

TRANSLITERATION KEY

ء (ءِإء)	’ (a slight catch in the breath)	غ	gh (similar to the French r)
ا	a	ف	f
ب	b	ق	q (heavy k, from the throat)
ة and ت	t (t has an “h” sound at the end of a sentence)	ك	k
ث	th (as in “thorn”)	ل	l
ج	j	م	m
ح	ḥ (heavy h, from deep within the throat)	ن	n
خ	kh (“ch” in Scottish loch)	ه	h (as in “help”)
د	d (the hard “th” in “the”)	و	w
ذ	dh (the soft “th” in “the”)	ي	y (as in “yellow”)
ر	r	Vowels	
ز	z	َ ُ	a (slightly softer than the “u” in “but”); an
س	s	ِ	i (as in “in”); in
ش	sh	َ ُ	u (“oo” in “book”); un
ص	ṣ (heavy s, from the upper mouth)	آ ا	ā (elongated a, as when you would stretch the “a” in “plastic”)
ض	ḍ (heavy d, from the upper mouth)	أ	ā at the start of a word, ’ā in the middle (pronounced like ء)
ط	ṭ (heavy t, from the upper mouth)	و and ء	ū (“u” in “glue”)
ظ	ẓ (heavy z, from the upper mouth)	ي and ء	ī (“ee” in “feet”)
ع	‘ (like two a’s from deep within the throat)	س	stress symbol, indicated by repetition of letter

Honorifics

ﷻ	Glorified and Most High	ﷺ	May Allah’s blessings and peace be upon him
ﷺ	May peace be upon him	ﷺ و ﷺ	May Allah be pleased with him/her

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION



ONCE PROPHET MUḤAMMAD ﷺ passed by a people who were suffering from some affliction. “Why don’t they make *du‘ā*’ (supplication) to Allah for protection,” he said. With all the suffering and disasters Muslims are facing in various parts of the world, the question can be directed to all of us today.

It is not that we have forgotten *du‘ā*’ completely; we refer to it regularly. But our ideas and practice regarding *du‘ā*’ have become distorted. Often it is reduced to the level of a ritual. Generally it is considered when all our efforts have failed—an act of last resort. It is belittled through actions and sometimes even with words. Is it any wonder that today mostly a mention of *du‘ā*’ is meant to indicate the hopelessness of a situation.

What a tragedy, for *du‘ā*’ is the most potent weapon of a believer. It can change fate, while no action of ours ever can. It is the essence of *‘ibādah* (worship). With it we can never fail; without it we can never succeed. In the proper scheme of things, *du‘ā*’ should be the first and the last resort of the believer, with all his plans and actions coming in between. In every difficulty we ask Allah ﷻ to show us the way to handle that difficulty; we seek His help in following the path He shows to us; we seek His aid in making our efforts successful. When we fall sick, we know that we cannot find the right doctor without His Will; that the best doctor may not be able to diagnose our condition without His Command; that the best treatment plan will not succeed without His Permission. We make *du‘ā*’ for all of these. We make *du‘ā*’ before we seek medical help, while we are receiving it, and after it has been delivered. The same is true of all other difficulties we may encounter.

Du‘ā’ is conversation with Allah ﷻ, our Creator, our Lord and Master, the All Knowing, the All Powerful. This act in itself is of extraordinary significance. It is the most uplifting, liberating, empowering, and transforming conversation a person can ever have. We turn to Him because we know that He alone can lift our sufferings and solve our problems. We feel relieved after describing our difficulties to our Creator. We feel empowered after having communicated with the All Mighty. We sense His mercy all around us after talking to the Most Merciful.

Allah ﷻ gave us life and everything we possess, without our having any right to it. It is His design and it is with a purpose. Our conditions of health and sickness, our affluence and poverty, our joys and sorrows, our apparent successes and failures, our gains and losses—all of them are just a test. “He created death and life that He may test you which of you is best in deed” (*Al-Mulk*, 67:2).

Our ultimate success or failure—in the Hereafter—will depend solely on how we acted in the different circumstances that He chose for us. Did we seek His help when we needed help, or were we too arrogant to ask? Did we accept His Will when things did not turn out our way? Did we show gratitude for His favors, or were we proud of our own achievements?

We pray to Him because only He can give. He is not answerable to any authority and everyone is answerable to Him. He has power over everything and none can overpower Him. His knowledge is infinite while ours is infinitesimal compared to His. He is the Lord; we are His slaves. He may grant our du‘ā’s here; or He may reward us for them in the Hereafter; or He may give us something better than what we asked for.

We should make du‘ā’ for all things big and small. It is the beginning of wisdom to realize that “big” and “small” are arbitrary labels that are totally irrelevant in this context. Nothing is too big for the One we are asking from; nothing is too small for the one who is asking. That is why we have been taught to ask Allah ﷻ, even when we need something as small as shoelaces. We should ask as a beggar, as a destitute person, for that is what we in reality are in relationship to Allah ﷻ. At the same time we should ask with great hope and conviction that we shall be granted our du‘ā’s, for a

du‘ā’ lacking concentration and conviction is no du‘ā’ at all.

