



# Mukhtaṣar Ḥizbul A'azam

Compiled on the instructions of Hadhrat Sheikhul  
Ḥadīth Maulāna Zakariyya Kandhlāwi

by Sufi Muḥammad Iqbāl of Madīna Munawwarah

(May Allāh illuminate their graves)



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### Translator's Note:

All praise is due to Allāh, our Creator, Nourisher and Provider. Peace and blessings be upon all the Prophets and upon the last and final messenger Muḥammad ﷺ. Peace and blessings upon his companions who accepted and propagated Islam to the entire world.

This book is a translation of of Mukhtaṣar Ḥizbul A'azam. Which is an abridgement of Ḥizbul A'azam. Ḥizbul A'azam means 'the Greatest Litany'. It was a collection of all du'ās made in the Qurān and Sunnah compiled by Mulla A'li Qari رحمه الله. On the instructions of Hadhrat Sheikh Maulāna Zakariyyah رحمه الله, Sufi Muḥammad Iqbal رحمه الله abridged the original in the present form for those busy in tableegh and ta'leem activities, so they to derive benefit from making regular du'ās.

The manner of translation of Islamic texts depends on the target audience. This book is for practicing Muslims who have a good understanding of Islamic terminology. I have tried to retain as much of the original Arabic words that can not be translated without losing their Islamic spiritual significance.

The days of the English week are not named, as they are named after various pagan idols of Europe. I felt that a book of du'ās should not have name of idols above it (although no longer honoured as such and are permissible to use as per the fatwas of the Muftis). I have given the first day as

Jumua'h and the remaining days of the week are simply numbered.

Finally, many people participated in the preparation of this work. I request the readers to remember myself and them in your du'ās and that Allāh accept this work to be solely for his sake.

Khalid Shah



## Biography of Hadhrat Sufi Iqbal <sup>1</sup>

Hadhrat Sufi Muḥammad Iqbal was born in 1926 in the city of Hoshiarpur, district Jalandhar, India. He attended government school until the 10th grade. While in 6th grade, he developed a keen interest in Deen and joined a madrasah on his own. His eagerness pleased his teacher who not only inspired him but also provided him with the appropriate books to continue his studies. After completing the 10th grade, he refused to continue with regular schooling and instead went to Maulāna Abul Ḥasan A'li Nadwi, also known as A'li Mian, at Nadwatul U'lamā. Unfortunately, he had to leave because of his constant illness. Maulāna A'li Mian recommended him to attend Darul Uloom Deoband and gave him a letter for Maulāna Izaz A'li Sahib. His illness continued even at Deoband and so, once again, he had to leave.

He did bai'ah with Shaikhul Hadith Maulāna Muḥammad Zakariyya in 1945. In 1947, he settled in Pakistan because of his family. In 1963, he migrated to Madina Munawwara where, in 1970, he started a madrasah for young children named Madrasah Khalilia. He was very close to Shaikhul Ḥadīth who gave him khilafat in Jan 1968; he was so devoted to his sheikh that he would spend every Ramadān with him in Saharanpur. He maintained good relationships with many of the notable scholars including Maulāna Yusuf Dehlavi, Maulāna A'li Mian and Maulāna Manzoor Naumani رَحْمَةُ اللهِ عَلَيْهِ.

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<sup>1</sup> Biography quoted from the website of Darul Uloom Madania Buffalo, USA: website [www.madania.org](http://www.madania.org).

He was chosen by Shaikhul Hadīth to write many books which included Akabir Ka Salook-o-Ahsan, Akabir ka Taqwa, Muhabbat (Achievement of Love), Faiz-e-Sheikh and many more.

He breathed his last breath on July 16, 2000 in Madīna Munawwara and was buried in Jannat ul Baqi'. May Allah ﷻ bless him with His Rahmat. Āmīn.





## Referencing of Aḥādīth

For this Mukhtasar Hizbul A'azam (urdu version of which the English before you is a complete translation) the translation of Maulāna Badr e A'alam and the referencing of the ḥadīth from Fathul A'aaz Al-Akram by Maulāna Abdul Rasheed Nu'maani were relied upon and wherever necessary primary ḥadīth texts were cross referenced for peace of mind. For the virtues of the various du'ās the books of Hadhrat Sheikh ul Ḥadīth Maulāna Zakariyya and the footnotes of Hizbul A'azam by Meer Sayyid Jameel Muhaajir Madani were utilised. May Allāh give them the highest levels of His pleasure and Paradise. And whoever helped in any way in the production of this work may Allāh reward them and have mercy on them in this world and the hereafter. Aameen Ya Rabbal Aalameen

Muhammed Iqbal (Madinah Munawwarrah)

10 th of Rabi-Ul- Awwal 1403 H

Revised 2 Zil Qa'daa 1415H



## Introduction to Mukhtaṣar Ḥizbul A’āzam

### Reality of Du’ā

Du’ā is I’bādat (worship). It is narrated in a ḥadīth that there is nothing more beloved to Allāh ﷻ than du’ā. In another ḥadīth it is narrated that Rasullāh ﷺ after mentioning the virtues of I’bādat said that “O slaves of Allāh! Be particular about making Du’ā.” It is also narrated that when somebody does not ask Allāh Ta’āla, Allāh Ta’āla is displeased with him.”

### Ḥizbul A’āzam

The chosen slaves of Allāh ﷻ are those who make the pleasure of Allāh ﷻ the purpose of their lives i.e. they exert themselves in the worship of Allāh ﷻ. These special ones make efforts to do all actions valuable and weighty in the sight of Allāh ﷻ by doing it all purely for His sake (i.e. their actions are not for anyone other than Allāh and there is no trace of personal desire). To achieve these qualities of Iḥsān (spiritual perfection) and Yaqeen (conviction of faith) they turn to the righteous u’lamā and special chosen slaves of Allāh, who themselves have achieved these qualities and have an understanding of how to achieve these qualities in the light of the Qurān and Ḥadīth. As Allāh has stated “If you don’t know, ask the ones who know”. So, these blessed souls will then rectify their Aqaaid (beliefs) and Aamaal (actions) i.e. they will encourage and teach them the pillars

of Islam such as salaah, fasting, etc. They will teach the ḥalāl (permissible) and ḥarām (impermissible). The knowledge of this is compulsory on every individual. Furthermore, they will be taught certain nafl (non-obligatory) worship and such azkaar (pl. of zikr – remembrance of Allāh) and Aadaab (Islamic manners) through which internal purification will be achieved and love for Allāh ﷻ will become stronger. So, through this continuous remembrance and Ikhlāas (sincerity) they will be continuously pleasing Allāh ﷻ.

Among the various Islamic practices that are recited and read is du'ā. Rasoolullah ﷺ has mentioned that it is the “essence of worship” Rasoolullah ﷺ encouraged making of du'ā. He mentioned many virtues and etiquettes of du'ā. The Ḥabeeb (beloved) of Allāh; Rasoolullah ﷺ was himself described as one that was constantly in a state of du'ā. That is why we find in the Ḥadīth collections a huge treasure of du'ās that Rasoolullah ﷺ made himself, du'ās that he taught to his nation or du'ās narrated from his blessed companions who were blessed with the Prophet's ﷺ companionship and who loved every sunnah of Rasoolullah ﷺ.

May Allāh reward the u'lamā of this umma who compiled collections of du'ās from reliable sources for the Umma.

One of these collections is Hizbul A'azam.<sup>2</sup> Sheikhul Ḥadīth Maulāna Muhammed Zakariyyah رَحْمَةُ اللهِ used to recite Hizbul A'azam as part of his daily routine.

### **Mukhtaṣar Hizbul A'azam**

During Ramadaan of 1401 Hijri, in Stanger, South Africa, Maulāna Abdul Hafeez Makki and I were present in a gathering of Hadhrat Aqdas Sheikhul Ḥadīth Maulāna Zakariyya رَحْمَةُ اللهِ. He ordered us to prepare an abridged form of Hizbul A'azam for those people who are involved in madrassah teaching, tabligh and other Islamic works.<sup>3</sup> However he did not specify any principles or method for the abridgment. After much mashwara with various U'lamā this lowly servant selected very concise and easy du'ās and also re-arranged the order of those du'ās. Also at the

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<sup>2</sup> Hizbul A'azam was compiled by Mullah Ali Qaari Rahmatullah Alayh. He divided the collection into seven parts, one for each day of the week in order to facilitate regular recitation by person who desire to earn the blessings of Almighty Allāh. Imam Jazuli's Dalaail ul Khairat was derived from Hizbul A'azam.

<sup>3</sup> Hadhrat Sheikh Maulāna Zakariyya رَحْمَةُ اللهِ wanted those engaged in deeni occupations to be also making du'ā on a regular basis. But as Hizbul A'azam is lengthy, they might not have the time due to their other services to Islam. So, he requested a shorter version, so they also will get the blessings of Dua on a continuous basis.

beginning, middle and end of each daily reading such salawāt on Rasulullah ﷺ were added that praise Rasulullah ﷺ with his noble character and qualities from the book of Allāh ﷻ and the Sunnah. By reading these salawāt a person may increase the love, respect and reverence for the being of Rasulullah ﷺ. To love Rasulullah ﷺ himself is conditional for Imān and without Imān and love no deed or imitation of Rasulullah ﷺ has any value.<sup>4</sup>

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<sup>4</sup> Translator: Regarding reciting salawaat, the wordings of which are not from the Sunnah, Maulana Khalil Ahmad Saharanpuri رحمه الله said: "It is desirable according to us to send blessings upon the Messenger of Allah ﷺ abundantly and this is among the best of acts and the most beloved of recommendations, whether it is through the recitation of the Dala'il (al-Khayrat) and the Awrad of Salawāt composed in that book, or with other texts. However, it is better according to us (to send blessings) with whatever wording is authentically established from the Messenger of Allah ﷺ. However, if one sends blessings using other than what was narrated from the Messenger of Allah ﷺ then that will not be devoid of merit and it will deserve the glad tidings of (the hadith) "Whosoever invokes one blessing upon me, Allah blesses him ten times." (al-Muhannad)

## How to read Mukhtaṣar Ḥizbul A'āzam

If the following guidelines are revised regularly the importance and value of making du'ā will increase in the heart Insha-Allāh

1. Make du'ā by keeping the purpose of du'ā, its haqeeqat (reality), its aadaab (manners) and conditions in the forefront of the mind, so du'ā is seen as a means of asking, not simply something to be recited. As for the purpose and reality of du'ā, it was mentioned earlier that du'ā is the essence of worship. For that reason, du'ā should be considered an Ibaadat and it is also the fulfilment of the order of Allāh اُدْعُونِي “Make du'ā to me”. Therefore, du'ā should not be simply seen as a way of achieving our needs. For the layman to make du'ā for fulfilment of needs is permissible and is also rewarded. This does not negate ikhlaas. However, for the saalikeen (those who are only seeking nearness to Allāh), du'ā is the expression of their servitude to Allāh. Through du'ā they present themselves in the court of Allāh showing their utter poverty, absolute dependence on Him and make their slavery apparent before Him. Through du'ā they acknowledge his right to be recognised and obeyed as Rabb (Lord) and Maalik (Owner of everything). This is the reality of du'ā. This is why it is referred to as the essence of Ibaadat, even though what caused the person to make the du'ā was some transient need of this world.

2. At the time of du'ā, one should express a condition of desperation, restlessness, humiliation and neediness. Even if one has to make pretence. The true condition of du'ā is not in our control but we can at least make the appearance of du'ā. That is why Rasullullah ﷺ has encourages us with these words **إِنْ لَمْ تَبْكُوا فَبَاكُوا** “If you can not weep than pretend to weep”. That is make the appearance of weeping before Allāh ﷻ for the sake of Allāh ﷻ.

When an appearance of humiliation and neediness is expressed before Allāh then Allāh showers his slave with inner spiritual and external gifts. As Allāh ﷻ says: “Sadaqah is given to the Fuqaraa (destitute)”<sup>5</sup>. This is the secret of why sick or hard-pressed people’s du’ās are more readily accepted.

3. To have conviction that all virtues that are promised for each du'ā will be fulfilled. The greatest virtue (in the Qurān and Ḥadīth) of sunnah du’ās is that we gain the barakah of matching the wording of Rasulllah ﷺ and be able to imitate Rasulllah ﷺ. Those that imitate the Sunnah, they become beloved to Allāh ﷻ

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<sup>5</sup> As we are ordered to give to the destitute, so does Allāh ﷻ give to those who ask like the destitute.

*“Say that if you love Allāh then follow me and He will love you and forgive your sins.”<sup>6</sup>*

Can there be a greater virtue than this?

If we also keep in mind virtues of each du’ā, this will create delight, enthusiasm and ikhlaas whilst we make those du’ās.

4. We should not miss any du’ā which is part of our regular routine because His being Lord and we being his slaves is a continuous condition. Allāh is always Rabb (lord) and slaves are always in need of their Rabb.
5. Du’ās should not simply be recited but should be read whilst one is beseeching and imploring Allāh ﷻ. Sometimes, the translation should be read so it is known for what need the du’ā is being made. When one reflects on these du’ās, yaqeen on the oneness of Allāh ﷻ is created, our own helplessness and neediness becomes apparent, purification of the inner-self takes place, love for virtue and aversion to vice increases. It is only natural that a thing a person desires from the heart will induce him to make practical effort to achieve that thing.
6. The etiquettes of du’ā, special places and times when du’ā is more readily accepted such as the 16 places in Makkah Mukarramah are written in the book Ḥisn Ḥaseen. We should read them every now and then. For the sake of brevity, I have not enumerated them here.

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<sup>6</sup> Quran: Aal Imraan 31



7. By the kindness of Allāh ﴿﴾ if a slave of Allāh has desire to make abundant du'ā. Then du'ās should not be restricted to the daily hizb. One should try to read the whole book or as much as possible. When you are being given the ability by Allāh to be able to present your needs before Him, then these moments should be treasured.

To read more than the usual amount on certain days such as Ramadhaan or on holidays and to temporarily increase the amount and then to leave it is not against being steadfast. However, it is better that one should reduce the daily amount but do it on a more continuous basis.

8. Every week, one or two translations of du'ās and their virtues should be memorised. Then after five-time salaah and at various other times, these du'ās should be repeated, so the Faydh (grace) and spiritual state associated with that du'ā is achieved. The gist and the essence of the meaning of the du'ā should be coupled with emotion in the heart.

### **Note:-**

In the beginning, the previously mentioned points should be actively remembered. However, over time all of these matters will become natural and such an aptitude will be acquired that whenever these du'ās will be made that their virtues and meanings will instinctively and easily be at the fore front of the mind. This is due to divine help.

# المختصر حزب الاعظم

Mukhtaşar Hızbul A'azam

# Day One – Jumuah

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

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

*All praise is due to Allāh, Lord of the Universe. The Most Gracious, the Most Merciful. Sovereign of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us to the straight path; The path of those on whom You have bestowed Your Grace, not of those who have incurred Your wrath, nor of those who have gone astray.*

- ❖ Here Surah Fatiha is recited with the intention of praising Allāh and Du'ā. Therefore, a menstruating woman or a person who is junub (requiring a ritual bath) can also read it.<sup>7</sup> However, they should not touch the writing in the book
- ❖ It has been narrated in a ḥadīth that Surah Fatiha is cure for all ailments.<sup>8</sup> In reward, this surah is more virtuous than two thirds of the Qurān.<sup>9</sup> The mashaikh have written that those who read this surah with imaan and yaqeen, it is shifaa (cure) for all sicknesses. Whether they be related to deen, dunya, inwardly spiritual or outwardly.
- ❖ Within إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ “You alone we worship, and You alone we ask for help” is contained our worldly and spiritual needs and goals.”<sup>10</sup> The secret of why this ayat is a means of shifaa and all goals being achieved is that it contains pure tawheed (oneness of Allāh).<sup>11</sup>



اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ نَبِيِّ الرَّحْمَةِ الَّذِي اَمَرَتْ

<sup>7</sup> Radd ul Mukhtar Pp. 302

<sup>8</sup> Daarimi

<sup>9</sup> Fadhaail Quran

<sup>10</sup> Fadhaail Quran

<sup>11</sup> Zaadul Ma'aad

الْمُؤْمِنِينَ بِالصَّلَاةِ وَالسَّلَامِ عَلَيْهِ فِي كِتَابِكَ فَبَدَأْتَ بِالصَّلَاةِ  
عَلَيْهِ بِنَفْسِكَ وَتَنَيْتَ بِمَلَائِكَتِكَ فَقُلْتَ يَا مَنْ جَلَّ شَأْنُكَ  
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

(الاحزاب)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet, the prophet of mercy as you ordered the believers to confer peace and blessings upon him and you started with your self in your book and then ordered the angels to also send peace and blessings. O the One whose status is exalted! You have yourself said "Verily, Allāh and His angels shower blessings on the Prophet. O Believers! Send blessings upon him and salute him with a worthy salutation".<sup>12</sup>*

This noble salāt contains a Qurānic verse which explicitly orders the believers to send salāt and salām on the holy Prophet ﷺ. It is clear that this action is important and beloved to Allāh ﷻ because Allāh ﷻ himself sent salāt and salām upon him. Therefore, the unique status of Rasulullah

<sup>12</sup> Qur'aan - 33:56

ﷺ before Allāh ﷻ becomes evident that he is a favoured, honoured and loved one of Allāh ﷻ. No other form of worship has been ordered in a similar manner i.e. Allāh ﷻ himself doing salāt on Rasulullah ﷺ.

