

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

43/8

Prayers of Muhammad

THE MESSENGER OF GOD

(God bless and keep him !)

A Collection of Prayers from the Holy Quran and the Traditions of Muhammad, concerning matters Spiritual and Temporal, systematically arranged, and literally translated from Arabic into Archaic English, with life-sketches of the Prophets and Messengers of God referred to in the Quran, and Explanatory Notes.

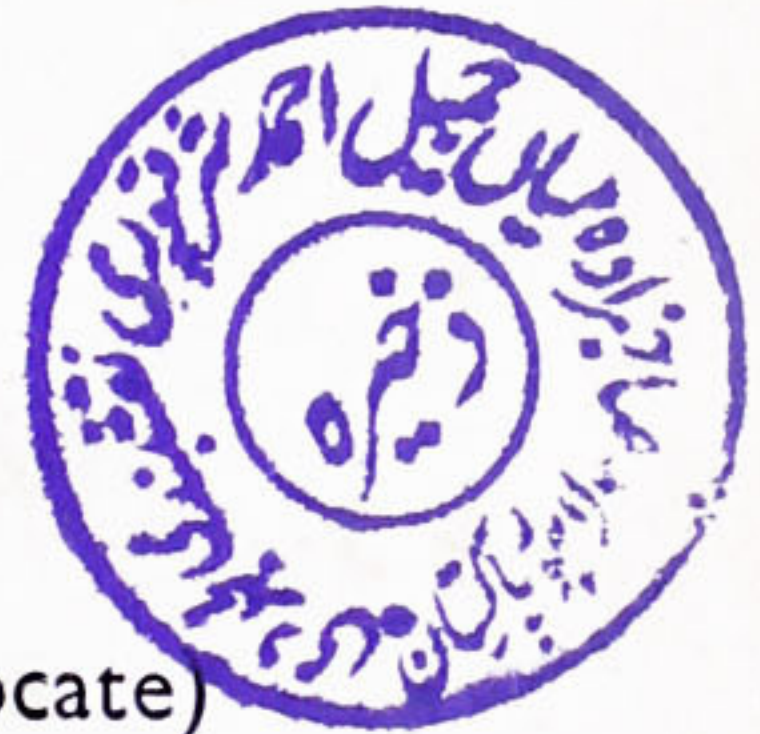
IN
TWO PARTS

Compiled & Translated
by

ABDUL HAMID FARID (Advocate)

With a Foreword
by

His Lordship The Right Reverend W. Q. Lash,
(*M. A. Cantab.*)
BISHOP OF BOMBAY



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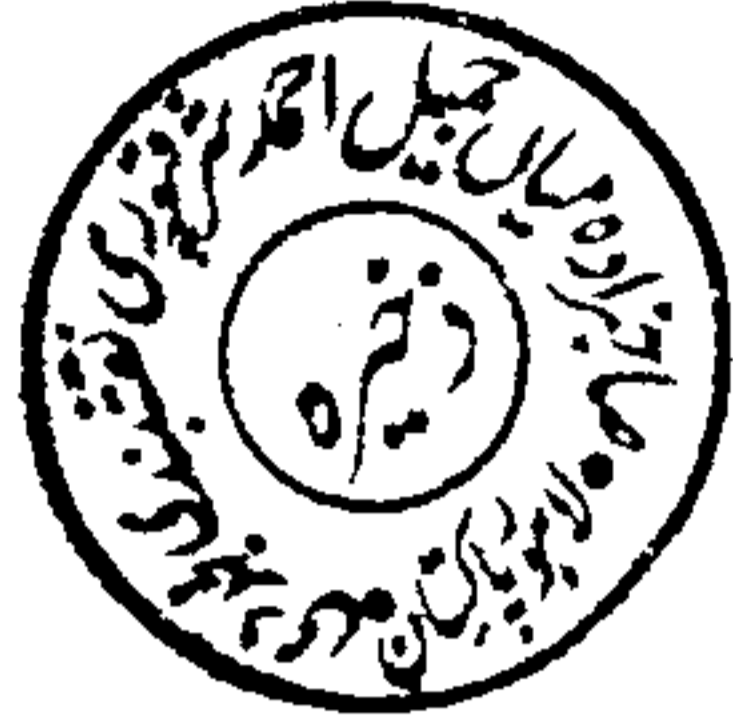
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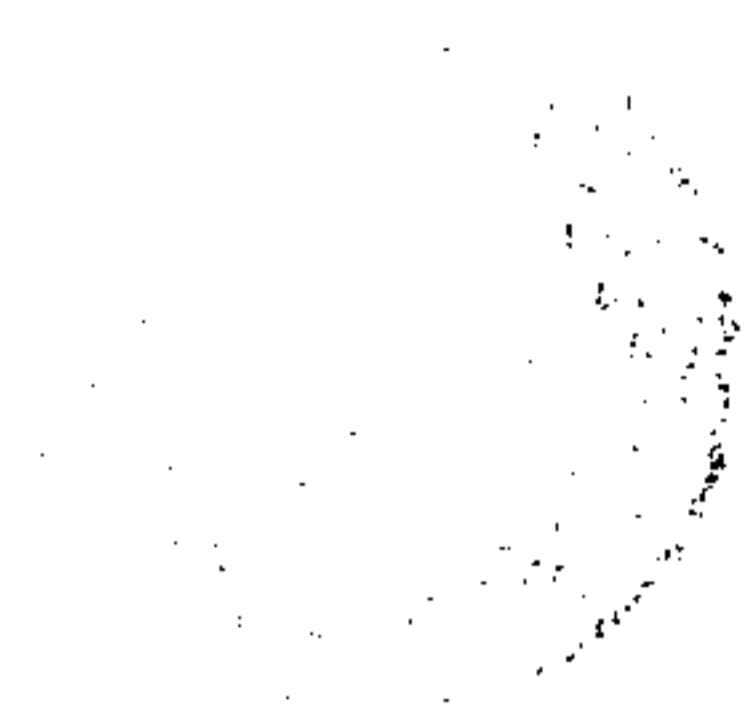
To

My dear niece

Zubaida Khatoon Farid,

M.A., T.D. (London)

who never failed
to
comfort and help me
in
my sorrows and difficulties,
I
dedicate this work.



FOREWORD

BY

**His Lordship the Right Reverend W. Q. Lash, M. A. (Cantab.)
BISHOP OF BOMBAY.**

Lex orandi, Lex credendi. It is a well understood principle that the best way of discovering the fundamental beliefs of a man is to study the words he uses when he prays. This principle was shown in the saying of a Muslim saint who met with the saint of another faith: "Tell me your names for God, and I will tell you mine".

Perhaps the profoundest names for God cannot be told by any saint, for they cannot be translated into any human language. They are the expression of the soul in her communion with the author of her being, and her lover. The mystics have attempted to find words which faintly hint at what was then expressed, but all such words are confessedly inadequate.

Here we are not concerned with such prayer as that. We are not even concerned with the kind of prayer associated with the word "meditation." We are concerned with what is known as vocal prayer. The prayer which is expressed with the lips, or articulated silently in the mind. Such prayers have a twofold function. They both express the attitude which has given rise to them, and they help to induce that same attitude.

Within vocal prayer can be made distinctions. For instance there is the kind of prayer which is laid

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upon the members of a religious fellowship as an obligation. This is known as liturgical prayer from the Greek word which denotes a public service to the state. The value of such prayer is its power to mould the individual into membership within a group, and make him one with his fellow creatures in a common offering to the Creator. If said physically alone, such prayer is offered spiritually in common with others.

Besides liturgical prayer there are the occasional prayers said on various occasions. These sometimes spring up spontaneously from the heart. Sometimes they are prayers which by constant use have become so associated with the occasions on which they are used, that they come readily to mind or lips when the occasion arises. These prayers are not usually of obligation. They are at the choice of the individual, and help to express and mould his personal attitude.

To this last class most of the prayers in this work belong. Those of the Prophets and Messengers of God in the first part are indeed from the Quran, but it is noteworthy that those in the second part are from the traditions. They are, as it were, overhearings of the Prophet, on the actual occasions when they came to be uttered, caught and preserved by his intimates. Their value lies in showing the mind of the Prophet in his daily intercourse with God, and in moulding those who use them afterwards into similar attitudes of mind.

Their value to his followers needs no stressing, but it may be asked why the follower of another Way should read them, and with what profit. The profit does not

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lie in the discovery of divergences between this way and that, except in so far as such discovery leads to a more earnest study of one's own faith. The profit does lie in finding emphasis laid in the attitude of another on aspects in one's own faith also which have perhaps passed almost unnoticed.

No one can read these prayers without having deepened within him a sense of the Majesty of God, the completeness of His overruling Providence, His concern with every smallest detail of human life. No one can read them without a challenge to deepen and renew his surrender to the will and purposes of his Creator, or becoming more aware of that constant need for watch and prayer lest he enters into temptation. Every occasion of life is an occasion for its use or misuse. Above all there is a simplicity which comes with a special impact upon our more sophisticated and complex modern minds, a breath of the desert in which Islam was born.

A last word may be said of the translation. Of how accurate it is I am not competent to speak, through ignorance of the original tongue, though I am sure the translator has taken great pains with his work. Whenever I have suggested some slight alteration with a view to polishing the English, he has always had his reasons for that word rather than another, and we have had to find a word which will satisfy those reasons. He has deliberately aimed at a style which has the dignity of the Archaic, rich in associations through long use on men's tongues. I think it will be agreed that he has succeeded in giving the flavour he seeks without injuring the sense. In this way the reader may share something of the quality of the original.

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The brief biographical sketches draw their material from Jewish, Christian and Muslim sources. Their purpose is to present a comparative study, so that the reader can tell how far the various accounts agree, and where they differ. They should be therefore of interest and profit to the reader, whichever his own faith may be.

W. Q. LASH

PREFACE

This book should be on the desk of every one who believes in God, and is disposed to pray. Whatever may be the faith of the reader, there is nothing in it which is likely to offend him. On the contrary most of its prayers will, in all probability, console his heart, show him the failings and pitfalls of human nature, help to build up in him an excellent character, evolve his soul, save him from despair, and revolutionize his outlook on life. We take pleasure in repeating the words of His Lordship, the Bishop of Bombay, "No one can read these prayers, without having deepened within him a sense of the Majesty of God, the completeness of His over-ruling Providence, His concern with every smallest detail of human life. No one can read them without a challenge to deepen and renew his surrender, to the will and purposes of his Creator, or becoming more aware of the constant need for watch and prayer, lest he enters into temptation. Every occasion in life is an occasion for its use or misuse. Above all there is a simplicity which comes with a special impact upon our more sophisticated and complex modern minds, a breath of the desert in which Islam was born."

The work is in two parts. The first part contains all the prayers mentioned in the Holy Quran. In the second part are embodied prayers selected from the Traditions of Muhammad the Prophet of Islam (God bless and keep him!).

It may be reasonably claimed, that there is no lawful human need, desire, or aspiration concerning which a

prayer either from the Quran or the Traditions of Muhammad, will not be found in the book. The work has been compiled for the benefit of the English knowing reader who, with the help of the index, can in a moment find out the supplication which suits his purpose, and at the same time,if he accepts the authority quotedhave the satisfaction of praying in the very words of a prophet or righteous human being, loved and referred to by God. The average English-knowing Muslim, who does not understand Arabic has long felt the need of a work of this nature. As far as I am aware, there is no work, either in Arabic, Persian, Urdu, or English containing a comprehensive collection of supplications, both from the Quran and the Traditions of Muhammad, neatly arranged as in this work. It might be called "The Muslim's Book of Supplications", and should be near the pillow of every English-knowing reader who is disposed to pray.

The work contains several hundred petitions concerning numerous matters connected with human life, including worship. It is fairly comprehensive, in as much as, the prayers incorporated therein, cover nearly all matters spiritual and temporal to which the human heart legitimately aspires.

The second part of the book contains the same supplications that are embodied in "Hizb al-Maqbul" and they are set in the order adopted in that book. Its compiler Abu Saeed Muhammad Ansari (may his soul rest in peace!), has very carefully made the selection, and arranged the prayers systematically. Obviously, they are set by him in the order in which the Prophet used to utter them, on each occasion, during the

twenty four hours of a day, commencing from the time when he went to bed at night, until he retired to it again on the following night. A better setting of them was not possible; hence the original order has not been changed. The last part of "Hizb al-Maqbul" which refers to some chapters and verses of the Quran, has been omitted, it being outside the scheme of this work. The prayers are rendered literally into Archaic English which lends force, dignity and charm to the expression of sacred thoughts and feelings.

I have translated the Arabic prayers, and also the verses of the Quran occurring in this work, as I have myself understood them. If there are any errors in the rendering they are imputable to me. Similarly, all the life-sketches of the Prophets and Messengers of God are written by me, except the life-sketch of Muhammad (God bless and keep him!) which I have borrowed from the Late Marmaduke Pickthall's "The Meaning of the Glorious Quran".

My thanks are due to His Lordship, the Right Reverend W. Q. Lash, M. A. (Cantab.), Bishop of Bombay, who has been good enough to go through the entire work, make several useful suggestions, and write the foreword.

I am also greatly indebted to Mr. Bashir Muhammad Managing Proprietor of the Publishers' firm who, fortunately for the book, is a sound scholar of Arabic and English. But for his pains, the readers would not have found the present edition in its elegant form and get-up. His zeal to serve Islam, made him devote a good deal of his valuable time to the correction of errors of omission and spelling, which had crept into the first edition of the book. I gratefully acknowledge his assistance in setting with due care and caution, the Arabic Text against its English translation, for arranging the prayers in proper order on each page, and reading through the proofs of the entire work.

ABDUL HAMID FARID

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(God bless and keep him!)**

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ADAM AND EVE.

Nothing about Adam and Eve is known which can be rightly called History. Darwin and other biologists have advanced various fantastic theories about the origin of man, in other words, of Adam and Eve, which have incurred the indignation of the religiously-minded. The Scientists are proud of their intellectual discourses; but several sufies, speaking from experience have held what sounds paradoxical, that though only a rational being can know God, yet man's intellect, not infrequently becomes an impediment in the way of his higher spiritual progress. A mystic says, "When the veil of intellect is lifted, all will become clear in the light of faith". It is not our concern to deal with what the scientists say; we are only concerned with what the Scriptures say about our first parents.

The Quranic story concerning the creation of Adam is as follows:—"And when Thy Lord said unto the angels: Behold, I am about to place in the earth a viceregent. They said: Wilt Thou place therein one who will do evil therein, and shed blood, while we celebrate Thy praise, and sanctify Thee? He said: Behold, I know what ye know not. And He taught Adam all the names (of things) and then set them before the angels, saying: Inform me of the names of these if ye are truthful. They said Glory be unto Thee! We have no knowledge saving that which Thou has taught us. Behold, it is Thou Who art the Knower, the Wise. He said: O Adam! Inform them of their names. And when he

had informed them of their names, He said : Did I not tell you that I know the secrets of the heavens and the earth, and that I know what ye reveal, and what ye conceal ?”

“And when we said unto the angels : Prostrate yourselves, they fell prostrate save Iblis ; he refused and swelled with pride, and became a disbeliever. And We said : O Adam ! Dwell thou and thy wife in the Garden, and eat ye freely therefrom, wheresoever ye will ; but approach not this tree, lest ye become transgressors. But Satan caused them to slip therefrom, and turned them out of their state (of happiness) wherein they had been : And We said : Get ye down, the one of you an enemy unto the other. And there shall be for you in the earth, a dwelling place, and provision for a time.”
(2 : 30-36)

Some commentators on the Quran hold that the story is allegorical ; yet others sincerely believe that the incidents mentioned therein actually did occur.

This narrative of the Quran, differs in some respects from that of Genesis wherein there is no reference to the commandment of God to the angels to fall prostrate before Adam, and to the refusal of Iblis (Satan) to do so, on the ground that he was made of fire, and Adam of clay. Nor does Genesis mention the argument of the angels against man's being placed on the earth as God's substitute which was based on their apprehension, that he would spill blood therein and God's silencing them by proving man's superiority over them in knowledge. Further, it does not men-

tion the Devil's seeking respite from God until the Day of Judgment, that he may tempt and lead man to destruction. (See the account of the Devil in, 2: 34-36 ; 7: 11-27 ; 15: 30-43 ; 17: 61-65 ; 18: 50 ; 20: 116-121; 38:74-85 of the Quran.) On the other hand the Quran does not refer to the Serpent at all, who, as mentioned in Genesis, tempted Adam and Eve.

A tradition of Muhammad says that having been expelled from heaven, Adam and Eve were cast down on the earth at different places, and after wandering for many years, they eventually met at Mount Arafat, which is situated twelve miles from Mecca.

Both the Old Testament and the Quran agree, that man is called into being to rule the earth. The Muslims recognize Adam as the first prophet of God to whom some portions of Scripture were revealed. Concerning the age of Adam, (Genesis) says:—"And all the days Adam lived were nine hundred and thirty years and he died."

Concerning Adam see, (3: 59; 7: 19-25; 20: 115-123) of the Quran.

A short account of Abel and Cain, the two sons of Adam, is found in (5: 27-31) of the Quran. They are named Habil and Qabil in the traditions of Muhammad.

PRAYER OF ADAM AND EVE FOR FORGIVENESS AND MERCY.

Our Lord ! We have wronged ourselves ; if Thou forgive us not and have not mercy upon us, indeed, we shall be ruined. (7 : 23)

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ
إِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَسِرِينَ ﴿٢٣﴾
الاعراف،

Adam and Eve prayed thus when they were misled in heaven by Satan.

NOAH.

It is difficult to determine the date at which Noah lived. In the opinion of the Rabbis, he was born one thousand and fifty six years after the creation of Adam. The authors of the Greek version of the Old Testament suggest that he must have been born, one thousand six hundred and forty two years after Adam was called into being.

It is impossible to imagine what the world was like in Noah's life-time, though it is clear from some chapters of the Old Testament and the Quran, that the world was in the early stage of primitive civilization, and Noah lived amidst a race enjoying the benefits thereof. The Anti-Diluvian race had attained a sad pre-eminence in all that was evil. "The earth was filled with violence," and whatever the political and social life of the people may have been, their moral life was inconceivably wicked. Before the Deluge Noah spent long years in condemning sin and wickedness, in preaching righteousness and warning people of an impending catastrophe.

The long and laborious life of Noah, replete with trials and tribulations, hazards and setbacks threats and intimidations from his enemies, extending over a period of 950 years passed in fighting idolatry, sin and wickedness. The devastating flood destroyed the people among whom he had lived and preached for nearly six centuries. The only reward which he received from them for his efforts, was unrelenting persecution. Noah, full of grief, cried

unto his Lord : "My Lord ! Behold, night and day did I call unto my people, but my calling increased them not save in aversion from me. Behold ! Whenssoever I called unto them (to believe in Thee), that Thou mightest forgive them, they put their fingers in their ears, and covered themselves with their garments and persisted (in their wickedness), and magnified themselves in pride.....They plotted a terrible plot (against me). They said (unto one another) : Ye shall certainly not forsake your deities; neither shall ye give up (worshipping your idols) Wadd, nor Suwa, nor Yaghuth and Ya'uq and Nasr." Finally Noah prayed as in prayer 4, page 9. The last 350 years of his life which he passed in a region somewhere near Mount Judi were, perhaps comparatively less trying.

The Quran has characterised Noah as "Amin", (The Faithful). See (26 : 107). The Quran does not suggest that the Deluge was universal. It mentions that all the wicked members of Noah's race including his wife and son perished in the great Flood. Noah prayed for his son, but his petition was rejected by God. Al-Baidawi, (a commentator of the Quran) says that it took Noah two years to build the Ark, wherein he and his followers sailed and were saved from perishing in the Flood, and that Noah and his followers went into the Ark on the tenth of Rajab, and came out of it on the tenth of Muharram, which means that he and his followers were in the Ark for a complete six months.

In 1609, a Dutchman, at Haroon, built a vessel on the model of Noah's Ark as described in Genesis. It was

capable of holding much more than others differently shaped, though of equal cubical dimensions.

Some years ago it was reported that an ark was discovered whose construction agreed with the description given in Genesis of Noah's Ark. It was first spied on Mount Ararat in Armenia, by the companion of Vladimir Roskovissky (a Russian pilot) while the two were flying over the Mount before the first world-war. Some observers conjectured that it might possibly be Noah's Ark. But this conjecture did not receive any scientific support. According to a tradition of the Prophet the Ark landed at Mount Judi.

The Quran refers to Noah's life frequently. Respecting his Mission, the Deluge, and the Destruction of his folk, (See 7 : 59-64 ; 10 : 71-73 ; 11 : 25-49 ; 17 : 3 ; 21 : 76-77; 23 : 23-32 ; 25 : 37 ; 26 : 105-121 ; 29 : 14-15; 37 : 75-83; 53 : 52; 54 : 9-16 ; 57 : 26 ; 66 : 10 ; 71 : 1-28 of the Holy Quran).

NOAH'S PRAYERS.

1. My Lord! Help me, for they accuse me of imposture.
(23 : 26)

رَبِّ انصُرْنِي بِمَا كَذَّبُون ۝

المؤمنون ۲۳

2. My Lord! Behold, my people treat me as a liar. Therefore judge Thou between me and them with judgment, and deliver me and the believers who are with me.
(26 : 117-118)

رَبِّ اِنَّ قَوْمِي كَذَّبُون ۝ فَافْتَحْ

يَبِيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي

وَمَنْ مَّعِيَ مِنَ الْمُؤْمِنِيْنَ ۝

الشعراء ۲۶

3. (My Lord!) Behold, I am vanquished, so help (me).
(54 : 10)

اِنِّيْ مَغْلُوْبٌ فَانصُرْ ۝

القمر ۵۴

1. When Noah's people treated him as a liar, he prayed thus.
2. Noah's people threatened that they would stone him to death, if he did not cease preaching. Thereupon he prayed thus.
3. Noah's people denied him, and repulsed him, and called him a madman. So he prayed thus.

4. My Lord! Leave not in the land one dweller from among the disbelievers. For indeed, if Thou leave them, they will send astray Thy bondmen, and will beget none save wicked ingrates. My Lord! Forgive me and my parents, and him who entereth mine house believing, and believing men and believing women, and increase the evil-doers in naught save perdition. (71: 26-28)

رَبِّ لَا تَذَرُ عَلَى الْأَرْضِ
مِنَ الْكٰفِرِيْنَ دَيَّارًا ۝
اِنَّكَ اِنْ تَذَرَهُمْ يُضِلُّوْا
عِبَادَكَ وَا لَا يَلِدُوْا اِلَّا
فٰجِرًا كَفٰرًا ۝ رَبِّ اغْفِرْ لِيْ
وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ
بَيْتِيْ مُؤْمِنًا وَلِلْمُؤْمِنِيْنَ
وَالْمُؤْمِنٰتِ ؕ وَا لَا تَزِدْ
الظٰلِمِيْنَ اِلَّا تَبٰرًا ۝
نوح

5. In the name of God be its sailing and its mooring. Behold! My Lord is, indeed, Forgiving, Merciful. (11: 41)

بِسْمِ اللّٰهِ مَجْرِبَهَا وَمُرْسٰتَهَا
اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ۝
هود

6. My Lord! My son is of mine household, and behold, Thy promise is true, and Thou art the Most Just of Judges. (11: 45)

رَبِّ اِنَّ اِبْنِيْ مِنْ اَهْلِيْ وَا
اِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ
اَحْكَمُ الْحٰكِمِيْنَ ۝
هود

4. When Noah's people persecuted him, and threatened to stone him to death, and would neither follow his preaching nor allow him to preach, he cursed them thus.
5. When the Deluge came on, and Noah and his people went aboard the Ark which he had made, he prayed thus.
6. Noah prayed to God thus to save his son from being drowned.

7. My Lord! I seek refuge in Thee, lest I ask of Thee aught whereof I have no knowledge. Unless Thou forgive me, and have mercy upon me, I shall be of those who are ruined. (11 : 47)

رَبِّ اِنِّى اَعُوْذُ بِكَ اَنْ اَسْأَلَكَ
مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَّ اِلَّا
تَغْفِرْ لِيْ وَ تَرْحَمْنِيْ اَكُنَّ
مِّنَ الْخٰسِرِيْنَ ﴿٤٧﴾

هود

8. My Lord! Disembark me with a blessed disembarking, for Thou art the Best of Disembarkers. (23 : 29)

رَبِّ اَنْزِلْنِيْ مُنْزَلًا مُّبْرَكًا وَّ
اَنْتَ خَيْرُ الْمُنْزِلِيْنَ ﴿٢٩﴾

الْمُؤْمِنُونَ ٢٣

-
7. When God refused to save Noah's son from being drowned and rebuked Noah for praying for a disbelieving son, Noah prayed thus for forgiveness.
8. While Noah and his followers were sailing in the Ark, God bade Noah pray thus. The prayer begins with "Say".

SALIH.

Al-Baidawi says:—"Salih was the son of Ubaid, the son of Asaf, the son of Masif, the son of Ubaid, the son of Hazir, the son of Thamud." He was sent by God as His messenger to the tribe of Thamud who had fallen into idolatory and sin. Salih lived and preached after Noah and Hud, and before Abraham. The Thamudists amongst whom he was raised were the posterity of the tribe of Aad. The Thamudists first dwelt in Yaman, but having been expelled from there by Hunaif the son of Saba, they eventually took shelter in the territory of al-Hijr which is situated between Madinah and Syria, in the province of al-Hijaz.

The Thamudists had inherited the art and science, the civilization and culture of the Aadists, and also their idolatory and wickedness. God therefore raised Salih amongst them after his predecessor Hud. His tribe refused to be reformed, and in spite of his remonstrances persisted in worshipping idols and committing sins. Some of them called upon him to pray to God to send them a she-camel answering their description, that they might recognise him and his mission. In persuance of this challenge Salih prayed to God; and a she-camel was sent; but the Thamudists still persisted in their disbelief and wickedness, and hamstrung the she-camel. "So their Lord doomed them for their sin" and destroyed them with an earthquake.

Although one brief prayer of Salih is mentioned in the Holy Quran, it is the cry of a broken heart. The

Quran refers to his life frequently. (See, 7: 73-79 ; 11: 61-68; 26: 141-159; 27: 45-53 of the Holy Quran).

Salih's name is not clearly mentioned in the Old Testament. Bochart is of opinion that he must be Peleg the son of Eber of Genesis XI: 16. D. Herbelot thinks, he must be Salah the son of Arphaxad of Genesis XI: 13.

THE PRAYER OF SALIH.

1. My Lord! Help me, for
they accuse me of imposture.
(23: 39)

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

الشُّعُرُونَ ٢٣



1. When Salih's people charged him with imposture, he prayed thus.

ABRAHAM.

Among the names of the remote past, none is more illustrious than that of Abraham, "The Patriot", "The Friend of God", "The Father of the Faithful"; for it is from him that the three great communities of mankind, namely the Jews, the Christians, and the Muslims claim to have received their heritage of faith.

It appears from the Bible Chronology that he was born more than two thousand years before Christ, about sixty years before the death of Noah, and not more than two hundred and fifty years after the Deluge. He was born on one of the hill-pastures of the northern Euphrates in the tent of his father Terah, better known by his surname Aazar.

The Holy Quran refers to his life frequently. His contemplation upon God's creation, building up an unshakable faith in One Living Eternal God and preaching the same to the people regardless of his own life, demolishing the idols of the Chaldeans, trials and tribulations, being cast into a fiery furnace by his folk on account of his faith at the instance of Nimrod, miraculous escape therefrom, migration from his native land to Canaan, attempt to sacrifice his son at the altar of the Almighty God, reconstructing the Kabah (the House of God) at Mecca with his son Ishmael, and his conveying the Divine message to the people, are mentioned in different chapters of the Quran. The Quran says: "Behold, Abraham was mild, imploring, penitent." (11: 75)

His preaching the Doctrine of the Unity of God which is the basis of every religion worthy of its name, at the risk of his life, and his petitions to God which are mentioned below show how he fulfilled his mission of prophethood. The Muslims believe that Abraham was one of those upon whom God bestowed His blessings without stint; hence they are taught to pray: "O God! Shower Thy blessings upon Muhammad and the followers of Muhammad even as Thou didst shower Thy blessings upon Abraham and the followers of Abraham."

Most of the Muslims hold that it was Ishmael whom Abraham offered as a sacrifice at the altar of God; the Jews and the Christians however maintain that it was Isaac. Though the name of the son who was offered as a sacrifice is not mentioned in the Quran there is a reliable tradition of Muhammad (God bless and keep him!) supporting the Islamic view. There is no denying the fact that Abraham's character rises to its loftiest grandeur when he unhesitatingly attempts to sacrifice his beloved son. Concerning Abraham see, (2: 124-136, 258, 260; 3: 64-67; 4: 125; 6: 75-85; 9: 114; 11: 69-76; 14: 35-41; 15: 51-60; 16: 120-123; 19: 41-49; 21: 51-72; 22: 26-29; 26: 69-89; 29: 16-17, 24-27; 37: 83-113; 38: 45-47; 43: 26-28; 51: 24-37; 57: 26; 60: 40, of the Holy Quran.)

ABRAHAM'S PRAYERS.

1. Our Lord! In Thee do we trust, unto Thee do we turn repentant, and unto Thee is (our) journeying. Our Lord! Expose us not for trial unto those who disbelieve, and forgive us, our Lord! Behold, it is Thou who art the Mighty, the Wise. (60: 4-5)

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ
أَنْبَأْنَا وَإِلَيْكَ الْمَصِيرُ ۝ رَبَّنَا
لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا
وَاعْفُرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ ۝

المتمنة

2. My Lord! Bestow upon me wisdom, and join me to the righteous. And appoint for me a reputation for truth among posterity. And make me one of the heirs of the Garden of Delight. And pardon my father. Behold, he has been one of the erring. And abase me not on the Day when they will be raised up, the Day when neither wealth nor sons shall avail, save unto him who cometh unto God with a whole heart. (26: 83-89)

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ۝ وَاجْعَلْ لِي
لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝
وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ
النَّعِيمِ ۝ وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ
مِنَ الضَّالِّينَ ۝ وَلَا تُخْزِنِي يَوْمَ
يُبْعَثُونَ ۝ يَوْمَ لَا يَنْفَعُ مَالٌ
وَلَا بَنُونَ ۝ إِلَّا مَنْ آتَى
اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

الشعر

1. Abraham prayed to God thus not to expose him and the believers to a severe trial by allowing the disbelievers to persecute them.
2. This was Abraham's prayer for himself and his father,

3. Behold! I am going to My Lord, Who will guide me. My Lord! Grant me to be of the righteous. (37: 99-100)

إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾
رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾
الضَّفَّتْ ٣٠

4. (Abraham and Ishmael prayed):—Our Lord! Accept this (service) from us. Behold, it is Thou who art the Hearer, the Knower. Our Lord! Cause us to be resigned unto Thee, and of our seed (create) a nation resigned unto Thee, and show us our holy rites, and relent toward us. Behold, it is Thou who art the Relenting, the Merciful. Our Lord! And raise up for them a messenger from among themselves who shall recite unto them Thy revelations, and shall teach them the Scripture and the wisdom, and shall purify them. Behold, it is Thou who art the Mighty, the Wise. (2: 127-129).

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا
وَاجْعَلْنَا مُسْلِمِينَ لَكَ
وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً
لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ
رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

البقرة ٢

3. When Abraham was persecuted by his people he departed from them. On the eve of his departure he prayed thus As he was childless, he prayed also for a son.
4. Abraham and his son Ishmael prayed thus while they were raising the foundation of the Ka'bah (known as the House of God) at Mecca,

5. My Lord! Make this (Mecca) a secure region, and provide for its people fruits, for such of them as believe in God and the last Day. (2: 126)

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

البقرة

5. Abraham prayed for Mecca and its people thus.

6. My Lord! Make this region secure, and preserve me and my children from worshipping idols. My Lord! Behold, many of mankind have they led astray. Therefore, whosoever shall follow me, he indeed, shall be of me. And whosoever shall disobey me, then indeed, Thou art Forgiving, Merciful. Our Lord! Behold, I have caused them of mine offspring to settle in an uncultivable valley nigh unto Thy Holy House so that our Lord, they might be constant in offering Salat. Therefore, make Thou the hearts of some men to yearn toward them, and provide Thou them with fruits, that happily they may be thankful. Our Lord! Behold, Thou knowest that which we conceal and that which we reveal. Naught is hidden from

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
 وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ
 الْأَصْنَامَ ۖ رَبِّ إِنَّهُمْ أَضَلُّونَ
 كَثِيرًا مِّنَ النَّاسِ ۗ فَمَنْ
 تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ
 عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۝
 رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي
 بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ
 بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
 الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِّنَ
 النَّاسِ تَهْوِي إِلَيْهِمْ وَارْتُقِهِمُ
 مِنَ الشَّجَرِ لَعَلَّهُمْ يَشْكُرُونَ ۝
 رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي
 وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَىٰ
 اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ
 وَلَا فِي السَّمَاءِ ۝

God either in the earth or in heaven. Praise be to God, Who hath vouchsafed me in (mine) old age Ishmael and Isaac! Behold, my Lord is, indeed, the Hearer of prayer. My Lord! Make me a strict observer of Salat; and some of my posterity also. Our Lord! And accept my prayer. Our Lord, Forgive me and my parents, and also believers on the Day whereon the account shall be taken. (14: 35-41)

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي
عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ
إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٥﴾
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَ
مِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ
دُعَاءَنَا ﴿٣٦﴾ رَبَّنَا اغْفِرْ لِي وَ
لِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ
يَقُومُ الْحِسَابُ ﴿٣٧﴾

ابراهيم

6. This was Abraham's prayer for himself, his sons, his posterity, for Mecca and its people, and for his parents and believers.

LOT.

Al-Baidawi states that Lot was the son of Haran; the son of Aazar and consequently a nephew and contemporary of Abraham. With his uncle Abraham, he migrated from Chaldea to Palestine. Some Christian writers say that Lot was born in Ur, and went with Abraham to Haran and from there to Canaan. The tribes of Abraham and Lot encamped together for many years after their migration; but when they grew too numerous to find pasturage on a single tract, they separated. Lot selected the plain of Jordan in the neighbourhood of Sodom and Gomorrah which were then situated somewhere near the Dead Sea.

Lot was raised as an apostle to reclaim the inhabitants of Sodom and Gomorrah and the neighbouring cities, who were wicked disbelievers and indulged in unnatural pleasures. No community of mankind of the remote past was ever so depraved in character as the people of Sodom. Besides disbelief and idolworship, highway robbery was the order of the day. Lost to all sense of shame and honour, sodomy was boastfully practised in open assemblies in defiance to Lot's teaching. For years Lot preached to his people to believe in One God, to practise righteousness, and give up the hateful vice to which they were addicted; but in vain.

God sent two angels in human forms who first visited Abraham and having informed him that their mission was to destroy the sinners of Sodom and Gormorrah, came to the house of Lot, and stayed with

him as his guests for some time. They looked charming youths. The lustful people of the city besieged the house of Lot to get them. Lot remonstrated and struggled hard to save the youths from the hands of the sinners. 11: 77 of the Quran reads thus: And when our messengers came unto Lot, he was grieved on their account, and knew not how to protect them. He said: "This is a distressful day!" Lot even went the length of offering his daughters to the besiegers, but they would not yield. Suddenly God rained down upon them stones of clay and overthrew the whole city. 11: 82 of the Quran reads: "And when Our decree came to pass, We overthrew their city, and rained down upon it stones of clay one after another."

The Quran recognizes Lot as a prophet, and esteems him in great veneration as a righteous man of unblemished character. The indictment against his daughters which is mentioned in the Old Testament finds no place either in the Quran or the traditions of Muhammad. Today it is agreed that the scandalous story concerning his daughters cannot be regarded as history. Some eminent Christian writers have held that it is without foundation, and that the scandal was spread by certain tribes who were actuated by national rivalry. References to Lot are found in various chapters of the Quran. (See, 6: 86; 11: 77-83; 15: 59-77; 21: 74-75; 26: 160-173; 27: 54-58; 29: 32-35; 37: 133-138; 54: 33-38; 60: 10, of the Holy Quran)

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PRAYERS OF LOT.

1. Behold, I am a fugitive unto my Lord, Behold, it is He Who is the Mighty, the Wise. (29 : 26)

إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ذَلِيلٌ
هُوَ الْعَزِيزُ الْحَكِيمُ ۝

العنكبوت ٢٩

2. My Lord! Deliver me and mine household from what they do. (26 : 169)

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ۝

الشعراء ٢٦

3. My Lord! Help me against the corrupt people. (29: 30)

رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ۝

العنكبوت ٢٩

1. Lot was a nephew of Abraham. He accepted Abraham's teachings, and also exile with him. In this prayer he has expressed his faith in God.
2. The inhabitants of Sodom among whom Lot lived and preached, were wicked disbelievers who used to indulge in unnatural pleasures. Lot preached to them: "What! Of all creatures do ye come unto the males, and leave ye your wives whom your Lord hath created for you? Nay, ye are forward folk." They said: "If thou desist not, O Lot, thou shalt surely be one of the banished." He said: "Indeed, I am one of those who abhor your conduct." Then he prayed thus.
3. Verses 28 and 29 show the occasion when this prayer was made. They are as follows:—"And (remember) Lot, when he said unto his people. Behold, ye commit lewdness such as no creature did before you. Do ye approach lustfully unto men and cut the road and commit wickedness in your meetings? But the only answer of his folk was to say: "Bring God's doom upon us if thou art a man of truth". Thereupon Lot prayed thus.

JOB.

Some modern critics are of opinion that Job is a fictitious person, and that the Book of Job is a pure fiction though of great ethical value.

Job lived in the land of Uz, a district somewhere in the region of Bashan, across the Jordan. It is difficult to determine the date at which he lived. But the descriptions of the manners and customs given in the Book of Job, breathe of the earliest times. It may reasonably be argued that he belonged to the Patriarchal age, and undoubtedly like Abraham, was at the head of a great pastoral household. According to the Quran, he was of the progeny of Noah. (See 6 : 84 of the Quran). Some commentators of the Quran say, that he was of the family of Essau the son of Isaac, the son of Jacob, the son of Abraham. He possessed immense wealth in cattle and flocks. Seven thousand sheep and three thousand camels grazed over his pastures. Five hundred yokes of oxen helped to till the wide stretches of land he possessed. Five hundred she-asses supplied milk to his family and attendants, and provided the means of easy travelling, and of state. Like an Eastern Emir his household was very great. Surrounded by patriarchal glory and wealth, he and his family lived in happiness, and his position seemed beyond the reach of misfortune. (See the Book of Job).

Suddenly a series of awful catastrophes such as no human being can bear, without the help of God, befell him in rapid succession. The tale of his trials

and tribulations is most artistically told in the Book of Job, which is a very moving part of the Old Testament, and possesses great poetic beauty. The narrative is touching and dramatic in the highest degree. Job's calamities are described thus: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; Yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job: 14-21). Job's last calamity was a virulent type of leprosy which attacked him.

No mention is found either in the Quran or in any authentic tradition of Muhammad of Job's three friends, Eliphaz the Temanite, Biladad the Shuhite, and Zophar the Naamathite, or of their controversy with Job, or of Job's despair which has been described with such poetic art in the Book of Job. On the contrary, the Quran speaks of his strength of character, and unshaken belief in the grace and mercy of God. It says: "Behold, We found him (Job) steadfast. How excellent a bondman! Behold, he was ever turning in repentance (to his Lord)."

The Old Testament and the Quran agree that he successfully stood the trial to which God had subjected him. He was cured of the loathsome disease from which he suffered for long years, and the Beneficent God, once again restored his family to him, and gave him double the wealth he formerly possessed. He died a powerful Emir possessing immense wealth and dignity, honoured and feared by the people of the land in which he lived.

Concerning Job see (21: 83-84; 38: 41-44) of the Holy Quran.

PRAYERS OF JOB.

1. (My Lord!), Behold, evil hath afflicted me, but Thou art the most Merciful of those who show mercy. (21: 83)

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ
أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

الانبیاء: ٨٣

2. (My Lord!), Behold, Satan hath afflicted me with distress and torment! (38: 41)

أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصَبٍ
وَعَذَابٍ ﴿٤١﴾

ص: ٤١

-
1. In his affliction Job uttered this and the following prayer. The verse which follows this prayer runs thus:- "So We heard him and relieved him from the evil which was upon him, and We restored unto him his household, and the like thereof along with them a mercy from Our Presence, and a remembrance for the worshippers."

JOSEPH.

Joseph the grandson of Abraham, and the eleventh son of Jacob, the elder of the two sons of Rachel, was born in Haran. It may reasonably be argued that he ruled as governor of Egypt in the reign of the later Hyksos Kings about sixteen or seventeen hundred years before Christ. Al-Baidawi says that certain Jewish Rabbins instigated the Qureysh, to call upon Muhammad, with a view to testing him, to mention in detail the circumstances under which Jacob's family went down into Egypt. God thereupon revealed chapter 12 of the Quran, wherein is contained a short account of Joseph's life. The Quran calls it "the best of narratives". It throws abundance of light on the extraordinary strength of character of Joseph, his unshaken trust in God, and his fortitude.

Since Joseph was handsome, able, thoughtful and righteous, Jacob loved him more than his other sons. His brethren grew jealous of him. When he was barely seventeen, they hatched a plot to get rid of him. They persuaded their father to allow him to accompany them, "that he may enjoy himself and play", and they promised to "take good care of him". Having taken him along with them, they threw him into a well. A caravan from Midian (or Madyan) which was proceeding to Egypt, rested near the well. The water-drawer of the caravan (who according to the Muslim chroniclers, was Malik Ibn Dhur of the tribe of Khuzaah) went to the well to draw water, and drew him up from the well. He was sold as a slave in Egypt. Qitfar (known in the Old

Testament as Potiphar) purchased him hoping that he might prove useful to him, or that he might adopt him as a son. Joseph soon gained the confidence of his master and became the chief manager of his affairs.

“When he (Joseph) reached his prime, God gave him wisdom and knowledge. And she in whose house he was, asked of him an evil act; she bolted the doors and said: Come! He said: I seek refuge in God, behold, He is my Lord who hath treated me honourably. Behold! The wicked never prosper.” (12: 22-23). His lover threatened to send him to prison, if he did not yield to her passion. He refused to sin and prosper, and preferred to resist sin and suffer. He was imprisoned.

His two fellow-prisoners asked him the interpretation of their dreams. Before interpreting their dreams he preached to them that they should give up idol worship and believe in God, the One, the Almighty. He correctly interpreted their dreams. Some time thereafter, the king of Egypt dreamt a dream which none could interpret. Joseph on the recommendation of one of his co-prisoners who had been released was asked to interpret the dream of the king. He did it. Thus he came in contact with the king who appointed him his minister.

When the famine concerning which the king had dreamt came, Joseph's brethren went to Egypt to buy corn. Since Joseph was the custodian of the corn of Egypt, his brethren came in contact with him. Thus, eventually, his father and brethren settled down in

Egypt. The story of the Quran agrees in material particulars with the account given in the Old Testament concerning Joseph.

The Muslims are not inclined to admit the charges levelled against Joseph by some eminent European writers, to the effect that in his youth Joseph had some degree of vanity which made him rather unpleasant company; that when he was invested with authority, he treated the people whom he ruled in a way which judging by the standard of today, would be pronounced tyrannical and unjust; that he tried to enrich and strengthen the throne of his king at the expense of the subjects. Islam esteems him as an innocent prophet, thoughtful, able, kind, forgiving and merciful. God tried him, and he stood the trial, without allowing his trust in God to be shaken for a moment.

Concerning Joseph, see 6: 84; 12: 4-102; 40: 34, of the Holy Quran.

PRAYERS OF JOSEPH.

1. My Lord! Prison is dearer unto me than that unto which they invite me, and if Thou turn not away their snares from me, I shall incline unto them, and be one of the foolish. (12 : 33)

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَإَكُنُّ مِنَ الْجَاهِلِينَ ﴿٣٣﴾
يوسف

2. My Lord! Thou hast given me some dominion, and hast taught me something of the 'interpretations of events (seen in dreams); O Originator of the heavens and the earth! Thou art my Guardian in the world and the Hereafter. Cause me to die a Muslim,* and join with the righteous. (12 : 101).

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ
وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الْأَحَادِيثِ ۖ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ
فِي الْأَرْضِ قَدْ آتَيْتَنِي فِي
الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي
مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾
يوسف

1. Having been thrown into a well by his brethren, then rescued by some one, Joseph eventually came to Egypt as a slave. The wife of his master fell in love with him. When he refused to yield to her passion she threatened to send him to prison. She invited other women to tempt him; thereupon Joseph prayed thus.
 2. When Joseph became a man of power and position in Egypt, and when his father and brethren at last came to stay with him, he prayed thus.
- * "Muslim" literally means one who has surrendered to God,

SHU'AIB.

