and started to recover. He had become so weak that the recovery took a long time. He became well and is alive now."


(8) "My sincere friend, Maulawî Nûrûddîn’s only son died. Some foolish enemies exhibited joy on the fact that Maulawî Şâhib had no sons. I prayed a great deal for him and received this information that with your prayer, a son will be bestowed upon him and he would be a sign that he is the result of prayer. It was also revealed that he would suffer from boils on his body. This son was born and was named ‘Abdul Ḥayee. His body was covered with unusual sores and the scars are still present on his body. This sign of a boy suffering from boils was
published before the birth of the boy in a leaflet."

(9) "Once, my younger son Mubarak Ahmad fell ill. He was having fits of unconsciousness. I was busy praying in the adjacent house. Some women were present near him and at one time one of them said, "Stop now, the child is dead." Then I came near him, put my hand on his body and inclined to God. After two or three minutes, the boy started to breathe and the pulse could be felt. The boy became alive. At that time I realised that the miracle of Jesus Christ as of bringing the dead to life, was similar to this and foolish people had exaggerated it."
(Haqqatul-Wali, page 253, Ruhani Khazain, vol.22, page 265)

(10) "The fifth sign of acceptance of prayers occurred recently. In fact this is equal to the dead coming to life. The details of this incident are as follows:

‘Abdul-Karim son of ‘Abdur-Rahman resident of Hyderabad Deccan, is a student in our school. Unfortunately a rabid dog bit him. We sent him to Kasauli for treatment. After a few days of treatment he came back to Qadian. Some days later the signs of rabies appeared. He became afraid of water and his condition became terrible. I was deeply moved by the plight of this foreigner in this land. Everyone thought that this poor boy would die within a few hours. As a last resort with great care he was moved from his boarding house to a separate house. A telegram was sent to the English doctors for instruction for treatment. They telegraphed back that there is no cure now.

I was deeply perturbed by the condition of this poor and lonely boy. My friends also urged me for prayers. This boy, in a foreign land was in a pitiable condition. I was also concerned that if he dies, his death will incite the enemies to ridicule his death in a degrading
manner. My heart was in anguish and with deep pain an extraordinary inclination towards prayer came over me. This is not something in one's control and is bestowed only with God's mercy. If such a state develops, it shows signs that with God's permission the dead can come to life.

At that time with God's Grace such an auspicious moment became available. When my concentration reached its highest level and my anguish completely controlled my heart, at that time the effects of this prayer started to show results and this nearly dead person started to show signs of life. At one point he was afraid of water and light, now he started showing signs of recovery. He said that he was not afraid of water anymore. He was given water, which he drank without fear. He also performed ablution with water and offered *salāt* and slept throughout the night. All signs of madness disappeared and in few days he recovered fully. My heart was inspired to think that his madness was not meant to kill him but was a manifestation of a sign from God. The experienced people say that they have never heard that a person bitten by a rabid dog and showing signs of madness, has ever survived. The real proof is the testimony of the doctors who were the experts in this field and were appointed by the government. They had responded to our telegram saying that no treatment for rabies is possible.

I have forgotten to mention that when the prayers were offered for this boy, God revealed that a particular medicine should be given to him. This medicine was administered a few times. The patient recovered or it can be said that a dead person had
become alive again. Here is the English text of the telegram sent to us from Kasauli:

"Sorry, nothing can be done for ‘Abdul-Karīm"

(The Promised Messiah as says:

"It is totally true that most of the prayers of God's chosen people are accepted. In fact the greatest miracle is the acceptance of prayers. When their hearts are greatly distressed in the time of trial and they incline to God in this state of anguish, God listens to them. At this time their hand is in fact God's hand. God is like a hidden treasure. He shows His countenance through His chosen ones. God's signs appear when His selected ones are harassed and tormented greatly. At this time know that the sign of God is near, in fact it is at the door. Because these are the people, devoted to God with their heart and soul, whom God loves more than anyone could love his dear son. He shows wonderful signs for them and shows such power as if a sleeping lion wakes. God is hidden and these are the people who reveal His existence. These are the people who show His countenance which is hidden behind thousands of veils."

(Ḥaḍrat-Maulawī Nūrūddīn Ṣāḥib, page 18-19, Ṭātimmah Ḥaḍrat-Maulawī Wāḥī, page 20-21)

**Prayers of the Promised Messiah as**

*A Humble Prayer for Forgiveness*

In August 1885 the Promised Messiah as wrote in a letter of condolence to Ḥaḍrat Maulawī Nūrūddīn Ṣāḥib on the death of his only son. The Promised Messiah as humbly drew his attention to this prayer. He wrote, "this prayer is among my routinely offered prayers and is in fact analogous to this humble one." He added that it is
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advisable that when offering this prayer, one should confess one’s sins with the deepest emotions of the heart and acknowledge God’s blessing. Mere recitation by the tongue means nothing. The heart should be in it and prayer should be offered with tears and anguish in the heart. The Promised Messiah explained the manner of offering this prayer. One should get up in the latter part of the night, do ablution and offer two rak‘at with sincerity and offer this prayer with emotions and humility:

"O my Benefactor! O my God!, I am Your worthless, sinful and totally unmindful servant. You saw me doing injustice after injustice, but still rewarded me again and again. You saw me committing sin after sin, but still bestowed favour upon favour on me. You have always covered up my sins and granted me countless blessings. So even now have mercy on this sinful and worthless servant, forgive my impudence and ingratitude, deliver me from this sin, as there is no succour except in You." Āmīn Thumma Āmīn.

(Maktūbāt-e-Ahmadiyya, vol. 5, page 2-3)

Other Prayers for Deliverance from Sin

"O my Divine Master! I am Your sinful servant and in a state of distress. Guide me."


"We are Your sinful servants and our evil self has overwhelmed us. Forgive us and protect us from the trials of the life hereafter."

(Al Badr, vol. 2, page 30)

"I am sinful and weak. There is no redress except with Your help and mercy. Have mercy on me and purify me as there is nothing except Your mercy and kindness which can cleanse me of my
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sins."

(Al Badr, vol.3, page 41)

Prayer of Repentance at the Initiation Ceremony into Ahmadiyyat

Mīr Shāfī Āḥmad, researcher from Delhi, narrates that whenever the Promised Messiah as repeated these words during the initiation ceremony, people would start to shed tears and cry, as there was so much pathos in the Promised Messiah as's voice that it certainly made people cry with emotions.

(Siratul Mahdī, narration no.747)

It is a fact that this prayer of the Holy Prophet sa which the Promised Messiah as incorporated into his initiation ceremony has so much effect that in spite of being repeated again and again, this emotional state is seen quite often.

The words of the prayer are:

"O my Lord! I have wronged my soul and I confess my sins. You forgive my sins, as there is no one else who can forgive."

This narration is further confirmed by these words of the Promised Messiah as:

"Repentance at the time of initiation carries blessings."

(Malfūzāt, vol. 4, page 174)

Prayer for Attaining the Pleasure of God

The Promised Messiah as emphasising the importance of prayer in a letter to Ḥaḍrat Nawāb Muḥammad ʿAlī Khān Ṣāḥib wrote:

Pray a great deal and ingrain humility in your nature. The prayers uttered as a habit or custom by the tongue only do not mean anything. When you pray, beside the
obligatory ṣalāt, make it a habit to seek loneliness and offer humble prayers like the lowest of the low. Pray to God Almighty:

"O Lord of the universe! I cannot justifiably thank You for the limitless bounties You have showered on me. You are exceedingly Gracious and Merciful. You have granted me countless favours. Forgive my sins so that I am not annihilated. Infuse my heart with Your pure love, so that I attain life. Conceal my sins and enable me to do such deeds that draw forth Your pleasure. I seek refuge in Your Gracious Countenance from Your wrath. Have mercy on me and protect me from the evils of this world and the world hereafter. As every blessing and favour is in Your hand. Āmīn Thumma Āmīn"

(Maktūbāt-e-Aḥmadiyya, vol.5, page 4-5)

**Prayer for Companionship of God in Loneliness**

"O my God! Listen to my cry for help as I am alone. O my Refuge! O my Shield! O my Beloved! Do not abandon me. I am with You and my soul is prostrating at Your threshold."


**Prayer for Concentration in Ṣalāt**

On May 16, 1902 the Promised Messiah as in a letter to Maulawī Nadhīr Ḥussain Sakha Dehlavi, wrote about the manner of achieving concentration during ṣalāt:

"In ṣalāt, pray for yourself. Do not be content with superficial and inattentive ṣalāt. As far as possible strive for concentration. If you do not achieve concentration, recite this prayer in all the five daily ṣalāts, when standing up after every 'rak‘ah':

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"O God Almighty, O the Lord of Power and Glory, I am a sinner. The poison of sins has penetrated to such an extent into my heart, flesh and blood that I am devoid of emotions and concentration in ṣalāt. In Your mercy and Graciousness, forgive my sins and make my heart tender. Ingrain Your greatness, fear of You and love for You upon my heart, so that my hard-heartedness softens and I achieve concentration in my prayers."

(Fatawa Masih-e-Mau'ud, page 37, edited by Fakharudin Multani in 1935)

**Prayer against Deprivation from the Blessings of Ramadān**

For attaining the capability of fasting, the Promised Messiah as wrote:

"Everything should be sought from God. God is All Potent and He can even bestow the capability of fasting to a consumptive (a person suffering from tuberculosis). I think this is how one should pray:
‘O my Divine Master, this is Your blessed month and I am being deprived of its blessings. I do not know if I shall be alive next year or not, or be able to fast for those missed days of fasting.’ One should pray to God for this capability. I am sure that God would bestow strength to such a heart."

