



ABRIDGED AL-HIZBUL A'ZAM

Which has been edited in compliance with the request of

**QUTBUL-AQTAAB HADHRAT SHAIKHUL-
HADITH MOULANA MUHAMMED ZAKARIYYA
(QUDDISA SIRRUHU)**



دار النشر الرحمانية

Darun Nashrur Rahmaniyyah

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

"Heavy upon him (upon Rasulullah Sallallahu Alayhi Wasallam) is that which harasses you, he is solicituous for you, and with the believers, tender and merciful."

مختصر الحزب الأعظم

ABRIDGED AL-HIZBUL A'ZAM

Which has been edited in compliance with the request of

**QUTBUL-AQTAAB HADHRAT SHAIKHUL-
HADITH MOULANA MUHAMMED ZAKARIYYA
(QUDDISA SIRRUHU)**

In which only the comprehensive, masnoon and brief du'aas from the original Hizbul A'zam have been chosen and, below each du'aa, its narrated benefit and virtue has also been written. The method of reciting this collection and its overall relevant benefits have been appended and, in the end, the procedure of a shorter version of Salatut-Tasbih has also been explained. This short booklet is a great boon for the preoccupied and the spiritually weak.

Edited by:-

Soofi Muhammed Iqbal
Madinah Munawwarah

Published By:-

Darun-Nashrur Rahmaniyyah
P.O. Box 456, Lenasia, 1820, South Africa

عن انس رضى الله تعالى عنه قال قال رسول الله ﷺ
﴿الدُّعَاءُ مُخُّ الْعِبَادَةِ﴾

It is related from Hazrat Anas (Radhiallahu Anhu) that Rasulallah Sallallahu Alayhi Wasaliam has said: "Du'aa is the core and essence of Ibaadat."

1st Edition: Ramadaan 1406 — June 1986

2nd Edition: Shaabaan: 1408 — April 1988

Printed by Jet Printers, 141 Anderson Street, Johannesburg. Tel.: 331-2371/2/3

Typeset by Jet Typesetters, 44 Nirvana Drive, Lenasia, 1820. Tel.: 852-3631

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE REASON FOR THE COMPILATION OF THE
ABRIDGED AL-HIZBUL-A'ZAM

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى آلِهِ
وَصَحْبِهِ وَأَتْبَاعِهِ حُمَاةِ الدِّينِ الْقَوِيمِ ، أَمَّا بَعْدُ

DU'AA

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ

*Aliah Ta'ala says: "And I have not created the Jinn
and mankind but so that they should worship Me"
(51:56)*

وَقَالَ جَلَّ شَأْنُهُ: وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ

*And Allah Ta'ala says: "And your Lord has said:
call unto Me, and I shall answer your prayer. Verily
those who are stiff-necked (proud and haughty)
against My worship, anon they will enter Hell ab-
ject" (40:60)*

عن نعمان بن بشير رضى الله عنه قال قال رسول الله
ﷺ ﴿الدُّعَاءُ هُوَ الْعِبَادَةُ ، ثُمَّ قَرَأَ وَقَالَ رَبُّكُمْ
ادْعُونِي أَسْتَجِبْ لَكُمْ.....﴾

Rasulullah (sallallahu alayhi wasallam) has said: "Du'aa is Ibaadat (worship)" - In other words the reality of du'aa is Ibaadat - Thereafter Rasulullah (sallallahu alayhi wasallam) recited the ayat in substantiation of his statement.

عن انس رضى الله تعالى عنه قال قال رسول الله ﷺ
 ﴿الدُّعَاءُ مُخُّ الْعِبَادَةِ﴾

Rasulullah (sallallahu alayhi wasallam) has said that "Du'aa is the core and essence of Ibaadat." And in one Hadith it is related that there is nothing and no deed dearer to Allah than du'aa. In one Hadith, after mentioning the virtue of du'aa, Rasulullah (sallallahu alayhi wasallam) said: "Servants of Allah! Be solicitous about du'aa" and in another Hadith he said: "Whosoever does not ask from Allah Ta'ala, Allah Ta'ala becomes displeased with him."

AL-HIZBUL-A'ZAM

There are those fortunate servants of Allah Ta'ala, who, for the pleasure of Allah Ta'ala, make special effort in the purpose of their lives (which is Ibaadat) and, in order to make it weighty, valuable and purely for the sake of Allah (so that there is neither any portion in it for any other than Allah, nor is there any carnal motive attached to it), they acquire the qualities of Ihsaan (total contemplation and awareness of the presence of Allah Ta'ala at all times) and Yaqeen (firm conviction). For the acquisition of these qualities, they

turn towards the divinely-inspired Ulama and the accepted servants of Allah Ta'ala who have already acquired such qualities and are well-versed with the methods of acquiring them in the light of the Qur'aan and the Hadith; because Allah Ta'ala says:-

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Translation: "So ask ye the people of the Admonition (the learned) if ye know not" (16:43)

These revered personalities then, after correcting the beliefs and redressing the actions such as the Faraaidh, Wajibaat and Sunan of those who turn towards them for spiritual enlightenment, also teach them some Nafl (optional) Ibaadat, Azkaar (repetition of words praising Allah Ta'ala) and Awraad (other devotional utterances), which are conducive towards their spiritual purification and strengthening of their loving connection and association with Allah Ta'ala, so that they may thereby continuously remember Allah Ta'ala and engage themselves in the perpetual Ibaadat of Allah Ta'ala, thus earning His pleasure. Among these Awraad, a thing of paramount importance is du'aa, which has been termed and described by Rasulullah (sallallahu alayhi wasallam), as being the "reality of Ibaadat" and the "core of Ibaadat" and he has also given a lot of encouragement to make du'aa and related a great amount of virtues and etiquette of du'aa. In fact, it is the quality and state of du'aa that features most predominantly among the qualities and characteristics of

Rasulullah (sallallahu alayhi wasallam). That is why we find that in the Ahaadith there is a great treasure of such du'aas which Rasoolullah (sallallahu alayhi wasallam) himself made, or taught to the Ummat, or which are transmitted by the well-bred companions, the lovers of every sunnat of Rasulullah (sallallahu alayhi wasallam), the Sahaba-e-Kiraam (radiyallahu alayhim). May Allah Ta'ala grant the best of reward to the scholars of Hadith, who have prepared several collections of du'aas from authentic Ahaadith; one of such collections being the "Al-Hizbul-A'zam", which is among the prescribed devotional practices of our Hadhrat Shaikhul-Hadith, Moulana Muhammad Zakariyya Saheb (Quddisa-sirruhu).

THE ABRIDGED AL-HIZBUL-A'ZAM

At Stanger in South Africa, during the blessed month of Ramadhaan, 1401 (A.H.), the Ameer of Tabligh in South Africa, respected brother Ghulam Muhammed Padia Saheb said to Hadhrat Shaikhul Hadith Saheb (rahmatullah alayh): "From among the prescribed devotional practices of Hadhrat, the Al-Hizbul A'zam is such, that we are unable to recite an entire manzil (section) punctually. In view of our other engrossments, we find that the manzils (sections) are very lengthy." When he said this, several aides of Hadhrat Sheikh (rahmatullah alayh) seconded and supported this view and said: "Qur'aanic and other divine recitals also have to be completed. If this wazifa (daily divine recitation) of Al-Hizbul A'zam had been shorter, it would have been better, so that one could recite it punctually." Hadhrat Al-Haaj Moulana Abdul-Hafeez Makki and I were also present at this meeting. Hadhrat Shaikh (rahmatullah alayh) said: "Shorten the Al-Hizbul A'zam and write it for these people." On that occasion, Hadhrat (rahmatullah alayh) did not mention any method or fundamental principle for shortening it. When work on the project would commence after reaching Madinah Sharief, then the method would be asked. In the meantime, I became so occupied in writing "Zikr and I'tikaf-ki-Ahmiyat" and the booklet "Siqalatul-Qulcoob", that, leave aside the question of the abridged Al-Hizbul-A'zam's turn coming up, there was not even any mention made of it. Then, such a continuous recurrence of Hadhrat's severe illness started, that all else was

forgotten, until finally, on the first of Sha-baan 1402, Hadhrat (rahmatullah alayhi) passed away.

فَإِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ اجْرِنَا فِي مَصِيبَتِنَا
وَإِخْلِفْ لَنَا خَيْرًا فِيهَا ، وَارْحَمْهُ رَحْمَةً وَاسِعَةً

Now I am gradually beginning to remember all the minor and major matters. Hadhrat Moulana Abdul Hafeez Saheb reminded me of Hadhrat (rahmatullah alayh's) this particular order (of shortening the Al-Hizbul A'zam) as well. In this age of engrossment, low-spirit and lack of blessings, when there is a decline of spiritual strength, prevailing conditions also show an exigence for brevity. Regarding my friends, it is within my knowledge that most of them do not complete it (i.e. the Al-Hizbul Az'am); and due to its length, the general masses either do not make a habit of reciting it, or leave it after a few days.

Hence, I have resolved to carry out Hadhrat (rahmatullah alayh's) request and consulted several people about how to go about the matter. After various consultations, this lowly servant has, with regard to shortening and selecting the text of this book, taken into consideration the following points:-

1. The du'aas for special times and occasions which have been published in the form of little booklets and are meant to be memorised,

should be recited separately on their appropriate times and places. That is why they have been omitted here. I have taken only those principal, comprehensive du'aas that are proven from authentic Ahaadith.

2. From these du'aas, I have chosen those that are concise and have simple words, particularly those du'aas that are suitable for the attainment of love and recognition of Allah Ta'ala and spiritual purification and that are suited to the Saalikeen (those who seek spiritual reformation).
3. I have, in terms of quantity, distributed the du'aas equally over the seven Ahzaabs (sections).
4. I have arranged every section in the form of a separate supplicative recital; i.e. there are Hamd (praises of Allah) and Salaat (salutations upon Rasulullah sallallahu alayhi wasallam) at the beginning and end of every section. This is followed by fourteen comprehensive du'aas, then two du'aas of Istiaaza (for seeking the protection of Allah Ta'ala), and two du'aas of Taubah and Istighfaar (repentance and seeking forgiveness). This type of arrangement is not found in the original Al-Hizbul A'zam. That is because the whole book is regarded as a single wazifa, each section not having been written independently of the others.

5. The Jumu'aa section has been allocated entirely for Durood Sharief and, at the end of the section, inducement for reciting Durood excessively on Fridays and methods of reciting it have been written.
6. I have started the first section from Friday and terminated the book on the section for Thursday.
7. All du'aas have been taken from the unabridged Al-Hizbul A'zam. In this manner, this abridged collection tantamounts to approximately $\frac{1}{4}$ of the complete original version of Al-Hizbul A'zam.

Warning: The basic rule for Saalikeen (those seeking spiritual reformation) is that they should make a practice of reciting the entire Al-Hizbul A'zam. Those who have already done so, should not opt for the abridged version. On the other hand, those who cannot accustom themselves to reciting the Al-Hizbul A'zam in its entirety, should, on their own, cover the whole book by reciting bit by bit daily, so that the blessings of the entire book may be thus attained. This is because there is no du'aa of any section that has been designated for any particular day, these sections have been allocated merely for convenience sake, so that every type of du'aa is covered at least once over the whole week. However, those people whose inclination is to cover an entire wazifa (assignment) of du'aas each and every day (i.e. so as to include all types of du'aas daily), and, due to their other

religious engagements, or due to weakness, they are forced to resort to brevity and abridgment, should adopt a practice of reciting this abridged collection.

This collection has been prepared merely so that no one remains completely deprived and so that the important habit of du'aa is, to some extent, carried out with continuance. It is hoped from Allah the Most Kind, that if one is blessed with continuous recitation of this abridged version, it will be far superior than reciting the entire (unabridged) book without continuance, because it is mentioned in the pure Hadith:-

وَأَنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ

The action most loved by Allah Ta'ala is that in which there is continuance, even though that action may be very minute.

Apart from this, I have written along with each du'aa the special virtue of that du'aa, so that by occasionally looking at it, one may fervently and enthusiastically make du'aa in the state of Imaan and valuation of reward, while bearing in mind the virtue and reward of the du'aa. In this manner, these few du'aas will, in weight and reward, surpass those greater quantity of du'aas that are made without continuance and without the state of valuation of reward.

Thus have I put into practice the command of Hadhrat Sheikh (rahmatullah alayh), whose mere

gesture is also equivalent to a command for us. Whatever herein is found to be correct, is due to the guidance of Allah Ta'ala and the blessings of Hadhrat (rahmatullah alayh) and whatever herein is incorrect is due to my own shortcoming. May Allah Ta'ala forgive me and accept from me.

