

Seeking His Mercy

30 DUAS (PRAYERS) FROM THE HOLY QURAN



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DUA 1

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire (2:201)

This was one of the most favorite prayers of our Prophet. He encouraged us to read this abundantly all the time, and especially when doing the tawaf of the holiest site in the world, the Kaaba.

Not just this life: The beauty of this prayer is that it encourages people to ask God for more, to ask Him for goodness in this life and the next. In this life, people all over the world worry about necessities such as shelter, money, food. A Muslim too worries about all these, but also worries about the Hereafter. One part of this prayer is dedicated to this life (goodness in this world) and two parts are dedicated to the Afterlife (goodness in the Afterlife and protection from the fire). For the people of this prayer, the Afterlife seems to be twice as important as this life. A true Muslim utilizes the goodness that he receives in this world to earn goodness for the next world and saving himself from the punishment of fire. For instance, if someone has lots of money, they spend in charity. If someone has knowledge or talents, they utilize them to spread goodness.

Not just afterlife: Some people ask only for the Hereafter and believe it to be a higher form of worship but this prayer from the Holy Quran teaches us otherwise. It teaches us that for our existence, our worship and to do good deeds, we need this world and its provisions. Without provision, it becomes difficult and challenging to spread goodness for the sake of Islam. It is the sunnah of our prophets that just as they used to ask for the best of the Hereafter, they also used to ask for the best in this world.

In the Quran, Allah ﷻ told us that He has put the love of worldly things in our hearts. Many times, when we are making goals and going towards those things that are halal and duniya related, we feel guilty that our Akhirah is being compromised, that our deen is being compromised, and that we are not giving as much time as we should towards our worship. Sometimes it is vice versa, we are all into our connection with Allah ﷻ, praying voluntary prayers and fasting etc. in addition to obligatory prayers, but we get into stress subconsciously feeling that we are neglecting the duniya part of our lives like our kids, our jobs, or financial goals. But when we make this dua with full understanding, our motivation is high for both deen and duniya. Making this dua continuously with this understanding puts us in a psychological state where we are out of that guilt feeling and imbalance between deen and duniya.

The word “hasanat” i.e. beautiful and good mentioned here is an adjective but there is no mention of any noun. In Arabic language when the noun of the adjective is omitted, it means that it could include any action or thing. This generalizes the prayer and at the same time makes it very comprehensive. So, we are not just asking for 1 or 2 or few hasanat in this life, or even just a few hasanat in the Afterlife, but we are asking for all kinds of obvious and hidden goodness, peace and provision. In this life it includes, health of body, health and wellbeing of all family members, honest and abundant rizq (money, food, love, appreciation), blessings in every field of life, meeting of all kinds of needs, ability and guidance to do good deeds, best of behavior and manners, best of knowledge, respect and honor, guidance to walk the straight path, best and complete worship, best of ikhlas and more. In afterlife, the hasanat includes paradise and all the pleasures of paradise, pleasure of Allah and the opportunity to see Allah.

The prayer also includes the phrase – protect me from the fire. By saying this we are asking for reward without any punishment. There is a possibility that someone gets to paradise after a certain amount of punishment in the Hellfire for a certain amount of time. This dua asks for protection from even that. We are praying for forgiveness and a direct entry into paradise.

For more about this dua, please visit <https://youtu.be/wVJy8ODqIU>

DUA 2

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Sufficient for us is God, and He is the Best Disposer of affairs. (3:173)

When repeating this powerful dua, it is a time to remember and internalize God's power over everything, His glory and His capability. Even if the whole world is against us, if we have full faith and belief in Him then in sha Allah, whatever is best for us will happen.

We must completely let go of the reliance on any kind of means other than God. We put in our best efforts with our bodies but in our hearts, we put our trust and faith in God alone.

Imagine the condition of Ibrahim عليه السلام at the time when a huge fire was being kindled for him. A fire so severe that he was thrown into the fire from a distance. It was at this moment that God inspired Ibrahim عليه السلام to say this dua, this prayer, this supplication --- hasbi Allahu wa nimal wakeel, God is sufficient for me. Can you imagine his faith in Allah, his trust in Allah that He ﷻ will save him, that He ﷻ will do what is best for him! SubhanAllah, the fire became cool for Ibrahim عليه السلام.

This dua is also mentioned in the Quran in Surah Ahzab when the believers in Medina were few in number. A total of 1500 men, women and children were surrounded from all sides by a strong army of 10,000 people with horses and weapons. People from all tribes and groups from Arabia were a part of this army. They cut off all food supplies and no one could enter or exit from the city for a whole month. Only thing that was in between this massive army and the believers was a deep trench that they had dug around the city to protect themselves. While digging the trench, they didn't have enough means and finances to feed themselves well. They had literally tied stones to their stomachs so that they would not feel hunger. Their lives were in danger and they were starving to such an extent that they had to start eating leaves.

These believers didn't say that now that we have dug the trench we will be saved. Instead they said – HasbunAllahu wa nimal wakeel. Allah is sufficient for us and He is the best disposer of affairs. The blessings of their faith were such that one of the nights God sent such winds that all the tents of the army were uprooted. He sent such help and army from the skies that could not be seen by any of us but within one night, the whole 10000 strong army gave up and dispersed and went back to their homes. There was no actual fight. Not a single sword was unsheathed. The battle never happened but the believers regained their safety.

We hope and pray that Allah ﷻ gives that flavor to our tongues and that strength of belief to our hearts that we say this statement often, and we say it with its due regard.

For more about this dua, please visit <https://youtu.be/Jq5f3sGZU1o>

DUA 3

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

My Lord, have mercy upon them as they brought me up [when I was] small. (17:24)

This is a profound dua that we can make for our parents whether they are in this world or not. It can also include anyone that has had a good hand in raising us. We are asking for God's "rahma" for our parents. Rahma is so much more than mercy. It is a beautiful and strong word that contains everything of this world and the next – health, ease, finances, affection, respect, honor, Paradise, pleasure of Allah and much more.

The letter "kaaf" in "kama" signifies two things.

1. It can be used for clarifying the cause – oh my Master, have mercy on them BECAUSE they had mercy on me when they raised me.
2. It can be used to show similarity - oh my Master, have the kind of exceeding mercy on them the LIKE of which they had on me when I was an infant and totally dependent on them.

We are asking Allah to show them mercy like they were "rabb" over us. The word "rabb" is commonly used for God Himself – He is our Rabb meaning He is our Sustainer, He provides for us and He allows us to exist from a moment to another. He takes care of every one of our needs. He is in complete charge over us. In a limited mortal sense, Allah gave that responsibility to our parents. They were cleaning us when we couldn't clean ourselves, feeding us when we couldn't feed ourselves and clothing us when we couldn't clothe ourselves. They were there when we were in the most embarrassing, helpless situations. We would cease to exist without their help. The word "sagheera" is a reminder of how weak we were and how much we needed them. Now as they start to reach a helpless state and old age, it is our turn to take care of them.

In the Quran, the ayah just before this ayah says, "And your Master has decreed that you worship no one except Him and towards your "waalidain", your parents – Ihsan (best of everything)". This is a very high principle in our deen, "wa bil waalidaini ihsana." Ihsan is a beautiful word commonly translated as best behavior, but it is more than that. Ihsan in Arabic is excellence, it means doing our best. Allah ﷻ demands from us nothing short of our best when it comes to our parents. We all have a certain potential within ourselves to be good, to be patient, to be merciful, to have kind words, to be charitable and to have courtesy. This ayah teaches us that the best of our courtesy, the best of our words, the best of our patience, the peak of our good characteristics should go to - our parents.

Quran asks us to have best behavior towards both mother and father. It is easy to see how the mother has already contributed, when she carries, delivers, and feeds the child. Allah ﷻ used the word waalid, which means that our best behavior should also extend to our father, whether Muslim or not, good to us or not, kind or not, merciful or not, courteous or not, he was there for us or not.

Nowadays, many people are not good to their parents. When asked by their parents; why are you so mean to me? They reply with things like – "well you weren't there for me, what did you do for me?". There is this reciprocal mentality, what you do for me, I'm going to do for you. But by making this inspiration prayer from the Quran, we learn that there is no reciprocal mentality where the shortcomings of our parents are concerned. If he fathered you, he deserves the best of your conduct regardless of how he is to you. If she is your mother, she deserves the best of your conduct. We should be extremely humble to our parents. Knowing full well that they will probably say things that no one else will dare say to us.

Asking Allah to have mercy on our parents reminds us that as a good son or daughter, we might be doing our part and trying our best to do good for our parents or to take care of them, yet it can never be enough. We pray to Allah to have mercy on them because they did so much for us that we can never pay them back. They are the ones who started the favor and whoever started to give is way better than the one who is trying to pay back.

For more about this dua, please visit <https://youtu.be/dGBn2cLrIZs>

DUA 4

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. (14:40)

"Muqem" – it means straight, full and complete with no faults. When we say it, we are asking God to help us perfect our prayer and make it complete and valuable. We are also asking Him to continue this legacy of ours, this practice of ours in our coming generations. In praying for our kids to be able to follow the right path, we are asking for them to be amongst the "As-saliheen".

In the trials and tribulations of the modern world, it has become increasingly difficult to steer our youth towards prayer. Salah is the first thing we will be judged on in the Aakhira. With this dua we are asking Allah ﷻ to make us, our children and all the generations that are to come after, to be steadfast in their deen, especially with respect to their salah. We should provide proper Islamic education and training to our children. At the same time, we should continuously make dua for their steadfastness in Islamic practices.

This also reminds us never to make a bad dua for our children. Sometimes our children will hurt us, sometimes their behavior will not be to our liking, sometimes we won't agree with their life choices – but we must always make positive duas for them. When we pray for our kids, the benefits will come to us as well.

When we re-iterate at the end of this dua – "rabbana a takkabal dua" or "O Master, accept our prayer", we are acknowledging and internalizing how weak we are, and we are therefore asking the Powerful Allah ﷻ to accept our prayer.

For more about this dua, please visit <https://youtu.be/GfD9xR2Sgt8>

DUA 5

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

Our Lord, make us not [objects of] trial for the wrongdoing people (10:85)

A few youngsters among Musa's عليه السلام people trusted him while many feared Pharaoh and his chiefs. The young people who believed in him reiterated their faith in Allah and recited this dua.

This prayer showed their intelligence and deep thought. They understood that Allah tests the wrong doing nations by giving them the opportunities to do evil deeds. By doing those evil deeds, they fail the tests. This dua is saying - Oh God, we know you are going to test them but please don't make us the test subjects. They will have opportunities to do crimes. If and when they chose to do those crimes, then please do not make us their victims.

In Arabic, one meaning of "fitna" is to attack or to be attacked. It would be "fitna" if a very strong attack was made and the other group almost died or were not able to withstand the brunt of the attack. "Fitna" also refers to a difficult test. Fitna is used in Arabic when purifying or testing the purity of gold. Gold is put in very hot fire. This removes any lower metals that might be mixed within it and purifies it from impurities. It is a very difficult test, but it is the only way to tell the purity of gold. The amount of test is the amount of fitna that the gold has gone through.

Just like gold is put through test to know its purity, human beings are put through some difficult tests in this life. Islam reminds us that this life is a test for each and every human being. It is not a reward or a punishment from previous birth; and we are not born into sin bearing the burden of any other human being's sin. The presence of wealth and glory is not a sign of God's love and approval. Neither is poverty and want a sign of God's displeasure. All situations are a unique test of our character and faith.

A person in power is tested for gratitude and choice - is he going to use the power to oppress or to do good, is he going to let the power take him away from God or towards God. A person in need is tested with the test of patience and choice - is he going to fear the people who look like they are in power or God, is he going to seek from people or from God, is he going to resort to incorrect means to get out of his situation or is he going to stay true to his faith? None of these tests are easy. They are "fitna" (difficult tests).

In this dua, we are asking God to neither make us the doers nor the victims of fitna. This has different implications for us in today's day and age. When Muslims do not apply the teachings of Islam properly then they become the source of fitna. Others looking at them might assume that defects are coming from the religion and not because of their personal behavior.

Muslims can also become a cause of fitna when they are victims of oppression and hate crimes. Besides the obvious harm that comes from crimes and oppression, there is a larger and more profound implication. When there are a lot of anti-Muslim sentiments going around and Muslims are being persecuted or oppressed, every successful act of oppression makes the people who propagate these crimes stronger and stronger in their anti-Muslim sentiments. The lure of false power is strong, its grip is tight, and it won't let go easily. The stronger their anti-Muslim sentiment becomes, the more they are kept away from the guidance and beauty of Islam!

Moreover, if the wrongdoers win over the believers and they have a lot of power and glory, other people assume that the winning party must be right! They assume that the wrongdoers are on the right path, that everything that they are doing must be right. They start imitating the wrongdoers and falling into incorrect belief and practices. This way, more fitna starts to spread.

Smart people of faith don't just worry about rescuing themselves, they care about the guidance of others. They are conscious of political and social realities around them. They take time to look at the truth behind the media and propaganda. Even while being oppressed, a Muslim must look at a bigger picture and pray that not only does he himself stay on the right path, but he does not become a means of anyone else going away from the straight path. This beautiful dua from the Quran helps us avoid this horrific situation. It teaches to ask, "O God, do not make us a fitna for the wrongdoers."

By reciting this dua'a daily, we are asking for many things. We are acknowledging that this life is a test and we all will truly be shaken, just like those who came long before us.

For more about this dua, please visit <https://youtu.be/OVMHvc9jMFA>

DUA 6

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me. (23:97-98)

This dua is about protection from the evil that exists in this world. It reminds us that evil is real. It is not some philosophical construct, nor is it cute or impressive. Devil is not as simplistic as goth dressing and rock music. Evil is evil, and we need protection from it.

In this dua the prophet ﷺ and by extension all of us were asked to seek refuge of God from the pinches, the poking and the prodding of the evil ones. The prophets of Allah were protected from being influenced by the shayateen and were also given the special ability to withstand the poking and prodding from the shayateen. Note that being influenced and not being disturbed by the shayateen are two different things.

In this dua, the prophet ﷺ is told to make dua to protect himself from the continuous poking and prodding of the shayateen (the devils or the evil ones). Even the Messenger had to ask for this protection because this ability to withstand was not his own. It was given to him by Allah ﷻ. If the prophet ﷺ asked God's refuge to maintain this ability, where does that leave us?

There are devils from the human beings (from the seen world) and there are also devils from the jinns (from the unseen world). We are asking for refuge from the waswasa – the whisperings of the devils of both kinds. We are also asking that Allah stop the devils from even coming near us. Tricks of devils are like a chain trying to hold us to Hellfire. If we do not try to cut this chain quickly, shaytaan will go on adding next link and the next link to it until we are all chained. It will then become too hard to rescue ourselves. We need to be aware of the tricks and save ourselves.