A praying person can never lose, for du‘ā’ is the highest form of submission to Him. “Prophet Muḥammad ﷺ was the best of mankind because he was the best in submission to Allah,” says Mawlānā Manzūr Nu‘mānī. “Anyone who studies his supplications cannot but be awestruck by the perfect understanding of our relationship to the Creator reflected by them.” For this ummah, his du‘ā’s are one of his greatest spiritual gifts.

Quite naturally many scholars have collected them into separate books. Among these was *Al-Ḥiṣn al-Ḥaṣīn* (The Impregnable Fortress) by Muḥammad ibn Muḥammad al-Jazrī (751- 833 AH), a well-known authority in Qur’ānic recitation, Ḥadīth, and Fiqh. The book was written in Dhul-Ḥijjah 791 AH when an invading army had sieged Damascus. After a few days of reciting these du‘ā’s by the compiler, the army suddenly left the helpless and frightened city. That event gave the book its popularity as a collection of du‘ā’s to be read for protection against calamities. It was divided into seven parts, one for each day of the week, to facilitate that reading.

Subsequently *Al-Ḥizb al-‘Azam* (The Great Prayer Book) was organized for a daily reading by its compiler Mullā ‘Alī al-Qārī (d. 1014 AH). This has the advantage that these du‘ā’s can become a part of our daily schedule. One may find that the best part of his day is the one dedicated to these du‘ā’s. Additionally after some time one may find that he has memorized a large number of these du‘ā’s without any special effort. He may then find himself saying these du‘ā’s at other occasions also, for which they are particularly suited.

The Accepted Whispers is a translation of *Munājāt-e-Maqbūl*, which was patterned after and drew from *Al-Ḥizb*. It was compiled by Mawlānā Ashraf ‘Alī Thānawī as *Qurubāt ‘IndAllāhi wa Ṣalawāt ar-Rasūl* (Prayers that Bring One Close to Allah and the Invocations of the Messenger) and translated into Urdu poetry and prose by his associates. The translation was given the title “Munājāt-e-Maqbūl.” Like his *Bihishtī Zewar* (Heavenly Ornaments), *Munājāt-e-Maqbūl* has been very popular in the countries of the Indian subcontinent, where it has become a household name.

This book provides the Arabic text with references, translitera-

tion, translation, and commentary. The commentary aims at providing explanation as well as special merits or historic background of the du‘ā’. This should help enhance our understanding of the meaning and significance of the du‘ā’s thereby enabling us to derive much greater benefit from them.

In preparing this book, the Arabic text of published editions of *Munājāt* was compared with the books of Ḥadīth and changes were made wherever deemed necessary. Also, existing editions of *Munājāt* contained many typographical errors. These have been fixed. Detailed references to the source texts have also been provided. The transliteration was produced directly from the Arabic text using proprietary software.

My children have played a major role in producing this book. My daughters Areeba and Sumayya typed the Arabic text. Sohaib helped with its proofreading. Muneeb checked the original Arabic sources and produced copious notes with attention to detail. He also wrote the transliteration software. He was also responsible for the page layout and production of the camera-ready copy. And as always my wife provided the inspiration, encouragement, and support without which this work would not have been possible. I request the readers to kindly remember me, my family, and everyone who helped in the publication of this book in their du‘ā’s.

We need du‘ā’s in all circumstances and all times. But in the dark ages that we are living in today, we need them even more. Every day brings fresh news about atrocities committed against our brothers and sisters around the world. What can we do? We can continue to just feel frustrated and depressed. We can just forget all this and move on to some other subject. Or we can stand up before Allah ﷻ and pray for His help, Who alone can help.

The du‘ā’ can change our life, our outlook, and our fate. It is the most potent weapon of a believer. May Allah ﷻ make this book an instrument of delivering that power to us.

Khalid Baig

16 Rajab 1426/21 August 2005

PRAYER (دعاء) AND ITS ETIQUETTES



THE QUR’ĀN AND ḤADĪTH LITERATURE tell us about the extraordinary importance of praying to Allah ﷻ for all our needs. They also teach us its proper etiquettes. This is a brief selection.

SIGNIFICANCE

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me shall soon enter Hell—in humiliation. (*Ghāfir*, 40:60)

This verse uses the words du‘ā’ and ‘ibādah interchangeably, thereby affirming that du‘ā’ (supplication) is an act of worship.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٦٠﴾

And when My servants ask you concerning Me, surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me in order that they may be led aright. (*Al-Baqarah*, 2:186)

A DU‘Ā’

COMPOSED BY MAWLĀNĀ ASHRAF ‘ALĪ THĀNAWĪ

HOW TO USE THIS BOOK

This book is for daily reading. It is best to set aside a fixed time for this purpose.

It is recommended that one reads the translation and commentary at least once in the beginning to understand the meaning and significance of the du‘a’. This is essential if we want to really make a du‘a’ instead of merely reciting it. Afterwards the translation and commentary may be browsed from time to time as needed.

The daily reading should be of the Arabic du‘a’s, which have been displayed in a separate box so they can be read without interruption from the translation and commentary. The du‘a’ on the following page can be read everyday or occasionally, at the preference of the reader, before the du‘a’s for that day.