(Malfūzāt, vol.2, page 563)

**Prayer on Going to the Ka'bah**

The Promised Messiah as gave a letter containing this prayer to his sincere friend, Ḥaḍrat Ṣūfī Munshī Aḥmad Jān Ṣāḥib, who was going on the pilgrimage:

"Kindly remember the humble request of this low and worthless one, when by the Grace of Allāh, You
see the House of God. In that blessed and praiseworthy place offer this prayer of a lowly servant of God, with utmost humility. Raise your hands in prayer with meekness and total devotion, and supplicate:

"O the Most Merciful of all who show mercy, Your meek, worthless, and full of faults humble servant, Ghulām Aḥmad, who is in the part of world called India supplicates to You, O the Lord of Mercy! Be pleased with me; forgive my sins and transgressions, for You are the Most Forgiving and Merciful. Enable me to do deeds that please You greatly. Put as much distance between me and my evil self as there is between the East and the West. Let my life, my death and every faculty that I possess, be for Your sake. Keep me alive in Your love, cause me to die in Your love and raise me among those who love and obey You the most.

O the Most Merciful of all who show mercy! Accomplish my mission of propagation that You have entrusted me. Ensure that the service for which You have put zeal in my heart is completed. Cause the truth of Islām to become apparent through this humble one, to all the enemies of Islām. Show the beauty of Islām to those who are yet unaware of the beauties of this faith. Keep this humble one, my friends and my companions, protected by Your forgiveness and mercy. Be with them and Be sufficient for them in the worldly and the spiritual matters. Enable them to achieve Your pleasure. Shower Your blessings and Durūd on Your Messenger, his Companions and his followers. Āmīn O Lord of
the Universe."

This is the prayer and it is your responsibility to offer
this prayer in the Ka'bah, on behalf of this humble one,
without any change of words.

Wassalām
The humbly one
Ghulām Ahmād
1303 Hijrah

(Makībīh-e-Ahmadiyya, vol. 5, page 17-18)

Prayer for those Buried in Bahishtī Maqbrah

The Promised Messiah

"I pray to God to bless it and make it Bahishtī
Maqbrah, a resting place for those pious people who
have truly given preference to their faith over the
world. They forsook the love of the world for the love
of God. They transformed themselves with the pious
change. They showed the same faithfulness and
sincerity as the companions of the Holy Prophet.

Āmīn, O Lord of the Universe."

(Risālah Al-Waṣīyyat, page 15, Rūḥānī Khazā’in, vol. 20, page 316)

"I pray again, that O my Potent God, make this
place the burial place of those pious hearts from my
Jamā’at, who are truly lost in You and there is no
impurity of worldly motives in their hearts. Āmīn, O
Lord of the Universe."

"I pray the third time, O my All-powerful, Gracious,
Forgiving and Merciful God, only permit those people
to be buried in this land, who truly believe in me, Your
Messenger. They do not entertain any hypocrisy,
selfish motives or mistrust in their hearts. They fulfil
the covenant of faith and obedience. They have
devoted their body and soul for Your sake and for
Your pleasure. Those with whom You are pleased and
know that they are totally lost in Your love. And with
sincerity, obedience and firm faith they have the relationship of love and total devotion with Your Messenger. Āmīn, O Lord of the Universe."

(Al Waṣiyyat, page 16-17)

**Prayer for Jamāʿat**

In his book Kashti-e-Nūḥ after explaining "Our Teachings", the Promised Messiah as concludes with this prayer:

"Now I pray this guidance is beneficial to you and it brings about such a change in your inner selves, that you become the stars of the world. This world lights up with your light, which you receive from your Lord."

(Kashti-e-Nūḥ, page 76, Rūḥānī Khazā’in, vol. 19, page 85)

**Prayer for the Advancement of the Jamāʿat**

"O God! Bestow progress upon my Jamāʿat. Let Your support and victory from You accompany it."


"I pray a great deal, that people of my Jamāʿat should be counted among those who fear God, establish salāt, rise up during the night for prostrations and supplicate with anguish in their hearts, are not heedless of their obligations to God, are not miserly, unmindful and the worms of this world.

I do hope that God would accept my prayers and show me that I have left such people behind, not the ones whose eyes commit fornication, whose hearts are worse than the excrement, and who are not mindful of death. My God and I are disgusted with such people. It will make me happy if such
people break the ties of relationship. As God wants to make this a Jamā’at of exemplary people who manifests Godly attributes in themselves. Who establish themselves on the highest level of piety and righteousness. Who have preferred faith to the world, in the true sense of the word. But those mischievous people who put their hand under my hand and proclaim that they have put their faith first, but when they go back to their homes, they engage in such mischief that only the desires of this world rule their hearts. Neither are their eyes chaste nor their hearts pure. Their hands do not do any good and their feet do not move towards any virtuous action. They are like a rat that grows up in darkness and continue to live in it and dies in it. They have been cut asunder from this establishment in the eyes of God. In vain they say that they are from this Jamā’at but they are not included in it in the Heavens."

(Ṭablīgh-e-Risālat, vol.10, page 41-42)

Prayers for Opponents

"O Opponents, May God have mercy upon you and open your eyes.


"Just like the one who looks after a sick relative and grieves for him, I am in deep distress for this ignorant nation and pray:

“O Almighty and the Lord of Glory, our Teacher and our Guide, open the eyes of these people. Grant them insight and with Your mercy and inspire their hearts with truth and honesty.”

(Maktabhāt-e-Ahmadiyya, vol.6, part one, page 98)
"O Almighty and Supreme God, although it is Your habit and tradition since the earliest times, that You grant guidance to children and unlettered people and cover up the eyes and the hearts of thinkers and philosophers with the veils of darkness. I beseech You humbly and with pain in my heart to draw forth a group from these people into our Jamā‘at as You have already pulled some of them. Bestow eyes, ears and hearts upon them, so that they can see, hear and understand. They realise the value of this blessing which You have bestowed in this age and try to attain it. If You will, You can make it happen as there is nothing impossible for You."


In Ḥaqīqatul-Wahi, after explaining the proofs of his truth, the Promised Messiah prayed in these words:

"May God create numerous such souls, who will benefit from these signs and adhere to truth. They will forsake discord and rancour. O my Almighty God! Listen to my humble prayers and open up the ears and the hearts of this nation. Show us the time when the worship of false gods will vanish from this earth and worship for You is offered sincerely. The world becomes full of Your righteous and unitarian servants as the seas are full of water. The truth and the greatness of Your Messenger become ingrained upon the hearts. Āmīn.

O my Almighty God! Show me this transformation in the world. Accept my prayers as You have all power and strength. O my Almighty God! do as I supplicate. Āmīn Thumma
Prayer for the Establishment of the Unity of God
"O Mighty God, O the Guide of the people, as You have made modern times the age of technological inventions, in the same way manifest the truth and wisdom of the Holy Qur‘ān to the ignorant people. Draw this age to Yourself, Your book and to the unity of Your existence. Disbelief and associating partners with You have increased and Islam is in decline. O my Gracious One, cause the breeze of belief in Your unity to blow in the East and the West. Show a sign from Heaven, which will attract people to You. O Merciful, we are desperate for Your mercy. O Guide, we are in acute need of Your guidance. Blessed is the day when Your light manifests itself. Blessed is the moment when the bugle proclaims your victory. (We trust in You). No one has the power or the strength except You and You are the Most High and the Greatest.’

Prayer for the Guidance of Mankind
"O Gracious God, bestow guidance on the capable hearts of all nations, so that they believe in Your chosen and great Prophet, Muḥammad and in Your perfect and holy revelation, the Qur‘ān and follow its guidance. So they become the recipient of all the blessings, good fortunes and real prosperity, which is given to the true Muslims in both worlds. They share the eternal
PRAYERS

deliverance and the life, which is not only available in the life after death, but is given to righteous ones in this very world. I pray especially for the English people, who are not yet aware of the light of this Sun of Truth. We are indebted to this civilised, cultured and kind government for the friendship and favours it has shown to us. This gratitude gives rise to a heartfelt desire for their welfare and prosperity in faith as well as in worldly affairs. So that their white faces, which look pretty in this world, light up in the world hereafter.

We beseech Allâh, to bestow upon them goodness and prosperity of this life and in the life to come. O Allâh, guide them and support them with Your special grace. Grant them ample share in Your faith. Draw them with Your power and strength to Yourself, so they believe in Your book and Your Messenger and join Allâh's faith wave after wave. Âmîn

The Promised Messiah’s Sayings regarding some Qur’ânic Prayers

"Not a single person was with me, God taught me this prayer:

(Al-Anbiyâ’ 21:90)

Leave me not alone, Lord, You are the best of
PRAYERS

inheritors

(Nuzul-ul-Masih, page 5, Ruhani Khazain, vol.19, page 97)

Our Jamā'at should recite this verse frequently in the last 'rak'āt' after rukū'

(Malfuzat, vol.1, page 6)

ُنْﻴَﺎ ﺟَﻨَّﺎ اٰاتِﻨَﺎ ﰱِ اﻟﺪّرَبّﺣ

(Malfuzat, vol.2, page 577)

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

The Promised Messiah as said: "These days Ādam's (Adam) prayer should be recited. This prayer has already been accepted."

Qur'anic Prayers Revealed to the Promised Messiah

(Al-Baqarah 2:202)

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

The Promised Messiah as advised Ḥadrat Sayyidah Nawāb Mubārakah Begum Šāhibah, in a vision to tell his Jamā'at to recite this prayer very frequently.

(Al-Faḍl, January 3, 1974 page 4)

O Lord, let not our hearts become perverse after You have guided us; and bestowed upon us Your mercy. Surely You alone are the Bestower."

(Qur'ānic Prayers Revealed to the Promised Messiah)

(Yūsuf 12: 65)
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Allāh is the Best of guardians and He is the Most Merciful.

(Tadhkirah 2009 UK, revelation of 1883)

آدع أرحمنا مسجلاً صدقاً

(Baní Isrā’il 17:81)
O my Lord, make my entry a good entry.

(Tadhkirah 2009 UK, revelation of 1882)

آراني كيف تعود الموت

(Al-Baqarah 2:261)
Lord, show me how You bring the dead to life.