Shu'aib was a prophet. He is not mentioned in the Old Testament. Some commentators of the Quran hold that he is Jethro the father-in-law of Moses who is named in the Old Testament Reuel or Hobab. Jethro was an Arab priest of the Sinai Peninsula. Moses married his daughter Zipporah. But Ibn Taimiyyah and some other commentators of the Quran hold that it is wrong to identify Shu'aib with Jethro since Shu'aib belonged to the fourth generation from Abraham, and therefore could not possibly be a contemporary of Moses.

At all events, before the revelation of the Quran, Shu'aib was known to the Arab tradition. Some Muslim writers report that he was the son of Mikail, the son of Yashjar, the son of Midian. Al-Kassai says, that his father's name was Sanun, that he was first called Boyun and afterwards Shu'aib, and adds that he was a handsome man, lean, very thoughtful and of few words.

It seems the people of Midian (a city of Arabia), amongst whom Shu'aib was raised as a prophet were idolators who used to commit various kinds of crimes, including theft, dacoity, highway-robbery, etc. Their traders used to cheat and defraud people and never gave full measure or weight: hence Shu'aib was sent for their reformation. Verses of the Holy Quran run thus:—“And unto Midian (We sent) their brother Shu'aib. He said: O my people! Worship God. Ye have no other God save Him. Behold, a

clear proof hath come unto you from your Lord, so give full measure and full weight, and deprive not people of their goods, and create not disorder in the earth after it hath been set aright. This will be better for you if ye are believers. Lay not in ambush by every road in a threatening attitude hindering in God's path him who believeth in Him; nor seek to make it crooked. And remember when ye were few, He did multiply you, also consider what was the end of the mischievous". (7: 85-86). But, "the chieftains of his people who were scornful said: We will surely banish thee, O Shu'aib, and those who believe with thee from our township, unless ye return to our religion. He said: What! even though we abhor it?" (7: 88). Concerning Shu'aib see 7: 85-93; 11: 84-95; 26: 176-190; 29: 36-37, of the Holy Quran.

PRAYERS OF SHU'AIB.

1. Our Lord! Decide between us and our folk with truth, for, Thou Art the Best of those who decide. (7 : 89).

رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ
قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ
الْفَاتِحِينَ ۝
الاعراف،

-
1. Shu'aib preached to his people that they should believe in One God, give full measure and full weight, etc. The chieftains of his people were scornful, and said:- "We shall drive thee out O Shu'aib, and those who believe with thee from our township, unless ye return to our religion". Thereupon Shu'aib prayed thus.

MOSES.

According to the Old Testament (Exodus) Moses was the son of Amran. Before his birth, Pharaoh fearing, that "the children of Israel were fruitful, and increased abundantly, and multiplied", and were fast becoming a very powerful community, "charged all his people, saying: Every son that is born (to a Hebrew woman), ye shall cast into the river, and every daughter ye shall save alive". Hence, when Moses was born, his mother "hid him three months, and when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink.....and the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it". Thus Pharaoh's daughter found Moses in the ark, and adopted him as her son. "And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand. . . .Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian", where Reuel (or Jethro) the priest of Midian who had seven daughters harboured him, and Moses married one of his daughters named Zipporah.

According to some eminent Christian writers, Moses was brought up in the court of the great Rameses II, by his only daughter Bithia or Merrhis. His early life was one long unclouded summer morning; for in his youth all the wealth and power of Bithia were at his service. He was duly sent for studies to the University Temple of Zoan, or Heliopolis, where every advantage of the highest culture of the age was at his disposal. It was the Oxford of Ancient Egypt, the foremost of the priestly colleges of the land, those of Memphis and Thebes standing only as a secondary rank.

The meterial parts of Moses' history appear in various chapters of the Quran. The Quran refers to his: birth, miraculous preservation in his infancy, exposure, being brought up in the palace of Pharaoh, impediment in his speech, killing accidentally an Egyptian, flying into Midian, watering the flocks of the two daughters of an old man of Midian (who according to some commentators of the Quran, was Shu'aib), and taking refuge in his house, marrying one of his daughters, serving him for a number of years, seeing the Fire in the Bush in the sacred valley of Tuwah below Mount Sinai, speaking with God, being appointed Messenger of God, receiving the tablets and God's commandments, also receiving the power of working miracles (the nine clear tokens of God as proofs of his mission), expressing his desire to see God.

The Quranic narrative concerning the earlier part of Moses' life very much differs from that of Exodus II,

In the Quran there is no reference to Pharaoh's daughter at all; in her place Pharaoh's wife (whose name according to a tradition of Muhammad was Asia) is mentioned. 28: 9 of the Quran reads:—"And the wife of Pharaoh said: He (Moses) will be the coolness of the eye for me and for thee. Slay him not. Peradventure he may be useful unto us or we may adopt him as our son. And they perceived not (the issue of their act)." Further the Quran does not say, "He looked this way and that way, and when he saw that there was no man, he slew the Egyptian". On the contrary, the Quran suggests that the Egyptian died accidentally when Moses struck him with his fist. There is no reference in the Quran to Reuel (Jethro) and his seven daughters or Zipporah. Instead, an old man of Midian and his two daughters are mentioned, one of whom Moses married.

The Quran also refers to : Aaron Moses' brother and his henchman, the worship of the golden calf in the absence of Moses, intercourse with Pharaoh and the Egyptians, Pharaoh's tyranny and his inviting the wizards of the country to defy the supernatural powers of Moses, Moses' triumph over them, the Exodus of the Israelites from Egypt, the drowning of Pharaoh and his army in the Nile.

The nine clear tokens referred to in the Quran were :—

1. The Rod.
2. The White Hand.
3. The Famine.
4. The Dearth of Fruits.
5. The Flood.
6. The Locusts.
7. The Vermine.
8. The Frogs.
9. The Blood.

Reference to these nine tokens are in the following verses :—

“Indeed! We gave unto Moses nine tokens clear proofs (of our sovereignty).” (17: 101).

“Then he flung down his rod, and behold, it was a serpent manifest”. (7: 107).

“And he drew forth his hand, and behold, it was white for the beholders”. (7: 108).

“And We seized Pharaoh’s folk with famine and dearth of fruits that peradventure they might heed”. (7: 130).

“And We sent against them the flood, and the locusts, and the vermine, and the frogs, and the blood, a succession of clear tokens, but they were arrogant and became a guilty folk”. (7 : 133).

Moses is also named “Kalimullah”, i.e., one who conversed with God. Islam regards him as one of the six eminent prophets of God. The Torah was revealed to him. Moses had two sons, Gershom and Eliezer.

Moses is portrayed in the Quran under three aspects—as, 1, a man with some human drawbacks; 2, a leader of indomitable courage and inconceivable fortitude; 3, a prophet or law-giver appointed by God.

Concerning Moses, see 2: 49-74; 4: 153, 164; 5: 20-26; 6: 154; 7: 103-155; 10: 75-92; 11: 96-99; 17:101-104;

18 : 60-82 ; 19 : 51-53 ; 20 : 9-99 ; 21 : 48 ; 23 : 45-49 ;
25 : 35-36 ; 26 : 10-68 ; 27 : 7-14 ; 28 : 3-48 ; 29 : 39 ;
33 : 69 ; 37 : 114-122 ; 40 : 23-54 ; 43 : 46-56 ; 44 :
17-24 ; 51 : 38-40 ; 61 : 5 ; 79 : 15-26 ; of the Holy
Quran.

PRAYERS OF MOSES

1. My Lord! Behold, I have wronged my soul, therefore forgive me. (28: 16)

رَبِّ اِنِّى ظَلَمْتُ نَفْسِى
فَاغْفِرْ لِى
القصص ٢٨

2. My Lord! Since Thou hast favoured me, I shall nevermore be a supporter of the wicked. (28: 17)

رَبِّ بِمَا اَنْعَمْتَ عَلَيَّ فَلَنْ
اَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ ۝
القصص ٢٨

3. My Lord! Deliver me from the oppressive people. (28 : 21)

رَبِّ نَجِّنِى مِنَ الْقَوْمِ الظَّالِمِيْنَ ۝
القصص ٢٨

1. Moses was a Jew as he was one of the descendents of Jacob the grandson of Abraham. He and his people were the descendents of Joseph and his brethren who had settled in Egypt, centuries before Moses was born. Moses was brought up in the palace of Pharaoh from his earliest infancy. When he grew into a man, he saw how Pharaoh and the Egyptians oppressed the Jews for whom he had a natural sympathy. One day he, "found two men fighting, one of his own caste, and the other of his enemies, and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the Devil's doing. Behold! He is an enemy and an open misleader". Then he prayed thus. The words between the inverted commas are from the verse preceding this prayer.
2. Having killed the man as mentioned in the above note, Moses repented and prayed for forgiveness. When God forgave him, he prayed thus.
3. The chiefs of the city resolved to slay Moses, as he had killed the man who belonged to their caste. Moses knowing their intention "escaped fearing, vigilant". While he was escaping, he prayed thus.

4. My Lord! Behold, I stand in need of whatever good thou sendest down to me. (28: 24)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

القصص ٢٤

5. Glory be to Thee! Unto Thee do I turn repentant, and I am the first of true believers. (7 : 143)

سُبْحَانَكَ تُوْبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

الاعراف ١٤٣

4. Having escaped from the city, Moses "came to the water of Midian, where he found a whole tribe of men watering; and he found apart from them two women keeping back (their flocks). He asked them why they were keeping back. They said: We cannot give our flocks to drink till the shepherds return from the water".

They said that their father was an old man. So he watered their flocks for them, then turning aside into the shade he prayed thus.

5. When Moses became a prophet, he said to God, one day: "My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain. If it stand still in its place, then Thou wilt see Me. And when his Lord revealed His glory to the mountain He sent it crashing down. And Moses fell down senseless, and when he came to his senses, he prayed" thus. The words between the inverted commas are from the verse preceding the prayer.

6. My Lord! Enlarge my breast for me. Make my task easy for me. Loose a knot from my tongue, that they may understand my speech. Appoint for me a minister from my folk, Aaron my brother. Gird up my loins by him. Make him my companion in my task, that we may glorify Thee much, and remember Thee much. Behold, It is Thou Who art Ever-seeing us. (20: 25-35)

رَبِّ اشْرَحْ لِي صَدْرِي ۙ
وَيَسِّرْ لِي أَمْرِي ۙ وَاحْلُلْ عُقْدَةً
مِّنْ لِّسَانِي ۙ يَفْقَهُوا قَوْلِي ۙ وَ
اجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۙ
هَارُونَ أَخِي ۙ اشْدُدْ بِهِ
أَازِمَاتِي ۙ وَأَشْرِكْهُ فِي
أَمْرِي ۙ كُنِيَ نَسِيحًا كَثِيرًا ۙ وَ
تَذَكَّرُكَ كَثِيرًا ۙ إِنَّكَ كُنْتَ
بِنَا بَصِيرًا ۙ

ظہ

7. My Lord! Forgive me and my brother. Receive us into Thy mercy, for Thou art the Most Merciful of those who show mercy. (7: 151)

رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا
فِي رَحْمَتِكَ ۙ وَأَنْتَ أَرْحَمُ
الرَّحِيمِينَ ۙ

الاعتراف

6. When God bade Moses go to Pharaoh and his people "who had transgressed the bounds" and preach, Moses prayed thus.
7. In the absence of Moses, his people began to worship a calf made "out of their ornaments." Moses had left his people in the charge of his brother Aaron. When Moses returned to his people and saw them worship the Calf, he became furious. "He dragged his brother by the (hair of his) head" and perhaps would have struck him, had not his brother explained to him that finding him weak, the people refused to obey him and intended to kill him. Thereupon Moses prayed thus.

8. My Lord! Show me (Thy Self) that I may behold Thee. (7 : 143)

رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ ۗ

الاعتراف ۛ

9. Our Lord! Behold, Thou hast given Pharaoh and his chiefs splendour and riches in worldly life, our Lord, that they may seduce people from Thy way. Our Lord, confound their riches and harden their hearts ; for, they will believe not until they see the tormenting punishment. (10 : 88)

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ
وَمَلَآئِكَةَ زِينَةً وَأَمْوَالًا فِي
الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا
عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ
عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ۝

يونس ۛ

8. While God was speaking to Moses he expressed his earnest desire to behold Him, and prayed thus.
9. When Pharaoh and his people did not cease persecuting Moses and his folk, Moses prayed thus. The next verse says that his prayer was granted.

10. My Lord ! If Thou hadst willed Thou hadst destroyed them ere this and me also. Wilt Thou destroy us for that which the foolish amongst us have done? It is naught but Thy trial whereby Thou wilt mislead whom Thou wilt and guide whom Thou wilt. Thou art our Guardian ; therefore forgive us, and have mercy upon us ; for Thou art the Best of those who forgive ; and write down for us that which is good in this world, as well as in the Hereafter. Behold ! Unto Thee we are directed. (7 : 155-156)

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ
مِّن قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا
بِمَا فَعَلَّ السُّفَهَاءُ مِنَّا
إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ
بِهَا مَن تَشَاءُ وَتَهْدِي مَن
تَشَاءُ وَأَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿٦٧﴾
وَكَتُبْ لَنَا فِي هَذِهِ الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ إِنَّنَا هُدًى
إِلَيْكَ ؕ

الاعتراف ؕ

11. I seek refuge in God lest I should be of the foolish. (2 : 67)

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ
الْجَاهِلِينَ ﴿٦٧﴾

البقرة ؕ

10. Moses chose out of his people seventy men, and took them to the Mount where God used to speak to him. Knowing the disbelief and wickedness of these men, God sent thunder and lightning, and would have destroyed them if Moses had not interceded by praying thus.
11. When Moses said unto his people: God hath commanded you to sacrifice a cow, they said: Dost thou make as a laughing stock ? Thereupon he said....

12. My Lord! Behold, I have control over none save myself and my brother ; therefore, do Thou distinguish between us and the wicked people. (5 : 25)

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا
نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَ
بَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾
الْباقية

12. When Moses exhorted his people to enter the Holy Land, which, according to him, God had predestined for them, they refused to obey Him. Thereupon he prayed thus. (Vide 5: 21)

PRAYERS OF THE FOLLOWERS OF MOSES.

1. In God do we put trust.
Our Lord! Expose us not for
trial to the evil-doing folk, and
through Thy mercy deliver us
from the disbelieving folk.
(10 : 85-86)

عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ ۝
يونس

2. Our Lord! Pour out
patience on us, and cause us to
die Muslims. (7 : 126)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ
تَوَفَّنَا مُسْلِمِينَ ۝
الامران

1. The people of Moses sought the protection of God, against the tyranny and oppression of the disbelieving wicked people by praying thus.
2. When Moses triumphed over the wizards they became believers; they fell down prostrate, crying; "We believe in the Lord of the Worlds, the Lord of Moses and Aaron." Seeing this, Pharaoh threatened to cut off their hands and feet upon alternate sides, and crucify every one of them; thereupon they prayed thus.

ASIA, THE WIFE OF PHARAOH.

“Asia”, according to a tradition of Muhammad, was the name of Pharaoh’s wife, who saved Moses when he was an infant and adopted him as her son. Neither the Old Testament nor the Quran gives her name. The daughter of Pharaoh (Bithia, or Merrhis), who according to the Old Testament picked up Moses from the Nile and named him Moses, and adopted him as her son, is referred to neither in the Quran nor in the traditions of Muhammad.

The Quran refers to four women in (66 : 10-12). The wife of Noah and the wife of Lot are mentioned as instances of disbelieving wicked women, who betrayed their righteous husbands, and (Asia) the wife of Pharaoh and the Virgin Mary as instances of righteous women. A tradition of Muhammad mentions the names of four women who attained spiritual eminence. They are :—1. The above-named Asia. 2. The Virgin Mary. 3. Khadijah the first wife of Muhammad. 4. Fatimah, his daughter (the wife of Ali).

Some commentators of the Quran say that Asia was cruelly tormented by Pharaoh, for believing in one God and following the teachings of Moses.

PRAYERS OF ASIA PHARAOH'S WIFE

1. My Lord! Build me a home near Thee in Paradise, and deliver me from Pharaoh and his work, and deliver me from the wrong-doing folk. (66 : 11)

رَبِّ اِبْنِ لِيْ عِنْدَكَ بَيْتًا
فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ
فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِيْ مِنْ
الْقَوْمِ الظَّالِمِيْنَ ۝

التحريريم

-
1. Asia was a believer in One God and a pious woman. She abhorred the evil deeds and tyranny of Pharaoh. The prayer throws abundance of light on her character.

PRAYERS OF SAUL'S FOLLOWERS.

1. Our Lord! Pour out steadfastness upon us. Set our feet firm, and give us victory over the disbelieving folk.
(2 : 250)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ
ثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾
البقرة

-
1. When Saul's followers "went into the field against Goliath and his hosts, they prayed" thus. "So, they routed them by God's leave, and David slew Goliath", (See 2: 250-251 of the Holy Quran)

SOLOMON.

Solomon literally means "the Peaceful". He was the eldest surviving son of David and Bathsheba, the third and the last king of United Israel, and the most powerful of all the Jewish monarchs. It may reasonably be argued, that he lived and ruled about a thousand years before the birth of Christ. At an early age he ascended the throne of the Jewish monarchy which had been built up by his father David, by so many wars and with such toil and care. His reign lasted forty years, during which he built the Temple of Jerusalem, created many memorials of lasting magnificence, brought peace and prosperity to his people, and made himself a name which still survives in the mouth of all civilized nations.

The Quran frequently refers to his life and represents him as an Apostle of God, who delivered God's message to His people and exhorted them to believe in One God and become righteous. "And, indeed, We gave knowledge unto David and Solomon, and they said: Praise be to God Who hath preferred us over many of His believing bondmen"! (27: 15). He and his father used their knowledge in bringing material and spiritual prosperity to their subjects. With the help of this knowledge Solomon acquired supernatural powers, so that he could rule the wind, understand the speech of the birds, control several invisible creatures such as the spirits, the jinns, the devils, etc. Josephus also speaks of his power over demons.

The report in respect of David's sinning with Bathsheba, Solomon's mother, is not accepted by Islam as true. This allegation against David's character seems inconsistent with the statement of the Bible that he was "a man after God's own heart." So also neither the Quran nor the traditions of Muhammad support any of the charges levelled against Solomon, that he was licentious, and that at the close of his life, he fell away to worship the idols of the heathen (2 Kings: XI: 4). Concerning Solomon, see 2: 102; 4: 163; 6: 84; 21: 78-82; 27: 15-44; 34: 12-14; 38: 30-40, of the Holy Quran.

PRAYERS OF SOLOMON.

1. My Lord! Stir me up that I may be thankful for Thy favour wherewith Thou hast favoured me and my parents, and that I may do righteousness that shall be pleasing to Thee, and include me through Thy mercy among Thy righteous bondmen. (27: 19)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾
النمل

2. My Lord! Pardon me and bestow upon me a sovereignty such as shall not become anyone after me. Behold! It is Thou who art the Most Generous Bestower. (38: 35)

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا
يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ
أَنْتَ الْوَهَّابُ ﴿٣٥﴾
ص

1. In the verses preceding this prayer it is mentioned, that while Solomon and his armies of the jinns and mankind and of the birds were marching, they reached the valley of the ants. An ant thereupon exclaimed:—"O Ants! Enter your dwellings lest Solomon and his armies crush you unperceiving". Hearing this, Solomon prayed thus.
2. Solomon prayed for forgiveness and sovereignty thus.

BALQIS THE QUEEN OF SHEBA.

Sheba was famous amongst the ancients as one of the richest countries of the world. It included Yemen and held a part of Abyssinia. The Old Testament mentions that the country was rich in gold and incense, and its people were great traders dealing in costly wares. Their caravans were well-known throughout the East. They were also given to raiding and were not trade. The province of Sheba excelled in incense, balms, myrrh, spices, gold and silver. Its capital was regarded as the finest city ever built by man.

آستانہ عالیہ "شرق و مشرق" - طبع بیروت
ادارہ انوار اسلام
(مترجم: پاکستان)

The Queen of Sheba who lived approximately 1000 years before Christ was beautiful, intelligent and diplomatic. She did nothing without her advisers. Her people loved her and she and her people worshipped the God of Solomon. The Queen of Sheba is mentioned in the Old Testament.

The account of the Queen is given in chapter 27 of the Quran. It is mentioned that a messenger of Solomon of the existence of the Queen, her magnificent throne, and the great wealth of her country. He said: "Behold! I found a woman governing them. She hath been given (abundance) of all things and her's is a magnificent throne." (27: 23). Solomon sent her a letter inviting her to his kingdom. She visited Solomon and his country, hoping to impress him with her costly presents; but she failed to do so.

On the contrary, having been impressed by the extraordinary opulence of Solomon and his supernatural powers, also realizing the weakness of her own intellect she became a Muslim.

PRAYER OF BALQIS THE QUEEN OF SHEBA.

1. My Lord! Behold, I have wronged my soul, and I surrender with Solomon unto God, Lord of the worlds.
(27: 44)

رَبِّ رَأَيْتُ ظَلَمْتُ نَفْسِي وَ
أَسَلْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ
الْعَالَمِينَ

الشمس

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1. When Balqis was asked to enter the hall of Solomon which was made of glass, she thought it a pool of water, and bared her legs. When she was disillusioned, she prayed thus.

JONAH (ZUN-NUN).

Most of the historians are of opinion that Jonah lived in the reign of Jeroboam II of Israel, eight hundred years before the birth of Christ. According to the Old Testament, his father's name was Amittai ; but the Muslim writers say that Mattai was the name of his mother, and that he was an Israelite of the tribe of Benjamin. He was sent by God to preach to and reclaim the inhabitants of Nineveh which was then a magnificent, thickly populated city, standing near the place where now Mosul stands.

Traditions of the magnificence of Nineveh have been current from the earliest ages, which say that its circuit was nearly fifty miles, that it had walls a hundred feet high, broad enough for three chariots to drive abreast on them. The Book of Jonah describes it as "a great City to God". Its inhabitants had fallen into idolatry and sin, and despite repeated warnings from God, refused to be reformed. So, according to the Book of Jonah, "the word came unto Jonah the son of Amittai, saying, Arise, go to Nineveh that great city and cry against it ; for their wickedness is come up before Me". (Jonah 1-2). Jonah, suspecting the mercifulness of God and that his mission would not end in the fulfilment of his prophecies, revolted against it, and tried to escape from it, and (according to some European writers) made his way to the sea-port of Joppa, and took ship in a Phenician vessel bound to Tharsis, on the Guadalquivir, in Spain.

A storm arose and Jonah believed that he was the cause of it. "And they (that were in the ship) said every one to his fellow, Come, and let us cast lots, and the lot fell upon Jonah" (Bible). So at his request he was thrown overboard. But "the Lord had prepared a great fish to swallow Jonah", which swallowed him, and taking him to the dry land vomited him out. According to the Quran, Jonah's Cry to his Lord, while he was in the belly of the fish was, "There is no god save Thee. Glorified be Thou! Behold, I have been a wrong-doer". This prayer is altogether different from his long supplication given in the Book of Jonah. (See Jonah 1-9)

After his rescue from the sea, he went to Nineveh and fulfilled his mission, with the result which he had anticipated.

Concerning him the Quran says: "And behold, Jonah, indeed, was of the apostles. When he fled unto the laden ship, and then cast lots, and was of the doomed, and the fish swallowed him, while he was blameworthy. And had he not been of those who glorify (Us) he would have remained in its belly till the Day of Resurrection. Then We cast him on a bare shore, while he was sick, and We caused to grow over him a gourd plant, and We sent him to a hundred thousand (inhabitants), or even more, and they believed, therefore, We gave them comfort for a while". (37: 139-148).

Concerning Jonah, see 4: 163; 6: 86; 10: 98; 21: 87-88; 37: 139-148; 68: 48-50, of the Holy Quran.

PRAYER OF JONAH (ZUN-NUN).

1. There is no god save Thee. Glory be to Thee! I have been a wrong-doer. (21: 87.)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾
الانبیاء

-
1. "Zun-Nun" literally means one who belongs to the fish. It is the title of Jonah. When Jonah was thrown into the sea by the inmates of the ship wherein he was sailing, a big fish swallowed him. While he was in the belly of the fish he prayed thus. His prayer was heard and the fish cast him on the sea-shore. Most of the Muslims recite this prayer in their afflictions. It has been the experience of many that the words of the prayer are very telling, and help to move God to compassion. 21: 87-88 of the Quran respecting this prayer is as follows:—"And (mention) Zun-Nun, when he departed in anger, and thought that We had no power over him. But he cried out in the darkness saying: There is no god save Thee. Glory be to Thee! Behold, I have been a wrong-doer. So We heard his prayer and saved him from the anguish. Thus We save believers."

HANNAH.

Hannah (Ann), according to a tradition of Muhammad, was the wife of Imran and the mother of the Virgin Mary, and consequently an aunt of Zacharias' wife Elisabeth who is called cousin of Mary in (Luke: 1). Some Muslim writers say, that she was the daughter of Fakudh.

It is clear from the Quran that she was a righteous woman. Although she was barren and aged, she begged a child of God. God granted her petition. Hoping that the child in her womb was a male one, she dedicated it to the service of God, as mentioned in the prayer given below : but God bestowed on her Mary.

A tradition of Muhammad says that every person that comes into the world is touched at his birth by the Devil; but since Hannah had prayed: "(My Lord!) Behold, I commend her (Mary) to Thy protection, and also her offspring (Jesus) from Satan the Outcast", the Devil could not touch Mary and Jesus.

Nothing worth mentioning is known respecting Hannah. The Quran does not support the report contained in the Apocryphal Gospels concerning Mary's parents "Joachim and Ann", that when Mary was three years old, they dedicated her to God at the Temple, where she remained until she was twelve years, etc.

PRAYERS OF HANNAH MOTHER OF MARY.

1. My Lord! Behold, I vow unto Thee that which is in my belly for Thy service. Therefore accept it from me. Behold! It is Thou Who art the Hearer the Knower. (3:35)

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
ال عمران ٣

2. My Lord! Behold, I have brought forth a female—God knew best what she had brought forth—the male is not as the female, and behold, I have named her Mary, and behold, I commend her to Thy protection, and also her offspring from Satan the Outcast. (3: 36)

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ
وَ اللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
وَ لَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أُعِيذُهَا بِكَ وَ ذُرِّيَّتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ
ال عمران ٣

-
1. Hannah (Ann) expected a son whom she desired to dedicate to the service of God, but God bestowed on her Mary (mother of Jesus) instead of a son. This and the following prayer express her wish and her disappointment.
 2. See the note on the preceding prayer.

ZACHARIAS.

Zacharias, according to St. Luke, was a priest of the Course of Abia, who lived in the days of Herod the King of Judaea. His wife Elisabeth was one of the daughters of Aaron. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke : 6). Since Virgin Mary was the daughter of one of the chiefs, there arose a dispute among the priests of her time who should be her guardian. Zacharias claimed to be appointed her guardian on the ground that she was the cousin of his wife Elisabeth. The priests agreed to decide the dispute by casting of lots. Thus twenty seven of them went to the river Jordan, and threw in their pens. All the pens sank except that of Zacharias. Mary was therefore committed to his care. The Quran refers to this dispute saying:— "This is one of the tidings of the unseen (which) we reveal unto thee, (O Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they disputed (the claim)." (3 : 44).

A tradition of Muhammad says that Zacharias was a carpenter by profession. The Quran has portrayed him as a righteous bondman of God, and referred to him in four different verses, three of which mention his prayers for a righteous son.

The Quran does not support the story mentioned in (Luke : 1) that Zacharias' disbelief was punished by

dumbness which was cured only on the child being brought to be circumcised and named. According to the Quran, when Zacharias prayed to God to appoint for him some token (to indicate when he would have a son), God said :—“Thy token is that though healthy, thou shalt not speak unto mankind for three nights”. (29 : 10)

It is reported that Zacharias at the time of the birth of his son Yahya (John the Baptist), was ninety nine years old, and his wife Elisabeth eighty nine. Concerning Zacharias see, 3 : 37-41 ; 6 : 85 ; 19 : 1-11 ; 21 : 89-90, of the Holy Quran.

ZACHARIAS' PRAYERS.

1. My Lord! Vouchsafe me from Thyself goodly offspring. Behold, Thou art the Hearer of prayer. (3 : 38)

رَبِّ هَبْ لِي مِنْ لَدُنْكَ
ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ
الدُّعَاءِ ۝
ال عمران -

2. My Lord! Behold, the bones of me are weakened, and my head glisteneth with hoariness, and I have never been, O Lord of mine, unblest in my prayer unto Thee. Behold! I fear my kindred after me; for my wife is barren. Therefore, bestow upon me from Thy Presence a successor who shall be mine heir and an heir of the family of Jacob. And make me, my Lord, pleasing unto Thee. (19 : 4-6)

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

مريم ۱۹

1. Zacharias was the guardian of Mary (mother of Jesus). He was childless. He was very old and his wife was barren. He had almost despaired of getting a son. But whenever he went to the sanctuary, he saw that Mary had food. He was surprised to find food there when there was no chance of any food coming in from any where. One day he asked Mary :— "Whence cometh unto thee this food?" She replied. "It is from God. God giveth to whom He will without stint." Meditating on the wonderful ways of God, Zacharias became hopeful, and made this and the following two prayers.
2. This is Zacharias' prayer for a son. See the note on the preceding prayer.

3. My Lord! Leave me not childless, though Thou art the Best of heirs. (21 : 89).

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ
خَيْرُ الْوَارِثِينَ ۝
الانبياء ۱۱

3. See the 1st note of Zacharias' prayer.

JESUS CHRIST.

Jesus whom the Christians regard as the son of God, is esteemed by the Muslims of all sects as one of His most illustrious messengers. The story of his life as told by the Christians is too well-known to need repetition here. In this note we briefly refer to the teachings of Islam concerning Jesus for the information of those of our readers who are not acquainted with them, incidently showing the fundamental differences of the two religions.

Jesus was born at Bethlehem, an ancient city in Palestine, about five miles south of Jerusalem. It is also the birth place of David. Concerning Mary, Jesus, and his birth, the following verses of the Quran may be noted. “(And remember) when the angels said : O Mary ! Behold, God hath chosen thee and made thee pure, and hath preferred thee above (all) the women of the worlds. O Mary ! Be thou devout toward thy Lord, and prostrate thyself, and bow with those who bow (in worship)”.

“And when the angels said : O Mary ! Behold, God giveth thee glad tidings of a word from Him. His name is Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto God). He shall speak unto mankind in the cradle and in his manhood, and he shall be of the righteous. She said : My Lord ! How shall I have a son when no mortal hath touched me ! He said : So (shall it be). God will create what He will. When He

decreeth a thing He only sayeth unto it: Be ! and it is. And He will teach him the Scripture and the wisdom, and the Torah, and the Gospel. He shall be a Messenger to the Children of Israel, (and will say unto them), behold, I come unto you with a sign from your Lord. Behold, I fashion for you out of clay something like a bird, then I breathe into it, and behold, it is a bird by God's leave. And I heal the blind and the leper, and by God's leave I quicken the dead. And I announce unto you, what ye eat and what ye store up in your houses. In this, indeed, is a portent for you, if ye are to be believers." (3: 42-49)

"And make mention of Mary in the Scripture, when she withdrew from her people to an eastern chamber, and chose seclusion from them, and we sent our Spirit unto her, and it assumed for her the form of a perfect man. She said : Behold, I seek refuge in the Beneficent One from thee; if thou art God-fearing (begone from me!) He said: I am only a messenger of thy Lord that I may bestow upon thee a holy son. She said: How shall I have a son, when no mortal hath touched me, and I am not unchaste. He said : So (shall it be). Thy Lord sayeth : It is easy for Me, and We will make him a sign unto mankind, and a mercy from Us. And it is a thing decreed. And she conceived him, and she withdrew with him to a far place." (19: 16-22)

When Jesus was born, "she brought him to her own folk carrying him. They said : O Mary, Thou hast come with an amazing thing ! O Sister of Aaron,

thy father was not a wicked man, nor was thy mother a harlot. Thereupon, she pointed to him. They said: How shall we talk to one who is in the cradle, an infant? He spake: Behold, I am the bondman of God. He hath given me the scripture, and hath made me a prophet, and hath blessed me wheresoever I may be, and hath enjoined upon me prayer and almsgiving, so long as I remain alive, and to be dutiful toward her who bore me. And He hath not made me proud, unblest. Peace on me the day I was born, the day I die, and the day I shall be raised to life! Such was Jesus son of Mary. (This is) a statement of the truth concerning which they doubt. It befitteth not (the majesty of) God, that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He only sayeth unto it: Be! And it is." (19: 27-35).

The Muslims do not believe in the divinity of Christ, nor do they accept the Doctrine of Trinity. They regard him only as a divinely inspired human being, who worked miracles with the help and permission of God. The Muslims (and the Unitarian Christians) hold that he himself never claimed to be a divine being. "Behold! The similitude of Jesus in the sight of God is as the similitude of Adam; He created him of dust then said unto him: Be! and he is". (3: 59). Another verse of the Quran reads thus:— "And when God shall say: O Jesus son of Mary! Didst thou say unto mankind: Take me and my mother as two gods, beside God, he shall say: Glory be to Thee! It was not for me to say that to which I had no right. Had I said that, verily, Thou wouldst have

known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Behold! It is Thou Who knowest things unseen". (5 : 116)

Further, the Muslims do not accept the report of the Crucifixion of Jesus Christ to be true. They hold that some one else bearing a near resemblance to him, was crucified. They contend, that such a beloved and exalted Messenger of God would not be made to die such a death. They believe that God "raised him up unto Himself."

"And for their disbelief and for their speaking against Mary a tremendous calumny, and for their saying : We slew the Messiah, Jesus son of Mary, God's Messenger They slew him not, nor crucified him, but it appeared so unto them ; and behold, those who differ concerning it, are in doubt thereof; they have no knowledge thereof, but follow a conjecture. They slew him not for certain but God raised him up unto Himself ; and God is ever Mighty, Wise." (4: 156-158)

Before the advent of Islam, there were Christians who did not accept the story of the crucifixion of Jesus as true. George Sale (the translator of the Quran) writes:—"It is supposed by several that this story was an original invention of Muhammad's ; but they are certainly mistaken ; for several sectaries held the same opinion, long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Creinthians before

them: and the Carpocratians next (to name no more of those who affirm Jesus to have been a mere man), did believe the same thing; that it was not himself, but one of his followers very like him that was crucified. Photius tells us, that he read a book entitled 'The Journeys of the Apostles', relating the acts of Peter, John, Andrews, Thomas, and Paul; and among other things contained therein, this was one, that Christ was not crucified; but another in his stead, and that therefore, he laughed at his crucifiers, or those who thought they had crucified him."

In verse 28 of chapter XIX of the Quran, Mary is addressed as sister of Aaron. The Muslim Commentators of the Quran have explained this point convincingly. Some non-Muslim writers who do not believe that the Quran is a divine scripture, have suggested that, Muhammad has confused Mary mother of Jesus with Miriam, sister of Aaron or Moses. This is a senseless suggestion. The Quran has given in detail the history of the two prophets. There is no sense of proportion in the statement that Muhammad did not know that Moses, Aaron and their sister Miriam lived about twelve hundred years before Jesus and his mother Mary. Even Sale considers this suggestion of the writers as totally absurd. See his note on the verse in question, in his translation of the Quran. Also vide Marmaduke Pickthall's introduction to chapter III of the Quran, wherein he mentions that—"The charge of anachronism (against Muhammad) is absurd, because the whole of the rest of the Quran is against it".

The following expressions are found in the Quran with reference to Jesus:—"Jesus"; "Jesus -Son of Mary"; "The Messiah"; "The Word from God"; "The Word of Truth"; "A Spirit from God"; "The Messenger of God"; "The Bondman of God"; "The Prophet of God"; "A Sign unto mankind"; "A Mercy from Us".

There is an authentic tradition, reported on the authority of Abu Hurayrah, to the effect that Muhammad met Jesus during his heavenly journey referred to in chapter XVII : 1 of the Quran. He described Jesus to his companions saying : "I met Jesus a man of middle height, of white-red complexion ; he looked as though (having taken a bath), he had just come forth from the bath-room."

The Muslims believe that Jesus was born sinless as a result of his grand-mother's prayer :—"My Lord ! —Behold, I have named her Mary, and behold, I commend her to Thy protection, and also her offspring (Jesus) from Satan the Outcast". See Hannah's prayer on page 60.

Concerning Jesus see 2: 87, 136, 253; 3: 45-59, 84; 4: 157-159, 163, 171-172; 5: 17, 46, 72-78, 110-119; 6:85; 9: 30-31; 19: 19-35; 23: 50; 33: 7; 42: 13; 43: 57-65; 57: 27; 61: 6, 14, of the Holy Quran.

PRAYER OF JESUS SON OF MARY.

1. O God! Our Lord! Send down a table unto us from heaven that it may be a festival unto us, unto the first of us and the last of us, and a sign from Thee, and provide for us sustenance; for, Thou art the Best of providers. (5: 114).

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا
مَائِدَةً مِنَ السَّمَاءِ تَكُونُ
لَنَا عَيْدًا لِأَوَّلِنَا وَآخِرِنَا وَ
آيَةً مِنْكَ، وَارْزُقْنَا وَأَنْتَ
خَيْرُ الرَّزُقِينَ ۝
المائدة

1. The disciples of Jesus asked him, whether His Lord was able to send down for them a table spread with food from heaven. Jesus said:—"Fear ye God if ye are believers". They said:—"We desire to eat thereof that we may satisfy our hearts and know that thou hast spoken the truth unto us, and to be witnesses thereof". Thereupon Jesus prayed thus. In the next verse it is suggested, that a table was sent down by God with a threat, that if after that anyone of them disbelieved he would be punished, as no other creature was ever punished.

PRAYER OF THE FOLLOWERS OF JESUS.

*Our Lord ! We believe in that which Thou hast revealed, and we follow the messenger (Jesus): therefore, write us down among those who bear witness (to the truth). (3: 53).

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ
وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ

ال عمران ٥٣

PRAYER OF THE PEOPLE OF THE CAVE.

**Our Lord ! Vouchsafe us mercy from Thy Presence, and shape for us a right course in our affair. (18: 10)

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً
وَهَبْ لَنَا مِنْ أَمْرِنَا
رَشَدًا

الكهف ١٠

* The verse preceding the prayer is as follows:—"When Jesus became conscious of the disbelief of them (to whom he preached), he cried: Who will be my helpers in the cause of God? The disciples said: We will be God's helpers. We believe in God and bear thou witness that we have surrendered (unto Him)". Then they prayed thus.

** Before falling asleep the seven Christian youths prayed thus.

PRAYER OF THE OWNERS OF THE GARDEN.

1. Glory be unto our Lord!
Behold, we have been wrong-
doers. (68: 29).

سُبْحٰنَ رَبِّنَا اِنَّا كُنَّا
ظٰلِمِيْنَ ۝
القلم

-
1. It was the custom in the East to allow the poor a gleaning of all harvests. The owners of a certain garden wished to deprive the poor of their right, by plucking its fruit next morning. But God destroyed their garden before they could pluck the fruit thereof. When the garden was destroyed they prayed thus.

PRAYER OF HUSBAND AND WIFE.

(Before the birth of their child)

1. (Our Lord!) If Thou bestow on us a sound one, we will surely be of the than fulk.
(7: 189)

لَيْنِ اٰتَيْنَا صَالِحًا لَنْكُونَنَّ
مِنَ الشَّاكِرِيْنَ ﴿١٨٩﴾
الاعراف،

-
1. This prayer is part of the verse quoted above. In it God refers to human ingratitude and shaky faith and incidently cites an instance; that on the occasion of the birth of a child both husband and wife, being apprehensive of the issue, fervently pray thus. But when a child hale and hearty is born to them, they turn ungrateful and ascribe partners unto God in respect thereof. Some commentators have suggested that the aforesaid prayer was uttered by Eve or by Adam and Eve jointly on the occasion of Eve's delivery of her first child. This is a far-fetched interpretation and is rejected by most of the commentators.

PRAYERS OF THE ANGELS.

1. The mercy of God and His blessings be upon you! O People of the house, behold, He is Praiseworthy, Glorious. (11: 73.)

رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ
أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
مَجِيدٌ ۝

هود ۱۱

2. Our Lord! Thou encompassest all things in mercy and knowledge, therefore forgive those who repent and follow Thy path, and keep them from the torment of hell. Our Lord! And bring them into the gardens of Eden which Thou hast promised them, with such of their fathers and their wives and their children as do right. Behold! It is Thou Who art the Mighty, the Wise. And keep them from evil, and he whom Thou keepest from evil that day, to him indeed, Thou showest mercy. That is the supreme triumph. (40: 7-9).

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً
وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا
وَ اتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ ۝ رَبَّنَا وَادْخُلْهُمْ
جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ
وَ مَن صَلَحَ مِنْ آبَائِهِمْ وَ
أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَقِهِمُ
السَّيِّئَاتِ وَ مَن تَقِ السَّيِّئَاتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَ ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ۝

المؤمن ۴۰

1. The angels who came to Abraham and gave him and his wife good tidings of the birth of Issac and Jacob, prayed for Abraham and his people thus.
2. The words preceding this prayer are:—“Those who bear the Throne (of God) and all who are round about it, hymn the praise of God, and believe in Him, and ask forgiveness for those who believe (saying: Our Lord! Thou encompassed) tc.

PRAYER OF THE PEOPLE ON THE HEIGHTS.

1. Our Lord! Place us not
with the wrong-doing people.
(7: 47)

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٤٧﴾
الاعتراف،

1. Those who are on the Heights (A'raf) supplicate thus when their eyes are turned toward the dwellers of the fire.

MUHAMMAD (blessings and peace be on him !)

The reader will find a Biographical Sketch of Muhammad the Prophet of Islam (blessings and peace be on him!) by the Late Marmaduke Pickthall, Translator of the Quran, before the opening Chapter of the second Part of this book.

PRAYERS OF MUHAMMAD THE PROPHET OF ISLAM AND HIS FOLLOWERS.

1. Praise be to God, Lord of the worlds, the Beneficent, the Merciful, Owner of the Day of Requital. Thee (alone) do we worship, and of Thee alone do we beg help. Show us the right path, the path of those upon whom Thou hast bestowed (Thy) favours; not of those with whom Thou art angry, nor of those who go astray. (1: 1-7).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
الَّذِي يَوْمَ
الْمَلِكِ يَوْمَ
الْقِيَامِ
إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَالضَّالِّينَ

1. This prayer is the opening chapter of the Holy Quran. It is called "Al-Fatihah" and is known by several other names. It is held in great veneration by the Muslims who regard it as the quintessence of the Quran. It is the most essential part of the Muslim's five daily prayers. Every religious Muslim recites it at least thirty times daily.

2. Behold ! We are God's; and behold, unto Him we are to return. (2 : 156).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
مُرْجِعُونَ ﴿١٥٦﴾
البقرة

3. Our Lord ! Give unto us (that which is) good in this world, and (that which is) good in the Hereafter, and keep us from the torment of the Fire. (2 : 201).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَّ فِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ ﴿٢٠١﴾
البقرة

4. We hear, and we obey. Thy forgiveness our Lord, (do we implore)—and unto Thee is (our) journeying. (2 : 285).

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾
البقرة

2. A believer when tried by misfortunes prays thus. Verses 155-157 read together show the occasion when this supplication is made:—"And We will surely prove you with something of fear and hunger, and loss of wealth and lives and fruits; but bear glad tidings to the steadfast, who say when a misfortune befalleth them: Behold, we are God's and behold, unto Him we are to return. Such are they upon whom are blessings from their Lord, and mercy; and such are the rightly guided." (2 : 155-157).
3. Verses 200-202 of chapter 2 show by whom this prayer is made. They read: "And when ye have completed your devotions, remember God as ye remember your own fathers, or with a yet more fervent remembrance. But of mankind is he who sayeth : Our Lord ! Give us (our portion) in this world, and he hath no portion in the Hereafter. And of them (also) is he who sayeth : Our Lord ! Give unto us (that which is) good in this world, and (that which is) good in the Hereafter, and keep us from the torment of the Fire. They shall have a portion out of that which they have merited. God is swift at reckoning." (2 : 200-202).
4. This and the following prayer appear in the last two verses of Chapter 2 of the Quran. God says that the believers pray thus.