Transliteration has been provided for those who cannot read Arabic. However, it is strongly recommended that they do make it a goal to learn to read Arabic and use the transliteration only as an interim measure. The transliteration is provided below the corresponding Arabic text so the process of learning how to read Arabic will be facilitated.

نَحْمَدُكَ يَا خَيْرَ مَا مُؤَلِّ، وَأَكْرَمَ مَسْئُولٍ، عَلَى مَا عَلَّمْتَنَا مِنَ الْمُنَاجَاتِ
الْمَقْبُولِ، مِنْ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ. فَصَلِّ عَلَيْهِ مَا
اخْتَلَفَ الدَّبُورُ وَالْقَبُولُ، وَأَنْشَعَبَتِ الْفُرُوعُ مِنَ الْأُصُولِ. ثُمَّ
نَسْأَلُكَ بِهَا سَنَقُولُ. وَمِنَّا السُّؤَالُ وَمِنْكَ الْقَبُولُ.

Naḥmaduka yā Khayra ma’mūl(in), wa Akrama mas’ul(in), ‘alā mā
‘allamtanā minal-munājātil-maqbūl(i), min qurubātin ‘indAllāhi
wa ṣalawātir-Rasūl(i). Fa ṣalli ‘alayhi makh-talafad-dabūru wal-
qabūl(u), wan-sha‘abatil-furū‘u minal-’uṣūl(i). Thumma nas’aluka
bimā sanaqūl(u). Wa minnas-su’alu wa minkal-qabūl(u).

*We praise You, O the Best of those in Whom hopes can be placed
and the Most Generous of those who can be beseeched, for teaching
us the Accepted Whispers. Taken from the book Qurubāt
‘IndAllāhi wa Ṣalawāt ar-Rasūl (Prayers that Bring One Close
to Allah and the Invocations of the Messenger). Bless him (the
Messenger ﷺ) as long as the westerly and easterly winds blow
and branches continue to grow from the roots (i.e. until the Day of
Judgment). We beg You in the words that follow (in the rest of the
book). To ask is our duty and to accept is up to You.*

SATURDAY

In the Name of Allah, the Most Compassionate, the Most Merciful

(1) Our Lord, give unto us in this world that which is good and in the Hereafter that which is good, and protect us from the punishment of Fire.

(2) Our Lord, pour out patience on us, plant firmly our feet, and give us victory over the disbelieving people.

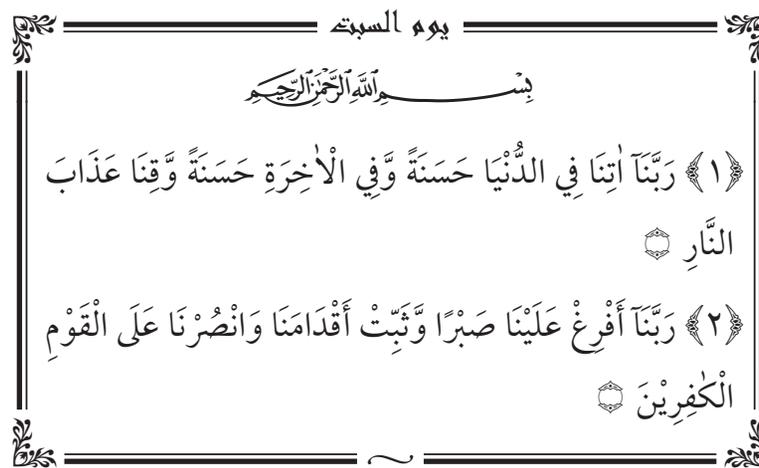
(I) [Al-Baqarah, 2:201]

This is a very well-known du‘ā’. If a Muslim knows any du‘ā’s in Arabic, it is very probable that this is one of them. However, its message and significance escape many.

It is a unique feature of Islam that it strikes a perfect balance everywhere, including between this world and the Hereafter. This world is important as is the Hereafter; we will reap there what we sow here. We pray for both, and mention them in their natural chronological order. But what we are seeking—and here is the crucial difference—are not the goods of this world, but the good. Here and in the Hereafter. *Hasanah* denotes every conceivable form of good: health, livelihood, fulfillment of genuine needs (not wants), good morals, virtuous deeds, beneficial knowledge, honor and prestige, strength of faith, and sincerity in worship. Actually, everything in this world is good that will lead, directly or indirectly, to the good in the Hereafter. A Muslim informed by this du‘ā’ will neither focus entirely on this world, seeking exclusively the comforts here, nor will he declare that he has nothing to do with it.

Prophet Muḥammad ﷺ once visited a man who had been debilitated by sickness and asked him whether he had been making any supplication. He had. It was, “O Allah, whatever punishment you are going to give me in the Hereafter, give it to me here.” Prophet Muḥammad ﷺ asked him why he had not made this du‘ā’ instead. He did and was cured.

