

Fa inni Qarib

Sejil Muhammad

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

فَإِنّي قَرِيبٌ





DUAS AND ADKAR IN THE LIGHT OF HADITH AND STORIES OF THE PROPHETS

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

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

وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ

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

Sejil Muhammad



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جامعة محمد الخامس

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. 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 جَاءَتُكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

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)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا

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 adkar 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 أُحِبُّ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلَيَسْتَحِيُوا لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

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 believe in Me, so that they may be guided (Baqarah:186)

In this ayah Allah ﷺ gives us the comfort of His closeness in time of need, Allah ﷺ reassures us by saying that He responds to our dua “whenever” we call Him. In the world we live in, it is very difficult to gain an audience with those who are in position of authority. Even if you manage it somehow, it is nearly impossible that they will be waiting to hear from you. But Allah, who is the Master of the worlds, King of the kings and the owner of the skies and the earth is waiting for you. So, ask whatever and whenever and he will respond.

وَقَالَ رَبُّكُمْ اذْعُونِي أَسْتَجِبْ لَكُمْ

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." (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.

The Prophet 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-Trimdhi:3573, Grade:Hasan)



Allahu-Samad



Best Time to Make Dua



Any time is a good time to make dua but our Prophet ﷺ has outlined some occasions and times when dua is specially answered.

- **Dua in the depths of the night** that is the time of tahajjud prayer. 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?" (Bukhari 1145, Grade :Sahih)



- **Between the adhaan and the iqaamah.** It is narrated by Anas ibn Malik رضي الله عنه that the Prophet ﷺ said:

“A du'a offered between the adhaan and iqaamah is not rejected.”

(Abu Dawood-521 and al-Tirmidhi-212. Grade: Sahih)



- **The last tashahhud of the 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.** 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, Grade:Sahih)



- **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; Muslim:852a, Grade:Sahih)



- **When hearing the crowing of a rooster**, because of 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-Bukhaari:3303; Sahih Muslim:2729, Grade:Sahih)





Surah Al-Fatiha



Most Effective Dua for Guidance

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنُ الرَّحِيمُ - مَالِكُ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
- اهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الظَّالِمِينَ -

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, Grade: Sahih)



It is the first dua that we are taught in the Quran by Allah ﷺ and it is also the most repeated one. The Prophet ﷺ also called it the greatest Surah of the Quran. Narrated Abu Huraira رضي الله عنه that Allah's 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, Grade:Sahih)



That's why another name of the Al-Fatiha is Umm Al-Quran. We should recite it in every prayer with desperation and humility, asking Allah for His true guidance. Because Surah Fatiha has the power of turning your life around and adding you to the list of those who Allah favoured in this world and in the Akhirah.

Abu Huraira رضي الله عنه reported that the Prophet ﷺ said:

“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 الرَّحِيم الرَّحْمَن Allah says: ‘My servant has exalted me’. When he says مَالِك يَوْمِ الْبَيْن Allah says: ‘My servant has glorified me and my servant has submitted to me’. When he says إِنَّك تَعْلَمُ وَإِنَّكَ شَهِيدٌ Allah says: ‘This is between me and my servant, and my servant will have what he has asked for’. When he says أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ Allah says: ‘This is for my servant, and my servant will have what he has asked for’.”

(Sahih Muslim:395a, Grade: Sahih)



May Allah ﷺ open the doors of true guidance for all of us and may Allah ﷺ lead us to the straight path. Ameen



Surah Fatiha as Ruqya:

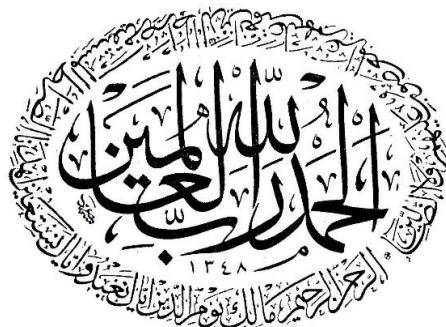
It was narrated that Abu Sa'eed رضي الله عنه said:

“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.”

(Narrated by al-Bukhari, 2276; Muslim, 2201a- Grade: Sahih)



This narration clearly shows us that Surah Fatiha 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

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أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

I seek refuge with Allah from being one of the ignorant

In the time of Prophet Musa عليه سلام there was a man from among the Children of Bani Israel who was very rich and didn't have any children of his own. In order to inherit the wealth, his nephew murdered him and left the body at the doorstep of another person. This led to a great fitna and people started fighting with each other. They came to Prophet Musa for his opinion. Prophet Musa told his nation that Allah ﷺ has ordered them to slaughter a cow and his nation said "Are you making fun of us?". At this point Prophet Musa made the above dua.

He made this dua to seek refuge of Allah ﷺ from becoming one of those who take the commands of Allah as a joke. He was also afraid that he might lose his temper at the 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 every time we see an act of ignorance or face situations where people begin to frustrate us, we should seek Allah's refuge from becoming one of the ignorant ones. Allowing your emotions to dictate your actions is a trait of an ignorant person, if someone or something drives you to the point where you want to react and show anger, the best course of action is to recite this dua.

Our Prophet also advised us against anger at many occasions: 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, Grade:Sahih)



Prophet ﷺ also recommended us to seek refuge in Allah from the Shaitan by saying أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ in times of anger.

Dua for Your City

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رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّمَرَاتِ

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

This dua was made by Prophet Ibrahim عليه سلام for Makkah when he was building the Ka'ba in the middle of the desert and Allah ﷺ put so much blessing in his dua that even after thousands of years, Makkah continues to remain a sanctuary of peace and prosperity for its residents and visitors.



We find a similar dua in Surah Ibrahim:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

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

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



Many of us take for granted the peace and security of our cities when we know that so many of our Muslim brothers and sisters are living in a constant state of war and fear. We can most certainly use this dua of Prophet Ibrahim عليه سلام for the safety and provision of our cities

Dua for Acceptance of Good Deeds



رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

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

Building the house of Allah is such a great honour and one of the greatest deeds ever performed by any human. But the humility and taqwa of Prophet Ibrahim عليه سلام and his son Prophet Ismail عليه سلام is obvious from the above dua. They made this dua when they were raising the foundations of the Kaaba. While performing this great deed their only concern was its acceptance. This shows us that no matter how good our deed is, it's worth nothing unless it is accepted by our Lord. Allah ﷺ says in surah Furqan talking about the deeds of the sinners

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



The Salaf worked diligently in perfecting their actions and making them faultless, then after that, they showed great concern for acceptance of their actions. They did this because they feared that their actions could be rejected. They were those who performed what was incumbent upon them while their hearts were in a state of fear. Allah says:

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

Deeds that are performed with pure and sincere intention are the ones that are most beloved to Allah ﷺ. Therefore, every time we perform a good deed, be it in the solitude of

night or among the crowds of the day, we should always keep our intentions in check and keep reminding ourselves whom we are doing this deed for. Allah ﷺ says about a person whose deeds are sincere:

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised. (Ahqaaf:16)

Whilst purity of intention is important for the acceptance of deeds, Allah ﷺ out of his infinite mercy, does not expect perfection. He knows that His slave will fall short in fulfilling the rights of His worship. Accordingly, 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 perfection 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 fearful for our weaknesses.



When a Calamity Strikes



إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"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 test 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, steadfast)”
 (Al Baqarah: 155)

It is through hardships that Allah ﷺ distinguishes between the righteous and the wretched, the one who remains patient 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

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

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

So how do we earn this love? Allah ﷺ highlights that the distinguishing characteristic of the Sabireen is that:

when afflicted with calamity, they say “Inna Lillahi wa Inna Ilaihi Rajeeoon.”

(Al Baqarah: 156)

Expressing these words at the stroke of calamity and holding a much deeply rooted belief that we are under slavery of Allah and all that belongs to us (our health, wealth, children, spouses everything) is in fact Allah's property with which He ﷺ can do as He pleases; and to Him we will return'. Also, in time of calamity remembering Allah reassures us that that the only one who can bring us out of this difficulty is none but Allah ﷺ himself.

Every test and hardship that we endure in our lives is an opportunity to earn higher ranks as Allah informs us of the reward of the person who utters the above statement in the face of 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)

One must think about it, saying and internalising 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 solace 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, Grade:Sahih)



Umm Salama رضي الله عنه 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 أَجْرِنِي فِي مُصِيبَتِي وَأَحْلِفُ لِي خَيْرًا مِنْهَا

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."

