



One section from the book, "Madani Treasure of Blessings", written by the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, entitled,

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17 MADANI PEARLS OF MAKING DU'A

25 Pages



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The Amir of Ahl al-Sunnah and Founder
of Dawat-e-Islami, Allamah Maulana Abu Bilal

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دُعا مانگنے کے 17 مدنی پھول
17 Madani Pearls of Making Du‘ā

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17 Madani Pearls of Making Du‘ā

An English translation of ‘Nazar Ki Hifazat Ki Fazeelat’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson; you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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17 Madani Pearls of Making Du'a

Supplication of Amir Ahl al-Sunnah:

O Lord of Muṣṭafā! Whoever reads or listens to the 25-page booklet “17 Madani Pearls of Making Du‘ā”, fulfil their virtuous and permissible desires, accept their du‘ās and forgive them without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Whoever recites a hundred *ṣalāt* upon me on Friday, he will come forth on the Day of Judgement with such light that if it were to be distributed amongst the entirety of creation, it would suffice for all.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Hilyat-ul-Awliyā, p. 49, vol. 8, hadith: 11,341

The Importance of *Du‘ā*

Dear Islamic brothers! Making du‘ā is a great honour, and the Quran and Hadith encourage us to do so in multiple instances.

One such instance can be found in the following hadith:

Should I not inform you of that which gives you salvation from your enemy and expands your sustenance? Make du‘ā in your days and nights, for du‘ā is the weapon of a believer.¹

Du‘ā averts calamity

The Messenger of Allah ﷺ stated, “Calamity descends and is encountered by du‘ā. Then, they continue to fight one another until the Day of Judgement.”²

The significance of du‘ā in worship

Sayyidunā Abū Dhar Ghifārī رضى الله عنه once said, “The significance of du‘ā in worship is like the significance of salt in food.”³

3 benefits of du‘ā

The final Prophet of Allah ﷺ revealed:

¹ Musnad Abī Ya‘lā, vol. 2, p. 201, hadith: 1,806

² Al-Mustadrak, vol. 2, p. 162, hadith: 1856

³ Tanbīh al-Ghāfilīn, p. 216, hadith: 577

A Muslim who makes du'a which does not contain mention of sin or severing of ties will certainly be granted one out of three things by Allah Almighty: The outcome of his du'a quickly becomes apparent in his life, Allah Almighty distances a calamity from him, or goodness is gathered for him in the Hereafter.

Another narration mentions:

(In the Hereafter, when seeing the reward for their du'ās which were not accepted in the world) A person will yearn, "If only none of my du'ās were accepted in the world!"¹

Dear Islamic brothers! As you can see, du'a is never wasted. If its outcome does not appear in this world, the reward for it will definitely be granted in the Hereafter. Therefore, it is not appropriate to show laziness in carrying out this act of worship.

5 Madani Pearls

1. The first virtue (of performing du'a) is the fact this is to act upon the command of Allah Almighty, as He has ordered us to make du'a to Him. Just as it is mentioned in the Quran:

أَدْعُونِي أَسْتَجِبْكُمْ ط

Translation from Kanz al-Iman: Supplicate to Me, I will accept (it).²

¹ Al-Mustadrak, vol. 2, pp. 163, 165, hadith: 1,859; 1,862

² Al-Quran, 40:60

2. Making du'a is sunnah, because our beloved Prophet ﷺ would frequently do so. By extension, through making du'a, we gain the honour of following the sunnah.
3. In the same fashion, making du'a is to obey the Messenger of Allah ﷺ, as he would exhort his followers to engage in it.
4. Those who make du'a are included amongst the ranks of the worshippers, because du'a is not only a form of worship, but the essence of worship itself. Our beloved Prophet ﷺ has stated:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

*Du'a is the essence of worship.*¹

5. By making du'a, the seeker either has his sins forgiven, has his worldly issues resolved or has the du'a become a treasure for him in the Hereafter.

What sin have I committed?

Dear Islamic brothers! As you can see, by making du'a, one obeys Allah Almighty and His Messenger ﷺ, acts upon the sunnah, earns the reward associated with this action,

¹ Jāmi' al-Tirmidhi: 3,382

and gains countless other benefits in this life as well as the Hereafter.