إِنَّهُ غَفُورٌ شَكُورٌ جَوَادٌ كَرِيمٌ

Yours,
Muhammed Iqbal
Madinah Munawwarah

THE METHOD OF READING THIS ABRIDGED VERSION

(Glancing through this method occasionally and always taking it into consideration will enhance the value of these du'aas)

1. The purpose of du'aa, it's reality and it's etiquette and conditions should be borne in mind while making du'aa. It should not be read merely as a daily mechanical function. It's reality and purpose, as outlined at the beginning of this kitaab, is that du'aa is a form of worship; in fact it is the essence of worship. Hence du'aa should be made as a form of worship and in compliance with the injunction of Allah Ta'ala: اذْعُرْنِي (*Call unto Me*). One should not have in mind merely the fulfilment of one's necessities; even though it is permissible for the general masses to make du'aa by putting their necessities forward, in fact it is a cause of reward and it is not in conflict with their level of sincerity. But, for the Saalikeen, such a motive is not suitable because the purports and designs of the carnal self are included therein. The purpose of their making du'aa should be only the exposition of humble veneration. i.e. to declare one's needs, requirements, requests and bondage in the Supreme Court of Allah Ta'ala and to fulfil the rights of Allah Ta'ala, with respect to His being the Sustainer and True Owner, and this is what the reality of du'aa really is. Such a du'aa is called the

essence of worship, even though it is made at the time of some necessity cropping up.

2. At the time of making du'aa, adopt a mode of exigence, anxiety, humility and indigence; even if you have to do it with constraint; because attainment of a natural state is beyond one's control, whereas to assume an appearance of such a state is within one's control. Encouragement of this is mentioned in a Hadith *إِنْ لَمْ تَبْكُوا فَبَاكُوا* i.e. *If you cannot weep, assume the appearance of weeping*. When an exposition of humility and indigence will take place, a shower of the manifest and hidden bounties of Allah Ta'ala will come down. Allah Ta'ala says *إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ* , i.e. *Charity is given to the needy*. The secret of du'aas being accepted at times of exigence and illness is also based on the same state of need.

3. One should have full conviction in the heart of the virtues mentioned with each du'aa. The greatest virtue of Masnoon du'aas is attaining the blessing of uttering the words of the Qur'aan and Hadith and following the Sunnah of Rasulullah Sallallahu Alayhi Wasallam, and, by following the Sunnah, Allah Ta'ala makes His servants beloved to Him:-

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"If ye are wont to love Allah, then follow me, Allah shall love you and forgive you your sins."

What greater virtue can there be than this? Over and above this, bearing in mind the virtues conveyed by the Ahaadith will create fervour, enthusiasm and sincerity.

4. Without any valid excuse, one should not skip and miss one's daily assignment of du'aas, because the right of Lordship and veneration are at all times incumbent; for Allah Ta'ala is at all times the Sustainer and the servant is at all times needy.
5. Instead of merely reading through the du'aas, one should read them in a mode of asking and, occasionally, one should also look at the translation, so that one becomes aware of what one is asking for. By pondering over these du'aas, one attains conviction of the Oneness of Allah Ta'ala, consciousness of one's indigence and spiritual purification; moreover, a desire for virtue and aversion for evil is inculcated. It is man's instinctive nature that whatever he desires with the heart, he makes a practical effort in order to acquire it.
6. The etiquette of du'aa, its special times of acceptance, states of acceptance and the sixteen special places of acceptance at Makah Mukarramah are written in the book "Hisn-e-Haseen", which should be read oc-

asionally. For the sake of brevity it has not been transcribed here.

7. Occasionally, when the special favours of Allah Ta'ala descend upon a person, he makes du'aa more devotedly. At such a time, if one gets the urge of making more du'aa, one should not suffice merely with the section of that particular day but one should complete the whole kitaab or whatever amount one gets the urge to read. One should value such a precious moment in which one gets the spiritual urge to present his requests to Allah Ta'ala. On certain days, to read more than one is accustomed to, or in the blessed month of Ramadhaan or during holidays to increase one's customary practice and then to leave the increased amount, is not in conflict with continuance. However, one should fix a small amount as one's regular habit and carry it out continuously.
8. Every week, absorb the virtue and translation of one or two du'aas well into the mind and commit the words of the du'aa/du'aas to memory. Then repeat that du'aa over and over again after namaazes and at other times and acquire the beneficence and exhilaration of it. Have a whole-hearted desire of imbueing yourself with the colour and quality of the meaning and contents of that du'aa. By practicing this method with every du'aa, it will be found that this practice is an effective means of purification, embellishment and building contact with Allah Ta'ala.

Note: In the initial stages, while making du'aa, one will perhaps require attentiveness and a bit of effort in keeping all the above-mentioned points in mind. Afterwards, all these things will become second-nature and one will develop such proficiency that whenever one will make these du'aas, it's virtues and meanings will automatically come to mind without any constraint, and this is a divine gift.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Compassionate the Merciful

الحزب الاول - يوم الجمعة

FIRST SECTION — FRIDAY

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

All praise is due to Allah, the Cherisher of the worlds, Most Beneficent, Most Merciful, Master of the Day of Judgment. Thee alone do we worship and from Thee alone do we seek help. Guide us along the right path, the path of those on whom Thou hast bestowed Thy Grace; not of those who became the object of Thine wrath nor (of those) who went astray. "Ameen".

BENEFIT: Here, the Surah Al-Hamd Sharief should be recited with the intention of du'aa and to recite it as a du'aa is permissible for a menstruating woman and for a person in need of a ghusal (bath). (Raddul Muhtaar pg. 302).

VIRTUE: Hudhoor (Sallallahu Alayhi Wasallam) has said in a Hadith that Surah Fatiha is the cure for every illness (Daarimi). The reward of this Surah is

equivalent to the reward of two-thirds of the Qur'an. (Fadhaa-il-e Qur'an). The Mashaa-ikh have written that if one recites the Surah Fatiha with Imaan and conviction, it will be a cure for all ailments; whether the ailments are of a religious nature or worldly nature, external or internal. It is related that in **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** are contained all religious and worldly objectives (Fadhaa-ile Qur'an), because there is unadulterated Tauheed mentioned in this ayat. Hence, it is this ayat that is the underlying secret of cure and the fulfilment of one's objectives. (Zaadul Ma-aad)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
 صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ
 مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
 بَارَكْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ
 مَّجِيْدٌ

O Allah, bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) and on the descendants of our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) just as Thou didst bestow mercy to Ibrahim (Alayhis Salaam) and his descendants; verily Thou art the Praiseworthy and the Glorious.

BENEFIT: This Durood is in accordance with the tradition mentioned in Bukhari Sharief. It is the most authentic and most virtuous of all Duroods.

It is this Durood that should be regularly recited, in namaaz as well as out of namaaz. Hudhoor (Sallallahu Alayhi Wasallam) himself taught this Durood and Hadhrat Jibraeel (Alayhis Salaam) conveyed it from Ailah Ta'ala to Hudhoor (Sallallahu Alayhi Wasallam) (extract from Fadhaa-ile Durood). It is related from pious predecessors that **اللَّهُمَّ** represents all the beautiful names of Ailah Ta'ala and **حَمِيدٌ مَّجِيدٌ** are two such blessed names that reflect all the sublime and amiable attributes. Hence, bearing in mind the meaning of both these words while reciting this Durood, will greatly enhance the exhilaration of Durood Sharief.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَزْوَاجِهِ
 أُمَّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارَكْ عَلَى مُحَمَّدٍ
 النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ وَأَزْوَاجِهِ وَأَهْلِ بَيْتِهِ
 وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam), the unlettered Prophet, his wives - spiritual mothers of believers - his children and inmates of his household just as Thou bestowed mercy on Ibrahim (Alayhis Salaam) and his descendants; and bless our Noble-chief Muhammad; (Sallallahu

Alayhi Wasallam), his wives, inmates of his household and children just as Thou blest Ibrahim (Alayhis Salaam) and his descendants out of the worlds; verily, Thou art the Praiseworthy and the Glorious.

BENEFIT: Hadhrat Abu Hurairah (Radhiallahu Anhu) has related this saying of Hudhoor Aqdas (Sallallahu Alayhi Wasallam) that: "He who likes that whenever he recites Durood upon my household, it's reward should be measured in a very large measure (i.e. so that he gets a great abundance of reward), should recite Durood with these words. (Abu-Da'ud, through the reference of Fadhaaile-Durood).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ
عِنْدَكَ يَوْمَ الْقِيَامَةِ

O Allah, grant him a place in nearness to Thee in Thy Court on the Day of Judgement.

BENEFIT: Hadhrat Ruwaifa (Radhiallahu Anhu) relates this saying of Rasulullah (Sallallahu Alayhi Wasallam) that whoever reads in this manner, my intercession is assured for him. (Fadhaaile Durood)

اللَّهُمَّ صَلِّ عَلَى (سَيِّدِنَا) مُحَمَّدٍ وَعَلَى آلِ (سَيِّدِنَا)
مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

O Allah, bestow Thy special mercy of Thy choice

and liking on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) and his descendants.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) bestowed special honour upon the reciter of this Durood; he made him sit close to him. When the Sahaba (Radhiallahu Anhum) became suprised at this, Rasulullah (Sallallahu Alayhi Wasallam) said, "This person recites this Durood." (Al qawlul Badi).

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ وَاَبْلِغْهُ الْوَسِيْلَةَ
وَالدَّرَجَةَ الرَّفِيْعَةَ مِنَ الْجَنَّةِ اَللّٰهُمَّ اجْعَلْ فِي
الْمُصْطَفَيْنِ مَحَبَّتَهُ وَفِي الْمُقَرَّبَيْنِ مَوَدَّتَهُ وَفِي
الْاَعْلَيْنِ ذِكْرَهُ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

O Allah, bless our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) and grant him the position of an intermediary (unto Thee) and highest class of Paradise.

O Allah, grant Thy chosen ones his love and to those near to Thee his friendship and put his name on the lips of high-ranking persons; peace and Allah's mercy and blessings be unto him.

BENEFIT: This Durood Sharief has been related from Hadhrat Abdullah bin Mas'ud (Radhiallahu Anhu) in a Marfu' form. In one Hadith it is mentioned that whosoever makes du'aa of wasila for me, my intercession will descend upon him; i.e. it will

become assured for him. In another place it is stated that it will become incumbent (Extracted from Fadhaa-ile Durood).

اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ
وَصَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ وَصَلِّ
عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ

O Allah, bestow Thy special mercy on the soul of our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) among human souls, on the body of our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) among bodies and on the grave of our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) among graves.

BENEFIT: A statement of Rasulullah (Sallallahu Alayhi Wasallam) is related in "Al-Qawlul Badi" that "Whosoever recites this Durood Sharief, shall see me in his dreams and whosoever sees me in his dreams, shall see me on the Day of Qiyamat and whosoever sees me on the Day of Qiyamat, I shall intercede on his behalf and whosoever I intercede for, shall drink water from my fountain, and Allah Ta'ala will make his body Haraam (forbidden) on Jahannam." (Fadhaa-ile Durood)

Reciting this Durood Sharief seventy times with wudhu when going to sleep, is very effective for Ziyaarat (seeing Rasulullah (Sallallahu Alayhi Wasallam) in one's dreams). Together with this,

the forthcoming Durood Sharief should also be recited.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كُلَّمَا ذَكَرَهُ
الذَّاكِرُونَ وَصَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ كُلَّمَا غَفَلَ عَنْ
ذِكْرِهِ الْعَافِلُونَ

O Allah, bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) whenever people remember and mention him and bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) whenever heartless people fail to remember and mention him.

