

From Our Hearts Through Our Lips To Allah سُبْحَانَهُ وَتَعَالَى 'Arsh and Beyond



By Fakhrul Ummat Hadhrat Moulana
abdul Hamid Is'haq Sahib حفظہ اللہ

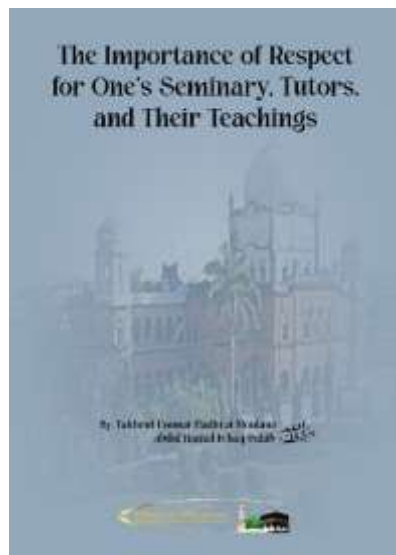
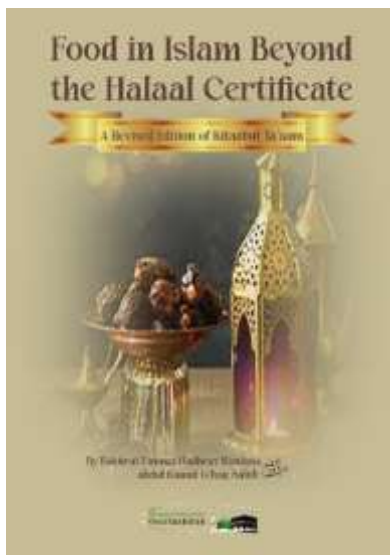
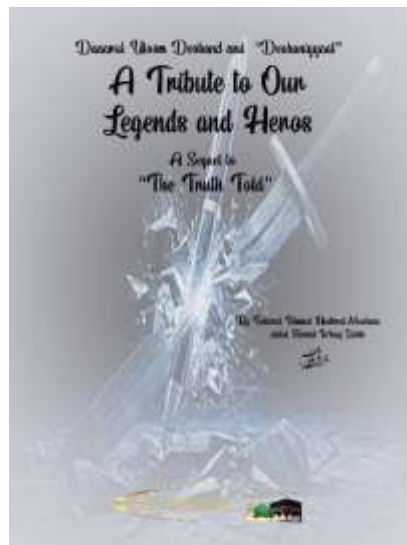
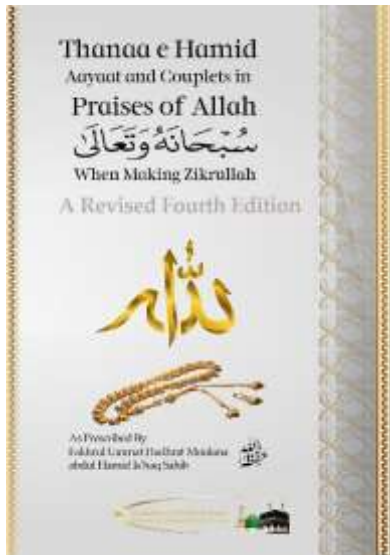


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From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Our Publications



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The Khutbah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَا وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَا
الْحَمْدُ لِلَّهِ مُنْشِئِ الْخَلْقِ مِنْ عَدَمٍ
مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
بَلِّغْ سَلَامِي رَوْضَةً فِيهَا النَّبِيُّ الْمُحْتَرَمُ
قَطَابٍ مِنْ طَيِّبِهِنَّ الْقَاعُ وَالْأَكْمُ
فِيهِ الْعَقَافُ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
يَا رَبِّ بِالصُّلْطَانِ بَلِّغْ مَقَاصِدَنَا
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الدُّعَاءُ هُوَ الْعِبَادَةُ وَقَالَ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

صَلَّى اللَّهُ مَوْلَانَا الْعَظِيمِ

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A Translation of the Khutbah

In the Name of Allah, the Most Gracious, the Most Merciful,

All praise belongs to Him, with peace for Mankind.

Praise be to Allah, who creates from naught,
And blessings on the Chosen One, as we ought.

O my Sustainer, send blessings forever and ever,
On Your Beloved, the best of all—our treasure.

O Sustainer, send blessings forever and always,
On the Herald of glad tidings, in all ways.

O Sustainer, send blessings forever and always,
On Taha, the Leader of Prophets' displays.

Convey my greetings to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so dear,
In the garden where he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ rests, may peace be near.

O best of those buried beneath the ground's sway,
Your presence brings joy to night and to day.

The earth is blessed by your noble remains,
The spirit of sacrifice in your domain.

In you is purity and in you is grace,
Generosity flows in your sacred space.

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He is the Beloved whose intercession we seek,
For every calamity that makes us weak.

O Sustainer, through the Chosen One grant our desires,
Forgive us our past; let mercy inspire.

Now after this introduction so grand and divine,
Allah has spoken; His wisdom will shine.

I seek refuge in Allah from the Devil's deceit,
In the Name of Allah, with Grace and Mercy complete.

And for what follows, Allah, Blessed and Exalted, has said,

*And your Allah says, "Call upon Me; I will respond to you." Indeed,
those who disdain My worship will enter Hell in humiliation."*

(Surah Ghafir: 40; Aayat: 60)

And Rasoolullah ﷺ said,
"Du'aa is worship."

(Sunan Abi Dawood 1479)

And Rasoolullah ﷺ said,

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

"Allah is angry with the one who does not ask of Him."

(Jami` at-Tirmidhi 3373)

True is the Word of our Sustainer, so Sublime

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Acknowledgment; Appreciation and Isaale Thawaab

We acknowledge, appreciate, and convey this work as isaale thawaab to Ahmad Chacha Amejee (Dharee Chacha) for his insistence on the compilation and publication of this book, so that not only the superficial meanings, but the deep wisdom that these du'aas entail, and that it will be beneficial to spread them far and wide.



A Note From the Editor

Generally, I am tasked with writing short and concise books, adhering strictly to the topic in accordance with the book title. However, this book is an exception to the rule. I have gone into much detail and diversions as they are and will be of great benefit to the reader in them. My feeling is that the reader ought neither be mahroom (deprived) of any benefit, or example given, nor doubt where the sources were attained, therefore these are detailed in this book.

There are so many du'aas one can make besides those in this book. An attempt must be made to recite all du'aas. Appended to this book is a booklet that 'ready reckons' du'aas that has all the du'aas and meanings only.

Finally, despite Allah ﷻ Commanding the Mu'min to ask, and it will be granted, effort must be made for self-rectification as well. For that, attending the majaalis is one way of attaining self-reformation and islaah of the nafs and assists in speedily having du'aas accepted. Naturally, to remember all the du'aas in this book, as well as recite them daily may be a task of difficulty for some. If one gradually introduces a new du'aa at least once a month to commit to memory it will not be an impossible task to gradually memorise them all. It is realized that this book is not one that can be carried everywhere, all the time, so taking this into consideration, a small booklet of all the du'aas in this book – with only the du'aas and their meanings are included herewith for you, the reader, so that you could have all the du'aas at hand everywhere you go.

Introduction

A Great Lesson from En-Route to the Battle of Tabuk

Although this is a lengthy narrative, I will be doing the reader a disservice by not explaining it as it unfolded as there are great lessons in it. The essence of the Hadeeth is.

A Model Behavior

This incident teaches a valuable lesson about the priority of 'ibaadat and closeness to Allah ﷻ, even in the company of Rasoolullah ﷺ. It occurred at the Battle of Tabuk, a grand campaign by Rasoolullah ﷺ.

The Army and the Journey

Rasoolullah ﷺ was preparing the army for the Battle of Tabuk. It was an extremely large army of roughly 30,000 men. As was the tradition due to the blistering heat in the day in Arabia, Rasoolullah ﷺ would march mostly at night so that it would be easy for the soldiers. The journey would start after the Fajr namaaz and continue till sunset.

One day, the army continued marching at night, and after Fajr namaaz, they were all very tired, and sleep overtook most of them. The camels, on which they were riding, were given freedom and began roaming about. Some camels were even able to move from one place to another. Some camels were even able to find a cucumber tree and feed on it. As the riders were sleeping, the whole army became scattered.

Sayyeduna Mu 'aadh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ has narrated this event. He was an Ansari Sahabi, a wise and knowledgeable man. Rasoolullah ﷺ spoke well of him and said,

"I know them by lawful and unlawful, Mu 'aadh Ibn Jabal."

He was learned in Fiqh (jurisprudence).

Sayyeduna Mu 'aadh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ had concern regarding the law and the commandments. For this reason, Rasoolullah ﷺ appointed him as a guide to the Muslims in Yemen.

The Incident

While the rest of the army slept and dispersed, Sayyeduna Mu 'aadh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ was awake, guarding Rasoolullah ﷺ.

As told by Sayyeduna Mu 'aadh Ibn Jabal, he said that the other people were sleeping, and the army got dispersed, but I was with Rasoolullah ﷺ. And Rasoolullah ﷺ's camel was moving and I was accompanying him ﷺ. The reason was that I wanted to ask Rasoolullah ﷺ something in secret.

The camel of Rasoolullah ﷺ was moving, and a veil had been put over it.

Rasoolullah ﷺ was enveloped in his veil. There came a sudden shock when Rasoolullah ﷺ's camel hit another camel. Rasoolullah ﷺ tossed away his veil and looked

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around. He found that all the Sahaabah force were scattered, and Mu 'aadh رَضِيَ اللَّهُ عَنْهُ was only nearby. So, Rasoolullah ﷺ uttered a call,

"O Mu 'aadh!" He ﷺ stated, "I am the Messenger of Allah,"

Rasoolullah ﷺ called again,

"Come closer,"

he came closer.

The Lesson

Sayyeduna Mu 'aadh Ibn Jabal رَضِيَ اللَّهُ عَنْهُ pre-occupied in wanting to ask Rasoolullah ﷺ a question but could not do so because he watched the army disarray when Rasoolullah ﷺ called him.

Sayyeduna Mu'aadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ asked Hudhoor ﷺ,

"Permit me to ask you a question."

A Thought-Provoking Question

What was the question?

Sayyeduna Mu 'aadh رَضِيَ اللَّهُ عَنْهُ said,

"It has sickened me. It has saddened me. It has also starved me. It is something which has made me very unhappy, saddened, and extremely

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sick. It's like I'm being ridden on such a rough road. I've become sick due to thinking and thinking about it."

Hudhoor ﷺ said,

"Ask, O you who is tried by Shaitaan."

It is a very affectionate mode of address. As in stories of kings and queens, when a king is pleased, he says,

"Ask, what do you desire."

So here, there is some of that flavour,

"Ask, O you who is tried by Shaitaan, anything you want, you have an open hand."

With this, there is obviously privacy as well, and Hudhoor ﷺ's special attention is present in this. So, he (Mu'aadh ibn Jabal رَضِيَ اللهُ عَنْهُ) asked a question, and this is truly what I and you should take into account.

He is a Companion, and among the Companions, he is so elevated in rank that Hudhoor ﷺ used a superlative degree, in a certain aspect. "Af'alut tafzeel," (superlative degree) "A'alamuhum bil halaal wal haraam Mu 'aadh ibn Jabal."

Among the Sahaabah, the one who possesses the most knowledge about halaal (lawful) and haraam (unlawful) is Mu'aadh ibn Jabal رَضِيَ اللهُ عَنْهُ.

He held such a position in Hudhoor ﷺ's eyes that he was sent all the way to become the governor of Yemen. But what is he contemplating? He says,

قَالَ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ. فَقَالَ:
لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ وَلَا
تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ...

"O Messenger of Allah ﷺ, tell me that one thing which will make me enter Jannah (Paradise) and will save me from Jahannam (Hell)."

This is that path of salvation, the subject upon which all this discussion has taken place, what is its importance? He did not take for granted that salvation was a guarantee for them. That a seat in Jannah was already reserved for them. His attitude was not one of.

"We are the Sahaabah of Muhammad ﷺ. What is there to account for us? Muhasba (accounting) will be for others, reward and punishment will be for others?"

No. This Sahaabi is overpowered by this idea, and what does he say? He used words like.

"This thought has made me ill. It has saddened me so much. Marz (illness) and saqim (ill), "inni saqim."

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This shows that his humility tells him that he is ill, and the sickness is real, "qad amrazatni wa asqamatni wa ahzanatni."
And now the response which Hudhoor ﷺ provided,

Rasoolullah ﷺ said to Mu'aadh رَضِيَ اللَّهُ عَنْهُ:

ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا
يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ...

Translation: 'Shall I not guide you to the doors of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire. And the prayer of a man in the depths of the night...' "

Then he recited:

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا...

Translation "Their sides forsake their beds, calling upon their Allah in fear and hope..."

(Surah As-Sajdah: 32; Aayat :16)

Then the Rasoolullah ﷺ said:

ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ

Translation: "Shall I not tell you of the head of the matter, its pillar, and its peak?"

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Sayyeduna Mu 'aadh رَضِيَ اللَّهُ عَنْهُ said,

قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوُهُ
سَنَامِهِ الْجِهَادُ

"Yes, O Messenger of Allah."

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوُهُ سَنَامِهِ الْجِهَادُ...

Translation: "The head of the matter is Islam, its pillar is the prayer,
and its peak is jihad..."

ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَنْكَ هَذَا...

Translation: "Then he (Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Shall I not tell
you what controls all of that?' "

Mu 'aadh رَضِيَ اللَّهُ عَنْهُ,

قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ

"Yes, O Messenger of Allah."

فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَنْكَ هَذَا

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So Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took hold of his tongue and said,

"Restrain this..."

Mu 'aadh رَضِيَ اللَّهُ عَنْهُ said,

فَقُلْتُ يَا نَبِيَّ اللَّهِ أَوْ مُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ

"O Messenger of Allah, will we be held accountable for what we say?"

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

فَقَالَ ثَكَلْتِكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى
مَنَاخِرِهِمْ إِلَّا حَصَايِدُ أَلْسِنَتِهِمْ

*"May your mother lose you, O Mu 'aadh! Are people thrown into the
Fire on their faces except for what their tongues have reaped?"*

(Jami` at-Tirmidhi 2616)

We ought to use our tongues in the correct way, and what better way is there to use our tongues than supplicating our regrets and repentance, appreciation, and aspirations to the only Being that can and will forgive, appreciate, and fulfill? Supplicate, make du'aa in abundance, and reap what you sow, O reader, for our Sustainer insists that we ask of Him and Him alone.

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The Divine Wisdom of Why the Acceptance of Du'aas Are 'Delayed'

One of the important questions that one should think about is why our du'aas (do not seem to be accepted immediately). It must be remembered that du'aas are **always** accepted, but this acceptance is not always immediate. Why is this delay?

Du'aas, Hadhrat Moulana Qasim Nanotwi رَحْمَةُ اللهِ عَلَيْهِ clarifies that when honest individuals make du'aa with tears, the core of their honesty and crying ascends to the Heavens. That is, they achieve a profound closeness to Allah, so deep that the fragrance of their du'aa wafts beyond the Arsh (Throne). However, the execution of their du'aa is deferred. Seeing the delay, the angels weep profusely before Allah, saying:

"O Allah, O You Who responds unto every du'aa, and O Pure Being, whose protection we seek every moment, this servant who is supplicating unto You is humbling himself and is weeping. He has no one else to lean on except You. You bestow upon even strangers (non-believers), and everyone who has an aspiration has reposed their aspiration in You. What is Your wisdom in delaying giving him what he prays for?"

Allah سُبْحَانَهُ وَتَعَالَى replies.

"This delaying in granting him what he supplicates for is not due to lack of appreciation on his part. But I am making him stronger by delaying what he asks for, for We love the believer's

weeping. Inform this Mu'min (believer) to continue crying because I enjoy hearing it. This is his great honour. I have instilled a need in his life, and that has changed his heedlessness into awareness. Had I not instilled this need in his life, he would not have turned to Me. This need has now changed him into My 'ally'. If his need is granted at once, he will become heedless again. He will cease rising for tahajjud to make du'aas, and he will cease crying to Me in du'aa. Hence, leave him for a while. Although he is turning to Me with tears and immense humbleness, supplicating with a hundred hearts while weeping, his heart is shattered and he is humiliating himself, the right thing may appear to be to grant and accept him what he supplicates for at once. But I am delaying in granting him what he desires because I enjoy his humiliation and tears."

The Grandfather Analogy

An analogy here is when the grandfather playfully teases the grandchildren with candy. If he were to hand over the sweets they desired instantly, they would take them and go play with the other children. But when he presents them with the sweets and then turns them down, they cry more, utter sweet words, and act cute, and this angers the grandfather. Thus, the grandfather playfully teases the child and plays with him, attempting to keep the child near for as long as possible, so that he can enjoy the pleasure of having the company of his dear grandchild.

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In the same way, when the Mu'min is crying and talking to Allah, Allah loves it. If Allah gives the Mu'min what he requires immediately, the Mu'min may run away, having attained what he wanted. Allah continues to enlighten the angels:

"And how he tries to deceive Me (so to say) by crying out, 'O Allah, never will I do this evil again, forgive this Gunah (sin) of mine.' But I know that he is going to do that Gunah again."

It is like the naughty boy who tells the grandfather that he wants one sweet or one Rand only, but he keeps coming back again and again for more.

The Parrot and Nightingale in Cages

Moulana Qasim Nanotwi رَحْمَةُ اللَّهِ continues to narrate the following insightful anecdote:

Parrots and nightingales are placed in cages because they possess the power of speech and singing, respectively. They are kept alongside their owners for the pleasure they derive. Ravens and bats, on the contrary, are not put in cages because their voices do not, please anyone.

Therefore, if you sense du'aas aren't being accepted at once, don't give up hope. On the contrary, cheer up! Allah is enjoying your tears, and He is also enjoying all the vows you take. The way you communicate with Allah is closest to Him. That is why

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He holds on to you, and when He sends down His blessings,
the extent of His bounty is beyond comprehension.

A Call to Understanding and Hope

Therefore, let Allah grant us the taufeeq (ability) to understand these niceties of tasawwuf (the path of spiritual reform) on our spiritual journey to Him. Let us understand that the very things for which we are anxious are, in reality, opportunities to have fun. We are anxious because of our ignorance. We then ask ourselves if Allah loves us and, if yes, why He does not provide answers to our du'aa.

Let us remember that the love of Allah never runs out and that His wisdom is far greater than ours. Trust in His plan, and continue to ask Him in humility and sincerity, for at His time, He shall answer in the most delectable and best of ways.

Allah ﷻ's Promise of Acceptance

If we use these heavenly guided words in good faith, Allah ﷻ vows to accept us. On Judgment Day, even if our dearest Nabi-e-Akram ﷺ intercedes for us, Allah ﷻ will decide 'in camera' so that none of our shortcomings are exposed.

The Wisdom

The wisdom contained in these du'aas is a reflection of Allah ﷻ's love and mercy towards His creation. If we understand their meanings and recite them sincerely, we

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strengthen our bond with Him. These are merely some of the wisdoms in selected masnoon du'aas. In fact, it is not possible for anyone to enumerate the amount of wisdom contained in these divine du'aas. May Allah سُبْحَانَهُ وَتَعَالَى provide us with the strength to understand and implement these du'aas in our lives. Ameen.

The du'aas delivered by Allah سُبْحَانَهُ وَتَعَالَى and His Messenger, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, are profound blessings that guide the believers in seeking forgiveness, mercy, and protection from sinning. Not only do these du'aas cleanse our souls but also erase the traces of our gunahs so that we are saved on the Day of Judgment. What follows is a detailed explanation of the significance of such a du'aa, how they impact our spiritual status, and the wisdom contained in them.

Du'aas That Are Never Rejected

The following is a detailed explanation of the du'aas (du'aas) made by three types of people that are guaranteed acceptance by Allah سُبْحَانَهُ وَتَعَالَى, based on authentic Islamic sources.

The Fasting Person at the Time of Breaking Their Fast

ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يَفْطِرُ

Translation: "There are three whose du'aa is not rejected: the fasting person when he breaks his fast..."

Explanation

The fasting person's du'aa is accepted because of their sacrifice and devotion during fasting. At the moment of breaking the fast, they are in a state of humility and gratitude, making their du'aa particularly sincere. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يُفْطِرُ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ

Translation: *"There are three whose du'aa is not rejected: the fasting person when he breaks his fast, the just ruler, and the du'aa of the oppressed."*

(Tirmidhi, 2525)

The Just Ruler

وَالْإِمَامُ الْعَادِلُ

Translation: *"...and the just ruler."*

Explanation

A just ruler's du'aa is accepted due to their righteousness and responsibility in governing fairly. Their humility and sincerity in seeking Allah's help make their du'aa powerful. Scholars emphasize that this applies to any leader who acts with justice, whether in governance or family leadership.

The Oppressed Person

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ:
الصَّائِمُ حَتَّى يُفْطِرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ رَفَعَهَا اللَّهُ فَوْقَ الْغَمَامِ
وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ: وَعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ"

Translation: Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah ﷺ said:

'Three supplications are not rejected: the supplication of a fasting person until he breaks his fast, the supplication of a just ruler, and the supplication of the oppressed. Allah raises it above the clouds and opens the gates of heaven for it, and the Allah says: 'By My might, I shall surely aid you, even if it should be after a while.'"

(Jaami ut Tirmidhi)

Explanation

The du'aa of an oppressed person is always accepted because they have no one to turn to but Allah ﷻ. This applies regardless of their religion or status. Rasoolullah ﷺ said,

"Beware of the du'aa of the oppressed, for there is no barrier between it and Allah."

(Narrated by Al-Bukhari and Muslim)

Additional Insights from 'Ulama

Imaam Ibn Al-Qayyim رَحِمَهُ اللَّهُ stated that du'aa is,

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"The weapon of a believer,"

and emphasized its ability to remove calamities or reduce their impact when made sincerely (Al-Da'wa). He highlighted that sincerity, humility, and avoiding haram earnings are critical for acceptance.

Guaranteed Heavenly Acceptance for Their Du'aas

These three types of people—the fasting individual at iftar, the just ruler, and the oppressed—are guaranteed divine acceptance for their du'aas due to their unique circumstances that amplify sincerity and reliance on Allah. Muslims are encouraged to take advantage of these moments and approach Allah with heartfelt prayers.

The Du'aa of a Father for His Children

This du'aa is extremely important for fathers to make for their children in contemporary times. Let alone the lay Muslim, even 'Ulama are going astray, taking with them followers to a doomed eternal hereafter.

In another Hadeeth Rasoolullah ﷺ had said.

ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ
الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ لِوَلَدِهِ

Translation: *"There are three supplications that will undoubtedly be answered, without any doubt: the supplication of one who has been*

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wronged, the supplication of the traveller, and the supplication of a father for his child."

This Hadeeth was narrated by Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and reported in:

(Sunan Ibn Majah, Hadeeth 3862)

Explanation and Benefits - Answered Du'aa

The du'aa of a father for his child is one of the three du'aas that Allah سُبْحَانَهُ وَتَعَالَى guarantees to answer, highlighting the special status of parental du'aas.

Encouragement to Make Du'aa for Children

This encourages parents to supplicate for their children's guidance, protection, righteousness, and well-being.

Avoiding Baddu'aa (Cursing) Against Children

Islam forbids parents from praying against their children, especially in anger, as Allah سُبْحَانَهُ وَتَعَالَى's Mercy may prevent such prayers from being answered and it harms the family bond.

Spiritual Impact

A father's sincere du'aa for his child is a means of barakah (blessing) and divine protection.

Supporting Qur'aanic Verses

Allah says about children as a blessing:

"الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا^ط

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Translation: *"Wealth and children are the adornment of the life of this world"*

(Surah al-Kahf 18:46)

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade making du'aa against one's children, wealth, or self, especially in anger, so that Allah's mercy is not withheld

(Sahih Muslim 3014)

Scholarly Commentary

Ibn Kathir explained Allah سُبْحَانَهُ وَتَعَالَى's forbearance in not answering harmful du'aas made in anger, out of mercy and kindness.

The du'aa of a father for his children holds a unique status in Islam, as evidenced by numerous Qur'aanic ayaat, Ahaadeeth, and the insights of pious 'Ulama. Great 'Ulama have declared.

دَعْوَةُ الْأَبِ لِوَلَدِهِ كَدَعْوَةِ النَّبِيِّ لِأُمَّتِهِ

Translation: *"The father's du'aa for his child is like the du'aa of a Messenger for his nation."*

(Sunan Ibn Majah 3662)

This statement is reported in the classical Islamic literature and cited by 'Ulama such as Abu Nu 'aym رَحِمَهُ اللَّهُ in Hilyat al-Awliya' and other collections. It emphasizes the great virtue and high acceptance status of a father's du'aa for his children, equating it

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to the noble and powerful du'aa of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for his Ummah.

Explanation

This Hadeeth highlights the immense power and significance of a father's prayer for his children. Just as the du'aa of a Messenger for his nation is sincere and selfless, so too is the father's du'aa for his offspring. Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

دَعْوَةُ الْوَالِدِ لَوْلَدِهِ لَا تُرَدُّ

Translation: *"The du'aa of a parent for their child is never rejected."*
(Ibn Majah)

When Are Du'aas Accepted

During Fasting

The time during fasting, especially before breaking the fast, is highly recommended for du'aas as they are more likely to be accepted.

When Traveling

Travelers are in a special condition where their du'aas are accepted. Although du'aas made while travelling are for safety in reaching one's destination, other du'aas for one's self and others who one knows – have certain needs – can and must be made for their ease.

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When Reciting or After Reciting the Qur'aan Shareef

Reciting du'aas after recital or interaction with the Qur'aan increases its acceptance due to the spiritual connection established.

On Remembering Allah **سُبْحَانَهُ وَتَعَالَى All the Time**

Those who are in the state of continuous zikr (remembrance of Allah) are reminded to make du'aa for themselves, their prodigy from Sayyeduna Aadam **عَلَيْهِ السَّلَامُ** and all the true and genuine Muslims from then, until Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, and for Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, the Azwaajul Mutahharaat (pure wives of Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** all the Sahaabah-e-Kiraam, all the Ambiya, all the Auliya of Allah, one's Sheikh, and asaatizah, ones parents, spouse, children, immediate and extended family, one's progeny, and the entire Ummat of Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** who have passed on, who are living, and who are to come until the day of Qiyaamat.

When Going to Visit the Sick

Reciting du'aa for one's self and requesting the ill to make du'aa for us as well as the entire Ummat of Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** while going to see an ailing person is beneficial as it is such a moment when Allah **سُبْحَانَهُ وَتَعَالَى**'s mercy pours down.

The Last Third of the Night

This is one of the most sacred times for du'aa since Allah **سُبْحَانَهُ وَتَعَالَى** descends to the seventh heaven and responds to the caller upon Him.

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Between Adhan and Iqamah

The period of time from when adhan is heard and up to Iqamah is a barakah-filled time for du'aas.

The nearest to Allah a servant can get, is at the moment of sujood (prostration).

On Youmul Jumu'ah (Fridays)

Friday afternoon, especially before Maghrib and/or during the time of the Imaam's khutbah (sermon), is well known as an accepted time for du'aas.

During the time of Ramadan and Laylatul Qadr

Ramadan, particularly Laylatul Qadr (Night of Decree), enhances the effectiveness of du'aas.

During Times of Rain

Rain is a sign of Allah's mercy and therefore a suitable time for recital of du'aa.

Du'aas can be recited at any time, but its effectiveness will be even greater when it is recited at these specific times and situations mentioned in Islamic tradition. By placing du'aas during these times, the faithful improve their chances for acceptance while seeking forgiveness, safety, and prosperity from Allah سُبْحَانَهُ وَتَعَالَى.

Allah سُبْحَانَهُ وَتَعَالَى's mercy is incomparable. With sincere du'aas through the words of divine knowledge, the Mu'min can erase all traces of sin from their hearts and find safety in the Day of

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Judgment. This du'aa is a powerful spiritual purifier and way to consolidate one's connection with Allah سُبْحَانَهُ وَتَعَالَى.

Preparing Oneself for Making Du'aa

Although du'aas can be made anywhere at any time, when a need or occasion demand du'aa to be made. Sometimes it could be in an emergency upon hearing either tragic or joyous news, then du'aas can be made 'on the spot' requesting to be saved from calamity or making du'aa of shukr (gratefulness) respectively. Also, when one awakes from sleep, one obviously wouldn't go into the process of preparing oneself to make the du'aa upon awakening, it must be a spontaneous second nature supplication.