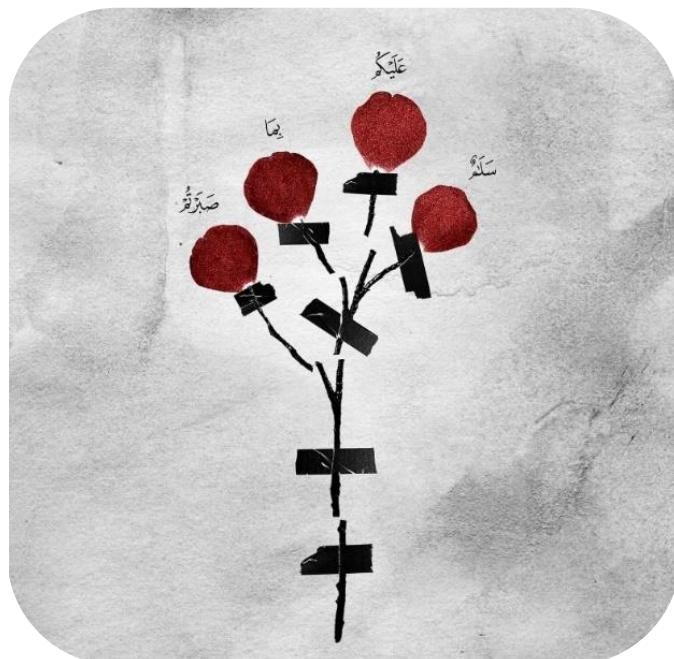
Allah will give him reward for affliction, and would give him something better than it in exchange. Umm Salama said "when my husband (Abu Salama) died I said these words and then I said "who is better than Abu Salama?" and then Allah married her

to the Messenger of Allah ﷺ

(Sahih Muslim 918 b- Grade Sahih)



We should strive to make a habit of saying this statement not just at times of big calamity like death but whenever we are faced with anything that bothers us. May Allah ﷺ make it easier for us to internalize its meaning, reward us with the best reward in the Akhira and for those who suffered any loss, replace for them something better.



Goodness in this Life and the Hereafter



رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ

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.(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 آتَنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقَنَا عَذَابَ
النَّارِ



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, Grade:Sahih)

Anas said 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

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:

وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And We gave him good 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, 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. This does not look like حسنة (goodness) from the perspective of a material mind. Allah ﷺ re-defines for us what it means to have حسنة in this life. Allah says (Surah An Nahl 120-121) Ibrahim was an obedient slave of Allah, he never committed shirk, Ibrahim was grateful, We chose him and guided him to the right path. This shows us that the good of this world is the obedience of Allah. The wealth is not حسنة if it is not used in the path of Allah, your health is حسنة only if you exhaust yourself for the pleasure of Allah, your children are حسنة if they end up being sadqa e Jariya for you. The real حسنة is the opportunity to do good and to leave the good behind you for others to follow.

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 is a comprehensive and all-inclusive dua for goodness that we should make part of our daily routine. May Allah ﷺ grant us the best of this world so by availing it we can earn the best of the Akhira. Ameen



Dua for Patience

(250)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثِبْتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

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 they said

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

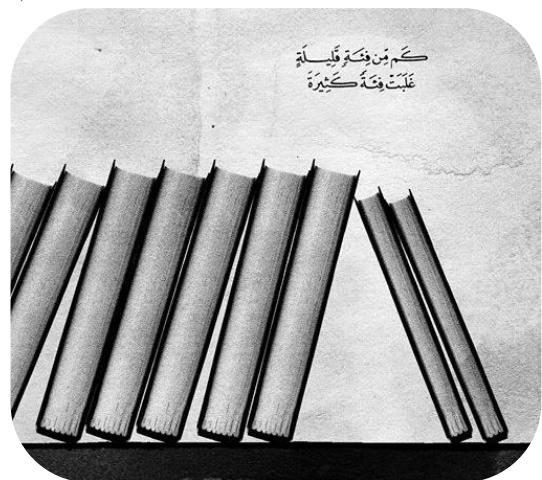
(Al Baqarah:249)

And 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 the above dua and Allah ﷺ granted them victory by His grace. Prophet Dawud عليه سلام was a boy at that time and he ended up killing this huge giant in this with the help of a sling shot.

For us the question arises when should we ask for Sabr? We should only ask for sabr /patience once the calamity has stricken (La Qadr Allah). Or when we are already in the situation that requires patience. We should not ask for patience in normal circumstances



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 تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي
 السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
 مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا
 بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَنْعُودُ حَفْظُهُمَا وَهُوَ

 **الْعَلِيُّ الْعَظِيمُ**

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 الْحَيُّ الْقَيُّومُ**

Thereupon he struck me on my breast and said: "May knowledge be pleasant for you, O Abu'l-Mundhir!" (Sahih Muslim:810, Grade:Sahih)

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)



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, Grade: Sahih)



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 أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ

285

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 اكْتَسَبَتْ رَبَّنَا
لَا تُؤَاخِذنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

286

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"

We all know that this life is a test. Allah ﷺ has warned us in the Quran that He will surely send some trials our way as He ﷺ has tested the people before us, and through these tests He ﷺ will make evident who are His true slaves.

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 (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 favourite 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. 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.

Firstly, rest of the Quran came down on the Prophet but for these two ayahs the Prophet ﷺ himself ascended to the highest heavens (Al-Isra wal Mairaj) to receive them.

All of the Quran was revealed to the Prophet ﷺ through Angel Jibreel (As) 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; Sahih Muslim 807a, Grade-Sahih)



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.



Surah Aal-e-Imran



Asking for Istiqamah (Firmness)

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

الْوَهَّابُ
8

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 "الراسُحُونَ فِي الْعِلْم" (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's from the identical root as the word *mustaqeem*. Our Prophet ﷺ used to ask for istiqamah regularly.

Umm Salamah رضي الله عنه reported: 'The supplication Messenger of Allah ﷺ said most frequently was:

يَا مُهْلِكَ الْفُلُوْبِ ثِبِّ قَلْبِي عَلَى دِينِكَ



"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 Salamah! 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
(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.

Dua of People of Jannah (Forgiveness)

16

رَبَّنَا إِنَّا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

"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" (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 Surah Dhariyat:

"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, Grade: Sahih)



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- Grade: Sahih)



Protecting your Daughters



إِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

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 give a boy in Allah’s cause. Then Allah ﷺ said:

“Allah knew best what she had given birth to: the male is not like the female”

(Ale Imran:36)

That’s when her mother made the above dua for Maryam. She gave her and her offspring in the refuge of Allah ﷺ. 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, Grade:Sahih)

With the power of this dua, Allah ﷺ protected her from the shaitan, she was pious and an excellent worshipper right from the start of her life. Allah ﷺ chose her for a very difficult test, she passed her test with elegance. And Allah ﷺ honoured her till the day of judgement.

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 Shaytan, 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

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

38

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرْيَةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

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

The timeless dua of Prophet Zakariya عليه سلام. Let us understand the context of this dua first. Maryam عليها سلام was given in the care of Prophet Zakariya. Every time he entered her Mihrab (Private chambers) he would find with her provision (rizq). 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."

This miracle of Allah inspired Prophet Zakariya to ask Allah for a righteous child and he made this dua right there. He عليه سلام realized that when Allah 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 was such a powerful dua that Allah ﷺ granted him a miracle, a righteous son. Allah ﷺ chose the name "Yahya" for him and said "We have chosen this name for no one 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 us 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.

Worldly Benefits of Istaghfar

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِنْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ

47

"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 submitted 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 dunya and akhira 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 ﷺ 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 arises can istaghfar (seeking forgiveness) increase one's physical and emotional strength? The answer is “Yes”.

Ibn al-Qayyim said in al-Wabil al-Sayyib (p.77), 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 clearly shows that seeking forgiveness is the key to worldly success and the success of the next life.

Another point of benefit that we derive from this dua is seeking forgiveness from “Israf”. The meaning of Israf is “going overboard”. Israf is “excess” of anything. It can be excessive expenditure, excessive eating, sleeping, fashion, entertainment etc.

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.

