

Seven Proven Prescriptions For Steadfastness On Deen And Death On Imaan.

extracted from “Treasures from the Qura’an & Hadith and Proven
Prescriptions for Death on Imaan.”



SALAAMAT PUBLICATIONS

Seven Proven Prescriptions for Steadfastness On Deen And Death On Imaan

Prescription - 1

Recite After Every Fardh Salah:

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

(Para 3, Surah Al-Imran)

Translation: “O our Cherisher! Do not steer our hearts away after guiding us, and shower Your Mercy on us. Surely You are the Most Generous.”

In the above Aayat, **Allah Ta'ala**, who is the King of all Kings, has revealed to His servants the necessity of steadfastness and a good death.

When the Supreme King teaches us how to present our request, then why should our request not be accepted?

This steadfastness is a great wealth, which is a means for our entrance into Jannah.

Few important points are being mentioned from Ruhul Ma'aani, which will enhance the pleasure in making this dua.

1. The word رَحْمَةً in this dua means steadfastness on Deen.

Allama Alousi (رحمه الله) says:

المُرَادُ بِهَذِهِ الرَّحْمَةِ التَّوْفِيقُ لِلِاسْتِقَامَةِ عَلَى طَرِيقِ الْحَقِّ

2. By revealing the two related words لَنَا and وَهَبَ after the word مِنْ لَدُنْكَ, **Allah Ta'ala** has enhanced the desire of His servant for the real objective, which is steadfastness on Deen.

This can be compared to a father pulling his hand back after showing a sweet to a child to heighten the child's

desire. The child thereafter jumps up and down to get the sweet eagerly.

The above is an appropriate example to explain this topic.

(As mentioned in Ruhul Ma'aani).

The reason for simulating this topic with the word وَهَّابٌ is that the two blessings i.e., steadfastness on Deen and death on Imaan, are dependent on each other.

These two great blessings due to which one gets freedom from Hell and entrance to Jannat, could never be the reward of our limited efforts of our limited life.

Therefore, **Allah Ta'ala** has informed His slaves of this important reality:

Beware! Never even think it to be the reward of any of your deeds.

This steadfastness on Deen, due to which death on Imaan is linked, cannot be bought, because the worshipping of our beloved **Allah Ta'ala**, and prayers offered for 80 years and fasting for 80 years should buy Jannat for 80 years, but eternal life in Jannat for our limited efforts could only be due to the benevolence of **Allah Ta'ala**.

Therefore, one should request with وَهَّابٌ for it is without a cost and in وَهَّابٌ (bestowal), the giver gives due to His limitless benevolence.

Allama Alousi (رحمه الله) explains this point as:

وَفِي اخْتِيَارِ صِفَةِ الْهَبَةِ إِبْدَاءً أَنَّ هَذِهِ الرَّحْمَةَ أَيْ ذَلِكَ
التَّوْفِيقَ لِلِاسْتِقَامَةِ عَلَى الْحَقِّ تَفَضُّلٌ مَحْضٌ بِلا مُسَاوَاةٍ
وَجُوبٍ عَلَيْهِ تَعَالَى شَائِنُهُ

(Ruhul Ma'aani)

Translation: In the clause of وَهَابُ,
Allah Ta'ala has simulated it to indicate
that this blessing means that the power of
doing a good deed is from **Allah** Ta'ala
alone, due to which the servant can
strongly hold on to his faith.
This is only due to the blessings of
Allah Ta'ala, and this blessing is given to
whomsoever He wishes.
Allah Ta'ala is the greatest Provider and
can forgive limitlessly.

Prescription - 2

Make A Habit of Reciting This Dua
Steadfastness On Deen And Death
On Imaan

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

(Mishkaat, pg. 216)

Translation: O Ever-Living and Ever-Sustaining! I ask for Your help through Your mercy.

A person can only be protected from the evil of his nafs solely by the Mercy of **Allah Ta'ala**. The two beautiful names of **يَا حَيُّ** and **قَيُّوْمُ** have the effect of **Ism-e-Azam**.

أَيُّ أَزَلًا أَبَدًا وَحَيَاةً كُلُّ شَيْءٍ بِهِ مُرْتَبًّا - يَا حَيُّ

حَيُّ means the Ever-Living, and everything is sustained through Him.

أَيُّ قَائِمٌ بِذَاتِهِ وَيَقُومُ غَيْرُهُ بِقُدْرَتِهِ - يَا قَيُّومُ

قَيُّومُ means the one who is existing on His own and sustains the whole universe through His dominant and absolute power.

