

PRAYERS OF THE HOLY QURAN

by

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THE HOLY QURAN ON PRAYER

The following points may be briefly noted as an introduction to this small treatise in which are gathered together the prayers taught to the Muslims through revelation to the Holy Prophet Muhammad, including the prayers of the previous prophets whose life histories are referred to in the Holy Quran :—

Firstly, prayer, according to the Holy Quran, is a universal institution, and it is not only the righteous men and prophets that are spoken of as praying to God, but even unbelievers and idolaters are frequently mentioned as calling upon God when they find themselves in distress, and God is spoken of as removing their distress by accepting their prayers. The Holy Quran is full of statements like the following :

“ Say, Who is it that delivers you from the dangers of the land and the sea when you call upon Him (openly) humiliating yourselves and in secret: If He deliver us from this we should certainly be of the grateful ones. Say, Allah delivers you from them and from every distress, but again you set up others (with him) ” (6 : 63, 64).

“ And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing, but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him ” (10 : 12).

“ When evil afflicts you, to Him do you cry for aid; yet when He removes the evil from you, a party of you associate others with their Lord ” (16 : 53, 54).

“ And when harm afflicts men they call upon their Lord turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate others with their Lord ” (30 : 33).

Secondly, the greater a man's faith in God and the nearer he is to Him, the more are his prayers accepted. Whenever a righteous servant of God is spoken of as calling upon his Lord, God is always spoken of as

responding to his call; and of a righteous servant of God, Zacharias, it is stated :

“ My Lord ! Surely my bones are weakened and my head flares with hoariness, and, my Lord ! I have never been unsuccessful in my prayer to Thee ” (19 : 4),

And generally it is laid down :

“ And when My servants ask thee concerning Me, then 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 that they may walk in the right way ” (2 : 186).

Thirdly, though it is true that the prayer of one in distress is heard by God, yet He is the Supreme Master and man must submit to His will :

“ Who answers the distressed one when he calls upon Him and removes the evil ” (27 : 62).

“ Nay, Him you call upon, so He clears away that for which you pray if He pleases ” (6 : 41).

We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ” (2 : 155).

The efficacy of prayer cannot be denied on the ground that it is not always accepted just as the efficacy of medicine cannot be denied because it does not prove efficacious in all cases.

Fourthly, prayer is not negation of resorting to means to attain an end; it only supplements those means and is further a source of strength to man when the means fail, as they do very often. Thus a very lengthy prayer in the Holy Quran is followed by the words :

“ So their Lord accepted their prayer : That I will not waste the work of a worker among you ” (3 : 194).

Fifthly, though a man is at liberty to pray for anything that he needs, the highest prayers are those which aim at the good of humanity, prayers of intercession for one's friends or relatives or community or country or for the amelioration or guidance to the right path of human beings in general. The last mentioned prayers are those which are the greatest concern of the prophets of God, and it is in reference to these prayers that the Holy Prophet Muhammad is spoken of as killing himself with grief on account of a fallen humanity :

“Perhaps thou wilt kill thyself with grief because they do not believe” (26 : 3).

“Then maybe thou wilt kill thyself with grief sorrowing after them if they do not believe in this Announcement” (18 : 6),

Sixthly, it will be noticed that the prayers of the Holy Quran generally begin with the word *Rabbī* (My Lord) or *Rabba-nā* (Our Lord). This translation, however, does not carry the real idea underlying the word *rabb*, which originally signifies *the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion*. Hence *Rabb* is the Author of all existence Who has not only given to the whole creation its means of nourishment but has also ordained beforehand for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. In addressing the Divine Being as *Rabbī* (My *Rabb*) there is an understood prayer to be brought to perfection through Divine grace, while in *Rabba-nā* (Our *Rabb*), attention is drawn to the fact that He is the Bringer to perfection of the whole of humanity.

Seventhly, the prayers gathered together in this collection are of two kinds : (1) those that are of a general nature and, (2) those that relate to particular occasions or give expression to supplications of a particular nature. The latter are generally the prayers resorted to by righteous persons of previous ages ; for instance, Abraham's prayer for the city of Makka or for his offspring, Noah's prayer at the time of embarking in the ark or alighting from it, Zacharias' prayer to be blessed with a son, Jesus' prayer for daily bread and so on. In the varying circumstances of life, one of these prayers or another may be suitable for any one person or may be adapted to his case. The former are generally the prayers revealed for the guidance of Muslims and in these special stress is laid upon the spiritual perfection of man, though the desire for the good of this world also finds expression here and there.

PRAYERS OF THE HOLY QURAN

1. Al-ḥamdu li-llāhi Rabbi-l-‘ālamīn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Ar-Raḥmāni-r-Raḥīmi

الرَّحْمَنِ الرَّحِيمِ ۝

Māliki yaumi-d-dīn.

الَّذِي يَوْمَ الدِّينِ ۝

Iyyā-ka na‘budu‘ wa iyyā-ka

نَسْتَعِينُ ۝

nasta‘in.

Ihdi-na-ṣ-ṣirāṭa-l-mustaqīma

الْمُسْتَقِيمِ ۝

Ṣirāṭa-lladhīna an‘amta ‘alai-him

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

Ghairi-l-maghdzūbi ‘alai-him wa

الْمَغْضُوبِ عَلَيْهِمْ ۝

la-dz-dzāllīn.

All praise is due to Allāh, the Lord of the worlds.

The Beneficent, the Merciful.

Master of the day of requital.

* It is with this prayer that the Holy Qur‘ān opens, and it occupies the first place among all the prayers contained in the Qur‘ān itself; it is in fact the sublimest of all the prayers that exist in any religion. So great is its importance in Islam that it forms an essential part of every prayer-service whether offered in congregation or privately, and every Muslim who says his prayers regularly repeats it at least 32 times daily. It is therefore the greatest force that moulds the Muslim mind.