Some people hasten in wanting their du'a accepted **مَعَآذَ اللَّهِ**; they may be heard saying:

I have been making du'a for so long. I have even had pious people make du'a for me; there's not a single shaykh I haven't been to. I even recite a lot of invocations. I've been to the shrines of saints, but Allah Almighty still doesn't fulfil my supplication.

Some even dare to say, "What sin have I committed which has resulted in this punishment?"

Is missing salah not a sin!

If people who say such things are asked if they offer salah, they will perhaps reply in the negative. Their words of complaint, 'What sin have I committed which has resulted in this punishment?' are being expressed openly despite committing the major sin of missing salah. However, their attention does not turn towards this.

In other words, it seems as though missing salah is not a sin at all to them **مَعَآذَ اللَّهِ**. If only such people would take a small look at themselves; they would find non-Islamic haircuts, non-Islamic attire, and their faces kept in a similar fashion to fire worshippers who opposed the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. The

beautiful sunnah of having a beard is completely absent from their faces. Their practices and customs are similar to those conducted by enemies of Islam, to the extent they do not offer salah at all.

Missing salah is a major sin. Shaving the beard is haram. These people also lie, backbite, tell tales, break promises, think bad of others, look at haram, disobey their parents, swear or speak immorally, watch films and dramas, listen to music and commit other sins all day. However, they do not notice this at all. Despite indulging in all these transgressions, Satan makes them negligent, and they instead complain by saying, "What sin have I committed which has resulted in this punishment?"

The friend we do not listen to

Contemplate over this; let us say you have a close friend who asks you to do something many times, but you never go about doing it once. Then a time comes when you need his help with something. It is obvious you will think, "I haven't once done anything that he asked of me. So, why would he do anything that I ask of him?" Even if you pluck up the courage to ask him and he doesn't respond to you, you will not be justified in complaining because you also did not help him in the first place.

Now reflect with a level head; think of everything Allah Almighty has told us and ordered us to do. How many of these commands do we act upon? After analysing this, we find that we are entirely negligent in acting upon His commands. Hopefully this has clearly conveyed the principle in discussion to the

reader. We do not act on a single command issued to us by Allah Almighty, yet we complain when He does not cause our du'a to manifest.

If you continuously ignore what your best friend says, he may eventually bring your friendship to an end, but look how merciful Allah Almighty is towards His servants. They disobey Him thousands of times, but He still does not exclude them from the list of His servants. He continues to shower His grace and mercy upon them.

What will happen to us if Allah Almighty withholds His favours as a form of punishment? We cannot even take a single step without His mercy. If He were to take away the great bounty of air for just a few moments, which we are receiving for free, countless lifeless bodies would pile up in an instant.

One reason the acceptance of du'a is delayed

Dear Islamic brothers! Sometimes, delay in the fulfilment of a du'a occurs due to reasons which are beyond our comprehension. In this regard, the final Prophet ﷺ said:

When a beloved of Allah makes du'a, Allah says to Jibrāil, "Wait! Do not give it yet, so he may ask again, as I like his voice." When a disbeliever or a transgressor makes du'a, Allah says, "O Jibrāil! Hasten to his work

without delay so that he does not ask again, because I do not like his voice.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A story

Sayyidunā Yaḥyā b. Sa‘īd b. Qaṭṭān رَحِمَهُ اللَّهُ beheld Allah Almighty in a dream and asked, “O Allah! I make many du‘ās, and You do not accept them?” “O Yaḥyā!”, Allah Almighty replied, “I like your voice, which is why I delay in fulfilling them.”²

Dear Islamic brothers! The hadith and the account we have just read both clarify that Allah Almighty likes the beseeching of His pious people, which is one of the reasons for the delay in the fulfilment of their supplications. We cannot comprehend this divine wisdom.

In summary, we must not hasten or rush. Maulānā Naqī ‘Alī Khān رَحِمَهُ اللَّهُ عَلَيْهِ writes the following on page 33 of *Aḥsan-ul-Wi‘ā* whilst mentioning the manners of making du‘ā:

The du‘ā of those who rush is not accepted

Do not hasten or rush to have your du‘ā accepted. A blessed hadith explains how there are three types of people whose du‘ā is not accepted by Allah Almighty:

¹ *Kanz al-Ummāl*, vol. 2, p. 39, hadith: 3,261

² *Aḥsan al-Wi‘ā*, p. 35

1. Those who make du'a for a sin.
2. Those who make du'a to break ties with relatives.
3. Those who rush for it to be accepted immediately and say, "My du'a has not been accepted yet."¹

This hadith makes it clear that one should not make du'a for unlawful things, because such a du'a will not be accepted. Similarly, a du'a that involves the violation of the rights of a relative should not be made. One should also not rush or be impatient, or once again, their du'a will not bear fruit.