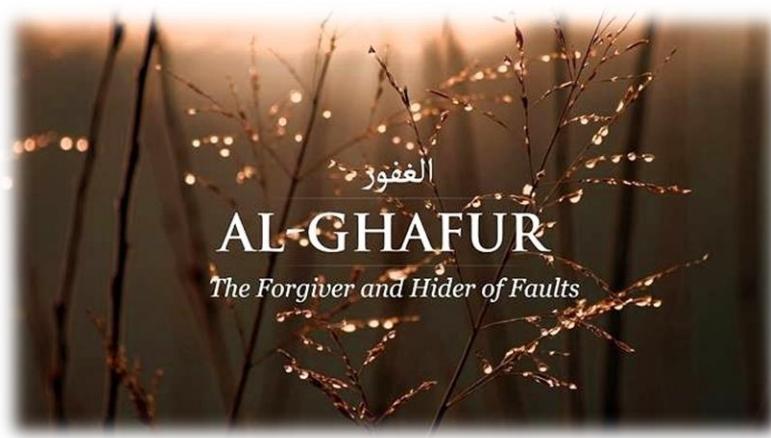
(Araaf:31)

Allah ﷺ has allowed us to wear good clothes, eat, drink and live a good life in moderation but the only thing that is forbidden is the excess. When we go overboard, when we transgress the boundaries set by Allah, when we use the blessings that Allah ﷺ has bestowed upon us to disobey Allah that's when we have committed Israf. Today we live in a material world where most of us are not free from Israf. We should purify ourselves from excess/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 تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَعْفُرُ الدُّنُوبَ 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



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 idolaters 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)

Prophet ﷺ and the sahabas were already injured and exhausted but they obeyed the command of Allah ﷺ. The hypocrites of Madinah scared them by saying that they will get surrounded by the enemy and overtaken but it only increased them in their faith and the Prophet ﷺ said the above dua. This was also the dua of Prophet Ibrahim when he was thrown in the fire.

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

حَسْبَنَا اللَّهُ وَنَعْمَ الْوَكِيلُ



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 relied on Allah and Allah took care of them. In case of Prophet Ibrahim, Allah ﷺ made the fire cold and peaceful for Prophet Ibrahim and in case of Prophet Muhammad ﷺ protected him and the sahabas.

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)

Who is the "Wakil"? That is someone who can take care of all of your matters on your behalf. And the one who does it beautifully and to perfection is the "ni'mal wakil"(the most excellent disposer of affairs). Someone who can take care of all your problems and your

worries on your behalf. And we get تَوْكِّلْ "tawakkal" from the same root word, that's putting complete trust in Allah's plan and knowing that He ﷺ will manage your affairs better than you can ever manage them yourself. Allah ﷺ asks this question in Surah Zumar:

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:

حَسْبُنَا اللَّهُ وَنِعْمَ 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 وَكَفَى بِاللَّهِ وَكِيلًا

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

This dua is actually a philosophy of life. If a person truly internalises the idea that all my affairs are in the hands of Ar-Rahman, He ﷺ will take care of my situation and He ﷺ alone is enough for me, then most of our worries and anxieties in life would be over. And your reliance on anyone or anything other than Allah ﷺ will become 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)

“I Believe”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَأَمَّا رَبُّنَا فَاغْفِرْ

لَنَا ذُنُوبَنَا وَكَفَرْ عَنَا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

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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 وَأَتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْرِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ

الْمِيعَادَ

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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 climax of a person's journey to faith. Whether you are a new Muslim or a born Muslim, we all have our own stories of coming to faith. The only thing that you can adopt from your family is "Islam", but "eman" cannot be inherited. 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." (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 is the dua of the person who has reached that culmination point in his life where he says that he has heard "the call of the caller" (the message of the Prophet ﷺ, The Quran) so he believes and he is ready to obey. Then he asks forgiveness for his past sins, firmness in faith until the day that he dies, he asks for "husn ul khitam" (a good ending) and finally the protection from the humiliation on the day of Resurrection.

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, Sunan an-Nasai:1620, Grade:Sahih)



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





Surah Nisa



Muslims Living in Prosecution

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيَّةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
 وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا 75

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

So many of our Muslim brothers and sisters are facing prosecution throughout the world. The Muslims in Rohingya, Kashmir and Uyghurs in China are all facing torture just because they believe in Allah ﷺ. The above dua can give them the strength and hope in their plight in shaa Allah.

Another dua for the oppressed Muslims we find it in Surah Yunus when Bani israeel is prosecuted by Firaun:

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ - وَجَنَّا بِرَحْمَتِكَ مِنَ الْقَوْمِ
 الْكَافِرِينَ

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.” (Yunus:85–86)

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

رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

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

Prophet Musa 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 تَحْنِي مِنَ الْقَوْمِ الظَّالِمِينَ

"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 fitna 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." (Bukhari 2448: Grade Sahih)



Muslim Detainees in a Xinjiang Re-education Camp located in Lop County China listening to "de-

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رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

"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."

When Allah ﷺ created Adam عليه سلام and Hawa سلام عليه they were sent to the paradise and they were prohibited to eat from a forbidden tree. But Shayatan whispered to them and made them slip. In Surah Al Baqarah we find that Allah ﷺ himself taught Adam عليه سلام the above dua:

"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" (Al-Baqarah:37)

The first dua of forgiveness taught by the creator himself. We learn a lesson both Shaytan and Adam عليه سلام made a mistake and disobeyed Allah. But shaytan became arrogant, did not accept his mistake, so he ended up being cursed until the day of judgement. Adam repented and used the words of istaghfar and Allah ﷺ forgave him and gave him a noble mention till the day of judgement. Allah ﷺ says:

وَالَّذِينَ إِذَا فَعَلُوا فَاحْسَنُهُ أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَعْفُرُ الذُّنُوبَ إِلَّا اللَّهُ وَمَنْ يُصْرِرُ 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)

Dear brothers and sisters! We are not expected to be perfect but we are expected to make mistakes and then seek forgiveness for them.



Patience in Times of Difficulty



رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

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 really angry 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 مُنَقَّلِبُونَ

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

Sabr (Patience) is not only the forbearance and an ability to deal with your difficulty but it is also to stay strong on faith when the obedience of Allah becomes hard. In this dua the magicians ask Allah ﷺ to cause them to die as Muslims because they feared that when the torture of Firaun will come they might lose their footing; they might give up their faith. It's mostly when circumstances in life make us helpless that the whispers of Shaytan become strongest. Let's ask Allah to grant us husn-al-khitaam (good ending) so we die in submission to Allah ﷺ. Abu Sa'id and Abu Hurairah رضي الله عنهم reported that the Prophet ﷺ said:

“Never a believer is stricken with discomfort, hardship or illness, grief or even with mental worry that his sins are not expiated for him.”

(Sahih Muslim:2573, Grade:Sahih)



Surah Hud

Safe Journey and Blessed Landing

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بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

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

When the big flood came, Prophet Nuh عليه سلام boarded in his arch with the believers and the pairs of all animals. Allah ﷺ taught him the above dua which means that the course of its journey and the final landing/anchoring of this transport is all in the name of Allah. That's why we are encouraged to say bismillah before starting 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 to every action.

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

رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَرَّكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ

"My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land." (Mu'minoon: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 activate a plan in the unseen to make sure you have barakah in everything that you do during your stay.

Asking without Knowledge

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

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وَتَرْحَمْنِي أَكُنْ مِّنَ الْخَاسِرِينَ

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

Another dua of Prophet Nuh عليه سلام when the big flood came and he asked his son to board the arch. His son was arrogant and a disbeliever, he said that he will climb the mountain to save himself from the flood. At that point a huge wave came between them and his son drowned. Out of desperation and love for his son Prophet Nuh عليه سلام asked 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."

At this Allah ﷺ reprimanded Nuh عليه سلام:

'Noah, he was not one of your family. What he did was not right. Do not ask Me for things you know nothing about. I am warning you not to be foolish.'

