

Fa inni Qarib

Sejil Muhammad

QURANIC DUAS AND ADHKAR IN THE LIGHT OF
HADITH AND STORIES OF THE PROPHETS

2nd Edition

فَإِنِّي قَرِيبٌ



DUAS AND ADHKAR

IN THE LIGHT OF HADITH
AND STORIES OF THE PROPHETS

رَبِّنَا تَقْبِلْ مِنَّا إِذْكَ أَتَتَ السَّمْعَ الْعَلِيمُ

Rabbanaa taqabbal minnaa innaka antas Samee'ul Aleem

Our Lord, accept [this] from us. You are the All Hearing, the All Knowing

وَتُبْ عَلَيْنَا إِذْكَ أَتَتَ النُّوَابُ الْحَيِّمُ

wa tub 'alaina innaka antat tawwaabur Raheem

and accept our repentance, for You are the Ever Relenting, the Most
Merciful





لَهُ فِي

PREFACE

Fa Inni Qarib: Unveiling the Nearness of Allah Through the Quran

In the darkness of the night, when you feel overwhelmed by the troubles and worries of this life, beaten up by the uncaring waves of the worldly ocean, a whisper stirs in your soul, "Fa inni Qarib". A promise from Allah ﷺ that He is always near, His divine presence, the lighthouse of solace and guidance, is closer than your own breath.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوْسِعُ بِهِ نَفْسُهُ وَلَكُنْ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيرِ

Indeed, 'it is' We 'Who' created humankind and 'fully' know what their souls whisper to them, and We are closer to them than 'their' jugular vein.

(Surah Qaf: 16)

This book, "Fa Inni Qarib," is an invitation to navigate that nearness. This book is not just ink on paper, it's a bridge. A bridge made of heartfelt supplications that takes you away from the world of doubt, anxiety and despair, leading you towards the tranquil shores of faith, trust and serenity. It's an invitation to step into the warm embrace of Allah's nearness, to feel the caress of His love in every beat of your heart.

Within these pages, you'll discover:

- *The balm of healing for you heart, soul and body. Uncover how the Quran's wisdom soothes anxieties, mends broken spirit, offers cure and comfort in the face of life's tempests.*
- *A treasure of duas and adkar. Dive deep into the supplications embedded within the Quran, guided by the sunnah of the Messenger ﷺ and the inspiring stories of the previous prophets. Immerse yourself in the invocations of the pious predecessors and find your voice echoing within the divine chorus.*
- *A vivid tapestry of imagery. Travel with us on this vibrant path as we describe the Quranic verses through inspiring imagery leaving a lasting impact on the canvas of your imagination, igniting a spark of understanding and developing a lasting connection with this sacred text.*

Embark on the journey. Discover the nearness. Let "Fa Inni Qarib" be your guide.

Sejil Muhammad

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اللّٰهُمَّ اكْفُنْ مِنْ شَرِّ هَٰذِهِ الْمَرْيَمَةِ

مِنْ سَنَةِ ١٤٢٠



INTRODUCTION

Quran is the light for the pure heart, the guidance for the lost soul and the Mercy for the believers. It is a living miracle given to our Prophet ﷺ, a miracle that we can experience in our daily lives. Narrated Abu Huraira:

The Prophet (ﷺ) said, "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection." (Sahih Bukhari: 4981)

We learn through Quran and Hadith that it is also a healer, a shifa for our spiritual, emotional and physical ailments.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مَوْعِظَةٌ مِن رَبِّكُمْ وَشَفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

*Yaaa aiyuhan naasu qad jaaa'atkum maw 'izatum mir Rabbikum wa shifaaa'ul limaa fis sudoori
wa hudanw wa rahmatul lilmu'mineen*

O mankind! there has come to you an advice from your Lord, and a cure for the ailments of your hearts, and guidance and mercy for the believers. (Yunus:57)

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

*Wa nunazzilu minal quraani maa huwa shifaaa'unw wa rahmatul lilmu'mineena wa laa
yazeeduz zaalimeena illaa khasaaraa*

We send down the Quran as healing and mercy to those who believe; as for those who disbelieve, it only increases their loss. (Isra:82)

In this book our aim is to take a deeper look into the duas and adhkar of the Holy Quran. We will start by understanding the power of dua and how Allah ﷺ emphasises the idea of dua in the Quran.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيَسْتَجِيبُوا لِي
وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*Wa izaa sa alaka 'ibaadee 'annnee fa innee qareeb, ujeebu da'wataddaa'i izaa da'aani
falyastajeeboo lee wal yuminoo bee la'allahum yarshudoon*

When My slave ask you about Me, then (tell them that) I am near. I respond to call of the caller when he calls Me; so they should respond to Me, and have belief in Me, so that they may be guided (Surah Baqarah:186)

This ayah is a source of immense comfort and solace for the believers. Allah ﷺ, the Most High, the Most Merciful, the Most Generous, assures us that He is near to us and listens to our supplications. He does not turn away from us or ignore us, but responds to us “whenever” we call Him. Unlike the worldly authorities, who are often inaccessible, arrogant, or indifferent, Allah ﷺ, the King of kings and the Lord of the worlds, is waiting for us to ask Him. He is the One who has everything in His control and can grant us anything we desire. So, let us not hesitate or despair, but turn to Him with sincerity and hope, and He will surely answer our prayers.

وَقَالَ رَبُّكُمْ اذْهُنُنِي أَسْتَجِبْ لَكُمْ

Wa qaala Rabbukumud 'ooneee astajib lakum

And your Lord says, "Call upon Me; I will respond to you" (Ghafir:60)

Du'a is very important in Islam, so much so that the Prophet ﷺ said:

"Du'a, is worship." Then he recited the ayah: And Your Lord said: "Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated." (Al-Trimdhi:3372, Grade:Sahih)



Narrated Salman Al-Farsi رضي الله عنه the Messenger of Allah ﷺ said:

"Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him" (Abu Dawood 1488, Grade:Sahih)



So dear Muslims! Never shy away from making dua no matter how small and insignificant and how big and impossible it may seem. Ask!! Because Allah ﷺ promised that He will respond.



BEST TIME TO MAKE DUA

Dua is a precious gift from Allah ﷺ that we can avail at any time, but there are some special occasions and times when our supplications are more likely to be accepted by Him ﷺ. Our Prophet ﷺ has taught us about these blessed moments and encouraged us to make the most of them.

Dua in the depths of the night

The last one third of the night is the most valuable time when offering the tahajjud prayer has the most reward. Narrated Abu Huraira رضي الله عنه Allah's Messenger ﷺ said:

"Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

(Sahih Bukhari: 1145)



Between the adhaan and the iqamah

It is narrated by Anas ibn Malik رضي الله عنه that the Prophet ﷺ said:

"A du'a offered between the adhaan and iqamah is not rejected."
(Abu Dawood-521, Grade: Sahih)



The last tashahhud of the Salah

Making dua in the last tashahhud of Salah just before the salaam, is another prescribed time according to the sunnah of the Prophet ﷺ. Muhammad bin Abi Aisha رضي الله عنه narrated that the Messenger of Allah ﷺ said:

"When any one of you recites the Tashahhud, let him seek refuge with Allaah from four things – from the punishment of Hell, the punishment of the grave, the trials of life and death, and the evils of the Dajjaal, then let him pray for himself for whatever he wants."

(Sunan an Nasai:1310, Grade:Sahih)





When prostrating

The prostration (sujud) is a position of extreme devotion, submission and closeness of a slave to his Lord. A person puts his forehead on the ground knowing his weakness in comparison to the Greatness of Allah ﷺ. And in this position of brokenness and intimacy he pours out his heart to Allah ﷺ disclosing his secrets, wishes, aspirations and hopes, knowing that his whispers in the ground are heard and amplified in the heavens. Abu Huraira رضي الله عنه reported that Prophet ﷺ said:

"The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state)." (Sahih Muslim:482)



A certain time on Friday

Abu Huraira رضي الله عنه narrated that the Messenger of Allah ﷺ mentioned Friday and said:

"There is an hour (opportune time) on Friday and if a Muslim gets it while praying and asks something from Allah, then Allah will definitely meet his demand." And he (the Prophet) pointed out the shortness of that time with his hands.



(Sahih al-Bukhari:935)

When hearing the crowing of a rooster

Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ said:

"When you listen to the crowing of the cock, ask Allah for His favor as it sees Angels and when you listen to the braying of the donkey, seek refuge in Allah from the Satan for it sees Satan"



(Sahih al-Bukhari:3303)



ETIQUETTES OF MAKING DUA

Dua is the cry of the desperate, the plea of the oppressed, and the hope of the helpless. It is a sincere and heartfelt communication with Allah ﷺ, it is the call that comes from the depth of the heart and makes its way straight to the heavens. Du'a is a tool that the predecessors used to ask for something as small as a shoe lace or salt for their family. However, there are also some etiquettes that we should observe when making dua, to increase its chances of being accepted by Allah ﷺ. Our Prophet ﷺ has taught us these manners and etiquettes, and we should follow his example and guidance.

Tawheed

The first and most important thing among the etiquettes of du'a is to ask from Allah and Allah alone, without joining any partners with Him. The condition for the acceptance of prayers is that the hope of the one who is praying is connected with Allah alone.

If you ask them as to who created the heavens and the earth, they will certainly say, "Allah." Say, "Then, tell me about those whom you invoke other than Allah, if Allah intends to cause some harm to me, are they (able) to remove the harm caused by Him? Or if He intends to bless me with mercy, are they (able) to hold back His mercy (from me)?" Say, "Allah is sufficient for me. In Him trust those who (rightly) trust (in someone)." (Az Zumar:38)

And do not invoke, other than Allah, what neither benefits you nor harms you, for, if you do so, then you will surely be one of the unjust. If Allah brings some harm to you, there is none to remove it except He. And if He intends to bring some good to you, there is none to turn His grace back. He brings it to whomever He wills from among His servants. He is the Most-Forgiving, the Very Merciful. (Yunus: 106-107)

Asma ul Husna

Allah ﷺ likes that the caller calls Him by His beautiful names.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

The Most Excellent Names belong to Allah: use them to call on Him

(Al A'raf:180)

Anas ibn Malik رضي الله عنه said:

I was sitting with the Messenger of Allah ﷺ and a man was standing and praying. When he bowed, prostrated and recited the tashahhud, he supplicated, and in his supplication he said:

اللَّهُمَّ إِنِّي أَسأْلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ الْمُنَّانُ، بِدِينِ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا
الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُومُ إِنِّي أَسأْلُكَ



Allahumma inni as'aluka bi-anna lakal-hamd, lailaha illa ant, al-mannanu badi'us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as'aluka.

O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You

The Prophet ﷺ said: 'Do you know what he has supplicated with?' They said: Allah (SWT) and His Messenger know best. He said: 'By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'

(Sunan an Nasai:1301, Grade:Sahih)

Praising Allah ﷺ and sending salawat on the Prophet ﷺ



Fadalah bin 'Ubaid narrated:

"While the Messenger of Allah ﷺ was seated, a man entered and performed Salat, and he said: 'O Allah, forgive me, and have mercy upon me.' The Messenger of Allah ﷺ said: 'You have rushed, O praying person. When you perform Salat and then sit, then praise Allah with what He is deserving of, and send Salat upon me, then call upon Him.'" He said: "Then another man performed Salat after that, so he praised Allah and sent Salat upon the Prophet ﷺ. The Prophet ﷺ said to him: 'O praying person! Supplicate, and you shall be answered.'"

(Jami at Tirmidhi: 3476, Grade: Hasan)

Raising hands

It is proven from the Sunnah of the Holy Prophet ﷺ that he used to raise his hands for supplication, On the occasion of Badr, when he saw the numbers of the enemy compared to the Companions, he turned towards the Qibla and raised his hands towards the sky and began to pray “Oh Allah! Allah fulfill the promise you made to me, Oh Allah! if the few Muslims die today there will be no one left on earth to worship you.” He ﷺ kept raising his hands and kept making dua until the shawl from his shoulders fell off.

Narrated Malik ibn Yasar as-Sakuni, al-Awfi:

The Prophet ﷺ said: When you make requests to Allah, do so with the palms of your hands, and not backs, upwards.

(Sunan abu Dawud:1486, Grade: Hasan)



Humility

Allah, the Most High, informs us in His Noble Book that He loves those who supplicate to Him with humility, sincerely and secretly, without being arrogant and loud.

اذْعُوا رَبَّكُمْ تَضَرِّعًا وَخَفِيًّا

Call on your Lord in humility and secretly (A'raf:55)

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرِّعًا وَخَفِيًّا وَدُونَ أَجْهَرٍ مِنْ الْقَوْلِ بِالْغُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ
مِنَ الْغَفِيلِينَ

Remember your Lord deep within yourselves, humbly and privately - instead of shouting out loud - in the mornings and evenings and do not be of the heedless ones. (A'raf:205)

Perseverance in prayer

This is the world of materialism, where we are conditioned to expect instant gratification for everything we desire. Where you can get what you want with just a click of a button or a swipe of a card? But what happens when we apply this mindset to our relationship with Allah? What happens when we make dua, the sincere supplication to our Creator, and we don't see the results

right away? Do we lose hope and give up? Do we doubt the power and wisdom of Allah? Do we stop making dua altogether?

Abu Huraira reported that Allah's Messenger (ﷺ) said: The supplication of every one of you is granted if he does not grow impatient and says: "I supplicated but it was not granted." (Sahih Muslim:2735 a)



Always remember that the dua of a muslim never goes to waste. Jubair bin Nufair narrated that 'Ubada bin As-Samit narrated to them that, the Messenger of Allah (ﷺ) said:

"There is not a Muslim upon the earth who calls upon Allah with any supplication, except that Allah grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)" He ﷺ said: "(With) Allah is more."



(Jami at Tirmidhi: 3573, Grade:Hasan)



ادْعُونِي أَسْتَجِبْ لِكُم
[40:60]

SURAH AL-FATIHA

Most Effective Dua for Guidance

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Bismilla hir rahmannir raheem

*Alhamdulillahi Rabbil 'aalameen - Ar-Rahmaanir-Raheem - Maliki Yawmid-Deen - iyyaka
na'budu wa iyyaka nastaeen - Ihdinas Siraatal Mustaqeem - Siraatal lazeena an'amta 'alaihim
ghayril maghdoobi 'alaihim wa lad daaalleen -*

With the name of Allah, The Most Merciful, The Ever-Merciful

*The Praise and Gratitude belongs to Allah, the Master of the worlds. The
Most Merciful, the Ever- Merciful. The Owner of the day of Judgement. You
alone we worship and from You alone we seek help. Guide us to the straight
path. The path of those on whom you bestowed your favour, not of those who
angered you and nor those who went astray*

Surah Fatiha is the most often recited dua by all Muslims. We recite this dua in every rakah of
every salah during the day and is one of the pillars of the salah. Ubada bin As-Samit رضي الله عنه
narrated that Allah's Messenger ﷺ said:

"Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid."

(Sahih al-Bukhari:756)



It is the first dua that we are taught in the Quran by Allah ﷺ and it is also the most repeated one.
Allah ﷺ says in the Quran:

وَلَقْدَ ءاَتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ

We have certainly granted you the seven often-repeated verses¹ and the great Quran.

(Surah Hijr:87)

It is narrated by Abu Huraira رضي الله عنه that while explaining this verse of the Quran, the Messenger ﷺ said:

"The Um (substance) of the Qur'an is the seven oft-repeated verses (Al-Mathaini) and is the Great Qur'an (i.e. Surat-al-Fatiha)

(Sahih al-Bukhari:4704)



That's why another name of the Al-Fatiha is Umm Al-Quran (The mother of the Quran). In Surah Fatihah we ask Allah ﷺ for guidance towards the straight path. In our worldly journeys we generally ask for guidance towards the destination then why do we ask Allah ﷺ for guidance towards the path? Perhaps because in our religion, this path is the ultimate destination, whoever came on this path is deemed successful.

Another significance of calling it the "Sirat" is that every one is moving forward on the path towards their destination. We are also supposed to make constant progress on our journey towards Allah ﷺ, whether we stride confidently ahead or navigate cautiously, stumbling at times, as long as we keep moving ahead on this blessed path we are considered to be on guidance in the sight of Allah ﷺ. The true challenge, then, is not in reaching a specific destination, but in stepping onto this sacred path and staying steadfast until our final breath and that is why we ask Allah Almighty for help.

"Allah ﷺ said I have divided prayer between myself and my servant into two halves, and my servant shall have what he has asked for. When the servant says الحمد لله رب العالمين Allah says: 'My servant has praised me'. When he says مالك يوم الدين Allah says: 'My servant has exalted me'. When he says الله يجل جلاله Allah says: 'My servant has glorified me and my servant has submitted to me'. When he says إياك نعبد وإياك نستعين Allah says: 'This is between me and my servant, and my servant will have what he has asked for'. When he says

اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضاللين Allah says: 'This is for my servant, and my servant will have what he has asked for'."

(Sahih Muslim:395a)



If we perform the five daily prayers and sincerely supplicate to Allah Almighty in every unit “Guide us to the straight path” then it is inconceivable that Allah Almighty would not bestow guidance upon us. Certainly, there is some deficiency in our invocation. Next time when you recite Surah Fatiha, implore Allah for true guidance, humbly seeking the strength to embark on this luminous journey and walk it with unwavering faith, because therein lies the essence of true success, both in this world and the next.



اَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ [1:6]

Surah Fatiha as Ruqya

It was narrated that Abu Sa'eed رضي الله عنه said:

"A group of the companions of the Prophet ﷺ set out on a journey and travelled until they stopped in (the land of) one of the Arab tribes. They asked them for hospitality but they refused to welcome them. The chief of that tribe was stung by a scorpion and they tried everything but nothing helped them. Some of them said, 'Why don't you go to those people who are camped (near us), maybe you will find something with them.' So, they went to them and said, 'O people, our chief has been stung by a scorpion and we have tried everything but nothing helped him. Can any of you do anything?' One of them said, 'Yes, by Allah, I will recite ruqya for him, but by Allah we asked you for hospitality and you did not welcome us, so I will not recite ruqya for you until you give us something in return.' Then they agreed upon a flock of sheep.' Then he went and spat drily and recited over him Al-hamdu Lillaahi Rabb il-'Aalameen [Soorat al-Faatihah]. (The chief) got up as if he was released from a chain and started walking, and there were no signs of sickness on him. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the ruqya said, 'Do not divide them until we go to the Prophet ﷺ and tell him what happened, then wait and see what he tells us to do.' So they went to the Messenger of Allah ﷺ and told him what had happened. The Messenger of Allah ﷺ asked, 'How did you know that it (al-Fatiha) is a ruqya?' Then he added, 'You have done the right thing. Share out (the flock of sheep) and give me a share too.' And the Messenger of Allah ﷺ smiled."

(Sahih al-Bukhari, 2276)



This narration clearly shows us that Surah Fatiyah is not only the best dua for guidance and spiritual healing, but it can also be used as ruqya for the healing of physical ailments.



SURAH AL-BAQARAH

Protection from Ignorance and Anger

67

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

A'oozu billaahi an akoona minal jaahileen

I seek refuge with Allah from being one of the ignorant

There was once a man among the Children of Bani Israel who was very wealthy, but had no children to inherit his fortune. His nephew, who was greedy and wicked, killed him and dumped his body at the doorstep of another man, hoping to frame him for the murder. This caused a great turmoil in the society, as people accused and fought with each other. They came to Prophet Musa عليه سلام for his judgement. Prophet Musa told them that Allah ﷺ had commanded them to slaughter a cow and use a piece of its meat to touch the dead body. The deadbody would come to life by the command of Allah ﷺ and would reveal the identity of the murderer. His people were astonished at this command, and they said to him: "Are you making fun of us?" Prophet Musa was hurt and angry by their response, and he made this dua: "I seek refuge in Allah from being among the ignorant."

He made this dua to seek refuge with Allah ﷺ from becoming one of those who mock and ridicule the commands of Allah. He was also fearful that he might lose his patience and composure at the insolent remark of these ignorant people.

Jahil is the one who is ignorant, foolish and acts on his whims without knowledge. We learn from Prophet Musa عليه سلام that we should always seek Allah's refuge from becoming one of the ignorant ones, especially when we encounter situations that test our patience and tolerance. Reacting impulsively and angrily to the provocations of others is a sign of ignorance and weakness, whereas remaining calm and composed is a sign of wisdom and strength. If we feel ourselves getting agitated or frustrated by someone or something, the best course of action is to recite this dua.

Our Prophet also advised us against anger at many occasion. Narrated Abu Huraira رضي الله عنه

A man said to the Prophet ﷺ, "Advise me!" The Prophet ﷺ said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become angry and furious."

(Sahih al-Bukhari:6116)



Narrated Sulaiman bin Surd:

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek Refuge with Allah from Satan.' then all is anger will go away."

(Sahih Bukhari: 3282)

Anger is not the only emotion that can lead to ignorance and Jahalah. Allah ﷺ has used this word in the Quran for any emotion that becomes overwhelming and can lead to the displeasure of Allah ﷺ. For example, when Prophet Nuh عليه سلام saw his disbelieving son drowning in the flood, he cried out to Allah ﷺ for help and begged Him to save his son out of extreme emotion and love for his son. But Allah warned him

He said, "O Nuh, in fact, he is not a part of your family. Indeed, he is (a man of) bad deeds. So do not ask Me something of which you have no knowledge. I advise you not to be among the Jahileen (the ignorant)." (Surah Hud: 46)

This shows that even a righteous prophet like Nuh عليه سلام could be overcome by an emotion that clouded his judgement and made him ask for something that was against the will of Allah ﷺ. Therefore, we should always be careful and mindful of our emotions, and seek refuge in Allah ﷺ from being among the ignorant.

Prophet Yusuf عليه سلام faced a great trial when the women of Egypt tried to seduce him and lure him into committing an evil deed. But he was steadfast and faithful, and he prayed to Allah ﷺ to protect him from becoming one of the ignorant.

He (Yūsuf) said, "My Lord, the prison is dearer to me than what these women invite me to do. If You do not turn their guile away from me, I shall get inclined towards them and shall be among the ignorant." (Surah Yusuf: 33)

He knew that his sexual desire was a natural and powerful emotion, but he also knew that it could lead him to disobey Allah ﷺ and sin if he followed it blindly. He chose to resist the temptation and to seek the pleasure of Allah ﷺ rather than the pleasure of this world.

These examples show us that this dua can be used as a powerful tool in any situation where we feel that our emotions and temptations can get out of control and lead us to the disobedience of Allah ﷺ.

Dua for Your City



رَبِّ اجْعَلْ هُذَا بَلَدًا آمِنًا وَأَرْزُقْ أَهْلَهُ مِنَ الشَّمَرَاتِ

Rabbij' al haaza baladan aaminanw warzuq ahlahoo minas samaraat

My Lord, make this a secure city and provide its people with fruits

Prophet Ibrahim عليه سلام made this dua when he was constructing the Ka'bah in the midst of a desolate desert. He prayed for Makkah, a place that had no inhabitants and no resources at that time. Allah ﷺ answered his dua with such abundance that even after thousands of years, Makkah remains a haven of peace and prosperity for its dwellers and visitors. We find a similar dua in Surah Ibrahim:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هُذَا الْبَلَدَ آمِنًا وَاجْبُنِي وَبَنِي أَنْ نَعْبُدَ الْأَصْنَامَ

Wa iz qaala Ibraheemu Rabbij 'al haazal balada aaminanw wajnubnee wa baniyya an na'budal asnaam

When Ibrahim said "My Lord, make this city secure and keep me and my sons away from worshipping idols" (Surah Ibrahim: 35)

Allah ﷺ answered the dua of Prophet Ibrahim and made Makkah a sacred city until the day of judgement.



إِنَّ أَوَّلَ بَيْتٍ وَضَعَ لِلنَّاسِ لَلَّذِي يُبَكِّهُ [3:96]

The Prophet ﷺ said:

Makkah has been made sacred by Allah, not by the people. It is not permissible for any man who believes in Allah and the Last Day to shed blood in it, or to cut its trees (Sunan an-Nisai:2876, Grade:Sahih)



We often forget how blessed we are to live in peaceful and secure cities, while so many of our Muslim brothers and sisters face the horrors of war and terror every day. This dua of Prophet Ibrahim عليه سلام is a powerful reminder to ask Allah for the safety and provision of our cities and communities.