(Tadhkirah 2009 UK, revelation of 1882)

أربذني بلغة

(Ṭā Hā 20:115)
O my Lord, increase me in knowledge.

Note: This prayer was revealed at the time of writing the magnificent book, “Tohfah-e-Golarviyyah”

(Tadhkirah 2009 UK, revelation of 1900)

آصب إني مدعوني إليه

(Yūsuf 12:34)
O my Lord, prison is more attractive to me than that the unworthy things towards which they invite me.

(Tadhkirah 2009 UK, revelation of 1883)

لا تذر علي الأراضي من الكافرين ذملاً

(Nūh 71:27)
Lord, leave not in the earth a single dweller from among the disbelievers.

(Tadhkirah 2009 UK, revelation of 1906)

إنا أمينا فاكتبنا مع المجاهدين

(Al-Mā’idah 5:84)
Our Lord, we have believed then write us down among the witnesses.

(Tadhkirah 2009 UK, revelation of 1893)

أيمنا أهتم بنيتنا ونين قومنا يحي وآمنت خير المجاهدين

(Al-A’rāf 7:90)
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Our Lord, judge between us and our people with truth; You are the best of judges.
(Tadhkirah 2009 UK, revelation of 1882)

َﺎﺳِﻖٍ اِذَا وَﻗَﺐَ
(Al-Falah 113:2-4)
Proclaim I seek the protection of the Lord of creation from the mischief of every wicked and against the mischief of the dark night.
(Tadhkirah 2009 UK, revelation of 1883)

**Revealed Prayers**
(These are the prayers revealed to the Promised Messiah as with slight change in the Qur’anic text)

In 1893 this prayer was revealed:

 ربَّ اِيَّ مَعْلُوبٍ قَالَ اَنتَصِرْ

Lord, I am overcome, so You avenge me.
(Tofleh-e-Baghdad, page 17-25)

On 26th of April 1903 it was revealed again in these words:

ربَّ اِيَّ مَعْلُوبٍ قَالَ اَنتَصِرْ ﻓَاتَسْﺣِيْقًَا

O my Lord, I am overcome, so take my revenge from the opponents and crush them into bits.
(Haqiqatul-Wahi, page 104, Ruhani Khaz’in, vol. 22, page 107)

In another narration the word "wronged" was revealed instead of the word "overcome".

ربَّ اَغْفِرْ وَارْﺣَﻢْ ﻣِّﻦَ اﻟﺴّ

Lord, forgive and send mercy from heaven.
(Tadhkirah 2009 UK, revelation of 1882)

ربَّ تَوَفَّيْنِ ﻣِﻦْ ﻣَيْتَائِينِ ﺑِاَﻟْﺻُّدِّيقَينَ

Lord, cause me to die a Muslim and join me to the righteous.
(Haqiqatul-Wahi, page 108, Ruhani Khaz’in, vol. 22, page 111)

ربَّ ﱠمِنْ غَيْبِنِ

O my Lord, deliver me from my anxiety.

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Lord, bestow on me pure progeny.

Our Lord, we have believed, then write us down among the witnesses.

O our Lord, we have come to You as oppressed ones, therefore put distance and make distinction between us and those who do wrong.

Our Lord, forgive us our sins, we were in error.

In 1907 this prayer was revealed:

O our Lord, do not make us a morsel for a wrong doing people.

Make the hearts of many people incline towards me.

(The Promised Messiah as said that this is a glad tiding about the progress of the community).

Prayer for Forgiveness and a Righteous End

In a letter to Mîr ‘Abbâs ‘Alî Ludhîānâvî, the Promised Messiah as wrote this prayer:
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وَاتِنَّا وَعَدَّتْ رَبَّنَا ﺃَمَّا ﻓَيْرُبُّونَا فِي عِبَارَاتِ اللَّهِ ﺃَمِينًا

O Lord, forgive us and our brothers in faith who were stronger believers than us. Shower Your blessings on Your Messenger and beloved Muḥammadṣa and his progeny. Cause us to die as his followers and include us in his Ummah. Grant us all that You promised for his followers. Our Lord, we have believed, so write us down among the righteous servants.

Prayer for Piety and Purity

The Promised Messiahṣa wrote in approximately 1878:

About twenty five years ago when I was at Gurdaspur I saw a dream in which I was sitting on a bedstead and on my left the Late Maulawī ‘Abdullāh Ṣāḥib Ghaznavī was sitting. It passed through my mind that I should push Maulawī Ṣāḥib off the bed. I began to move towards him till he got off the bed and sat down on the ground. At that time three angels appeared from heaven. One of them bore the name of Khairātī. They also sat down on the ground as Maulawī ‘Abdullāh was sitting and I continued to sit on the bed. Then I said to all of them: I will now pray and you say “Āmīn” to my prayer. I then supplicated رَبِّ اَذْﻫِﺐْ ﻋَﲏِ اﻟﺮِّﺟْﺲَ وَﻃَﻬِّﺮُاً (Lord remove all uncleanness from me and purify me completely). On this the three angels and Maulawī Ṣāḥib said Āmīn and flew up to the sky and I woke up. As soon as I woke up I felt sure that Maulawī Ṣāḥib would soon die and that a special bounty had been decreed for me in heaven. Thereafter I felt all the time that a heavenly power was working inside me till I began to receive Divine revelation in continuous succession. In that one night, God, the
Exalted, perfected a change in me of the kind which cannot be brought about by the hand of man or by man's volition.


**Emphasis on Reciting Durūd Sharīf and Istighfār**

The Promised Messiah as advised, late Choudhry Muhammad Bakhsh in a letter: "After evening and night prayer, repeat 'Durūd Sharīf' as much as possible. Repeat it with sincerity and love. It is better if you can fix the number of this repetition eleven hundred times or seven hundred times daily."

"Recite this Durūd. One can see the Holy Prophet sa in a dream if recitation is persevered with hearty enthusiasm and love. It is a great means for the illumination of the inner self and steadfastness in the faith. After morning prayer 'Istighfār' should be repeated three hundred times with great humility."

(Maktulat-e-Ahmadiyya, vol.5, page 7)

**Durūd from the Innermost Heart**

O Allāh, shower 'Durūd', Peace and blessings on Muhammad sa and his followers. Grant as much blessings and mercy as he had grief and sorrow of his people in his heart. And bestow upon him light of Your mercy always and forever.

(Barakatud-Du’ā, Ruhani Khazain, vol.6, page 10-11)
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Some Special Prayers for Difficult Times

The Promised Messiah as advised Ḥaḍrat Nawāb Muḥammad ʿAlī Khān Ṣāḥib Ṭa regarding prayers during difficult times. He said:

“Recite لَا إِلَٰهَ إِلّٰهَ يَسَّعُ النَّقْرٌ eleven times after every ṣalāt with great humility. After the night prayer recite 'Durūḍ' at least forty one times and then offer two rak’āt of nafal. In every prostration repeat وَإِنَّ أَنَا أَتَّقِبُ رَبِّي أَنَا أَتَّقِبُ at least three times. Upon finishing ṣalāt pray for yourself.”

(Maktab-e-Ahmdyya, vol.7, part 1, page 33)

Revealed Prayer for Deliverance from Misery and Affliction

In approximately the year 1880, the Promised Messiah as was suffering from severe colic dysentery for sixteen days. As this disease had taken the life of another person only after eight days the Promised Messiah as’s family lost hope of his survival and even recited Sūrah Yāsīn for his soul three times. He writes:

"As God taught some of his prophets, prayers for deliverance from calamities, He taught me this prayer through a revelation. So accordingly I brushed my hands over my chest, back, hands and face after dipping them in the river water in which sand was also mixed and recited this prayer:

سَبِيعَ الْلَّهِ وَجَمِيعَ سَبِيعَ الْلَّهِ أَعْلَمُ الْعَزَّازِيْنَ إِلَّٰهُكَ مُحْتَدُ

Holy is Allāh with His praise. Holy is Allāh who is the Greatest. O Allāh bestow blessings on Muḥammad as and his followers.

The Promised Messiah as adds: “I call Allāh in Whose hands is my life, to witness that every time I recited these
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holy words and stroked my body with wet hands, I felt as if the fire inside me was leaving me until after sixteen days of illness I recovered fully."

(Tiryāqul Qulicht page 36-37)

Ism-e-Aʿzam (The Greatest Name)

The Promised Messiah as wrote on 6th of December 1902:

Last night I was in such a state that if revelation from God had not come, I had no doubt that it was my last hour. In this state I dozed off and saw that three male buffaloes came. One of them came towards me and I hit him and pushed him aside. Then the second one came and I pushed it away as well. When the third one came he appeared so powerful that I thought there is no escape from him. With God's Grace as soon as this thought occurred in my mind, the male buffalo turned its head to one side. I realised it was a Godsend and escaped by brushing past him. I started to run and thought that it would chase me but I did not look back. At that time, in my dream, God inspired me with this prayer:

َْءٍ ﺧَ Òُُّﻞّ LÁdِmُﮏَ رَبِّ ﻓَﺎﺣْﻔَظْأهدافِْ وَاﻧْﺼُﺮْكِْ وَارْ رَبِّ ﻣْـ

"O my Lord, everything serves You. So O my Lord, protect me and help me and have mercy on me."

My heart was inspired that this is Ism-e-Aʿzam and whosoever will recite these words will be delivered of his affliction.

(Tadzikrah 2009 UK, revelation of 1902)

Afterwards the Promised Messiah as wrote and advised his friends to recite this prayer with humility and sincerity during rukū', prostration and while standing up after reciting Sūrah Al-Fātiḥah.
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(Maktūḥ, vol.5 part one page 38)

**Prayer for Recovery**

In an epidemic God revealed to the Promised Messiah as that during such days, the three names of Allāh the Almighty should be repeated again and again.

\[
\text{يَا ﺎُﺣْﻔِﻴْﻆُ ﻟْا ﻋَﺰِﻳْﺰُ ﻟْا ﺑَارَﻓِﻴْﻖُ}
\]

O Guardian, O Honourable and Mighty, O Companion.