The prayer forms a chapter by itself, the opening chapter or the Fātiḥah. It contains seven verses, the first three of which speak of the four chief Divine attributes, *viz.*, providence, love, mercy and requital, and the last three lay open before the Great Maker the earnest desire of man’s soul to walk in righteousness, in deeds as well as in doctrines, and to

Thee do we serve and Thee do we beseech for help.

Guide us on the right path,

The path of those on whom Thou hast bestowed favours,

Not those upon whom wrath is brought down, nor those who go astray.

2. Rabbi-j'al hādhā balad an āmin-an wa-rzuq ahla-hū mina-th-thamarāti man āmana min-hum bi-llāhi wa-l-yaumi-l-ākhir.

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

My Lord! Make it a secure town and provide its people with fruits, such of them as believe in Ailāh and the last day (2 : 126).¹

3. Rabba-nā taqabbal min-nā inna-ka anta-s-Samī'u-l-'Alīm.

رَبَّنَا اقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

keep to the middle path, without being either excessive in hatred or excessive in love, while the middle one gives expression to man's entire dependence on God, the only source from which help comes when all other help fails. Like most other Quranic prayers, it is not only a prayer for guidance of self but also a prayer of intercession for others. But here intercession reaches the farthest limit, for it starts with the description of Allah as the Being who makes the whole world attain its goal of completion, such being the significance of the word *Rabbi-l-'ālamīn*. Herein therefore the Muslim is taught not only to have a yearning to attain to perfection himself but to desire as well, and therefore to work for, the perfection of the whole humanity, nay the whole world.

¹ These are the words of Abraham's prayer for the city of Makka. Abraham prayed for blessings only for those who believed, but in reply to this prayer he was told that earthly provisions would be given to believers as well as non-believers.

Our Lord ! Accept from us ; surely Thou art the Hearing, the Knowing (2 : 127).¹

4. Rabba-nā wa-j'al-nā muslimaini la-ka wa min dhurriyyati-nā ummat-an muslimat-an la-ka wa ari-nā manāsika-nā wa tub 'alai-nā inna-ka anta-t-Tawwābu-r-Raḥīm.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Lord ! And make us both submissive to Thee, and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully) ; surely Thou art the Oft-returning (to mercy), the Merciful (2 : 128).

5. Rabba-nā āti-nā fi-d-dunyā ḥasanat-an wa fi-l-ākhirati ḥasanat-an wa qi-nā 'adhāba-n-nār.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord ! Grant us good in this world and good in the Hereafter,² and save us from the chastisement of the fire (2: 201).

¹These are the words in which Abraham and Ishmael prayed to Allāh while raising the foundations of the Ka'ba. In prayer No. 3 they pray for the acceptance of their efforts in the Divine cause, while in No. 4 they pray for the raising up of a great nation of Muslims from their offspring.

² These are the words in which a true Muslim is taught to pray. He cannot ignore either this world, *i.e.*, the needs of the body, or the next, *i.e.*, the needs of the soul.

6. Rabba-nā afrigh 'alai-nā ṣabr-an wa thabbit aqdāma-nā wa-nṣur-nā 'ala-l-qaumi-l-kāfirīn. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

Our Lord! Pour down upon us patience, and make our steps firm and assist us against the unbelieving people (2 : 250).¹

7. Sami'-na wa aṭa'-nā ghufrāna-ka Rabba-nā wa ila-ka-l-maṣīr. سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ○

We hear and obey, our Lord! Thy protection (do we crave), and to Thee is the eventual course (2 : 285).²

8. Rabba-nā lā tu'ākhiḍh-nā in nasīnā au akḥṭa'nā, Rabba-nā wa lā taḥmil 'alai-nā iṣr-an kamā ḥamalta-hū 'ala-lladhīna min qabli-nā, Rabba-nā wa lā tu-ḥammil-nā mā lā ṭāqata la-nā bih; wa-'fu'an-nā wa-ghfir la-nā wa-rḥam-nā anta Maulā-nā fa-nṣur-nā 'ala-l-qaumi-l-kāfirīn. رَبَّنَا لَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَوْرَاسَنَا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لِطَآئِفَةِ لُتَيَاتِهَا وَعِوَءٌ عَنْنَا نَفْوٌ غَرَضَاتٍ نَسِيَةً وَإِحْسَانًا إِنَّكَ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

Our Lord! Do not punish us if we forget or

¹ These are the words in which Saul and his forces that were faithful to him prayed to God when they were faced with overwhelming numbers of the enemy,

² This is the Muslim's prayer for seeking Divine protection; he must first exert himself to the utmost, and try his best to carry out Divine commandments.

make a mistake. Our Lord! Do not lay on us a burden as Thou didst lay on those before us. Our Lord! Do not impose upon us that which we have not the strength to bear. And pardon us and grant us protection and have mercy on us; Thou art our Patron, so help us against the unbelieving people (2 : 286).¹

9. Rabba-nā lā tuzigh qulūba-nā
ba'da idh hadaita-nā wa hab la-
nā min ladun-ka raḥma, inna-
ka anta-l-Wahhāb.

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً
إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord! Do not make our hearts deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver (3 : 7.)²

¹ Among the prayers taught by the Holy Qur'ān, this prayer is given the greatest importance after the *Fāṭḥah*. The concluding words of the prayer show that the triumph of Islam should be the one desire ruling the Muslim heart, because through Islam alone can perfect peace be established in the world, the prelude to this prayer being, "we make no difference between any of His messengers" (2 : 285). But the aspiration of the soul to be led to the promised victory is still subjected to the holier yearnings "pardon us and grant us protection and have mercy on us," and thus the true spirit of humility is breathed into the Muslim's mind even in the hour of triumph.

² This prayer teaches man to be on the alert even after receiving guidance, for many nations deviated after being guided aright. This prayer follows a controversy with the Christians who made a deviation from the right course in exaggerating Christ's claims.