However, one must allocate some time to make du'aa daily for all circumstances as well as for protection, guidance, needs to be fulfilled, gratefulness and so much more so that Allah سُبْحَانَهُ وَتَعَالَى's reply is nothing but accepted. For this one must prepare oneself well to make this daily du'aa. The following is the procedure:

Preparation and Purification - Cleanliness

Perform wudhu (ablution) if possible, as it elevates the spiritual state (though du'aa without wudhu is permissible).

Facing the Qiblah

Turn toward the Ka'aba in Makkatul Mukarramah as a mark of reverence.

Humble Posture

Sit with humility, avoiding reclining or leaning unless necessary.

Hand Placement

Professional beggars – yes, you do find them all over – worldwide, have a begging bowl in which they collect money from begging. They would have a special place in their homes where they keep their begging bowls after returning from their 'profession' in the evenings.

We are not 'professional' beggars, we are permanent beggars who beg from Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef,

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

Translation: "O mankind, you are the ones in need of Allah, while Allah is the Free of Need, the Praiseworthy."

(Surah Faatir: 35; Aayat: 15)

Context

This aayat reminds all humans of their inherent need for Allah, contrasting His self-sufficiency.

Raise Both Palms

Knowing that we are permanent beggars, as Allah سُبْحَانَهُ وَتَعَالَى says in the above aayat, He has given us permanent begging bowls,

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so that when we need to beg of Him, all we do is raise our palms.

Lift hands to the level of the second button from the top of your kurta, with palms facing upward. The Qibla for namaaz is the Ka'abah Shareef, the 'Qiblah' for the palms of your hands when making du'aa is the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى.

Gap Between Hands

Keep a small space between the palms (not pressed together).

Make your palms form the shape of a begging bowl, together with the niyyat (intention),

"O Allah! I am begging from you with my begging bowl cupped and raised. I am in such need, that my begging bowl itself has jagged edges (our uneven fingers), and my bowl is broken in half as well (the space between your palms). O Allah! If you are going to give me a little, it will fall through my begging bowl. Please give me much, so its accumulation will fill the bowl."

Starting the Du'aa - Begin with the Praises of Allah

Open with Alhamdulillah (praise for Allah) and Salawat (blessings on Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

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Example,

"الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ"

Translation: "All praise is due to Allah, Allah of the worlds, and blessings and peace upon our Master Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family, and companions."

Use Allah سُبْحَانَهُ وَتَعَالَى's Lofty Merciful Names

Invoke Allah سُبْحَانَهُ وَتَعَالَى by His beautiful names (e.g., Ya Rahmaan, Ya Raheem, Ya Kareem).

During the Du'aa Show Sincerity and Humility

Lower your voice, weep, if possible, if you cannot weep, make your face as if you are weeping and express genuine need.

Confess Gunahs

Acknowledge shortcomings and seek forgiveness (e.g., Sayyidul Istighfar).

Be Specific

Ask clearly for needs in this life and the hereafter.

Repeat Requests

Ask 3 times for emphasis, as Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ often did.

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Closing the Du'aa - End with Salawaat

Send blessings on Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again.

After the Du'aa

Wipe the face with the hands once the du'aa is complete, as some narrations, and say "Aameen," conclude with this to seal the du'aa.

The Spirit of Du'aa

The authenticity of du'aa is required. Allah سُبْحَانَهُ وَتَعَالَى would not accept a du'aa made by an unmindful heart. Though one performs du'aa with beautiful, poetic phrases—like the du'aas of the Haramain Imaams, Hadhratjee, Hadhrat Moulana In'aamul Hasan Sahib رَحِمَهُ اللَّهُ, or the ones mentioned in Hadeeth—but without the heart, Allah will not accept it. Even if you don't have beautiful words, if your heart is for Allah, that is all what counts.

Trust in Allah

Passionately believe in His response, as He answers in one of three ways:

- Granting the request,
- Averting harm,
- Storing rewards for the Hereafter.

Key Sunnah Practices - Timing

Prefer times of acceptance (e.g., last third of the night, between adhaan and 'iqamah).

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Halaal Sustenance

Ensure your income and food are halaal, as impurity hinders du'aa.

Avoid Rushing

Be patient; Allah سُبْحَانَهُ وَتَعَالَى's delay is not denial.

Du'aa for Others

Include others before yourself, as Malaa'ikah say, "May you also receive the same"

Our Sheikh, Hadhrat Moulana Hakim Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ's emphasis in his bayaans, Hadhrat stressed:

Tawakkul

Reliance on Allah سُبْحَانَهُ وَتَعَالَى with a heart free from doubt.

Taubah

Repentance as a prerequisite for du'aas acceptance.

Durood Shareef

Frequent salawaat to elevate the du'aa.

The First Du'aa - Upon Awakening

Du'aa for the Morning

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

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Translation: "All praise is for Allah who gave me life after death, and to Him is the resurrection".

(Sahih al-Bukhari 6312)

Reciting this daily reaffirms gratitude to Allah for granting another day of life and accountability. When one wakes up in the morning, and this supplication automatically, as second nature come to one's tongue, would these words not come to one's tongue upon being resurrected after death? SubhaanAllah, who gave me life after death, and to Him I am grateful.

The Second Du'aa - for Upon Waking

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Translation: "O Allah! Whatever benefit I or any of Your creation has achieved this morning is from You alone, you have no partner. So, all praise and thanks are for You."

(Sunan Abu Dawood 5073)

Sunnat Practice

This du'aa is reported in authentic Hadeeth collections as part of the morning adhkar taught by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to his Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ. It reflects the deeni emphasis on beginning the day by acknowledging that all blessings, whether personal or bestowed upon others, come solely from Allah سُبْحَانَهُ وَتَعَالَى, who has no partner. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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encouraged his us to remember Allah سُبْحَانَهُ وَتَعَالَى frequently, especially in the morning and evening, as a means of spiritual protection and gratitude.

Explanation from the Pious 'Ulama

The 'Ulama explain that this du'aa encourages awareness of Allah سُبْحَانَهُ وَتَعَالَى's continuous blessings, both visible and hidden, and cultivates gratitude.

Imaam Ahmad ibn Hanbal رَحِمَهُ اللهُ reportedly used to recite similar supplications, reflecting on the countless blessings often unnoticed until lost.

Sheikh al Shawkani رَحِمَهُ اللهُ praised this zikr for its ease and encompassing meaning, allowing the Mu'min to fulfill the obligation of thanking Allah سُبْحَانَهُ وَتَعَالَى for the countless blessings that cannot be fully enumerated.

وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Translation: *"And if you should count the favours of Allah, you would not be able to number them. Indeed, Allah is Forgiving and Merciful."*

(Surah An Nahl: 16; Aayat: 18)

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Third – A Short Azkaar to Begin Mornings and Evenings That Have Enormous Value

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ
وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ
مِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ

Translation and Meanings: "Glory be to Allah equal to the number of what He created in the heaven, and glory be to Allah equal to the number of what He created in the earth, and glory be to Allah equal to the number of what is between them, and glory be to Allah equal to the number of what He will create. And Allah is the Greatest likewise, and praise be to Allah likewise, and there is no deity except Allah likewise, and there is no might nor power except with Allah likewise."

(This azkaar is narrated from a Hadeeth from Sayyeduna Sa'd ibn Abi Waqqas رضي الله عنه, and has been recorded by some scholars such as al-Tabarani).

Historical Context and Hadeeth Narrations

The zikr formula beginning with,

"Subhaanalaahi adada maa khalaqa fis samaai..."

appears in authentic Ahaadeeth in several variations, each carrying profound roohi (spiritual) significance. The most notable incident relating to this particular formula comes from a Hadeeth narrated in Sunan Abu Dawood and other

collections, describing an encounter between Rasoolullah ﷺ and a woman performing tasbeeh (glorification of Allah).

In this narration, Rasoolullah ﷺ came upon a woman who was using date pits or pebbles to count her tasbeeh. Seeing her method of remembrance, he ﷺ said to her:

"Shall I not inform you of what is easier or better than this for you?"

He then taught her this comprehensive form of zikr that encompasses praise equal to the number of Allah ﷻ's creation in the heavens, earth, and beyond.

This powerful zikr extends praise to Allah ﷻ in four dimensions:

- Equal to all created entities in the heavens
- Equal to all created entities on earth
- Equal to all created entities between heaven and earth
- Equal to all that Allah will create in the future

The phrase "mithla dhaalika" (likewise) then applies this same enumeration to other forms of praise:

- Takbir (Allah is Greatest),
- Tahmeed (praise be to Allah),
- Tahleel (there is no deity except Allah), and the acknowledgment that all power and might belong solely to Allah.

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Classical Permissibility

Sahaabah like Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ used pebbles for zikr, as recorded in Musannaf Ibn Abi Shaybah and Sunan Abi Dawood.

Spiritual Significance and Virtues

'Ulama explain that this form of zikr carries extraordinary spiritual significance for several key reasons:

Comprehensive Quantification of Praise

The formula "adada ma khalaqa" (equal to the number of what He created) achieves a level of praise that is impossible to reach through conventional counting.

"When the worshipper says Subhan Allah wa bi hamdihi, 'adada khalqihi, it is like a statement and explanation of what the Allah deserves of glorification the number of every created being, what has been and what will be, for eternity."

This approach to zikr encompasses an infinite amount of praise through a single utterance, as,

"It includes an affirmation that Allah سُبْحَانَهُ وَتَعَالَى is above all things, and glorifying and praising Him this huge number cannot be comprehended by anyone who counts; the end of it can never be reached."

Superior Reward Compared to Other Forms

Multiple Ahaadeeth indicate that this comprehensive form of zikr outweighs simpler forms of remembrance. In one

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narration, Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explicitly stated that this zikr is better than zikr performed throughout the day and night. This superiority derives from its connection to the infinite nature of Allah سُبْحَانَهُ وَتَعَالَى's creation and attributes.

As described in the sources, this form is

"Light for the tongue to remember, heavy in the Scales and are dear to the Merciful."

The zikr achieves this because it connects the 'aabid (worshipper) to Allah سُبْحَانَهُ وَتَعَالَى's infinite qualities while requiring minimal physical effort.

Spiritual Benefits

The benefits of reciting this comprehensive zikr include:

Purification from Sins

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned that reciting comprehensive forms of zikr frequently purifies the heart and removes sins,

"Even if they are as abundant as the foam of the sea."

Connection to Heavenly Attributes

It,

"Connects the believer to Allah's infinite wisdom, power, and glory,"

by acknowledging the scope of His creation.

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Protection and Blessing

"Reciting this supplication invites Allah's blessings, protection, and mercy into one's life."

Reward Beyond Measure

It has been narrated that comprehensive forms of zikr like this are,

"Equal to the worship of all creation."

Despite the above zikr, we have praised Allah سُبْحَانَهُ وَتَعَالَى in four dimensions, yet we can never fulfill the rights of Allah سُبْحَانَهُ وَتَعَالَى in the way we ought to, but can there be any other zikr that can supersede this zikr?

The Fourth – Special Abundant Durood Upon Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Then proceed to convey Durood Shareef upon Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ اَلْفَ اَلْفٍ مَّرَّةٍ

Translation: "O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad, a thousand thousand times."

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Analysis of the Phrase

The addition of, "Alfa alfa marrah" (a thousand thousand times) reflects later devotional practices, not the exact Sunnah wording but widely accepted as permissible. A thousand times a thousand equals to one million Duroods.

The Fifth - Another Durood

Which should be recited is,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ اِلٰى يَوْمِ الدِّينِ

Translation: "O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad until the Day of Judgment."

Analysis of the Phrase

"Ilaa youmid deen" (Until the Day of Judgment). The addition of, " Ilaa youmid deen " (Until the Day of Judgment) reflects later devotional practices, not the exact Sunnah wording but widely accepted as permissible.

The Sixth Another Durood – Short But With Great Rewards

Thereafter recite further Durood Shareef,

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الدَّاكِرُونَ وَكُلَّمَا
عَقَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"O Allah, send blessings upon our Master Muhammad and the family of our Master Muhammad whenever the rememberers remember and whenever the heedless are heedless of His remembrance."*

The additions "kullama zakarhuz zaakiroon" and "kullama anil ghaflaah zikrihi ghaafiloon" are not found in established Ahaadeeth collections but reflect later devotional practices emphasizing perpetual remembrance which 'Ulama agree is permissible. One should also convey the following Durood,

The Seventh – Another Great Durood

جَزَىَ اللَّهُ عَنَّا سَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ أَهْلُهُ

Translation: *"May Allah reward us on behalf of our Master Muhammad, peace and blessings be upon him, with what he is deserving of."*

Scholarly Perspectives - Permissibility and Virtue

While not found in established Sunni Hadeeth collections (e.g., Sahih al-Bukhari or Muslim), this phrase is widely accepted.

The phrase "Bimaa huwa ahluhu" (with what he is deserving of) acknowledges Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's unparalleled status. As stated in Qur'aan Shareef.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Translation: *"And indeed, you are of a great moral character."*

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(Surah al Qalam: 68; Aayat: 4)

This supplication reflects deep reverence for Rasoolullah ﷺ and aligns with the Qur'aanic mandate to honour him. While its isnad (chain of transmission) is not rigorously authenticated, its devotional use is permissible within Islamic principles.

Qur'aanic and Hadeeth Foundations

Qur'aanic Basis

The command to send blessings upon Rasoolullah ﷺ derives from Qur'aan Shareef:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: *"Indeed, Allah and His angels send blessings upon the Messenger. O you who believe, invoke blessings upon him and give him greetings of peace."*

(Surah al Ahzaab: 33; Aayat: 56)

Hadeeth

The core wording,

"Allahumma salli ala Muhammadin..."

originates from Sahih al-Bukhari 635 and Sahih Muslim 406:

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Sayyeduna Ka'b bin Ujah رَضِيَ اللَّهُ عَنْهُ narrated that Rasoolullah ﷺ said: "Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ"

Translation: "O Allah, send prayers upon Muhammad and the family of Muhammad as You sent prayers upon Ibrahim and the family of Ibrahim. O Allah, bless Muhammad and the family of Muhammad as You blessed Ibrahim and the family of Ibrahim..."

(Sahih al-Bukhari 635)

While the Qur'aan and Hadeeth emphasize sending salawaat generally, 'Ulama approve multiplying its count as a voluntary act of 'ibaadat.

Imaam Ibn al-Qayyim رَحِمَهُ اللَّهُ states:

"The more one sends blessings upon Rasoolullah ﷺ, the greater their reward and purification from sins... Repeating it abundantly is a sign of love for him."

The Inclusion of "Sayyedina"

Adding "Sayyedina" (our Master) is endorsed by scholars like Imaam Al-Nawawi رَحِمَهُ اللَّهُ, who wrote:

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"It is recommended to say 'Sayyedina' out of respect, though it is not obligatory."

Virtues of Abundant Salawat

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ highlights:

"Salawaat is a light that elevates the soul. Its repetition, even beyond prescribed prayers, draws one closer to Allah ﷻ and Rasoolullah ﷺ."

Key Notes

'Ulama differentiate between obligatory salawaat (during namaaz) and voluntary repetitions, which are encouraged for spiritual growth.

Just by reciting the few azkaar mentioned above, one can imagine the extent of praise for Allah ﷻ and Durood conveyed upon Rasoolullah ﷺ comes to one's favour. All this for a mere two minutes or less.

A Classic Analogy of the Above Azkaar in Worldly Terms

The analogy is that of a CEO of a company and a mere labourer – a municipal trench digger for example.

While the trench digger has to wake up in the early hours of the morning gather wood for a fire to warm the water to clean himself and get to the nearest train station or bus or taxi stop standing in line to board. He reports to work at 06:45 am to get

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ready and dressed in his overalls so that he can report for duty at the trench at 07:00, only to earn a pittance.

While the CEO only needs to get to work at 09:00, he has water on tap, breakfast prepared, no waiting in queues, drives his luxury car out of his garage and into his office parking basement, into the elevator, and at work and he earns a fantastic salary.

All this is based on knowledge acquired by both compared, as well as the level of intelligence one has in terms of deriving the maximum out of one's efforts.

This is exactly what Rasoolullah ﷺ had tutored the woman regarding the azkaar mentioned above. He afforded her the knowledge, and her intelligence would either allow her to take the advice and practice what was taught to her or not.

The Eighth - Another Great Durood – Durood -e-Tunjeena

This Durood is attributed to Sheikh Moosa al-Darir (or Moosa the Blind) رَحِمَهُ اللهُ, a pious scholar, who reportedly received it in a dream from Rasoolullah ﷺ during a perilous sea voyage. According to the narrative Sheikh Moosa رَحِمَهُ اللهُ and fellow passengers faced a violent storm. Rasoolullah ﷺ appeared to him in a dream and instructed them to recite this Durood 1,000 times for salvation. Upon awakening, they complied, and the storm subsided after 300 recitations

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اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنَا بِهَا مِنْ جَمِيعِ الْأَهْوَالِ وَالْآفَاتِ
وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا
عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا أَفْصَى الْعَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ
وَبَعْدَ الْمَمَاتِ.

Translation: "O Allah, send blessings upon our Master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a prayer through which You save us from all fears and calamities, fulfill all our needs, purify us from all sins, elevate us to the highest ranks in Your presence, and grant us the utmost goals of all goodness in life and after death."

Scholarly Views – Permissibility (Traditional Scholars)

Allow its recitation as a general du'aa since its wording aligns with Islamic principles (no shirk) .

Salafi/Reformist Scholars

Reject it as a bid'ah (innovation) due to its absence in authenticated texts and reliance on dream narratives, which are not binding in Islamic law .

Reflects Qur'aanic Calls For Divine Rescue

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ ﴿١٨٦﴾

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Translation: "*And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.*"

(Surah al Baqarah:2; Aayat: 186)

Intercession Through Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Aligns with the Qur'aanic command to send salawaat upon Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Translation: "*Allah and His angels send blessings on the Prophet. O you who believe! Send blessings on him and salute him with a worthy salutation.*"

(Surah al Ahzaab: 33; Aayat: 56)

Wisdom and Benefits - Spiritual Focus

Encourages reliance on Allah سُبْحَانَهُ وَتَعَالَى through Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's spiritual status, fostering humility and connection to divine mercy .

Comprehensive Supplication

Covers worldly needs, sin purification, and eternal salvation, mirroring the holistic scope of Islamic 'ibaadat.

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Nineth - Recite Three Surahs Thrice with Tasmiyah

Mornings and Evenings Daily

It is narrated in Abu Dawood and Tirmidhi that one should recite the three 'Quls' daily,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

Translation: "Say: He, Allah is One. Allah, the Eternal Absolute. He begets not. Nor was He begotten. And there is none like Him."

(Surah Ikhlas: 112)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

Translation: "Say, I seek refuge in the Allah of daybreak, From the evil of what He has created, and from the evil of the night when it darkens, and from the evil of the blowers in knots, and from the evil of an envier when he envies".

(Surah Al Falaq: 113)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

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Translation: *"Say: I seek refuge in the Allah of mankind. The Sovereign of mankind. The God of mankind. From the evil of the whisperer who withdraws. Who whispers in the breasts of mankind. Among jinn and mankind."*

(Surah an Naas: 114)

Advantages of Reciting the Three Quls According to Mullah 'Ali Qari رَحْمَةُ اللَّهِ in Ruh al Ma'aani

Mullah 'Ali Qari رَحْمَةُ اللَّهِ, based on previous sources and Hadeeth, states some major benefits of Surah Al-Ikhlās, Surah Falaq, and Surah and Naas are as quoted below:

تَحْفِيكَ مِنْ كُلِّ شَيْءٍ

Protection from Everything

Reciting these surahs shields the believer from all harm by affirming the oneness and sufficiency of Allah سُبْحَانَهُ وَتَعَالَى.

تَحْفِيكَ مِنْ كُلِّ شَرٍّ

Protection from All Evil

It wards off shirk and spiritual evils by purifying the heart's belief.

تَحْفِيكَ مِنْ كُلِّ وَرْدٍ

Suffices You from Every Other Wazifas/Du'aa Recitation

Sufficiency as a devotional recitation, making it a powerful and sufficient spiritual practice. What does this mean?

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Following after these three Quls, are a host of du'aas that are extremely beneficial for supplication, as they are comprehensive and all-encompassing for all our needs in deen, dunya, qabr and for an Insha Allah successful akhirah. However, there will be times when one may not be able to supplicate those du'aas due to pressing needs, and there are several reasons for that. One may have to leave early to catch a flight somewhere, or an emergency crops up that one would need to attend to immediately, maybe they may be an urgent business meeting and one cannot fulfill the supplication of all the du'aas (morning or evening). In that case, just recite the three Quls,

تَخْفِيكَ مِنْ كُلِّ وَرْدٍ

They will suffice for all the other du'aas that one regularly recites. They hold sufficiency as a devotional recitation, making it a powerful and sufficient spiritual practice.

However, these should only be substituted for all the other morning and evening du'aas when there is a need in terms of an emergency.

The Tenth – A Du'aa for Protection from the Worries of Both Worlds

Recite 7 Times Mornings and Evenings

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

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Translation: *"Allah is sufficient for me. There is no deity except Him. In Him I place my trust, and He is the Allah of the Majestic Throne."*
(Surah at-Taubah: 9; Aayat: 129)

Benefits of Reciting Seven Times Morning and Evening Protection from All Harm

The supplication is as a shield against physical and spiritual harm, including accidents, illnesses, envy, and black magic.

Rasoolullah ﷺ emphasized its efficacy for safety from unforeseen dangers

(Sunan Abu Dawood 5081 & Sunan Ibn Majah 3862)

Divine Guardianship

Invoking Allah سُبْحَانَهُ وَتَعَالَى's name (Bismillah) with His attributes (As-Sami ' , Al- 'Aleem) ensures His direct protection and care.

Strengthens Tawakkul (Reliance on Allah)

Reinforces trust in Allah سُبْحَانَهُ وَتَعَالَى's power over all creation, aligning with the Qur'aanic principle:

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

Translation: *"And sufficient is your Allah as a Guide and Helper."*
(Surah Al-Furqan: 25; Aayat: 31)

Spiritual Immunity

Reciting it seven times amplifies its protective effect, as repetition is a sunnah practice for heightened blessings.

Context

This du'aa is attributed to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who advised reciting it seven times daily for divine protection and relief from worries.

Benefits - Relief from Distress

Sayyeduna Abu al-Darda' رَضِيَ اللهُ عَنْهُ narrated that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ سَبْعَ مَرَّاتٍ كَفَاهُ اللَّهُ مَا أَهَمَّهُ صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا".

Translation "Whoever says in the morning and in the evening seven times: 'Allah suffices me; there is no god but He; on Him I rely, and He is the Allah of the Mighty Throne,' Allah will suffice him against whatever grieves him, whether he is truthful or not in saying it."

(Sunan Abi Dawood 5081)

Strengthens Trust in Allah (Tawakkul)

This du'aa reinforces reliance on Allah سُبْحَانَهُ وَتَعَالَى alone, aligning with the Qur'aanic principle:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Translation: "And whoever relies upon Allah – then He is sufficient for them"

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(Surah At-Talaq: 65; Aayat: 3)

The Eleventh Du'aa - A Du'aa of 70 000 for the Reciter by Angels and Death of a Martyr

Recite the Following Thrice Daily Mornings and Evenings

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation: "I seek refuge in Allah, the All-Hearing, the All-Knowing. In the name of Allah, the Most Gracious, the Most Merciful."

Thereafter recite the following once:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١﴾
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ ۖ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٣﴾

Translation: "He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfect, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the

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Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise."

(Surah al-Hashr: 59; Ayaat: 22–24)

If the above is read in the morning, Allah سُبْحَانَهُ وَتَعَالَى will appoint seventy thousand angels who will seek forgiveness on the reader's behalf until the evening. If the reciter passes away on that day, he will pass away as a martyr. Whoever reads it in the evening will attain the same reward until the morning.

(Tirmidhi)

Protection and Refuge

Reciting "أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ" invokes Allah سُبْحَانَهُ وَتَعَالَى's attributes of perfect hearing and knowledge, seeking His protection from all harm, evil whispers, and dangers—both seen and unseen. This is rooted in the sunnah of seeking refuge in Allah ﷻ's names and attributes.

Sanctifications and Mercy

Beginning with "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" brings blessings and mercy to one's actions, as taught in the sunnah and Qur'aan Shareef.

Affirmation of Tauheed and Heavenly Names

Reciting the concluding ayaat of Surah al-Hashr (59:22–24) is a powerful affirmation of Allah سُبْحَانَهُ وَتَعَالَى's oneness and his most beautiful names. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recommended reciting these ayaat, and great scholars like Ibn Katheer and Jalaalain

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highlight their role in increasing one's recognition of Allah سُبْحَانَهُ وَتَعَالَى's majesty and perfection.

Spiritual Protection and Sufficiency

Many 'Ulama mention that reciting these ayaat, especially after Fajr and Maghrib, brings spiritual protection, suffices for one's needs, and is a means of forgiveness and mercy. The names and attributes of Allah سُبْحَانَهُ وَتَعَالَى mentioned in these ayaat are a shield against all forms of spiritual and worldly harm.

Acceptance of Du'aas

Invoking Allah سُبْحَانَهُ وَتَعَالَى through His beautiful names (Asmaa' ul-Husnaa) is a means for the acceptance of du'aa, as stated in the Qur'aan Shareef:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

Translation: *"And to Allah belong the best names, so invoke Him by them..."*

(Surah Al A'araaf: 7; Aayat: 180)

The Twelfth Du'aa – A Du'aa for Protection from All Types of Harm

Recite Thrice Mornings and Evenings

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

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Translation: *"In the name of Allah, with whose name nothing can harm on earth or in heaven, and He is the All-Hearing, the All-Knowing."*

(Sunan Abi Dawood 5088; Sunan al-Tirmidhi 3388)

Benefits of Reciting This Du'aa - Protection from Harm and Calamities

The primary benefit, as established by authentic Hadeeth, is protection from all forms of sudden harm, calamities, and disasters—whether from the earth or the sky. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Whoever says, 'In the name of Allah, with whose name nothing can harm on earth or in heaven, and He is the All-Hearing, the All-Knowing,' three times in the morning and three times in the evening, nothing will harm him until the morning (or evening) comes."

This includes protection from things like poisonous creatures, accidents, and unexpected misfortunes.

Following the Sunnah

Reciting this du'aa as prescribed is a direct implementation of the Sunnah, as Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to do so for their own safety and well-being.

Spiritual Peace and Reliance on Allah سُبْحَانَهُ وَتَعَالَى

Regular recitation fosters a sense of spiritual security, trust, and reliance on Allah, reminding the believer of Allah سُبْحَانَهُ وَتَعَالَى's power and comprehensive knowledge.

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Affirmed by the Pious 'Ulama

Imaam al-Qurtubi رَحِمَهُ اللهُ and others confirmed through their own experience the truth of the Hadeeth, noting that consistent recitation brought tangible protection, and harm only befell them when they forgot to recite it.

Context

Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said whoever says,

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

thrice in the morning and evening, nothing will harm them.

Imaam al-Qurtubi رَحِمَهُ اللهُ Commented on this Du'aa

"This is an authentic narration, and a true statement based upon textual evidence and experience. Since I heard it, I acted upon it so nothing harmed me until I left it. I was stung by a scorpion at night, and when I pondered over this, I realised I had forgotten to say this du'aa that night.

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The Thirteenth Du'aa - Sayyidul Istighfar

Recite At Least Once Mornings and Evenings Daily or More

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ
مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ
بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Translation: "O Allah, You are my Sustainer, there is no deity except You. You created me and I am Your servant, and I am upon Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your favour upon me, and I acknowledge my sin. So, forgive me, for surely none forgives sins except You."

(Sahih al-Bukhari 6306)

Sayyidul Istighfar is reported on the authority of Sayyeduna Shaddad ibn Aws رَضِيَ اللَّهُ عَنْهُ, who narrated that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"The most superior way of asking for forgiveness from Allah is [Sayyidul Istighfar]. Whoever says it in the morning with firm faith in it and dies before evening, he will be among the people of Jannah; and whoever says it in the evening with firm imaan in it and dies before morning, he will be among the people of Jannah."

Benefits of Reciting Sayyidul Istighfar - Entry into Jannat

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised that whoever recites Sayyidul Istighfar in the morning with conviction and dies before

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evening or recites it in the evening and dies before morning, will enter Jannah.

Complete Forgiveness of Sins

It is described as the "master" or "chief" of all supplications for seeking forgiveness. Sincere recitation leads to the forgiveness of all sins, no matter how great.