Through his deceptive tricks, shaytaan makes evil look good and good look like evil to us. Shaytaan's job is to take something that is hideous and ugly and make it look good. Shaytaan will use every tactic – if you just do this, you will feel better. Don't you want to be happy? Happiness is good idea, isn't it? If you have this, you won't want anything else. Just follow your whims and temptations. Or once you have this, you will become a better person. You just need to do this once and get it out of your system. He teaches all the "beautiful" justifications for sin. It is through guidance from Allah, that we will be able to cut through the beautiful seeming justifications and see that sin at the core of its reality, something really ugly and it will only bring ugliness in our lives.

There are various tricks though which the devils entice us towards the evil:

1. Ordering us to listen to wrong (It is not a big deal. You are just listening)
2. Ordering us to see wrong (no harm it is just a photo)
3. Ordering us to be in a place where wrong is happening (I am not doing anything wrong. They are. I am just here)
4. Wishing to do wrong (it looks like so much fun)
5. Ordering you to do it (there is no harm in doing once, no one will find out anyway)
6. Ordering you to announce it (no shame in doing it)
7. Ordering you to feel it is so small (you are doing nothing wrong)
8. Insisting on wrong
9. Inviting others to do wrong
10. Ordering you to dare Allah to punish you.

There are also various tricks through which the devils entice us away from the good:

1. Ordering you to leave it (don't pray)
2. Ordering you to delay it (just delay a little bit, you need to do this other thing which is very important)
3. Ordering you to rush in it (ok then do it quickly, so that you can do your things/chores after)
4. Ordering you to perfect it and show off (be proud of it and be proud of yourself)

5. Wrapping you in delusions (everything is written. So why even bother yourself and do worship. If anything is written it will happen for you, if not then vice versa)

All of us wish to be closer to Allah ﷻ, but Shaytan tries his best to prevent us from achieving this. He puts so many hurdles and impediments in our way that it becomes impossible to reach the desired destination. When the enemy is so powerful and strong, we should not be complacent and unmindful of him. We should gather all our faculties and plan to save ourselves by seeking the Protection of Allah. When we are making this dua of protection from devils, we are asking for protection from all kinds of attacks from all kinds of evils.

Other things that we can do to protect ourselves from the devils are:

1. Do lots of zikr
2. Stay in good company
3. Train our nafs (try to limit what's allowed – don't eat all you want, don't buy all you want. Don't let it indulge in everything that is permissible. Leave a safety gap to protect yourself from falling in harm's way.)

For more about this dua, please visit https://youtu.be/T_8yi9lZpfc

DUA 7

رَبِّ زِدْنِي عِلْمًا

My Lord, increase me in knowledge (20:114)

Islam teaches us to seek knowledge to reform ourselves. To educate our community. To promote our values. To advance our civilization. To uphold our culture. To spread our deen. To make our dunya happy. To make our Akhirah fruitful. To progress scientifically, culturally and morally. To build a viable and a caring society. To proceed in the world with Divine Guidance.

To achieve all this, effort is needed. That is what we seek through this du'aa. "O Allah! Bless me with the Tawfeeq to transform myself into a learned and upright individual".

Also, how refreshing would it be if we say "rabbi zidnee ilma" keeping the following meanings in mind, *My Lord! Elevate me in knowledge. My Lord! Advance me in knowledge. My Lord! Uplift me intellectually. My Lord! Enrich me in wisdom. My Lord! Improve me in spiritual matters. My Lord! Raise me in morals. My Lord! Uphold me in education. My Lord! Make me dominant in sciences. My Lord! Sparkle me intellectually.*

This means that we do not seek knowledge for the sake of knowledge. We do not become mindless consumers of information and suffer from information overload that is common in the world today. There are many ways that beneficial knowledge can impact us on an individual level:

1. **Get close to Allah:** The more correct and beneficial knowledge we have, the closer we can get to Allah ﷻ. The first order of Allah ﷻ to His prophet Muhammad ﷺ was – Iqra i.e. to read or recite. Allah ﷻ ordered the prophet ﷺ to ask more from knowledge.
2. **Perform Worship properly:** Some branches of knowledge must be learned for a Muslim to perform his or her worship properly. He is not excused to miss it. Example – how to purify ourselves and perform wudu, how to perform prayer and so on.
3. **Khashiya:** Knowledge (ilm) leads to fear (khashiya). Allah ﷻ says in Surah Fatir 35:28, "Only those fear Allah from among His servants who have knowledge."
4. **Taqwa:** When we have knowledge, then we will develop "taqwa" or consciousness of Allah and we will know what we are supposed to do and what not to do.
5. **Understanding of reality:** When we have correct knowledge, we understand the reality of things and we can prioritize correctly. This life is so short, and even in this short life if we learn every single thing only after we make mistakes, then it will take forever to reach our true potential. The smarter way is to ask Allah ﷻ to increase us in beneficial knowledge, so that we can recognize right from wrong, so that we know better and smarter way of handling our situations, so that we know small actions that we can do that have big rewards.
6. **Protection from sin:** Knowledge protects us from sin. Ibn Qayyim told us that sin is due to either ignorance or oppression.
7. **Spiritual rewards of knowledge:** There are lots of hadeeth (sayings of the prophet) about knowledge that mention the reward of learning. Example, angels put down their wings to the student of knowledge.
8. **Good Charity:** Good knowledge is a form of good charity. The goodness of spreading good knowledge (ilm) will last even after the life of the person ends.

In this ayah of the Quran, Allah ﷻ says - *"So High above all is Allah, the True King! And do not hasten with (reciting) the Quran before its revelation to you in concluded, and say, My Lord, improve me in knowledge."*

This ayah teaches us not to rush into anything. It teaches us that knowledge comes in stages and we cannot get all the knowledge at once. This reminds us that instead of making this dua once in a while, we must make this dua constantly.

We are asking, "Ya Allah, give me beneficial knowledge and as a result of that knowledge make me more of a believer, make me more of a human being, make me more of a decent person. I am seeking 'my growth' 'my enrichment' in and through knowledge, wisdom and intellect."

For more about this dua, please visit <https://youtu.be/waDbNk8R4RM>

DUA 8

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous. (25:74)

A very relevant and powerful dua which says "our Lord, gift us, grant us a grand gift, a beautiful gift, an unexpected gift, a special favor - especially for us. Grant us from our spouses and from our future generations, i.e. not just our immediate children but our lineage for generations to come. Grant us from all of them coolness of our eyes. Also, make us leaders over those who are cautious and conscious and fearful before Allah, those who are pious and righteous."

A powerful expression is captured in two words - "*Qurratu a'yun*" - coolness of the eyes. In the Arabic literature, there are two figures of speech - eyes becoming cool and the eyes becoming warm. When someone is shedding tears of sorrow, they are suffering the worst kind of fate, they are in deep depression and sadness and calamity, then an Arab would say their eyes have become warm. One of the worst curses upon someone would be - "May Allah make his eyes warm", may he suffer the worst kinds of sorrows in his life.

The exact opposite of excessive heat is the coolness. Coolness gives comfort, happiness, tranquility and contentment. It means that your sadness, your pain, your rage, your frustration, your ill feelings are removed completely, and you feel peace and tranquility and joy like nothing else. It means being so happy that you could even shed tears of joy. For example, a mother whose child was lost for a long time, suddenly finds her child. She would feel the most amazing relief, the most incredible joy, the most indescribable feeling in her heart. She would feel coolness of eyes.

In another usage in Arabic literature, when a rider was riding a camel in a sandstorm in the desert and he was struggling physically, especially with his eyes. Finally, he found refuge in a cave, and as he relaxed he said - my eyes have become cool. So, coolness of eyes meant finding refuge from a storm.

This dua is very much needed in today's world. The world's fundamental institution of family is under attack. In many of our homes, the storm is not outside the house, the storm is inside the house. We feel the need to get away from home to get away from the yelling, screaming, name calling, insults, sadness, depression and friction between the husband and wife, between parents and children, between brothers and sisters. Our homes are broken. Brothers are not talking to brothers. Parents are not talking to children. Many a times this is a crisis within our homes.

At such a time, what better dua to ask! The exact opposite of sorrow, depression, anger and rage. Allah ﷻ tells us to ask so beautifully, so perfectly and so eloquently that the home should become a place of refuge. The outside world could be a storm and we might suffer on the outside, but we are asking for our refuge, our safe-haven, our comfort to be inside the doors of our home - our spouses and our children. When we see them, our worries disappear!

The final part of the dua, asks Allah to make us leaders over those who have taqwa. This tells us that our relationships are not simply about us. We are setting a precedent in our family for generations to come. When we do not act as good husbands, wives, parents or children, our future generations will follow our example too. We will be answerable for that negative trend that was started by us.

This is such an intelligent dua that we should not only find the coolness of eyes in our immediate family, but the future generations should be people that are righteous too. The best thing that can be a source of happiness to a parent is for his children to be – *saliheen* i.e. righteous and good. When they have goodness and piety, they will convey it to others. The use of the word "*lana*" tells us that the goodness in our children and spouses will be especially for us i.e. it will benefit us both directly and indirectly through whatever goodness they spread in the world. Because when we will be raised on the Judgement Day, we will be the imam over our entire family, whether they were pious or not. On the Day of Judgement, we will be standing in front of our congregation. This is telling us that each one of us is an imam over those under our care and those that we are responsible for. Our congregation is our immediate family. It is interesting that the biggest job of an imam is to make sure that everyone in his congregation prays on time! In this dua, we are begging Allah to grant us families that not only give us pleasure and joy in this world, but by encouraging them to be pious, righteous and punctual in their prayers, we would ourselves be elevated on the Day of Judgement.

“*Muttaqeenah*” also tells us how ambitious a believer should be. He or she is not satisfied by just being among the *muttaqeenah*, those who have *taqwa*. But he or she wants to be a leader to them. Being a leader means we should strive to constantly better our worship, constantly better our manners. We should set big goals because those who are satisfied with smaller ones will fade away and get neglected. It is also important to understand that to be good leaders, we must first be good followers.

For more about this dua, please visit <https://youtu.be/3mLb7Cw7dvw>

DUA 9

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

My Lord, grant me authority and wisdom and join me with the righteous. (26:83)

Ibrahim عليه السلام was a young man who believed in One God, Allah. No one else in his town shared his faith. In fact, his own father used to build and sell idols that were worshipped by the towns people. A time came when Ibrahim عليه السلام stood up to his father, the entire town and nation for his belief. He was then forced to leave his home and his town. This young man who was but a teenager no longer had a place to call home.

As he was traveling, Ibrahim عليه السلام reminded himself of the blessings of Allah upon him - He is the One who created me, not these idols. The only One who will and can decide my faith. He is the One who will guide me. It is only Allah who will feed me and will quench my thirst. If I do get sick, travelling barefoot in the sun, not knowing where to go, He is the One who will heal me, cure me, and show me the way. When saying this, Ibrahim عليه السلام was unwell, lost and in danger of starvation.

When our living conditions become unbearable, and there is no provision in sight, it is at that time when it becomes difficult to internalize and have faith that Allah is going to provide. But Ibrahim عليه السلام had full faith in Allah ﷻ and he was using such beautiful words to describe how Allah provides.

Ibrahim عليه السلام thoughts continued, "that even if I do die, it doesn't really matter because God is the One who gives death and He is the One who gives life. It is not going to be an end to my existence. The most important provision for me at that time will be forgiveness. If I have that, I am fine". Ibrahim عليه السلام turns to Allah ﷻ and makes dua, after he praises Allah ﷻ.

This tells us the etiquette of making dua and reminds us the promise of Allah, "If you are thankful, Allah will increase you.". It also shows the intelligent reasoning of Ibrahim عليه السلام that Allah ﷻ cares for him so much, He will provide Ibrahim عليه السلام with drink, food, cures and guide him. Allah ﷻ gave him life and He will be the one to give him death.

Ibrahim عليه السلام asks, "Master grant me a special gift from Your blessing of "hikmat". "Hikmat is a word that includes learning what is good and to act with goodness, a sound knowledge that is acted upon. It includes wisdom, firmness and firm decision-making ability. Ya Allah, grant me the power to make difficult, tough and right decisions - through this dua the Messenger ﷺ and by extension all of us are being taught about firmness. Often times we are aware of the right decision but lack the willpower to follow through with it.

This dua also goes on to say that now that I have lost the company of my family, my people and everyone that I have ever known, enjoin me in the company of good people. Give me a new society of "saliheen". Saliheen includes the highest beings of worshippers. Ibrahim عليه السلام was a prophet and he was asking for good company. It teaches us that there is no limit for improving ourselves in worship. Also, if we want to make good decisions in our lives then we need good people around us.

For us, asking to be joined in the company of "saliheen" has another beautiful dimension. The best of worshippers were the prophets of Allah. We can join their company in the afterlife only if we get to Paradise!

We are asking Allah ﷻ to grant all of us firmness, wisdom and sound-decision making abilities. We are asking Him to bless us with the company of good and righteous people in this world and the company of His prophets in the Hereafter.

For more about this dua, please visit <https://youtu.be/6wn83qcvbfE>

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord, indeed I am, for whatever good You would send down to me, in need. (28:24)

This prayer was made by Musa عليه السلام (Moses). Musa عليه السلام was a very strong man physically. Once while trying to help someone, he punched a man from the emperor's army who died instantly. The emperor's army was then searching for Musa عليه السلام. To save his life, Musa عليه السلام had to leave everything and flee from his city. He had no security, no food, no money, no home, no change of clothes, no family with him, no friend, no job, no sense of direction. He had no idea what was going to happen to him, while out in the desert. Eventually he came upon two young ladies who needed help watering their animals. After helping them, he went and sat under the shade of a tree and made this dua. My Lord, I am in absolute need of whatever good You send down to me.

This dua includes praise, thanks and asking. By saying that “whatever good YOU send down to me”, it reinforces the reality that all the blessings in our life are send down from Allah ﷻ and we need to be thankful to Him for them. It glorifies Allah ﷻ as the Giver of “khair”, of all types of goodness.

Musa عليه السلام was in a poor and weak state, but he remembered every blessing of Allah ﷻ, every favor bestowed upon him, every morsel of food that he had eaten, every good that he had enjoyed, every inch of the distance he was able to travel - all of that has come down from the skies. None of that was his own doing. Similarly, every good of every kind in this world comes to us directly from Allah. Anytime that any of us starts to face any hardships and thinks that Allah has abandoned me, Allah is not taking care of me, then it is important to remember that Allah is the One taking care of us all the time. His care is a package that is coming from the sky constantly, directly to all of us. Musa عليه السلام acknowledged this fact and said that – my Rabb, just as You have been sending all this good to me, I could use some good right now.