﴿3﴾

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ  
 الْأُمُرِّسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَ  
 رَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ  
 اللَّهُمَّ ابْعَثْهُ مَقَامًا مُحْمُودًا يُعْبِطُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ  
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

*O Allāh! Descend your special gifts, mercies and blessings upon the master of the messengers, the imām of the righteous and the seal of the Prophets; Muḥammad your slave, messenger, the imam of virtues, the leader of good and messenger of mercy (whose existence is a mercy for worlds). O Allāh! Raise him to the Praised Station which is the envy of the first ones and the last ones. O Allāh! Confer blessings upon Muḥammad and upon the family of Muḥammad in the manner You conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, the Majestic. O Allāh, bless Muḥammad and the family of Muḥammad in the manner You blessed Ibrāhīm. Verily, You are the Praiseworthy, the Majestic.*

Hadhrat Abdullah Ibn Masood رضي الله عنه said that whenever you wish to send salāt on the Prophet صلی اللہ علیہ وسلم then do so in the best possible way. That salāt will be presented to Rasullullah صلی اللہ علیہ وسلم. The people asked “tell us the best possible way to send salāt.” So, he then taught them the above salāt.<sup>13</sup>

﴿4﴾

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَاَزْوَاجِهِ اَمَّهَاتِ

<sup>13</sup> Ibn Majah

اَلْمُؤْمِنِيْنَ وَذُرِّيَّتِهِ وَاَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ  
حَمِيْدٌ مُّجِيْدٌ

*O Allāh! Confer blessings upon Muḥammad, the unlettered Prophet and upon his wives, the mothers of the Believers, upon his progeny and his household just as you conferred blessings upon Ibrāhīm. Verily, You are the Praiseworthy, Majestic.*

Hadhrat Abu Huraira رضي الله عنه has narrated that Rasulullah صلی اللہ علیہ وسلم said who ever desires that his deeds may be weighed in very large scales should recite this salāt on the Prophet صلی اللہ علیہ وسلم and his household.<sup>14</sup>

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<sup>14</sup> Abu Dawud via Fadhaail Durood



﴿5﴾

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ

الْقِيَامَةِ

*O Allāh! Confer blessings upon Muḥammad and bestow upon him the station of proximity to You on the Day of Judgement.*

Hadhrat Ruwayfi رحمته الله has narrated from Rasullullah ﷺ that whosoever recites the above salāt, his intercession will be incumbent for him.<sup>15</sup>

﴿6﴾

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ وَعَلٰى آلِ (سَيِّدِنَا) مُحَمَّدٍ

كَمَا تُحِبُّ وَتَرْضٰى لَهُ

*O Allāh! Confer blessings upon (Our Master) Muḥammad and upon the family of (Our Master) Muḥammad in the manner that you love and are pleased with for him.*

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<sup>15</sup> Fadhaail Durood

Rasulullah ﷺ has especially honoured the reciter of this salāt upon the prophet. Rasulullah ﷺ seated him near himself. On seeing this, Sahabah رَضِيَ اللَّهُ عَنْهُمْ were amazed. Rasulullah ﷺ said that this person recited the above salāt upon the prophet.<sup>16</sup>

﴿7﴾

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ وَ اَبْلِغْهُ الْوَسِيْلَةَ وَالْدَّرَجَةَ  
الرَّفِيْعَةَ مِنَ الْجَنَّةِ اَللّٰهُمَّ اجْعَلْ فِي الْمُصْطَفِيْنَ مَحَبَّتَهُ وَفِي  
الْمُقَرَّبِيْنَ مَوَدَّتَهُ وَفِي الْاَعْلٰى ذِكْرَهُ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ  
اللّٰهِ وَبَرَكَاتُهُ

*O Allāh! Confer blessings upon (our master) Muḥammad, and make him reach the wasīla and the high level of Paradise. O Allāh make his love in (your) chosen ones' (hearts) and make sincere affection for him in (your) close one's (hearts) and make his remembrance in (your) eminent ones' (hearts). May Peace, mercy and blessings be upon him.*

<sup>16</sup> Al Qalul Badee'

This ṣalāt upon the prophet has been narrated by Hadhrat Abdullah bin Mas'ood رضي الله عنه. In another narration it is stated that the person who asks Allāh for the *wasīla* for me (the highest status in Paradise or to become the beloved of Allāh) then my intercession will descend upon him. In another narration it is said that my intercession will become incumbent for him.<sup>17</sup>

﴿8﴾

اللَّهُمَّ صَلِّ عَلَى رُوحِ (سَيِّدِنَا) مُحَمَّدٍ فِي الْأَمْوَاحِ اللَّهُمَّ  
 صَلِّ عَلَى جَسَدِ (سَيِّدِنَا) مُحَمَّدٍ فِي الْأَجْسَادِ اللَّهُمَّ صَلِّ عَلَى  
 قَبْرِ (سَيِّدِنَا) مُحَمَّدٍ فِي الْقُبُورِ

*O Allāh! Confer blessings upon the soul of (our master) Muḥammad amongst all souls. O Allāh, confer blessings upon the body of (our master) Muḥammad amongst all bodies. O Allāh, confer blessings upon the grave of (our master) Muḥammad amongst all graves.*

In Qawlul Badee' a narration from Rasuḷullah ﷺ states that “Whoever reads this ṣalāt will see me in a dream and I will do his intercession and whoever I intercede for, he will

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<sup>17</sup> Fadhaail Durood

drink from my Hawdh (great pond of Kawthar on the Day of Judgement) and will forbid the fire of Jahannam for him.”<sup>18</sup>

Experience has shown that if someone wants to see Rasulullah ﷺ in a dream, one should be in a state of wudhu and read this ṣalāt at the time of sleeping seventy times. And then the following ṣalāt should also be read.

﴿9﴾

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ  
وَصَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

*O Allāh! Confer blessings on (our master) Muḥammad whenever he is remembered by those who remember him, and confer blessings on (our master) Muḥammad and family whenever he is not remembered by the negligent.*

Imam Shāfi رحمه الله used to do ṣalāt in this manner. Someone saw him in dream. He said that Allāh ﷻ forgave me because of this ṣalāt.<sup>19</sup>

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<sup>18</sup> Fadhaail Durood

<sup>19</sup> Al-Qawlul Badee'

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ  
 صَلَواتُكَ تَكُونُ لَكَ رِضًى وَلَهُ جَزَاءٌ وَلِحَقِّهِ أَدَاءٌ وَأَعْطِهِ الْوَسِيلَةَ  
 وَالْفَضِيلَةَ وَالْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ  
 أَهْلُهُ وَاجْزِهِ أَفْضَلَ مَا جازَيْتَ نَبِيًّا عَنْ أُمَّتِهِ وَصَلِّ عَلَى  
 جَمِيعِ إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ

*O Allāh! Confer blessings upon (our master) Muḥammad and the family of (our master) Muḥammad, blessings which You are pleased with, which fulfil his rights, and grant him the wasīla and the Praised Station you have promised him.*

*Reward him on our behalf with a reward he deserves.*

*Reward him on our behalf with the best You have ever rewarded any prophet on behalf of his followers. Confer blessings upon him and all his brothers from among the prophets and the pious. O Most Merciful of those who show mercy.*

It is narrated from Rasullullah ﷺ that whoever read this ṣalāt seven times for seven Jumua's then my intercession will be incumbent for him.<sup>20</sup>

### ﴿11﴾

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَصَلِّ عَلٰى  
الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

*O Allāh! Confer blessings upon (our master) Muḥammad, your servant and your Messenger, and confer blessings upon the believing men and the believing women, the Muslim men and Muslim women.*

Rasullullah ﷺ has said that whichever Muslim does not have anything to give in sadaqah should say this ṣalāt. This shall be a zakat (charity and a means of purification) for this person.

### ﴿12﴾

اِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّوْنَ عَلٰى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوا

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<sup>20</sup> Al-Qawlul Badee

صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿١﴾ لَبَّيْكَ اللَّهُمَّ رَبِّي وَسَعْدَيْكَ  
 صَلَوَاتُ اللَّهِ الْكَرِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَ  
 الصِّدِّيقِينَ وَالشُّهَدَاءَ وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا  
 رَبَّ الْعَالَمِينَ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ خَاتَمِ النَّبِيِّينَ وَ  
 سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ الشَّاهِدِ  
 الْبَشِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السِّرَاجِ الْمُنِيرِ وَعَلَيْهِ السَّلَامُ

*Verily, Allāh and His angels confer blessings on the Prophet. O Believers! Confer blessings upon him and salute him with a worthy salutation*

*At Your service O Allāh! My Lord, and ready to aid! May the blessings of Allāh, the Kind, the Most Merciful, and the near angels, the Prophets, the true, the martyrs, the righteous and whatever glorifies You, O Lord of the worlds, be upon our master Muḥammad ibn 'Abdullah, the Seal of the Prophets, and the Master of the Messengers, the Imam of those who fear Allāh and the Messenger of the Lord of the worlds, the Witness, bringer of good tidings, the one who calls to You with Your permission, the luminous lamp, and peace be upon him.*

Hadhrat Ali عليه السلام said that he used to read ṣalāt in this manner and that he recited the same during the funeral prayers of Rasullullah ﷺ and taught it to others as well.

﴿13﴾

اَللّٰهُمَّ تَقَبَّلْ شَفَاعَةَ (سَيِّدِنَا) مُحَمَّدٍ الْكُبْرَى وَاَرْفَعْ دَرَجَتَهُ  
الْعُلْيَا وَاَعْطِهِ سُؤْلَهُ فِيْ اٰخِرَةِ وَالْاَوَّلَى كَمَا اَتَيْتَ اِبْرَاهِيْمَ  
وَمُوْسَى

*O Allāh! Accept the greatest intercession of (our master) Muḥammad and raise his high degree, and give him what he asks for in the hereafter and this world as You did for Ibrahim (عليه السلام) and Musa (عليه السلام).*

This ṣalāt has been narrated from Hadhrat Abdullah Ibn A'bbas عليه السلام.<sup>21</sup>

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<sup>21</sup>Al-Qawlul Badee'



﴿14﴾

اَللّٰهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ  
وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَهْلِ بَيْتِهِ وَذُرِّيَّتِهِ وَمُحِبِّيهِ وَاتَّبَاعِهِ وَ  
أَشْيَاعِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

*O Allāh! Confer your blessings upon (our master) Muḥammad, and upon (our master) Muḥammad's family, his companions, his children, his household, his progeny, those who love him, his followers, his adherents and upon us with all of them, O Most Merciful of those who show mercy."*

This ṣalāt is narrated from Imam Hasan Basri رحمه الله.<sup>22</sup>

﴿15﴾

اَللّٰهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ وَ

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<sup>22</sup> Al-Qawlul Badee

هَبْ لَنَا اللَّهُمَّ ارْزُقْنَا مِنْ رِزْقِكَ الْحَلَالِ الطَّيِّبِ الْمُبَارَكِ مَا  
تَصُونُ بِهِ وَجُوهُنَا عَنِ التَّعَرُّضِ إِلَى أَحَدٍ مِنْ خَلْقِكَ

*O Allāh! Confer your blessings upon (our master)  
Muḥammad, and upon the family of (our master)  
Muḥammad and bless us also. O Allāh, grant us such halal  
and pure sustenance full of blessing that we are saved from  
turning to any of your creation (as beggars).*

Once Abu Abdullah Qastalaani رحمه الله saw Rasullullah ﷺ in  
his dream. He complained to the Prophet ﷺ of his poverty.  
The Prophet ﷺ instructed him to read this ṣalāt.

﴿16﴾

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ وَإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ

رَحِيمٌ

*O Allāh! Forgive all the believing men and all the believing women, all the Muslim men and all the Muslim women, those alive amongst them and those who have passed away, and those of our brothers who preceded us in faith and put not in our hearts [any] grudge toward those who have believed. Our Lord, indeed You are Kind and Merciful.*

After making ṣalawāt is an opportunity to have du'ās accepted therefore one should make du'ās such as the above one for one's own forgiveness and the forgiveness of the whole ummat. Also the ends with seeking removal of grudges from our hearts.

﴿17﴾

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُوْلِكَ  
النَّبِيِّ الْاُمِّيِّ

*O Allāh! Confer blessings upon (our master) Muḥammad, Your servant, Your Prophet and Your Messenger, the unlettered Prophet. (Daar Qutnee)*

It is transmitted in a ḥadīth that the noble Prophet ﷺ said, “Whoever confers blessings upon me eighty times on Jumuah, eighty years of his sins will be forgiven.” A person asked, “O Messenger of Allāh, how should we confer blessings?” The Noble Prophet ﷺ taught him the above

ṣalāt and said “Close one finger after saying this (i.e. count using your fingers).”<sup>23</sup> It is not a condition to do so after the Asr prayers on Jumuah.

﴿18﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى رُوْحِ سَيِّدِنَا مُحَمَّدٍ فِي الْاَرْوَاحِ  
وَصَلِّ وَسَلِّمْ عَلَى قَلْبِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُلُوْبِ وَصَلِّ وَسَلِّمْ  
عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْاَجْسَادِ وَصَلِّ وَسَلِّمْ عَلَى قَبْرِ  
سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُوْرِ

*O Allāh! Confer blessings and salutations upon, and bless the soul of our master Muḥammad from amongst all souls.*

*Confer blessings and salutations upon the heart of our master Muḥammad amongst all hearts. Confer blessings and salutations upon the body of our master Muḥammad amongst all bodies. Confer blessings and salutations upon the grave of our master Muḥammad amongst all graves.”*

A certain saint was suffering from an illness. He saw Shaykh Shihābuddīn bin Raslān رحمه الله, a great ascetic and scholar, in his dream. He complained about his illness to the Shaykh. The Shaykh said, “How is it that you are oblivious

<sup>23</sup> Fadhaail Durood

to the tried and tested antidote? He then advised him to recite the above ṣalāt. After seeing this dream, he began conferring this ṣalāt in abundance and thus his illness was cured.

﴿19﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ  
 مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنْتَ  
 الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*O Allāh! Indeed we ask You of all good that Your Prophet (Our Master) Muḥammad ﷺ asked You of, and we seek refuge in You from all evil that Your Prophet (Our Master) Muḥammad ﷺ sought refuge from. You are the one whose help is sought and the one to make it reach (us); there is no power and strength except with Allāh.*

Hadhrat Abu Umaama رضي الله عنه once said to Rasullullah ﷺ. You have made innumerable du'ās but we do not remember any of them.” Rasullullah ﷺ replied: “Should I not show you

such a comprehensive du'ā which includes all these du'ās?  
Then Rasulullah ﷺ taught him the above du'ā.

﴿20﴾

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَوةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ  
الْاَهْوَالِ وَالْاَفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا  
بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا اَعْلٰى الدَّرَجَاتِ وَتُبَلِّغُنَا  
بِهَا اَقْصٰى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ  
اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

*O Allāh! Confer your blessings upon (our master)  
Muhammad, such blessings that will save us from all  
dangers and misfortune and that will fulfil for us all our  
needs, and that will cleanse us from all evil, and that will  
raise us to high positions, and that will cause us to reach  
all our desired righteous aims, in this world, and after  
death. Verily, You have power over all things*

This ṣalāt is a means of fulfilling needs. The Mashaaikh have stated from experience that it safeguards one from calamities if it is read seventy times after salaatul I'sha. Its reading has been tried and tested and found to be beneficial.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*And our final prayer is that all praise is due to Allāh, the  
Lord of worlds.*

## Reading ṣalawāt abundantly on the day of Jumuah

Sayyidunā Abū Huraira رضي الله عنه narrated that whoever confers the following blessings eighty times before getting up from his place after Aṣr prayers on Jumuah, eighty years of his sins will be forgiven and he will be granted the reward of eighty years of worship:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَسَلِّمْ تَسْلِيمًا

*O Allāh, confer blessings upon Muḥammad, the unlettered prophet, and upon his family and confer worthy salutations (upon him).*

In a narration of Dāruqutnī رحمته الله this ṣalāt is up to and including النَّبِيِّ الْأُمِّيِّ. Hafiz Iraqi رحمته الله has declared this ḥadīth hasan (a good chain of transmission). In Al-Jaami al-Sagheer this ḥadīth is narrated by Hadhrat Abu Hurayra رضي الله عنه has been graded as hasan (sound).

Hadhrat Sheikhul Ḥadīth Maulāna Zakariyya's رحمته الله regular routine on the day of Jumuah after Aṣr prayers was to read these ṣalawāt 80 times. He used to also encourage his attendants to do likewise.



There are numerous virtues of doing ṣalawāt in abundance on the blessed day of Jumuah. Hadhrat Abu Darda رضي الله عنه narrates that the Messenger of Allāh ﷺ said, "Confer blessings upon me abundantly on Jumuah, for it is a day in which the angels are present. Nobody confers blessings upon me except that his blessings are presented to me as soon as he has conferred them." Abu Darda رضي الله عنه asked, "O Messenger of Allāh, will this happen after you have passed away too?" The Noble Prophet ﷺ replied, "Verily, Allāh has forbidden the earth from decomposing the bodies of the Prophets عليهم السلام. The Prophet of Allāh is alive and granted sustenance."