Spiritual Cleansing and Peace of Mind

Regular recitation purifies the heart, relieves guilt, and brings peace and contentment.

Strengthening Relationship with Allah **سُبْحَانَهُ وَتَعَالَى**

It deepens humility, increases gratitude, and strengthens the bond between the servant and Allah by acknowledging His favours and one's own shortcomings.

Protection and Guidance

It serves as a spiritual safeguard, inclining the heart towards honourable deeds and away from sin, and brings Allah **سُبْحَانَهُ وَتَعَالَى**'s guidance and mercy.

Acceptance of Du'aa

The heart purified by sincere repentance is more likely to have its 'ibaadaat accepted by Allah **سُبْحَانَهُ وَتَعَالَى**.

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The Fourteenth Du'aa - Protection of One's Life, Children, and Relatives from Harm

Recite Thrice Mornings and Evenings

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي

Translation: *"In the name of Allah over my deen, myself, my children, my family, and my wealth."*

(Ibn 'Asakir)

Benefits - Protection for Deen

Seeking Allah سُبْحَانَهُ وَتَعَالَى's safeguarding of one's imaan from deviation.

Safety for Self and Family

Asking Allah سُبْحَانَهُ وَتَعَالَى to protect one's life, children, and relatives from harm.

Barakah in Wealth

Invoking Allah سُبْحَانَهُ وَتَعَالَى's name over possessions to prevent loss and increase blessings.

Spiritual Reliance

Reinforces trust in Allah's guardianship over all aspects of life.

On the topic of family, I find it compelling and important that we put into high priority, our children, and the coming generations.

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The Importance of Du'aa for One's Children During Current Times

It has become absolutely important to make du'aa for our children at this time when we face perilous tests in all aspects of our lives. We know the fitnah and fasaad we are facing. It has become necessary for us to recite Surah Kahf daily to protect our imaan. What will become of them?

O Allah, the Guardian, the Guide, and the Establisher of the Straight Path! In these perilous times - in which fitnah blows with intense winds, in which 'Ulama fall into deviation, in which alliances with the misguided and interfaith compromises are glorified, and in which secularism and liberalism infect the hearts of the ignorant - we raise our hands to You, our only Refuge.

Ya Rabb! Our children are born in a time when the shadow of the Dajjaal looms closer, when the Qur'aan is replaced by hollow ideologies, and the Sunnah is mocked as outdated. Protect them, O Our Guardian, from the Shayaateen of men and jinn who would drag them into the abyss of kufr, shirk, and bid'ah. Grant them steadfastness in imaan so that they cling to the Rope of Allah, even if the entire world abandons the Truth.

Ya Hayyu Ya Qayyoom! Protect their hearts from the poison of modernism that glorifies sin in the name of "freedom" and labels halaal as "extremism." When the fitnah of interfaith "unity" (e.g., JUSA and the Abrahamic Accord) comes to compromise their 'aqeedah, make them among those who say:

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"قُلْ يَا أَيُّهَا الْكَافِرُونَ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ"

Translation: "Say: O disbelievers. To you your religion, and to me mine."

When the fitnah of the Shia and the mockery of the secularists surround them, grant them the courage of the Salaf, who held onto the Sunnah like mountains.

O Allah! Do not allow the dazzle of dunya - its impure education, its sinful trends, its soul-killing screens distract them from the eternal glory of the Akhirah. Provide them with lawful, pure sustenance) so that they never fall into haraam in desperation. When the tribulations of 'alam-e- barzakh (the grave) come, illuminate their graves with the light of "لَا إِلَهَ إِلَّا اللَّهُ" and ease their questioning through their love for Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ya Dhal-Jalaali wal-Ikraam! On the day when mothers run away from their children, may our children find shelter in the shadow of Your 'Arsh, their faces shining with the light of imaan. Rescue them from the Fire and bring them into Jannatul-Firdous without account.

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wept for us, saying:

"بَكَيتُ لِأُمَّتِي بَعْدِي"

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"I wept for my Ummah after me."*

We weep for our children today, but we know Your Mercy is above all trial. O Allah! Accept our supplications. Let our children be the awliya of the Aakhirah, and not the slaves of Dunya. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

"Three supplications are not rejected: the du'aa of the oppressed, the du'aa of the traveler, and the du'aa of a parent for their child"

(Tirmidhi)

Scholarly Insights

Imaam Ibn Al-Qayyim رَحِمَهُ اللَّهُ emphasized that parental du'aas are among the most heartfelt and sincere forms of du'aa because they stem from pure love and concern. He noted that such du'aas are often accepted due to their sincerity.

(Al-Da' wa Al-Dawa')

An Unparalleled Act of Love and Devotion

The father's du'aa for his children is an unparalleled act of love and devotion that carries immense weight in Islam. Whether seeking righteousness, protection, or blessings for their offspring, these du'aas are guaranteed acceptance by Allah سُبْحَانَهُ وَتَعَالَى when made sincerely. Parents are encouraged to consistently make du'aa for their children's worldly success and spiritual growth while teaching them to reciprocate with du'aas of gratitude and mercy.

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اللَّهُمَّ اجْعَلْ أَوْلَادَنَا صَالِحِينَ مُصْلِحِينَ حَافِظِينَ لِكِتَابِكَ مُقِيمِينَ لِسُنَّةِ نَبِيِّكَ
آمِينَ!

Translation: "O Allah, make our children righteous, reformers, preservers of Your Book, and upholders of the Sunnah of Your Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Aameen!"

Another beautiful du'aa from the Qur'aan is:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

Translation: "My Allah, grant me from Yourself a goodly child. Indeed, You are the Hearer of supplication."

(Surah 'Aal i-Imran: 3; Aayat: 38)

Qur'aanic Perspective - Righteous Offspring as a Blessing

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Translation: "My Allah, grant me [offspring] from among the righteous."

(Surah As-Saffat: 37; Aayat: 100)

Du'aa for Family and Descendants

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"Our Allah, grant us from our spouses and descendants' comfort to our eyes and make us an example for the righteous."*

(Surah Al-Furqan: 25; Aayat: 74)

Hadeeth Perspective - Righteous Children as a Continuing Charity

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْتَفَعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ

Translation: *"When a person dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."*

(Sahih Muslim 1631)

Wisdom from Pious Scholars

Imaam Ghazali رَحِمَهُ اللَّهُ in Ihya' 'Uloom ad Deen wrote:

"The greatest legacy a parent can leave is a child who is righteous, who preserves the Qur'aan, and who revives the Sunnah. Such a child is a source of perpetual reward for the parent."

Imaam Ibn al-Qayyim رَحِمَهُ اللَّهُ in Tuhfat al-Mawdud wrote:

"The du'aa for righteous offspring is among the most noble of supplications, for it benefits both the parent and the Ummah."

(Surah Al-Furqan: 25; Aayat: 74)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Parents I implore you to make constant daily du'aas for your children. Below are a number of du'aas that can be made. They are a trust to us from Allah. Please do not forego this trust.

The Fifteenth Du'aa – A Comprehensive Du'aa Children

اللَّهُمَّ اجْعَلْهُمْ لِي قُرَّةَ عَيْنٍ وَاجْعَلْهُمْ لِي أَعْمَالًا صَالِحَةً وَاجْعَلْهُمْ لِي ذُخْرًا يَوْمَ
الْقِيَامَةِ وَاجْعَلْهُمْ لِي سَدًّا فِي الدُّنْيَا وَالْآخِرَةِ.

Translation: "O Allah! Make them the joy of my eyes, make them righteous deeds for me, make them my treasure on the Day of Resurrection, and make them my support in this world and the Hereafter."

This du'aa emphasizes both worldly and spiritual well-being for children.

Before commencing any good deed, the foremost aspect is having the right intention, seeking the pleasure of Allah سُبْحَانَهُ وَتَعَالَى. Start any work or good deed with the name of Allah سُبْحَانَهُ وَتَعَالَى. Establish one's deeds upon the Sunnah and begin with,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translation: "In the name of Allah, the most Beneficent, the most Merciful."

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

This is the invitation of Allah سُبْحَانَهُ وَتَعَالَى's blessings.

The Sixteenth Du'aa –A Du'aa for Righteous Offspring

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Translation: "My Allah, make me an establisher of prayer, and [many] from my descendants. Our Allah and accept my du'aa."

(Surah Al Isra: 14; Aayat: 40)

This du'aa was made by Sayyeduna Ibraheem عَلَيْهِ السَّلَامُ, asking Allah to make his offspring steadfast in 'ibaadat.

Though we weep for our children today for the protection of all trials for our children, we are on the edge of a great abyss We are witnessing what is taking place. We need to protect ourselves too . O Allah! Just as You accepted the du'aa of Sayyeduna Nooh عَلَيْهِ السَّلَامُ for his son, even in the chaos of the flood, accept our supplications. To help us make our children the awliya of the Akhirah, and not the slaves of dunya, we need to be protect ourselves. Hence, the next two a'amaal is what is of priority for us.

An Amal That Cannot Be Understated

Recite Surah Kahaf daily. If one cannot recite it daily, then at least recite the first ten aayaat of Surah Kahaf in the mornings, and the last ten aayaat in the evenings.

A Prelude to the Seventeenth Du'aa – Allah سُبْحَانَهُ وَتَعَالَى's Mercy for the Ummat of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The last aayat of Surah Al-Baqarah consists of very good news for the Muslim Ummah. The aayat reads,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا
وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Translation: "Allah does not burden a soul beyond its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. Our Allah do not hold us accountable if we forget or err. Our Allah do not place upon us a burden like that which You placed upon those before us. Our Allah do not burden us with what we cannot bear.

(Surah Al Baqarah: 2; Aayaat: 285 and 286)

Allah سُبْحَانَهُ وَتَعَالَى's Justice in Beneficence of His Servant

Should someone have a greater capacity in terms of intelligence, physical strength, wealth, health, and other capacities, he will be more responsible. This is exceptionally good news. Allah سُبْحَانَهُ وَتَعَالَى will not hold any soul responsible, but it is according to its capacity. This is not according to any countries or human laws. For example, if somebody steals, he will be given the standard judgement for everyone who steals, irrespective of the

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person's need, starvation, family needs, the consideration of employment or unemployment from person to person in this world nothing like these factors are taken into consideration. However, in Allah ﷻ's court, justice is just.

So, there is no standard 'one matrix for all' system in the court of Allah ﷻ. Allah ﷻ says,

"No soul will be held responsible, no soul will be held accountable, but according to its capacity."

However, we should not allow ourselves to be beguiled by Shaitaan's whispers.

The ability is being manifested. If there is no ability, there should be no success in this world either. In this world, all of us are making progress, and for the sake of deen, one cannot say that one does not have the ability.

In fact, it can clearly be seen that if one is successful in this world, one's business is flourishing, or one is progressing in one's profession day by day, then it is obvious that one has the ability. Now to say that you don't have the ability is a deception, and you are only deceiving yourself. Allah ﷻ knows how much ability you have. This is a deception. This is a deception of the soul. This is a deception of Shaitaan.

There is an enormous difference in the phrases of the Qur'aan between the words,

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لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ^ط

When the word, لَهَا is mentioned it goes in favour of one, and the word, عَلَيْهَا or عَلَى is mentioned, it goes against one. For example,

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

Translation: "The Qur'aan will be a proof in your favour or against you".

الْقُرْآنُ حُجَّةٌ لَكَ

Translation: "The Qur'aan is a proof in your favour".

If you follow its teachings, it will give evidence in your favour, and,

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

Translation: "The Qur'aan is a proof against you".

If a person does as much as he can, that would be acceptable. Allah سُبْحَانَهُ وَتَعَالَى knows how to make the decision. However, the rule in its place is this. If there is no ability, it is a matter of someone's right, and if there is an ability, it is a matter of some opposition. The Qur'aan is either a proof of your right or against you. If you follow it, if you act on it, then it will be a witness in your right.

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It will ask Allah سُبْحَانَهُ وَتَعَالَى for help. And if you go against it, then it will become proof against you. As you sow, so you shall reap. And you will be rewarded for what you have earned from sin as well. That is, No one will be able to bear the burden of anyone else.

أَلَا تَنْزِرُ وَازِرَةً وَرَزْرَ أُخْرَى

Translation: "No bearer of burdens will bear the burden of another."
(Also: "That no soul laden bears the burden of another.")

(Surah an-Najm: 53; Aayat: 38)

Neither father for son, nor son for father, nor husband for wife, nor wife for husband. Everyone will have to bear their own burden.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Translation: "Our Allah, do not hold us accountable if we forget or err. Our Allah, do not place upon us a burden like that which You placed upon those before us."

Should we forget, it is involuntary, and insha Allah we would be forgiven, however, what is meant by 'err'?"

As an analogy it means that if we took aim at the target and we missed our target, we had made a mistake, we have erred. The intention was to hit the target. Similarly, our efforts must go

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into earnestly 'trying to hit the target,' doing what we ought to
do for the Pleasure of Allah ﷻ.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ

Translation: "Our Allah, do not place upon us a burden like that
which You placed upon those before us."

The sign here is that in reality the Shariat of those before us was
extremely strict. However, the Shariat of Rasoolullah ﷺ,
it has been made extremely easy.

Allah ﷻ's Beneficience to the Ummat-e-Muslimah

We know that the Shariah of Sayyeduna Moosa عليه السلام the
fasting of the Jews starts – I use the word 'starts' in the present
tense because despite their religion being abrogated, very many
orthodox Jews still practice these rituals - the fasting of the Jews
starts when they sleep at night. There is no sehri for them. The
fast continues until the next sunset.

For us, we have sehri, from which we satiate ourselves in
preparation for the fast, and we get rewarded for the sehri. We
eat and drink before dawn. This makes it easy for us, and strict
for them.

On the day of their Sabbath, which is Saturday, it is strictly
forbidden to do anything but pray. They even have rules like
not being permitted to wear leather items like belts, shoes, and
the like, they cannot use electricity, they use candles.

They can do nothing worldly the entire day. This begins on Friday night and continues until the next sunset. It lasts for 24 hours. Jews, even today, the practicing Jews, follow it. They even disconnect their telephones. No one in the family will answer the telephone, nor will they use the telephone. They do not do anything worldly.

They just pray, read the Torah, or do other means of worship, that's it, nothing worldly.

Therefore, the Shariah of Sayyeduna Moosa عَلَيْهِ السَّلَام was extremely strict. The Shariah of Sayyeduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely easy.

It is narrated that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَبْسُرُوا وَلَا
تُعْسِرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا

Translation "Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Make things easy and do not make them difficult and give glad tidings and do not drive people away."

(Sahih al-Bukhari 69)

Make it easy for people, do not make it hard for them. Usually, people give extremely strict rules and they themselves know that the Book of Wisdom can be saved through loopholes. Instead of loopholes, each Mu'min must aim to be strict upon himself and easier for others.

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Now after this prelude, a du'aa has been recited. Observe that despite the Mercy and Benevolence that Allah سُبْحَانَهُ وَتَعَالَى has afford the Ummat of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and yet they err, how much more forgiving Allah سُبْحَانَهُ وَتَعَالَى is.

The Seventeenth Du'aa – A Du'aa Seeking Forgiveness from Allah سُبْحَانَهُ وَتَعَالَى

وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Translation: *Pardon us, forgive us, and have mercy on us. You are our Protector, so grant us victory over disbelieving people."*

This du'aa asks Allah سُبْحَانَهُ وَتَعَالَى not just to forgive our sin but to erase all traces of them.

The echoes of the commentary given by our Sheikh رَحْمَةُ اللَّهِ are still vivid in my mind, Hadhrat would not be able to contain himself when talking about this du'aa, the sound of Hadhrat's tafseer still echo in my ears, Hadhrat used to say,

"عَفْوٌ—بمانے۔ محو"

'Afwoon' means mahwoon, and the meaning (commentary) of mahwoon is to totally erase.

Imaam Ghazali رَحْمَةُ اللَّهِ teaches that when a person does something sinful at a place, they should immediately do

something righteous at the same spot so that the earth would recall both their sin and their repentance.

Wiping Out Traces of Gunahs

When a mujahid utters the particular du'aa sincerely, Allah سُبْحَانَهُ وَتَعَالَى Himself erases the record of their sin. This is unique in being merciful because Allah سُبْحَانَهُ وَتَعَالَى does not instruct the farishtas (angels) to wipe out the proof. This ensures that on Judgment Day, there shall be no angelic activity reminding us of our errors. Instead, Allah سُبْحَانَهُ وَتَعَالَى Himself will erase all the signs of our gunahs.

On the Day of Qiyamah (Judgment Day), Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will make his Ummah's (followers') case before Allah. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will request Allah سُبْحَانَهُ وَتَعَالَى to judge their cases 'in camera' (privately), so that even he himself does not perceive their shortcomings. Although he is Aalimul Ghaib (Knower of the unseen), Allah سُبْحَانَهُ وَتَعَالَى will fulfill this desire and conceal all their gunahs at once.

The Four Witnesses to Our Deeds

There are four important witnesses to every action—bad or good—a human being does:

First - The Ground on which the Gunah is Committed

The ground upon which an act of sin has been committed will remember it with absolute precision. On the Day of Judgment, it will testify against the sinner:

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الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Translation: *"That Day We shall close up their mouths, and their hands will speak to Us, and their feet will testify against what they used to earn."*

(Surah Yaseen: 36; Aayat: 65)

Second - The Body Parts That Had Committed the Sin

When the body parts witness against a person, we will ask them:

لِمَ شَهِدْتُمْ عَلَيْنَا

Translation: *"Why do you bear witness against us?"*

(Surah Fussilat: 41; Aayat: 14)

This will be our question to our body parts when they 'speak' to Allah سُبْحَانَهُ وَتَعَالَى about the gunahs they committed. The parts of the body will say,

"I did those acts for your pleasure."

The body parts will continue in reply:

قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

Translation: *"Allah has made us speak—the One Who gives speech to all things"*

(Surah Fussilat: 41; Aayat: 14)

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First, the left thigh will be questioned, and it will speak out. If one recites this du'aa on a regular basis, Allah سُبْحَانَهُ وَتَعَالَى wipes out even these records from their body parts.

Third - The Recorders of Gunahs (Kiraaman Kaatibeen)

Two angels are assigned to every individual—one records virtuous deeds (on the right) and the other records gunahs (on the left). The angel on the right is the ameer (leader) and delays recording gunahs to give the sinner time for to make taubah (repent) or performing virtuous deeds that erase bad ones:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Translation: *"Indeed, good deeds erase bad deeds"*

(Surah Hud: 11; Aayat: 114)

Fourth - Naama-e-A'amaal (Record Books)

All acts are transferred to a record known as Naama-e-A'amaal. On the Day of Judgment, each person will be informed:

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Translation: *"Read your record. Sufficient is yourself against you this day as an accountant"*

(Surah Al-Isra; 17; Aayat: 14)

The Impact of Gunahs in Life

Gunahs have zaahir (outward) and baatin (inward) impacts. Outward gunahs affect one's life in this world while inward

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gunahs—such as pride—defile spirituality. Pride is particularly dangerous since even the slightest particle of it prohibits someone from entering Jannat:

Passing over the Bridge of Siraat

Hadhrat Mufti Zainul Aabideen رَحْمَةُ اللَّهِ عَلَيْهِ explains that this very life is like passing over the Pul Siraat—the bridge over Hellfire mentioned in Islamic facts of the afterlife.

Significance of This Du'aa

Reciting this du'aa erases every indication of sin from these four witnesses:

Hadeeth References - Protection and Sufficiency

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Whoever recites the last two verses of Surah Al-Baqarah at night, they will suffice him.”

(Sahih al-Bukhari 5009, Sahih Muslim 807).

Divine Treasure

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described these verses as being gifted from,

“A treasure under the Throne ('Arsh),”

and urged Muslims to teach them to their families.

(Sunan al-Tirmidhi 2882)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Intercession on Judgment Day

These verses will intercede for those who recite them regularly, as mentioned in a Hadeeth about the Isra' wa Mi'raaj (Night Journey).

(Sunan al-Nasa'i 451)

Scholarly Insights

Imaam Ibn al-Qayyim رَحِمَهُ اللَّهُ highlighted that these verses

"Suffice against evil and grant tranquility,"

acting as spiritual protection from Shayaateen (devils).

Sayyeduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ reported that Allah سُبْحَانَهُ وَتَعَالَى revealed these aayaat,

"From His mercy 2,000 years before creation",

underscoring their timeless significance.

Modern Scholars

Emphasize the aayat's role in addressing human limitations, as it seeks relief from excessive burdens and acknowledges Allah سُبْحَانَهُ وَتَعَالَى's justice:

"Allah does not burden a soul beyond its capacity."

Key Themes - Divine Mercy

The du'aa prioritizes forgiveness ("ghufraan") and mercy ("rahmah") over rigid accountability.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Human Frailty

Recognizes human imperfection ("forgetfulness," "error") and appeals for divine leniency.

Victory Over Disbelief

Concludes with a plea for triumph over forces opposing truth, reflecting the Qur'aan's broader theme of truth prevailing.

This aayat remains a cornerstone of esha namaaz (e.g., before sleep) for Muslims worldwide, embodying both theological depth and practical spirituality.

The Eighteenth Du'aa - Attaining Eternal

Joy Bestowed by Allah سُبْحَانَهُ وَتَعَالَى

Recited Thrice Morning and Evening

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَسُولًا وَنَبِيًّا

The phrase "صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" (sallallaahu 'alayhi wa sallam) is essential after mentioning "وَبِمُحَمَّدٍ" (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Translation: "I am pleased with Allah as my Allah, Islam as my religion, and Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as my Messenger."

(Sunan Abi Dawud1522)

Sayyeduna Thawban رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ

Translation: O Allah! I seek refuge in You from albinism (leucoderma), insanity, leprosy, and from evil diseases."

(Sunan Abi Dawood Book of Medicine, Hadeeth 1554)

Benefits of Reciting This Du'aa – Allah سُبْحَانَهُ وَتَعَالَى's Pleasure Guaranteed

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explicitly stated that Allah سُبْحَانَهُ وَتَعَالَى will accept and be pleased with the reciter on the Day of Judgment.

Protection from Discontent

Cultivates contentment with Allah سُبْحَانَهُ وَتَعَالَى's decree, shielding against anxiety and despair.

Affirmation of Imaan - Reinforces the Three Pillars of Belief

- Tauheed (Allah سُبْحَانَهُ وَتَعَالَى as Allah),
- Acceptance of Islam as the true religion,
- Love for Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the final Messenger.

Spiritual Security

Acts as a daily renewal of imaan (tajdeed al-imaan), protecting against hypocrisy and doubt.

Intercession

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphasized that those who die affirming this enter Jannah.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah **سُبْحَانَهُ وَتَعَالَى** and Beyond

A Powerful Affirmation of Imaan

This du'aa is a powerful affirmation of imaan and a means to secure Allah **سُبْحَانَهُ وَتَعَالَى**'s pleasure. Reciting it three to seven times morning and evening amplifies its spiritual benefits, rooted in authentic Sunnah.

The Nineteenth Du'aa - Purifies the Heart from Arrogance and Instills Reliance on Allah

Recite Thrice Mornings and Evenings

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: "O Allah! I seek refuge in You from albinism (leucoderma), insanity, leprosy, and from evil diseases."

(Sunan Abi Dawood Book of Medicine, Hadith 1554)

Virtue and Protection

By reciting this du'aa, one will be protected from leprosy, insanity, blindness, and paralysis.

Reference in Hadeeth

Imaam Ibnus Sunni **رَحِمَهُ اللَّهُ** and Imaam Tabarani **رَحِمَهُ اللَّهُ** recorded that Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said:

"...After you have offered Fajr Salah, say 'Subhanallahil- 'Azeemi wa bihamdih, la hawla wa la quwwata illa billah' three times. Allah will protect you from four calamities: leprosy, insanity, blindness, and paralysis."

(‘Amalul Yawmi wal-Laylah, Hadeeth: 134; Al-Mu ‘jamul Kabir, Hadeeth: 940; also see Musnad Ahmad, vol. 5 pg. 60)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Twentieth Du'aa - Protection from Leprosy, Insanity, Blindness and Paralysis

Recite Thrice Mornings and Evenings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ

Translation: *"I seek refuge in Allah from white skin disease (leprosy), insanity, elephantiasis, and all evil diseases."*

(Sunan Abi Dawood 1554)

Context

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught this du'aa for seeking protection from physical and spiritual ailments.

Benefits of Reciting Thrice Morning and Evening - Protection from Diseases

This du'aa specifically shields against leprosy, mental illnesses, and chronic ailments.

"وَمِنْ سَيِّئِ الْأَسْقَامِ"

(and from evil diseases) encompasses all fatal and debilitating illnesses.

Spiritual Immunity

Invoking Allah سُبْحَانَهُ وَتَعَالَى's refuge repels harm and attracts divine preservation, as emphasized in the Qur'aan Shareef:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

Translation: *"And when I am ill, it is He who cures me."*

(Surah Ash Shu'ara: 26; Aayat: 80)

The Twenty First Du'aa - A Treasure from the Treasures of Jannat

Recite Seven Times Mornings and Evenings

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ تَعَالَى

Translation: *"There is no power to do good, and there is no strength to abstain from evil, except with the help and assistance of Allah."*

(Sahih al Bukhari)

Imaam Tabrani in Al-Awsat reports it is reported that Allah سُبْحَانَهُ وَتَعَالَى says,

عَبْدِي قَدْ أَسْلَمَ وَسَلَّمْ أَمْرُهُ إِلَيَّ

Translation: *"My servant has surrendered and handed all his affairs to Me!"*

Explanation and Context

This phrase is often cited in spiritual and classical Islamic literature to describe the state of a servant who fully submits and entrusts all matters to Allah, thereby attaining a high spiritual rank.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The concept is supported by numerous Qur'aanic verses and Hadeeth that command believers to surrender to Allah's will and rely solely upon Him.

For example, Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

Translation: *"And whoever surrenders his face to Allah while he is a doer of good — then he has grasped the most trustworthy handhold."*

(Surah Luqman: 31; Aayat: 22)

Also, the Hadeeth literature contains many narrations encouraging reliance and surrender to Allah, such as:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

Translation: *"Allah is sufficient for me; there is no deity except Him. On Him I rely."*

(Sunan Abi Dawood 5081)

The statement attributed as Allah سُبْحَانَهُ وَتَعَالَى's speech reflects this spiritual reality: when a servant truly surrenders and submits his affairs to Allah alone, Allah acknowledges this submission.

Benefits - A Treasure from Jannah

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described it as one of the treasures of Jannah, emphasizing its immense spiritual value.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Sign of Submission

Reciting it shows total surrender to Allah سُبْحَانَهُ وَتَعَالَى, entrusting one's affairs to Him and admitting one's own inability without His help.

Relief from Hardship

It brings relief from trials and difficulties, as it is a means of seeking Allah سُبْحَانَهُ وَتَعَالَى's assistance in all matters.

Spiritual Strength

It reminds the Mu'min that all strength, ability, and success come from Allah سُبْحَانَهُ وَتَعَالَى alone, fostering humility and reliance on Him.

Protection and Rizq

Reciting it regularly is said to protect from calamities and open doors to sustenance and self-sufficiency.

Classical Explanations

Sayyeduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُ and Sayyeduna Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ explained:

"We have no power to act obediently except by Allah, nor do we have strength to leave a sin except by Allah."

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Twenty Second Du'aa - Seeking Refuge in Allah from Hardship of Calamities, Depths of Misery, Evil of Decrees, and Gloating of Enemies

Recite Thrice Mornings and Evenings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ
الْأَعْدَاءِ

Translation: "O Allah, I seek refuge in You from the hardship of calamities, the depths of misery, the evil of decrees, and the gloating of enemies."

(Sahih Bukhari 6347)

Components of the Du'aa – Protection from Severe Calamities

"جَهْدِ الْبَلَاءِ"

The term jahdi al-balaa' refers to troubles or hardships in great quantities. The word balaa' is a highly popular word used in Arabic, Urdu, and Gujarati for trials or tribulations. Serious calamities can refer to physical affliction, financial hardship, or mental tribulation.

Sayyeduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُ related one example of extreme hardship:

كَثْرَةُ الْعِيَالِ وَقَلَّةُ الْمَالِ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"Having many dependents but little wealth."*

This scenario is a description of the anguish of a father not being able to provide for his children's basic needs—food, clothing, medicine—while watching them suffer.