That's when Prophet Nuh عليه سلام realised his mistake and made the above dua seeking Allah's forgiveness. So many times, in our lives we are desperate for things to turn out the way that we want and we make duas for our wishes to come true. And if we don't see the results of our duas the way we wanted we become angry, confused and sometimes we even end up losing faith. But this dua teaches us that Allah ﷺ in his perfect wisdom knows what's best for us. And we should not insist on matters that we have little or no knowledge about. Allah ﷺ says in Surah Al-Baqarah:

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)



Surah Yusuf



Dua in Extreme Sadness

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فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ

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

When the sons of Prophet Yaqub عليه سلام came back and told him a lie that Yusuf عليه سلام has been eaten by the wolf. It was a moment of extreme pain and agony for Prophet Yaqub عليه سلام. Yusuf was his favourite son and Yaqub عليه سلام had high hopes associated with him. But instead of wailing and shouting, Prophet Yaqub said the above words that only a person of great wisdom and extreme 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 (12:83)

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 ruin your health if you do not stop thinking of Joseph, or even die.'

He said something beautiful in response:

فَالَّذِي أَشْكُو بَثَّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know." (Yusuf:86)

He knew that Allah ﷺ will not leave him alone. This sort of patience is possible 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

Allah is Our Wali

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي



مُسْلِمًا وَالْحَقِّيْنِ بِالصَّالِحِيْنَ

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 just saw the patience of Prophet Yaqub عليه سلام and now we will see the trust of his son. Prophet Yusuf عليه سلام had a difficult life right from childhood. He was abducted and thrown in the well by his own brothers. Then, he was sold as a slave in Egypt. When he reached his youth, he was thrown in jail for years. After leading such a difficult life anyone can complain but Yusuf عليه سلام not even once complained to Allah ﷺ. Throughout his life he trusted Allah's plan and at the end of the Surah Yusuf he makes the above dua.

Allah 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 'wali'y'; plural 'awliya' means a custodian, protector, master and a friend. The word "Mawla" comes from the same root. Wali and Mawla are two names of Allah ﷺ. Allah says:

"Allah is the Wali of those who believe. He brings them out from darkness into light"
(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 only specific 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 tells us the formula for getting close to Allah. Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said:

Allah ta'allaah 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 شَرَّ مَا قَضَيْتَ إِنَّكَ تَعْلَمُ وَلَا يُفْضِي عَلَيْكَ وَإِنَّهُ لَا
يَذِلُّ مَنْ وَالَّذِي تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

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.





Surah Ibrahim



Firmness in Salah

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رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقْبَلْ دُعَاءَ

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

A beautiful dua of Prophet Ibrahim عليه سلام which is a very relevant dua for all of us today when most of us struggle staying firm on salah. Make sure you make this dua a part of your daily routine. There's so much fitna and distraction in today's world that staying firm on salah, always praying on time, going to the mosques and bringing خشوع (Concentration) in salah is becoming harder and harder. But Ibrahim عليه سلام in his wisdom knew the importance of Salah and that's why he gave us this beautiful dua.

If our salah is in place then all of our matters will get in place. Our scholars have equated the salah with faith (Eman). The beauty of salah will indicate the beauty of one's Eman. Salah acts as a shield from other evils, it 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, Sunan an Nasai: 462, Grade:Sahih)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِنُوا بِالصَّبْرِ 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.”

(Sunan Abi Dawud:864, Grade:Sahih)



“Muqeem as salat” is not just praying but praying in all circumstances, whenever, wherever the time of salah comes, a true believer does not shy away from connecting with his creator. May Allah give us and our families the firmness and strength of salah. Ameen



Love in the Hearts for Your Children

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
 لِيَقِيمُوا الصَّلَاةَ فَاجْعُلْ أَفْدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنْ
 الشَّرَّاتِ لَعَلَّهُمْ يَشْكُرُونَ

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Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House, so that, Our Lord, they may establish Salāh. So, make hearts of people incline towards them, and provide them with fruits, so that they may be grateful.

Allah ﷺ commanded Prophet Ibrahim عليه سلام to leave his wife Hajar and son Ismail in a barren land near the Kaba. There was no population in that place. No food and water. So, he عليه سلام left them there with a leather bag containing some dates, and a small water skin. Leaving one's wife and infant in the middle of the desert must be the most traumatic experience for Prophet Ibrahim but he trusted Allah and made the above the dua.



We can see the effects of that powerful dua. Allah ﷺ provided them with Zam Zam as a miracle. The tribe of Jurham came and settled there. Even to date all kinds of fruits are brought in Makkah from all over the world by the kindness and mercy of Allah. Allah ﷺ put so much barakah and blessing in one dua of Prophet Ibrahim عليه سلام.

We all know as parents that leaving our children alone in a new place is one of the most daunting experiences. We can use the later part of the dua (highlighted in red) for our children every time we are worried about leaving them or sending them to a new place, when you want the hearts of the people to incline towards them. When you want Allah ﷺ to provide for them, the best provision.

Surah Isra

Dua for Parents

24

رَبِّ ارْحَمْهُمَا كَمَا رَيَّانِي صَغِيرًا

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

A special dua for parents. In the same Ayah Allah ﷺ tells us:

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

Lowering your wings is a symbol of completely giving up all sort of arrogance and ego in front of them. We see over and over again in the Quran that for Allah ﷺ the most important deed after the worship of Allah, is excellence (Ihsaan) 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 وَلِوَالِدَيَ

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, Grade:Sahih)



Prophet Ibrahim also made a beautiful dua for the parents:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُولُ الْحِسَابُ

Our Lord, forgive me and my parents and all believers on the day when reckoning shall take place (Ibrahim:41)

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 عنها 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 أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ

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لَدُنْكَ سُلْطَانًا نَصِيرًا

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

When the torture in Makkah increased and the disbelievers of Makkah started conspiring to kill the Messenger ﷺ. That's when Allah ﷺ commanded him to emigrate to Medina. At that time Allah ﷺ taught this dua to the Prophet ﷺ so that his entrance in Medina is a good/truthful entrance, his exit from Makkah is a good/truthful exit and Allah ﷺ grants him ﷺ authority in the land.

Muslims entered Medinah in rags, they had no food, no shelter, but with the power of this dua Allah ﷺ granted them authority in land. They left Makkah in a state of misery and Allah helped them enter Makkah once again as leaders and victors. Within few years Muslims overtook the superpowers (Persia and Syria) of the world. Allah ﷺ helped the Prophet's message go far and beyond.



إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ 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)

Whenever we enter a new place or a city make sure you recite the above dua. Allah ﷺ will make your entrance and your stay in that place, good and blessed. Whatever you will say and do during your stay would be based on truth. Specially if you are going somewhere where you are worried that people might not listen to you Allah ﷺ will create authority for you in that place by his special mercy bi'iznillahi tallah.



Surah Kahf



Asking for Allah's Mercy (Rahma)

10

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيْئَةً لَنَا مِنْ أَمْرِنَا رَشِداً

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

Allah ﷺ tells us in Surah Kahf a story of these righteous young men who lived in a place where their nation was engrossed in shirk. These young men were truly guided by Allah and they were firm on Tawheed. Then came a time when their nation wanted to kill them and they didn't know where to go. So, they made this dua asking for Allah's Mercy and they were inspired to go to the cave. Allah ﷺ made them sleep for 309 years in the cave and protected them against their nation. And made them a sign for the generations to come.

In order to understand this dua we have to understand the meaning of "Rahma" commonly translated as "mercy". The word "Raham" means the womb of the mother. When a person is in the womb of the mother they are completely surrounded by love and care. Their food, their oxygen, their warmth, their protection and their existence is taken care of by the mother.

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, Grade:Sahih)



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 Trimdhi:3541, Grade:Sahih)



Allah's mercy is absolutely essential for our dunya (this world) and the akhira (hereafter). In this world our health, rizk, children, sustenance, blessings and the opportunity to do good deeds all depend on it and in the Hereafter we can never be forgiven if we don't have the Mercy of Allah ﷺ. Aisha 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, Grade:Sahih)



Allah's mercy encompasses everything, in times of distress one should seek Allah's Mercy. رضي الله عنه 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 حَيُّ يَا قَيُومُ بِرَحْمَتِكَ أَسْتَغْفِرُ



'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 طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ



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”

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وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدَّاً إِلَّا أَنْ يَشَاءَ اللَّهُ

*And never say of anything, "Indeed, I will do that tomorrow,"
without adding, 'If Allah wills,'*

The Jews of Medina came to the Prophet Muhammad ﷺ to test his knowledge and they asked him some questions about their scriptures. They asked the Prophet ﷺ about the people of the cave, Dhul Qarnain and the Ruh. The Prophet ﷺ said to them that "I will tell you tomorrow" but he forgot to say "In shaa Allah". As a result, Allah ﷺ did not send the revelation for many days. The Prophet ﷺ got really worried then Allah ﷺ revealed the above ayah giving advice to never plan anything about the future except that you say "in shaa Allah". Narrated Abu Huraira رضي الله عنه:

The Prophet Sulaiman (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, Grade:Sahih)



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

وَادْعُوكَ رَبَّكَ إِذَا نَسِيْتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّيْ لِأَفْرَبَ مِنْ هُدَى رَشَدًا

Whenever you forget, remember your Lord and say, “**May my Lord 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. Through this statement we put our trust and reliance in Allah’s plan for us. Whatever happens, happens by the will of Allah ﷺ.