BENEFIT: Hadhrat Imam Shaf'i (rahmatullahi alayh) used to recite Durood in this manner. Someone saw him in a dream. He said: "My intercession has been granted by virtue of this Durood" (Fadhaa-ile Durood). Hadhrat Imam Shaf'i (rahmatullahi alayh's) pupil, Hadhrat Imam Isma'il Ibrahim Muzani (rahmatullahi alayh) saw him (Imam Shaf'i) in a dream. He asked him, "How did Allah Ta'ala deal with you?" He said, "He forgave me and decreed that I should be taken into Jannat with respect and honour, and all this is due to the blessings of a Durood that I used to recite." When he was asked which Durood it was, he showed me this one.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِ سَيِّدِنَا
 مُحَمَّدٍ صَلَوةً تَكُوْنُ لَكَ رِضًا وَلِحَقِّهِ اَدَاءً وَّاعْطِهِ
 الْوَسِيْلَةَ وَالْمَقَامَ الْمَحْمُوْدَ الَّذِي وَعَدْتَهُ وَاَجْرِهٖ عَنَّا
 اَفْضَلَ مَا جَزَيْتَ نَبِيًّا عَنْ اُمَّتِهٖ وَصَلِّ عَلَى جَمِيْعِ
 اِخْوَانِهٖ مِنَ النَّبِيِّيْنَ وَالصَّالِحِيْنَ يَا رَحِمَ الرَّاحِمِيْنَ

*O Allah, bestow Thy special mercy on our Noble-
 chief Muhammad (Sallallahu Alayhi Wasallam)
 and his descendants - a mercy which may lead to
 Thy pleasure and discharge of his obligation
 towards Thee - and grant unto him the position of
 an intermediary for us and the Laudable Station
 which Thou has promised. And grant unto him a
 befitting recompense on our behalf - the best of
 recompenses which Thou ever granted to a pro-
 phet on behalf of his people. And bestow Thy
 special mercy on all his brethren, viz., prophets
 and righteous persons, O You Most Merciful and
 Compassionate.*

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam)
 said: "He who recites this Durood for seven
 Fridays, intercession on his behalf will become in-
 cumbent upon me." (Al-Qawlul Badi').

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ
 وَصَلِّ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
 وَالْمُسْلِمَاتِ

O Allah, bestow Thy special mercy on our Noblechief Muhammad (Sallallahu Alayhi Wasallam), Thy bondsman and Apostle, and on believing men and women and Muslim men and women.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) has said that "He who does not have anything to give in charity, should recite this Durood in his du'aas, it will become a cause of purification for him" (Al-Qawlul Badi').

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ، لَبَّيْكَ اللَّهُمَّ
رَبِّي وَسَعْدَيْكَ صَلَوَاتُ اللَّهِ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةِ
الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَا رَبَّ الْعَالَمِينَ
عَلَى سَيِّدِنَا مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ
الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَرَسُولِ رَبِّ الْعَالَمِينَ
الشَّاهِدِ الْبَشِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السَّرَاجِ
الْمُنِيرِ وَعَلَيْهِ السَّلَامُ

Verily, Allah and His angels send greetings to the Prophet. O you who have believed, offer greetings (in the form of prayer) to him in a befitting manner. O You, Allah, my Lord, I am present and am prepared to support Thy faith; would that the mer-

cy of Allah, the Kind and Compassionate, be showered on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) and likewise the greetings (in the form of prayer) of His angels, chosen ones, the prophets, staunch believers, martyrs and righteous persons and from all things which latently glorify Allah, be offered to our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) son of Abdullah, the last prophet and head of Apostles, the pioneer among pious ones, messenger of Allah, (the cherisher of the worlds) - one who is the witness (on the Day of Judgement), carries happy tidings, solicits devotion to Allah with His permission and thus diffuses light (as if he is a burning lamp), so peace be on him.

BENEFIT: It is related from Hadhrat Ali (Radhiallahu Anhu) that he used to recite Durood in this manner and he recited the same Durood in the Janazah namaaz of Rasulullah (Sallallahu Alayhi Wasallam) and when people enquired about it, he taught it to them. (Ma-aariful Hadith)

اللَّهُمَّ تَقَبَّلْ شَفَاعَةَ سَيِّدِنَا مُحَمَّدٍ الْكُبْرَى وَارْفَعْ
دَرَجَتَهُ الْعُلْيَا وَأَعْطِهِ سُؤْلَهُ فِي الْآخِرَةِ وَالْأُولَى
كَمَا آتَيْتَ إِبْرَاهِيمَ وَمُوسَى

O Allah, accept the intercession of our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) which is most weighty, grant him the highest rank and whatever he has asked for in this world and the Hereafter even as Thou gratified Ibrahim (Alayhis Salaam) and Moosa (Alayhis Salaam).

BENEFIT: This Durood Sharief is related from Hadhrat Abdullah bin Abbas (Radhiallahu Anhu) (Al-Qawlul Badi')

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَهْلِ بَيْتِهِ وَذُرِّيَّتِهِ
وَمُحِبِّيهِ وَاتَّبَاعِهِ وَأَشْيَاعِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ
يَا أَرْحَمَ الرَّاحِمِينَ

O Allah, bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam), his family, companions, children, inmates of his house, descendants near and remote, friends, followers, adherents and on us along with all of them, O You Merciful and Compassionate.

BENEFIT: This Durood Sharief is related from Hadhrat Hasan Basri (Radhiallahu Anhu); he used to recite Durood in this manner. (Al-Qawlul Badi').

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ وَهَبْ لَنَا اللَّهُمَّ وَارْزُقْنَا مِنْ رِزْقِكَ الْحَلَالِ
الطَّيِّبِ الْمُبَارَكِ مَا تَصُونُ بِهِ وُجُوهَنَا عَنِ التَّعَرُّضِ
إِلَى أَحَدٍ مِّنْ خَلْقِكَ

O Allah, bless our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) and his descendants. O Allah, favour us with sustenance which

is lawful, clean and auspicious - one which enables us to avoid approaching anyone of Thy creatures with a craving face.

BENEFIT: Hadhrat Abu Abdullah Qastalani (rahmatullah alayh) saw Rasulullah (Sallallahu Alayhi Wasallam) in a dream. He complained about his poverty, so Hudhoor (Sallallahu Alayhi Wasallam) instructed him to recite this Durood (Al-Qawlul Badi')

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ وَلَا اِخْوَانِنَا
الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًا
لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ رَءُوْفٌ رَّحِيْمٌ

O Allah, forgive me and believing men and women and Muslim men and women including those who are alive and those who have passed away and our brethren-in-faith who lived before us, and (O Allah) do not leave any ill-will in our hearts towards faithful persons; our Lord, verily Thou art Most Kind and Merciful.

BENEFIT: In the above du'aa (after recital of Durood, when du'aas are accepted), there is du'aa for the forgiveness of one's self of the entire Ummat and also du'aa for the removal of rancour and ill-will from the heart.

اَللّٰهُمَّ اَحْشُرْنَا فِيْ زُمْرَتِهِ وَاسْتَعْمِلْنَا بِسُنَّتِهِ وَتَوَقَّنَا
عَلٰى مِلَّتِهِ وَاجْعَلْنَا مِنْ حِزْبِهِ

O Allah, raise us (on the Day of Judgement) among his congregation, enable us to follow his ways (Sunnah), cause us to die while we adhere to his religion and make us amongst his group.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ
وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلَّم

O Allah, bestow Thy special mercy on our Noble-chief Muhammad (Sallallahu Alayhi Wasallam) Thy servant, Apostle and unlettered prophet and on his family and his companions and peace be upon all.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) has stated in a Hadith that "whosoever shall recite eighty times Durood upon me on a Friday, shall have eighty years of his sins forgiven. Someone asked; "O Rasulullah (Sallallahu Alayhi Wasallam)! "how should Durood be recited?" Hudhoor (Sallallahu Alayhi Wasallam) replied "Say اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ " (till the end).

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلْتُكَ مِنْهُ نَبِيِّكَ
مُحَمَّدٌ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم
وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيِّكَ مُحَمَّدٌ
صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم اَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَالْاَحْوَالُ وَالْاَقْوَةُ اِلَّا بِاللّٰهِ الْعَلِيِّ
الْعَظِيْمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu Umamah (Radhiallahu Anhu) said to Hudhoor, "Hudhoor (Sallallahu Alayhi Wasallam) You have taught us a lot of du'aas but I cannot remember all of them. Show me a short du'aa which encompasses all the other du'aas." In answer to this request, Rasulullah (Sallallahu Alayhi Wasallam) taught this du'aa (Tirmizi).

وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ABUNDANT DUROOD SHARIEF ON FRIDAYS.

It is related in the Hadith of Hadhrat Abu Hurairah (Radiallahu Anhu) that: "After Asr salaah, before getting up from his place, he who recites eighty times this Durood:-

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِهِ وَسَلِّمْ تَسْلِيْمًا

shall have eighty years of his sins forgiven, and the reward of eighty years of Ibadat (worship)

shall be written for him.” In one narration of Daare-Qutni, this Durood is mentioned up to التَّيَّ الْأَمَى Hafiz Iraqi has indicated this narration to be “Hasan” (having a good chain of narrators), and in “Al-Jami-us-Sagheer”, a sign of “Hasan” has been affixed to this Hadith of Hadhrat Abu Hurairah (Radhiyallahu Anhu) (extracted from Fadhaaile-Durood).

It was always the practice of Hadhrat Shaikh (rahmatullah alayh) to recite the above Durood Sharief eighty times after Asr salaah on Fridays and emphasis was also placed on the assistants to carry out this practice.

There is a great amount of virtue mentioned in the Ahaadith for reciting abundant Durood Sharief on the blessed day of Friday. Hadhrat Abu Darda (Radhiyallahu Anhu) relates from Rasulullah (Sallallahu Alayhi Wasallam) that: “Send Durood abundantly upon me on Fridays, because this is such a blessed day in which Angels are present, and, when someone sends Durood upon me, as soon as he completes the Durood, it is presented to me by these Angels.” I said: “O Rasulullah (Sallallahu Alayhi Wasallam) even after your demise?” Hudhoor (Sallallahu Alayhi Wasallam) said, “Yes, even after my demise. Allah Ta’ala has made it Haraam (forbidden) for the earth to eat the bodies of Ambiyaa (Alayhis Salaam). Thus, a Nabi (Sallallahu Alayhi Wasallam) of Allah lives and he is provided with sustenance.”

In one Hadith it is mentioned that “send Durood

abundantly upon me on Fridays, because the Durood of my Ummat is presented to me every Friday." (i.e. it is presented immediately, as mentioned in the previous hadith).

In one Hadith, this statement of Rasulullah (Sallallahu Alayhi Wasallam) is related from Hadhrat Umar (Radhiallahu Anhu) that," Send Durood abundantly upon me in the illuminated night (i.e. the night of Friday) and in the illuminated day (i.e. Friday), because your Durood is presented to me and I make du'aa and Istighfaar (du'aa of forgiveness) for you."

It is related from Hafiz Ibne Qayyim (rahmatullah alayh) that the reason for more virtue being attributed to Durood Sharief recited on a Friday is that Friday is the chief of all the days and the pure being of Rasulullah (Sallallahu Alayhi Wasallam) is the chief of all the creation. That is why this day has such a special distinction of sending Durood upon Hudhoor (Sallallahu Alayhi Wasallam) which other days do not have.

Hence, those who make it their daily practice of reciting Al-Hizbul A'zam should not confine themselves on Fridays to only reciting this short section (of Durood), but, they should, with courage and all earnestness, recite Durood Sharief most excessively. One may, if one wishes, recite the first Durood of this section, i.e. the Durood-e-Ibrahim at least 100 times or, alternatively, recite the after-Asr Durood excessively. He who desires more brevity, may

recite وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ 500 times, as this Durood has also been narrated.

Similarly one should also recite the 40 forms of Salaat and Salaam which are collectively written in Fadhaaile Durood, so that one also gets the reward of reciting 40 Marfu' Ahaadith.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

Peace and contentment in this world is not achieved by accumulation of wealth, but by doing good deeds (A'amaale Saaleha).

A beautiful du'aa for Tofeeq to do A'amaale Saaleha is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ

Our Lord, grant us the good (Hasanah) of this world and the good of the Hereafter and save us from the chastisement of Hell.

It is related that Nabi recited this duaa in abundance. The word Hasanah includes all the inner and outer beauties and virtues. For example Hasanah pertaining to the worldly affairs include health, Barkat in one's Halaal earnings, the fulfilment of all worldly necessities, doing good deeds, a praiseworthy character, beneficial knowledge, respect and dignity, correct beliefs, guidance towards the right path and sincerity in Ibaadah. Hasanah regarding the Hereafter includes the attaining of Jannah, an easy reckoning, the pleasure of Allah and most important the sight of Allah in Jannah.

In brief, this duaa is so comprehensive that it encompasses all objectives of men in this world and the Hereafter.

Shaikh Abu Abdurrahman Al-Qasmi has related that a person who is granted a grateful heart, a remembering tongue and an enduring and patient body has attained the Hasanah of the world and the Aakhirah and is saved from the punishment of Jahannam.

Therefore if one recites this beautiful duaa keeping in mind the above mentioned virtues, will derive great benefit.

الحزب الثاني - يوم السبت

SECOND SECTION — SATURDAY

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَدَدَ خَلْقِهِ وَرِضَانَفْسِهِ وَمَدَادَ كَلِمَاتِهِ الَّتِي لَا تَنْفَدُ ، اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ كَمَا تُحِبُّ وَتَرْضَىٰ

(١) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, grant us the good of this world and the good of the Hereafter and save us from the chastisement of Hell.