An example of this is offered by Hadhrat Moulana Hakeem Akhtar Sahib رَحْمَةُ اللَّهِ، who explained about a man in Karachi who was suffering from severe stomach cramps in a hospital, crying like a trapped animal due to the severity of his pain. This part of the du'aa asks Allah سُبْحَانَهُ وَتَعَالَى for protection against such severe tests.

The Grips of Wretchedness

"دَرَاكِ الشَّقَاءِ"

Shaqaa' is used to denote wretchedness or misery that captures a person's heart and life. Daraki shaqaa' suggests being overpowered by such misery. Sayyeduna Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ explained this as having done something so grave in terms of gunahs that it closes the doors of taubah (repentance).

There is a story narrated by Hadhrat Moulana Hakeem Akhtar Sahib رَحْمَةُ اللَّهِ of a learned man who used to abuse 'Ulama and indulged in immoral acts. Towards the end of his life, he became mad and began drinking filthy water from drains. When he was asked to repent, he replied:

"یہ لفظ (توبہ) میری زبان پر نہیں آتا۔"

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"This word (taubah) does not come onto my tongue."*

This is a reminder of how some gunahs can take from a man the ability to repent—a dangerous situation known as shaqaawat. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned against disrespecting 'Ulama and righteous individuals. To further elucidate this fact, the Hadeeth below gives a vivid explanation.

Safety from Gunahs and Evil

When reciting the du'aa

"دَرْكِ الشَّقَاءِ"

One requests Allah سُبْحَانَهُ وَتَعَالَى to save him from sins that lead to spiritual darkness and inability to taubah (repent). These include disrespecting the righteous, engaging in interest (riba), and other activities that darken the heart. A darkened heart gets tired of spiritual matters, and one becomes negligent about listening to affairs of faith but busy with worldly affairs.

A Short Diversion but a Great Warning For Intimidating the Friends of Allah سُبْحَانَهُ وَتَعَالَى

A Narration from a Hadeeth:

مَنْ آذَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

Translation: *"Whoever harms My friend (wali), I declare war against him."*

(Hadeeth-al-Qudsi; Sahih Bukhari)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

If Allah declares war against someone, nobody in the entire universe can endure His power. To give a better picture of this, suppose a tiny island such as Seychelles proclaims war on the United States. Our response would be surprised:

"Have they gone crazy?"

However, in comparison with Allah ﷻ's infinite power, the strongest countries in the world are nothing but insects—like the wing of a mosquito. Declaring war on Allah is like a pointless self-annihilation.

Retaliation by the Pious: A Cautionary Narrative

A devout buzurg went to a well with his khaadim (attendant) to draw water. A woman who was present there started cursing him.

The buzurg, himself a mild man, had instructed his khaadim to slap her. Surprised at such an odd command, the attendant had disobeyed. The woman dropped and died. The buzurg scolded his servant saying:

"I instructed you to revenge her lightly, but because you did not, Allah ﷻ Himself took revenge—and His punishment is much heavier."

Ignoring 'Ulama and righteous people buzurgaan-e-deen) invites divine wrath. As per the Hadeeth above, Allah ﷻ Himself guards His friends.

Two Types of Divine Punishment

Hadhrat Moulana Zakariyyah Sahib رَحِمَهُ اللهُ categorized Allah ﷻ's punishments:

1. Light Punishment

Examples: Blindness, paralysis, or illness.

- **Perception**

Harsh to humans.

- **Reality**

A mercy—it often leads to taubah (repentance).

2. Severe Punishment

Examples: Wealth, health, and worldly success.

- **Perception**

Ni'mat (bounties).

- **Reality**

A trap—wealth inflates a person with pride and sin, and they move away from Allah.

Qur'aanic Warning

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغُتَّةٍ فَإِذَا هُمْ مُبْلِسُونَ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"When they forgot what they were reminded of, We opened for them the doors of all things. But when they rejoiced in that which they were given, We took them suddenly, and they were brought low."*

(Surah Al-An'am: 6; Aayat: 44)

An Analogy of the Mouse and the Ghee Roti

When a mouse habitually damages a house, the owner might entice it with cheese to the mouth of its hole. The mouse, under its wrong impression of goodwill, becomes trapped and killed. Similarly, worldly bounties (like health or wealth) might be a test. For the righteous, they are a ni'mah (bounty), but for the disobedient, they become a niqmah (calamity).

If a mouse becomes happy with the house owner's presentation to it with ghee and roti attached to a mouse trap, he is unmindful that the ghee and roti is attached to a trap which will lead to its doom. He would feel that the owner of the house is extremely pleased with him, but upon just touching the ghee roti, he will meet his end.

Contrary to this, if the same is presented to a beloved parrot, it's a blessing. Likewise, wealth earned through halaal means (e.g., honest trade) is a blessing, but wealth from haram sources (e.g., interest/riba) is a curse.

How is a person going to be tested if he has insurance? Tested you will be when you don't have insurance. Allah سُبْحَانَهُ وَتَعَالَى will bring those days as well. When you lose something, you will

feel its loss, and that is where the real test is, but when one has insurance, and a loss occurs, one hardly feels the loss, as the item-and more than is value-will be replaced depending on the dishonesty of the claimant. A lady in this vicinity, whose house was burgled recently was incredibly happy. She quipped,

“Awe to handoo nawoo malhe”

“Now we will get everything new.”

They stole all her old things and the insurance will replace them with new things.

Though now and then Allah ﷻ will sometimes test the faithful, but generally Allah ﷻ's great protection comes when there is no involvement in interest, insurance, and haraam. Another gunah (sin) by which a person suffers the consequences in this dunya, a severe gunah, and the taufeeq of taubah is taken away, is the disrespect of parents. The Hadeeth Shareef states that when people disrespect their parents, Allah ﷻ sends His azaab in this dunya. Before maut, the azaab will be tasted.

Lesson – Allah ﷻ Says in the Qur'aan Shareef

أَحْسِبَ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"Do people think they will be left alone because they say, 'We believe,' without being tested?"*

(Surah Al-Anfal: 65; Aayat: 2)

Imaan is tested. Reliance on insurance (instead of Allah سُبْحَانَهُ وَتَعَالَى) nullifies this test.

Practical Lessons - Gratitude and Humility

Wealth and health are tests—use them for righteousness.

Shun Haraam

Avoid interest, insurance, and illegal means of gain.

Trust in Allah

Pay zakat and rely on divine protection, not worldly means.

"حرام کی کمائی جلد جاتی ہے"

Translation: *"Ill-gotten wealth vanishes quickly."*

The Teachings of Surah Al- An'aam

Surah Al-An'am teaches that success in this dunya may be a trap for the proud. Safety is in obedience to Allah سُبْحَانَهُ وَتَعَالَى, avoiding haraam, and reliance on His decree. As it is stated in the Qur'aan Shareef:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

Translation: *"Whoever fears Allah, He will make a way out for them."*

(Surah At-Talaq: 65; Aayat: 2)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

May Allah make us conscious of blessings as trials and protect us from His wrath.

Going Against Allah's Friends or Committing Sin

Going against Allah ﷻ's friends or committing sin calls for dire consequences. Allah ﷻ's punishment can take the form of seeming "blessings" that result in spiritual destruction. Safety indeed is in humility, repentance, and fear of Allah ﷻ's chosen servants. As the Qur'aan Shareef cautions:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

Translation: *"Be afraid of a punishment that shall not befall anyone but the transgressors among you."*

(Surah Al-Anfal: 8; Aayat: 25)

May Allah save us from His wrath and guide us to repentance in sincerity.

End of diversion, continuing with the wisdoms of the du'aa:

Malakal Maut's Account of Death's Mystery

The Angel of Death (Malak al-Maut) was once asked by Allah ﷻ of any inexplicable times he had experienced when the command from Allah ﷻ was given to him to extract the soul of any person. Malak-al Maut (The Angel of Death) replied, in the affirmative stating two occasions to Allah ﷻ, which were inexplicable which he claimed were only the Wisdom of Allah ﷻ.

He related that once, upon his extracting the soul of a non-Muslim, who had desired a fish that was found in foreign waters of the sea, and he was commanded by Allah ﷻ to extract his soul only after the fish was sought, caught, transported, cook, and relished. The other was a Muslims soul that he was commanded to take immediately who wanted to have a sip of water, and when he reached out for the glass to take a sip, he knocked over the glass but the command was given to extract his soul immediately without another glass of water being brought to him.:

The Disbeliever's Ease

A disbeliever who was dying wished to eat a rare fish. Allah ﷻ made it easy for him, granting his desire before death.

The Believer's Struggle

A pious man, in the throes of death (sakaraat), reached out for a glass of water but spilled it. He died thirsty.

Moral

Allah ﷻ's Qadr (decree) cannot be avoided. The disbeliever's desire was a fleeting comfort, while the believer's test elevated his rank.

Allah ﷻ then explained that the non-believer had one néki, (one good deed) left at the time just before his death. Even non-believers accumulate virtuous deeds in this dunya by looking after the destitute, the needy, animals, humanitarian

work etc. they get the recompense, but in dunya. Therefore, he had one thawaab left, and that I gave to him in dunya.

However, with regard to the Mu'min, he had one gunah left, and one gunah of the Hereafter is terribly severe, so therefore meted out his punishment in this dunya by not affording him the opportunity of partaking of a sip of water, washing off the sin in this dunya, and saving him from a more painful punishment in the Hereafter.

Therefore, the punishment of the Hereafter is extremely severe, and Allah سُبْحَانَهُ وَتَعَالَى by taking away a person's eyesight as a form of punishment, would cause a person to suffer, but how much of his gunahs are washed away? And when a person is increased in dunya, and he uses it in wrong ways, this is a severe punishment. Such gunahs in most cases are not regarded as a punishment.

Hadeeth Reference

The need for divine decree is emphasized in the following Hadeeth:

إِنَّ اللَّهَ فَضَى الْقَضَاءِ وَخَلَقَ الْخَلْقَ

Translation: "*Allah has decreed all matters and created creation.*"

(Sahih Muslim 2653)

Evil Destiny

"سُوءَ الْقَضَاءِ"

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Soo'i al-qadaa' is negative taqdeer or conditions leading to harm or affliction. This part of the du'aa seeks refuge from being exposed to such decrees that would result in loss, humiliation, or spiritual collapse.

Protection from Bad Destiny

The phrase "Wa Soo Il Qadhaa" requests Allah سُبْحَانَهُ وَتَعَالَى to protect an individual from a bad taqdeer (destiny). While men cannot turn back their destined course, Allah سُبْحَانَهُ وَتَعَالَى can. The following Hadeeth confirms that du'aa is a means to alter one's destiny:

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed that even though Allah سُبْحَانَهُ وَتَعَالَى's decree is binding, true du'aa has the power to change circumstances. The Hadeeth below explains:

لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ

Translation: "No thing repels divine decree except du'aa."

(Sunan Ibn Majah 90)

The Taunting of Enemies

"شِمَاتَةَ الْأَعْدَاءِ"

This subsection is seeking refuge from instances where one's foes taunt or mock their adversity. Such gloating might bring about immense psychological anguish and embarrassment.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

What is important to note, that the wisdom of this du'aa does not request for retribution, retaliation or revenge of the enemy, but the protection from the enemy, why?

The Qur'aan commands that love and enmity, loyalty and denial, should be for Allah سُبْحَانَهُ وَتَعَالَى's sake, not for personal interests.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

Translation: *"Your ally is none but Allah and [therefore] His Messenger and those who have believed..."*

(Surah Al-Ma'idah: 5; Aayat: 55)

And:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

Translation: *"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger..."*

(Surah Al-Mujadilah: 58; Aayat: 22)

There is a Hadeeth that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ وَوَالَى فِي اللَّهِ وَعَادَى فِي اللَّهِ فَإِنَّمَا تُنَالُ
وَلَايَةُ اللَّهِ بِذَلِكَ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"Whoever loves for Allah, hates for Allah, befriends for Allah, and shows enmity for Allah, then only by this will one attain Allah's friendship."*

(Musnad Ahmad 18524)

Wisdom from the Pious Scholars

Imaam Ibn Taymiyyah رَحِمَهُ اللهُ said:

أَكْمَلُ النَّاسِ مَحَبَّةً مَنْ كَانَ أَعْظَمَهُمْ تَعَلُّقًا بِاللَّهِ

Translation: *"The most complete in love are those whose attachment to Allah is greatest."*

(Majmu ' al-Fataawa vol. 10, p. 80)

Imaam Ghazali رَحِمَهُ اللهُ explains in Ihya 'Uloom ad Deen that true love, hate, giving, and withholding for Allah's sake is the essence of sincerity and the foundation of true brotherhood and imaan.

True imaan is achieved when all actions-love, hate, giving, and withholding-are motivated solely by Allah سُبْحَانَهُ وَتَعَالَى's pleasure and His commands. This is the standard set by the Qur'aan, the Sunnah, and affirmed by the pious scholars of Islam. When a believer's motives are aligned with what Allah سُبْحَانَهُ وَتَعَالَى loves and dislikes, he has perfected his faith and attained Allah's friendship.

Hence irrespective of how sincere we are, can we vouch for our sincerity in taking revenge or even supplicating against our enemies?

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

This is one of the wisdoms of this du'aa, instead of revenge or retribution, we supplicate for Allah سُبْحَانَهُ وَتَعَالَى's protection from the enemy, and their taunting.

The Qur'aan Shareef cautions believers against vanity and ridicule.

لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ.

Translation: "Let not a people insult another people; perhaps they are better than them."

(Surah Hujuraat: 49; Aayat: 11)

Hadeeth References

Sahih Muslim (2739): Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite this du'aa frequently asking protection from these four evils.

Sahih Bukhari (6347): Same narration stating again the need to ask protection from calamities and mocking enemies.

Wisdom Behind the Du'aa

Protection against hardships. This du'aa teaches believers how to make du'aa in advance against difficulties that can overwhelm them physically, emotionally, or spiritually.

Spiritual Decline Awareness

The du'aa refers to danger posed by the commission of gunahs that render taubah (repentance) futile and inflict spiritual destruction.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Rely on Allah سُبْحَانَهُ وَتَعَالَى for Taqdeer

By making this du'aa to seek refuge from evil taqdeer, Mu'mineen renew faith in Allah سُبْحَانَهُ وَتَعَالَى's Mercy and Justice.

Avoid Arrogance

Safety from enemies' taunts reminds believers to avoid haughtiness and remain humble in front of Allah سُبْحَانَهُ وَتَعَالَى.

Practical Lessons from This Du'aa's Daily Recitation

Use this du'aa in daily recitation for overall protection.

Gratitude in Adversity

Recognize trials as trials of faith, not despair.

Repentance and Reflection

Regularly review actions to avoid gunahs that hinder repentance.

Faith in Allah سُبْحَانَهُ وَتَعَالَى's Mercy:

Even during adversities, rely on Allah سُبْحَانَهُ وَتَعَالَى's mercy for solace and guidance.

Essential Ingredients Required for Managing Life's Hardships

This potent du'aa summarizes essential ingredients required for managing life's hardships—protection from harsh adversity, spiritual degradation, ill fate, and embarrassment by foes. By repeating this du'aa at all times with sincerity and comprehending its meanings, Muslims can protect their imaan and welfare while enhancing their relationship with Allah.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

Protection from Enemies' Taunts

The du'aa "Wa Shamaatatil A'adaa" requests protection from the mockery of enemies. Enemies are a natural thing, especially for those who do something great. The Qur'aan states:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ

Translation: "And thus have We made for every messenger an enemy among the sinners."

(Surah Al-Furqan: 25; Aayat: 31)

The focus should be to take refuge from their ill will than to annihilate the enemies themselves. As advised by Hadhrat Moulana In'aamul Hassan Sahib رَحْمَةُ اللَّهِ:

"ہر دشمن کی دشمنی سے بچا، ہر حسد کرنے والے کے حسد سے بچا۔"

Translation: "Save me from the enmity of every enemy and the envy of every envious person."

The Twenty Fourth Du'aa - Seeking and Increasing Allah's Love, The Love of the Righteous, and the Ability to Perform Beloved Actions

Recite Thrice Mornings and Evenings

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ
اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"O Allah, I ask You for Your love, the love of those who love You, and the actions that will cause me to attain Your love. O Allah, make Your love more beloved to me than myself, my family, and even cold water."*

(Jami 'ut-Tirmidhi 3490)

This du'aa is described as a du'aa of Sayyeduna Dawood عَلَيْهِ السَّلَامُ, and Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recommended it to his Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Benefits of Reciting This Du'aa - Attaining Allah's Love

The du'aa is a direct and comprehensive request for Allah سُبْحَانَهُ وَتَعَالَى's love, which is the greatest spiritual attainment a believer can seek.

Love of the Righteous

It seeks the love of those who love Allah سُبْحَانَهُ وَتَعَالَى, thus connecting the supplicant to the community of the pious and righteous.

Guidance to Beloved Actions

It beseeches Allah سُبْحَانَهُ وَتَعَالَى to grant the ability to perform deeds that lead to His love, ensuring one's actions are pleasing to Him and serve as a means to draw nearer.

Prioritizing Divine Love

The du'aa asks Allah سُبْحَانَهُ وَتَعَالَى to make His love dearer than all else, even more than the most essential and beloved things in

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

life, such as one's own self, family, and cold water (which, in the context of the Arabian desert, signifies the utmost relief and pleasure).

Comprehensive Wellbeing

By making Allah سُبْحَانَهُ وَتَعَالَى's love the central focus, the Mu'min's life becomes oriented toward what is hugely beneficial in this world and the Hereafter.

Following the Sunnah

Reciting this du'aa is a sunnah and a means of emulating the Messengers, especially Sayyeduna Dawood عَلَيْهِ السَّلَام and Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Twenty Fifth Du'aa - Make One's Heart Firm Upon Deen

Recite Thrice Mornings and Evenings

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Translation: "O Turner (Controller) of the hearts, make my heart firm upon Your deen!"

(Sunan al-Tirmidhi, Hadeeth 2140 and Hadeeth 3522)

Explanation and Benefits – Du'aa Frequently Made by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite this du'aa often, especially in times of need and uncertainty, as reported by Umm Salmah رَضِيَ اللَّهُ عَنْهَا.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Acknowledgment of Divine Control

The phrase acknowledges that human hearts are between the fingers of Allah, Who turns them as He wills—granting steadfastness or allowing deviation.

Seeking Firmness in Imaan

This du'aa is a plea for Allah سُبْحَانَهُ وَتَعَالَى to keep one's heart steadfast on Islam, preventing wavering or turning away.

Protection from Misguidance

Reciting it regularly protects the Mu'min from spiritual instability, hypocrisy, and deviation.

Spiritual Strength and Stability

It strengthens the Mu'min's imaan (faith) and helps maintain consistency in 'ibaadat and righteous deeds.

Encouraged for All Mu'mineen

It is recommended for everyone to recite this du'aa daily, especially when feeling weak in faith or facing trials.

Related Hadeeth

Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

إِنَّ الْقُلُوبَ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ

Translation: "There is no human being whose heart is not between two fingers of the fingers of Allah; He turns it whichever He wills."

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

(Sunan al-Tirmidhi 2140)

Context

This statement is part of Rasoolullah ﷺ's reply to Sayyeduna 'Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ, who asked whether believers should fear deviation in imaan. Rasoolullah ﷺ affirmed that hearts are under Allah سُبْحَانَهُ وَتَعَالَى's direct control, emphasizing the need to seek steadfastness through supplications like

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Translation: "O Turner of hearts, keep my heart firm upon Your deen."

"There is no human being whose heart is not between two fingers of the fingers of Allah; He turns it whichever He wills."

When Umm Salamah رَضِيَ اللَّهُ عَنْهَا asked Rasoolullah ﷺ why he supplicated this du'aa so often, he ﷺ replied:

"Because the heart is easily turned, so I ask Allah to keep my heart firm on His deen."

The Twenty Sixth Du'aa -A Concise Du'aa for Guidance and Protection from the Evil of the Nafs

Recite Thrice Mornings and Evenings

اللَّهُمَّ أَلْهِمْنِي رُشْدَ وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"O Allah, inspire me with my right guidance and protect me from the evil of my own self."*

(Jami 'ut-Tirmidhi 3490)

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taught this du'aa to Sayyeduna 'Imran ibn Husein رَضِيَ اللَّهُ عَنْهُ as a concise du'aa for guidance and protection from the evil of the nafs (inner self).

Benefits of Reciting This Du'aa - Divine Guidance (Rushd)

The du'aa asks Allah سُبْحَانَهُ وَتَعَالَى not just for knowledge, but for inspiration—a deep, intuitive inclination toward what is right and beneficial, so that one's heart and actions are naturally aligned with goodness.

Protection from the Nafs

The "evil of myself" refers to the lower self's desires, inclinations, and weaknesses. This du'aa is a powerful request for Allah سُبْحَانَهُ وَتَعَالَى's protection from one's own harmful tendencies, pride, laziness, or sinful urges.

Comprehensive Righteousness

True guidance (rushd) means not only knowing the right path but also being able to follow it in every situation, with wisdom and sound judgment.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah **سُبْحَانَهُ وَتَعَالَى** and Beyond

Spiritual Sincerity

By regularly making this du'aa, a Mu'min acknowledges his dependence on Allah **سُبْحَانَهُ وَتَعَالَى** for both guidance and protection, fostering humility and sincerity in 'ibaadat.

Prevention from Gunah and Misguidance

The du'aa is a shield against destructive gunahs and misdeeds, as it seeks Allah **سُبْحَانَهُ وَتَعَالَى**'s help in overcoming the nafs, which is considered the greatest internal enemy.

Enjoyment of 'Ibaadat

When Allah **سُبْحَانَهُ وَتَعَالَى** grants a person guidance and protects them from their own evil, 'ibaadat becomes a source of joy and tranquillity, rather than a burden.

The Twenty Seventh Du'aa - Seeking Immediate Forgiveness from Allah

Recite Thrice Mornings and Evenings Daily

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Translation: "O Allah, verily You are Oft-Forgiving, You love to forgive, so forgive me."

(Tirmidhi)

This du'aa was taught by Rasoolullah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** to Sayyidah 'Aa'ishah **رَضِيَ اللَّهُ عَنْهَا** specifically for the blessed nights of Laylatul Qadr.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Benefits of Reciting This Du'aa - Direct Sunnah Guidance

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ specifically recommended this du'aa for the most virtuous time of the year—Laylatul Qadr—showing its immense merit and suitability for seeking Allah سُبْحَانَهُ وَتَعَالَى's forgiveness.

Affirmation of Allah سُبْحَانَهُ وَتَعَالَى's Attribute

It acknowledges Allah سُبْحَانَهُ وَتَعَالَى's name Al- 'Afuww (The Pardoner), and His love for pardoning, which increases the likelihood of the du'aa being accepted. It expresses urgency - like now – Allah سُبْحَانَهُ وَتَعَالَى please, you love to forgive, so please forgive me now.

Comprehensive Forgiveness

The du'aa is concise yet all-encompassing, seeking complete erasure of gunahs, not just concealment or pardon.

Spiritual Cleansing

Regular recitation brings spiritual purity, hope, and relief from the burden of past mistakes.

Hope and Mercy

Reminds the Mu'min that Allah سُبْحَانَهُ وَتَعَالَى's Mercy and Forgiveness are greater than any sin, encouraging sincere repentance and hope in Allah سُبْحَانَهُ وَتَعَالَى's kindness.

Recommended for All Times

While it is especially recommended during Ramadaan and on Laylatul Qadr, 'Ulama encourage its frequent use throughout the year.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Twenty Eighth Du'aa - Beseeching Allah for Guidance, Piety, Modesty, and Independence

Recite Thrice Daily Mornings and Evenings

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

Translation: "O Allah, I ask You for guidance, piety, modesty, and independence (self-sufficiency)."

(Sahih Muslim 2721)

Sayyeduna 'Abdullah ibn Mas 'ood رَضِيَ اللَّهُ عَنْهُ, reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ frequently recited this du'aa.

Benefits of Reciting This Du'aa - Comprehensive Spiritual and Worldly Well-being

Covers both religious integrity (huda and tuqa) and worldly contentment ('afaafa and ghina), ensuring holistic success.

Sunnah

Regular recitation aligns with Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's practice, inviting Allah سُبْحَانَهُ وَتَعَالَى's blessings.

Protection from Moral and Material Hardships

Guidance shields against misdirection; piety guards against gunahs; modesty prevents moral decay; independence frees one from undue reliance on others.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Strengthens Reliance on Allah (Tawakkul)

Acknowledges that all provision and protection come from Allah سُبْحَانَهُ وَتَعَالَى alone.

Encourages Qana 'ah (Contentment)

Teaches satisfaction with Allah سُبْحَانَهُ وَتَعَالَى's decree, reducing anxiety over worldly matters.

The Twenty Ninth Du'aa - Protection From the Trials of the Fire, the Trials, of the Grave, and from the Evil of the Trials of Wealth and Poverty

Recite Thrice Mornings and Evenings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ
وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ

Translation "O Allah, I seek Your protection from the trial and punishment of the Fire, the trials and punishment of the grave, and from the evil of the trials of wealth and the evil of the trials of poverty."
(Sahih al-Bukhari 6377)

Sayyidah 'Ayesha رَضِيَ اللَّهُ عَنْهَا, who reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ frequently recited this du'aa.

Benefits of Reciting This Du'aa - Comprehensive Protection

Covers spiritual and worldly trials, including the Hereafter's punishments and life's material challenges.

Safeguards Imaan

Protects from wealth-induced pride (e.g., neglecting charity) and poverty-induced despair (e.g., distrusting Allah سُبْحَانَهُ وَتَعَالَى's decree).

Sunnah

Regular recitation aligns with Rasoolullah ﷺ's practice, ensuring Allah سُبْحَانَهُ وَتَعَالَى's blessings and guidance.

Shields Against Trials of the Grave

Acknowledges the reality of the grave's questioning and punishment, seeking Allah سُبْحَانَهُ وَتَعَالَى's mercy in avoiding both.

Balances Material Life

Encourages moderation—neither hoarding wealth nor resenting poverty—while trusting Allah سُبْحَانَهُ وَتَعَالَى's wisdom in provision.

Strengthens Tawakkul (Reliance)

Reinforces dependence on Allah سُبْحَانَهُ وَتَعَالَى during adversity and prosperity, fostering gratitude and patience.

Modern Relevance

Addresses contemporary struggles like materialism, financial stress, and moral compromise.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Thirtieth Du'aa - Protection from Grief; Worry; Helplessness and Laziness; Cowardice and Stinginess

Recite Thrice Mornings and Evenings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ
الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

Translation: "O Allah, I seek Your protection from grief and worry, helplessness and laziness, cowardice and stinginess, being overpowered by debt, and being overpowered by other men."

(Sunan Abi Dawood 1541)

This du'aa is narrated by Sayyeduna 'Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would frequently recite it, seeking refuge from various forms of hardship and distress.

Benefits of Reciting This Du'aa - Emotional and Mental Relief
Seeks Allah سُبْحَانَهُ وَتَعَالَى's protection from grief (huzn) and worry (hamm), which are emotional burdens that can weigh down the heart and mind.

Empowerment and Motivation

Asks for refuge from helplessness ('ajz) and laziness (kasal), which hinder productivity and spiritual growth.

Courage and Generosity

Seeks protection from cowardice (jubn) and stinginess (bukhl), fostering bravery and generosity in the believer.

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Financial Stability

Requests protection from being overpowered by debt (ḍala 'ad-dayn), which causes stress, anxiety, and humiliation.

Social Protection

Asks for refuge from being overpowered by men (ghalabat ar-rijal), meaning being subjected to injustice, oppression, or humiliation by others.

Comprehensive Well-being

This du'aa is a holistic du'aa for emotional, spiritual, financial, and social well-being, and was a regular supplication of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Thirty First Du'aa - for Good Health, Chastity, Trustworthiness, Good Character, and Contentment with Allah's Decree

Recite Thrice Daily Mornings and Evenings

Narrated by Sayyeduna 'Abdullah ibn 'Umar رَضِيَ اللَّهُ عَنْهُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدَرِ

Translation: "O Allah, I ask You for good health, chastity, trustworthiness, good character, and contentment with divine decree."

(Mu'jam al-Kabir 1359)

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Benefits of Reciting This Du'aa - Holistic Well-being

Combines requests for physical health (sihhah), moral purity ('iffah), and spiritual integrity (ridha), ensuring balanced success in this life and the Hereafter.

Alignment to Sunnah

Follows the Sunnah of seeking comprehensive goodness, as seen in similar supplications (e.g., Sahih Muslim 2721).