Dua for Acceptance of Good Deeds



رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Rabbanaa taqabbal minnaa innaka Antas Samee' ul Aleem

Our Lord accept (this ibadah/service) from Us: Indeed, You are the All Hearing. The All Knowing

What could be more noble and rewarding than building the house of Allah, the most sacred place on earth? Yet, the humility and taqwa of Prophet Ibrahim عليه سلام and his son Prophet Ismail عليه سلام shine through in this dua. They uttered this dua as they were laying the foundations of the Kaaba. They did not boast or take pride in their great deed, but rather they expressed their sincere concern for its acceptance. This teaches us that the value of our deeds is not by how magnificent they appear outwardly, but by how sincere and humble our hearts are when we perform them. It is the condition of the heart that makes our deeds acceptable to our Lord. Allah ﷺ warns us in surah Furqan about the deeds of the sinners that will be rendered worthless.

And We will proceed to whatever deeds they did, and will turn them into scattered dust. (Surah Furqan:23)

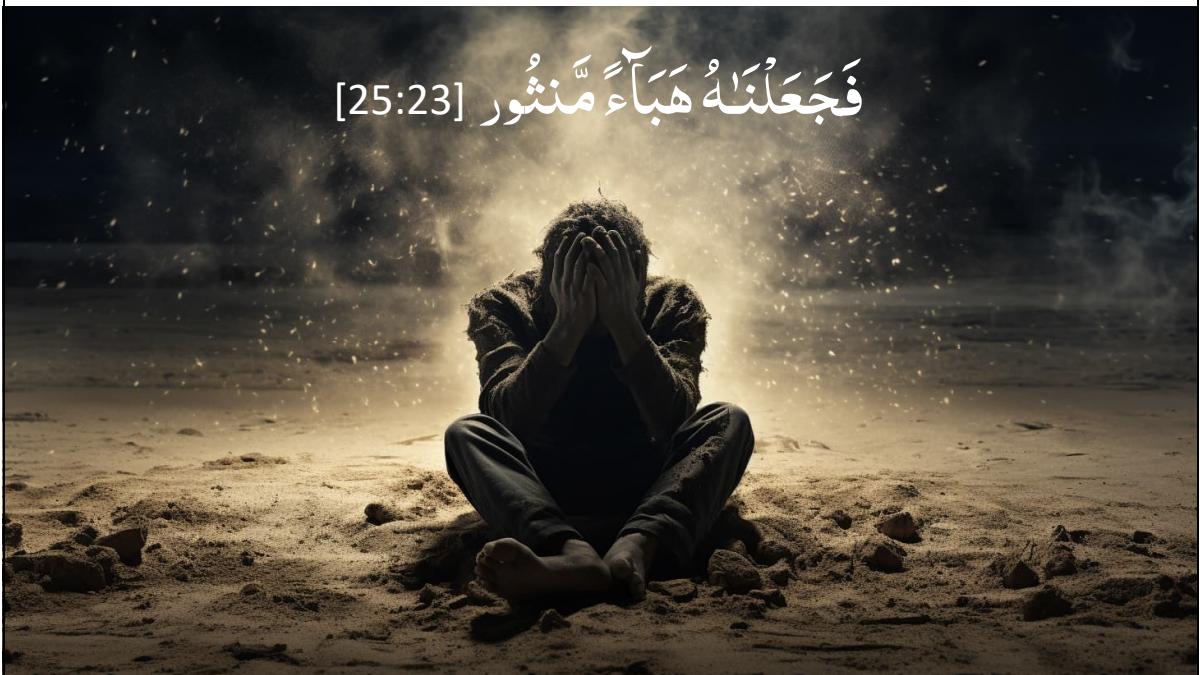
May Allah ﷺ not make us among those whose deeds will go to waste. It was narrated from Thawban رضي الله عنه that the Prophet ﷺ said:

"I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as



you do, but they will be people who, when they are alone, they transgress the sacred limits of Allah." (Ibn Majah:4245, Grade: Hasan)

فَجَعَلْنَاهُ هَبَاءً مَّنْثُوراً [25:23]



The righteous predecessors strove hard to excel in their actions and make them flawless, but they did not stop there. They also had a deep concern for acceptance of their actions. They did this because they dreaded that their actions could be turned away. They were those who fulfilled their obligations while their hearts trembled with fear. Allah says:

Verily Allah only accepts the actions of the Mutafeen (God Conscious, pious) (Maidah:27)

According to scholars, there are two conditions for the acceptance of any action:

1. The deed should be performed sincerely, solely for the sake of Allah ﷺ and without any worldly motive. Allah ﷺ loves those deeds that are done with pure intention and devotion. Therefore, whenever we perform a good deed, be it in the solitude of the night or in the assembly of the day, we should always keep an eye on the condition of our heart. We should always purify our intentions and remind ourselves of the One for whom we are doing it.

Narrated 'Umar bin Al-Khattab that Allah's Messenger (ﷺ) said:

"The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever

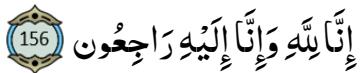
emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (Sahih Bukhari: 54)

2. The second condition for the acceptance of good deeds is the adherence to the teachings of Quran and Sunnah. Narrated Aisha Allah's Messenger (ﷺ) said:

"If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." (Sahih Bukhari: 2697)

Whilst purity of intention is important for the acceptance of deeds, Allah ﷺ out of his infinite mercy, does not expect perfection. He ﷺ knows that His slave will fall short in fulfilling the rights of His worship. Therefore, the dua of Prophet Ibrahim ends with an acknowledgement that indeed O Allah "you are All-Hearing and All-Knowing" i.e. you are aware of our struggles to keep our intentions pure and perform our deeds with excellence but at the same time you have full comprehension of our failures, our limited abilities and weaknesses. We should always perform our deeds with the best of intentions, hoping for its acceptance by Allah ﷺ, yet remaining conscious for our flaws.

When a Calamity Strikes



Innaa lillaahi wa innaaa ilaihi raaji'oon

"Indeed, we belong to Allah, and indeed to Him we will return."

Allah ﷺ has given us a promise in Surah al Baqarah, a promise of tests and trials:

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to As-Sabirin (those who are patient, those who persevere)"

(Al Baqarah: 155)

It is through hardships that Allah ﷺ distinguishes between the righteous and the wretched. The one who, in the face of adversity, remains patient, steadfast and hopeful in the Mercy of his Lord is the one who's given the beautiful title of As-Sabir. Allah ﷺ says many times in the Quran

وَاللّٰهُ يُحِبُّ الصَّابِرِينَ

And Allah loves those who are patient (Al e Imran:146)

So how do we earn this love? Allah ﷺ highlights in Quran that the patient ones are those who:

*when afflicted with calamity, they say "Inna Lillahi wa Inna Ilaihi Rajeeoon
(Indeed, we belong to Allah, and indeed to Him we will return)"*

(Al Baqarah: 156)

Uttering these words in the face of calamity and having a firm deep rooted belief that we along with everything that we think that we own (our health, wealth, children, spouses) is actually Allah's property that He ﷺ can dispose of as He wills; and to Him we will all return. These are not just words, it's actually a philosophy of life. If these words are understood and internalised they can change our world view. It's a paradigm shift that can ease any sense of loss.

Also, by remembering Allah ﷺ in times of distress and grief, we find solace that the only one who can ease our suffering is none but Allah ﷺ Himself. Every test and hardship that we endure in our lives is an opportunity to earn higher ranks with Allah ﷺ. There was once a righteous lady among the predecessors, she stubbed her toe on a rock and as her toe started bleeding she started smiling. Someone asked her why is she smiling doesn't she feel the pain. She said "the pain of this injury is less than the joy of the reward of patience". Allah ﷺ informs us of the reward of the person who says the above statement when afflicted by a calamity:

"Those are the ones upon whom are blessings/salutations from their Lord and mercy. And it is those who are the [rightly] guided." (Al Baqarah:157)

Saying this one phrase at time of adversity can make you deserving of the salutations from your Lord and will put you in the list of As-Sabirin (the Patient ones) and Al-Muhtadoon (the rightly guided ones). We find comfort in the words of our Prophet ﷺ. Narrated Abu Huraira رضي الله عنه the Messenger of Allah ﷺ said,

"If Allah wants to do good to somebody, He afflicts him with trials."

(Sahih al-Bukhari:5645)



Umm Salama رضي الله عنها the wife of Prophet ﷺ narrated that the Messenger of Allah said:

If any servant (of Allah) who suffers a calamity says

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجُزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

*Innaa lillaahi wa innaaa ilaihi raaji'oon Allahhumna jurni fi museebati wa
akhlifli khairam minha*

Indeed, we belong to Allah, and indeed to Him we will return. O Allah! Reward me for my calamity, and replace it for me that which is better.”



Allah will give him reward for affliction, and would give him something better than it in exchange. Umm Salama said “when my husband (Abu Salama) died I said these words and then I said “who is better than Abu Salama?” and then Allah married her to the Messenger of Allah ﷺ.

(Sahih Muslim 918 b)

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ [11: 115]



We should aim to make a habit of saying this statement not only in times of major calamity like death but whenever we encounter anything minor that bothers us. May Allah ﷺ help us to understand its meaning, reward us with the best reward in the Hereafter and for those who endured any loss, compensate them with something better.

Goodness in this Life and the Hereafter



رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ

Rabbanaaa aatina fid dunyaa hasanatawn wa fil aakhirati hasanatanw wa qinna azaaban naar

*Our Lord, give us in this world [that which is] good and in the Hereafter
[that which is] good and protect us from the punishment of the Fire.*

Allah ﷺ compares two kinds of people in Surah Baqarah.

*And among the people is the one who says, "Our Lord, give us in this world,"
and he will have no share in the Hereafter*

(Surah Baqarah:200)

Ibn Abbas رضي الله عنه said "Some Bedouins used to come to Arafat in the period of Hajj and supplicate saying 'Oh Allah! Make it a rainy year, a fertile year and a year of good child bearing', They would not mention any of the affairs of the Hereafter. Thus, Allah revealed this ayah teaching us that we should ask for goodness for this world as well as the goodness of the Akhirah. (Ibn Kathir)

Anas ibn Malik رضي الله عنه narrated that:

The most frequent dua of the Prophet ﷺ was



اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ النَّارِ

*Allahumma rabbanaaa aatina fid dunyaa hasanatawn wa fil aakhirati hasanatanw wa qinna
azaaban naar*

*O our Rabb! grant us good in this world, good in the hereafter and save us from
the punishment of the fire (Sahih Bukhari:6389)*

Anas ibn Malik رضي الله عنه narrated that:

the Prophet ﷺ visited a sick man who had withered from sickness to such an extent that he could be compared to a chick whose feathers had been plucked out. The Prophet ﷺ said to him, "Make supplication for your health." So, he began to supplicate Allah, " O Allah whatever punishment you intend to give me in

the hereafter, give it to me here, in this life". The Prophet (ﷺ) said, "Subhan Allah! You are not able to bear that. Why did you not make this supplication?

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ النَّارِ

Rabbanaaa aatina fid dunyaa hasanatawn wa fil aakhirati hasanatanw wa qinaa azaaban naar

Then the Prophet (ﷺ) made a supplication for him and Allah, the Mighty, the Gracious, gave him cure from sickness (Al Adab ul Mufrad:728

, Grade:Sahih)

Allah ﷺ says in Surah Nahl about Prophet Ibrahim عليه سلام:

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لِمَنِ الْصَّلِحُونَ

And We gave him حَسَنَةً (goodness) in this world, and indeed, in the Hereafter he will be among the righteous

(Nahl:122)

If we look at the life of Prophet Ibrahim عليه سلام, we see so many trials and hardships. He was expelled from his city in early age, thrown in fire, asked to leave his family in the desert, asked to slaughter his son. From the perspective of a material mind, this does not look like حَسَنَةً (goodness) or a blessed life. However, Allah ﷺ re-defines for us what it means to have حَسَنَةً in this life. Allah ﷺ tells us:

Indeed, Abraham was a model of excellence: devoted to Allah, 'perfectly' upright—not a polytheist, 'utterly' grateful for Allah's favours. 'So' He chose him and guided him to the Straight Path.

(Surah Nahl: 120-121)

This shows us that the good of this world is the obedience of Allah ﷺ and His guidance. The wealth, health and children that we have are not حَسَنَةٌ by themselves, unless they are used in the path of Allah. For example, our wealth is حَسَنَةٌ if we spend it in charity, our health is حَسَنَةٌ if we exhaust ourselves for the pleasure of Allah, our children are حَسَنَةٌ if they end up being sadqa e Jariya (continuous charity) for us. The real حَسَنَةٌ is the opportunity to do good deeds and to leave a good legacy behind us for others to follow. This is how we can attain the true happiness and success in this life and the next.

يَا أَيُّهَا النُّفُسُ الْمُطْبَعَنَةُ [89:27]



Hisham bin Hassan narrated from Al-Hasan :

concerning the saying of Allah: O our Lord, give us good in this world, and good in the Hereafter. He said: "Knowledge and worship in this world, and Paradise in the Hereafter."

(Jami at Tirmidhi:3488, Grade Sahih)



This dua is a comprehensive and all-inclusive supplication for goodness that covers every aspect of our lives. We should make this dua part of our daily routine and recite it with sincerity and conviction. We should also act upon it by striving for the good in both worlds and avoiding the evil. May Allah ﷺ grant us the best of this world so that by availing it we can earn the best of the Akhira. Ameen.

Dua for Patience



رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثِبْتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Rabbanaaa afrigh 'alainaa sabranw wa sabbat aqdaamanaa wansurnaa 'alal qawmil kaafireen

Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.

Taloot was the leader of the army of Bani Israel, they made this dua when they faced the huge army of Goliath (Jaloot), the giant. They were so scared of facing them that they said:

"There is no power for us today against Goliath and his soldiers."

(Al Baqarah:249)

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبْتُ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ [2:249]



the believers among those said:

"How often (in history) a small group has overcome a large army by permission of Allah. And Allah is with the patient." (Al Baqarah:249)

Then they made this dua so Allah ﷺ granted them victory by His grace. Prophet Dawud عليه سلام was a young boy at that time and by the permission of Allah ﷺ he ended up killing this huge giant with the help of a mere sling shot.

Imam Ghazali in his famous book Ihya Ulum al-Din (The Revival of the Religious Sciences), mentioned five types of sabr, based on the Quran and the Sunnah. They are:

- **Sabr in obeying Allah:** This means to persevere in the obedience of Allah no matter how difficult it gets. For us this kind of Sabr means simple things like performing the obligatory and recommended acts of worship, such as prayer, fasting, charity, etc. And for the companions of the Prophet ﷺ it meant far more, giving up their families, loved ones, comfort and even their lives for the obedience and pleasure of Allah. This kind of Sabr entails that we avoid laziness, procrastination, greed, love of this world and all sort of distraction in fulfilling one's duties to Allah. This is the example of the Sabr that the army of Taloot was seeking in this dua.
- **Sabr in abstaining from disobeying Allah:** This is to resist the temptations of the self and the devil, and to refrain from committing sins and evil deeds, such as lying, cheating, backbiting, etc. It also means to repent sincerely from one's mistakes and to seek Allah's forgiveness.
- **Sabr against the harm that comes from other people:** To bear with patience the insults, injuries and injustices that we may face from others, without retaliating or seeking revenge. It also means to forgive them for their faults and to pray for their guidance. This type of sabr is sometimes recommended and sometimes obligatory. This is the kind of Sabr that the Prophets showed towards the insults, harm and injuries inflicted upon them by the people of their nations
- **Sabr in times of trials/hardship:** This life is a test and comes with a promise of trials from Allah ﷺ. He may test us with poverty, illness, loss, oppression or any other calamity. To have sabr is to endure these hardships and difficulties with patience and perseverance, for the sake of Allah, and to hope for His reward in the hereafter. It is also to stay firm and steadfast on the right path and not to lose faith or despair in Allah's mercy and help.
- **Sabr in times of blessings/ease:** This is to be thankful to Allah ﷺ for His blessings and favors, both apparent and hidden, in times of ease and prosperity. This kind of sabr is actually more challenging than sabr in times of hardship, because it is easy to forget Allah ﷺ and become heedless of His rights when we are enjoying His bounties. To have sabr in expressing gratitude to Allah ﷺ is to not take His blessings for granted or forget them, but to praise Him and acknowledge His generosity and kindness. It is also to not get distracted by the worldly luxuries and lose our faith, but to remain mindful of Allah and His commands. And it is to use the blessings of Allah ﷺ for His pleasure and not for His disobedience

Abdur Rahman ibn Awf, may Allah be pleased with him, said,

"We were tested with hardship alongside the Messenger of Allah, peace and blessings be upon him, and we were patient. Then, we were tested with prosperity afterwards and we were not patient."

(Sunan Tirmidhi: 2464, Grade: Sahih)



The Prophet ﷺ advised us not to seek patience in normal circumstances, but only to ask for sabr /patience when we face situations that demand it.

Mu'adh ibn Jabal narrated that the Prophet ﷺ heard a man saying: O Allah, I ask You for patience. He ﷺ said: "You have asked Allah for calamity; rather ask Him for well-being (Aafiyah)"

(At-Tirmidhi:3527, Grade:Hassan)



Ayat al Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ سِنَةٌ وَلَا نُوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ
وَالْأَرْضَ وَلَا يَعُودُهُ حِفْظُهُمْ وَهُوَ الْعَلِيُّ الْعَظِيمُ

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Allahu laaa ilaaha illaa Huwal Haiyul Qaiyoom; laa taakhuzuhoo sinatunw wa laa nawm; lahoo maa fissamaawaati wa maa fil ard; man zal lazee yashfa'u indahoooo illaa bi-iznih; ya'lamu maa baina aydeehim wa maa khalfahum wa laa yuheetoona bishai'im min 'ilmihhee illaa bimaa shaaa'; wasi'a Kursiyyuhus samaawaati wal ard, wa laa ya'ooduho hifzuhumaa; wa Huwal Aliyyul 'Azeem

Allah: there is no god but Him, the Ever Living, the Ever Watchful. Neither drowsiness nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.

Ayat al Kursi is one of the greatest ayat of the Quran. Ubayy b. Ka'b رضي الله عنه narrated that Allah's Messenger ﷺ said:

O Abu' al-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: Allah and His Apostle ﷺ know best. He again said: Abu'l-Mundhir, do you know the verse from the Book of Allah which, according to you, is the greatest? I said: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُّومُ

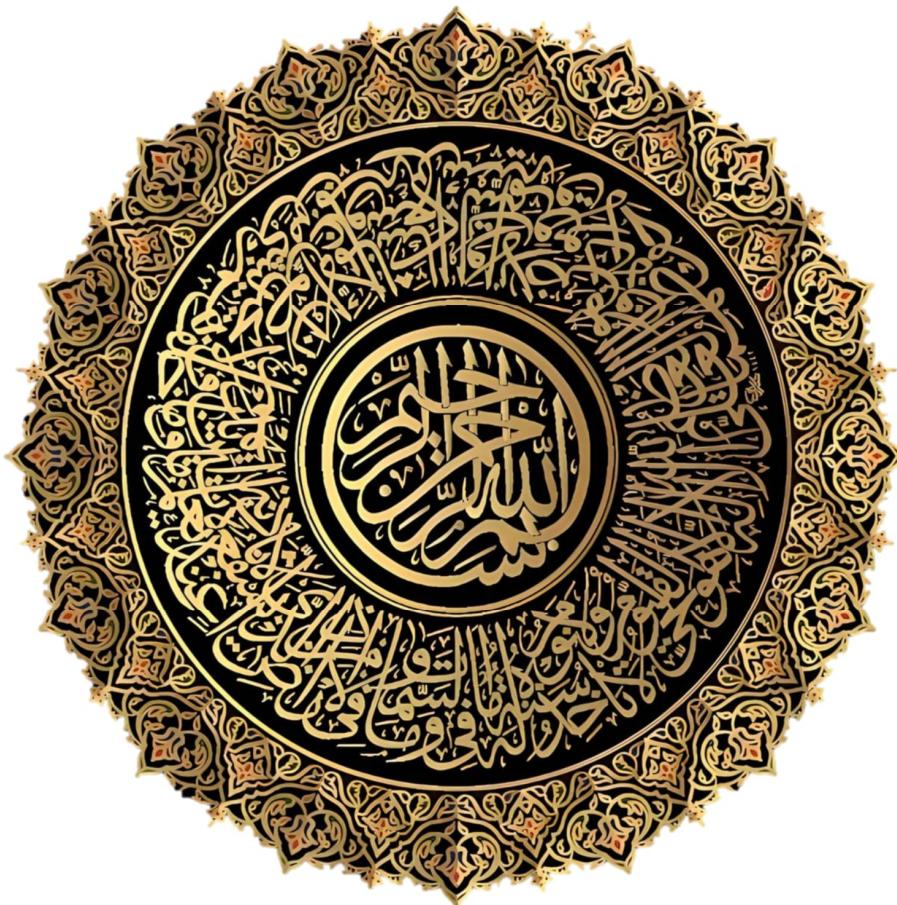
Thereupon he struck me on my breast and said: "May knowledge be pleasant for you, O Abu'l-Mundhir!"

(Sahih Muslim:810)



Narrated 'Abdullah bin Mas'ud رضي الله عنه :

"Allah has not created in the heavens nor in the earth what is more magnificent than Ayat Al-Kursi." Sufyan said: "Because Ayat Al-Kursi is the Speech of Allah, and Allah's Speech is greater than Allah's creation of the heavens and the earth." (Jami at-Tirmidhi:2884, Grade:Sahih)



Ayat al-Kursi is the most comprehensive verse of Tawheed, just as Surah Ikhlas is the most concise Surah of Tawheed. Ayat al-Kursi rejects not only the obvious forms of shirk, but also the subtle and hidden ones. It reminds us that the things and people in the world that we rely and lean on are not our true supporters, but our only true and permanent handhold is Allah ﷺ. He alone has the perfect and infinite attributes of His Essence, His Knowledge, His Wisdom, His Dominion, and His Sovereignty. And there is none comparable to Him لَيْسَ كَمِثُلَهُ شَيْءٌ. That is why the very next ayah talks about this strong handhold.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْرِ فَمَن يَكْفُرُ بِالظَّغْوَتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ آسَتَهُ سَكَنًا بِالْعُرْوَةِ الْأُوْتَقْنَى لَا أَنْفِصَامَ لَهَا وَاللَّهُ سَيِّعُ عِلْمَهُ

There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in ṭāghūt¹ and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing. (Surah Baqarah: 256)

The greatest benefit of Ayat al-Kursi is that it teaches us the reality of monotheism, but it also has other benefits that are mentioned in some narrations. For example, reciting Ayat al Kursi before sleeping will protect you from the Shaitan throughout the night.

Abu Huraira رضي الله عنه narrated that Allah's Messenger ﷺ ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing from the foodstuff. I caught him and said, "I will take you to Allah's Messenger ﷺ!" That person said (to me), "Please don't take me to Allah's Messenger ﷺ and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite Ayat-al-Kursi, for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn". When the Prophet ﷺ heard the story he said to me, "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

(Sahih al Bukhari: 5010)



Concerning the virtue of reciting this ayah after the prescribed prayers, it was narrated that Abu Umaamah رضي الله عنه said the Messenger of Allah ﷺ said:

"Whoever recites Ayat al-Kursi immediately after each prescribed prayer, there will be nothing standing between him and his entering Paradise except death." [An-Nasa'i reported it, and Ibn Hibban graded it Sahih (authentic).]