The Prophet ﷺ used to make this du‘ā’ very often (*Ṣaḥīḥ al-Bukhārī*). He used to recite this du‘ā’ between the Rukn-e-Yamāni and the Black Stone while making ṭawāf (circumambulation of the →



1. Rabbanā ātinā fid-dunyā ḥasanatan wa fil-ākhirati ḥasanatan wa qinā ‘adhāban-nār.

2. Rabbanā afrigh ‘alaynā ṣabran wa thabbit aqdāmanā wan-ṣurnā ‘alal-qawmil-kāfirīn.

Ka‘bah) (*Sunan Abū Dāwūd*). Whenever he shook hands with a person he did not leave his hand without making this du‘ā’ (*Ibn as-Sunnī*). Imām Nawawī recommends this du‘ā’ at the time of great difficulties or when facing major issues. It is also recommended after praying Ṣalāt-ul-Ḥājah (a special ṣalāt at the time of need).

(2) [Al-Baqarah, 2:250]

This was the du‘ā’ of the Children of Israel fighting under the leadership of King Ṭalūt (Saul) against the Philistines who were fighting under Jalūt (Goliath). The Children of Israel were the Muslims of the time. Allah ﷻ accepted this du‘ā’ and gave them victory over Jalūt as Sayyidnā Dāwūd (David) ﷺ slew him.

The trials and tribulations of this life constantly require *ṣabr*, which implies more than just patience. It implies patience in the face of hardships, steadfastness to refrain from evil in the face of temptations, and determination in overcoming obstacles to doing good. Thus overcoming laziness in offering daily ṣalāts is part of ṣabr, as is remaining firm in the face of peer pressure. Of course perseverance in the face of oppression is a big part of it.

This du‘ā’ reminds us that *ṣabr* is the key to victory. *Ṣabr* that

(3) Our Lord, do not take us to task if we forget or make a mistake. Our Lord, do not place such a burden on us as You had placed on those before us. Our Lord, burden us not with that which we have not the strength to bear. Pardon us, grant us forgiveness, and have mercy on us. You are our Protector so help us to victory over the disbelieving people.

(4) Our Lord, do not let our hearts falter after You have guided us, and grant us mercy from Your presence. Surely You are the most generous Grantor.

(5) Our Lord, surely we have believed, so forgive us our sins and shield us from the punishment of the Fire.

emanates from a strong heart and trust in Allah ﷻ leads to firmness of the feet which in turn leads to victory. But for each step on this path to victory, we need Allah's help. Hence the du'ā'.

(3) [Al-Baqarah, 2:286]

There are several aḥādīth in *Musnad Ahmad*, *Sunan ad-Dārimī*, and *Mustadrak Hākim* that inform us about the extraordinary importance of the last two verses of Sūrah *Al-Baqarah*, which contain this du'ā'. They were given to Prophet Muḥammad ﷺ out of His grace, during Ascension (*mi'rāj*) out of the special treasure underneath the *Arsh* (Divine Throne) and they were not given to any previous prophet.

We say this du'ā' out of deep gratitude, for this ummah was relieved of the stringent burdens placed on the Israelites, as is obvious to anyone who compares Islamic Sharī'ah with Jewish Laws.

Sayyidnā 'Umar رضي الله عنه and Sayyidnā 'Alī رضي الله عنه said they thought that anybody who had any sense would never go to bed without having recited these verses.

(4) [Āl-i-Imrān, 3:8]

As the previous verse of this sūrah states, this is the du'ā' of those who are firmly grounded in knowledge. They never become complacent with their *īmān* (faith), being fully aware that one's *īmān* is one's most precious treasure and needs to be carefully guarded. →

يوم السبت

﴿٣﴾ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣﴾

﴿٤﴾ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٤﴾

﴿٥﴾ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿٥﴾

3. Rabbanā lā tu'akhidhnā in nasīnā aw akhṭa'nā. Rabbanā wa lā taḥmil 'alaynā iṣran kamā ḥamaltahū 'alal-ladhīna min qablinā. Rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bih(i), wa'-fu 'annā wagh-fir lanā war-ḥamnā. Anta mawlānā fan-ṣurnā 'alal-qawmil-kāfirin.

4. Rabbanā lā tuzigh qulūbanā ba'da idh hadaytanā wa hab lanā min ladunka raḥma(tan). Innaka antal-wahhāb.

5. Rabbanā innanā āmannā fagh-fir lanā dhunūbanā wa qinā 'adhāban-nār.

Further, we cannot guarantee its protection; we must turn to Allah ﷻ to seek His help in doing so.

Needless to say, it is unimaginable that anyone consciously making this du'ā' will knowingly engage in such enterprises as may pose danger to his *īmān*.

(5) [Āl-i-Imrān, 3:16]

The verses before and after the one containing this du'ā' characterize the people making this du'ā' as the ones who fear Allah; are patient, truthful, devout, and charitable; and who seek forgiveness in the pre-dawn hours. Yet by invoking solely their *īmān* here as

(6) Our Lord, You have not created all this in vain! Glory be to You; shield us then from the punishment of the Fire.

(7) Our Lord, surely whomsoever You sentence to the Fire, You have disgraced him indeed. And for wrongdoers there will be no supporters.

(8) Our Lord, surely we heard a caller calling to the faith, saying: believe in your Lord. And we believed. Our Lord, forgive us therefore our sins, and blot out from us our evil deeds, and in death join us with the righteous.