Protection from Moral Failings

'Iffah guards against lust and greed, while amaanah prevents betrayal and dishonesty.

Allah ﷻ's Contentment

Ridha bil-qadar fosters trust in Allah ﷻ's wisdom, reducing anxiety and despair during adversity.

Societal Harmony

Husn al-khulq improves interpersonal relationships, fostering community cohesion and mutual respect.

This Du'aa Demands More Detail

This du'aa is indeed beautiful. If we take a look at each part of this du'aa, we can observe that each supplicated virtue is finely linked to the other. Sihhat - good health is the first virtue, an enormous blessing itself. It is mentioned that Sayyeduna 'Eesa ﷺ said that if a thousand gold coins were placed on one side of a scale and good health on the other, good health would be more valuable.

Good health has a direct connection with 'iffat - chastity and purity 'iffat, i.e., being pure in body and free from all evil and illicit relationships. To be in good health, a person requires chastity of body and mind. This is so clear in our times, where illegal relationships are common and even considered rights. Diseases like AIDS are widespread, showing that good health depends on chastity. If a person keeps his mind chaste, he will keep his body chaste as well.

For example, if a man is indulged in an illicit affair, his brain will remain obsessed with it all the time. He will always fear being caught, losing his reputation, and destroying his domestic life. Such a person lives in constant fear and sorrow and is never free and content. He is always bound. How can such a person remain healthy? If a person brings chastity to every sphere of his life, he will be guaranteed good health.

Around twenty-two years ago, Hadhrat was invited for dinner by someone. One of the guests, a Muslim, was the former owner of a big drug manufacturing company. He said that, during the 1980s, doctors used to cure diseases directly, but now they understand that physical diseases are usually due to the mental state of a person. I replied that doctors have reached this understanding, but the truth is that our spiritual life dominates our mind, and our mind dominates our physical well-being. If someone brings deen - religion into his life, then by nature, he will have chastity, purity of soul, mind, and heart, and thus good health.

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Hadhrat Moulana Thanwi رَحْمَةُ اللهِ wrote – and every word of Hadhrat Thanwi رَحْمَةُ اللهِ is worth writing in gold. One of his beautiful Malfoozaat - sayings is:

عقل کو طبیعت پر غالب رکھو اور شریعت کو عقل پر غالب رکھو

Translation: *"Let your intellect control your desires and let Shariah (Islamic law) control your intellect."*

In the third aspect of this du'aa one requests for amaanah - trustworthiness. Trust is a cornerstone of deen. A person who breaks trust is thought to be exceptionally low in society. For example, if someone is entrusted with money for a masjid, madrasa, or charity and he spends it somewhere else, then people will hate him. Similarly, our bodies are a trust from Allah ﷻ. Just as humans detest the one who violates trust, Allah ﷻ is not happy with those who abuse their bodies. Our eyes are also a trust of Allah ﷻ, as quoted by the Qur'aan:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

Translation: *"(Allah) knows the treachery of the eyes and what the hearts conceal."*

(Surah Ghafir: 40; Aayat: 19)

Our Sheikh رَحْمَةُ اللهِ put it in an incredibly beautiful poetic form.

چوریاں آنکھوں کی اور سینے کے راز، جانتا ہے سب تو اے بے نیاز

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*"Those stealthy glances and secrets the heart hold.
To You O Independent, how they unfold."*

Sometimes a man goes to a shopping mall to loot, based on cameras, he drops things. But when we cheat trust from our eyes, we forget that Allah سُبْحَانَهُ وَتَعَالَى's attention never ceases. If we honestly believe Allah سُبْحَانَهُ وَتَعَالَى is observing us always, we will never employ our eyes for misdoings. When we protect trust, we will naturally attain tandurusti - good health.

The next quality supplicated for in this du'aa is husn al-khulq - good character. Trustworthiness is a part of good character, but here we are asking for the complete quality of excellent character. The majority of pious elders buzurgs believe that the essence of s tasawwuf - spiritual purification is good character. The best example of good character is our Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Once, Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا was requested to impart something about the nature of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She replied,

"Have you not read the Qur'aan? Allah Himself said:"

وَإِنَّكَ لَعَلَّ خُلُقٍ عَظِيمٍ

Translation: *"And indeed, you are of a great moral character."*

(Surah Al-Qalam: 68; Aayat: 4)

This du'aa is a lesson to seek Allah سُبْحَانَهُ وَتَعَالَى's help in acquiring all the virtues that will make one successful in both this life and

the Hereafter: good health, purity of heart, honesty, good conduct, and rida bil-qadr - acceptance of whatever Allah ﷻ has predestined for us. Each virtue helps the next, and collectively they result in a peaceful, dignified, and close life to Allah ﷻ.

In a bayaan that lasted exceptionally long, Hadhrat Qari Tayyab Sahib رَحْمَةُ اللَّهِ explained that with good qualities in one's character, there is a need to have continuous efforts. Conversely, no effort is needed for bad manners or evil impulses to establish roots. He was very forceful in his example: if the person wants weeds to sprout in their compound, no efforts or planting have to be undertaken. Nurseries do not handle weeds, and no one actually grows them. If you simply let a garden be for a while, weeds will readily grow and even take over the entire space.

But if you desire a beautiful, immaculate garden, you are going to have to get in there every day and work on it. Every day, you will have to pull weeds, trim back plants, and care for the flowers, because something unwanted is always trying to sprout up. Only through constant care and labour can you have the garden in top condition.

Hadhrat Qari Tayyab رَحْمَةُ اللَّهِ linked this metaphor to the rearing of children and husn-e-akhlaq - rearing of good character. Even if you desire your children to be of top-notch character, even if you name them with such towering spiritual figures as Rashid Ahmad, Maseehullah, or In'aamul Hasan, you simply can't leave them on their own to raise themselves. A garden requires

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as much care, and similarly, children require continuous spiritual supervision, guidance, and healthy influence to bring out good traits.

If you do not take care of yourself or your children's rearing, negative character traits such as takabbur - pride, keena - malice, hasad - jealousy, and hubb-e-dunya worldliness will develop by themselves. No effort is needed for these evil traits to grow; they grow automatically, like weeds in an untended garden. Should you wish to develop husn-e-akhlaq good character, you will need to work upon it with persistent effort. Even after gaining good character, like a lovely garden, it needs to be worked upon and protected consistently. Without proper care, even the best of qualities is lost, and wicked traits may return.

Allah سُبْحَانَهُ وَتَعَالَى commands in the Qur'aan Shareef:

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

Translation: *"And serve your Allah until there comes to you the certainty (death)."*

(Surah Al-Hijr: 15; Aayat: 99)

"Yaqeen" here means "death." It means that till the end of your life, you have to continue toiling hard in doing good and developing your character. A person who develops good character becomes dear to all.

A good character is best illustrated by the life of Nabi-e-Kareem ﷺ. When Rasoolullah ﷺ was in the early days of Messengership, he saw an old woman carrying a heavy bundle of firewood on her head. Being the epitome of good character, he did not want her to undergo hardship even though she was no friend of his and actually treated him as an enemy. He attempted to help her, and she accepted. As they departed, she made them walk a greater distance so as not to pass by the house of "Muhammad Saabi"—the man who, Allah forbid, had forsaken the faith of his forebears.

Throughout the walk, Rasoolullah ﷺ was treated kindly and positively. When finally, they arrived at her home and he put down the firewood, she inquired of him who he was. He replied,

"I am Muhammad ibn Abdullah."

When she realized who he was, she immediately requested to recite the kalima (profession of faith). This account illustrates how good manners can overcome even the strongest of hearts and bring whole nations at your feet.

Hadhrat Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ narrated a Hadeeth regarding the interpersonal dynamics of character in marriage:

Today, this is sometimes referred to as "petticoat government." On the other hand, the Hadeeth goes on:

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Wives are usually subduing husbands who are tough, strict, and stingy.

This is a principle and a fact of life that Nabi-e-Kareem ﷺ taught. Rasoolullah ﷺ then explained his own state:

فَأَنَا أَحِبُّ أَنْ أَكُونَ مَغْلُوبًا كَرِيمًا

Translation: "I would rather be defeated, but remain noble-hearted, so that not even a blemish falls on my character."

Allah has declared that Nabi-e-Kareem ﷺ had the best character in all of existence, so he never wanted his character to become sullied. He continued to say:

وَلَا أُحِبُّ أَنْ أَكُونَ غَالِبًا لَيْمًا

Translation: "And I don't like being overpowering, so that my wife would have to complain to her family and friends about my character."

This is the essence of Husn al-Khuluq (good character).

The concluding section of this du'aa is:

وَالرِّضَا بِالْقَدَرِ

Translation: "And satisfaction with destiny."

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Good character forms part of satisfaction with what Allah has ordained – ridha bil-qadha). What does it entail? It entails being satisfied with whatever Allah ﷻ has ordained for you. If Allah ﷻ made you tall or short, rich, or poor, dark, or light, you are satisfied with Allah ﷻ's decree. The true objective is to please Allah.

On an occasion, after fajr namaaz, Hadhrat Moulana Ashraf 'Ali Thanwi رَحْمَةُ اللهِ and Hadhrat Mufti Shafi Sahib رَحْمَةُ اللهِ went for a morning stroll, as that is the best time to get exercise – even while walking, as the trees and plants have converted the inhalation of oxygen and the exhalation of carbon dioxide to the inhalation of carbon dioxide and the exhalation of oxygen. Hadhrat Moulana Ashraf 'Ali Thanwi رَحْمَةُ اللهِ was very particular about these aspects too. There is an Urdu saying that goes,

تندرستی ہزار نعمت ہے

"Health is a thousand blessings" or more commonly, "Health is wealth."

While walking Hadhrat Moulana Ashraf 'Ali Thanwi رَحْمَةُ اللهِ asked Mufti Shafi Sahib رَحْمَةُ اللهِ;

"Mufti Sahib, tell me, is there a higher stage than ikhlaas (sincerity)?"

Mufti Shafi Sahib replied.

"Hadhrat, I do not know, you are my Sheikh, please advise me."

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Moulana Thanwi رَحْمَةُ اللَّهِ replied.

“Yes, there is a stage higher than ikhlaas – sincerity, and that is ridha bil-qadha - to be happy with what Allah ﷻ has destined for you.”

The du'aas we learn from Allah ﷻ's Messenger ﷺ are treasures—priceless gifts in our deen. But most of us are like the snake sitting upon a treasure chest and we ourselves can't make use of it and also do not let others use it as well. We should be making use of these treasures because they never exhaust themselves; the more we use them, the more they increase.

Trials as Divine Tests

Allah says in the Qur'aan:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ

Translation: *“We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits.”*

(Surah Al-Baqarah: 2; Aayat: 155)

All trials come only by Allah ﷻ's permission. If you believe in Him, He will grant inner peace and guidance:

وَمَن يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ

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Translation: "And whoever believes in Allah, He guides his heart."

(Surah At-Taghabun: 64; Aayat: 11)

A true believer accepts Allah سُبْحَانَهُ وَتَعَالَى's decree without complaint. Questions like

"Why did this happen?"

or

"It shouldn't have!"

Reflect a lack of trust in divine wisdom.

Trials Purify and Elevate

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

Translation: *"Wonderful is the affair of the believer! All his matters are good... If hardship befalls him, he is patient, and that is good for him. If ease befalls him, he is grateful, and that is good for him."*

(Sahih Muslim 2999)

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Ibtilaa (Trials) Are Not Punishments But Opportunities –

Purification

Like a washerman cleans clothes with hot water, Allah سُبْحَانَهُ وَتَعَالَى uses trials to cleanse sins.

Spiritual Promotion

Each test elevates your rank if endured patiently.

Divine Mercy

Worldly suffering can erase sins, sparing you from Hellfire.

Example:

Losing a job or failing an exam may feel devastating, but these are tests to strengthen your reliance on Allah سُبْحَانَهُ وَتَعَالَى.

Practical Lessons - Avoid Complaints

Saying,

"This shouldn't have happened!"

Implies rejecting Allah سُبْحَانَهُ وَتَعَالَى's decree. Trust that every event is maqdoor (preordained).

Trials vs. Blessings

Museebat (hardship) often draws you closer to Allah سُبْحَانَهُ وَتَعَالَى through patience. Ni'mat (blessings) can lead to arrogance if not met with gratitude.

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Reflex vs. Imaan

A momentary reaction to pain (e.g., pulling your hand from fire) is natural. But prolonged despair or ingratitude reflects weak imaan.

A Divine Curriculum to Refine Believers

Trials are a divine curriculum to refine believers. As Imaam Ibn Qayyim رحمه الله said:

"The heart's hardness is cured by Qur'aanic reflection, charity, and humility."

Allah ﷻ's tests are not random-they are tailored to polish your soul. Embrace them with patience and gratitude, knowing they are steps toward eternal success.

The Thirty Second Du'aa – Beseeching Imaan that Shall Never Depart, Bounties that Shall Never End, and Close Companionship with Rasoolullah ﷺ

Recite Thrice Daily Mornings and Evenings.

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا لَا يَرْتَدُّ وَنَعِيْمًا لَا يَنْفَدُ وَمُرَافَقَةً نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَنَّةِ الْخُلْدِ

Translation: "O Allah, I ask You for such faith that shall never depart, for such bounties that shall never end, and for close companionship with our Messenger Muhammad (peace and

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blessings be upon him) in the highest levels of the everlasting Paradise.”

(Sahih Ibn Hibban)

This du'aa narrated from the Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as a comprehensive supplication for steadfastness in imaan, endless blessings, and the highest companionship in Jannat.

Benefits of Reciting This Du'aa - Steadfast, Unwavering Imaan

Asking for imaan (faith) that never leaves ensures lifelong commitment to Islam and protection from doubt or apostasy.

Endless Exalted Sanctifications

Seeking sanctifications that never end covers both worldly and eternal favours—health, provision, guidance, and the delights of Jannat.

Proximity to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jannat

The greatest honour in the Hereafter is to be near Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the highest ranks of Jannat, reserved for the most beloved and steadfast Mu'mineen.

Comprehensive Well-being

This du'aa combines spiritual, material, and eternal success, making it among the most complete and far-reaching du'aas.

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Following the Sunnah

Reciting this du'aa is in accordance with the sunnah and demonstrates a Mu'min's high aspirations and love for Rasoolullah ﷺ.

Encouragement to Consistent Du'aas

Rasoolullah ﷺ emphasized that no one is ever harmed by making much du'aa, and that du'aa is the essence of 'ibaadaat.

The Thirty Third Du'aa - Supplicate to Allah to Take Responsibility of the Pardon of All Those Whose Rights One Tramples

Recite Thrice Daily Mornings and Evenings

اللَّهُمَّ اغْفِرْ لَنَا ذُنُوبَنَا وَتَكْفَّلْ بِرِضَا خُصُومِنَا

Translation: "O Allah, forgive our sins and take responsibility for satisfying (or reconciling) our adversaries."

Our Mashaa'ikh have prescribed the above du'aa, wherein one, together with making an earnest attempt to fulfil the rights of all fellow man, ask Almighty Allah ﷻ to take responsibility to please and earn for him the pardon of all those whose rights he tramples or does not fulfil and dies without seeking their pardon.

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Benefits of Reciting This Du'aa

If recited with sincerity and understanding, this du'aa can:

Seek Forgiveness

Acknowledges human fallibility and seeks Allah سُبْحَانَهُ وَتَعَالَى's Mercy for sins.

Resolve Conflicts

Asks Allah سُبْحَانَهُ وَتَعَالَى to intervene in disputes, fostering peace and preventing harm.

Trust in Heavenly Justice

Entrusts adversaries' satisfaction to Allah سُبْحَانَهُ وَتَعَالَى, aligning with the Qur'aanic command:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Translation: *"Repel evil with what is better, and your enemy will become a close friend."*

(Surah Fussilat: 41; Aayat: 34)

Spiritual Relief

Reduces anxiety about unresolved conflicts by relying on Allah سُبْحَانَهُ وَتَعَالَى's help.

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Thirty Fourth Du'aa - Placing Trust in Allah's Power to Restrain Adversaries

Recite Thrice Morning and Evening

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Translation: "O Allah, we place You at their necks (i.e., grant us authority over them), and we seek Your protection from their evil."

(Al-Adab Al-Mufrad 1200), (Sunan Abi Dawud 5074)

Narrated by Sayyeduna 'Abu Hurairah رَضِيَ اللَّهُ عَنْهُ.

Benefits of Reciting This Du'aa Divine Authority Over Enemies

Placing trust in Allah سُبْحَانَهُ وَتَعَالَى's power to restrain adversaries,
aligning with the Qur'aanic principle

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Translation: "Allah is sufficient for us, and He is the best Disposer of affairs."

(Surah Aal-i'Imran: 3; Aayat: 173)

Protection from Harm

Shields against visible and hidden evils, including oppression,
slander, or physical threats.

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An Act of Sunnah

Follows Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's practice of seeking Allah سُبْحَانَهُ وَتَعَالَى's help against enemies, as seen in his du'aa against Abu Jahl and others.

Spiritual Empowerment

Reinforces reliance on Allah سُبْحَانَهُ وَتَعَالَى rather than human strength, fostering patience and trust in divine justice.

Universal Application

Effective against both personal adversaries and systemic oppression, as it invokes Allah سُبْحَانَهُ وَتَعَالَى's overarching control.

The Thirty Fifth Du'aa - for Seeking Allah سُبْحَانَهُ وَتَعَالَى's Forgiveness

Seeking Allah سُبْحَانَهُ وَتَعَالَى's forgiveness is a process that takes one to the core and very essence of a believer's spiritual journey. Being infinitely Merciful, Allah سُبْحَانَهُ وَتَعَالَى has blessed us with great words to make du'aa upon coming before Him with remorse. These words are not a mere formality but Allah سُبْحَانَهُ وَتَعَالَى's gifts to help us ensure that our prayers will be accepted in all sincerity.

The Qur'aan Shareef informs us about the words of Sayyeduna Aadam عَلَيْهِ السَّلَام and his wife when they asked for forgiveness after they had made a mistake in Jannat:

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the 'Arsh of Allah ﷻ and Beyond

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Translation: "Our Allah! We have wronged ourselves. If You do not forgive us and have mercy upon us, we will surely be among the losers"

(Surah Al A'araaf: 7; Aayat: 23)

Our Sheikh, Hadhrat Moulana Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ explains this with a simple analogy:

Just as a child commits a fault and is guided by their parents to ask His forgiveness, Allah ﷻ also has taught us the words to ask His forgiveness. By using these words, He assures us that He will accept our repentance when we use them sincerely.

Allah's Mercy in Teaching Us Du'aas

سب سے پیارے نے سب سے پیارے کو سب سے پیارا وظیفہ اور کلمہ دیا

"The Most Beloved (Allah ﷻ) bestowed upon His Most Beloved (Rasoolullah ﷺ) the most cherished supplication (wazifah) and kalimah (declaration of faith)."

Allah ﷻ had blessed His most beloved Messenger (Rasoolullah ﷺ) with the most beautiful du'aa (du'aa) to maintain contact with Him. Such a prayer of the Qur'aan:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Translation: "My Allah! Forgive and have mercy, for You are the Best of those who show mercy"

(Surah Al Mu'minoon: 23; Aayat: 118)

This aayat teaches us to call upon Allah سُبْحَانَهُ وَتَعَالَى to forgive and pardon us while we embrace His unmatched benevolence.

The Thirty Sixth Du'aa – A Du'aa from the Hadeeth - The Gift of Forgiveness

Another strong du'aa we learned from Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the one below:

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Translation: "O Allah! You are Forgiving and Generous; You love to forgive, so forgive me."

(Tirmidhi 3513)

This du'aa was taught by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Sayyidah Aisha رَضِيَ اللَّهُ عَنْهَا when she asked what she should say if she encountered Laylatul Qadr.

The version with the addition of "Kareem" (Generous) is not authentically narrated but is still permissible to use in personal du'aas, as it does not alter the meaning or intent of the du'aa.

Our Sheikh رحمه الله elucidates this du'aa further with the statement that everyone has something that they value. Allah ﷻ likes to forgive, so if we ask Him to do what He likes — i.e., forgive us—then we are asking for His most beloved trait.

In yet another explanation, everybody loves something which is foreign, and not available in our own country. People go out of their way to find, purchase and gift something that is unique, and priceless because of the sentiment and value it holds. The recipient of the gift gets just as touched, and appreciative for the gift received, and would generally reciprocate with something special as well.

Allah ﷻ has everything, what can we gift Allah ﷻ that He does not have? With Allah ﷻ something unusual 'foreign' and not found are two things. The first is gunahs (gunahs), and the second is tears, because Allah ﷻ is not like us humans. Hence, we 'so to say' 'gift' Allah ﷻ with our 'foreign' truckloads of gunahs and tears, and Allah ﷻ reciprocates by gifting us with forgiveness with the guarantee of our tears.

The Nature of Revelation

The Qur'aan is referred to as Kalam-e-Paak (the Pure Word), which is recited as Wahi-e-Matloo (recited revelation). The Hadeeth, on the other hand, is Wahi-e-Ghair Matloo (non-recited revelation). Both are Allah-inspired and guide us in every walk of life. Rasoolullah ﷺ never uttered anything from his own desires but by divine inspiration:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Translation: "Nor does he speak from [his own] inclination. It is not but a revelation revealed"

(Surah an Najm: 53; Aayaat:3-4)

So, any du'aa instructed by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is also a form of guidance by Allah سُبْحَانَهُ وَتَعَالَى.

The Thirty Seventh Du'aa - A Comprehensive Du'aa Requests for Forgiveness, Good Health, and Protection

Recite thrice daily Mornings and Evenings

Another beautiful du'aa recited by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ blends requests for forgiveness, good health, and protection:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

Translation: "O Allah! I ask You for forgiveness, well-being, and constant protection in my religion, worldly affairs, and Hereafter."

While the exact phrasing is not directly cited, similar du'aas are found in authentic ahaadeeth collections.

A closely related du'aa is mentioned in Sunan Ibn Majah (Hadeeth 3845) and Sunan At-Tirmidhi (Hadeeth 3481).

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have frequently made this du'aa:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: "O Allah, I ask You for forgiveness and well-being in this world and the Hereafter."

The Historical Origins of Such Du'aas

These highlight their importance in Islamic spirituality. They reflect Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's emphasis on seeking comprehensive well-being, forgiveness, and protection in all aspects of life. These du'aas were taught by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to his Sahaabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ and transmitted through generations as part of the sunan of du'aa, which is central to a Mu'min's relationship with Allah سُبْحَانَهُ وَتَعَالَى.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

Translation: "O Allah! I ask You for forgiveness, well-being, and continual protection in my religion, worldly life, and Hereafter."

This du'aa seeks overall well-being and forgiveness in every sphere of life.

Based on Islamic teachings, this is the recommended circumstance and time of recitation of this du'aa:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Recommended Circumstances

- When facing calamities or tribulations.
- After a calamity or hardship, this du'aa may be recited to request protection and mercy from Allah.

Supplicating for Protection from Gunahs

The du'aas taught by Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are powerful tools for seeking forgiveness and protection from gunahs. These include gunahs committed by various parts of the body—such as the eyes, tongue, heart, and feet—and internal faults like jealousy or looking down upon others. The following du'aa encapsulates this plea:

السَّلَامَةُ فِي الْبَدَنِ مِنْ سَيِّئِ الْأَسْقَامِ

Translation: *“And preserve us in our body from terrible diseases.”*

This du'aa invokes Allah سُبْحَانَهُ وَتَعَالَى to guard us against terrible diseases like heart disease or cancer—diseases that make a human dependent on others or make life into an unbearable burden. A flu or symptomatic headaches are not mentioned because these are generally a punishment for sin and an opportunity to repent before Allah سُبْحَانَهُ وَتَعَالَى.

Allah's Promise of Healing is Beautifully Put in the Qur'aan

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"And when I am ill, it is He who cures me."*

(Surah Ash-Shu'ara: 26; Aayat: 80)

And thus, this du'aa supplicates to be protected from debilitating diseases and also asks for Allah سُبْحَانَهُ وَتَعَالَى to be the best physician.

Protection from Trials in Deen

Another highly significant aspect of this du'aa is protection from trials in deen:

وَالْمِحْنَةَ فِي الدِّينِ

Translation: *"Protect us from great tribulations in our Deen."*

Tests of imaan may lead to spiritual breakdown, and it is hence essential to call for Allah سُبْحَانَهُ وَتَعَالَى's constancy and security.

Seeking Permanent Good Health

وَالْمُعَافَاةَ الدَّائِمَةَ

Wal mu'aafatad daa'imah means supplicating to Allah سُبْحَانَهُ وَتَعَالَى for permanent wellbeing in all one's affairs of life—body health, piety, and worldly affairs. Such a wholesome invocation promises protection against evil and moderation in Allah سُبْحَانَهُ وَتَعَالَى and people relationships.

The Wisdom Behind Minor Ailments

Minor sicknesses like headaches or the flu are seen as blessings since they are a form of atonement for gunahs. They remind

From Our Hearts Through Our Lips and to
the 'Arsh of Allah **سُبْحَانَهُ وَتَعَالَى** and Beyond

individuals of their dependence on Allah **سُبْحَانَهُ وَتَعَالَى** and make them turn back to Him with gratitude and humility.

Shaitaan's Subtle Attacks

Once a human being becomes outwardly righteous by following sunnah and performing actions like namaaz and fasting, Shaitaan directs his focus inward. He injects ego into the individual by making him superior to others. Pride is particularly risky since even the load of an atom of arrogance prevents one from entering Jannat:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

Translation: *"No one who has an atom's weight of arrogance in his heart will enter Jannah."*

(Sahih Muslim)

The Sheikh is given the onerous task of detecting such subtle traps and deterring his mureed from such a path.

The Wisdom

This explanation reveals the importance of having a Sheikh for spiritual guidance, seeking protection from Allah **سُبْحَانَهُ وَتَعَالَى** through du'aa, and learning about wisdom behind tests and illnesses. The provided du'aa is a great tool for protection against body diseases, religious tests, and Shaitaan's deceptions. Muslims may achieve comprehensive protection and reinforce their bond with Allah Almighty using this du'aa read on a daily basis sincerely.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

یہ اس لئے بالکل ضروری ہے کہ ہر شخص کے پاس ایک شیخ ہو۔

It is therefore absolutely important for every person to have a Sheikh.

The Thirty Eighth Du'aa - Requesting for Protection From Allah's Ni'mats (Bounties) Being Snatched Away

Recite thrice Daily Mornings and Evenings

Du'aa is a basic act of 'ibaadat in Islam that connects a believer to Allah ﷻ, seeking His protection, guidance, and blessings. Below is an explanation of another du'aa offered Rasoolullah ﷺ and its effect on our lives.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ
سَخَطِكَ

Translation: "O Allah! I seek refuge in You from the removal of Your blessings, the change of Your protection, Your sudden punishment, and all forms of Your displeasure."

Such du'aa reminds us that such bounties as faith (imaan), health, family, and wealth are favours from Allah that must be cherished. A Muslim must always ask Allah ﷻ to protect these bounties.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

The Thirty Ninth Du'aa - for the Goodness of This Life and the Life to Come

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation: "Grant us goodness in this world and goodness in the Hereafter, and guard us from the Fire!"

(Surah Al-Baqarah: 2; Aayat: 201)

The word رَبَّنَا (Rabbana – Our Allah) is a super-strong word. Hadhrat Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ explains that when he hears little kids calling their fathers,

"Abba! Abba!"

For every problem, he remembers that though we may have lost our fathers, we also have our "Rabb"—our true Protector. Hadhrat asserts that despite his own father not being available, his Rabb is near him. As opposed to human fathers who can get weak, retire or pass on, Allah ﷻ never ages, never fears anyone, and never passes away.

So, when we say Rabb, we must not say it lightly. We must consider what it means. Rabb is the One who created us, but more than that, He keeps and nourishes us each moment. Not only is Allah ﷻ our Creator (Khaliq), but He is our Sustainer (Razzaq) and our Nourisher. He protects our eyes, our hearts, our lungs, our brains, and everything we see around

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

us. He provides us with the air we breathe, the water for the mountains, the stars, the sun, and the moon.

Consider the earth: it measures 24,000 miles around its circumference, 8,000 miles around its middle, and contains 75% water. Water is very dense, but the earth itself and everything in it floats in the air without the aid of pillars or chains. When you throw a feather or a ball, it falls back to the ground, but the earth remains in the air. Who is responsible for the miracle? Only Allah سُبْحَانَهُ وَتَعَالَى.