The Promised Messiah as said that ‘Rafīq’ is a new name of Allāh which had not been mentioned before.


**Prayer for Recovery from Painful Disease**

On January 27, 1905 the Promised Messiah as greatly suffered from a boil on his left cheek. On supplication he received this revelation and on reciting it and blowing on himself he recovered:

\[
\text{ِ ﺑِﺴْﻢِ اﻟﻠّا ﺑِﺴْﻢِ اﻟﻠّا ﺑِﺴْﻢِ اﻟْﻐَﻔُﻮْرِ اﻟْﺮّا ﺑِﺴْﻢِ اﻟْﱪَِّاﻟْﮑَﺮِﻳْﻢِ ﻳَﺎﺣَﻔِﻴْﻆُ ﻳَﺎ ﻋَﺰِﻳْﺰُ ﻳَﺎرَﻓِﻴْﻖُ ﻳَﺎ وَﱃِّ}
\]

In the name of Allāh, the Sufficient, In the name of Allāh, the Healer. In the name of Allāh, the Most Forgiving, the Ever Merciful. In the name of Allāh, the Benevolent, the Noble. O Protector, O Mighty, O Companion, O Guardian, bestow healing on me.

On reciting these words, he recovered.

(Tadhkīrah 2009 UK, revelation of 1905)

**Another Prayer for Recovery**

In 1906 this prayer was revealed during an illness:

\[
\text{اﻟْﻔِﻴْﺜِﻮْرِ ﻣِﻦْ ﻟّا ﻋَﺰِﻳْﺰُ ﻳَﺎرَﻓِﻴْﻖُ ﻳَﺎ وَﱃِّ}
\]

Send me healing from Yourself and have mercy on me.

(Tadhkīrah 2009 UK, revelation of 1905)
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on me.

(Tadhkirah 2009 UK, revelation of 1906)

**Prayer for Deliverance from Affliction**

In 1899 the Promised Messiah⁴ saw a dream that fire, smoke and sparks were blowing towards him but did not cause him any harm. He was reciting this prayer at that time:

ُﻮْمُ ﺑِﺮَ ﻳَﺎﻗَﻴّ ﻲ ﻨَﻤٰﻮٰتِ وَاﻻَْرْضِ

O Ever Living and Self Subsisting One, I supplicate for Your mercy. Indeed my Lord is the Lord of the heavens and earth.

(Tadhkirah 2009 UK, revelation of 1899, reference letter to Maulāna ‘Abdul Karīm Sahīb)

Once someone wrote to the Promised Messiah⁴ about his difficulties, the Promised Messiah⁴ replied; "Say Istighfār a great deal and say this prayer in salāt."

ُﻞِّ ﳏَْﺒُﻮْبٍ ﻣِﻦْ ﻋِﺒَﺎدِکَ اِﻏْﻔِﺮْﱃِْ ذُﻧُﻮْﰉِْ وَاَدْ ﻲ ﺮَ ﺎَﺣَﺐّ

O the Most Beloved of all loved ones, forgive my sins and include me in Your faithful servants.

(Malkūzāt, vol.4, page 250)

**Prayer for Attaining Love and Forgiveness of God**

The Promised Messiah⁴ wrote in a letter of condolence to his faithful friend Munshī Rustam ‘Alī Sahīb, on the shocking death of his sincere friend, Sunder Dās. He advised him to recite this prayer frequently during the day and the night as well as in prostration:

يا أَحْبَبَ مِنْ كُلِّ مَخْتَوْبٍ إِخْطَافُيَّ ذُنُﻮٰيَّ وَاَدْ ٍ ﻓِي عُبَأْكَ

O the Most Beloved of all loved ones, forgive my sins and include me in Your faithful servants.

(Maktūbāt-e-Ahmadiyya, vol. 5, number 3, page 74)
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A Prayer full of Love of God

O my Lord, Surely You are my Heaven, Your mercy is my shield, Your signs are my sustenance and Your actions are my mantle.

(Haqiqatul Wahli, page 384, Ruhani Khazain, vol. 22, page 361)

Prayer for getting Helpers for the Faith

The Promised Messiah as prayed for helpers in the Faith with an anguished heart during the lonely times in his crusades. He mentioned this in a letter to Haqrat Maulawi Nuruddin Sahib.

O my Lord, You Yourself, grant me sincere helpers in the faith. Remove my grief and put all my affairs right, as there is none worthy of worship except You."

(Makhtait-e-Ahmidtia, vol.5, page 34)

Prayer for Lasting Blessings

In approximately in 1883, God revealed this prayer to the Promised Messiah as for attaining blessings and also informed him of the acceptance of this prayer as a special favour and Grace for him.

O my Lord, make me such a blessed one, that wherever I abide, this blessing stays with me.

(Barahiin-e-Ahmidtia, part 4, page 520 footnote within footnote no 3)

Prayer for Increase in Wealth

On 2nd March 1904 the Promised Messiah as saw in a dream that he was tying a paper bag which was full of money in a white handkerchief. This revealed prayer was
on his tongue:

رَبِّ اجعلَ بَرَکَةً فِيْهِ

"Lord, put blessing in it"

(Tadhkirah 2009 UK, revelation of 1904)

**Prayers for Increase in Wisdom and Knowledge**

On June 7, 1906 this prayer was revealed:

رب آرئي أنوارك لي

Lord, show me such lights of Yours, which are all comprehending.

(Tadhkirah 2009 UK, revelation of 1906)

In the 1906 revelations this prayer is also included:

رب تعليمي ما هو خير عندك

Lord, teach me that which is better in Your estimation.

(Ḥaqiqatul Wahi, page 103, Ruhani Khaz’in, vol.22, page 106)

On July 20th 1907 this prayer was revealed:

رب آرئي حقائق الأشياء

Lord, show me the reality of things.

(Tadhkirah 2009 UK, revelation of 1907)

**Prayer for Ability to Gain Knowledge and Understanding**

وَهَمَا تَفَعِّلُانَ أَلْ رَبِّ أُسِرِّنا إِلَى الْبَلَدِ الْفُقُوْرِ وَإِلَى الْبَلَدِ الْمُسْتَقِيمِ

O Allāh, I have no power or authority except that bestowed by Your Grace. O our Lord, guide us to the right path and with Your Grace, grant us the understanding of the firm and lasting faith (Islām) and You Yourself make us understand special knowledge.

(Ḥaqiqatul Wahi, page 5, Ruhani Khaz’in, vol.22, page 8)
Prayer for Guidance and Truth

I do not possess any capability except the one bestowed by Allâh's Grace. O my Lord, make the truth flow from my tongue, enlighten us with truth and guide us to the manifest truth.

(Kitâb Brâhîn-e-Ahmadiyya, Rûhâni Khazâ’in, vol. 21, page 414)

Prayer for Mercy and Victory

I have no power except that which God gives me. O my Lord, You Yourself help me. O my Lord, support me with Your Grace. O my Lord, my people have rejected me so give me shelter in Yourself. O my Lord, my people have cursed and reproached me, so you Yourself bestow mercy upon me. O the Creator of the heavens and the earth, the Most Merciful of all who show mercy, bestow mercy upon me as there is none merciful except You. Surely only You can provide proof of my truth in this world and the life after death. You are the Most Merciful of all who show mercy. I have put my trust in You and You do not destroy those who put their trust in You.

(Hujjatullâh, page 16, Rûhâni Khazâ’in, vol. 12, page 164)
Prayers for Mercy

On 31st of May 1903, this prayer was revealed to the Promised Messiah as:

َاَﻟﻠّ ﺖْرِﺣَﻢَ ﺛُوُمَ ﺎَﻟْﻬُﻢَ

O Allāh have mercy.
(Tadhkirah 2009 UK, revelation of 1903)

On 4th April 1907 this prayer was revealed:

ْدَآءَ ﻛَ۔ اِﺳْﺘَﺠِ;ْءِْ ﻳَﺎ رَبِّ اِﺳْﺘَﺠِ;ْءِْ۔

Have Mercy O Allāh.
(Tadhkirah 2009 UK, revelation of 1907)

On 30th September 1907 this prayer was revealed:

َرَبِّ اَرْﺣَﻢْ ْْ

Lord, have mercy on me. Surely Your grace and Your mercy deliver from torment.
(Tadhkirah 2009 UK, revelation of 1907)

Prayer for Help and Victory at being Accused of Falsehood

The Promised Messiah as upon being accused of falsehood said:

“Dejected by the impertinence of the opponents and rivals, I closed my doors and prayed to the Lord, the Bestower. I submitted myself to Him and prostrated before Him and supplicated”:

ْدَآءَ ﻛَ۔ اِﺳْﺘَﺠِ;ْءِْ ﻳَﺎ رَبِّ اِﺳْﺘَﺠِ;ْءِْ۔

O my Lord, bestow victory upon Your servant. Reject my enemies. O my Lord, listen to my supplications and accept them. How long would the ridicule be directed against You and Your Messenger? And how long would these people
reject Your Book and use abusive language about Your Prophet? O the Eternal and the Immortal God and Helper, in the name of Your mercy I beseech You to listen to my cry for help.

(ʻina Kamāli-e-Islām, page 569)

**Prayer for Destruction of Bitter Enemies and Rejecters of Truth**

Lord, hear my prayer and crush Your enemies and my enemies and fulfil Your promise and help Your servant and show us Your days and sharpens for us Your sword and spare not a single mischief maker out of the disbelievers.

(Tadhkirah 2009 UK, revelation of 1904)

**Prayer for the Reformation of the Followers of Muḥammad**

In a letter to Mīr Ṭāhā Bāyā, the Promised Messiah wrote this prayer:

O Allāh, reform the followers of Muhammad. O Allāh, have mercy upon the people of Muḥammad. O Allāh, shower blessings of Muḥammad upon us and bestow mercy, blessings and peace upon him.