(9) Our Lord, grant us what You have promised to us through Your messengers, and do not disgrace us on the Day of Judgment; surely You never break Your promise.

(10) Our Lord, we have wronged our souls. And if You do not forgive us and grant us mercy, we shall certainly be among the losers.

(11) Our Lord, pour out patience over us and make us die as Muslims.

the basis of forgiveness they affirm that this is the most valuable treasure of a believer.

(6-9) [Āl-i-‘Imrān, 3:191-94]

These beautiful du‘ā’s are of the really wise persons, as described by the Qur’ān. They are the ones who reflect on the creation of the heavens and the earth and in the alternation of the day and night, and this reflection leads them to the belief in the Creator and a deep concern for their accountability before Him. The Prophet ﷺ said: “Ruined is the person who recited these verses but failed to reflect therein.”

The reference to Allah ﷻ never breaking His promise is not meant to reassure themselves of this fact. Rather it implies the plea that Allah ﷻ enable them to become deserving of that promise.

(10) [Al-A‘rāf, 7:23]

This du‘ā’ was taught by Allah ﷻ to Sayyidnā Ādam (Adam) ﷺ.

يوم السبت

﴿٦﴾ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿٦﴾

﴿٧﴾ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧﴾

﴿٨﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿٨﴾

﴿٩﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿٩﴾

﴿١٠﴾ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٠﴾

﴿١١﴾ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١١﴾

6. Rabbanā mā khalaqta hādhā bāṭilan subḥānaka fa qinā ‘adhāban-nār.

7. Rabbanā innaka man tudkhilin-nāra fa qad akhzaytah(ū), wa mā liḥ-ẓālimīna min anṣār.

8. Rabbanā innanā sami‘nā munādiyan yunādī lil-īmāni an āminū biRabbikum fa āmannā. Rabbanā fagh-fir lanā dhunūbanā wa kaffir ‘annā sayyi’ātinā wa tawaffanā ma‘al-‘abrār.

9. Rabbanā wa ātinā mā wa‘adttanā ‘alā rusulika wa lā tukhzinā yawmal-qiya‘ma(ti). Innaka lā tukhliful-mī‘ād.

10. Rabbanā ḥalamnā anfusanā wa in lam taghfir lanā wa tarḥamnā lanakūnanna minal-khāsirīn.

11. Rabbanā afrigh ‘alaynā ṣabran wa tawaffanā muslimīn.

every piety, for attainment of Paradise, and for freedom from Hell.

(45) O Allah, I beg You for beneficial knowledge.

(46) O Allah, forgive my sins, both unintentional and intentional.

(47) O Allah, forgive my errors, my ignorance, my excesses in my affairs, and those of my wrongs that you know better than I.

(48) O Allah, forgive my sins that I committed earnestly and those that I committed in jest.

(49) O Allah, the Turner of hearts, keep our hearts turned to your obedience.

(50) O Allah, give me guidance and keep me firm (on the path of guidance).

(44) [‘Abdullāh ibn Mas‘ūd. *Mustadrak Ḥākim* #157/1957]

(45) [Jābir ibn ‘Abdillāh. *Kanz al-Ummāl* #3787]

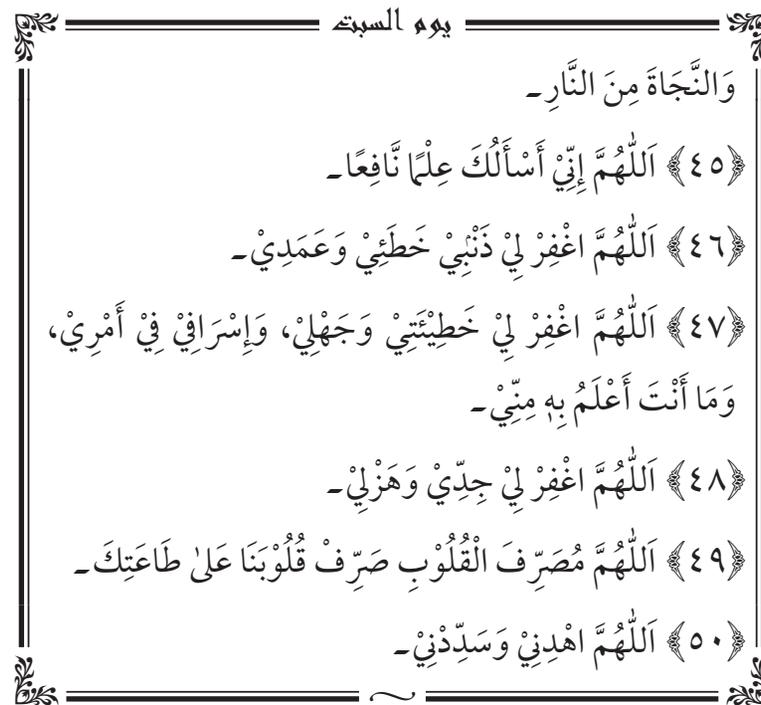
Obviously not all knowledge turns out to be beneficial, either because its contents lack usefulness or because we fail to derive benefit from it. This du‘ā’ is for protection against both of these possibilities. This point is further emphasized in another ḥadīth that includes the du‘ā’: “O Allah I seek Your protection against knowledge that does not benefit.” See also du‘ā’ 21.