BENEFIT: It is mentioned in Bukhari Sharief and Muslim Sharief that this was the most frequently recited du'aa of Rasulullah (Sallallahu Alayhi Wasallam). There is proof in other Ahaadith that this du'aa should be recited in Tawaaf as well.

(٢) قُلِ اللّٰهُمَّ مَلِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Say, O Allah, Owner of all sovereignty, Thou giveth dominion to whomsoever Thou liketh and snatcheth it away from whomsoever Thou willeth, exalts anyone Thou pleaseth and degrades anyone Thou liketh; all good is in Thy hands and surely Thou hast power over all things. Thou introduces the night into day and the day into night and takes out the living from the dead and the dead from the living and dispenseth countless sustenance to whomsoever Thou liketh.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) was instructed to make du'aa in this manner. In another narration, it has been established that within this very same verse is the Isme-A'zam of Allah, through the medium of which, any du'aa that is made, is accepted.

(۳) رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

O Lord, grant unto me from Thyself noble offspring; verily Thou art the Hearer of prayers.

BENEFIT: This is the du'aa of Hadhrat Zakariyya (Alayhis Salaam). Hadhrat Zakariyya (Alayhis Salaam) had become old. On the basis of superficial means and resources, there was no hope of him getting children. When he saw out-of-season fruit coming to Hadhrat Mariam (Alayhas Salaam), he made this du'aa.

(۴) رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord, we have believed in what Thou hast revealed and obeyed the Apostle so enlist us among the witnesses.

BENEFIT: This was the du'aa of the Hawariyyin (disciples) of Hadhrat 'Isa (Alayhis Salaam) which is also mentioned in the Holy Qur'aan. In the Ahadith too, this du'aa is mentioned within a lengthy du'aa and is to be recited after each salaah. (Ad-Durrul Manthur).

(٥) رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Our Lord, Thou has not created this (world) aimlessly; Thou art free from all blemishes so protect us from the fire of Hell.

BENEFIT: It is related from Hadhrat Abu-Hurairah (Radiallahu Anhu) that Rasulullah (Sallallahu Alayhi Wasallam) used to recite the last ten verses of Surah "Aal'e-Imraan" at night and it is related from Hadhrat Uthman (Radiallahu Anhu) that "Whoever recites the last portion of Surah "Aal'e-Imraan" shall get the reward of standing the whole night in Ibaadah." (Ad-Durrul Manthur).

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا

وَعَدَّتْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ
لَا تُخْلِفُ الْمِيعَادَ

Our Lord, whoever is committed to the Hell by Thee really stands condemned; there can be no helpers (there) for the sinners.

Our Lord, we have heard a proclamaunt calling us to faith and that we believe in our Lord so we have believed; our Lord, now do forgive our sins and purify us of our iniquities and include us among the righteous when taking out our souls.

Our Lord, give us what Thou hath promised to us through Thy Apostles and do not put us to shame on the Day of Judgment. Thou surely never breaketh Thy promise.

(The afore-mentioned du'aas are included in these verses of Surah "Aal'e-Imraan").

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

O Lord, make me and my children of those who maintain their prayers (Namaaz) and accept my prayer. Our Lord, forgive me, my parents and all believers on the Day of Reckoning.

BENEFIT: This is the du'aa of Hadhrat Ibrahim (Alayhis Salaam). It is from among those du'aas that may be recited in the last sitting posture of salaah.

(۷) رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَّانِي صَغِيرًا

O Lord, be kind to them (my parents) even as they brought me up in my infancy.

BENEFIT: In this du'aa, Allah Ta'ala has taught the method of making du'aa for parents, that these are the words that should be used when making du'aa for them.

(۸) رَبِّ زِدْنِي عِلْمًا

O Lord, increase my knowledge.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) used to include this du'aa in his du'aas and also recite it when waking up from his sleep at night.

(۹) رَبِّ اَنى مَسْنِىَ الضُّرِّ وَاَنْتَ اَرْحَمُ الرَّاحِمِينَ

O Lord, I have been overtaken by pain and Thou art Most Merciful.

BENEFIT: This is the du'aa of Hadhrat Ayyub (Alayhis Salaam). It is related from Imam Jafar Sadiq (Radhiallahu Anhu) that this du'aa may be recited for the eradication of difficulties and illnesses and it has been proven by experience to be effective.

(۱۰) رَبِّ لَا تَذَرْنِى فَرْدًا وَّاَنْتَ خَيْرُ الْوَارِثِينَ

O Lord, do not leave me alone; Thou art the Best of inheritors.

BENEFIT: This is the du'aa of Hadhrat Zakariyya (Alayhis Salaam). One should ask Allah Ta'ala for children through the medium of this du'aa:

(۱۱) لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity besides Thee, Thou art Pure and Sublime, it was I who had sinned.

BENEFIT: This is the du'aa of Hadhrat Yunus (Alayhis Salaam). Hudhoor (Sallallahu Alayhi Wasallam) says that "That pure name of Allah Ta'ala whereby du'aas are accepted and one's needs are granted, is the du'aa of Yunus Ibni Mat-ta (Alayhis Salaam)." (i.e. The Ism'e-A'zam of Allah Ta'ala is within the afore-mentioned du'aa).

In one Hadith it is mentioned that he who recites this du'aa forty times during illness, attains the rank of a martyr. Other virtues and characteristics of this du'aa have also been mentioned. Continuous repetition of this du'aa in times of difficulties and problems assures great success and experience has established it's effectiveness. (Ad-durrul Manthur).

(۱۲) رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

O Lord, forgive and have mercy upon us and Thou art Most Compassionate.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) was ordered to recite this du'aa.

(۱۳) رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَّاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

O Lord, grant us such wives and children as may be a source of coolness (delight) to our eyes and make us leaders of God-fearing persons.

BENEFIT: This is a du'aa for the attainment of piety for one's family and a high-ranking state of piety for oneself.

(۱۴) رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

O Lord, I am needy towards Thee for whatever good Thou may choose to grant to me.

BENEFIT: This is the du'aa of Hadhrat Musa (Alayhis Salaam). This du'aa eliminates poverty. Hadhrat Musa (Alayhis Salaam) assisted the weak, not asking for anything in return for his services; although it comes in a Hadith that at that time, he was in such need that he did not even possess a handful of dates. He declared his need to Allah Ta'ala, upon which Allah Ta'ala blessed him with abundant sustenance.

(۱۵) اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجَاهِلِيْنَ

I seek Allah's protection from that I should become one of the ignorant people.

BENEFIT: By reciting this, one becomes sheltered by Allah Ta'ala from ignorance and from going astray.

(۱۶) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord, do not cause our hearts to waver after they have received guidance and give mercy to us from Thyself; verily Thou art the Giver.

BENEFIT: It is transmitted by Hadhrat Umme-Salmah (Radhiyallahu Anha) that Hudhoor (Sallallahu Alayhi Wasallam) used to include this du'aa often in his du'aas: *يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ*

Thereafter, he would recite: *” رَبَّنَا لَا تُزِغْ قُلُوبَنَا ”*. It is also related from Hadhrat Ayesha (Radhiyallahu Anha) that Hudhoor (Sallallahu Alayhi Wasallam) used to recite this du'aa at night as well (Ad-durrul Manthur, from Tirmizi and Ibne Jareer).

(۱۷) اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا
عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلٰى
وَابُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا
اَنْتَ

O Allah, Thou art my Cherisher, there is no god besides Thee; Thou has created me and I am Thy servant and as far as possible I abide by my solemn promise and covenant (which I made to Thee) and I seek Thy protection from the consequences of my wrong doing; I fully acknowledge

the grace Thou bestowed on me and confess my faults so forgive me as none besides Thee can pardon sins.

BENEFIT: From among the various forms and wordings of "Istighfaar" (seeking forgiveness), this is the most comprehensive du'aa, it is called "Sayyidul Istighfaar (the chief of Istighfaar). Hudhoor (Sallallahu Alayhi Wasallam) has said that 'Whosoever recites this with firm conviction during the day, and dies before the evening, is from among the dwellers of Jannat, and whosoever recites it at night with firm conviction and dies before the morning, is of the dwellers of Jannat.'" (Bukhari Sharief).

(۱۸) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ
نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم
وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ
صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم اَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ
الْعَظِیْمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy

message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu-Umamah (Radhiallahu Anhu) said to Hudhoor (Sallallahu Alayhi Wasallam): Hudhoor (Sallallahu Alayhi Wasallam) You have shown a lot of du'aas to us, but we cannot remember each and every one of them; therefore show us a brief du'aa that encompasses all du'aas."

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَعَلَى آلِهِ وَصَحْبِهِ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِينَ

الحزب الثالث - يوم الاحد

THIRD SECTION — SUNDAY

اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا اَنْتَ اَهْلُهُ فَصَلِّ وَسَلِّمْ عَلٰى
مُحَمَّدٍ كَمَا اَنْتَ اَهْلُهُ وَافْعَلْ بِنَا كَمَا اَنْتَ اَهْلُهُ
فَاِنَّكَ اَهْلُ التَّقْوٰى وَاهْلُ الْمَغْفِرَةِ

O Allah, to You be all praise that is due to You as You deserve; bestow Your special Mercy upon Muhammad (Sallallahu Alayhi Wasallam) according to your exalted position, and do You unto us as is according to Your exalted position, for verily You alone are worthy of being feared and You alone grant pardon for sins.

BENEFIT: Allamah Ibnul Mushtahir says: "He who wishes to praise Allah Ta'ala in such a way that is more superior than any other form of praise made by any of His creation; in a way that is far more superior than the praise made by former and latter generations, by the close Malaa'ikah (Angels), and by all the creation of the heavens and the earth; similarly, if he wishes to recite Durood upon Hudhoor (Sallallahu Alayhi Wasallam) in a way that is more superior than any Durood ever recited by anyone, and furthermore, if he wishes to make du'aa in a way far more superior than du'aa made by anyone, then, he should recite the above du'aa." (Fadhaail-Durood Sharief).

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

O Lord, grant me that I may be grateful to Thee for the favours which Thou bestowed on me and my parents and that I may act in a manner which may earn Thine pleasure and also reform my children; truly do I repent before Thee and I am truly a Muslim.

BENEFIT: This verse was revealed regarding Hadhrat Abu Bakr (Radhiallahu Anhu). He made this du'aa (as mentioned in the Qur'aan) and it was accepted to the extent that his parents, children and brother, all became Muslims. Hadhrat Abu Maa'shar (rahmatullah alayh) once complained to Hadhrat Talha bin Masraf (rahmatullah alayh) about the disobedience of his son. He (Hadhrat Talha) said, "Seek assistance through this verse, i.e. make this du'aa." Hence, one should make this very same du'aa for the guidance of one's family and children. (Durre-Manthur).

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

Our Lord, forgive us and our brethren-in-faith who forewent us and do not leave any ill-will in our hearts towards those who have believed; Our Lord, Thou art Most Kind and Merciful. Our Lord, on Thee have we relied and towards Thee have we turned and towards Thee is the ultimate return of all.

BENEFIT: This du'aa has been taught in order that one may request Allah Ta'ala to forgive the deceased Muslims and in order that one may remember them with good words. Hence, it is reported from Hadhrat Ayesha (Radhiallahu Anha) that she said: "Muslims have been ordered to make du'aa for the forgiveness of the Sahaba (Radhiallahu Anhum); but now people are contravening this injunction by instead hurling abuse at the illustrious Sahaba (Radhiallahu Anhum)". Then she recited the above verse. There is food for thought here for those groups who make our pious predecessors targets of their abusive criticism. (Durr'e-Manthur)

(۳) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ
لَا اِلَهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ
وَلَمْ یَكُنْ لَّهٗ کُفُوًا اَحَدٌ

O Allah, I beg of Thee by saying that I bear witness that verily Thou art Allah; there is no god beside Thee; (Thou art) unequalled and free from want - Who was neither borne of anyone nor gave birth to anyone nor is there anyone equal to Him.

BENEFIT: In the Hadith, this has been called the

“Ismê-A'zam” through which du'aa is accepted. (Sunan'e Arba'ah, Ibn'e Hibbaan, Musnad'e Ahmad).

(٤) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِىْ دِيْنِىْ
وَدُنْيَايَ وَاهْلِىْ وَمَالِىْ

O Allah, I beg of Thee forgiveness and safety of my faith and life and safety in my family and property.

BENEFIT: Du'aa for comfort and well-being is most liked by Allah Ta'ala , because in it is an exposition of bondage and servitude. In the Hadith, comfort and well-being have been declared as the greatest things after Imaan. (Abu-Da'ud, Nasaa-i, etc.)