Saying Masha'allah

39

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

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, 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."

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 ما شاء الله لا قوّةَ إِلَّا بِاللَّهِ".

It was narrated that Abu Musa رضي الله عنها 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 the above 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 power or ability. The scholars agree that ما شاء الله لا قوّةَ إِلَّا بِاللَّهِ protects from the evil eye.



Surah Taha



Dua for a Clarity of Speech



رَبِّ اشْرَحْ لِي صَدْرِي ۝ وَيَسِّرْ لِيْ أَمْرِي ۝



وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ۝ يَفْقَهُوْ قَوْلِي ۝

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 was commanded by Allah ﷺ to go to Firaun and deliver Allah ﷺ's message. Prophet Musa had a stutter in his speech and he was worried that he won't be able to deliver the speech with the confidence and articulation that is required for a Prophet. So, he made this dua to Allah and Allah ﷺ granted him confidence and gave him clarity in his speech. Allah ﷺ removed the stutter from his tongue and we find at various places in Quran, especially in Surah Shua'ra, the confidence and eloquence with which Prophet Musa عليه سلام puts up an argument with Firaun. Allah ﷺ says something similar to the Prophet ﷺ

أَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not opened your breast for you (O Muhammad (Peace be upon him))?

(Ash-Sharh:1)

Opening up the chest means the 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)

When ones heart is constricted it becomes extremely hard for them to obey the commands of Allah and his Messenger. We should ask Allah to open up our chests to guidance in a way that it becomes easy for us and whenever we speak the truth Allah ﷺ gives us fluency of speech so people can understand our message. Ameen

Dua for Knowledge



"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

“So High (above everything) is Allah, the one who is truly in control. [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 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:

Move not 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”. 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)

Also, in Surah Zumar:

"Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding (Zumar:9)

Abu Huraira رضي الله عنها 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



"O Allah, I ask You for beneficial knowledge, pure provision and acceptable deeds"

(Ibn Majah 925, Grade: Sahih)

These duas for knowledge has relevance for all of us who are trying and struggling to gain any kind of beneficial knowledge whether its worldly knowledge (that can benefit others) or the Quranic and religious knowledge Allah ﷺ will make it easy for us bi'iznillahi tallah.

Surah Anbiya

Dua for Shifa

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أَنِّي مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

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

Ibn Kathir wrote in his tafsir that Prophet Ayub عليه سلام had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing everything he had. Then he was tested with regard to his body, until there was no part of his body that was healthy except his heart. He was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to work for people as a paid servant for his sake and served him for nearly eighteen years. Ayub عليه سلام was an extremely patient man and after so many years of isolation, poverty and illness he finally made the above dua to seek help from Allah ﷺ

Allah ﷺ responded to the dua of Ayub عليه سلام and commanded him to strike his food 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)

Mus'ab bin Sa'd رضي الله عنه narrated from his father that a man said:

"O Messenger of Allah (saw)! 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-Bukhari:5648, Grade:Sahih)



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 يَشْفِينِ

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,

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً
لَا يُعَادُرُ سَقْمًا



"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."

(Bukhari :5750, Grade: Sahih)

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:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ



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

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

Prophet Yunus عليه سلام was sent to the people of Nineveh, he called them to Allah ﷺ but they rejected him and persisted in disbelief. Yunus عليه سلام left them in anger without the permission of Allah ﷺ. We find this story in Surah Saffat.

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, But We threw him onto the open shore while he was ill. and made a gourd tree grow above him. And We sent him to [his people of] a hundred thousand or more. And they believed, so We gave them enjoyment [of life] for a time. (Saffat:139-148)

Note that Prophet Yunus عليه سلام did not complain about his situation saying Oh Allah relieve me from this darkness, this hunger and thirst. Its difficult to imagine his plight in the belly of the fish. But instead of complaining of his situation and thinking that I am the Prophet of Allah and look what is happening to me. He عليه سلام understood that Allah is displeased with him and he accepted his mistake. 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”

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

(Trimdhri 3505, Grade:Sahih)



Dua for Infertility

89

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

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

We have already learnt the story of Prophet Zakariya عليه سلام in Surah Ale- Imran. He was really old and his wife was barren. But with the power of dua Allah ﷺ not only gifted him a son but also a righteous child who was 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

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

And Allah ﷺ granted him Ismail عليه سلام, a righteous and forbearing son. So many times we lose hope and give up when our duas are not answered instantly but these Prophets never despaired, never gave up hope, never stopped making dua until finally Allah ﷺ gifted them a child despite 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)

These are a great duas for infertility and especially impossible situations where couples are trying for years without success. We learn from the above ayah that even miracles are possible with earnest dua accompanied by good deeds.





Surah Mu'minoon



Protection from Shaitaan

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ 97

وَأَعُوذُ بِكَ رَبِّ أَنْ يَخْسِرُونَ 98

"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."

The Prophet ﷺ was commanded in this ayah to seek refuge with Allah from the Shaitan because it is only Allah who can protect us from his evil plans. Allah ﷺ warns us many times in the Quran that beware of the Shaitan, he is an open enemy to you.

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 the Shaitan said that he will sit on the "Straight Path" which means that the people who are righteous and who are already guided by Allah ﷺ on the "Sirat al Mustaqeem" are most vulnerable to the attacks of the Shaitan. Allah ﷺ tells us the story of Adam in Quran with such detail so that we understand the evil plans of Shaitan and his animosity with the 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."
(Muslim: 2174, Grade Sahih)



Shaitan has a clever plan, a plan to destroy and humiliate us on the day of judgement. And most of the time we get sucked into his plan by listening to his suggestions and whispers. Shaitan will say to his followers on the day of judgement when 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 dunya whoever follows the whispers of the Shaitan is actually associating Shaitan as a partner with Allah. If we leave the command of Allah ﷺ because of the suggestion of Shaitan then this is clearly shirk. And on the Day of Judgement Shaitan will disown his followers and leave them helpless.

Now the question is how do we keep the Shaitan and his whispers out of our lives. Firstly, sticking to Quran and Sunnah in words and in actions keep the Shaitan away from our lives. 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)



Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, 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)



Secondly, to protect yourself from the evil whispers of Shaitan make dua like the one we have just learnt. May Allah protect us and our families from the evil whispers. Ameen

Holding Hot Coals



رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

'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 Allah ﷺ speaks to the disbelievers and remind them that

“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.'" (Mu'minoon:108-109)

Allah ﷺ reminds the disbelievers that you used to make fun of my obedient slaves in dunya: *But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. (Mu'minoon:110)*

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.
(Mu'minoon:111)

We are living in difficult times when following the commands of Allah ﷺ and staying on the right path can often result in being mocked and ridiculed by people around us sometimes by our own families and friends. Most of the times, following the orders of Allah ﷺ will make you feel like the odd one out. And that is the real test

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."

(Jami at-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. Bi'iznillahi tallah

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

65

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

66

إِنَّهَا سَاءَتْ مُسْتَقْرَرًا وَمُقَاماً

"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(Furqan:63)

And then Allah ﷺ tells us their duas. One of their duas is the above dua of protection from the fire of Hell. This dua of these people is also full of humility, they are the true worshipers of Allah but their worship has not instilled arrogance and pride in them. They are still scared of the Hellfire and seek Allah's refuge from its torment. The Jews believed that the fire of Hell is never going to touch them and even if it did it will be only for a few days.

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 assume that he has achieved piety and is free from the fire of Hell. We hear a lot of Muslims saying and feeling satisfied that all Muslims will finally enter Jannah even if they go to the Hellfire for a short time. But this dua teaches us that we should always seek refuge from the punishment of the fire and seek protection from going in it even it is for a very short time. Our Prophet ﷺ used to seek refuge from Hellfire.