(Baloogh al Maram: Book 2: Hadith 324)

Asking for an Easy Test

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
 وَكُلُّ تُبْرِئُهُ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطْعَنَا عُفْرَانَكَ
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 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Aamanar-Rasoolu bimaaa unzila ilaihi mir-Rabbihee walmu'minoon; kullun aamana billaahi wa
 Malaaa'ikathihee wa Kutubhihee wa Rusulih laa nufarriq baina ahadim-mir-Rusulihee wa
 qaaloo sami'naa wa ata'naa ghufraanaka Rabbanaa wa ilaikal-maseer

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا لَا
 تُؤَاخِذْنَا إِنْ تَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
 الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا
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 وَازْهَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Laa yukallif-laahu nafsan illaa wus'haa; lahaa maa kasabat wa 'alaihaa maktasabat; Rabbanaa
 la tu'aakhiznaa in naseenaaa aw akhtaanaa; Rabbanaa wa laa tahmil-'alainaaa isran kamaa
 hamaltahoo 'alal-lazeena min qablinaa; Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bik
 wa'fu 'annaa waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal qawmil kaafireen

Allah does not burden any soul with more than it can bear: It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not hold us accountable if we forget or make mistake. Our Lord, and do not place upon us a burden like that which You placed upon those before us. Our Lord, and do not make us bear the burden for which we have no strength. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people"

This life is a test, as Allah ﷺ has clearly stated in the Quran. He ﷺ will surely put us through various trials, just as He ﷺ did with the people before us, such as the prophets, the companions and the righteous. These trials are meant to distinguish the true believers from the hypocrites, the ones who are loyal, patient and grateful to Him ﷺ from the ones who are treacherous, impatient and ungrateful.

Do people think they will be left alone after saying 'We believe' without being put to the test? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars

(Surah Ankabut:2-3)

This powerful dua (highlighted in red) belongs to the last two ayahs of Surah Baqarah. The last ayah begins with a promise from Allah ﷺ that he will never put a burden on a person more than he can bear. Think about the tests of this world, are there any test that are designed according to the natural aptitude and ability of each and every student? Imagine a test where you will be only tested on your strongest subjects and topics. Allah ﷺ in his enormous love and care for us gives us a test that's most suited to our abilities and a test that we are most likely to pass.

Not only this, but He ﷺ also teaches us a really eloquent dua in these special ayahs to help us ask for an easy test. When we look back at the lives of the prophets and our righteous predecessors, we find they were tested with heavy trials. They faced persecution, oppression, poverty, illness, loss and many other hardships.

Narrated Khabbab bin Al-Arat:

We complained to Allah's Messenger (ﷺ) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka`ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion.

(Sahih Bukhari: 3612)



Through this dua we beg Allah ﷺ not to burden us like they were tested with difficult trials and give us a test according to our ability and strength. Ameen.

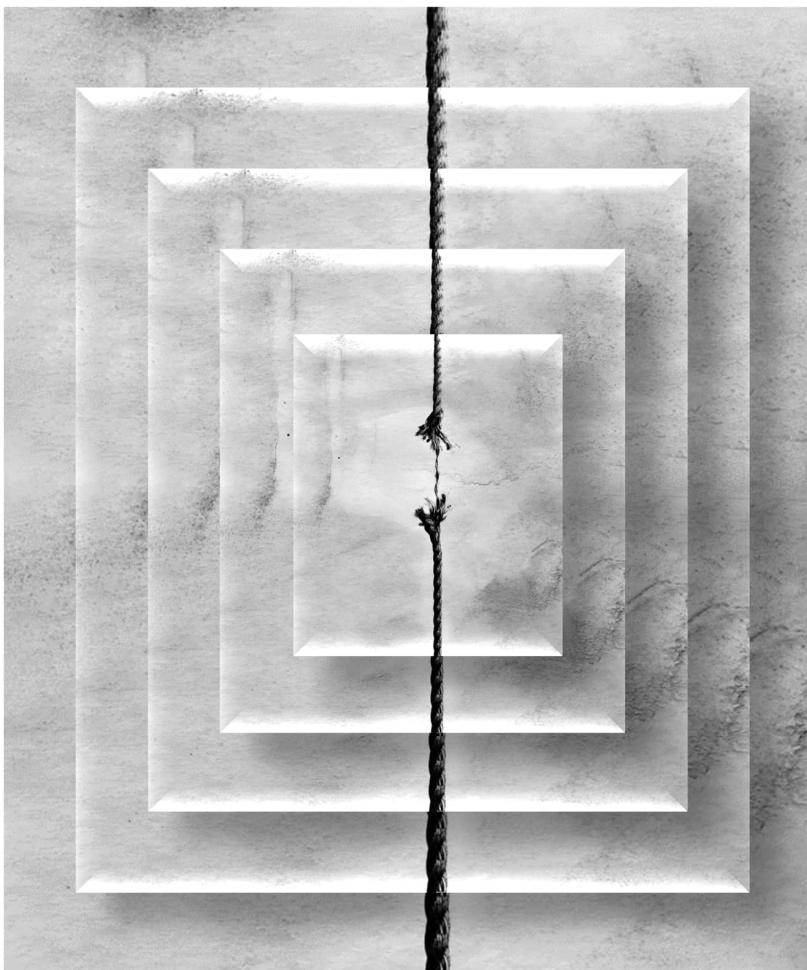
These two ayahs are more special than any other ayahs of the Quran for a few reasons.

1. Rest of the Quran came down on the Prophet ﷺ but for these two ayahs the Prophet ﷺ himself ascended to the highest heavens (Al-Isra wal Mairaj) to receive them.
2. All of the Quran was revealed to the Prophet ﷺ through Angel Jibreel عليه سلام as an intermediary between Allah ﷺ and the Messenger ﷺ , but these two ayahs were received by the Prophet ﷺ directly from Allah ﷺ in the seventh heavens.

It was narrated from Abu Mas'ood al-Ansaari رضي الله عنه that the Prophet ﷺ said:

"Whoever recites the last two verses of Surah al-Baqarah at night, that will be sufficient for him" (Sahih Bukhari -5009)

Ibn al-Qayyim said, "**They will suffice him against any evil that may harm him**" Scholars agree that the last two ayahs of Surah Baqarah can be used as Ruqyah.



رَبَّنَا وَلَا تُحِيلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
[2:286]

SURAH AL-E-IMRAN

Asking for Istiqamah (Firmness)

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

8

Rabbanaa laa tuzigh qulooobanaa ba'da iz hadaitanaa wa hab lanaa mil ladunka rahmah; innaka antal Wahhaab

Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving.

This is the dua of the people who are "الراسخون في العلم" (Firm in their Knowledge) and they believe in every ayah of the Quran saying "*We believe in it. All [of it] is from our Lord.*" They make the above dua asking Allah for keeping their hearts firm on guidance. What is Istiqamah? It means to go straight on a right path permitting **no deviation**. It is from the identical root as the word mustaqeem. Our Prophet ﷺ used to ask for istiqamah regularly.

Umm Salamat reported: 'The supplication Messenger of Allah ﷺ said most frequently was:

يَا مُقْلِبَ الْقُلُوبِ شِّثْ قَلْبِي عَلَى دِينِكِ

Ya muq'qalibal qulooob sabbit qalbee ala deenik



*"O Changer of the hearts, make my heart firm upon Your religion" She said:
"O Messenger of Allah, why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamat!
Verily, there is no human being except that his heart is between Two Fingers of
the Fingers of Allah, so whomsoever He wills He makes steadfast, and
whomever He wills He causes to deviate."*

(Al-Trimdhi: 3522, Grade:Hassan)

Allah ﷺ says in Surah Ibrahim:

Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills (Surah Ibrahim: 27)

According to our scholars this “firm word” is “La illaha illallah”. And according to some this is “the Quran” with which Allah keeps the heart of the believers firm on guidance. As for those who remain steadfast, Allah ﷺ talks about them in the Quran.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ أَسْتَقْدَمُوا شَرِّ الْمَلَائِكَةِ أَلَا تَخَافُوا وَلَا تَخْرُنُوا وَأَبْشِرُوا
بِالْجُنَاحَةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them (at the time of their death), ‘saying, ‘“Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.” (Surah Fussilat:30)

Dua of People of Jannah (Forgiveness)



رَبَّنَا إِنَّا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rabbanaaa innanaaa aamannaafaghfir lanaa zunoobanaa wa qinaa ‘azaaban naar

“Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,”

Indeed, Allah ﷺ is always listening to the duas that his slaves make in the darkness of the night, in the depth of their hearts, secretly and quietly. Some of these duas are so beautiful that they become the source of a person’s salvation. This is one of those duas, the dua of the people of Jannah who fear Allah and who will be granted His ﷺ pleasure. The different categories of these people are:

“The patient, the truthful, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn”

(Surah Al Imran:17)

Allah ﷺ loves the act of seeking forgiveness. The above ayah also shows that one of the best times to seek forgiveness is the time before Fajr (before dawn). In another place in the Quran, Allah ﷺ says:

"And in the hours before dawn they would ask forgiveness" (Dhariyat:18)

Al-Agharr al-Muzani رضي الله عنه reported that Allah's Messenger ﷺ said:

"There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day" (Sahih Muslim-2702a)



Abu Ayyub Ansari رضي الله عنه reported that Allah's Messenger ﷺ said:

"If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin, and then asked forgiveness from Allah, and He would have granted them pardon" (Sahih Muslim 2748b)



Protection for Daughters



إِنِّي أَعْيُذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

Innee u'eezuhaa bika wa zurriyyatahaa minash Shaitaanir Rajeem

I seek refuge for her with You (Allah) and for her offspring from Shaitan (Satan), the rejected

When the mother of Maryam سلام عليها was pregnant with her, she made a promise to Allah ﷺ, she said:

'Lord, I have dedicated what is growing in my womb entirely to You; so, accept this from me. You are the One who hears and knows all,' (Ale Imran:35)

When she gave birth to a girl, she was really upset because she expected to deliver a boy and give him away in Allah's cause. Then Allah ﷺ said:

"Allah knew best what she had given birth to: the male is not like the female"
(Surah Ale Imran: 36)

That's when the mother of Maryam سلام عليها made this dua, seeking protection for her daughter and her coming generations. Narrated Abu Huraira رضي الله عنه that the Prophet ﷺ said,

'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son.' Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast."

(Sahih Al Bukhari:4548)



This dua was a shield for her from the evil of Shaytaan, and she grew up as a devout and virtuous worshipper from the very beginning of her life. Allah ﷺ selected her for a formidable trial, but she faced it with grace and dignity. And Allah ﷺ exalted her status until the Day of Judgment.

And when the angels said: "O Maryam, Allah has chosen you and purified you and chosen you over the women of all the worlds" (Ale Imran:42)

Narrated Abu Musa رضي الله عنه that the Prophet ﷺ said:

"Many a man achieved perfection, but no woman achieved perfection except for Mariam the daughter of 'Imran, and Asiyah the wife of Fir'aun. (Jami Tirmidhi 1834, Grade:Sahih)



We should also seek Allah's protection for our children and their offspring from the devil, Shaytan is indeed our biggest enemy. It was narrated that Ibn 'Abbas said:

"The Prophet ﷺ used to seek refuge for Hasan and Husain and say:



أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

A'uzoo bikalimaatillahit taam'ma min kullee Shaitaaniw wa haam'mah wa min kullee a'inil lam'ma

I seek refuge for you both in the Perfect Words of Allah, from every Shytan (devil) and every poisonous reptile, and from every evil eye'

And he would say: 'Thus Ibrahim used to seek refuge with Allah for Isma'il and Ishaq,' or he said: 'for Isma'il and Ya'qub.'

(Sunan Ibn Majah:3525, Grade:Sahih)

Dua for Righteous Children



Rabbi hab lee mil ladunka zurriyyatan taiyyiba, innaka samee'ud du'a

"My Lord, grant me from Yourself a pure offspring. Indeed, You are the Hearer of supplication"

The timeless dua of Prophet Zakariya عليه سلام. To appreciate it fully let us understand the context of this dua first. Maryam عليه سلام was entrusted to the care of Prophet Zakariya عليه سلام. Every time he عليه سلام entered her Mihrab (Private chambers) he would find with her special provision, (some scholars say they were fruits of summer in winter and fruits of winter in summer). Zakariya عليه سلام asked her "Oh Maryam! Where do you get this from?" and Maryam said:

"It is from Allah. Indeed, Allah provides for whoever He wills without measure." (Surah Al e Imran: 37)

This miracle of Allah inspired Prophet Zakariya عليه سلام to ask Allah for a righteous child and he made this dua right there. He عليه سلام realized that when Allah ﷺ wants to provide someone he will provide against all odds. Prophet Zakariya عليه سلام was really old and his wife was barren as we find in Surah Maryam:

[This is] a mention of the mercy of your Lord to His servant Zakariya. When he called to his Lord a secret supplication. He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unblessed. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir"
(Maryam:2-5)

This dua was so powerful that Allah ﷺ bestowed upon him a miraculous gift, a pious son. Allah ﷺ named him "Yahya" and said "We have not given this name to anyone before him". The wisdom of Prophet Zakariyah عليه سلام is that he asked for a Tayyab (pure/righteous) child. It was the result of this dua that Allah ﷺ says about Prophet Yahya عليه سلام:

While he was still a boy, We granted him wisdom, and (blessed him with) love specially from us, and purity; and he was God-fearing, and he was good to his parents; and he was not oppressive (or) disobedient (Maryam:12-14)

This is a recommended dua for all of those who are planning to have children, newly married couples, infertile couples and also for those who already have children and want them to be righteous in shaa Allah.

Benefits of Istaghfar

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

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*Rabbanagh fir lanaa zunoobanaa wa israafanaa feee amrinnaa wa sab'bit aqdaamanaa wansurnaa
'alal qatmil kaafireen*

"Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

Allah ﷺ mentions the Prophets and the scholars of the past when they strived in the way of Allah ﷺ, they never lost hope, never surrendered to the enemy and they got their strength through constantly making the above dua. This dua became the source of their power, firmness and resilience.

Allah ﷺ strengthened them and granted them victory in this world and the hereafter through the power of istaghfar. Allah says:

"So, Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good." (Al Imran:148)

We learn that seeking forgiveness definitely benefits a person in the hereafter but it also has rewards in this world. Prophet Hud عليه سلام said to his nation:

"And O my people! seek forgiveness of your Lord and then repent to Him. He will release the skies pouring upon you and increase you in strength [added] to your strength. And do not turn away, [being] criminals." (Hud:52)

So, the question is, can istaghfar (seeking forgiveness) increase one's physical and emotional strength? The answer is "Yes". Ibn al-Qayyim said in al-Wabil al-Sayyib, when listing the benefits of dhikr (remembrance of Allah), including praying for forgiveness: Benefit No. 61

"Dhikr gives a person strength so that he can do with dhikr that which he cannot do without it. I saw wonders in the strength of Shaykh al-Islam Ibn Taymiyah in walking, speech, courage and writing. He used to write in one day what a scribe would write in a week, or more"

Also, in Surah Nuh:

"Ask forgiveness of your Lord: He is ever forgiving. He will send down abundant rain from the sky for you; And give you increase in wealth and children and provide for you gardens and provide for you rivers" (Nuh:10-12)

This ayah beautifully illustrates that seeking forgiveness is not only the most effective way of securing the rewards of the next life, but it also unleashes the success and blessings of this worldly life.

This dua also teaches us to seek forgiveness from “Israf”, which means extravagance and “going overboard”. Israf is any form of excess or wastefulness in anything. It can be spending too much money, eating too much food, sleeping too much, following too much fashion and trends, indulging too much in entertainment, and so on.

Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be excessive: Indeed, He likes not those who commit excess. (Araaf:31)

Allah ﷺ has granted us the permission to wear good clothes, eat, drink and live a good life in moderation, but the only thing that He has forbidden is the excess. When we cross the limits set by Allah, when we use His blessings to disobey Him, that is when we have committed Israf. Today, we live in a materialistic world where many of us are not free from Israf. We should cleanse ourselves from excess and extravagance and seek Allah’s forgiveness through this beautiful dua.



Allah ﷺ is the most forgiving, He ﷺ says in Surah Zumar:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَنْنَطِعُوا مِنْ رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, My slaves who have harmed themselves by their own excess, do not despair of Allah's mercy. Allah forgives all sins: He is truly the Most Forgiving, the Most Merciful (Zumar:53)

Allah is Sufficient for Us



حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbun al laahu wa ni'malwakeel

Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)

When the Prophet Muhammad ﷺ and believers suffered the calamity at Uhud and the idolaters went back, he ﷺ feared that the enemy might try to come back so he asked "Who would follow them?" Seventy men including Az Zubayr رضي الله عنه and Abu Bakr رضي الله عنه volunteered (Ibn Kathir)

Those who were warned (by the hypocrites), "Your enemies have gathered against you, so fear them," the warning only made them grow stronger in faith and they replied, "Allah 'alone' is sufficient 'as an aid' for us and 'He' is the best Protector." (Surah Al e Imran: 173)

Prophet ﷺ and the sahabas obeyed the command of Allah ﷺ despite being injured and exhausted. The hypocrites of Madinah tried to scare them by saying that they would be surrounded and overtaken by the enemy, but this only increased their faith and reliance on Allah ﷺ. At this occasion Prophet ﷺ invoked Allah ﷺ using the above dua, which is an expression of complete trust and reliance. This was also the dua of Prophet Ibrahim when he was thrown into the fire.

Ibn 'Abbas رضي الله عنه said When (Prophet) Ibrahim (Abraham) was thrown into the fire, he said:



حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunal laahu wa ni'malwakeel

So did Messenger of Allah Muhammad (ﷺ) when he was told: "A great army of the pagans had gathered against him, so fear them". But this (warning) only increased him and the Muslims in Faith and they said: "Allah (Alone) is sufficient for us, and He is the Best Disposer of affairs (for us)" (Sahih Al Bukhari:4563, Grade:Sahih)

They put their trust in Allah ﷺ and Allah took care of them. In case of Prophet Ibrahim, Allah ﷺ commanded the fire to be cold and peaceful for Prophet Ibrahim and in case of Prophet Muhammad ﷺ Allah ﷺ protected him and his companions from the enemy.

So, they returned with bounty from Allah, and grace, with no evil having even touched them, and submitted to the pleasure of Allah. Allah is the Lord of great bounty (Al e Imran:174)

The word وَكِيلٌ “Wakil” refers to someone who is entrusted with the responsibility of taking care of all the affairs of another person. The one who does this in the most perfect and beautiful manner is the “ni'mal wakil” (the most excellent disposer of affairs). This is one of the names of Allah, the Most High, who takes care of all our problems and worries on our behalf. From the same root word, we get تَوَكّلٌ “tawakkal”, which means to surrender our affairs to Him ﷺ, to seek His guidance and help, and to be content with His decree. He ﷺ knows what is best for us and He ﷺ will manage our affairs better than we can ever do ourselves.. Allah ﷺ asks this question in Surah Zumar:

أَلَيْسَ اللَّهُ بِكَافِ عَبْدًا،

Is Allah not sufficient for His slave? (Zumar:36)

This statement should provide peace and calm to the hearts of the believers. Abu Sa'id Al-Khudri رضي الله عنه reported Messenger of Allah ﷺ said:

"The Messenger of Allah ﷺ said: 'How can I be comfortable when the one with the horn (Angel of Trumpet) is holding it to his lip, his ears listening for when he will be ordered (by Allah) to blow, so he can blow.' It was very hard upon the Companions of the Prophet ﷺ, so he said to them: 'Say:



حَسَبْنَا اللَّهُ وَنَعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا

"Allah is sufficient for us and what a good protector He is, and upon Allah we rely." (Jami at Tirmidhi: 2431, Grade:Hasan)

When our Prophet ﷺ was struggling against the evil plots of the disbelievers and the hypocrites in Madinah Allah ﷺ advised him in Surah Ahzab:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

And rely upon Allah; and sufficient is Allah as Disposer of affairs (Ahzab:3)

This dua expresses a profound philosophy of life. It teaches us to internalise the belief that Ar-Rahman, the Most Merciful, is in charge of all our affairs. He ﷺ will take care of our situation and He ﷺ alone is sufficient for us. No one besides Him ﷺ has the power to benefit us or harm us. If we truly adopt this mindset, we will be free from most of the worries and anxieties that plague us in life. We will also realise that relying on anyone or anything other than Allah ﷺ is futile and meaningless.. Allah ﷺ says:

Say 'Tell me about those you invoke beside Him: if Allah wished to harm me, could they undo that harm? If Allah wished to show me mercy, could they withhold that mercy?' Say, 'Allah is enough for me: all those who trust should put their trust in Him.' (Zumar:38)

Ibn 'Abbas narrated:

"I was behind the Prophet(s.a.w) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'" (Jami at Tirmidhi: 2516)

The key to unlocking the favours and blessings of Allah ﷺ is tawakkal, the act of trusting and relying on Him ﷺ. Tawakkal is a sign of faith, a source of peace, and a means of success.

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

*And whoever puts their trust in Allah, then He 'alone' is sufficient for them
(Surah Talaq: 3)*

“I Believe”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ



لَنَا ذُنُوبَنَا وَكَفَرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Rabbanaaa innanaa sami'naa munaadiyan yunaaddee lil eemaani an aamino bi Rabbikum fa aamanna; Rabbanaa faghfir lanaa zunoobanaa wa kaffir 'annaa saiyyi aatina wa tawaffanaa ma'al abraar

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' believed. Our Lord, so forgive us our sins and remove from us our sins and cause us to die with the righteous.

رَبَّنَا وَآتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ



Rabbanaa wa aatinaa maa wa'attanaa 'ala Rusulika wa laa tukhzinnaa Yawmal Qiyaamah; innaka laa tukhliful mee'aad

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

From the last ten ayat of Surah Al e Imran, this dua is the culmination of a person's journey to faith. It is relevant for every Muslim, regardless of their background or upbringing. We all have our own stories of how we came to faith, or how we renewed our faith. The only thing that we can inherit from our family is "Islam", the outward form of religion, but "eman", the inward belief and certainty, cannot be inherited. It has to be acquired through personal reflection, learning, and experience.. Allah ﷺ explains this difference in Surah Hujrat:

The Bedouins say, "We have come to Eman(faith)" Say, "You have not come to eman; instead, you (should) say, 'We have Islam' and the Eman has not entered your hearts yet. If you obey Allah and His Messenger, He will not curtail (the reward of) any of your deeds in the least. Surely Allah is Most-Forgiving, Very-Merciful."

(Surah Hujrat:14)

This ayah clearly shows that you can be a Muslim for years but “Eman” comes only once you are ready to submit yourself and your will to the command of Allah ﷺ and his Prophet ﷺ.

This dua is the declaration of a person who has reached the climax of his faith, where he responds to the call of the caller i.e. the message of the Prophet ﷺ and the Quran. He affirms his belief and his readiness to obey Allah ﷺ in everything. He also seeks forgiveness for his past sins, and asks for steadfastness in his faith until he dies. He prays for a good ending, a death that is pleasing to Allah and in a state of Islam. He also asks for protection from the humiliation on the Day of Resurrection, when everyone will be accountable for their deeds. This dua is a comprehensive supplication that covers all the aspects of a believer’s life and afterlife.

Our beloved Prophet ﷺ used to recite the last ten ayahs of Ale Imran every night when he ﷺ woke up for tahajjud prayer. Narrated Abdullah bin Abbas رضي الله عنه:

That he stayed overnight in the house of Maimuna the wife of the Prophet, his aunt. He added: I lay on the bed (cushion transversally) while Allah's Messenger ﷺ and his wife lay in the lengthwise direction of the cushion. Allah's Messenger ﷺ slept till the middle of the night, either a bit before or a bit after it and then woke up, rubbing the traces of sleep off his face with his hands. He then, recited the last ten verses of Surah Al- Imran, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer the prayer (Sahih al Bukhari:183)



May Allah ﷺ make us among those blessed people who take the leap of faith in their lives and then stay on Eman until the day that they die. May Allah ﷺ make us die in the company of the righteous and grant us the best ending. Ameen ya Rabb



Muslims Living in Persecution

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا

وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

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Rabbanaa akhrijna min hazihil qaryatiz zalimi ahluha, waj'al lana milla dinka waleeyanw waj'al lana milla dinka naseera

Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper

Many of our Muslim brothers and sisters are suffering from persecution around the world. They are subjected to torture and oppression in Palestine, Myanmar, India and China simply for believing in Allah ﷺ. This is a grave injustice that violates their human rights and dignity. We pray that Allah ﷺ will grant them relief and protection from their oppressors. The above dua can give them the strength and hope in their plight in shaa Allah.

Human rights groups believe China has detained more than one million Uyghurs and other ethnic muslims against their will over the past few years in a large network of what the state calls "re-education camps", and sentenced hundreds of thousands to prison terms.



أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّ اللَّهِ [40:28]

When the Pharaoh persecuted Bani Israel, they made a beautiful supplication to Allah ﷺ, asking for His help and mercy. This supplication is mentioned in Surah Yunus and it can also be used by the oppressed Muslims today to seek Allah's aid and relief.