10. Rabba-nā inna-nā āmannā fa-
ghfir la-nā dhunūba-nā wa qi-
nā 'adhāba-n-nār.

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ

Our Lord! Surely we believe, so forgive us our faults and keep us from the chastisement of the fire (3 : 15).¹

11. Allāhumma Mālika-l-mulki
tu'ti-l-mulka man tashā'u wa
tanzi'u - l - mulka mim-man
tashā'u wa tu'izzu man tashā'u
wa tudhillu man tashā'u bi-
yadi-ka-l-khair inn-ka 'alā
kulli shai'-in Qadīr. Tūliju-
l-laila fi-n-nahāri wa tūliju-n-
nahāra fi-l-laili, wa tukhriju-
l-ḥayya mina-l-mayyiti wa
tukhriju-l-mayyita min-al-
ḥayyi, wa tarzuqu man tashā'u
bi-ghairi ḥisāb.

اللَّهُمَّ مَلِكِ الْمَلِكِ تُوتِي الْمَلِكَ
مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُدْزِلُ
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ
الْيَلَّ فِي النَّهَارِ وَتُؤَخِّرُ النَّهَارَ
فِي الْيَلِّ وَتُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ
بِغَيْرِ حِسَابٍ ۝

O Allah, Master of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely Thou hast power over all things.

¹ This is described as the prayer of the patient and the truthful ones.

Thou makest the night to pass into the day and
Thou makest the day to pass into the night, and
Thou bringest forth the living from the dead and
Thou bringest forth the dead from the living, and
Thou givest sustenance to whom Thou pleasest
without measure (3 : 25-26).¹

12. Rabbi innī nadhartu la-ka mā رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي
fi baṭnī muḥarrar-an fa-taqab- بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي
bal min-nī, inna-ka Anta-s- إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
Samī'u-l-'Alīm.

My Lord! Surely I vow to Thee what is in my
womb, to be devoted (to Thy service); accept
therefore from me; surely Thou art the Hearing,
the Knowing (3 : 34).²

13. Rabbi hab lī min ladun-ka رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
dhurriyyat-an ṭayyibat-an in- طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ
na-ka Samī'u-d-du'ā'.

My Lord! Grant me from Thee good offspring ;
surely Thou art Hearer of prayer (3 : 37).³

¹ These verses speak of the great revolutions that take place among every nation and in every age. The words are undoubtedly a source of strength to the weak and raise in the breast aspirations for attaining to greatness through Divine mercy, and may therefore serve the purpose of prayer by bringing the mind to a prayerful attitude.

² These are the words in which Mary's mother prayed. She makes a vow first to devote her offspring to Divine service and then prays to Allah that the offering may be accepted by Him. Every woman should try to imitate her example.

³ These are the words of Zacharias when he prayed for a son who should lead people to righteousness after him.

14. Rabba-na-ghfir la-nā dhunū-
ba-nā wa isrāfa-nā fī amri-nā
wa thabbit aqdāma-nā wa-
nṣur-nā 'ala-l-qaumi-l-kāfirīn.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا
فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ○

Our Lord! Forgive us our faults and our extra-
vagances in our affair, and make firm our feet and
help us against the unbelieving people (3 : 146).¹

15. Rabba-nā āmannā bi-mā an-
zalta wa-ttab'na-r-rasūla fa-
ktub-nā ma'a-sh-shāhidīn.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا
الرَّسُولَ فَكْتُبْنَا مَعَ الشَّاهِدِينَ ○

Our Lord! We believe in what Thou hast
revealed and we follow the Messenger, so write us
down with those who bear witness (3 : 52).²

16. Rabba-nā mā khalaqta hādihā
bāṭilā, subhāna-ka fa-qi-nā
'adhāba-n-nār. Rabba-nā inna-
ka man tudkhili-n-nāra fa-qad
akhzaita-hū, wa mā li-z-
zālimīna min anṣār.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
وَسُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ○ رَبَّنَا
إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَتَقْدِرُ
أَخْزَيْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ○

¹ In these words the Muslims are taught not to give way to dejection and despair when they meet a reverse but to seek solace and strength from Allah. Mishaps are generally due to our own faults.

² These are the words of the prayer of Jesus' disciples. The bearers of witness are those who bear witness to the Truth and are willing to undergo any suffering for its sake.

Rabba-nā inna-nā sami'nā
 munādiy-an yunādī li-l-īmāni
 an āminū bi-Rabbi-kum fa-ām-
 annā, Rabba-nā fa-ghfir la-nā
 dhunūba-nā wa kaffir 'an-nā
 sayyi'āti-nā wa tawaffa-nā
 ma'a-l-abrār. Rabba-nā wa āti-
 nā mā wa'adta-nā 'alā rusuli-ka
 wa lā tukhzi-nā yauma-l-qiyā-
 mati inna-ka lā tukhlifu-l-mī'ād.

رَبَّنَا إِنَّا أَسْمَعُ مَا دُعِيَ
 لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا
 رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
 سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ
 رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ
 وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ
 لَا تُخْلِفُ الْمِيعَادَ ○

Our Lord! Thou hast not created this in vain ; glory be to Thee! save us from the chastisement of the fire. Our Lord! Surely whomsoever Thou makest enter fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust. Our Lord! We have heard a Preacher calling to the faith, saying, Believe in your Lord ; so we do believe ; our Lord! forgive us our faults and cover our evil deeds and make us die with the righteous ; our Lord! and grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection ; surely Thou dost not fail to perform the promise (3 : 190—193).¹

¹ Such are said to be the prayers of those " who remember Allāh standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth " (3 : 190), i.e., who feel the Divine presence whatever the condition may be in which they are and who seek knowledge from nature. And how prayer should be supplemented with hard work