5. Our Lord! Condemn us not if we forget or err. Our Lord! Lay not on us such a burden as Thou didst lay on those who have been before us; neither impose upon us, O our Lord, ought which we have not the strength to bear; but forgive us, absolve us, and have mercy upon us. Thou art our Protector. Therefore, give us victory over the disbelieving folk. (2 : 286).

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا
أَوْ أَخْطَأْنَا، رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ،
وَاعْفُ عَنَّا، وَاعْفِرْ لَنَا،
وَارْحَمْنَا، أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾
البقرة

6. Our Lord! Cause not our hearts to swerve after Thou hast guided us aright, and bestow upon us mercy from Thy Presence. Behold, only Thou art the Bestower. Our Lord! Behold, it is Thou who wilt gather mankind together to a Day of which there is no doubt. Behold, God faileth not (His) promise. (3 : 8-9).

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِنْ
لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ
الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ
النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ،
إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ
الْعَمِينَ ﴿٩﴾

5. See note on the preceding prayer.

6. In the words of the Quran preceding this prayer, it is suggested that those whose knowledge concerning God is sound pray thus.

7. Our Lord! Behold, we believe. So forgive us our sins, and keep us from the torment of the Fire. (3 : 16).

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝
ال عمران ۳

8. O God! Owner of sovereignty, Thou givest sovereignty unto whom Thou wilt and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Behold! Thou hast power over all things. Thou causest the night to pass into the day, and Thou causest the day to pass into the night. Thou bringest forth the living out of the dead, and Thou bringest forth the dead out of the living. And Thou givest sustenance unto whom Thou wilt without measure. (3 : 26-27).

اللَّهُمَّ مَلِكُ الْمُلْكِ تُوْتِي
الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ۝ تُولِجُ اللَّيْلَ فِي
النَّهَارِ وَتُولِجُ النَّهَارَ فِي
اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ
بِغَيْرِ حِسَابٍ ۝
ال عمران ۳

7. In verses 15 and 17 of Chapter 3 it is said that those who keep from evil, the steadfast, the truthful, and the devout the charitable and those who pray for forgiveness thus, shall abide in heaven, and enjoy the pleasures thereof.
8. This verse begins with "Say". God has taught mankind to pray thus,

9. Our Lord ! Thou hast not created this in vain. Thy glory (we extol!) Therefore, preserve us from the torment of the Fire. Our Lord ! Behold, whom Thou causest to enter Fire, him, in sooth, Thou putest to shame ; nor shall there be for the wrong-doers any helpers. Our Lord ! Behold, we have heard a Proclaimer summoning (us) to Faith, saying ; "Believe ye in your Lord!", so we believed. Our Lord ! Therefore, forgive us our sins, and remit from us our evil deeds, and cause us to die (as righteous men that we may rise) with the righteous. Our Lord ! And give us that which Thou hast promised us by Thy Messengers. Cover us not with shame on the Day of Resurrection. Behold, Thou failest not to keep (Thine) appointment. (3 : 191-194).

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
 سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾
 رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ
 فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ
 مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا
 سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
 أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ
 رَبَّنَا فَاعْفُرْنَا ذُنُوبَنَا
 وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا
 مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَإِنَّا مَا
 وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا
 تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ
 لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

العمرك

9. The words preceding this prayer are :—“Such as remember God, standing sitting and reclining, and meditate on the creation of the heavens and the earth, say :—“Our Lord”—etc.

10. Our Lord! Bring us forth from this town whose habitants are oppressors. Grant us a protecting friend from Thy Presence, and grant us from Thy presence a defender. (4: 75).

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ
الْقَرْيَةِ الظَّالِمِ أَهْلُهَا،
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
وَلِيًّا، وَاجْعَلْ لَنَا مِنْ لَدُنْكَ
نَصِيرًا ۝

النساء

11. Our Lord! We believe. Write us down, therefore, among those who bear witness (to the Truth.) (5: 83).

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ۝

المائدة

10. This was the cry of the poor feeble Muslim men, women, and children of Mecca who were persecuted and oppressed by the disbelievers on account of their faith.
11. The words preceding this prayer are:—"When they (the believers) listen to that which hath been revealed unto the Messenger (Muhammad) thou seest their eyes overflow with tears, because of the truth, which they recognize (therein). They say : Our Lord!—".

12. Behold, as for me, my Lord hath guided me unto a right path, a true religion, the Creed of Abraham the sound in faith, who was no idolator. Behold, my Salat and my sacrifice, my life and my death, are (all) for God, Lord of the Worlds. No partner hath He. This am I commended, and I am the first of those who surrender (unto Him). (6: 161-163).

إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ
مُسْتَقِيمٍ دِينًا قِيمًا بَلَّغَهُ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ۝

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝
لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ
وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝

الانعام

13. God sufficeth us. God will soon give us of His bounty (what we need), and so will His Messenger. Behold, unto God we are suppliants. (9: 59).

حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ
مِنْ فَضْلِهِ وَرَسُولُهُ ۚ
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ۝

التوبة

12. This verse begins with "Say!". The Prophet is taught to pray thus.

T.N. Salat.—See the index.

13. Those who were not satisfied with the alms given them by the Prophet (Muhammad), were taught by God to pray thus.

14. My Lord! Have compassion upon them both, as they reared me (with compassion) when I was little. (17: 24).

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي
صَغِيرًا ﴿٢٤﴾
بنی اسرائیل

15. My Lord! Cause me to enter (Madinah), with a true entry, and to come forth (from Mecca) with a true forthcoming, and provide me from Thy Presence a helping power. (17: 80).

رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِنْ لَدُنْكَ
سُلْطٰنًا نَصِيرًا ﴿٨٠﴾
بنی اسرائیل

16. My Lord! Increase me in knowledge. (20: 114).

رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
ظہر

14. The Muslim is taught to pray "thus for his parents. The words preceding this prayer are :—Thy Lord hath ordained that ye worship none save Him, and that (ye show) kindness (to your) parents. If one of them or both of them attain to old age with thee, say not "fie" unto them, nor reproach them, but speak unto them both, with respectful speech, and lower unto them the wing of sub-mission, out of affection and say: My Lord!"—etc.
15. The Prophet Muhammad was taught to pray thus, before he left Mecca for Madinah.
16. In the words preceding this prayer Muhammad is told, that when a chapter or verse of the Quran is revealed to him, he should pray thus. The whole verse is as follows:—"Then exalted be God the True King! Make no haste, (O Muhammad) in (receiving) the Quran, ere the revelation thereof hath been completed unto thee, and say: My Lord! Increase me in knowledge". (20: 114).

17. My Lord! Judge Thou with truth. (21 : 112).

رَبِّ احْكُم بِالْحَقِّ ۗ ﴿١١٢﴾
الانبیاء ۱۱۲

18. My Lord! If thou shouldst show me that (punishment), which they are promised, then my Lord! Include me not among the wrong-doing folk. (23 : 93-94).

رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾
رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ
الظَّالِمِينَ ﴿٩٤﴾
المؤمنون ۹۳

19. My Lord! I seek refuge in Thee from the evil suggestions of the Devilish ones, and I seek refuge in Thee, my Lord! Lest they approach me. (23 : 97-98).

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ
الشَّيْطَانِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ
أَنْ يَحْضُرُونِ ﴿٩٨﴾
المؤمنون ۹۷

20. Our Lord! We believe, therefore forgive us and have mercy upon us, for Thou art the Best of those who show mercy. (23 : 109).

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا
وَ أَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾
المؤمنون ۱۰۹

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17. When the disbelievers disputed the truth concerning God, Muhammad prayed thus.
18. The verse begins with "Say". God bids the Prophet pray thus.
19. The verse begins with "Say". The Prophet is told to pray thus.
20. In the lines following this prayer it is said, that those who pray thus, are rewarded in the Hereinafter, and that it is the prayer of God's servants.

21. My Lord ! Forgive me and have mercy; for of the merciful, Thou art the Best. (23 : 118).

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ
خَيْرُ الرَّحِيمِينَ ۝

المؤمنون ۲۳

22. Our Lord ! Avert from us the torment of Hell ; behold! the torment thereof is severe. Behold ! It is an ill-abode and wretched station. (25 : 65-66).

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ
إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا
سَاءَتْ مَسْتَقَرًّا وَمُقَامًا ۝

الفرقان ۲۵

23. Our Lord ! Grant us in our wives and offspring, the coolness of (our) eyes, and make us patterns unto the pious. (25 : 74).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ
اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

الفرقان ۲۵

21. The verse begins with "Say". God commands the Prophet to pray thus.
22. In verses 63-74 of chapter 25 various merits of the righteous slaves of God have been mentioned, and incidently it is said that they pray thus.
23. This also is the prayer of the faithful slaves of God mentioned in the last note.

24. O God ! Originator of the heavens and the earth, Knower of the secret and the manifest, it is Thou Who wilt judge between Thy bondmen, concerning that wherein they differ. (39 : 46).

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

الزمر ۳۹

25. My Lord ! Stir me up that I may be grateful for the favour wherewith Thou hast favoured me and my parents, and that I may do good deeds which will please Thee. And be gracious unto me in mine offspring. Behold ! I turn unto Thee repentant, and behold, I am of the Muslims. (46 : 15).

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَصْلِحْ لِي فِي
ذُرِّيَّتِي إِنَّنِي تُبْتُ إِلَيْكَ
وَإِنِّي مِنَ الْمُسْلِمِينَ ۝

الاحقاف ۴۶

24. The veise begins with "Say". God bids the Prophet pray thus.
25. This is the Muslim's prayer for his parents. The words preceding the prayer are: "And We have commanded man to show kindness to his parents. With pain his mother beareth him, and with pain she bringeth him forth, and the bearing of him and the weaning of him is thirty months, till the time when he attaineth his full strength, and reacheth forty years, he sayeth: "My Lord!—"

26. Our Lord ! Forgive us and our brethren who have preceded us in the Faith, and put not into our hearts any rancour against those who believe. Behold ! Thou art Compassionate, Merciful. (59 : 10).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ﴿١٠﴾
العشره

27. Our Lord ! Perfect for us our light, and absolve us. Behold ! Thou art Almighty. (66 : 8).

رَبَّنَا آتِنَا لَنَا نُورَنَا
وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٨﴾
التحريم

28. I seek refuge in the Lord of the Daybreak, from the evil of that which He hath created, from the evil of the Dark Night when it spreadeth itself, from the evil of the Females blowing upon knots and from the Envy of the envier when he envieth. (113 : 1-5).

أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ
مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ
إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ
إِذَا حَسَدَ ﴿٥﴾
الفلق

26. This was a prayer of the Muslims who embraced Islam in the days of the Prophet.
27. In the lines preceding the prayer it is said that on the Day of Resurrection the light of the believers "will run before them and on their right hands", and they will pray thus.
28. This and the following prayer are the last two chapters of the Quran. They are recited by Muslims when they meet with fear, danger, ill-health, enmity, etc.

29. I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer who whispereth into the breasts of mankind, of the Jinn and of mankind. (114 : 1-6).

أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ
النَّاسِ ۝ إِلَهِ النَّاسِ ۝
مِنُ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
الَّذِي يُوسِسُ فِي صُدُورِ
النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝
الناس ۱۱۴

29. See note on the preceding prayer.

Prayers of Muhammad

THE MESSENGER OF GOD

(God bless and keep him !)

LITERAL TRANSLATION

OF

THE ARABIC PRAYERS

With

EXPLANATORY NOTES

And Biographical Sketches of the Prophets

BY

ABDUL HAMID FARID (Advocate)

PART II

LIFE SKETCH OF MOHAMMAD THE MESSENGER OF GOD.

PART I

At Mecca

MUHAMMAD, son of Abdullah, son of Abdul Muttalib, of the tribe of Qureysh, was born at Mecca fifty-three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, Abdul Muttalib, and, after his grandfather's death, by his uncle, Abu Talib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadijah. So faithfully did he transact the widow's business, and so excellent was the report of his behaviour which she received from her old servant who had accompanied him, that she soon afterwards married her young agent; and the marriage proved a very happy one, though she was fifteen years older than he was. Throughout the twenty-six years of their life together he remained devoted to her; and after her death, when

The
Prophet's
birth

His mar-
riage

he took other wives, he always mentioned her with the greatest love and reverence. This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname *Al-Amin*, the "trustworthy."

The
Hunafa

The Meccans claimed descent from Abraham through Ishmæl, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as *Hunafa* (sing. *Hanif*), a word originally meaning "those who turn away" (from the existing idol-worship), but coming in the end to have the sense of "upright" or "by nature upright," because such persons held the way of truth to be right conduct. These *Hunafa* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of Abdullah became one of these. It was his practice to retire with his family for a month of every year to a cave in the desert for meditation. His place of retreat was *Hira*, a desert hill not far from Mecca, and his chosen month was

Ramadan, the month of heat. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was asleep or in a trance when he heard a voice say: "Read!" He said: "I cannot read." The voice again said: "Read!" He said: "I cannot read." A third time the voice, more terrible, commanded: "Read!" He said: "What can I read?" The voice said:

The first
revelation

"Read: In the name of thy Lord Who
createth.

"Createth man from a clot.

"Read: And it is thy Lord the Most
Bountiful

"Who teacheth by the pen,

"Teacheth man that which he knew not."
(96: 1-5).

When he awoke the words remained "as if inscribed upon his heart." He went out of the cave on to the hillside and heard the same awe-inspiring voice say: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon. And again the dreadful voice said: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Muhammad (God bless and keep him!) stood quite still, turning away his face from the brightness of the vision, but

The
vision of
Mt. *Hira*

whithersoever he might turn his face, there always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him and that it was her hope that he was to become the Prophet of his people. On their return to Mecca she took him to her cousin Waraqa ibn Naufal, a very old man, "who knew the Scriptures of the Jews and Christians," who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people.

His distress of mind

To understand the reason of the Prophet's diffidence and his extreme distress of mind after the vision of Mt. Hira, it must be remembered that the *Hunafa*, of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men "avid of the Unseen," sorcerers and soothsayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of all mankind to face mankind, alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook

sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadijah "tried the spirit" which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he at length accepted the tremendous task imposed on him, becoming filled with an enthusiasm of obedience which justifies his proudest title of "The Slave of Allah."

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the Sacred Book; the latter the *Hadith* or *Sunnah* of the Prophet. And because the angel on Mt. Hira bade him "Read!"—insisted on his "Reading" though he was illiterate—the Sacred Book is known as *Al-Qur'an*, "The Reading," the Reading of the man who knew not how to read.

For the first three years, or rather less, of his Mission, the Prophet preached only to his family and his intimate friends, while the people of Mecca as a whole regarded him as one who had become a little mad. The first of all his converts was his wife Khadijah, the second his first cousin Ali, whom he had adopted, the third his servant Zeyd, a former slave. His old

The Quran
or
"Reading"

First
converts

friend Abu Bakr also was among those early converts with some of his slaves and dependents.

Beginning
of persecu-
tion

At the end of the third year the Prophet received the command to "arise and warn," whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest His Sovereignty. It was then, when he began to speak against their gods, that Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him. The one consideration which prevented them from killing him was fear of the blood-vengeance of the clan to which his family belonged. Strong in his inspiration, the Prophet went on warning, pleading, threatening, while Qureysh did all they could to ridicule his teaching, and deject his followers.

The flight
to
Abyssinia

The converts of the first four years were mostly humble folk unable to defend themselves against oppression. So cruel was the persecution they endured that the Prophet advised all who could possibly contrive to do so to emigrate to a Christian country, Abyssinia. And still in spite of persecution and emigration the little company of Muslims grew in number. Qureysh were seriously alarmed. The idol-worship at the Ka'bah, the holy place

to which all Arabia made pilgrimage, ranked for them, as guardians of the Ka'bah, as first among their vested interests. At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the Prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry; and, when their efforts at negotiation failed, they went to his uncle Abu Talib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him. Abu Talib refused. The exasperation of the idolaters was increased by the conversion of Omar, one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him. Their chief men caused a document to be drawn up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy from them. This they all signed, and it was deposited in the Ka'bah. Then, for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the

Conversion
of Omar

The
Sahifah
or deed of
ostracism

time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

Destruc-
tion of the
Sahifah

At length some kinder hearts among Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration; when it was found that all the writing had been destroyed by white ants, except the words *Bismika Allahumma* ("In Thy name, O Allah"). When the elders saw that marvel the ban was removed, and the Prophet was again free to go about the city. But meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and an attempt which he made to preach in the city of Ta'if was a failure. His Mission was a failure, judged by worldly standards, when, at the season of the yearly pilgrimage, he came upon a little group of men who heard him gladly.

The men
from
Yathrib

They came from Yathrib, a city more than two hundred miles away, which has since become world-famous as *Al-Madinah*, "the City" *par excellence*. At Yathrib there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whom, when he came, the Jews would destroy the pagans as the tribes of A'ad and Thamud had been destroyed of old for

their idolatry. When the men from Yathrib saw Muhammad they recognised him as the Prophet whom the Jewish rabbis had described to them. On their return to Yathrib they told what they had seen and heard, with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet. These swore allegiance to him in the first pact of Al-'Aqabah, the oath they took being that which was afterwards exacted from women converts, with no mention of fighting. They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah."

First pact
of
Al-'Aqabah

In the following year, at the time of pilgrimage, seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At Al-'Aqabah, by night, they swore to defend him as they would defend their own wives and children. It was then that the Hijrah, the Flight to Yathrib, was decided.

Second
pact of
Al-'Aqabah

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. Qureysh had wind of what was going on. They hated Muhammad in their midst, but dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now. The

Plot to
murder
the
Prophet

death of Abu Talib had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the clan of the murderer. They cast lots and chose a slayer out of every clan. All these were to attack the Prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time (Ibn Khaldun asserts, and it is the only satisfactory explanation of what happened afterwards) that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only."

The last of the able Muslims to remain in Mecca were Abu Bakr, Ali and the Prophet himself. Abu Bakr, a man of wealth, had bought two riding-camels and retained a guide in readiness for the Flight. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to Ali, bidding him lie down on the bed so that anyone looking in might think Muhammad lay there. The slayers were to strike him as he came out of the house, whether in the night or early morning. He knew they would not injure Ali. Then he left the house and, it is said, a blindness fell upon the would-be murderers so that he put dust on their heads as he passed by—without their knowing it. He

went to Abu Bakr's house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past. Abu Bakr's son and daughter and his herdsman bringing them food and tidings after nightfall. Once a search-party came quite near them in their hiding-place, and Abu Bakr was afraid; but the Prophet said: "Fear not! Allah is with us." Then, when the coast was clear, Abu Bakr had the riding-camels and the guide brought to the cave one night, and they set out on the long ride to Yathrib.

THE
HIJRAH
(June
20th,
622 A.D.)

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till the heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims in derisive tones that he whom they expected had at last arrived.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of

the Prophet's Mission, which is evident in the Qur'an. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before needed. The Madinah surahs differ, therefore, from the Meccan surahs. The latter give guidance to the individual soul and to the Prophet as warner; the former give guidance to a growing social and political community and to the Prophet as example, lawgiver and reformer.

Classifi-
cation of
Meccan
surahs

For classification the Meccan surahs are here subdivided into four groups: Very Early, Early, Middle and Late. Though the historical data and traditions are insufficient for a strict chronological grouping, the very early surahs are, roughly speaking, those revealed before the beginning of the persecution; the early surahs those revealed between the beginning of the persecution and the conversion of Omar; the middle surahs those revealed between the conversion of Omar and the destruction of the deed of ostracism; and the late surahs those revealed between the raising of the ban of ostracism and the Hijrah.

PART II

At Al-Madinah

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new State. But their idea of a prophet was one who would give them dominion, not one who made the Jews who followed him brothers of every Arab who might happen to believe as they did. When they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers; behaviour in which they were encouraged secretly by some professing Muslims who considered they had reason to resent the Prophet's coming, since it robbed them of their local influence. In the Madinah surahs there is frequent mention of these Jews and Hypocrites.

The Jews
and Hypocrites

Till then the *Qiblah* (the place toward which the Muslims turn their face in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and

The *Qiblah*

that the Prophet stood in need of their instruction. He received command to change the Qiblah from Jerusalem to the Ka'bah at Mecca. The whole first part of surah II relates to this Jewish controversy.

The first
expeditions

The Prophet's first concern as ruler was to establish public worship and lay down the constitution of the State ; but he did not forget that Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitring and of dissuading other tribes from siding with Qureysh. These are generally represented as warlike but, considering their weakness and the fact that they did not result in fighting, they can hardly have been that, though it is certain that they went out ready to resist attack. It is noteworthy that in those expeditions only fugitives from Mecca were employed, never natives of Yathrib; the reason being (if we accept Ibn Khaldun's theory, and there is no other explanation) that the command to wage war had been revealed to the Prophet at Mecca after the Yathrib men had sworn their oath of allegiance at Al-'Aqabah, and in their absence. Their oath foresaw fighting in mere

defence, not fighting in the field. Blood was shed and booty taken in only one of those early expeditions, and then it was against the Prophet's orders. One purpose of those expeditions may have been to accustom the Meccan Muslims to going out in warlike trim. For thirteen years they had been strict pacifists, and it is clear, from several passages of the Qur'an, that many of them, including, it may be, the Prophet himself, hated the idea of fighting even in self-defence and had to be inured to it.

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abu Sufyan approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel-rider on to Mecca, who arrived in a worn-out state and shouted frantically from the valley to Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force a thousand strong was soon on its way to Yathrib; less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. Did the Prophet ever intend to raid the caravan? In Ibn Hisham, in the account of the Tabuk expedition, it is stated that the Prophet on

The campaign of Badr

that one occasion did not hide his real objective as had been his custom in other campaigns. The caravan was the pretext in the campaign of Badr, the real objective was the Meccan army. He had received command to fight his persecutors, and promise of victory; he was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill-equipped for war, would have despaired if they had known from the first that they were to face a well-armed force three times their number.

The army of Qureysh had advanced more than half way to Yathrib before the Prophet set out. All three parties—the army of Qureysh, the Muslim army and the caravan—were heading for the water of Badr. Abu Sufyan, the leader of the caravan, heard from one of his scouts that the Muslims were near the water, and turned back to the coast-plain. And the Muslims met the army of Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Ansar (natives of Yathrib) to return to their homes unapproached, since their oath did not include the duty of fighting in the field; but the Ansar were only hurt by the suggestion that they could possibly desert him at a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them.

The victory of Badr gave the Prophet new prestige among the Arab tribes; but thenceforth there was the feud of blood between Qureysh and the Islamic State in addition to the old religious hatred. Those passages of the Qur'an which refer to the battle of Badr give warning of much greater struggles yet to come.

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib. The Prophet's first idea was merely to defend the city, a plan of which Abdullah ibn Ubeyy, the leader of "the Hypocrites" (or lukewarm Muslims), strongly approved. But the men who had fought at Badr and believed that God would help them against any odds thought it a shame that they should linger behind walls. The Prophet, approving of their faith and zeal, gave way to them, and set out with an army of one thousand men toward Mt. Uhud, where the enemy were encamped. Abdullah ibn Ubeyy was much offended by the change of plan. He thought it unlikely that the Prophet really meant to give battle in conditions so adverse to the Muslims, and was unwilling to take part in a mere demonstration designed to flatter the fanatical extremists. So he withdrew with his men, a fourth of the army.

The
battle on
Mt.
Uhud

Despite the heavy odds, the battle on

Mt. Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious, these men left their post, fearing to lose their share of the spoils. The cavalry of Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that he was slain, till someone recognised him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.

On the following day the Prophet again sallied forth with what remained of the army, that Qureysh might hear that he was in the field and so might perhaps be deterred from attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army of Qureysh. Questioned by Abu Sufyan, he said that Muhammad was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. On that information, Abu Sufyan decided to return to Mecca.

The reverse which they had suffered on Mt. Uhud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of

Yathrib. Tribes which had inclined toward the Muslims now inclined toward Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies. Khubeyb, one of his envoys, was captured by a desert tribe and sold to Qureysh, who tortured him to death in Mecca publicly. And the Jews, despite their treaty, now hardly concealed their hostility. They even went so far in flattery of Qureysh as to declare the religion of the pagan Arabs superior to Al-Islam. The Prophet was obliged to take punitive action against some of them. The tribe of Bani Nudir were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on.

Massacre
of Mus-
lims

Expul-
sion of
the *Bani
Nudir*

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al-Islam in the War of the Clans or War of the Trench, as it is variously called; when Qureysh with all their clans and the great desert tribe of Ghatafan with all their clans, an army of ten thousand men, rode against Al-Madinah (Yathrib). The Prophet (by the advice of Salman the Persian, it is said) caused a deep trench to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. They camped in sight of it and

The War
of the
Trench

daily showered their arrows on its defenders. While the Muslims were awaiting the assault, news came that Bani Qureyzah, a Jewish tribe of Yathrib which had till then been loyal, had gone over to the enemy. The case seemed desperate. But the delay caused by the trench had damped the ardour of the clans, and one who was secretly a Muslim managed to sow distrust between Qureysh and their Jewish allies, so that both hesitated to act. Then came a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing, not a fire lighted, not a pot boiled. The tribesmen were in utter misery. At length, one night the leader of Qureysh decided that the torment could be borne no longer and gave the order to retire. When Ghatafan awoke next morning they found Qureysh had gone and they too took up their baggage and retreated.

Punish-
ment of
Bani
Qureyzah

On the day of the return from the trench the Prophet ordered war on the treacherous Bani Qureyzah, who, conscious of their guilt, had already taken to their towers of refuge. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request. But the judge, upon whose favour they had counted, condemned their men to death, their women and

children to slavery.

Early in the sixth year of the Hijrah the Prophet led a campaign against the Bani'l-Mustaliq, a tribe who were preparing to attack the Muslims. It was during the return from that campaign that Ayesah, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in surah XXIV. It was on this campaign also that Abdullah ibn Ubeyy, the "Hypocrite" chief, said: "When we return to the city the mightier will soon expel the weaker" at sight of a quarrel between Muhajirin (immigrants from Mecca) and Ansar (natives of Yathrib).

The
slander
against
Ayesah

In the same year the Prophet had a vision in which he found himself entering the holy place at Mecca unopposed; therefore he determined to attempt the pilgrimage. Besides a number of Muslims from Yathrib (which we shall henceforth call Al-Madinah) he called upon the friendly Arabs, whose numbers had increased since the miraculous (as it was considered) discomfiture of the clans, to accompany him, but most of them did not respond. Attired as pilgrims, and taking with them the customary offerings, a company of fourteen hundred men journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city, who warned the Prophet that Qureysh had put on their leopard-skins

*Al-
Hudey-
biyah*

(the badge of valour) and had sworn to prevent his entering the sanctuary; their cavalry was on the road before him. On that the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah; from whence he tried to open negotiations with Qureysh, explaining that he came only as a pilgrim. The first messenger he sent towards the city was maltreated and his camel hamstringed. He returned without delivering his message. Qureysh on their side sent an envoy who was threatening in tone, and very arrogant. Another of their envoys was too familiar and had to be reminded sternly of the respect due to the Prophet. It was he who, on his return to the city, said; "I have seen Caesar and Chosroes in their pomp, but never have I seen a man honoured as Muhammad is honoured by his comrades."

The Prophet sought some messenger who would impose respect. Othman was finally chosen because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was then that the Prophet, sitting under a tree in Al-Hudeybiyah, took an oath from all his comrades that they would stand or fall together. After a while, however, it became known that Othman had

not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from Qureysh. After some negotiation, the truce of Al-Hudeybiyah was signed. For ten years there were to be no hostilities between the parties. The Prophet was to return to Al-Madinah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, Qureysh promising to evacuate Mecca for three days to allow of his doing so. Deserters from Qureysh to the Muslims during the period of the truce were to be returned; not so deserters from the Muslims to Qureysh. Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of Qureysh might do so.

Truce of
*Al-
Hudey-
biyah*

There was dismay among the Muslims at these terms. They asked one another: "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiyah that the surah (No. 48) entitled "Victory" was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion

spread more rapidly. In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to Al-Hudeybiyah with 1400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

The campaign of Kheybar

In the seventh year of the Hijrah the Prophet led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. The forts of Kheybar were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Omar. On the day when the last fort surrendered Ja'far son of Abu Talib, the Prophet's first cousin, arrived with all who remained of the Muslims who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia fifteen years. It was at Kheybar that a Jewess prepared for the Prophet poisoned meat, of which he only tasted a morsel without swallowing it, then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately, and the Prophet himself, from the mere taste of it, derived the illness which eventually caused his death. The woman who had cooked the

meat was brought before him. When she said that she had done it on account of the humiliation of her people, he forgave her.

In the same year the Prophet's vision was fulfilled: he visited the holy place at Mecca unopposed. In accordance with the terms of the truce the idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims. At the end of the stipulated three days the chiefs of Qureysh sent to remind the Prophet that the time was up. He then withdrew, and the idolaters reoccupied the city.

Pilgrimage to Mecca

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islam, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd. The campaign was unsuccessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a hundred thousand. When all the three leaders appointed by the Prophet had been killed, the survivors obeyed Khalid ibn al-Walid, who, by his strategy and courage, managed to preserve a remnant and return with them to Al-Madinah.

Mu'tah expedition

In the same year Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the

Truce broken by Qureysh

sanctuary at Mecca. Afterwards they were afraid because of what they had done. They sent Abu Sufyan to Al-Madinah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would arrive before the tidings of the massacre. But a messenger from the injured tribe had been before him, and his embassy was fruitless.

Conquest
of Mecca

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. Qureysh were overawed. Their cavalry put up a show of defence before the town, but were routed without bloodshed; and the Prophet entered his native city as conqueror. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. Only a few known criminals were proscribed, and most of those were in the end forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying: "Truth hath come; darkness hath vanished away;" and the Muslim call to prayer was heard in Mecca.

Battle of
Huneyn

In the same year there was an angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet led twelve thousand men against them. At Huneyn, in a deep ravine, his troops were ambushed by the

enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed.

The tribe of Thaqif were among the enemy at Huneyn. After that victory their city of Ta'if was besieged by the Muslims, and finally reduced. Then the Prophet appointed a governor of Mecca, and himself returned to Al-Madinah to the boundless joy of the Ansar, who had feared lest, now that he had regained his native city, he might forsake them and make Mecca the capital.

Conquest
of *Ta'if*

In the ninth year of the Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Qur'an. But the campaign ended peacefully. The army advanced to Tabuk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

The Tabuk
expedi-
tion

Although Mecca had been conquered and

Declara-
tion of
Immunity

its people were now Muslims, the official order of the pilgrimage had not been changed; the pagan Arabs performing it in their manner, and the Muslims in their manner. It was only after the pilgrims' caravan had left Al-Madinah in the ninth year of the Hijrah, when Al-Islam was dominant in North Arabia, that the Declaration of Immunity, as it is called, was revealed. The Prophet sent a copy of it by Messenger to Abu Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca. Its purport was that after that year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. Such were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired they would be as other idolaters. That proclamation marks the end of idol-worship in Arabia.

The Year
of Deputa-
tions

The ninth year of the Hijrah is called the Year of Deputations, because from all parts of Arabia deputations came to Al-Madinah to swear allegiance to the Prophet and to hear the Qur'an. The Prophet had become, in fact, the emperor of Arabia, but his way of life remained as simple as before.

The number of the campaigns which he led

in person during the last ten years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organisation, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised woman from the status of a chattel to complete legal equality with man; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men in love with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'an.

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time—his “pilgrimage of farewell,” it is called—when from Mt. ‘Arafat he preached to an enormous throng of pilgrims. He reminded them of all the duties Al-Islam enjoined upon them, and that they would one day have to meet their Lord, who would judge each one of them according to his work. At the end of the discourse, he asked: “Have I not conveyed the Message?” And from that great multitude of men who a few months

The Fare-
well Pil-
grimage

or years before had all been conscienceless idolaters the shout went up: "O Allah! Yes!" The Prophet said: "O Allah! Be Thou witness!"

Illness
and death
of the
Prophet

It was during that last pilgrimage that the surah entitled "Succour" was revealed, which he received as an announcement of approaching death. Soon after his return to Al-Madinah he fell ill. The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al-Madinah, Mecca and Ta'if, the home-towns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al-Madinah and joined the public prayer, which Abu Bakr had been leading since his illness. And there was great relief among the people, who supposed him well again. When, later in the day, the rumour grew that he was dead, Omar threatened those who spread the rumour with dire punishment, declaring it a crime to think that the messenger of God could die. He was storming at the people in that strain when Abu Bakr came into the mosque and overheard him. Abu Bakr went to the chamber of his daughter Ayesah, where the Prophet lay. Having ascertained the fact, and kissed the dead man's forehead, he went back into the mosque. The people were still listening to Omar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead.

Abu Bakr went up to Omar and tried to stop him by a whispered word. Then, finding he would pay no heed, Abu Bakr called to the people, who, recognising his voice, left Omar and came crowding round him. He first gave praise to Allah, and then said: "O people! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is Alive and dieth not." He then recited the verse of the Quran:

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful." (3: 144)

"And," says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abu Bakr recited it." And another witness tells how Omar used to say: "Directly I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead. May Allah bless and keep him!"

All the surahs of the Qur'an had been recorded in writing before the Prophet's death, and many Muslims had committed the whole Qur'an to memory. But the written surahs were dispersed among the people; and when

in a battle which took place during the Caliphate of Abu Bakr—that is to say, within two years of the Prophet's death—a large number of those who knew the whole Qur'an by heart were killed, a collection of the whole Qur'an was made and put in writing. In the Caliphate of Othman, all existing copies of surahs were called in, and an authoritative version, based on Abu Bakr's collection and the testimony of those who had the whole Qur'an by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph Othman and his helpers being Comrades of the Prophet and the most devout students of the revelation. The Qur'an has thus been very carefully preserved.

The arrangement is not easy to understand. Revelations of various dates and on different subjects are to be found together in one surah; verses of Madinah revelation are found in Meccan surahs; some of the Madinah surahs, though of late revelation, are placed first and the very early Meccan surahs at the end. But the arrangement is not haphazard, as some have hastily supposed. Closer study will reveal a sequence and significance—as, for instance, with regard to the placing of the very early Meccan surahs at the end. The inspiration of the Prophet progressed from inmost things to outward things, whereas most people find their

way through outward things to things within.

There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original, and is unavoidable without abolishing the verse-division of great importance for reference. In the Arabic the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs there is a strong pause and the verse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to reproduce such rhythm in English have the opposite effect to that produced by the Arabic. Here only the division is preserved, the verses being divided as in the Qur'an and numbered.

CHAPTER I

PRAYERS OF THE PROPHET WHEN HE
WOKE UP IN THE NIGHT.

1. Praise be to God Who restored us unto life, having caused us to die and unto Him shall be the Resurrection.

۱- الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا
بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

2. There is no deity save God: He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He hath power to do all things. Glory be to God, and praise be to God! There is no deity save God. God is Supreme. There is no strength nor power save in God. My Lord, forgive Thou me.

۲- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا
إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ
اغْفِرْ لِي

1. *Mishkat*: When the Prophet of God woke up in the night he would say :... (Huzayphal;—*Bukhari*; Bara'a—*Muslim*).
 2. *Mishkat*: Said the Messenger of God: Whosoever waking up in the night reciteth:....., then sayeth My Lord, forgive Thou me; or prayeth for aught, his prayer shall be granted. If he make ablution and offer *Salat, it shall be accepted. (Ubadah ibn al-Samit—*Bukhari*).
- * Salat = Liturgical service. Prayer said with the form and postures prescribed by the Prophet, as distinguished from "Du'a" which merely signifies a supplication to God. In Persian and Urdu "Salat" is called "Namaz".

3. There is no God save Thee. Thy glory (I extol) O God, and Thy praise (I hymn). I seek Thy forgiveness for my sin, and seek of Thee Thy mercy. O God! cause me to grow in knowledge, and cause not my heart to stray after Thou hast guided me aright, and bestow upon me mercy from Thy Presence. Behold, Thou alone art the Great Bestower.

۳- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
اللَّهُمَّ وَبِحَمْدِكَ أَسْتَغْفِرُكَ
لِذُنُوبِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ
زِدْنِي عِلْمًا وَلَا تَزِرْ قَلْبِي بَعْدَ
إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ
لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

4. O God! Behold, I beg of Thee the good.

۴- اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ

3. *Mishkat* : When the Messenger of God woke up in the night, he would say:..... (Ayesah—*Abu Daud*).
4. *Mishkat* : Said the Messenger of God : No Muslim having cleansed himself (retireth to bed at night and) sleepeth after performing *Zikr, then waketh up during the night, and prayeth unto God for a blessing, but God doeth bestow it upon him. (Mua'z ibn Jabal—*Ahmad* ; *Abu Daud*).

* Zikr = Remembering God ; adoring Him.

5. God is Supreme! (Ten times).

Praise be to God! (Ten times).

I glorify God and hymn His praise. (Ten times).

Glory be to the Sovereign King the Holy One! (Ten times).

I seek God's forgiveness. (Ten times).

There is no deity save God. (Ten times).

O God! Behold, I seek refuge in Thee from the hardship of the world, and the hardship of the Day of Resurrection. (Ten times).

هـ- اللهُ أَكْبَرُ (عَشْرًا)

الْحَمْدُ لِلَّهِ (عَشْرًا)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ (عَشْرًا)

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ (عَشْرًا)

أَسْتَغْفِرُ اللَّهَ (عَشْرًا)

لَا إِلَهَ إِلَّا اللَّهُ (عَشْرًا)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ

الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ (عَشْرًا)

6. Glorified be the Lord of the worlds! God's holiness (I extol), and His praise (I hymn).

هـ- سُبْحَانَ رَبِّ الْعَالَمِينَ سُبْحَانَ

اللَّهِ وَبِحَمْدِهِ

5. *Mishkat*: When the Messenger of God woke up in the night, he would recite:.....thereafter he would begin the Salat. (Ayesah—Abu Daud).

6. *Mishkat*: I used to lodge at night nigh unto the chamber of the Prophet of God. When the Prophet awoke in the night I would hear him recite long:...(Rabia'h ibn Ka'b al-Aslami—Nasai; Tirmizi).

7. O God ! Praise be to Thee! Thou art the Guardian of the heavens and the earth and of those that are therein. Praise be to Thee! Thou art the Light of the heavens and the earth and of those that are therein. Unto Thee belongeth the praise. Thou art the King of the heavens and the earth and of those that are therein. Unto Thee belongeth the praise. True art Thou. True is Thy promise. True is (our) meeting Thee. True is Thy word. True is heaven and true is hell. True are the prophets. True is Muhammad. And true is the Hour of Judgment. O God! Unto Thee do I surrender. In Thee have I faith. Upon thee do I rely. Unto Thee do I turn. With Thy help do I contend; and from Thee do I seek judgment. So forgive me for that which I expedite and that which I defer,

ۛ- اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ قَيِّمُ
السَّمَوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ
وَلَكَ الْحَمْدُ اَنْتَ نُوْرُ السَّمَوَاتِ
وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَ لَكَ
الْحَمْدُ اَنْتَ مَلِكُ السَّمَوَاتِ وَ
الْاَرْضِ وَمَنْ فِيْهِنَّ وَ لَكَ
الْحَمْدُ اَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ
وَ لِقَاؤُكَ حَقٌّ وَ قَوْلُكَ حَقٌّ وَ
الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ
النَّبِيُّوْنَ حَقٌّ وَ مُحَمَّدٌ حَقٌّ وَ
السَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ
اَسْلَمْتُ وَ بِكَ اَمَنْتُ وَ
عَلَيْكَ تَوَكَّلْتُ وَ اِلَيْكَ اَنْبَتُ
وَ بِكَ خَاصَمْتُ وَ اِلَيْكَ حَاكَمْتُ
فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَ مَا اَخَّرْتُ

7. *Mishkat*: When the Prophet of God rose up in the night, to offer *Tahajjud, he would recite:.....(Ibn Abbas—*Bukhari* ; *Muslim*).

* Tahajjud = Voluntary "Salat" which is offered after midnight.

and that which I conceal and that which I reveal, and also for that (sin) of mine whereof Thou art better aware than I. Thou art the Expediter and Thou art the Deferer. There is no god save Thee, and there is no god other than Thee.

وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ

8. "Behold, In the creation of the heavens and the earth, and the change of the night and the day, are tokens for men of understanding" etc., (upto the end of the Surah III of the Holy Quran; the last eleven verses).

٨- إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِأُولِي الْأَلْبَابِ
الْختم السورة (إلى عمران)

8. *Mishkat*: One night I abode in the house of mine aunt Maymunah (the Prophet's wife). The Prophet conversed with her for a while, then went to sleep. About the third watch of the night he rose up, and looking heavenward recited these verses:.....(Ibn Abbas—*Bukhari; Muslim*),

T. N. This is part of a lengthy tradition,

CHAPTER II

PRAYERS AT THE TIME OF BEGINNING
THE NIGHT SALAT.

9. O God, Lord of Gabriel, Michael, and *Israfiel! O Originator of the heavens and the earth, Knower of the visible and the invisible! It is Thou Who wilt judge between Thy bondmen concerning that wherein they used to differ. Guide me with Thy command concerning the matter the truth whereof hath been disputed. Behold, it is Thou Who guidest whom Thou wilt unto the right path.

9- اَللّٰهُمَّ رَبَّ جِبْرِئِلَ وَمِيكَائِيْلَ
وَإِسْرَافِيْلَ فَاطِرَ السَّمَوَاتِ وَ
الْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا
اُخْتَلَفَ فِيهِ مِنْ الْحَقِّ بِإِذْنِكَ
إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

-
9. *Mishkat*: Waking up in the night Prophet of God would begin the salat; then he would say:.....(Ayeshah—*Muslim*).
* ISRAFIEL = The angel who will sound the Trumpet at the Day of Resurrection.

10. Thy glory (I hymn)
O God, and Thy praise
(I celebrate) ! Blessed is
Thy name, and exalted
is Thy Majesty. There
is no god other than Thee.
God is Supreme in supre-
macy. I seek refuge in God
the Hearer, the Knower,
from Satan the Outcast
from his evil prompting,
his hauteur, and his erotic
poetry.*

١- سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ
وَ لَا إِلَهَ غَيْرُكَ اللَّهُ أَكْبَرُ كَبِيرًا
أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ
الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَ
نَفْثِهِ وَ نَفْثِهِ

11. God is Supreme! God
is supreme! God is Supre-
me! Lord of Dominion,
Power, Majesty, and Mag-
nificence !

١١- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ

10. *Mishkat*: When the Prophet of God awoke in the night, he would recite †Takbir, then he would say:.....(Abu Sa'id al-Khudri—*Tirmizi; Abu Daud; Nasai*).

* Before the advent of the Prophet erotic poetry was a source of delight to most of the pagan Arabs.

† Takbir = It means reciting "God is Supreme ? God is Supreme !"

11. *Mishkat*: Huzayfah related that he saw the Prophet of God offering Salat in the night. On beginning the Salat the Prophet recited:...(Huzayfah—*Abu Daud*).

CHAPTER III

*QUNUT IN WITR.

12. O God! Guide me amongst those whom Thou has guided aright, and preserve me amongst those whom Thou hast preserved. Take me for a friend amongst those whom Thou hast taken for friends. Bless me in that which Thou hast bestowed (upon me). Guard me from the evil of that which Thou hast ordained. For, behold, it is Thou who ordainest, and none can ordain aught against Thee. Indeed! Never is he abased whom Thou takest for a friend. Our Lord Blessed and Exalted art Thou!

۱۲- اَللّٰهُمَّ اهْدِنِيْ فِىْمَنْ هَدَيْتَ
وَعَاْفِنِيْ فِىْمَنْ عَاْفَيْتَ وَتَوَلَّيْتَنِيْ
فِىْمَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِىْمَا
اَعْطَيْتَ وَقِنِيْ شَرَّ مَا قَضَيْتَ
فَاِنَّكَ تَقْضِيْ وَ لَا يُقْضَىٰ عَلَيْكَ
اِنَّهٗ لَا يَزِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ
رَبَّنَا وَتَعَالَيْتَ

12. *Mishkat*: The Messenger of God taught me to recite in the "Qunut" of "Witr".....(Al-Hasan ibn Ali—*Tirmizi*; *Abu Daud*; *Ibn Majah*; *Darimi*).

* "QUNUT" means standing long in prayer. It means a humble supplication.

"WITR" signifies a unit or an odd number. Witr-Salat is offered in one raka'h or in odd number of raka'hs, 1,3,5, or 7. "Qunut-fil-Witr" is the supplication made in the Witr Salat.