(٥) يَا حَىُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ اَصْلِحْ لِّىْ
شَاْنِىْ كُلَّهُ وَ لَا تُكِلْنِىْ اِلٰى نَفْسِىْ طَرْفَةَ عَيْنٍ

O You the Everlasting and All-Sustainer we fervently invoke Thy mercy so that Thou may set right all my affairs and may not leave me to myself for the twinkling of an eye.

BENEFIT: This du'aa also contains the “Ismê-A'zam”. Hudhoor (Sallallahu Alayhi Wasallam) used to make this du'aa very frequently and he instructed Hadhrat Fatima (Radhiallahu Anha) to recite it during the mornings and evenings. (Nasaa-i, Haakim)

(٦) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ صِحَّةً فِىْ اِيْمَانٍ وَّ اِيْمَانًا فِىْ
حُسْنِ خُلُقٍ وَ نَجَاةً تَتَّبِعُهَا فَلَاحٌ وَ رَحْمَةٌ مِّنْكَ
وَ عَافِيَةٌ وَ مَغْفِرَةٌ مِّنْكَ وَ رِضْوَانًا

O Allah, I beg of Thee that I may be awarded perfection of faith, a belief which is accompanied by virtuous manners, a prosperous life (in this world) which is followed by complete success (in the life of the Hereafter), mercy, peace and forgiveness from Thee and Thy pleasure.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) taught this du'aa to Hadhrat Salman Farsi (Radhiallahu Anhu) and called it "Kalimatur-Rahman" (Words of the Compassionate). He further said: "Make these words the du'aa of day and night and continue to make du'aa with happiness and vigour." (Mu'jamê-Awsat Littabrani).

(٧) اَللّٰهُمَّ اغْفِرْ لِّىْ ذَنْبِىْ وَ وَسِّعْ لِّىْ فِىْ دَارِىْ
وَ بَارِكْ لِّىْ فِىْ رِزْقِىْ

O Allah, forgive my sins and grant me spacious residence and auspicious sustenance.

BENEFIT: This is a comprehensive du'aa for forgiveness and blessings. It is Sunnat to recite it while making wudhu. (Nasaa-i, Ibnus-Sunni).

(٨) اَللّٰهُمَّ اجْعَلْ فِىْ قَلْبِىْ نُورًا وَ فِىْ بَصْرِىْ نُورًا

وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا
وَمِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي
نُورًا وَمِنْ تَحْتِي نُورًا ، اَللّٰهُمَّ اَعْطِنِي نُورًا وَاجْعَلْ لِيْ
نُورًا وَفِي عَصَبِي نُورًا وَفِي لَحْمِي نُورًا وَفِي دَمِي
نُورًا وَفِي شَعْرِي نُورًا وَفِي بَشْرِي نُورًا وَفِي لِسَانِي
نُورًا وَاجْعَلْ فِيْ نَفْسِي نُورًا وَاَعْظِمْ لِيْ نُورًا وَاجْعَلْ
لِيْ نُورًا

O Allah, pour Thy light into my heart, my eyes, my ears, and shed it on my right, left, behind, in my front, beneath me and overhead.

O Allah, bestow Thy light to me in my muscles, flesh, blood, hair, skin, tongue and soul; grant it to me profusely and make me all light from head to foot.

BENEFIT: It is Sunnat to recite this du'aa while going to the masjid for namaaz, and at the time of Tahajjud. The word "Nur" in the context of this du'aa means the manifestation of guidance and truth, which makes contact with every limb and organ of the body, for instance, seeing truth, hearing truth, thinking of truth, etc. This "Nur" also entails that one is saved in all directions from going astray. This is due to the fact that falsehood is darkness and in the darkness of Qiyamat, this "Nur", in its distinct form, will serve as light. People with powers of perception are able to perceive

this "Nur" and "light" when looking at the high-ranking, accomplished Awliyaa (pious personalities) - (Sahihain Fathul-Baari).

(٩) اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

O Allah, throw me far apart from my sins even as East is separated from West.

BENEFIT: This du'aa is attributed to Nabi (Sallallahu Alayhi Wasallam). (Recorded in five authentic books of Hadith).

(١٠) رَبِّ اَعْطِ نَفْسِيْ تَقْوَاهَا وَزَكَّاهَا اَنْتَ خَيْرُ مَنْ
زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا

O Lord, grant me Thy fear and purify my soul as Thou art the Best Purifier and Thou art Patron and Master of my soul.

BENEFIT: Hadhrat Ayesha (Radhiallahu Anha) heard Rasulullah (Sallallahu Alayhi Wasallam) reciting this in the Sajdah of his namaaz at night. (Musnadê Ahmad). In this du'aa is a request to Allah Ta'ala for the attainment of spiritual purification and piety.

(١١) اَللّٰهُمَّ حَاسِبْنِيْ حِسَاباً يَّسِيْرًا

O Allah, put me to easy reckoning.

BENEFIT: This is a very important du'aa, as only he will attain salvation whose reckoning will be lenient and easy, because reckoning shall truly take place (Mustadrakê Haakim).

(۱۲) اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ
عِبَادَتِكَ

O Allah, help me in remembering Thee and being grateful to Thee and worshipping Thee well.

BENEFIT: Nabi-ê-Kareem (Sallallahu Alayhi Wasallam) taught this du'aa to Hadhrat Mu'aaz (Radhiallahu Anhu) and he himself also used to recite it after making salaam at the end of Namaaz (Abu-Da'ud, Nasaa-i, etc.).

(۱۳) اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيْ الَّذِيْ هُوَ عِصْمَةٌ
اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ
لِيْ اٰخِرَتِيْ الَّتِيْ فِيْهَا مَعَادِيْ

O Allah, set right my religious life which is a safeguard in all my affairs, set right my worldly life which is a source of my maintenance, set right my life of the Hereafter unto which I am bound to return.

BENEFIT: This is a comprehensive du'aa of Nabi (Sallallahu Alayhi Wasallam) for the righteousness and success of this world and the Hereafter (Sahih Muslim).

(۱۴) رَبِّ اغْفِرْ وَاَرْحَمْ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

O Lord, forgive and have mercy on me; verily Thou art most dignified and venerable.

BENEFIT: This du'aa is sunnat to recite during Sa'iee (between Safa and Marwa). (Ibn'e Abi Shaybah).

(١٥) رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

O Lord, save me from an unjust people.

BENEFIT: This is the du'aa of Hadhrat Musa (Alayhis Salaam) for getting deliverance and salvation from oppressors.

(١٦) رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

O Lord, help me against these mischief-making people.

BENEFIT: This the du'aa of Hadhrat Lut (Alayhis Salaam) for getting the upperhand over oppressors and evil-doers.

(١٧) رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

O Lord, I have wronged my soul so forgive me.

BENEFIT: This is a brief but comprehensive Istighfaar (du'aa for seeking forgiveness).

(١٨) اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِیُّكَ
مُحَمَّدٌ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم ، وَاَعُوْذُ
بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ

تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ
الْبَلَاغُ وَالْأَحْوَالُ وَالْأَقْوَةُ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu Umamah (Radhiallahu Anhu) said to Rasulullah (Sallallahu Alayhi Wasallam): "Hudhoor! (Sallallahu Alayhi Wasallam) You have shown us a lot of du'aas, but we cannot retain them all. Show us a brief du'aa that encompasses all du'aas." In reply to this request, Hudhoor (Sallallahu Alayhi Wasallam) taught the above du'aa. (Tirmizi).

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

الحزب الرابع - يوم الاثنين

FOURTH SECTION — MONDAY

اَللّٰهُمَّ يَا عَظِيْمَ السُّلْطٰنِ وَيَا قَدِيْمَ الْاِحْسٰنِ صَلِّ
عَلٰى سَيِّدِنَا مُحَمَّدٍ وَاٰلِهٖ وَسَلَّم

(۱) اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ فَاَقْبَلْ
مَعْدِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَاَعْطِنِيْ سُوْلِيْ وَتَعْلَمُ مَا
فِيْ نَفْسِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ

O Allah, Thou knowest well what is hidden in me and what is open so accept my penitence. Thou knowest my need so favour me with what I beg for and Thou knowest what I bear within me so forgive my sins.

BENEFIT: It is related from Hadhrat Ayesha (Radhiallahu Anha) that Rasulullah (Sallallahu Alayhi Wasallam) said: "When Hadhrat Adam (Alayhis Salaam) was sent down to the earth, he came to the Kaa'ba and performed two rakaats Namaaz. It was then that Allah Ta'ala instilled this du'aa into his heart, together with the message that "Whosoever shall make this du'aa, I will accept his repentance and suffice for all his important matters." (Ad-Durrul Manthur).

This du'aa is also recited at the Maqaame-Ibrahim.

(٢) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَرِزْقًا وَاسِعًا
وَشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah, I beg of Thee useful knowledge, plentiful sustenance and thorough cure from all diseases (afflicting me).

BENEFIT: This du'aa is Sunnat after drinking Zam-Zam water, which is a time for the acceptance of du'aas. (Mustadrak). It is a comprehensive du'aa and can be recited at all times.

(٣) اَللّٰهُمَّ قَنِّعْنِىْ بِمَا رَزَقْتَنِىْ وَبَارِكْ لِّىْ فِيْهِ
وَاحْلِفْ عَلٰى كُلِّ غَائِبَةٍ لِّىْ بِخَيْرٍ

O Allah, make me contented with what Thou hast given me and add Thy blessing to it and Thou be a protector over my family and property which are out of my watch.

BENEFIT: This is the ideal du'aa for contentment and blessings in sustenance. It is also sunnat to recite it between the Ruknê-Yamani and Ruknê-Aswad. (Mustadrak, etc.)

(٤) اَللّٰهُمَّ اهْدِنِىْ بِالْهُدٰى وَتَقْنِىْ بِالتَّقْوٰى وَاغْفِرْ
لِىْ فِى الْاٰخِرَةِ وَالْاَوَّلٰى

O Allah guide me aright with Thy inspiration, cleanse me by granting me piety and grant me forgiveness in this life and Hereafter.

BENEFIT: This is such an important du'aa that it has also been mentioned for reading at Arafat. (Musannaf Ibn'e-Abi Shaybah).

(٥) اَللّٰهُمَّ حَبِّ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِى قُلُوْبِنَا
وَكْرِهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ وَاَجْعَلْنَا
مِنَ الرَّاشِدِيْنَ

O Allah, enable us to love faith and decorate our hearts with it and lead us to hate disbelief, immorality and sin and include us among the virtuous ones.

BENEFIT: This du'aa is beneficial for the absorption of Imaan by the heart and for developing an aversion from Kufr (disbelief) and other sins.

(٦) اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَالْحَقْنَا بِالصّٰلِحِيْنَ
غَيْرَ حَزَايَا وَلَا مَفْتُوْنِيْنَ

O Allah, cause us to die while we are Muslims and join us with the righteous people so that we may be among those who were neither tested nor put to shame.

BENEFIT: This is an ideal du'aa for requesting death with Imaan.

(٧) اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهُ سَهْلًا وَاَنْتَ
تَجْعَلُ الْحَزْنَ سَهْلًا اِذَا شِئْتَ

O Allah, an easy thing is only one which Thou maketh easy and whenever Thou willeth, difficulties are reduced to easy things;

BENEFIT: This du'aa is related from Rasulullah (Sallallahu Alayhi Wasallam) for the facilitation of difficulties (Ibn'e-Hibbaan, Ibnus-Sunni).

(٨) لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ
رَبِّ الْعَرْشِ الْعَظِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ،
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ
وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ 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

There is no deity besides Allah, the Most Forbearing and Kind, who is unblemished and Lord of the Great Throne (Arsh) - so praise be to Allah, the Cherisher of the worlds - I do seek all causes of the grant of Thy mercy and forgiveness and (I do seek) thorough escape from sin, a full share of virtuous deeds and complete safety from iniquity. (O Allah), let not a single sin of mine be left out from being forgiven, nor worry or pain from being relieved nor need, which is agreeable to Thee, from be-

ing fulfilled. O You Most Merciful and Compassionate.

BENEFIT: This is the masnoon du'aa for Salat-ul-Hajah. It has been established by experience to be effective for the fulfilment of necessities, and it is obvious that the servant of Allah is at all times needy. (Tirmizi, Mustadrake Haakim, etc.)

(٩) اَللّٰهُمَّ رَحْمَتَكَ اَرْجُوْا فَلَا تَكِلْنِيْ اِلَى نَفْسِيْ
طَرَفَةً عَيْنٍ وَاَصْلَحْ لِيْ شَأْنِيْ كُلَّهُ لَا اِلَهَ اِلَّا اَنْتَ
يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

O Allah, I only look up to Thy mercy so leave me not to myself for the twinkling of an eye and set right all my affairs; there is no god besides Thee. O You the Everlasting and All Sustainer, importunately do I invoke Thy mercy.