Narrated Aisha رضي الله عنها 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

"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,

Grade:Sahih)



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 جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ

" 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" (Antichrist). (Sahih Muslim:588a, Grade:Sahih)



Dua for Spouse and Children

74

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً

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

Another beautiful dua of the Ibaad ur Rahman. We learnt in the previous dua that these obedient slaves of Allah ﷺ are worried about their own salvation and protection from the fire of hell and in this ayah they are concerned about their families, they won't be content until their spouses and their children are in obedience of Allah ﷺ. They want their families to be high achievers in deen so much so that Allah ﷺ grants them the leadership of the righteous. Allah ﷺ says in Surah Tahrim:



O you who believe, save yourselves and your families from a fire, the fuel of which is human beings and stones (Tahrim: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 facing any marital problems, may Allah ﷺ make it easy for them. Also the ones who are finding it challenging to discipline their children and their teenagers. The ultimate peace in the house comes by the ultimate submission to deen by all family members.

Surah Shua'ra

My Lord is with Me

62

إِنَّ مَعِيَ رَبِّيْ سَيَّهْدِينِ

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

When Prophet Musa عليه سلام left Egypt along with his nation(Bani Israeel), the armies of Firaun followed them until they came to a point where they had Firaun's army on one side and the sea on the other. At that point Bani Israeel said to Musa عليه سلام "Surely we are overtaken" (Shu'ara:61)

But Musa عليه سلام had full faith that never will they be overtaken because his Lord is with him, he said the above statement at this point. That clearly demonstrates Prophet Musa's reliance and tawakkal on Allah ﷺ. Even in an impossible situation he knew that Allah ﷺ will guide him and will show him a way. Allah ﷺ says in Surah Talaq:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَرْجَأً

And whoever fears Allah – He will make for him a way out (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. (Shuara:63)*

Prophet Ibrahim عليه سلام said something similar, when he was thrown into the fire by his own people including his father. Allah ﷺ saved Prophet Ibrahim and he left his city with just his wife and his cousin Lut عليه سلام. He had no one else who believed in his message and nowhere to go but he had trust in Allah ﷺ:

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّيْ سَيَّهْدِينِ

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

Whenever you feel lost in life and you are looking for a direction, this dua will help you find a way. In Shaa Allah

Dua for Wisdom and Righteous Company

83

رَبِّ هَبْ لِي حُكْمًا وَالْحِقْنِي بِالصَّالِحِينَ

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

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

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:

“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 dua to Allah ﷺ when he was raising the foundations of the House of Allah, 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 that is knowledge, and the “wisdom” is the reasoning, intellect and the logic to be able to interpret the knowledge correctly, apply it in your life and making decisions according to the knowledge. Knowledge without wisdom will be rendered useless. Abdullah b. 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). (Bukhari:1409, Muslim:816, Grade: Sahih)



Secondly, in this dua Prophet Ibrahim عليه سلام asked for righteous company in this world and the next. Righteous friends is another gift of Allah ﷺ, who can be a support and strength in reaching the guidance and staying on it. Allah ﷺ promises the believers, good company in this world and in the hereafter:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

And those who believe and do righteous deeds – We will surely admit them in the company of the righteous (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, Grade:Sahih)



A good company in this world would benefit you and leave you with a good fragrance and a bad company will only harm you. Righteous friends who love each other for the sake of Allah will be together under the shade of Allah's throne on the day of judgement, 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,

Grade:Sahih)



The sahabah 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, Grade:Sahih)



We should include this beautiful dua of Prophet Ibrahim in our lives, May Allah grant us the **wisdom** to be able to understand the Quran correctly and live our lives according to the teachings of Al-Quran Al-Hakeem (The Wise Quran)

And May Allah grant us **righteous friends** in this world who can help us attain piety and May Allah grant us the best company of the Prophet ﷺ and sahabah in the next life. Ameen ya Rabb.

Reputation of Honour

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ 84

And grant me a reputation of honour among later generations

According to Ibn Kathir's tafsir in this dua Prophet Ibrahim asks Allah ﷺ to cause him to be remembered in good words by the later generations after his death. So that he can be spoken of in a good manner and talked about as a good example.

We see in Surah 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! his is how We reward the Muhsineen (those who excel).” (Saffaat:108-110)

The power of this dua can be seen even today. Prophet Ibrahim is loved and respected by over a billion Muslims all over the world, so many generations after his death. The Ka'ba, Zamzam, Sa'ee, Muqaam e Ibrahim, sacrifice, Eid ul Adha everything reminds us of Prophet Ibrahim. Every time we send Darood and salaam on Prophet Muhammad ﷺ we send salam on Prophet Ibrahim as well. Generation after generation Allah has granted him an honourable reputation and a beautiful legacy to follow until the day of judgement bi'iznillahi tallah.

The purpose of this dua is that Allah ﷺ will aid you in creating a legacy of goodness, so that the coming generations will benefit from your legacy and will remember you in good words. You will be a source of light for the people to come and they will become a source of Sadqa e Jariya 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, Grade:Sahih)



Dua for Jannah



وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

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

Dua of Prophet Ibrahim عليه سلام in surah Shu'ara where he is asking Allah ﷺ for the beautiful gardens of Bliss. We know the status of Prophet Ibrahim that he was a "Khalil" (Close Friend) of Allah ﷺ. We have hopes that Allah ﷺ will grant him the highest gardens in Jannah. But what do we do to achieve these gardens? Allah's Jannah is expensive and has to be earned by effort and hardwork. Striving in the way of Allah ﷺ and dua can earn us these gardens of paradise bi'iznillahi tallah.

Allah says: 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. (Waqiyah:10-14)

The Sabiqoon (forerunners), are the people who a foremost in performing the acts of righteousness just as Allah commanded them (Ibn Kathir). These are the people who race with each other in good deeds and want to be the first ones to please Allah ﷺ. They were more in the previous generations and less in the later, but every generation has the forerunners, 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 (saw) 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."

(Trimdhi: 2530, Grade: Sahih)



Protection from Humiliation

وَلَا تُخْزِنِي يَوْمَ يُعْشَّونَ 87

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. (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 (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!" (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)



So how do we save ourselves from this disgrace? Prophet Ibrahim not only gives us this dua but also an advise for saving ourselves from the shame on that day:

يَوْمَ لَا يَفْعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

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

The key of saving yourself from the ultimate humiliation is to work on your 'heart' and making sure that your heart is a Qalab-e-Saleem (a sound heart) on the day that you meet your lord. It was narrated by shaddad bin aws that the Prophet ﷺ used to ask for a sound heart (Trimdhi 3407: Grade Hassan)

In the opinion of Ibn Abbas, Qatadah and Mujahid a Qalb e Saleem is a clean heart that is completely free from Kufr (disbelief) and Nifaaq (hypocrisy).

According to Qurtabi it's a khalis (sincere) heart free from hatred, jealousy and kibr (arrogance).

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, Grade:Sahih)



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 ذُكِّرُ 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 in shaa Allah. We find another dua in Surah Ale Imran for protection from the humiliation.

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

"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."

(Al e Imran:194)

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



Surah Naml



Help Me be Grateful!

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالَّذِي وَأَنْ
 أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ 19

"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."

This comprehensive dua of Shukr (gratitude) was made by Prophet Suleiman عليه سلام 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)

Prophet Suleiman عليه سلام heard their conversation, he smiled and laughed, then immediately he realized the blessing of Allah ﷺ upon him. Allah ﷺ blessed Prophet Suleiman with knowledge and a great kingdom.

Suleiman عليه سلام was a humble and thankful slave of Allah. He knew that even being thankful is not possible without the help from Allah ﷺ. 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 أَعِنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَخُسْنِ عِبَادَتِكَ



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 أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ



لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبَّيْ غَنِيٌّ كَرِيمٌ

"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."

Prophet Suleiman asked his chiefs to bring the throne of queen Sheba for him. One of the strongest Jinns named, Ifrit said:

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

Then another of the chiefs who had the knowledge of the Book said he will bring it in a blink of an eye. When Prophet Suleiman saw the throne in front of him, instead of feeling proud of his power and the power of his chiefs, he understood that the blessings of Allah ﷺ is a test and he said the above dua.

Throughout the history, the prophets were not only given the most difficult job to convey the message of Allah ﷺ to humanity but they were also the most severely tested. Prophet Adam was tested with the whisper of the Shaitan, Prophet Nuh was tested with the most stubborn nation, Prophet Yaqub was tested with his children and the test of patience, Prophet Ayub was tested with illness and Prophet Suleiman was given the test of gratitude. He was tested with blessings, knowledge and the greatest kingdom anyone has ever been given.