13. In the name of God the Beneficent the Merciful. O God! Behold, we seek Thy help and seek Thy forgiveness. We extol Thee in the goodliest manner, and are not unthankful to Thee; whilst we disown and shun him who disobeyeth Thee. In the name of God the Beneficent the Merciful. O God! Thee alone do we worship. Unto Thee do we pray. Before Thee do we prostrate ourselves. Toward Thee do we run and hasten. We dread Thine inevitable chastisement, and hope for Thy mercy. Behold, Thine inevitable chastisement shall overtake the disbelievers.

۱۳۔ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَ
 نَسْتَغْفِرُكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ
 وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ
 مَنْ يَّفْجُرُكَ بِسْمِ اللّٰهِ الرَّحْمٰنِ
 الرَّحِیْمِ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ
 لَكَ نُصَلِّيْ وَنَسْجُدُ وَ اِلَيْكَ
 نَسْعٰی وَنَخْفِدُ وَنَخْشٰی عَذَابَكَ
 الْجِدِّ وَنَرْجُو رَحْمَتَكَ اِنَّ
 عَذَابَكَ الْجِدِّ بِالْكَفّٰرِ مُلْحِقٌ

13. *Hisn Hasin*: This prayer is reported by Ibn Abi Shaybah in *Musannaf*; and by Bayhaqi in *Sunan Kabir*.

14. O God! Behold, I seek refuge in Thy good pleasure from Thy displeasure, and in Thy forgiveness from Thy retribution; and I seek refuge in Thee from Thee. Unable am I to reckon Thy praise which Thou meritest. Thou art even as Thou hast lauded Thyself.

۱۴ - اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِرِضَاكَ
مِنْ سَخَطِكَ وَبِعَافَاَتِكَ مِنْ
عُقُوْبَتِكَ وَ اَعُوْذُ بِكَ مِنْكَ
لَا اُحْصِىْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا
اَثْنَيْتَ عَلٰى نَفْسِكَ

15. Glorified is the Sovereign King the Holy One!
(Three times).

۱۵ - سُبْحَانَ الْمَلِكِ الْقُدُّوسِ
(ثَلَاثًا)

-
14. *Mishkat*: Behold, the Prophet of God was wont to say at the end of his Witr Salat:.....(Ali—*Abu Daud*; *Tirmizi*; *Nasai*; *Ibn Majah*).
15. *Mishkat*: On returning the *Salutation in Witr Salat, the Messenger of God would say:...(Ubayy ibn Ka'b—*Abu Daud*; *Nasai*).
- * "SALUTATION" = Invoking peace and blessings on the angles, which is the final part of every Salat.

CHAPTER IV
RESPONSE TO THE *MU'AZZIN AND
PRAYERS ON HEARING THE AZAN.†

16. When the Mu'azzin crieth: God is Supreme, God is Supreme. Let one of you say: God is Supreme, God is Supreme! When he crieth: I bear witness that there is no deity save God. Say: I bear witness that there is no deity save God. When he crieth: I bear witness that Muhammad is the Messenger of God. Say: I bear witness that Muhammad is the Messenger of God. When he crieth: Come to prayer! Say: There is no power nor strength save in God. When he crieth: Come to success. Say: There is no strength nor power save in God. When he crieth: God is Supreme, God is Supreme! Say: God is Supreme, God is Supreme! When he crieth: There is no deity save God. Say: There is no deity save God.

١٦- إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ فَقَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ قَالَ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ ثُمَّ قَالَ أَشْهَدُ
أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ
قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ
قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ
قَالَ لَا إِلَهَ إِلَّا اللَّهُ

16. *Mishkat*: The Messenger of God said: Whosoever sayeth thus (i.e., repeateth the call of the Mu'azzin) with a sincere heart shall enter the Garden. (Umar—*Muslim*).

* "MU'AZZIN"—The Crier of the "AZAN".

† "AZAN"—Literally means call or announcement; hence, the call or summons to public prayer by the MU'AZZIN.

17. I testify that there is no deity save God, that He is alone, that He hath no partner, and that Muhammad is His bondman and His Messenger. Well pleased am I with God as a Lord, with Muhammad as a Messenger of God, and with Islam as a religion!

۱۷- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ
رَسُولًا وَبِالْإِسْلَامِ دِينًا

18. O God, Lord of this perfect call and the Salat to be offered presently, vouchsafe Muhammad the way of approach unto Thee, and also eminence; and raise him unto the glorious station Thou hast promised him.

۱۸- اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ
التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ
اتِّ مُحَمَّدًا إِلَى سَيْلَةِ الْفَضِيلَةِ
وَابْعَثْهُ مَقَامًا مَخُودًا إِلَيْنِي
وَعَدْتَهُ

17. *Mishkat* : Said the Messenger of God: Whosoever on hearing (the Azan of) the Muazzin sayeth.....his sins shall be pardoned. (Sa'd ibn Abi Waqqas—*Muslim*).
18. *Mishkat* : Said the Messenger of God: Whosoever on hearing the Azan sayeth.....I indeed shall intercede on his behalf on the day of Resurrection. (Jabir—*Bukhari*).

19. O God ! This is the hour of the advent of Thy night, and the retreat of Thy day and of the cry of Thy petitioners. So, pardon Thou me !

١٩- اَللّٰهُمَّ هٰذَا اِقْبَالُ لَيْلِكَ
وَ اِدْبَارُ نَهَارِكَ وَ اَصْوَاتُ
دُعَاتِكَ فَاعْفِرْ لِيْ

20. May God establish and perpetuate this Salat !

٢٠- اَقَامَهَا اللهُ وَ اَدَامَهَا

19. *Mishkat*: The Messenger of God taught me that I should recite at the time of the evening Azan:...(Umm-e-Salamah —*Abu Daud*: Bayhaqi in *Da'waat-e-Kabeer*).

20. *Mishkat*: Behold, once, *Bilal began to recite the †Iqamat. When Bilal recited: "Prayer is just ready", the Messenger of God said:...(Abu Umamah or some-one of the companions of the Prophet of God—*Abu Daud*).

* "Bilal" was an Abyssinian Muslim slave who had been ransomed by the Caliph Abu Bakr. Bilal was the first Mu'azzin of the Prophet.

† "IQAMAT" literally means causing to stand up. With a view to causing to worshippers to stand up in a row, that they may prepare themselves to offer Salat, the Azan is uttered with a voice loud enough to be heard by the worshippers present on the occasion. Thus, the Azan, with the words: "Behold, the Salat is begun", added to it is called "Iqamat".

CHAPTER V
PRAYERS AFTER THE TWO VOLUNTARY
*RAK'AHS OF THE MORNING SALAT.

21. O God ! Make Light in mine heart, Light in mine eye, Light in mine ear, Light on my right, Light on my left, Light above me, Light beneath me, Light before me, Light behind me; and make Thou for me Light. Light in my tongue, Light in my sinews, Light in my flesh, Light in my blood, Light in mine hair, Light in my body, Light in my soul, and magnify for me Light ! O God ! bestow upon me Light!

۲۱- اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا
وَ فِيْ بَصَرِيْ نُوْرًا وَ فِيْ سَمْعِيْ
نُوْرًا وَ عَن يَمِيْنِيْ نُوْرًا وَ عَن
يَسَارِيْ نُوْرًا وَ فَوْقِيْ نُوْرًا
وَ تَحْتِيْ نُوْرًا وَ اَمَامِيْ نُوْرًا
وَ خَلْفِيْ نُوْرًا وَ اجْعَلْ لِيْ
نُوْرًا وَ فِيْ لِسَانِيْ نُوْرًا وَ
عَصَبِيْ نُوْرًا وَ لَحْيِيْ نُوْرًا
وَ دَمِيْ نُوْرًا وَ شَعْرِيْ نُوْرًا
وَ بَشْرِيْ نُوْرًا وَ اجْعَلْ فِيْ
نَفْسِيْ نُوْرًا وَ اعْظِمْ لِيْ نُوْرًا
اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا

21. *Mishkat*: Having completed thirteen rakahs of Salat-al-Tahajjud the Prophet of God lay down and slept, and his breathing, as was usual with him, become loud. When morning dawned Bilal awoke him for prayer. (Rising up), the Prophet prayed (the sunnahs of the dawn) without making ablution. In the course of his supplication he said:.....(Ibn Abbas — *Bukhari*; *Muslim*).

* "RAK'AH" literally means to bow down in prayer. A Rakah is a section of the Salat. It consists of several postures: Standing up erect, bowing down, making a prostration, sitting down for a while, and making a second prostration, constitute one Rakah.

CHAPTER VI

PRAYERS OF THE PROPHET WHEN HE
CAME FORTH FROM HIS HOUSE.

22. In the name of God !
I rely upon God. O God !
Behold, we seek refugee in
Thee lest we slip, or go
astray, or wrong, or be
wronged, or act foolishly or
anyone should act foolishly
with us.

۲۲- بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى
اللّٰهِ اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ
مِنْ اَنْ تَنْزِلَ اَوْ نَضِلَّ اَوْ
نَظْلِمَ اَوْ نُظْلَمَ اَوْ نَجْهَلَ
اَوْ يُجْهَلَ عَلَيْنَا

23. In the name of God.
Upon God I rely. There is
no strength nor power save
in God.

۲۳- بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى
اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا
بِاللّٰهِ

22. *Mishkat*: It was the wont of the Prophet of God to say, when he came forth from his house:.....(Umm-e-Salamah—*Ahmad*; *Tirmizi*; *Nasai*).

23. *Mishkat*: Said the Messenger of God:—If a man, whilst he is coming forth from his house, say:.....then it is said unto him:—“Thou art well guided, provided, and protected”. His devil thereupon turneth aside from him and another devil sayeth unto the first:—“How canst thou (deal) with a man that hath been well guided, provided, and protected?” (Anas—*Abu Daud*; *Tirmizi*).

24. O God! Behold, I seek refuge in Thee lest I send (anyone) astray, or go astray (myself), or wrong or be wronged, or act foolishly, or anyone should act foolishly with me.

۲۴- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ اَنْ
اَضِلَّ اَوْ اُضِلَّ اَوْ اَظْلِمَ اَوْ
اُظْلَمَ اَوْ اَجْهَلَ اَوْ يُّجْهَلَ عَلَيَّ

24. *Mishkat*: Never did the Messenger of God go forth from mine house without raising his look heavenward, and saying:..... (Umm-e-Salamah*—*Abu Daud; Ibn Majah*).

* Umm-e-Salamah was one of the wives of the Prophet,

CHAPTER VII

PRAYERS OF THE PROPHET WHEN HE
ENTERED THE MOSQUE.

25. I seek refuge in God the Magnificent, in His Glorious Self, and in His Eternal Dominion, from Satan the Outcast.

٢٥- اَعُوذُ بِاللّٰهِ الْعَظِيْمِ وَ
بِوَجْهِهِ الْكَرِيْمِ وَ سُلْطٰنِهِ
الْقَدِيْمِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

26. In the name of God. Blessings and peace be upon the Messenger of God! My Lord! Forgive me my sins, and open unto me the gates of Thy mercy!

٢٦- بِسْمِ اللّٰهِ وَ الصَّلٰوةِ وَ
السَّلَامِ عَلٰى رَسُوْلِ اللّٰهِ رَبِّ
اغْفِرْ لِيْ ذُنُوْبِيْ وَ افْتَحْ لِيْ
اَبْوَابَ رَحْمَتِكَ

25. *Mishkat*: On entering the mosque the Messenger of God was wont to say:.....(Abdullah ibn Amr ibn al-Aas—*Abu Daud*). Said the Messenger of God, "When anyone prayeth thus, the Devil sayeth:—'He is safe from me for the whole of this day'".

26. *Mishkat*: On entering the mosque the Messenger of God was wont to say:.....(Fatimah al-Zahra*—*Tirmizi; Ahmad; Ibn Majah*).

* Fatimah al-Zahra was the daughter of the Prophet by his first wife Khadijah. She was the wife of Ali and the mother of Hasan and Husain.

CHAPTER VIII

PRAYERS AND "ZIKR" AFTER THE MORNING AND EVENING SALAT.

27. There is no deity save God. He is alone; He hath no partner; His is the sovereignty and His is the praise. In His hand is the good; He quickeneth and killeth; and He is Omnipotent. (Ten times.)

۲۷- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ (عشر مرّات)

28. O God! Protect me from the Fire. (Seven times.)

۲۸- اللَّهُمَّ اجْرِنِي مِنَ النَّارِ
(سبع مرّات)

27. *Mishkat*: Said the Prophet of God:—Whosoever immediately after the evening and morning salat, and before he turneth his feet to return therefrom, reciteth ten times:.....then, for every word that he so reciteth ten righteous deeds are recorded unto his credit, and ten evil deeds are remitted from him; he is exalted by ten degrees, and these words become for him a refuge from every thing that is forward, and a refuge from the accursed devil, and no sin can cleave unto him, save the sin of polytheism; and he excelleth every one in conduct save him who outdoeth him in reciting it. (Abd al-Rahman ibn Ghanam—*Ahmad; Tirmizi*).

28. *Mishkat*: The Messenger of God revealed unto me saying:—When thou art returning from the morning Salat, recite thou seven times ere thou speak to anyone:.....then if thou (chance to) die during the night, thine exemption from the Hell-Fire shall be decreed. Likewise recite thou this after thou hast offered thy morning Salat; then if thou (chance to) die during the day, thine exemption from the Hell-Fire shall be decreed, (Al-Haris ibn Muslim al-Tamimi—*Abu Daud*).

29. O God! Behold, I beg of Thee useful knowledge, commendable conduct, and lawful sustenance.

۲۹- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ
عِلْمًا نَّافِعًا وَوَعْمَلًا مُّتَقَبَّلًا
وَرِزْقًا حَلٰلًا

29. *Mishkat*: Behold, the Prophet of God was wont to say after the morning Salat:.... (Umm-e-Salamah—*Ahmad*; *Ibn Majah*; Bayhaqi in *Da'waat-e-Kabeer*).

CHAPTER IX

PRAYERS AND "ZIKR" IN THE MORNING
AND EVENING.

30. In the name of God by virtue of Whose Name naught in the heaven nor earth doeth hurt; and He is the Hearer, the Knower. (Thrice.)

۳۰۔ بِسْمِ اللّٰهِ الَّذِي لَا
يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَ
هُوَ السَّمِيعُ الْعَلِيمُ
(ثَلَاثَ مَرَّاتٍ)

31. O God! Make me sound in body! O God! Make me sound in hearing! O God! Make me sound in sight! There is no deity save God. (Thrice.)

۳۱۔ اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِ
اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ
اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ لَا اِلهَ
اِلَّا اَنْتَ (ثَلَاثَ مَرَّاتٍ)

30. *Mishkat*: I heard my father say that the Messenger of God said:—If any bondman (of God) recite three times every morn and evening:....., no harm shall betide him. Now, Aban had been smitten with a stroke of paralysis. So the man (unto whom Aban related this tradition) began to gaze at him; whereupon Aban said unto him:—Wherefore gazest thou at me? Now, indeed! the tradition is even as I have related it unto thee, but I recited it not one day so that God might execute His decree against me. (Aban ibn Usman—*Tirmizi; Ibn Majah; Abu Daud*).
31. *Mishkat*: I said to my father:—O father! I hear thee recite every day:..... Thou repeatest it thrice morning and evening. He replied:—O my son! I heard the Messenger of God supplicate in these words, and I love to follow his practice (Abd al-Rahman ibn Abi Bakr—*Abu Daud*).

32. Well pleased am I with God as a Lord, with Islam as religion, and with Muhammad as a Prophet! (Thrice.)

۳۲- رَضِيتُ بِاللهِ رَبًّا وَ
بِالإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ
نَبِيًّا
(ثَلَاثَ مَرَّاتٍ)

33. We enter upon the morning as followers of the religion of Islam, of the Doctrine of the Unity (of God), of the religion of our Prophet Muhammad, (whom God bless and preserve!) of the Creed of our father Abraham, who was upright, and was not of the polytheists.

۳۳- أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلَامِ
وَ كَلِمَةِ الإِخْلَاصِ وَعَلَى
دِينِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ وَعَلَى مِلَّةِ
أَبِينَا إِبْرَاهِيمَ حَنِيفًا وَ
مَا كَانَ مِنَ الْمُشْرِكِينَ

32. *Mishkat*: Said the Messenger of God;—No Muslim bondman (of God) shall recite thrice every morn and evening:....., but it will be obligatory on God to please him on the Day of Resurrection. (Sauban—*Ahmad*).

33. *Mishkat*: When morning dawned the Messenger of God was wont to say:.....(Abd al Rahman ibn Abi Abza—*Ahmad*; *Darimi*).

34. We and the creation of God enter on the morning. Unto God belongeth the praise; unto God belongeth the majesty and the magnificence. The creation and the command, the night and the day, and whatsoever resteth in the twain also belong unto God. O God! Make Thou the first part of this day (a time of) righteousness, the middle part thereof (a time of) attainment, and the last part thereof (a time of) success. O Thou the Most Merciful of those who show mercy!

٣٤- أَصْبَحْنَا وَآصَبَنَا الْمَلِكُ
 لِلَّهِ وَالْحَمْدُ لِلَّهِ وَالْكَبْرِيَاءُ
 وَالْعِظَمَةُ لِلَّهِ وَالْخَلْقُ وَالْأَمْرُ
 وَاللَّيْلُ وَالنَّهَارُ وَمَا سَكَنَ فِيهِمَا
 لِلَّهِ اللَّهُمَّ اجْعَلْ أَوَّلَ هَذَا النَّهَارِ
 صَلَاحًا وَوَسَطَهُ نَجَاحًا
 وَآخِرَهُ فَلَاحًا يَا أَرْحَمَ
 الرَّاحِمِينَ

34. *Mishkat*: When the Messenger of God rose up in the morning he would say:...(Abdullah ibn Aḥi Awfa—Nuvavi in *Azkar*).

35. We enter upon the morning and so doth the creation of God Lord of the worlds. O God ! Behold, I beg of Thee the good of this day, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in Thee from the evil that is therein, and the evil that be thereafter. (In the morning.)

We enter upon the evening and so doth the creation of God Lord of the worlds. O God ! Behold, I beg of Thee the good of this night, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in Thee from the evil that be therein, and the evil that be thereafter. (In the evening.)

٣٥- أَصْبَحْنَا وَ أَصْبَحَ الْمَلِكُ
لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ
فَتْحَهُ وَ نَصْرَهُ وَ نُورَهُ وَ
بَرَكَتَهُ وَ هُدَاهُ وَ أَعُوذُ
بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ
مَا بَعْدَهُ (في الصباح)

أَمْسَيْنَا وَ أَمْسَى الْمَلِكُ لِلَّهِ
رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ
فَتْحَهَا وَ نَصْرَهَا وَ نُورَهَا
وَ بَرَكَتَهَا وَ هُدَاهَا وَ أَعُوذُ
بِكَ مِنْ شَرِّ مَا فِيهَا وَ شَرِّ
مَا بَعْدَهَا (في المساء)

35. *Mishkat*: Said the Messenger of God:—When anyone of you entereth the morning, let him say:.....and when he entereth the evening, let him say likewise. (Abu Malik—*Abu Daud*).

36. O God ! Whatsoever grace I or anyone of Thy creation may find this morn-
it will be from Thee alone.
Thou hast no partner.
Therefore all praise and
thanksgiving belong unto
Thee. (In the morning.)

O God ! Whatsoever
grace I or anyone of Thy
creation may find this even-
ing it will be from Thee
alone. Thou has no partner.
Therefore all praise and
thanksgiving belong unto
Thee. (In the evening.)

۳۶- اَللّٰهُمَّ مَا اَصْبَحَ بِيْ مِنْ
نِّعْمَةٍ اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ
فَمِنْكَ وَحْدَكَ لَا شَرِيْكَ
لَكَ فَالْحَمْدُ وَلكَ الشُّكْرُ
(فِي الصَّبَاحِ)

اَللّٰهُمَّ مَا اَمْسَى بِيْ مِنْ نِّعْمَةٍ
اَوْ بِاَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ
وَحْدَكَ لَا شَرِيْكَ لَكَ
فَلَكَ الْحَمْدُ وَلكَ الشُّكْرُ
(فِي الْمَسَاءِ)

36. *Mishkat*: Said the Messenger of God:—Whosoever sayeth in the morning:...returneth thanks (unto God) for (the blessings of) the day. And whosoever sayeth likewise in the evening, returneth thanks (unto God) for (the blessings) of the night. (Abdullah ibn Ghannam,—*Abu Daud*).

37. O God! Behold, I enter upon this morning. I call Thee to bear witness, and I call the bearers of Thy Throne, Thine angels, and the whole of Thy creation to bear witness that, in sooth, Thou art God, that there is no deity save Thee, that Thou art Alone, that Thou hast no partner, and that, in sooth, Muhammad is Thy bondman and Thy Messenger. (In the morning.)

* O God! Behold, I enter upon this evening. I call Thee to bear witness, and I call the bearers of Thy Throne, Thine angels, and the whole of Thy creation to bear witness that there is no God save Thee, that Thou art Alone, that Thou hast no partner, and that, in sooth, Muhammad is Thy bondman and Thy Messenger. (In the evening.)

۳۷- اَللّٰهُمَّ اِنِّیْ اَصْبَحْتُ
اَشْهَدُكَ وَاَشْهَدُ حَمَلَةَ
عَرْشِكَ وَاَمَلَاِئِكَتِكَ وَجَمِیْعَ
خَلْقِكَ اَنْتَ اِلٰهٌ لَا اِلٰهَ
اِلَّا اَنْتَ وَحْدَكَ لَا شَرِیْكَ
لَكَ وَاَنَّ مُحَمَّدًا عَبْدُكَ وَ
رَسُوْلُكَ (فِی الصُّبْحِ)

اَللّٰهُمَّ اِنِّیْ اَمْسَيْتُ اَشْهَدُكَ
وَاَشْهَدُ حَمَلَةَ عَرْشِكَ وَ
مَلَاِئِكَتِكَ وَجَمِیْعَ خَلْقِكَ
اَنْتَ اِلٰهٌ لَا اِلٰهَ اِلَّا
اَنْتَ وَحْدَكَ لَا شَرِیْكَ لَكَ
وَاَنَّ مُحَمَّدًا عَبْدُكَ وَ
رَسُوْلُكَ (فِی الْمَسَاءِ)

37. *Mishkat*: Said the Messenger of God:— Whosoever shall recite thrice in the morning:.....the sins committed by him during the day shall be forgiven. And if he recite it in the evening, then the sins committed by him during the night shall be forgiven. (Anas—*Abu Daud*; *Tirmizi*).

* *Mishkat* does not mention this part, but it is found in other books of traditions.

38. I seek refuge in the perfect words of God, from the evil of that which He hath created.

٣٨- اَعُوذُ بِكَلِمَاتِ اللَّهِ
الَّتِي مَاتَ مِنْ شَرِّ مَا خَلَقَ

39. God sufficeth me. There is no god save Him. In Him I trust. He is the Lord of the Magnificent Throne. (Seven times.)

٣٩- حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ (سبع مرّات)

38. *Dai al-Falah*: Said the Messenger of God: —No harm shall ever betide him who reciteth morn and evening:.....(Abu Hurayrah —Tabrani in *Ausat*).

39. *Dai al-Falah*: Said the Messenger of God:—Whosoever reciteth seven times morn and evening:.....God will be sufficient for him against all temporal and spiritual anxieties. (Abu al-Darda—*Ibn al-Sani*).

40. O God! Thou art my Lord. There is no god save Thee. Thou hast created me, and I am Thy bondman. And I abide by Thy covenant and promise as best I can. I seek refuge in Thee from the evil of that which I have wrought. I acknowledge unto Thee Thy favour which Thou hast bestowed upon me. I also confess mine iniquity; therefore forgive Thou me; for, behold, none forgiveth sins but Thou.

۴۰۔ اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ
اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ
وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ
بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ
فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّا اَنْتَ

40. *Mishkat*: Said the Messenger of God:—*Sayyid al-Istighfar is that thou should say:... Whosoever reciteth it in the day believing therein and dieth that day before sundown, he shall be of the owners of the Garden; and whosoever reciteth it in the night believing therein, and dieth before dawn, he shall be of the owners of the Garden. (Shaddad ibn Aws — *Bukhari*).

* "Sayyid al-Istighfar" = "Sayyid" means head, chief or meritorious, and "Istighfar" means seeking forgiveness of God. Hence "Sayyid al-Istighfar" signifies the most meritorious solicitation of forgiveness.

41. O God! Behold, I beg of Thee peace in this world and the Hereafter. O God! Behold, I beg of Thee forgiveness; and safety in my faith, in my world, in mine household and in my wealth. O God! Cover my defects, and give me peace from mine apprehensions. O God! Guard me from my front and from my rear, from my right and from my left, also from above me; and I seek refuge in Thee lest I be surprised from beneath me!

۴۱- اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَافِیَةَ
فِی الدُّنْیَا وَ الْاٰخِرَةِ اَللّٰهُمَّ
اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَ الْعَافِیَةَ
فِیْ دِیْنِیْ وَ دُنْیَایْ وَ اَهْلِیْ وَ
مَالِیْ اَللّٰهُمَّ اسْتُرْ عَوْرَاتِیْ وَ
اَمِنْ رَوْعَاتِیْ اَللّٰهُمَّ احْفَظْنِیْ
مِنْ بَیْنِ یَدَیْ وَ مِنْ خَلْفِیْ
وَ عَنِ یَمَیْنِیْ وَ عَنِ شِمَالِیْ وَ
مِنْ فَوْقِیْ وَ اَعُوْذُ بِعَظَمَتِكَ
اَنْ اُغْتَالَ مِنْ تَحْتِیْ

41. *Mishkat*: Never would the Messenger of God omit to recite in the morning and the evening, these words:.....(Abdullah ibn Umar—*Abu Daud*).

42. There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful.

۴۲- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

42. *Mishkat*: Said the Messenger of God:—Whosoever reciteth in the morning:.....his reward shall be equal to the reward of emancipating a bondman from the progeny of Ishmael. Ten righteous deeds shall be recorded unto his credit, and ten evil deeds shall be remitted from him; he shall be exalted by ten promotions, and shall be safe from the devil till sundown. And if he recite this in the evening, he shall merit a like reward, and shall be safe from the devil till dawn. (It is reported that a man saw the Messenger of God in his vision, and said unto him:—O Messenger of God! Abu Ayyash relateth such a tradition of thine. The Messenger replied: Abu Ayyash speaketh the truth). (Abu Ayyash—*Abu Daud*; *Ibn Majah*).

43. So, glory be to God when ye reach the evening and when ye rise at morn! And praise be to Him in the heaven and the earth, and when ye enter the afternoon and when ye enter the noonday! He bringeth forth the living from the dead and bringeth forth the dead from the living, and reviveth the earth after the death thereof, and in like manner ye shall also be brought forth.

۴۳- فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَلِكَ تُخْرَجُونَ

43. *Mishkat*: Said the Messenger of God:—Whosoever recited in the morning:.....obtained the reward he had missed that day; and whosoever recited these (verses) in the evening, he obtained the reward he had missed that night. (Abdullah ibn Abbas—*Abu Daud*).

44. O God! Knower of the visible and the invisible, Originator of the heavens and the earth, Lord and Master of all things! I testify that there is no god save Thee. I seek refuge in Thee from the mischief of my soul, and from the mischief of Satan and his ascribing partners (unto Thee).

۴۴- اَللّٰهُمَّ عَالِمَ الْغَيْبِ وَ
الشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَ
الْاَرْضِ رَبَّ كُلِّ شَيْءٍ وَ مَلِيكَ
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَنْتَ
اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَ
مِنْ شَرِّ الشَّيْطَانِ وَ شَرِّكَهٖ

44. *Mishkat*: Abu Bakr Siddiq related:—I said unto the Messenger of God: Bid me somewhat that I may recite in the morning and evening. Said the Messenger:—Say thou every morn and evening and when thou retirest to bed:.....(Abu Hurayrah—*Tirmizi; Abu Daud; Darimi*).

45. O God! With Thy help do we enter upon the morning, and with Thy help do we enter upon the evening. With Thy help do we live and with Thy help do we die. And unto Thee shall be the Resurrection. (In the morning.)

O God! With Thy help do we enter upon the evening, and with Thy help do we enter upon the morning. With Thy help do we live and with Thy help do we die, and unto Thee shall be the Resurrection. (In the evening.)

۴۵- اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَ
بِكَ اَمْسَيْنَا وَ بِكَ نَحْيٰ وَ بِكَ
مَمُوتٌ وَ اِلَيْكَ الْمَصِيْرُ
(فِي الصَّبَاحِ)

اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَ بِكَ
اَصْبَحْنَا وَ بِكَ نَحْيٰ وَ بِكَ مَمُوتٌ
وَ اِلَيْكَ النُّشُوْرُ (فِي الْمَسَاءِ)

45. *Mishkat*: The Messenger of God recited every morning:.....and he recited every evening:(Abu Hurayrah—*Tirmizi*; *Abu Daud*; *Ibn Majah*).

46. We enter upon the evening and so doth the creation of God. Unto God belongeth the praise. There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerfull. My Lord! I beg of Thee the good which is in this night and the good which is thereafter; and I seek refuge in Thee from the evil which is in this night, and the evil which is thereafter. My Lord! I seek refuge in Thee from sloth, and from the evil of old age and disbelief. My Lord! I seek refuge in Thee from the torment which is in Hell, and the torment which is in the grave. (In the evening.)

۴۶- اَمْسَيْنَا وَ اَمْسَى الْمُلْكُ
 لِلّٰهِ وَ الْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا
 اللّٰهُ وَ حُدَّةٌ لَا شَرِيكَ لَهُ لَهُ
 الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ
 اَسْئَلُكَ خَيْرَ مَا فِيْ هَذِهِ
 اللَّيْلَةِ وَ خَيْرَ مَا بَعْدَهَا
 وَ اَعُوْذُ بِكَ مِنْ شَرِّ مَا
 فِيْ هَذِهِ اللَّيْلَةِ وَ شَرِّ مَا
 بَعْدَهَا رَبِّ اَعُوْذُ بِكَ مِنْ
 الْكَسَلِ وَ مِنْ سُوءِ الْكِبَرِ
 وَ الْكُفْرِ رَبِّ اَعُوْذُ بِكَ مِنْ
 عَذَابِ فِي النَّارِ وَ عَذَابِ
 فِي الْقَبْرِ (فِي الْمَسَاءِ)

46. *Mishkat*: The Prophet of God used to say at sunset:and he used to say at dawn:(Abdullah ibn Masud—*Abu Daud*; *Tirmizi*).

We enter upon the morning and so doth the creation of God. Praise be to God! There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful. My Lord! I beg of Thee the good which is in this day, and the good which is thereafter; and I seek refuge in Thee from the evil which is in this day, and the evil which is thereafter. My Lord! I seek refuge in Thee from sloth, and from the evil of old age and disbelief. My Lord! I seek refuge in Thee from the torment which is in Hell, and the torment which is in the grave. (In the Morning.)

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ
وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ
أَسْأَلُكَ خَيْرَ مَا فِي هَذَا
الْيَوْمِ وَ خَيْرَ مَا بَعْدَهُ وَ
أَعُوذُ بِكَ مِنْ شَرِّ مَا فِي
هَذَا الْيَوْمِ وَ شَرِّ مَا بَعْدَهُ
رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ
وَ سُوءِ الْكِبَرِ وَ الْكُفْرِ رَبِّ
أَعُوذُ بِكَ مِنْ عَذَابِ فِي
النَّارِ وَ عَذَابِ فِي الْقَبْرِ
(في الصُّبْحِ)

47. *"Ha.Meem. The revelation of the Scripture is from God, the Mighty, the Knower, the Forgiver of sin, the Acceptor of penitence, the Stern in punishment, the Lord of bounty. There is no god save Him. Unto Him is the (final) returning."

†"God! There is no god save Him, the Living, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His leave! Knoweth He that which is in front of them and that which is behind them, whilst they encompass naught of His knowledge save what He will. His Throne includeth the heavens and the earth the preservation whereof wearied Him not. He is the Sublime, the Magnificent."

۴۷- حَمْدٌ تَنْزِيلُ الْكِتَابِ مِنْ
اللَّهِ الْعَزِيزِ الْعَلِيمِ غَافِرِ
الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ
لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَأَلَا تَوَدُّهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ
مَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِنْدِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ
الْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَ هُوَ الْعَلِيُّ الْعَظِيمُ

47. *Mishkat*: Whosoever reciteth at daybreak:he shall remain in safety by virtue of these verses till sunset; and whosoever reciteth these verses at sunset, he shall remain in safety by virtue thereof till daybreak. (Abu Hurayrah—*Tirmizi*; *Darimi*).

† These are the first three verses of Surah 40 of the Quran. This is verse 255 of Surah 2 of the Quran.

48. I seek refuge in God the All-Hearing the All-Knowing from Satan the Outcast. (Thrice.)

*“He is God than Whom there is no other god, the Knower of the visible and the invisible. He is the Benificent, the Merciful. He is God than Whom there is no other god, the Sovereign King, the Holy One, the Peace, the Faithful, the Guardian of all, the Mighty, the Compeller, the Majestic. Holy is God from all that they ascribe as partners (unto Him)! He is God the Creator, the Artificer, the Fashioner. His are all excellent names. Whatsoever is in the heaven and the earth glorifieth Him, and He is the Mighty, the Wise.”

۴۸- اَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ
مِنَ الشَّيْطَانِ الرَّجِيمِ (ثَلَاثَ مَرَّاتٍ)

هُوَ اللّٰهُ الَّذِي لَا إِلَهَ إِلَّا
هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ
اللّٰهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ
الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

48. *Mishkat*: The Prophet of God said:— Whosoever rising up in the morning reciteth thrice:.....thereafter reciteth the last three verses of Surah Hashr, God will appoint sevnety thousand angels, who shall pray for him till sundown, and if he chance to die that day, he shall die a martyr; and whosoever reciteth these verses at sundown, he shall attain a like station. (Ma'qil ibn Yasaar—*Tirmizi; Darimi*).

* These are the last three verses of Surah 59 of the Quran,

49. In the name of God, the Benificent the Merciful.

*“Say: He is God the One! God the Eternal Support of the creation! He begetteth not, nor was He begotten, and there is none like unto Him.” (Thrice.)

٢٩- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ ۙ
اللّٰهُ الصَّمَدُ ۙ لَمْ يَلِدْهُ ۙ وَ لَمْ
يُوَلَّدْهُ ۙ وَ لَمْ يَكُنْ لَّهٗ
كُفُوًا اَحَدٌ ۙ (ثَلَاثَ مَرَّاتٍ)

In the name of God, the Benificent, the Merciful.

“Say: I seek refuge in God the Lord of the Day-break, from the evil of that which He created; from the evil of the darkness when it becometh thick, and from the evil of the female blowers on knots, and from the evil of the envier when he envieth.” (Thrice.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ
مِنْ شَرِّ مَا خَلَقَ ۙ وَ مِنْ
شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ وَ
مِنْ شَرِّ النَّفَّٰثِۃِ فِی الْعُقَدِ ۙ
وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۙ
(ثَلَاثَ مَرَّاتٍ)

49. *Mishkat*: One pitch dark night, whilst it was raining heavily, we set out in quest of the Messenger of God, and we found him. Presently he said unto me:—Say. I asked:—What shall I say? The Messenger said Say every morn and evening:..... These verses shall suffice thee against every thing. (Abdullah ibn Khubayb—*Tirmizi*; *Abu Daud*; *Nasai*).

* These are the last three Surahs (Chapters) of the Quran.

In the name of God, the Benificent, the Merciful.

“I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the Satanic Whisperer, who whispereth in the hearts of mankind, of the Jinn and of mankind.” (Thrice.)

50. O God! With Thy help do I strive. With Thy help do I assail. And with Thy help do I battle.

51. “YA. SEEN.” (The whole Surah.)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ مِنَ الْجَنَّةِ وَالنَّاسِ
(ثلث مرّات)

۵۔ اَللّٰهُمَّ بِكَ اُحَاوِلُ وَبِكَ
اُصَاوِلُ وَبِكَ اُقَاتِلُ

اھ۔ یَسَّ وَ الْقُرْآنِ الْحَکِیْمِ
اِنَّكَ لَمِنَ الْمُرْسَلِیْنَ
(الی آخر السورۃ)

50. It is reported that this prayer should be recited early in the day. (Ibn al-Sunni—*Hisn Hasin*.)

51. *Mishkat*: It hath reached me that the Messenger of God said: Whosoever reciteth early in the day:.....all his needs of the day shall be fulfilled. (Ata ibn Abi Rabaah—*Darimi*).

* This is surah 36 of the Quran. It is regarded as the heart of the Quran.

CHAPTER X

PRAYERS OF THE PROPHET WHEN HE
CAME FORTH FROM THE MOSQUE.

52. O God! Behold, I
beg of Thee Thy bounty.

٥٢- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ

فَضْلِكَ

53. In the name of God.
Blessings and peace be
upon the Messenger of God!
My Lord! Forgive me my
sins, and open unto me the
doors of Thy bounty!

٥٣- بِسْمِ اللّٰهِ وَ الصَّلٰوةِ وَ

السَّلَامِ عَلَى رَسُوْلِ اللّٰهِ رَبِّ

اَعْفِرْ لِيْ ذُنُوْبِيْ وَ افْتَحْ لِيْ

اَبْوَابَ فَضْلِكَ

52. *Mishkat*: Said the Messenger of God:—When anyone of you cometh out of the mosque, let him say:.....(Abu Usayd —*Muslim*).

53. *Mishkat*: The Prophet of God would say when he came forth from the mosque:.....(Fatimah bint al-Husain.....on the authority of Fatimah al-Zahraa—*Tirmizi; Ahmad*).

CHAPTER XI

PRAYERS AT THE TIME OF ENTERING
THE HOUSE.

54. O God! Behold, I beg of Thee the good of coming in and the good of going out. In the name of God we enter, and in God our Lord we trust.

٥٣- اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ خَيْرَ
الْوَلُوْجِ وَ خَيْرَ الْخُرُوْجِ بِسْمِ
اللهِ وَحُجْنَا وَعَلَى اللهُ رَبِّنَا
تَوَكَّلْنَا

54. *Mishkat*: Said the Messenger of God:—When any man entereth his house let him say:.....Let him then greet his household by salutation. (Abu Malik al-Asha'ri—*Abu Daud*).

CHAPTER XII

PRAYERS OF THE PROPHET WHEN HE ATE OR DRANK, AND PRAYERS AFTER MEALS.

55. ¹In the name of God and upon the blessings of God!

۵۵- بِسْمِ اللّٰهِ وَعَلَى بَرَكَاتِهِ اللّٰهُ
الْحَمْدُ لِلّٰهِ الَّذِي هُوَ اشْبَعَنَا
وَارْوَانَا وَانْعَمَ عَلَيْنَا وَاَفْضَلَ

² Praise be to God Who satisfied our hunger, slaked our thirst, and bestowed upon us His bounty and His grace!

56. In the name of God, the first (part) thereof, and the last (part) thereof!*

۵۶- بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ

55. *Hisn Hasin*: Accompanied by Abu Bakr and Umar the Messenger of God one day went to the house of Abu Haysam Ansari where they partook of dates and mutton, and drank water. Then he remarked:—"These are the blessings in respect whereof ye shall be questioned on the Day of Judgment". This exhortation came heavy upon his companions. Whereupon the Messenger said:—"When ye find any such gift and when ye extend your hands toward it say:...1... and when ye have eaten of it say...2...Behold, saying thus is, as it were the requital of the blessing and equivalent to returning thanks, (unto God) for the gift". (Abu Hurayrah—*Mustadrak Hakim*).

56. *Mishkat*: When anyone of you hath begun eating, and forgotten to mention God's name over his meat, let him say:..... (Ayesah—*Abu Daud; Tirmizi*).

* i.e., In the name of God I eat the first part of the meal and the last part of it.

57. Praise be to God, abundant, excellent, blessed praise! Unceasing, never-parting, indispensable (praise), Lord of us!

٥٧- اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا
كَلِيْبًا مُّبَارَكًا فِيْهِ غَيْرُ مَكْفٍ
وَ لَا مُوَدَّعٍ وَ لَا مُسْتَعْنَى عَنْهُ
رَبَّنَا

58. Praise be to God Who fed us, and gave us drink, and made us Muslims!

٥٨- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا
وَ سَقَانَا وَ جَعَلَنَا مُسْلِمِيْنَ

59. Praise be to God Who fed us and gave us drink, made it agreeable to swallow, and made an outlet therefore.

٥٩- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَ
وَ سَقَى وَ سَوَّغَهُ وَ جَعَلَ لَهُ
مَخْرَجًا

57. *Mishkat*: When the *table (of food) was removed (from his presence) the Prophet of God would say:.....(Abu Umamah — *Bukhari*).

58. *Mishkat*: When he had done (eating) his meal, the Messenger of God would say:.....(Abu Saïd al-Khudri—*Tirmizi*; *Abu Daud*; *Ibn Majah*).

59. *Mishkat*: When the Messenger of God ate or drank (aught), he would say:.....(Abu Ayyub—*Abu Daud*).

* Table means any thing whereon meals are served. It does not necessarily mean the kind of table we use for meals now.

60. O God! Bless us in this (food), and feed us with a better food than this!

٦٠- اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ
وَاطْعِمْنَا خَيْرًا مِنْهُ

61. O God! Bless them in that wherewith Thou has provided them, and forgive them, and have mercy on them!

٦١- اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْهَا
رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَاَرْحَمْهُمْ

60. *Mishkat*: Said the Messenger of God:—When anyone of you hath eaten (his) meal, let him say:.....(Ibn Abbas—*Tirmizi*; *Abu Daud*).

61. *Mishkat*: (Once), the Messenger of God came to visit my father. We set before him meat and *Watbah. He ate of them. Then he was offered dates; then he was offered a drink, and he drank of it. Then, holding the bridle of (the Prophet's) riding animal my father said:—"Pray unto God for us!" Thereupon (the Prophet) prayed thus:.....(Abdullah ibn Busr—*Muslim*).

* "Watbah." = A dish prepared with milk and dates.

CHAPTER XIII

PRAYERS AT THE TIME OF ENTERING
AND COMING OUT OF THE CLOSET.

62. O God! Behold, I seek refuge in Thee from the foul male and female devils.

٦٢ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الْخُبُثِ وَالْخَبَائِثِ

63. I seek refuge in God from the foul male and female devils.

٦٣ - أَعُوذُ بِاللَّهِ مِنَ الْخُبُثِ
وَالْخَبَائِثِ

64. In the name of God !

٦٤ - بِسْمِ اللَّهِ

65. Thy pardon!

٦٥ - غُفْرَانَكَ

-
62. *Mishkat*: When the Messenger of God entered the closet he would say:.....(Anas—*Bukhari*; *Muslim*).
63. *Mishkat*: Said the Messenger of God: Behold, privies are haunted (by devils). Therefore, when anyone of you entereth the privy, let him say:.....(Zaid ibn Arqam—*Abu Daud*; *Ibn Majah*).
64. *Mishkat*: Said the Messenger of God: Behold, the veil between the eyes of the Jinn and the private parts of human beings when anyone of them entereth the closet, is to say:.....(Ali—*Tirmizi*).
65. *Mishkat*: When the Prophet of God came out of the closet, he would say:.....(Ayeshah—*Tirmizi*; *Ibn Majah*; *Darimi*).

66. Praise be to God
Who relieved me from the
suffering and gave me
health !

٦٦- الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ
عَنِّي الْأَذَى وَعَافَانِي

66. *Mishkat*: When the Prophet of God came out of the closet, he would say:.....(Anas—Ibn Majah).

CHAPTER XIV

PRAYERS BEFORE AND AFTER *WAZU.

67. In the name of God the Benificent, the Merciful. I bear witness that there is no deity save God. He is alone. He hath no partner. And I bear witness that Muhammad is His slave and His Messenger.

٦٧- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ
 وَحْدَهُ لَا شَرِیْكَ لَهٗ وَ اَشْهَدُ
 اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

68. O God! Make me of the penitents, and make me of the purified! (After Wazu).

٦٨- اَللّٰهُمَّ اجْعَلْنِیْ مِنْ
 التَّوَّابِیْنَ وَ اجْعَلْنِیْ مِنْ
 الْمُتَطَهِّرِیْنَ (بعد الوضوء)

67. *Mishkat*: Said the Messenger of God: The ablution of him who hath mentioned not God's name over it is no ablution. (Said ibn Zayd—*Tirmizi*; *Ibn Majah*).