17. Rabba-nā akhrij-nā min hādhi-
 hi-l-qaryati-ḡ-ḡālīmi ahlu-hā
 wa-j'al la-nā min ladun-ka
 waliyy-an wa-j'al la-nā min
 ladun-ka naṣīrā.
- رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
 أَهْلُهَا وَإِجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
 وَإِجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

Our Lord! Cause us to go forth from this town.
 whose people are oppressors, and give us from
 Thee a guardian and give us from Thee a helper
 (4 : 75).¹

18. Rabbi innī lā amlīku illā nafsī
 wa akhī fa-fruq baina-nā wa
 baina-l-qaumi-l-fāsiqīn.
- رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ
 أَخِي فَأُفْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ○

My Lord! Surely I have no control (upon any)
 but my own self and my brother ; therefore make a
 separation between us and between the nation of
 transgressors (5 : 25).²

19. Rabba-nā āmannā fa-ktub-
 nā ma'a-sh-shahidīn.
- رَبَّنَا آمَنَّا وَكُتِبْنَا مَعَ الشَّاهِدِينَ ○

and the greatest exertion to gain an end is made clear by the words that follow : " So their Lord accepted their prayer : That I will not waste the work of a worker among you " (3 : 194).

¹ This is said to be the prayer of the weak and the persecuted ones who are oppressed for no reason other than that they would not give up the truth.

² These are the words of Moses' prayer when his followers refused to go against the enemy.

Our Lord! We believe, so write us down with the witnesses (of truth) (5 : 83).¹

20. Allāhumma Rabba-nā anzil
 ‘alai-nā mā‘idat-an mina-s-
 samā’i takūnu la-nā ‘id-an li-
 awwali-nā wa ākhiri-nā wa
 āyat-an min-ka wa-rzuq-nā wa
 Anta Khairu-r-Rāziqīn.

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً
 مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
 وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا
 ○ أَنْتَ خَيْرُ الرَّازِقِينَ

O Allah, Our Lord! Send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the Best of the providers (5 : 114).²

21. Rabba-nā ḡalamnā anfusa-nā
 wa in lam taghfir la-nā
 wa tarḡam-nā la-nakūnanna
 mina-l-khāsirīn.

رَبَّنَا هَلْ أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
 ○ وَتَرْسَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

¹ This is stated to be the prayer of the good Christians who believed in the Holy Prophet. The words are nearly the same as the words of the prayer of Jesus' disciples in No. 15.

² These are the words of Jesus' prayer when the disciples asked him to pray to God to send down to them food from heaven. There is a reference here to Jesus' prayer for the *daily bread* which he included in the famous Lord's prayer. It should be borne in mind that according to the terminology of the Holy Quran all provisions are sent down from heaven.

Our Lord! We have been unjust to ourselves, and if Thou forgive us not and have not mercy on us, we shall certainly be of the losers (7 : 23).¹

22. Rabba-nā lā taj'al-nā ma'a-l-
qaumi-z-zālimīn. رَبَّنَا لَا جَعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

Our Lord! Place us not with the unjust people (7 : 47).²

23. Rabba-na-ftaḥ baina-nā wa-
baina qaumi-nā bi-l-ḥaqqi wa
Anta Khairu-l-fātiḥīn رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

Our Lord! Decide between us and our people with truth ; and Thou art the Best of deciders (7 : 89).³

24. Rabba-nā afrigh 'alai-nā ṣabr-
an wa tawaffa-nā muslimīn. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

وَتَوَفَّنَا مُسْلِمِينَ

Our Lord! Pour out on us
patience and cause us to die in submission (7 : 126).⁴

25. Rabbi-ghfir lī wa li-akhī wa
adkḥil nā fī raḥmati-ka wa
Anta Arḥamu-r-rāḥimīn. رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي
رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

¹ These are the words of the prayer of Adam and Eve when they were misled by the Devil.

² Such should be the ardent desire of every Muslim—not to have anything to do with an unjust people in their deeds of injustice.

³ This is a prayer to seek Divine help against those who direct their energies towards the extermination of truth.

⁴ A prayer to remain firm under severe persecution and hard trials.

My Lord! Forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of merciful ones (7 : 151).¹

26. Anta Waliyyu-nā fa-ghfir la-nā wa-rḥam-nā wa Anta Khairu-l-ghāfirīn. Wa-ktub la-nā fī hādhi-d-dunyā ḥasanat-an wa fi-l-ākhirati innā hudnā ilai-ka.
- أَنْتَ وَوَلِيِّنَا فَأَعْفُفْنَا وَارْحَمْنَا
وَأَنْتَ خَيْرُ الْعَافِرِينَ ۝ وَالْكَذِبُ
لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَفِي
الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ

Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the Best of the forgivers. And ordain for us good in this world's life and in the Hereafter, for surely we turn to Thee (7 : 155, 156).²

27. Rabba-nā lā taj'al-nā fitnat-an li-l-qaumi-ḡ-ḡālimīn. Wa najji-nā bi-raḥmatī-ka mina-l-qaumi-l-kāfirīn.
- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ

Our Lord! Make us not a trial for the unjust people. And do Thou deliver us by Thy mercy from the unbelieving people (10 : 85, 86).³

¹ These are the words of Moses' prayer for Aaron and himself when the Israelites turned to calf-worship in his absence.

² Thus did Moses pray to God when the earthquake overtook his companions.

³ In these words did the Israelites pray to God when they were being severely persecuted by Pharaoh.

28. Bi-smi-llāhi majre-hā wa
 mursā-hā inna Rabbī la-
 Ghafūru-r-Raḥīm.

بِسْمِ اللَّهِ جَعْرَهَا وَمُرْسَاهَا
 إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

In the name of Allāh be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful (11 : 41).¹

29. Rabbi innī a'ūdhu bi-ka an
 as'ala-ka mā laisa lī bi-hī 'ilm;
 wa illā taghfir-lī wa tarḥam-
 nī akun mina-l-khāsirīn.