Hadhrat Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللهِ superably expressed it in Urdu:

ارض و سما کیسے ہے معلق، نہ کوئی ستون ہے نہ کوئی تھم
سارے عالم بے کالم
واہ رے میرے رب العالم واہ رے میرے رب العالم

Translation:

*Earth and sky how they are suspended.
Neither to chains, nor to pillars appended.
Each planet suspended with no column.
I applaud You, my Rabbul Aalam!
I applaud You, my Rabbul Aalam!*

Sayyidah 'Ayesha رَضِيَ اللهُ عَنْهَا quotes that when one servant of Allah says,

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

“يَا رَبَّ”

“O my Allah!”

Allah سُبْحَانَهُ وَتَعَالَى immediately responds,

“My servant, I am near. What do you require?”

Sayyeduna ‘Ali رَضِيَ اللَّهُ عَنْهُ would awake in the early hours of morning and exclaim,

“يَا رَبَّنَا! يَا رَبَّنَا!”

Ya Rabbana! Ya Rabbana!

With extreme humility, crying out to Allah سُبْحَانَهُ وَتَعَالَى with the pain as if one were struck by a serpent, full of unrest and desire.

Explanation of the Du’aa

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

asks Allah سُبْحَانَهُ وَتَعَالَى for goodness in this life. ‘Ulama have interpreted "goodness in this life" as meaning numerous things, such as:

The First Tafseer is A Virtuous Spouse

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ

Translation: *"This world is a source of enjoyment, and the best enjoyment is a righteous wife."*

(Sahih Muslim)

Another Hadeeth states:

إِذَا نَظَرَ إِلَيْهَا سَرَّتْهُ وَإِذَا أَمَرَهَا أَطَاعَتْهُ

Translation: *"When he looks at her, she pleases him. When he commands her, she obeys him."*

A pious wife is a woman who, even when her husband is not present, rightfully protects his wealth and her purity. This is a fundamental virtue praised in Islam. The Qur'aan says:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Translation: *"So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard."*

(Surah An-Nisa: 4; Aayat: 34)

It has been narrated in a Hadeeth that if a woman passes away when she pleased her husband, she would be entered into Jannat through any of the doors of Jannat. Rasoolullah ﷺ has said:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَصَّنَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا
قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

Translation: "If a woman offers her five prayers, stays chaste in Ramadan, safeguards her chastity, and obeyed her husband, she would be told: Enter Jannah by whichever gate you wish."

(Ibn Hibban)

A woman is a good assist and support to her husband. There is an account told by Haji Farouq Sahib رَحِمَهُ اللهُ about a blind, deaf, paralyzed woman with speech disabilities in Sukkar, Pakistan. In spite of her severe disabilities, Allah ﷻ pressed one man to wed her. He made food for her, fed her, took care of all her needs, and served her in every way, not for worldly possessions, but because she was a servant of Allah ﷻ and deserving of honour.

Today, even good women are neglected, but he wished to serve one who could not take care of herself. Allah ﷻ blessed him with six good sons because of his honesty due to whom all became 'Ulama, memorized the Qur'aan, and are even serving deen till date. This is the reward of marrying a pious woman.

Rasoolullah ﷺ led us to a universal principle through the following Hadeeth:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِجَمَالِهَا وَلِحَسَبِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ
تَرِبَتْ يَدَاكَ

Hafidhahullaah Translation: "A woman is married due to four reasons: her money, her beauty, her clan, and her religion. Marry therefore the one who is religious, may your hands be rubbed with dust (i.e. may you prosper)."

(Sahih al-Bukhari)

Experience teaches that when a man married a woman due to her piety, Allah compensates him with beauty, tranquillity of mind, and satisfaction of heart. When a believer makes a du'aa to Allah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

Translation: "Our Allah, grant us good in this world..." he is requesting an obedient wife."

If a person feels that his wife is not religious, and wishes for another one, thinking that a "fairy" will descend, this is an error. Rather, they should make du'aa and strive to make their existing wife religious, because Allah سُبْحَانَهُ وَتَعَالَى can turn hearts.

Briefly speaking, a pious wife is one who protects her honour and her husband's faith, stands with him, and is a blessing for the family and society. Islam encourages one to seek piety in a spouse above all else, for it will make one happy and successful in this world as well as the next.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Second Tafseer is Righteous Children

From a righteous wife, righteous children, who are the cause of joy and a means of reward in this world and the Hereafter.

The second explanation (tafsir) of this du'aa is:

الأولاد الأبرار

Translation: *"Oh Allah, give me good children."*

In Islam, it is a desire very deeply rooted and a sign of foresightfulness of a Muslim to make du'aa that Allah to bless them with pious children. Pious children (اولاد ابرار – Aulad-e-Abrar) are one of the finest blessings of Allah سُبْحَانَهُ وَتَعَالَى because they become a source of goodness for parents in this world and hereafter.

It is to be expected that righteous children usually are the product of a righteous wife.

As one example, a Muslim woman wrote to the "Letters to the Editor" section of a Zimbabwean newspaper, proudly declaring herself a "Ph.D. Permanent House Dweller."

It is that we should grant our daughters this "Ph.D." in life skills—what some humorously call a "B.Sc." from their mothers: Baking, Sewing, and Cooking. With these skills, they are able to take care of their families and turn their home into a happy one.

"The way to a man's heart is through his stomach,"

And

"A hungry man is an angry man."

If a wife provides decadent food, it leads to frustration. So, instead of seeking only university degrees that sometimes may lead to the loss of modesty (hayaa) or even imaan (faith), we must raise our daughters towards a life of true success—one rooted in faith, character, and vocational ability.

Let us consider further the etymology of the term "Abrar."

الَّذِينَ لَا يَرْضَوْنَ الشَّرَّ وَلَا يُؤْذُونَ الدَّرَّةَ

"They who are not pleased with evil, and do not even harm an ant."

Such people cannot tolerate gunah (sin) and would never harm anyone, whether they are Muslim or not. If they cannot tolerate harming even an ant, how could they harm a human being? As they detest sin, they would never indulge in it. Such kids would never hurt the feelings of their parents and would always pray for Allah سُبْحَانَهُ وَتَعَالَى's Mercy upon them.

Finally, it is an ethical and admirable practice within Islam to make du'aa for good children. Good children are a bountiful blessing for their parents during life and a continuous reward for their deaths. Virtuous children are generous, keep people safe from harm, hate evil, and produce comfort and prestige on their families and societies.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Third Explanation of the Du'aa

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

(Rabbana Aatinaa Fid-dunya Hasanah) is:

الرِّزْقُ الْحَلَالُ

Translation: "O Allah, grant me halaal rizq (pure and lawful sustenance)."

Having halaal sustenance is essential for a blessed life. When your income is halaal, your children will also be raised on halaal, and your entire family will be pure. If your earnings are halaal, then even your offspring—your children—will be halaal. But if your earnings are doubtful or haraam (unlawful), it affects your actions and your family's spiritual state.

Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

Translation: *Messengers! Eat from the good and pure things and do righteous deeds.*"

(Surah Al-Mu'minoon: 23; Aayat: 51)

This aayat commands us not only to eat what is halaal, but also what is wholesome and pure, so that we may do charitable deeds. It means that your income must be halaal, and the food

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you consume must also be halaal and pure. When a person's sustenance is halaal, his actions are blessed and accepted. If his sustenance is doubtful, his virtuous deeds become weak. If his sustenance is haraam, he will not have the tawfeeq (ability) to worship Allah سُبْحَانَهُ وَتَعَالَى sincerely. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned about the impact of haraam income on worship and acceptance of supplications. He said:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

Translation: *"Indeed, Allah is pure and accepts only what is pure."*
(Sahih Muslim)

He also said:

كُلُّ جَسَدٍ نَبَتَ مِنْ سُحْتٍ فَالْتَّارُ أَوْلَى بِهِ

Translation: *"Everybody nourished by haraam is more deserving of the Fire."*

(Musnad Ahmad)

Sayyeduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ narrated that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُدِيَ بِالْحَرَامِ

Translation: *"That body will not enter Jannah which has been nourished with haraam."*

(Sunan Baihaqi)

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Therefore, earning, and consuming halaal is not just a matter of physical health, but also spiritual well-being and the acceptance of our 'ibaadaat and du'aas.

In summary, one of the most important meanings of "goodness in this world" in the du'aa,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

is to ask Allah سُبْحَانَهُ وَتَعَالَى for halaal sustenance. When your income is pure, your actions and your family will be blessed, and your 'ibaadah will be accepted. If your income is doubtful or unlawful, it weakens your spiritual state and blocks the acceptance of your 'ibaadaat.

Prosperous provision, lawful income, a commodious home, and charitable deeds are all included in "goodness in this world."

The Fourth Commentary (Tafseer) of the Du'aa

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

(Rabbana Aatinaa Fid-dunya Hasanah) is:

اَلْعِلْمُ الدِّينِ

Translation: "O Allah, bestow upon me knowledge of deen."

When a person possesses ilm-e-deen, they are able to recognize what is halaal and what is haraam, including whether his provision is clean. Ilm-e-deen is a light that guides a person in every sphere of life so that his matters are correct and acceptable to Allah سُبْحَانَهُ وَتَعَالَى.

The Fifth Meaning is

التَّفَقُّهُ فِي الدِّينِ

Translation: "O Allah, grant me understanding of Deen."

One may possess an enormous quantity of knowledge, but comprehensibility – tafaquh is more important. For example, a muhaddith (narrator of Hadeeth) was once reading a narration which stated when performing istinja (ritual cleansing after relieving oneself):

فَلْيُوتِرْ

Translation: "Let him make it odd (in number)."

(Sahih al-Bukhari)

This muhaddith, not being aware of the meaning, would perform witr namaaz every time after istinja. A faqeeh (jurist) saw this and asked him why he did that. The muhaddith based his practice on the Hadeeth. The faqeeh interpreted that the Hadeeth actually meant to use an odd number of dhela (pebbles - or, these days, toilet paper) for cleansing purposes,

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not for performing witr after every istinja. In this instance, knowing tafaquh revealed the right practice.

Another Example

Some people, out of love for deen, may try to kiss the Hajare Aswad (Black Stone) appended to the Ka'bah Shareef but, in the process, push their way through crowds, even touching where they shouldn't, in order to do so. Kissing the Black Stone is an incredibly good thing to do but doing haraam acts along the way—particularly inside the Haram Shareef—is a critical error. Proper understanding of deen is that the nature of hajj is simplicity and obedience to Allah سُبْحَانَهُ وَتَعَالَى, not causing harm or sin for the sake of a righteous act.

For every portion of knowledge, a person needs ten portions of understanding.

Sayyeduna 'Umar رَضِيَ اللَّهُ عَنْهُ performed tahneek (chewing a date and placing it in a newborn's mouth) on Hadhrat Hasan al-Basri رَحِمَهُ اللَّهُ and recited this du'aa:

اَللّٰهُمَّ فَقِّهْهُ فِي الدِّيْنِ وَحَبِّبْهُ اِلَى النَّاسِ

Translation: "O Allah, make him knowledgeable about Deen and loved by the people."

This is a full du'aa. If one is an excellent 'Aalim but lacks good akhlaq (character), and is always angry or cruel, people will avoid him and not benefit from his knowledge. On the other

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hand, if one has beautiful character and people are attracted to him, but he does not have the understanding of deen, he can only spread ignorance or innovation. Both qualities—knowledge and good character—are needed for real benefit.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
فِي الدِّينِ

Translation: "And it is not for the believers to go forth all at once. For there should separate from each division among them a group [remaining] to acquire understanding in the religion..."

(Surah At-Taubah: 9; Aayat: 122)

In brief, the fourth and fifth reasons of this du'aa means the by reciting this du'aa,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

We automatically supplicate to Allah سُبْحَانَهُ وَتَعَالَى for knowledge and complete understanding of deen. Knowledge will take us to what is right, but understanding will make us apply it correctly and wisely. Both are essential, along with good character, to please Allah and benefit others.

The Sixth Commentary (Tafseer) of the Du'aa Is,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

Is,

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الصَّحْبَةُ الصَّالِحِينَ

Translation: *"O Allah, grant me the company of pious people."*

Being in the company of righteous and pious individuals is a great blessing.

سَأَلُوا الْعُلَمَاءَ وَجَالَسُوا الْكُبَرَاءَ وَخَالَطُوا الْحُكَمَاءَ

Translation: *"When you have questions, ask the 'Ulama; sit with the elders; and mix with the wise and pious people."*

Reference: (Reported in various collections of Islamic wisdom and advice)

Good company shapes your character, increases your knowledge, and helps you stay on the right path. The pious are like perfume sellers—their presence benefits everyone around them.

The Seventh Explanation is:

ثَنَاءُ الْخَلْقِ

Translation: *"O Allah, grant me the praise of people."*

Some may think that being praised by others ruins one's virtuous deeds, but the reality is more nuanced. There are two types of praise mentioned in the Hadeeth:

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There is a saying in Urdu, which goes,

زبانِ خلق کو نثارۂ خدا سمجھو

Translation: *"Consider the voice of the people as the drumbeat of Allah."*

This means that you are being praised because Allah wants you to be praised. If one wants to sincerely do the work of deen, how would people benefit from you if you are not praised by the people., and naturally people are praised for their good quality.

If someone praises you for worldly reasons or insincerely, Rasoolullah ﷺ said:

أَحْثُوا فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ

Translation: *"Throw dust in the faces of those who flatter."*

(Sahih Muslim)

This refers to people who seek praise or pay others to praise them, as was common among royalty in the past. Such praise can lead to arrogance and self-deception.

But when a true believer is praised for genuine reasons, another Hadeeth states:

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إِذَا مُدِّحَ الْمُؤْمِنُ فِي وَجْهِهِ رَبَّ الْإِيمَانُ فِي قَلْبِهِ

Translation: "When a true believer is praised to his face, faith increases in his heart."

Reference: (Reported in various Ahaadeeth commentaries)

When a believer is praised, they do not become proud. Instead, he attributes all praise to Allah سُبْحَانَهُ وَتَعَالَى, thinking,

"People only see my outward actions; they do not know my hidden faults."

He remains humble, remembering the teaching:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ

Translation: "Whoever humbles himself for Allah, Allah will raise his status."

(Sahih Muslim)

Sometimes, when praised, a person may even think,

"These are not my qualities, but the blessings of my Ustaadh or my Sheikh."

Hadhrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ said that even just thinking about a pious person increases one's imaan (faith). Mullah Ali Qari رَحِمَهُ اللَّهُ also said that when the thought of a righteous person enters the heart, a person's faith is

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strengthened. Therefore, thanaa-e-khalq (the praise of people) is a great blessing from Allah سُبْحَانَهُ وَتَعَالَى, provided it is not sought after or demanded. If people praise you on their own, it is a sign of Allah سُبْحَانَهُ وَتَعَالَى's favour.

By making the du'aa,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

you are actually asking Allah سُبْحَانَهُ وَتَعَالَى for many blessings in one short sentence:

1. A pious wife
2. Pious children
3. Lawful sustenance
4. Knowledge of Deen
5. Understanding of Deen
6. The company of the pious
7. The sincere praise of people

In summary, this du'aa teaches us to seek not just material blessings, but also spiritual company and the honour that comes from sincere praise, all while remaining humble and attributing every good to Allah سُبْحَانَهُ وَتَعَالَى.

The du'aa continues:

وَفِي الْآخِرَةِ حَسَنَةً

Translation: "and grant me good in the Hereafter."

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The tafseer of "good in the Hereafter" contains two great blessings:

الْمَغْفِرَةُ بِلاَ حِسَابٍ

Translation: "O Allah, forgive us abundantly, without measure or reckoning."

دُخُولُ الْجَنَّةِ

Translation: "O Allah, grant us entry into Jannah."

An effortless way of explaining this is to consider death as passing customs at the frontier of a nation. Here, your imaan (faith) and a'maal will be checked. But if you are a special friend of Allah سُبْحَانَهُ وَتَعَالَى — a wali—you are treated like a VIP. You do not have to go through the usual checks but are taken straight to the VIP lounge. No interrogation, no accounting—just admission into Jannah. This is maghfirat bilaa hisaab (forgiveness without account) and dukhool al-jannah (admission into Jannah).

The du'aa ends:

وَقِنَا عَذَابَ النَّارِ

Translation: "And save us from the punishment of the Fire."

The implication of this verse is that the punishment of Jahannam (Hell) will be given in the Hereafter, but here we are

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asking Allah to protect us from those lusts and actions which lead us to Hell.

مِنْ الشَّهَوَاتِ الَّتِي تُؤَدِّي إِلَى النَّارِ

Translation: "Save us from such desires and lusts that will take us to the Fire of Jahannam."

This du'aa does not ask for the removal of desire completely, because if a man had no desire, his wife could go to the Qaazi Sahib (judge) to annul the marriage, saying that her husband has no desire. Allah سُبْحَانَهُ وَتَعَالَى has put desire in human beings for a purpose.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ

Translation: "Beautified for people is the love of things they desire women..."

(Surah 'Aal i-'Imraan: 3; Aayat: 14)

Allah سُبْحَانَهُ وَتَعَالَى placed desire in men so that the rights of wives would be fulfilled. But the du'aa is asking Allah to save us from excessive desire that will lead us to do haraam (impermissible) things. We are asking Allah to leave us with enough desire to fulfill our duties to our wives and make them content, but not so much that we fall into sin.

This du'aa is short, but its effects are widespread and far-reaching. Recite this du'aa with consciousness and not absent-mindedly. Allah سُبْحَانَهُ وَتَعَالَى does not accept du'aas offered by a

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distracted heart. At the very least, keep some of these explanations in mind when reciting this or any du'aa.

Briefly, this du'aa asks Allah سُبْحَانَهُ وَتَعَالَى for the best of this world and the next: forgiveness without being held to account, entry into Jannah, and safety from Hell and from temptations summoning us to sin. Recite it with focus and a longing heart in:

- Allah سُبْحَانَهُ وَتَعَالَى's mercy.
- Admission to Jannah.
- Forgiveness of sins.
- Protection from the ordeal of the grave and the Day of Reckoning.
- Allah's complete Pleasure, Protection and satisfaction.

The third section,

وَقِنَا عَذَابَ النَّارِ

is a supplication to be safeguarded from the chastisement of the Fire.

Detailed Benefits of This Du'aa

Equilibrium

It teaches us to work in this world and towards the hereafter success without compromising one against the other.

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Gratitude and Contented Mind

It reminds us to be grateful for blessings in this life and the next.

Protection

It underlines the necessity of protection from Hellfire, the most severe risk of all.

Practical Application

This du'aa was often recited by Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as recorded in reliable Ahaadeeth. It is a sunnah to recite it daily, particularly in daily namaazes, in order to request Allah سُبْحَانَهُ وَتَعَالَى for a good life, a good end, and safety from all harm.

The Ideal Du'aa for All Muslims

This lovely supplication from the Qur'aan is the ideal prayer for all Muslims. It asks Allah سُبْحَانَهُ وَتَعَالَى to grant us goodness in both this world and the next world, and deliverance from chastisement by the Fire. It reminds us of Allah سُبْحَانَهُ وَتَعَالَى's constant watch and care over us, and also of our return to Him in all our needs.

The Fortieth Du'aa – Supplication to Identify Truth and Falsehood

Recite thrice Daily Mornings and Evenings

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"O Allah, show us the truth as truth, and grant us the ability to follow it; and show us falsehood as falsehood, and grant us the ability to avoid it."*

Most of us have heard this du'aa countless times and have exclaimed "Aameen" when an Imaam has recited this du'aa. Knowing the truth as truth is a serious need and requirement. In most instances, people perceive falsehood as truth, and they commit and offer their lives for the falsehood they so passionately believe in, which they consider as truth. Wars are waged due to some party's misunderstanding of what the truth entails.

One of the grand realities is that this world is not only temporary but misleading. Allah سُبْحَانَهُ وَتَعَالَى Himself says in the Qur'aan Shareef:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Translation: *"And the life of this world is nothing but the enjoyment of illusion."*

(Surah 'Aali-Imran: 3; Aayat: 185)

Allah سُبْحَانَهُ وَتَعَالَى tells us that this dunya is all trickery. So, to recognize this world as a deception and to be aware that the Aakhirah is the real life is a great need. If one doesn't recognize it, then one will think that this world is everything and will hesitate about the Aakhirah. One clear proof of this is that a person concentrates his effort on what he is sure of.

Another fact here is the realization that in Sunnah is our achievement. The majority of people have no idea that in Sunnah is our achievement, as well, that all our worldly requirements and requirements in the Hereafter are put at our deeni ta'leem by Allah سُبْحَانَهُ وَتَعَالَى. Not having an appreciation about this causes us to lose dignity for our sons and daughters from worldly education and make them convinced that they are doing the righteous thing. The parents will struggle to make enough money to give their children an education, and to them, in that is their success. Additionally, na'oozubillah, they consider attaining the position of a Hafidh to be wasting time. They call this a 'futile mental exercise,' na'oozubillah.

They consider an 'Aalim equivalent to making their sons beggars. Hadhrat Moulana Qaasim Seema Sahib رَحْمَةُ اللهِ, who was the muhtamim (principal) of Daarul Uloom, Newcastle, previously had a desire and a dream to set up a Daarul Uloom, impart Arabic, and bring forth 'Ulama. Individuals immediately stated that Hadhrat wanted to make their children beggars. That is; to be an 'Aalim was to be a beggar. This is seeing the falsehood as truth and the truth as falsehood.

Attainment of this awareness of truth from falsehood is possible through recitation of the Qur'aan Shareef. Allah says of the Qur'aan Shareef:

وَهْدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

Translation: "(The Qur'aan Shareef) is as a guidance for the people and as clear proofs of guidance and criterion."

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

(Surah Al-Baqarah: 2; Aayat: 185)

Figurative Meaning

The more one makes tilaawat (recites) the Qur'aan, one will be able to distinguish between right and wrong clearly.

This becomes even more effective with an 'Aalim who knows the Qur'aan Shareef, and he enters into the depths of the Qur'aan Shareef. Another means of attaining this excellent quality is taqwa. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

Translation: "O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty."

(Surah Al-Anfal: 8; Aayat: 29)

Figurative Meaning

By the barakat of taqwa, Allah سُبْحَانَهُ وَتَعَالَى will grant someone the ability to know right from wrong clearly.

This will not only be good for the individual but also for the people who take his advice, whom he will be able to guide with precise definition. These advices do not only concern Deeni matters but also worldly matters. The jewel of this du'aa, which Hadhrat Hakeem Muhammad Akhtar Sahib رَحْمَةُ اللَّهِ has taught us, which is a big point.

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ

The last part of the du'aa, as it is underlined above, is that we make du'aa, not for the taufeeq to do the right, but give us the rozi to do the right. The linguistic perfection of Nabi-e-Kareem ﷺ, and the realization of what his Ummat needs, guarantees that not only do we get the taufeeq of doing the thing that is right, which is especially important, because after ilm (knowledge), 'amal (action) is particularly important. There are four things connected with this point:

First Is to Differentiate Right from Wrong

One can differentiate right from wrong in one's entire life and depart from this world a loser.

The Second Is

Is the person who can distinguish wrong from right and does not obey what is right.

The Third

Is a person who can distinguish wrong from right and does so, which is referred to as taufeeq and is a praiseworthy achievement, however.

The Fourth

Is the rozi. One shall learn what is correct, make 'amal upon it, and it shall become one's rozi (means of sustenance), as per the supplication of this du'aa, and shall never leave one till death.

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The difference between supplicating for the rozi to do righteousness, and not supplicating for taufeeq to do what is right, is described by Hadhrat Hakeem Akhtar Sahib رَحْمَةُ اللَّهِ is as follows, in a Hadeeth Shareef those states:

إِنَّ النَّفْسَ لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا

Translation: "A soul will not die until it has exhausted its provision."
(Musnad Ahmad ibn Hanbal)

And thus, when we say the word rizq, we make du'aa that until we don't follow all that which is right, our demise will not reach us. If an individual knows that namaaz is fardh, but one does not perform namaaz, therefore, this du'aa shows that,

اللَّهُمَّ لَا تَتَوَفَّنِي حَتَّى تَرْزُقَنِي الثَّبَاتَ عَلَى الصَّلَاةِ

Translation: "O Allah, do not take my soul until You grant me steadfastness in prayer."

So, as death will never catch up with any soul until its very last drop of water or grain of rice is absorbed in terms of physical sustenance, similarly until our spiritual 'nourishment' – hajj, fasting, deeni ta'leem, and the like – is not complete, death will not catch up with us.

وَأَرْنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ

My life becomes so beautiful, an open and clear-cut life, that I see the lie clearly as lie, not merely with bodily eyes, but with the 'eyes of the heart,' this gives one the power of saving oneself from evil. Dissociation of truth and lie, good and bad, appears in many ways. One such good example is the example of friendship and choosing friends. This is a critical element in life. Hadhrat Hajee Farooq Sahib رَحْمَةُ اللَّهِ asserted that the current era is one of fitnah (trials), where even one's mureeds possess hasad (jealousy) towards the Sheikh. The Qur'aan-e-Paak is very harsh in its report of choosing friends. Allah ﷻ commands Nabi-e-Kareem ﷺ:

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

Translation: "And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped."

(Surah Hud: 11; Aayat: 113)

Do not even to a hair's breadth incline towards the wrongdoers and evil doers. Let alone keeping company with them, or laughing with a joke, or mingling with them. Do not incline towards them in thought, or in any manner at all. This goes for the believers too. The power of association has so much to do with one, the Qur'aan Shareef in many, many ayaat has emphasized this point. Therefore, if a man is unable to distinguish that he is surrounded by the evil and not the good, he will be affected. So great is the dissuasion of the Qur'aan

Shareef of being amongst the non-believers, that right from the beginning of the aayat, Allah سُبْحَانَهُ وَتَعَالَى announces,

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Translation: "Oh you who have believed, whoever of you should turn back from his religion - Allah will bring forward [in their place] people whom He will love as they will love Him, humble to the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He gives it to whom He wills. And Allah is all-Encompassing and Knowing."

(Surah Al-Ma'idah: 5; Aayat: 54)

Oh! You who have faith! If any amongst you turn back from his religion. Allah سُبْحَانَهُ وَتَعَالَى commands saying, do not be a helper to the unbelievers and the Qur'aan Shareef proceeds further with the point of contention in that it mentions that once the time shall come that even you shall be a murtad (turned away from deen – becoming a Kaafir). That is positively possible. One would identify with them to such a degree, that one would begin believing their ways to be good, one would prefer their ways over the ways of Islam. One would begin criticizing the ways of Islam. One will begin praising and glorifying their ways.

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Lastly, the condition will occur-according to the extreme position that the Qur'aan Shareef maintains-that one shall be brought to the point of forsaking one's Deen. So drastic is contact with the non-believers.

Coming to the second half of the du'aa, we say,

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ وَلَا
تَقْبِضْنَا إِلَّا وَقَدْ تَرَكْنَا كُلَّ سُوءٍ

“O Allah, show us the truth as truth and grant us the ability to follow it; show us falsehood as falsehood and grant us the ability to avoid it; and do not let death overtake us until we have forsaken all evil.”

So, by making this du'aa, death would never come until one follows Allah سُبْحَانَهُ وَتَعَالَى's commandments 100% and is 100% free from gunah. That is to say that one will pass away as a wali-e-kaamil (a complete friend of Allah سُبْحَانَهُ وَتَعَالَى).

In short, reciting this du'aa with knowledge and thinking about its meaning, is important. It is supplicating to Allah سُبْحَانَهُ وَتَعَالَى to give us the intelligence and capability to know and follow the truth, protect us from falsehood and save us from going astray from the path of righteousness until our last breath.

The Forty First Du'aa - Ease in Reckoning

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

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Translation: *"O Allah! Make my reckoning an easy reckoning."*

Rasoolullah ﷺ would recite this du'aa very often, especially towards the latter part of his life. Hadhrat 'Aa'isha رَضِيَ اللَّهُ عَنْهَا asked him ﷺ,

"O Messenger of Allah, what is hisaaban yaseera?"

May Allah reward the Sahaabah of Rasoolullah ﷺ with jazaa'-e-khair, for they asked questions that eased our lives otherwise we would have been left guessing about these du'aas.

Rasoolullah ﷺ explained that hisaaban yaseera means that there is no minute reckoning for that person. Allah ﷻ will show the person his naama-e-a'maal – his book of actions – and say to him to proceed without any minute checking. Rasoolullah ﷺ said,

مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ

Translation: *"The one whose deeds are checked is certainly punished."*

(Sahih al-Bukhari)

Because who can come out through a minute reckoning with a clean record?