68. *Mishkat*: Said the Messenger of God: There is none amongst you that maketh a perfect ablution, then prayeth:....., but God openeth unto him the eight gates of the Garden, that he may enter at which he chooseth. (Umar ibn al-Khattab—*Tirmizi*).

* "WAZU" = The ablution which is necessary before Salat.

CHAPTER XV
PRAYERS AFTER THE FIRST TAKBIR *
(OF A SALAT).

69. O God! Keep me afar from my sins even as Thou hast kept the East afar from the West. O God! Cleanse me from sin even as a white garment is cleansed from impurity. O God! Wash Thou my sins with water, snow and hail.

٦٩- اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَ
بَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ
بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ
نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنْقَى
الشُّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ
اَللّٰهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ

70. Behold, I have turned my face earnestly toward Him Who originated the heavens and the earth,

٧٠- اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلدِّيْنِ
فَطَرَ السَّمَوَاتِ وَالْاَرْضَ حَنِيفًا

69. *Mishkat*: It was the wont of the Messenger of God to observe silence for a while between 'Takbir' and †'Qirat'. Therefore (once), I said:— May my father and mother be thy sacrifice, O Messenger of God! What sayest thou during the silence that thou observest between Takbir and Qirat? Said the Messenger of God:—I say:.....(Abu Hurayrah—*Bukhari*; *Muslim*).

70. *Mishkat*: The Prophet of God, when he stood up to offer Salat, (and another report sayeth) when he began the Salat, he would say, "God is Supreme", then he would say:.....(Ali-*Muslim*).

* "Takbir" literally means means magnifying God. It means reciting "God is Supreme! God is Supreme!"

† "Qir'at" literally means reading or reciting. Here Qir'at signifies reciting Surah Fatihah and some other verses of the Quran.

and I am not of the polytheists. Behold, my Salat, mine offering, my living and my dying are all for God, Lord of the worlds. No partner hath He. Concerning this I have been bidden; and I am of the Muslims. O God! Thou art the Sovereign King. There is no god save Thee. Thou art my Lord, and I am Thy bondman. I have wronged myself, and I confess my sins. So, forgive Thou all my sins. Forsooth, none forgiveth sins but Thou. Guide me unto the best of virtues. None guideth unto the best of virtues but Thou. Turn away from me the vices. None turneth away vices from me but Thou. Here I am, hopeful! The good is entirely in Thy hand; and the evil is not imputable unto Thee. With Thy help do I exist, and toward Thee (shall I return.) Blessed and exalted art Thou! Thy pardon do I seek and unto Thee do I turn penitent.*

* This is part of a lengthy tradition.

وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ
صَلَاتِي وَشُكْرِي وَمَحْيَايَ وَ
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا
شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ
وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ
أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ
أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ
نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ
لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي
إِلَى أَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي
إِلَى أَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ
عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي
سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَ
سَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي
يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ
أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَ
تَعَالَيْتَ أَسْتَغْفِرُكَ وَآتُوبُ
إِلَيْكَ

71. God is Supreme in supremacy! (Thrice.) Praise be to God in abundance! (Thrice.) Glory be to God morn and evening! (Thrice.)

I seek refuge in God from Satan the Outcast, from his hauteur, from his erotic poetry, and from his evil suggestions.

اے- اللہ اکبر کبیرا (ثلثا) و
 الحمد لله کثیرا (ثلثا) و
 سبحان الله بكرة و اصیلا
 (ثلثا) اعوذ بالله من الشیطان
 الرجیم من نفعه و نفعته
 و هزیه

71. *Mishkat*: I noticed that when the Messenger of God offered any Salat, he would say:.....(thrice). (Jubayr ibn Mutim—*Abu Daud; Ibn Majah*).

CHAPTER XVI

**PRAYERS DURING AND AFTER THE *RUKU,
AND DURING THE †SUJUD, AND IN BET-
WEEN THE TWO SAJDAHs (OF A RAKAH).**

72. We (extol) Thy glory,
O God, our Lord, and (hymn)
Thy praise! O God!
Forgive me!

٤٢- سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَ
بِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

73. O All-Glorious, All-
Holy One! Lord of the ang-
els and the Spirit!

٤٣- سُبُّوحٌ قُدُّوسٌ رَبُّ
الْمَلَائِكَةِ وَالرُّوحِ

74. God hearkeneth unto
him who extolleth Him.
O God, our Lord! Unto Thee
be praise full of the heavens
and the earth, and full of
that which will please Thee
beside them!

٤٤- سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِثْلَ
السَّمَوَاتِ وَمِثْلَ الْأَرْضِ وَمِثْلَ
مَا بَيْنَهُمَا مِنْ شَيْءٍ بَعْدُ

72. *Mishkat*: It was the wont of the Messenger of God to recite overmuch in his Ruku and Sujud, in pursuance of the Quranic injunction:.....(Ayeshah—*Bukhari*; *Muslim*).

73. *Mishkat*: The Prophet of God used to say in his Ruku and Sujud:.....(Ayeshah—*Muslim*).

74. *Mishkat*: Straightening his back from the Ruku the Messenger of God used to say:.....(Abdullah ibn Abi Awfa—*Muslim*).

* "Ruku" is the posture of bowing down in prayer.

† "Sujud" or "Sajdah" is the posture of prostration in prayer. "Ruku" and "Sujud" are the two, out of the four postures adopted in Salat.

"Rakah":—See note on a preceding page.

75. O God, our Lord!
 Unto Thee be praise full of
 the heavens and the earth,
 and full of that which will
 please Thee beside them!
 Worthy art Thou of all
 praise and glory. Most
 true is that which (Thy)
 bondman sayeth (in Thy
 praise). Everyone of us is
 Thy bondman. O God!
 None can prevent that
 which Thou bestowest, and
 none can bestow that
 which Thou preventest.
 And the greatness of the
 great one availeth him not
 against Thee. *Our Lord,
 praise be to Thee, abun-
 dant, excellent, blessed
 praise!

٥٤ - اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ
 مِلَأَ السَّمَوَاتِ وَمِلَأَ الْأَرْضِ
 وَمِلَأَ مَا بَيْنَهُمَا مِنْ شَيْءٍ بَعْدُ
 أَهْلَ الثَّنَاءِ وَالْحَمْدِ أَحَقُّ مَا قَالَ
 الْعَبْدُ وَكَلَّمْنَا لَكَ عَبْدُ اللَّهِ
 لَا مَانِعَ لَهَا أُعْطِيَتْ وَلَا مُعْطٍ
 لَهَا مَنَعَتْ وَلَا يَنْفَعُ ذَا الْحَبْدِ
 مِنْكَ الْحَمْدُ رَبَّنَا لَكَ الْحَمْدُ
 حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

75. *Mishkat*: On raising his head from the Ruku the Messenger of God used to say:.....(Abu Said al-Khudri--*Muslim*).

* *Mishkat*: (It came to pass that once) we offered Salat behind the Prophet of God. Raising his head from the Ruku the Prophet said: "God hearkeneth unto him who extolleth Him," whereupon one (of the congregation) behind him said:..... (When the Salat was over), the Prophet turned round and asked:— Who was the speaker (who spake) just now? Quoth the man:— It was I. The Prophet said: I perceived thirty and odd angels vieing with one another who should be the first to record the words. (Rafa'ah ibn Raafi'—*Bukhari*).

76. Glory be to my Lord the Magnificent. (Thrice.)
Glory be to my Lord the Exalted! (Thrice.)

٤٦ - سُبْحَانَ رَبِّيَ الْعَظِيمِ (ثَلَاثًا)
سُبْحَانَ رَبِّيَ الْأَعْلَى (ثَلَاثًا)

77. Glory be to the Lord of the Might, the Dominion, the Majesty, and the Magnificence!

٤٧ - سُبْحَانَ ذِي الْجَبَرُوتِ
وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعُظَمَاءِ

78. O God! Before Thee do I bow myself. In Thee do I believe. And unto Thee do I surrender. Humbled before Thee are mine hearing and my sight, my marrow, my bones and my nerves.

٤٨ - اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ
أَمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ
سَمْعِي وَبَصَرِي وَهَنِي وَعَظْمِي وَ
عَصَبِي

76. *Mishkat:* When the verse (56:74) was revealed, the Messenger of God said:..... Recite ye in your Ruku; and when the verse (87:1) was revealed, the Messenger of God said:.....Recite ye in your Sujud. (Uqbah ibn A'amir—*Abu Daud; Ibn Majah; Darimi*).
77. *Mishkat:* (Once), I stood (in Salat) with the Messenger of God. He remained in (the posture of) Ruku for such time as would be required to recite Surah Baqarah, and during his Ruku the Messenger of God recited:.....(*Awf ibn Malik—Nasai*).
78. *Mishkat:* When the Messenger of God performed his Ruku, he would say:.....

79. O God, Lord of us! Unto Thee be praise full of the heavens and the earth and that which is between them, and full of that which will please Thee beside them.

٧٩ - اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ
مِلَآ السَّمٰوٰتِ وَمِلَآ الْاَرْضِ وَمَا
بَيْنَهُمَا وَمِلَآ مَا شِئْتَ
مِنْ شَيْءٍ بَعْدُ

80. O God! Before Thee do I prostrate myself. In Thee do I believe. And unto Thee do I surrender. My face prostrateth itself before Him Who hath created and fashioned it, and hath opened therein hearing and sight. Blessed be God, the Best of all creators!*

٨٠ - اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ
اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِ
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ
سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ
اَحْسَنُ الْخَالِقِيْنَ

81. O God! Forgive me all my sins, the small and the great of them, the first and the last of them, the open and the secret of them.

٨١ - اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ كُلَّهُ
دِقَّةً وَجِلَّةً وَاَوَّلَهُ وَاٰخِرَهُ
وَعَلَانِيَّتَهُ وَسِرَّةً

79. On raising his head (from the Ruku) the Messenger of God would say:.....

80. When the Messenger of God performed his Sujud he would say:..... (Ali - *Muslim*).

* These three prayers (78-79-80), appear in one tradition. I have divided it into three sections in order that the reader may not get confused.

81. *Mishkat*: The Prophet of God used to say in his Sujud:..... (Abu Hurayrah - *Muslim*).

82. O God! Behold, I seek refuge in Thy good pleasure from Thy dis-pleasure, and in Thy forgiveness from Thy retribution. I seek refuge in Thee from Thee. Unable am I to reckon Thy praise. Thou art even as Thou hast praised Thyself.

۸۲- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِرِضَاكَ
مِنْ سَخَطِكَ وَبِمَعَاْفَاتِكَ مِنْ
عُقُوْبَتِكَ وَ اَعُوْذُ بِكَ مِنْكَ
لَا اُحْصِىْ ثَنَاءً عَلَیْكَ اَنْتَ
كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

83. O God! Forgive me. Have mercy on me. Guide me aright. Give me comfort, and provide me with sustenance.

۸۳- اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ
وَ اِهْدِنِيْ وَ عَافِنِيْ وَ ارْزُقْنِيْ

84. Lord of mine! Forgive Thou me.

۸۴- رَبِّ اغْفِرْ لِيْ

82. *Mishkat*: I missed the Messenger of God from my bed one night; so I sought for him (with mine hand). Presently mine hands touched the soles of his feet. He was in the place of prayer (praying) and the twain were set up, and he was saying:(*Ayeshah—*Muslim*).

83. *Mishkat*: Between the two Sajdahs (of a Rakah, i.e., in †Jalsah) the Prophet of God used to say:.....(Ibn Abbas—*Abu Daud*; *Tirmizi*).

84. *Mishkat*: Behold, the Prophet of God was wont to say between the two Sajdahs (of a Rakah):.....(*Huzayfah-Nasai*; *Darimi*).

* Ayeshah the daughter of the Caliph Abu Bakr was the wife of the Prophet.

† "Jalsah" is the sitting posture assumed in Salat.

CHAPTER XVII

***TASHAH'HUD, AND †SALAT UPON THE
PROPHET, AND SUPPLICATIONS
IN TASHAH'HUD.**

85. All adorations of the tongue are for God; also all adorations of the body and wealth. Peace be upon thee, O Prophet, and God's mercy and His blessings! Peace be upon us all righteous bondmen of God! I bear witness that there is no deity save God; and I bear witness that Muhammad is His bondman and His Messenger.

٨٥- اَللّٰحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ
وَ الطَّيِّبَاتُ السَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ
عَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ اَشْهَدُ
اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

85. *Mishkat*: When we offered Salat with the Prophet of God we were wont to say, "Peace be upon God before His bondmen! Peace be upon Gabriel and Machiel", and so on. (One day), the Prophet turned round and addressing us said:—Say ye not "Peace be upon God!" because God Himself is the "Peace". When anyone of you sitteth in Salat, let him say:..... When he sayeth this, assuredly the blessings (thereof) reacheth all the righteous bondmen of God in the heavens and on the earth. Then let him choose a supplication that pleaseth him, and pray. (Abdullah ibn Masud—*Bukhari*; *Muslim*).

* "Tashah'hud" = literally means testimony. Here it signifies affirming the article of Islamic faith that there is no deity save God, and that Muhammad is His bondman and His Messenger.

† "Salat" = here signifies blessings.

86. O God! Shower Thy mercy upon Muhammad and the followers of Muhammad, as Thou didst shower Thy mercy upon Abraham and the followers of Abraham! Behold, Thou art Praiseworthy, Glorious!

O God! Shower Thy blessings upon Muhammad and the followers of Muhammad, as Thou didst shower Thy blessings upon Abraham and the followers of Abraham! Behold, Thou art Praiseworthy, Glorious.

۸۶- اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ
عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَ عَلٰى
اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرٰهِيْمَ
وَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ

86. *Mishkat*: (One day) Ka'b ibn Ujrah met me and said:—Shall I not present unto thee somewhat which I heard from the Prophet of God? I said:—Yea! Present it unto me. He said:—We questioned the Messenger of God, saying:— O Messenger of God! How are we to invoke blessings upon you *Ahl al-Bait, for, indeed, God hath taught us how to invoke peace upon thee. He replied:—Say ye:.....(Abd al-Rahman ibn Abi Layla—*Bukhari*; *Muslim*).

* "AHL al-BAIT"=literally means the people of the house. It signifies the household of Muhammad the Prophet of Islam (God bless and keep him!)

87. O God! Behold, I seek refuge in Thee from the torment of the grave. I seek refuge in Thee from the trial of Al-Masih al-Dajjal (the Anti-Christ). I seek refuge in Thee from the trial of life and the trial of death. O God! Behold, I seek refuge in Thee from sin and debt.

٨٧- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِكَ
مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ
وَ اَعُوْذُ بِكَ مِنْ فِتْنَةِ الْحَيَاةِ
وَ فِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّىْ
اَعُوْذُ بِكَ مِنَ الْمَاثِرِ وَ الْمُغْرَمِ

88. O God! Behold, I have done myself immense wrong, and none forgiveth sins but Thou. So grant me forgiveness from Thy Presence, and have mercy upon me. Behold, Thou art the Forgiving, the Merciful.

٨٨- اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِيْ
ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ
الدُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمِيْ
اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

87. *Mishkat*: In his Salat the Messenger of God was wont to pray thus:.....Thereupon a speaker (one day) spake:—How is it that thou seekest refuge in God from indebtedness overmuch. The Messenger of God replied:—When a man is in debt, he giveth his word, but is belied. He promiseth, but faileth to fulfil (his promise). (Ayesah—*Bukhari; Muslim*).

88. *Mishkat*: I said: O Messenger of God! Teach me some supplication which I may recite in my Salat. (The Messenger of God) said:—Say:.....(Abu Bakr al-Siddiq—*Bukhari; Muslim*).

89. O God! Forgive me for that which I expedite and for that which I defer, for that which I conceal and for that which I reveal, for that wherein I transgress, and also for that sin of mine whereof Thou art better aware than I. Thou art the Expediter, and Thou art the Deferer. There is no god save Thee.

٨٩- اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ
وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا
اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ
اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُبْدِيُّ وَ
اَنْتَ الْمُوْخِرُ لَا اِلٰهَ اِلَّا اَنْتَ

89. *Mishkat*: The Prophet of God used to say between "Tashahhud" and *"Tasleem":.....(Ali—*Muslim*).

* "Tasleem" = means returning the salutation at the end of every Salat.

90. O God! Behold, I beg of Thee steadfastness in keeping (Thy) command, and firmness of resolution in (pursuing) the right course. I beg of Thee (the feeling of) thankfulness for Thy grace, and (ability for) adoring Thee best. I beg of Thee a sound heart, and a truthful tongue. I beg of Thee the good of that which Thou knowest, and I seek refuge in Thee from the evil of that which Thou knowest. And I seek Thy forgiveness for (that iniquity of mine) which Thou knowest.

٩٠- اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الثَّبَاتَ
فِي الْاَمْرِ وَالْعَزِيْمَةَ عَلَ الرُّشْدِ
وَ اَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ
عِبَادَتِكَ وَ اَسْأَلُكَ قَلْبًا
سَلِيْمًا وَ لِسَانًا صَادِقًا وَ
اَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ
وَ اَسْتَغْفِرُكَ لِمَا تَعْلَمُ

91. O Director of hearts! Keep mine heart steadfast upon Thy religion.

٩١- يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ
قَلْبِيْ عَلٰى دِيْنِكَ

90. *Mishkat*: The Messenger of God was wont to say in his Salat:.... (Shaddad ibn Aws—*Nasai*; *Ahmad*).

91. *Tirmizi*: Once I went to visit the Prophet of God, and found him offering Salat. (He was in the posture of Jalsah). He had placed his left hand on his left thigh, and his right hand upon his right thigh. (Presently), he closed his fingers (of the right hand) and opened out his forefinger for testification, whilst he was saying:.....(Asim ibn Kulayb on the authority of his great grand father).

CHAPTER XVIII

PRAYERS AND ZIKR AFTER SALAT.

92. God is Supreme!

٩٢- اللَّهُ أَكْبَرُ

93. I seek the forgiveness of God. (Thrice.)

O God! Thou art the Peace and from Thee is the peace. Blessed art Thou, O Lord of Majesty and Glory!

٩٣- أَسْتَغْفِرُ اللَّهَ (ثَلَاثًا)

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَإِلَازِيمِ

94. My Lord! Help me in remembering Thee, in thanking Thee, and worshipping Thee after the goodliest wise.

٩٤- رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَ
شُكْرِكَ وَحُسْنِ عِبَادَتِكَ

92. *Mishkat*: I would make out that the Messenger of God had completed his Salat from his saying:.....(Ibn Abbas—*Bukhari*; *Muslim*).

93. *Mishkat*: The Messenger of God would on completing his Salat turn round and say, thrice:.....then he would supplicate thus:.....(Sawban—*Muslim*).

94. *Mishkat*: (One day), the Messenger of God took me by the hand and said:—Indeed, I love thee O Muaz! Quoth I:—I too love Thee O Messenger of God! He said:—Fail not to say at the end of every Salat:.....(Mua'z ibn Jabal—*Ahmad*, *Abu Daud*; *Nasai*).

95. There is no deity save God. He is alone. No partner hath He. Unto Him belongeth the sovereignty, and unto Him belongeth the praise, and He is All-powerful. O God! None can hinder that which Thou bestowest; and none can bestow that which Thou hinderest. And the greatness of the great one availth him not against Thee.

٩٥- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

95. *Mishkat*: It was the wont of the Prophet of God to say at the end of every obligatory Salat:.....(Mughirah ibn Shu'bah—*Bukhari; Muslim*).

96. There is no deity save God. He is alone. He hath no partner. Unto Him belongeth the sovereignty and unto Him belongeth the praise; and He is All-Powerful. There is no power nor strength save in God. There is no deity save God. And we worship none save Him. Unto Him belongeth the bounty, and unto Him belongeth the grace. And unto Him belongeth all excellent praise. There is no deity save God. We reserve devotion exclusively for Him, though the disbelievers may be loth.

٩٦- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِ اللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَ لَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَ لَهُ الْفَضْلُ وَ لَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْكَافِرُونَ

96. *Mishkat*: After the salutation of a Salat the Messenger of God used to recite in a loud voice:.....(Abdullah ibn Zubayr—*Muslim*).

97. O God ! Behold, I seek refuge in Thee from faint-heartedness. I seek refuge in Thee from niggardliness. I seek refuge in Thee from (decrepitude) the most abject period of life; and I seek refuge in Thee from the lure of the world, and the torment of the grave.

٩٧- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
مِنَ الْجُبْنِ وَ اَعُوْذُ بِكَ مِنْ
الْبَخْلِ وَ اَعُوْذُ بِكَ مِنْ اَرْذَلِ
العُمْرِ وَ اَعُوْذُ بِكَ مِنْ فِتْنَةِ
الدُّنْيَا وَ عَذَابِ الْقَبْرِ

98. Glory be to God !
(Thirty three times.)

Praise be to God! (Thirty
three times.)

God is Supreme! (Thirty
four times.)

٩٨- سُبْحَانَ اللهِ (ثَلَاثٌ وَثَلَاثُونَ)
وَ الْحَمْدُ لِلّٰهِ (ثَلَاثٌ وَثَلَاثُونَ)
اَللّٰهُ اَكْبَرُ (اَرْبَعٌ وَثَلَاثُونَ)

97. *Mishkat*: Sa'ad used to teach his sons these words. He would say that the Messenger of God was wont to seek refuge in them at the end of his Salat:.....(Sa'ad—*Bukhari*).

98. *Mishkat*: Said the Messenger of God:—There are (certain) *"Mua'qqibaat", the reciter whereof at the end of every obligatory Salat, shall never be disappointed. They are †"Tasbih", "Tahmid" and "Takbir". (Ka'b ibn Ujrah—*Muslim*).

* "MUA'QQIBAAT" =literally means the succeeding ones The above mentioned three expressions of adoration are called "Mua'qqibaat", either because they succeed the obligatory Salat, or because they succeed one another.

† "TASBIH"—Glorifying God. "TAHMID"—Praising God, "TAKBIR"—Magnifying God,

99. "God! There is no god save Him, the Living the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His own leave? He knoweth that which is in front of them and that which is behind them; whilst they encompass naught of His knowledge save what He will. His throne includeth the heavens and the earth, and the preservation thereof wearieeth Him not. He is the Sublime the Magnificent."

٩٩- اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

99. *Mishkat*: I heard the Messenger of God say on the planks of his pulpit:—Whosoever after every Salat reciteth the *"Ayat al-Kursi", none shall prevent him from entering the Garden save death. And whosoever reciteth it when he retireth to bed, God will protect his house, the house of his neighbour, and many houses around his. (Ali—Bayhaqi in *Shu'ab al-Iman*).

* "Ayat al-Kursi"—literally means the sign or verse of the Throne. The above-mentioned verse is called Ayat al-Kursi. It is the 256th verse of Chapter II of the Quran,

100. "Say: I seek refuge in the Lord of the Daybreak, from the evil of that which He created, from the evil of the darkness when it becometh thick, from the evil of the blowers upon knots, and from the evil of the envier when envieth.

Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the Jinn and mankind."

۱۰۰۔ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
 مِنْ شَرِّ مَا خَلَقَ ۝ وَ مِنْ
 شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَ مِنْ
 شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَ مِنْ
 شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝
 مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
 الَّذِي يُوَسْوِسُ فِي صُدُورِ
 النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

100. *Mishkat*: The Messenger of God bade me that I should recite after every Salat the *"Mua'wwizat": (Uqbah ibn A'mir—*Ahmad; Abu Daud; Nasai; Bayhaqi*).

* *Mua'wwizat*"=literally means the seekers of refuge. The above-mentioned last two Chapters of the Quran are known as "Mua'wwizat" because refuge in God is sought through them,

CHAPTER XIX

PRAYERS ON VISITING THE SICK.

101. Remove this harm, O Lord of mankind, and heal! It is Thou Who art the Healer. There is no healing save Thine. Cause a healing that will leave behind no sickness.

١٠١- اَذْهَبِ الْبَاسَ رَبَّ النَّاسِ
وَ اَشْفِ اَنْتَ الشَّافِي لَا شِفَاءَ
اِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ
سَقْبًا

102. Mind it not! It is a purger, if God the Most High will.

١٠٢- لَا بَاسَ طَهُّورٌ اِنْ شَاءَ
اللَّهُ تَعَالَى

101. *Mishkat*: When any one of us sickened, the Messenger of God passed his right hand over him, saying:...(Ayesah—*Bukhari*; *Muslim*).

102. *Mishkat*: When the Messenger of God visited any sick person he would say:.....(*Ibn Abbas—Bukhari*),

103. "Say: I seek refuge in the Lord of the Daybreak from the evil of that which He created, from the evil of the darkness when it becometh thick, from the evil of the blowers upon knots, and from the evil of the envier when envieth.

Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the Jinn and mankind."

104. In the name of God. the dust of our land mixed with the saliva of one of us, (is applied), that our patient be healed with the leave of our Lord.

١٠٣- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ
النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ
حَاسِدٍ إِذَا حَسَدَ ۝

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ
النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي
يُوسِّسُ فِي صُدُورِ النَّاسِ ۝
مِنَ الْجِنَّةِ وَالنَّاسِ ۝

١٠٤- بِسْمِ اللَّهِ تَرَبُّهُ أَرْضِنَا
بِرِيقَةٍ بَعْضُنَا لِيَشْفَى سَقِيمُنَا
بِإِذْنِ رَبِّنَا

103. *Mishkat*: When anyone of his household was sick, the Messenger of God would recite the "Mua'wwizat" and breathe over him. (Ayesah—*Muslim*). (Another report mentions). Whenever the Messenger of God suffered from any sickness, he would recite the "Mua'wwizat", and breathe over his person, and would pass his hand over it. (Ayesah—*Bukhari; Muslim*).

104. *Mishkat*: When anyone complained of a sickness, or had a sore or a wound the Prophet of God would say:..... (Ayesah—*Bukhari; Muslim*).

105. In the name of God.
(Thrice.)

I seek refuge in the Might of God and His Power, from the evil of that which I find (in me) and which I fear. (Seven times.)

١٠٥- بِسْمِ اللَّهِ (ثَلَاثًا) أَعُوذُ
بِعِزَّةِ اللَّهِ وَ قُدْرَتِهِ وَ مِنْ
شَرِّ مَا أَحَدُ وَ أَحَاذِرُ (سَبْعًا)

106. In the name of God
I charm thee against every
thing which may do thee
hurt, against the evil of
every being, and of every
envious eye. May God
heal thee! In the name of
God I charm thee.

١٠٦- بِسْمِ اللَّهِ أَرْقِيكَ مِنْ
كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ
نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ
يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

107. I commend you
twain unto the perfect words
of God against the evil of
every devil, and reptile, and
against every malicious eye.

١٠٧- أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ
الَّتِي آمَنَ مِنْ شَرِّ كُلِّ شَيْطَانٍ
وَهَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ

105. *Mishkat:* Usman ibn Abi al-Aas related, that he complained unto the Messenger of God of pain in his body; whereupon the Messenger of God said unto him:—Place thine hand upon the part of thy body which paineth, and say thrice:.....; then say seven times:.....Quoth Usman:—I did (as I had been bidden) and God removed that (pain) which was in me. (Usman ibn Abi al-Aas—*Muslim*).
106. *Mishkat:* Gabriel came unto the Prophet of God and said:—Art thou sick O Muhammad? Yea! said (the Prophet). Said (Gabriel):.....(Abu Sa'id al-Khudri—*Muslim*).
107. *Mishkat:* The Messenger of God used to commend Hasan and Husain (unto the care of God) with these words:.....He would say:—Behold, your father (Abraham) was wont to commend Ishmael and Issac (unto the care of God) with these words. (Ibn Abbas—*Bukhari*).

108. I beg of God the Magnificent, the Lord of the Magnificent Throne, to heal thee.

١٠٨- أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ
الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

109. In the name of God the great. I seek refuge in God the Magnificent, from the evil of every spurting vein, and from the evil of the heat of the Fire.

١٠٩- بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ
بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ
تَعَارَى وَمِنْ شَرِّ حَرِّ النَّارِ

110. Our Lord is He Who is in the heaven. Hallowed be Thy Name! Thine is the command in the heavens and upon the earth. Even as Thy mercy prevaieth in the heavens, so let Thy mercy prevail upon the earth. Forgive us our sins and failings. Thou art the Lord of the righteous. Send down mercy from Thy mercy, and a cure from Thy cure, for this ailment.

١١٠- رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ
تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ
وَإِلَى الْأَرْضِ كَمَا رَحِمْتَنَا فِي السَّمَاءِ
فَأَجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ
إِغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا
أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً
مِنْ رَحِمَتِكَ وَشِفَاءً مِّنْ
شِفَائِكَ عَلَى هَذَا الْوَجْعِ

108. *Mishkat*: Said the Messenger of God:—No Muslim, on visiting a sick Muslim sayeth seven times:.....but he is healed unless death hath approached him. (Ibn Abbas—*Abu Daud*, *Tirmizi*).
109. *Mishkat*: Behold, the Prophet of God used to teach us to pray in fever and in all manner of pains, thus:.....(Ibn Abbas—*Tirmizi*).
110. *Mishkat*: I heard the Messenger of God say:—When anyone of you suffereth from a complaint, or when his brother complaineth of a sickness, let him recite:.....He shall be healed. (*Abu al-Darda*—*Abu Daud*).

111. O God! Heal this bondman of Thine that he may fight an enemy for Thy sake, or may escort a bier for Thy sake.

۱۱۱- اَللّٰهُمَّ اشْفِ عَبْدَكَ
يَنْكُحُ لَكَ عَدُوًّا اَوْ يَمْشِيْ لَكَ اِلَى
جَنَازَةٍ

112. O God! Suffer me to live as long as life is better for me; and cause me to die when death is better for me.

۱۱۲- اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتْ
الْحَيٰوةُ خَيْرًا لِّيْ وَ تَوَفَّنِيْ اِذَا
كَانَتْ الْوَفَاةُ خَيْرًا لِّيْ

111. *Mishkat*: Said the Messenger of God:—When a man visiteth a sick person, he should say:...(Abdullah ibn Amr—*Abu Daud*).

112. *Mishkat*: Said the Messenger of God:—None of you should long to die with a view to being relieved from the suffering wherewith he hath been afflicted; however, if he cannot held so doing, let him say:.....(*Anas—Bukhari; Muslim*).

CHAPTER XX

PRAYERS AND ZIKR NIGH UNTO
THE DYING.

113. There is no deity
save God.

۱۱۳- لَا إِلَهَ إِلَّا اللَّهُ

114. Behold! We are for
God, and behold, unto
Him we are to return.
O God! Reward me in mine
affliction, and requite me
with (something) goodlier
than this (affliction deser-
veth).

۱۱۴- إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ
رَاجِعُونَ اللَّهُمَّ اجْرِنِي فِي
مُصِيبَتِي وَاخْلِفْ لِي خَيْرًا مِنِّي

113. *Mishkat*: Said the Messenger of God:— Suggest ye unto your dying persons to recite:.....(Abu Sa'id and Abu Hurayrah—*Muslim*).

114. *Mishkat*: No Muslim in affliction sayeth what God hath enjoined upon him to say:.....but God requiteth him with a better recompense than (what) his affliction meriteth (Umm-e-Salamah—*Muslim*).

115. O God! Forgive Thou Abu Salamah, and exalt his station among the rightly guided. Let someone from among his survivors, fill his place after him. Absolve us and him. O Lord of the worlds! And make his tomb roomy for him; and make therein illumination for him.

116. There is no deity save God, the Clement, the Bountiful. Glory be to God, Lord of the Magnificent Throne, and praise be to God, Lord of the worlds!

117. "Ya. Seen." (The whole Surah 36 of the Quran).

۱۱۵- اَللّٰهُمَّ اغْفِرْ لِابْنِ سَلَمَةَ
وَارْفَعْ دَرَجَتَهُ فِي الْمُهْتَدِيْنَ
وَاخْلُفْهُ فِي عَقْبِهِ فِي الْغَابِرِيْنَ
وَاعْفِرْ لَنَا وَ لَهُ يَا رَبِّ
الْعَالَمِيْنَ وَ اَقِمْ لَهُ فِي قَبْرِهٖ
وَ تَوْرَ لَهٗ فِيْهِ

۱۱۶- لَا اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ
الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ
الْعَرْشِ الْعَظِيْمِ وَ الْحَمْدُ لِلّٰهِ
رَبِّ الْعَالَمِيْنَ

۱۱۷- يٰسٓ وَ الْقُرْآنِ الْحَكِيْمِ
(السُّورَةُ)

115. *Mishkat:* The Messenger of God came to visit Abu Salamah (who had already expired), and his eyes were open. He closed the eyes (of Abu Salamah) and said:—Behold, when the soul is withdrawn, the sight followeth it. His kinsfolk raised the clamour (of keening), whereupon (the Messenger of God) said:—Pray ye not for aught but good for yourselves. For, behold, the angels say "Amen" when ye pray for aught. Then he prayed thus:.....(Umm-e-Salamah—*Muslim*).
116. *Mishkat:* The Messenger of God said:—Suggest unto your dying persons (the words):.....They said:—O Messenger of God! How is this prayer for the living? He replied:—Excellent! Excellent! (Abdullah ibn Ja'far—*Ibn Majah*).
117. *Mishkat:* Said the Messenger of God:—Recite unto your dying persons Surah "Ya. Seen.".....(Ma'qil ibn Yasaar—*Ahmad*; *Abu Daud*; *Ibn Majah*).

CHAPTER XXI

PRAYERS IN SALAT *AL-JANAZAH AND
IN THE COURSE OF THE BURIAL.

118. In the name of God, the Benificent, the Merciful. Praise be to God, Lord of the worlds, the Benificent, the Merciful! Thee alone do we worship, and Thee alone do we ask for help. Show us the right path, the path of those whom Thou hast favoured, not (the path) of those who earn Thine anger, nor of those who go astray.

۱۱۸ - بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ
الرَّحْمٰنِ الرَّحِیْمِ ۙ بِكَ یَوْمَ
الدِّیْنِ ۙ اِیَّاكَ نَعْبُدُ وَ
اِیَّاكَ نَسْتَعِیْنُ ۙ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِیْمَ ۙ صِرَاطَ
الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ ۙ غَیْرِ
الْمَغْضُوْبِ عَلَیْهِمْ وَ لَا
الضَّالِّیْنَ ۝

118. *Mishkat*: (Once) I offered Salat al-Janazah behind Ibn Abbas. He recited †Fatihah al-Kitab (in the Salat). He said: (I recited Fatihah al-Kitab in this Salat al-Janazah) that ye might know that it is Sunnah to do so. (Talhah ibn Abdillah ibn Awf—*Bukhari*).

* "JANAZAH" means a bier or a corpse.

"SALAT al-JANAZAH" is the Salat or prayer offered in front of a bier or a corpse. It is funeral service.

† "FATIHAH AL-KITAB" means the Opening Chapter of the Book. It is the first Surah of the Quran.

119. O God! Forgive him. Have mercy upon him. Give him peace and absolve him. Receive him honourably, and make his grave spacious. Wash him with water, snow, and hail. Cleanse him from faults as though Thou didst cleanse a white garment from impurity. Requite him with an abode goodlier than his abode, with an household goodlier than his household, and with a mate goodlier than his mate. Cause him to enter the Garden, and protect him from the torment of the grave, and the torment of the Fire.

۱۱۹- اَللّٰهُمَّ اغْفِرْ لَهٗ وَ
 اَرْحَمِهٖ وَ عَافِهٖ وَ اعْفُ
 عَنْهٖ وَ اَكْرِمْ نَزْلَهٗ وَ وَسِّعْ
 مُدْخَلَهٗ وَ اغْسِلْهُ بِالْمَآءِ وَ
 التَّلْجِ وَ الْبَرْدِ وَ نَقِّهِ مِنَ
 الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ
 الْاَبْيَضَ مِنَ الدَّنَسِ وَ
 اَبْدِلْهُ دَارًا خَيْرًا مِّنْ دَارِهٖ
 وَ اَهْلًا خَيْرًا مِّنْ اَهْلِهٖ وَ
 زَوْجًا خَيْرًا مِّنْ زَوْجِهٖ وَ ادْخُلْهُ
 الْجَنَّةَ وَ اَعِذْهُ مِنْ عَذَابِ
 الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ

119. *Mishkat*: The Messenger of God offered Salat over a bier. I committed to memory his prayer. He said:.....(Auf ibn Malik—*Muslim*).

120. O God! Forgive Thou those of us that are alive and those of us that are dead; those of us that are present and those of us that are absent, those of us that are young and those of us that are adult; also our males and females. O God! Whomsoever of us Thou sufferest to live, let him live as a follower of Islam; and whomsoever of us Thou causest to die, let him die a believer. O God! Deprive us not of his reward, and tempt us not after him.

۱۲۰۔ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ
مَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَ اُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ
مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ
عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا
اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

120. *Mishkat*: When the Messenger of God offered Salat over a bier he would say:.....(Abu Hurayrah—*Ahmad*; *Abu Daud*; *Tirmizi*; *Ibn Majah*).

121. O God! So and so, the son of so and so, is under Thy protection, and secure in Thy neighbourhood. Therefore save him from the trial of the grave and the torment of the Fire. Thou art the Fulfiller of (Thy promise), and the Lord of Truth. O God! Forgive him and have mercy on him. Behold, Thou alone art the Forgiver, the Merciful.

١٢١- اَللّٰهُمَّ اِنَّ فُلَانِ بْنِ فُلَانٍ
فِي ذِمَّتِكَ وَ حَبْلِ جِوَارِكَ
فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ
النَّارِ وَ اَنْتَ اَهْلُ الْوَفَاءِ وَ
الْحَقِّ اَللّٰهُمَّ اغْفِرْ لَهُ وَ
ارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ
الرَّحِيْمُ

122. O God! Thou art the Lord of this (lifeless body of the deceased). It is Thou who didst create it and guide it unto Islam. It is Thou who hast now withdrawn its soul. It is Thou who knowest best its secret and that which is manifest in it. We have come as intercessors; so do Thou forgive him (the deceased).

١٢٢- اَللّٰهُمَّ اَنْتَ رَبُّهَا وَ اَنْتَ
خَلَقْتَهَا وَ اَنْتَ هَدَيْتَهَا اِلَى
الْاِسْلَامِ وَ اَنْتَ قَبَضْتَ رُوْحَهَا
وَ اَنْتَ اَعْلَمُ بِسِرِّهَا وَ عَلَانِيَتِهَا
جِنًّا شُفَعَاءَ فَاغْفِرْ لَهُ

121. *Mishkat*: The Messenger of God led us in Salat over the bier of one of the Muslims. I heard him say:.....(Wasilah ibn al-Asqa' —*Abu Daud*; *Ibu Majah*).

122. *Mishkat*: The Prophet of God prayed in a Salat-al-Janazah thus:.....(*Abu Hurayrah*—*Abu Daud*).

123. O God! Make him for us a forerunner, a har-binger, a store, and a re-ward.

۱۲۳- اَللّٰهُمَّ اجْعَلْهُ لَنَا سَلْفًا
وَفَرَطًا وَذُخْرًا وَ اَجْرًا

124. O God! This is Thy bondman, and the son of Thy bondman. He used to testify: "There is no deity save God, and that Muhammad is Thy slave and Thy Messenger". Thou knowest him better than I. If he was righteous, then increase Thou his righteousness, but if he was an evil-doer, then forgive him, and deprive us not of his reward, and prove us not after him.

۱۲۴- اَللّٰهُمَّ عَبْدُكَ وَ ابْنُ
عَبْدِكَ كَانَ يَشْهَدُ اَنْ لَا اِلٰهَ
اِلَّا اللهُ وَ اَنَّ مُحَمَّدًا عَبْدُكَ
وَ رَسُوْلُكَ وَ اَنْتَ اَعْلَمُ بِهٖ
مِنْنِيْ اِنْ كَانَ مُحْسِنًا فَزِدْ فِيْ
اِحْسَانِهٖ وَ اِنْ كَانَ مُسِيْئًا
فَاغْفِرْ لَهٗ وَ لَا تَحْرِمْنَا اَجْرَهٗ
وَ لَا تَفْتِنَّا بَعْدَهٗ

125. In the name of God, and in accordance with the ritual of the Messenger of God, (I place this corpse in the grave).

۱۲۵- بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَعَلَى
مِلَّةِ رَسُوْلِ اللّٰهِ

123. *Mishkat*: It is reported that Al-Hasan al-Basri used to recite Surah al-Fatihah over (the bier of) a male child, and say:.....(*Bukhari*).

124. *Hisn Hasin*: Ibn Hibbaan has reported this prayer.

125. *Mishkat*: The Prophet of God used to say when he placed the corpse in the grave:.....(*Ibn Umar—Ahmad; Tirmizi; Ibn Majah; Abu Daud*).

126.

1. Alif. Laam. Meem.

2. This is the Scripture whereof there is no doubt, a guidance unto the pious.

3. Who believe in the Unseen, and offer Salat punctually, and spend of that (in charity) which We have bestowed on them ;

4. And who believe in that which is revealed unto thee (Muhammad), and that which was revealed before thee, and who are certain of the Hereafter.

5. These have guidance from their Lord, and these are the successful.

(To be recited at the head of the corpse.)

۱۲۶- اَلَمْ رَّ ذٰلِكَ الْكِتٰبُ لَا
رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝
الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَ
الَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ
اِلَيْكَ وَ مِمَّا اُنزِلَ مِنْ
قَبْلِكَ ۝ وَ بِالْآخِرَةِ هُمْ يُوقِنُوْنَ ۝
اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَبِّهِمْ
وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

(عند راسه)

285. The Messenger believeth in that which hath

126. *Mishkat*: I heard the Prophet of God say: When any one of you dieth, detain him not. Bear him unto his grave speedily. Let.....(1 to 5)...be recited at his head, and let.....(285—286).....be recited at his feet.* (Abdullah ibn Umar—*Bayhaqi*).

* In this tradition, the injunction of the Prophet means, that the first five verses of Surah II of the Quran should be recited at the head of the corpse, and the last two verses of the same Surah should be recited at the feet of the corpse.

been revealed unto him from his Lord ; and (so do) the believers. Every one (of them) believeth in God, and His Angels, and His Scriptures, and His Messengers. (They declare): we make no distinction between any of His Messengers—and they say : we hear and we obey. Thy forgiveness, our Lord ! (we implore); and towards Thee is the journeying.

286. God tasketh not any soul beyond its capacity : it shall have that which it hath earned, and against it shall be that which it hath deserved. Our Lord ! Punish us not if we forget, or err. Our Lord ! Lay not on us a burden like that which Thou didst lay on those who have been before us; neither impose on us, our Lord ! that which we have not the strength to bear! Spare us, and forgive us, and have mercy on us! Thou art our Protector; therefore, give us victory over the disbelieving folk! (To be recited at the feet of the corpse.)

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ
مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلُّ
أَمِنَ بِاللَّهِ وَمَلِيكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ قَدْ لَّا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّن رُّسُلِهِ قَدْ قَالُوا سَمِعْنَا
وَاطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْبَصِيرُ ۝ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَّا طَاقَةَ
لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا ۚ إِنَّتَ مَوْلَانَا فَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ۝
(عندرجليه)

CHAPTER XXII

ON VISITING THE GRAVES.

127. Peace be to you,
O ye of the believers and
Muslims dwelling in these
abodes! Behold! If God
will, we shall meet you.
We beg of God safety for
us and for you.

١٢٧- السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ
مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَ
إِنَّا إِنشَاءَ اللَّهِ بِكُمْ لَاحِقُونَ
نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

128. Peace be to you,
O ye dwellers of these
tombs! May God forgive us
and you! Ye are our fore-
runners and we are at your
heels.

١٢٨- السَّلَامُ عَلَيْكُمْ يَا أَهْلَ
الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلكُمْ
أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ

127. *Mishkat*: The Messenger of God used to teach the Muslims, when they set out toward graves, to say:.....(Buraydah—*Muslim*).

128. *Mishkat*: (Once) the Prophet of God passed by (certain) graves of Al-Madinah. Turning his face toward them, he said:.....(Ibn Abbas—*Tirmizi*).

129. Peace be to you,
O ye of the party of belie-
vers dwelling in these
abodes! That which was
promised unto you for the
morrow hath reached you.
Ye were given respite. And
behold, if God will, we shall
meet you. O God! Forgive
Thou these inmates of
Baqi'-al-Gharqad.*

١٢٩- السَّلَامُ عَلَيْكُمْ دَارَ قَوْمِ
مُؤْمِنِينَ وَآتَاكُمْ مَا تُوْعَدُونَ
غَدًا مُّوَجَّلُونَ وَإِنَّا إِن شَاءَ
اللَّهُ بِكُمْ لَاحِقُونَ اللَّهُمَّ اغْفِرْ
لِأَهْلِ بَقِيْعِ الْغَرَقَادِ

130. Peace be to you,
O ye of the believers, and
Muslims, dwelling in these
abodes! May God have
mercy upon those of us
that have gone ahead, and
those who linger behind!
And behold, if God will,
we shall meet you.