Quran uses the word khair in two ways. One, as in good things in this world like money, food, clothes, home, career and much more. Secondly, khair is also used for good deeds. This teaches us a very important concept. When we make a mistake, we must ask Allah for forgiveness and immediately after this there should be a thirst within us to do as much good as possible. When Musa عليه السلام saw the two girls that needed help, he jumped at the opportunity and immediately helped them. Through this dua Musa عليه السلام is asking Allah ﷻ to provide him with more opportunities to do good. An opportunity to do any good is a beautiful gift from Allah, it is a form of rizq that will help us in the Akhirah. This changes our whole attitude towards giving charity or doing any good deed. Rather than expecting gratitude from the people that we are able to help, we should be grateful to them that Allah gave us the opportunity to earn a good deed through them.

Musa عليه السلام utilized the ability that Allah had blessed him with, his physical strength. Each one of us has different abilities and talents that Allah has blessed us with. We should ask ourselves - how can I use my God given abilities to do more good deeds. Musa عليه السلام did the good deed of helping the two ladies. He did “ihsan” – good deeds first and then he prayed for more blessings. It is important to remember that Allah will be to us as we are to others. We should treat others in the same manner as we want Allah ﷻ to treat us.

Musa عليه السلام acknowledged that he was in a position of need in front of God. The word used in this dua is “fakeer”. This one word captures our position in front of Allah in a profound way. Fakeer comes from the word fa-ka-ra which means the back is broken. When someone has so much burden on them that their back is breaking meaning that they have become disabled physically. From this the meanings became someone who is economically disabled. Someone who has become socially disabled. They have no power or capacity left. That is what makes them a beggar, fakeer. The one in desperate need. The one who does not even know what to do.

It was after this beautiful dua that Musa عليه السلام got a marriage proposal from one of the two girls that he helped. The girl's father gave him a job and a place to stay. He got protection and safety. It was after this that he was traveling with his wife when he saw a fire from a distance. He asked his family to stay and rest, while he went in search of assistance. It was at this time that God spoke directly to Musa عليه السلام for the very first time.

Whether we have been blessed with many things or whether we have nothing and no hope of even our survival, we can beg Allah ﷻ for barakat and blessings. We can ask our Rabb through these words which led Musa عليه السلام to have all the desirable things of this world and the blessing of a unique closeness to God.

For more about this dua, please visit <https://youtu.be/tyVOUMAP-D8>

DUA 11

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

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." (3:8)

Through this dua we are asking for steadfastness in our hearts. Steadfastness does not mean perfection. In this duniya, everyone has his or her own sins no matter how righteous they seem. Only the prophets were protected. Any one we see or deal with has something that only Allah knows about. Perfection isn't the goal for any of us, nor is it achievable. What really matters is how much we go back to Allah and how often we do tawbah (seek forgiveness).

Allah has blessed us with three precious blessings:

1. Fitrah (inner consciousness) to know Him
2. Sent a prophet and a book to us
3. Guided us to believe in this prophet and this book

These blessings make us a Muslim, striving for Jannah (paradise) by the mercy of Allah. But there is a big cause of worry for us! We worry that these blessings might be taken away from us. Nothing is more scary or worrisome for a believer than to lose the blessing of emaan. That is why salihien (the righteous and pious people) pray for steadfastness constantly.

Just before this dua, Quran talks about the people who were well-grounded in knowledge. In spite of their excellent knowledge, they were not proud of their excellence. Instead, they elected to have faith in what comes from their Lord. This prayer is an example of another excellence of theirs – they pray for steadfastness on the right path, for salvation in the life to come.

The language of this dua inspires humility in our hearts and minds. This subtle but profound use of preposition ('idh' instead of 'an') makes the phrase - the moment after You guided us. We are saying - O Allah do not let our hearts deviate after the moment that You guided us. May be there was a time in our lives that we felt closer to Allah ﷻ than what we are feeling right now. He guided our hearts towards Himself, and we felt a deeper connection that we don't feel as strongly anymore. We are asking Allah to recalibrate our hearts towards that moment. We are not even sure if we are still on guidance right now. We are seeking guidance and the protection of that guidance. There are some things that can take our hearts away from emaan and guidance:

1. Hurting others – Remember the story of a woman who would enter Hellfire because of hurting the cat. Imagine the punishment of hurting human beings.
2. Making others feel low or down (Humiliating them or making them feel you are better than them)
3. Being sarcastic or mocking others
4. Following our desires blindly
5. Bad Manners
 - a. Good manners are very heavy in the scales on the Day of Judgement.
 - b. The prophet ﷺ had the greatest manners
 - c. Whoever has good manners has the best of this life and the Afterlife.
6. Behaving as the worst adversary or enemy when in dispute
7. Injustice

Both guidance and deviation are in the heart and they come from Allah alone. When Allah intends to guide someone, He makes his heart tilt towards what is good and right, and when He decides to let someone go astray, He turns his heart away from the straight path. Turning away from straight path means, that he was once on the straight path, but he deviated. This makes even the seeker of knowledge of the Quran fearful that he might get deviated.

The mercy of Allah in this ayah refers to guidance that comes in the heart. When asking for Rahma, we are asking to be guided, to be able to keep to the guidance, to save ourselves from the waswasa of devils from both humans and jinns, to keep us following the right path.

Any one of us can have huge amounts of knowledge but none of it is beneficial unless it is in the heart. Knowledge, lots of information in our minds, knowing the ayahs, being able to quote the ayaat or hadeeth, that part is easy. The big gift is when Allah ﷻ gives guidance to our hearts, this is a special rehmat from Him. Right after seeking steadfastness, this dua therefore asks for a special gift from Allah, of His rehma (mercy).

When we truly learn Quran, we learn it in our hearts. This makes the entire pursuit of knowledge the pursuit of Allah's mercy and all of it is a gift. None of it is an entitlement, we cannot take any credit for knowledge that we have, nor do we own it. Whatever we have is a gift, a mercy from Allah. We can own a degree, we can have an ijazah in many fields of Islamic studies like fiqh, tafseer, tajweed - but we cannot get an ijazah in guidance. Also, guidance once received is not permanent. We can lose it at any moment, so we need to receive it again and again.

We need the gift repeatedly so in the very next words we call out to Allah with His name Al-Wahhab the One who gives gifts repeatedly. Al-Wahhab in Arabic is an exaggerated form of the word Wahib. Wahib means giver, so Al-Wahhab means the One who gives plenty and who gives repeatedly. He blessed us with this deen. Only He can ensure that we continue till the end. Another attribute is Ar-Razzaq, which means that Allah provides for us, but we need to work to get His blessings. Al-Wahhab on the other hand means that He will give us without any effort from us. Al-Wahhab also means that there is not a thing whose treasures are not with Him. He gives us everything that we have. He gives to both believers and disbelievers. Nothing is greater than a gift from Al-Wahhab.

Allah will gift us guidance. We will become tearful and feel close to Him. But then as time passes we will fall into sin again and deviate again. Then somehow somewhere something will click in our hearts again. We will come back to Him and beg Him again. He is the One who gives gifts again and again. When we beg Him to give it to us again, He will not hold our deficiencies against us. No one else can do this other than Him. He is Allah, absolute in power. He does what He wills. Those who are concerned remaining firm in their faith, go to the source – requesting and praying Allah for steadfastness. We praise and thank Allah ﷻ with His attribute of Al-Wahhab.

For more about this dua, please visit <https://youtu.be/jGUYBGxuT6c>

DUA 12

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

My Lord, expand for me my breast [with assurance]. And ease for me my task, And untie the knot from my tongue, That they may understand my speech.
(20:25-28)

This is dua of Musa عليه السلام when Allah ﷻ spoke to him on the mountain, empowered him with some incredible miracles and asked him to go to Pharaoh, the mighty emperor of Egypt a mission of dawah. Musa عليه السلام understood that his real mission was not to throw the stick onto the ground and turn it into a snake. It was to speak to the Pharaoh, to clarify the message of God to him. That was the real purpose of a Messenger.

Quran is both the word and the miracle of Allah ﷻ. By handing someone a pamphlet or forwarding them a video about something from the Quran, will not do the job of dawah for us. We also need to communicate and carry ourselves in the best possible manner.

Musa عليه السلام had to speak to one of the toughest audiences ever - the Pharaoh who was the world-renowned politician, the most powerful person of that time. Musa عليه السلام understandably felt the need for some personal strength. He asked - rabbi shrah lii sadree - Master expand my chest especially for me. Grant me "shrah". Musa عليه السلام had a short temper. By asking for shrah, he was asking Allah to keep him calm.

Shrah literally means to cut something into slices, to make incisions especially in meat. This expression is used in the contexts - to expand, to clarify, to explain and to make clear. When we make this dua we ask that our chest is expanded, that we are not nervous, anxious, disturbed, bothered, or agitated - because when those things happen, we don't know how to speak clearly and become flustered. Even doctors tell us to take deep breaths when we are in physically or mentally challenging situations. Sharh also means asking Allah to keep us brave. It means to remove every worry or thought that could cause hesitation.

The people of Egypt were going to have charges against Musa عليه السلام and oppose him. They could potentially humiliate him, make fun of him, or even arrest him. By asking for shrah, Musa عليه السلام asked, Ya Allah, don't let me get nervous or intimidated.

Sometimes we have a massive task ahead of us that is intimidating, and we don't know how to handle that task. Through this powerful dua, we are asking Allah to grant us a state of calm and comfort even in the face of the most difficult challenges. When any of us are facing a big problem or having difficult issues that are making us anxious and stressed out, the stress will affect our effort and strength. It will reflect negatively on our performance. As our concerns get more serious, we need more "shrah" – more relaxation, more tranquility, otherwise our stress will lead us to waste 3/4th of our efforts. The bigger our problems, the more shrah we need.

This feeling of sharh in our chests can come from various means:

1. **Quran** – Interestingly there is a whole surah in the Quran called Surah Sharh. It begins with – “Did We not expand for you (o Muhammad) your chest?” This implies that Allah ﷻ granted sharh to the prophet ﷺ through the Quran. And when we ask for sharh, we are in fact asking for our hearts to open up and more of Quran to enter our hearts. It is interesting that sometimes we think of studying the Quran as a big difficult task, a big burden or responsibility. Allah ﷻ teaches us that the opposite is true. Quran will relieve us of our burdens.
2. **Dhikr of Allah** – Allah ﷻ told us in Surah Raad 13:28, “in the remembrance of Allah, hearts are assured.” Nothing will give us this feeling of tranquility like dhikr of Allah, no matter how much we have, we eat, drink, go out, talk, etc. Nothing! We also know from hadeeth that whenever some people gather in a house of Allah reading Quran and studying it, or doing dhikr, then they are surrounded by angels, mercy and tranquility descends upon them and Allah remembers them. From another hadeeth we know that hearts rust just like iron and dhikr of Allah clears this rust.
3. **Al-Ihsan** – Be good to others and help them when you can. The enjoyment of giving is way more than that of taking.
4. **Ta'aat** – Ta'aat or worship of Allah, will shine our faces, relieve our heart, strengthen our body, get us more rizq and make people love and enjoy our company. (the opposite of ta'aat is disobeying Allah's orders)
5. **Make duas**
6. **Leave what is extra** from eating, sleeping, seeing, talking, listening and gathering with people. This means we can enjoy all these permissible things but only take what we need.

The second thing that Musa عليه السلام asked for in this dua is “yusra” i.e. ease. Ease so that he wouldn’t face difficulties. What a beautiful complete package – “shrah” from the side of the doer and “Yusra” from whatever he might face. When a prophet of Allah asks for ease, it reminds us that nothing is easy, except what Allah makes easy for us. If prophets asked for ease, then we are even more in need. We need to ask Him for ease in all our matters. From a human logic point of view any good that any of us wants to do for the sake of Allah might seem like an impossible task, but Allah ﷻ can make it easy for us.

Chest being expanded and hearts being at peace came before asking Allah for ease. Before we do anything, we must focus on the state of our hearts. What comes out of the heart goes into another heart! Any work, service or tasks we do, none of them will mean anything if our hearts are not in the right place.

The word “lii” (for me) is mentioned twice. My Lord expand my chest would make sense, but the dua adds the phrase “for me” and says - My Lord expand my chest FOR ME. Similarly, it says My Lord, make my task easy FOR ME. The extra “for me” twice highlights the intensity of need and the begging from Allah.

After asking Allah for help, Musa عليه السلام focuses on his own personal weaknesses out of all the difficulties that might come his way. This teaches us to take a good stock of ourselves and figure out what is our own personal weakness. Where do I have the chance of not meeting the expectations that Allah ﷻ has of me?

Musa عليه السلام asked Allah to untie the knot from his tongue. 'ukda' in Arabic is a knot that is jumbled up, like lots of different cables in a drawer. When a knot is undone, the beginning, the end, this is the length and breadth of it become clear. The idea of untying a knot is going from confusion to clarity. Musa عليه السلام had a stutter, which would get worse if he got agitated. Through this statement, he sought help against the stutter and also went a step further. He asked, ya Allah don't just allow me to pronounce things clearly, but also when I present my ideas and communicate, then make my speech clear, well organized and on point.

When saying untie the knot from my tongue, the extra “for me” is not used like when asking for sharh and ease. By not saying, for me here, Musa عليه السلام highlighted that he was not worried about his own disability or displeased with the decree of God. He simply wanted enough respite from his condition to be able to fulfill God’s orders.

'yafqahu kawlee" refers to the result that he was seeking. It means please do all of this so that they can deeply understand what I am saying. The purpose of my speech is to get my point across, to make my audience understand what I am trying to say. This teaches us the appropriateness of speech. We should speak to people according to their level, we should consider their concerns and points of view when speaking to them.

Through this dua we are asking Allah ﷻ to relieve our hearts, be clear minded, ease our tasks, give us clarity of speech, have good logic, and be effective communicators – the essentials of any kind of communication and particularly dawah!

For more about this dua, please visit <https://youtu.be/jhI2oJLzOmo>

DUA 13

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ
لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (46:15)

In this ayah, Allah ﷻ says, "And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims'."

God describes the journey of life, parts of which we do not remember ourselves, like being inside our mother's womb and the pain she went through to then being teenagers to being forty years old. When we reach the age of strength and we are forty years of age, then we make this dua. He says – Rabbi auzi'ni.... The word auzi'ni originally comes from the word wa-za-aa.

A similar root word "wazi" is used for a shepherd dog that holds the sheep back from running away. "wazi" means we were encouraging someone to hold back from their desires, to discipline them, "au'zi" is other way round, we are encouraging someone to move forward. It means to fire up someone to do something, to enable, to encourage, to empower someone.