أَيُّ أَطْلُبُ الْإِعَانَةَ وَأَسْأَلُ الْإِعَانَةَ - أَسْتَغِيثُ

I seek help from **Allah Ta'ala**.

(Mirqaat, Vol. 5, pg. 231)

The daily recitation of

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

is extremely beneficial for steadfastness, death on Imaan, and relief from all sorrows and griefs.

Hadith

عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرِبَهُ أَمْرٌ يَقُولُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

(Mishkaat, pg. 216)

Translation Of Hadith

It has been narrated by **Hazrat Anas** (رضي الله عنه) that whenever **Rasulullah** (ﷺ) was confronted with a problem, he would recite:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

A person is never secured from the evil of his nafs for a single moment without the Mercy of **Allah Ta'ala**. **Allah Ta'ala** says:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

(**Surah Yusuf**)

Translation And Tafseer From Bayan-UI-Qur'an

The nafs always leads one towards evil except for the one who is protected by the Mercy of my Rabb, e.g., the contented nafs of all the messengers, including **Hazrat Yusuf (عليه السلام)**. In short, my innocence is not due to my personal excellence, but solely due to **Allah Ta'ala**'s Mercy.

كثْرَةُ الْأَمْرِ (لِلْمُبَالْغَةِ) – أَمَارَةٌ Here ل and ء emphasize all kinds of evils. Therefore, all kinds of evils and sins until Qiyaamat are included in this word. Sins are of different types. Therefore, all the new inventions used for the disobedience of **Allah Ta'ala** until Qiyaamat are included in this word. It is mentioned in Ruhul Ma'ani that مَا in زَائِدَةٌ، مَصْدَرِيَّةٌ، ظَرْفِيَّةٌ is مَارِجَمَ. The commentary of which is:

إِلَّا فِي وَقْتِ رَحْمَةِ رَبِّي وَعِصْمَتِهِ

Translation: Nafs misleads to all kinds of wrong, all the time, except when a person seeks refuge in the Mercy of **Allah Ta'ala**.

Moulana Jalaluddin Rumi (رحمه الله) says
so beautifully:

گر هزاران دام باشد بر قدم

چوں تو بامایار باشد باک نیست

If there are thousands of traps of sins in
every step of mine,
but **O Allah Ta'ala!** I have no worry, if
Your Grace is on me.

Prescription - 3

To Use Miswaak:

Allama Shami bin A'abideen (رحمه الله)
has mentioned a hadith in **(Shaami Vol.1,**
pg. 84) that **Rasulullah (ﷺ)** said:

صَلَاةٌ بِسِوَاكِ أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً بِغَيْرِ سِوَاكِ

Translation: Rasulullah (ﷺ) said that a salaah performed after making wudhu with Miswaak is more superior than seventy salaah without Miswaak.

وَمِنْ مَنَافِعِهِ تَذْكِيرُ الشَّهَادَةِ عِنْدَ الْمَوْتِ
رَزَقَنَا اللَّهُ ذَلِكَ بِمَنِّهِ وَكَرَمِهِ

Translation: One of the benefits of Miswaak is that one is granted the taufeeq of reciting the kalima at the time of death.

The method of holding miswaak as narrated by **Hazrat Abdullah bin Mas'ood** (رضي الله عنه) is to place the small finger beneath the miswaak while the

thumb and the remaining fingers are placed on top of miswaak.

(Shaami Vol. 1, pg. 85)

Prescription - 4

Gratitude For One's Imaan:

Allah Ta'ala says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

(Surah Ibrahim)

Translation: “If you express your thanks, I will increase for you (My favours).”

Hence, to show gratitude for one's Imaan will be a means of progress in one's Imaan.

Prescription - 5

Protection From Unlawful Gazes:

By protecting one's gaze, one is promised the taste of sweetness of Imaan, and once the sweetness of Imaan enters the heart, it will never be taken back. Thus, by protecting one's gaze, one is given glad tidings of a good death. **Rasulullah** (ﷺ) said:

إِنَّ النَّظَرَ سَهْمٌ مِنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ مَنْ تَرَكَهَا
مَخَافَتِي أَبْدَلْتُهُ إِيْمَانًا يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

(Narrated by Ibne Mas'ud in Tabarani and Kanzul Ummaal Vol.5, pg. 228)

Definition Of Hadith-E-Qudsi:

هُوَ الْحَدِيثُ الَّذِي يُبَيِّنُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِلَفْظِهِ وَيُنْسِبُهُ إِلَى رَبِّهِ

Mullah Ali Qari (رحمه الله) explains that a Hadith-e-Qudsi is a Hadith in which **Nabi** (ﷺ) utters with his own words and attributes the saying to **Allah Ta'ala**.