It is narrated that from Rasulullah ﷺ "Confer blessings upon me abundantly on Jumuah, for the blessings of my followers are presented to me every Jumuah." i.e. the ṣalawāt are presented immediately as in the previous ḥadīth.

It has also been narrated on the authority of Hadhrat Umar رضي الله عنه that the Noble Prophet ﷺ said, "Confer blessings upon me abundantly on the luminous night and the luminous day (the night and day of Jumuah), for your ṣalawāt are presented to me and I supplicate and seek forgiveness on your behalf."

Ibn Qayyim رحمته الله said, "The virtue of conferring blessings on Jumuah is because Jumuah is the leader of all days and

the Prophet ﷺ is the leader of all the Prophets عَلَيْهِمُ السَّلَام. Thus, Jumuah has a strong bond with conferring blessings upon the Noble Prophet ﷺ which no other day has.”

For these reasons those who read Hizbul A’azam regularly should not simply rely on the ṣalawāt contained therein. The preceding virtues should be kept in mind and one should be eager to read ṣalawāt excessively. Whether it be Salāt Ibraahimiyyah (as we read in 5 times prayers) a hundred times or read the after Asr prayers ṣalāt excessively or صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ (this ṣalāt has been narrated in ḥadīth) five hundred times. Also the 40 ṣalawāt and salaam narrated from sound ḥadīth narrated in Fadhaail Durood should also be read. The reader will be rewarded for ṣalawāt and for reading forty Ahaadeeth.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

*O my Lord! Confer ṣalāt and salam always and forever  
Upon Your beloved, the best of the entire creation*

## Day Two

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

*O Allāh! Confer your blessings upon Muḥammad and the family of Muḥammad just as you conferred blessings upon Ibrāhīm and the family of Ibrāhīm. Verily, You are the Praiseworthy, Majestic. O Allāh, bless Muḥammad and the family of Muḥammad just as you blessed Ibrāhīm and the family of Ibrāhīm. Indeed You are the Praiseworthy, Majestic.*

This ṣalāt is narrated in Bukhari Shareef. It is the most authentic and virtuous ṣalāt. Its recital should be done with diligence within the five times prayers and at other times as well. Rasullullah ﷺ taught this ṣalāt himself and Allāh ﷻ sent Jibril عليه السلام to teach this ṣalāt.<sup>24</sup> The mashaaikh have stated that اَللّٰهُمَّ is to call Allāh ﷻ by all his beautiful names at once and حَمِيدٌ مَجِيدٌ are two such blessed names of Allāh ﷻ that all of His attributes are contained therein, whether they be his attributes of beauty or attributes of majesty. Therefore, while reading this ṣalāt the meaning of these names of Allāh ﷻ should be reflected upon. By means of this the spiritual benefits of the ṣalāt will be great.

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<sup>24</sup> Fadhaail Durood

﴿3﴾

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ

(البقرة -)

*O our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire*

According to aḥādīth of Bukhari and Muslim, this was the most often made du'ā by the Prophet ﷺ. In other narrations he used to make this du'ā during tawaaf.

﴿4﴾

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ  
مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ تَوَلَّجَ اللَّيْلَ فِي النَّهَارِ وَتَوَلَّجَ النَّهَارَ فِي

الَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ  
مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٤٦﴾

(آل عمران - ٤٦)

*Say: O Allāh! O Lord of the Kingdom! You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honour on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything. You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will beyond measure.*

Rasulullah ﷺ was ordered to make du'ā in this form. In another narration the Ismul A'azam<sup>25</sup> is contained within these verses. When someone calls Allāh ﷻ by this same du'ās are accepted.

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<sup>25</sup> The greatest name of Allāh

﴿5﴾

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ج

(آل عمران ٥٠)

*O my Lord! Grant me by Your own (power) a goodly progeny. Verily, You are the One who listens to the prayer.*

This is the du'ā of Hadhrat Zakariyya عليه السلام. He was an old man and there was no possibility of having children. He made this du'ā when he saw out of season fruits with Hadhrat Maryam عليها السلام.

﴿6﴾

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(آل عمران ٥٠)

*Our Lord! We have believed in what You have revealed, and we have followed the messenger. So, record us with those who bear witness (to the Truth).*

This is the du'ā of Hadhrat Eesaa's عليه السلام disciples which has been revealed in the holy Qurān. In one ḥadīth, a long du'ā

after salat has been narrated and the above verse is the end of that du'a.<sup>26</sup>

﴿7﴾

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿٧﴾  
 رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ  
 مِنْ أَنْصَارٍ ﴿٨﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ  
 آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا  
 سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿٩﴾ رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى  
 رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٠﴾

*Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire. Our Lord, whomsoever You admit into the Fire, he is disgraced by You indeed, and for the unjust there are no supporters. Our Lord, We heard a herald calling towards Faith: 'Believe in your Lord.' So we believed. Our Lord,*

<sup>26</sup> Ad-dur rul Manthoor



*forgive us, then, our sins, and write off our evil deeds, and make us die only when we have joined the righteous. Our Lord, give us what You have promised us through Your messengers, and do not put us to disgrace on the Day of Judgement. Surely you do not go back on Your promise.*

Hadhrat Abu Hurairah رضي الله عنه has narrated that Rasululah صلی اللہ علیہ وسلم used to read the last ten verses of surah Aal-I'mran at night. Hadhrat Usman رضي الله عنه has narrated that whoever reads the end of surah Aal-I'mran at night, he will get the reward of standing in prayer the whole night.<sup>27</sup>

﴿8﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٨﴾  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٩﴾

(سُورَةُ اِبْرَاهِيمَ -)

*My Lord! Make me establisher of prayer and also from my progeny. And Our Lord! Grant my prayer. Our Lord! Forgive me and my parents and all believers on the day when reckoning shall take place."*

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<sup>27</sup> Ad-dur rul Manthoor

This is the du'ā of Hadhrat Ibraheem عليه السلام. It is one of the du'ās to be recited whilst sitting before the end of salat.

﴿9﴾

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

(مؤمنان/اسرائیل/الإسماء)

*My Lord, be merciful to them as they have brought me up in my childhood.*

In this du'ā, Allāh teaches us how to make du'ā for parents. So du'ā should be made for them with these words

﴿10﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿١٠﴾ وَنَجِّنَا بِرَحْمَتِكَ مِّنَ

الْقَوْمِ الْكَافِرِينَ ﴿١١﴾

(مؤمنان/نوح)

*Our Lord! Do not make us a victim of the unjust people. And save us, through Your mercy, from the disbelieving people.*

Hadhrat Musa عليه السلام taught this du'ā to his companions for protection from evil trials and tribulations.

﴿11﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِى جَعَلْتَ اِتِّبَاعَهُ  
 مُوْجِبًا لِمَحَبَّتِهِ حَيْثُ قُلْتَ فِى حَقِّهِ

﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحِبِّكُمْ اللّٰهُ﴾

(آل عمران -)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the one whose imitation You have made a requirement for (achieving) Your love, as You have declared that " Say (O Prophet): "If you really love Allāh, then follow me, and Allāh shall love you."*

Allāh جل جلاله has made the imitation of Rasulullah ﷺ a condition for his love. From this His beloved's ﷺ status as

to how much Allāh ﷻ loves him above all becomes apparent.

﴿12﴾

﴿رَبِّ اِنِّیْ مَسَّنِیَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرَّحِمِیْنَ﴾

(مُورِدَةُ الْاَنْبِیَاء -)

*O my Lord! Here I am, afflicted by pain and You are the most merciful of all the merciful.*

This is the du'ā of Hadhrat Ayyub ؑ. It is narrated from Hadhrat Imam Ja'far As-Saadiq رَحِمَهُ اللهُ that it is found from experience that it is effective against calamities and sicknesses.

﴿13﴾

﴿رَبِّ لَا تَذَرْنِیْ فَرْدًا وَاَنْتَ خَيْرُ الْوَارِثِیْنَ﴾

(مُورِدَةُ الْاَنْبِیَاء -)

*My Lord Do not leave me alone and You are the best of inheritors.*

This is the du'ā of Hadhrat Zakariyya ﷺ. One should ask for children from Allāh ﷻ by means of this du'ā.

﴿14﴾

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

(سُورَةُ الْأَنْبِيَاءِ -)

*There is no one worthy of worship except You. Pure are You. Indeed I was among the wrongdoers.*

This is the du'ā of Hadhrat Yunus Bin Matta ﷺ. Rasulullah ﷺ has said that that Allāh has a name. When someone beseeches Him by that name, then whatever du'ā they make it is accepted. Whatever they ask for it is given to them. (this is the greatest name of Allāh i.e. Al-Ismul Aa'zam).

﴿15﴾

﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾

(سُورَةُ الرُّومِ -)

*My Lord! Grant pardon and have mercy, for you are the best of all the merciful.*

Rasulullah ﷺ was ordered to make this du'ā.

﴿16﴾

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

لِلْمُتَّقِينَ إِمَامًا﴾

(سورة الفرقان -)

*Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for those that fear (Allāh).*

This du'ā is to make one's family from those who have taqwa and to achieve for one's self a high level of taqwa.

﴿17﴾

﴿رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

(سورة القصص -)

*My Lord! I am in need of whatever good you send down to me.*

This is the du'ā of Hadhrat Musa عليه السلام. This du'ā is to remove poverty and being in need (of others).

﴿18﴾

﴿أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ﴾

(مُورِثَةُ الْهَيْرَةِ -)

*I seek refuge with Allāh from being one of the ignorant.*

This du'ā is refuge from ignorance and misguidance.

﴿19﴾

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِزْهَادَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ

رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

(مُورِثَةُ آلِ عِمْرَانَ -)

*Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us*

*mercy from Your own self. Surely, You, and You alone, are the One who bestows in abundance.*

Hadhrat Umm Salama رضي الله عنها has narrated that Rasulullah ﷺ used to read the du'ā:

”يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ“

abundantly then he used to read the above du'ā until the end. It is narrated from Hadhrat Aisha رضي الله عنها that she observed that Rasulullah ﷺ used to read this du'ā at night.

﴿20﴾

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى  
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ  
أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ  
الذُّنُوبَ إِلَّا أَنْتَ

*O Allāh! You are my Lord, there is none worthy of worship but You. You created me and I am Your slave. I keep Your covenant, and my pledge to You so far as ! am able. I seek*



*refuge in You from the evil of what I have done. I admit to  
Your blessings upon me, and I admit to my misdeeds.  
Forgive me, For there is none who may forgive sins but  
You.*

Among the various du'ās for istighfaar (seeking forgiveness) this is the most comprehensive. It is called Sayyidul Istighfaar or the leader of istighfaar. Rasulullah ﷺ has said that whoever read this with yaqeen during the day and dies before the evening, he will enter paradise. And whoever reads it with yaqeen in the night and dies before the morning will be from the people of paradise.<sup>28</sup>

﴿21﴾

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ  
مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَاَنْتَ  
اَلْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

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<sup>28</sup> Bukhari Shareef

*O Allāh! Indeed we ask You of all good that Your Prophet (Our Master) Muḥammad ﷺ asked You of, and we seek refuge in You from all evil that Your Prophet (Our Master) Muḥammad ﷺ sought refuge from. You are the one whose help is sought and the one to make it reach (us); there is no power and strength except with Allāh.*

﴿22﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي قَرَنْتَ إِسْمَهُ

مَعَ اسْمِكَ حَيْثُ قُلْتَ فِي حَقِّهِ

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

(مُؤْتَفَاتُ الْفَرَحِ)

*O Allāh confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad, Your slave and messenger the one whose name you have attached to Your own name as You have declared “And We elevated your remembrance.”*

The name of Allāh being exalted is obvious. Any other names that are attached to it are also exalted. That is why the kalimah of Islam, athaan, Iqaamat, five times salaah and khutbah all have the praises of Allāh and salāt on the Prophet ﷺ along with it.

وَأَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## Day Three

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي أَكْرَمْتَهُ بِأَكْمَلِ  
الْخَلْقِ حَيْثُ قُلْتَ فِي حَقِّهِ

## ﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

(صُورَةُ الْقَلَمِ)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the one who You have honoured with the most exalted character as You have declared that “And verily, you are on an exalted (standard of) character”.*

Allāh ﷻ has declared regarding Rasullullah ﷺ that “And verily, you are on an exalted (standard of) character”. One should reflect on how exalted a being must be that Allāh ﷻ himself has referred to him as being exalted.

﴿3﴾

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا أَنْتَ أَهْلُهُ فَصَلِّ وَسَلِّمْ عَلَى (سَيِّدِنَا)  
 مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ فَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ  
 التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ

*O Allāh! All praise is for you as befitting (your majesty) and confer peace and blessings upon (our master) Muḥammad as befitting (your majesty) and deal with us in*

*a manner befitting (Your majesty) for indeed You are worthy to be feared, and worthy to forgive.*

Alahmah Ibn Mushtahir رَحِمَهُ اللهُ said that whoever wants to praise Allāh ﷻ in the most virtuous way that he could ever be praised by any creation, from the first or the last of the creation, or from the angels that are near to Allāh ﷻ, or from anyone from those who are on the earth or those in the heavens. And Also if one wants to read salat on the Holy Prophet ﷺ that is the most virtuous then he should read as above and similarly if he wants to make du'ā to Allāh ﷻ in the most virtuous form then he should make this du'ā.<sup>29</sup>

﴿4﴾

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى  
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دِينِي وَإِ  
تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٠﴾

(سُورَةُ الْأَعْقَابِ ٥٠)

<sup>29</sup> Fadhaail Durood

*My Lord! Grant me that I offer gratitude for the favour You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And set righteousness, for my sake, in my progeny. Of course, I repent to you, and truly I am one of those who submit to You.*

This Qurānic verse was revealed regarding Hadhrat Abu Bakr As-Siddeeq رضي الله عنه. He made a du'ā which Allāh جل جلاله has mentioned and also accepted in such a way that his parents, children and brothers all became Muslim. Hadhrat Abu Mu'shir complained to Hadhrat Talha bin Musrif رحمته الله about the disobedience of his son. He advised him to seek help by means of this verse.<sup>30</sup> For seeking *hidayat* for kith and kin then this du'ā should be made.

﴿5﴾

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

*Our Lord! Forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancor against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful.*

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<sup>30</sup> Durre Manthoor

Through this du'ā forgiveness is sought for those believers who have passed away and to remember them positively. It is narrated from Hadhrat Aisha (Radhiyallho Anha) that she said that Muslims are ordered to make du'ā for the Sahaaba of the Prophet ﷺ, but now people disobey this order and criticise the Sahaaba. Then she recited the above verse.<sup>31</sup>

﴿6﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ  
الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ

(مشن اربعه ابن حبان مسند احمد)

*O Allāh! Indeed I ask you (with these words) that indeed I bear witness that there is no one worthy of worship except You, the Self-Sufficient master, whom all creatures need, He begets not nor was He begotten, and there is none equal to Him.*

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<sup>31</sup> Durre Manthoor



In the aḥādīth this is referred to as Al-Ismul A'azam or the great name of Allāh ﷻ that when you make du'ā by the same, the du'ā is accepted by Allāh ﷻ.

﴿7﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي  
وَمَالِي

(ابوداود نسائي وغيره)

*O Allāh! I seek your forgiveness and well-being in my my religion, my worldly life, my family and my wealth.*

Du'ā for well-being is the most beloved du'ā to Allāh ﷻ because within it one expresses servitude. In a ḥadīth it is mentioned that after Imaan the greatest and best thing is well-being.

﴿8﴾

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ  
إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ط

*O Ever Living! O Self-Subsisting and Supporter of all! By Your mercy I seek assistance. Rectify for me all my affairs and do not leave me to myself, even for the blink of an eye.*

This du'ā also contains the Ismul A'azam. Rasulullah ﷺ used to make this du'ā frequently. He also ordered Hadhrat Fatima ؓ to read this every morning and evening.<sup>32</sup>

﴿9﴾

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ صِحَّةً فِیْ اِیْمَانٍ وَّ اِیْمَانًا فِیْ حُسْنِ خُلُقٍ  
وَّ نَجَاحًا یَتَّبِعُهُ فَلَاحٌ وَّ رَحْمَةً مِنْكَ وَّ عَافِیَةً وَّ مَغْفِرَةً مِنْكَ  
وَرِضْوَانًا

*O Allāh! I ask You for soundness of belief; for a faith which leads to good conduct; for a success which results in eternal felicity; for mercy, health and forgiveness from You, and for Your pleasure.*

Hadhrt Rasulullah ﷺ taught this du'ā to Salman Farsi ؓ and called these *Kalimaat ur Rahmaan* or the “words of the Most Merciful.” The Prophet ﷺ advised to make this du'ā

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<sup>32</sup> Nasaai and Haakim

day and night and to make this du'ā towards Allāh ﷻ with yearning.<sup>33</sup>

## ﴿10﴾

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ

(نسای و این السی)

*O Allāh! Forgive my sins and widen my home and grant barakah in my rizq.*

This is a comprehensive du'ā for forgiveness and barakah. It is sunnah to read this during wudhu.