This dua is being made when we reach the age of forty. At this time, we remember that there was a time when we had a lot of energy and a lot of enthusiasm. Now we are more settled and mature. We are conscious of our own mortality and have had an experience of being both a child and a parent. Now more than ever, we acknowledge the need for Allah's help to reignite that enthusiasm and give us motivation.

We are asking Allah to help us be grateful to Him for His favors that He has bestowed upon us. We look at our past to look at things that we can be grateful to Allah for. This dua also shows us that we need the help of Allah to even be grateful to Him. The word "ni'ma" means blessings from Allah and the blessings of Allah are countless. This reminds us that this is a collective dua for both this life and the afterlife. Also, when we are grateful, Allah ﷻ increases us. If we have a blessing and we thank Allah for it, He will keep it for us and increase it for us.

Being grateful to our parents means we will practice ihsan (best possible behavior and action) towards them. Ihsan to parents is both in whatever can be seen and whatever is in the secret. Of all the good things we do to benefit our parents, the best way to benefit them is to be grateful and to build a house for them in Jannah. We strive towards that by leaving a good legacy behind ourselves. Very aptly, the rest of the dua asks for that legacy.

The word – "tardahu" stands for something that Allah ﷻ will approve of. We are asking Allah to inspire us to do good deeds that will make Him happy. A righteous deed that is mixed with arrogance, hypocrisy or pride might not be accepted by Allah.

We are also asking for righteousness in our coming generations for our own sake. A believer thinks and plans for the future. Once we make dua for our parents, we also take care of our children and our coming generations by practicing Ihsan towards them. We are asking for righteousness that will be settled and assured in our offspring. When our offspring become "saliheen", it will actually be beneficial for ourselves. By asking Allah to raise our children right, we are also acknowledging that despite our best efforts, we do not control our children's mind or their destinies. They are in Allah's hands and only He can take care of them.

We confess and admit God's blessings upon ourselves and upon our parents. Then we beg Him to complete His blessings and allow them to reach our offspring. We also ask for the benefit of all the goodness to come back to ourselves. The cause and purpose of all that we have asked is that we repent to Allah and seek His forgiveness. We affirm that we are from amongst the believers, that we are in the state of Islam, in the action of Islam. We repeat and renew our commitment to our religion.

For more about this dua, please visit <https://youtu.be/a3w2uGXfXMs>

DUA 14

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

My Lord, build for me near You a house in Paradise. (66:11)

This dua was made by Asiya RA, the wife of Firawn, who was a powerful king of Egypt. He had unmatched power and luxury in the history of mankind. He had a house which was so stable that it is still around and is a tourist attraction.

Asiya RA was a queen living in one of the greatest civilizations in human history. Other kings used to send their children to be educated in Egypt. Egypt was most advanced nation politically. Their architecture inspired Greeks and Romans to build their columns and mimic Egyptians.

Asiya RA was a queen at the peak of that empire. She had the opportunity to live the life and do whatever she pleased. She was literally living in the lap of luxury, yet her heart was not content in any of it. She was living in one of the best homes to have been built on the earth architecturally. But she asked Allah for another home.

She asked Allah for a home near Himself, in paradise. Firawn used to call himself rabb but she wanted to live near the real Rabb. She wanted to be rescued from Firawn and the crimes that he used to do. She wanted to be rescued from the wrong doing nation.

She asked for a house where the neighbor is Allah Himself. She asked for a house where it is the place for all mercy, the place where no one can do anything without Allah's permission. Mercy is established and settled there.

The words that she uses to ask are so beautiful. She could have said ya Allah, build me house in Paradise near You. But she said, ya Allah, build me NEAR YOU a house in paradise. Near you came first, which shows her love for Allah ﷻ. It shows that the most important thing for her was to be in the mercy of Allah.

She chose her neighbor before she chose the neighborhood or the house!

سبحان الله

For more about this dua, please visit <https://youtu.be/yLpLKTo5KE>

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

My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower. (38:35)

Quran shapes the way we think about reality. It changes our attitude towards ourselves and the world around us. We generally associate dua of the prophets of God with Afterlife, forgiveness or future generations. But this dua teaches us a revolutionary concept. Sulayman عليه السلام asked for a kingdom, and such a kingdom that would not even be appropriate for anyone after him. Make me unique in what You give me. To many of us, this might sound like the words that are asking only for this duniya.

The beauty of this dua is that it begins with O my Lord, forgive me. Sulayman عليه السلام asked for forgiveness first. It shows us that Allah's forgiveness is the most important. Without forgiveness do not expect to have something from Allah. It is after seeking forgiveness that we say, grant me this or that and You are the Owner of this and Owner of that. This tells us that forgiveness opens doors of khair (goodness).

Sulayman عليه السلام asked for a kingdom that no one else has after him. This meant many things. First, so that no one else hopes for it after him. Secondly, he might have asked for it to be a miracle and a sign of his prophethood. He might have even asked for it as a sign for acceptance of his repentance. And most importantly he asked this to be a means of seeking forgiveness.

A human being can only do so much in his or her life. We only have a limited number of years in this world. We can seek forgiveness only a certain number of times. The only things that lives after us as far as earning good deeds and opportunities to earn forgiveness is called sadaqa jaariya (charity that we leave behind). Sadaqa jaariya includes money, our children and the good deeds that they do.

Allah gives different kinds of capabilities to different kinds of people. Even prophets in the Quran had unique personalities and skills. These were the people who were inspired directly by Allah.

Allah ﷻ inspired Nuh عليه السلام to ask for destruction and He accepted the dua. Allah ﷻ inspired Sulayman عليه السلام (Solomon) to ask for kingdom and He accepted that dua. Allah knows what is best for whom, in what situation. The special capability of Sulayman عليه السلام was governance. He knew how to take control of things and resources, putting them to good use, and creating incredible stability. Usually, more power leads to more corruption. But Sulayman عليه السلام was in a unique position. He was the son of a prophet who was also a ruler - Dawud عليه السلام (David).

Sulayman عليه السلام's upbringing with Dawud عليه السلام gave him knowledge of revelation, and the knowledge of how to live by that revelation at various levels – as an individual, at the level of a family, a community and governance of an entire nation. He had kingdom and he knew how to use it for good. He realized that he could leave behind an unmatched kind of sadaqa jaariya. He realized the importance of leaving a legacy behind. He saw an opportunity for his Afterlife to be reconciled by utilizing the talent that Allah had blessed him with. So, he asked, O Lord, expand this territory for me. Give me kingdom above and beyond this that you will never give to anyone else after me.

This dua teaches us to recognize our own unique talents, skills, strengths and opportunities that Allah has blessed us with. We need to find our strengths whose excess would not destroy us. For example, Sulayman عليه السلام realized his strength of governance and the fact that power does not corrupt him. Once we recognize our own unique strength, then we should ask Allah to give us and give us and give us in what our area of strength so that we can put it to the service of Allah's deen, so that we can leave a legacy, so that we can have a sadaqa jaariya beyond our lives, so that we can earn Allah's forgiveness. For example, a lot of wealth worked in favour of Uthman RA. He was a millionaire who he put his wealth to good use.

The dua concludes with the attribute of Allah. You are Al-Wahhab, the One who constantly gives gifts. As a result of this dua, Allah ﷻ gave Sulayman عليه السلام the gift of a kingdom such that the jinn were under his instruction. The wind, the clouds were under his instruction. He could communicate with the ants. The birds, the insects everyone was under his instruction. Sulayman عليه السلام was given something unique, an unmatched kingdom! Imagine the kind of love that Allah ﷻ has for His Messengers. We all hope and pray that Allah ﷻ loves us in a similar way.

For more about this dua, please visit <https://youtu.be/slxatpd304M>

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (3:191)

The ayah preceding this dua says, "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. These are the ones who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and the earth and they make this dua"

These people of understanding, deep thinking minds and intelligent thought, do not need a whole set of ayaat to convince them of the reality of God. The sky, the earth, and the alternation of night and day are enough for them. They look at these great signs of God and think deeply. They look at the enormous expanse of the sky above - the sun, the moon, planets, and stars bound with the solar and lunar systems working so well under firm and pre-determined laws for thousands of years without being serviced or refurbished in any workshop. They look at the earth that holds rivers and mountains with so many marvels of creation, trees, animals, minerals. They wonder at the air that circulates between skies and earth, the rain that comes and the electricity that is generated. They remove the clutter of useless information from their minds and have two beautiful qualities:

1. **Spiritual Quality:** They remember God standing, sitting and on their sides. i.e. whatever position they are in, they remember God and who He is. This revitalizes and reinforces their heart about God.
2. **Intellectual Quality:** They think deeply and constantly about the creation of the skies and the earth.

This tells us that Islam teaches us to advance both spiritually and intellectually. We are supposed to be people of deep thought and deep devotion. It is not one at the expense of the other. The same Quran will make people cry in their salah and make a scholar study and write books upon books on its subjects. The people who strive for the balance taught by this book, indulge in both spiritual and intellectual exercise. Once they find deep connection between the ayah of creation and the ayah of revelation, their hearts and their minds together cry out the same thing, this beautiful and profound dua - Our Lord, You did not create this aimlessly; exalted are You (above such a thing), then protect us from the punishment of the Fire.

Reflection is a type of worship for those who are pious worshippers of Allah. They enjoy an elevated degree of faith that exceeds that of common people. When we reflect on God's creation, we know that all of it is purposeful (i.e. with Haqq) and not in vain. Al Hassan Al Basry said that "Reflection for an hour is better than qiyam for a night." Suliman Addrany used to say that whenever he came out of his house and his sight fell on something, he used to see God's blessing on him in it and a warning or a lesson for himself. For us too, every creation around us is like a blessing and a lesson for us if we reflect and think deeply.

The word "Batil" means something that is wasteful and without purpose. In this dua, batil is used as an adjective. But the noun to this adjective has been omitted. Which means that it includes everything, i.e. there is nothing purposeless in Allah's creation. Things have been harnessed to serve us and human beings are the users of resources. This makes us realize that the universe has been created for our benefit and in our interest. Likewise, we ourselves have been created to obey and worship Allah. This is the purpose of our lives. Once our hearts are softened and we realize the Haqq, the purpose. Our tongues say beautiful sayings, our minds reflect about the amazing creations of God.

All this makes us feel the greatness of Allah. We realize that the universe is brimming with open proofs of the great power and wisdom of its Creator. When we say the word "rabbana", or Our Lord, it shows submission and we admit that Allah is the Creator, everything is in His control, and every blessing is from Him. We say – Rabbana – Our Master, Our Lord You did not create any of this without purpose. We realize that it is an accusation against Allah to say that any of this is without a purpose. We immediately glorify Him – saying "Subhanaka" – How perfect are you! We do tasbeeh.

Once the people of thought realize and believe that this creation is purposeful, that we ourselves have a purpose and that there is a Master, a Lord who rules over all of us. The logical conclusion follows that there must be accountability for whatever we do. There must be a reward and there must a punishment. We then ask for protection from the Fire. We don't just ask protection for ourselves, but we include others around us and say protect "us" from the Fire. Asking for protection from the Fire, includes asking for Paradise, or Jannat.

For more about this dua, please visit <https://youtu.be/cVm3eJpTwI0>

DUA 17

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance. (18:10)

This was a prayer made by some young men. In Christian history, they are referred to as the Sleepers of the Cave. Quran highlights these young men as people who understood the values of their faith. When faith and popular culture clashed against each other, they stood up for their faith. A time came when holding onto Islam in their society meant losing their life, these young men then decided to leave that society and chose to stay in a cave.

Islam teaches us that youth are the pillars of our societies. We hear so much about the problems of the youth, the fitna of the youth, the need to save our youth. But Islam breaks popular notions in a revolutionary way. It teaches us that it is often times the youth that save us. Young people face a lot of temptations and have the potential to engage in a lot of evils, but they also have the potential to be strong in their faith like the young people who made this dua.

When these young men decided to run away and take refuge in a cave, they made this beautiful dua. These people were weak, without a proper shelter, without anyone to support them, they were in a hard situation, in a dark narrow place, with nothing to survive on. They escaped from some slaves of God, and they sought refuge in the Lord of all slaves. They asked the only One who could protect them in time of such hardship.

When we face any kind of difficulty we too need to ask our Lord, our God, our Allah, our Rabb. It is also good to have a quiet, peaceful place that is away from people. It can even be a corner of our own room. We too can create a “kahf” (cave) for ourselves so that we can call our Rabb and ask Him.

They asked God to bless them with a special mercy from Himself and to provide them with guidance in their matters. Allah ﷻ is Ar-Rahmaan and Ar-Raheem. He has a universal “rehmat” for all His creation whether they are believers or not. He protects them, feeds them and provides for them all. In addition, He also sends a special “rehmat” to His believers. The phrase “min ladunka” – especially from You, recognizes that they already had a lot of rehmat from Allah but they wanted even more. They were asking for a special “rehmat” from the special One.

The Prophet ﷺ used to ask, “O Allah I beg you for that which incites your Mercy...” The prophet ﷺ also taught us about some things that incite God’s mercy, His Rehmat. For example, a man who raises good children so that they can do good. Those people who wake up at night to pray and wake up their spouses to do the same. Those who are kind when they buy, sell, judge or borrow. Those who resolve the matter if they have had a dispute with someone. Those who have mercy on others.

The word “haiyy” means to make a thing easy and approachable with no difficulties or hardships. ‘Rashada’ means to be guided on the straight path and to stay on it. After this dua, Allah ﷻ blessed these people in miraculous ways. Not only were they safe from the wrongdoing people, but they became a lesson for so many generations to come. Most importantly, they earned Allah’s good pleasure so much so that they and their words got a mention in the Quran.

When we make this dua we too are asking Allah for a special mercy that comes especially from Him, guidance to the right path, ability to stay on that right path and removal of all difficulties and hardships that prevent us from staying on that right path. We are asking our Lord to provide a way for us that could deliver us from any difficult circumstance. A way that would lead us to goodness and happiness, so that we can perform our duties. We are asking Allah to give us His special mercy, the kind of mercy He extends to His believers, and to conceal us from anyone or anything that could harm us. We are asking for direction and guidance and we are asking for a good end. We are asking - Ya Allah, whatever You have decreed for us, make its consequences good.

Al Qurtubi says that this ayah is a clear declaration for those who worry about any kind of fitna, or trials and tests of faith. This dua is a means for them to escape the fitna with their deen, to protect their deen and be safe even though they might need to leave their homes and their families.

For more about this dua, please visit <https://youtu.be/lqdkW9rgFGs>

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord, do not impose blame upon us if we have forgotten or erred. (2:286)

Allah ﷻ taught our beloved Prophet ﷺ this dua and the next two duas in the last ayah of Surah Baqarah. The last two ayaat of Surah Baqarah came directly from the treasures of the throne of God.