(46) [‘Uthmān ibn Abil-‘Āṣ. *Musnad Aḥmad* #17229]

While intentional sins are certainly more serious, those committed unintentionally and carelessly are also nothing to be relaxed about. When on one occasion an exchange between the Companions resulted in the raising of their voices in the presence of the Prophet ﷺ, Allah ﷻ warned them that such acts could destroy their good deeds, without their even realizing it (*Al-Hujurat*, 49:1). Similarly a ḥadīth points out that sometimes a person utters a word carelessly and does not think much about it but it earns for him the wrath of Allah until the Day of Judgment. According to the reports, Prophet Muḥammad ﷺ was heard making this du‘ā’ for himself.

(47) [Abū Mūsā al-Ash‘arī. *Ṣaḥīḥ al-Bukhārī* #5920]

→



kulli birr(in), wal-fawza bil-Janna(ti), wan-najāta minan-Nār.

45. Allāhumma innī as‘aluka ‘ilman nāfi‘a.

46. Allāhummagh-fir lī dhambī khaṭa‘ī wa ‘amadī.

47. Allāhummagh-fir lī khaṭī‘atī wa jahli, wa isrāfi fi amrī, wa mā anta a‘lamu bihī minnī.

48. Allāhummagh-fir lī jiddī wa hazlī.

49. Allāhumma Muṣarrifal-qulūbi ṣarrif qulūbanā ‘alā ṭa‘atik.

50. Allāhummah-dinī wa saddidnī.

(48) [Abū Mūsā al-Ash‘arī. *Ṣaḥīḥ Muslim* #4896]

(49) [‘Abdullāh ibn ‘Amr ibn al-‘Āṣ. *Ṣaḥīḥ Muslim* #4798]

A person sincerely seeking Allah’s help in His obedience will, Inshā Allah, find his heart in it.

(51) O Allah, I beg You for guidance, piety, chastity, and contentment.

(52) O Allah, put in order for me my religion, which is my protection. Put in order for me my material world in which lies my livelihood. Put in order for me my life to come to which is my return. Make life a means of increase for me in all that is good, and death a respite for me from every evil.

(53) O Allah, forgive my sins, have mercy on me, give me health and safety, and provide me with sustenance.

(54) O Allah, I seek Your protection from helplessness, lethargy, cowardice, senility, debt, and sinfulness; from the punishment of Fire, the ordeal of Fire, the tribulation of the grave, the punishment in the grave, and the evil tribulations of affluence and of poverty; from the evil tribulation of the Anti-Christ; from the tests of life and death;

(50) [‘Alī ibn Abī Ṭālib. *Ṣaḥīḥ Muslim* #4904]

This du‘ā’, with the addition of “وَقِنِي شَرَّ نَفْسِي” is also the short du‘ā’ of *istikhārah* that one should make when faced with quick decision-making and there is no time for *Istikhārah* ṣalāt.

(51) [‘Abdullāh ibn Mas‘ūd. *Ṣaḥīḥ Muslim* #4898]

Making this du‘ā’ often, with full understanding, may also be a strong antidote to the hedonistic pop culture, which promotes the exactly opposite values.

This du‘ā’ implies that piety and chastity are linked with contentment and that all three require Divine guidance.

(52) [Abū Hurayrah. *Ṣaḥīḥ Muslim* #4897]

Without the *dīn* (religion) we are totally lost here and in the Hereafter.

(53) [Ṭāriq al-Ashja‘ī. *Ṣaḥīḥ Muslim* #4865]

This du‘ā’ teaches us that seeking forgiveness for our sins invites Allah’s mercy, which in turn assures both protection and provisions. As other aḥādīth remind us, anyone looking for a way out of

يوم السبت

﴿٥١﴾ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى -

﴿٥٢﴾ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ -

﴿٥٣﴾ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي -

﴿٥٤﴾ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَالْمَغْرَمِ، وَالْمَأْتَمِ، وَمِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ،

51. Allāhumma innī as‘alukal-hudā wat-tuqā wal-‘afāfa wal-ghinā.

52. Allāhumma aṣliḥ lī dīniyal-ladhī huwa ‘iṣmatu amrī, wa aṣliḥ lī dunyāyal-latī fihā ma‘āshī, wa aṣliḥ lī ākhiratiyal-latī fihā ma‘ādī, waj-‘alil-ḥayāta ziyādatan lī fi kulli khayr(in), waj-‘alilmawta rāḥatan lī min kulli sharr.