Imam Aḥmad Razā Khān رحمه الله عليه has written a commentary to *Aḥsan al-Wi'ā li Ādāb al-Du'ā*, entitled *Dhayl al-Mudda'ā li Aḥsan al-Wi'ā*. In this commentary, he conveys the following words of advice in his unique scholarly style, and addresses those who become impatient regarding their du'a being accepted.

Visiting those who hold worldly authority again and again, yet...

People pursue and wait for worldly figures of authority, sometimes for years even (as they hope to use them for their own need). They spend days and nights becoming dishevelled at their doorstep. These worldly figures do not even look at them

¹ *Ṣaḥīḥ Muslim*: 2,735

or answer them. Instead, they dispute whilst displaying the smallness of their hearts and vastness of their arrogance.

People then must bear the weight of their pointless endeavours, eat into their own finances and ask from their household. Even though years pass in this fashion (remaining hopeful of having a worldly person help them), it seems as though they are still on day one of progress. No matter what, they do not give up their hopes, nor do they stop pursuing them.

But who then comes to the door of Allah Almighty in the first place? Even if they do come, they bring their reluctance and impatience with them, hoping for everything they want to happen immediately. If only a week of their lives passes in some difficulty, they begin to complain as such, "I recited this, but nothing happened!" Such naive people close the door of acceptance themselves. The beloved Prophet ﷺ has said:

يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي

Translation: *Your prayers are answered as long as you do not hurry; do not say, "I made du'a yet it was not accepted."*¹

Some even dare to doubt in the effects of du'a and invocations. In fact, they lose trust in the promise Allah Almighty has made regarding His blessings. وَالْعِيَادُ بِاللَّهِ الْكَرِيمِ الْجَوَادِ

¹ Ṣaḥīḥ al-Bukhārī: 6,340

(They should be told), O shameful and immodest people! Reflect and look at yourselves. If your friend asks you a thousand times to do something for him but you do not, you will surely hesitate to ask him to do something for you. 'I did not listen to him' you will say to yourself, 'how can I ask him to do anything?' If you still dare to ask him and he does not listen, you have no grounds to complain. You will say to yourself, "Well, I also did not do what he asked, so fair enough."

Now consider this: how many of the commandments of Allah Almighty do you obey? How shameful is it for you to disobey Him and then expect Him to provide what you ask?

O unwise person! Just consider your being from head to toe. There are millions of bounties in every pore of your body. When you sleep, His innocent servants (angels) protect you. Despite committing sins, you are blessed with well-being and good health from head to toe, protection from calamities, the ability to digest food easily, discharging bodily filth without difficulty, circulation of blood in your body, functionally sound organs and eyesight. Countless bounties descend upon you continuously without you having to ask or pray for them. How can you then dare to complain if some of your wishes are not fulfilled?

What do you know of what is beneficial for you? Perhaps your du'a (which was not apparently accepted) has warded off a major impending calamity. What do you know of the reward in store for you due to your du'a? The promise of Allah Almighty

is true; du‘ā is accepted in three ways, of which each is higher than the last.

If you lose faith, you have been doomed and Satan has made you like himself. - وَالْعِيَاذُ بِاللّٰهِ سُبْحَنَهُ وَتَعَالٰى (We seek Allah's protection; He is Pure and Magnificent).

O wretched soil! O impure water! Look at your mouth, and then look at the great privilege you have been granted. Allah Almighty has permitted you to be present in His court, mention His Glorious name and beg from Him. May millions of desires be sacrificed on this enormous grace!