(Maktab-e-Ahmadiyya, vol.1, page 50)
PRAYERS

The following prayer was also revealed to The Promised Messiah as

Lord, reform the people of Muḥammad.

(Tadhkirah 2009 UK, revelation of 1882)

An Anguished Prayer at Persecution by an Opponent

When Maulawī Muḥammad Ḥussain Bātalavī reached the extreme level of his abusive and vile attitude, the Promised Messiah as offered this prayer. The source of this prayer appears to be the prayer of the Holy Prophet sa when he was persecuted at Ṭaʿīf.

O my Guardian, my Beloved Master, I leave the answer to this person's abuse, curses and name calling to You. If it is Your will, then Your will is my will. I do not wish anything better than Your pleasure. My heart is not hidden from You. Your eyes see my innermost self. If there is any discrepancy in me remove it. I seek refuge in Your countenance from any vice which You find in me. O my Beloved Guide, if I have chosen the path of destruction, You save me from it and make me perform the deeds that please You. My soul tells me that You are with me and will remain with me. Since You have informed me that You are with me, and since You addressed me with the words, my spirit has revived. Your comforting words are like ointment for my wounds. Your loving words enliven my grief stricken heart. I was sinking in grief and You gave me glad tidings. I was afflicted and You
comforted me. O my Beloved, it is sufficient for me that You are with me and I am for You. Your assault will destroy the ranks of the enemy and all Your pure promises will be fulfilled and You will forgive Your servant's sins.

(Aşmânlı Faştlah, page 9, Rûhâni Khâzî’m, vol.4, page 319)

A Comprehensive Prayer

When the Promised Messiah as was grieved by the abusive language and opposition and the vicious maulavîs, he prayed to God in these words:

أَلْهَمْنَآ خَفَظْنَآ مِنْ ثَمَّ يَنُدُّنُونَ وَ نَزَّلَنَا مِنْ كَرَّهُمْ وَ مَعَنِّيَ مِنْ يَحْكَمُونَ
واضْطَلَاعْنَآ وَ خَبَرَنَآ. وَ لَا تَجْنَنَا إِلَّا كَلَآ غُفِّرْنَآ وَ أُورِزُنَا أَنْ
تَعمِّل صَابِحاً فَرَمَّاء نَشَكَّلْنَآ وَ قَدَّمْنَآ وَ فَرْضَهَا لَوَأَنْتَ حَيْر
المَجِيِّنْ. يِبَّ كُنَّا يُقَدِّمُونَ فَوْقَيْنَ وَ لَوُرَّ تَصْرِئْنَ وَ هَمَانَ عُوْق
كَبَارِيْ وَ مَكَانِيْ. وَ اشْجَعُيْنَ مَعْتُوْنَ وَ أَشْجُعُيْنَ خَبَبَيْنَ لَا يُزَيَّدُ عَلَيْنَ أَحَدَ مِنْ
بَغْنِيْنَ يِبْتَكَرُ مَعْنَيْنَ وَ أَعْطَيْنَ مَحْيِيْنَ وَ غَفْرَيْنَ وَ سَفِيرَيْنَ وَ جِدْنِيْنَ
وَ قَدْنَآ وَ أَيْضَنَآ وَ عَفْيَنَآ وَ دَرْيَنَآ وَ رِمْتَنَآ وَ اسْمِرَيْنَ جَبَنَيْنَ أَذَكَّرَنَا لَغَيْنَ
جَيْبَةٌ يِبَّ تَعَلَّنَ آلَ مِنْ مَثْعَابٍ وَ عَفْيَنَ منْ مَثْعَابٍ. وَ اسْتَقَمْنَ مِنْ مَثْعَابٍ
مَكَلَّنَا وَ فِي شِرْبِيْنَ. وَ أَعْطَيْنِيْ فِي كِيْمَيْنِ النَّفْسِ وَ جَبَنَيْنِ
مِنْ هَيَّاهَيْنِ وَ طَلْمَايْنِ. وَ لَا تَنْهَأَنِيْ إِلَّا نَشَكَّيْنَ عَنْ وَ اصْعَبَيْنَ
مِنْ سَيَأَيْنَا وَ اشْجَعُيْنَ عِنْدَيْنَ وَ سَعْدَايْنَ وَ اجْعَلَنِيْنَ مِنْ غَيْرَ ثَمَّةٍ
دَرَيْنَ وَ وَ جَهَنَيْنَ مِنْ اللَّهِمْنَا لِيُؤَهْنَ مَبْدِئَيْنِ فِي مَيْتَافِهَا وَ مَصْـْرَمُ
فِي رِيَاضِ الأَنْوَارِ. وَ رَجَعَ منْ عِنْدَيْنَ. فَ اسْمِرَيْنَ وَ أَعْطَيْنَ غَيْرَيْنِ
مِنْ سَيَأَيْنَا وَ اشْجَعُيْنَ عِنْدَيْنَ. وَ رَجَعَ عَنْ نَفْسِيْنَ. وَ اسْتَقَمْنَ مِنْ
رَجَعَيْنَ. يِبَّ يَظْلَمُيْنَ وَ يَلْحَنُوْنَ. وَ جَهَنَيْنَ. وَ لَا تَنْهَيْنِيْ
مِنْ ذَكَّيْنِ. فَ كَشَكُّوا يِنْ تَعَلَّمَا وَ الْأَشْيَاثِ وَ تَندَافِعَا وَ تَسْلِيِمَا يَنْفَعَا
وَ رَكْبَتَيْ زَلَالَيْنِ وَ أَخْجَيْنِ مِنْ كَثْيَاوْنِ. وَ جَهَنَيْنَ. وَ حَيَايْنِ. وَ كِاَيْنِ
مِنْ دَارِ الْبَيْتِ إِلَى دَارِ النَّبِيْرَ وَ زَلَالِيْنِ. اَشْجَعَيْنَ مَخَابِرَ الطَّغْيَا

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O Allâh save us from their mischief and exonerate us from their slander. Make us special with Your protection, eminence, and Your blessings. Do not entrust us to anyone except Yourself. Enable us to do such righteous deeds that please You. We are desirous of Your mercy, beneficence, and Your pleasure. You are the Most Merciful of all who show mercy.

O my Lord, with Your blessings, You become my vigour, light of my eyes, delight of my heart and the focal point of my life and death. You grant me zeal to attain Your love and infuse me with such love that no one surpasses me in love for You. O Lord, accept my prayers, grant my aspirations, cleanse me, protect me and draw me close to Yourself. You Yourself guide me, support me and enable me to do good. Purify me and enlighten me. Take over my existence completely and You become totally mine. O my Lord, come to me from every door and remove every barrier which, separates us. Intoxicate me
with the wine of Your love. Help me in times when the passions of the evil self are rising and evil emotions are ready to destroy me. Protect me from the darkness and destruction caused by separation from You. Do not leave me to my evil self even for the blinking of an eye. Save me from the evil within me. My ascent should be towards You and my descent also be in Your direction. Enter every atom of every particle that constitutes my existence. Make me one of those who swim in Your seas and walk in Your illuminated gardens. And those who are happy at Your decree when it comes and create distance between me and my enemies.

O my Lord, show me Your beauty as a favour and with the light of Your countenance, make me drink Your pure water and deliver me from every haze or barrier which distances me from You. Do not make me one of those who were covered in the veils of darkness and were removed from the light and blessings. And due to their defective thinking and perverse efforts shifted from the house of blessings to the house of destruction. Grant me pure obedience to Your Majesty and grant me the ability to prostrate to You always. Bestow upon me such strength which attracts Your bounties and grant me special gifts that You bestow only upon Your chosen ones. Shower such mercy upon me which You only grant to Your beloved servants. O my Lord, revive Islām with my power, efforts, prayers and discourses. Revive its lustre, beauty and attractiveness and destroy every arrogant enemy and his arrogance.
O my Lord, show me how You bring the dead to life. Show me such faces that manifest the beauty of the faith. Grant me such souls who possess wisdom. Show me such eyes that shed tears in Your fear. Show me such hearts that tremble at the mention of Your name. Show me such pure natures which follow the right path of truth.

**Prayer for Allah’s Help**

O my Lord, You Yourself bestow blessings, efficacy, guidance and light in this prayer of mine, so that it inspires people's hearts in such a manner that they incline towards it. You have power over everything and You are capable of accepting prayers.

(*Tohfa Golarwiiyah, Rûhâni Khazâ’in, volume 17, page 182*)

**A Beautiful Prayer for Deliverance from Trials, Adversity, Sins and Grief.**

O our Lord, forgive our sins and remove our trials and tribulations. Deliver our hearts from every grief and You Yourself take care of our affairs. and O our Beloved, You Be with us wherever we happen to be. Cover up our frailties and give peace to our fears. We put our trust in You and entrust our affairs to You. You are our Master in this world and the world hereafter and You are the Most Merciful of all who show mercy. O Lord of the worlds, accept this prayer.

(*Tohfa Golarwiiyah, Rûhâni Khazâ’in, volume 17, page 182*)

**Some Special Revealed Prayers of The Promised Messiah**

(These prayers refer to the person and status of the Promised Messiah and were revealed in special circumstances. Prayers can be chosen out of this collection according to one's own situation).
PRAYERS

O my Lord, reward him fully.

(Tadhkirah 2009 UK, revelation of 1904)

Before this prayer, a revelation regarding the Promised Messiah’s status is also recorded in which he was addressed as “Imām of High Status” and this prayer was meant for his person.

O my Lord, grant my this wife security from disease and restore her to health.

(Tadhkirah 2009 UK, revelation of 1899)

O my Lord, bestow healing upon this wife of mine and bestow upon her blessings in heaven and blessings in earth.