١٣٠- السَّلَامُ عَلَى أَهْلِ الدِّيَارِ
مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ
وَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ
مِنَّا وَ الْمُسْتَأْخِرِينَ وَإِنَّا
إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

129. *Mishkat*: Ayesah said, that whenever it was her night with the Messenger of God, she noticed that he would set out, in the last watch of the night toward Baqi' and (there) he would say:.....(Ayesah—*Muslim*).

130. *Mishkat*: What shall I say, O Messenger of God, during a visit to the graves? Said Ayesah to the Messenger of God. The Messenger of God replied: Say:.....(Ayesah—*Muslim*).

*"Baqi'-al-Gharqad" is the burial ground at Al-Madinah.

CHAPTER XXIII

ISTIKHARAH*.

131. O God! Behold, I ask of Thee the good through Thy knowledge, and ability through Thy power, and beg (Thy favours), out of Thine infinite bounty. For, behold, Thou hast power; I have none. Thou knowest, I know not; and Thou art the Great Knower of things hidden.

O God! If in Thy knowledge, this matter be good for my faith, for my livelihood, and for the issue of mine affairs, then ordain it for me, and make it easy for me, and bless me therein.

۱۳۱- اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ
وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ وَ
اَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ
فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ
تَعْلَمُ وَلَا اَعْلَمُ وَ اَنْتَ عَلٰمُ
الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ
اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِيْ
وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ اَوْ
عَاجِلِ اَمْرِيْ وَ اٰجِلِهِ فَاَقْدِرْهُ
لِيْ وَ يَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ

131. *Mishkat*: The Messenger of God used to teach us to perform Istikharah in all matters, even as he used to teach us the Surahs of the Quran. He would say: When anyone of you intendeth (doing) aught, let him offer two Rakahs, beside the obligatory Salat, then let him say: (Jabir—*Bukhari*).

*"Istikharah" literally means to ask anything good, signifies prayers for Divine Guidance.

But if in Thy knowledge, this matter be bad for my faith, for my livelihood, and for the issue of mine affairs, then turn it away from me, and turn me away therefrom, and ordain for me the good wherever it be, and cause me to be pleased therewith.*

وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ
شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَ
عَاقِبَةِ أَمْرِي أَوْ فِي عَاجِلِ أَمْرِي
وَاجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ
عَنِّي وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ
ثُمَّ ارْضِنِي بِهِ

* The following traditions on the point are quoted in *Hizbul Maqbul*:—Whosoever consulteth God never repenteth. Whosoever performeth Istikharah never faileth. (*Kanzul Ammal*).

The good luck of the son of Adam is in consulting God; his ill-luck is in not consulting Him. (*Hisn Hasin: Mustadrak; Tirmizi*).

CHAPTER XXIV

PRAYERS FOR THE FULFILMENT
OF A NEED OR A DESIRE.

132. There is no deity save God, the Clement, the Bountiful. Glory be to God, Lord of the Magnificent Throne! Praise be to God, Lord of the worlds! I beg of Thee the causes of (obtaining) Thy mercy, and the purposes of (securing) Thy pardon; spoil from every righteousness, and safety from every sin. Leave no sin of mine unforgiven; no anxiety unrelieved; and no need of mine, wherewith Thou art pleased, unfulfilled. O Thou the Most Merciful of Those who show mercy!

۱۳۲- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ
الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ
عَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَاتِ مِنْ
كُلِّ بَرٍّ وَالسَّلَامَةِ مِنْ كُلِّ إِثْمٍ
لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَ
لَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةَ
هِيَ لَكَ رِضَى إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّاحِمِينَ

132. *Mishkat*: Whosoever hath a need that can be fulfilled by God or by a human being, let him make ablution and let him make it well. Then let him pay two Rakahs, glorify God the Most High, and invoke blessings on the Prophet of God; thereafter, let him say:.....(Abdullah ibn Abi Awfa—*Tirmizi; Ibn Majah*).

CHAPTER XXV

KHUTBATUL HAAJAH*.

133. All praise pertaineth to God. We extol Him, seek His help, and His forgiveness. We seek refuge in God from the mischiefs of our souls, and from our wicked deeds. Whom God guideth aright, him none can send astray; and whom He sendeth astray, for him there is no guide. I bear witness, that there is no deity save God, and I bear witness that, verily Muhammad is His bondman and His Messenger.

“O ye who believe! Fear ye God as he deserveth to be feared, and die ye not

سَمِىَ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ
نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ
فَلَا هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا الَّذِينَ
آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ

133. *Mishkat*: The Messenger of God taught us the “Tashahhud of Salat,” and the “Tashahhud of Haajah.” He said: “Al-Tashahhud of Salat” is to say:.....(Prayer No. 85)..... and “Al-Tashahhud of Haajah” is to say:..... and thereafter to recite these three verses of the Quran. (Abdullah ibn Masud—*Ahmad; Tirmizi; Abu Daud; Nasai; Ibn Majah; Darimi*).

* “KHUTBAH” means a sermon, and “HAAJAH” means a need. “KHUTBATUL HAAJAH” signifies a sermon delivered on the occasion of the fulfilment of a person’s need such as a marriage ceremony, etc.

save as Muslims.”

“O ye who believe! Fear ye God in Whose name ye claim (your rights) of one another, and (have regard for) the wombs (that bear you). Behold, God hath been watching over you.” (4 : 1).

“O ye who believe! Fear ye God, and speak the right word that He may set aright your works for you, and forgive you your sins. Whosoever obeyeth God and His Messenger, forsooth, he achieveth great success.” (33 : 70—71).

134. May God bless (this wedlock) for thee!

لَا تَتُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامُ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا يَا أَيُّهَا
الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا
قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ مَنْ يُطِيعِ
اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا

۱۳۴- بَارَكَ اللَّهُ لَكَ

134. *Mishkat*: The Prophet of God noticed upon the raiment of Abd al-Rahman ibn Awf a yellow tinge and said: What is this? Said (Abd al-Rahman): I have married a woman with a dower of the weight of a Navat* of gold. Said (the Prophet):..... Give a feast though it be (with the flesh) of a goat. (Anas—*Bukhari; Muslim*).

*“NAVAT” = Date-stone. = Weight of five dirhems.

135. May God bless thee!
and may He shower His
blessings upon you twain
and keep you twain united
in righteousness !

۱۳۵- بَارَكَ اللهُ لَكَ وَبَارَكَ
عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

136. O God ! Behold,
I beg of Thee the good of
this (wife) and the good of
her disposition wherewith
Thou hast created her ;
and I seek refuge in Thee
from her evil, and from the
evil of her disposition
wherewith Thou hast crea-
ted her.

۱۳۶- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ
خَيْرِهَا وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ
وَاعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ
مَا جَبَلْتَهَا عَلَيْهِ

137. In the name of
God. O God ! Cause us to
keep from Satan, and cause
Satan to keep off from
what Thou vouchsafest us.

۱۳۷- بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا
الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ
مَا رَزَقْتَنَا

135. *Mishkat:* Behold, when the Prophet of God greeted a newly married person, he would say:.....(Abu Hurayrah—*Ahmad; Tirmizi; Abu Daud; Ibn Majah*).
136. *Mishkat:* Said the Prophet of God: When anyone of you taketh a woman to wife or buyeth a slave, let him say:..... and when he buyeth a camel, let him hold the top of its hump and say likewise. (Amr ibn Shuayb—on the authority of his father who reported the tradition on the authority of his grandfather—*Abu Daud; Ibn Majah*).
137. *Mishkat:* Said the Messenger of God: When anyone of you purposeth to lie with his wife, he should say: ...Then if an issue were destined for the twain as a result of that (copulation), the Devil should never do him hurt. (Ibn Abbas—*Bukhari; Muslim*).

CHAPTER XXVI

PRAYERS BEFORE ENTERING THE MARKET.

138. There is no deity save God. He is Alone. No partner hath He. His is the sovereignty and His is the praise. He quickeneth and giveth death. He is the Ever-Living that never dieth. In His hand is all the good ; and He hath power to do all things.

١٣٨- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

139. In the name of God. O God! Behold, I ask of Thee good of this market, and the good of that which is therein ; and I seek refuge in Thee from the evil thereof, and the evil of that which is therein. O God! Behold, I seek refuge in Thee lest I strike a bargain herein, incurring loss.

١٣٩- بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا صَفْقَةً خَاسِرَةً

138. *Mishkat*: Said the Messenger of God : Whosoever on entering a market-place sayeth:.....God shall record unto his credit a million righteous deeds, and remit from him a million evil deeds, shall raise him by a million degrees and shall build for him an abode in the Garden. (Umar Faruq—*Tirmizi; Ibn Majah*).

139. *Mishkat*: Whenever the Prophet of God entered a market, he would say:.....(*Buraydah—Bayhaqi in Da'wat al-Kabir*).

CHAPTER XXVII

PRAYERS IN DISTRESS AND ANGER.

140. O God! Cover our faults, and give us peace from distress.

۱۴۰- اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ
اٰمِنْ رَوْعَاتِنَا

141. O God! In Thy mercy have I hope. So commend me not unto myself for one instant, and adjust Thou all mine affairs. There is no God save Thee.

۱۴۱- اَللّٰهُمَّ رَحْمَتِكَ اَرْجُوْ فَلَآ
تَكِلْنِيْ اِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ
وَاصْلِحْ لِيْ شَاْنِيْ كُلَّهُ لَا اِلٰهَ
اِلَّا اَنْتَ

140. *Mishkat*: We said, on the day of (the battle of) the Trench*—O Messenger of God! Is there aught which we might recite (in prayer)? Behold! Our hearts have reached (our) throats. (The Messenger of God) said: Yea! say:..... (Said Abu Sai'd), God smote the faces of His enemies with an hurricane, and God routed (them) with an hurricane. (Abu Sa'id al-Khudri—*Ahmad*).

141. *Mishkat*: Said the Messenger of God:—The prayers of the distressed are:.....(Abu Bakrah—*Abu Daud*).

* "The Battle of the Trench" took place in A.H. 5. A Trench was dug by the Muslims in accordance with the advice of Salmaan to prevent the Banu Qurayzah from entering Al-Madinah. The siege lasted for a month. The enemy having failed to cross the Trench, retired as a result of the hurricane mentioned above, and thus lost the battle.

142. O God! Behold, I am Thy bondman, and the son of Thy bondman, and the son of Thy bondwoman. Within Thy grasp am I. My forelock is in Thine hand. Thy command is in force in me. Equitable is Thy decree concerning me. I beg of Thee in every name which is Thine, and whereby Thou hast named Thyself, or which Thou hast revealed in Thy scripture, or which Thou hast taught unto anyone of Thy creation, or which Thou hast preferred to keep among Thy guarded secrets, to make the Quran the spring of mine heart, and (a means of) dispelling mine anxiety and grief.

143. O Thou Living Eternal One! Unto Thy mercy I appeal!

۱۴۲- اَللّٰهُمَّ اِنِّىْ عَبْدُكَ وَابْنُ
عَبْدِكَ وَابْنُ اَمَّتِكَ وَفِي
قَبْضَتِكَ نَاصِيَتِيْ بِيَدِكَ مَا ضِ
فِي حُكْمِكَ عَدْلٌ فِى قَضَاؤِكَ
اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ
سَمِيَتْ بِهِ نَفْسُكَ اَوْ اَنْزَلْتَهُ
فِي كِتَابِكَ اَوْ عَلَّمْتَهُ اَحَدًا مِّنْ
خَلْقِكَ اَوْ اسْتَأْثَرْتَ بِهِ فِى
مَكْنُونِ الْغَيْبِ عِنْدَكَ اَنْ تَجْعَلَ
الْقُرْآنَ رَبِيعَ قَلْبِيْ وَحِلاَةً
هَيِّىْ وَغِيِّىْ

۱۴۳- يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ
اَسْتَغِيْثُ

142. *Mishkat*: Said the Messenger of God:—Let anyone whose cares are numerous say:.....No bondman (of God) ever sayeth thus, but God taketh away his grief and giveth him ease instead. (Ibn Masud—*Razin*).

143. *Mishkat*: When any matter distressed the Messenger of God, He would say:.....(*Anas—Tirmizi*).

144. There is no deity save God, the Magnificent, the Clement. There is no deity save God, Lord of the Magnificent Throne. There is no deity save God, Lord of the earth, Lord of the Glorious Throne !

۱۴۴- لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ
الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا
اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ
رَبُّ الْعَرْشِ الْكَرِيمِ

145. I seek refuge in God from Satan the Stoned.

۱۴۵- أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ

144. *Mishkat:* The Messenger of God used to say when he was in mental distress:..... (Ibn Abbas—*Bukhari; Muslim*).

145. *Mishkat:* Two men (quarrelled and) broke into abuse, in the presence of the Prophet of God, whilst we were sitting with him. One of the twain with his face flushed (with rage) was reviling the other. Thereupon the Prophet said:— Behold, I know of a word, if he uttereth it, then that (anger) which he findeth (in him) shall depart from him; (and it is):.....Upon this, they (that were there) said unto the man:—Hearst Thou not what the Prophet sayeth?. He said: Indeed; I am not a madman (Sulayman ibn Surad—*Bukhari; Muslim*).

CHAPTER XXVIII

PRAYERS DURING A JOURNEY, AND AT
THE DEPARTURE OF A TRAVELLER.

146. ¹God is Supreme !
(thrice.)

²“Glory be unto God Who hath subjugated this (beast) unto us, though we were unable to subdue it. Behold, we are assuredly to return unto our Lord”. O God! Behold, we beg of Thee in this journey of ours righteousness and piety, and a conduct wherewith Thou wilt be well pleased. O God! Make this journey of ours easy for us, and roll up for us the distance thereof. O God! Thou art (our) companion in this journey, and representative in (our) household. O God! Behold, I seek refuge in Thee from the toil of this journey, from beholding a sad sight and a bad reverse

۱۴۶- اَللّٰهُ اَكْبَرُ (ثَلَاثًا)
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا
وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى
رَبِّنَا لَمُنْقَلِبُونَ اَللّٰهُمَّ اِنَّا
نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ
وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا
تَرْضَى اَللّٰهُمَّ هَوِّنْ عَلَيْنَا
سَفَرِنَا هَذَا وَاطْوِلْنَا بَعْدَكَ
اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ
وَ الْخَلِيْفَةُ فِي الْاَهْلِ اَللّٰهُمَّ
اِنِّيْ اَعُوْذُ بِكَ مِنْ وَّعْتَاءِ السَّفَرِ
وَ كَاْبَةِ الْمَنْظَرِ وَ سُوءِ الْمُنْقَلَبِ
فِي الْمَالِ وَ الْاَهْلِ اَسْبُغُوْنَ

146. *Mishkat*: Behold, when the Messenger of God mounted upon his camel to set out on a journey, he would say thrice:.....1.....then he would say:.....2.....and when he returned (from his journey) he would say these words and add thereto:.....3.....(Ibn Umar—*Muslim*).

in my wealth and household. ³“We are returners (unto God), penitents, worshippers, and adorers of our Lord.”

147. O God! Behold, I seek refuge in Thee from the toil of this journey, from a hapless return (therefrom), from deficiency after plenty, from the curse of the oppressed, and from a sad sight in (mine) household and wealth.

148. I seek refuge in the perfect words of God, from the evil of that which He hath created.

تَايِبُونَ عَابِدُونَ لِرَبِّنَا
حَامِدُونَ

١٣٤- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
وَعَثَاءِ السَّفَرِ وَ كَاِبَةِ الْمُنْقَلَبِ
وَ الْحَوْرِ بَعْدَ الْكُوْرِ وَ دَعْوَةِ
الْمَظْلُوْمِ وَ سُوءِ الْمَنْظَرِ فِي
الْاَهْلِ وَ الْمَالِ

١٣٨- اَعُوْذُ بِكَلِمَاتِ اللّٰهِ
الَّتِيْ اَخْلَقَ مِنْ شَرِّ مَا خَلَقَ

147. *Mishkat*: Whosoever the Messenger of God set out on a journey, he used to seek refuge in God from the toil of the journey, from a hapless return (therefrom), from deficiency after plenty, from the curse of the oppressed, and from a sad sight in (his) household and wealth. (Abdullah ibn Sarjis—*Muslim*).

148. *Mishkat*: I heard the Messenger of God say:—Whosoever, when he halteth (during his journey), sayeth:.....no harm shall betide him until he depart from that halting place. (Khawla bint Hakim.)

(Another tradition concerning this supplication is as follows)—
A man came unto the Messenger of God and said:—
O Messenger of God! What a torturing pain I received from a scorpion that stung me last night! (The Messenger of God) said:—Now, if Thou hadst said when thou didst enter the evening:.....(the scorpion) had done thee no harm. (Abu Hurayrah—*Muslim*).

149. A listener listened to our praising God (for) His bounty and His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Thy grace. We are seekers of refuge in God from the Fire.

۱۴۹- سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ
وَنِعْمَتِهِ وَحُسْنِ بَلَاءِهِ عَلَيْنَا
رَبَّنَا صَاحِبِنَا حَافِظُنَا وَ
أَفْضَلُ عَلَيْنَا عَائِدًا بِاللَّهِ
مِنَ النَّارِ

150. ¹God is supreme. (thrice.)

²There is no deity save God. He is Alone. He hath no partner. Unto Him belongeth the sovereignty, and unto Him belongeth the praise. He is All Powerful. We are turners (unto God), penitents, worshippers, prostrators before our Lord, (and His) extollers. God fulfilled His promise, helped His bondman, and alone routed the clans.

۱۵۰- اللَّهُ أَكْبَرُ (ثَلَاثًا)
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
أَتُوبُونَ تَائِبُونَ عَابِدُونَ
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ
صَدَقَ اللَّهُ وَعْدَهُ وَ نَصَرَ عَبْدَهُ
وَ هَزَمَ الْأَحْزَابَ وَ حُدَّاهُ

149. *Mishkat*: When morning dawned during his journey, the Prophet of God would say:...(Abu Hurayrah—*Muslim*).

150. *Mishkat*: The Messenger of God, during his return journey from a military expedition or Hajj or Umrah, used to recite thrice on every elevated ground that he came across:.....1.....then he would recite:.....2.....(Ibn Umar—*Bukhari; Muslim*).

151. O God, Revealer of the Scripture, Quick in reckoning! O God! Rout out the clans! O God! Rout them and shake them!

١٥١- اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ سَرِيْعَ
الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ
اَللّٰهُمَّ اهْزِمْهُمْ وَ زَلْزَلْهُمْ

152. O God! Behold, we place Thee in front of them, and seek refuge in Thee from their mischiefs.

١٥٢- اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ
نُحُوْرِهِمْ وَ نَعُوْذُ بِكَ مِنْ
شُرُوْرِهِمْ

153. O God! Thou art mine arm and my helper. With Thy help do I move; with Thy help do I assail; and with Thy help do I battle.

١٥٣- اَللّٰهُمَّ اَنْتَ عَضِدِيْ وَ
نَصِيْرِيْ بِكَ اَحُوْلُ وَ بِكَ
اَصُوْلُ وَ بِكَ اَقَاتِلُ

151. *Mishkat:* The Messenger of God, on the day of the Battle of Clans, cursed the polytheists thus:.....(Abdullah ibn Abi Awfa—*Bukhari; Muslim*).

152. *Mishkat:* When the Prophet of God feared any community, he would say:...(Abu Musa—*Ahmad; Abu Daud*).

153. *Mishkat:* When the Messenger of God went forth to battle, he would say:...(Anas—*Tirmizi; Abu Daud*).

154. ¹In the name of God. ²Praise be to God! ³Glory be to Him Who hath subjugated this (beast) unto us, though we were unable to subdue it! Behold! We are assuredly to return unto our Lord.

Praise be to God! (thrice.)
God is Supreme! (thrice.)
Glorified be Thou! Behold, I have wronged myself. So forgive Thou me. Indeed, none forgiveth sins but Thou.

١٥٤ - بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا
وَمَا كُنَّا لَهُ مُقْرِنِينَ وَ
إِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ
الْحَمْدُ لِلَّهِ (ثَلَاثًا)
اللَّهُ أَكْبَرُ (ثَلَاثًا)
سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

154. *Mishkat*: Behold, (once) a riding-beast was brought unto Ali that he might ride it. Putting his foot into the stirrup (Ali) said:...1...When he mounted upon his back, he said...2... Thereafter he said:.....3.....Finally he laughed. So he was asked:—Wherefor laughest thou, O Commander of the faithful? Said he: I had noticed the Messenger of God do what I did. When (the Messenger of God) laughed, I asked him: Wherefor laughest thou O Messenger of God? He replied: Behold, thy Lord is pleased with His bondman when he sayeth:.....(God) sayeth; (My bondman) knoweth that verily none forgiveth sins but I. (Ali—*Ahmad*; *Tirmizi*; *Abu Dawud*).

155. O Earth! My Lord and Thy Lord is God. I seek refuge in God from thine evil, and the evil of that which is in thee, from the evil of that which hath been created in thee, and from the evil of that which moveth over thee. I also seek refuge in God from the lion and the *'Aswad', from the serpent and the scorpion, from the evil of the dweller in the land, from the begetter, and that which (the begetter) begetteth.

156. Unto God I commend thy faith, thy trust and the furtherance of thy work.

١٥٥- يَا أَرْضُ رَبِّي وَ رَبُّكَ اللهُ
 اَعُوذُ بِاللهِ مِنْ شَرِّكَ وَ شَرِّ
 مَا فِيكَ وَ شَرِّ مَا خُلِقَ فِيكَ
 وَ شَرِّ مَا يَدْبُ عَلَيْكَ وَ اَعُوذُ
 بِاللهِ مِنْ اَسَدٍ وَ اَسْوَدٍ وَ مِنْ
 الْحَيَّةِ وَ الْعَقْرَبِ وَ مِنْ شَرِّ
 سَاكِنِ الْبَلَدِ وَ مِنْ وَّالِدِ
 وَّ مَا وَّلَدَ

١٥٦- اَسْتُوذِعُ اللهُ دِيْنَكَ
 وَ اَمَانَتَكَ وَ اٰخِرَ عَمَلِكَ

155. If during a journey, night overtook the Messenger of God, he would say:...(Ibn Umar—*Abu Daud*).

*"ASWAD" is a very large serpent of Arabia.

156. *Mishkat*: When the Prophet of God bade adieu to a man, he would take his hand, and would not leave it until the man himself left Prophet's hand, and would say:.....(Ibn Umar—*Tirmizi; Abu Daud; Ibn Majah*).

157. Unto God I commend your faith, your trust, and the furtherance of your works.

١٥٧- اَسْتُوْدِعُ اللّٰهَ دِيْنَكُمْ وَ
اَمَانَتَكُمْ وَ خَوَاتِيْمَ اَعْمَالِكُمْ

158. ¹May God provide thee with piety, ²forgive thy sins, ³and make (the attainment of) the good easy for thee, wheresoever thou mayest be!

١٥٨- زُوِّدَكَ اللّٰهُ التَّقْوٰى وَ
غَفَرَ ذَنْبَكَ وَ يَسِّرْ لَكَ الْخَيْرَ
حَيْثُ مَا كُنْتَ

159. O God! Roll up for him the distance, and make the journey easy for him.

١٥٩- اَللّٰهُمَّ اطْوِلْ لَهٗ الْبُعْدَ
وَ هَوِّنْ عَلَيْهِ السَّفَرَ

157. *Mishkat:* When the Messenger of God intended to bid adieu to (his) army, he would say:...(Abdullah al-Khatmi—*Abu Daud*).
158. *Mishkat:* (Once) there came a man unto the Prophet of God, and said: O Messenger of God! I intend (setting out on) a journey. So give me (some) provision. (The Prophet) said:.....1.....(The man) said:—Give me more. Said (the Prophet):.....2.....(The man) said:—Give me more; may my father and mother be thy sacrifice! (The Prophet) said:3.....(Anas—*Tirmizi*).
159. *Mishkat:* (Once) a man said (unto the Messenger of God):—O Messenger of God! I intend going on a journey, therefore advise me. (The Messenger of God) said:—Let fearing God and magnifying Him, on every elevated ground (that thou mayest come across) be thy duty. When the man turned (to depart), the Messenger of God said:...(Abu Hurayrah—*Tirmizi*).

160. In the name of God, the Beneficent, the Merciful.

Surah 109 of the Holy Quran.

Surah 110 of the Holy Quran.

Surah 112 of the Holy Quran.

Surah 113 of the Holy Quran.

Surah 114 of the Holy Quran.

In the name of God the Beneficent, the Merciful.

١٦٠- بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ يَا أَيُّهَا الْكٰفِرُونَ (السورة)

اِذَا جَاءَ نَصْرُ اللّٰهِ (السورة)

قُلْ هُوَ اللّٰهُ اَحَدٌ (السورة)

قُلْ اَعُوذُ بِرَبِّ الْفَلَقِ (السورة)

قُلْ اَعُوذُ بِرَبِّ النَّاسِ (السورة)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

160. *Hisn Hasin:* The Messenger of God (said unto me):—Wouldst thou not like O Jubayr, when thou goest on thy journey, that thou shouldst become better than thy companions in outward condition, and richer than them in wealth? I said: Yea! May my father and mother be thy sacrifice! (The Messenger of God) said:—Then recite thou these five Surahs and say, "In the name of God, the Beneficent, the Merciful", at the commencement of each Surah. And say the same again, when thou hast done reciting (all the five Surahs).

(Said Jubayr):—Once I had been rich and wealthy. But as often as I took a journey, I became worse than my companions in outward condition and wealth. And so it was, until I learnt these Surahs from the Messenger of God. Thereafter I became better than them in outward condition, and richer than them in wealth when I returned from my journey. (Jubayr)

161. O God, Lord of the seven heavens and of that whereupon they cast their shadows! O Lord of the seven earths and of that which they bear! O Lord of the devils and of that which send astray! O Lord of the winds and of that which they scatter! Now, behold, we ask of Thee the good of this township, and the good of the folk thereof. And we seek refuge in Thee from the evil thereof, and the evil of the folk thereof, and the evil of that which is therein.

١٦١- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ
وَمَا اَظْلَلْنَ وَرَبَّ الْاَرْضَيْنِ
السَّبْعِ وَ مَا اَقْلَلْنَ وَ رَبَّ
الشَّيْطٰنِ وَ مَا اَضَلَّنَّ وَ
رَبَّ الرِّيَّاحِ وَ مَا ذَرَيْنَ فَاِنَّا
نَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ
وَ خَيْرَ اَهْلِهَا وَ نَعُوْذُ بِكَ
مِنْ شَرِّهَا وَ شَرِّ اَهْلِهَا وَ
شَرِّ مَا فِيْهَا

162. O God! Bless us in this (township). (thrice)

O God! Provide us with the fruits thereof; and cause us to be loved by the folk thereof, and cause the righteous folk thereof to be loved by us.

١٦٢- اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا (ثَلَاثًا)
اَللّٰهُمَّ اَرْزُقْنَا جَنَاهَا وَ
حَبِيْبًا اِلَى اَهْلِهَا وَ حَبِيْبُ
صٰلِحِيْ اَهْلِهَا اِلَيْنَا

161. *Hisn Hasin*: On beholding a township which he wished to enter, the Messenger of God would say:...Suhayb—*Nasai*; *Ibn Hibban*; *Mustadrak*).

162. *Hisn Hasin*: When the Prophet of God intended to enter a township, he would say:...(Ibn Umar—*Tabrani*).

CHAPTER XXIX

THE HAJJ (PILGRIMAGE TO MECCAH) AND ITS CEREMONIES: PRAYERS ON THE OCCASION OF DONNING THE *"IHRAM", AND SAYING †"LABBAYK".

163. Adsum! O God! Adsum! Adsum! No Partner hast Thou, adsum! Behold, unto Thee belong the Praise and the Bounty; and also the Sovereignty. No partner hast Thou.

١٦٣- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ
لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ
الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ
الْمُلْكَ لَا شَرِيكَ لَكَ

164. Here I am! O God! Here I am! Ready to obey! The good is in Thy hands. Here I am! Unto Thee is the petition, and the action (is also for Thee)!

١٦٤- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَ
سَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ
لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

163. *Mishkat*: I heard the Messenger of God cry out, and his hair was stuck (with gum):...He would not add aught to these words. (Ibn Umar—*Bukhari*; *Muslim*).

164. *Mishkat*: (Before assuming the Pilgrim's habit), the Messenger of God used to offer two Rakahs at †Zul Hulayfah. Then, when (his) she-camel was ready with him, standing nigh unto the mosque of Zul Hulayfah, he would recite with a loud voice these words:.....(Ibn Umar—*Bukhari*; *Muslim*).

*"IHRAM" literally means forbidding; here it signifies the Pilgrim's habit worn on the occasion of the Hajj, and also the state in which the Pilgrim has to remain until he lays aside the garb.

†"Labbayk" means adsum; here I am.

‡"ZUL HULAYFAH" is the place where Pilgrims, coming from the direction of Al-Madinah, assume "Ihram".

165. O God! Behold, I beg of Thee Thy good pleasure and the Garden. I also beg of Thee to grant (me), out of Thy mercy, exemption from the Fire.

١٦٥- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ رِضَاكَ
وَالْجَنَّةَ وَ اَسْأَلُكَ الْعَفْوَ
بِرَحْمَتِكَ مِنَ النَّارِ

165. *Mishkat*: Having recited (the hymn of) Labbayk, the Prophet of God used to beg of God His good pleasure and the Garden, and out of His mercy, exemption from the Fire. (Umarah ibn Khuzaymah ibn Sabit on the authority of his father—*Musnad al-Shafe'i*).

CHAPTER XXX

**PRAYERS DURING THE CIRCUMAMBULATION
OF THE KA'BAH, AT *THE PLACE OF ABRA-
HAM, AND AT THE MOUNTS †AS-SAFA AND
AL-MARWAH.**

166. Glory be to God,
and praise be to God!
There is no deity save God.
God is Supreme. There is
no strength nor power save
in God.

۱۶۶۔ سُبْحَانَ اللَّهِ وَالْحَمْدُ
لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ

166. *Mishkat:* Said the Prophet of God:—Whosoever circumambulateth the House (of God) seven times, and (in the course of the circuits) uttereth naught save:....., ten evil deeds are remitted from him, and ten righteous deeds are recorded unto his credit, and he is exalted by ten degrees. And whosoever reciteth it whilst he is performing the circuits, in this state, he wadeth with his two feet through Divine grace, like unto him who wadeth with his two feet through water. (Abu Hurayrah—*Ibn Majah*).

*“The Place of Abraham.” It is a place (a small building about five feet square) at Meccah, within the boundaries of the Ka’bah-Mosque.

†“As-Safa” and “Al-Marwah” are the two mounts near Ka’bah-Mosque. The Holy Quran refers to them in verse 158, Surah II. It says: “Behold, As-Safa and Al-Marwah are among the indications of God.”

167. O God! Behold, I beg of Thee forgiveness and safety in this world and the Hereafter. Our Lord! Bestow upon us the good in this world, and the good in the Hereafter, and save us from the torment of the Fire.

١٦٧- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ
العَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَ
الْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً
وَ قِنَا عَذَابَ النَّارِ

168. O God! Cause me to be content with that wherewith Thou providest me, and bless me therein, and represent me well in all mine affairs in mine absence.

١٦٨- اَللّٰهُمَّ قِنِّعْنِيْ بِمَا رَزَقْتَنِيْ
وَ بَارِكْ لِيْ فِيْهِ وَ اَخْلُفْ عَلَيَّ
كُلَّ غَائِبَةٍ لِّيْ بِخَيْرٍ

167. *Mishkat*: Said the Prophet of God:—Seventy angels have been appointed at *Rukn al-Yamani. So, whosoever sayeth:....., they say:—Amen. (Abu Hurayrah — *Ibn Majah*.)

168. *Hisn Hasin*: The Messenger of God used to say between the †“Rukn” and the Place of Abraham:.....(Ibn Abbas—*Musannaf Ibn Abi Shaybah*).

*“Al-Rukn al-Yamani”. The four corners of the Ka’bah are known by four different names. The east corner is called “Al-Rukn al-Aswad”. The west corner is known as “Al-Rukn al-Shami”. The north corner is called “Al-Rukn al-Iraqi”, and the south corner is called “Al-Rukn al-Yamani”.

†The “Rukn” means the corner. The corner of the Ka’bah meant here, is the east corner which is called “Al-Rukn al-Aswad” which contains “the Black Stone”.

169. "And choose ye the Place of Abraham for a place of worship".

۱۶۹- وَ اتَّخِذُوا مِنْ مَّقَامِ
إِبْرَاهِيمَ مُصَلًّى

169. *Mishkat*: We set out alone with the Messenger of God (to perform the Hajj). At last when we reached the House of God in his company, he kissed the corner (containing the Black Stone) and performed seven circuits (round the Ka'bah), three at a quick step, and four at the ordinary pace. Then proceeding toward the Place of Abraham he recited.....Then he prayed two Rakahs (and he stood so that) he made the Place of Abraham between himself and the House (of God).

(A tradition sayeth):—He recited in the two Rakahs, Surahs 109 and 102 of the Holy Quran. Then he returned toward the "Rukn" and kissed it. Thereafter he proceeded to As-Safa, through the Gate (of Safa). (Jabir ibn Abdullah—*Muslim*).*

*This is part of a very long tradition.

170. O God! Behold, Thou knowest that which is secret, and which is manifest in me; so accept Thou mine apology. Thou art aware of my need; so grant Thou my petition. Thou knowest that which is in my mind; so forgive Thou my sins. O God! Behold, I beg of Thee a faith which will engage mine heart, a firm conviction, so that I may realise that naught befalleth me save what Thou hast prescribed for me, a feeling of satisfaction with that which Thou allotest unto me. O Thou the most Merciful of those who show mercy!

۱۷۰- اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّي
وَعَلَانِيَتِي فَاَقْبَلْ مَعْذِرَتِي
وَتَعْلَمُ حَاجَتِي فَاَعْطِنِي
سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي
فَاغْفِرْ لِي ذُنُوبِي اَللّٰهُمَّ اِنِّي
اَسْأَلُكَ اِيْمَانًا يُّبَاشِرُ قَلْبِي
وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمُ
اَنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ
لِي وَرِضًا بِمَا قَسَمْتَ لِي يَا
اَرْحَمَ الرَّاحِمِيْنَ

170. *Manasik al-Qari*: Having offered two Rakahs before circumambulating (the House of God), Adam prayed behind the Place of Abraham thus.....Whereupon God the Most High revealed Himself unto him saying:— O Adam! Thy request unto Me was such that it had to be granted. I have pardoned thy sins, and solved all thine anxieties and griefs. None of thy progeny after thee, shall recite this prayer but I will deal with him likewise. I will make his trade to prosper more than the trade of any trade, and the world shall attend on him though he be averse thereto. (*Al-Azraqi*; *Tabrani fil—Awsat*; *Bayhaqi fi al-Da'wat*; *Ibn Asakir*).

172. O God! Behold, Thou hast said: "Call Me, I will answer you." And behold, Thou actest not against Thy promise. Behold, I beseech Thee, that just as Thou hast guided me to Al-Islam, even so withdraw it not for me, till Thou cause me to die a Muslim.

173. Lord of mine! Pardon, and have mercy! Most Powerful, Most Glorious art Thou!

١٤٢- اَللّٰهُمَّ اِنَّكَ قُلْتَ ادْعُوْنِيْ
اَسْتَجِبْ لَكُمْ وَاِنَّكَ لَا تُخْلِفُ
الْبَيْعَادَ وَاِنِّيْ اَسْأَلُكَ كَمَا
هَدَيْتَنِيْ لِلْاِسْلَامِ اَنْ لَا
تَنْزِعَهُ مِنِّيْ حَتّٰى تَتَوَفَّاءِنِيْ وَا
اَنَا مُسْلِمٌ

١٤٣- رَبِّ اغْفِرْ وَاَرْحَمْ
اَنْتَ الْاَعَزُّ الْاَكْرَمُ

172. *Hisn Hasin*: The Messenger of God used to say on Mount As-Safa:.....(Ibn Umar—*Mowatta*).

173. *Hisn Hasin*: The Messenger of God used to say between As-Safa and Al-Marwah:.....(Ibn Masud—*Musannaf ibn Abi Shaybah*).

CHAPTER XXXI

PRAYERS ON THE DAY OF *ARAFAH AT
†ARAFAT.

174. There is no deity save God. He is Alone. He hath no partner. Unto Him belongeth the sovereignty, and unto Him belongeth the praise, and He is All-Powerful.

۱۷۴- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

174. *Mishkat*: Said the Prophet of God:—The best prayer is (that which is made) on the Day of Arafah. And the best part of that which I or the other prophets before me recited was:... (Amr ibn Shuayb—on the authority of his father who reported it on the authority of his grandfather—*Tirmizi*; *Mowatta Imam Malik*).

*“ARAFAH” The ninth day of the Pilgrimage on which the Pilgrims go to “Arafat.”

†“ARAFAT” is the plain at a distance of twelve miles from Mecca. The Pilgrims reach Arafat on the ninth day of the Pilgrimage to offer the two afternoon Prayers, called “Zuhr” and “A’sr”, and to attend the “Khutbah” or the sermon which is delivered there, late in the afternoon.

175. O God! Unto Thee belongeth all praise such as Thou mentionest, and better than what we utter. O God! My Salat and my sacrifice, my living and my dying are for Thee. Unto Thee is my returning penitent. And for Thee, my Lord! is mine heritage. O God! Behold, I seek refuge in Thee from the torment of the grave, and from the evil suggestions of hearts, and from confusion in (mine) affairs. O God! Behold, I beg of Thee the good of that which the wind bringeth, and I seek refuge in Thee from the evil of that which the wind bringeth.

١٧٥- اَللّٰهُمَّ لَكَ الْحَمْدُ
كَالَّذِي تَقُولُ وَخَيْرًا مِنَّا
نَقُولُ اَللّٰهُمَّ لَكَ صَلَوَتِيْ وَ
نَسِيْتِيْ وَحَيَاتِيْ وَمَمَاتِيْ وَ
اِلَيْكَ مَا بِيْ وَ لَكَ رَبِّيْ تُرَابِيْ
اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ عَذَابِ
الْقَبْرِ وَ وَسَاوِسِ الصَّدْرِ وَ
سِتَاتِ الْاَمْرِ اَللّٰهُمَّ اِنِّيْ
اَسْأَلُكَ مِنْ خَيْرِ مَا يَتَّحَىٰ بِهٖ
الرِّيْحُ وَ اَعُوْذُ بِكَ مِنْ شَرِّ
مَا يَتَّحَىٰ بِهٖ الرِّيْحُ

175. *Manasik al-Qari*: A frequent prayer of the Messenger of God in the afternoon on the Day of Arafah used to be:.....(Ali-Tirmizi; Bayhaqi).

176. There is no deity save God. He is Alone. He hath no partner. His is the sovereignty and His is the praise. He quickeneth and giveth death. And He is Omnipotent. O God! Illuminate mine heart; illuminate mine ear and illuminate mine eye. O God! Relieve my mind, and make my task easy for me. I also seek refuge in Thee from the evil suggestions of the heart, from confusion in (mine) affairs, and from the trial of the grave. O God! Behold, I seek refuge in Thee from the evil of that which entereth into the night, and from the evil of that which entereth into the day; and from the evil of that wherewith the wind bloweth, and from the evil of the calamities of the times.

۱۷۶- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَ فِي سَمْعِي نُورًا وَ فِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ أَعُوذُ بِكَ مِنْ قَسَاوِسِ الصَّدْرِ وَ شَتَاتِ الْأَمْرِ وَ فِتْنَةِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ وَ شَرِّ مَا يَلِجُ فِي النَّهَارِ وَ شَرِّ مَا تَهْبُتُ بِهِ الرِّيْحُ وَ شَرِّ بَوَائِقِ الدَّهْرِ

176. *Manasik al-Qari*: Said the Messenger of God:—My prayer and the prayer of the prophets before me, at Arafat, frequently, has been:.....(Ali—*Musannaf ibn Abi Shaybah*).

177. Adsum! O God!
Adsum! Forsooth! The real
good is the good of the
Hereafter.

١٤٤- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ

178. ¹God is Supreme,
and unto God belongeth
the praise. (Thrice.)

١٤٨- اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ
اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ
أَكْبَرُ وَ لِلَّهِ الْحَمْدُ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ اللَّهُمَّ
اجْعَلْهُ حَجًّا مَبْرُورًا وَ ذَنْبًا
مَغْفُورًا

²There is no deity save
God. He is Alone. He
hath no partner. Unto Him
belongeth the sovereignty
and unto Him belongeth
the praise. (Thrice.)

³O God! Let this be an
accepted pilgrimage; and
(a means whereby) sins are
pardoned.

177. *Manasik al-Qari*: When the Messenger of God stood on Arafat, he would say:.....(Tabrani fil *Awsat*).

178. *Manasik al-Qari*: Abdullah ibn Umar, having offered the afternoon prayer, used to stand at Arafat, and raising his two hands (in supplication) would recite thrice:.....1....., then he would recite thrice:.....2....., then he would say:... 3....., then he would pass his hands over his face; he would then observe silence for such time as would be sufficient for a man to recite Surah Fatihah. Then again raising his hands he would recite as before, until he returned from Arafat. (Ibn Umar—*Musannaf ibn Abi Shaybah*).

179. ¹O God! Guide us by means of right guidance. Adorn us with piety, and forgive us in the life Hereafter and the present life.

²O God! Behold, I beg of Thee sustenance which is lawful, good and blessed. O God! Behold, Thou hast enjoined on me to supplicate (Thee), and it is for Thee to respond. Behold, Thou actest not against Thy promise, and breakest not Thy covenant. O God! Cause us to love the good which Thou lovest, and let (the attainment) thereof be easy for us. And cause us to loathe the evil which Thou loathest, and cause us to turn away therefrom. And withdraw not Islam from us, now that Thou hast guided us aright.

180. Lord of us! Grant us in the world that which is good, and in the Hereafter that which is good, and save us from the torment of the Fire.

١٧٩- اَللّٰهُمَّ اهْدِنَا بِالْهُدٰى
وَزَيِّنَا بِالتَّقْوٰى وَ اغْفِرْ لَنَا
فِى الْاٰخِرَةِ وَ الْاُوْلٰى اَللّٰهُمَّ
اِنِّىْ اَسْأَلُكَ رِزْقًا حَلٰلًا طَيِّبًا
مُّبَارَكًا اَللّٰهُمَّ اِنَّكَ اَمَرْتَنِىْ
بِالدُّعَاِ وَ لَكَ الْاِجَابَةُ وَ
اِنَّكَ لَا تُخْلِفُ الْوَعْدَ وَ لَا
تَنْكُثُ عَهْدَكَ اَللّٰهُمَّ مَا
اَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ لِنَا
وَ يَسِّرْهُ لَنَا وَ مَا كَرِهْتَ مِنْ
شَرٍّ فَكْرِهْهُ لِنَا وَ جَنِّبْنَا
لَا تَنْزِعْ مِنَّا الْاِسْلَامَ بَعْدَ
اِذْ هَدَيْتَنَا

١٨٠- رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً
وَ فِى الْاٰخِرَةِ حَسَنَةً وَ قِنَا
عَذَابَ النَّارِ

179. *Manasik al-Qari*: Abdullah Ibn Umar; in the afternoon, of the Day of Arafah used to say with a loud voice: 1, then he would lower his tone and say:..... 2..... (Ibn Umar—Tabrani fi *Al-Du'a*).

180. *Manasik al-Qari*: It hath reached me, that the Messenger of God used to enjoin on Muslims to recite much at Arafat:... (Ibn Jurayj—*Jundi*).

*181. O God! Behold, I beg of Thee the good which Thy Prophet (God bless and keep him!) begged of Thee; and I seek refuge in Thee from the evil wherefrom Thy Prophet (God bless and keep him!) sought refuge.

Our Lord! Behold, Thou alone art the All-Hearing, the All-Knowing. And relent Thou toward us. Behold, Thou art the Relenting, the Merciful. There is no strength nor power save in God the Sublime, the Merciful.