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فَثَةً لِّلْقَوْمِ الظَّالِمِينَ - وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

*'Alallaahi tawakkalnaa Rabbanaa laa taj'alnaa fitnatal lilqawmiz zaalimeen- wa naj'jina
birahmatika minal qawmil kafireen*

We have put our trust in Allah. Our Lord! Do not make us a victim of the unjust people - and save us, through Your mercy, from the disbelieving people
(Surah Yunus: 85-86)

Similarly, in Surah Ankaboot, Prophet Lut عليه سلام is frustrated with his nation and he makes the dua:

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

Rabbin surnee 'alal qawmil mufsideen

"My Lord, support me against the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts)." (Ankaboot:30)

Prophet Musa عليه سلام committed a murder by mistake in Egypt. He was informed that the chiefs are having a meeting against him and they are planning to kill him. At that time in desperation he made the dua:

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

Rabbi najjinee minal qawmiz zaalimeen

"My Lord, save me from the wrongdoing people." (Qasas:21)

These duas are relevant for all the Muslims who are living in nations surrounded by trials and torture. They are afraid for their lives and struggling to stay on the right path.

Narrated Ibn 'Abbas رضي الله عنه :

"Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah."

(Sahih Bukhari: 2448)



Israeli soldiers continue to persecute Palestinian Muslims



Rohingya Muslims suffer from the worst humanitarian crisis,
whilst global response is non-existent



The devastation in Syria has reached a level not seen
since World War II

Thousands of Kashmiris
have been killed by
Indian security forces in
custody, extrajudicial
executions and enforced
disappearances by
Indian security forces
under total impunity.



SURAH A'RAF

The First Repentance

23

رَبَّنَا أَلْهَمَنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنْكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbanaa zalamnaaa anfusanaa wa illam taghfir lanaa wa tarhamnaa lanakoonanna minal khaasireen

"Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

Allah ﷺ, the Most Merciful, created Adam عليه سلام and Hawa عليه سلام from clay and breathed His spirit into them. He placed them in the paradise, where they enjoyed its blessings and delights. He forbade them only one thing: to eat from a certain tree. But Shaytan, the accursed enemy, deceived them and made them disobey Allah ﷺ. He whispered to them that the tree was the Tree of Immortality, and that if they ate from it, they would live forever. They fell into his trap and ate from the tree. At this point Allah ﷺ Himself, taught Adam and Hawa this beautiful dua for seeking forgiveness.

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful"
(Surah Al-Baqarah:37)

The first dua of forgiveness taught by The Creator himself is a powerful and profound lesson for all of us. It shows us the difference between the attitude of Adam عليه سلام and Shaytan when they both disobeyed Allah ﷺ. Shaytan was proud and arrogant, and he blamed Allah ﷺ for his own mistake. He refused to admit his fault and seek forgiveness, and he became the enemy of Allah and His creation. He was cursed and doomed until the Day of Judgment. Adam عليه سلام, on the other hand, was humble and sincere. He acknowledged his sin and turned to Allah with repentance. He used the words of istighfar that Allah ﷺ taught him, and he begged for His mercy and pardon. He was forgiven and honored by Allah ﷺ, and he became the father of all humanity. This dua is a reminder for us to always seek Allah's forgiveness for our sins, no matter how big or small they are. Allah is the Most Forgiving, the Most Merciful, and He loves to forgive those who repent. Allah ﷺ says:

وَالَّذِينَ إِذَا فَعَلُوا فَاجِحَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصْرِرُوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an immorality or wrong themselves, they remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in doing wrong while they know

(Al Imran:135)

My dear brothers and sisters! The honor of human race is not in being perfect, but in having the ability to repent and turn to Allah ﷺ. Repentance is a special gift that Allah has given only to humans, not to any other creation. Allah ﷺ created angels, who are obedient and sinless, and they do not need to repent. Allah ﷺ created animals, who act according to their instincts and desires, and they have no sense of repentance. But Allah ﷺ created humans with a balance of conflicting forces; on one hand, they have free will and animalistic desires, and on the other hand, they have intellect and angelic spirit (Ruh). We can make mistakes and commit sins, but at the same time we can also realize our faults and seek forgiveness. Repentance is a sign of faith, humility, and sincerity. It is a way of purifying our hearts and souls from the stains of sins. It is a means of attaining Allah's love and pleasure.

إِنَّ اللَّهَ يُحِبُّ الْمُتَّوَبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Surely Allah loves those who always turn to Him in repentance and those who constantly purify themselves (Surah Baqarah: 222)



Patience in Times of Difficulty



رَبَّنَا أَفْرِغْ عَلَيْنَا صَبُّا وَتَوَفَّنَا مُسْلِمِينَ

Rabbanaa afrigh 'alainaa sabranw wa tawaffanaa muslimeen

Our Lord, pour upon us patience and let us die as Muslims [in submission to You].

In the story of Musa عليه سلام the magicians were hired by Firaun to defeat Musa عليه سلام but when the magicians saw the miracles of Allah ﷺ they fell in prostration and they said

"We believe in the Lord of the worlds. The Lord of Musa and Haroon"
(Ar'af:121-122)

Firaun became furious and said:

"You believed in Him before I gave you permission?"
(Ar'af:123)

"I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all"
(Ar'af:124)

At this the magicians said:

قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

They said "Indeed, to our Lord we will return"
(Ar'af:125)

Sabr (Patience) is not only the ability to cope with your hardships, but it is also to stay steadfast and firm on your faith and obedience to Allah ﷺ in these difficult times. In this dua, the magicians implored Allah ﷺ to make them die as Muslims, because they feared that the torture of Firaun will shake their faith. We know that Shaytan whispers the most when we are in a helpless situation. He tries to make us doubt and despair of Allah's mercy. He wants us to give up our submission to Allah and follow his path of disobedience and disbelief. Let us ask Allah to grant us

husn-al-khitaam (good ending), so that we die in a state of Islam, with complete trust and reliance on Allah ﷺ. Abu Bakr رضي الله عنه used to make a beautiful dua for a good ending:

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَاجْعَلْ خَيْرَ أَيَّامِي يَوْمَ الْقَابَ

Oh Allah! Make the best part of my life, the end of it

The best of my deeds, the last of it

And the best of my days, the day that I meet You

Our faith is a precious gift that we should not take for granted. When we encounter the most challenging situations in life, our faith in Allah ﷺ is challenged as well. At those moments, we need to recite this dua, which will help us fortify our iman and remain steadfast on the Right path.



إِنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهَ ثُمَّ أَسْتَقَمُوا [41:30]

SURAH TAWBAH

Allah ﷺ is with us

40 لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا

La tahzan innallaha ma'ana

"Do not worry; Allah is certainly with us."

This verse depicts the momentous event of migration, when the Messenger of Allah ﷺ and Abu Bakr رضي الله عنه left Makkah to escape the persecution of the polytheists. The Makkans announced a bounty of one hundred camels for anyone who could capture them, so they sought refuge in the cave of Thor for three days. During this time, they faced a dangerous situation when the polytheists reached the mouth of the cave in pursuit of them. Abu Bakr رضي الله عنه became anxious, but the Prophet ﷺ reassured and comforted him with this beautiful sentence. "Do not grieve, Allah is with us." It was narrated from Abu Bakr Siddiq رضي الله عنه, that:

I was in the company of the Prophet (ﷺ) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (ﷺ) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two men (can anyone harm them), the third of whom is Allah?"

(Sahih Bukhari: 4663)

It was this unwavering trust and reliance of Prophet ﷺ, that Allah ﷺ helped him every step of the way.

So Allah sent down His serenity upon the Prophet, supported him with forces (the angels) that you `believers` did not see

(Surah Tawbah:40)

We learn from this dua that Allah ﷺ is the Almighty, the Supreme, who has the ability to rescue a believer from any hardship and calamity. He is the one who puts us through trials and tribulations, and He is the one who grants us relief and victory. No matter how challenging the situation is, a Muslim only needs to place his complete trust in the power and presence of Allah ﷺ in his life.

He is the one who says in the Quran:

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever relies upon Allāh - then He [alone] is sufficient for him. (Surah Talaq: 3)

Allah Almighty reassures us repeatedly in the Holy Quran that He is always with us, watching over us, supporting us, and protecting us from evil.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۝ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And He is with you wherever you are. For Allah is All-Seeing of what you do. (Surah Hadid: 4)

Psychologically, we often commit the error of depending on other people around us, we derive strength from their support and we feel secure in their presence. But in reality, the people around us are also weak and helpless like us. Allah ﷺ is The Creator of the heavens and the earth, He is capable of everything, whoever has Allah with him does not require anyone else to be by his side. A Muslim should never feel lonely and abandoned because even when everyone else forsakes you, you always have Allah ﷺ with you.

وَلَقَدْ خَلَقْنَا الْإِنْسَنَ وَنَعْلَمُ مَا تُوْسِوْنَ بِهِ نَفْسُكُمْ ۚ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْأَوْرِيدِ

And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.

(Surah Qaf:16)

Often when a hardship or a trial arises in life that's when a person feels weak and lonely. Allah ﷺ has specifically given the guarantee of His presence to those who are steadfast in adversity:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*Indeed Allah is with those who patiently persevere
(Surah Baqarah: 153)*

On the authority of Abu Hurayrah رضي الله عنه, who said that the Messenger of Allah ﷺ said:

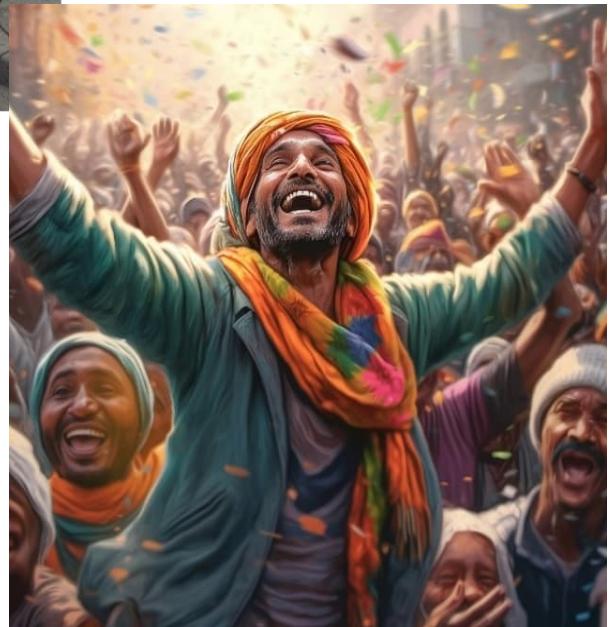
Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him?

(Hadith Qudsi:18)



وَهُوَ مَعَكُمْ إِنَّمَا كُنْتُمْ

[57:4]



SURAH HUD

Safe Journey and Blessed Landing

41

بِسْمِ اللَّهِ مَجْرِنَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

Bismillaahi majrayhaa wa mursaahaa; inna Rabbee la Ghafoorur Raheem

In the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful.

When the great flood swept over the earth, Prophet Nuh عليه سلام embarked on his ark with the faithful and the pairs of every living creature. Allah ﷺ instructed him to recite the above dua, which signifies that the direction and the destination of his voyage were all in the name of Allah. Therefore, we are advised to say bismillah before commencing anything.

“Bismillah” means “in the name of Allah....”. In Arabic language this is a phrase, not a sentence. When we start any action with bismillah, our action becomes complete. It’s as if our action is incomplete unless it is accompanied by “bismillah”. So, when you eat you say “in the name of Allah... I eat”. When you read you say “in the name of Allah...I read or I write, or I ride” Bismillah brings barakah/blessings in every action. It was narrated that ‘Aishah said:

“The Messenger of Allah (ﷺ) was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allah (ﷺ) said: ‘If he had said Bismillah, it would have sufficed you (all). When any one of you eats food, let him say Bismillah, and if he forgets to say Bismillah at the beginning, let him say بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ Bismillah fi awwalihim wa akhirlah (In the Name of Allah at the beginning and at the end).’”

(Ibn Majah: 3264, Grade:Sahih)

Allah ﷺ teaches a similar dua for a safe and blessed landing to Nuh عليه سلام in surah Mu’mnoon:

رَبِّ انْزِلْنِي مُنْزَلًا مُّبِرَّكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ

Rabbi anzilnee munzalam mubaarakanw wa Anta khairul munzileen

“My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land.”

(Surah Mu’mnoon:29)

A “Mubarak” landing, this comes from the word “barakah” which means the “divine blessing”. When something has barakah, it means the abundance and continuity of good. When you make this dua Allah ﷺ will initiate a plan in the realm of the unseen to make sure you have barakah in everything that you do during your stay.

تَجْرِي بِأَعْيُنِنَا
[54:14]



Asking without Knowledge

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



مِنَ الْخَاسِرِينَ

Rabbi inneee a'oozu bika an as'alaka maa laisa lee bihee 'ilmunuw wa illaa taghfir lee wa tarhamneee akum minal khaasireen

O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers

This is another dua of Prophet Nuh عليه سلام when the great deluge engulfed the earth and he implored his son to join him on the ark. His son was a disbeliever and he was very arrogant, he claimed that he would ascend the mountain to escape the flood. At that moment, a colossal wave came between them and his son perished. Out of anguish and love for his son, Prophet Nuh عليه سلام supplicated to Allah ﷺ :

And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." (Surah Hud: 45)

At this Allah ﷺ reprimanded Nuh عليه سلام:

"O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance."

(Surah Hud: 46)

Any parent can understand that the love of your children is a natural and instinctive feeling, and we can hardly imagine the pain that Nuh عليه سلام felt when he saw his son drowning. By reading about such incidents repeatedly in the Qur'an, we learn that the love of Allah Almighty surpasses the love of any other relationship.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُجْبِيُهُمْ كَجْبِ اللَّهِ

وَالَّذِينَ ءَامَنُوا أَشَدُ حُبًّا لِلَّهِ

Yet there are some who take others as equals to Allah and love them as Allah alone should be loved; but those who (truly) believe, they love Allah more than all else

(Surah Baqarah: 165)

Prophet Ibrahim عليه سلام left his father's house for the love of Allah, because his father was a disbeliever. The wives of Prophet Nuh and Prophet Lut عليهما سلام rejected the faith, but these prophets did not compromise the truth. Asiya عليها سلام defied her husband Pharaoh for the sake of Allah, and the Companions of Prophet ﷺ always prioritized the command of Allah ﷺ and His Messenger ﷺ over all other relationships.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا أَبْنَاءَهُمْ أَوْ أَنْتَأَهُمْ أَوْ إِخْوَهُمْ أَوْ عَشِيرَهُمْ

You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their extended family

(Surah Mujadilah: 22)

When Allah ﷺ reprimanded Nuh عليه سلام that's when he recognized his mistake and uttered the above dua seeking Allah's forgiveness. Often, in our lives, we are eager for things to happen according to our wishes and we make duas for our desires to be fulfilled. And if we do not witness the outcomes of our duas as we expected, we become frustrated, perplexed and sometimes we even end up losing faith. But this dua teaches us that Allah ﷺ in His perfect wisdom knows what is best for us. And we should not persist on matters that we have little or no knowledge about. Allah ﷺ says in Surah Al-Baqarah:

وَعَسَىٰ أَن تُكْرِهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not

(Al-Baqarah:216)



وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ [24:19]

A believer should always have a firm belief that there's goodness in everything that Allah ﷺ sends his way. Allah's plan is the best plan

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

All that is good lies in Your hand: You have power over everything.

(Surah Al Imran: 26)



SURAH YUSUF

Dua in Extreme Sadness

18

فَصَدُّرْ جَمِيلٌ وَاللهُ الْمُسْتَعَانُ

Fasabrun jameel; wallaahul musta'aaan

But it is best to be patient: from Allah alone I seek help

Prophet Yaqub عليه سلام had twelve sons, but two of them, Yusuf and Bin Yamin, were his favourites. The other ten brothers were filled with envy and hatred towards them. One day, they hatched a plan to get rid of Yusuf عليه سلام and decided to throw him into a well. When they returned to Prophet Yaqub عليه سلام , they fabricated a lie that Yusuf was eaten by the wolf. It was a moment of extreme pain and agony for Prophet Yaqub عليه سلام . Yaqub deeply loved Yusuf and had high aspirations for him. In this moment of extreme sadness instead of wailing and shouting, Prophet Yaqub uttered the above words that only a person of great wisdom and immense patience can say.

Years later the brothers took Yusuf's younger brother Bin Yamin with them to Egypt. They left him in Egypt because Bin Yamin was accused of theft. Once again they came to Yaqub عليه سلام with a horrible news and once again Prophet Yaqub عليه سلام repeated the same words.

*So, it is best to be patient. Perhaps Allah will bring them to me all together.
Indeed, it is He who is the Knowing, the Wise*

(Surah Yusuf:83)

Prophet Yaqub showed patience and forbearance despite his extreme sorrow he trusted Allah ﷺ. Yaqub عليه سلام was so sad at the loss of his sons that he lost his sight. He cried for years and his family criticized him

They said, "By Allah! You will not cease to remember Joseph until you lose your health or 'even' your life."

(Surah Yusuf: 85)

He said something beautiful in response:

قَالَ إِنَّمَا أَشْكُو بَيْتِي وَحُزْنِي إِلَى اللهِ وَأَعْلَمُ مِنَ اللهِ مَا لَا تَعْلَمُونَ

Qaala innamaaaa ashkoo bassee wa huzneee ilallaahi wa a'lamu minal'laahi maa laa ta'lamoona

He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know."

(Surah Yusuf:86)

Scholars say a “Sabr un jamil” beautiful patience is one in which there is no complaining to the creation. You take your complain, your pain and your agony directly to Allah ﷺ. There are different degrees of patience and Sabr un jamil is the highest level. Abdullah ibn Mas’ud reported that the Messenger of Allah ﷺ said:

“Whoever is afflicted by a pressing need and he complains to people, his need will never be satisfied. Whoever is afflicted by a pressing need and he complains to Allah, eventually Allah will provide for him, sooner or later.”

(Sunan al-Tirmidhi :2326, Grade: Sahih)

Prophet Yaqub عليه سلام was certain that Allah ﷺ would not abandon him. This kind of patience is attainable only when you have complete trust in Allah’s plan. May Allah ﷺ make us people of patience who can trust Allah’s plan in the worst of times. Ameen Ya Rabb.

In Oct 23 at least 2,000 children were killed in Gaza in just 17 days during constant Israeli airstrikes



إِنَّمَا آشْكُوا بَيْتِنَا وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ [12:86]

Dua of Protection



فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَزْحَمُ الْجِنَّةِ

fal laahu khairun haafizanw wa Huwa arhamur Raahimeen

But 'only' Allah is the best Protector, and He is the Most Merciful of the merciful.'

This is the supplication of Prophet Yaqub عليه سلام when his sons came to him and insisted that he sends Bin Yamin, the younger brother of Yusuf عليه سلام to Egypt with them:

When Joseph's brothers returned to their father, they pleaded, "O our father! We have been denied 'further' supplies. So send our brother with us so that we may receive our measure, and we will definitely be his guardian" (Surah Yusuf:63)

As soon as he heard this, Prophet Yaqub remembered the incident many years ago when the same brother took Yusuf with them and they said:

"O our father! Why do you not trust us with Joseph, although we truly wish him well? Send him out with us tomorrow so that he may enjoy himself and play. and we will definitely be his guardian" (Surah Yusuf: 11-12)

Prophet Yuqub made them realize that how can he trust them when they never fulfilled their promise before. He said:

*"Should I trust you with him as I once trusted you with his brother Joseph?"
But 'only' Allah is the best Protector, and He is the Most Merciful of the merciful." (Surah Yusuf: 64)*

It was because of Yaqub's unwavering trust in Allah's protection that Allah reunited him with both his sons Yusuf and Bin Yamin years later.

It is confirmed by the Quran and the hadith that Allah ﷺ appoints guardian angels for every person from the womb of the mother until the day he or she passes away. These are the Mu'aqqibat (those who follow one upon another) who protect people by the command of Allah ﷺ. They are in front and behind every person, and they shield them from any evil that may befall them

لَهُ مُعَقِّبٌ هُنَّ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَخْفَظُونَهُ، مِنْ أَمْرِ اللَّهِ

For every one (from among you) there are guardian angels replacing one another, in front of him and behind him, who protect him by the command of Allah. (Surah Ra'd: 11)

Ibn Abba رضي الله عنه has stated that Muaqbat (Guardians) refers to the angels whom Allah has appointed in front of and behind man to protect him.

These two angels guard a person until the time of death, which is inevitable and no one can escape from it. If a believer has faith in destiny, then his heart remains at peace and contentment, knowing that whatever loss is not decreed for him, Allah ﷺ will surely protect him through His guardian angels, but if any loss, pain or difficulty is already written by Allah, then even if the whole world gathers together, they cannot save from him this hardship.

He is Dominant over His slaves, and He sends guardians over you until when death comes upon one of you, Our deputies take his soul in full, and they neglect nothing (from their duties). (Surah An'am: 61)

In Feb 2023 a two-year old boy was rescued from the rubble of a building that collapsed in the southern city of Antakya, 79 hours after a massive earthquake struck the area this week, killing nearly 20,000



وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَآدَ لِفَضْلِهِ [10:107]

A man said to Ali bin Abi Talib رضي الله عنه Some people of Murad want to kill you, so Ali رضي الله عنه said to him: "**With each person there are two angels protecting him from what is not decreed for him, then when destiny (death) comes, both of them move away from between him and his destiny, surely death is a firm shield**"

Prophet ﷺ also taught us a dua for protection. 'Uthman bin 'Affan narrated that the Messenger of Allah ﷺ said:

"There is no person who says (the following dua), three times in the morning and evening of every day, and is then harmed by anything:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَهُوَ السَّمِيعُ
الْعَلِيمُ

Bismillahil-ladhi la yadurru ma'a ismihi shay'un fil-ardi wa la fis-sama'i wa Huwas-Sami'ul-'Alim

In the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing (Ibn Majah:3896, Grade: Hasan)



Allah is Our Wali

فَاطَّرَ السَّمَاوَاتِ وَالْأَرْضَ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
وَالْحَقِيقِي بِالصَّالِحِينَ

101

Faati'ras samaawaati wal ardi Anta waliyyee fid dunyaa wal Aakhirati tawaffanee muslimanu wa alhiqnee bissaaliheen

O Creator of the heavens and the earth! You are my Wali (Protective Friend, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

We have witnessed the patience of Prophet Yaqub عليه سلام and now we will see the trust of his son. Prophet Yusuf عليه سلام faced many hardships right from childhood. He was kidnapped and thrown into the well by his own brothers. Then, he was sold as a slave in Egypt. When he reached his prime, he was imprisoned for years. After leading such a difficult life, anyone can complain but Yusuf عليه سلام never complained about his hardship, he always trusted Allah's plan for him. After enduring so much hardship, when he finally reunited with his father at the end of Surah

Yusuf, he did not complain about his ordeal, but rather he praised Allah ﷺ for His favours and blessings. He said:

He favored me when he released me from the prison, and brought you from the countryside after Satan had caused a rift between me and my brothers. Surely, my Lord does what He wills in a subtle way. Surely, He is the All-Knowing, the All-Wise.” (Surah Yusuf:100)

Then he made this beautiful dua, it was due to his complete trust and reliance in Allah’s plan that Allah ﷺ provided him honour, sovereignty and settled him as a governor of Egypt. Allah ﷺ helped Yusuf عليه سلام every step of the way. In His perfect plan Allah ﷺ helped the people of Egypt come out of a severe famine because of Yusuf’s ability to interpret dreams. Yusuf عليه سلام knew that whatever happened to him was part of a bigger plan and Allah was his wali (protective friend) throughout his journey.