## ﴿11﴾

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُورًا وَفِيْ بَصَرِيْ نُورًا وَفِيْ سَمْعِيْ نُورًا  
وَعَنْ يَمِيْنِيْ نُورًا وَعَنْ شِمَالِيْ نُورًا وَفِيْ خَلْفِيْ نُورًا وَفِيْ  
أَمَامِيْ نُورًا وَاجْعَلْ مِنْ فَوْقِيْ نُورًا وَفِيْ تَحْتِيْ نُورًا اَللّٰهُمَّ

<sup>33</sup> M'ujamul Awsat of Tabaarani

أَعْطِنِي نُورًا وَاجْعَلْ لِي نُورًا وَفِي عَصَبِي نُورًا وَفِي لَحْمِي نُورًا  
 وَفِي دَمِي نُورًا وَفِي شَعْرِي نُورًا وَفِي بَشَرِي نُورًا وَفِي لِسَانِي  
 نُورًا وَاجْعَلْ فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا وَاجْعَلْنِي نُورًا

(بخاری و مسلم)

*O Allāh! Place nur in my heart, nur on my tongue, nur in my hearing, nur in my sight, nur behind me, nur in front of me, nur on my right, nur on my left, nur above me and nur below me; place nur in my sinew, in my flesh, in my blood, in my hair and in my skin; place nur in my soul and make nur abundant for me; make me nur and grant me nur.*

It is sunnah to recite this *du'ā* while going to the *masjid* or at the time of *tahajjud*. The nur (light) referred to here is *hidayat* (true guidance) and elucidation of the truth which is connected to every part of the body. For example seeing the truth, listening to the truth, thinking about the truth etc... and to stay away from all misguidance because all *baatil* (falsehood) is darkness and on the Day of Judgement this spiritual light will act as an actual light. The *anwaar* (plural of nur) of the perfect *auliyaa's* (friends of Allāh) can be perceived by people blessed with spiritual insight.

﴿12﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِيْ جَعَلْتَهُ نُوْرًا  
 حَيْثُ قُلْتَ

﴿قَدْ جَاءَكُمْ مِنَ اللّٰهِ نُوْرٌ وَكِتٰبٌ مُّبِيْنٌ﴾

(سُوْرَةُ النَّازِعَاتِ)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the one who You have made a nur (light) “There has come to you, from Allāh, a Light and a clear Book”.*

From the above verse it becomes apparent that Rasullullah - the master of humanity ﷺ is nur.<sup>34</sup>

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<sup>34</sup> Translator’s note: The author’s statement when translated is ambiguous. However, the following quote will shed light on what he intended. Mawlana ‘Allamah Muhammad Sarfaraz Khan Safdar

﴿13﴾

اَللّٰهُمَّ لَا تَجْعَلْ مُصِيبَتَنَا فِيْ دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هَمِّمَنَا  
وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

(حصن حصين)

*O Allāh! Place not our calamities in our religion, and let not this world be our biggest concern, nor the extent of our knowledge. And do not appoint over us one who has no mercy on us.*

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(Rahmatullah Alayh) writes in his book entitled *Tanqid Matin* pages 84 and 85:

“It is our belief and research that the leader of all messengers and Seal of the prophets, Sayyiduna Muhammad (Allāh bless him and give him peace) is *bashar* (human) as well as *nur*; as per his genus and person he is *bashar* (human), but as per his attribute and guidance he is *nur* (light). Due to him, the dark world experienced light, the darkness of *kufr* and *shirk* was dispersed and the surface of earth was lit with the rays of *iman* and *tawhid*. Those who were wandering in the darkness of carnal desires and lusts and were falling in the deep pits of disputes and contentions started marching ahead on the bright path of peace and guidance. None of the Muslims can deny this reality. But, if he is considered *nur* in a sense that – Allāh forbid – he is denied to be *bashar* and human being all together, then we will oppose it tooth and nail as it is against the *nusus* (sources of Islam i.e. Quran and Sunnah).”

﴿14﴾

رَبِّ أَعْطِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ  
وَلِيِّهَا وَمَوْلَاهَا

*O my Lord! Grant my inner-self its piety, purify it because  
You the best of those who can purify it and You are its  
guardian and master.*

Hadhrat Aisha رضي الله عنها heard this du'ā from Rasulallah ﷺ while he was in sajdah.<sup>35</sup> This is a masnoon du'ā for the purification of the soul and attainment of taqwa.

﴿15﴾

اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا

(مستدرك حاكم)

*O Allāh! Grant me an easy reckoning.*

This is a very important du'ā. The attainment of salvation will be for those whose hisaab (reckoning) will be easy and the taking place of the hisaab is a reality.

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<sup>35</sup> Musnad Imam Ahmad

﴿16﴾

اللَّهُمَّ أَعِني عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ

*O Allāh! Help me to remember You, give thanks to You and to worship You well.*

Nabi ﷺ taught this du'ā to Muadh رضى الله عنه and also used to read it after salaah.<sup>36</sup>

﴿17﴾

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي  
دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي

(مسلم)

*O Allāh! Put right for me my deen in which lies the protection of my affairs and put right for me this world in which lies my livelihood and put right for me the next world in which is my future.*

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<sup>36</sup> Abu Dawud, Nasaai, etc



This is a comprehensive prophetic du'ā for the betterment and success in this world and the hereafter.

﴿18﴾

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

(ابن ابی شیبہ)

*O Lord! Forgive and have mercy (upon us), verily You are the Mightiest and Noblest*

This is a masnoon du'ā.

﴿19﴾

﴿قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

*O my Lord! Save me from the wrong doers.*

(مُورِدَةُ الْقَصَصِ)

This is the du'ā of Hadhrat Musa عليه السلام for salvation from oppressors (wrong doers).

﴿20﴾

﴿رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾

(سُورَةُ الْعَنْكَبُوتِ ٢٠)

*My Lord! Help me against the people who make mischief.*

This is the du'ā of Hadhrat Lut عليه السلام for salvation from the corrupters and oppressors.

﴿21﴾

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي﴾

(سُورَةُ الْقَصَصِ ٢١)

*O my Lord! I have wronged myself, so forgive me*

This is a comprehensive and concise isthighfaar.

﴿22﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ  
 مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنْتَ  
 الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

﴿21﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي قَالَ عَنْ نَفْسِهِ  
 ﴿اَنَا سَيِّدُ وَلَدِ اٰدَمَ وَلَا فَخْرَ﴾

*O Allāh confer the noblest peace and blessings on your beloved, our master and prophet Muhammad Your slave and messenger, the one who said about himself “I am the sayyid of the children of Aadam ﷺ and that is not a matter of (personal pride)”.*

The ḥadīth<sup>37</sup> quoted in this salāt establishes that Rasūlullah ﷺ is the *sayyid* (leader and master) of all the children of Hadhrat Adam عليه السلام.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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<sup>37</sup> Muslim Shareef

## Day Four

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ صَاحِبِ الْمَقَامِ  
الْمَحْمُودِ الَّذِي قُلْتَ فِي حَقِّهِ

## عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿١٠٠﴾

(سُورَةُ الْاِسْرَاءِ)

*O Allāh ! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the owner of the Maqaam Mahmoud as You have declared that “It is very likely that your Lord will place you at Maqaam Mahmoud”.*

The *Maqaam Mahmoud* (or the Praised Station) is a place where a seat will be placed for Rasulullah ﷺ on the right of the throne of Allāh ﷻ on the day of Judgement. When he will be seated his appearance will grace the occasion. Rasulullah ﷺ will be dressed in two green garments of Paradise. The Banner of Praise shall be in the Prophet's ﷺ hand. All of humanity, the first and the last will be envious of this rank. This shall be the moment of the Great Intercession (of our Prophet ﷺ), by means of which all creation, even the Prophets ﷺ shall derive benefit.

﴿3﴾

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَاقْبَلْ مَعْدِرَتِي وَتَعْلَمْ

حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعَلَّمْ مَا فِي نَفْسِي فَاعْفُرْ لِي ذَنْبِي  
 اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمُ  
 أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا بِمَا قَسَمْتَ لِي

*O Allāh! Indeed You know that which is secret and that which is manifest in me; so accept my apology, You are aware of my need; so grant my petition. You know that which is in my mind, so forgive me my sins. O Allāh! Indeed I beg of You a faith which will engage my heart in firm conviction, so that I may realise that nothing will befall me save what You have prescribed for me, a feeling of satisfaction with that You have allotted unto me.*

It is narrated from Hadhrat Aisha رضي الله عنها that she heard Rasulullah ﷺ saying that when Aadam عليه السلام came down to Earth, he went to the Holy Ka'baa and prayed two raka'ahs of salaah and then Allāh ﷻ placed the above du'ā in his heart and he was told that whoever makes this du'ā, I will accept their du'ā and I will suffice for them in regards to their important matters.

﴿4﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ

*O Allāh! I seek from You beneficial knowledge, ample sustenance and cure from all ailments*

After drinking zamzam du'ās are accepted by Allāh ﷻ .  
This Du'ā is Mansoon at that time.<sup>38</sup> It is very comprehensive du'ā that should be made at all times.

﴿5﴾

اَللّٰهُمَّ قِنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِّيْ فِيْهِ وَاخْلُفْ عَلٰى كُلِّ  
غَائِبَةٍ لِّيْ بِخَيْرٍ

*O Allāh! Make me content upon what (blessings) You have granted me and bless me in it; and be the Best Protector (and Guardian) for me (in my absence) of whatever is hidden from me.*

This is marvellous du'ā for contentment and blessings in rizq.<sup>39</sup>

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<sup>38</sup> Mustadrak Haakim

<sup>39</sup> Mustadrak Haakim



﴿6﴾

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ وَ

الْأُولَى

(مصنف ابن أبي شيبة)

*O Allāh! Guide me with true guidance and purify me by blessing me with taqwa and forgive me in the hereafter and in this world.*

This is such an important du'ā that it is narrated that it should be read on the day of Arafaat.

﴿7﴾

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ

وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

(مسند أحمد)

*O Allāh! Make Imaan beloved to us and beautify it in our hearts and make hateful to us disbelief, and defiance and disobedience and make us of the rightly guided.*

This du'ā is narrated in aḥādīth for imaan to permeate the depths of our heart and create an aversion for kufr and all other sins.

﴿8﴾

اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا  
مَفْتُونِينَ

(مسند احمد مختصراً)

*O Allāh! Let us die as Muslims and make us meet the Salihin (righteous) without being disgraced or tried.*

This is a special du'ā for death with imaan.

﴿9﴾

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحُزْنَ إِذَا  
شِئْتَ سَهْلًا

*O Allāh! There is nothing easy except what You make easy, and You make the difficult easy if it be Your Will.*

This is a du'ā narrated from Rasullullah ﷺ for making difficulties easy.<sup>40</sup>

﴿10﴾

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ  
 الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ  
 غَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَ السَّلَامَةَ مِنْ كُلِّ  
 إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا كَرْبًا إِلَّا  
 نَفَّسْتَهُ وَلَا ضَرًّا إِلَّا كَشَفْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا  
 قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

(ترمذی مسندک حاکم وغیرہ)

*There there no one worthy of worship but Allāh the Clement and Wise. There is no one worthy of worship but Allāh the High and Mighty. Glory be to Allāh, Lord of the Tremendous Throne. All praise is to Allāh, Lord of the worlds. I ask you (O Allāh) everything that leads to your*

<sup>40</sup> Ibn Hibban & Ibn Sunni

*mercy, and your tremendous forgiveness, enrichment in all good, and freedom from all sin. Do not leave a sin of mine (O Allāh), except that you forgive it, nor any worry except that you create a way out from it, nor any distress except that dispel it, nor any harm except you remove it, nor any need in which there is your good pleasure except that you fulfill it, O Most Merciful!*

This is the masnoon du'ā for Salaatul Hajaat or prayer of need is masnoon. Experience has shown that by means of this, the needs are fulfilled. The slave of Allāh ﷺ is continuously in need of Him.

﴿11﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالَّتِسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ صَاحِبِ الْخَوْضِ  
 الْمَوْرُوْدِ الَّذِي قُلْتَ فِيْ حَقِّهِ

﴿اِنَّا اَعْطَيْنَاكَ الْكَوْثَرَ﴾

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the owner of the the frequented pond as You*

*have declared that “(O Prophet,) surely We have given to you Al-Kauthar.”*

It is narrated in a ḥadīth from Rasūlullāh ﷺ that the pond of Kauthar is in fact a river of Paradise that my Lord has promised me and it has much goodness in it.

﴿12﴾

اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ وَّاَصْلَحْ  
شَأْنِيْ كُلَّهُ لَا اِلَهَ اِلَّا اَنْتَ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

(ابوداؤد طبرانی وغیرہ)

*O Allāh! I hope for Your mercy, do not leave me for even the duration of an eye blink (duration) and correct my total condition. Besides You there is none worthy of worship. O Alive and everlasting One, I beseech You by Your mercy.*

This is a Prophetic du’ā for the removal of all grief and worry.

﴿13﴾

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ

سِوَاكَ

*O Allāh! Save me from harām and make the halāl sufficient and by your grace make me independent from others.*

This is a du'ā for the fulfilment of debts that the Prophet ﷺ taught Hadhrat Ali رضي الله عنه and he said even if there is a debt equal to that of the mountain of Uhud, it will be fulfilled.<sup>41</sup>

﴿14﴾

اللَّهُمَّ فَارِجَ الْهَمِّ كَاشِفَ الْغَمِّ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ  
رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا أَنْتَ تَرْحُمُنِي فَأَرْحُمْنِي  
بِرَحْمَةٍ تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

(مسند راجح حاكم وغيره)

<sup>41</sup> Tirmizi

*O Allāh! O remover of worry, reliever from grief, the one who responds to the prayers of the distressed ones and the Beneficent and the Merciful in this world and the Hereafter. You are merciful to me so have such mercy upon me due to which I dispense with the mercy of any one other than You.*

This is also a du'ā for the fulfilment of debts and dispelling of worries and grief.

﴿15﴾

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. And (there is) no power and no strength except from Allāh, the Most High, the Most Great*

﴿16﴾

اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ

(مسلم و نسائي)

*O Allāh! The one who turns the hearts, turn our hearts towards your obedience.*

This is a du'ā for the spiritual wellbeing of the heart. Most definitely only Allāh ﷻ controls the hearts.

﴿17﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

(مسلم ترمذى وابن ماجه)

*O Allāh! Indeed I ask of You, guidance, piety and chastity and to be free of depending on anyone (except You)*

A comprehensive Masnoon du'ā for deen and dunya.

﴿18﴾

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالتِّفَاقِ وَسُوءِ الْأَخْلَاقِ

(ابوداود نسائى)

*O Allāh! I take your refuge from quarrelling, hypocrisy and bad manners.*

A beautiful du'ā for protection from the snares of nafs and shaytaan.



﴿19﴾

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ  
عَمَلِي

*Oh Allāh! Your forgiveness is greater than my sins and my  
hope in Your mercy is greater to me than my actions.*

Hadhrat Jaabir رضي الله عنه narrates that once a man came into the  
presence of Rasulullah ﷺ. And he said *وَاذْنُوبَاهُ* , *وَاذْنُوبَاهُ* (O my  
sins, O my sins)<sup>42</sup> two or three times. Rasulullah ﷺ said to  
him to recite the above du'ā. The man said this and the  
Prophet ﷺ said to him, “Say it again.” The man repeated  
it then the Prophet said to him, “Say it again.” The man did  
it and the Prophet ﷺ said to him, “Arise for, indeed, Allāh  
has forgiven you.”<sup>43</sup>

<sup>42</sup> The man was overcome and saddened by his state.

<sup>43</sup> Mustadrak Haakim

﴿20﴾

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

(سُورَةُ آلِ عِمْرَانَ ١٠٠)

﴿21﴾

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَاَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
 مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا  
 اسْتَعَاذَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ  
 وَسَلَّم اَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا  
 بِاللّٰهِ

*O Allāh! Indeed we ask You of all good that Your Prophet  
 (Our Master) Muḥammad ﷺ asked You of, and we seek  
 refuge in You from all evil that Your Prophet (Our Master)  
 Muḥammad ﷺ sought refuge from. You are the one whose  
 help is sought and the one to make it reach (us); there is no  
 power and strength except with Allāh.*

﴿22﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِيْ هُوَ اَوَّلُ شَافِعٍ وَ  
 اَوَّلُ مُشَفَّعٍ حَيْثُ قَالَ عَنْ نَفْسِهِ

﴿ اَنَا اَوَّلُ شَافِعٍ وَ اَوَّلُ مُشَفَّعٍ ﴾

(مسلم و ابونعيم)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger, the one who is the first to intercede and the first whose intercession will be accepted as he himself said “I will be the first to intercede and the first whose intercession will be accepted”.*

The Habeeb (Beloved) of Allāh ﷺ will be the intercessor of the Gathering (on the day of judgement) with the permission of Allāh. The intercession will be more than once and of different types.

وَ اٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

## ~ Day Five ~

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ النَّبِيِّ الْأُمِّيِّ نَبِيِّ الرَّحْمَةِ  
الَّذِي قُلْتَ فِي حَقِّهِ

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

(سورة الانبياء: ١٠٧)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave, messenger, the unlettered prophet and the prophet of mercy as You have declared that “And We have not sent you but as (rahmah) mercy for all the worlds.”*

This rahmah (mercy) is general and encompasses believers, disbelievers and the entire creation. However, (according to another verse of the Qurān) he is specifically for believers  
 رَحِيمٌ very kind and رَءُوفٌ very merciful.