١٨١- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ
خَيْرِ مَا سَأَلَكَ بِهِ نَبِيُّكَ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ
بِهِ نَبِيُّكَ صَلَّى اللّٰهُ عَلَيْهِ وَ
سَلَّمَ

رَبَّنَا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيْمُ
وَتُبُّ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ
الرَّحِيْمُ وَلَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

181. *Hizb al-Maqbool*: It is clear from traditional reports that prayers on Arafat are answered. Therefore, the Pilgrim should pray at Arafat for the fulfilment of his desires concerning the two worlds, with due solemnity and submissiveness, with entreaties full of pathos, fronting the Qiblah, and with hands stretched. He should ask of the Creator whatsoever his heart seeks, provided it is not unlawful. He should have implicit faith that his prayers would be granted. The most excellent supplications (for the occasion) are those of the Quran and the traditions of the Prophet which are of a comprehensive character, such as:.....The aforesaid are personal and general petitions, for, they refer to the suppliant himself, his parents and children, and also to Muslims in general. In the course of his prayers the Pilgrim should repeatedly recite 'Labbayk'. He should recollect with grief his past sins, and resolve to keep from sins in future. He should pray for ability and strength to lead a life in strict conformity with the law (of the Prophet), and with righteousness and good faith, till he breathes his last.

*This prayer is a collection of several supplications suggested by the compiler of *Hizb al-Maqbool*. They have appeared on the preceding pages. We have omitted some of them.

182. O God! Behold, Thou knowest and beholdest my situation, and hearest my speech. Knowest Thou that which is secret and that which is manifest in me, and naught concerning me is concealed from Thee. And I am the miserable, needy, suppliant that is seeking succour and protection; the fearful anxious acknowledger and confessor of mine iniquity. I beg of Thee as one in destitution beggeth. I implore Thee even as an abased sinner imploreth. I cry unto Thee even as a timorous blind man crieth, whose neck is bowed down before Thee, whose eyes pour out tears unto Thee, whose body hath languished for Thee, and whose nose cleaveth to the ground for Thee. O God! Let me not, O Lord of mine, be unblest in (my) prayer unto Thee, and be

١٨٢- اَللّٰهُمَّ اِنَّكَ تَعْلَمُ وَتَرَى
مَكَانِيَّ وَتَسْمَعُ كَلَامِيَّ وَتَعْلَمُ
سِرِّيَّ وَعَلَانِيَّتِيَّ وَ لَا يَخْفَى
عَلَيْكَ شَيْءٌ مِّنْ اَمْرِيَّ وَ اَنَا
الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ
الْمُسْتَطِيرُ الْوَجِلُ الْمَشْفِقُ
الْمُقَرُّ الْمُعْتَرِفُ بِذَنْبِيَّ اَسْأَلُكَ
مَسْأَلَةَ الْمُسْكِينِ وَ اِبْتِهَالُ الْبَيْتِ
اِبْتِهَالُ الْمَذْنِبِ الدَّلِيلِ وَ اَدْعَاكَ
دُعَاءَ الْخَائِفِ الضَّرِيرِ مِنْ
خَضَعَتْ لَكَ رَقَبَتُهُ وَ فَاضَتْ
لَكَ عَيْنَاهُ وَ نَحَلَ لَكَ جَسَدُهُ
وَ رَغِمَ لَكَ اَنْفُهُ اَللّٰهُمَّ لَا
تَجْعَلْنِيْ بِدُعَائِكَ رَبِّ شَقِيًّا وَ
كُنْ لِيْ رَوْفًا رَّحِيمًا يَا خَيْرَ
الْمَسْئُوْلِيْنَ يَا خَيْرَ الْمُعْطِيْنَ

182. *Manasik al-Qari*: One of the prayers of the Messenger of God in the afternoon of the day of A'rafah used to be:.....(Ibn Abbas—*Tabrani*).

Thou unto me Compassionate, Merciful. O Thou the Best of those that are besought! O Thou the Most Excellent of all bestowers! O thou the Most Merciful of those that are merciful! Praise be to God, Lord of the worlds!

*Amen!

يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ - آمِينَ -

*One of the formalities to be observed in praying, is to glorify God, and invoke blessings and peace upon the Messenger of God, before and after prayer. And to say 'Amen' at the end of a prayer, is to set the seal of God thereon (*Hizb al-Maqbool*).

183. ¹There is no deity save God. He is Alone. No partner hath He. His is the sovereignty and His is the praise; and He is All-Powerful. (A hundred times.)

²“Say: He is God the One”...etc. (The whole Surah 112, to be recited a hundred times.)

³“O God! Shower Thy grace upon Muhammad, and the followers of Muhammad, even as Thou didst shower Thy grace upon Abraham and the followers of Abraham. Behold, Thou art Praiseworthy, Glorious. (Shower Thy grace) upon us also, along with them. (A hundred times).

١٨٣- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
(مائة مرة)

قُلْ هُوَ اللَّهُ أَحَدٌ- (السورة)
(مائة مرة)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
أٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى

إِبْرَاهِيمَ وَعَلَىٰ أٰلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ وَعَلَيْنَا
مَعَهُمُ (مائة مرة)

183. Said the Messenger of God:—No Muslim, standing up at A'rafat, in the afternoon, on the day of A'rafah, and fronting the Qiblah reciteth:.....1.....a hundred times; then reciteth:.....2..... a hundred times, then reciteth:3.....a hundred times, but God the Most High sayeth (unto His angels):—O mine angels! What should be the reward of this bondman of mine who hath said for me:.....1.....who hath said for me:.....2.....who hath said for me:3 who hath extolled me, praised me, and glorified me, and hath also invoked blessings upon my prophet? Now, be ye witnesses, O mine angels, that verily I have forgiven him, and have accepted his intercession on his own behalf. And if he so pray, I shall accept his intercession for the whole congregation, at A'rafat. (Jabir Ibn Abdillah—Bayhaqi in *Shu'ab al-Iman*),

CHAPTER XXXII

PRAYERS ON BEHOLDING THE
NEW MOON.

184. O God! Let this new moon appear unto us with peace and faith, with safety and *Al-Islam. (O moon!) My Lord and thine is God.

١٨٤- اَللّٰهُمَّ اِهْلَهُ عَلَيْنَا
بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ
وَ الْاِسْلَامِ رَبِّيْ وَ رَبُّكَ اللهُ

185. The new moon of weal and righteousness! The new moon of weal and righteousness! (O moon!) I believe in Him Who hath created thee. (Three times).

١٨٥- هِلَالُ خَيْرٍ وَ رُشْدٍ
هِلَالُ خَيْرٍ وَ رُشْدٍ هِلَالُ
خَيْرٍ وَ رُشْدٍ اَمَنْتُ بِالَّذِيْ
خَلَقَكَ (ثَلَاثَ مَرَّاتٍ)

Praise be to God, Who took away the month of.....and hath brought in the month of.....

اَلْحَمْدُ لِلّٰهِ الَّذِيْ ذَهَبَ بِشَهْرٍ
كَذَا وَ جَاءَ بِشَهْرٍ كَذَا

186. I seek refuge in God from the mischief of this (new moon).

١٨٦- اَعُوْذُ بِاللّٰهِ مِنْ شَرِّ هَذَا

184. *Mishkat*: When the Prophet of God beheld the new moon, he would say:.....(Talhah ibn Ubaydillah—*Tirmizi*).

185. *Mishkat*: It was reported unto me that on beholding the new moon the Messenger of God would say thus:...(Qatadah—*Abu Daud*).

186. *Hisn Hasin*: When anyone beholdeth the new moon he should say:.....(*Ayeshah—Tirmizi; Nasai; Mustadrak Hakim*).

*"Islam" literally means, submission or surrender to God.

187. O God! Bless us in Rajab and Sha'ban, and cause us to reach Ramadan.*

١٨٧- اَللّٰهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

187. *Mishkat*: The Messenger of God used to say when he entered Rajab:...(Anas—Bayhaqi in *Al-Da'waat al-Kabir*).

*"RAJAB", "SHA'BAN", and "RAMAZAN" are the names of the 7th, 8th, and 9th, Islamic Lunar months.

CHAPTER XXXIII

PRAYERS AT THE TIME OF BREAKING
THE FAST.

188. O God! For Thee did I keep this fast, and upon Thy provision have I broken it.

١٨٨- اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى
رِزْقِكَ افْطَرْتُ

189. The thirst is gone; the veins are soaked, and the reward is established, if God will !

١٨٩- ذَهَبَ الظَّمَاُ وَ ابْتَلَّتِ
العُرُوْقُ وَ ثَبَتَ الاجْرُ اِنْشَاءً اللّٰهُ

190. O God! Behold, I beseech Thee in the name of Thy mercy which hath encompassed all things, to forgive me my sins.

١٩٠- اَللّٰهُمَّ رَانِيْ اَسْأَلُكَ بِرَحْمَتِكَ
الَّتِي وَسِعَتْ كُلَّ شَيْءٍ اَنْ تَغْفِرَ لِيْ
ذُنُوْبِيْ

-
188. *Mishkat*: The Prophet of God would say when he break his fast:.....(Mua'z ibn Zuhrah—*Abu Daud*).
189. *Mishkat*: The Prophet of God was wont to say when he break his fast:...(Ibn Umar—*Abu Daud*).
190. *Hisn Hasin*: (Reported by *Hakim*; *Ibn Majah*; *Ibn al-Sunni*).

CHAPTER XXXIV

PRAYERS DURING THE NIGHT OF POWER.*

191. O God! Behold,
Thou art Forgiving. Thou
lovest forgiveness. So do
Thou forgive me.

١٩١- اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ
فَاعْفُ عَنِّيْ

191. *Mishkat*: I said (unto the Messenger of God):—O Messenger of God! Supposing, I knew which night was the Night of Power; then, what thinkest thou, I should say therein. He replied, say thou: (Ayesah—*Ahmad; Ibn Majah; Tirmizi*).

*“Qadr” means might, power, majesty or measure.

“Lailat al-Qadr” signifies “The Night of Power”, or “the night of measure or majesty”. It is a blessed night. According to the traditions of the Prophet it is one of the last ten nights of the month of Ramazan. The revelation of the Holy Quran began in this night. Chapter 97 of the Quran speaks of this night.

CHAPTER XXXV

PRAYERS AT THE TIME OF DONNING A
NEW GARMENT.

192. O God! Unto Thee belongeth all praise. Even as Thou hast clothed me in this (garment), I ask of Thee the good thereof, and the good of that wherefore it hath been made, and I seek refuge in Thee from the evil thereof, and the evil of that wherefore it hath been made.

١٩٢- اَللّٰهُمَّ لَكَ الْحَمْدُ كَمَا
كَسَوْتَنِيْهِ اَسْأَلُكَ خَيْرَهُ وَ
خَيْرَ مَا صُنِعَ لَهُ وَ اَعُوْذُ بِكَ
مِنْ شَرِّهِ وَ شَرِّ مَا صُنِعَ لَهُ

193. Praise be to God Who clad me with this (garment), and provided me therewith, without any ability or power on my part!

١٩٣- اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ
هٰذَا وَ رَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ
مِّنِّيْ وَ لَا قُوَّةٍ

192. *Mishkat*: When the Messenger of God donned a new garment, he would mention the name thereof, as turban, shirt, mantle; then he would say:...(Abu Sa'id al-Khudri—*Tirmizi*; *Abu Daud*).

193. *Mishkat*: Said the Messenger of God:—Whosoever on donning a garment sayeth:...his sins past and future are forgiven. (Mu'az ibn Anas--*Abu Daud*).

194. Praise be to God Who provided me with this raiment wherewith I array myself (to appear) before people, wherewith I cover my shame, and wherewith I appear adorned in my life!

١٩٤- اَلْحَمْدُ لِلّٰهِ الَّذِي رَزَقَنِي
مِنَ اللِّبَاسِ مَا اَتَجَمَّلُ بِهِ فِي
النَّاسِ وَاُوَارِي بِهِ عَوْرَتِي
وَاَتَجَمَّلُ بِهِ فِي حَيَاتِي

195. Praise be to God Who clad me with that wherewith I cover my shame, and wherewith I adorn myself in my life!

١٩٥- اَلْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي
مَا اُوَارِي بِهِ عَوْرَتِي فَاَتَجَمَّلُ
بِهِ فِي حَيَاتِي

194. *Mishkat*: Behold, Ali bought a garment for three dirhams; when he donned it he said:...and added:—I heard the Messenger of God say thus. (Abu Matar — *Ahmad*).

195. *Mishkat*: (Once) Umar ibn al-Khattab donned a new garment, and said:.....Then he added:—I heard the Messenger of God say: Whosoever on donning a new garment sayeth:.. ..then turning toward the old one giveth it in charity, shall remain under God's shelter, under God's protection, and under God's cover, while he is alive and dead. (Abu Umamah—*Ahmad*; *Tirmizi*; *Ibn Majah*).

CHAPTER XXXVI

**PRAYERS FOR THE EXPIATION OF SINS
(OF THE TONGUE) COMMITTED IN
COMPANY WITH PERSONS.**

196. Thy glory I extol,
O God! and Thy praise I
hymn. I testify that there
is no god save Thee. I
seek Thy forgiveness, and
unto Thee I turn penitent.

١٩٦- سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

196. *Mishkat*: Said the Messenger of God:—Whosoever sitting in a company indulgeth in much idle talk, but before rising therefrom sayeth:...his (talk in the) company shall be forgiven. (Abu Hurayrah—*Tirmizi*; Bayhaqi in *al-Da'waat al-Kabir*).

Another tradition concerning the above mentioned prayer on the authority of Ayeshah is as follows:—Said Ayeshah: When the Messenger of God sat in a company or offered Salat, he would say certain words. I questioned him regarding these words. He said:—If the words uttered in a company be good, then these (words of prayer) become a seal thereunto until the Day of Resurrection. But if the words uttered be bad, then these (words of prayer) become the expiation thereof. The words of prayer were:...(Ayeshah—*Nasai*).

CHAPTER XXXVIII

PRAYERS FOR DIVINE HELP TO MEMORIZE
THE HOLY QURAN.

197. O God! Be Thou gracious unto me by enabling me to eschew sins altogether, as long as Thou sufferest me to live; and have mercy upon me lest I concern myself with aught which is of no consequence to me. And vouchsafe me the aesthetic sight, which will cause Thee to be well pleased with me.

O God! Originator of the heavens and the earth, Lord of Majesty and Glory and of Might incomprehensible! I beseech Thee O God, O Beneficent Lord, in the name of Thy Majesty and of the Light of Thy Countenance to cause mine heart to retain Thy scripture even as Thou hast taught (it unto me). And grant that I may recite it in such manner, as will cause Thee to be well pleased with me.

O God, Originator of the

۱۹۷- اَللّٰهُمَّ اَرْحَمْنِيْ بِتَرْكِ الْمَعَاصِي
بِمَدَا مَا اَبْقَيْتَنِيْ وَارْحَمْنِيْ اَنْ
اَتَّكَلَّفَ مَا لَا يَعْزِيْنِيْ وَارْزُقْنِيْ
حُسْنَ النَّظْرِ فَمَا يُرْضِيْكَ عَنِّيْ
اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ
ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ
الَّتِيْ لَا تُرَامُ اَسْأَلُكَ يَا اَللّٰهُ يَا
رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ اَنْ
تُحَرِّمَ قَلْبِيْ حِفْظَ كِتَابِكَ كَمَا
عَلَّمْتَنِيْ وَارْزُقْنِيْ اَنْ اَتْلُوْهُ
عَلَى النَّحْوِ الَّذِيْ يُرْضِيْكَ عَنِّيْ
اَللّٰهُمَّ بَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ
ذَا الْجَلَالِ وَالْاِكْرَامِ وَالْعِزَّةِ
الَّتِيْ لَا تُرَامُ اَسْأَلُكَ يَا اَللّٰهُ
يَا رَحْمٰنُ بِجَلَالِكَ وَنُوْرِ وَجْهِكَ
اَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِيْ وَ اَنْ

heavens and the earth, Lord of Majesty and Bounty, and of Might incomprehensible! I beseech Thee O God, O Beneficent Lord! in the name of Thy Majesty and of the Light of Thy Countenance to illuminate my sight with Thy Scripture, to set free my tongue therewith, to comfort mine heart therewith, to widen my bosom therewith, and to wash my body therewith. For, indeed! None aideth me in (attaining) the truth beside Thee. And none giveth it unto me beside Thee. There is no strength nor power save in God, the Exalted, the Magnificent.

تُطَلِّقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ
عَنْ قَلْبِي وَأَنْ تُشْرَحَ بِهِ صَدْرِي
وَأَنْ تُغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا
يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا
يُؤْتِيهِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

197. *Hisn Hasin*: Whilst we were sitting with the Messenger of God, there came unto him Ali ibn Abi Talib and said:—May my parents be Thy sacrifice, O Messenger of God! It seemeth, the Quran is departing from mine heart, and I have no control over it. Said the Messenger:—O Father of Hasan! Shall I not teach thee some words whereby God may profit thee, and profit him whom thou teachest them, and whereby that which thou hast learnt by heart may be retained? Yea! Said (Ali.):—O Messenger of God! Do teach me. (The Messenger of God) said:—When it is a Friday night, wake up thou, if it be possible for thee, in the last watch thereof. For, verily! it is a time when the angels

attend (prayers), and prayers are heard. Behold! My brother Jacob said unto his sons:—"Soon will I implore forgiveness of my Lord for you", (by this) he meant, (wait for prayers) until Friday night. So if thou canst not do it, then wake up at midnight. If thou canst not do that, then stand up in the first watch of the night, and pray four Rakahs (on this wise): (Recite) in the first Rakah (the Surahs) "Fatihah" and "Yaseen", in the second Rakah (the Surahs) "Fatihah" and "Dukhan", in the third Rakah (the Surahs) "Fatihah" and "Sajdah"; in the fourth Rakah (the Surahs) "Fatihah" and "Muzzammil".* Then, when thou hast done reciting the "Tashahhud", glorify God, and glorify Him right well, and invoke blessings on me, and invoke them right well, and (invoke blessings) also upon the other prophets. And implore forgiveness (of God) for all Muslim men and women, and for those brethren of thine, who have preceded thee in the faith. Finally pray thus:...O Father of Hasan! Do thou this on three or five or seven (successive) Friday nights. If God will, thy prayer shall be answered. By the Lord Who hath deputed me with the truth, this prayer of a believer never faileth. (Quoth Ibn Abbas, continuing his narration): By God, I had scarce passed five or seven days, before Ali came unto the Messenger of God in a like assembly, and said:--O Messenger of God! Behold, theretofore, I could scarce learn by heart five verses of the Quran; and when I tried to recollect them in my mind, I would forget them. But today I memorize forty verses and odd, and when I recite them in my mind, (I feel) as though the Book of God lay open before mine eyes. Likewise, I would hear a tradition, but when I tried to recollect it I would forget it. Yet, today I hear many a tradition, and when I quote them I miss not a letter therefrom. Upon this, the Messenger of God said:--By the Lord of the Ka'bah, in sooth! The father of Hasan is a believer! (Ibn Abbas—*Tirmizi; Mustadrik*).

*In the first Rakah, the 1st and the 36th Chapter, in the second Rakah the 1st and the 44th Chapter, in the third Rakah the 1st and the 32nd Chapter, and in the fourth Rakah the 1st and the 73rd Chapter of the Holy Quran have to be recited. Thereafter, the prayer given above should be said.

CHAPTER XXXVIII.

PRAYERS ON FINDING ANYONE IN
AFFLICTION.

198. Praise be to God Who saved me from that wherewith He hath afflicted thee, and made me to excel, with a marked excellence, most of those whom He created!*

١٩٨- الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي
مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى
كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

198. *Mishkat*: Said the Messenger of God:—If a person finding anyone in affliction say:...then that affliction shall never befall him whatsoever it be. (Umar ibn al-Khattab and Abu Hurayrah—*Tirmizi; Ibn Majah*.)

*When anyone is in the act of committing a sin, this prayer should be recited aloud, so that the sinner might repent. When anyone is suffering from a sickness, this should be recited under breath, so that the sick person might not grieve. (*Hizb al-Maqbool*.)

CHAPTER XXXIX

PRAYERS FOR DIVINE HELP TO BE RELIEVED
FROM INDEBTEDNESS.

199. O God! Behold, I seek refuge in Thee from anxiety and grief. I seek refuge in Thee from inability and sloth. I seek refuge in Thee from niggardliness and faint-heartedness. I seek refuge in Thee from the burden of indebtedness, and the coercion of men.

١٩٩- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ
بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَ
أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْحُبْنِ
وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ
وَقَهْرِ الرِّجَالِ

200. O God! Let Thy lawful sustenance suffice me against thine unlawful sustenance, and make me, by Thy grace, dependant on none save Thyself.

٢٠٠- اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ
حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ مِمَّنْ
سِوَاكَ

199. *Mishkat*: (A man reported to Abu Sa'id al-Khudri): I said (unto the Messenger of God): Grievs and debts have cleaved unto me, O Messenger of God! (The Messenger of God) said:—Shall I not teach thee a speech whereby, if thou utter it, God will take away thy griefs and discharge thy debts? I said: Yea! (The Messenger of God) said:—Say thou every morn and evening:.....I did (recite this), and God took away my griefs and discharged my debts. (Abu Sa'id al-Khudri—*Abu Daud*.)

200. *Mishkat*: A Mukatab* came unto Ali and said:—Behold, I am unable to pay my ransom; so do thou help me. Quoth (Ali): Shall I not teach thee the words which the Messenger of God taught me? If thy debt be as huge as a mountain, God will discharge it for thee. Say:.....(Ali—*Tirmizi*; Bayhaqi in *al-Daw'at al-Kabir*).

*"Mukatab"—One who is under conditional bondage.

CHAPTER XL

PRAYERS FOR RAIN.

201. O God! Give Thy bondmen and Thy quadrupeds drink. Spread abroad Thy mercy; and quicken Thy dead land.

٢٠١ - اللَّهُمَّ اسْقِ عِبَادَكَ وَ
بَهِيمَتَكَ وَانْشُرْ رَحْمَتَكَ وَأَجِّ
بَلَدَكَ الْمَيِّتَ

202. O God! Send us rain to drink—relieving, soaking, multiplying, profitable, harmless, immediate, and not delaying.

٢٠٢ - اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا
مُرِيحًا مُرْبِعًا نَافِعًا غَيْرَ ضَارٍّ
عَاجِلًا غَيْرَ أُجَلٍ

-
201. *Mishkat:* When the Messenger of God prayed for rain, he would say:.....(A'mr ibn Shuaib related this tradition on the authority of his father, who had related it to him on the authority of his grand-father—*Malik; Abu Daud*).
202. *Mishkat:* I noticed that the Messenger of God raised his hands and said:.....Presently, the sky clouded over them. (*Jabir—Abu Daud*).

203. Praise be to God, Lord of the worlds, the Beneficent, the Merciful! Owner of the Day of Judgment. There is no deity save God. He doeth what He will.

O God! Thou art God. There is no other god save Thee. Thou art the Rich, and we are the poor. Send down upon us abundant rain, and let that which Thou sendest down, be unto us (a means of) strength and attainment, for a time.

۲۰۳ - اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
الرَّحْمٰنِ الرَّحِيْمِ مَا لِكَ يَوْمِ الدِّيْنِ
لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيْدُ
اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ
الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ
عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ
لَنَا قُوَّةً وَبَلَاغًا اِلَى حِيْنٍ

203. *Mishkat*: People complained unto the Messenger of God of drought. Thereupon he bade a pulpit to be born; and so it was placed at the place of prayer (outside the township). He appointed a day for the people to go forth thereto. Ayesah (continuing the narration) said: Accordingly the Messenger of God set forth when the border of the sun became visible. He mounted the pulpit, and magnified and praised God. Then (addressing the assembly), he said:—Behold, ye complain of the dearth of your land, and delay in the usual rainfall of the season. And God hath enjoined upon you to call upon Him, and He hath promised you that He would respond unto you. Saying this he prayed thus:.....Thereafter he raised his hands (in supplication) and ceased not raising (them) until the pale skin of his armpit was visible. He then turned his back toward the people and his mantle upside down, while his hands remained raised. Then he turned his face toward the people, and descended (the pulpit), and prayed two Rakahs. Presently, God raised a cloud, and there was thunder and lightning. At last, it rained by the command of God. He had scarce reached his mosque, ere streams (of water) began to flow. When he beheld the people hastening to shelter, he laughed till one could see his molar teeth. He said:—I testify that God hath power to do all things, and that I am God's bondman, and His Messenger. (Ayesah—*Abu Daud*).

CHAPTER XLI

PRAYERS WHEN THE WINDS BLOW OR
WHEN IT THUNDERETH OR RAINETH.

204. O God! Behold, I beg of Thee the good of this (wind), and the good of that which is therein, and the good of that which hath been sent therewith. And I seek refuge in Thee from the evil thereof, and the evil of that which is therein, and the evil of that which hath been sent therewith.

٢٠٤- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَهَا
وَخَيْرَ مَا فِيْهَا وَخَيْرَ مَا
اُرْسِلَتْ بِهٖ وَاعُوْذُ بِكَ مِنْ
شَرِّهَا وَشَرِّ مَا فِيْهَا وَشَرِّ مَا
اُرْسِلَتْ بِهٖ

205. O God! Behold, we beg of Thee the good of this wind, and the good of that which is therein, and the good of that which it hath been bidden. And we seek refuge in Thee from the evil of this wind, and the evil of that which is therein, and the evil of that which it hath been bidden.

٢٠٥- اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ
خَيْرِ هٰذِهِ الرِّيْضِ وَخَيْرِ مَا فِيْهَا وَ
خَيْرِ مَا اُمِرْتُ بِهٖ وَنَعُوْذُ بِكَ
مِنْ شَرِّ هٰذِهِ الرِّيْضِ وَشَرِّ مَا
فِيْهَا وَشَرِّ مَا اُمِرْتُ بِهٖ

204. *Mishkat:* When a strong wind blew, the Prophet of God would say:.....(Ayesah—*Bukhari; Muslim*).

205. *Mishkat:* Said the Messenger of God:—Denounce not the wind. When ye behold aught which ye dislike, say:..... (Ubayy ibn Ka'ab—*Tirmizi*).

206. O God! Let this (wind) be a blessing, and let it not be a punishment. O God! Let this be a blessed wind, and let it not be an accursed wind.

۲۰۶- اَللّٰهُمَّ اجْعَلْهَا رَحْمَةً وَّلَا تَجْعَلْهَا عَذَابًا اَللّٰهُمَّ اجْعَلْهَا رِيًا حًا وَّلَا تَجْعَلْهَا رِيًا

207. O God! Slay us not with Thy wrath, and destroy us not with Thy punishment, but preserve us before that.

۲۰۷- اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَّلَا تُهْلِكُنَا بِعَذَابِكَ وَّعَافِنَا قَبْلَ ذٰلِكَ

208. Glory be unto God Whose praise the thunder hymneth, and the angels (hymn) out of awe of Him.

۲۰۸- سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَّ الْمَلَائِكَةُ مِنْ خِيفَتِهِ

209. ¹O God! Behold, I seek refuge in Thee from the evil of that which is therein.

۲۰۹- اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ اَللّٰهُمَّ سَقِيًا نَّافِعًا

²O God! Make it a wholesome drink.

210. O God! Make it a profitable downpour.

۲۱۰- اَللّٰهُمَّ صَيِّبًا نَّافِعًا

206. *Mishkat:* Never did a wind blow, but the Prophet of God knelt and prayed thus:.....(Ibn Abbas—*Shafi'i*; Bayhaqi in *al-Da'waat al-Kabir*).
207. *Mishkat:* When the Prophet of God heard a thunder-clap or a thunder-bolt, he would say:...(Ibn Umar—*Ahmad*; *Tirmizi*).
208. *Mishkat:* When the Messenger of God heard a thunder-peal he would give up all conversation and say:...(Abdullah ibn Zubayr—*Malik*).
209. *Mishkat:* When the Prophet of God perceived (a cloud) rising in the sky, he would lay aside his work, and turning toward it would say:.....1.....If the (sky) cleared, he would praise God, and if it rained he would pray.....2.....(Ayesha—*Abu Daud*; *Nasai*; *Ibn Majah*; *Shafi'i*).
210. *Mishkat:* When the Messenger of God saw it rain, he would say:.....(Ayesha—*Bukhari*).

CHAPTER XLII

REPENTANCE.

211. O God! Behold, I turn unto Thee from this (sin). I shall never return unto it.

٢١١- اَللّٰهُمَّ اِنِّيْ اَتُوْبُ اِلَيْكَ
مِنْهَا لَا اَرْجِعُ اِلَيْهَا اَبَدًا

212. O God! Thy forgiveness is wider than mine iniquities, and I have better hope in Thy mercy, than in my conduct.

٢١٢- اَللّٰهُمَّ مَغْفِرَتُكَ اَوْسَعُ
مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ اَرْجَى
عِنْدِيْ مِنْ عَمَلِيْ

211. *Hisn Hasin:* When anyone committeth a fault, or a sin, he should turn unto God, the Most High, repentant. He should stretch both his hands (in supplication) toward God and say:.....Then verily his sin shall be forgiven, unless he repeateth it. (Abu al-Dardaa—*Mustadrík*).

212. *Hisn Hasin:* A man came unto the Messenger of God and said:—Alas for my sin! Alas for my sin! Thereupon the Prophet of God said: Say thou:.....(*Jabir—Mustadrík*).

CHAPTER XLIII

SALAT AL-TASBIH.*

213. Glory be to God,
and praise be to God!
There is no deity save God.
God is Supreme.

۳۱۳- سُبْحَانَ اللَّهِ وَالْحَمْدُ
لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

213. *Mishkat*: Said the Prophet of God unto Abbas ibn Abd-al-Muttalib:—O Abbas, O mine uncle! Shall I not present to thee, shall I not grant thee, shall I not communicate to thee, shall I not bid thee (adopt) ten virtues? If thou (adopt them), God will forgive thy sins, first and last, old and new, of error and design, small and great, secret and open. Pray thou four Rakahs (on this wise.) Recite in every Rakah Surah Fatihah, and (some other) Surah. Having recited these in the first Rakah, recite whilst thou art yet standing:.....fifteen times. Then perform the Ruku and recite the same in the Ruku, ten times. Raising thy head from the Ruku recite it ten times. Then perform the Sujud and recite it therein ten times. Raising thy head from the Sujud recite it ten times. Again perform the Sujud and recite it ten times. Raising thy head recite it ten times. This will make (the total of recitals) seventy-five times in every Rakah. Do thou this in four Rakahs. If thou canst offer this (manner of) Salat once every day, do offer it. If thou canst not, then (offer it) once every week. If thou canst not, then (offer it) once every month. If thou canst not, then (offer it) once every year. If thou canst not, then (offer it at least) once during thy life time. (Ibn Abbas — *Abu Daud*; *Ibn Majah*; *Bayhaqi*).

*"Tasbih" means glorifying God.

"Salat al-Tasbih" is the Salat which includes the glorification of God, in the manner described in this tradition.

CHAPTER XLIV

PRAYERS ON BEHOLDING THE
FIRST-FRUITS.

214. O God! Bless us in our fruits. Bless us in our city. Bless us in our "Saa'", and bless us in our "Mudd".*

٢١٤ - اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا
وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ
لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي
مُدِّنَا

215. O God! Even as Thou hast shown us the first-fruits (of this season), so show us also the last-fruits thereof.

٢١٥ - اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ
فَأَرِنَا آخِرَهُ

214. *Hisn Hasin*: On looking at the first-fruits (of a season), the Messenger of God would say:...(Abu Hurayrah—*Muslim*; *Tirmizi*; *Nasai*; *Ibn Majah*).

215. *Mishkat*: I noticed that when the first-fruits (of a season) were brought unto the Messenger of God, he would touch them with his eyes and lips, and say:...Then he would give them to the children that chanced to be near him. (Abu Hurayrah—Bayhaqi in *al-Da'waat al-Kabir*).

*"SAA'" and "MUDD" are measures for measuring corn etc.

CHAPTER XLV

**PRAYERS OF THE PROPHET WHEN HE
BEHELD HIS FACE IN THE
LOOKING—GLASS.**

216. O God! Thou hast made my person fine, even so make Thou my character fine.

۲۱۶- اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِيْ
فَحَسِّنْ خُلُقِيْ

217. O God! Even as Thou hast made my person fine, so make Thou my character fine, and let my face be forbidden, unto the Fire.

۲۱۷- اَللّٰهُمَّ كَمَا حَسَّنْتَ خَلْقِيْ
فَاَحْسِنْ خُلُقِيْ وَ حَرِّمْ وَجْهِيْ عَلَي
النَّارِ

218. Praise be to God Who hath formed my person well, made me fair of favour, and adorned in me that which He made unsightly in other than me.

۲۱۸- اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَوَّيْ
خَلْقِيْ وَ اَحْسَنَ صُوْرَتِيْ وَ زَانَ
مِنْنِيْ مَا شَانَ مِنْ غَيْرِيْ

-
216. *Hisn Hasin*: When the Messenger of God beheld his face in the looking-glass he would say:.....(Ibn Masud and Ayesah — *Ibn Hibban; Darimi*).
217. *Hisn Hasin*; When the Messenger of God beheld his face in the looking-glass, he would say:....(Ayesah—*Bazzar*).
218. *Hisn Hasin*: When the Messenger of God saw his face in the looking-glass he would say:...(Anas—*Bazzar*).

219. Praise be to God
Who formed my person
well, made it symmetric,
fashioned it into my figure,
finished it well, and made
me of the Muslims.

٢١٩- اَلْحَمْدُ لِلّٰهِ الَّذِي سَوَّى خَلْقِي
فَعَدَّلَهُ وَصَوَّرَ صُورَةَ وَجْهِ
فَاَحْسَنَهَا وَجَعَلَنِي مِنَ الْمُسْلِمِيْنَ

219. *Hisn Hasin*: The Messenger of God would say on beholding his face in the looking-glass:...(Anas—Tabrani in *al-Awsat*; *Ibn al-Sunni*).

CHAPTER XLVI

ISMULLAH AL-A'AZAM.*

220. O God! Behold, I beg of Thee, because Thou art God. There is no god save Thee, the One, the Eternal Support of the Creation, Who neither begettest nor wast begotten. There is none like unto Him.

۲۲۰- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاَنَّكَ
اَنْتَ اللهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ
الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَّلَمْ یُوْلَدْ
وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ

221. O God! Behold, I beg of Thee because unto Thee belongeth all praise. There is no god save Thee, the Most Relenting, the Most Bountiful, the Originator of the heavens and the earth. O Lord of Majesty and Glory, O Living, Eternal One, of Thee I beg!

۲۲۱- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاَنَّ
لَكَ الْحَمْدُ لَا اِلٰهَ اِلَّا اَنْتَ
الْحَنَّانُ الْمَنَّانُ بَدِیْعُ السَّمٰوٰتِ
وَالْاَرْضِ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ
یَا حَیُّ یَا قَیُّوْمُ اَسْأَلُكَ

220. *Mishkat:* The Messenger of God heard a man say:.....Whereupon he said:—(This man) addressed God by His sublimest name. When He is besought in that name, He bestoweth, and when He is called upon by that name, He respondeth. (Buraydah—*Tirmizi; Abu Daud*).

221. *Mishkat:* Whilst I was sitting with the Prophet of God in the mosque, a man was offering Salat. (In the course of his prayer) the man said:.....Whereupon the Prophet of God said:—(This man) called upon God by His sublimest name. When He is called upon by that name He respondeth, and when He is besought in that name He bestoweth. (Anas—*Tirmizi; Abu Daud; Nasai; Ibn Majah*).

*"Al-Ism al-A'azam" signifies the sublimest name of God.

222. ¹And your God is One God. There is no god save Him, the Beneficent, the Merciful.

۲۲۲- وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا
إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
الْمَنَّانُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ

²ALIF. LAM. MIM. God! save Him there is no other god, the Living, the Eternal.

223. There is no god save Thee. Thy glory I extol. Behold, I have been of the wrong-doers.

۲۲۳- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

222. *Mishkat*: Said the Messenger of God:—The Sublimest Name of God is in these two verses:.....1....., and the opening verse of Aal-i-Imran:.....2.....(Asmaa bint Yazid—*Tirmizi*; *Abu Daud*; *Nasai*; *Ibn Majah*; *Darimi*).

223. *Mishkat*: Said the Prophet of God:—The prayer of Jonah when he besought his Lord, whilst he was in the belly of the fish, was:.....No Muslim shall pray concerning aught with these (words), but God will respond unto him.* (*Sa'd—Ahmad*; *Tirmizi*).

*The "Ulama" agree that there is no supplication other than this, the acceptance whereof is assured by the Holy Quran, the Hadis, and the "Ijmaa'" of the Imams. It is verse 87 of Chapter XXI of the Quran.

CHAPTER XLVII

"ASMA-U-LLAH-I-TA'ALA."*

THE ATTRIBUTES OF ALLAH THE EXALTED.

224. He is Allah save
Whom there is no other god,

۲۲۴-هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

1. AR-RAHMAAN	الرَّحْمَنُ	The Beneficent; The Gracious; The Compassionate.
2. AR-RAHEEM	الرَّحِيمُ	The Merciful.
3. AL-MALIK	الْمَلِكُ	The King; The Sovereign Lord.
4. AL-QUDDUS	الْقُدُّوسُ	The Holy.
5. AS-SALAAM	السَّلَامُ	The Peace.
6. AL-MU'MIN	الْمُؤْمِنُ	The Keeper of faith; The Bestower of Security; The Faithful.
7. AL-MUHAYMIN	الْمُهَيَّمِنُ	The Protector; The Guardian.
8. AL-A'ZEEZ	الْعَزِيزُ	The Mighty.
9. AL-JABBAAR	الْجَبَّارُ	The Compeller.
10. AL-MUTAKABBIR	الْمُتَكَبِّرُ	The Majestic; The Superb.
11. AL-KHAALIQ	الْخَالِقُ	The Creator.
12. AL-BAARI	الْبَارِئُ	The Maker out of naught.
13. AL-MUSAWWIR	الْمُصَوِّرُ	The Fashioner.
14. AL-GHAFFAAR	الْغَفَّارُ	The Forgiver.
15. AL-QAHHAAR	الْقَهَّارُ	The Subduer; The Dominant; The Con- quering; The Almighty.
16. AL-WAHHAAB	الْوَهَّابُ	The Bestower.
17. AR-RAZZAAQ	الرَّزَّاقُ	The Provider; The Sustainer.
18. AL-FATTAAH	الْفَاتَّاحُ	The Opener; The Reliever; The Judge.
19. AL-A'LEEM	الْعَلِيمُ	The All-Knowing; The Knower.
20. AL-QAABIZ	الْقَابِضُ	The Restrainer; The Withholder.
21. AL-BAASIT	الْبَاسِطُ	The Extender; The Enlarger; The Spreader.

*See note on page 270.

22. AL-KHAAFIZ	الْخَافِضُ	The Abaser.
23. AR-RAAFI'	الرَّافِعُ	The Exalter.
24. AL-MU'IZ	الْمُعِزُّ	The Honourer; The Strengtheners; The Exalter.
25. AL-MUZIL	الْمُذِلُّ	The Dishonourer; The Abaser; The Humiliator.
26. AS-SAMI'	السَّمِيعُ	The All-Hearing; The Hearer.
27. AL-BASEER	الْبَصِيرُ	The All-Seeing.
28. AL-HAKAM	الْحَكَمُ	The Judge.
29. AL-A'DL	الْعَدْلُ	The Just; The Equitable.
30. AL-LATEEF	اللَّطِيفُ	The Subtle; The Gracious.
31. AL-KHABEER	الْخَبِيرُ	The Aware.
32. AL-HALEEM	الْحَلِيمُ	The Clement; The Forbearing.
33. AL-A'ZEEM	الْعَظِيمُ	The Magnificent; The Tremendous.
34. AL-GHAFUR	الْغَفُورُ	The Forgiving.
35. ASH-SHAKUR	الشَّكُورُ	The Grateful; The Appreciative; The Responsive.
36. AL-A'LI	الْعَلِيُّ	The High; The Sublime.
37. AL-KABEER	الْكَبِيرُ	The Great.
38. AL-HAFEEZ	الْحَافِظُ	The Preserver; The Protector; The Guardian.
39. AL-MUQEET	الْمُقِيتُ	The Feeder; The Sustainer; The Strengtheners.
40. AL-HASEEB	الْحَسِيبُ	The Reckoner.
41. AL-JALEEL	الْجَلِيلُ	The Majestic.
42. AL-KAREEM	الْكَرِيمُ	The Bountiful; The Generous
43. AR-RAQEEB	الرَّقِيبُ	The Watcher; The Watchful.
44. AL-MUJEEB	الْمُجِيبُ	The Responsive; The Hearer (to prayer).
45. AL-WAASI'	الْوَاسِعُ	The Vast; The All-Embracing; The Comprehensive.
46. AL-HAKEEM	الْحَكِيمُ	The Wise.
47. AL-WADUD	الْوَدُودُ	The Loving.
48. AL-MAJEED	الْمَجِيدُ	The Glorious.
49. AL-BAAI'S	الْبَاعِثُ	The Raiser (from death).
50. ASH-SHAHEED	الشَّهِيدُ	The Witness.
51. AL-HAQ	الْحَقُّ	The Truth; The True.
52. AL-WAKEEL	الْوَكِيلُ	The Trustee; The Advocate; The Representative.

53. AL-QAWI	القَوِيُّ	The Strong.
54. AL-MATEEN	الْمَتِينُ	The Firm; The Steady.
55. AL-WALI	الْوَالِيُّ	The Protecting-Friend; The Patron.
56. AL-HAMEED	الْحَمِيدُ	The Praiseworthy; The Laudable.
57. AL-MUHSI	الْمُحْسِبُ	The Accountant; The Counter.
58. AL-MUBDI	الْمُبْدِيُّ	The Producer; The Originator.
59. AL-MU'EED	الْمُعِيدُ	The Reproducer; The Restorer.
60. AL-MUHYI	الْمُحْيِي	The Quickener.
61. AL-MUMEET	الْمُمِيتُ	The Causer of death; The Destroyer.
62. AL-HAIY	الْحَيُّ	The Alive.
63. AL-QAYYUM	الْقَيُّومُ	The Eternal; The Self-subsisting.
64. AL-WAAJID	الْوَاجِدُ	The Finder; The Perceiver.
65. AL-MAAJID	الْمَاجِدُ	The Illustrious; The Noble.
66. AL-WAAHID	الْوَاحِدُ	The One.
67. AS-SAMAD	الصَّمَدُ	The Eternal Support of the Creation.
68. AL-QAADIR	الْقَادِرُ	The Able; The Capable.
69. AL-MUQTADIR	الْمُقْتَدِرُ	The Prevailing; The Dominant; The Powerful.
70. AL-MUQADDIM	الْمُقَدِّمُ	The Promoter; The Expeditor; The Bringer Forward.
71. AL-MUAKHKHIR	الْمُؤَخِّرُ	The Retarder; The Deferer; The Postponer.
72. AL-AWWAL	الْأَوَّلُ	The First.
73. AL-AAKHIR	الْآخِرُ	The Last.
74. AL-ZAAHIR	الظَّاهِرُ	The Manifest; The Outward.
75. AL-BAATIN	الْبَاطِنُ	The Hidden; The Inward.
76. AL-WAALI	الْوَالِي	The Governor.
77. AL-MUTA'ALI	الْمُتَعَالَى	The High Exalted.
78. AL-BAR	الْبَرُّ	The Righteous.
79. AT-TAWWAAB	التَّوَّابُ	The Acceptor of Repentance; The Relenting.
80. AL-MUNTAQIM	الْمُنْتَقِمُ	The Avenger.
81. AL-A'FUW	الْعَفُوُّ	The Pardoner; The Indulgent; The Mild.
82. AR-RAUF	الرَّؤُوفُ	The Compassionate; The Full of Pity.
83. MAALIK-UL-MULK	مَالِكُ الْمُلْكِ	The Owner of Sovereignty.