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ
 مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ
 لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

My Lord! I seek refuge in Thee, from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers (11 : 47).²

30. Fāṭira-s-samāwāti wa-l-ardzi
 Anta Waliyyī fi-d-dunyā wa-
 l-ākhirati tawaffa-nī muslim-
 an wa alḥiq-nī bi-ṣ-ṣālīḥīn.

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَبِي
 فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ مُسْلِمٌ
 وَالْحَقِّي يَا ضَالِّجِينَ

“Originator of the heavens and the earth!
 Thou art my Guardian in this world and in the

¹ These are the words of Noah's prayer when he embarked in the ark, and may be used on similar occasions.

² When Noah's son perished in the flood, Noah cried out on his behalf saying that his son being of his family should have been saved. He was told that his son being a wicked man was not included in the Divine promise to save his family, and then he prayed to God in the words quoted here.

Hereafter; make me die a Muslim and join me with the good " (12: 101).¹

31. Rabbi-j'al hādha l-balada
āmin-an wajnub-nī wa ba-
niyya an na'buda-l-aṣnām.

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

My Lord! Make this city secure, and save me and my sons from worshipping idols (14 : 35).²

32. Rabba-nā innī askantu min
dhurriyyatī bi-wād-in ghairi
dhī zar'-in 'inda baiti-ka-l-
muḥarrami, Rabba-nā li-
yūqīmu-ṣ-ṣalāta fa-j'al af'idat-
an mina-n-nāsi tahwī ilai-him
wa-rzuq-hum mina-th-thama-
rāti la'alla-hum yaṣḥkurūn.

رَبَّنَا إِنِّي أَسْأَلُكَ مِنْ ذُرِّيَّتِي
بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ
بَيْتِكَ الْحَرَامِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ
النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy sacred house, our Lord! that they may keep up prayer; So make the hearts of some people yearn towards them and provide them with fruit; haply they may be grateful (14 : 37).³

¹ These are the words of Joseph's prayer after he had attained to the highest dignity in Egypt. To die a Muslim and be included among the righteous is the highest aspiration of the soul.

² This and the two that follow are Abraham's prayers, and while this one relates both to the city of Makka and to his offspring, the other two are only for his children.

³ This is Abraham's prayer for Ishmael in particular, for it was he who was made to settle in a valley unproductive of fruit, i.e., the valley of

33. Rabbi-j'al-nī muqīma-ṣ-ṣalāti
wa min dhurriyyatī, Rabba
nā wa taqabbal du'āi, Rab-
ba-na-ghfir lī wa li-wālidayya
wa li-l-mu'minīna yauma
yaqūmu-l-ḥisāb.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَائِي
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيْهِ
لِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord! Make me keep up prayer and from my
offspring (too), O our Lord! and accept my prayer :
O our Lord! Grant protection to me and my parents
and the believers on the day when the reckoning
comes to pass (14 : 40-41).¹

34. Rabbi-rḥam-humā kamā rab-
bayā-nī ṣaghirā.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

O my Lord! Have compassion on them (my
parents), as they brought me up (when I was)
little (17 : 24).²

35. Rabbi adkhii-nī mudkhala
ṣidq-in wa akhrij-nī mukhraja
ṣidq-in wa-j'allī min ladun-
ka sulṭān-an naṣīrā.

رَبِّ ادْخُلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَّاَجْعَلْنِيْ
مِنْ لَّدُنْكَ سُلْطٰنًا نٰصِرًا

Makka, where the sacred house was situated. The object of the prayer is that the hearts of the people of the world may yearn towards Ishmael and his descendants among whom was the Prophet Muḥammad, and that fruits may be brought to the residents of an unproductive valley. Abraham's aspirations for his offspring are the highest which a father can have for his children.

¹ This is a prayer first for his own offspring that they may be blessed with the spiritual force that comes through prayer to God, and then an intercession for his parents and all believers generally.

² In these words should a Muslim pray for his mother and father.

My Lord! Make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist me (17 : 80).¹

36. Rabba-nā āti-nā min ladun-ka
raḥmat-an wa hayyi' la-nā
min amri-nā raḥadā. رَبِّكَ إِنَّا مِنْ لَدُنْكَ رَحْمَةٌ وَهَيِّئْ
لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

Our Lord! Grant us mercy from Thee and provide for us a right course in our affair (18 : 10).²

37. Rabbi innī wahana-l-'azmu
minnī wa-shta'la-r-ra'su shaib-
an wa lam akun bi-du'āi-ka
Rabbi shaqiyyā. Wa innī
khiftu-l-mawāliya min wa-
rā'i wa kānati-mra'atī 'āqir-
an fa-hab lī min ladun-ka
waliyyan, yarithu-nī wa yarithu
min āli Ya'qūba wa-ja'l-hu
Rabbi radziyyā. رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ
اسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ
بِدُعَائِكَ رَبِّ شَقِيًّا ۝ وَإِنِّي
خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
أُمْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا ۝ يَرِثُنِي وَيَرِثُ
مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ
رَضِيًّا ۝

¹ These are the words in which the Holy Prophet was told to pray when he had to fly from Makka as a persecuted man and again when he was made to enter Makka as victorious. Truth and faithfulness should thus be the watch-word of a Muslim whether he is being persecuted by his enemies or is triumphant over them. He should neither be dejected in the former condition, nor elated in the latter, and should seek from God firmness in truth in both conditions.

² In these words did the dwellers of the cave (Aṣḥāb al-kaḥf) pray when they had to retire to a cave on account of the persecutions of their enemies.

My Lord! Surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never grown weary in my prayer to Thee: And surely I fear my cousins after me and my wife is barren, so grant me from Thyself an heir, who should inherit me and inherit from the children of Jacob, and make him, my Lord, one in whom Thou art well-pleased (19 : 4-6).¹

37. Rabbi-shrah lī ṣadrī wa yassir

lī amrī wa-ḥlul ‘uqdat-an min

lisānī yafqahū qaulī.