BENEFIT: This is the du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for the eradication of grief and worry. (Abu-Da'ud, Tabrani, etc.)

(١٠) اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ
بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah, provide me with lawful livelihood adequate to my needs instead of ill-gotten one and graciously grant me freedom from needing anything besides Thyself.

BENEFIT: Rasulullah (Sallallahu Alayhi Wasallam) taught this du'aa to Hadhrat Ali (Radhiallahu Anhu) for the payment of debts and he said: "Even if the debt be equivalent to the size of Mount Uhud, it will be fulfilled." (Tirmizi).

(۱۱) اَللّٰهُمَّ فَارِجَ الْهَمِّ كَاشِفَ الْغَمِّ مُجِيبَ دَعْوَةِ
الْمُضْطَرِّينَ رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيْمَهُمَا
اَنْتَ تَرْحَمُنِيْ فَارْحَمْنِيْ بِرَحْمَةٍ تُغْنِيْنِيْ بِهَا عَنْ
رَحْمَةِ مَنْ سِوَاكَ

O Allah, the Soother of worry and grief, Grantor of the prayer of helpless people, the Giver of mercy and grace in this world and Hereafter Thou alone can have true mercy on me so favour me in a way that I may no longer stand in need of the kindness of others.

BENEFIT: This du'aa is also for the payment of debts and for the eradication of grief and worry. (Mustadrakê-Haakim, etc.).

(۱۲) رَبَّنَا اِنَّا اَمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

O Our Sustainer, we have believed in Thee, so forgive our sins and save us from the chastisement of Hell. We have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

(۱۳) اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ

O Allah, the controller of hearts, do turn my heart towards the rendering of obedience to Thee.

BENEFIT: This is the du'aa for seeking peace of heart, because the heart is, after all, in the control of Allah Ta'ala. (Muslim, Nasaa-i).

(۱۴) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْهُدٰى وَالتَّقٰى وَالْعَفَافَ وَالْغِنٰى

O Allah, I beg of Thee correct guidance, piety, modesty and freedom from being needy towards others.

BENEFIT: This is a comprehensive du'aa covering the needs of this world and the Hereafter (Muslim, Tirmizi, Ibnê Majah).

(۱۵) اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّقَاقِ وَالنَّفَاقِ وَسُوْءِ الْاٰخِلَاقِ

O Allah, I seek Thy protection from obstinacy, hypocrisy and all bad manners.

BENEFIT: This is an ideal du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for protection from the ruses and conspiracies of the Nafs (carnal self) and the Shaytaan. (Abu Da'ud, Nasaa-i).

(١٦) اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ
اَرْجٰى عِنْدِيْ مِنْ عَمَلِيْ

O Allah, Thy forgiveness is far more extensive than my sins and Thy mercy is far more promising unto me than my (good) actions.

BENEFIT: it is related from Hadhrat Jabir (Radhiallahu Anhu) that a person came in the service of Rasulullah (Sallallahu Alayhi Wasallam) and said two or three times the words:

وَادْثُوْبَا ، وَادْثُوْبَا ، وَادْثُوْبَا (O! my sins, O! my sins, O! my sins).” Rasulullah (Sallallahu Alayhi Wasallam) said to him: “Say اَللّٰهُمَّ مَغْفِرَتُكَ (i.e. the above-mentioned du’aa till the end).” Hence, he read this du’aa. Rasulullah (Sallallahu Alayhi Wasallam) said: “Say it again!” The man repeated the du’aa. Again, Rasulullah (Sallallahu Alayhi Wasallam) said: “Say it again!” He repeated it once more. Rasulullah (Sallallahu Alayhi Wasallam) then said: “Rise! Allah Ta’ala has forgiven you.” (Mustadrakê-Haakim).

(١٧) رَبَّنَا اِنَّا اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَفِنَا عَذَابَ
النَّارِ

Our Lord, we have believed in Thee so forgive our sins and save us from the chastisement of Hell.

(١٨) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu-Umamah (Radhiallahu Anhu) said to Rasulullah (Sallallahu Alayhi Wasallam): "Hudhoor! (Sallallahu Alayhi Wasallam) you have shown us a lot of du'aas, but we cannot retain them all. Show us a brief du'aa that encompasses all du'aas. In reply to this request, Hudhoor (Sallallahu Alayhi Wasallam) taught the above du'aa. (Tirmizi).

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

الحزب الخامس - يوم الثلاثاء

FIFTH SECTION — TUESDAY

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ، وَصَلِّ اللَّهُمَّ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ تَسْلِيمًا كَثِيرًا

(١) اللَّهُمَّ الْهَمْنِي رُشْدِي وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

O Allah, give me a conviction of the goodness of my fate and save me from the base tendencies of my own self.

BENEFIT: This is the ideal du'aa for developing correct thinking and for protection from the mischief of the Nafs (carnal-self). (Tirmizi, Nasaai, etc.)

(٢) اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ
وَالْعَمَلَ الَّذِي يُبْلَغُنِي حُبَّكَ

O Allah, I beg of Thee the grant of Thy love and the love of those who love Thee as well as the doing of deeds which beget love for Thee.

BENEFIT: In this du'aa is a request for Imaan, righteousness and love for Allah Ta'ala; because it is love for Allah that causes the inculcation of

sincerity and facilitates righteous deeds. (Tirmizi.)

(۳) اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِيْ
وَاَهْلِيْ وَمِنْ الْمَاءِ الْبَارِدِ

O Allah, make me value love for Thee more than myself, my family and cold water.

(Tirmizi, Mustadrakê-Haakim).

(۴) اَللّٰهُمَّ ارْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِيْ حُبُّهُ
عِنْدَكَ

O Allah, grant me Thy love and love of those persons whose love may be advantageous to me in Thy presence.

(Tirmizi).

(۵) اَللّٰهُمَّ فَكِّمَّا رَزَقْتَنِيْ مِمَّا اُحِبُّ فَاجْعَلْهُ قُوَّةً
لِيْ فِيمَا تُحِبُّ

O Allah, even as Thou hast favoured me with gifts of my liking, enable me to utilise those gifts in the fulfilment of purpose of Thy liking.

(۶) اَللّٰهُمَّ وَمَا زَوَيْتَ عَنِّيْ مِمَّا اُحِبُّ فَاجْعَلْهُ
فَرَاغًا لِيْ فِيمَا تُحِبُّ

O Allah, Thou hast withheld many gifts which I had craved so free my heart from all desire for the same and engage me instead in doing what Thou liketh.

BENEFIT: Developing a spiritual state of inspiration from these du'aas will create peace of heart, remove greed and instil contentment.

(٧) يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O Controller of hearts, let my heart hold fast to Thine religion.

BENEFIT: This is an ideal masnoon du'aa for remaining steadfast on Deen. (Tirmizi, Nasaa-i, etc.)

(٨) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ اِيْمَانًا- لَا یَرْتَدُّ وَنَعِيْمًا لَا یَنْفَدُ وَمُرَافَقَةً نَّبِیِّنَا مُحَمَّدٍ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم فِیْ اَعْلٰی دَرَجَةِ الْجَنَّةِ جَنَّةِ الْخُلْدِ

O Allah, I beg a faith which does not waver, a grace which does not end and company of our Holy Prophet Muhammad (Sallallahu Alayhi Wasallam) in high stations of Everlasting Paradise.

BENEFIT: This is an ideal masnoon du'aa for the stability of Imaan and continuance of Divine Bounties. (Nasaa-i, Ibnê-Hibbaan, etc.).

(٩) اَللّٰهُمَّ اِنِّیْ ضَعِیْفٌ فَقَوِّ فِیْ رِضَاكَ ضَعْفِیْ وَخُذْ لِیَ الْخَیْرَ بِنَاصِیَّتِیْ وَاجْعَلِ الْاِسْلَامَ مُتَهٰی رِضَائِیْ

O Allah, I am weak so grant me strength in seeking Thy pleasure and lead me by my forehead to virtue and good fortune and make Islam the source of greatest happiness for me.

BENEFIT: Hudhoor Rasulullah Sallallahu Alayhi Wasallam taught this du'aa to Hadhrat Buraidah (Radhiallahu Anhu) (Kanzul-Ummaal).

(۱۰) اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَانْقِطَاعِ عُمُرِيْ

O Allah, make my sustenance the most plentiful during my old age and terminating portion of my life.

BENEFIT: This du'aa is related from Hazrat Ayesha (Radhiallahu Anha). (Mustadrak-e-Haakim)

(۱۱) اَللّٰهُمَّ اجْعَلْ خَيْرَ عُمُرِيْ اٰخِرَهُ وَخَيْرَ عَمَلِيْ حَوَاتِمَهُ وَخَيْرَ اَيَّامِيْ يَوْمَ الْقَاكَ فِيْهِ يَا وَلِيَّ الْاِسْلَامِ وَاَهْلِهِ تَبَسَّئِيْ بِهِ حَتّٰى اَلْقَاكَ

O Allah! do make the last part of my life the best one and the concluding portion of my actions the best one and out of the days make the day when I meet Thee the best one. O You who is the Master of Islam and its followers alike, keep me adhering to it till I meet Thee.

BENEFIT: This is an ideal du'aa for an easy, pleasant death, which is very important to attain. (Hisn; from Mu'jamê Awsat and Kabir of Tabarani).

(۱۲) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ غِنَیَّ وَغِنَا مَوْلَیَّ

O Allah, I beg of Thee prosperity for myself and members of my family.

BENEFIT: This is a brief but very comprehensive du'aa of Rasulullah (Sallallahu Alayhi Wasallam) (Musnadê-Ahmad, etc.)

(۱۳) اَللّٰهُمَّ اجْعَلْنِیْ صَبُوْرًا وَّاجْعَلْنِیْ شُكُوْرًا
وَّاجْعَلْنِیْ فِیْ عَیْنِیْ صَغِیْرًا وَفِیْ اَعْیُنِ النَّاسِ کَبِیْرًا

O Allah, make me thoroughly patient and grateful to Thee and make me look small in my own eyes and great in the sight of others.

BENEFIT: This is a very good manner of requesting the qualities of patience, gratefulness and humility for oneself and it is a comprehensive du'aa of Rasulullah (Sallallahu Alayhi Wasallam) (Musnadê-Bazzaz).

(۱۴) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ فَضْلِکَ وَرَحْمَتِکَ
فَاِنَّهٗ لَا یَمْلِکُهَا اِلَّا اَنْتَ

O Allah, I beg of Thee Thy Grace and Mercy which are only in Thy possession.

BENEFIT: This is a plea for Divine Grace and Mercy. (Mu'jamê Kabir of Tabarani).

(۱۵) اَللّٰهُمَّ رَبَّ النَّبِيِّ سَيِّدَنَا مُحَمَّدٍ صَلَّى اللهُ
تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم وَاغْفِرْ لِيْ ذَنْبِيْ ، اَذْهَبْ
غَيْظَ قَلْبِيْ وَاَجِرْنِيْ مِنْ مُّضِلَّاتِ الْفِتَنِ مَا اَحْيَيْتَنَا

O Allah, the Lord of the Holy Prophet and our patron Muhammad (Sallallahu Alayhi Wasallam), forgive my sins, quench the fire (anger) of my heart and so long as Thou keepest me alive save me from such trying situations as are likely to cause me to go astray.

BENEFIT: This is an ideal du'aa for protection from unnecessary anger and corruption. Hudhoor (Sallallahu Alayhi Wasallam) taught this du'aa to Hadhrat Umme-Salmah (Radhiallahu Anha) after she had requested such a du'aa. (Musnadê Ahmad).

(۱۶) اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا اَنْتَ
اَنْ تُضِلَّنِيْ اَنْتَ الْحَيُّ الَّذِیْ لَا یَمُوْتُ وَالْجِنُّ
وَالْاِنْسُ یَمُوْتُوْنَ

O Allah, I seek refuge in Thee and Thy Greatness, there being no god besides Thee, from being led astray by Thee; Thou art eternally alive and knowest no age while men and Jinn are prone to die.

BENEFIT: This is also a du'aa of Hudhoor (Sallallahu Alayhi Wasallam). (Bukhari, Muslim).

(١٧) اَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I beg of Allah - the Everlasting and All-Sustainer - His forgiveness and offer repentance before Him. I beg forgiveness for my sins of that Allah besides whom there is no other deity; He is the Everlasting and All-Sustainer. And I repent before Him.