84. ZUL-JALAAL-E WAL IKRAAM	ذُو الْجَلَالِ وَالْإِكْرَامِ	The Lord of Majesty and Bounty.
85. AL-MUQSIT	الْمُقْسِطُ	The Equitable.
86. AL-JAAMI'	الْجَامِعُ	The Gatherer; The Collector.
87. AL-GHANI	الْغَنِيُّ	The Self-Sufficient; The Absolute; The Independent; The Rich.
88. AL-MUGHNI	الْمُغْنِي	The Enricher.
89. AL-MU'TI	الْمُعْطِي	The Giver; The Bestower.
90. AL-MAANI'	الْمَانِعُ	The Withholder; The Preventer; The Hinderer.
91. AZ-ZAAR	الضَّارُّ	The Distresser.
92. AN-NAAFI'	النَّافِعُ	The Profiter; The Propitious.
93. AN-NUR	النُّورُ	The Light.
94. AL-HAADI	الْهَادِي	The Guide.
95. AL-BADI'	الْبَدِيْعُ	The Originator; The Inventor; The Incomparable.
96. AL-BAAQI	الْبَاقِي	The Everlasting; Enduring.
97. AL-WAARIS	الْوَارِثُ	The Heir; The Inheritor.
98. AR-RASHEED	الرَّشِيْدُ	The Guide to the right path; The Director.
99. AS-SABUR	الصَّابِرُ	The Patient.

224. *Mishkat*: Said the Messenger of God:—Behold, God the Exalted hath ninety-nine names. Whosoever reciteth them shall enter heaven. (Abu Hurayrah—*Tirmizi*; Bayhaqi in *al-Da'waat al-Kabir*).

Asma-u-llah-i-Ta'ala, means the attributes of Allah, the Exalted. The Glorious Quran says:—"Excellent attributes belong unto Allah." Hence the list of attributes given above is by no means exhaustive. The suggestion in the tradition quoted above is, that whosoever recites the above mentioned attributes shall enter heaven. "Allah" is the Proper or Essential Name of God whereby He is known to Muslims all over the world. It is not His attribute. According to Imam Abu Hanifa, just as the essence of the Eternal Being is unchangeable, so is His name "Allah." In view of this; some translators including Burton and Pickthall suggest that "God" could not be the correct rendering of the name "Allah." In our rendering, we have chosen the word "God", because the Europeans and Americans are not at home with the name "Allah".

CHAPTER XLVIII

SEEKING REFUGE IN GOD.

225. O God! Behold, I seek refuge in Thee from the distress of a trial, from being overtaken by a tribulation, from the perversity of fate, and the malicious rejoicing of enemies.

۲۲۵- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَ
سُوْءِ الْقَضَاءِ وَشِمَاتَةِ الْاَعْدَاءِ

226. O God! Behold, I seek refuge in Thee from anxiety and grief, from inability and sloth, from faint-heartedness, and niggardliness, from the burden of indebtedness and the domination of men.

۲۲۶- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسْلِ
وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ
وَعَلْبَةِ الرِّجَالِ

225. *Mishkat*: Said the Messenger of God:— Seek ye refuge in God from the severity of trial, from being overtaken by tribulation, from the perversity of fate, and from the malicious rejoicing of enemies. (Abu Hurayrah—*Bukhari*; *Muslim*).

226. *Mishkat*: The Prophet of God was wont to say:...(Anas—*Bukhari*; *Muslim*).

227. O God! Behold, I seek refuge in Thee from inability and sloth, from fearfulness and avarice, from decrepitude and the torment of the grave. O God! Vouchsafe my soul the righteousness thereof, and purify it. Thou art the Best Purifier thereof. Thou art the Protecting-Friend thereof, and the Patron thereof. O God! Behold, I seek refuge in Thee from a knowledge that profiteth not, from a heart that is not humble, from a soul that is never satisfied, and from a prayer that is not answered.

228. O God! Behold, I seek refuge in Thee from the departure of Thy grace and reversion of Thy protection (from me), from Thy sudden vengeance, and from every displeasure of Thine.

٢٢٧- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ
العَجْزِ وَ الكَسَلِ وَ الجُبْنِ وَ البخلِ
وَ الهرَمِ وَ عذابِ القبرِ اَللّٰهُمَّ
اِنِّىْ نَفْسِىْ تَقُوْمَا وَ زَكَّيْهَا اَنْتَ
خَيْرٌ مِّنْ زَكَّيْهَا اَنْتَ وَلِيْهَا وَ
مَوْلَاهَا اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
مِنْ عِلْمٍ لَا يَنْفَعُ وَ مِنْ قَلْبٍ لَا
يُخْشَعُ وَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ مِنْ
دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

٢٢٨- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
مِنْ زَوَالِ نِعْمَتِكَ وَ تَحْوُلِ عَافِيَتِكَ
وَ فُجَاءَةِ نِقْمَتِكَ وَ جَمِيْعِ سَخَطِكَ

227. *Mishkat*: The Messenger of God used to pray:.....(Zaid ibn Arqam—*Muslim*).

228. *Mishkat*: One of the prayers of the Messenger of God used to be:.....(Abdullah ibn Umar—*Muslim*).

229. O God! Behold, I seek refuge in Thee from the evil of that which I have wrought, and from the evil of that which I have wrought not.

۲۲۹- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ

230. O God! Unto Thee do I surrender. In Thee do I believe. Upon Thee do I rely. Unto Thee do I turn penitent. And with Thine aid do I dispute. O God! Behold, I seek refuge in Thy Might, save Thee there is no other god, lest Thou send me astray. Thou art the Living One that dieth not; whilst the Jinn and mankind die.

۲۳۰- اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ
اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَ اِلَيْكَ
اَنْبَتُ وَ بِكَ خَاصَمْتُ اَللّٰهُمَّ
اِنِّىْ اَعُوْذُ بِعِزَّتِكَ لَا اِلٰهَ اِلَّا
اَنْتَ اَنْ تُضِلَّنِيْ اَنْتَ الْحَيُّ الَّذِى
لَا يَمُوْتُ وَ الْجِنُّ وَ الْاِنْسُ يَمُوْتُوْنَ

231. O God! Behold, I seek refuge in Thee from want, destitution and ignominy. And I also seek refuge in Thee lest I wrong or be wronged.

۲۳۱- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
الفَقْرِ وَ الْقِلَّةِ وَ الذِّلَّةِ وَ
اَعُوْذُ بِكَ مِنْ اَنْ اَظْلِمَ اَوْ اُظْلَمَ

229. *Mishkat*: The Messenger of God used to pray:...(Ayeshah—*Muslim*).

230. *Mishkat*: The Messenger of God was wont to pray:...(Ibn Abbas—*Bukhari*; *Muslim*).

231. *Mishkat*: The Messenger of God used to pray:...(Abu Hurayrah—*Abu Daud*; *Nasai*).

232. O God! Behold, I seek refuge in Thee from schism, hypocrisy, and evil morals.

۲۳۲- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّقَاقِ وَالتَّفَاقِ وَسُوْءِ الْاَخْلَاقِ

233. O God! Behold, I seek refuge in Thee from hunger; for indeed, it is an ill companion. I seek refuge in Thee from perfidy; for indeed, it is a hiding evil.

۲۳۳- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْجُوْعِ فَاِنَّهُ يَبْسُ الصَّبِيْعُ وَاَعُوْذُ بِكَ مِنَ الْخِيَاْنَةِ فَاِنَّهَا يَبْسُ الْبَطَاْنَةَ

234. O God! Behold, I seek refuge in Thee from white leprosy, black leprosy, lunacy, and from all foul maladies.

۲۳۴- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالتَّجْدَامِ وَالتَّجْنُوْنِ وَ مِنْ سَيِّئِ الْاَسْقَامِ

235. O God! Behold, I seek refuge in Thee from evil morals, deeds and desires.

۲۳۵- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ مُتَكْرَاتِ الْاَخْلَاقِ وَ الْاَعْمَالِ وَ الْاَهْوَاءِ

232. *Mishkat*: The Messenger of God used to pray:...(Abu Hurayrah—*Abu Daud*; *Nasai*).

233. *Mishkat*: The Messenger of God used to say:...(Abu Hurayrah—*Abu Daud*; *Nasai*; *Ibn Majah*).

234. *Mishkat*: The Messenger of God used to pray:...(Anas—*Abu Daud*; *Nasai*).

235. *Mishkat*: The Prophet of God used to pray:...(Qutbah ibn Malik—*Tirmizi*).

236. O God! Behold, I seek refuge in Thee from the evil of mine ear and mine eye, from the evil of my tongue, from the evil of mine heart, and from the evil of my seed.*

۲۳۶- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
شَرِّ سَمْعِيْ وَبَصَرِيْ وَشَرِّ لِسَانِيْ
وَ شَرِّ قَلْبِيْ وَ شَرِّ مَنِيّ

237. O God! Behold, I seek refuge in Thee from the collapsing (of a heavy body over me). I seek refuge in Thee from falling from a height, from being drowned or burnt; and also from decrepitude. I seek refuge in Thee, lest the Devil should confound me in the hour of death. I seek refuge in Thee, lest I die retreating (in a fight), in Thy cause. I seek refuge in Thee, lest I die of a venomous bite.

۲۳۷- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ
الْهَدْمِ وَ اَعُوْذُ بِكَ مِنَ التَّرْدِيْ
وَ مِنَ الْغَرَقِ وَ الْحَرَقِ وَ الْهَرَمِ
وَ اَعُوْذُ بِكَ مِنْ اَنْ يَّتَخَبَّطَنِي
الشَّيْطَانُ عِنْدَ الْمَوْتِ وَ اَعُوْذُ
بِكَ مِنْ اَنْ اَمُوْتُ فِيْ سَبِيْلِكَ
مُدْبِرًا وَ اَعُوْذُ بِكَ مِنْ اَنْ اَمُوْتُ
كَدِيْعًا

236. *Mishkat*: I said (unto the Prophet of God):—O Prophet of God! Teach me some †“Ta’wiz” whereby I may seek refuge (in God). (The Prophet) said: Say:.....(Shutayr ibn Shakal ibn Humayd on the authority of his father who related the tradition—*Abu Daud; Tirmizi; Nasai*).

237. *Mishkat*: The Messenger of God was wont to pray:...(Abu al-Yasar—*Abu Daud; Nasai*).

*“Seed” signifies semen.

†“Ta’wiz.” A prayer whereby the Protection of God is invoked.

238. O God! Behold, I seek refuge in Thee from covetousness which tendeth to seal (the heart).

۲۳۸- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ طَمَعٍ يَّهْدِيْ اِلَى طَبَعٍ

239. O God! Suggest to me my right course, and save me from the mischief of my soul.

۲۳۹- اَللّٰهُمَّ اَلْهِنِّىْ رُشْدِيْ وَ اَعِزَّنِيْ مِنْ شَرِّ نَفْسِيْ

240. O God! Behold, I beg of Thee the Garden. (Thrice).

۲۴۰- اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْجَنَّةَ

(ثَلَاثَ مَرَّاتٍ)

O God! Behold, I seek refuge in Thee from the Fire. (Thrice).

اَللّٰهُمَّ اِنِّىْ اَسْتَجِيْرُكَ مِنَ النَّارِ

(ثَلَاثَ مَرَّاتٍ)

238. *Mishkat:* Said the Prophet of God:—Seek ye refuge in God from covetousness which tendeth to seal (the heart). (Mu'az—*Ahmed*; Bayhaqi in *al-Da'waat al-Kabir*).
239. *Mishkat:* (Once) the Prophet of God questioned my father: O Husain! How many gods didst thou worship this day? Quoth my father:—Seven. Six of the earth and one that is in heaven. Said the Prophet:—And which is the god in whom thou hast hope, and whom thou darest (most)? Husain said:—The one that is in heaven. (Thereupon the Prophet) said:—O Husain, if thou become Muslim, I shall teach thee two expressions which will profit thee. When Husain became a Muslim, he (approached the Prophet and) said:—O Messenger of God! Now, do teach me the two expressions which thou didst promise to teach. (The prophet) said; Say:.....(Imran ibn Husain—*Tirmizi*).
240. *Mishkat:* Said the Messenger of God:—Whosoever begeth of God the Garden (of Paradise) thrice, the Garden sayeth:—O God! Bring him into the Garden. And whosoever seeketh refuge in God from the Fire (of Hell) thrice, the Fire sayeth:—O God! Give him refuge from the Fire, (Anas—*Tirmizi*; *Nasai*).

241. I seek refuge in the Countenance of God the Magnificent than Whom naught is more magnificent, in the perfect Words of God which no saint nor sinner can outstrip, and in the fair names of God which I know or know not, from the evil of that which He hath created and scattered, or formed out of naught.

242. I seek refuge in God from disbelief and indebtedness.

٢٣١- اَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ
الَّذِي لَيْسَ شَيْءٌ أَعْظَمُ مِنْهُ
وَ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا
يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَ بِأَسْمَاءِ
اللَّهِ الْحُسْنَى مَا عَلِمْتُ مِنْهَا وَمَا
لَمْ أَعْلَمْ مِنْ شَيْءٍ مَا خَلَقَ وَ ذَرَأَ
وَ بَرَأَ

٢٣٢- اَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالذَّنْبِ

241. *Mishkat:* Said *Ka'ab of the rabbis:—But for certain words which I recite, the Jews would make an ass of me. When he was asked what those (words) were, he said, (they were):... (Qa'qaa'—*Malik*).

242. *Mishkat:* I heard the Messenger of God say:...Whereupon a man said:—O Messenger of God! Regardest thou disbelief as an equal of indebtedness? He said:—Yea!

Another tradition on the point says:—The Messenger of God said:—O God! Behold, I seek refuge in Thee from disbelief and poverty. Whereupon a man said: Are the twain equals? (The Prophet) said:—Yea! (Abu Sa'id—*Nasai*).

*Ka'ab was one of the Jewish doctors who lived in the days of the Prophet, and embraced Islam in the days of Umar.

CHAPTER IXL

JAME AL-DU'A.*

243. O God! Forgive me my delinquency and mine ignorance, mine immoderation in my concerns, and also that (fault of mine) whereof Thou art better aware than myself. O God! Forgive me mine earnestness and my sport, mine error and my design. All these (failings) are in me. O God! Forgive me for that which I hasten and that which I defer, for that which I conceal and that which I reveal; also for that (fault of mine) whereof Thou art better aware than my self. Thou art the Hastener and Thou art the Deferer, and over all things Thou art Omnipotent.

۲۴۳- اَللّٰهُمَّ اغْفِرْ لِيْ خَطِيئَتِيْ
وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا
اَنْتَ اَعْلَمُ بِهِ مِنِّيْ اَللّٰهُمَّ اغْفِرْ لِيْ
جِدِّيْ وَهَزْلِيْ وَخَطَايَايَ وَعَمْدِيْ
وَ كُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْ لِيْ
مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا
اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ
اَعْلَمُ بِهِ مِنِّيْ اَنْتَ الْمُبْدِيْ
اَنْتَ الْبُوْخِرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ

243. *Mishkat*: The Prophet of God was wont to pray thus:.....
(Abu Musa al-Asha'ri—*Bukhari*; *Muslim*).

*"JAME AL-DU'A" signifies a collection of supplications concerning various matters.

244. O God! Set aright my faith which is the safeguard of mine affairs. Set aright my world wherein is my living. Set aright mine Hereafter whereto shall be my return. Let life be unto me (a source of) increase in every righteousness, and let death be unto me (a means of) relief, from every evil.

۲۴۴- اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيْ الَّذِيْ هُوَ عِصْمَةٌ اَمْرِيْ وَ اَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَ اَصْلِحْ لِيْ اٰخِرَتِيْ الَّتِيْ فِيْهَا مَعَادِيْ وَ اجْعَلِ الْحَيٰوةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَ اجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ

245. O God! Behold, I beg of Thee the right guidance, righteousness, piety, and freedom from want.

۲۴۵- اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْهُدٰى وَ التَّقٰى وَ الْعِفَافَ وَ الْغِنٰى

246. O God! Guide me aright, and make me straight forward.

۲۴۶- اَللّٰهُمَّ اهْدِنِيْ وَ سِدِّدِنِيْ

244. *Mishkat*: The Messenger of God was wont to pray thus:..... (Abu Hurayrah—*Muslim*).

245. *Mishkat*: The Prophet of God was wont to say:..... (Abdullah ibn Mas'ud—*Muslim*).

246. *Mishkat*: The Messenger of God said unto me:—Say thou:..... and think of right guidance (imagining) thy guidance on the right road; and of straight forwardness (imagining) the straight direction of the arrow-flight. (Ali—*Muslim*).

247. O God! Forgive me. Have compassion upon me. Guide me aright. Preserve me. And provide me with sustenance.

۲۴۷- اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَ
اهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

248. O God! Vouchsafe us (that which is) good in this world, and (that which is) good in the Hereafter, and save us from the doom of the Fire.

۲۴۸- اَللّٰهُمَّ اٰتِنَا فِي الدُّنْيَا حَسَنَةً
وَ فِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ

247. *Mishkat:* When any man became a Muslim, the Prophet of God (first) taught him the Salat, then he would bid him pray with these words:...(Abu Malik al-Ashja'i on the authority of his father—*Muslim*).

248. *Mishkat:* One of the frequent prayers of the Prophet of God was:.....(Anas—*Bukhari; Muslim*).

Another tradition concerning this prayer is as follows:— (Once), the Messenger of God visited a sick Muslim who had become speechless, and (weak) as a chick. The Messenger of God said to him:—Didst thou pray to God for aught, or ask it of Him? He said: Yea! I was wont to pray:—O God! Whatsoever be my punishment in the Hereafter, hasten it on to me in this world. Thereupon the Messenger of God said: Glory be unto God! Thou hast neither the power nor the strength to bear it. Wherefore saidst thou not?:...(The sickman) prayed thus, and God healed him. (Anas—*Muslim*).

249. My Lord! Help me, and help not against me. Give me victory, and give not victory over me. Scheme for me, and scheme not against me. Guide me aright, and let right guidance be easy unto me. And help me against him that oppresseth me. My Lord! Cause me to thank Thee, to remember Thee, to fear Thee, to obey Thee, to humble myself before Thee, to turn toward Thee imploringly and penitent. My Lord! Accept Thou my penitence. Wash away my sins. Answer my call. Establish my plea. Make my tongue wholesome. Guide mine heart aright, and draw spite out of my bosom.

۲۴۹- رَبِّ اَعِنِّيْ وَ لَا تُعِنُّ عَلَيَّ وَ
 اَنْصُرْنِيْ وَ لَا تَنْصُرْ عَلَيَّ وَ اَمْكُرْ لِيْ وَ
 لَا تَمْكُرْ عَلَيَّ وَ اِهْدِنِيْ وَ يَسِّرْ لِيْ الْهُدٰى
 لِيْ وَ اَنْصُرْنِيْ عَلَيَّ مَنْ يُبْغِيْ عَلَيَّ رَبِّ
 اجْعَلْنِيْ لَكَ شَاكِرًا لَّكَ ذَاكِرًا لَّكَ
 رَاهِبًا لَّكَ مُطَوِّعًا لَّكَ مُخْبِتًا اِلَيْكَ
 اَوْ اٰهًا مُنِيْبًا رَبِّ تَقَبَّلْ تَوْبَتِيْ وَ
 اغْسِلْ حَوْبَتِيْ وَ اَجِبْ دَعْوَتِيْ وَ
 ثَبِّتْ حُجَّتِيْ وَ سَدِّدْ لِسَانِيْ وَ اِهْدِ
 قَلْبِيْ وَ اسْلُلْ سَخِيْمَةً صَدْرِيْ

249. *Mishkat*: The Prophet of God used to pray:...(Ibn Abbas —
Tirmizi; Abu Daud; Ibn Majah).

250. O God! Behold, I beg of Thee forgiveness and safety.

٢٥٠- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْعَفْوَ
وَ الْعَافِيَةَ

251. My Lord! Behold, I beg of Thee safety and forgiveness, in this world and the Hereafter.

٢٥١- رَبِّ اِنِّىْ اَسْأَلُكَ الْعَافِيَةَ
وَ الْمَعَاوَاةَ فِى الدُّنْيَا وَ الْآخِرَةِ

252. O God! Bestow upon me Thy love, and the love of him whose love, in Thy sight, will profit me. O God! Let whatsoever Thou bestowest upon me of that which I love, be (a source of) strength unto me in that which Thou lovest. O God! Let whatsoever Thou avertest from me of that which I love, be (a means of) relief unto me, in that which Thou lovest.

٢٥٢- اَللّٰهُمَّ ارْزُقْنِىْ حُبَّكَ وَ
حُبَّ مَنْ يَنْفَعُنِىْ حُبُّهُ عِنْدَكَ
اَللّٰهُمَّ مَا رَزَقْتَنِىْ مِنْهَا اُحِبُّ
فَاَجْعَلْهُ قُوَّةً لِّىْ فِىْ مَا تُحِبُّ
اَللّٰهُمَّ مَا زَوَيْتَ عَنِّىْ مِنْهَا اُحِبُّ
فَاَجْعَلْهُ فَرَاغًا لِّىْ فِىْ مَا تُحِبُّ

250. *Mishkat:* Standing upon the pulpit, the Messenger of God wept, then (addressing the assembly) he said: Ask ye of God forgiveness and safety. For, none hath ever obtained aught better than safety, next to firm faith. (Abu Bakr—*Tirmizi; Ibn Majah*).

251. *Mishkat:* A man came unto the Prophet of God and said:— O Messenger of God! Which is the most excellent supplication? The Prophet replied:—Ask of Thy Lord safety and forgiveness in the world and the Hereafter. (The man) came unto him again, upon the following day and asked: O Messenger of God! Which is the most excellent supplication? (The Prophet) told him the same. He came unto him again the third day and (the Prophet) repeated the same and added: When thou art given safety and forgiveness in the world and the Hereafter, thou hast achieved success. (Anas—*Tirmizi; Ibn Majah*).

252. *Mishkat:* The Messenger of God used to say in the course of his prayer:.....(Abdullah ibn Yazid al-Khatami—*Tirmizi*).

253. O God! Allot unto us Thy fear whereby Thou mayest interpose between us and the sins against Thee, a disposition to obey Thee whereby Thou mayest enable us to reach Thy Paradise, and a firm conviction whereby Thou mayest lighten our earthly afflictions. Cause us to enjoy (the use of) our ears and our eyes, as long as Thou sufferest us to live; and let each (of these) be our survivor. Let our retaliation be directed against him that oppresseth us. Help us against him that is at enmity with us. Let not our mistortunes be a hindrance in the way of our faith. Let not the world be a matter of much concern unto us. Neither let it be the limit of our knowledge. And set not in authority over us one who will show us no mercy.

۲۵۳- اَللّٰهُمَّ اَقِمْ لَنَا مِنْ خَشِيَّتِكَ
مَا تَحْوُلُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ
وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ
جَنَّتِكَ وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ
بِهِ عَلَيْنَا مُصِيْبَاتِ الدُّنْيَا وَ
مَتِّعْنَا بِاَسْمَاعِنَا وَابْصَارِنَا وَ
قُوَّتِنَا مَا اَحْيَيْتَنَا وَاَجْعَلْ الْوَارِثَ
مِنَّا وَاَجْعَلْ شَارِدًا عَلٰى مَنْ ظَلَمْنَا
وَانصُرْنَا عَلٰى مَنْ عَادَانَا وَاَلْجَعِلْ
مُصِيْبَتَنَا فِيْ دِيْنِنَا وَاَلْتَجْعَلِ
الدُّنْيَا اَكْبَرَ هَمِّنَا وَاَلْمَبْلَغَ
عَلَيْنَا وَاَلتَّسَلِّطَ عَلَيْنَا مَنْ لَا
يَرْحَمُنَا

253. *Mishkat*: Seldom did the Messenger of God arise from an assembly without praying for his companions with these words. (Ibn Umar—*Tirmizi*).

254. O God! Profit me by that which Thou hast taught me, and teach me that which will profit me, and increase me in knowledge. Praise be to God in every estate! And I seek refuge in God from the estate of the dwellers in the Fire.

۲۵۴- اَللّٰهُمَّ اَنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ
وَعَلِّمْنِيْ مَا يَنْفَعُنِيْ وَزِدْنِيْ عِلْمًا
اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ وَ اَعُوْذُ
بِاللّٰهِ مِنْ حَالِ اَهْلِ النَّارِ

255. O God! Increase us and decrease us not. Honour us and abase us not. Bestow upon us and deprive us not of (Thy bounty). Choose us, and choose not (others) over us. Please us well, and be Thou well pleased with us.

۲۵۵- اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا
وَ اَكْرِمْنَا وَلَا تُهِنْنَا وَ اَعْطِنَا وَ
لَا تُحْرِمْنَا وَ اِشْرِنَا وَ لَا تُؤْشِرْ
عَلَيْنَا وَ اَرْضِنَا وَ اَرْضَ عَنَّا

254. *Mishkat:* The Messenger of God was wont to pray:...(Abu Hurayrah — *Tirmizi; Ibn Majah*).

255. *Mishkat:* When a revelation descended upon the Prophet of God, (a sound) like the humming of the bees was heard nigh unto his countenance. Thus, one day a revelation descended upon him. So we waited for some time. When he was relieved therefrom, he fronted the *Qiblah, and raising both his hands prayed thus:.....Then said he:—Ten (verses of the Quran) have been revealed unto me. Whosoever standeth by them, shall enter the Garden. Then he recited, until he completed the ten verses. (The first ten verses of Surah XXIII of the Holy Quran). (Umar ibn al-Khattab — *Ahmad; Tirmizi*).

*“Qiblah” means anything which is in front. It signifies the direction in which the Muslims offer their “Salat”. The direction is towards Meccah.

256. O God! behold, I beg of Thee Thy love, and the love of him who loveth Thee, and a conduct which will enable me to attain Thy love. O God! Let Thy love be dearer unto me than myself, my wealth, mine household, and cold water.

۲۵۶- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ حُبَّكَ
وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِى
يُبَلِّغُنِىْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ
اَحَبَّ اِلَىَّ مِنْ نَفْسِىْ وَمَالِىْ وَ
اَهْلِىْ وَمِنْ الْمَاءِ الْبَارِدِ

257. O God! Through Thy knowledge of the unseen, and Thy power over the creation, suffer me to live as long as Thou deemest life better for me, and cause me to die when Thou deemest death is better for me. O God! I beg of Thee (to grant that I may have) Thy fear in private and in public. I beg of Thee (to help me to utter) the right word (whether I am) in a pleasant mood, or rage. I beg of Thee (to cause me to adopt) moderation in poverty and affluence. I beg of

۲۵۷- اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبِ وَ
قُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِىْ مَا
عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّىْ وَتَوَفِّىْ اِذَا
عَلِمْتَ الْوَفَاةَ خَيْرًا لِّىْ اَللّٰهُمَّ وَ
اَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَ
الشَّهَادَةِ وَ اَسْأَلُكَ كَلِمَةَ الْحَقِّ
فِي الرِّضَا وَالْغَضَبِ وَ اَسْأَلُكَ
الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَ اَسْأَلُكَ

256. *Mishkat*: Said the Messenger of God:—One of the prayers of David was:...Whenever the Messenger of God referred to David, he would say: He (David) was one of the devotees. (Abu al-Dardaa—*Tirmizi*).

Thee a delight that shall not end, and a coolness of the eye that shall not be cut off; also a feeling of satisfaction (on my part) when aught is decreed (by Thee). I beg of Thee the tranquility of life after death. I beg of Thee the bliss of beholding Thy Countenance, and a yearning to meet Thee, without any distressing hardship or misleading trial. O God! Adorn us with the ornament of faith, and make us righteous guides, and the rightly guided.

نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ
لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بَعْدَ
القَضَاءِ وَأَسْأَلُكَ بَرْدَ العَيْشِ
بَعْدَ النُّوْتِ وَأَسْأَلُكَ لَذَّةَ
النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى
لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا
فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَبِّينَا
الإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيَيْنَ

257. *Mishkat*: A'mmaar ibn Yaasir (once) led us in Salat, and he was concise therein. Thereupon one of the congregation remarked to him: Verily! Thou lightened and abridged the Salat. He replied: I am not to blame. I recited therein those prayers which I had heard from the Messenger of God. When (A'mmaar) arose, a man from the congregation followed him (and he was my father, though he spake allusively of himself), and questioned him about the prayer. Then he, returned and informed the congregation thereof. (The prayer was):...(A'taa ibn Al-Saaib on the authority of his father—*Nasai*).

258. O God! Cause me to thank Thee abundantly, to remember Thee increasingly, to walk after Thy Counsel, and to be mindful of Thy Will.

۲۵۸- اَللّٰهُمَّ اجْعَلْنِيْ اَعْظَمُ شُكْرِكَ
وَاكْثَرُ ذِكْرِكَ وَاتَّبِعْ نَصِيْحَتَكَ وَ
اَحْفَظْ وَصِيَّتَكَ

259. O God! Behold! I beg of Thee (to bless me with) good health, continence, fidelity, beauty of character, and acquiescence in fate.

۲۵۹- اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الصِّحَّةَ
وَالعِفَّةَ وَالْاَمَانَةَ وَحُسْنَ
الْخُلُقِ وَالرِّضَى بِالْقَدْرِ

260. O God! Purge Thou mine heart from hypocrisy, my conduct from dissimulation, my tongue from falsehood, and mine eyes from treachery. For, indeed, Thou knowest the treacherous glance of the eyes, and that which bosoms conceal.

۲۶۰- اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ التَّفَاوِقِ
وَعمَلِيْ مِنَ الرِّيَاءِ وَلِسَانِيْ مِنَ
الْكُذِبِ وَعَيْنِيْ مِنَ الخِيَانَةِ فَاِنَّكَ
تَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِي
الصُّدُوْرُ

258. *Mishkat*: I have learnt a prayer from the Messenger of God wherewith I never part. (It is):... (Abu Hurayrah—*Tirmizi*).

259. *Mishkat*: The Messenger of God used to say:... (Abdullah ibn A'mr—Bayhaqi in *al-Da'waat al-Kabir*).

260. *Mishkat*: I heard the Messenger of God say:... (Umm-e-Ma'bad—Bayhaqi in *al-Da'waat al-Kabir*).

261. O God! Make Thou the inward of me better than the outward of me, and let the outward of me be sound. O God! Behold, I beg of Thee the good which Thou vouchsafest mankind of household and wealth, and of offspring that go not astray, nor send (anyone) astray.

۲۶۱- اَللّٰهُمَّ اجْعَلْ سِرِّيْ خَيْرًا
مِّنْ عَلَانِيَّتِيْ وَاجْعَلْ عَلَانِيَّتِيْ
صَالِحَةً اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ
صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْاَهْلِ
وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَ
لَا الْمُضِلِّ

261. *Mishkat*: The Messenger of God taught me to pray:.....
(Umar - *Tirmizi*).

CHAPTER I.

PRAYERS OF THE PROPHET WHEN HE
WENT TO SLEEP.

262. O God! In Thy name do I live and die.

۲۶۲-اللَّهُمَّ يَا سُبُّكَ أَمُوتُ وَأَحْيِي

263. In Thy name, my Lord! I lay my side (on the bed), and in Thy name I raise it. If Thou withhold my soul, then have mercy thereon. If Thou send it back, then guard it even as Thou doest guard Thy righteous bondmen.

۲۶۳-يَا سُبُّكَ رَبِّي وَضَعْتُ جَنْبِي
وَبِكَ أَرْفَعُهُ إِنْ أَمْسَكَتَ نَفْسِي
فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا
بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

262. *Mishkat*: When the Prophet of God went to bed at night, he would place his hand under his cheek and say:... (Huzayfah—*Bukhari*; *Muslim*).

263. *Mishkat*: Said the Messenger of God:—When anyone of you retireth to bed, let him brush his bedding from inside the cover thereof. For, he knoweth not what hath remained therein. Then let him say:...(Abu Hurayrah—*Bukhari*; *Muslim*).

264. O God! I surrender my soul unto Thee, turn my face toward Thee, and commend my concern to Thee. I retreat unto Thee for protection, with hope in Thee and fear of Thee. There is no shelter nor refuge from Thee save in Thee. I believe in Thy Scripture which Thou hast revealed, and in Thy Prophet whom Thou hast sent.

۲۶۴- اَللّٰهُمَّ اَسَلْتُ نَفْسِيْ اِلَيْكَ
وَوَجَّهْتُ وَجْهِيْ اِلَيْكَ وَفَوَّضْتُ
اَمْرِيْ اِلَيْكَ وَالْحُجَاتُ ظَهْرِيْ
اِلَيْكَ رَغْبَةً وَرَهْبَةً اِلَيْكَ لَا
مَلْجَا وَلَا مَنجَا مِنْكَ اِلَّا اِلَيْكَ
اَمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ وَ
بِنَبِيِّكَ الَّذِيْ اَرْسَلْتَ

265. Praise be to God Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor a shelterer!

۲۶۵- اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا
وَسَقَانَا وَكَفَانَا وَاَوَانَا فَكَمْ
مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيْ

264. *Mishkat*: When the Prophet of God retired to bed, he would lie upon his right side, and pray (thus):...The Messenger of God said:—If anyone recite these words (at night) and (chance to) die during that night, he shall die a follower of the natural religion.*

Another report is as follows:—The Messenger of God said unto a man:—O Such an one! When thou purposeth to go to bed, perform the ablution, even as thou performest thy abultion before Salat, and lie upon thy right side and say:.... Then, if thou chance to die during that night, thou shalt die a follower of the natural religion. And if thou rise in the morning, thou shalt rise to welfare. (Al-Baraa ibn A'azib—*Bukhari; Muslim*).

265. *Mishkat*: When the Prophet of God retired to bed, he would say:... (Anas—*Muslim*).

*“Natural religion” denotes Al-Islam.

266. Glory be to God!
(33 Times.)

Praise be to God!
(33 Times.)

God is Supreme!
(34 Times.)

267. O God! Lord of the heavens, Lord of the earth, and Lord of all things! Splitter of the grain of corn and the date-stone! Revealer of the Torah and the Bible and the Quran! I seek refuge in Thee from the evil of every evil-doer whom Thou art to seize by the forelock. Thou art the First, there is naught before Thee. Thou art the Last, there is naught after Thee. Thou art the Outward, there is naught above Thee. Thou art the Inward, there is naught beyond Thee. Discharge my debt and relieve me from want.

۲۶۶- سُبْحَانَ اللَّهِ (ثَلَاثًا وَثَلَاثِينَ)

الْحَمْدُ لِلَّهِ (ثَلَاثًا وَثَلَاثِينَ)

اللَّهُ أَكْبَرُ (أَرْبَعًا وَثَلَاثِينَ)

۲۶۷- اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ

الْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَارِقِ

الْحَبِّ وَالتَّوْبَى مُزِيلِ التَّوْرَةِ

وَ الْإِنْجِيلِ وَ الْقُرْآنِ أَعُوذُ بِكَ

مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ اخِذٌ

بِنَاصِيئِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ

قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ

بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ

فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ

دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَ

أَغْنِنِي مِنَ الْفَقْرِ

266. *Mishkat:* Fatimah came unto the Prophet of God (one day), and asked for a servant. Thereupon he said:—Shall I not show thee somewhat which is better than a servant? Glorify God thirty three times, praise God thirty three times; and magnify God thirty four times, at every Salat, and when thou goest to sleep. (Abu Hurayrah—*Muslim*).

267. *Mishkat:* The Prophet of God would pray thus, when he retired to his bed:.....(Abu Hurayrah—*Abu Daud; Tirmizi; Ibn Majah; Muslim*).

268. In the name of God, I lay my side upon my bed for God. O God! Forgive me my sins, and drive away my devil. Redeem my pledge, and make me of the Uppermost Assembly.

٢٦٨- بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ
اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَ اخْسَأْ
شَيْطَانِي وَ فَكِّ رِهَانِي وَ اجْعَلْنِي
فِي التَّوْحِيدِ الْأَعْلَى

269. Praise be to God Who provided me sufficiently, and gave me a place of shelter, fed me and gave me drink, Who favoured me and went far (in favouring), Who bestowed upon me (His gifts) and was liberal (in bestowing). Praise be to God in every estate! O God! Lord of everything and Owner thereof, and Deity of everything! I seek refuge in Thee from the Fire.

٢٦٩- الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَ
أَوَانِي وَ أَطْعَمَنِي وَ سَقَانِي وَ الَّذِي
مَنَّ عَلَيَّ فَأَفْضَلَ وَ الَّذِي أَعْطَانِي
فَأَجْزَلَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ
اللَّهُمَّ رَبِّ كُلِّ شَيْءٍ وَ مَلِيكَهُ وَ
إِلَهَ كُلِّ شَيْءٍ أَعُوذُ بِكَ مِنَ النَّارِ

268. *Mishkat:* When the Messenger of God retired to his bed at night, he would say:...(Abu al-Azhar al-Anmari—*Abu Daud*).

269. *Mishkat:* When the Messenger of God was abed at night he would say:.....(Ibn Umar—*Abu Daud*).

270. O God! Lord of the seven heavens and of that whereupon these cast their shadows! Lord of the earths and of that which these uphold, Lord of the devils and of that which these send astray! be Thou my protection against the evil of the whole of Thy creation; lest any of these should trespass on me or oppress me. Mighty be Thy protection and great be Thy praise! There is no god other than Thee, and there is no god but Thee.

۲۷۰- اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ
وَمَا اَظَلَّتْ وَرَبَّ الْاَرْضَيْنِ وَ
مَا اَقَلَّتْ وَرَبَّ الشَّيَاطِينِ وَمَا
اَضَلَّتْ كُنْ لِيْ جَارًا مِّنْ شَرِّ خَلْقِكَ
كُلِّهِمْ جَمِيْعًا اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ
مِّنْهُمْ اَوْ اَنْ يَّبْغِيَّ عَزَّ جَارُكَ وَ
جَلَّ شَأْنُكَ وَاِلٰهَ غَيْرُكَ لَا
اِلٰهَ اِلَّا اَنْتَ

271. O God! Save me from Thy doom on the day Thou wilt raise Thy bondmen. (Thrice.)

۲۷۱- اَللّٰهُمَّ قِنِيْ عَذَابِكَ يَوْمَ
تُبْعَثُ عِبَادَكَ (ثَلَاثَ مَرَّاتٍ)

270. *Mishkat*: Khalid ibn Walid* complained unto the Prophet of God saying:—O Messenger of God! I remain sleepless during nights owing to Insomnia. The Prophet of God said:—When thou retirest to bed, say:.....(Buraydah—*Tirmizi*).

271. *Mishkat*: When the Messenger of God intended to sleep, he would place his right hand under his cheek, and say:..... (thrice). (Hafsah†—*Abu Daud*).

*"Khalid ibn Walid" the famous general of Islam, whose battles against heavy odds, and miraculous victories over the powerful Heretics in the early days of Islam, are known to every schoolboy.

†"Hafsah" was the daughter of the Caliph Umar, and one of the wives of the Prophet.

272. O God! Behold, I seek refuge in Thy Glorious Countenance, and in Thy perfect words from the evil of that which Thou seizest by the forelock. O God! It is Thou Who relievest (Thy bondmen) from indebtedness and sin. O God! Thine army is never defeated; and Thy promise is never broken; and the wealth of of the wealthy availeth him not against Thee. Thy glory I extol, and Thy praise I hymn!

۲۷۲-اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ
الْكَرِيمِ وَكَلِمَاتِكَ الثَّامَاتِ
مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ
اللَّهُمَّ أَنْتَ تَكْشِفُ الْبَغْرَمَ وَ
الْبَأْثَمَ اللَّهُمَّ لَا يَهْزِمُ جُنْدَكَ
وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا
الْجَدِّ مِنْكَ الْجَدُّ سُبْحَانَكَ وَ
بِحَمْدِكَ

273. I implore the forgiveness of God save Whom there is no god, the Living, the Eternal. Unto Him do I turn penitent. (Thrice.)

۲۷۳-أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ
إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ
إِلَيْهِ (ثَلَاثَ مَرَّاتٍ)

272. *Mishkat*: When abed the Messenger of God used to say:... (Ali—Abu Daud).

273. *Mishkat*: Said the Messenger of God:—Whosoever, when abed sayeth thrice:...God will forgive him his sins though they were as (vast as) the froth of the sea, or as numerous as (the sands of) the sandy hills, or the leaves of the trees, or the days (of the duration) of the world. (Abu Sa'id—Tirmizi).

274. "God! There is no god save Him, the Living the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who can intercede with Him save by His leave! Knoweth He that which is in front of them, and that which is behind them, whilst they encompass naught of His knowledge save what He will. His Throne includeth the heavens and the earth, the preservation whereof wearieeth Him not. He is the Sublime, the Magnificent".*

۲۷۴- اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ
الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا
نَوْمٌ لَّهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهٗ
اِلَّا بِاِذْنِهٖ يُعَلِّمُ مَا بَيْنَ اَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَاَلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ
عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهٗ
السَّمٰوٰتِ وَاَرْضًا وَاَلَا يَـُٔوْدُهٗ
حِفْظُهٗمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝

*This is verse 255 of Surah II of the Holy Quran. This is a very well-known verse which goes under the name of Ayat al-Kursi.

274. *Mishkat:* (Once), the Messenger of God appointed me Trustee of the (food-stuff) of the Zakat of Ramazan. Then (one day) there came unto me a comer, and began to take away by handfuls some of the food (corn). I therefore seized him and said: Verily, I will arraign thee before the Messenger of God. He said: Behold, I am needy, and have upon me (the burden of maintaining) an household, and my need is sore. So I let him go. Next morning, when I rose up, the Prophet of God said: O Abu Hurayrah! What did thy captive yesternight? I said: O Messenger of God:—He pleaded sore need and (the burden of maintaining) an household, so I took pity upon him, and let him go his way. Said (the Messenger of God): He spake unto thee a lie, and

will surely return. I knew that he would return, from the word of the Messenger of God that he would return. So I lay in wait for him. And he came, and began to take away some of the food. So I held him, and said: Verily, I will arraign thee before the Messenger of God. Quoth the man: Leave me, for, behold, I am needy and have upon me (the burden of) an household, And (I promise thee) I will not return. So I took compassion upon him and let him go his way. Next morn the Messenger of God said unto me: O Abu Hurayrah! What did thy captive? I said: O Messenger of God, he complained of sore want, and (the burden of maintaining) an household. So, I took compassion upon him and let him go his way. The (Messenger of God) said: Indeed, he spake a lie unto thee, and will surely return. I knew that he would return from the word of the Messenger of God that he would surely return. So, I lay in wait for him. And he came and began to take away some of the food. So, I laid hold on him and said: Verily, I will arraign thee before the Messenger of God. This is the last of the three times, that thou didst pretend that thou wouldst not return, and yet thou returnest. Quoth the man: Leave me, I will teach thee certain words whereby God will profit thee. When thou retirest to thy bed, recite the 'Ayatal-Kursi' upto the end thereof then behold, there shall always be a guardian from God over thee, until thou rise the (following) morn. I therefore let him go his way. When I rose up the next morn, the Messenger of God questioned me: What did thy captive? I said: He offered to teach me certain words whereby, God would profit me. Said (the Messenger of God): Now, indeed, he spake the truth unto thee, though he is a great liar. Knowest thou unto whom thou didst speak these three nights? I said: Nay! (The Messenger of God) said:—He was the Devil. (Abu Hurayrah—*Bukhari*).

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Reviewing the book, The Civil and Military Gazette of Pakistan writes :

This is a collection of the Holy Prophet's prayers called from the pages of the Holy Quran and the authentic records of Hadith. The Holy Prophet was a great believer in the power of prayer and for every detail of his daily life he had an appropriate prayer to say. All these have been very carefully gleaned and put together in the form of a beautiful bouquet radiating pure celestial fragrance.

In this age of gross materialism a book dealing with prayers may have no great charm to an average reader. But the fact remains that this very outlook on life, the moment it gripped the minds of early standard bearers of Islam, made them a force that wrought the greatest and the most humanitarian revolution known to the history of mankind. The world has since travelled a very long way but nobody will dare say that it has travelled in the right direction. It is realized on all hands that for all this wonderful progress in the domain of scientific discoveries and inventions, humanity is none the better, so far as peace of mind is concerned. As a matter of fact the present age may aptly be described as an age of doubt and discontent. The Prophet's approach to the problem of existence is the only way out of this all pervading chaos and confusion.

This beautiful collection of his prayers—prayers on going to bed and on rising, prayers when the wind blew or when it thundered, prayers for sending down rain, prayer for relief from indebtedness—to pick up just a few at random—should give an insight into the inner-most depths of the Prophet's mind and how every moment of life, it was hitched to the throne of God. It should supply one of the very real needs of humanity in these times.

Much labour has obviously gone to the production of the book, both in point of language and get-up. The translation in English, by no means an easy task, combines accuracy with idiom. Every prayer has been authenticated in the ample foot-notes, by quoting "chapter

and verse." As a fitting prelude to the Prophet's life story and prayers, Part I of the book has been devoted to a brief account of the lives of the Prophets mentioned in the Holy Quran as well as their prayers as recorded in that Book.

M. Y. K.