The endings of Surah Baqarah along with the first Surah of the Quran – Al-Fatiha are the two lights given to our prophet ﷺ that were not given to any prophets before him. The angel who came with this good news to the prophet ﷺ said, “you will never recite from them without being given the blessings they contain.”

In one of the hadeeth, it is said that if we read these two ayaat of Surah Baqarah every night, then they are sufficient for us. Question arises – sufficient for what? When we mention "something", then the blessings become specific. But the words, "Sufficient for us" has been kept an open statement. This means that these ayaat are sufficient for us in every way - financially, spiritually, emotionally, physically, mentally and so on.

For all the prayers in this ayah, the prophet ﷺ told us that after he said each one, Allah ﷻ said “I did” (meaning it is answered).

Just before this dua, the ayah begins with the statement that Allah does not burden any individual more than his or her own capacity. This is a powerful statement that is mentioned a few times in the Quran. It has several implications. It highlights that all of us have different individual capacities. These depend on our genes, our ancestry, our upbringing, our physical ability, our language, our writing ability, our ability to understand and process information, our skills, our abilities, and so on. All of us are at different levels. Allah ﷻ said in this ayah that He does not burden anyone except for what is within their potential. We have the tools within and around us to navigate through the unique challenges that each one of us faces in our lives.

If He made us a part of the legacy of the Prophet Muhammad ﷺ, no matter what age or situation we are in, then He has also given us the ability to carry this responsibility. The very fact that He made us a Muslim or that He is guiding us to Islam means that He sees in us a capability to stand as representatives of His Book and His religion. We can no longer say or feel that we are unable to do it or deal with it, because Allah says we can and He is the All-Seeing, All-Knowing who created us. He knows that we have these capabilities, even if we ourselves sometimes don't see our own potential. He knows as He is the One who gave them to us.

This teaches us that we should utilize and exhaust the gifts that Allah has especially given us to serve Him. There is a reason that we have the parents that we have, the education that we have, the jobs that we have, the social circles that we have, the children we have, the kind of life experiences we have. Our potential, our situations and our challenges are unique, and each of us will be judged accordingly. We are not in competition with each other. Each person is in a race against themselves.

For each person will be of benefit whatever he or she earns. The word for earning used is "iktisaab" which means that Allah ﷻ has made the ways of earning good and easy, and the ways of earning evil, hard for the believers. More doors will open for us when we work towards Allah's pleasure. He will provide for us from places that we could not have imagined. He will make things easy for us. On the other hand, we will have to go out of our way and against our natural predisposition to disobey Allah and do bad deeds. But if we do them, trouble will head for us. We will see the ill effects of our bad deeds in our life and beyond.

Once we understand the implications of our potential and the cause and effect of the choices we make, we automatically turn to Allah and beg Him in this beautiful dua - Or Master, Our Lord, do not grab us, do not seize us if we forget or we make a mistake. The words “la tu-aakhidna” mean do not make us accountable, do not punish or blame us. Then there are two kinds of situations that are mentioned. One “naseena” meaning when we had previous knowledge, but we forgot it. Second “akhta’na” meaning when we make a mistake, out of ignorance or wrong information.

Forgetfulness is not a small mistake. It led Adam عليه السلام out of Paradise. But Allah ﷻ forgave Adam عليه السلام and Allah ﷻ has forgiven this ummah for it. Forgetting could be of two types:

- **When we are the cause:** For example, we forget what we have memorized of the Quran because of our own neglect. We forget something because of our own selves when it is not a big deal for us; when we get busy with unimportant

things, giving them more importance than they deserve. For instance, when a young man forgets to pray because he is watching a movie.

- **When we are not the cause:** For example, we forget some of what we have memorized of the Quran. We did our best, but it was out of our control and happened without our carelessness.

A mistake could also be of two types:

1. We are not allowed to do something, but we do it because of whisperings from the shaytan or our weak nafs.
2. We did it because we thought it is OK. For instance, if we ate in ramadhan thinking that fajr time has not begun yet.

When we really know Allah, when we know how great He is, when we appreciate Allah with the appreciation that He deserves, then we do not dare to disobey Him except by forgetfulness or by error. We never do it on purpose. Through this beautiful dua, we ask that if we do forget or make a mistake, then please forgive us.

For more about this dua, please visit <https://youtu.be/9IDZJ3olg9o>

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

Our Lord, and lay not upon us a burden like that which You laid upon those before us. (2:286)

Ya Allah, dont put a burden on us like the one that you put on people before us. The word used for burden here is “Isr”. Isr is used for something that is tied up, packed up or trapped.

Burden of hard commands: It refers to a hard commitment or a heavy load. It could be a command that we are not able to fulfill, or it is hard for us to do. Alhamdulillah, Allah did that for us! He made it easy for us to worship and follow religious commandments. They are far easier than they were for the nations before us. الحمد لله

Burden of unnecessary complications: Islam is a simple religion that appeals to the fitrah (inner consciousness) and Quran is a divine book. We cannot approach it with our preconceptions and preconceived notions. But if we do that, then our attitude becomes rigid and we get tied up and caught up. The book has “rehmat” in it, but if we leave the book – we become rigid. We become tougher and tougher. We make the religion more strict, hard and rigid than it is. This makes others turn away from it.

Allah ﷻ brought the Quran to relieve the burden from us. Islam taught simple and straightforward religion. The more we study deen, the happier we should be and the happier the people around us should be. It should not lead us to put unnecessary burden upon ourselves. It should not lead us into breaking ourselves into groups and hating each other, like the previous nations.

Burden of sins: We are asking Allah to not burden us with sins like those of the previous nations that have no scope for tawbah (forgiveness) and that lead us to hard punishments (like those before us). When people disobey Allah, sometimes Allah punishes them in this world. When a believing nation disobeys Allah, then Allah gives them different kinds of punishments, different kinds of burdens. The believing ummah is not punished with fire from the skies, or a flood or an earthquake. Before this ummah, when earlier people did sins, the signs of what they did were shown physically (either on their faces or a smell). It was shown and known to everyone.

Praise and thanks to Allah who has kept the sins of this ummah hidden in their hearts.

For more about this dua, please visit <https://youtu.be/aWBqOJg8XGY>

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people. (2:286)

Our Master do not pile upon us a huge burden that we have no power to bear and that might crush us underneath them.

Even before, we made this dua, Allah ﷻ gave us assurance in the beginning of this ayah that He has already fulfilled this dua of ours. He has not placed a burden upon any of us that we are not capable of bearing as far as the revelation and the laws of Islam are concerned. We are now asking Him to ease our burdens with respect to the difficulties, the challenges, the oppression and the opposition that we might face.

When we say in this dua – please do not burden us with that which we do not have the ability to bear. This includes everything in both deen and duniya. For instance, we can neither bear very high temperatures, nor very low temperatures. Too much orders and too much worship can also become hard for us.

The order of asking in this dua is so beautiful. We recognize that Allah ﷻ has all the controls. Everything is in Allah's hands and He made worship easy for us, He didn't burden us with more than we can bear. We also acknowledge that we will never be able to worship Him properly, we will make mistakes and fall short. When we make any mistake with our parents, our spouse, our teacher, our boss etc., the first thing that happens is that the other party gets upset or angry. So, when we make mistakes in terms of our religion, we first ask Allah - ya Allah, please don't be angry with us. That is covered in the word "affu". The word "affu" shares the same root in Arabic language as "wind that erases the marks or steps on the land in such a way that there are no marks or signs that it was there." Affu is between Allah and the slave. The phrase "affu anna" means lovingly pardon us out of Your sheer love for us. We keep making mistakes, please keep pardoning us. We are asking Allah ﷻ to let go of the anger and do so lovingly. If we use another word like "maghfirah" for seeking forgiveness, it means that we get forgiveness, but it does not mean that the anger is gone. But when we use the word "affu" it means we get forgiveness and the anger is gone.

Then we ask that after You have lovingly forgiven our mistakes then cover our mistakes, - "wa aghfirlana". Please cover our mistakes and sins so that other people do not see our sins or bad deeds. The word "ghafara" refers to covering something. It is also used in context of "ghafara" trees which Adam and Hawwa عليه السلام used to cover themselves with.

The third part says please protect us and show us love, care and mercy. This means do not let us fall into sin to begin with. Keep us in your protection. It also means that once you have forgiven us then keep us in your "rehmat", i.e. guide us so that we will not fall into sin again. We need Your mercy because if it comes to Your justice and power alone, we will be losers. No one will be rescued except by Your "rehma" no matter how many good deeds he has. By using the word "rehmat" we also mean please take us to and keep us in Paradise, Jannah.

At the end of dua we say - You are our Protecting Friend. Please aid us against the disbelieving nation. The question arises why do we have an enemy, and why do we need an aid against them? The reasons why Muslims have enemies today are not the reasons that Muslims had enemies at the onset of Islam. The prophet ﷺ was the kindest, most gentle, most loving person but he had enemies because he spoke the message that there is only one God, he told people about the rights of parents and children, he instructed to take care of orphans, he talked about honest business practices, he prohibited taking interest, he taught that no tribe is better than another tribe, he taught that gender, race, money, power in this world - none of this makes anyone superior to another, he taught that every human being is equal. This made a lot of people his enemies! This dua teaches us that we will qualify for the aid of our Rabb, when the reason for people to dislike us, the reason for their enmity towards us is that we are standing for the principles and integrity of Rasool Allah ﷺ, not if we ourselves are violating the teachings of Islam.

When we follow the teachings of Islam then ya Rabb - You are our Lord, our Protector, the One who defends us, who takes care of all our matters, who is our "maula", who created us and who blessed us with continuous blessings – the greatest of which is Islam. We ask You to complete Your blessings and aid us.

Through this Allah ﷻ also lets us know that Allah loves the mu'mineen to be higher and the word of Allah to be higher. As long as we are always with Allah, Allah will be with us.

There is a strong connection between the beginning and the end of Surah Baqarah. There will always be a war between kufr and emaan. Believers should follow Allah's commands, so we can win upon kufr. We must be confident that Allah will support us, and Allah will always be with us. When we believe this, Allah ﷻ will give victory to His deen, even if we are not qualified in duniya matters to win this war. We need to be among the "muttaqeen" that Allah mentioned in the start of this surat, to qualify for His help.

For more about this dua, please visit <https://youtu.be/y76P-Eme5sA>

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ 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. (7:23)

Allah created the first human being, Adam عليه السلام and told him that he has been raised in rank above the others. He ﷻ asked everyone to prostrate and honor the human being. Shaytaan (Iblees) became jealous and refused. He committed a sin of disobedience, but he did not acknowledge his fault. He made excuses, argued with God that he was superior to human beings and refused to submit.

Allah ﷻ gave Adam عليه السلام and his wife Hawwa RA (Eve) the paradise to live in. They were free to do as they please except for one prohibition - do not eat from a tree and do not even come close to that tree. (This instruction was same as the instruction of adultery. Allah ﷻ tells us not to engage in adultery and not to even go near it. This means that adultery is a sin, but so is every step that leads to it.) Unfortunately, the shaytaan (now their enemy) tricked them and whispered temptation to them. Adam عليه السلام and Hawwa عليه السلام ate from the tree and committed a sin of disobedience. Unlike shaytaan, they immediately realized their mistake, did not make any excuses, regretted and sought forgiveness from Allah ﷻ.

There are a lot of similarities in the stories of Adam عليه السلام and shaytaan. Both were honored by Allah ﷻ. Both had direct conversation with Allah ﷻ. Both were given freewill and choice to do things. Both committed sins. The point of turn in their stories is what happened after they sinned. Shaytaan made excuses, argued and persisted in sin. Adam عليه السلام and his wife Hawwa RA (Eve) became humbler, felt guilty and sought forgiveness without making any excuses or putting blame on others.

Each one of us can and will commit sins. Whoever resembles Adam عليه السلام in confessing the sin and asking forgiveness, Allah ﷻ will purify him and guide him. Whoever resembles Iblis or shaytaan in committing a sin and following it up with defiance and display of confrontation with the Lord, he will end up losing his good deeds, increasing even more in sins and there will be more distance between him and Allah. It will be a cause of everlasting disgrace and misfortune.

The ability to seek forgiveness is the biggest asset that we have. When we regret after the sin, then it is a sign that we believe in Allah ﷻ. The prophet ﷺ in one narration told us to the effect that when a person's good deed makes him happy, and when his bad deed makes him regret, then it is a sign that he believes in Allah. If we do not regret, then it means that we feel that we have no one that we are answerable to.

No matter what age, gender, race or cultural background we belong to, Allah ﷻ loves it when we regret our sin. As soon as we realize that we have done something wrong, we should say "astaghfirullah" - I seek forgiveness from Allah. I shouldn't have done this. Allah knows that we are humans and He wants to forgive us, it is shaytaan who wants us to go astray. When Adam عليه السلام realized his mistake and wanted to seek forgiveness, Allah ﷻ taught him words to seek forgiveness and Adam عليه السلام repeated these words. These words that have been captured in the Quran are one of the most powerful words that we all need to know and understand. These are the words of this dua.

O our Rabb i.e. O Allah, the one who created us and has absolute control over every aspect of our existence, all our growth depends on him - our food, our nutrition, our sustenance, the One who protects, provides, nourishes and cures. The equivalent of "O" which is "yaa" in the Arabic language that is supposed to come before the word "rabbana" has been omitted to indicate glorification. The wording of this dua teaches us a great clue for our dua to be accepted. It is to show weakness in front of our Creator, asking by first acknowledging the greatness of Allah and how needy we ourselves are.

Our rabb, we have oppressed and wronged ourselves. We committed a sin and we acknowledge our sin - we did something we were not supposed to do. In saying these words, Adam عليه السلام and Hawwa RA did not bring up shaytaan and his whisperings as an excuse. They did not blame shaytaan or each other and took complete responsibility for their own individual actions.

They addressed God while acknowledging their faults and seeking forgiveness. When we make mistakes, we too do not need to announce our mistakes to the whole world or even to any other human being. We simply need to acknowledge and seek forgiveness with our Creator, our Allah directly.

The dua then asks for both forgiveness and mercy - forgive us, cover our sin and have mercy on us i.e. please do not punish us because of your mercy. Forgiveness means that we are out of trouble. Mercy goes a step further - to be able to enjoy some

things in our lives. We ask for forgiveness before we ask for mercy, because we got to be out of trouble first before we start asking for good stuff. This also teaches us to have good expectations from Allah ﷻ that not only will He forgive us, but He will also give us good blessings. After committing a sin, if we have qualms and are inclined to repent, then the doors of Divine Mercy are not closed upon us.

This asks for “us” as opposed to me. This teaches us that just like our father and mother, we too should be concerned about our families and not just our own selves. We should make dua for each other, whether one of us or both of us have committed mistakes.