O impatient! Learn how to beseech Him! Cling to His Glorious court, remain attached to it and keep supplicating in hope of being blessed. Engross yourself in the enthusiasm of begging and asking Him so much that you forget your desires and wishes. Have firm belief that you will not be returned from His generous court empty-handed, because مَنْ دَقَّ بَابَ الْكَرِيمِ انْفَتَحَ (When anyone knocked at the door of the Most Benevolent, it was opened for him). وَبِاللّٰهِ التَّوْفِيقُ (And ability is granted by Allah).¹

Delay in the acceptance of du‘ā is a blessing

Maulānā Naqī ‘Alī Khān رَحْمَةُ اللّٰهِ عَلَيْهِ says, “O friends! Your Creator says:

¹ Dhayl al-Mudda‘ā li Aḥsan al-Wi‘ā, pp. 34-37

أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ^١

Translation from Kanz al-Iman: I answer the supplication of the supplicating one when he calls upon Me.¹

فَلْيَعْمَرَ الْمُجِيبُونَ^٢

Translation from Kanz al-Iman: So what an excellent Answerer (of supplication) We are.²

أُدْعُونِي أَسْتَجِبْ لَكُمْ^٣

Translation from Kanz al-Iman: 'Supplicate to Me, I will accept (it).³

Firmly believe that Allah will not return you empty-handed from His court, and He will fulfil His promise. He says to His beloved Prophet ﷺ:

وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ^٤

Translation from Kanz al-Iman: And do not scold a beggar.⁴

¹ Al-Quran, 2:186

² Al-Quran, 37:75

³ Al-Quran, 40:60

⁴ Al-Quran, 93:10

How would He then distance you from His blessings? In fact, He looks upon you with favour, which is why He delays in fulfilling your supplications.” **اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ**¹

Relief from sciatica pain

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ** There are a number of instances of du‘ā being answered by virtue of travelling with the Madanī qāfilahs of Dawat-e-Islami in the company of the Prophetic devotees. Here is an account of an Islamic brother in this regard:

Our Madanī qāfilah went to the city of Thatta. One of the participants had severe sciatica pain. He used to writhe in pain like a fish out of water. One night he could not sleep at all due to severe pain. On the last day, the leader of the Madani qāfilah said, “Let us all pray for him together”, so we began to pray.

The Islamic brother said that he felt a reduction in pain even during the du‘ā, and **اَلْحَمْدُ لِلّٰهِ** the sciatica pain completely vanished after a short while. Many years have now passed since this, and he has not felt the same pain again ever since he was relieved of it during the Madanī qāfilah. **اَلْحَمْدُ لِلّٰهِ** At present, he is a designated supervisor of Madanī qāfilahs in his area.

¹ *Aḥsan al-Wi‘ā*, pp. 32,33

صَلُّوا عَلَى الْحَبِيب صَلَّى اللَّهُ عَلَى مُحَمَّد

Dear Islamic brothers! An Islamic brother was relieved from the severe illness of sciatica by the blessing of Madanī qāfilah. Sciatica is an illness that causes extreme pain, extending from the hip joint down to the ankle, sometimes lasting for years.

17 Madani Pearls of Making Du'a

Almost all of the following Madani Pearls have been taken from *Aḥsan al-Wi'āi li al-Ādāb al-Du'ā ma'a Sharḥi Dhayl al-Mudda'ā li Aḥsan al-Wi'ā* (published by Maktabat al-Madīnah).

1. It is *wājib* to make du'a at least 20 times a day. اَلْحَمْدُ لِلّٰهِ Those who offer salah regularly fulfil this *wājib* through reciting Sūrat al-Fātiḥah, as its two following verses are du'a:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Translation from Kanz al-Iman: Enable us to walk the Straight Path.¹

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

Translation from Kanz al-Iman: All praise is due to Allah, the Owner of all the worlds.²

¹ Al-Quran, 1:5

² Al-Quran, 1:1

2. Do not go beyond limits in du'a. For example, asking for the same status as that of the noble Prophets عليهم السلام or to ascend the skies. It is also forbidden to ask for every goodness and excellence of both worlds, because this also entails the ranks of the Prophets عليهم السلام, which cannot be attained.¹
3. Do not ask for something impossible or near impossible. For instance, making du'a to remain healthy forever or protected from every trouble for one's entire life. Similarly, a tall person should not make du'a to become shorter, nor should a person with small eyes ask for larger ones, as the Pen has already written regarding this.²
4. One should not make du'a for something sinful, as this itself is a sin. For example, making du'a to attain others' wealth.³
5. One should not make du'a for the breaking of ties among relatives (do not pray for disagreements between so-and-so relatives).⁴
6. Do not ask Allah for that which is inferior, simply because He is Generous. One should keep their full