BENEFIT: By virtue of this Istighfaar, sins equivalent to the foam of the ocean will also be forgiven (Abu Da'ud, Tirmizi). This is because it contains Istighfaar (seeking forgiveness), Taubah (repentance), Tauheed (declaration of the oneness of Allah) and the Ismê-A'zam (the special name of Allah whereby du'aas are accepted.)

(١٨) اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ
نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم
وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ
صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم اَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ
الْعَظِیْمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu-Umamah (Radhiallahu Anhu) said to Rasulullah (Sallallahu Alayhi Wasallam): Hudhoor! (Sallallahu Alayhi Wasallam), you have shown us a lot of du'aas, but we cannot retain them all. Show us a brief du'aa that encompasses all du'aas. In reply to this request, Hudhoor (Sallallahu Alayhi Wasallam) taught the above du'aa. (Tirmizi).

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

الحزب السادس - يوم الاربع

SIXTH SECTION — WEDNESDAY

اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ
مُبَارَكًا عَلَيْهِ وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهِ
سَيِّدِنَا مُحَمَّدٍ وَّآلِهِ وَصَحْبِهِ وَسَلَّم تَسْلِيْمًا كَثِيْرًا

(١) اَللّٰهُمَّ لَا عِيْشَ اِلَّا عِيْشُ الْاٰخِرَةِ

O Allah real comfort and happiness are only in the life hereafter.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) recited this du'aa while digging the trench (during the Battle of the Trench). (Bukhari, Muslim).

(٢) اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَاَمِتْنِيْ مِسْكِيْنًا
وَاحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسَاكِيْنِ

O Allah, keep me alive only as a humble layman, cause me to die in the same condition and raise me on the Day of Judgement among persons of that very category.

BENEFIT: This is the du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for humility. (Ibnê-Majah).

(۳) اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا
اِسْتَبْشَرُوْا وَاِذَا اَسَآءُوْا اِسْتَغْفَرُوْا

O Allah, make me one of those persons who rejoice in the doing of good deeds and fervently pray for Thy forgiveness if they happen to go wrong.

BENEFIT: This is a du'aa of Rasulullah (Sallallahu Alayhi Wasallam). The quality requested in the above du'aa should be the lot of those who have Imaan, and this very same quality has been mentioned in the Hadith as the sign of Imaan. (Ibnê-Majah, Shu-abul Imaan). In other words, one should be happy to get the urge of doing good and while doing good, whatever shortcomings take place (and of course, shortcomings certainly do occur), or whatever other sins are committed, one should seek forgiveness. Therefore, one should become happy, and praise and thank Allah Ta'ala when getting the urge to do good; and, on completion of the good deed/s, one should ask for forgiveness for one's shortcomings.

(۴) اَللّٰهُمَّ وَاْقِيْهٖ كَوَاْقِيْةَ الْوَلَدِ

O Allah, grant me a protection which is extended to a baby-in-arms.

BENEFIT: This is a du'aa of Rasulullah (Sallallahu Alayhi Wasallam) and this is the mode of making du'aa while expressing one's extreme

helplessness and feebleness. (Musnadê Ibne Abi-Ya'la).

(٥) اَللّٰهُمَّ اِنَّا نَسْئَلُكَ قُلُوْبًا اَوَّاهَةً مُّحِبَّةً مُّحِبَّةً
فِي سَبِيْلِكَ

O Allah, grant us a heart which is full of passionate devotions to Thee and strong inclination to follow Thy path.

BENEFIT: The qualities of the heart, for the attainment of which this du'aa is made, have great virtue. (Mustadrakê Haakim).

(٦) اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ الْاَشْيَاءِ اِلَيَّ وَاجْعَلْ
حَشِيَّتَكَ اَحْوَفَ الْاَشْيَاءِ عِنْدِيْ وَاقْطَعْ عَنِّيْ
حَاجَاتِ الدُّنْيَا بِالشَّوْقِ اِلَى لِقَائِكَ ، وَاِذَا اَقْرَرْتُ
اَعْيُنَ اَهْلِ الدُّنْيَا مِنْ دُنْيَاهُمْ فَاقْرُرْ عَيْنِيْ مِنْ
عِبَادَتِكَ

O Allah, make Thy love the most coveted thing and Thy feat the strongest sentiment for us; and remove all worldly wants from my heart by infusing into it a ruling passion for meeting Thee; and when people addicted to worldly pursuits are enjoying them let my eyes be cooled with acts of devotion to Thee.

BENEFIT: (Hulya Abi Nu'aim).

(٧) اَللّٰهُمَّ لَكَ الْحَمْدُ شُكْرًا وَلَكَ الْمَنُّ فَضْلًا

O Allah, all praise is due to Thee as a sequence to our gratefulness and a feeling of obligation to Thee on account of Thy bounty.

BENEFIT: (Al-Jamius-Sagheer, from Ka'ab-ibn-Ajuza (Radhiallahu Anhu).

(٨) اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ التَّوْفِیْقَ لِمَحَابِّكَ مِنْ

الْاَعْمَالِ وَصِدْقَ التَّوَكُّلِ عَلَیْكَ وَحُسْنَ الظَّنِّ بِكَ

O Allah, I beg of Thee ability to perform deeds which are pleasing to Thee, true reliance on Thee and anticipation of all goodness from Thee.

BENEFIT: This is an excellent du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for requesting refined, distinguished qualities (Hulya).

(٩) اَللّٰهُمَّ افْتَحْ مَسَامِعَ قَلْبِیْ لِذِكْرِكَ وَارْزُقْنِیْ

طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ وَعَمَلًا بِكِتَابِكَ

O Allah, open the pores of my heart for Thine remembrance, grant me obedience to Thee and Thy Apostle (Sallallahu Alayhi Wasallam) and compliance with the dictates of Thy Book.

BENEFIT: This du'aa is for the acquisition of sincerity.

(١٠) اَللّٰهُمَّ اغْفُ عَنِّیْ فَاِنَّكَ عَفُوٌّ كَرِیْمٌ

O, Allah blot out my sins as Thou art Kind and Forgiving.

BENEFIT: (Mu'jamê-Awsat).

(١١) اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ النِّفَاقِ وَعَمَلِيْ مِنَ
الرِّيَاءِ وَلِسَانِيْ مِنَ الْكَذِبِ وَعَيْنِيْ مِنَ الْخِيَاةِ
فَاِنَّكَ تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ

O Allah, purify my heart of hypocrisy, my actions of show, my tongue of falsehood, my eyes of immorality and Thou knowest well the faults committed by eyes and what is hidden in the heart.

BENEFIT: This is a du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for the cleanliness and chastity of the heart (Nawaadirul Usool).

(١٢) اَللّٰهُمَّ اِنِّىْ اَتَّخِذُ عِنْدَكَ عَهْدًا لَّنْ تُخْلِفِنِيْهِ
فَاِنَّمَا اَنَا بَشَرٌ فَاَيُّمَا مُّؤْمِنٍ اَذِيْتُهُ اَوْ سَتَمْتُهُ اَوْ
جَلَدْتُهُ اَوْ لَعَنْتُهُ فَاَجْعَلْهَا لَهٗ صَلَاةً وَزَكَاةً وَقُرْبَةً
تُّقَرِّبُهٗ بِهَا اِلَيْكَ

O Allah, I have obtained a pledge from Thee which Thou wouldst not violate that as I am a human being (liable to err) and as such if I have ever tortured or reproached a Muslim believer or caused him to be whipped or cursed him then do make each of the events a source or grace and purification to him as may lead him to Thee.

BENEFIT: An ideal du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for the fulfilment of human rights and freedom from it's responsibilities. (Bukhari, Muslim).

(۱۳) اَللّٰهُمَّ لَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ
وَلَا تَنْزِعْ مِنْنِيْ صَالِحَ مَا اَعْطَيْتَنِيْ

O Allah, do not leave me to myself for the twinkling of an eye and do not deprive me of whatever good thing Thou hast already bestowed on me.

BENEFIT: A du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for steadfastness (Jamius-Sagheer).

(۱۴) اَللّٰهُمَّ قِنِيْ شَرَّ نَفْسِيْ وَاعْزِمْ لِيْ عَلٰى اَرْشَدِ
اَمْرِيْ

O Allah, save me from the evil of my own self and award me courage to discharge my prescribed task.

BENEFIT: An ideal du'aa for protection from carnal evil and for guidance. Rasulullah (Sallallahu Alayhi Wasallam) showed this du'aa to Hadhrat Haseen (Radhiallahu Anhu) (Ibnê-Hibbaan).

(۱۵) اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَثُبْ عَلَيَّ اِنَّكَ
اَنْتَ التَّوَّابُ الرَّحِيْمُ

O Allah, forgive me, have mercy on me, accept my

penitence, verily Thou art Oft-Returning and Merciful.

BENEFIT: (Sunanê-Arba'ah)

(١٦) اَللّٰهُمَّ اغْفِرْ لِيْ جِدِّيْ وَهَزْلِيْ وَخَطَايَ
وَعَمْدِيْ وَكُلَّ ذَاكَ عِنْدِيْ

O Allah, forgive all my sins whether committed deliberately or out of forgetfulness or jokingly and all these sins rest on my neck.

BENEFIT: A du'aa for seeking forgiveness from all types of sin. (Bukhari, Muslim)

(١٧) اَللّٰهُمَّ لَكَ الْحَمْدُ كَالَّذِيْ تَقُوْلُ وَخَيْرًا مِّمَّا
تَقُوْلُ

O Allah, Thy due praise is just what Thou hast given it to be and is much more than what we can possibly say.

(١٨) اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم
وَاَعُوْذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم اَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَالْاَحْوَالُ وَالْاَقْوَةُ اِلَّا بِاللّٰهِ الْعَلِيِّ
الْعَظِيْمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil one's except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu-Umamah (Radhiallahu Anhu) said to Rasulullah (Sallallahu Alayhi Wasallam): "Hudhoor (Sallallahu Alayhi Wasallam) you have shown us a lot of du'aas, but we cannot retain them all. Show us a brief du'aa that encompasses all du'aas." In reply to this request, Hudhoor (Sallallahu Alayhi Wasallam) taught the above du'aa. (Tirmizi).

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

الحزب السابع - يوم الخميس

SEVENTH SECTION — THURSDAY

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدُ لَا اِلٰهَ اِلَّا اَنْتَ
اَلْحَنَّ الْمَنَّانُ بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ يَا
ذَالْجَلَالِ وَالْاِكْرَامِ يَا حَىُّ يَا قَيُّوْمُ اَسْئَلُكَ اَنْ
تُصَلِّىَ عَلٰى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ وَعَلٰى
اٰلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيْمًا كَثِيْرًا

(۱) اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ خُلُقِيْ وَطَيِّبْ
لِيْ كَسْبِيْ وَقَنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَلَا تُذْهِبْ طَلْبِيْ
اِلٰى شَيْءٍ صَرَفْتُهُ عَنِّيْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ
اَكْبَرُ

O Allah, forgive my sins, grant me generosity of conduct; provide me with lawful livelihood; grant me contentment with my earnings and efface all desire from my heart for what Thou hast taken away from me; Allah is Great, Allah is Great.

BENEFIT: This is a comprehensive du'aa for acquiring the righteousness and success of this world and the Hereafter. Hudhoor (Sallallahu Alayhi Wasallam) said to Hadhrat Ali (Radhiyallahu

Anhu): "Shall I give you five thousand goats or shall I rather show you five words in which there is righteousness for you in this world and in Deen?" Hadhrat Ali (Radhiallahu Anhu) said: "O Rasuluilah (Sallallahu Alayhi Wasallam) on worldly standards, five thousand goats is a great amount, but I would rather you teach me those five words." Hudhoor (Sallallahu Alayhi Wasallam) obliged by showing him this du'aa. (Kanzul-Ummaal).

(۲) اَللّٰهُمَّ حَبِّ الْمَوْتِ اِلٰی مَنْ یَّعْلَمُ اَنْ سَيِّدَنَا مُحَمَّدًا صَلَّى اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم رَسُوْلُكَ

O Allah, let everyone who believes that our Noblechief Muhammad (Sallallahu Alayhi Wasallam) is Thy Apostle regard death with fondness.

BENEFIT: This du'aa is for repelling the unpleasantness of death from those with Imaan. (Al-Jamius Sagheer).

(۳) اَللّٰهُمَّ اجْعَلْ وِسَاوِسَ قَلْبِيْ خَشِيَّتِكَ وَذِكْرَكَ وَاجْعَلْ هِمَّتِيْ وَهَوَايَ فِیْمَا تُحِبُّ وَتَرْضٰی

O Allah, make Thy fear and remembrance the obsession of my mind and divert my will and courage to the performance of deeds which are pleasing to Thee.