Let us analyse just one aspect relating to Qiyaamah.

A Hadeeth on Accountability for Five Matters

لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيْمَا
أَفْتَاهُ وَعَنْ شَبَابِهِ فِيْمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَتَيْنَ اكْتَسَبَهُ وَفِيْمَا أَنْفَقَهُ وَمَاذَا
عَمِلَ فِيْمَا عَلِمَ

Translation: "A person will not move from the Court of Allah until they are questioned about five things:

(Jami` at-Tirmidhi 2416 Sahih)

- Their life – How did they spend it?
- Their youth – How did they use its energy?
- Their wealth – How did they earn it, and how did they spend it?
- Their knowledge – Did they act upon it?
- Their health – How did they utilize it?"

Qur'aanic Basis for Accountability for Time and Actions

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Translation: "Then, on that Day, you will surely be questioned about the blessings [you enjoyed]."

(Surah At-Takathur: 102; Aayat: 8)

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Accountability for Knowledge

وَلَا تَقْضُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Translation: *"And do not pursue that of which you have no knowledge."*

(Surah Al-Isra:17; Aayat: 36)

Record of Deeds

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ

Translation: *"The record [of deeds] will be placed [before them], and you will see the criminals fearful of what is in it."*

(Surah Al-Kahf: 18; Aayat: 49)

Wisdom from Pious Scholars

Imaam Ibn al-Qayyim al-Jawziyya رَحِمَهُ اللهُ writes in The Day of Judgment:

"The five questions are a reminder that every blessing is a trust. Youth, wealth, and knowledge are not for indulgence but for worship and service to Allah. Whoever squanders them will face regret on the Day of Account."

Imaam Ghazali رَحِمَهُ اللهُ states in Ihya Uloom al-Deen:

"The most tragic person is one who wastes their youth in sin, their wealth in haraam, and their knowledge in pride. On the Day of

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Judgment, they will stand in the 'bowl' of accountability with no answer except shame."

Sheikh Abdul Qadir Jilani رَحْمَةُ اللَّهِ advises:

"Use your youth before old age, your health before sickness, your wealth before poverty, and your time before death. These are the four matters the wise never neglect."

Summary - Age

Every moment is a trust. Did you spend it in obedience or waste it?

Youth

A time of energy and passion. Did you use it for good or sin?

Wealth

A test of honesty. Was it earned lawfully and spent righteously?

Knowledge

Obligates action. Did you use it to benefit yourself and others?

Health

A blessing. Did you use your strength to serve Allah or indulge in vanity?

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned that no one will move from the Court of Allah until they answer these five questions. This underscores the gravity of living a life conscious of divine accountability.

Benefits of This Du'aa

Hadhrat Moulana Hakeem Akhtar Sahib رَحْمَةُ اللهِ used a comparison that we all can relate to today to indicate the meaning of this du'aa. He said it is similar to going through customs at the airport. If you use the 'green light' route, the custom officials let you pass through without needing you to open your bags. That is what we are asking for when reciting this du'aa.

To be able to appreciate this du'aa more, the following story is from the "Laal Kitaab" – "The Red Book." (If you understand), which has no page numbers or reference sources, it is not possible to guarantee the authenticity of the story. Nevertheless, the moral values it conveys are invaluable.

The parable goes as follows:

There was a king who was dying and called his children to him and asked them if they would grant his last wish. They all said yes, as they were bound to him all their lives. The king asked them to divide his kingdom into two halves: half to be given among his inheritors, and the other half to be donated to the person who was willing to spend the first night after his death with him in his qabr – grave.

His children concurred as well, for that which was left to them in the kingdom was still more than ample. But their dilemma was to attempt to find someone willing to volunteer to stay one night in the qabr.

When the king passed away, the news was announced, and a lone volunteer came forward. He was one extremely poor man with nothing at all to lose. The only possession he had was a sickle with which he would cut grass during the day. He would bind the grass with a piece of string, sell it in the marketplace, buy two rotis, eat them, and sleep where he could find room.

The notion that occurred to this poor chap was that he had,

"Hit the jackpot,"

as he would receive half the kingdom for one night's inconvenience. Men cautioned and intimidated him, warning him this was no simple task, but he did not relent. Therefore, they buried him with the king.

When Munkar and Nakeer (the two angels who question people in the grave) came into the qabr, they saw that they usually have only one "customer" to deal with, but tonight they had two: one dead and one alive. They decided that since the dead one was unable to move anywhere, and the one alive could still run away, they should question the living man first. According to a Hadeeth, we would be questioned why and how we received our wealth, and also what we used our wealth for, and we won't be in a position to move out from our stand until we give the answer.

The angels asked the poor man what he had in this dunya – this world. He replied that he had nothing since he was extremely poor. If we were to ask most people, they would all give us the

same answer, irrespective of how much they possess. We are disposed to look at people who possess more than us and say,

"What do I have? I have nothing. He has plenty."

But the angels reminded him and asked him again. After serious contemplation, the man admitted that he owned a sickle and string. The angels told him to set aside the string and that the sickle had two components: the handle and the blade. The angels told him again to set aside the blade temporarily but asked him where he had acquired the handle of the sickle from.

The man could not remember, as he had carved it years before. After a while, he recalled that about thirty years ago he was trekking in a certain jungle and had broken a branch from a certain tree to serve as the handle. The angels went ahead and asked him whose land the land was and if he had been authorized to walk on the land, let alone break off a branch from one of the trees. They asked him how he had cut the handle, and where he had acquired the tools to do so, and whose permission he had used them.

The man could not answer these questions regarding the handle of the sickle, and dawn broke. Questions regarding the string and the blade had not yet started. The villagers started digging the grave, and when they reached him, they congratulated him, telling him that he now owned half the kingdom. But the man declined the kingdom, saying that if he could not answer how he had acquired a sickle handle, how would he ever be able to account for half a kingdom?

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So, our lives be offered to our Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us all—poor and rich—to recite this du'aa:

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

Translation: "O Allah! Make my reckoning an easy reckoning."

Even the poor today are affluent in comparison to the past, so much more will those who are wealthy have to answer for. All of us will have to account for all that we possessed.

Once, Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, accompanied by Sayyeduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ and Sayyeduna 'Umar رَضِيَ اللَّهُ عَنْهُ, hungry and thirsty in the summer heat of the desert, called upon Sayyeduna Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ, who welcomed them cordially with khajoor – dates, rice, and little meat. When they were done eating, Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Translation: "Then, on that Day, you shall be questioned about the blessings [you have received in the world]"

(Surah At-Takathur: 102; Aayat: 8)

Sayyeduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ, surprised, asked Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

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"Even though we were in such a state of hunger and weakness, will we be held accountable for what we ate?"

Rasoolullah ﷺ replied,

"Yes, we will be asked about these favours on the Day of Reckoning."

How will we be able to answer for all the favours bestowed upon us by Allah ﷻ? If the expiation of the favour of possessing only one eye is an accepted 'ibaadat – worship – for five hundred years, and we cannot even perform the right of Allah ﷻ in regard to one eye even in the span of our life, how will we perform the rights of all of Allah ﷻ' s other favours?

So, by reciting this du'aa, we shall leave very comfortably. This du'aa too can be made quite often because it is quite simple and brief.

The Forty Second Du'aa - A Supplication for Opening Hearts Through Zikr

اللَّهُمَّ افْتَحْ أَقْفَالَ قُلُوبِنَا بِذِكْرِكَ وَأَتِمِّمْ عَلَيْنَا نِعَمَتِكَ وَأَسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ
وَجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ

Translation: *"O Allah, open the locks of our hearts through Your Zikr (remembrance), complete Your bounties upon us, shower Your grace upon us, and make us among Your righteous servants."*

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(Ibn Hibban's "Kitab al-Thiqat" (vol. 5, p. 153; vol. 6, p. 167))

Commentary

"O Allah, open the locks of our hearts."

This du'aa establishes that there are locks upon our hearts, meaning that we must first determine where one places locks. Locks are placed on that which is valuable. This proves that there are treasures kept in our hearts. Also, the supplication pleads for "aqfaal", which is the plural of "lock," indicating there are many locks on the heart. This indicates just how valuable the treasure is.

A person who possesses little value places a small, cheap lock over it to protect it. It can be deduced that the more valuable a person has, the more locks he places. This, by extension, means that the treasures in our hearts are valuable.

The du'aa then shows us where to find the keys to these locks:

"Bi-zikrika,"

or

"By Your zikr".

Thus, open the locks of our hearts, O Allah سُبْحَانَهُ وَتَعَالَى, by Your zikr. The word "aqfaal", (locks), is plural and "bi-zikrika" (by Your zikr) is singular, one key is enough to open all the locks.

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Meaning: Zikr is the key. Allah سُبْحَانَهُ وَتَعَالَى has taught that one universal key is enough to open the locks on the heart.

By studying the Hadeeth and Qur'aan Shareef, we will find what these treasures in the heart are.

Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Translation: "And [mention, O Muhammad], when your Allah took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Allah?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

(Surah Al-A'raf: 7; Aayat: 172)

When Allah سُبْحَانَهُ وَتَعَالَى took from the backs of the Bani Aadam, (all the children of Aadam عَلَيْهِ السَّلَامُ), a pledge asking them,

أَلَسْتُ بِرَبِّكُمْ

Translation: "Am I not your Rabb (Sustainer)?"

(Surah Al-A'raf: 7; Aayat: 172)

There were no shops, jobs, factories, or offices present, and we knew that Allah سُبْحَانَهُ وَتَعَالَى alone is our Creator and Sustainer.

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There were no hospitals, clinics, or medicines; we knew Allah سُبْحَانَهُ وَتَعَالَى alone is the Being Who gives shifa (healing) and good health. Allah سُبْحَانَهُ وَتَعَالَى alone is the Being Who gives us happiness. Thus, every soul — whether it became an atheist or a Kaafir (non-believer) in this world — said:

بَلَىٰ

Translation: “Yes.”

(Surah Al-A'raf: 7; Aayat: 172)

That treasure of seeing Allah سُبْحَانَهُ وَتَعَالَى and the beauty of Allah is in the heart. Allah سُبْحَانَهُ وَتَعَالَى has sent us into this world with this capital. Also, Allah سُبْحَانَهُ وَتَعَالَى has given special mercies to those who have done their islaah to such an extent that they remember Allah سُبْحَانَهُ وَتَعَالَى asking them.

أَلَسْتُ بِرَبِّكُمْ

Translation: “Am I not your Rabb (Sustainer)?”

And their giving the reply:

بَلَىٰ

Translation: “Yes.”

When adhaan is given into a newborn baby's right ear, and iqamat in the left ear, it represents the opening of the locks of the heart. From this act, the child's maut (death) will be with imaan, Insha'Allah. Though the child might 'stray from the path', that 'key being opened, the child's maut will be with

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imaan. However, this is all dependent of making the du'aa, as stated above.

It is unfortunate that, as parents suffering from an inferiority complex, we do not have the courage to ask permission not to cause the child to first hear music from the delivery room, the gossip of the delivery assistants, or the jokes or conversations that take place at the time of the delivery, instead making these the first sounds enter the heart of the newborn baby.

The first sound that the baby should hear is the Qur'aan—the greatness of Allah سُبْحَانَهُ وَتَعَالَى —then the tauheed,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

not only,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

but on oath, it should be sworn and said,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I bear witness that there is only one Allah,"

should be affirmed in the baby's ear.

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Proof of this comes from a narration of Sayyeduna Mu 'aadh ibn Jabal رَضِيَ اللهُ عَنْهُ, which follows.

The risaalat of Nabi-e-Kareem ﷺ then for its success, the child must be told to go towards the obedience of Allah ﷻ. The height of obedience is namaaz. Though this is not the only form of obedience, it teaches total obedience to Allah ﷻ. Once total obedience to Allah ﷻ is strived for, then every success is guaranteed in this world and in the Hereafter.

Success in health, success in wealth, every success is meant in the word 'falaah.' This message is immediately given to the child at birth. It goes into the heart and brain of the child, into the nerves and veins of the child, into the arteries and marrow of the child, in the flesh and bones of the child, in the hair and nails of the child; this is where the message of Islam reaches.

This message opens out the imaan which is in the baby. When a baby is born in a Muslim home, and Qur'aan is recited, the locks open, the imaan is released, and the child is a Muslim child because the treasure the child came with has been opened with the 'key' of Qur'aan, and imaan is released.

Therefore, this du'aa proves to us that treasures are in our hearts: The treasures of yaqeen on Allah ﷻ. As soon as a person turns himself to Allah ﷻ, the first reward Allah ﷻ gives him is that he doesn't have to slave for this dunya anymore. Once his yaqeen is built, and he knows that Allah

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سُبْحَانَهُ وَتَعَالَى is the Giver of rozi, Allah سُبْحَانَهُ وَتَعَالَى will give it to him, and he will not have to slave for this dunya as we are slaving. These treasures are in the heart; by zikrullah these treasures are released.

The treasures of yaqeen on Allah سُبْحَانَهُ وَتَعَالَى, as soon as a person turns himself to Allah سُبْحَانَهُ وَتَعَالَى, that, if Allah سُبْحَانَهُ وَتَعَالَى is the Giver of all, the first reward Allah سُبْحَانَهُ وَتَعَالَى gives him, is that he doesn't have to slave for this dunya anymore. These treasures are in the heart, by zikrullah these treasures are released

The second part of this du'aa teaches the supplication:

وَأَتْمِمْ عَلَيْنَا نِعْمَتَكَ

Translation: " . . .and O Allah, complete Your bounties upon us"

By zikrullah, the bounties of Allah سُبْحَانَهُ وَتَعَالَى, which are untold, will come in completion and perfection upon us. As it is, each and every person Muslim or non-Muslim, even the animals, are enjoying millions of Allah سُبْحَانَهُ وَتَعَالَى's bounties every split second. For example, Allah سُبْحَانَهُ وَتَعَالَى has granted sight, which is a bounty, vocal cords, ears, brains, lungs, liver, how many things that make up our anatomy, all of which are working like clockwork, all of which are Allah سُبْحَانَهُ وَتَعَالَى's bounties. We have 360 joints in our bodies, which are bounties from Allah سُبْحَانَهُ وَتَعَالَى.

The bounty of the ground that Allah سُبْحَانَهُ وَتَعَالَى has blessed us with is so beautiful. It is not too hard that we cannot dig into it

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for our foundations or plant seeds for our sustenance. Allah سُبْحَانَهُ وَتَعَالَى made it soft enough. Also, it is not as soft as a sponge so that we couldn't walk on it. Allah سُبْحَانَهُ وَتَعَالَى made this earth perfect and stretched it out for us.

The bounty of the gift of air that Allah سُبْحَانَهُ وَتَعَالَى has given us. If we do not get air to breathe for one minute, we feel claustrophobic. These are the bounties of Allah سُبْحَانَهُ وَتَعَالَى.

These are but physical and material bounties; however, we ask not only for this, but also that we be blessed with spiritual bounties. We ask that the spiritual bounties be completed upon us; we ask for the understanding of deen: The understanding of who our Rabb is, Who our Rasool is, and the understanding of the value of the Qur'aan Shareef.

Further, we ask:

وَأَسْبِغْ عَلَيْنَا مِنْ فَضْلِكَ

Translation: "Also O Allah, let Your Fadhl come in perfection, in torrents, let it overflow upon us."

We ask Allah to give us extra; fadhl means extra. Like the shopkeepers during earlier times used to give "bansela" or "pasella" to their customers. They used to give something a little extra to make the customer happy; in Urdu, this is called "roonga". Therefore, we ask Allah سُبْحَانَهُ وَتَعَالَى to give us also that 'extra' as well.

So how does this happen? Hadhrat Moulana Hakeem Muhammad Akhtar Sahib ﷻ explains that when a person makes Allah ﷻ's 'ibaadat, noor starts filling that person. The first place that gets filled with noor is the heart. When the heart is full to capacity with this Noor, then it starts spilling over. The place from which this noor spills over is the eyes. Now, when this person sees something, it is with a completely unusual look. This is what we call the nazar of the buzurg. As is commonly advised, we should let the buzurg's nazar fall on us. It also overflows with the tongue. Now, when this person starts speaking – the person who made 'ibaadat, who has ta'alluq ma'Allah - a 'connection' with Allah ﷻ, who has got ma'rifat - the recognition - of Allah ﷻ, and his heart is filled with noor—his speech is completely different from that person who does not have this noor and its prerequisites. Examples of this overflowing of noor include:

Hadhrat Moulana Shah Abdul Qadir Sahib ﷻ, who was the son of Shah Waliullah ﷻ and the author of the translation Mudhihul Qur'aan - the first Urdu translation of the Qur'aan Shareef - for which he was 'rewarded' by the dismembering of his hands. This was due to false "peers" who were making money from people by deceiving them into the 'purchase' of Jannat from them, though Islam obviously doesn't teach this, Hadhrat Shah Sahib ﷻ's translation exposed the truth.

These false peers reported to the king that an attempt of this nature was never made before. They insisted that the Qur'aan Shareef was revealed and always has been scripted in Arabic; this translation in Urdu is an act of haraam. They coerced the

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king into giving the order that Hadhrat Shah Sahib رَحْمَةُ اللَّهِ hands be dismembered, which was subsequently carried out. Though Hadhrat رَحْمَةُ اللَّهِ's hands were dismembered, he gave hundreds of others in the Ummat the courage to put their hands to use in doing other translations in various languages. This great buzurg, Hadhrat Moulana Shah Abdul Qadir Sahib رَحْمَةُ اللَّهِ, once in Fatehpur Masjid in Delhi, had made 'ibaadat in a way in which his heart filled with noor, and eventually the noor started filling and flowing from his eyes and his tongue. A Hadeeth in Bukhari Shareef states:

الْعَيْنُ حَقٌّ

Translation: *"The evil eye is real."*

(Sahih al-Bukhari)

This is the nazar of the eye. In these days, we also say

"Poyra ne nazar thhaygay."

Nazar has fallen on the child. The Hadeeth says this is true. Nazar does fall. However, Mullah Ali Qari رَحْمَةُ اللَّهِ, Muhaddithe Azeem, says,

"O 'Ulama! When you study or teach this Hadeeth, why is it always taught from a one-sided aspect, the negative side?"

In other words, the bad nazar. Nazar falls on the positive side as well. Other fitting examples of this are in a short diversion,

to illustrate how a non-living creation understands Allah ﷻ's love, our Sheikh رحمه الله puts it so vividly that when Sayyeduna Moosa عليه السلام wanted to see Allah ﷻ, and eventually did 'show' His Tajalli (manifestation), it is generally explained by 'Ulama as,

"The mountain broke to pieces."

Why does everything have to be negative and destructive by what Allah ﷻ says or does? Do not take the general meaning, take the 'ashiqana (loving meaning). Hadhrat رحمه الله says that the mountain indeed did split up and break, but it did it on its own accord to take within itself every bit of Allah ﷻ's Tajalli into it as possible because when would it ever be that Allah ﷻ manifest itself again. It was a privilege for Koh-e-Toor, the mountain of Toor to absorb as much as possible of Allah ﷻ's manifestation of Love, because Allah ﷻ is love itself. It broke to pieces in order to envelope and absorb as much love it could absorb as possible. Have we ever looked upon this in that light?

In another example in Surah Iqra there is an aayat in which Allah ﷻ says,

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

Translation: "Does the servant not know that his Allah is watching him?"

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This also is explained in a general direct translation method, that whenever we do wrong, Allah ﷻ watches us. However, the contrary is also true, by which when we do good,

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

Translation: “Does the servant not know that his Allah is watching him?”

Yes, Allah ﷻ watches us too, while making zikr, while performing namaaz, while giving sadaqah, etc. when we think that Allah ﷻ is watching us while we perform good deeds, that Allah ﷻ sees us and is pleased with us, it gives one a good feeling, an encouragement to do better to please Allah ﷻ.

This was the ‘ashiqana mizaaj (the loving temperament) our beloved Sheikh رحمه الله had for Allah ﷻ, and this is how we, too, should envisage Allah ﷻ.

Then Mullah Ali Qari رحمه الله poses the question:

فَكَيْفَ نَظَرُ الْعَارِفِينَ الَّذِي يُجْعَلُ الْكَافِرَ مُؤْمِنًا وَالْجَاهِلَ عَالِمًا وَالْفَاسِقَ وَلِيًّا

Translation: “What do you say of the nazar of the buzurg, whose one nazar makes a Kaafir a Mu'min, grants an ignorant person wisdom, and causes an open sinner to be befriended by Allah.”

How many times is it heard from people who have reported that Hadhrat Moulana Maseehullah Sahib ﷻ had visited their home, and he made du'aa for a certain child, and the child became an 'Aalim, or that Hadhrat Sheikhul Hadeeth Moulana Zakariyya ﷻ came, and through a single nazar, had changed the life of a certain person. Hadhrat Sheikh ﷻ' s single visit to this country was the foundation for many Daarul Ulooms had come into existence here, in South Africa.

Mullah Ali Qari ﷻ writes further:

إِذَا مَرَّ وَلِيٌّ مِنْ أَوْلِيَّائِهِ فِي قَرْيَةٍ لَا يَنَالُهُ الْوَقْتُ

Translation: "If a wali (friend) of Allah ﷻ' s passes through a village and he does not get so much of time to perform any salaah, even though he only passed through, the inhabitants of the village will derive the barakat (blessings) of that buzurg."

An Example of Nazar of the Pious and Blessing

An ordinary person, who lived in Deoband during the time of Hadhrat Shah Ahmad Shaheed Sahib ﷻ (the original author of the Kitaab 'Anwaar-us-Salaah') provides a profound understanding into nazar. Hadhrat Shah Ahmad Shaheed Sahib ﷻ was on his way to participate in jihaad against the British. It was public knowledge, including to this ordinary person. This person positioned himself at such an angle at a bend in an alley in front of the Chhatta Masjid, to capture Hadhrat Shah Sahib ﷻ' s nazar as he arrived.

All this person sought was one nazar from Hadhrat Shah Sahib ﷺ. As Shah Sahib came, this person and Shah Sahib's nazar connected. The result was that, whenever he entered Chhatta Masjid, Hadhrat Moulana Qasim Nanotwi ﷺ used to notice the masjid filled with noor. Upon realizing this, Hadhrat Moulana Qasim Nanotwi Sahib ﷺ appointed a child to watch and report upon whose entry would the masjid be caused to be filled with noor.

Upon discovering that it was this ordinary person, Hadhrat Moulana Qasim Nanotwi Sahib ﷺ inquired from this ordinary person as to why the masjid was so excessively filled with noor at his entry and asked about what his amal was. He revealed that his only amal was his awareness of Hadhrat Shah Sahib ﷺ's eminent arrival, and how he positioned himself to have one nazar of Hadhrat Shah Sahib ﷺ. Such is the nazar of the pious.

One nazar of Nabi-e-Kareem ﷺ fell on Hadhrat Abdullah Ibne Umme Makhtoom رَضِيَ اللَّهُ عَنْهُ, a blind Sahaabi; thus, he became a Sahaabi. On the other hand, Hadhrat Uwais-e-Qarni ﷺ was such a great Taab'i, Hudhoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told Sayyeduna Umar and Sayyeduna 'Ali رَضِيَ اللَّهُ عَنْهُمَا,

يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ كَانَ
بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةُ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّهُ
فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ

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Translation: *"Uwais ibn 'Amir will come to you with the reinforcements from Yemen, from Muraad then Qaran. He had leprosy and was cured except for a spot the size of a dirham. He has a mother to whom he is very devoted. If he were to swear by Allah, Allah would fulfill his oath. So, if you are able to ask him to seek forgiveness for you, then do so."*

(Sahih Muslim, Book 31, Hadeeth 6172)

Allah's Rasool ﷺ said,

"Take the du'aa of that person,"

and he was saying this to the Khaleefatul Mu'mineen. The reality is that a million Uwais-e-Qarni رَحِمَهُ اللهُ's cannot equal one Abdullah Ibne Umme Maktoom رَضِيَ اللهُ عَنْهُ.

This is what a mureed must seek from the Sheikh: the nisbat-e-intiqaali from the Sheikh's heart. One should sit in the Sheikh's majlis, and even when sitting in another Sheikh's majlis, should continue to imagine and meditate that he is acquiring this nisbat from his Sheikh. This is because, though whatever is being imparted is coming from another Sheikh's tongue, his faidh comes from his Sheikh. We must meditate on our Sheikh and take his faidh from there.

The Du'aa Continues:

وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ

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Translation: *"And make us of Your righteous and pious servants."*

We must make this du'aa before and after Zikr.

The Forty Third Du'aa - for the Host After Meals

Our Sheikh رَحْمَةُ اللهِ used to say,

"Do not eat for free, after eating now we must pay for the meals."

In fact, a Hadeeth is narrated when Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, together with some Sahaabah رَضِيَ اللهُ عَنْهُمْ, after having been hosted by a Sahaabi رَضِيَ اللهُ عَنْهُ, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to the guest Sahaabah to pay for the meal, they asked what is the pay? Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said give him du'aas. The pay is du'aas, and these du'aas are more valuable than all the treasures and money of the world.

The following du'aa was narrated by Sayyeduna 'Anas ibn Malik رَضِيَ اللهُ عَنْهُ and is attributed to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was said after Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ partook of a meal at the house of Sayyeduna Sa'd ibn 'Ubaadah رَضِيَ اللهُ عَنْهُ.

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ
الْمَلَائِكَةُ

Translation: *May the fasting people break their fast in your house, may the righteous eat your food, and may the angels send prayers upon you.*

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(Sunan Abi Dawood 3854)

The Wisdom Within This Du'aa - Firstly

May you the fasting person. The wisdom in which lies, Allah سُبْحَانَهُ وَتَعَالَى will send the fasting person to make iftaari at your place, iftaari is mentioned here, not supper, iftaari, opening the roza, which is done with sips of water. Hence, even if we give just a few sips of water to a fasting person, and in return we will get that thawaab (reward) of whole day's roza without even having to keep the roza; just because we gave a few sips of water as the iftaari for a fasting person. What a bargain.

Secondly

May Allah سُبْحَانَهُ وَتَعَالَى send the abraar (pious) to eat at your place. The abraar are the exceptionally pious. Those who do not even harm an ant and cannot tolerate evil. Allah سُبْحَانَهُ وَتَعَالَى will send them to have meals at your place.

The wisdom behind this, is that firstly, the arrangement for their rozi to come to you will be made by Allah سُبْحَانَهُ وَتَعَالَى forty days before they arrive. Then, the effect of food remains in the body for forty days. Therefore, for forty days after you have fed the abraar, you will be rewarded, all their ibaadat's thawaab (rewards for servitude to Allah) will be attributed (transferred) to you as well, as you had given them the sustenance to produce the energy to do all the servitude they did. If they had fasted while you ate, you will derive the reward for the fast that they had kept. When they make tahajjud, while you sleep, the same

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apply. Whatever form of servitude they perform, you will derive the same rewards as they do. What a bargain.

Thirdly

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the du'aa that may the malaa'ikah make du'aa for you, and for all who have partaken in cooking, hosting, feeding, and all that has to do with the feeding of a guest. If we were to get the du'aa of our parents, asaaticah, or sheikh we become extremely happy, and rightly so. What to say of the du'aas of the masoom (innocent; sinless) malaa'ikah, and malaa'ikah has been mentioned in the plural form, only Allah سُبْحَانَهُ وَتَعَالَى knows how many malaa'ikah.

The Forty Fourth Du'aa – Another Du'aa for the Host After Meals

Another du'aa that must be conveyed to one's host is,

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

Translation: "O Allah, feed him who has fed me, and give drink to him who has given me to drink."

This supplication was narrated by Sayyeduna 'Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُ, and is attributed to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Sahih Muslim, Hadeeth 2055)

O Allah feed him who has fed me and give him to drink who has given me to drink. Mashallah what a wonderful du'aa. In

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return for a meal, the du'aa of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is that may Allah feed you (and all those who have had a share in this food in any and all aspects of having the guest fed).

The Wisdom

After having eaten to our fill, so much of food gets left over. The women who prepared the food feel so disheartened that so little had been eaten by the guests, as so much of the food is being returned to the kitchen. No, everybody had eaten, and eaten to their fill, that which remains is barakat. Apart from that which remains, is how much of unprepared food there is in the fridges and the freezers?