53. Allāhummagh-fir lī war-ḥamnī wa ‘āfinī war-zuqnī.

54. Allāhumma innī a‘ūdhu bika minal-‘ajzi wal-kasali wal-jubni wal-harami wal-maghrami wal-ma‘thami wa min ‘adhābin-nāri wa fitnatil-nāri wa fitnatil-qabri wa ‘adhābil-qabri wa sharri fitnatil-ghinā wa sharri fitnatil-faqrī wa min sharri fitnatil-masīḥid-dajjalī wa min fitnatil-mahyā wal-mamāti wa minal-qaswati wal-ghaflati

from the hardness of heart, heedlessness, economic dependence, humiliation, indigence, unbelief, transgression, dissension, and seeking fame and showing off; from deafness, dumbness, lunacy, leprosy, and all painful diseases; from the burden of debt, worries, grief, stinginess, and coercion of the people; from reaching debilitating old age; and from the tribulations of this world, the knowledge that does not benefit, the heart that does not submit to Allah, the soul that is never satiated, and the du‘ā’ that is not accepted.

his or her difficulties should engage in *istighfār* (seeking forgiveness from Allah) profusely.

(54) [Composite: Anas ibn Mālik. *Mustadrak Hākim* #144/1944; ‘Ā’ishah. *Ṣaḥīḥ al-Bukhārī* #5898; Ibid. *Ṣaḥīḥ al-Bukhārī* #789; Anas ibn Mālik. *Ṣaḥīḥ al-Bukhārī* #2679; Sa‘d ibn Abī Waqqāṣ. *Ṣaḥīḥ al-Bukhārī* #2610; Zayd ibn Arqam. *Ṣaḥīḥ Muslim* #4899]

One day Prophet Muḥammad ﷺ saw Abū Umāmah رَضِيَ اللهُ عَنْهُ sitting in the masjid when it was not time for ṣalāt. Upon inquiry he said, “Worries and debt have afflicted me.” Prophet Muḥammad ﷺ replied, “Shall I not teach you words that when you say them Allah will drive away your worries and discharge your debt?” Then he taught him to say the following du‘ā’ every morning and evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

Abū Umāmah رَضِيَ اللهُ عَنْهُ reports that he did as told and Allah ﷻ removed his worries and his debt was paid.

يَوْمَ السَّبْتِ

وَمِنَ الْقَسْوَةِ، وَالْغَفْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ، وَالْمَسْكِنَةِ، وَالْكَفْرِ
وَالْفُسُوقِ، وَالشَّقَاقِ، وَالسُّمْعَةِ وَالرِّيَاءِ، وَمِنَ الصَّمَمِ
وَالْبُكْمِ، وَالْجُنُونِ وَالْجُدَامِ، وَسَيِّئِ الْأَسْقَامِ، وَضَلَعِ الدِّينِ،
وَمِنَ الْهَمِّ وَالْحَزَنِ وَالْبُخْلِ وَغَلَبَةِ الرِّجَالِ، وَمِنْ أَنْ أُرَدَّ إِلَى
أَرْذَلِ الْعُمْرِ، وَفِتْنَةِ الدُّنْيَا، وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا
يُخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا۔

wal-‘aylati wadh-dhillati wal-maskanati wal-kufri wal-fusūqi
wash-shiqāqi was-sum‘ati war-riyā’i wa mināṣ-ṣamami wal-
bakami wal-junūni wal-judhāmi wa sayyi-’il-’asqāmi wa ḍala‘id-
dayni wa minal-hammi wal-ḥazani wal-bukhli wa ghalabatir-rijāli
wa min an uradda ilā ardhilil-‘umuri wa fitnatid-dunyā wa min
‘ilmin lā yanfa‘u wa min qalbin lā yakshsha‘u wa min nafsīn lā
tashba‘u wa min da‘watin lā yustajābu lahā.

CONCLUDING DU‘Ā’

اللَّهُمَّ اغْفِرْ ذُنُوبَنَا، وَاسْتُرْ عِيُوبَنَا، وَاشْرَحْ صُدُورَنَا، وَاحْفَظْ قُلُوبَنَا، وَنَوِّرْ قُلُوبَنَا، وَيَسِّرْ أُمُورَنَا، وَحَصِّلْ مُرَادَنَا، وَتَمِّمْ تَقْصِيرَنَا، اللَّهُمَّ نَجِّنَا مِمَّا نَخَافُ، يَا حَفِيَّ الْأَلْطَافِ -

Allāhummagh-fir dhunūbanā, was-tur ‘uyūbanā, wash-rah ṣudūranā, waḥ-faz qulūbanā, wa nawwir qulūbanā, wa yassir umūranā, wa ḥaṣṣil murādanā, wa tammim taqṣīranā. Allāhumma najjinā mimmā nakhāf(u), yā Ḥafīyyal-’altāf.

O Allah, forgive our sins, cover our faults, put our minds at rest, protect and enlighten our hearts, facilitate our tasks, let us achieve our goals, make up for our shortcomings, and protect us from whatever we are afraid of. O the One Who is always on the lookout to extend His Kindness!

[This concluding du‘ā’ was added by Maulwī Muḥammad Shafī Bijnaurī, a disciple of Mawlānā Ashraf ‘Alī Thānawī and an original publisher of the *Munājāt*. Its source is unknown; it has been retained for its obvious beauty and comprehensiveness.]

APPENDIX REFERENCES

Brief references to du‘ā’ sources have been provided in the commentary sections. This appendix provides detailed references for each du‘ā’ in Arabic. The first forty du‘ā’s are from the Qur’ān. The great majority of the remaining du‘ā’s are from Ḥadīth books, as referenced here. For a few du‘ā’s the reference provided is for al-Ḥizb al-‘Azam, the collection of du‘ā’s by Mullā ‘Alī al-Qārī that was the main source for *Munājāt*. They could not be traced to original Ḥadīth books.