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا ۖ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ
عِبَادِهِ الْمُؤْمِنِينَ

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

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. (Nahl:18)

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

فَادْكُرُونِي أَذْكُرْكُمْ وَاسْكُرُوا لِي وَلَا تَكْفُرُونَ

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

Gratitude is one of the key concepts of Islam, The Quran begins with the words of Praise and Gratitude **الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ**. Gratitude helps you in Akhira and it also increases you in worldly goodness. Allah says in Surah Ibrahim

وَإِذْ تَأَذَّنَ 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 thankless, indeed, My punishment is severe. (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?

(Al-Bukhari-4836 and Sunan an Nasai- 1644, Grade:Sahih)



Surah Qasas

Repentance of Prophet Musa

16

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

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

One day Prophet Musa عليه سلام, when he was still in Egypt, entered the city and he saw two men fighting. One was from the Bani Israel and the other was from the enemies. The man from Bani Israel asked Musa عليه سلام for help, Musa intervened and ended up hitting the other man with his fist and that man died. Prophet Musa didn't want to kill him but he committed a murder by mistake. As soon as he realised this, he made the above dua and accepted his mistake in front of Allah. Allah ﷺ loved this dua of forgiveness so much that He ﷺ forgave Musa عليه سلام even before this ayah finished.

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)

We see this over and over again in the Quran. Immediate realisation and repentance by the Prophets and instant forgiveness granted by Allah ﷺ. First, we saw with Prophet Adam عليه سلام when he admits his mistake in front of Allah.

"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."(Ar'af: 23)

Then we see in case of Prophet Yunus عليه سلام realized his mistake by saying:

'There is no God but You, glory be to You, Indeed I have been of the wrongdoers.'(Anbiya:87)

These case studies teach us a valuable lesson. The most genuine form of 'seeking forgiveness' is accepting your shortcomings in front of Allah, and turning towards Allah with a true repentance. 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, Grade:Sahih)



I am in Desperate Need



رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقَرِيرٌ

"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 watered their flock for them and returned to sit in the shade. That's when he made the above dua. Notice, before making the dua he made himself worthy of asking by doing a good deed. Also, Prophet Musa must be hungry, tired and homeless but he didn't ask Allah for any for these. He asked Allah for the "Khair". A beautiful and wise dua asking Allah ﷺ for whatever good Allah

decides for him. This is a common theme in the duas of all the Prophets, they ask Allah for "Rahma"(mercy), "Khair"(goodness), "Nasr"(help) but they never dictate the details in their duas because they have full trust and faith in Allah's judgement.

Allah ﷺ responded to his dua immediately, one of the girls came back:

She said, "Indeed, my father invites you that he may reward you for having watered for us."(28:25)

The father of the girl offered a job to Musa and got his daughter married to him. And this way Allah 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.



Dua of Mounting a Ride

13

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

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

This is one of the common duas of travel that we use in our lives. One of those duas that Allah ﷺ teaches us in the Quran while riding an animal or any transport. Allah ﷺ says in the same ayah that when you mount the backs of the animals and ships that I have subjugated for you then remember Allah's favour by saying the above dua. This is a realisation that whatever we ride is subdued and subjected to us by Allah's permission. We have been able to fly the planes because Allah subdued the air, and the ships in the seas because Allah calmed down the water, 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 (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 إِنَّا إِلَيْهِ رَبِّنَا لَمُنْقَلِّبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوَنْ عَلَيْنَا سَفَرُنَا هَذَا وَاطْبُ عَنَّا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْحَلِيقَةِ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلِبِ فِي الْمَالِ وَالْأَهْلِ

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

آيُّهُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ



We are returning, repentant, worshipping our Lord. and praising Him.

(Sahih Muslim:1342, Grade:Sahih)



When you Turn 40

وَوَصَّيْنَا إِلِّيْنَسَانَ بِوَالِدَيْهِ إِحْسَانَأَطْ حَمَلَتْهُ أُمُّهُ كُرْهَأَهَا وَوَضَعَتْهُ كُرْهَأَهَا
وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشْدَهُ وَبَلَغَ أَرْبَعِينَ سَنَةً
قَالَ رَبِّ أَوْزِعِنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنْ

الْمُسْلِمِينَ

15

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 ﷺ reminds us the story of our life, how we start in the belly of our mothers till the time we reach full maturity. In one ayah it's a summary of the journey of our life. Allah ﷺ reminds us of the favours of our mother to us when we were too little to appreciate. Our mothers were kind to us, loving us and suffering because of us for the first 30 months of our lives. First the pregnancy, then the delivery, feeding and weaning. We don't remember any of that. It's a great parable for those who forget and choose to ignore the favours of Allah ﷺ. Allah says:

If you tried to count Allah's favours you could never count them. (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 ﷺ? The natural urge for gratitude leads to this question and this

question will evolve into submission and obedience of Allah. 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, Grade:Sahih)



In these 23 years of his life after the revelation our Prophet ﷺ changed his life, the lives of thousands around him, the whole society and the world at large. At 40 you have the energy and the motivation to change your life around. A pledge of submission to Allah does not involve just the salah and fasting, it involves a complete change of lifestyle and one's world view. 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 (Hadid:16)

May Allah ﷺ protect our hearts from becoming hard, that's the time when no amount of guidance or reminders will benefit. Allah ﷺ announces the reward for this person who reached the right conclusion and his conclusion culminates into this powerful dua. 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. (Ahqaf:16)





Surah Qamar



Help!!



أَنِّي مَغْلُوبٌ فَانْتَصِرْ

"Indeed, I am overpowered, so help."

Prophet Nuh عليه سلام preached his nation for 950 years but his nation rejected him, made fun of him and he had very few followers. His nation called him a soothsayer, a magician and a mad man. Even his son was among the disbelievers. After preaching these people for almost a thousand years with patience, Prophet Nuh finally made this dua. This is a dua of extreme desperation, when he felt completely overcome by his problems and the arrogance of his nation. Allah ﷺ talks about this desperate dua of Prophet Nuh in Surah Saffat:

Noah cried to Us, and how excellent was Our response! We saved him and his people from great distress (Saffat:75)

The word نصر means to help, back up, support, stand up for, lead to victory/triumph. Just like Nuh عليه سلام we sometimes feel overwhelmed by circumstances and at that time our faith is tested the most. We feel like we are drowning in problems and we 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:

إِن يَنْصُرُكُمُ اللَّهُ فَلَا غَالِبٌ لَكُمْ وَإِن يَخْذُلُكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُمْ مِنْ
بَعْدِهِ وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ –

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 tells us in the Quran that so many Prophets and the believers were tested severely in the past but they didn't give hope. They stayed firm in their deen and waited 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 ?

And Allah ﷺ replied to them

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Yes! Certainly, the Help of Allah is near! (Baqarah:214)