The word وَلِيٰ, ‘waliy’; plural أَوْلَيَاءٌ, ‘awliya’ means a custodian, protector, master and a friend. The word “Mawla” comes from the same root. Al Wali and Al Mawla are also two names of Allah ﷺ. Allah says:

“Allah is the Wali of those who believe. He brings them out from darkness into light” (Surah Al Baqarah:257)

We have discussed so far how Allah ﷺ is the wali of the believers. But how do you become Allah’s wali and how do you achieve that status? Is it something exclusive for the Prophets? In surah Yunus we find the answer to this question. There are two key ingredients “belief” and “taqwa” Allah ﷺ says:

Listen, the Auliya (friends) of Allah shall have no fear, nor shall they grieve – those who have believed and have taqwa (consciousness and fear) of Allah (Yunus:62-63)

Our Prophet ﷺ also told us the formula for getting close to Allah. Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said:

Allah ta’allah said “Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (voluntary) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it

to him; and were he to seek refuge with Me, I would surely grant him refuge." (Hadith Qudsi:25, Grade:Sahih)

Our Prophet ﷺ taught us a beautiful dua of Qanut through which we can seek the friendship of Allah ﷺ. Al-Hasan رضي الله عنه said:

"The Messenger of Allah (ﷺ) taught me some words to say in witr in Qunut:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ. وَعَافِنِي فِيمَنْ عَافَيْتَ. وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ. وَبَارِكْ لِي فِيمَا أَعْطَيْتَ. وَقِنِي شَرًّا مَا قَضَيْتَ. إِنَّكَ تَقْضِي وَلَا يُفْضِي عَلَيْكَ. وَإِنَّهُ لَا يَنْدُلُ مَنْ وَالَّذِي تَعَالَى.

وَلَا يَعْزُزُ مَنْ عَادَيْتَ. تَبَارِكْتَ رَبَّنَا وَتَعَالَى.

O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted (Sunan an Nasai:1745, Grade: Sahih)

So, it is the deeds and the duas that can earn you the closeness to Allah ﷺ until He loves you. Until He ﷺ becomes your wali and you become His.



Allah has hidden his friends, his awliya amongst his ibad, his servants. And so you don't know which of the servants of Allah is one of his friends. (Ali ibn Abi Talib رضي الله عنه)

Dua for your children

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَعْدٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقْرِبُوا الصَّلَاةَ فَاجْعَلْ أَفْعُدَةً مِنَ النَّاسِ تَهُوِي إِلَيْهِمْ وَازْفُقْهُمْ مِنَ
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

37

Rabbana innee askantu min thurriyyatee biwadin ghayri thee zar'in inda baytika
almuharrami rabbana liyuqeemoo alssalata faj'al afidatan minan nasi tahwee ilayhim
warzuqhum minath thamarati la'allahum yashkuroon

*Our Lord, I have settled some of my descendants in an uncultivated valley
near Your sacred House, our Lord, that they may establish prayer. So make
hearts among the people incline toward them and provide for them from the
fruits that they might be grateful.*

Allah Almighty ordered Prophet Ibrahim عليه سلام to leave his wife Hajar and newborn son Ismail in the barren desert of Makkah. At that time there was no Ka'bah, no population at this place. So, Prophet Ibrahim عليه سلام left them there with some dates and some water. It is hard to imagine how agonizing it must have been for Ibrahim to abandon his wife and newborn child in the midst of the desert. But he left them with the trust of Allah and supplicated this dua.

Look at the power of this dua that Allah ﷺ bestowed upon them the miracle of "Zamzam water". Upon seeing the water, the tribe of "Jurhum" arrived there and settled. All sorts of fruits, all kinds of provisions started flowing from everywhere. After some time, Allah ﷺ commanded Prophet Ibrahim عليه سلام to construct the Ka'bah at the same spot. Even today, by the Grace and Mercy of Allah ﷺ, all sorts of fruits, all kinds of provisions are delivered to Makkah from all over the world. Allah ﷺ placed so much blessing in one dua of Ibrahim عليه سلام.

We, as parents, know that it is very hard to leave or send our children to any new place. Whenever you send your children to a new place, or you have to part with them for a while, recite the above dua for them so that Allah ﷺ makes the hearts of the people incline towards them and grants them the best provision.

Prophet ﷺ also taught us a beautiful farewell prayer. It was narrated that Abu Hurairah said that:

The Messenger of Allah (ﷺ) gave me a send-off and said:

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيَعُ وَدَائِعُهُ



I entrust you to Allah, whose trust is never lost (Ibn Majah: 2825, Sahih)

Firmness in Salah



رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقْبَلْ دُعَاءَ

Rabbij 'alnee muqeemas Salaati wa min surriyyatee Rabbanaa wa taqabbal du'aaa'

My Lord, make me steadfast in Salah, and my offspring as well. Our Lord, accept my request.

This is a beautiful dua of Prophet Ibrahim عليه سلام that is highly relevant for all of us today, as we struggle to remain steadfast on salah. Let us incorporate this dua into our daily routine and beg Allah ﷺ to assist us in staying firm on salah. In today's world, there are abundant fitna (trial) and distractions that hinder us from praying on time, frequenting the mosques, and attaining khushoo (concentration) in salah. But Ibrahim عليه سلام, in his wisdom, recognized the significance of salah and that is why he gave us this splendid dua.

Salah is the cornerstone of our faith (Eman) and the key to our success in this life and the next. According to the scholars the quality of one's salah reflects the strength of his/her Eman. Salah acts as a shield from evils, and purifies us five times a day. Allah ﷺ says in the Quran

Recite what is revealed to you of the Book, and establish Salah. Surely Salah restrains one from shameful and evil acts. (Ankaboot:45)

Abu Huraira رضي الله عنه narrated that the Messenger of Allah said

"Just see, can anything of his filthiness remain (on the body of) anyone of you if there were a river at his door in which he washed himself five times daily?" They, said: "Nothing of his filthiness will remain" He said: "That is like the five prayers by which Allah obliterates sins" (Sahih Muslim: 667)



Salah is also a source of strength for a believer in this worldly life. Whenever you are in difficulty Allah's advice is:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُو بِالصَّابِرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.).(Al Baqarah:153)

On the day of judgement, our salah can be the reason for our salvation. Abu Huraira رضي الله عنه narrated that the prophet ﷺ said:

"The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect. If it is defective, He will say: See there are some optional prayers offered by My servant. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly." (Abu Dawud:864, Grade:Sahih)



Ibn al-Qayyim said: **“Every individual must stand before Allah ﷺ twice; when he stands before Him in prayer and secondly when he stands before Him on the Day he meets Him. Whoever fulfils the rights of the first standing, the second standing will be made easy for him. And whoever belittles, neglects and does not fulfil the rights of the first standing (i.e. salah), the second standing will be made very difficult for him.”**



اسْتَعِينُو بِالصَّابِرِ وَالصَّلَاةِ [2:45]

SURAH ISRA

Dua for Parents

24

رَبِّ ازْهَمُهُمَا كَمَارَبِيَّانِي صَغِيرًا

Rabbir hamhumaa kamaa rabbayaanee sagheera

My Lord, have mercy upon them as they brought me up [when I was] small."

A special dua for parents. In this same ayah Allah ﷺ tells us:

And lower to them the wing of humility out of mercy (Isra:24)

Lowering your wings to your parents is a sign of humility and respect, as you acknowledge their status and rights over you. It is a way of expressing your gratitude and love for them, and seeking their forgiveness and satisfaction. Allah ﷺ has repeatedly emphasized in the Quran that after worshiping Him alone, the best deed that He ﷺ loves is to be kind and dutiful to both parents. Allah ﷺ says :

Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words

(Isra:23)

We find another dua for the parents in Surah Nuh:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

Rabbigh fir lee wa liwaa lidaiya

My Lord, forgive me and my parents

(Nuh:28)

Narrated `Abdullah bin Masud رضي الله عنه:

I asked Allah's Messenger (ﷺ), "O Allah's Messenger (ﷺ)! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." I did not ask Allah's Messenger (ﷺ) anymore and if I had asked him more, he would have told me more.

(Sahih Al Bukhari:2782)



Prophet Ibrahim عليه سلام also made a beautiful dua for the parents:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Rabbanagh fir lee wa liwaalidaiya wa lilmu'mineena Yawma yaqoomul hisaab

Our Lord, forgive me and my parents and all believers on the day when reckoning shall take place

(Ibrahim:41)

Abu Murra رضي الله عنه reported that:

Once he rode with Abu Hurayra to his land in al-'Aqiq. When he entered his land, he shouted out in his loudest voice, "Peace be upon you, mother, and the mercy of Allah and His blessing!" She replied, "And peace be upon you and the mercy of Allah and His blessing." He said,

رَحْمَكِ اللَّهُ رَبِّيْتِيْ صَغِيرًا

"May Allah have mercy on you as you raised me when I was a child." She replied, "My son, may Allah repay you well and be pleased with you as you were dutiful towards me when I was old."

(Adab al Mufrad: 14, Grade, Hasan)

It is proven by hadith that your duas not only benefit your parents in this life but it also benefits them in the hereafter.

Abu Huraira رضي الله عنه narrated the Messenger of Allah ﷺ said:

"A man will be raised in status in Paradise and will say: 'Where did this come from?' And it will be said: 'From your son's making dua for forgiveness for you.'"

(Sunan Ibn Majah:3660,
Grade:Hasan)



Upon Entering a New Place

رَبِّ اذْخِلْنِي مُدْخَلَ صَدْقٍ وَأَخْرِجْنِي مُخْرَجَ صَدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ
سُلْطَانًا نَصِيرًا 80

Rabbi adkhilnee mudkhala sidqinw wa akhrijnee mukhraja sidqinw waj'al lee milladunka
sultaaman naseeraa

"My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

The Prophet ﷺ faced severe persecution and oppression in Makkah, where the disbelievers plotted to assassinate him. Allah ﷺ ordered him to leave his beloved city and migrate to Medina, where he would find support and protection from the Ansar (the Helpers). As he embarked on this momentous journey, Allah ﷺ taught him a beautiful dua to seek His guidance and favor. He asked Allah ﷺ to grant him a sound and truthful entrance into Medina, a sound and truthful exit from Makkah, and a noble authority from Him.

Seeking power and authority means either asking Allah ﷺ to bestow me with the ability and influence to reform the corrupt world, or making some righteous government my ally so that I can use its resources to curb indecency, sin and to enforce the law of justice. This is because power is a necessary tool to uphold the truth and establish peace and order. (Tafheem-ul-Quran - Abul Ala Maududi)

The Muslims migrated to Medina in a state of poverty and hardship, having left behind their homes, wealth, and families in Makkah. They had no food, no shelter, and no security. But with the power of this dua, Allah ﷺ granted them authority and honor in the land. He blessed them with abundance, unity, and victory. He enabled them to return to Makkah as leaders and conquerors, forgiving their enemies and establishing His religion. He also made them the masters of the world, as they defeated the mighty empires of Persia and Syria within a few years. He helped the message of the Prophet ﷺ reach far and wide, and made it a guidance for all mankind.

إِذَا جَاءَ نَصْرٌ مِّنْ أَنْفُسِكُمْ وَرَأَيْتُمُ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

When there comes Allah's help and the Victory, And you see the people entering into the religion of Allah in multitudes

(Nasr:1-2)

The word "Sidq" in this supplication signifies "truth" and "affirming the truth". Abu Bakr رضي الله عنه was given the title of "As Siddique" because he always confirmed and supported the truth of the Prophet ﷺ, even in the most difficult and challenging situations. Truthfulness in Islam is a vital quality of a Muslim's character, as it reflects one's faith and sincerity. That is why Allah ﷺ instructed the Prophet ﷺ to make dua that wherever he went, he would always uphold the truth and righteousness, and never deviate from them.

'Abdullah رضي الله عنه reported Allah's Messenger ﷺ as saying:

Truth leads one to righteousness and righteousness leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar. (Sahih Muslim: 2607)

This dua is a powerful supplication that we should recite whenever we enter a new place or a city, as it invokes the blessings and protection of Allah ﷺ. By reciting this dua, we ask Allah ﷺ to make our entrance and our stay in that place good and blessed, and to make our words and actions truthful and righteous. This dua also helps us to overcome any fear or anxiety that we may have about the people or the situation in that place, as we seek Allah's ﷺ help to grant us authority and respect by His ﷺ special Mercy.

SURAH KAHF

Asking for Allah's Mercy (Rahma)

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيْئُ لَنَا مِنْ أَمْرِنَا رَشَادًا
[10]

Rabbanaaa aatinaa mil ladunka rahmatanw wa haiyi' lanaa min amrinaa rashadaa

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

Allah ﷺ narrates to us in Surah Kahf the amazing story of a group of righteous young men who lived in a society that was immersed in shirk. They were blessed with guidance from Allah ﷺ and they remained steadfast on Tawheed, despite the opposition and persecution from their people. When their lives were threatened, they made this dua to seek Allah's ﷺ mercy and direction. Allah ﷺ inspired them to take refuge in a cave, where He ﷺ caused them to sleep for 309 years, safe from any harm or danger. He ﷺ then brought them back to life and made them a sign of His power and wisdom for the generations to come.



وَكَلْبُهُمْ بُسِطٌ دَرَاعِيهِ بِالْوَصِيدِ [18:18]

In order to fully understand this dua we have to understand the meaning of the word “Rahma”, which is derived from the word “Rahm” in arabic meaning the mother’s womb. The mother’s womb is a place of utmost love and care, where the baby is provided with everything it needs for its existence, without being aware of or grateful for the mother’s favors. Similarly, when Allah ﷺ, who is the Most Merciful and Compassionate, showers His Rahma upon a person, He surrounds him with His love and blessings, and takes care of his needs and affairs. However, we human beings often neglect and disregard the mercy of Allah ﷺ, and fail to appreciate His bounties and gifts.

Narrated Aisha رضي الله عنها the Prophet ﷺ said:

“The word ‘Ar-Rahm’ (womb) derives its name from ‘Ar- Rahman’ (i.e. Allah).” (Sahih al Bukhari:5989)



Allah says in Surah An'am:

“He (Allah ﷺ) has decreed upon Himself rahma (mercy)”(An'am:12)

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Allah created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allah.” (Jami at Trimdhri:3541, Grade:Sahih)



Allah's mercy is the most precious and essential gift for us in both this world and the hereafter. In this world, everything that we enjoy and benefit from, such as our health, wealth, children, sustenance, blessings, and opportunities to do good deeds, are all dependent on His mercy. In the hereafter, we can never attain His forgiveness and paradise without His mercy. A'isha رضي الله عنها reported that Allah's Messenger ﷺ used to say:

Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is small.

(Sahih Muslim:2818a)



In times of distress and difficulty, it is sunnah to seek Allah's Mercy. Our Prophet ﷺ also taught us beautiful duas seeking Allah's mercy Anas bin Malik رضي الله عنه said:

Whenever a matter would distress him, the Prophet (ﷺ) would say:

يَا حَمْدُكَ يَا قَيْوُمُ بِرَحْمَتِكَ أَسْتَغْفِرُكَ

Ya Hayyu ya Qayyoom birahmatika astagheeth



'O Living, O Self-Sustaining Sustainer! In Your **Mercy** do I seek relief

(Jami at Tirmidhi:3524, Grade:Hasan)

Narrated Abu Bakr رضي الله عنه Messenger of Allah (ﷺ) said:

The supplications to be used by one who is distressed are:

اللَّهُمَّ رَحْمَنَكَ أَرْجُو فَلَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةً عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

*Allaahumma rahmataka arjoo, falaa takillni ila nafsee tarfataa ain- wa aslih Lee Sha'ni kullaahu,
la illaah ila ant.'*



O Allah! Your mercy is what I hope for. Do not abandon me to myself even for a
blink of an eye, but put all my affairs in good order for me. There is no god but
You. (Abu Dawud:5090, Grade:Hasan)

We should always make sure that we stay deserving of Allah's mercy through our deeds and
through sincere duas like the one of the people of the cave.



Saying “In Shaa’Allah”

(24)

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذُلِكَ غَدَّاً
 إِلَّا أَنْ يَشَاءَ اللَّهُ^{عَزَّوَجَلَّ} (23)

Wa laa taqoolanna lishai'in innee faa'ilun zaalika ghadaa – i'l'a an'y yashaaa Allah;

And never say of anything, "Indeed, I will do that tomorrow,"

without adding, 'If Allah wills,'

The Prophet Muhammad ﷺ was once challenged by the Jews of Medina, who wanted to test his knowledge and authenticity. They asked him some questions that only a true prophet would know, such as the story of the people of the cave, the identity of Dhul Qarnain, and the nature of the Ruh. The Prophet ﷺ confidently replied that he would answer them the next day, but he forgot to say “In shaa Allah”, which means “if Allah wills”. Because of this omission, Allah ﷺ did not send any revelation to the Prophet ﷺ for many days, leaving him in a state of anxiety and distress. The Jews mocked him and accused him of lying. Finally, Allah ﷺ revealed the above ayah advising the Prophet ﷺ and his ummah to never say anything about the future except that you say “in shaa Allah”. Narrated Abu Huraira رضي الله عنه:

The Prophet Suleiman (Alaihi salam) said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyan said that his companion was an angel) said to him, "Say, "If Allah will (Allah willing)." But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a halfboy. Abu Huraira added: The Prophet ﷺ said, "If Solomon had said, "If Allah will" (Allah willing), he would not have been unsuccessful in his action, and would have attained what he had desired."

(Sahih Al-Bukhari 6720)



Allah ﷺ also advised us what to do if we forget to say “in shaa Allah”

وَادْكُرْ رَبَّكَ إِذَا نَسِيْتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِ رَبِّيْ لِأَقْرَبٍ مِنْ هَذَا رَشَدًا

Whenever you forget, remember your Lord and say, "Perhaps my Lord will guide me closer to what is right" (Kahf:24)

According to Ibn Abbas رضي الله عنه “remember your lord” means that say “in shaa Allah” even if you remember a year later. This sentence expresses a profound trust in Allah’s plan and wisdom. It shows that I have a sincere intention to do something good in the future, but I also acknowledge

that it is ultimately up to Allah ﷺ to make it happen or not. I do not rely on my own power or ability, but rather I submit to Allah's will and seek His help and guidance.

Saying Masha'allah



وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Wa lau laa iz dakhalta jannatka qulta maa shaaa Allah - laa quwwata illaa billaah;

*If only, when you entered your garden, you had said, "This is Allah's will.
There is no power but with Allah."*

The story of the two friends in surah Kahf, one was poor and the other one was granted two great gardens but instead of thanking Allah ﷺ he became arrogant. One day he entered his gardens and said:

"I do not think that this will ever perish, And I don't think that the Hour (the Day of Resurrection) will ever come, and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him." (Surah Kahf:35-36)

At this, his friend advised him, "When you entered your garden and looked at it and liked it, why did you not praise Allah ﷺ for the blessings He granted you, and the wealth and children He gave you, in a way which He did not give to others? Why did you not say, "Ma Shaa' Allah, La Quwwata Illa Billaah." (Ibn Kathir)

One of the Salaf said: "Whoever is delighted with something in his circumstances or his wealth or his children, let him say "مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ" (Maa shaa Allahu laa quwwata illaa billah). It was narrated that Abu Musa رضي الله عنه said:

"The Prophet ﷺ heard me saying: 'La hawla wa la quwwata illa billah (there is no power and no strength except with Allah).' He said: "O Abdullah bin Qais! Shall I not tell you of a word which is one of the treasures of Paradise?" I said: "Yes, O Messenger of Allah." He said: "Say: La hawla wa la quwwata illa billah (There is no power and no strength except with Allah)." (Sunan Ibn Majah 3824-Grade Sahih)



With this statement you attribute all the goodness in your life to Allah ﷺ and you accept that nothing that you have is possible by your own ability. The scholars agree that this statement protects from evil eye.

SURAH TAHA

Dua for a Clarity of Speech

رَبِّ اشْرَحْ لِي صَدْرِيْ ۝ وَيَسِّرْ لِيْ آمْرِيْ ۝
26 25

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِيْ ۝ يَفْقَهُوْ قَوْلِيْ ۝
28 27

Rabishrah lee sadree, Wa yassir leee amree, Wahlul 'uqdatam milli saanee, Yafqahoo qawlee

O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech). That they understand my speech,

Prophet Musa عليه سلام made this dua when he faced a daunting task: to confront Firaun (Pharaoh) and convey Allah's message to him. Prophet Musa had a speech impediment that made him stutter and he feared that he would not be able to speak with the authority and eloquence that a Prophet should have. He turned to Allah ﷺ in supplication and asked Him to remove the knot from his tongue and make his speech fluent and clear. Allah ﷺ answered his dua and bestowed him with confidence and clarity in his speech. In the Quran, we can witness the remarkable way that Prophet Musa عليه سلام challenged Firaun and his false claims, especially in Surah Shua'ra, where he presented logical and powerful arguments in front of Firaun and his people. Allah ﷺ said a similar phrase to Prophet Muhammad ﷺ.

أَلَمْ نَشْرُحْ لَكَ صَدْرَكَ

*Have We not opened your chest for you (O Muhammad (Peace be upon him))?
(Ash-Sharh:1)*

Opening up the chest means illuminating the chest with guidance, making it wide to take in the message of Allah ﷺ without any difficulty or hardship. (Ibn Kathir)

*So, whomsoever Allah wills to guide, He makes his heart wide open for Islam,
and whomsoever He wills to let go astray, He makes his heart strait and
constricted, (and he feels embracing Islam as difficult) as if he were climbing to
the sky.*

(An'am:125)

The state of our hearts affects our ability to understand and obey the commands of Allah ﷺ and His Messenger ﷺ. When our hearts are constricted, we find it hard to accept and follow the guidance from Allah ﷺ. We should ask Allah to expand our chests to His guidance, so that it becomes easy and natural for us. We should also ask Allah to make our speech fluent and clear, so that we can convey the truth to others and make them understand our message. May Allah ﷺ grant us these blessings. Ameen.

Dua for Knowledge



Rabbi zidnee 'ilmaa

"*My Lord, increase me in knowledge.*"

Allah ﷺ taught this dua to the Prophet ﷺ as part of the instruction that was revealed. Allah ﷺ says in this ayah

"[Oh Prophet], do not rush to recite before the revelation is fully complete but say, 'Lord, increase me in knowledge!'

It is confirmed in the Sahih on authority of Ibn Abbas that the Messenger of Allah ﷺ used to go through extreme pains to retain and memorize whatever was revealed to him. Whenever Jibril عليه سلام used to come with a new ayah the messenger of Allah ﷺ used to recite it quickly with him in an eagerness to memorize (Ibn Kathir). Then Allah ﷺ guided him to this beautiful dua that will help the Prophet ﷺ retain and memorize with ease.

In Surah Qiyamah Allah ﷺ says:

Do not move your tongue with it, [O Muhammad ﷺ], to hasten with recitation of the Qur'an. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation (Qiyamah: 16-17)

Islam is a religion that encourages knowledge. The first revelation was an invitation to "Read". And then Allah ﷺ said:

أَقْرِأْ وَرَبُّكَ الْأَكْرَمُ - أَلَّذِي عَلَمَ بِالْقَمَلِ

Read! And your Lord is the Most Generous- Who taught by the pen

(Surah Alaq: 3-4)

The importance of reading and writing was emphasized by Allah ﷺ from the very beginning. He revealed that He is the One who taught man to write with a pen. According to Islamic traditions, the first human being who received this divine gift of writing was Idris عليه سلام. It is through the knowledge of the creation and the Signs that a man can truly learn to fear Allah.

Only those of His slaves fear Allah who are knowledgeable (Fatir:28)

Allah ﷺ asks in Surah Zumar:

"Are those who know equal to those who do not know?" It is only the people of understanding who are receptive of the advice. (Zumar:9)

Abu Huraira رضي الله عنه narrated that the Prophet ﷺ said

"Whoever follows a path in the pursuit of knowledge, Allah will make a path to Paradise easy for him." (Abu Dawood-3643, Trimdhi 2646 Grade Sahih)



Abud-Darda رضي الله عنه reported that he heard the Messenger of Allah ﷺ say,

If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. (Abu Dawud:3641, Grade:Sahih)



Prophet ﷺ always asked Allah ﷺ for knowledge. It was narrated from Umm Salamah that when the Prophet ﷺ performed the Subh (morning prayer), while he said the Salam, he would say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبِّلًا



Allahumma inni as' aluka ilman nafi'an, wa rizqan taiyyiban, wa amalan mutaqabbala

"O Allah, I ask You for beneficial knowledge, pure provision and acceptable deeds" (Ibn Majah 925, Grade: Sahih)

These supplications for knowledge are relevant for all of us who are striving to acquire any kind of beneficial knowledge, whether it is worldly knowledge (that can benefit others) or the Quranic and religious knowledge. Allah ﷺ will make your struggle easy for you by the power of this dua.