﴿٣﴾

اللَّهُمَّ اهْدِنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

(ترمذى نسائى وغيره)

*O Allāh! Inspire in me guidance and deliver me from the evils within myself.*

A beautiful du'ā for thinking correctly and it is protection from the evils of the nafs.

﴿4﴾

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِى  
يُبَلِّغُنِىْ حُبَّكَ

*O Allāh, I ask You for Your love and love for those who love You and for actions which will bring Your love to me.*

Through this du'ā imaan, righteous deeds and the love of Allāh ﷻ is sought. The cause of Ikhlāas (sincerety) is love and also it makes doing actions easy.

﴿5﴾

اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَىَّ مِنْ نَفْسِىْ وَاَهْلِىْ وَمِنْ الْمَاءِ  
الْبَارِدِ

(ترمذى ومستدرک حاکم)

*O Allāh! Make my love for you more dear to me than myself, my family, and cold refreshing water.*

﴿6﴾

اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِيْ حُبُّهُ عِنْدَكَ

(ترمذی)

*O Allāh! Grant me Your love, and the love of a person whom my loving him will be of benefit to me near You.*

﴿7﴾

اَللّٰهُمَّ فَكَمَا رَزَقْتَنِيْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً لِّيْ فِيْ مَا تُحِبُّ  
اَللّٰهُمَّ وَمَا زَوَيْتَ عَنِّيْ مِمَّا اُحِبُّ فَاجْعَلْهُ فَرَاغًا لِّيْ فِيْ مَا تُحِبُّ

(ترمذی)

*O Allāh! The way that you have granted me those things that I love, employ all those things in whatever you love. O Allāh! Those bounties that I love and you have withheld them from me, empty my hearts from the thoughts of those bounties and utilise those bounties in whatever you love.*

By means of these du'ās one attains peace and tranquillity in the heart. It gets rid of greed and creates contentment.

﴿8﴾

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

(ترمذى نسائى وغيره)

*O turner of the hearts, make my heart steadfast on your  
deen.*

This is a beautiful du'ā for steadfastness on deen.

﴿9﴾

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا لَا يَرْتَدُّ وَنَعِيمًا لَا يَنْفَدُ وَمُرَافَقَةً  
نَبِيِّنَا (وَسَيِّدِنَا) مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي  
أَعْلَى دَرَجَةِ جَنَّةِ الْخُلْدِ

(نسائى ابن حبان وغيره)

*O Allāh! I ask you for such Imaan that does not waver and  
bounty that does not diminish and the companionship of our  
Prophet (and master) (peace and blessings be upon him  
and his family) in the highest stations of the everlasting  
Jannah.*



A beautiful masnoon du'ā for protection of imaan and continuity of bounties.

﴿10﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
 سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِى جَعَلْتَ طَاعَتَهُ  
 عَيْنَ طَاعَتِكَ حَيْثُ قُلْتَ

﴿مَنْ يُطِيعِ الرَّسُوْلَ فَقَدْ اطَاعَ اللّٰهَ﴾

(مؤثره الجاه)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger the one whose obedience you have made Your obedience, as you have declared “Whoever obeys the Messenger obeys Allāh”.*

The status of Rasuḷullah ﷺ is so so exalted in the sight of Allāh ﷻ, that He has made the Prophet's ﷺ obedience as his own obedience.

﴿11﴾

اَللّٰهُمَّ اِنِّىْ ضَعِيْفٌ فَقَوِّىْ بِرِضَاكَ ضَعْفِيْ وَخُدْ اِلَى الْخَيْرِ  
بِنَاصِيَّتِيْ وَاجْعَلِ الْاِسْلَامَ مُنْتَهٰى رِضَايَ

*O Allāh! I am weak. Give strength, then, to my weakness by  
Your pleasure and take me, by my forelock, towards good  
and make Islam the limit of my desire.*

Hadhrat Barīra رضي الله عنه was taught this du'ā by Rasullullah ﷺ.<sup>44</sup>

﴿12﴾

اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ  
عُمْرِيْ

*O Allāh! Make the most expansive of Your sustenance upon  
me be at the time of my old age and when my life is  
beginning to leave me.*

This du'ā is narrated from Hadhrat Aisha رضي الله عنها.<sup>45</sup>

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<sup>44</sup> Kanzul Ummal

﴿13﴾

اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمْرِيْ اٰخِرَهُ وَخَيْرَ عَمَلِيْ حَوَاتِمَهُ وَخَيْرَ  
اَيَّامِيْ يَوْمَ اَلْقَاكَ

(حسن بحواله اوسط و كبير للطبراني)

*O Allāh! Make the best of my life the end of it, the best of  
my actions the last of them, the best of my days the day in  
which I meet You.*

This is a beautiful du'ā for having a *Husn Khatima* (a good ending), which is the most important thing.

﴿14﴾

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ غِنَایَ وَغِنَا مَوْلَایَ

*O Allāh! I ask You for self-sufficiency and the sufficiency of  
my associates.*

(مسند احمد و غيره)

A very concise and comprehensive du'ā of the Prophet ﷺ.

﴿15﴾

اَللّٰهُمَّ اجْعَلْنِيْ صَبُوْرًا وَّاجْعَلْنِيْ شَكُوْرًا وَّاجْعَلْنِيْ فِيْ عَيْنِيْ  
صَغِيْرًا وَّفِيْ اَعْيُنِ النَّاسِ كَبِيْرًا

(مسند ابى ابراهيم)

*O Allāh! make me patient, make me grateful, and make me insignificant in my eyes, and eminent in the eyes of people.*

A perfect and comprehensive way to ask for patience, gratefulness and humility.

﴿16﴾

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ فَاِنَّهُ لَا يَمْلِكُهَا اِلَّا  
اَنْتَ

*O Allāh! I ask you from Your grace and mercy, as no one owns them but You.*

This is a du'ā for fadhī (grace) and rahmah (mercy).<sup>46</sup>

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<sup>46</sup> Tabaraani

﴿17﴾

اَللّٰهُمَّ رَبَّ النَّبِيِّ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم  
اغْفِرْ لِيْ ذُنُوبِيْ وَاَذْهَبْ غَيْظَ قَلْبِيْ وَاَجْرِنيْ مِنْ مُّضِلَّاتِ  
الْفِتَنِ مَا اَحْيَيْتَنَا

(مسند احمد)

*O Allāh! Lord of the Prophet (our master) Muḥammad ﷺ,  
forgive my sins and remove anger from my heart and  
protect me from those trials that leads one astray, as long  
as you keep me alive.*

This is a superb du'ā for protection from uncontrollable and excessive anger and tribulations. Rasullullah ﷺ taught this du'ā to Hadhrat Umm Salama ؓ on her request.

﴿18﴾

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَنْتَ اَنْ تُضِلَّنِيْ اَنْتَ الْحَيُّ  
الَّذِيْ لَا يَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ

(بخارى ومسلم)

*O Allāh! I seek refuge in Your honour- there is none worthy of worship but You - so that You lead me astray. You are alive and you never die, while the Jinn and humans all die.*

This is also a du'ā of the Prophet ﷺ.

﴿19﴾

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

*I seek the forgiveness of Allāh, Whom there is none worthy of worship except Him, the Living, the All-Sustaining, and I repent to Him.*

This istighfaar is a means of forgiving sins even if they may be as much as the foam on the sea.<sup>47</sup> This is because it contains istighfaar, tawbah, tawheed and Ismul A'azam.

﴿20﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ

<sup>47</sup> Abu Dawud & Tirmizi

مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنْتَ  
الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*O Allāh! Indeed we ask You of all good that Your Prophet (Our Master) Muḥammad ﷺ asked You of, and we seek refuge in You from all evil that Your Prophet (Our Master) Muḥammad ﷺ sought refuge from. You are the one whose help is sought and the one to make it reach (us); there is no power and strength except with Allāh.*

﴿21﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي قَالَ عَنْ نَفْسِهِ  
"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ  
وَالنَّاسِ أَجْمَعِينَ"

(بخاری ومسلم)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger, the one who said about himself that “None of you will have faith until he loves me more than his father, his children and all mankind.”*

Imaan is dependant on the of love of the blessed person of Rasulullah ﷺ.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



## Day Six

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الرَّؤُوفِ الرَّحِيمِ  
الَّذِي قُلْتَ فِي حَقِّهِ

# ﴿بِأَمْرِ مِّنْ رَّءُوفٍ رَّحِيمٍ﴾

(سُورَةُ الرَّحْمَةِ -)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and the very kind and very merciful messenger as You have declared that “for the believers he is very kind, very merciful.”*

The names رَّءُوفٌ very kind and رَّحِيمٌ very merciful are from the beautiful names of Allāh ﷻ and are in the accordance with the divinity of Allāh ﷻ. But in the verse above it is used for the praising of his beloved Prophet ﷺ in accordance to his exalted status as a slave of Allāh ﷻ.

﴿3﴾

# اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ

*O Allāh, there is no life except the life of the hereafter.*

Rasulullah ﷺ recited this du'ā when he was digging the khandaq<sup>48</sup> (trench around Madinah during the battle of the Khandaq).

﴿4﴾

اَللّٰهُمَّ اَحْيِيْ مِسْكِيْنا وَ اَمِتْنِيْ مِسْكِيْنا وَ اَحْشُرْنِيْ فِيْ زُمْرَةِ  
المَساكِيْنِ (ماجه)

*O Allāh! Make me live as a miskīn (very poor), die as a miskīn and resurrect me among the company of the miskīn.*

This is a du'ā of the Prophet ﷺ for Tawadu' (Humility).

﴿5﴾

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوا اسْتَبْشَرُوا وَاِذَا اَسْأَوْا  
اسْتَغْفَرُوا

(ابن ماجه شعب الايمان)

<sup>48</sup> Bukhari & Muslim

*O Allāh! Make me among those who, when they commit an act of virtue, overjoyed, and when they commit a mistake, they seek forgiveness.*

This is a masnoon du'ā. This should be the constant condition of a believer.

﴿6﴾

اللَّهُمَّ وَاقِيَةَ كَوَاقِيَةِ الْوَلِيدِ

(مسند أبي يعلى)

*O Allāh! Protect (me), like you protect a baby.*

A masnoon du'ā where one is asking for help with complete and utter feebleness.

﴿7﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ قُلُوبًا أَوْاهَةً مُخْبِتَةً مُنِيبَةً فِي سَبِيلِكَ

(مسند ترك الحاكم)

*O Allāh! Indeed we ask You for a heart that expresses sorrow and humiliates itself when it turn towards you in Your path.*

This du'ā is for the attainment of these qualities which have great reward.

﴿8﴾

اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبُّ اَلْاَشْيَاءِ اِلَيَّ وَاجْعَلْ خَشْيَتَكَ  
اَخَوْفَ اَلْاَشْيَاءِ عِنْدِيْ وَاقْطَعْ عَنِّيْ حَاجَاتِ الدُّنْيَا بِالشَّوْقِ  
اِلَى لِقَائِكَ وَاِذَا اَقْرَمْتَ اَعْيُنَ اَهْلِ الدُّنْيَا مِنْ دُنْيَاهُمْ فَاَقْرِ  
عَيْنِيْ مِنْ عِبَادَتِكَ

(عليه ابى نعيم)

*O Allāh! Make my love for You the most beloved thing to me, and my fear for You the most fearful thing to me, and remove from me all worldly needs and wants by instilling a passion for meeting You, and when You cooled the eyes of the worldly people (by giving them dunya), make the coolness of my eyes in worshipping You.*

﴿9﴾

اَللّٰهُمَّ لَكَ الْحَمْدُ شُكْرًا وَلَكَ الْمُنُّ فَضْلًا (الجامع الصغير)

*O Allāh! For you is all praise in thankfulness and for you is all benevolence in graciousness.*

﴿10﴾

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ التَّوْفِیْقَ لِمَحَابِّكَ مِنَ الْاَعْمَالِ وَصِدْقَ

التَّوَكُّلِ عَلَیْكَ وَحُسْنَ الظَّنِّ بِكَ (علیه)

*O Allāh! Indeed I ask You for the ability to do those actions that are beloved to You, (and grant me) true reliance on You and good expectations of You.*

This is an excellent masnoon du'ā for asking virtuous qualities.

﴿11﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِیْمِ عَلٰی حَبِیْبِكَ

سَيِّدِنَا وَنَبِیِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِیْ نَهَيْتَ الْمُؤْمِنِیْنَ

أَنْ يَرْفَعُوا أَصْوَاتَهُمْ فَوْقَ صَوْتِهِ حَيْثُ قُلْتُ فِي حَقِّهِ ﴿يَا أَيُّهَا  
الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

(المحجرات)

*O Allāh! Confer the noblest peace and blessings on your beloved, our master and prophet Muḥammad Your slave and messenger, regarding whom You have prevented the believer from raising their voices above his voice as You have declared “O you who believe, do not raise your voices above the voice of the Prophet.”*

In this verse believers are ordered to show the highest level of manners and reverence for Rasūlullah ﷺ. The surah also contains a severe warning for even slight disobedience.

﴿12﴾

اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِيْ لِذِكْرِكَ وَاِرْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ  
رَّسُوْلِكَ وَعَمَلًا بِكِتَابِكَ

(مُعْتَمِدًا اَوْسَطًا)

*O Allāh! Open the ears of my heart for Your remembrance, and grant me (the ability to be) completely obedient to You, and obedient of Your messenger (Peace be upon him), and act in accordance with Your book.*

This is a masnoon du'ā for the ability to make zikr and be obedient.

﴿13﴾

اَللّٰهُمَّ اَعْفُ عَنِّيْ فَاِنَّكَ عَفُوٌّ كَرِيْمٌ

(مُعْتَمِدٌ اَوْسَطُ)

*O Allāh, pardon me because indeed You are the one who pardons greatly and are the most kind and generous.*

﴿14﴾

اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ التَّفَاقُ وَ عَمَلِيْ مِنَ الرِّيَاءِ وَ لِسَانِيْ مِنَ  
الْكُذِبِ وَ عَيْنِيْ مِنَ الْخِيَانَةِ فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَ مَا  
تُخْفِي الصُّدُوْرُ

(نَوَادِرُ الْاَصُوْلِ)



*O Allāh! Purify my heart from hypocrisy, my deeds from any kind of ostentation, my tongue from lying, and my eye from treachery. For indeed only You know the treachery of the eyes and what lays hidden in the breasts.*

A masnoon du'ā for the purification of the heart and uprightness.

﴿15﴾

اللَّهُمَّ إِنِّي أَخَذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ فَإِنَّمَا أَنَا بَشَرٌ فَأَيُّمًا  
مُؤْمِنٍ أَذِيْتُهُ أَوْ شَتَمْتُهُ أَوْ جَلَدْتُهُ أَوْ لَعَنْتُهُ فَاجْعَلْهَا لِي صَلَوةً وَ  
زَكَاةً وَقُرْبَةً تُقَرِّبُنِي بِهَا إِلَيْكَ

(بخاری و مسلم)

*O Allāh! I make a covenant with You against which You will not break. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to You.*

An excellent du'ā for absolving one self from those rights of the slaves of Allāh that are due, but one is unable to fulfil them.

﴿16﴾

اَللّٰهُمَّ لَا تَكِلْنِيْ اِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ وَلَا تَنْزِعْ مِنِّيْ صَالِحَ مَا  
اَعْطَيْتَنِيْ (جامع صغى)

*O Allāh! Do not leave me to myself even for the blinking of  
an eye and do not deprive me from any righteousness that  
You have granted me.*

This is a masnoon du'ā for steadfastness.

﴿17﴾

اَللّٰهُمَّ قِنِيْ شَرَّ نَفْسِيْ وَاَعِزِّمْ لِيْ عَلَى اَمْرِشِدِ اَمْرِيْ

(ابن جان)

*O Allāh save me from the evil of myself and give me the  
determination to act in my affairs in the most rightly guided  
way.*

An excellent du'ā for protection from the evils of the self  
and for guidance.

﴿18﴾

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ  
الرَّحِيْمُ

(سنن اربعه)

*O Allāh! Forgive me, have mercy on me and accept my repentance. Truly, You are the One Who accepts repentance, the Most Merciful.*

﴿19﴾

اَللّٰهُمَّ اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ وَخَطِيْئِيْ وَعَمْدِيْ وَكُلَّ ذٰلِكَ  
عِنْدِيْ

(بخارى و مسلم)

*O Allāh! Forgive me my sins done intentionally, those done in jest, those done mistakenly and all those sins that are with me.*

Forgiveness is sought through this du'ā for all types of sins.