رَبِّ اِنَّهُ خَرَىٰ صَدْرِي وَيَسِّرْ لِي
اَمْرِي وَاَحْلِلْ عُقْدَةً مِّنْ
لِّسَانِي يَفْقَهُوا قَوْلِي

My Lord! Expand my breast for me: And make my affair easy to me: And loose the knot from my tongue that they may understand my word (20 : 25-28).²

38. Rabbi zid-nī ‘ilmā.

رَبِّ زِدْنِي عِلْمًا

O my Lord! Increase me in knowledge (20 : 114).³

¹ These are the words in which Zacharias prayed to God when he saw that the people were leading unrighteous lives and there was none to guide them aright, while he himself had grown old and was nearing death. It shows that the righteous are anxious only for such offspring as may do good to humanity.

² In these words Moses prayed to God when he was commanded to go to Pharaoh and warn him. The words of this prayer are very suitable for a lecturer or a writer. The expanding of the breast means the granting of clear arguments, and loosing the knot from the tongue stands for clear expression.

³ The Prophet is commanded to pray in these words. This shows the place of importance given to knowledge in Islam.

38. Annī massa-niya-dz-dzurru wa anta Arḥamu-r-rāḥimīn. إِنِّي مَسِينٌ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

Adversity has afflicted me and Thou art the most Merciful of all merciful ones (21 : 83).¹

40. Lā ilāha illā Anta subḥāna-ka innī kuntu mina-z-zālimīn. لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

There is no god besides Thee; glory be to Thee, surely I am of the wrong-doers (21 : 87).²

41. Rabbi lā tadhar-nī fard-an wa Anta Khairu-l-wāriṭhīn. رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝

My Lord! Leave me not childless and Thou art the Best of inheritors (21 : 87).³

42. Rabbi-ḥkum bi-l-haqq; wa Rabbu-na-r-Raḥmānu-l-Musta'tānu 'alā mā taṣifūn. رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝

O my Lord! Judge Thou with truth; and our Lord is the Beneficent God Whose help is sought

¹ These are the words in which Job prayed to God when he was visited with the hardest afflictions. The visitation of an affliction is itself thus shown to be an appeal to Divine mercy.

² Thus did cry out Jonah in the midst of the severest afflictions and this cry is followed by the words: "We responded to him and delivered him from grief, and thus do We deliver the believers." This shows that when a similar cry rises from the heart of a believer it meets with a deserving response from the Divine Being.

³ The prayer of Zacharias to be blessed with offspring

against what you (unbelievers) ascribe (to Him) (21 : 112).¹

43. Rabbi-nṣur-nī bi-mā kadh-
dhabūni. رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ۝

O my Lord! Help me against their calling me a liar (23 : 26).²

44. Rabbi anzil-nī munzal-an
mubārak-an wa Anta Khairu-
l-munzilīn. رَبِّ انزِلْنِي مُنزَلًا مُبَارَكًا وَّ
أَنْتَ خَيْرُ الْمُنزِلِينَ ۝

O my Lord! Cause me to alight a blessed alighting, and Thou art the best to cause to alight (23 : 29).³

45. Rabbi a'ūdhu bi-ka min
hamazāti-sh-shayāṭīn. رَبِّ اَعُوذُ بِكَ مِنْ هَزَاتِ
الشَّيْطَانِ ۝

O my Lord! I seek refuge in Thee from the evil suggestions of the devils (23 : 97).⁴

46. Rabba-nā āmannā fa-ghfir-la-
nā wa-rham-nā wa anta
Khairu-r-rāḥimīn. رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَاَرْحَمْنَا وَاَنْتَ
خَيْرُ الرَّاحِمِينَ ۝

¹ In these words did the Holy Prophet pray to God when his people refused to listen to the message of truth which he had brought and in which lay their real good.

² Noah's prayer to be delivered from his enemies.

³ This is Noah's prayer when he alighted from the ark.

⁴ This is the prayer taught to the Prophet and through him to his followers—to seek refuge in Allāh from all evil suggestions.

Our Lord! We believe, so do Thou forgive us and have mercy on us and Thou art the Best of the merciful ones (23 : 109).¹

47. Rabbi-ghfir wa-rḥam wa Anta
Khairu-r-rāḥimīn.

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ
خَيْرُ الرَّاحِمِينَ ○

O my Lord! Forgive and have mercy, and Thou art the best of the Merciful ones (23 : 118).

48. Rabba-na-ṣrif 'an-nā 'adhāba
Jahannama, inna 'adhāba-hā
kāna gharāmā inna hā sā'at
mustaqarr-an wa muqāmā.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّ عَذَابَهَا كَانَ غَرَامًا ○ إِنَّهَا
سَاءَتْ مُسْتَقَرًّا أَوْ مَقَامًا ○

O our Lord! Turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil : Surely it is an evil abode and (an evil) place to stay in (25 : 65, 66).

49. Rabba-nā hab la-nā min az-
wāji-nā wa dhurriyyāti-nā
qurrata a'yun-in wa-j'al-nā li-
l-muttaqīna imāmā.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
ذُرِّيَّتًا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ○

Our Lord! Grant us in our mates and offspring the joy of our eyes and make us patterns for those who guard against evil (25 : 74).²

¹ The believers are spoken of as praying to Allāh in these words.

² In these words, and the words of the above two prayers, the Muslims are taught to pray to Allah constantly for blessings of this life as well as the next.

50. Rabbi hab li ḥukm-an wa
alḥiq-nī bi-ṣ-ṣāliḥīn; wa-j'al
lī lisān ṣidq-in fi-l-ākhirīn;
wa-j'al-nī min warathati
Jannati-n-na'im; wa-ghfir li-
abī inna-hū kāna mina-dz-dza-
llin; wa lā tukhzi-nī yauma
yub'athūn.