(٢٩) النمل: ١٩	(١٥) إبراهيم: ٤٠	(١) البقرة: ٢٠١
(٣٠) القصص: ٢٤	(١٦) إبراهيم: ٤١	(٢) البقرة: ٢٥٠
(٣١) العنكبوت: ٣٠	(١٧) الإسراء: ٢٤	(٣) البقرة: ٢٨٦
(٣٢) غافر: ٧	(١٨) الإسراء: ٨٠	(٤) آل عمران: ٨
(٣٣) غافر: ٨-٩	(١٩) الكهف: ١٠	(٥) آل عمران: ١٦
(٣٤) الأحقاف: ١٥	(٢٠) طه: ٢٥-٢٨	(٦) آل عمران: ١٩١
(٣٥) القمر: ١٠	(٢١) طه: ١١٤	(٧) آل عمران: ١٩٢
(٣٦) الحشر: ١٠	(٢٢) الأنبياء: ٨٣	(٨) آل عمران: ١٩٣
(٣٧) الممتحنة: ٤	(٢٣) الأنبياء: ٨٩	(٩) آل عمران: ١٩٤
(٣٨) الممتحنة: ٥	(٢٤) المؤمنون: ٢٩	(١٠) الأعراف: ٢٣
(٣٩) التحريم: ٨	(٢٥) المؤمنون: ٩٧-٩٨	(١١) الأعراف: ١٢٦
(٤٠) نوح: ٢٨	(٢٦) المؤمنون: ١٠٩	(١٢) الأعراف: ١٥٥
	(٢٧) الفرقان: ٦٥	(١٣) يونس: ٨٥-٨٦
	(٢٨) الفرقان: ٧٤	(١٤) يوسف: ١٠١

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- (٤٢) زيد بن أرقم - صحيح مسلم: كتاب الذكر والدعاء والتوبة والاستغفار (باب التعوذ من شر ما عمل ومن شر ما لم يعمل) رقم ٤٨٩٩
- (٤٣) أبو أمامة الباهلي - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، رقم ٣٤٤٣
- (٤٤) عبد الله بن مسعود - المستدرک للحاکم: المجلد الأول، کتاب: الدعاء، والتكبير، والتهليل، والتسبيح، والذكر، رقم ١٥٧/١٥٧
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- (٤٦) عثمان بن أبي العاص وامرأة من قريش - مسند الإمام أحمد: مسند الشاميين (حديث عثمان بن أبي العاص عن النبي ﷺ) رقم ١٧٢٢٩
- (٤٧) أبو موسى الأشعري - صحيح البخاري: كتاب الدعوات (باب قول النبي ﷺ «اللهم اغفر لي ما قدمت وما أخرت») رقم ٥٩٢٠

- (٤٨) أبو موسى الأشعري - صحيح مسلم: كتاب الذكر والدعاء والتوبة والاستغفار (باب التعوذ من شر ما عمل ومن شر ما لم يعمل) رقم ٤٨٩٦
- (٤٩) عبد الله بن عمرو بن العاص - صحيح مسلم: كتاب القدر (باب تصريف الله تعالى القلوب كيف شاء) رقم ٤٧٩٨
- (٥٠) علي بن أبي طالب - صحيح مسلم: كتاب الذكر والدعاء والتوبة والاستغفار (باب التعوذ من شر ما عمل ومن شر ما لم يعمل) رقم ٤٩٠٤
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- (٥٢) أبو هريرة - صحيح مسلم: كتاب الذكر والدعاء والتوبة والاستغفار (باب التعوذ من شر ما عمل ومن شر ما لم يعمل) رقم ٤٨٩٧
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- (٥٤) مركب: (١) أنس بن مالك - المستدرک للحاکم: المجلد الأول، كتاب: الدعاء، والتكبير، والتهليل، والتسبيح، والذكر، رقم ١٩٤٤/١٤٤ - (٢) عائشة - صحيح البخاري: كتاب الدعوات (باب الاستعاذة من أرذل العمر ومن فتنة الدنيا وفتنة النار) رقم ٥٨٩٨ - (٣) عائشة - صحيح البخاري: كتاب صفة الصلاة (باب الدعاء قبل السلام) رقم ٧٨٩ - (٤) أنس بن مالك - صحيح البخاري: كتاب الجهاد والسير (باب من غزا بصبي للخدمة) رقم ٢٦٧٩ - (٥) سعد بن أبي وقاص - صحيح البخاري: كتاب الجهاد والسير (باب ما يتعوذ من الجبن) رقم ٢٦١٠ - (٦) زيد بن أرقم - صحيح مسلم: كتاب الذكر والدعاء والتوبة والاستغفار (باب التعوذ من شر ما عمل ومن شر ما لم يعمل) رقم ٤٨٩٩
- (٥٥) عبد الله بن عباس - سنن الترمذي: أبواب الدعوات عن رسول الله ﷺ، رقم ٣٤٧٤
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