وَقَدْ وَرَدَ أَنَّ حَلَاوَةَ الْإِيمَانِ إِذَا دَخَلَتْ قَلْبًا لَا تَخْرُجُ مِنْهُ أَبَدًا

(Mirqaat: Vol. 1, pg. 74)

Verily, when the sweetness of Imaan enters the heart, it will never depart. This guarantees death with Imaan.

Insight from **Arifbillah Hadhrat Moulana Shah Hakeem Muhammad Akhtar Saheb (رحمه الله):**

"Unfortunately, this great wealth (sweetness of Imaan) is lost particularly in the Bazaars (shopping complexes) and in the streets due to the evil gazes."

Therefore, lower your gazes and reap this great benefit.

Prescription - 6

Dua After Azaan:

This dua is also called "The dua of intercession." After the completion of azaan, recite durood sharif, and thereafter recite this dua:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ

(Bukhari)

Translation: “**O Allah Ta’ala!** Lord of this perfect call and everlasting prayer, grant **Muhammad** (ﷺ) the Waseelah and virtue, and raise him to that raised position which You have promised him.”

The words **إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ** are not narrated in Bukhari Sharif. **Imam Baihaqi** has narrated it in Sunanul Kubra.

(Hisn-e-Haseen with commentary Fadhile Mubeen)

It is mentioned in Bukhari that whoever recites this dua, the intercession of **Rasulullah** (ﷺ) becomes incumbent on him. And when intercession becomes

incumbent, then **Mullah Ali Qari (رحمه الله)** says:

فِيهِ إِشَارَةٌ إِلَى بُشَارَةِ حُسْنِ الْخَاتِمَةِ

There is glad tidings of death with Imaan, because no disbeliever will attain the intercession of **Rasulullah (ﷺ)**.

(Mirqaat Vol. 2, pg. 163, The chapter of Azaan)

Prescription - 7

Associating With The Friends Of Allah And To Love Them:

It has been narrated in a hadith that a person once went to fulfill one of his personal needs. He sat near a gathering

of people making Zikr. **Allah** proclaimed forgiveness of all those who were engaged in His remembrance, including this person. An angel said: "O **Allah**, this sinful person did not come to make Zikr but came for some personal need, and perchance joined the gathering."

Allah Ta'ala replied:

هُمُ الْقَوْمُ لَا يَشْقَى بِهِنَّ جَلِيسُهُمْ

"This gathering is so blessed that any person who joins it unintentionally will not be deprived of its blessing."

Therefore, وَلَهُ قَدْ غَفَرْتُ I have also forgiven him.

Hafiz Ibne Hajar Asqalaani (رحمه الله) has written in the commentary of Bukhari Sharief (Fathul Bari) that:

إِنْ جَلَسَهُمْ يَتَدْرَجُ مَعَهُمْ فِي جَمِيعِ مَا يَتَفَضَّلُ اللَّهُ بِهِ عَلَيْهِمْ
إِكْرَامًا لَهُمْ

“Those who sit with the friends of **Allah** will enjoy the same bounties as the Ahlullah do.” (Like the servant of a respected guest enjoys the same bounties as the guest himself)

(Fathul Bari: Vol. 11, pg. 213)

Ibne Hajar Asqalaani (رحمه الله) further states:

إِنَّ الذِّكْرَ الْحَاصِلَ مِنْ بَنِي آدَمَ أَعْلَى وَأَشْرَفُ مِنَ الذِّكْرِ الْحَاصِلِ مِنَ الْمَلَائِكَةِ
لِحُصُولِ ذِكْرِ الْآدَمِيِّينَ مَعَ كَثْرَةِ الشَّوَاعِلِ وَوُجُودِ الصَّوَارِفِ وَصُدُورِهِ فِي عَالَمِ
الْغَيْبِ بِخِلَافِ الْمَلَائِكَةِ فِي ذَلِكَ كُلِّهِ

“The Zikr of a human is far superior to the Zikr of the angels, because humans have thousands of engrossments which the angels do not have, and yet they are busy with Zikr, and the angels are able to see **Allah**, whereas human beings are unable to see **Allah**, yet they remember **Allah**.”