رَبِّ هَبْ لِي حُكْمًا وَ الْحَقِيقِي
بِالْصَّالِحِينَ ۝ وَ اجْعَلْ لِي
لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝
وَ اجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ
التَّعْبِيرِ ۝ وَ اغْفِرْ لِي إِنَّهُ كَانَ
مِنَ الضَّالِّينَ ۝ وَ لَا تُخْزِنِي يَوْمَ
يُبْعَثُونَ ۝

My Lord! Grant me wisdom, and join me with
the good: And ordain for me a truthful mention
among posterity: And make me of the heirs of
the garden of bliss: And forgive my sire, for
surely he is of those who have gone astray: And
disgrace me not on the day when they are raised
(26 : 83-87).¹

51. Rabbi inna qaumi kadhdha-
būni; fa-ftaḥ bainī wa baina-
hum wa najji-nī wa man
ma'iya mina-l-mu'minīn.

رَبِّ إِنَّ نَفْسِي كَذَّبُونِ ۝ كَافَّةً
بَيْنِي وَ بَيْنَهُمْ فَتَحْنَا وَاجْتَبَىٰ وَ مَنْ
مَعِيَ مِنَ الْمُؤْمِنِينَ ۝

¹ This is Abraham's prayer after pointing out to his people the
futility of idol-worship. The prayer itself is preceded by the following
description of the Divine Being: "He Who created me, then He has
shown me the way; and He Who gives me to eat and gives me to drink;
And when I am sick, He restores me to health; and He Who will
cause me to die, then give me life."

My Lord! Surely my people give me the lie :
Therefore judge Thou between me and between
them with a (just) judgment, and deliver me and
those who are with me of the believers
(26 : 117, 118).¹

52. Rabbi najji-nī wa ahli mimmā
ya'malūn. رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

My Lord! Deliver me and my followers from
what they (the unbelievers) do (26 : 169).²

53. Rabbi auzi'-nī an ashkura
ni'mata-ka-llatī an'amta 'alay-
ya wa 'alā wālidayya wa an
a'mala ṣāliḥ-an tardzā-hu wa
adkḥil-nī bi-rahmati-ka fī
'ibādi-ka-ṣ-ṣāliḥīn. رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ

My Lord! Grant me that I should be grateful for
Thy favour which Thou hast bestowed on me and
on my parents, and that I should do good such as
Thou art pleased with, and make me enter, by Thy
mercy, into Thy servants, the good ones (27 : 19).³

¹ This is Noah's prayer when he was rejected by his people.

² This is Lot's prayer when his people refused to listen to him and persisted in their wickedness.

³ This is Solomon's prayer. It shows that even after attaining to kingly dignity his sole desire was to attain to righteousness and do good to others.

54. Rabbi innī ẓalamtu nafsī fa-ghfir li. رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي
- My Lord! Surely I have done harm to myself so do Thou protect me (28 : 16).¹
55. Rabbi najji-nī mina-l-qaumi-ẓ-ẓālimīn. رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ
- My Lord! Deliver me from the unjust people (28 : 21).²
56. Rabbi innī li-mā anzalta ilayya min khair-in faqīr. رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
- My Lord! Surely I stand in need of whatever good Thou mayest send to me (28 : 24).³
57. Rabbi-nṣur-nī ‘alā-l-qaumi-l-mufsidīn. رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ
- My Lord! Help me against the mischievous people (29 : 30).⁴
58. Rabbi hab lī mina-ṣ-ṣāliḥīn. رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ
- My Lord! Grant me of the doers of good deeds (37 : 100).⁵

¹ This is Moses' prayer when he found himself in difficulties owing to the death of a Copt as a result of his striking him with the fist.

² This is Moses' prayer when he learned that the authorities had decided to put him to death, and he fled from Egypt

³ This is Moses' prayer on reaching Midian where he found himself a complete stranger and without any resources.

⁴ Such was Lot's prayer when he found his people bent on mischief.

⁵ This is Abraham's prayer for a son—Ishmael.

59. Rabbi-ghfir lī wa hab lī
mulk-an la yanbaghī li-aḥad-
in min ba'dī, innaka Anta-l-
Wahhāb.

My Lord! Do Thou forgive me and grant me a kingdom, which is not fit for (being spoiled by) any one after me: surely Thou art the great Giver (38 : 35).¹

60. Rabba-nā wasi'ta kulla shai-'in
raḥmat-an wa 'ilm-an fa-ghfir
li-lladhīna tābū wa-ttaba'ū
sabīla-ka wa qi-him 'adhāba-
l-jahīm. Rabba-nā wa adkhlil-
hum jannāti 'adni-ni-llatī
wa'adta-hum wa man ṣalaḥa
min ābā'i-him wa azwāji-him
wa dhurriyyāti-him inna-ka
Anta-l-'Azīzu-l-Ḥakim. Wa
qi-himu-s-sayyi'āt; wa man
taqi-s-sayyi'āti yauma-'idh-in
fa-qad raḥimatah, wa dhālika
huwa-l-fauzu-l-'azīm.

Our Lord! Thou embracest all things in mercy and knowledge, so grant protection to those who

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا
يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ
أَنْتَ الْوَهَّابُ ۝

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ ۝

رَبَّنَا أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ يَدْخُلُونَهَا
وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ۝

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَوَلَّى السَّيِّئَاتِ
يَأْمُرْ بِذُنُوبِهِمْ لَقَدْ رَجِمْتَهُ ۖ وَذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ۝

¹ Thus did Solomon pray to God when he found the heir-apparent to his throne to be imbecile. From the splendour of his temporal kingdom his mind turned to the great glories of the spiritual kingdom which no heir could spoil.

turn to Thee and follow Thy way and save them from the chastisement of the hell.