Ibn Sina

- Ibn Sina memorized the entire Quran before the age of ten.
- He is known as the “father of modern medicine”.
- His greatest achievement was his famous book “The Canon of Medicine”, which was the standard textbook in the subcontinent, Islamic and European world for centuries.
- He also studied philosophy and literature, and achieved great successes in the field of science.

Muhammad al-Khwarizmi

- Muhammad al-Khwarizmi was a Muslim mathematician and astronomer.
- He introduced modern numerals and algebra in mathematics.
- His name in Latin is Algoritmi, from which the term “algorithm” is derived.
- In the 12th century, his book was translated into Latin and the term and rules of “algebra” were established.



Ibn al-Nafis

- Ibn al-Nafis was an Arab physician and scholar in the 13th century. His inventions influenced many Muslim and European scholars and chemists.
- His greatest achievement was the discovery of pulmonary circulation, the blood flow between the heart and lungs.
- His writings and discoveries influenced modern medical sciences for centuries.

Jabir ibn Hayyan

- Jabir ibn Hayyan was a prominent Persian alchemist and philosopher in the 8th and 9th centuries.
- He is considered one of the founders of modern chemistry for his significant contributions to the field of chemistry and alchemy.
- His inventions influenced many Muslim and European scholars and alchemists.
- His writings were translated into Latin on a large scale and were





SURAH ANBIYA



Dua for Shifa

83

أَنِّي مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Annee massani yad'dur'ru wa Anta Arhamur Raahimeen

"Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

According to Ibn Kathir's tafsir, Prophet Ayub عليه سلام was blessed with abundant livestock, crops, children, and houses, but he faced trials in all of them and lost everything he owned. He also suffered from a severe illness that affected his entire body except his heart. He was isolated on the outskirts of the city and only his wife showed him any kindness and care. She had to work as a hired servant for others to support him and she did so for almost eighteen years. Ayub عليه سلام showed remarkable patience and endurance during his long period of hardship and he finally made the above dua to ask for Allah's help.



Allah ﷺ responded to the dua of Ayub عليه سلام and commanded him to strike his foot on the ground. We find in Surah Saad:

Stamp your foot! Here is cool water for you to wash in and drink, And We granted his family to him, with many more like them: a sign of Our mercy and a lesson to all who understand. (Surah Saad: 42-43)

Despite spending eighteen years in severe illness and pain, Prophet Ayub عليه سلام never complained to Allah Almighty. If you look at the words of his dua, he said that pain has "touched" me. This was his patience and perseverance that Allah ﷺ granted him health and children even better than before as a result of his dua. Mus'ab bin Sa'd رضي الله عنه narrated from his father that a man said:

"O Messenger of Allah! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the



strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."

(Jami At Trimdhi 2398. Grade: Hassan)

Illness is the expiation and purification from sins. Prophet ﷺ suffered extreme fever when he was nearing the end of his life. Narrated `Abdullah رضي الله عنه:

I visited Allah's Messenger (ﷺ) while he was suffering from a high fever. I said, "O Allah's Messenger (ﷺ)! You have a high fever." He said, "Yes, I have as much fever as two men of you." I said, "Is it because you will have a double reward?" He said, "Yes, it is so. No Muslim is afflicted with any harm, even if it were the prick of a thorn, but that Allah expiates his sins because of that, as a tree sheds its leaves."

(Sahih al-Bukhair:5648)



Illness is also a test from Allah ﷺ, a test of Sabr (patience), a test of tawakkal (reliance) that its only Allah who has the cure. In Surah Shu'ara we find that Prophet Ibrahim said:

وَإِذَا مَرِضْتُ فَهُوَ يُشْفِينِ

Wa idha maridhtu fahuwa yashfeen

And when I am ill, it is He who cures me (Shu'ara:80)

There's no doubt Allah ﷺ is the ultimate Healer. In times of illness we should always seek Allah's help like Prophet Ayub عليه سلام did through this beautiful dua. Our Prophet ﷺ also taught us many duas of shifa. Narrated `Aisha رضي الله عنها:



The Prophet (ﷺ) used to treat some of his wives by passing his right hand over the place of ailment and used to say,

أَدْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَأَشْفِ أَنْثَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقْمًا

Azhhibil basa rabban naas, washfi aantash shaafi, laa shifa'aa illa shifaouka, shifa'an laa yughadiru saqamaa

"O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

(Sahih Bukhari :5750)

Narrated Abdullah ibn Abbas رضي الله عنه :

The Prophet (ﷺ) said: If anyone visits a sick whose time (of death) has not come, and recites this dua near him seven times:

أَشَأْلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يُشْفِيكَ

As' alullahal Adheem rabbal arshil Adheem ayn yashfiyak



Allah will cure him from that disease (Sunan Abi Dawud:3106, Grade Sahih)



Dua of Prophet Yunus



لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laaa ilaaha illaaa Anta Sub'haanaka innee kuntu minaz zaalimeen

'There is no God but You, glory be to You, Indeed I have been of the wrongdoers.'

Prophet Yunus عليه سلام was sent by Allah ﷺ to the people of Nineveh, a city that was known for its wickedness and idolatry. He invited them to worship Allah ﷺ alone and follow His guidance, but they refused to listen to him and mocked him instead. Yunus عليه سلام became frustrated and angry with them, and he decided to leave the city without waiting for Allah's ﷺ permission. We find this story in the Quran.

And indeed, Yunus was among the Messengers. He fled to the overloaded ship. They cast lots, and he suffered defeat, and a great fish swallowed him, for he was blameworthy. If he had not been one of those who glorified God, he would have stayed in its belly until the Day when all are raised up. (As Saffat:139-144)

To say "Subhan Allah" or "Subhanaka" is to acknowledge that Allah ﷺ is pure, perfect and free from any shortcomings. This becomes more evident when a person is aware of his own imperfections, weaknesses, sins and flaws, and he contrasts them with the absolute perfection of Allah ﷺ. He then glorifies Allah ﷺ and proclaims His purity. For instance, when we perform ruku' and sujud, we praise Allah ﷺ because we are mere creatures, frail and humble before Allah ﷺ, and Allah ﷺ is exalted above bowing to anyone. When the angels admitted their limited knowledge in Surah Baqarah, they said:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They said, "To You belongs all purity! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise." (Surah Baqarah: 32)

This is the reason that when Prophet Yunus عليه سلام realized his mistake, he glorified Allah ﷺ and because of his tasbih , Allah Almighty accepted his repentance and brought him out of the darkness into the light.

Prophet Yunus عليه سلام showed remarkable patience and humility in his ordeal. He did not utter a word of complaint or despair, even though he was trapped in the belly of a huge fish, surrounded by darkness, hunger and thirst. He did not question why Allah had put him in such a situation, or think that he deserved better as a prophet of Allah. He عليه سلام realized that he had

made a mistake by leaving his people without Allah's permission, and he accepted his fault with sincerity. He turned to Allah with praise and gratitude, seeking His forgiveness and Mercy.

This is the beauty of the duas of the Prophets; they chose their words with wisdom and they made the most elegant and eloquent duas. We learn that humbling ourselves in front of Allah ﷺ and realising our mistakes make us worthy of forgiveness.

Ibrahim bin Muhammad bin Sa'd رضي الله عنه narrated the Messenger of Allah (ﷺ) said:

"The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: '

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ،

laaaa ilaaha illaaa Anta Sub'haanaka innee kuntu minaz zaalimeen

So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him."

(Trimdhi 3505, Grade:Sahih)



إِنِّي كُنْتُ مِنَ الظَّالِمِينَ [21:87]



Dua for Infertility

89

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

Rabbi laa tazarnee fardanw wa Anta khairul waariseen

'My Lord, do not leave me childless, while you are the best of the inheritors'

We have already studied the story of Prophet Zakariya عليه سلام in Surah Al e Imran. He was very old and his wife was unable to have children. But by the power of dua, Allah ﷺ blessed him with a son and not just any son, but a righteous child who was also a prophet. Allah ﷺ says:

We answered him—We gave him Yahya, and cured his wife of barrenness- they were always keen to do good deeds. They called upon Us out of longing and awe, and humbled themselves before Us.

(Anbiya:90)

We find a similar dua made by Prophet Ibrahim عليه سلام in Surah Saffat:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Rabbi hab lee minas saaliheen

My Lord, grant me [a child] from among the righteous
(Saffat:100)

And Allah ﷺ bestowed upon him Ismail عليه سلام, a son who was righteous and forbearing. We often lose hope and give up when our duas are not answered immediately, but these Prophets never despaired, never stopped hoping, never ceased making dua until Allah ﷺ granted them a child after so many years in their old age. Prophet Ibrahim عليه سلام thanked Allah by saying:

All the praises and thanks be to Allah, Who has given me in old age Isma'il (Ishmael) and Ishaque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

(Ibrahim:39)

Abu Huraira reported that Allah's Messenger (ﷺ) said:

The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted.

(Sahih Muslim: 2735)

This dua is the most excellent dua for those couples who are longing for children but have not been blessed with them despite years of effort. We learn from this dua of Zakariya عليه سلام that miracles can happen when we persevere in performing good deeds and supplicating to Allah ﷺ with sincerity and humility. When Ibrahim عليه سلام was given the glad tidings of a child in his old age, he exclaimed:

قَالَ وَمَنْ يَقْنَطُ مِنْ رَّحْمَةِ رَبِّهِ إِلَّا الظَّالِمُونَ

He said, "Who can lose hope in the mercy of his Lord except those who have lost the straight path? (Surah Hijr: 56)

أَتَعْجَبُ مِنْ أَمْرِ اللَّهِ [11:73]



SURAH MU'MINOON

Protection from Shaitaan

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَّاطِينِ 97

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ 98

Rabbi a'oozu bika min hamazaatish Shayaateen, Wa a'oozu bika Rabbi an yahduroon

"My Lord, I seek refuge in You from the suggestions of the devils, and I seek refuge in You, my Lord, even from their coming near me."

Allah ﷺ commanded the Prophet ﷺ to seek refuge with Him from the Shaitan, the accursed one who whispers evil thoughts and suggestions into the hearts of people. Allah ﷺ is the only One who can protect us from the Shaitan's plots and schemes, which aim to mislead us from the straight path and make us disobey Allah ﷺ. Allah ﷺ warns us repeatedly in the Quran that we should be vigilant and cautious of the Shaitan, for he is our sworn enemy who wants to ruin our chances of attaining Paradise.

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Baqarah:208)

Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe (A'raf: 27)

Shaitan is our open enemy from the day of creation of our father Adam. He was so arrogant and jealous that he promised Allah ﷺ that he will surely misguide all humans

[Satan] said, "Because You have set me astray, I will surely sit in wait for them (human beings) on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."(A'raaf: 16-17)

Notice that Satan said he would sit on the "Straight Path", which means that the righteous people who are already guided by Allah ﷺ on the "Sirat al Mustaqueem" are most susceptible to his attacks. Allah ﷺ tells us the story of Adam in the Quran with such detail so that we can understand the evil schemes of Satan and his hostility towards human beings, and protect ourselves from his whispers.

Anas ibn Malik reported the Messenger of Allah ﷺ said:

"Verily, Satan flows through the human being like the flowing of blood."
(Sahih Muslim: 2174)



Satan has a cunning plan, a plan to ruin and disgrace us on the Day of Judgment. And often we fall into his trap by following his suggestions and whispers.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَبَعُوا خُطُوٰتِ الشَّيْطَنِ وَمَن يَتَّبِعْ خُطُوٰتِ الشَّيْطَنِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing
(Surah An Nur: 21)

Satan will say to his followers on the Day of Judgment, after he has already destroyed them and led them to the Fire:

When everything has been decided, Satan will say, 'Allah gave you a true promise. I too made promises but I failed you: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with Allah before.'

(Ibrahim:22)

In this world, whoever follows the whispers of Satan is actually associating Satan as a partner with Allah. If we abandon the command of Allah ﷺ because of the suggestion of Satan, then this is clearly shirk. And on the Day of Judgment, Satan will abandon his followers and leave them helpless..

Now the question is how do we keep Satan and his whispers out of our lives. Firstly, adhering to the Quran and Sunnah in words and actions keeps Satan away from our lives. Also, making sure that we always seek Allah's refuge from Satan. Allah says in Surah Fussilat:

And if there comes to you from Satan an evil suggestion, then seek refuge in Allah . Indeed, He is the Hearing, the Knowing
(Fussilat:36)

Allah ﷺ has told us about the people of taqwa (piety) that they are vigilant against the attacks of Satan, as soon as they sense his whisper, they do not obey him, but rather recognize his deception and oppose him.

وَإِمَّا يَنْرَغِبَنَّكَ مِنَ الشَّيْطَانِ رَبُّكَ فَأَسْتَعِدُ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلَيْهِ - إِنَّ الَّذِينَ آتَقْنَا إِذَا مَسَّهُمْ
طَّافِئٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبَصِّرُونَ

And if an evil suggestion comes to you from Satan, then seek refuge in Allāh. Indeed, He is All-Hearing and All-Knowing. Surely when the God-fearing are touched by any instigation from Satan, they become conscious (of Allāh), and at once they recognize (the reality) (Surah Al-A'raf: 200-201)

Abu Huraira reported: The Messenger of Allah ﷺ said:

"When the son of Adam recites a verse of prostration and he prostrates, Satan withdraws and he weeps and he says: Woe to me! The son of Adam was commanded to prostrate and he prostrated, so he will go to Paradise. I was commanded to prostrate and I refused, so I will go to Hellfire."



(Ibn Majah 1052: Grade: Sahih)

This is an excellent dua for seeking Allah's protection against the whispers of Satan. May Allah protect us and our families from Satan's attacks and evil whispers. Ameen.



مِنَ الْجِنَّةِ وَالنَّاسِ [114:6]

Holding Hot Coals

109

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَإِذْ حَمَنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Rabbanaaa aamannaah faghfir lanaa warhamnaa wa Anta khairur raahimeen

'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

On the day of judgement the disbelievers will beg Allah ﷺ to give them another chance and get them out of the Hellfire. But Allah ﷺ will speak to them and remind them :

"Stay in it (the Hellfire), humiliated, and do not speak to Me."

"Indeed, there was a party of My slaves who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'" (Surah Mu'minoon: 108-109)

Allah ﷺ will remind the disbelievers that they used to make fun of His obedient slaves in dunya. But these slaves of Allah ﷺ remained patient and steadfast despite being humiliated and mocked by the disbelievers. In the face of ridicule, they made the above dua. Allah says:

Today I have rewarded them for their patience: it is they who will succeed.
(Surah Mu'minoon:111)

We live in a time of great challenges and trials, where obeying the commands of Allah ﷺ and staying on the straight path can often invite mockery and ridicule from those around us, sometimes even from our own families and friends. Many times, we may feel like we are alone in our struggle to follow the path of Allah ﷺ, and that we do not fit in with the rest of the world. This is the true test of our faith and our commitment to Allah ﷺ. When we look at the lives of the Prophets and Messengers, we see that they continuously faced mockery and insults from their people. They were called mad, magician, soothsayer, poet, and other names to discredit them and their message. They always became a target of ridicule and mockery, but they never gave up on their mission. They remained steadfast and patient in their obedience to Allah ﷺ.

يَخْسِرُهُ عَلَى الْعِبَادِ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِنُونَ

Alas for human beings! Whenever a messenger comes to them they ridicule him.
(Surah Yasin: 30)

Anas ibn Malik رضي الله عنه reported the Messenger of Allah ﷺ said:

"There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning coal." (Tirmidhi:2260,
Grade:Hasan)



We learn from these ayahs that staying firm on your religion despite difficult circumstances and making dua to Allah ﷺ is the key to the ultimate success. Prophet ﷺ said:

"Islam began as something strange and will go back to being strange, so glad tidings to the strangers." (Ibn Majah: 3986, Grade: Sahih)



فَطُوبِي لِلْغَرَبَاءِ



SURAH FURQAN

Ibaad-Ur-Rahmaan (Slaves of Ar-Rahman)

65

رَبَّنَا اصْرُفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَائِبًا

66

إِنَّهَا سَاءَتْ مُسْتَقْرَرًا وَمُقَاماً

Rabbana'srif 'anna 'azaaba Jahannama inna azaabaha kaana gharaamaa,

Innahaa saaa'at mustaqarranw wa muqaamaa

"Our Lord, avert from us the punishment of Jahannam (the Hell); indeed, its punishment is a persisting affliction. Indeed, it is evil as a settlement and residence."

In this part of Surah Furqan Allah ﷺ is telling us the qualities of his special slaves, the best of them, the "Ibaad-ur-Rahman". Allah ﷺ starts by telling us that they are the people of humility.

The slaves of the Rahman (the All-Merciful, Allah) are those who walk on the earth humbly and with humility (Surah Furqan:63)

Then Allah ﷺ informs us of the supplications of these blessed people who have earned His closeness and favor. One of their supplications is the above dua in which they seek protection from the fire of Hell. This supplication reflects their humbleness and humility as they are the true worshipers of Allah but they do not become conceited or arrogant because of their worship. They are still afraid of the Hellfire and implore Allah for His shelter from its punishment. Unlike the Jews who believed that they were safe from the fire of Hell, or that they would only endure it for a few days, these people recognize their dependence on Allah's mercy and pardon.

And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." (Al Baqarah:80)

A true believer will never be complacent about his faith and piety, and he will always fear the fire of Hell. Many Muslims today have a false sense of security that all Muslims will eventually enter Jannah, even if they have to face the Hellfire for a brief period. But this dua teaches us that we should constantly seek refuge from the torment of the fire with our actions and duas. Hellfire is a dreadful and agonizing place that no one should ever experience, even for a fleeting moment.

وَلَئِنْ مَسَّهُمْ نَعْحَةٌ مِّنْ عَذَابٍ رَّبِّكَ لَيَقُولُنَّ يَوْمَنَا إِنَّا كُنَّا ظَالِمِينَ

And if [as much as] a whiff of the punishment of your Lord should touch them,
they would surely say, "O woe to us! Indeed, we have been wrongdoers."

(Surah Al Anbiya: 46)

Our Prophet ﷺ used to seek refuge from Hellfire frequently and earnestly. Narrated Aisha رضي الله عنها about the Prophet ﷺ used to seek refuge with Allah (by saying),

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ
بِكَ مِنْ عَذَابِ الْقَبْرِ

Allahuma inni a'oozu bika min fitnatin naar wamin azhabin naar, wa a'oozu bika min fitnatil
qabr, wa auzhu bika min azhabil qabri

"O Allah! I seek refuge with You from the affliction of the Fire and from the
punishment in the Fire, and seek refuge with You from the affliction of the grave
and from the punishment of the grave" (Sahih Al Bukhari:6376)



سَلَسِلًا وَأَغْلَلًا وَسَعِيرًا [76:4]

Abu Huraira رضي الله عنه reported the Messenger of Allah ﷺ said:

When any one of you utters tashahhud (in prayer) he must seek refuge with
Allah from four (trials) and should thus say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمْ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمُحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ

*allahuma inni a'oozu bika min azhabi jahanam wamin azhabil qabr wamin fitnatil mahya
walmamati wamin shari fitnatil masihid daj'jal*

"O Allah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal" (Sahih Muslim:588a)



Dua for Spouse and Children



رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلنُّصْقَيْنِ إِمَاماً

*Rabbanaa hab lanaa min azwaajinaa wa zurriyatinaa qurrata a'yuninw waj 'alnaa
lilmuttaqeena Imaamaa*

'Our Lord, give us joy in our spouses and offspring and make us an example for the righteous."

Another splendid dua of the servants of the Most Merciful (عبد الرحمن). In the previous dua, we witnessed how these faithful servants of Allah are horrified of the fire of Hell and seek shelter from it with Allah. When a person's belief in the Hereafter becomes so firm that he can envision Paradise and Hell with his own eyes, then such a person is in a state of distress. He is not only fearful for himself, but also for his dear ones. In this dua, these servants of Allah are anxious about their family, invoking Allah Almighty to make their family the comfort and coolness of their eyes. They desire their family to achieve such a lofty rank in religion that Allah Almighty may make them a role model and an example for the pious and the virtuous. Allah ﷺ says in Surah Tahir:

يَا أَيُّهَا الَّذِينَ ءامَنُوا قُوْا أَنفُسَكُمْ وَأَهْلِيْكُمْ تَارِا وَقُوْدُهَا الْتَّائِشُ وَالْحِجَارَةُ

O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones (Tahir:6)

Ibn Abbas رضي الله عنه said in commentary to this dua: "This means asking for spouses and offspring who will strive to obey Allah and bring them joy in this world and the Hereafter" (Ibn Kathir)

These righteous slaves of Allah ﷺ want their children and their spouses to be Sadqa e Jariya for them. It was narrated from Abu Hurairah رضي الله عنه that the Prophet ﷺ said:

"When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him." (Sunan an-Nasai:3651, Grade:Sahih)



This is a dua for those who are struggling with any marital issues, may Allah ﷺ ease their difficulties. Also the ones who are finding it hard to guide their children and their teenagers. The ultimate peace in the house comes by the ultimate submission to deen by all family members.

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَأَدْخُلُوهَا حَلِيلِينَ [39:73]



SURAH SHU'A'RĀ

My Lord is with Me

62

إِنَّ مَعِيَ رَبٌّ سَيِّدُ الْمُرْسَلِينَ

inna ma'iya Rabbee sa yahdeen

Indeed, with me is my Lord. He will guide me.

After enduring years of oppression and slavery under the tyrannical rule of Firaun, Prophet Musa عليه سلام and his nation finally managed to escape from Egypt. However, their journey was not over yet. As they were crossing the desert, they realized that Firaun's army was pursuing them with full force and fury. They soon reached a dead end, where they had no way to escape. On one side, they faced the vast and deep sea, and on the other side, they saw the approaching enemy. They felt trapped and hopeless, and they said to Musa عليه سلام

"Surely we are overtaken" (Shu'ara:61)

But Musa عليه سلام had full faith that Allah ﷺ would never abandon him and his people. He said with confidence and conviction that Allah is with him, and that He ﷺ would surely make a way for them. This statement shows the remarkable reliance and tawakkal of Prophet Musa عليه سلام on Allah ﷺ. Even in a seemingly impossible situation, he did not lose hope, but rather trusted that Allah ﷺ would guide him and protect him. Allah ﷺ says in Surah talaq:

وَمَن يَتَّقِيَ اللَّهَ يَجْعَلُ لَهُ مُخْرِجًا

Waman-yyattaqi Allaha yaj'al lahu makhraja

And whoever is mindful of Allah, He will make a way out for them (Talaq:2)

It was because of this reliance and trust of Musa عليه سلام that Allah ﷺ gave him one of the greatest miracles.

Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain. (Surah Shu'ara:63)



إِنَّ مَحْيَ رَبِّي سَيَهُدِّيْنِ [26:62]

This was not the first time that Musa عليه سلام displayed such trust in Allah ﷺ. His reliance in Allah ﷺ was also evident when he had to flee from Egypt after unintentionally killing a man who was tormenting an Israelite. He embarked on a journey to Midian, without any worldly support, but with full confidence that Allah ﷺ would guide him to the right path.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءً أَلْسَيِّلُ

And as he made his way towards Midian, he said, "I trust my Lord will guide me to the right way." (Surah Al Qassas: 22)

This was the sunnah of all the Prophets and Messengers to rely on Allah ﷺ in times of hardship and uncertainty. Prophet Ibrahim عليه سلام also expressed his trust in Allah ﷺ when he faced the fire that his own people, including his father, had prepared for him. Allah ﷺ protected Prophet Ibrahim from the flames and he left his city with only his wife and his cousin Lut عليه سلام as his companions. He had no other supporters of his message and no destination in mind, but he had faith in Allah ﷺ's plan for him:

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ

waqala inni zahibun ila rabbi sayahdeen

*And he said, "I am going to my Lord. He will show me the way
(Surah As Saffat:99)*

Whenever you feel lonely, lost and hopeless in life, trust in Allah ﷺ like Prophet Musa عليه سلام did and believe that your Lord will surely show you the way.