(Tadhkirah 2009 UK, revelation of 1906)

O my Lord, add to my age and the age of my companion an unusual addition.

(Tadhkirah 2009 UK, revelation of 1901)

Lord, let not my days and her days go to waste. And safeguard me against every misfortune which might be sent towards me.

(Tadhkirah 2009 UK, revelation of 1906)

Lord, safeguard me, for my people have taken me as an object of mocking.

(Tadhkirah 2009 UK, revelation of 1906)

Lord, Deliver me from the fire.

(Tadhkirah 2009 UK, revelation of 1907)
Note: Immediately after this, is another revelation: "All praise belongs to Allāh, Who saved me from the fire." This refers to the fire kindled by the mischief of Aḥrār. Ḥaḍrat Muṣleḥ-e-Mauʿūd said in his Friday sermon of 14th June 1935 that after this revelation no such ordeal occurred in the life of the Promised Messiah as. So this was like a prophecy for the Jamāʿat that hellish situations would be created for them but God would save them.

The Promised Messiah as pointing to an earthquake said that he received the following revelation.

రַבְּבַיְנִי אָיָּתֵהُمָּן הָבֵאָת

O my Lord, show me a sign from Heaven.

(Tadhkirah 2009 UK, revelation of 1906)

With this revelation the words of 'Honour with rewards' were revealed. These words refer to the fact that God would bestow honour as a result of this sign and it would carry a reward as well. The Promised Messiah as said that the scene of an earthquake was shown to him and then these words were revealed.

රַבְּבַי יְגַוֹרַנְתָּ הָדָא

O my God, postpone the time of this earthquake which seems imminent.

(Tadhkirah 2009 UK, revelation of 1906)

Then in another revelation, acceptance of the prayer was mentioned and the Promised Messiah as said that God had postponed the earthquake.

On 31st of August 1905 this was revealed:

 أسبوعْ أَوِيْنَيْ رَأَيْنَتِهِ الْكَايْعَةِ

O my God, show me the earthquake which is the example of the Judgment Day because of its severity. (Meaning show me a vision)

This prayer was accepted and then another revelation
PRAYERS

was revealed on 9th March 1906.

Lord, do not show me the earthquake of the day of Judgment. Lord, do not show me the death of any of them (meaning his special Khuddām and Anṣār of the Jamā‘at).

This revelation came after the death of Maulawī ʿAbdul-Karīm Šāhib Sialkoti. In the second prayer the request was for the postponement of the earthquake. As it has been mentioned earlier this prayer was also accepted and the earthquake occurred later than its appointed time.

O my Lord, do create a distinction between the truthful and the liar, You recognise every reformer and truthful one.

The Promised Messiah ās said: these revealed words contained a rebuttal to the words of ʿAbdul Ḥakīm Khān in which he referred to himself as the truthful one. God said that He would show the difference between a truthful one and a liar.

Lord, do not let anything survive me that might be a source of humiliation for me.

So this prayer was accepted. In 1903 in another revelation God promised acceptance of this prayer, and said: "He will not leave the memory of anything which supposedly humiliates you."
Lord, make me triumph over the other.
(Tadhkirah 2009 UK, revelation of 1907)

Another revelation "My victory" refers to the acceptance of this prayer.

واجعل في عيني في الدنيا واليييمين
Make me triumph in the world and the Hereafter.
(Tadhkirah 2009 UK, revelation of 1900)

واجعل لي نافعا هذك النجارة
Make this commerce profitable for me.
(Tadhkirah 2009 UK, revelation of 1900)

Reference here is to the commerce of the spirit and belief mentioned in the following verse:

(Aś-Šaff 61:11)

God bestow upon me dominion over the fire.
(Meaning, that the fire of punishment obeys me).
(Tadhkirah 2009 UK, revelation of 1906)

هَوْمَعَتَا نَعْمَاءٌ
These two words are from the Hebrew language.
O God, I pray to You to deliver me and release me from difficulties; We have delivered.
(Tadhkirah 2009 UK, revelation of 1906)

A prophecy in the form of prayer: “We have delivered” was fulfilled after twenty-five years.
(Brahīn-e-Almādiyya, part 5 page 8, Ruhānī Khāzīn, vol. 21 page 104-105)

رب تجلّي رب تجلّي
Lord manifest Yourself, Lord manifest Yourself.
(Tadhkirah 2009 UK, revelation of 1892)

أَللهُ مَبَارِكَ لَنِي فِي هَذَا الْرُّوُيْا
O Allāh, make this dream a source of blessing for me.
(Tadhkirah 2009 UK, revelation of 1893)
O Allāh! If You were to destroy this Jamā’at, You shall never be worshipped in this earth thereafter.

(Tadhkirah 2009 UK, revelation of 1893)

 يا اللّه فتح

Victory, O Allāh.

(Tadhkirah 2009 UK, revelation of 1907)
PRAYERS OF THE PROMISED MESSIAH AS FROM HIS POETRY

Prayers for Those who call us Disbelievers

O my Beloved, my people have sunk deep in vice
Only Your power can guide them to the right path

O the Knower of secrets, notice our humility
Though the work is Yours, we have become restless

Turn them to distinct truth with Your Grace
Bestow upon them the capacity to contemplate

Though they parted from us, by calling us non-believers
We still grieve and agonise for their plight

We know their hearts are hard like stones
Even then a stream of piety can flow from the stones
PRAYERS

However hard hearted they may be, we loose not hope
The verse “Lā tai’asū” supports our hearts

Our preoccupation is shedding tears before the Gracious God
One day this stream will make these trees bear fruit

(Durr-e-Thāmǐn Urdu 1996 Rabwah p. 143,147)

A Prayer for Unity of God

Sheikh Muḥammad Bakhsh Ṣāḥib (chief of Kharianwala district Gujrat) wrote to the Promised Messiah as about his severe financial difficulties. The Promised Messiah as wrote this poem for him and God delivered him of his problems with this prayer.

Inevitably, one day you will face annihilation
No one has the power to oppose Divine decree

One day, you must leave this transitory world behind
Everyone is bound by God’s decree

O the mortal one, be steadfast, it is obligatory on you
In grief, sorrow despair, gloom, worries and affliction
Despair not from God’s benevolence in this manner
Hardships pose no problem for the Remover of difficulties
Can weak mortals fulfil your needs?
Supplicate for all needs to One, who can
Eradicate every whiff of duality from your heart
Bow only before the Lord of the Heavens and the earth
Inculcate love of piety and hatred for evil
Surely, one day, you will appear before God
Can falsehood succeed in the face of truth?
What values has a stone when compared to a priceless ruby

Islām’s Pitable State and Anguished Prayer for its Dominance

Without God’s Grace, the boat of Islām is sinking
Help O Folly! Wisdom is at a loss

(Durr-e-Thāmin Urdu 1996 Rabwah p. 157)
Grant me, O God, exceptional zeal and fervour
Which renders me passionate, with heartache for faith
Create such passion within me, for my people
Countless flames of it constantly rise up to the sky
Every particle of mine, be sacrificed to You, O God
I am tearful; show me the faith in full blossom
Ahmad’s faith is under attack from all sides
Can’t anyone see these nations and their assaults?
Where is the eye that sheds not tears of grief?
Where is the heart, which is not restless in sorrow?
Today the faith is being assaulted by nations
The lofty minaret of Islam is shaky
Have not the rise of this calamity reached the heavens yet?
Would the Sun of faith disappear into the caves?

O God, grant me victory over Satan with your mercy
He is assembling countless armies

This war is bigger than war with Russia or Japan
I am destitute and a renowned opponent is confronting me

Thinking of this problem, my heart loses control
O my Refuge, let the armies of angels descend

Every particle of mine be sacrificed to You, O my beloved
O the Captain, turn the tide of the world in my favour

Pray, take heed of the “clamour” in Your street
If You do not befriend me, I would be totally destroyed
Help me now, with Your Mercy
So that the boat of Islām rides this storm

Overlook my faults and shortcomings
Let not the cursed enemies of faith gloat over them

Apply ointment to my wounds, I am afflicted
Listen to my cries of help, I am destitute

Weakness of Muḥammad’s faith is unbearable to me
O my Master, make me triumphant and victorious

Would You cause me to die before accomplishing my mission
This is not what I hoped for, O my Protecting Fortress

O my Lord, Have mercy on Islām, save it with Your Mercy
Accept the supplications of people of this wrecked boat
Vice and sin has overwhelmed these people
Clouds of despair are gathering, the night is dark and gloomy
A world is parched dry without Your water
O my Friend, turn the tide of the river this way
In this trial our senses are deserting us
Liberate Your servants, Have Mercy on them
Planning is useless, how do we deal with it?
Chaotic sway of calamities is everywhere
This boat is sinking fast, come O my Captain
This nation is withering in springtime
O Lord! Who except You can irrigate this land
Withered is the garden of righteousness, faith is just a shrine
It is only You, who can set the matters right
Otherwise the tide of mischief is turning into a flood

Show us a sign; faith is loosing its identity
Glance this way, that we may perceiving spring

(Durr-e-Thamin Urdu 1996 Rabwah p. 128,129)

Prayer for Children

Bless them with good fortune, faith and prosperity
Guard them Yourself, have mercy on them

Grant them piety, guidance, long life and honour
Bless this day, Holy is He, Who watches over me

O my Patron, bestow good fortune on them
Make their status high, their ranks lofty

You are our Guide, no one is Your equal
Bless this day, Holy is He, Who watches over me
O my Creator, accept all my prayers
My life be sacrificed to You, help us

We are at Your threshold, with high hopes
Bless this day, Holy is He, Who watches over me

Mahmūd, my beloved son is Your servant
Grant him long life, prosperity, dispel all darkness

May the days be of fulfilled hopes and dawns bright
Bless this day, Holy is He, Who watches over me

He has two brothers, grant them happiness too
Your Bashīr Aḥmad and Your Sharīf, the younger