The dua says, if You don’t extend forgiveness and mercy to us, we will be the losers. Allah ﷻ is not going to gain anything by our forgiveness nor lose anything by letting us stay astray, but we are the ones who will lose. The word “lanakunanna” is a deep and profound word that is used here instead of a simple “nakuna” – we will be. The addition of “la” in the beginning indicates an oath (laam alqasam). This shows certainty and conviction. Secondly, the additional “na” at the end i.e. “lanakunanna” instead of “lanakuna” is a letter of additional emphasis (noon attawkeed). It is as if to say, ya Allah, if You don’t forgive us, we swear that we will definitely, completely, surely be losers.

Adam عليه السلام was sincere, remorseful, and he never repeated his mistake. Allah ﷻ forgave him. After forgiving both Adam عليه السلام and Hawwa RA, Allah ﷻ sent them to the earth. This incident taught us the most important lesson that we needed to navigate through our life on the earth. It was through this incident that all the offspring of Adam عليه السلام, including me and you, were taught how to seek the forgiveness of Allah.

We as human beings sometimes go back to the sin that we have sought forgiveness for genuinely. The good news for us is that if we really regretted, then that seeking of forgiveness was accepted and that sin was wiped out completely. If we commit it again without having planned it at the time that we sought forgiveness previously, Allah will consider that a totally separate deed, even though it is a repetition. That is the mercy of our Rabb, our Allah. We must keep asking forgiveness again and again no matter how many times we end up committing a sin.

There is a nature of things, abilities and muscles that Allah has gifted us with. We need to keep them active to sustain them. For example, we have the ability to see. But if we blindfold ourselves for six months and then remove the blindfold, we will not be able to see anymore. Similarly, Allah has gifted us the ability to walk. But if we don’t walk and stay in our bed for one year, we won’t be able to walk anymore. In the same way, Allah ﷻ has given each one of us the ability to feel remorse within ourselves when we commit a mistake, shed a tear and seek forgiveness. Our Creator knows us well. He knows that each one of us makes mistakes and sins. When we do something wrong, we have the ability to feel bad about it. Feeling bad leads us to seek forgiveness. Just like any other ability, if we allow ourselves to sin and sin and sin again and again, and do not repent then even our ability to feel bad goes away. That self, that nafs inside of us that feels guilty, goes away. When we do wrong and do not even feel bad about it, then it is truly a cause for great concern.

For more about this dua, please visit <https://youtu.be/pVx003ZFJ00>

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Our Lord, forgive me and my parents and the believers the Day the account is established. (14:41)

This prayer came right after Ibrahim عليه السلام made dua to God for making him the establisher of prayer. He realized that he was in a position to ask Allah for forgiveness only after he had first established the prayer. When salah is in place, we can then ask Allah for more.

The ultimate gift and provision that we are going to ask Allah ﷻ for is forgiveness. Forgiveness is the key to many things but the key to forgiveness itself is salah. The study of the Quran leads us to the conclusion that the human being is going to return back to Allah. If we are not turning back to Allah before we return to Him, if we are not seeking His forgiveness, if we are not making promises to Allah that we are going to do better, then we are missing the entire point. Prayer and other acts of worship in Islam, including observing the month of Ramadhan, fasting, studying the Quran, and doing hajj come with a purpose and the purpose is to put us in a better position to seek forgiveness from Allah, to make promises to Allah that we are going to do better. That's the life purpose of being a believer, a mu'min.

Ibrahim عليه السلام asked for the means of this world, establishment of prayer for himself and his coming generations and then he concluded with the purpose of it all - that O Allah, forgive all of us. He asked, O Allah forgive me and my parents and all the believers on the Day that You will take the accounts, the Day of reckoning.

Ibrahim عليه السلام made special mention in this dua for the forgiveness of his parents even though they were not Muslims! Our love and responsibility towards all aspects of life and afterlife of our parents is highlighted so beautifully. This dua was prior to the prohibition of making dua for the mercy for those who passed away on disbelief. It was made before Allah ﷻ revealed to Ibrahim عليه السلام that his father was an enemy to Allah ﷻ. Some scholars believe that his mother might have accepted Islam. Others say that he kept making this dua, hoping that they would accept Islam and repent. Some also believe that by parents he intended original parents of the entire mankind, Adam and Hawwa (Eve).

Many of us are only bothered about what we want for ourselves. Ibrahim عليه السلام, however, didn't just make dua for himself and his parents but he included all believers. ALL! He didn't say that forgive those that were nice to me. He didn't ask for punishment for those that he did not get along with. We too need to open our hearts and broaden our duas like Ibrahim عليه السلام. We should include ourselves, our family members, our communities, people near and far from us, we should even include all those to come and all those who have passed. It doesn't cost us anything to include them! Why become stingy and miserly when it comes to dua. We don't lose anything, in fact we gain. Because when we make dua for others, the angels pray for us.

Ibrahim عليه السلام's mind had gone far, his belief had gone far, he truly believed that there is a day of reckoning. The phrase in the dua is "yawma yaqumul hisab" – when we stand on the Day of Reckoning. The use of the verb "qama" tells us that there is a hidden word – people. This phrase means when people will stand on the Day for Reckoning. The verb (qama) is used for a person who is standing. It shows the seriousness of a situation because standing is the strongest of all body positions. When a person stands, he intends to do a big task. A real task. Some common phrases that use the verb "qama" for standing in Arabic language are – "qamat alharab" – stand in war. "qamati assalah" – stand in prayer. "qamat assook" – stand in market.

For more about this dua, please visit <https://youtu.be/8Pkllbgs4Eg>

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. (23:109)

In the Quran, the ayah before this dua mentions the people of Hellfire. These people would call out and ask for a second chance, to go back to life and to correct their wrongdoings. But their request would be denied. Allah ﷻ will remind them the time to turn back to Allah ﷻ was within their life on earth.

In contrast, Allah ﷻ tells about a group of people who did turn to Him in their life on the earth and called out to Him as their Rabb. He is Al-Ghafoor. His slaves made mistakes, but they used to call out to Him for forgiveness during their lifetime, and He forgave them again and again and again.

This dua highlights begging from Allah ﷻ by His favors upon us, especially faith (eman). The phrase “rabbana aamanna” – “Our Lord” along with “we have believed”, highlights our confession and submission that Allah is THE Rabb. That we have believed in Him, His Messengers and His books.

The use of the letter “fa” indicates the connection between two things. It means “therefore or because”. We are saying Our Lord, forgive us and have mercy on us because we have believed ya Rabb.

Asking for forgiveness and mercy is a key aspect of our life. Our journey in this life is all about keeping our hearts pure. Mercy of Allah is food for heart. We feed our heart food by doing good deeds, which attract the mercy of Allah. When our heart is sick, we treat it by seeking forgiveness. Tears and rain of mercy cleanse hearts. They allow us to return to Him with a sound heart. The specialty and blessing of our religion is that no matter how many times we fall, a believer, an ummati of the prophet ﷺ always has a way to go back.

The phrase “wa anta khairur raheemeen” means “And You are the best of the Merciful.” This shows our obedience, submission and weakness before Allah ﷻ. We fear Allah, but we also have hope because He is the most merciful. His mercy includes everything, and it is enough for everything. We are asking the Rabb, the Arhamar Raheemeen, to include all of us in His mercy and to not punish us, to make us a part of the group of believers and not the disbelievers.

“Raahim” means the One who engages in an act of immediate mercy. We are acknowledging that our Master is the best at showing mercy right at this moment. Seeking forgiveness from the Most Forgiving and the Most Merciful is all about recognizing our Merciful Master. It manifests the mercy of Allah in both worlds. If it wasn't for this concept of tawbah and istighfar, we wouldn't know Allah as Rahman and Raheem and Ghafoor which is how Allah introduced himself. We wouldn't implore on these attributes and their reality would not become manifest to us in our lives. Through slipping and seeking forgiveness, we recognize our weakness and helplessness and dependency on our Merciful Master. The essence of our religion, our belief, our faith is in seeking forgiveness (istighfar) so that we can recognize our Lord.

We slip when Allah's mercy isn't with us. Only attracting Allah's mercy keeps us from falling into sin and keeps us upright. When we realize this, then we pray for His mercy and we strive hard to do those deeds which attract Allah's mercy. This purifies our heart and allows us to reach our spiritual heights.

We can never be perfect. We cannot even worship Allah as well as He deserves. But His remembrance continues to beautify us and give us purpose. Even in our istighfar we can never be perfect, but it perfectly manifests the mercy of Allah.

For more about this dua, please visit <https://youtu.be/IYNHTLSdqHg>

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

My Lord, forgive and have mercy, and You are the best of the merciful. (23:118)

We are saying – My Lord, forgive and have mercy, but the object of the forgiveness and mercy has not been mentioned.

What is there to be forgiven and to whom is mercy to be shown? This seems to suggest a comprehensive prayer for forgiveness which would include deliverance from all harm and suffering, and a comprehensive prayer for mercy which would include the grant of every wish. This prayer covers protection from bodily harm and acquisition of legitimate gains, as these are the objects of all human activity. It means - ya Allah, forgive us so that we are rescued from every evil and give mercy so we can reach every goodness (khair).

Even in afterlife, Jannat is not a consequence of forgiveness, but a consequence of Allah's mercy. This is a subtle but important point. Us not being punished, not being burned in the Hellfire is forgiveness. Mercy is more than safety from punishment, it is the added bonus! We ask Allah ﷻ to forgive by saving us from Hellfire, and then grant us entrance into Paradise by His mercy.

When asking for forgiveness using the word “ghafar”, we are asking for Allah ﷻ to forgive, to erase and to cover our mistakes. In asking for rahma, we are asking Him to help and guide us towards better saying and action. “Have mercy on me” also means that accept my forgiveness and don't punish me. Keeping it open also suggests that Allah ﷻ will specify who will get the forgiveness and who won't. We are submitting to Allah to include whoever He wants. It could stand for ourselves – as in forgive me and have mercy on me. Or it could expand and include in general sense all believers (all mu'mineen).

Our matters with God are different than our matters with anyone else. Allah ﷻ is the best to seek rehma from. His rehma is better for us than our parents' rahma, our friends' rehma, our relatives rehma. It is even better than the rahma that we have on ourselves. If we make a mistake, but go back and seek forgiveness, our family and friends might forgive us. But if we keep repeating the mistake and seeking forgiveness time and again, there will come a time when they will give up on us. This is the case with everyone else, but this is not the case with Allah ﷻ. Allah ﷻ is the most Merciful, the Most Forgiving and the One who forgives again and again. Allah's door does not close for someone who has committed a sin. Repentance and acceptance of repentance is something that only Allah has taken the responsibility of. Only Allah ﷻ can accept repentance the way that He does.

When we disappoint anyone else, we try to avoid any further eye contact. For instance, if we have done anything to disappoint our father, we will try to avoid eye contact with our father. But the embarrassment that we feel when we sin should not stop us from seeking forgiveness from God. As soon as we realize we have done anything wrong, we should turn in repentance to God immediately. Allah always knows what we did and yet He is the One who greatly forgives. Shaytaan tries to convince us that we are a lost case and we should avoid contact with Allah. Allah ﷻ however reminds us that He is the Most Merciful and He loves the one who after committing a sin turns back to Him and seeks forgiveness.

With this dua, the Messenger ﷺ asked for forgiveness and rehma. He left an example for us and taught us how to ask Allah ﷻ. The prophet ﷺ was commanded to recite this prayer of forgiveness and mercy even though he was impeccable! This impresses upon us, as his followers, the special merit of this prayer.

The last few ayaat of Surah Al-Mu'minun from ayah 115 to ayah 118 have a special merit. Sayyidina Ibn Masud came across a person who was very ill. He recited these ayaat into the sick man's ears and he was cured immediately. The Holy Prophet ﷺ asked him what he had whispered in the sick man's ears to which Sayyidina Abdullah Ibn Masud replied that he had recited these ayaat (115 to 118 of Surah Mu'minun). The Prophet ﷺ then said, “I swear by Him Who has power over my life that if a person with genuine faith were to recite these ayaat on a mountain, the mountain itself may move from its place.”

For more about this dua, please visit <https://youtu.be/QXnjeLT7s3Q>

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ

Our Lord, pour upon us patience and let us die as Muslims [in submission to You]. (7:126)

We are asking God to pour sabr upon us and to take us from this life in a state of submission to Him.

When asking for sabr, the word used in this dua is “Afrigh” which means “pouring”. It is used metaphorically in the sense of pouring water from a pot until it is all done and empty. It highlights pouring a lot of something that is needed. “Afrigh Alayna” highlights the fact that we are asking for something to be poured upon us, something that will come from higher to lower. It also tells us that we are asking for so much of something to come down upon us until it covers us, and we are submersed in it.

Many of us translate sabr as patience but sabr is so much more than just patience. Sabr is not a passive concept of turning the other cheek in further invitation when someone hits us on one cheek. Islam does not teach this. Islam does not teach us to be passive, roll over and play dead if we are being abused, persecuted or oppressed. Sabr or resilience is a beautiful concept which means the will, the good patience, the power, the ability to respond with better. To be successful in this journey of life, we need to be a people of resilience, who can withstand and stand firm. Our scholars explain sabr in three parts:

1. **Restrain:** To restrain ourselves from haram (the prohibitions and sinful acts). To restrain ourselves from anxiety and remain calm in hardships.
2. **Persevere:** with the commandments and act upon them. Proceed towards worthy goals and remain unaffected by difficult situations. For example, to wake up every morning for fajr prayer.
3. **Correct:** If we see something wrong then try to change it, either through our hand, through our words or at least in our hearts with our duas.

Sabr is not just a matter of will-power. It is a virtue which is Allah’s gift for us. The word “sabr” is mentioned here without an “al” so it is “sabr” and not “alsabr or assabr”. The general and not specific nature of the sabr that we are asking for, shows glorification and greatness of sabr that we need. We don’t just need one kind of sabr. It acknowledges that we need so much sabr, a great kind of sabr, a sabr that includes all of us, and we need it now.

We all need sabr. Every human being on this earth will be tested. Such tests can come in the form of fear, hunger, illness, some loss in goods or lives or similar provisions. No one can have a completely blissful life without hardships. Allah ﷻ told us to seek help through sabr and salat. At other places in the Quran, Allah ﷻ says, "wa bashshiri assabireen" - "And congratulate the ones who have sabr". Congratulations are given to someone when they pass a test or at the end of a task.

The dua begins with asking for sabr and beautifully concludes with asking for a good ending which is worthy of congratulations. We ask, "tavaffana muslimeen" ya Allah take us away as Muslims as opposed to "amitna muslimeen" make us die as a Muslim. These words suggest that we already understand that this is not the end, this is not the only life.