BENEFIT: An ideal du'aa for replacing evil thoughts with good thoughts (Al-Kalimatut-Tayyib; As-Sayuti).

(٤) اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْ مَا بَعْدَ الْمَوْتِ

(Read the above Du'aa twenty five times)

O Allah, bless me in my death and in the stages after death

BENEFIT: It is related from Hadhrat Ayesha (Radhiallahu Anha) in a lengthy Hadith that by reciting this du'aa twenty-five times daily, one gets the rank of martyrdom. (Majmauz-Zawaaid).

(٥) اَللّٰهُمَّ اَذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ

O Allah, relieve me of all worry and grief.

BENEFIT: It is masnoon to recite this du'aa after every Fardh Namaaz, while putting one's hand on the forehead (Ibnus-Sunni).

(٦) اَللّٰهُمَّ اَعْطِ سَيِّدَنَا مُحَمَّدًا الْوَسِيْلَةَ وَاجْعَلْ فِي الْمُصْطَفَيْنِ مَحَبَّتَهُ وَ فِي الْاَعْلَيْنِ دَرَجَتَهُ وَفِي الْمُقَرَّبَيْنِ ذِكْرَهُ

O Allah, make our Noble-chief Muhammad (Salla!lahu Alayhi Wasallam) an intermediary for us, instil his love into the hearts of Thy chosen ones, place him among people of the highest rank and put his name on the lips of those who are in nearness to Thee.

BENEFIT: Intercession becomes assured for the person who recites this du'aa after every Namaaz. (Kanzul Ummaal).

(۷) اَللّٰهُمَّ اَعْطِنِيْ اَفْضَلَ مَا تُؤْتِيْ عِبَادَكَ الصّٰلِحِيْنَ

O Allah, grant me the best of the graces that Thou hast awarded to Thy righteous servants.

BENEFIT: By reciting this du'aa when standing in the safs (rows), one gets martyrdom. (Al-azkaar).

(۸) اَللّٰهُمَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاَتِمِّمْ عَلَيْنَا بِنِعْمَتِكَ وَاَسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ وَاَجْعَلْنَا مِنْ عِبَادِكَ الصّٰلِحِيْنَ

O Allah, open the locks in our hearts by Thy remembrance, complete Thy grace and bounty for us and make us Thy virtuous servants. O Allah, I seek Thy protection from the Devil and his hordes.

BENEFIT: Hudhoor (Sallallahu Alayhi Wasallam) has said: "When the Muazzin starts giving Azaan, then recite this du'aa" (Ibnus-Sunni)

(۹) اَللّٰهُمَّ اجْعَلْ سِرِّيْ خَيْرًا مِنْ عَلَانِيَّتِيْ وَاَجْعَلْ عَلَانِيَّتِيْ صَالِحَةً

O Allah, render my inner self better than my outer self and make my outer-self also to be virtuous.

BENEFIT: An ideal du'aa for both external and internal purification. (Tirmizi).

(١٠) اَللّٰهُمَّ وَفَّقْنِيْ لِمَا تُحِبُّ وَتَرْضٰى مِنَ الْقَوْلِ
وَالْعَمَلِ وَالْفِعْلِ وَالنِّيَّةِ وَالْهُدٰى اِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيْرٌ

O Allah, grant me all in word, deed, intention and thought which leads to the earning of Thy pleasure as, verily, Thou hast power over everything.

BENEFIT: An ideal du'aa for acquiring the urge to do righteous deeds. (Kanzul-Ummaal).

(١١) اَللّٰهُمَّ اَقْبِلْ بِقَلْبِيْ اِلٰى دِيْنِكَ وَاحْفَظْ مِنْ
وَرَاۤئِنَا بِرَحْمَتِكَ

O Allah, let my heart be attracted towards Thy faith and guard me in the rear by Thy Mercy.

BENEFIT: An ideal du'aa for acquiring the urge to do good and for protection. (Kanzul-Ummaal).

(١٢) اَللّٰهُمَّ اِنَّكَ خَلّٰقٌ عَظِيْمٌ اِنَّكَ سَمِيْعٌ عَلِيْمٌ
اِنَّكَ عَفُوٌّ رَحِيْمٌ اِنَّكَ رَبُّ الْعَرْشِ الْعَظِيْمِ

O Allah, Thou art the Creator possessed of greatness; Thou heareth and knoweth everything; Thou art Forgiving and Merciful and Thou art veri-

ly the Lord of the Great Throne.

BENEFIT: This du'aa has been mentioned in the Hadith for all the good of this world and the Hereafter. It has been instructed that one should learn this du'aa.

(۱۳) اَللّٰهُمَّ اجْعَلْنِيْ مِّمَّنْ تَوَكَّلَ عَلَيْكَ فَكَفَيْتُهُ
وَاسْتَهْدَاكَ فَهَدَيْتُهُ وَاسْتَنْصَرَكَ فَنَصَرْتُهُ

O Allah, make me one of those who relied on Thee and found Thee sufficient, who were guided aright on their asking for it and who received Thy help when they prayed for the same.

BENEFIT: A du'aa of Rasulullah (Sallallahu Alayhi Wasallam) for becoming included among the pious servants of Allah Ta'ala. (Kanzul-Ummaal).

(۱۴) اَللّٰهُمَّ لَا تُخْزِنِيْ فَاِنَّكَ بِيْ عَالِمٌ وَلَا تُعَذِّبْنِيْ
فَاِنَّكَ عَلَيَّ قَادِرٌ

O Allah, do not expose my faults though Thou knowest me well and do not punish me though Thou art possessed of all power over me.

(۱۵) اَللّٰهُمَّ اَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ
وَسَكَرَاتِ الْمَوْتِ

O Allah, be pleased to help me during the pangs and convulsions of death.

BENEFIT: An ideal du'aa for getting help from Allah Ta'ala when experiencing the pangs of death. (Tirmizi).

(١٦) اَللّٰهُمَّ اجْعَلْ بَيْنَنَا لَنَا فَرْطًا وَحَوْضَهُ لَنَا
مَوْرَدًا

O Allah, make our Prophet (Sallallahu Alayhi Wasallam) as our guide and his Reservoir (Kauthar) as a place for quenching our thirst.

BENEFIT: In one Hadith it is mentioned: "The person for whom I intercede, shall drink water from my fountain and Allah Ta'ala will make his body forbidden from the Fire of Jahannam." This is also mentioned that "He who drinks from the Haudhê-Kauthar (Fountain of Jannat) will not feel thirsty on the Day of Qiyamat."

(١٧) اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَالْحَقْنِيْ بِالرَّفِيقِ
الْاَعْلٰی

O Allah, forgive me, have mercy upon me and unite me with most High Companion.

BENEFIT: This is the final du'aa that Rasulullah (Sallallahu Alayhi Wasallam) made. (Bukhari, Muslim).

(١٨) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَيْرٍ مَا سَأَلَكَ مِنْهُ
نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْتَ الْمُسْتَعَانُ
وَعَلَيْكَ الْبَلَاغُ وَالْأَحْوَالُ وَالْأَقْوَةُ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

O Allah, I beg of Thee all good things which had been asked for by Thy Prophet, Hadhrat Muhammad (Sallallahu Alayhi Wasallam) and seek Thy protection from all evil things from which Hadhrat Muhammad (Sallallahu Alayhi Wasallam) had craved protection from Thee; Thou art the Sole Supporter and Thy function is only to convey Thy message of Truth and we have no ability or power to do good deeds or avoid evil ones except with the help of Allah who is Most High and Great.

BENEFIT: Hadhrat Abu-Umamah (Radhiallahu Anhu) said to Rasulullah (Sallallahu Alayhi Wasallam): "Hudhoor (Sallallahu Alayhi Wasallam) you have shown us a lot of du'aas, but we cannot retain them all. Show us a brief du'aa that encompasses all du'aas." In reply to this request, Hudhoor (Sallallahu Alayhi Wasallam) taught the above du'aa (Tirmizi).

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

ABRIDGED SALAATUT-TASBIH

Hadhrat Maulana Mufti Muhammad Shafi Saheb (Rahmatullah Alayh), Grand Mufti of Pakistan and Khalifa (successor) of Hadhrat Hakimul-Ummat Maulana Thanwi Saheb (Rahmatullah Alayh), wrote a booklet entitled "Najaatul-Muslimeen" as an appendix to Maulana Thanwi (Rahmatullah Alayh's) famous and widely accepted book, "Hayaatul-Muslimeen." In this booklet, Hadhrat Mufti Saheb (Rahmatullah Alayh) selected, from authentic Ahadith, some devotional practices through which all past and future sins become forgiven. These devotional acts that he has selected, are so easy and concise, that even people with lack of time and courage can carry them out. One of these is a shortened version of Salaatut-Tasbih which is being transcribed here, word for word, from "Najaatul-Muslimeen":

"In actual fact, the popular procedure of Salaatut-Tasbih is that which has been described above and the reported virtues, as were mentioned above, also pertain to the self-same procedure." (The detailed procedure of Salaatut-Tasbih is written in the afore-mentioned booklet and Hadhrat Shaikhul-Hadith Saheb (Rahmatullah Alayh's) booklet, "Virtues of Zikr" also gives an explanation of it. It is recommended in the prescribed devotional practices of Hadhrat Shaikh (Rahmatullah Alayh) that this salaah should be performed every Friday. In this particular version of Salaatut-Tasbih, the third Kalimah is recited three-hundred times. "But there is another version

of Salaatut-Tasbih also mentioned in a Hadith, which has, by experience, proven to be effective for the fulfilment of all worldly and spiritual objectives. The Mashaa-ikh (religious savants) have dubbed it as 'Salaatut-Tasbih-Sughra' (the small Salaatut-Tasbih)."

The procedure is as follows:-

A Hadith, reported from Hadhrat Anas-bin-Maalik (Radhiyallahu Anhu) is mentioned by Imam Ahmad (Rahmatullah Alayh) in his "Musnad" and also by Tirmizi in the "section of Salaatut Tasbih"; by Nasaa-i in "Sunan", by Ibnê-Khuzaimah in his "Sahih"; by Ibnê-Hibbaan in his "Sahih" and by Haakim in "Mustadrak" that: Hadhrat Ummê Salmah (Radhiyallahu Anha) said that Hudhoor (Sallallahu Alayhi Wasallam) taught a few words to her and that if these words are recited in Salaat, then whatever du'aa is made, will be accepted. The words to recite are these: *Subhanallah* (10 times), *Alhamdulillah* (10 times) and *Allahu Akbar* (10 times).

1. BENEFIT: Munaadi has mentioned this Hadith and said that it's chain of narrators is "Hasan" or "Sahih" (reliable or authentic). Thereafter, he says, "These benefits and effects will only be realised if the meanings of these words also remain present in the heart; mere verbal utterance will not suffice. And Allah knows best."

2. BENEFIT: The words mentioned for reciting 10 times each in this abridged version of Salaatut-Tasbih, neither have any fixation of place for its

recitation mentioned anywhere in the Hadith nor have I read or heard of anything in this regard from the Ulama and Mashaa-ikh (Religious scholars and saints). Hence, it is apparent that the choice is left to the Musalli (person performing this salaah) of reciting it in whichever Rukn (obligatory posture of salaah) he wishes, or he may recite it after completion of the last Tashahhud.

Yours,

MUHAMMED IQBAL MADINAH MUNAWWARAH,
20 RABI-UL AWWAL 1403 (A.H.)

NOTE: In this "Abridged Al-Hizbul A'zam", I have used the urdu translation of Shaikhul-Hadith, Aarif-Billah, Maulana Muhammed Badrê Aalam Saheb (Rahmatullah Alayh), and, indicating the sources of the du'aas, I have relied on the book, "Fathul A-azzil-Akram Li-takhrijil Hizbil A'zam", written by Moulana Abdur-Rasheed Nu'mani Saheb. Wherever I have deemed necessary, I have put myself at ease by also checking with the original books of Hadith. Furthermore, in mentioning the virtue of various du'aas, I have also derived benefit from Hadhrat Shaikhul Hadith, Maulana Muhammed Zakariyya Saheb (Rahmatullah Alayh's) books on virtues and from Meer Sayyid Jameel Muhajirê-Madani (Rahmatullah Alayh's) hand-written commentary that appears in the original Al-Hizbul A'zam.

May Allah Ta'ala grant all the deceased souls the loftiest of ranks in the Hereafter and, whoever has assisted in any way, whatsoever in the completion of this work, may Allah Ta'ala grant them befitting reward in both the worlds.

Aameen