

the Accepted Whispers
“Munājāt-e-Maqbūl”

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أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call on your Lord humbly and secretly...
(Al-A‘rāf, 7:55)

مناجات
مقبول

Compiled by
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Translation and Commentary
KHALID BAIG

OVER 200 DU‘Ā’S FROM THE QUR’ĀN AND
ḤADĪTH FOR DAILY READING



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To



Muhammad, son of Abdullah

The Seal of the prophets,

The Mercy to the worlds.

His prayers are another gift of mercy and compassion to us.









What would be life without them!

What would be life without him!





*May Allah ﷻ shower His Blessings and Peace upon him,
his family, his Companions, and his followers*



TRANSLITERATION KEY

ء (ءِإء) ' (a slight catch in the breath)		غ gh (similar to French r)
ا a		ف f
ب b		ق q (heavy k, from the throat)
ة and ت t (ة 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)		 ā (elongated a, as when you would stretch the "a" in "plastic")
ض ḍ (heavy d, from the upper mouth)		 ā at the start of a word, 'ā in the middle (pronounced like اء)
ط ṭ (heavy t, from the upper mouth)		 ū ("u" in "glue")
ظ ḏ (heavy z, from the upper mouth)		 ī ("ee" in "feet")
ع ʿ (like two a's from deep within the throat)		 stress symbol, indicated by repetition of letter

Honorifics

	Glorified and Most High		May Allah's blessings and peace be upon him
	May peace be upon him		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.

The Accepted Whispers

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 that 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-Jazarī (751- 833 AH), a well-known authority on 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. The 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-A‘ẓam* (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, transliteration, 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 helping us 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 (دَعَاء) 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 teaches 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. (*al-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 ﴿١٨٦﴾

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)

أَمَّنْ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوَاءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ أَلَيْسَ اللَّهُ بِقَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

Or, Who answers the distressed one when he calls upon Him and removes the evil, and makes you successors in the earth. Is there a god with Allah? Little do they reflect! (*al-Naml*, 27:62)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ
فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ. (رواه

الترمذي و ابن ماجه)

‘Abdullāh ibn ‘Umar رضي الله عنه narrates that the Prophet ﷺ said: “Anyone of you for whom the door to du‘ā’ has been opened, the doors to mercy have been opened for him. And the thing that Allah likes most to be asked for is ‘āfiyah (health, security, protection).” (*Sunan at-Tirmidhī and Ibn Mājah*)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُسْأَلِ اللَّهُ يَغْضَبْ عَلَيْهِ.

(رواه الترمذي)

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said: “Allah is angry with those who do not make supplications to Him.” (*Sunan at-Tirmidhī*)

عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يَنْفَعُ بِمَا نَزَلَ وَمِمَّا لَمْ
يُنْزَلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ. (رواه الترمذي و رواه أحمد عن معاذ بن جبل)

‘Abdullāh ibn ‘Umar رضي الله عنه narrates that the Prophet ﷺ said: “Du‘ā’ is beneficial regarding calamities that have fallen and calamities that have not fallen. So, servants of Allah, devote yourselves to du‘ā’.” (*Sunan at-Tirmidhī and Musnad Ahmad*)

It means that du‘ā’ can prevent a disaster that was going to happen as well as lift the one that has already happened.

ATTITUDE

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

Call on your Lord humbly and secretly; surely He does not love those who exceed the limits. (*Al-A'raf*, 7:55)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ

بِالْإِجَابَةِ وَأَعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلِبُ غَافِلٍ لَاهٍ. (رواه الترمذي)

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said: “Pray to Allah with the conviction that you will be answered and know that Allah does not answer a supplication that comes from a careless and inattentive heart.” (*Sunan at-Tirmidhi*)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ

عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ. (رواه الترمذي)

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said: “Whoever likes that Allah answer his du‘ā’s in hard times and periods of worry, he should abundantly make du‘ā’s in good times.” (*Sunan at-Tirmidhi*)

PRACTICE

I. ḤALĀL EARNINGS AND CONSUMPTION ARE NECESSARY FOR DU‘Ā’S TO BE ANSWERED

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا

يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ «يَا أَيُّهَا الرُّسُلُ كُلُّوْا مِنْ

الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ» وَقَالَ «يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ

طَيِّبَاتِ مَا رَزَقْنَاكُمْ» ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ

يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدِيَّ بِالْحَرَامِ فَأَتَى

يُسْتَجَابُ لِذَلِكَ. (رواه مسلم عن أبي هريرة)

Abū Hurayrah رضي الله عنه narrates that the Prophet ﷺ said: “O People, Allah is pure and accepts only the pure offerings. He commanded the believers