¹ p. 80-81

² p. 81

³ p. 82

⁴ p. 82

attention towards Allah Almighty and only ask Him for everything.¹

7. One should not make du'ā for his death due to sadness and calamities. It is impermissible to make du'ā for death to rid oneself of worldly troubles. However, it is permissible to make such du'ā if one suspects he will suffer loss or harm in his religious matters.²
8. Without a reason validated by sharia, one cannot ask for the death or ruin of anyone.³
9. It is not permissible to make du'ā for a certain Muslim to become a disbeliever. According to some scholars, making such du'ā itself is an act of disbelief. In detail, if a person made du'ā for a Muslim to become a disbeliever whilst considering disbelief good and Islam bad, this is an act of disbelief. Otherwise, it is a grave sin, because desiring bad for a Muslim is haram. Asking for the loss of someone's faith is worse than all evil attributes.⁴

¹ p. 84

² p. 85/87

³ p. 87

⁴ p. 90

10. Do not curse a Muslim nor refer to him as cursed or rejected. If someone dies and one is unsure if he died as a Muslim or disbeliever, one must still not curse him.¹
11. Do not make du'a against a Muslim by saying, "May the wrath of Allah be upon you! May you enter Hell!" (or, similar wordings), as this has been prohibited in hadith.²
12. Making du'a for the forgiveness of a non-Muslim who has died is haram and an act of disbelief.³
13. It is not permissible to ask Allah Almighty to forgive every sin of every Muslim, as this conflicts with various hadith which describe how certain Muslims will enter Hellfire.⁴

However, it is permissible to ask for all the *ummah* of the Prophet ﷺ to be forgiven, or for all Muslims to be forgiven.⁵

14. One should not make du'a against himself, friends, family, wealth or children. It may be a moment in which du'a is accepted, and he will feel great regret if the du'a manifests.⁶

¹ p. 90

² p. 100

³ p. 100

⁴ p. 106

⁵ p. 103

⁶ p. 107

15. One should not ask for that which he already has. For example, a male should not say, “O Allah, make me a male,” as this would be considered mockery. It is permissible to make du'ā for something which leads to various positives, such as the completion of something ordered by sharia, displaying humility, expressing servitude, asking for that which inculcates love of Allah Almighty and His Prophet ﷺ, or that which inspires inclination to Islam or Muslims.¹

16. Avoid narrow-mindedness whilst making du'ā. For example, do not say, “O Allah Almighty, have mercy only on me”, or “O Allah Almighty, only have mercy on me and so-and-so friend of mine.”²

It is better to include the entire *ummah* in your du'ā. One benefit of this is that even if the seeker is not rightful of a certain thing he is asking for, he will attain it by virtue of the pious Muslims he mentions in his du'ā.

17. The Proof of Islam, Imām Muhammad al-Ghazālī رحمه الله عليه, explains, “One should make du'ā with firm belief and full certitude of its acceptance.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ p. 108

² p. 109

³ *Iḥyā al-'Ulūm*, vol. 1, p. 770

15 Qurānic du'ās

1. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

*Translation from Kanz al-Iman: 'O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.'*¹

2. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

*Translation from Kanz al-Iman: 'O our Lord, do not seize us if we forget or have made a mistake.'*²

3. رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

*Translation from Kanz al-Iman: O our Lord! And do not place a heavy burden upon us as You have placed on those before us.*³

4. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ

أَنْتَ الْوَهَّابُ ﴿٢٨٦﴾

Translation from Kanz al-Iman: 'O our Lord, do not cause our hearts to deviate after You have guided us,

¹ Al-Quran, 2 : 201

² Al-Quran, 2 : 286

³ Al-Quran, 2:286

*and bestow mercy upon us from Yourself. Indeed, You are the Greatest Sustainer.*¹

5. رَبَّنَا إِنَّا أَمَّنا فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

Translation from Kanz al-Iman: 'O our Lord, we have accepted faith, (we plead) so forgive our sins and save us from the punishment of Hell.²

6. رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٧﴾

Translation from Kanz al-Iman: O our Lord, forgive our sins, and wipe away our evil deeds, and cause us to die with the righteous.³

7. رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

Translation from Kanz al-Iman: 'O our Lord, do not include us with the unjust.⁴

8. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٩﴾

Translation from Kanz al-Iman: O our Lord, pour upon us patience, and cause us to die as Muslims.⁵