Bestow blessings equally on them, bestow sweet Mercy
Bless this day, Holy is He, Who watches over me
PRAYERS

Make them good, let them not go astray
Bless this day, Holy is He, Who watches over me

O my Beloved, O the Affectionate One,
Grant them glory, make them bright as stars

Bestow this Grace on them, grant them inner piety
Bless this day, Holy is He, Who watches over me

O the soul of my heart, the Sovereign of both worlds
Grant such Mercy on them, it makes them unique

Grand perpetual good fortune, and bounties from heaven
Bless this day, Holy is He, Who watches over me

Listen to my supplications, O my Beloved God
My life be sacrificed to You, shelter them with mercy
Listen to my cries of help, keep them safe
Bless this day, Holy is He, Who watches over me

O the One, Unique One, Creator of the universe
Listen to my prayers, humble prayers of mine

Make them moons of the faith, I put all three in Your trust
Bless this day, Holy is He, Who watches over me

Make them auspicious, grant them bounties
Save them from every sorrow, deliver them from pain

Be my Facilitator, do not put me in trial
Bless this day, Holy is He, Who watches over me

Make these three servants of You, guides of the world
Make them educators of the world, full of brightness
May they be sanctuary for kings and bright as the sun
Bless this day, Holy is He, Who watches over me

May they attain dignity, become the pride of the land
Ready to sacrifice themselves for truth, true friends of God

Grant them offspring, multiply them thousand fold
Bless this day, Holy is He, Who watches over me

(*Durr-e-Thamin Urdu 1996 Rabwah p. 36-38*)

**Another Prayer for Children**

O my Master! this is my prayer to You
A humble cry of help in Your court

Grant me, whatever is in my heart
In modesty my tongue opens not

My children, a favour from You
Enable me to see them all as righteous ones
Nothing is beyond Your power
Bestow upon them, everything You bestowed on me

(Durr-e-Thamin Urdu 1996 Rabwah p. 47)

Another Prayer for Children

What a wonderful Benefactor, the Sea of Generosity
Holy is He, Who humiliated my enemies

Deliver them from filth
Make them succeed in humility

May they live a life of prosperity and happiness
O my Lord, save them from an evil life

May they become callers to faith, like me
Holy is He, Who humiliated my enemies

Illuminate their foreheads with good fortune
Save them from the fear of the Anti Christ
In every situation save them from grief
Pain and sorrow overwhelm them not

This, my heart’s desire, I supplicate
Holy is He, Who humiliated my enemies

O my Lord, the One, I pray to You
Save them from times of grief

May they adhere to Your threshold
O my Guardian, protect them at all times

O my Guide, I supplicate to You
Holy is He, Who humiliated my enemies

May they never see the times of helplessness
Let not grief and affliction touch them
Allow me to see righteousness of all of them
Before the time of my return arrives

You gave me their glad tidings before hand
Holy is He, Who humiliated my enemies

O my God, I remember Your Bounties
You gave glad tidings and then these children

You told me they would not be destroyed
They will grow like tall trees in the garden

You informed me of this again and again
Holy is He, Who humiliated my enemies

_An Old Comprehensive Persian Poem_

God Almighty, the Holy, the Exalted
He created the sun, the moon and the sky
Every lane, every path is full of mischievous ones
O God, revive your faith once more

Show us once more the glory of your faith
Once more, grace us with a Merciful glance

Inspire Aḥmad’s faith with life once again
Remove the evil of disbelief from the world

Cause disbelief and disbelievers to fade away from earth
Remove the dead and the dogs, bestow tranquility

O Almighty and Gracious God
Deliver my soul from the grief for faith

You, the Forgiver, the Greatest, the Noblest
Your forgiveness knows no limit
PRAYERS

In both worlds, there is no partner for You
You are the One, in the heavens and the earth
You are the Noblest, Your Glory Greatest
You are the only One, the Holy and the Eternal

Grant me vigor, O Lord, for advancement of the faith
Bestow support and guidance for this mission

The highly agonised one’s envy my heart
Make me the lowest one among the pious

Infuse my eyes with the light of the truth
Accomplish all my affairs beautifully

Deliver me from the evil self
Leave not an iota of Satan’s sway in me
Demolish my ego from the root
Free me from myself; enliven me with Your spirit
Permeate me with attraction; lead me to Your love
Love without which I find not a moment’s solace
Purify my heart from pride and arrogance
Fill and enlighten my soul with Your light
Captivate my heart with Your love
Love, without which I have no roots or branches
Imbue my soul with the clamour of a mad lover
Intoxicate, absorb and make me lost in Your love
Confer such a state on me, that I cannot live without You
Without You, I would be rendered deaf and dumb
Such a state in which nothing matters except You
Everything, but You, would become worthless

Cause me to loose interest in the world
The world and time mean nothing to me

Hold me captive in Your deep love
Escape becomes out of the question

Make gold and silver worthless in my eyes
Make attaining poverty my greatest aim

Grant me such wisdom which seeks truth
Make me follow Your path eagerly

Enrich my soul with Your love
Intoxicate and absorb me in You
My ultimate desire is to praise and glorify You
All I aspire for is, Your pleasure

Ever since, I lost myself in You and Your love
World and its affairs have become meaningless


**Prayer for Forgiveness and Love of God**

O my God, forgive me my sins
Guide me to Your threshold

Illuminate my heart and soul
Cleanse me of my invisible sins

Console and allure my heart
With a merciful glance resolve my problems

You are my beloved in both the worlds
What I beseech You for, is You Yourself

(Brahīn-e-Ahmadiyya, Rūhani Khazā’īn vol 1 p. 16)
Prayer for Decisive Distinction between Truth and Falsehood

O the Mighty Creator of the Heavens and the Earth
O the Merciful, Affectionate and the Guide

O my Master, You watch the hearts
O the One, from Whom, nothing is hidden

If You know I am full of impiety and mischief
If you perceive me as a man of evil disposition

Tear me to pieces, me a wicked one
Delight my enemies with my destruction

Shower rain of mercy on their hearts
Gratify their desires with Your Grace

Let the fire of Your wrath, burn my abode
You be my enemy and destroy my affairs
PRAYERS

و بیہ از بندگانت پافقی
قبل من آسمان پافقی
But, O Lord, if You perceive me as Your servant
If You know, Your threshold is the object of my veneration
در دل من آن محبیت دیده
کرچھان آن با اپوشیده
If You discern such love in my heart
Which was hidden from the eyes of the world
بیاں از بروز محبیت گار کر
اندے افشا آن اسرا کر
Then O Lord, for this love, treat me as a beloved
And manifest some of the Love You have for me
ایکه آن سوگلہ جوئیده
و افقي از سوز بر سونده
My Master, You embrace every seeker of truth
You know the passion that burns in the lover’s heart
زاآن تعلق با که باونداشم
زاآن محبیت با که دیل کاشتم
I beseech You in the name of the bond I have for You
In the name of love which is implanted in my heart
خود برون آ آفلا ابراء من
اس توکیو ملچاوماو سے
Manifest Yourself, exonerate me from enemy’s accusations
You are my Shelter, my Refuge and my Retreat
PRAYERS

The fire of love that You have ignited in my heart
As a result, every other love has gone up in smoke
IJ

Illuminate my face with the luster of this love
Transform the darkness into a bright day

Enlighten the eyes of the blind world
O the Mighty, Show Your power and might

Show a sign of brightness from heaven
Make a flower boom in Your garden

I see the world full of impiety and mischief
In negligence, the heedless people have forgotten death

Unaware of reality, alien to truth
Like children, fascinated by fiction
PRAYERS

Their love for the Friend has gone cold in their hearts
Their hearts have turned away from the path of the loved ones

The storm is gathering, the night dark and gloomy
Save us, let the sun of Your mercy rise high and bright

(Durr-e-Thamin Persian 1996 Rabwah p. 178-179)

An Arabic Poem

O our Lord, support us with Your mercy
Exact retribution from him who discards truth as if it is worthless

O my Lord, my people are sunk deep in darkness and ignorance
Have mercy on them; cause them to reach the illuminated house

O my Lord, arbitrate between us, grant an honourable decision
O the Being, Who watches my heart and my innermost self

O the One, Whose doors are open for supplicators,
Reject not my prayers, I beg of You
O my Lord, shower *Durūd* on Your Messenger for ever
In this world and in the world to come