We are encouraged to say this dua in the times of great fitna (great tests of faith) and when we face any cruel enemy. This dua was made by the magicians in the court of Pharaoh of Egypt. They had come to compete against Musa عليه السلام in magic. They were the experts in the field of magic and when they saw the miracles of Musa عليه السلام, they realized that this is not magic. When they understood that Musa عليه السلام was the prophet of Allah, they submitted to Allah and fell in sajdah (prostration). They came across a great test of their faith immediately after accepting their faith. The Pharaoh was angry with them and ordered to cut their hands and legs and to kill them. For the former magicians however, the most important thing was to die on Islam. They became a great example for sabr, bearing pain and leaving all desires of this life for the sake of Allah ﷻ alone. At the start of that day, these people were non-believing magicians. By the end of that day, they became martyrs! It was nothing short of a miracle that those who led their whole life so far with infidelity and ignorance, were instantly changed into the most cognizant, knowledgeable and true Muslims, so faithful that they readily sacrificed their life for their faith!

This prayer was not only a manifestation of their knowledge and wisdom, but also the best means of getting out of the difficulty that they were in. The real source of power, strength and success over one’s enemy are faith, perseverance and patience.

For more about this dua, please visit <https://youtu.be/ISWZ9ZL8Bzg>

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers. (21:87)

It is very hard to speak to someone calmly and lovingly without a frown on our face after they have insulted us, cursed us, made fun of us or hurt our feelings! The prophets of Allah had to do this. They faced continuous and repetitive animosity, hatred and spite; yet they kept going back and speaking to their people patiently and lovingly. Yunus عليه السلام (Jonah) did this too, but one day he got tired of the repeated harsh treatment of his people and left them. He got on a ship to leave his nation. In the night, there was a storm at sea and their ship started to drown. As believers in God, we do not believe in superstition and omens, but the people on the ship believed in such things. They thought that Yunus عليه السلام had brought bad luck to them and they threw him into the ocean. He was then swallowed by a whale. Some even say that he was swallowed by a sea creature who was swallowed by a whale.

“Dhulumaat” refers to darkness. Night is dark to begin with, but this darkness is even more pronounced in a water body. The layers of waves in the sea also create darkness underneath. We know from the Quran and from science that even in broad daylight if we go towards the bottom of the ocean, then the layers of waves create so much darkness that we cannot see our own hand. Yusuf عليه السلام was now in these layers of darkness – the dark night, sea and its layers of waves and the stomach of the whale. Emotionally and spiritually too, he was caught up in a dark and hurtful situation of guilt and remorse. He realized that he had committed a mistake in leaving his people, without permission from Allah ﷻ. Allah ﷻ had very high standards for His messengers. They needed to have more than normal patience and carry on unless otherwise directed.

In this moment of being in the depths of darkness and hopelessness, he called out to his Rabb and our Rabb with this beautiful and timeless dua that is captured in the Quran till the end of times. He said - "la ilaha illa anta" - there is no god but You, O Allah. No one deserves to be worshipped, adored, loved, revered, obeyed or submitted to like You. He felt a need to renew his shahadah - "la ilaha illa Allah", to indicate his submission to Allah's oneness, to acknowledge that Allah ﷻ is the only God who can do everything. He is Al-Qader, Al-Mudaber. Sometimes all of us too need to renew our beliefs, reintroduce ourselves to Islam and reignite our commitment to Allah.

Instead of saying there is no god but Allah, Yunus عليه السلام said, there is no god but YOU. When any of us makes a mistake or commits a sin, we feel like we have gone so much away from our Rabb, our God. We are embarrassed to talk to Allah directly. But Yunus عليه السلام inspired us to talk to Allah directly even in the worst of our moments, when we feel the lowest of the low, the darkest of the dark. Allah ﷻ is unique entity! We love Him, and we turn to Him. We wrong Him, and we turn to Him. We fear Him, and we still turn to Him and never away from Him.

He continued - Subhanaka. How perfect are You! Allah ﷻ is exalted above any kind of “dhulm”. Any dhulm or darkness is never from Allah. It is from ourselves. The depths of darkness that we are in, could be because of our own mistakes. Sometimes, we bring trouble to ourselves. For example, if we were eating sugar all the time and we get diabetes because of it.

Yusuf عليه السلام said, "certainly I have been from among the dhalimeen- the ones who are in darkness, the ones who have done wrong." He was saying that whatever wrongs I have done, the ones that I remember or not, the ones that I know or not - I admit to all of them. I confess to You my Rabb. There is an emphasized exaggeration in the wording of Arabic used here. The word “inni” (for emphasis, meaning for sure) and the word “kuntu” (to be) when referring to the confession of “dhulm” can be used to relate to himself or to a group, i.e. I was among the group who did “dhulm” to themselves.

Yunus عليه السلام spent his life with the people who were engaged in wrong, and he was the only one doing right. But instead of focusing on them, he focused on himself. He did not make any excuses for his mistake. When people around us are doing wrong things and we mess up, we shouldn't present a half apology to Allah ﷻ. We don't say things like – I am sorry for what I did, but this one led me to it. Even if the whole world did enormous amounts of wrong, we still take responsibility of our own actions.

He didn't ask for getting back to his position or any other blessings. He didn't even ask for any relief. He simply stated his belief in Allah; the greatness of Allah and his own situation of guilt and darkness. We are learning a new dimension of seeking forgiveness from Allah, of feeling the depth and connection to Allah. When we declare that Allah ﷻ is perfect, that He is the only One free of faults, it automatically means that we are imperfect, that we have our own faults and shortcomings. Knowing our Lord means recognizing His magnificence and knowing ourselves means recognizing our own weaknesses. Whatever

situation Allah ﷻ put us in, we can never blame Allah ﷻ. Allah never does anything wrong. He is never unjust to us. When we say SubhanAllah, it means acknowledging our mistakes completely - without hesitation and without focusing on anyone else. If we can do that, then this dua opens a treasure that we cannot even imagine. Notice the order of this dua - no one is to be worshipped, adored and obeyed except Allah. Allah ﷻ is perfect, and I am not. I am among the ones who have done wrong.

At another place in the Quran, Allah ﷻ called Yunus عليه السلام with the word "dhunnoon", meaning the - one of the whale! This suggests that the most important moments that we know of the life of Yunus عليه السلام were the ones that happened in the belly of the whale when he cried out to Allah. This term "dhunnoon" is a kind of an honor to him, because in those moments of darkness, he turned to Allah ﷻ and made this dua.

Yunus عليه السلام was inside the whale, in the sea and in the night. It was one trouble, surrounded by another and then another. The place that Yunus عليه السلام was calling from, we would imagine that no one would be able to hear him. But Allah ﷻ showed us that no matter what place and situation we are in, even if no one else can hear us, we can still talk to Allah ﷻ directly. He can and will hear us. This tells us that no matter how much we are suffering, no matter what we are facing (enemy, illness, poverty, etc.), there is no need to despair. There is always hope in Allah's mercy.

After this prayer, Allah ﷻ not only rescued Yunus عليه السلام from the physical darkness, but also emotional darkness of sadness, embarrassment and guilt in front of Allah. This is the way Allah ﷻ gives relief and saves the believers. Allah ﷻ takes responsibility of the protection of a believer no matter where and what situation he is in. When we declare Allah's perfection, He brings us out of our darkness and sadness into light too and restores our relationship with Him. All we need is the belief and faith upon Allah ﷻ. When we call Him with that belief then despite our seemingly hopeless situation, the impossible becomes possible.

In a hadith, the prophet ﷺ told us that no Muslim will make this dua except he will be answered. There is never anybody who has been hit by some kind of catastrophe and disaster, and they make this dua, except Allah responds to them. He rescued Yunus عليه السلام and He will rescue anyone of us who makes this dua as long as we are among the A-Mu'mineen (the one with eemaan). We should work on perfecting iman in ourselves. This dua includes the greatest name of Allah. Whoever asks with this, Allah will answer his dua.

Yunus عليه السلام was among the salihien and Al-musabheen. He knew his Rabb in ease, so Allah helped him in difficulty. If we are happy (alhamdulillah), everything is settled for us, still we need to ask and make dua. First, because it is ibadah (worship), and second to protect our blessings and keep them. Nothing stays the same. Anything can change faster than we can imagine. The prophet ﷺ used to ask Allah ﷻ to protect him from vanishing of blessings, sudden anger from Allah, change of aafiya (ease) and every wrath of Allah. He used to ask for every good. As we make this dua, we too ask Allah to rescue all of us from all of the darkness, bring us into His light and keep us in that light.

For more about this dua, please visit <https://youtu.be/4r9X9wrlyYY>

رَبَّنَا إِنَّا أَمَّا 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, (3:16)

This dua was made by people who have taqwa. Those who feared Allah ﷻ and begged Him for forgiveness by the virtue of their iman (faith), by their belief in Allah, His Messengers and His books. They said - Our Master it is no doubt that we have come to faith. Because we have taken this leap, our Master, please forgive our mistakes for us and save us from the punishment of Hellfire.

These people are contrasted with other people around them, who were also called to the same thing. But they did not accept. They were even trying to hold the believers back from accepting but the believers took this leap. Sometimes it was their own family members who didn't agree – their parents, their spouse, their siblings, their children, their society, etc. but they abandoned all of them to accept this faith.

The kind of social consequences that a person might face when they accept this faith is captured inside - "innana aamanna". It is possible for someone to even lose a lot of the things that they love in this life because they accepted this faith, for example, they might lose their spouse, their children, their family, their jobs, etc.

These are the people who have proved that the gardens of paradise with Allah ﷻ are dearer to them than the usual worldly desires. All those who have accepted the faith are now asking Allah ﷻ to forgive their previous mistakes. Erase all their bad deeds, their negligence or the harm that they did.

Throughout the Quran we read about people who are disbelievers, hypocrites or enemies of Allah that would be going to the Hellfire. But interestingly, in this dua, the believers are asking for protection from the Fire. Allah ﷻ is teaching us a powerful reality that just because we have accepted iman doesn't mean that we are safe from the fire. No one has immunity from Hellfire. The verbal shahadah isn't enough. The hearts have to remain protected. At other place in the Quran, Allah ﷻ tells us, "Those of you who have iman, protect yourself and your families from fire."

In this ayah, present tense is used to show continuity and repetition in asking as if they are renewing their repentance. Just because any of us has taken this leap of faith does not mean that we have turned into an angel. We are still human beings. We still have temptations. We still commit sins. The devil still whispers to us. We still follow and make mistakes. So we ask, Ya Allah, after this faith, we have hope that those mistakes that we continue to make, You will forgive them.

Accepting this deen doesn't mean that we now own guidance. On the contrary, now our life of true humility to Allah begins. True humility begins with not being self-righteous. We can have lots of knowledge, but no matter how much knowledge we own, we still need guidance from Allah. If a sin gets us closer to Allah through humbling us then it is good for us, but if a good deed makes us arrogant then it is not good for us. It is all about our hearts. Shaytaan tends to make us hopeless in the mercy of Allah, or having too much hope in our own deeds and makes us delay istighfaar. So that we forget about the mercy of our Lord and don't turn back to Him. This strips us of our faith in our Lord. Our faith is dear to us, and to protect it further, we must continue between hope and fear. We must remember our Lord's mercy is more than His wrath and greater than our sins. He is always waiting for us to return no matter how far we have gone. Just like a child always returns to their parent as they recognize the love that resides in their heart for him, we must also recognize this great attribute of our Rabb, Allah. It is His mercy for His creation that He taught us istighfaar, so that that we can continue to remember this and counteract shaytaan's attacks.

When referring to covering of our sins, the word used for sins is "dunub" which comes from 'danab' in Arabic. Danab is the tail of an animal. In Arabic literature, 'anf' meaning nose is the opposite of 'danab' meaning tail. In literary sense, the nose is associated with pride and the tail is associated with embarrassment. Tail is something that the animal is embarrassed about, that is where the filth comes from, etc. The use of word "dunub" refers to sins that we are embarrassed about, which make us feel disappointed with ourselves. The level of sins and the level of feeling remorse varies from person to person. When the believers and their relationship with Allah ﷻ evolves, then the standard to which they hold themselves also gets higher. What embarrasses us with Allah changes. "faghfirlana dunubana" is also an indication towards the spiritual state of a believer.

The phrase "wa kina adaban naar" – and protect us from the punishment of the Fire, reminds us of another dua. Rabbana aatina fid-duniya hasanatau wa fil akhirati hasanatau wa kina adhabannaar. Our Lord give us the best in this world and the best in

the Hereafter, and protect us from the punishment of the fire. There is a beautiful link between the two duas. It is to say that - if we are living the life of faith and forgiveness, then we are living the best of this life and the best of the next and we will be saved from the punishment of the fire. Faith and forgiveness along with using the best of this life as a stepping stone towards building the best for our next life – both are the two sides of the same coin. Both together form the key to being saved from the punishment of fire.

The ayahs of Quran following this dua talk about the personal qualities and actions of those mutaqaen (the ones with Taqwa, the fear of Allah). They are steadfast, obedient, they spend for the sake of Allah, they seek forgiveness before daybreak. Ayah 14 talks about blessings of duniya, ayah 15 about what is better and Jannah for mutaqaen, ayah 16 tells us what they say and ayah 17 tells us what they do.

For more about this dua, please visit <https://youtu.be/Px5oYoxBsM4>

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. (3:193)

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

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

The use of letter “fa(ف)” indicates commentary and order without delay. When two actions happen and the second one has a “faa” before it, it shows that the first action was immediately followed by the second action and the first action caused the second action. In this ayah, it means that they heard the caller for emaan (faith) and as soon as this happened, they didn't hesitate or delay. Because of the call, they rushed to accept the emaan right away. They did what they could to follow the deen, and now they have a lot of hope that their initiative will be appreciated by Allah ﷻ and He will forgive them quickly.

They qualified to have hope in Allah ﷻ's rahmat. They asked as a result – “faghfirlana dunubana (فاغفر لنا ذنوبنا)” means forgive us, cover for us our “dunub”. “Ghafara” is a word which is used to derive another word called “mighfar”. This refers to a helmet which protects against arrows in a war. For more protection, like in the case of “dunub”, the word “ghafara” comes into action. The helmet will protect us if we were hit. “Dunub” are our mistakes that we are embarrassed about. They are mistakes that are personal i.e. they are between us and our Rabb. They include disobedience, negligence and delay to do charity (good).

“Wa kaffir anna sayyiaatina” means “and bury away from us our evil deeds.” “kaffir” means to cover. In literature, it is used to bury something, to cover something up, like the farmer covers the seed with dirt. It is also used for night as night covers people. “sayyiaat” are ugly nasty evil deeds. “soo” in its original meaning means something ugly. “sauaa” is a corpse, something hideous and disgusting that we do not want to look at. “sayyiaat” are deeds that are disgusting, hideous and despicable. It also refers to sins that are committed towards others. This includes disobedience with abuse and the kind of sins that are more spread out.