Moulana As'adullah Saheb Saharanpuri
(رحمه الله) says in his couplet:

گو ہزاروں شغل ہیں دن رات میں
لیکن اسعد آپ سے غافل نہیں

Although duties are countless day and night.

Yet, As'ad is never unmindful of You.

And this is my couplet:

دُنیا کے مشغول میں بھی یہ باخدا رہے

یہ سب کے ساتھ رہ کے سب سے جدا رہے

They remained conscious of **Allah Ta'ala** while being engrossed in the worldly life.

They remained in solitude while being in the company of people.

It is narrated in Bukhari and Muslim that a person who has three habits, through its Barkat, will taste the sweetness of Imaan:

He in whose heart **Allah** and **Rasulullah** (ﷺ) are more beloved than the whole

universe. He who loves someone for the sake of **Allah**. He who abhors returning to disbelief after he has brought faith, more than being thrown into the fire.

To love someone for the sake of **Allah Ta'ala** is a great means of attaining death on Imaan, and obviously, a person can only attain this love by having love for the friends of **Allah**.

Mullah Ali Qari (رحمه الله) mentions in **(Mirqaat Vol. 5, pg. 74)** that once the sweetness of Imaan enters the heart, it will never depart. (It is a royal gift from **Allah Ta'ala** which will never be taken back). Thus, death on Imaan is linked to the acquisition of the sweetness of Imaan, which is due to the love one possesses for the friends of **Allah**

Five Conditions To Gain The Love Of Allah Ta'ala

Mullah Ali Qari (رحمه الله) says a person will attain a sincere love of **Allah Ta'ala** when:

لَا يُحِبُّهُ لِعَرَضٍ وَلَا عَوَضٍ وَلَا عَرَضٍ وَلَا يَشُوبُ
مَحَبَّتَهُ حَظٌّ دُنْيَوِيٌّ وَلَا أَمْرٌ بَشَرِيٌّ

One's love should not be for any ulterior motive.

It should not be for any compensation.

It should not be for any material gain.

It should not be for any worldly pleasure.

It should be free from carnal desires.

(Mirqaat Vol. 1, pg. 75)

Five Signs Of The Sweetness Of Imaan

1- استلذاذ الطاعات

One derives pleasure in one's Ibaadat.

2- إيثارها على جميع الشهوات

One prefers obedience to **Allah** over one's carnal desires.

3- تحمل المشاق في مرضاة الله

To please **Allah**, one bears all difficulties.

4- تجرع المرارات في المصيبات

One exercises patience in the face of hardship.

5- الرضاء بالقضاء في جميع الحالات

One is happy at all times with whatever **Allah** has pre-destined.

It is narrated in **Mahaseni Islam**, (a lecture delivered by **Hazrat Thanwi** (رحمه الله) that when Hindu Aryans started the movement of converting Muslims to Hindu religion, those who were ever affiliated with the Ahlullah (friends of **Allah**) disappointed the Hindus greatly.

Someone said in Kanpur in the same context that he would beat severely anyone who said anything against Islam.

"Don't they know that I am the Mureed of Hazrat Gangohi!"

In the Arya center of Delhi, it was reported that the Aryans could not affect those who were affiliated with Ahlullah (friends of **Allah**).

يَكُ زَمَانُهُ صُحْبَتِ بَاوَلِيَاءِ

بِمَهْتَرِ أَزْ صَدِّ سَالَةِ طَاعَتِ پَرِيَا

To spend one moment in the company of a Wali of **Allah** is better than a hundred years of accepted Nafli Ibaadat.

Hakeem-ul-Ummat Hazrat Thanwi (رحمه الله) explains that by spending time with the Auliya **Allah**, one's Imaan becomes so strong that it is unlikely for one to leave the fold of Islaam. He could commit a sin but would never leave Islam and become renegade.

On the other hand, Shaytaan worshipped for thousands of years, but his worship could not save him from becoming rejected.

For it is obvious that the thing that saves one from becoming renegade would be better than a thousand years of Ibaadat.

All thanks are due to **Allah Ta'ala**, Who made it possible to finish the seven prescriptions for death with Imaan.

May **Allah Ta'ala** give us all the ability to practice them.

I request the readers of this booklet to pray for me, that **Allah Ta'ala** through His Mercy bless me with steadfastness on Deen and death on Imaan.