(ʻIna Kamālīt-e-Islām, Rūhānī Khazā’in, vol.5 page 593)
<table>
<thead>
<tr>
<th>Islamic Terms</th>
<th>English Explanation</th>
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<tr>
<td><strong>Adhān</strong></td>
<td>The Islamic call to Prayer.</td>
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<tr>
<td><strong>Durūd Sahrīf</strong></td>
<td>Invocation of blessings upon the Holy Prophet of Islam, Muhammad, peace and blessings of Allah be upon him.</td>
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<tr>
<td><strong>Ṣalāt</strong></td>
<td>Prayer in the prescribed form; also known as the second pillar of Islam.</td>
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<tr>
<td><strong>Tāhārat</strong></td>
<td>Cleanliness, the act of Purity.</td>
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<tr>
<td><strong>Tasbīḥ</strong></td>
<td>An invocation which glorifies God.</td>
</tr>
<tr>
<td><strong>Istighfār</strong></td>
<td>Seeking forgiveness.</td>
</tr>
<tr>
<td><strong>Rakʿāt</strong> (Plural of Rakʿat)</td>
<td>A complete unit of the ritual Prayer.</td>
</tr>
<tr>
<td><strong>Rukūʿ</strong></td>
<td>The Bowing position in the prescribed formal Prayer.</td>
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<tr>
<td><strong>Qiyām</strong></td>
<td>The standing position in the prescribed formal Prayer.</td>
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<tr>
<td><strong>Sajdah</strong></td>
<td>The prostration position during the prescribed formal prayer.</td>
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<tr>
<td><strong>Duʿāʾ-e-Qunūṭ</strong></td>
<td>Arabic name of the special prayer recited in the last Rakʿat of Witr Prayer. This supplication is offered in the last of the three Witr Rakʿat, during Qiyām (between Rukūʿ and the Sajdah).</td>
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<tr>
<td><strong>Yaumun-Nahr</strong></td>
<td>Eid al-Adha; the tenth day of Dhul Hijjah, the day of sacrifice.</td>
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<tr>
<td><strong>Tahajjud</strong></td>
<td>Optional prayer offered in the latter part of the night.</td>
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<tr>
<td><strong>Lailatul-Qadr</strong></td>
<td>Lailatul-Qadr or the Night of Decree.</td>
</tr>
<tr>
<td><strong>Sajdah-e-Tilāwat</strong></td>
<td>The prostration which is prescribed after reciting specific verses of the Holy Qurʿan.</td>
</tr>
<tr>
<td><strong>Ṣalātut-Tasbīḥ</strong></td>
<td>Optional Prayer consisting of four Rakʿat, to be offered at least once in one's lifetime.</td>
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<tr>
<td><strong>Tashahhud</strong></td>
<td>A prayer recited silently at the beginning of the Qaʿdah, or second sitting position,</td>
</tr>
<tr>
<td>PRAYERS</td>
<td>in Prayer</td>
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<tr>
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</tr>
<tr>
<td>Sayyidul-Istighfār</td>
<td>The Best Prayer for seeking forgiveness</td>
</tr>
</tbody>
</table>
| Ramy-e-Jamār | Stoning of the Devil -  
It is part of the annual Ḥajj pilgrimage to the holy city of Mecca. Pilgrims fling pebbles at three walls (formerly pillars), called jamarāt, in the city of Mina just east of Mecca. |
| Khutbah Thāniyah | The second, shorter, sermon delivered at the end of the Friday sermon. The Imām delivers the first sermon in whichever language he pleases then sits down briefly, and then stands up and delivers the Second sermon in Arabic. |
| Nikāh | The announcement of marriage in Islam. |
| Takbīrāt-e-Adhān | Recitation of_Allahu Akbar_during the call to prayer. |
| Takbīrāt-e-‘Īdān | The recitation of _الله أكْبَرُ، اللَّهَ أكْبَرُ، إِنَّ اللَّهَ لا إِلَهَۡ إِلَّا هُوَ، وَاللَّهُ أكْبَرُ_ Allah is the Greatest, Allah is the Greatest; there is no God but Allah, and Allah is the Greatest; all praise belongs to Allah.  
These takbīrāt are recited repeatedly on ‘Īd day. |
<p>| ‘Īd | A Muslim celebration for the remembrance of God, celebrated twice a year. ‘Īdul-Fitr is celebrated to mark the completion of Ramaḍān, and ‘Īdul-Adhā is celebrated after the Ḥajj. |
| Qa’dah | The sitting position in the prescribed formal prayer. |
| Nawāfīl(Plural of) | Optional or supererogatory Prayers. |</p>
<table>
<thead>
<tr>
<th><strong>Nafl)</strong></th>
<th>The Prayer of Three Rak‘āt offered preferably at the end of the voluntary Tahajjud Prayer before dawn or after the two Rak‘āt of sunnah after the ‘Ishā’ Prayer.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Witr</strong></td>
<td>A special Prayer made to seek guidance from Allah before making an important decision.</td>
</tr>
<tr>
<td><strong>Istikhārah</strong></td>
<td>The last pilgrimage. The last pilgrimage performed by the Holy Prophet may peace and blessing of Allah be upon him.</td>
</tr>
<tr>
<td><strong>Hajjatul-Wadā’</strong></td>
<td>The last pilgrimage. The last pilgrimage performed by the Holy Prophet may peace and blessing of Allah be upon him.</td>
</tr>
<tr>
<td><strong>Bai’at</strong></td>
<td>An oath of allegiance</td>
</tr>
<tr>
<td><strong>Mu‘awwidhatain</strong></td>
<td>The two that afford protection; used to describe the two chapters of the Holy Quran “Al-Falaq and An-Nās”</td>
</tr>
<tr>
<td><strong>Takbīr</strong></td>
<td>A proclamation of the greatness of God</td>
</tr>
<tr>
<td><strong>Muqām-e-Ma‘mūd</strong></td>
<td>An elevated or high spiritual status</td>
</tr>
<tr>
<td><strong>Iḥrām</strong></td>
<td>A sacred state which a Muslim must enter in order to perform Hajj</td>
</tr>
<tr>
<td><strong>Hajj</strong></td>
<td>Pilgrimage to the Ka‘bah in Mecca; also known as the fifth pillar of Islam.</td>
</tr>
<tr>
<td><strong>‘Umrah</strong></td>
<td>Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.</td>
</tr>
<tr>
<td><strong>Anṣār</strong></td>
<td>“The Helpers”. The Muslims of Madinah who aided and helped the Holy Prophet may peace and blessings of Allah be upon him, when he migrated to Medinah.</td>
</tr>
<tr>
<td><strong>Mahājir</strong></td>
<td>Muslims who migrated with the Prophet (may peace and blessings of Allah be upon him) from Makkah to Madinah.</td>
</tr>
<tr>
<td>PRAYERS</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Ayyāmut-Tashrīq</strong></td>
<td>The eleventh, twelfth and thirteenth of Dhu’l-Hijjah are known as the days of Tashrīq.</td>
</tr>
<tr>
<td><strong>Aṣḥābul-A’rāf</strong></td>
<td>Men of high dignity and distinguished position that are seated on elevated places.</td>
</tr>
<tr>
<td><strong>Kaffārāt</strong></td>
<td>An Expiation of sins.</td>
</tr>
<tr>
<td><strong>Darajāt</strong></td>
<td>Stations. Ranks.</td>
</tr>
<tr>
<td><strong>Dajjāl</strong></td>
<td>The Anti-Christ</td>
</tr>
<tr>
<td><strong>Isrāfil</strong></td>
<td>Raphael. One of the four archangels in Islam. The angel responsible for signalling the day of judgement.</td>
</tr>
<tr>
<td><strong>Jibrīl</strong></td>
<td>Gabriel. The angel of divine revelation.</td>
</tr>
<tr>
<td><strong>Mikāl</strong></td>
<td>Michael. The angel of mercy who provides nourishment for bodies and souls.</td>
</tr>
<tr>
<td><strong>Aṣḥāb-e-Kahf</strong></td>
<td>People of the cave. They were a group of Christian youths who hid inside a cave outside the city of Ephesus around 250 AD, to escape a persecution of Christians being conducted during the reign of the Roman emperor Decius.</td>
</tr>
<tr>
<td><strong>Allāhu Akbar</strong></td>
<td><em>Allah</em> is the Greatest.</td>
</tr>
<tr>
<td><strong>Alḥamdulillāh</strong></td>
<td>All praise belongs to <em>Allah</em>.</td>
</tr>
<tr>
<td><strong>Subhānallāh</strong></td>
<td><em>Allah</em> is Pure.</td>
</tr>
<tr>
<td><strong>Lā ilāha illālāh</strong></td>
<td>There is none worthy of worship accept <em>Allah</em>.</td>
</tr>
<tr>
<td><strong>Innā lillāhi wa innā ilaihi Rāji‘ūn</strong></td>
<td>We belong to <em>Allah</em> and to Him we will return.</td>
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<tr>
<td><strong>Salām</strong></td>
<td>Peace.</td>
</tr>
<tr>
<td><strong>Rabbil-‘Alamīn</strong></td>
<td>Lord of all the Worlds.</td>
</tr>
<tr>
<td><strong>PRAYERS</strong></td>
<td></td>
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<td>----------------</td>
<td></td>
</tr>
<tr>
<td><strong>Wudū</strong></td>
<td>Ablution</td>
</tr>
<tr>
<td><strong>Kaʿbah</strong></td>
<td>A cube-like structure situated within Masjidul-Ḥarām, erected by Prophet Ibrāhīmʿas and his son Prophet Ismāʿīlʿas.</td>
</tr>
<tr>
<td><strong>Ayyāmul-ʿAshr</strong></td>
<td>first ten days of Dhul-Ḥajjah</td>
</tr>
<tr>
<td><strong>ʿIdul-Fiṭr</strong></td>
<td>A celebration at the end of the month of Ramadān to remember the blessings of God.</td>
</tr>
<tr>
<td><strong>Khutbatul-Ḥajjah</strong></td>
<td><em>Khutbatul-Ḥajjah</em> (The Sermon of Necessity) was the method employed by the Holy Prophet sa to inaugurate his exhortations, lectures and speeches.</td>
</tr>
<tr>
<td><strong>Jawāme-ul-khair</strong></td>
<td>Comprehensive and eloquent words containing blessings</td>
</tr>
<tr>
<td><strong>Jannat-ul-Baqiʿ</strong></td>
<td><em>Jannatul-Baqiʿ</em> (Garden of Heaven) is the main cemetery of Madinah. Buried there are many companions of the Holy Prophet (may peace and blessings of Allah be on him)</td>
</tr>
<tr>
<td><strong>Rāh-e- Sadid</strong></td>
<td>A path absolutely straight.</td>
</tr>
<tr>
<td><strong>Sunnah</strong></td>
<td>The practice of the Holy Prophet Muhammad (may peace and blessings of Allah be on him).</td>
</tr>
<tr>
<td><strong>Ummah</strong></td>
<td>The followers of the Holy Prophet Muhammad (may peace and blessings of Allah be on him)</td>
</tr>
<tr>
<td><strong>Jamāʿat</strong></td>
<td>Community</td>
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2. *Ṣaḥīḥ Muslim*.
3. *Sunan Tirmadhī*
5. *Sunan Nasa‘ī*.
6. *Sunan Ibne-Mājah*
8. *Musnad Aḥmad bin Hambal, Mu‘asisah Qurṭubah Cairo*.
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