﴿20﴾

اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا اِمَّا نَقُولُ

*O Allāh, for You is all praise as You have stated better than what we said.*

﴿21﴾

اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
 مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ  
 مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَآنْتَ  
 الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ غُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(ترمذی)

﴿22﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي أَقْسَمْتَ لَهُ  
حَيْثُ قُلْتَ جَلَّ شَانُكَ

﴿وَالضُّحَى﴾ وَاللَّيْلِ إِذَا سَجَى ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى﴾  
وَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ﴾  
فَتَرْضَى ﴿

(مُؤَذِّنُ الضُّحَى)

*O Allāh! Confer the noblest peace and blessings on Your beloved, our master and prophet Muḥammad Your slave and messenger, regarding whom You have taken oaths as You (whose status is sublime) have said "I swear by the forenoon. And by the night when it becomes peaceful. Your Lord (O Prophet,) has neither forsaken you, nor has become displeased. Surely the Hereafter is much better for you than the present life. And of course, your Lord will give you so much that you will be pleased."*

يُعْطِيكَ رَبُّكَ دَاسَ تَسَالٍ فَتَرْضَى تَهْنِئَةً بِوَرَى آسِ اسَالٍ

بِجَالِ كَرِيسِي پَاسِ اسَالٍ وَاشْفَعْ نُشَفِّعْ صَبِيحَ پُڑْهَایَا

*You (O Holy Prophet) have been blessed (by Allāh) with the promise to grant your desire (in full);*

*And we (your humble followers) have full faith in Allāh's assurance that you will be well-pleased with the bounty of Allāh.*

*The Gracious One (we hope) shall declare us successful (in the test of earthly life);*

*Because we have correctly understood the Divine words:  
"Intercede and thy intercession shall be accepted".*

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## Day Seven

﴿1﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لِكَ يَوْمَ  
الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ \*

﴿2﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي كَانَ وَجْهُهُ

# يَتَلَأَلُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

(شفاء قاضى عياض)

*O Allāh! Confer the noblest peace and blessings on Your beloved, our master and prophet Muḥammad Your slave and messenger, the one whose countenance shines like the full moon.*

﴿3﴾

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ خُلُقِيْ وَطَيِّبْ لِيْ كَسْبِيْ وَتَنِّعْ لِيْ  
بِمَا رَزَقْتَنِيْ وَلَا تُذْهِبْ طَلَبِيْ اِلَى شَيْءٍ صَرَفْتَهُ عَنِّيْ اَللّٰهُ اَكْبَرُ  
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ

*O Allāh! Forgive my sins and make my character generous, give me contentment in what You have provided me and do not make me seek those things that You have turned away from me. Allāh is the greatest. Allāh is the greatest. Allāh is the greatest.*

This is a comprehensive du'ā for the well being and success of this life and the hereafter. Rasullullah ﷺ offered Hadhrat Ali رضي الله عنه five thousand goats or five phrases, by



means of which he will achieve the success of deen and dunya. Hadhrat Ali رضي الله عنه said that five thousand goats was a great deal (in material sense). But he chose to be taught the five phrases. Then Rasulullah صلی اللہ علیہ وسلم taught him this du'ā.<sup>49</sup>

﴿4﴾

اَللّٰهُمَّ حَبِيْبَ الْمَوْتِ اِلٰى مَنْ يَّعْلَمُ اَنَّ سَيِّدَنَا مُحَمَّدًا صَلَّى اللّٰهُ  
عَلَيْهِ وَاٰلِهٖ وَسَلَّم رَّسُوْلَكَ

(الجامع الصغير)

*O Allāh! Make death beloved to whoever that has conviction that our Master Muḥammad (peace and blessings be upon him) is Your messenger.*

This du'ā is to remove the fear of death from the believers.

﴿5﴾

اَللّٰهُمَّ اجْعَلْ وَسْوَاسَ قَلْبِيْ خَشِيَّتَكَ وَذِكْرَكَ وَاجْعَلْ هَمِّتِيْ

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<sup>49</sup> Kanzul U'mmaal

وَهَوَايَ فِيمَا تُحِبُّ وَتَرْضَى

(الكلم الطيب)

*O Allāh! Make the whispers of my heart Your fear and remembrance and make my motivation and desire those things that You love and are pleased with.*

This is an excellent du'ā to change evil thoughts to good thoughts.

﴿6﴾

اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

*O Allāh! Bless me in my death and what is after death.*

In a long hadīth it is narrated from Hadhrat Aisha رضي الله عنها states that whoever read this du'ā 25 times, will receive the status and reward of a martyr.<sup>50</sup>

﴿7﴾

اَللّٰهُمَّ اَذْهَبْ عَنِّيْ اَهَمَّ وَالْحُزْنَ

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<sup>50</sup> Majmua' Zawaaid

*O Allāh! Remove from me worry and grief.*

To recite this du'ā after Fard salat and saying Bismillah while placing the right hand on the forehead is sunnah.<sup>51</sup>

﴿8﴾

اَللّٰهُمَّ اَعْطِ سَيِّدَنَا مُحَمَّدًا الْوَسِيْلَةَ وَاجْعَلْ فِي الْمُصْطَفَيْنِ  
مَحَبَّتَهُ وَفِي الْاَعْلَيْنِ دَرَجَتَهُ وَفِي الْمُقَرَّبَيْنِ ذِكْرَهُ

*O Allāh, grant our master Muḥammad the waseela,<sup>52</sup> make him beloved among Your chosen ones, grant him a status among the high ranking ones and make him remembered among the near-ones (to Allāh ﷺ).*

If this du'ā is made after every salat, intercession will become incumbent.<sup>53</sup>

﴿9﴾

اَللّٰهُمَّ اَعْطِنِيْ اَفْضَلَ مَا تُؤْتِيْ عِبَادَكَ الصّٰلِحِيْنَ

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<sup>51</sup> Ibn Sunni

<sup>52</sup> The highest level in paradise.

<sup>53</sup> Kanzul U'mmal

*O Allāh, grant me the best of what You grant to Your righteous slaves.*

By reciting this when standing in Saff (rows) for salaah, the reciter receives the reward of martyrdom.<sup>54</sup>

﴿10﴾

اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاتِّمِّمْ عَلَيْنَا نِعْمَتَكَ مِنْ  
فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصّٰلِحِيْنَ

*O Allāh! open the locks of our hearts by (the grace of) Your remembrance, perfect Your bounties upon us, and complete upon us Your grace and make us among Your righteous slaves.*

Rasulullah ﷺ has said that when the Muazzin gives the Azaan read this du'ā.<sup>55</sup>

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<sup>54</sup> Al-Azkaar

<sup>55</sup> Ibn Sunni

﴿11﴾

اَللّٰهُمَّ اجْعَلْ سِرِّيْ خَيْرًا مِّنْ عَلَانِيَّتِيْ وَاجْعَلْ عَلَانِيَّتِيْ  
صَالِحَةً

(ترمذی)

*O Allāh! Make my internal self better than my outward-self  
and make my internal-self righteous.*

This is a beautiful du'ā for external and internal purification.

﴿12﴾

اَللّٰهُمَّ صَلِّ وَسَلِّمْ اَشْرَفَ الصَّلٰوةِ وَالتَّسْلِيْمِ عَلٰى حَبِيْبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الَّذِيْ تَكَفَّلْتَ بِحِفْظِ  
دِيْنِهِ حَيْثُ قُلْتَ جَلَّ شَأْنُكَ

﴿اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ﴾

*O Allāh! Confer the noblest peace and blessings on Your beloved, our master and prophet Muḥammad Your slave and messenger, the one who You made responsible for the preservation of Your deen as You (whose status is sublime) have said “We, Ourselves, have sent down the Dhikr (the Qurān), and We are its protectors.”*

Indeed, fortunate are the ones whom Allāh ﷻ gives tawfeeq to do khidmat for the preservation of the deen of Rasullullah ﷺ. All of them are working for the sake of Allāh ﷻ at varying degrees.

﴿13﴾

اَللّٰهُمَّ وَفِّقْنِيْ لِمَا تُحِبُّ وَتَرْضٰى مِنَ الْقَوْلِ وَالْعَمَلِ وَالزِّيَّةِ  
وَاهْدِنِىْ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

*O Allāh! Grant me the ability to those things that You love and that are pleasing to You from speech, deeds, actions, intentions and guidance. Indeed You have power over all things.*

This is wonderful du’ā for righteous actions. <sup>56</sup>

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<sup>56</sup> Kanzul Ummal

﴿14﴾

اَللّٰهُمَّ اجْعَلْنِيْ مِّنْ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ وَاسْتَهْدَاكَ  
فَهَدَيْتَهُ وَاسْتَنْصَرَكَ فَنَصَرْتَهُ

(كز النال)

*O Allāh make me among those who solely relied upon You  
and then You sufficed them, make me from those who  
sought Your guidance and then You guided them and me  
from those who sought Your help and You helped them.*

This du'ā is for inclusion among the pious slaves of Allāh.

﴿15﴾

اَللّٰهُمَّ لَا تُخْزِنِيْ فَاِنَّكَ بِيْ عَالِمٌ وَلَا تُعَذِّبْنِيْ فَاِنَّكَ عَلَيَّ قَادِرٌ

*O Allāh! Do not disgrace me for indeed You are all-  
knowing and do not punish me as You have absolute power  
over me.*

﴿16﴾

اَللّٰهُمَّ اَقْبِلْ بِقَلْبِيْ اِلَى دِيْنِكَ وَاحْفَظْ مِنْ وَّرَائِنَا بِرَحْمَتِكَ

(ابو يعلى)

*O Allāh! Turn my heart to Your deen and protect from behind us with Your mercy.*

An excellent du'ā for seeking ability to do righteous actions and protection.

﴿17﴾

اَللّٰهُمَّ احْرُسْنِيْ بِعَيْنِكَ الَّتِيْ لَا تَنَامُ وَ اكْفُنِيْ بِرُكْنِكَ الَّذِيْ لَا  
يُرَامُ وَ ارْحَمْنِيْ بِقُدْرَتِكَ عَلَيَّ فَلَا اَهْلِكَ وَ اَنْتَ رَجَائِيْ  
فَكَمْ مِنْ نِّعْمَةٍ اَنْعَمْتَ بِهَا عَلَيَّ قَلَّ لَكَ بِهَا شُكْرِيْ وَ كَمْ  
مِنْ بَلِيَّةٍ اَبْتَلَيْتَنِيْ بِهَا قَلَّ لَكَ بِهَا صَبْرِيْ فَيَا مَنْ قَلَّ عِنْدَ  
نِعْمَتِهِ شُكْرِيْ فَلَمْ يَحْرُمْْنِيْ وَيَا مَنْ قَلَّ عِنْدَ بَلِيَّتِهِ صَبْرِيْ



فَلَمْ يَخْذُلْنِي وَيَا مَنْ رَأَىٰ عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي يَا ذَا  
 الْمَعْرُوفِ الَّذِي لَا يَنْقُضُنِي أَبَدًا وَيَا ذَا التَّعَمَّاءِ الَّتِي لَا تُحْطَى  
 أَبَدًا أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ (سَيِّدِنَا) مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ وَسَلَّمَ وَعَلَى آلِ (سَيِّدِنَا) مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
 وَسَلَّمَ) وَبِكَ أَدْرَأُ فِي نَحْوِ الْأَعْدَاءِ وَالْجَبَابِرَةِ

(مسند الفردوس)

*O Allāh! Guard me with Your eye that does not sleep.  
 Shield me by Your shelter that is unreachable. Have mercy  
 on me by Your power that You have over me so that I may  
 not be destroyed and You are my absolute hope. How many  
 bounties You have bestowed upon me and I fell short in my  
 gratitude. And how many trials You tested me with and I  
 fell short in my patience. O the one in whose bounties I was  
 ungrateful! Do not deprive me. O the one in whose trials I  
 lacked patience! Do not disgrace me. O the One who saw  
 me commit wrong and did not humiliate me. O the  
 processor of all good that will never perish. O the bestower  
 of such bounties and rewards that can not be counted. I beg  
 You to confer the peace and blessings of (our master)  
 Muḥammad (May Allāh confer Peace and Blessings upon  
 him) and on the family of Muḥammad (May Allāh confer*

*Peace and Blessings upon him). With Your help we repel all enemies and tyrants.*

﴿18﴾

اللَّهُمَّ أَعِزِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

(ترمذی)

*O Allāh! Help me against the severity and agony of death.*

Through this du'ā relief is sought from agony at the time of death.

﴿19﴾

اللَّهُمَّ اجْعَلْ نَبِيَّنَا لَنَا فَرَطًا وَخَوْضَةً لَنَا مَوْرِدًا

*O Allāh make our Prophet our emissary and make his pond our watering place.*

﴿20﴾

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى

*O Allāh! Forgive me, have mercy on me and unite me with  
the most exalted companion on high.*

This is the last du'ā of Rasulullah ﷺ.<sup>57</sup>

﴿21﴾

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ (سَيِّدُنَا)  
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ  
مِنْهُ نَبِيُّكَ (سَيِّدُنَا) مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَنْتَ  
الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاءُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

﴿22﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ أَشْرَفَ الصَّلَاةِ وَالتَّسْلِيمِ عَلَى حَبِيبِكَ  
سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي خَتَمْتَ بِهِ  
النُّبُوَّةَ وَالرِّسَالََةَ حَيْثُ قُلْتَ فِي حَقِّهِ

<sup>57</sup> Bukhari & Muslim

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ  
 وَخَاتَمَ النَّبِيِّينَ ﴾

(سُورَةُ الْأَحْزَابِ -)

*O Allāh! Confer the noblest peace and blessings on Your beloved, our master and prophet Muḥammad Your slave and messenger, upon whom You sealed the nubuwwat (prophethood) and risaalat (messengership). As You have Yourself declared in regards to him “Muḥammad is not a father of your men, but he is a messenger of Allāh and the last of the prophets”*

In a ḥadīth, Rasullullah ﷺ has said that there will be no prophet after me. For this reason Even Hadhrat Eisaā عليه السلام who was raised alive above the skies, after his second coming or descension will also follow the shariah of Rasullullah ﷺ.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Mukhtasar Salatut Tasbeeh

In the book Hayaatul Muslimeen of Hadhrat Hakeemul Ummah Maulāna Ashraf A'li Thanwi رحمه الله there is attached a small section written by his student the late Mufti of Pakistan Mufti Shafee Usmani رحمه الله called Najaatul Muslimeen. This section contain a'amaal selected from reliable aḥādīth by means of which our past and future sins will be forgiven. These a'amaal are so easy and light that even a person with minimal motivation and free time can easily perform them. One of these a'amaal is mukhtasar (shortened) salatut tasbeeh. The well-known procedure of salaatul tasbeeh is what is narrated in books such as Fadhaail Zikr of Hadhrat Maulāna Muḥammad Zakariyya رحمه الله. Hadhrat Shaikh used to have this a'amal as part of his Jumuah day routine. It involves reading the third kalimah 300 times. However, in some other ḥadīth narrations there is another mode of this salaah by means of which all religious and worldly goals can be achieved. This has also been proven through experience. The mashāikh

have referred to this by the name of “salātul tasbeeh sughrā (minor).”

Imam Ahmad رحمہ اللہ in his Musnad, Imam Tirmizi رحمہ اللہ under a chapter dedicated to salātul tasbeeh, Imam Nasaai رحمہ اللہ in his Sunan, Ibn Khuzaimah رحمہ اللہ and Ibn Hibban رحمہ اللہ in their Sahīhs, Hākim رحمہ اللہ in his Mustadrak have narrated that Hadhrat Anas Bin Malik رضی اللہ عنہ has narrated from Hadhrat Umm Sulaim رضی اللہ عنہا that Rasulallah صلی اللہ علیہ وسلم taught her some words to say during salaah that whatever du’ā she would make after that would get accepted. Those words were سُبْحَانَ اللَّهِ ten times, الْحَمْدُ لِلَّهِ ten times and اللَّهُ أَكْبَرُ ten times.

Note: Munaawi رحمہ اللہ after narrating this ḥadīth, said that the chain of narration is saheeh. Then he further stated that the benefits and effects of this salaah will become apparent when the words are uttered with understanding of its meaning and with presence of heart not simple movement of the tongue. Allāh ﷻ knows best.

In this mukhtasar salaatul tasbeeh, there is no special part of salaah that has been specified as to when to read the above phrases. It has not been specified in ḥadīth or according to any a’alim or shaikh. Therefore it is at the discretion of the worshipper as to when they would like to repeat those phrases.



**DAILY  
MASNOON  
DU'ās**

## Most often recited daily Masnoon Du'ās

The noble Mashaaikh and U'lamā have said that blessed indeed is the person that has made as part of their daily routine du'ās which are specific to a situation. Whatever works they will engage in they will have barakah in it and Allāh ﷻ will make it easy for them. This person will also be included among those people who make zikr of Allāh ﷻ excessively. A person will attain the blessing practicing these du'ās only when the ghaflat (negligence) of the heart is removed and the heart has love for and a connection with Allāh ﷻ. To develop this, it is necessary to have:

1. suhbat (companionship/association) of the mashaaikh for some time and
2. to practice the azkaar they have prescribed with discipline.

However, without these two things a person with a negligent heart will not recite them when the situation for practicing that du'ā occurs despite him having learnt the virtues of the du'ās, knows of their blessings and has memorised its words. For example, saying Bismillah before eating is known to everyone but majority of people forget to say it and the food becomes devoid of barakah. In the following pages the most common occurring du'ās have been compiled. These should be memorised and practically applied.



### Du'ā at the Azaan of Maghrib

اَللّٰهُمَّ هَذَا اِقْبَالُ لَيْلِكَ وَاِدْبَارُ نَهَارِكَ وَاَصْوَاتُ دُعَاتِكَ  
فَاغْفِرْ لِيْ

### Du'ā when entering the home

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ الْمَوْجِعِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَاجْتَمَا  
وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

### Du'ā before sleeping

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا

### Du'a when waking up from sleep

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

### Du'a on entering a toilet

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

### Du'a for after coming out of the toilet

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

### Du'a before starting wudhu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Du'a during wudhu

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ دَارِيْ وَبَارِكْ لِيْ فِيْ رِزْقِيْ

### Du'a after wudhu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنْ  
الْمُتَطَهِّرِيْنَ سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

### Du'a when leaving home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

### Du'a when entering a masjid

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي  
ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

### Du'a after leaving a masjid <sup>58</sup>

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي  
ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

### Du'a after azaan

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اتِّمَمْتَ مُحَمَّدَ

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<sup>58</sup> For increase in rizq, along the way i.e. after leaving the masjid if one reads اللَّهُمَّ اكْفِنَا بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنَا بِفَضْلِكَ عَمَّنْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then read salaah on the prophet ﷺ.

الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مُحْمُودًا الَّذِي وَعَدْتَنِي  
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

**Du'a after salat and after wiping right hand on forehead**

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ  
عَنِّي الْهَمَّ وَالْحُزْنَ

**Du'a before eating**

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

**Du'a after eating**

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

**Du'ā by the guest for the host**

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاَسْقِ مَنْ سَقَانِيْ

**Du'ā when wearing clothes**

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهِ عَوْرَتِيْ وَاجْعَلْ فِيْ  
حَيَاتِيْ

**Du'ā for farewelling someone on a journey**

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ

**Du'ā when someone is about sit /climb on to a transport**

بِسْمِ اللّٰهِ

**Du'a after one is seated on their ride**

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١﴾  
 إِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٢﴾

**Du'a of returning from a journey**

أَتَيْبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

**Du'a when entering a town or city**

اللَّهُمَّ بَارِكْ لَنَا فِيهَا (3 times) then recite:

اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلَىٰ أَهْلِهَا وَحَبِّبْ صَاحِبِي أَهْلِهَا  
 إِلَيْنَا

### Du'a for any calamity

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي  
فَاجِرْنِي فِيهَا وَابْدِلْنِي مِنْهَا خَيْرًا

### Du'a when making a stopover on journey

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

### Du'a on sighting the crescent of the new month

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَ  
التَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ



**Du'ā to make any difficulty easy**

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحُزْنَ سَهْلًا  
إِذَا شِئْتَ

**Du'ā when looking in a mirror**

اللَّهُمَّ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

**Du'ā when one sees the things one loves**

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

**Du'ā when one experiences an undesirable situation**

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

### Du'ā at the time of anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

### Du'ā before rising from a gathering

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا  
إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Note: These easy du'ās are given as a sample of du'ās that we can learn. In the ahaadeeth there is no facet of life except that we have been given guidance for it. If after practicing these du'ās assiduously, one develops an increased fondness and eagerness then Al-Hizbul Aa'zam and Hisn Haseen can also be included in the daily routine.

# Istikhara Masnoona



## Istikhara Masnoona

Rasulullah SAW has stated that from the good fortune of a person is that he makes istikhara (seeking of good) in all matters excessively and to be pleased on the decree of Allāh ﷻ. And the misfortune of a person is in him not doing istikhara.

It has been narrated that whoever makes mashwara (consultation according to sunnah) for any matter will never have any regret and whoever makes istikhara will never experience failure.

1. Rasulallah (SAW.) taught the Istikhara in the following manner i.e. that when a person is in any dilemma or indecision, he should perform two rakaats nafl salaah and thereafter recite the following du'ā:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ  
وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا  
الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدُرْهُ لِي  
وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ

فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
وَأَقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ

*"O Allāh, with Your knowledge I seek the good, with Your power I seek ability and Your mighty favour for certainly You have the power I have none, You know and I do not Know and You Know the unseen. O Allāh, in Your knowledge if **this matter** is good for me in this Duniya and the Akhirah, then let it be for me, grant me blessings in it and if **this matter** is bad for me then keep it far away from me and grant good wherever it may be and make me pleased with that".*

2. If one has to make a quick decision for some matter and there is not enough time to pray salaah, then one should turn their heart towards Allāh ﷻ with full attention and read اللَّهُمَّ خُذْنِي وَاخْتَرْنِي several times. InshaAllāh the reciter will be guided towards goodness.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Morning and evening Du'ās and Awraad (Litanies)

3 times	أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
3 times	رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (ﷺ) نَبِيًّا وَرَسُولًا
3 times	حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ
7 times	أُفِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ
Once	رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا
Once	اللَّهُمَّ وَاقِيَةَ كَوَاقِبِةِ الْوَلِيدِ اللَّهُمَّ اسْتُرْنَا بِسِتْرِكَ الْجَمِيلِ

Istighfār, Kalimah Tayyibah, third kalimah, salawāt should be done a hundred times each.

To be particular about the 40 ḥadīth of salawāt and reading Hizbul A'āzam.

Reading of the Holy Qurān, Surah Yaseen in the morning and before sleeping at night to read Surah Mulk, Salāt on

the Prophet ﷺ, Surah Faatiha, Ayatul Kursi and the 4 Quls (Kaafiroon, Ikhlas, Falaq and Naas) and then to blow on hands and wipe all over body. Then read Tasbeih Fatimah and then the du'ās for sleeping. Read Surah Kahf, Salatut Tasbeeh and make excessive salaah on the Prophet ﷺ on Jumua'ah as has been explained on Page 38 in detail. Salāt on the Prophet should be made excessively and continuously by a Muslim in every situation. If one is unable to do so due to being engaged in other work or can not be fully attentive then the following concise salāt can be recited.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

However, this salat is only for those people who can not do any ṣalawāt due to extreme inability. As for people under normal circumstances, they should do all their awraad (litanies) that have been prescribed by their mashāikh. For example Hadhrat Sheikh's (Rahmatullah Alayh) daily azkaar and a'maal are handed to people who are newly initiated into the tariqa. Similarly, anybody associated with any shaikh should practice the guidelines and advices of their shaikhs. Those who are initiated into any tariqah are taught various formulas of dhikr and practices over time.



# 40 Ḥadīth of Salāt and Salām





## 40 Ḥadīth of Salāt and Salām

The noble U'lamā have said that whenever a slave of Allāh gives preference to what Allāh loves (i.e. sending the blessed salawāt on the Prophet ﷺ over our own desires and wants (that we make through du'ā) or that we give preference to Allāh's pleasure over our own goals, then Allāh fulfils all the needs of this slave.

مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ

At the end of a narration by Hadhrat Ubbay bin Ka'ab رضي الله عنه in which he asked the noble Prophet ﷺ of what would be the reward if he spent all the time allotted for zikr salāt upon the Prophet ﷺ? The Prophet ﷺ said إِذَا تُكْفِيَ هَمَّكَ وَ يُكَفِّرَ لَكَ ذُنُوبَكَ *It will suffice you for all your worries and and it will be expiation for your sins.* In another narration Rasulullah ﷺ has said that person who sends salāt on me once, Allāh sends on him salāt (blessings and mercy) ten times.

Allāh rewards according to the deed. That is why when someone sends salāt on the Prophet ﷺ excessively, then Allāh sends innumerable mercies and salutations on the person reciting, his kith and kin and his descendants. Definitely, those who receive such blessings will have his goals of this world as well as the hereafter fulfilled. The reason is that salawāt are definitely accepted and whoever

will make du'ā for their needs during the reading of the following masnoon ṣalawāt will InshaAllāh have their du'ās accepted.

### **The most virtuous salāt**

The most rewarding and virtuous salat are the ones narrated from Sahabah رضي الله عنهم after they requested from the Beloved of Allāh Rasulullāh ﷺ to teach them and then the Holy Prophet ﷺ uttered those pure words. The one that is considered the most virtuous out of these is the one that is commonly known as durood or salāt Ibraheemiyah. This salāt is narrated in seven authentic aḥādīth with slight variation in the wording. Some of these were put gathered by Maulāna Ashraf Ali Thanwi رحمته الله in the form of 40 ḥadīth in the following compilation.

Each salāt and salām is a ḥadīth as well, therefore the one who recites it, reads it to others or disseminates will gain the reward for reciting forty ḥadīth. The reward for doing so is that the person will be resurrected amongst the U'lāmā on the day of Judgement and Rasulullāh ﷺ will intercede for him i.e. He will have the reward of conveying ḥadīth and the reward of reciting ṣalawāt.

The righteous predecessors have stated that اللَّهُمَّ is to call Allāh ﷻ by all His beautiful names at once and مُحَمَّدٌ مُحَمَّدٌ are two such blessed names of Allāh ﷻ that all of His

attributes are contained therein whether they be His attributes of *beauty* or attributes of *majesty*. Therefore, while reading ṣalāt Ibraaheemiyyah, the meaning of these names of Allāh ﷻ should be reflected upon. By means of this the spiritual benefits of the ṣalāt will be great.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخُلُقِ كُلِّهِمْ

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

سَلَامٌ عَلَى عِبَادِهِ الَّذِينَ أَصْطَفَى

سَلَامٌ عَلَى الْمُرْسَلِينَ

(القرآن الكريم)

﴿1﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ

الْمُقَرَّبَ عِنْدَكَ<sup>59</sup>

﴿2﴾

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَى

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<sup>59</sup> Rasulallah ﷺ said that “whoever reads this salat, my intercession becomes incumbent for him.” Tabarani

مُحَمَّدٍ وَارْضَ عَنِّي رِضًا لَا تَسْخُطُ بَعْدَهُ أَبَدًا<sup>60</sup>

﴿3﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِيْنَ  
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ<sup>61</sup>

﴿4﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَ  
عَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ  
وَبَارَكْتَ وَرَحِمْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ

<sup>60</sup> Musnad Ahmad

<sup>61</sup> It has been narrated by Abu saeed Al Khudri رضي الله عنه that Rasulullah ﷺ said that "the person who doesn't have wealth to spend for charity then he should read this salāt and it will be a means of purification for him." Ibn Hibban

## حَمِيدٌ مُّجِيدٌ<sup>62</sup>

﴿5﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ  
 اِبْرَاهِيْمَ اِنَّكَ حَمِيدٌ مُّجِيدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
 مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيدٌ مُّجِيدٌ<sup>63</sup>

﴿6﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ  
 اِبْرَاهِيْمَ اِنَّكَ حَمِيدٌ مُّجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
 كَمَا بَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيدٌ مُّجِيدٌ<sup>64</sup>

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<sup>62</sup> Baihaqi

<sup>63</sup> Bukhari Shareef

<sup>64</sup> Muslim Shareef

﴿7﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ<sup>65</sup>

﴿8﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ وَبَارِكْ عَلَى  
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
مُجِيدٌ<sup>66</sup>

<sup>65</sup> Ibn Majah

<sup>66</sup> Nasaai

﴿9﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
 عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>67</sup>

﴿10﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
 مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>68</sup>

<sup>67</sup> Abu Dawood

<sup>68</sup> Abu Dawood



﴿11﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ  
 اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
 عَلَى آلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>69</sup>

﴿12﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى  
 آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَاَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا  
 بَارَكْتَ عَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>70</sup>

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<sup>69</sup> Muslim Shareef

<sup>70</sup> Abu Dawood

﴿13﴾

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ  
 عَلٰى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اَزْوَاجِهِ وَذُرِّيَّتِهِ  
 كَمَا بَارَكْتَ عَلٰى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>71</sup>

﴿14﴾

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ النَّبِيِّ وَاَزْوَاجِهِ اُمَّهَاتِ الْمُؤْمِنِيْنَ  
 وَذُرِّيَّتِهِ وَاَهْلَ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ  
 مُّجِيْدٌ<sup>72</sup>

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<sup>71</sup> Muslim Shareef

<sup>72</sup> Hadhrat Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said "if it pleases a person that he may be rewarded fully for the salat sent on my household then he should read this salat." Abu Dawood

﴿15﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
 مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى  
 آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ<sup>73</sup>

﴿16﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ

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<sup>73</sup> Abu Hurayrah رضي الله عنه has said that Rasulallah ﷺ has said that  
 “whoever reads this salāt, I will bear witness for him on the day of  
 Judgment and will do his intercession.” Tabari

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ تَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى  
 آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
 تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ  
 اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ<sup>74</sup>

﴿17﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ عَلَى  
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَمَا

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<sup>74</sup> Sia'aayah

صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ  
 إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُّجِيدٌ<sup>75</sup>

﴿18﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ  
 إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ اللَّهُمَّ بَارِكْ  
 عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ<sup>76</sup>

﴿19﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَىٰ

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<sup>75</sup> Sia'aayah

<sup>76</sup>Sihaah Sittah

آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
عَلَى آلِ إِبْرَاهِيمَ<sup>77</sup>

﴿20﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ كَمَا  
بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ<sup>78</sup>

﴿21﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ صَلَوةً تَكُونُ لَكَ رِضًى  
وَلَهُ جَزَاءٌ وَلِحَقُّهُ أَدَاءٌ وَأَعْطِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْمَقَامَ  
الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَاجْزِهِ عَنَّا مَا هُوَ أَهْلُهُ وَاجْزِهِ أَفْضَلَ

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<sup>77</sup> Nasaai & Ibn Majah

<sup>78</sup> Nasaai

مَا جَازَيْتَ نَبِيًّا عَنْ قَوْمِهِ وَرَسُولَائِهِ عَنْ أُمَّتِهِ وَصَلِّ عَلَى جَمِيعِ  
إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ يَا أَرْحَمَ الرَّاحِمِينَ<sup>79</sup>

﴿22﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ  
النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى  
آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ<sup>80</sup>

﴿23﴾

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى

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<sup>79</sup> Ibn Abi Aasim رحمته الله has narrated that Rasullullah ﷺ said that “whoever read this ṣalāt seven times for seven Jumua’s then my intercession will be incumbent for him.” (Al-Qawlul Badee)

<sup>80</sup> Bayhaqi, Munad Ahmad & Mustadrak Haakim

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمُ اللَّهُمَّ  
 بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُّجِيدٌ اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمُ صَلَوَاتُ اللَّهِ  
 وَصَلَوَاتُ الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ<sup>81</sup>

﴿24﴾

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَارَكَكَ عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ وَبَارِكْ  
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ<sup>82</sup>

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<sup>81</sup> Dar ul Qutni

<sup>82</sup> Ibn Abi A'aasim



﴿25﴾

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ<sup>83</sup>

(صَبَغَ السَّلَامَ)

﴿26﴾

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا  
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ  
رَسُولُهُ<sup>84</sup>

﴿27﴾

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا

<sup>83</sup> Nasaai

<sup>84</sup> Bukhari Shareef & Nasaai

النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
 الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ  
 رَسُولُهُ<sup>85</sup>

﴿28﴾

التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا  
 النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
 الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ  
 أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ<sup>86</sup>

﴿29﴾

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ سَلَامٌ عَلَيْكَ

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<sup>85</sup> Muslim & Nasaai

<sup>86</sup> Nasaai

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ

رَسُولُهُ<sup>87</sup>

﴿30﴾

بِسْمِ اللَّهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ  
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ  
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَسْأَلُ اللَّهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ

مِنَ النَّارِ<sup>88</sup>

<sup>87</sup> Nasaai

<sup>88</sup> Nasaai

﴿31﴾

التَّحِيَّاتُ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى  
 عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
 عَبْدُهُ وَرَسُولُهُ<sup>89</sup>

﴿32﴾

بِسْمِ اللَّهِ وَبِاللَّهِ خَيْرِ الْأَسْمَاءِ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ  
 لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ  
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَأَنَّ  
 السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

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<sup>89</sup> Muwatta

اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي<sup>90</sup>

﴿33﴾

التَّحِيَّاتِ الطَّيِّبَاتِ وَالصَّلَوَاتِ وَالْمُلُكُ لِلَّهِ السَّلَامُ عَلَيْكَ  
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ<sup>91</sup>

﴿34﴾

بِسْمِ اللَّهِ التَّحِيَّاتِ لِلَّهِ الصَّلَوَاتِ لِلَّهِ الزَّكَايَاتِ لِلَّهِ السَّلَامُ  
عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ  
اللَّهِ<sup>92</sup>

<sup>90</sup> Mu'jam Tabarani

<sup>91</sup> Abu Dawood

<sup>92</sup> Muwatta

﴿35﴾

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
الْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْسَّلَامُ  
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ<sup>93</sup>

﴿36﴾

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ الزَّكَايَاتُ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ الْسَّلَامُ عَلَيْكَ  
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الْسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ  
اللَّهِ الصَّالِحِينَ<sup>94</sup>

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<sup>93</sup> Muwatta

<sup>94</sup> Muwatta

﴿37﴾

التَّحِيَّاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ<sup>95</sup>

﴿38﴾

التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ<sup>96</sup>

﴿39﴾

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ  
أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ

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<sup>95</sup> Tahawi

<sup>96</sup> Abu Dawood

اللَّهُ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ<sup>97</sup>

﴿40﴾

بِسْمِ اللَّهِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ<sup>98</sup>

**Verses from the Holy Qurān that protect from mischief, magic and other harms.**

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<sup>97</sup> Muslim Shareef

<sup>98</sup> Mustadrak Haakim





# Manzil

Along with notes which contain information on the virtues and blessings of the holy verses. The notes are concise so while reading there will enthusiasm while also benefitting spiritually.

## Introduction

This is a collection of Verses from the Qurān. In my family this was known as ‘Manzil’. The elders of my family used to be very particular in using these verses in du’ās and treatments. The children of our family were made to memorise the Manzil at a young age.

In place of amulets (that are permissible according to shariah), the verses of Qurān and those du’ās that are in the ḥadīth are much more effective and beneficial. When treating people one should be mindful of this.