Compiler

(Hakeem Muhammad Akhtar)

Afaa **Allah Ta'ala** Anho

Gulshan Iqbal, Karachi

Dua For Istikhaarah

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ
فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ
عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي
دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ،
فَأَقْضِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا
الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: فِي
عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْضِرْ لِي
الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ

Translation:

"O Allah! I ask You the good through Your knowledge and I ask You to grant me

ability through Your power, and beg out of Your infinite bounty. Surely, You have power, and I have none. You are the Great Knower of all things. O **Allah!** If, in Your knowledge, this matter is good for my Deen, for my livelihood, and for the consequences of my affairs, then ordain it for me and make it easy for me and bless me therein. But if, in Your knowledge, this matter is harmful for my Deen, for my livelihood, and for the consequences of my affairs, then turn it away from me and ordain for me the good wherever it may be, and cause me to be pleased therewith."

Note on Istikharah:

While reciting this Dua, upon reaching the underlined words, هَذَا الْأَمْرُ, one should think of one's problem. It is desirable that Istikharah be performed seven times.

If one is still in doubt, he should continue to perform Istikharah for seven days. If the matter is urgent, this Dua should be read seven times, once after every two rakaats.

Allama Shaami (رحمه الله) has mentioned a narration reported by **Hazrat Anas (رضي الله عنه)** that it is desirable that the Istikharah be performed seven times. If time does not permit, then perform two rakaats of Nafl Salaah seven times in one gathering and thereafter recite this Dua.

Salaah Of Repentance

If one broke or disobeyed any of the commandments of **Allah**, one should perform two rakaats of Nafl Salaah, and with a lot of regret, sorrow, and tears, ask for forgiveness from **Allah**.

It comes in a hadith that if one cannot cry, one should imitate a crying person.

One must make a firm intention never to repeat the sin again.

Insha-**Allah**, with the grace of **Allah Ta'ala**, he will be forgiven.

WARNING: Importance of the Kalimah

Sheikh-ul-Hadith, Hazrat Sheikh Zakariyya (رحمه الله) quotes **Hazrat Faqeeh Abu Laith Samarqandi (رحمه الله)** as saying that it is necessary to recite the Kalimah:

لَا إِلَهَ إِلَّا اللَّهُ

in abundance and to continuously abstain from sin.

Many Muslims lost their Imaan at the time of death due to the evils of sins.

The Importance of the Kalimah in One's Last Moments

During the time of **Nabi** (ﷺ), a Sahabi who was on his deathbed was unable to recite the Kalimah. **Rasulullah** (ﷺ) enquired from him as to the reason. He replied: "It seems as if there is a lock on my heart."

It was established that his mother was unhappy with him because he used to ill-treat her.

Nabi (ﷺ) called the mother and asked her if she would intercede on behalf of her son, if it was said that her son would be thrown in the fire.

She replied in the affirmative. **Rasulullah** (ﷺ) commanded her to forgive her son. No sooner had she done so, the son started reciting the Kalimah.

Warning About Taubah (Repentance):

If a person dies without making Taubah, he will first be punished before entering Jannah, unless **Allah** forgives him through His Mercy.

Incident:

Recently, a person who was on his deathbed would utter every word, but he could not utter the word "Taubah", and he died in this condition.

This was because he continuously committed sins without making Taubah. This is the evil effect of sins.

Extraordinary Wazifaa:

Hazrat Abu Ayub Ansari (رضي الله عنه) narrated that when:

Surah Fateha

Aayatul Kursi

ShahidAllah

Allahumma Maalikal Mulk

were revealed, they clung to the Throne of **Allah** and said:

"Are You going to reveal us to such people who are full of sins?"

Allah Ta'ala responded:

"By the oath of My Grandeur and Magnificence, whosoever recites you after every Fardh Salaah, We will forgive them and We will grant them a place in Jannatul Firdous. And We will look at them 70 times daily with a gaze of mercy, and We will fulfil 70 of their needs, the least of which is forgiveness."

Note:

In some narrations, it is mentioned that the reader of this wazifaa will be given victory over his enemies.

(Ruhul Ma'aani, Vol. 3, pg. 106)

Surah Fateha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝
مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Aayatul Kursi

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

ShahidAllah

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٠﴾ إِنَّ الدِّينَ
عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١١﴾

Allahumma Maalikal Mulk

اَللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ
الْخَيْرُ ۖ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١﴾ تُوَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَن تَشَاءُ
بِغَيْرِ حِسَابٍ ﴿٢﴾