¹ Al-Quran, 3:8

² Al-Quran, 3:16

³ Al-Quran, 3:193

⁴ Al-Quran, 7:47

⁵ Al-Quran, 7:126

9. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٩﴾

Translation from Kanz al-Iman: 'O my Lord, make me the one who keeps Salah established, and (also) to some of my offspring. O our Lord, and answer my supplication.¹

10. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٠﴾

Translation from Kanz al-Iman: 'O our Lord, forgive me, and my parents, and all the Muslims on the Day when accountability will take place.²

11. رَبَّنَا أَمَنَّافَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١﴾

Translation from Kanz al-Iman: 'O my Lord, forgive (the believers) and have mercy, and You are the Best to bestow mercy.³

12. رَبَّنَاهَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿١٢﴾

Translation from Kanz al-Iman: 'O our Lord, grant us coolness of (our) eyes from our wives and our children, and make us leaders of the pious.⁴

¹ Al-Quran, 14:40

² Al-Quran, 14:41

³ Al-Quran, 23:118

⁴ Al-Quran, 25:74

13. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٧﴾

*Translation from Kanz al-Iman: 'O our Lord, forgive us and our brothers who accepted faith before us, and place not any malice in our hearts towards the believers. O our Lord, only You are indeed Most Compassionate, Most Merciful.'*¹

14. رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿١٨﴾

*Translation from Kanz al-Iman: 'O my Lord, I seek Your refuge from the evil suggestions of the Devil.'*²

15. رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿١٩﴾

*Translation from Kanz al-Iman: 'O my Lord, have mercy on them both, just as they brought me up in my childhood.'*³

¹ Al-Quran, 59:10

² Al-Quran, 23:97

³ Al-Quran, 17:24

4 Excellences of *Āyat al-Kursi*

1. As mentioned in a hadith, amongst all the sacred verses of the glorious Qurān, this verse is of distinguished excellence.¹
2. Sayyidunā Ubay bin K'ab رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “O Abū Mundhir! Of all the verses of the Quran you have memorized, do you know which is the grandest?” I replied, “اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.” The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ struck his blessed hand upon my chest and said, “O Abū Mundhir! Congratulations to you on your knowledge.”²
3. A narration found in *Mustadrak* describes how there is one verse in Sūrat al-Baqarah which is the chief of all verses of the Quran. Satan flees from the home in which this verse is recited. The verse in mention here is *Āyat al-Kursi*.³
4. The fourth Caliph of Islam, Sayyidunā ‘Ali b. Abi Talib رَضِيَ اللهُ عَنْهُ narrates:

I heard the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying from the pulpit, “Whosoever recites

¹ *Al-Dur al-Manşūr*, vol. 2, p. 6

² *Saḥīḥ Muslim*: 810

³ *Al-Mustadrak*, vol. 2, p. 647, hadith: 3080

Āyat al-Kursi after every salah, there is nothing preventing him from entering Paradise except death. And whosoever recites this before going to sleep at night, Allah Almighty will protect him, his home, and the neighbouring homes.”

Five Blessings of *Āyat al-Kursi*

Dear Islamic brothers! The one who recites *Āyat al-Kursi* after every salah will receive the blessings mentioned below:

1. He will enter Paradise after death – **إِنْ شَاءَ اللَّهُ**.
2. He will remain secured from all the mischief of Satan and Jinns **إِنْ شَاءَ اللَّهُ**.
3. If he is destitute, then in a few days his destitution and poverty will be distanced from him.
4. Whosoever recites *Āyat al-Kursi* and the two subsequent verses (up to **خَلْقُ الْإِنسَانِ**) in the morning, in the evening, and when lying down on his bed, he will be protected from theft, drowning, and burning **إِنْ شَاءَ اللَّهُ**.
5. If a tablet inscribed with *Āyat al-Kursi* is hung in a high place in the house, then **إِنْ شَاءَ اللَّهُ** there will never be a shortage of food in that house. In fact, there will be more blessings and an increase in sustenance, and thieves will never be able to enter that home.¹

¹ *Jannatī Zewar*, p. 589

Most beloved du'a

The final Prophet ﷺ stated:
The one for whom the door of du'a is opened,
the door of mercy is opened for him. The
most beloved supplication from the
supplications made to Allah Almighty is to
seek well-being ('aafiyah). Du'a is beneficial for
those calamities that have descended and
those that have not, so o slaves of Allah! Make
du'a necessary (upon yourselves).
Jāmi' al-Tirmidhi: 3,559



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