We ask Allah ﷻ to cover our mistakes, our small and big errors and completely bury away our big sins. Not just bury it, but also bury it far away from us. Nowhere near us. We don't even want to feel its stench. When something is covered, then we can't see it, but we can tell that something was there previously which is now covered. But if something is buried then we don't even know if it exists. No one is curious or asks any question about it. It saves us completely from any humiliation or embarrassment.

“Wa tavaffana ma'al abrar” - And take us among the righteous. This is a very wise conclusion to the dua. “Take us with the righteous” is more powerful and beautiful than to say “make us die as righteous”. We heard the call of the lone caller, we accepted his call and reached the conclusion of emaan. At the same time, many others did not reach this conclusion and we were cut off from our own people. Our own family and people turned us out. We were isolated. Allah ﷻ is wisely teaching us to ask, ya Allah when it is time for us to go, give us this one gift that we needed the most in this life and the next:

- when we are taken, take us into the company of the righteous.
- give us death when we are around the righteous. Put us around people that reinforce our faith. Put us in their company here and there.
- The word “ma'a” also means to share their status, to be included in their group. Being in the group will help us do more good increasingly and continuously.

The singular of “abrar” is barr. Barr shows enlargement, something wide open. Al-Barr is a person who does plenty of obedience. They do plenty of khair and engage in every type of obedience. As a result, Allah's rahmat will include them. It will be wide open and enlarged for them. They do their best to please Allah, and Allah will please them. This reminds us that we need this goodness until our death. We need to be steadfast on emaan and khair until the end of our life, with no retraction.

For more about this dua, please visit https://youtu.be/_Ccz_bRFG24

رَبَّنَا أَنْتُمْ لَنَا نُورٌ نَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent. (66:8)

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُوْرُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَنْتُمْ لَنَا نُورٌ نَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

تَوْبَةً نَّصُوحًا - "Tawbah NasooH" is a faithful, honest, loyal, sincere and true kind of repentance. NasooH is an exaggerated expression of the verb "nasaha", so "nasooH" means a lot of "nasaha". Nasaha means to advice and guide to khair (goodness). In aa Arabic expression, "nasah ath thawb" means to mend the dress i.e. there is a tear and we patch it. So "tawbah nasooH" refers to those who repent a lot and try to patch up whatever is torn because of sins. Another expression, "asal nasah" refers to pure honey. "nasah" is also used for weather when it is pure and beautiful. The repentance referred to in the beginning of this ayah is also pure and beautiful. It is an all-inclusive tawbah for all sins that the slaves did. They made this tawbah only for the sake of Allah. To be near to Him. They intend to continue seeking this forgiveness in all their matters. There are three qualities of an accepted tawbah:

1. Fear that it might not be accepted.
2. Hope that it will be accepted
3. Addiction of taa'at (worship)

They hate the sin as much as they previously loved it, and they seek forgiveness whenever they remember it. This repentance includes regretting what was done, leaving the sin, and being faithful to not come back to it. They make istighfar by tongue, regret by heart and hold our body to abide by it. Al-Qutubi has also added a fourth dimension to it – i.e. to leave bad company. When the sin is not connected to include another person, the repentance has three steps:

1. Stop the sin
2. Regret what has happened in the past, and
3. Intend to not go back to it again

It should be after the sin immediately and should not be delayed. It is as if we see our sin in between our eyes, and we see it all the time. If the sin is connected to others then in addition to stopping to do it, regretting and not going back to it, we also need to be exempted from it in front of this person. For example, if we have someone's money, give it back. If we had been backbiting against someone, then apologize to them or say good things about them. This kind of tawbah is the way to seek Allah's forgiveness, the way to Paradise with beautiful rivers, the way to no shame, the way to real light, the way to real rest and satisfaction.

On the Day of Judgement, different people will come forward with different degrees of light. Their light will extend in front of them from their right hands. This light will surround them and will be all around them. When light is in front, they will enjoy seeing it. When the light is on the right, it will make them more optimistic, happy and delighted. As this light will extend, some people will only be able to see as far as their feet. Others will see 10 feet ahead. Others about 100 feet. For some, their light will be like a mountain. Others will have light like a palm tree. Others like a standing man. For some, the light will be on their thumb and light will keep going on and off. Some would be able to see from one city to another through their light. Everyone will have their own light. But no one will be able to benefit from anyone else's light. Whoever Allah won't give light to, won't be able to get any light from anywhere else. As people of light will be walking, they will see the light of hypocrites vanish, and they will beg Allah ﷻ, Our Master complete our light and perfect it for us.

The phrase used in the dua is **أَتْمِمْ لَنَا نُورَنَا**. "Atmim" means to complete something, to perfect something. They will say that as a way of thanking Allah and being grateful. They will need their light to increase and not decrease until they are safe and cover the path (the seraf). It means, "Ya Allah allow us to complete our journey with this light that we have."

At other places in the Quran, Allah ﷻ says that He will complete His light. But here we ask Him, ya Allah please complete "our" light. The light of Allah on this earth is His revelation and Allah ﷻ will complete it. It will fulfill its purpose on this earth. Those that have the Quran in their hearts, have light in their hearts in this world and they will be raised on the Day of Judgement with light. There can be no better light than the light of Allah. In this world, the light of Allah is the book of Allah. But in the next world, it will be our light. This means that Allah ﷻ will give us the light of the Quran if we have the Quran in our heart. On Judgement day, every ayah we recite will raise our level and increase our light.

The concluding words in this dua say, "Indeed, Allah is competent over all things." This statement reminds the believers that although they call it their light, they know that this light has its ability only because Allah ﷻ has given it this ability. It is a grant from Allah and if He wants, He can take it away. This phrase will strengthen their hope that their dua will be answered because they are asking Allah, who has all the powers, who can do anything and everything that He wants. He is Al-Qadeer.

We too ask Allah ﷻ with this beautiful dua, O Allah complete our light for us and forgive us. Cover our mistakes. Because sins are darkness and this faith is light. Forgiveness removes the darkness and the light shines brighter. Sins place filth on our spiritual hearts which restricts our light. We must get rid of this filth with tawbah (sincere repentance) so that our light can shine through. Just like we polish everything to keep it pure, repentance serves as a polish for our spiritual hearts. Heart is spiritual essence which needs to be kept pure on fitrah (our original pure state we were born on) to have that recognition of Allah and His oneness. A corrupt heart becomes hardened to the remembrance of Allah, leads to a life of heedlessness and makes it even more difficult to recognize Allah (hardened heart like an unpolished mirror will have skewed vision). We must continually be engrossed in istighfaar. Mere interaction with dunya gets our heart dusty. This is why even prophets made istighfaar. Repentance keeps our hearts pure, so we may return with a sound heart to meet Allah.

For more about this dua, please visit https://youtu.be/4oFrX_2jbNc

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. (2:127)

This dua was made by Ibrahim عليه السلام and Ismael عليه السلام, the two prophets of Allah ﷻ, the father and son together, when they were raising the foundations of the house of Allah ﷻ i.e. the Kaaba. A part of the beauty of the Quran is that it describes something tangible and something intangible at the same time. Ibrahim عليه السلام was raising the foundations of the house and at the same time, raising the foundations of religion, of the spirit of religion.

The events in the life of Ibrahim عليه السلام before this incident had shown him his own status before Allah ﷻ. Whether it was the incident of being thrown into the fire, or the incident of the stream of Zamzam water or the test of sacrificing his own son, he had cleared tests and shown his allegiance to God. Now he was finishing the task of building the house of Allah ﷻ along with his son, Ismail عليه السلام. This was THE greatest construction project in the human history. No one gets the kind of reward for building anything in this world like Ibrahim عليه السلام would have got for building the kaaba. There was no doubt in intention, no doubt about the work that they were doing, no doubt about those who are doing the work and absolutely no doubt about the One who asked them to do the job. A great task by great people! Yet they felt that it might not be good enough to be accepted by Allah ﷻ. They had the craving, that strong desire for acceptance from Allah ﷻ, from their Rabb.

We too need to seek acceptance from Allah ﷻ. No matter what we do, it can never reach the level of beauty and goodness of the task by Ibrahim عليه السلام and Ismael عليه السلام. The prophets of Allah did not think that it was enough for them to just do what Allah wanted and carry on. They said - O Allah show us and guide us how You want to be worshiped. Accept this from us even though we have tried to put in our best, we are human and imperfect. O Allah forgive us for sins that we know of and those that we don't know about. O Allah, forgive us for our shortcomings in the efforts and worship that we do for Your sake.

We do istighfaar after worship as we recognize that we are not always totally sincere. Istighfaar makes up for insincerity and deficiency in deeds which were meant to be solely for Allah. Our entire lives are meant to be in worship and remembrance of Allah, but we often forget this. Even permissible things can distract us. For example, we seek forgiveness after going to the washroom because we spend those moments of our life where we couldn't actively remember Allah.

Turning back to Allah is so beloved to Allah that if there were a nation who didn't sin, He would have no need for them and He would replace them with those who slip but always turn back to their Merciful Creator. A way of Allah's mercy is to allow us to get full reward for our acts even though we can't always reach spiritual heights. We realize our weakness and humble ourselves when we seek acceptance and repentance. This is the purpose of our worship.

The verb for acceptance is "iqbal". But the literary form used in this dua is "taqqabal" which is a hyperbolized form of the verb. This means, don't just accept but totally, completely and wholly accept. Like for instance, someone gets accepted into a college. Another person gets a full scholarship and travel tickets and high-end accommodation etc. There are degrees of acceptance. There are degrees of being welcome. When we use the word "taqabbal", we are not saying - we sort of completed the task. Please accept it for whatever it was worth. Instead, we are saying accept it wholly. In other words, we are not just asking to pass the exam, but we are asking for a distinction. We are asking for highest stations of acceptance. On one hand we recognize that nothing we do is perfect. Our wudu isn't perfect. Our prayer isn't perfect. Our dhikr isn't perfect. Our intention isn't perfect. Our initiative isn't perfect. Our relationships are not perfect. None of our actions are perfect. Yet we are asking Allah to accept as though everything was perfect and flawless. This pinpoints both at the same time, the mercy of Allah and the humility of a believer - ya Allah I am far from perfect. But You are the One who gives a lot of extra credits. You can turn this into a perfect score.

We ask Him for the highest form of acceptance with the highest kind of rewards, even though we know that we have far too many shortcomings. The word "taqabbal" reminds us to have hope and fear when doing anything for the sake of Allah ﷻ. Hope that our deeds will be accepted. Hope to get Allah's "rida" (happiness with us) and fear of failure to do so.

This dua concludes with, إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ, "certainly You are the All-Hearing, the All-Knowing. "innaka anta" has so much emphasis hidden in it. "Inna" means for sure. The use of "ka" and "anta" together, both of which mean You, exaggerate and emphasize the statement. It means, "for sure, definitely, no doubt about it, it is You and only You who is All-Hearing and All-Knowing. This suggests that the perfection of these two attributes rests with Allah ﷻ alone. Any knowledge and any hearing will

always be way low compared to the knowledge and hearing of Allah ﷻ. Only Allah knows our intention, no one can know it or hear it except Him. We ask Him because He has the best knowledge of our intention and He is the best of hearer of our dua.

This dua was said at the time of one of the biggest service to the deen, the building of the Kaaba. When we think of the kaaba, we should remember that Allah hears, and Allah knows, and Allah accepts. This is the spiritual foundation of our religion. This dua beautifully applies to all believers, no matter what their level of faith. They could be super active and engaged in service of the deen or they could be far away from the religion and its mandates, but everyone can turn to Allah with this same dua. Our service to Allah's deen – be it volunteer work, dawah work, learning or teaching about religion, memorization of Quran, all of it is an honor that Allah gave us. He allowed us to do this. There are so many who are more talented than us, that He did not give this honor to. This dua teaches us to stay humble and remember to seek His acceptance.

If we are far away from religion and living a life of sin, then this dua teaches us to turn back to Allah. Our physical experience of relationships with people makes us assume that this is how all relationships work, even our relationship with Allah. People can shut us out, but not Allah. Nobody listens like He does, nobody knows like He does, and nobody accepts like He does. People can shut us out of their lives, but the fact that we are still breathing means that Allah has not given up on us. We can always turn back to Him directly in a one-on-one conversation, whether it is spoken verbally or within our hearts. He is All-Knowing and All-Hearing.

For more about this dua, please visit <https://youtu.be/JYyah3bQxgE>

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire (2:201)

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ

Sufficient for us is God, and He is the Best Disposer of affairs. (3:173)

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

My Lord, have mercy upon them as they brought me up [when I was] small. (17:24)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. (14:40)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

Our Lord, make us not [objects of] trial for the wrongdoing people (10:85)

رَبِّ اَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ اَنْ يَخَضِرُونِ

My Lord, I seek refuge in You from the incitements of the devils, and I seek refuge in You, my Lord, lest they be present with me. (23:97-98)

رَبِّ زِدْنِي عِلْمًا

My Lord, increase me in knowledge (20:114)

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ اَعْيُنٍ وَاجْعَلْنَا لِّلْمُتَّقِينَ اِمَامًا

Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous. (25:74)

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنِي بِالصَّالِحِينَ

My Lord, grant me authority and wisdom and join me with the righteous. (26:83)

رَبِّ اِنِّي لِمَا اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord, indeed I am, for whatever good You would send down to me, in need. (28:24)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." (3:8)

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاخْلُكْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

My Lord, expand for me my chest [with assurance], And ease for me my task, And untie the knot from my tongue, That they may understand my speech. (20:25-28)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي ^{مَا}إِنِّي تَوَّابٌ
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." (46:15)

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

My Lord, build for me near You a house in Paradise. (66:11)

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

My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower. (38:35)

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (3:191)

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance. (18:10)

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

Our Lord, do not impose blame upon us if we have forgotten or erred. (2:286)

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

Our Lord, and lay not upon us a burden like that which You laid upon those before us. (2:286)

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ^{وَاعْفُ عَنَّا}وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ^{أَنْتَ}أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people. (2:286)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ 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. (7:23)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Our Lord, forgive me and my parents and the believers the Day the account is established. (14:41)

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. (23:109)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

My Lord, forgive and have mercy, and You are the best of the merciful. (23:118)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

Our Lord, pour upon us patience and let us die as Muslims [in submission to You]. (7:126)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers. (21:87)

رَبَّنَا إِنَّنَا 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. (3:16)

رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. (3:193)

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent. (66:8)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing. (2:127)

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Ameen!