Dua for Wisdom and Righteous Company



رَبِّ هَبْ لِي حُكْمًا وَالْحِقْنِي بِالصَّالِحِينَ

Rabbi hab lee hukmanu wa alhiqnee bis saaliheen

My Lord, grant me wisdom; and join me with the righteous;

Prophet Ibrahim عليه سلام in this dua is asking for two amazing blessings of Allah ﷺ:

Wisdom (Hikmah) is a gift from Allah ﷺ but only a very few of us truly understand the importance of this great blessing. Allah ﷺ says:

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَكَّرُ إِلَّا أُولُوا الْأَلْبَابِ

"and He gives wisdom to whoever He will. Whoever is given wisdom has truly been given much good, but only those with insight bear this in mind."

(Al Baqarah:269)

Prophet Ibrahim عليه سلام made another important supplication while he was raising the foundations of the House of Allah ﷺ, he said:

"And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom"

(Al-Baqarah:129)

The "Book" is the Quran which is the source of knowledge that guides humanity to the truth. However, knowledge alone is not sufficient one also needs wisdom, which is the ability to reason, reflect and make sound judgments based on the knowledge. Wisdom enables one to interpret the Quran correctly, to derive lessons and insights from it, and to make decisions that are in accordance with its teachings. Without wisdom, knowledge can be misused, misunderstood or neglected. Therefore, the book and wisdom are inseparable and complementary. The Book is *i'l'm* (knowledge) and the wisdom is *amal* (action). Abdullah bin Mas'ud رضي الله عنه reported Allah's Messenger ﷺ as saying:

There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with wisdom and he decides according to it and teaches it (to others). (Sahih Bukhari:1409)



Righteous company: In this dua Prophet Ibrahim عليه سلام also asked Allah ﷺ to grant him righteous company in this world and the next. This shows the importance of having righteous friends who can help one to attain the guidance and remain steadfast on it. Righteous friends are a blessing, who can support, advise and encourage us in our journey to Allah ﷺ. In the Quran, Allah ﷺ has promised the believers that they will have good companionship in both this life and the hereafter:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

Wallazeena aamanoo wa'amilus saalihaati lanudkhilan'nahum fis saaliheen

And those who believe and do righteous deeds - We will surely admit them in the company of the righteous (Surah Ankaboot:9)

Abu Musa رضي الله عنه reported Allah's Messenger ﷺ as saying:

The similarity of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odour, and as far as one who blows the bellows (an ironsmith) is concerned, he would either burn your clothes or you shall have to smell its repugnant smell. (Sahih Muslim:2628)



The company you keep in this world can have a lasting impact on your life. A good company can enrich you with positive influences and pleasant memories, while a bad company can harm you with negative influences and bitter regrets. Righteous friends who love each other for the sake of Allah ﷺ will be rewarded with a special honor on the day of judgement and they will be together under the shade of Allah's throne. Abu Huraira رضي الله عنه reported Allah's Messenger ﷺ as saying:

Verily, Allah would say on the Day of Resurrection: Where are those who have mutual love for My sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine. (Sahih Muslim:2566)



The companions loved the company of the Prophet ﷺ in this world and they wanted to be with him ﷺ in the hereafter as well. Anas رضي الله عنه reported that:

A man asked the Prophet, may Allah bless him and grant him peace, "Prophet of Allah, when will the Final Hour come?" He said, "Have you not made preparation for it?" He replied, "I am not prepared for a terrible event, but I love Allah and His Messenger." He said, "A man is with the one he loves."
(Sahih Muslim:2639 a)



One of the great benefits of good company is that they will not forget you on the Day of Judgment, when the believers will enter Paradise. They will intercede for their worldly friends with sincere love and compassion, and their intercession will be accepted by Allah's mercy.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize.' (Sahih Bukhari: 7439)

This beautiful dua of Prophet Ibrahim عليه سلام is a source of guidance and inspiration for us. May Allah grant us wisdom to comprehend the Quran with clarity and insight, and to follow its commands with sincerity and devotion. May Allah grant us righteous friends in this world who can help us attain piety and support us in our journey to Him. May Allah grant us the honor of

being in the company of the Prophet ﷺ and his companions in the hereafter, where we will enjoy eternal bliss and happiness. Ameen ya Rabb.



إِنَّمَا كَانَ لِيْ قَرِينٌ ...
[37:51]



Reputation of Honour

84

وَاجْعَلْ لِي سَانَ صِدْقٍ فِي الْآخِرِينَ

Waj'al lee lisaana sidqin fil aakhireen

And grant me a reputation of honour among later generations

Ibn Kathir explains that Prophet Ibrahim عليه سلام in this dua is asking Allah ﷺ to cause him to be remembered in a good manner after his death. So that he can be praised in good words and talked about as a righteous example by the later generations.

We see in Surah As Saffat that Allah ﷺ accepted this dua of Prophet Ibrahim عليه سلام

And We left for him (a goodly remembrance) among generations (to come) in later times. (that is,) "Peace (Salam) be on Ibrahim! this is how We reward the Muhsineen (those who excel)."

(As Saffaat:108-110)

This dua has a lasting impact that can be witnessed even in our times. Prophet Ibrahim عليه سلام is revered and cherished by more than a billion Muslims across the globe, despite the long passage of time since his demise. He left behind many signs of his faith and devotion, such as the Ka'bah, Zamzam, Sa'ee, Muqaam e Ibrahim, the tradition of sacrifice, Eid ul Adha and more. He is also honoured every time we send Darood and salaam on Prophet Muhammad ﷺ, as we include him in our greetings as well. Allah ﷺ has bestowed upon him a noble reputation and a splendid legacy that will inspire generations to come until the day of judgement, by His permission.

This dua is a means of seeking Allah's ﷺ assistance in leaving behind a positive and lasting impact, so that your good deeds will continue to benefit the future generations and they will remember you with praise and gratitude. You will be a beacon of guidance for the generations who come after you and they will be a source of continuous charity (Sadqa e Jariyah) for you.

Abu Mas'ud رضي الله عنه reported that the Prophet ﷺ said:

"Whoever guides someone to goodness will have a reward like one who did it." (Sahih Muslim:1893 a)



Gardens of Pleasure

85

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

Waj'alnee minw warasati Jannnatin Na'eem

And make me one of the inheritors of the gardens of Pleasure

In Surah Shu'ara, we find this dua of Prophet Ibrahim عليه سلام, who was a “Khalil” (Close Friend) of Allah ﷺ, asking for the beautiful gardens of Bliss. He had such a high status with Allah ﷺ that we hope and pray that he will be granted the highest levels of Jannah. But what about us? How can we attain these gardens? We should know that Allah’s Jannah is not cheap or easy to get.

Verily the merchandise of Allah is expensive, verily the merchandise of Allah is Paradise” (Jami Tirmidhi:2450)

Prophet Ibrahim عليه سلام did not become a close friend of Allah ﷺ and worthy of His paradise only by means of his prophethood, but he earned this status by tireless effort, hard work, constant sacrifice and dua. If we want to be worthy of Allah’s Jannah then it requires effort and sacrifice as well as sincere dua ﷺ. Allah says:

وَالسَّابِقُونَ الْمَسِيقُونَ - أُولَئِكَ الْمُقَرَّبُونَ - فِي جَنَّاتِ الْنَّعِيمِ - ثُلَّةٌ مِّنَ الْأَوَّلِينَ - وَقَلِيلٌ مِّنَ
الْآخِرِينَ

*And the forerunners, the forerunners - These will be those nearest to Allah. In the Gardens of Pleasure, many from the past, and a few from later generations.
(Surah Waqiyah:10-14)*

The Sabiqoon (forerunners), are the people who are foremost in performing the acts of righteousness just as Allah commanded them (Ibn Kathir). These are the people who compete with each other in good deeds and race towards the pleasure of Allah ﷺ. They are more numerous in the earlier generations and fewer in the later ones, but every generation has its share of them. They are the ones who will be rewarded with the gardens of delight according to their efforts and their duas. Anas bin Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said:

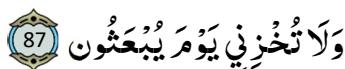
“Whoever asks Allah ﷺ Paradise three times, Paradise says: ‘O Allah, admit him into Paradise’, and whoever seeks refuge from the Fire three times, the Fire says: ‘O Allah, save him from the Fire’” (Trimdhi 2572: Grade Sahih)

It is also prescribed by the prophet ﷺ for us to ask for the highest level of Jannah. Mua'ad bin jabal رضي الله عنه narrated the Messenger ﷺ said,

"Leave the people to do deeds, for verily in Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. Al-Firdaus is the highest of Paradise and its most expansive, and above that is the Throne of Ar-Rahman (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allah, ask Him for Al-Firdaus."

(Trimdhri: 2530, Grade: Sahih)

Protection from Humiliation



Wa laa tukhzinee Yawma yub'asoon

And do not humiliate me on the Day when (all the creatures) will be resurrected

Part of the long of dua of Prophet Ibrahim عليه سلام in Surah Shu'ara, he is asking for safety from the humiliation of the Day of Judgement? Allah mentions in the Quran many times that those who disbelieve will be humiliated and disgraced on that Day.

Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will live forever? That is extreme disgrace.

(Surah Tawbah:63)

May Allah ﷺ not make us among those who are humiliated on that day. When even their body parts will be made a witness against them.

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn (Surah Yasin:65)

They will be taken to the Fire in a disgraceful manner.

The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste the touch of Hell!" (Surah Qamar:48)

Amr bin Shu'aib narrated the Prophet ﷺ said:

"The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called Bulas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with insanity."

(Sahih at-Tirmidhi:2492, Grade:Hasan)

Many people ask why Allah ﷺ has described the torment of Hell in such graphic details. Allah Almighty has revealed the Quran as a guidance for humanity, and in it He has described the horrors of Hell in vivid detail not to frighten us, but to warn us and show us His mercy. He wants us to be aware of the consequences of our actions, and to avoid the eternal punishment and disgrace that awaits the wrongdoers. He wants us to strive for His pleasure and seek His forgiveness, so that we may attain the bliss of Paradise and His nearness. Therefore, we should be grateful to Allah Almighty for informing us about the reality of Hell, and we should fear Him and obey Him in order to save ourselves from this dreadful fate.

So how do we save ourselves from this disgrace? Prophet Ibrahim not only taught us this supplication but he also gave us a wise counsel on how to escape the shame of that day:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أتَى اللَّهَ بِقُلْبٍ سَلِيمٍ

The Day when there will not benefit [anyone] wealth or children- But only one who comes to Allah with a sound heart. (Surah Shu'ara:88-89)

If we want to save ourselves from the humiliation of that day, we have to examine our hearts. A pure heart or a flawless heart is the one that is free from all kinds of shirk, meaning the heart of a true believer. Because the heart of a disbeliever and a hypocrite is sick. Some say, a heart that is free from innovation and satisfied with the Sunnah, some consider a heart that is free from the love of worldly possessions and pleasures, and some scholars define a heart that is free from the darkness of ignorance and moral corruption. All these concepts are correct, because a believer walks on the thorny path of this world and protects his heart from the scratches of all kinds of sins and corruptions, so that on the day he meets his Lord, he can present a heart that is pure and sound. The Prophet ﷺ said

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Sahih Al Bukhari:52)



Qurtabi says: **Qalb-e-Saleem is the heart which, due to extreme fear of Allah ﷺ, is like the heart of a person who has just been bitten by a scorpion.**

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

True believers are those whose hearts tremble with awe when Allah is mentioned (Anfal:2)

Working on the state of our heart through constant purification and dua will save the believers from the torment of that day. We find another dua in Surah Ale Imran for protection from the humiliation.

رَبَّنَا وَآتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْأَيْمَادَ

*Rabbanaa wa aatinaa maa wa'attanaa 'alaa Rusulika wa laa tukhzinnaa Yawmal Qiyaamah;
innaka laa tukhliful mee'aad*

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise." (Surah Al e Imran:194)

May Allah ﷺ protect all of us from the humiliating punishment of the day when no one will come to help. Ameen ya Rabb



إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ [26:89]

SURAH NAML

Help Me be Grateful!

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَاهُ وَأَذْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

19

Rabbi awzi'nee an ashkura ni'matakal lateee an'amta 'alaiya wa 'ala waalidaiya wa an a'mala saalihan tardaahu wa adkhilnee birahmatika fee 'ibaadikas saaliheen

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

Prophet Suleiman عليه سلام uttered this beautiful and comprehensive dua of Shukr (gratitude) when his army entered a valley of ants. One of the ants warned everybody else about the army saying:

"O ants, enter your dwelling places, lest Suleiman and his armies crush you unknowingly." (Naml:18)

As Prophet Suleiman عليه سلام listened to the ant's warning, a smile of amusement and wonder spread across his face. He laughed, marveling at the miraculous gift that Allah ﷺ had bestowed upon him. He could understand the speech of all creatures, and he ruled over a vast and glorious kingdom. But Suleiman عليه سلام did not become arrogant or ungrateful as a result of his power and authority. He was a humble and devoted servant of Allah, who recognized that everything he had was from Him alone. He عليه سلام knew that even the ability to express his gratitude was a favor from Allah ﷺ. Gratitude is a rare gift from Allah, possessed only by His chosen servants, while the majority remain blind and deaf to His bounty and grace. Allah ﷺ complains in the Quran:

وَقَلِيلٌ مِّنْ عِبَادِي الشَّكُورُ

"Only" a few of My servants are "truly" grateful (Surah Saba: 13)

We find a similar concept in hadith it was narrated from Mu'aadh ibn Jabal that the Messenger of Allah ﷺ took his hand and said:

"O Mu'aadh, by Allah I love you, by Allah I love you." Then he said, "I advise you, O Mu'aadh, do not fail following every prayer to say:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

allahumma a'inni ala dhikrika, wa shukrika, wahusni ibadatik



O Allah help me to remember You, thank You and worship You properly."

(Abu Dawood 1522: Grade Sahih)

The Test of Gratitude

هُذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوْنِي عَلَّا شَكُرُ اُمْ اُكْفُرٌ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

40

*Haadhaa min fadli Rabbee li yabluwaneee 'a ashkuru am akfuru wa man shakara fa innamaa
yashkuru linafsihee wa man kafara fa inna Rabbee Ghaniyyun Kareem*

"This is from the favour of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

When Prophet Suleiman عليه سلام expressed his desire to see the throne of Queen Sheba before she arrived, he asked his chiefs who among them could bring it to him. One of the strongest jinns, an ifrit, boasted:

"I will bring it to you before you rise up from your place, and for this (task) I am powerful, reliable." (Surah Naml:39)

But then, another one of his chiefs, who had the knowledge of the Book, spoke up. He said that he could bring the throne of Queen Sheba in a blink of an eye. And lo and behold, in an instant, the throne of Queen Sheba was placed before him, in all its splendor and beauty. Suleiman عليه سلام was astonished and speechless. He realized that this was a great miracle and a test from Allah ﷺ. He did not feel proud or boastful of his power and the power of his chiefs. Rather, he felt

humble and grateful to Allah ﷺ, who had favored him with such gifts. He realized that indeed the favor of Allah ﷺ is a test and at this moment he uttered the above words.

How often do we think that only bad times are a test from Allah Almighty? How often do we become careless and neglectful in good times, forgetting that they are also a trial from Him? How often do we fail to realize that both the moments of hardship and ease are meant to test our faith, patience, and gratitude? We should never be deceived by the worldly pleasures and comforts.

وَنَبْلُوكُمْ بِالشَّرِّ وَأَحْيَنَا فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

And We test you 'O humanity' with good and evil as a trial, then to Us you will 'all' be returned. (Surah Anbiya: 35)

Abdur Rahman ibn Awf, may Allah be pleased with him, said:

"We were tested with hardship alongside the Messenger of Allah, peace and blessings be upon him, and we were patient. Then, we were tested with prosperity afterwards and we were not patient."

(Sunan at Tirmidhi: 2464, Grade:Sahih)

The most difficult trials in human history have come upon the prophets. Allah ﷺ gave them the most difficult task of conveying His message to the people who often rejected, opposed, and persecuted them. On top of that, each prophet had his own unique trial, which tested his faith, patience, and perseverance. Prophet Adam عليه سلام was tempted by the whispers of Satan, Prophet Noah عليه سلام was confronted by a very wicked nation, who refused to believe in him despite his 950 years of preaching. Prophet Yaqub عليه سلام was tested by his children, and Prophet Ayub عليه سلام was struck by a severe illness. Prophet Sulaiman عليه سلام also faced a severe trial, like none other. The trial of unlimited wealth, knowledge and power, so that Allah Almighty could test his gratitude.

وَلَقَدْ آتَيْنَا دَاؤُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ
المُؤْمِنِينَ

*Wa laqad aatainaa Daawooda wa sulaimaana 'ilmaa; wa qaala alhamdu lillaahil lazee faddalnaa
'alaa kaseerim min 'ibaadihil mu'mineen*

And indeed We gave knowledge to Dawud (David) and Suleiman (Solomon), and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!" (Surah Naml:15)

Gratitude is not a single act, but a multi-dimensional attitude that involves the heart, the tongue, and the action. The **heart** is the source of gratitude (شکر بقلب), where we feel and acknowledge the blessings of Allah Almighty in our lives. The **tongue** is the expression of gratitude (شکر بلسان) where we praise and thank Allah Almighty verbally for His favors and mercy. The **action** is the manifestation of gratitude (شکر بعمل), where we use the blessings of Allah ﷺ for seeking His pleasure and avoid all forms of disobedience in regard to His favors. Action is the most important form of gratitude. Allah ﷺ says:

[We said], "Work, O family of David, in gratitude." And (only) a few of My servants are grateful. (Surah Saba: 13)

Allah ﷺ loves that a slave is thankful and acknowledges the blessings that Allah ﷺ had bestowed upon him. Allah says in Surah Nahl:

And if you would count the favours of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful. (Surah Nahl:18)

Allah ﷺ advises us many times in the Quran to be thankful:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

So, remember Me; I will remember you. And be grateful to Me and never ungrateful (Surah Al Baqarah:152)

Gratitude is one of the key concepts of Islam, The Quran begins with the words of Praise and Gratitude الحمد لله رب العالمين. Gratitude not only helps you in Akhirah and it also increases you in worldly goodness. Allah ﷺ says in Surah Ibrahim

وَإِذْ تَأَدَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you are unthankful, indeed, My punishment is severe. (Surah Ibrahim:7)

Our Prophet ﷺ also taught us to be grateful through example narrated Al-Mughira:

The Prophet ﷺ used to offer night prayers till his feet became swollen. Somebody said, to him, Allah has forgiven you, your faults of the past and those to follow. On that, he said, Shouldn't I be a thankful slave of Allah?

(Sahih Bukhari: 4836)



Repentance of Prophet Musa

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي
16

Rabbi innee zalamtu nafsee faghfir lee

"My Lord, indeed I have wronged myself, so forgive me,"

One day, Prophet Musa عليه سلام went out in the city of Egypt, where he witnessed a fight between two men. One of them belonged to his own people, the Bani Israel, who were oppressed and enslaved by the Pharaoh and his army. The other man was one of their enemies, who had power and authority over them. The man from Bani Israel saw Musa عليه سلام and cried out for his help, hoping that he would save him from his oppressor. Musa عليه سلام intervened and struck the enemy with his fist, intending to stop the fight and defend the weak. But he did not realize how strong his blow was, and the enemy fell down dead on the spot. Musa عليه سلام was shocked and horrified by what he had done. He had unintentionally committed a murder, a grave sin in the sight of Allah. He immediately turned to Allah in repentance and remorse, and uttered this powerful dua. Allah ﷺ loved this dua of forgiveness so much that He ﷺ forgave Musa عليه سلام immediately in the same ayah.

Musa said, "My Lord, indeed I have wronged myself, so forgive me," and He (Allah) forgave him. Indeed, He is the Forgiving, the Merciful (Qasas:16)

The Quran reveals to us that whenever any of the prophets erred, they swiftly acknowledged their error and sought Allah's forgiveness, which Allah granted them without delay. We learn from Surah Al-A'raf how Allah forgave Prophet Adam عليه سلام and Prophet Hawwa عليه سلام for their lapse. We also learn from Surah Al-Anbiya how Allah accepted the repentance of Prophet Yunus عليه سلام who had left his people without Allah's permission. In Surah Sad, we find the mention of how Allah pardoned Prophet Dawud عليه سلام and Prophet Sulaiman عليه سلام for their oversights. All these examples teach us that the best way to repent is to sincerely admit our faults and transgressions before Allah Almighty. The first step towards repentance is that a person should honestly evaluate his actions and recognize his mistakes, then with humility and submission, he should confess to his Lord that he is a wrongdoer and a seeker of Allah's mercy. Allah Almighty has narrated the errors of the prophets in the Quran so that we can take solace in the fact that making mistakes and errors is part of human nature, even the best of the humans made mistakes but Allah ﷺ loves those who own up to their mistakes and turn back to their Lord.

It was narrated from Anas that the Messenger of Allah ﷺ said:

"Every son of Adam commits sin, and the best of those who commit sin are those who repent." (Ibn Majah: 4251, Grade: Hasan)

Sincere repentance is a means of earning Allah's pleasure and love. Narrated Anas bin Malik that Allah's Messenger ﷺ said:

"Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert"

(Sahih al Bukhari:6309)

I am in Desperate Need



رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

Rabbi innee limaaa anzalta ilaiya min khairin faqeer

"My Lord! Truly, I am in dire need of whatever good that You may send down to me!"

When Prophet Musa عليه سلام committed a murder in Egypt, his life was in danger so he ran away from there and reached Madyan.

And when he arrived at the water of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man." (Qasas:23)

Prophet Musa عليه سلام helped the women by watering their animals and then rested under the shade. In this situation, Musa عليه سلام made this supplication to Allah ﷺ. Note that Prophet Musa was in a state of great need himself at that time, but instead of asking people for help, he chose to assist others in their difficulty. Before making his supplication, Musa عليه سلام performed a good deed and made himself worthy of Allah's mercy. Indeed, good deeds are the means of having one's duas accepted by Allah ﷺ.

Prophet Musa عليه سلام was hungry, weary and homeless, but he did not ask Allah for any of these. He asked Allah for the "Khair". A beautiful and wise supplication asking Allah ﷺ for whatever good Allah decrees for him. Instead of proposing any favors from his side, he entrusted his affair to Allah. Human knowledge is finite and Allah's knowledge is infinite, human wisdom is flawed and Allah's wisdom is perfect. Allah knows our benefit and harm better than ourselves.

وَعَسَيْ أَن تَكْرِهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَيْ أَن تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ

Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know (Surah Baqarah:216)

This is a common theme in the prayers of all the Prophets, they ask Allah for “Rahma”(mercy), “Khair”(goodness), “Nasr”(help) but they never specify the details in their prayers because they have full trust and faith in Allah’s wisdom. Allah ﷺ responded to Prophet Musa’s dua immediately:

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." (Surah Qassas :25)

The father of the girl offered a job to Prophet Musa عليه سلام and got his daughter married to him. And this way by the virtue of this dua Allah ﷺ settled him in Madyan for the next 8-10 years. When we ask Allah for “Khair” then Allah ﷺ in His divine wisdom gives whatever He ﷺ deems fit from his special treasures.

The Holy Prophet ﷺ also taught us to ask Allah Almighty for good through the prayer of Istikhara. The word “Istikhara” also comes from “Khair”, meaning to ask Allah Almighty for good based on His knowledge. It is narrated from Jabir bin Abdullah Salami رضى الله عنه that:

The Messenger of Allah (ﷺ) used to teach us the supplication for istikhara (seeking what is beneficial from Allah) as he would teach us a surah (chapter) from the Qur'an. He would tell us: When one of you intends to do a work, he should offer two supererogatory rak'ahs of prayer, and then say (at the end of the prayer): "O Allah, I seek Your choice on the better (of the two matters) based upon Your knowledge, and I seek Your decree based upon Your power, and I ask You for Your great bounties. For Indeed, You are the One Who Decrees, and I do not decree, and You know, and I do not know, and You are the Knower of the Unseen. O Allah, if you know this, and You are the Knower of the Unseen. O Allah, if you know this - here he should name exactly what he wishes - is better for me with regard to my religion, and my life, and my afterlife, and the end result of my affairs, then decree it to me, and make it easy for me, and bless me on it. O Allah, and if You know this to be evil for me - and he says just as he said the first time - then avert it for me, and avert me from it. And decree for me good wherever it might be, then make me content with it."

(Sunan Abu Dawud: 1538, Grade: Sahih)

In Allah's Trust

44

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ

Wa ofawwidu amree ila Allahi inna Allaha baseerun bil ibaad

and I entrust my affair to Allāh. Indeed, Allāh is All-Seeing of [His] servants.