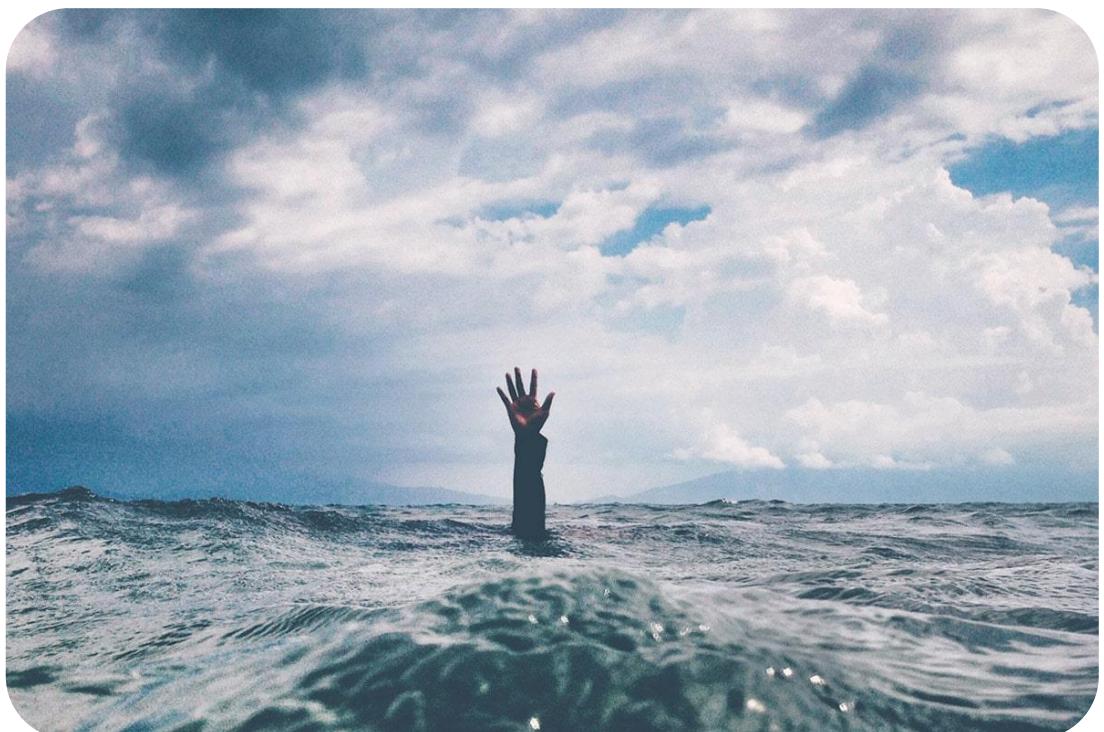
When the Muslims were helped by the armies of angels in Badr, they overcame an army three times the size of their army by the help of Allah and Allah ﷺ said

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 رَبِّيَ قَرِيبٌ مُّحِيطٌ

Indeed, my Lord is near, and ready to respond (Hud:61)





Surah Al-Hashr



No Hatred for Believers

رَبَّنَا اغْفِرْ لَنَا وَلَا إِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلَّا



لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

'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

(Tawbah:100)

They are asking for Allah to remove the “غُل” from their hearts for other Muslims. The literal meaning of the word “غُل” is iron chains, shackles, fetters etc. It is so beautiful that Allah ﷺ used the same word for the resentment and grudges in the heart. Because when you have resentment towards someone it is like your heart is tied up in shackles. We see and experience so much hatred of believers against each other these days. This is an apt dua for our age and time when believers are becoming enemies to each other. May our hearts be clean of any grudges and hatred towards our brothers and sisters in faith. 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-Khurasani said,

"The Messenger of Allah ﷺ said,

" تَصَافِحُوا يَذْهِبُ الْغُلُّ وَتَهَادُوا تَحَابُوا وَتَذَهَّبُ الشَّحْنَاءُ "

'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! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." (Ar'af:43)

This is a special dua for those who have grudges or resentment towards any of their Muslim brothers and sisters.





Surah Tahrim



The Completion of Light

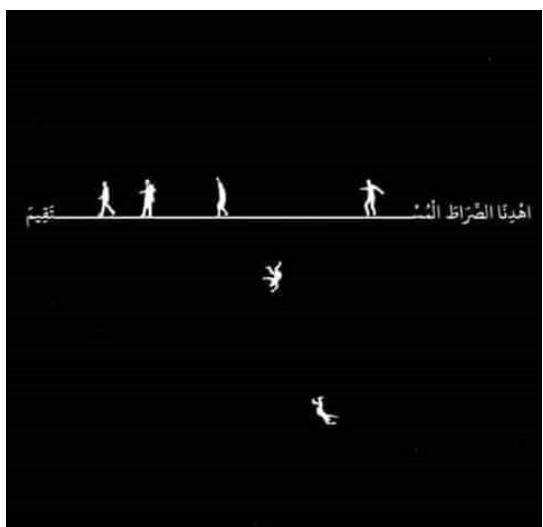


رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَّا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"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]



All mankind will be brought to a bridge, the Sirat, laid across the Hellfire. According to the hadith this bridge is slippery, it will have thorns and hooks. This bridge will be thinner than the hair and sharper than the sword. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hellfire. Our Prophet ﷺ will be the first one to cross this bridge. On that day everyone will be desperate for even the slightest bit of light to help them cross the bridge.

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)

We seek the Perfection of light on the Day of Judgement through our deeds and through the above dua. This light can save us on the Day of Judgement. And this will distinguish the believers from the disbelievers and hypocrites.

Buraibah 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." (Tirimdhi: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 (Sunan at-Tirimdhi:1635, Grade:Sahih)



Ibn Abbas رضي الله عنه narrated that one of the Prophet ﷺ supplication while going to the mosque was:

اللَّهُمَّ اجْعَلْنِي فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْنِي فِي سَمْعِي نُورًا وَاجْعَلْنِي فِي
بَصَرِي نُورًا وَاجْعَلْنِي مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْنِي مِنْ فَوْقِي نُورًا وَمِنْ
تَحْتِي نُورًا . اللَّهُمَّ أَعْطِنِي نُورًا

"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 l, Grade:Sahih)



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 belief.

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. (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. (Hadid:28)

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, Grade:Sahih)



A House Near Allah



رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

My Lord, build for me, near You, a house in the Paradise

Asiyah bint Muzahim, the wife of Firaun was a true believer and her husband was one of the biggest tyrant in history. But Asiyah رضي الله عنها was unaffected by the disbelief of her husband.

Ibn Jarir recorded that Sulayman said:

“The wife of Fir'aun was tortured under the sun and when Fir'aun would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise.” (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.” (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. (Tirmidhi 1834, Grade:Sahih)



We have to keep in mind that Asiyah رضي الله عنها was the Queen of Egypt, she was the first lady in that kingdom, and probably had the most magnificent palace of her time. But the strength of her faith didn't let her get distracted by the beauty of this world. She had her eyes on the ultimate trophy, she had her heart set on a house in Jannah, not any other house, but a house near Allah ﷺ. And that's what kept her strong.





Protection from Shaitaan, Evil Eye and Magic

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

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 يُوَسْوِسُ فِي صُدُورِ النَّاسِ - مِنَ الْجِنَّةِ وَالنَّاسِ -

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'awidhat (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, Grade:Sahih)



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, Grade:Sahih)



In sickness:

Aisha رضي الله عنها:

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, Sahih Muslim: 2192b, Grade:Sahih)



A'isha 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, Grade:Sahih)



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'awwidhat 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: "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)



قُلْ

أَعُوذُ بِرَبِّ النَّاسِ
مَالِكِ النَّاسِ
الوَالِيِّ النَّاسِ
شَفِيِّ النَّاسِ
الْحَمَاسِ الَّذِي
يُوَسِّعُ فِي صَلَوةِ
النَّاسِ مِنْ أَجْرِهِ
وَأَنْشَأَهُ

Say: I seek refuge in the Lord of mankind,
The King of mankind,
The God of mankind,
From the evil of the sneaking whisperer,
Who whispereth in the hearts of mankind,
Of the jinn and of mankind.

قُلْ

أَعُوذُ بِرَبِّ الظَّهَرِ
مِنْ شَرِّ الظَّهَرِ
وَمِنْ شَرِّ غَائِمَةِ
إِذَا أَتَتْهُ وَمِنْ شَرِّ
الْمَلَائِكَةِ إِذَا أَتَتْهُ
وَمِنْ شَرِّ
حَاسِبِهِ إِذَا أَحْسَبَهُ

Say: I seek refuge in the Lord of the Daybreak
From the evil of that which He created;
From the evil of the darkness when it is intense,
And from the evil of malignant witchcraft,
And from the evil of the envious when he envileth.

قُلْ

هُوَ اللَّهُ أَحَدٌ
اللَّهُ الصَّمَدُ
يَلْهُذُ اللَّهُ لَيْلَهُ
لَا يَكُنُ اللَّهُ
كَلَّا حَكَمَ

Say: He is Allah, the One
Allah, the eternally Begotten of all!
He begetteth not nor was begotten.
And there is none comparable unto Him.

قُلْ

يَا أَيُّهَا الْكَفَّارُ لَا
أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عَابِدُونِي
أَنْتُمْ بِأَنْفُسِكُمْ
عَابِدُونَ مَا تَعْبُدُونَ
كُلُّهُ دِينُكُمْ
وَلِيَ دِينِي

Say: O disbelievers!
I worship not that which ye worship,
Nor worship ye that which I worship.
And I shall not worship that which ye worship,
Nor will ye worship that which I worship.
Unto you your religion, and unto me my religion.

Acknowledgements

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