Our Lord! And make them enter the gardens of perpetuity which Thou hast promised them and those who do good, of their fathers and their wives and their offspring; surely Thou art the Mighty, the Wise; And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement (40: 7—9).¹

61. Rabbi auzi'-nī an ashku^{ra}
ni'mata-ka-llatī an'amta 'alay-
ya wa 'alā wālidayya wa an
a'mala ṣāliḥ-an tardzā-hu wa
ashliḥ lī fī dhurriyyatī, innī
tubtu ilai-ka wa innī mina-l-
muslimīn.

رَبِّ اُدْرِغِيْ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْ
اَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَاَنْ اَعْمَلُ
صَالِحًا تَرْضَاهُ وَاَصِلُّ لِيْ فِي ذُرِّيَّتِيْ
تَنْتَبِهُنَّ لِيْكَ وَاِنِّي مِنَ الْمُسْلِمِيْنَ

My Lord! Grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my parents and that I should do good such as Thou art pleased with and do good to me in

¹ In these words, the angels or such persons as move in a higher spiritual sphere, are said to pray for the believers. It is therefore in a sense the intercessory prayer of believers for each other. The concluding prayer here, it should be noted, is a prayer that the believers may be kept away from evil deeds, i.e., they may be freed from the bondage of sin.

respect of my offspring ; surley I turn to Thee, and I am of those who submit (46 : 15).¹

62. Annī maghlūb-un fa-ntaşir. اِنِّى مَغْلُوبٌ فَانْتَصِرْ

I am overcome, come Thou to help (54 : 10).²

63. Rabba-na-ghfir la-nā wa li-
ikh wāni-na-lladhīna sabaqū-
nā bi-l-īmāni wa lā taj'al fī
qulūbi-nā ghill-an li-lladhīna
āmanū Rabba-nā inna-ka
Ra'ūfu-r-Raḥīm.

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

Our Lord ! Forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe ; our Lord ! surely Thou art Kind, Merciful (59 : 10).³

¹ This is described as being the prayer of a man who has reached the age of forty, which is the age of maturity so far as spirituality is concerned.

² Thus did Noah pray to God when his people refused him and called him a madman. The word *Rabbi* is understood and may be added before the prayer.

³ Such is the prayer of the Muslims of one generation for the generation that has gone before, or for Muslims who have preceded in faith. The intercessory prayer of the Muslims thus extends to the living as well as the dead.

64. Rabba-nā 'alai-ka tawakkalnā
wa ilai-ka anabnā wa ilai-ka-
l-maṣīr. Rabba-nā lā taj'al-
nā fitnat-an li-lladhīna kafarū
wa-ghfir la-nā Rabba-nā inna-
ka Anta-l-'Azīzu-l-Ḥakīm.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا
وَإِلَيْكَ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ عَنَّا رَبَّنَا
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! On Thee do we reply, and to Thee do we turn, and to Thee is the eventual coming. Our Lord! Make us not a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise (60 : 4, 5).¹

65. Rabba-nā atmim la-nā nūra-
nā wa-ghfir la-nā, inna-ka
'alā kulli shai'-in Qadīr.

رَبَّنَا اتِّمِّمْ لَنَا نُورَنَا وَاعْفُ عَنَّا
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Our Lord! Make perfect for us our light, and grant us protection: Surely Thou hast power over all things (66 : 8).²

66. Rabbi-ghfir lī wa lī-wālidayya
wa li man dakhala baiti-ya
mu'min-an wa li-l-mu'minīna
wa-l-mu'mināt ; wa la tazid-ḡ-
ḡālimīna illā tabārā.

رَبِّ اعْفُ عَنِّي وَلِوَالِدَيْ وَلِإِن
دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ
إِلَّا تَبَارًا

¹ This is the prayer of Abraham and his true followers and it is held out as an example to the Muslims.

² The good are described as praying thus even after entering paradise, which shows that the entry into paradise is a starting-point for a new and never-ceasing spiritual advancement.

My Lord! Forgive me and my parents and him who enters my house believing and the believing men and the believing women, and increase not the unjust in aught but destruction (71 : 28).¹

67. Qul a'ūdhu bi-Rabbi-l-falaqi,
min sharri mā khalāqa, wa
min sharri ghāsiq-in idhā
waqaba wa min sharri-n-
naffāthāti fi-l-'uqadi, wa min
sharri ḥāsīd-in idhā ḥasad.

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

Say : I seek refuge in the Lord of the dawn,
From the evil of what He has created,
And from the evil of the utterly dark night when
it comes,

And from the evil of those who cast (evil
suggestions) in firm resolutions,

And from the evil of the envious when he
envies (ch. 113).

68. Qul a'ūdhu bi-Rabbi-n-nāsi,
Maliki-n-nāsi, Ilāhi-n-nās, min
sharri-l- waswāsi -l- khannāsi-
lladhī yuwaswisu fī ṣudūri-n-
nāsi, mina-l-jinnati wa-n-nās.

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

¹ This is Noah's prayer. When the wicked are bent upon destroying truth and righteousness, their destruction becomes necessary.

Say : I seek refuge in the Lord of men :

The King of men :

The God of men :

From the evil of the whisperings of the slinking
(devil)

Who whispers into the breasts of men

From among the jinn and the men (ch. 114).

¹ It is with this prayer and the one that precedes that the Holy Qur'ān comes to a close, and just as it opens with a prayer it ends with a prayer. In the first of these prayers man is told to seek refuge in Allah from the mischief of the outside world, "the evil of what He has created," and it is said to be a threefold mischief. In the first stage it is the mischief of the darkness in which an affair is involved; in the second stage it is the mischief of those who put evil suggestions into the resolution of men or into the management of their affairs, and in the final stage it is the mischief of those who envy the success of others. In the second prayer, man is taught to seek refuge in Allah from the gravest mischief of all, the mischief of the slinking devil who comes stealthily and casts evil suggestions into the hearts of men. It is in fact the mischief of the inner self of man. The word *qul* (say) is added to show that man is taught to pray thus, and when actually praying the word may be omitted.