Surah Momin (Ghafir) mentions a believer who belonged to the family of Pharaoh, but his name and identity are not revealed by the Holy Quran. It only tells us that he was among the kin of Pharaoh and he had concealed his faith. However, when Pharaoh openly resolved to kill Prophet Musa، عليه سلام, the believer could not restrain himself and he voiced his objection in front of the entire court:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

"Do you kill a man [merely] because he says, 'My Lord is Allāh' (Surah Mumin:28)

And then the believing man addressed the packed court, in front of Pharaoh and all his ministers, and he delivered a lengthy speech and urged his people to embrace faith without fear. Allah ﷺ was so pleased with this man's courage and strength of faith that in the Holy Quran, almost fifteen verses are dedicated to the words of this believer. Allah ﷺ called this man a "Mu'min" (believer), which is a great honor in itself, a medal of faith. While saying these things, this believer was fully certain that because of his honesty, the fury of Pharaoh's entire kingdom would descend upon him and he would have to sacrifice not only his honors and interests, but also his life. But knowing everything, he fulfilled his duty on this delicate occasion by relying only on Allah (Tafsir Maulana Maududi). When the believer had finished saying all his words, he made the dua as mentioned above and entrusted himself and all his affairs to Allah Almighty. Allah ﷺ also did not forsake him:

So Allāh protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment (Surah Mu'min:45)

This story of the believer illustrates that those who surrender their affairs to Allah, Allah ﷺ never abandons them. Pharaoh was a mighty ruler, he had the power to kill the believer instantly, but Allah ﷺ did not let his authority dominate and rescued the believer from the evil designs of those people. We should also submit our affairs to Allah Almighty through this supplication in hard times, because He is indeed the best of planners.

SURAH ZUKHRUF

Dua of Mounting a Ride

14

13

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Sub'haanal lazee sakh'khar lana haaza wa maa kunnaa lahoo muqrineen

'Glory be to Him who has given us control over this (ride) ; we could not have done it by ourselves'

This is one of the common supplications of travel that we recite in our lives. It is one of those supplications that Allah ﷺ teaches us in the Quran to say when we ride an animal or any vehicle. Allah ﷺ says in the same verse that when you mount the backs of the animals and ships that He has subjected for you, then remember Allah's favor by saying the above supplication. This is an acknowledgment that whatever we ride is subdued and controlled by Allah's permission. We have been able to fly the planes because Allah tamed the air, and the ships in the seas because Allah calmed down the water. The human race could never have achieved any of this by their own efforts.

And who created the species, all of them, and has made for you of ships and animals those which you mount (Surah Zukhruf:12)

Ibn 'Umar رضي الله عنه reported:

Whenever the Messenger of Allah (ﷺ) mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he (ﷺ) would supplicate:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا هُدًى وَالثَّوْبَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوْنَ عَلَيْنَا سَفَرُنَا هَذَا وَاطِّعْنَا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْحَلِيقَةِ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلِبِ فِي الْمَالِ وَالْأَهْلِ

Sub'hanaal ladhi sakhara lana hadha wama kuna lahu muqrinun wa inna ila rabbina lamunqalibun, allahumma innaa nas'aluka fi safarina hadha albirra wattaqwa waminal amali ma tarda, allahumma hawwin alayna safarana hadha watwi anaa buadha, allahumma aantas saahibu

*fissafari, walkhalifatu fill ahli, allahumma inni a'oodhu bika min wa'tha' issafari wakaabati
'lmanzar, wassoo ilmunqalabi fil mali wal aahl*

Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return.

O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family.

And when the Holy Prophet ﷺ returned he uttered these words with the addition of

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Aaeeboona taaaeeboona aabeedoona lirabbina hamidoon



We are returning, repentant, worshipping our Lord. and praising Him.

(Sahih Muslim:1342)



وَتَزَوَّدُوا فَإِنَّ خَيْرَ الرَّازِدِ التَّقْوَىٰ [2:197]

When you Turn 40

وَصَّيْنَا إِلَّا نَسَانَ بِوَالدِيهِ إِحْسَانًا طَ حَمَلْتُهُ أُمُّهُ كُرْهًا وَضَعْتُهُ كُرْهًا طَ حَمْلُهُ
وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَأْغَى أَشْدَدُهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّيْ أُوْزِعُنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالَّدِيْيَ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحُ يِّي فِي ذُرِّيَّتِيْ إِنِّي تُبُتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

15

Wa wassainal insaana biwaalidaihi ihsaan, hamalat'hu ummuahoo kurhanw-wa wada'at'hu kurhanw wa hamluhoo wa fisaaluhoo salaasoona shahraa; hattaaa izaa balagha ashuddahoo wa balagha arba'eena sanatan qaala **Rabbi awzi'neee an ashkura ni'matakal lateee an'amta 'alaiya wa 'alaa waalidaiya wa an a'mala saalihan tardaahu wa aslih lee fee surriyyatee, innee tubtu ilika wa innee min al-muslimeen**

We have commanded man to be good to his parents: his mother struggled to carry him and struggled to give birth to him- his carrying and weaning took a full thirty months. When he has grown to manhood and reached the age of forty he [may] say, 'Lord, help me to be truly grateful for Your favours to me and to my parents; help me to do good work that pleases You; make my offspring good. I turn to You; I am one of those who devote themselves to You.'

Allah Almighty reminds us in this verse that we were lifeless, weak, ignorant when we were in our mother's womb. Allah ﷺ makes us recall the favors of our mother that she bestowed upon us before our memory and awareness began. How our mother bore all the hardships of pregnancy, then how she delivered us with intense pain and agony of labour. All mothers will attest that the first thirty months of nurturing a child are the most challenging when the child relies on his mother for his every need. What is the wisdom of Allah ﷺ in making us remember these thirty months? Just as we are oblivious to these favors of our mother, similarly we often neglect the favors and blessings of Allah Almighty. We forget that every breath, every heartbeat is a gift from our Lord. Allah says:

وَإِنَّكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تُخْصُوهَا إِنَّ الْإِنْسَنَ لَظَلُومٌ كَفَّارٌ

And He has granted you all that you asked Him for. If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful

(Surah Ibrahim:34)

And then we grow old under the shade of these countless favours of Allah until we reach the age of 40. Average life expectancy in many countries is 60-70 years, by the time we reach forty we have already lived almost two thirds of our lives. There's a wisdom why Allah ﷺ suggests this age as an appropriate age for a human being to reflect and change.

By this age every human being has experienced enough in their lives to reach psychological, emotional and philosophical conclusions. This is an age where you reach your maturity, a time to stop and reflect on the blessings in your life. Any decent human being when he is given a smallest favour will have an urge to at least thank the one who has favoured him. How can we thank Allah? The natural urge for gratitude leads to this question and this question will evolve into submission and obedience of Allah ﷺ. That's when you make the above dua and say "My Lord, help me to be truly grateful for Your favours to me"

Secondly, when a person reaches 40, in the best-case scenario, he still has at least one third of his life left to change and show Allah ﷺ his commitment. The Prophet ﷺ was given the revelation at the age of 40 and he lived until the age of 63.

Narrated Ibn `Abbas:

"Allah's Messenger ﷺ started receiving the Divine Inspiration at the age of forty"

(Sahih al-Bukhari:3902)



In the 23 years that followed the revelation, our Prophet ﷺ transformed his own life, the lives of thousands of people around him, the entire society, and the world at large. At 40, you have the potential and the drive to turn your life around. A pledge of submission to Allah is not just about performing salah and fasting, but about changing your entire lifestyle and worldview. Allah ﷺ asks us a question in Surah Hadid:

Has the time not yet come for those who believe that their hearts should be humble for the remembrance of Allah and for the truth that has descended (The Quran)? They must not be like those to whom the Book was given before, but a long period passed (in which they did not repent), therefore their hearts became hard, and (thus) many of them are defiantly disobedient

(Surah Hadid:16)

May Allah ﷺ shield our hearts from becoming hardened, for that is when no guidance or reminders will benefit us. Allah ﷺ declares the reward for the one who reached the right conclusion and whose conclusion led to this powerful supplication. Allah ﷺ says:

We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise- the true promise that has been given to them.

(Surah Ahqaf:16)



إِلَّا مَتَّعُ الْغُرُورِ ...
[57:20]

SURAH QAMAR

Help!

10

أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Annee maghloobun fantasir

"Indeed, I am overpowered, so help."

Prophet Nuh عليه سلام delivered the message of Allah ﷺ to his people for 950 years, but they refused his call with utter contempt and ridiculed him constantly. They accused him of being a sorcerer and a lunatic. According to some reports, only 80 people accepted his message throughout this lengthy span. Even his own wife and son rejected his invitation. After preaching with utmost patience for nearly a millennium, Prophet Nuh عليه سلام finally made this dua. This is a dua of extreme desperation, when he عليه سلام felt completely overwhelmed by his sorrow because of his rebellious nation.

Allah ﷺ talks about this dua in Surah Saffaat:

Nuh cried to Us, and how excellent was Our response! We saved him and his people from great distress (Surah As Saffaat:75-76)

The word نصر means to help, back up, support, stand up for, lead to victory/triumph. It is a word that reflects the power and mercy of Allah ﷺ, who is the only one who can grant us relief and success in times of hardship and struggle. Just like Nuh عليه سلام, we sometimes feel overwhelmed by circumstances and our faith is tested the most. We feel like we are drowning in problems and we desperately start looking around for help from the creation. At those times, it is important to remember that it is only Allah ﷺ who can help and none other than Him. Allah says:

If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust. (Al e Imran:160)

Allah ﷺ informs us in the Quran that many Prophets and the believers faced severe trials in the past, but they did not lose hope. They remained steadfast in their faith and waited patiently for Allah's help

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by

poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah ?

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Yes! Certainly, the Help of Allah is near! (Surah Baqarah:214)

When the Muslims were helped by the armies of angels in the Battle of Badr, they overcame an army three times the size of their army by the help of Allah and Allah ﷺ said:

And there is no help except from Allah, the All-Mighty, the All-Wise.(Al e Imran 126)

Allah ﷺ is the Most Wise and he knows your situation, and he also knows the best time to respond. All we have to do is make dua and keep our hopes of help exclusively directed to Allah and Allah alone.

إِنَّ رَبِّيْ قَرِيبٌ لَّهُجِيبٌ

Indeed, my Lord is near, and ready to respond (Surah Hud:61)



أَنِّي مَغْلُوبٌ فَآتَنَّهُمْ [54:10]

SURAH AL-HASHR

No Hatred for Believers

رَبَّنَا اغْفِرْ لَنَا وَلَا حُوَازِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلَّاً

لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

10

Rabbanagh fir lanaa wa li ikhwaaninal ladheena sabaqoona bil eemaani wa laa taj'al fee quloobinaa ghillal lil ladheena aamanoo rabbanaa innaka Ra'oofur Raheem

'Lord, forgive us our sins and the sins of our brothers who believed before us, and put no resentment in our hearts towards those who believe. Lord, You are truly compassionate and merciful.'

Three groups of Muslims are talked about in this surah: The Muhajireen, The Ansar and those who follow them in faith. This particular dua is of the third group of believers. Allah ﷺ describes these three categories in Surah Tawbah as well:

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success

(Surah Tawbah:100)

They are asking Allah ﷺ to cleanse their hearts from any "غَلٌ" that they may have towards each other. The word "غَلٌ" literally means iron chains, shackles, or fetters that bind someone. It is a metaphor for the resentment and grudges that can imprison the heart and prevent it from feeling love and compassion for fellow Muslims.

This dua is very relevant and timely in our era, when we witness and experience so much hatred and animosity among the believers. We should make this dua sincerely and frequently, so that Allah ﷺ may purify our hearts from any ill feelings towards our brothers and sisters in faith. May make us among those who love each other for His sake. Ameen

It was narrated that 'Abdullah bin 'Amr رضي الله عنه said:

"It was said to the Messenger of Allah ﷺ: 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor (resentment/bitterness) or envy in it.' (Ibn Majah:4216, Grade: Sahih)



The Prophet ﷺ also gave us the remedy for the resentment of the hearts. Abdullah al-Kurasani said:

"The Messenger of Allah ﷺ said,

"تَصَافِحُوا يَذْهَبُ الْغُلُّ وَتَهَادُوا تَخَابُوا وَتَذَهَّبُ الشَّخْنَاءُ"

'Shake hands and resentment will disappear. Give gifts to each other and love each other and enmity will disappear.' " (Muwatta Malik: Book 47, Hadith 16, Grade:Sahih)

Allah ﷺ gives us a good news in Surah Ar'af that in Jannah any resentment will be taken away from the hearts of the believers:

And We shall remove from their hearts any resentment (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us! (Surah Ar'af: 43)



وَيَضْعُ عَنْهُمْ إِضْرَارُهُمْ وَالْأَغْلَلَ [7:157]

SURAH TAHRIM

The Completion of Light

8

رَبَّنَا أَتْمِمْ لَنَا نُورًا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

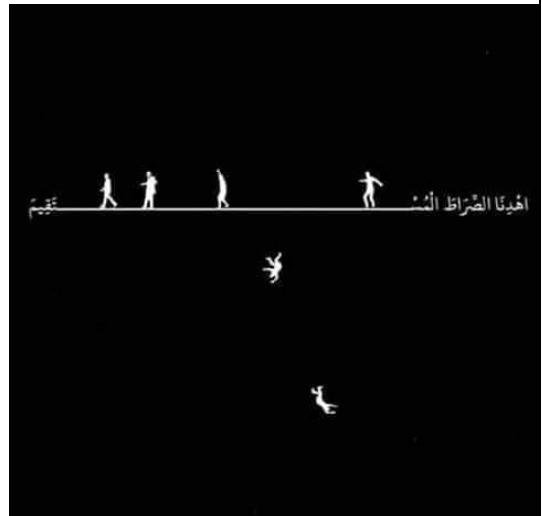
Rabbanaaa atmim lanaa nooranaa waghfir lana innaka 'alaa kulli shai'in qadeer

"Our Lord, perfect for us our light and forgive us. Indeed, You are powerful over everything"

On the day of Judgement people will be gathered in extreme darkness and the light will be distributed among the believers according to their deeds.

"On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands" [Al-Hadid: 12]

The Day of Judgement is a day of great terror and awe, when all of mankind will be assembled on the "Bridge of Sirat". This bridge spans over the blazing of Hell. The hadith inform us that this bridge will be covered with thorns and hooks. Another report tells us that this bridge will be thinner than a strand of hair and sharper than the edge of a blade. On that day, some people will cross it with the swiftness of lightning and remain unharmed, some people will limp to the other side wounded, and some will fall into the flames of Hellfire. Our Prophet ﷺ will be the foremost to cross this bridge. On that day, it will be immensely difficult to cross this bridge in the pitch-black darkness and every soul will be yearning for light and illumination.



It is reported that Abdullah ibn Mas'ud رضي الله عنه explained:

"They will pass over the Sirat according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Hatim and Ibn Jarir collected this Hadith. (Ibn Kathir)

The scholars explain that this light that will shine before them is the light of Eman (faith) that will radiate from their hearts and the light on their right side will spring from their right hands, which is the light of good deeds. On that day, to attain complete light, one should have steadfast faith,

good deeds and earnestly supplicate to Allah ﷺ that He may grant us a perfect light in the gloom of that hard time. This is the light that can deliver us on the Day of Judgement. This is the light that will be a cause of honour for the believers and separate them from the disbelievers and hypocrites.

On that Day hypocrite men and women will beg the believers, "Wait for us so that we may have some of your light." It will be said, "Go back 'to the world' and seek a light 'there'!" (Surah Hadid: 13)

Buraidah Al-Aslami رضي الله عنه narrated that the Prophet ﷺ said:

"Give glad tiding to those who walk to the Masajid in the dark; of a complete light on the Day of Resurrection." (Jami Tirimdhī:223, Grade: Sahih)



Narrated Amr bin 'Abasah رضي الله عنه that the Messenger of Allah ﷺ said:

"Whoever develops some gray hair in the cause of Allah, it shall be a light for him in the Day of Judgement (Jami Tirimdhī:1635, Grade:Sahih)



Ibn Abbas رضي الله عنه narrated that one of the Prophet ﷺ supplication while going to the mosque was:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا
 وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا . اللَّهُمَّ
 أَعْطِنِي نُورًا

*Allahumma'jal fi qalbi nuranw, waft lisani nuranw ,waj'al fi sam'i nuranw ,waj'al fi basari
 nuranw, waj'al min khalfi nuranw, wamin aamami nuranw, wajal min fawqi nuranw wamin
 tahti nuraa . allahuma aatini nuraa*

"O Allah! place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light."
 (Sahih Muslim:763)



We also learn from the Quran that there are people in this world who have "Nur" an invisible light. That is the light of guidance. The light of Quran and faith.

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light with which he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus, it is beautified for the disbelievers that which they used to do. (Surah An'aam:122)

Allah ﷺ says in Surah Hadid:

O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.
(Surah Hadid:28)

This is the light (the Noor) of the Book of Allah, which Allah Almighty bestows upon those who hold firmly to the Noble Quran. Prophet ﷺ said:

The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray (Sahih Muslim: 2408c)



A House Near Allah



رَبِّ ابْنِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

Rabbibni lee 'indaka baitan fil jannah

My Lord, build for me, near You, a house in the Paradise

Asiya bint Muzahim was the noble wife of Pharaoh, who arrogantly claimed to be God. She was a faithful and obedient servant of Allah ﷺ, who defied the tyranny of her husband and called to the true God. Pharaoh's cruelty and oppression could not shake the firmness of Asiya's faith, رضي الله عنها.

Ibn Jarir narrates that: Pharaoh used to inflict severe torture on his wife under the scorching sun and when he would stop his torment, the angels would shelter Asiya with their wings. Asiya was granted a glimpse of her house in Paradise in this world (Ibn Kathir).

Narrated Anas رضي الله عنه that the Prophet ﷺ said:

"Sufficient for you among the women of mankind are Mariam bint 'Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad and Asiyah the wife of Fir'aun."

(Jami Trimdhi:3878, Grade: Sahih)



Narrated Abu Musa رضي الله عنه that the Prophet ﷺ said:

"Many a men achieved perfection, but no woman achieved perfection except for Mariam the daughter of 'Imran, and Asiyah the wife of Fir'aun."

(Jami Tirmidhi 1834, Grade:Sahih)



Notice that Asiya رضي الله عنها was no ordinary woman, she was the wife of Pharaoh, the monarch of Egypt. She had the option to live a life of opulence and luxury by acknowledging Pharaoh as her master, but she never abandoned the path of Allah Almighty. She bore all kinds of persecution and agony. Her eyes were not fixated on the pleasures of this world, but on the everlasting reward of the Hereafter. Her eyes were not dazzled by the mansions of this world, but by the house in Paradise, and a house that is close to Allah ﷺ. Allah Almighty granted her a vision of her house in Paradise to keep steadfast on her faith. And it was this fortitude and perseverance that raised Asiya رضي الله عنها to the pinnacle of faith.



[15:46] أَدْخُلُوهَا بِسَلَامٍ عَامِنِينَ

Protection from Shaitaan, Evil Eye and Magic

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

Qul a'udhoo bi rabbil-falaq, Min sharri ma khalaq, Wa min sharri ghasiqin iza waqab, Wa min sharrin-naffaa-saati fil 'uqad, Wa min shar ri haasidin idha hasad

Say, "I seek refuge in the Lord of daybreak-From the evil of what He has created; and from the evil of the dark night when it penetrates, And from the evil of the witchcrafts when they blow in the knots, And from the evil of the envier when he envies"

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

*Qul a'udhoo bi rabbin naas, Maliki'n naas, Ilahi'n naas, Min sharril waswaasil khannaas,
Alladhee yuwaswisu fee suduurin naas, Minal jinnati wannaas.*

Say: "I seek refuge with (Allah) the Lord of mankind, "The King of mankind, The God of mankind, from the evil of the whisperer who withdraws (when Allah's name is pronounced), who whispers into the hearts of people, From among the jinn and mankind."

These last two Surahs of the Quran were revealed at the same time, and are collectively known as Mu'awidhatain (The Two Protectors). Most of the scholars believe that these surahs were revealed in Madinah when a Jew named Labeeb ibn A'sam cast a magic spell on Prophet ﷺ.

Narrated `Aisha رضي الله عنها:

that Allah's Messenger (ﷺ) was affected by magic, so much that he used to think that he had done something which in fact, he did not do

(Sahih al-Bukhari:6391)



At that time the above two surahs were revealed to relieve the Prophet ﷺ from the effects of the magic spell. Uqbah bin Amir Al-Juhni رضي الله عنه narrated that:

The Prophet said: "Allah has revealed to me Ayat the likes of which have not been seen: "Say: I seek refuge in the Lord of mankind..." until the end of the Surat. "Say: I seek refuge in the Lord of Al-Falaq..." until the end of the Surat.
(Sunan at-Tirmidhi:3367, Grade:Sahih)

We find various ahadith about the best times to recite the Mu'awwidhat and their benefits:

Before sleeping

Aisha رضي الله عنها narrates:

Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting Surat Al-Ikhlas, Surat Al-Falaq and Surat An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times

(Sahih Al-Bukhari:5017)



In sickness

Aisha رضي الله عنها reported that :

Whenever Allah's Messenger ﷺ became sick, he would recite Mu'awwidhat (Surat Al-Falaq and Surat An- Nas) and then blow his breath over his body. When he became seriously ill, I used to recite (these two Suras) and rub his hands over his body hoping for its blessings. (Sahih al-Bukhari: 5016)



Aisha رضي الله عنها reported that :

"when any of the members of the household fell ill Allah's Messenger ﷺ used to blow over him by reciting Mu'awwidhatan, and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand."

(Sahih Muslim: 2192a)



After every prayer

It was narrated that 'Uqbah bin 'Amr رضي الله عنه said:

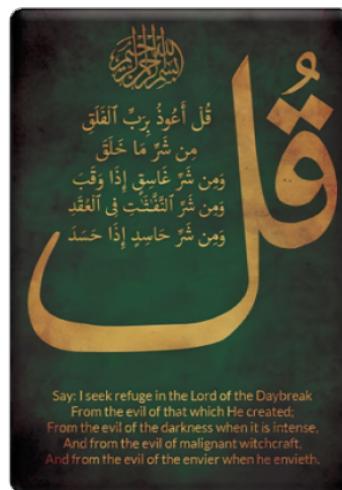
"The Messenger of Allah (ﷺ) commanded me to recite Al-Mu'awwidhatin following every prayer." (Abi Dawud:1523, Grade:Sahih)



Three times in morning and evening

Mu'adh bin Abdullah bin Khubaib رضي الله عنهم , narrated from his father, who said:

"We went out on a rainy and extremely dark night, looking for the Messenger of Allah (ﷺ), so that he could lead us in Salat." He said: "So I met him and he (ﷺ) said: 'Speak' but I did not say anything. Then he (ﷺ) said: 'Speak.' But I did not say anything. He (ﷺ) said: 'Speak.' So I said: 'What should I say?' He (ﷺ) said: 'Say: "He is Allah, the One" and Al-Mu'awwidhatain, when you reach evening, and when you reach morning, three times, they will suffice you against everything.' (Jami at-Tirmidhi:3575, Grade:Hasan)



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امانه فینیز
۱۳۹۷

Learn one dua every day and bring its blessings in your life

The Quran radiates as a beacon of light to illuminate the purest of hearts, offering unwavering guidance to those wandering lost in the labyrinth of life, and extending its boundless mercy to those who hold steadfast in their faith. This sacred text, a living testament, was bestowed upon our beloved Prophet Muhammad (peace be upon him) as a miraculous gift—an extraordinary blessing that we can embrace in our daily existence.

Through the wisdom found in the Quran and the Hadith, we discover that it holds the power to heal, serving as a spiritual, emotional, and even physical remedy for our afflictions. In the pages of this book, our purpose is to delve deeper into the supplications (duas) and invocations (adkar) embedded within the Holy Quran, guided by the authentic Hadith and the inspirational narratives of the prophets. To bring these sacred verses to life, we employ vivid and evocative imagery to convey their profound messages, igniting the flames of imagination, and assisting you in forging a profound and lasting connection with the Quran..



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