Rasulullah ﷺ did not leave out any need of this world or the hereafter except that he taught a du’ā by means of which to resolve that difficulty. Experience has shown that there are certain verses when read while in a specific need or difficulty, Allāh will alleviate that difficulty.

Manzil is a tried and tested practice for protection and cure from mischief, Sihr and other harmful things. These verses are compiled in Al-Qawlul Jameel and Beheshti Zewar. In Al-Qawlul Jameel Shah Wali-Ullah Muhadith Dehlawi has stated that “there are thirty three verses that remove the effects of black magic and protect from shaytaans, thieves and wild animals”. In Beheshti Zewar, Maulāna Ashraf Thanwi رحمه الله has said written that “that whoever is fearful that that someone is afflicted they should have these verses written and hung on the person’s neck or that these verses can be recited and then the reader blow on some water and

that water is sprinkled on the patient or that the water is sprinkled in the four corners of the house.”

In our family, it was quite difficult for the ladies to read these verses for anybody that was sick or afflicted as they had to go through the Qurān and find the verses which were usually book marked. So to make things easy, a separate compilation was prepared.

Treatments and du’ās are effective according to the manner the person is reading it. The more concentration, focus and love that du’ās are read with, the more effective they become. There are great blessings in the name and kalaam of Allāh.

Hadhrat Maulān Muḥammad Talha al-Kandahlawi son of Hadhrat Shaykh Maulāna Muhammed Zakariya Saahib رحمۃ اللہ.

22<sup>nd</sup> Shaban 1399 Hijri

### **Important Note**

1. Within the footnotes there are virtues and blessings (from ḥadīth) of the verses of the Manzil. By reading these enthusiasm will be created. Therefore, every now and then these should also be read. However, they are not part of the actual Manzil.
2. The Manzil can be held without wudhu but the reader should be mindful not to touch the verses when handling the book while not in a state of wudhu. This ruling does not apply to handling a Qurān i.e. you can not handle a Qurān without wudu.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ  
يَوْمِ الدِّينِ ﴿٣﴾ إِلَهِكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ﴿٤﴾  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾<sup>99</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ

<sup>99</sup> In a ḥadīth it is narrated from Rasullullah SAW that Surah Faatiha is cure for all ailments (Daarimi and Baihaqi). In it is also encouraged in another ḥadīth to read it and blow on the patient.

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١٠٠﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّنْ

رَبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠١﴾

وَالَهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٠٢﴾

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي

السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ

عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۖ وَلَا

<sup>100</sup> It is narrated in a ḥadīth by Hadhrat Abdullah ibn Mas'ood رضي الله عنه that there are ten verses in Surah Baqarah that have such an efficacy that if one recites them at night, neither Shaytān nor the jinn would enter one's house, nor would one and one's family be afflicted with illness or calamity or sorrow that night, and that if they are recited over a man suffering from a fit of madness, his condition will improve. The ten verses are these: the first four verses of the Surah, three verses in the middle (that is, the Ayat al-Kursi, and the two following verses), and the last three verses of the Surah. (Ma'aariful Qurān)

<sup>101</sup> This verse encapsulates the meaning of Tawheed (Oneness of Allāh). The foundation of the whole of deen is based on Tawheed.

يُؤَدُّهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿١٠٨﴾ لَا إِكْرَاهَ فِي الدِّينِ  
 قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ  
 فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ \* لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
 عَلِيمٌ ﴿١٠٩﴾ وَاللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى  
 النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ  
 النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

### خُلِدُونَ ﴿١١٠﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ  
 أَوْ تُخَفُّوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَّشَاءُ وَيُعَذِّبْ مَنْ يَّشَاءُ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١١﴾ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ  
 رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَأَتْهُ وَكُتِبَ عَلَيْهِ وَرُسُلُهُ لَا

نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا \* غُفْرَانِكَ  
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٠٢﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا  
 كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
 أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ  
 مِن قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَ  
 اغْفِرْ لَنَا ۖ وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿١٠٢﴾

<sup>102</sup> In a ḥadīth it is mentioned that Rasūlullāh ﷺ has said that Allāh ﷻ has ended surah Baqarah with these two verses which are a treasure specially given to me from below the A'rsh. Therefore, be particular in learning them and also teach them to your womenfolk and children. (Mustadrak Haakim, Bayhaqi)

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلِكَةُ وَأُولُو الْعِلْمِ قَائِمًا<sup>ل</sup>

بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ<sup>ط</sup> ﴿١٠٣﴾

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ

مِمَّنْ تَشَاءُ<sup>ط</sup> وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ<sup>ط</sup> بِيدِكَ الْخَيْرُ

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٤﴾ تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ

النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ

الْحَيِّ<sup>ط</sup> وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿١٠٥﴾

<sup>103</sup> Hadhrat Abu Ayub Al Ansaari رضي الله عنه narrated a ḥadīth in which the Prophet ﷺ said that whoever reads after the Fardh prayers Ayatul Kursi and the verse شَهِدَ اللَّهُ and قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ until بِغَيْرِ حِسَابٍ, Allāh will forgive his sins and place him in Paradise and fulfil seventy of his needs, the least of which is that he will attain forgiveness. (Roohul Ma'aani)



إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ  
 ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا<sup>ل</sup> وَ  
 الشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مَسْخَرَاتٌ بِأَمْرِ<sup>ط</sup>هِ الْإِلَهِ الْخَلْقِ وَ  
 الْأَمْرِ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿﴾<sup>ط</sup> ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ  
 خُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ  
 بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ  
 مِنَ الْمُحْسِنِينَ ﴿﴾<sup>104</sup>

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ  
 الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ  
 سَبِيلًا ﴿﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ

<sup>104</sup> These three verses of the Holy Qurān are well known for being effective in repelling harm.

لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ

تَكْبِيرًا ﴿١٠٥﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

﴿١٠٦﴾ فَتَعَلَى اللَّهُ الْمُلْكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ

الْكَرِيمِ ﴿١٠٧﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

فَانْتَمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٠٨﴾ وَقُلْ

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٩﴾

<sup>105</sup> Hadhrat Abu Musa Ashari رضي الله عنه has narrated that Rasulullah ﷺ said that whoever recites these verses in the morning or evening till the end of the surah, his heart will not die on that day or night. (Daylami)

<sup>106</sup> Hadhrat Muhammad Bin Ibraheem Taimi narrated from his father that he was sent by Rasulullah ﷺ in one expedition. At the time of departure Rasulullah ﷺ advised him that they should read these verses morning and evening. We used to read these by means of which we obtained much wealth (spoils of war) and our lives were also protected. (Ibnus Sunni)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَّاتِ صَفًّا<sup>ل</sup> ﴿١﴾ فَالزُّجُرَاتِ زُجْرًا<sup>ل</sup> ﴿٢﴾ فَالتَّلَاتِيتِ  
 ذِكْرًا<sup>ل</sup> ﴿٣﴾ إِنَّ إِلَهُكُمْ لَوَاحِدٌ<sup>ط</sup> ﴿٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
 وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ<sup>ط</sup> ﴿٥﴾ إِنَّا زَيْنَبُ السَّمَاءِ الدُّنْيَا  
 بِزَيْنَةٍ الْكَوَاقِبِ<sup>ل</sup> ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ<sup>ج</sup> ﴿٧﴾ لَا  
 يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِّنْ كُلِّ جَانِبٍ  
 ﴿٨﴾ دُخُورًا<sup>ط</sup> وَهُمْ عَذَابٌ وَاصِبٌ<sup>ل</sup> ﴿٩﴾ إِلَّا مَنْ خِطَفَ<sup>ط</sup>  
 الْخُطْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ<sup>ط</sup> ﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ  
 خَلْقًا أَمْ مِّنْ خَلْقِنَا إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ<sup>ط</sup> ﴿١١﴾

<sup>107</sup> In the the first four verses of this surah oaths on angels are taken to proclaim that “your worship is only of one Allāh.” The remaining six veses give proofs of the oneness of Allāh. (Ma’ Aarif ul Quran)

يَمْعُشَرِ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ  
 السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ<sup>ط</sup>  
 ﴿٢٣﴾ فَيَا أَيُّ آلَاءِ رَبِّكُمَا تُكْذِبِينَ ﴿٢٤﴾ يُرْسَلُ عَلَيْكُمَا<sup>ج</sup>  
 شَوْاظٌ مِّنْ نَّارٍ<sup>ل</sup> وَنُحَاسٌ فَلَا تَنْتَصِرِينَ ﴿٢٥﴾ فَيَا أَيُّ آلَاءِ  
 رَبِّكُمَا تُكْذِبِينَ ﴿٢٦﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً<sup>ج</sup>  
 كَالِدِهَانٍ ﴿٢٧﴾ فَيَا أَيُّ آلَاءِ رَبِّكُمَا تُكْذِبِينَ ﴿٢٨﴾ فَيَوْمَئِذٍ لَا  
 يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ<sup>ج</sup> ﴿٢٩﴾ فَيَا أَيُّ آلَاءِ رَبِّكُمَا  
 تُكْذِبِينَ ﴿٣٠﴾

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ<sup>ط</sup>  
 خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ

<sup>108</sup> These verses of the Holy Qurān are well known for being effective in repelling harm.

يَتَفَكَّرُونَ ﴿١٠٩﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَ<sup>ج</sup>  
 الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١١٠﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ<sup>ج</sup>  
 الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ  
 الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١١١﴾ هُوَ اللَّهُ الْخَالِقُ<sup>ط</sup>  
 الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَ<sup>ط</sup>  
 الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١١٢﴾<sup>ج</sup>

<sup>109</sup> Ma'qal bin Yasaar رضي الله عنه narrates that Prophet Mohammad ﷺ has stated that a person who recites three times أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ in the morning the last three ayats of Suratul Hashr (starting from هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ<sup>ج</sup>) then Allāh delegates 70,000 angles to make dua of mercy for him till the evening and if he dies that day, he will die as a martyr and if he recites these in the evening then Allāh gives him the same reward. (Tafseer Mazhari quoting from Tirmizi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا  
عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا  
أَحَدًا ﴿٢﴾ وَأنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾ وَ  
أنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ﴿١١٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ  
عِبُدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا

<sup>110</sup> These verses of the Holy Qurān are well known for being effective in repelling harm.

أَنْتُمْ عِبْدُونَ مَا آعْبُدُ ﴿١١١﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿١١٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

<sup>111</sup> Hadhrat Jubair Bin Mut'im رضي الله عنه narrates from the holy Prophet ﷺ says that he asked him whether he wished to have the best companions and the most amount of provisions with him when he was on a journey, and he said he definitely wanted that, then, the Prophet ﷺ said: "Recite these five Suras: Surah Kafirun, Surah Nasr, Surah Ikhlas, Surah Falaq and Surah Nas, and begin your recitation (of each surah) with Bismillah and end (the surah Naas) with Bismillah. (Tafseer Mazhari) It is narrated that Sura Kafirun is equal to one fourth of the Quran. (Tiimizi)

<sup>112</sup> In one narration, Surah Ikhlaas is equated to one third of the Qurān.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ  
غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ  
شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾<sup>113</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾

<sup>113</sup> In a length hadeeth it is narrated that Raasulullah SAW said that that whoever reads قُلْ هُوَ اللَّهُ أَحَدٌ and the Mu'awaizatayn (Surah Falaq and Surah Naas) that it will suffice him. In another narration it will suffice him in protecting him from all calamities. Imam Ahmad has narrated from Hadhrat Uqbah ibn Aamir رضي الله عنه that Rasulallah ﷺ said that I shall tell you of 3 surahs that were revealed in the Torah, Psalms, Bible and the Qurān. Don't sleep at night until you have recited these three (i.e. قُلْ هُوَ اللَّهُ أَحَدٌ and the Mu'awaizatayn). Hadhrat Uqbah رضي الله عنه said since that time I never missed reading these surahs.



﴿ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴾ الَّذِي يُوسْوِسُ فِي  
 صُدُورِ النَّاسِ ﴿ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾

صَدَقَ اللَّهُ الْعَظِيمُ

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ

الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ

الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ

الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ

الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمَذِلُّ

السَّمِيعُ الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ

الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ

الْعَلِيُّ الْكَبِيرُ الْحَفِيطُ الْمُقِيتُ الْحَسِيبُ

الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ

الحَكِيمُ	الْوَدُودُ	الْمَجِيدُ	الْبَاعِثُ	الشَّهِيدُ
الْحَقُّ	الْوَكِيلُ	الْقَوِيُّ	الْمَتِينُ	الْوَلِيُّ
الْحَمِيدُ	الْمُحْصِي	الْمُبْدِي	الْمُعِيدُ	الْمُحْيِي
الْمُمِيتُ	الْحَيُّ	الْقَيُّومُ	الْوَاحِدُ	الْمَاجِدُ
الْوَاحِدُ	الصَّمدُ	الْقَادِرُ	الْمُقْتَدِرُ	الْمُقَدِّمُ
الْمُؤَخِّرُ	الْأَوَّلُ	الْآخِرُ	الظَّاهِرُ	الْبَاطِنُ
الْوَالِي	الْمُتَعَالِ	الْبَرُّ	التَّوَّابُ	الْمُنْتَقِمُ
الْعَفُوُّ	الرَّءُوفُ	مَالِكُ	الْمَلِكُ	ذُو الْجَلَالِ
وَالْإِكْرَامِ	الْمُقْسِطُ	الْجَامِعُ	الْغَنِيُّ	الْمَغْنِيُّ
الْمَانِعُ	الضَّارُّ	النَّافِعُ	النُّورُ	الْهَادِي
الْبَدِيعُ	الْبَاقِي	الْوَارِثُ	الرَّشِيدُ	الصَّبُورُ

## الطَّرِيقُ لِمَنْ فَقَدَ الرَّفِيقَ

# The Path for the one who has lost his travelling companion

Our murshid (guide) Sheikh ul Ḥadīth Hadhrat Aqdas Maulāna Muhammed Zakariyya رحمه الله said that by reciting, reading to others and disseminating salawāt is a definite means of achieving the good of both worlds and nearness to Allāh. That is why I always advise my friends to remember death with their hearts and say the ṣalawāt with their tongues as much as they can.

### **An explanation about profuse remembrance of death and excessive ṣalawāt on the prophet**

To have a connection or attachment to Allāh, purification is essential i.e. to remove blameworthy traits and to acquire praiseworthy traits. For this a relationship of bai'ah (pledge) and islaah (rectification) needs to be established with a shaikh of tariqat who follows the Sunnah. The path of tariqat requires two things *muḥabbat* (love) and *suḥbat* (companionship) of a sheikh kaamil (accomplished shaikh) and there afterwards to make abundant zikr in the shaikh's supervision. However, as we live in a time of evil and vice and we are unable to find a shaikh that we can have affinity

with then for such a person the mashaikh have prescribed an easy way to to achieve iḥsaan. They still need to go to through the first step of bai'ah which is to to make their beliefs in accordance to the Ahlus Sunnah Wal Jama'ah, then they have to learn the knowledge of the pillars of Islam, the farāidh (obligatory aspects of Islamic law) and those things that are forbidden. Then he would also have to act according as well. For this studying “Beheshti Zewar”<sup>114</sup> with a reliable a'ālim is sufficient.

This person should also remember death much and should do istighfaar and tawbah. By remembering death often, high expectations on dunya will end and the love of dunya will come out of his heart. The love of dunya is the root of all vice. For this reason, the reading of the booklet “Remembrance of Death” will be beneficial.

The next step would be to create a connection and attachment to Allāh by making abundant zikr in accordance to a tariqah. But this has to happen under the supervision of a shaikh, so that whenever some condition comes over the sālīk (seeker) then the shaikh can advice and guide him.

It is observed that the ṣalawāt prescribed by the mashaikh of the Shadhiliyya Tariqah is profuse. The reason is for doing so is that it creates a noor in the heart that guides towards good. In a way it is an alternative to having a perfect shaikh. However, there is a considerable difference between the badl or alternative and the asal or

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<sup>114</sup> This text covers jurisprudence for the average Muslim according to the Hanafi tradition.

original (i.e. having a shaikh). This spiritual link, exist from the first generation of Islam until our time. So, this chain of transmission (of Islamic spirituality) is the original source.

One should be mindful of the rewards of salawāt by reading the book Fadhaail Durood. Also, one's intention should also be corrected, one should adhere to the sunnah and make masnoon du'ā particular to the situation. For this one should read the book “Al-Utoor Al-Majmoo'aah”<sup>115</sup>

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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<sup>115</sup> Another book by the author, written in Urdu in which he combined Maulāna Ashraf Ali Thanwi's رحمه الله 'Nash rut teeb' and Hadhrat Sheikh Maulāna Zakariyya's رحمه الله 'Khasaail Nabawai'. The first is a seerah book while the second is about the characteristics and qualities of our beloved prophet ﷺ. As far as known to the translator there is no English translation as yet.

## مُنْجِيَّات

These seven verses of the Qurān are named as Munjiyat has been proved from the experience of A'llāmah Ibn Sirīn رحمته الله as a shield from various hardships and difficulties.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأِنْ يَّمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ <sup>ج</sup>

فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ  
الرَّحِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا  
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ  
بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ

السَّمِيعُ الْعَلِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا

مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ

كشفتُ حُصْرَةَ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمَسِكَتٌ رَحْمَتِهِ قُلْ<sup>ط</sup>  
 حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ<sup>ط</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