How much money do the host and hostess have on them in person in cash, how much is there in their banking account, and that what the taxman doesn't what is stashed, leaves one only left to imagine. Despite all these bounties, even billionaires with his billions, have wealth that is limited. Hence the du'aa means (in its tafseer ((commentary),

“O Allah feed them who have fed me, **from Your unlimited resources.**”

Allahu Akbar, who can compare with the dawat of Allah سُبْحَانَهُ وَتَعَالَى who feeds everywhere, all the time.

As far as drink is concerned, our Sheikh رَحِمَهُ اللَّهُ says the best of drinks is Zamzam. The best place to drink Zamzam is at the well itself. Hence, this du'aa translates practically into,

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"May Allah سُبْحَانَهُ وَتَعَالَى take you and your family and all those who have a share in this food for Haj and Umrah and give you to drink Zamzam from the source."

The Forty Fifth Du'aa – Another Du'aa for the Host After Meals

Another du'aa one should convey to one's host is narrated by Sayyeduna 'Abdullah ibn Busr رَضِيَ اللَّهُ عَنْهُ where Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made du'aa for his host after being served food.

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَارَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

Translation: "O Allah, bless their provision, forgive them, and have mercy on them."

(Sahih Muslim 2042)

O Allah give them barkat in their rozi, forgive them and have mercy on them. Everyone loves barkat in their rozi, everyone you see asks for du'aa for barkat, here it is granted. We all make mistakes, the du'aa for forgiveness is also given. And O Allah have mercy on them, what is mercy?

This du'aa asks for blessings in what the host has, forgiveness for sins, and Allah's Mercy. Hadhrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ explained that this mercy includes guidance to obey Allah, abundance of provision, unlimited forgiveness, and entry into Jannah.

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Allama Alusi رَحْمَةُ اللهِ in Ruhul Ma'ani explains this blessing as:

"Blessing us with all kinds of favours, even though we deserve punishment."

These blessings are because of the guests. We, however, never get to thank our hosts, these are great blessings and we never recite these du'aas for our hosts. We accept their hospitality but never offer anything in return.

Hadhrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ made an apt tashreeh (commentary) for those who make the du'aa:

1. Toufeeq-e-Taa'at

To be obedient to Allah سُبْحَانَهُ وَتَعَالَى, so now when Allah سُبْحَانَهُ وَتَعَالَى is happy,

2. Faraaghi-e-maeeshat

Abundance in prosperity. So, both aspects of dunya are covered; dunya and deen, then,

3. Maghfirat bilaa hisaab

Limitless forgiveness, and finally,

4. Dukhule Jannat

Entry into Jannat, and beautifully rhymed as well.

اللَّهُمَّ أَعْطِهِمْ بَرَكَاتٍ فِي رِزْقِهِمْ وَأَغْفِرْ لَهُمْ وَأَرْحَمْهُمْ

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Translation: *“O Allah, grant them blessings in their provision, forgive them, and have mercy on them.”*

(Sunan Abi Dawood 3854)

O Allah سُبْحَانَهُ وَتَعَالَى bless us with all types of favours; in spite of us being liable of all types of punishments. All this just for feeding the guest. However, sadly, because we are not conscious of our Deen, we do not realise its value and nor do we give these du'aas to the host. We eat and do not pay.

The Forty Sixth Du'aa - Du'aa After Adhaan

This du'aa seems not to have been taught or learnt in the correct way. This is easily noticeable at how quick musallees begin their namaazes after adhaan. In some cases, the du'aa itself seems to be totally left out.

The proper method with the proper wording is scripted below. It is a plea that it be properly read, memorized, and recited after adhaan.

The entire procedure upon hearing the adhaan and reciting the du'aa after adhaan.

During the Adhaan

Repeat After the Mu'adhdhin. Follow the mu'adhdhin's words except for,

“Hayya ‘ala as-salaah” and “Hayya ‘ala al-falaah,” where you say:

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لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: *"There is no power nor strength except with Allah."*

After the adhaan, Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said:

مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ
آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ حَلَّتْ لَهُ
شَفَاعَتِي يَوْمَ الْقِيَامَةِ

Translation: *"Whoever says, when he hears the call to prayer: 'O Allah, Allah of this perfect call and the established prayer, grant Muḥammad the intercession and favor, and raise him to the praised station You have promised him,' my intercession will be permitted for him on the Day of Resurrection."*

(Sahih al-Bukhari 614)

Additional Recommended Sunnah

After the adhaan, it is also Sunnah to send salawaat (salutations) upon Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ;

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

Translation: *"O Allah, send blessings upon Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."*

(Sahih Muslim 384)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Thereafter Recite the Shahaadah

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Translation: "**And I** bear witness that there is no deity except Allah, and I bear witness that Muhammad is the Messenger of Allah."

Scholarly Explanation

'Ulama mention that the shahaadah is already included within the adhaan itself, and the listener is encouraged to repeat the words of the mu'adhdhin, including the shahaadah.

After the adhaan, it is not specifically established in the Sunnah to recite the shahaadah again as a separate statement, but it is permissible and virtuous as a renewal of imaan (tajdeed al-imaan).

Some 'Ulama recommend reciting the shahaadah after the adhaan based on general encouragement to renew one's imaan and because it is a time when du'aa is accepted.

Thereafter recite,

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا

Translation: "I am pleased with Allah as my Allah, with Muhammad as Messenger, and with Islam as religion,"

Please note the slight variation of this du'aa, it must be recited as scripted above.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

This phrase is authentically reported as a general Sunnah after hearing the mu'adhdhin (caller to prayer) as per some narrations in Sunan al-Nasa'i.

(Imam an-Nawawi, al-Adhkar)

Rasoolullah ﷺ said,

مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا
غُفِرَ لَهُ ذَنْبُهُ

Translation: "Whoever says, when he hears the mu'adhdhin: 'And I bear witness that there is no deity except Allah, alone with no partner, and that Muhammad is His servant and Messenger. I am pleased with Allah as my Allah, with Muhammad as Messenger, and with Islam as religion,' his sins will be forgiven."

(Sahih Muslim 386)

This Hadeeth shows the virtue of reciting these words after the adhaan, and many 'Ulama, including Imam al-Nawawi رَحِمَهُ اللَّهُ (in al-Adhkar), mentions this as a recommended practice.

The Forty Seventh Du'aa – A Du'aa of Requesting a Soft Heart

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"O Allah, I seek refuge in You from a heart that does not humble (soften)."*

(Sahih Muslim 2722)

The Hadeeth on Softness and Mercy Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

Translation: *"The merciful are shown mercy by the Most Merciful. Be merciful to those on the earth and the One above the heavens will have mercy upon you."*

(Jami` at-Tirmidhi 1924)

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

Translation: *"Whoever does not show mercy will not be shown mercy."*

(Sahih al-Bukhari 5997)

Qur'aanic Context

Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'aan Shareef about Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

Translation: *"So by mercy from Allah, [O Muhammad], you were gentle with them..."*

(Surah Aal i-'Imraan: 3; Aayat:159)

A person deprived of a soft heart is deprived of all goodness. Even if you are an scholar 'Aalim, Mufasssir, or Muhaddith, without compassion, you cannot attain taqwa (true piety). If you see someone in pain and do not feel compelled to help-despite having the means, you are spiritually bankrupt. You may perform namaaz timeously, fast, or perform tahajjud (night prayers), but without compassion, these acts hold no weight.

Imaam Ibn al-Qayyim al-Jawziyya رحمه الله said,

"A heart that is hard is a sign of distance from Allah. The best remedy is abundant remembrance (zikr), recitation of the Qur'aan, and serving the poor and orphans."

(Al-Fawaa'id)

Imaam Ghazali رحمه الله

"Softness of the heart is attained by remembering death, reflecting on the Qur'aan, and keeping the company of the righteous."

(Ihya' 'Uloom ad-Deen)

Sheikh Abdul Qadir Jilani رحمه الله,

"If you desire a heart that is compassionate, serve the creation, especially the weak and needy, and ask Allah to fill your heart with mercy."

(Futooh al-Ghaib)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

The Fortieth Eighth Du'aa – Seeking Refuge in Allah from Riya (Showing Off) and Apparent and Hidden Shirk

Recite Thrice Daily Mornings and Evenings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Translation: "O Allah, I seek refuge in You from associating partners with You knowingly, and I seek Your forgiveness for what I do unknowingly."

(Musnad Ahmad)

Qur'aanic Basis

While this supplication is not directly from the Qur'aan, its theme aligns with:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

Translation: "And [mention] when your Allah took from the children of Adam their descendants and made them testify of themselves, [saying], 'Am I not your Allah?' They said, 'Yes, we testify.'"

(Surah al A'raaf: 7; Aayat: 172)

This aayat underscores humanity's inherent recognition of Allah سُبْحَانَهُ وَتَعَالَى's oneness, which this du'aa reinforces.

Hadeeth References

Sayyeduna Abu Moosa al Ashari رَضِيَ اللَّهُ عَنْهُ narrates,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ اتَّقُوا هَذَا الشِّرْكَ فَإِنَّهُ أَخْفَى مِنْ
دَبِيبِ النَّمْلِ. فَقَالَ لَهُ مَنْ شَاءَ اللَّهُ أَنْ يَقُولَ: وَكَيْفَ نَتَّقِيهِ وَهُوَ أَخْفَى مِنْ
دَبِيبِ النَّمْلِ يَا رَسُولَ اللَّهِ قَالَ: قُولُوا: اللَّهُمَّ إِنَّا نَعُودُ بِكَ أَنْ نُشْرِكَ بِكَ شَيْئًا
نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

Translation: *The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "O people, fear this Shirk (polytheism), for it is subtler than the crawling of an ant." Someone asked: "How can we avoid it when it is subtler than the crawling of an ant, O Messenger of Allah?" He replied: "Say: O Allah, we seek refuge in You from associating anything with You knowingly, and we seek Your forgiveness for what we do unknowingly."*
(Musnad Ahmad 4/403)

Scholarly Commentary

Imaam Ibn al Qayyim رَحِمَهُ اللَّهُ عَنهُ:

"This du'aa safeguards the heart from hidden shirk, such as riya (showing off), by seeking Allah's refuge from both known and unknown polytheism."

Imaam Al Nawawi رَحِمَهُ اللَّهُ:

"It combines seeking protection from deliberate shirk and seeking forgiveness for unintentional lapses, reflecting perfect tawhid (monotheism)."

Purpose

Protects Against

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Major Shirk

Conscious idolatry.

Minor Shirk

Subtle acts like riya (showing off).

Wisdom

Acknowledges human fallibility in recognizing all forms of shirk. Encourages constant tazkiyah (self-purification).

This du'aa is a cornerstone for maintaining pure tauheed. Regular recitation aligns with the Qur'aanic command to guard yourselves against shirk. In Surah Luqman Hadhrat Luqman عَلَيْهِ السَّلَامُ advises his son,

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And remember when Luqman said to his son, while advising him, 'O my dear son! Never associate anything with Allah in worship, for associating partners with Him is truly the worst of all wrongs'".

(Surah Luqman: 31; Aayat: 13)

The Forty Nineth Du'aa – A Du'aa for Attaining Humility

Recite Daily Thrice Mornings and Evenings

اللَّهُمَّ اجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: "O Allah, make me small in my own eyes and great in the sight of others."

Musnad Bazzar (Hadeeth 4439)

Meaning and Wisdom

The phrase "small in my own eyes" emphasizes self-effacement and guarding against kibr (pride/arrogance), a core Islamic virtue. Allah سُبْحَانَهُ وَتَعَالَى say in the Qur'aan Shareef:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

Translation: "The servants of the Most Merciful walk upon the earth in humility."

(Surah al Furqaan: 25; Aayat: 63)

Imaam Ibn al Qayyim رَضِيَ اللَّهُ عَنْهُ explained:

"True honour lies in humility before Allah and His creation."

Social Dignity

"Great in the sight of others,"

reflects the Islamic principle that sincerity and piety earn respect. Allah says in the Qur'aan Shareef.

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Translation: *"The most noble of you before Allah is the most righteous."*

(Surah Hujurat: 49; Aayat: 13)

Imaam Nawawi رَحِمَهُ اللَّهُ stated:

"Allah elevates those who humble themselves for His sake."

Imaam Ghazali رَحِمَهُ اللَّهُ عَنْهُ:

"This du'aa trains the soul to reject vanity and seek validation only from Allah."

Imaam Ibn Rajab al Hanbali رَحِمَهُ اللَّهُ:

"The believer's honour lies in their humility, while their disgrace lies in arrogance."

Practical Application

Recitation: Recommended during morning/evening adhkar or after prayers.

Related Du'aa

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ

Translation: *"O Allah, I seek refuge in You from vile character traits."*
(Sunan At-Tirmidhi Hadeeth 3591)

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

The Fiftieth Du'aa - A Du'aa Encapsulates All the Du'aas Rasoolullah ﷺ Made Throughout His Life

This du'aa originated from a moment when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ found it difficult to memorize the many du'aas he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would make.

The historical incident was a direct response to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ's 'concern about not being able to memorize the numerous Du'aas of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, in his mercy and wisdom, offered this concise, comprehensive du'aa so that his followers could easily ask Allah سُبحانه وتعالى for all good and seek protection from all evil, as he himself did.

Sayyeduna Abu Umamah رَضِيَ اللَّهُ عَنْهُ reported that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made many du'aas which we did not memorize. We said to him:

"O Messenger of Allah! You have made many supplications of which we do not remember anything."

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied,

"Shall I tell you a comprehensive prayer? Say:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ
الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Translation: "O Allah, I ask You for the good that Your Messenger Muhammad (peace be upon him) asked You for, and I seek refuge in You from the evil from which Your Messenger Muhammad (peace be upon him) sought refuge. You are the One Whose help is sought, and upon You is the responsibility to convey (the truth). There is no power nor strength except with Allah."

Sunan At-Tirmidhi (3521)

Qur'aanic Aspects - Seeking Comprehensive Good

Reflects the Qur'aanic principle of asking Allah for "all good in this world and the Hereafter"

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ

(Surah al Baqarah:2; Aayat: 201)

Trust in Divine Help

The phrase "There is no power nor strength except with Allah" echoes the Qur'aanic theme of reliance on Allah.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرِنَا أَقْلَ
مِنْكَ مَالًا وَوَلَدًا

Translation: "It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah '. If you see me less than you in wealth, and children."
(Surah Kahaf: 18; Aayat: 39)

Following the Sunnah

The du'aa aligns with the Qur'aanic command to obey Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ

Translation: "Whatever the Messenger gives you, take it."
(Surah Al-Hashr: 59; Aayat: 7)

Scholarly Views and Wisdom - Comprehensiveness

Imaam Ibn Hajar رَحِمَهُ اللَّهُ emphasizes that this du'aa covers all forms of good and evil, both known and unknown.

Etiquette for Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

By mirroring Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's requests, ensures alignment with divinely approved barakaat and protections.

Reliance (Tawakkul)

The closing line reinforces total dependence on Allah سُبْحَانَهُ وَتَعَالَى, a core Islamic tenet.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

Key Benefits

Condenses thousands of supplications into one and invokes Rasoolullah ﷺ's blessed example as a spiritual safeguard. It also balances worldly and eternal needs.

This du'aa is a masterful combination of Qur'aanic principles and wisdom of Rasoolullah ﷺ, offering the Mu'mineen a shortcut to divine mercy and protection.

The Fifty First Du'aa to Recite Upon a Loss of Someone or Something Valuable

The Story of Umm Salama رَضِيَ اللَّهُ عَنْهَا's Grief and the Prophetic Guidance

Umm Salama رَضِيَ اللَّهُ عَنْهَا, one of the earliest Muslims, endured immense trials for her imaan. She and her husband, Abu Salama رَضِيَ اللَّهُ عَنْهُ, were among the first to accept Islam and faced severe persecution in Makkah. They migrated to Abyssinia and later to Madinah after enduring painful separation from each other and their son due to tribal disputes. Eventually, they were reunited in Madinah, where they lived as a devoted family.

During the Battle of Uhud, Abu Salama رَضِيَ اللَّهُ عَنْهُ was wounded and later succumbed to his injuries. His death left Umm Salama رَضِيَ اللَّهُ عَنْهَا a widow with several young children in a foreign city, grieving deeply for her beloved husband.

When Abu Salama رَضِيَ اللَّهُ عَنْهُ passed away, Rasoolullah ﷺ visited him, closed his eyes, and made a heartfelt du'aa for him:

From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي
الْغَائِبِينَ وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَأَفْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ

Translation: “O Allah, forgive Abu Salama, raise his rank among those who are rightly guided, and grant him a successor among his descendants who remain. Forgive us and him, O Lord of the worlds. Expand his grave and illuminate it for him.”

Rasoolullah ﷺ then advised the family not to utter anything but good, for the angels say “Ameen” to what is said at such times.

The Du'aa for Ease from Calamity

Rasoolullah ﷺ taught Umm Salama رَضِيَ اللَّهُ عَنْهَا and all believers a special du'aa to recite when afflicted by calamity:

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

Translation: “Indeed, to Allah we belong and to Him we shall return. O Allah, reward me for my affliction and replace it for me with something better.”

(Sahih Muslim)

Umm Salama رَضِيَ اللَّهُ عَنْهَا herself narrates:

“When Abu Salama died, I recited these words as Rasoolullah ﷺ had commanded me. So, Allah gave me better in exchange than him—I became the wife of the Messenger of Allah ﷺ.”

The Wisdom, Benefits, and Foresight

Rasoolullah ﷺ's guidance shows deep psychological and spiritual wisdom. He did not merely offer condolences but gave a practical spiritual tool for coping with grief, transforming pain into hope and reward.

The du'aa acknowledges human loss ("reward me for my affliction") but also encourages optimism and trust in Allah ﷻ's wisdom ("give me better than it in exchange").

Rasoolullah ﷺ's foresight is evident in his assurance that Allah ﷻ would indeed grant something better, even if the bereaved could not imagine it at the time. Umm Salama رَضِيَ اللَّهُ عَنْهَا herself thought,

"Who could be better than Abu Salama?" —

yet Allah ﷻ destined for her to marry Rasoolullah ﷺ, the best of creation.

Benefits and Commentary on the Du'aa:

The du'aa begins with,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Affirming belief in Allah ﷻ's decree and the temporary nature of worldly life.

It then turns the calamity into a means of earning reward from Allah ﷻ. It directs the believer to hope for Allah ﷻ's mercy and bounty, even in times of loss. This du'aa

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helps shift the mindset from despair to hope, and from grief to gratitude for Allah سُبْحَانَهُ وَتَعَالَى's wisdom and mercy.

It is a du'aa of a means for the believer to transform their trial into a source of immense reward and eventual relief.

The narrative of Sayyidah Umm Salama رَضِيَ اللَّهُ عَنْهَا is often cited as a living proof of the du'aas efficiency and Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's deep care for his followers' emotional and spiritual well-being.

The Fifty Second Du'aa for Abundant Provision in Old Age

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي وَانْقِطَاعِ عُمْرِي

Translation: "O Allah! Make Your most abundant provision for me during my old age and at the end of my life."

(Mustadrak al-Haakim (vol. 1, p. 542))

This du'aa specifically seeks protection from poverty in old age and should be recited before reaching old age .

Wisdom and Benefits Which Focus on Dependency in Old Age:

Old age often brings physical and financial vulnerability. This du'aa emphasizes reliance on Allah سُبْحَانَهُ وَتَعَالَى for sustenance when human capacity diminishes .

Holistic Approach to Rizq:

While the du'aa is specific, Islam teaches that rizq is tied to both qadar (divine decree) and asbaab (human effort). Rasoolullah ﷺ linked abundant rizq to:

Silat al-rahim (upholding family ties)"

"Whoever would like his rizq to be abundant and his lifespan extended, let him uphold kinship ties."

(Sahih al-Bukhari 2067; Sahih Muslim 2557)

Shukr (gratitude) and istighfar (seeking forgiveness).

The Fifty Third Du'aa - That Consists of Tasawwul of the Ambiya ﷺ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِبْرَاهِيمَ خَلِيلِكَ وَنَجِيِّكَ
وَعِيسَى رُوحِكَ وَكَلِمَتِكَ وَبِكَلَامِ مُوسَى وَإِنْجِيلِ عِيسَى وَزُبُورِ دَاوُدَ وَفُرْقَانِ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Translation: "O Allah, I beg of You by [the rank of] Muhammad (ﷺ), Ibrahim [ﷺ] Your intimate friend, Your close friend, 'Isa [ﷺ] Your Spirit and Word, by the word of Moosa [ﷺ], the Injeel of 'Isa [ﷺ], the Zaboor of Dawood [ﷺ], and the Criterion (Qur'aan) of Muhammad (ﷺ)."

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Source and Context

This du'aa not only proves but integrates tawassul (seeking proximity to Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through intermediaries) with the mention of important Messenger and scripture of Allah سُبْحَانَهُ وَتَعَالَى. Although its wordings are not exactly quoted in the six accepted Ahaadeeth collections, its parts are connected with accepted ideas in Islamic theology:

The Question of Permissibility of Tawassul

Tawassul refers to seeking closeness to Allah سُبْحَانَهُ وَتَعَالَى through permissible intermediaries. Its permissibility is rooted in the Qur'aan, Sunnah, and scholarly consensus.

Definitions and Types of Tawassul - Permissible Tawassul

By Allah سُبْحَانَهُ وَتَعَالَى's Names/Attributes

Invoking Allah using His ninety nine Names or divine attributes

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ
مَا كَانُوا يَعْمَلُونَ

Translation: "And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do."

(Surah Al-A'raf:7; Aayat: 180)

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By Righteous Deeds

Citing one's good actions (e.g., fasting, namaaz) as a means to seek Allah ﷻ's favour.

Example: The three men trapped in a cave supplicated by virtue of their deeds.

(Sahih al-Bukhari)

By a Living Person's Supplication

Requesting a pious living individual to make du'aa for you.

Example: 'Umar ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ sought rain through Sayyeduna 'Abbas رَضِيَ اللَّهُ عَنْهُ's.

(Sahih al-Bukhari).

By Rasoolullah ﷺ

Seeking Allah ﷻ's mercy through Rasoolullah ﷺ's status.

Example: A blind man asked Rasoolullah ﷺ to make du'aa for his sight.

(Sunan Ibn Majah).

Prohibited Tawassul - Innovated Practices:

Using unscriptural intermediaries (e.g., graves, saints) or rituals not sanctioned by the Qur'aan or Sunnah.

Shirk-Based Tawassul

Directing acts of worship (e.g., sacrifice, vows) to others besides Allah, even if intended as intercession.

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أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Translation: "Surely, the religion (i.e., the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever."

(Surah az Zumar:39; Aayat: 3)

Qur'aanic Basis

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٣٥﴾

Translation: "O you who believe! Do your duty to Allah and fear Him. Seek the means (waseelah) of approach to Him and strive hard in His Cause as much as you can. So that you may be successful."

(Surah Ma'idah: 5; Aayat: 35)

'Ulama interpret waseelah as including permissible tawassul through Messengers and righteous individuals.

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وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Translation: *“If they had only, when they wronged themselves, come to you [O Messenger] and asked Allah’s forgiveness...”*

(Surah An-Nisa: 4; Ayat: 64)

This ayat underscores seeking forgiveness through the Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's intercession.

Scholarly Consensus and Disagreements - Majority View (Ahl al-Sunnah)

Permits tawassul through Messenger, righteous individuals (alive or deceased), and virtuous deeds. This is supported by classical scholars across the four Sunni madhabs.

Salafi/Saudi Reformist View

Restricts tawassul to Allah سُبْحَانَهُ وَتَعَالَى's names/attributes or one's own deeds, rejecting intercession through the deceased. They consider invoking Messengers/righteous dead as bid'ah (innovation).

Key Considerations - Avoiding Shirk

Tawassul becomes impermissible if it involves:

- Worshiping intermediaries (Qur'aan 10:18).
- Attributing divine powers to creation.

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Tawassul is broadly permissible in Islam when grounded in Qur'aan and Sunnah. The majority of Sunni 'Ulama endorse it as a means to deepen spirituality, provided it avoids innovation or shirk. Differences arise primarily over invoking the deceased, reflecting broader theological divides between traditional and reformist schools. For believers, adhering to authenticated supplications and maintaining sincerity remain paramount.

Tawassul Through Messengers

Aided by the story of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructing a friend to make the du'aa:

"O Allah! I ask You and turn to You through Your Messenger Muhammad [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ], the Messenger of Mercy."

(Sunan Ibn Majah 1385)

Strongly Recommended Du'aas Upon Completing Any and Every Good Deed for Its Acceptance

Upon completing any work or good deed, we must recite the following six du'aas, acknowledging that all success comes from Allah سُبْحَانَهُ وَتَعَالَى, and seeking His continued guidance and support. These are important du'aas to be recited especially during the concurrent times of fitnah and fasaad.

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The Fifty Forth Du'aa – Recommended Du'aas at the Completion of Good Deeds

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Our Allah, accept (this) from us. Indeed, You are the Hearing, the Knowing.

(Surah Al-Baqarah 2; Aayat: 127)

This is the du'aa of Sayyeduna Ibraheem عَلَيْهِ السَّلَامُ when he built the Ka'abah Shareef. Who can bring more ikhlaas (sincerity) than a Nabi of Allah سُبْحَانَهُ وَتَعَالَى? Who can bring a purer intention? What a great undertaking yet, look at his humility in asking Allah سُبْحَانَهُ وَتَعَالَى to accept from him. We should take lesson, do likewise and adopt the same humility. Often, our intentions are tainted by nafs and Shaitaan and we find that riyaa (ostentation) or ujub (conceit) or takabbur (pride) steals into our hearts. So together with repeatedly correcting our intentions - before the 'amal, during the 'amal and at the end of the 'amal - we should read this du'aa as well.

"Taqabbal" actually means and signifies that whatever we did is not worthy of acceptance. We ask Allah سُبْحَانَهُ وَتَعَالَى, that He, out of His Kindness, accepts it, despite our failings and shortcomings.

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The Fifty Fifth Du'aa – Recommended Du'aas at the Completion of Good Deeds

The Du'aa which is mentioned in Surah Al-Kahf protects one from having to lose any bounty that Allah bestows one, especially in the case of good actions.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

That which Allah wills! There is no power but with Allah.

(Surah Al-Kahf; Aayat: 39)

Sayyeduna 'Anas رَضِيَ اللَّهُ عَنْهُ had related that Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

"When Allah blesses someone with a bounty, be it with regard to his family, wealth, or children, and he says, 'Masha Allah la Quwwata illa Billah', no harm (including the evil eye) will come to it except death."

(Hadeeth Reference: This Hadeeth has been reported in collections such as Al Mu'jamus Saghir and Al Mu'jamul Awsat, indicating its acceptance among 'Ulama).

The phrase,

"Masha Allahu la Quwwata illa Billah"

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Translates to this expression is used to acknowledge that all blessings and bounties come from Allah سُبْحَانَهُ وَتَعَالَى alone and that no harm can befall them unless it is decreed by Him.

Explanation and Context

The significance of this phrase is that it serves as a protection against envy and the evil eye. By uttering this phrase, a person acknowledges that their blessings are solely due to Allah's will, thereby attributing no power to themselves or others.

Relation to Qur'aanic Aayaat

The phrase echoes sentiments found in the Qur'aan Shareef, such as in Surah Al-Kahf (18:39), where it emphasizes reliance on Allah's will. This Aayat reinforces the importance of recognizing divine authority over all aspects of life.

Practical Application

Muslims are encouraged to recite this phrase when they admire something or when they receive blessings. It acts as a reminder of humility and dependence on Allah's mercy and power.

Protection from Harm

The Hadeeth assures that by saying this phrase, one can safeguard their blessings from potential harm, including the evil eye. This belief underscores the communal aspect of faith where individuals seek protection not only for themselves but also for others through namaaz and du'aa.

In summary, this Hadeeth highlights the importance of recognizing Allah سُبْحَانَهُ وَتَعَالَى's role in our lives and the protective

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power of invoking His name when faced with blessings. It serves as a reminder for believers to remain humble and grateful for the bounties they receive.

When Allah سُبْحَانَهُ وَتَعَالَى blesses someone with a bounty, be it with regard to his family, wealth or children and completing virtuous deeds, he says,

"Masha-Allah la Quwwata illa Billah,"

no harm (including the evil eye) will come to it except death."

Hadhrat Moulana Idris Khandelwi رَحْمَةُ اللهِ had explained that on whatever ni'mat this is read (that is, Masha-Allah la Quwwata illa Billah), that ni'mat will, insha-Allah, not be taken away.

Hafidh Ibn Katheer رَحْمَةُ اللهِ had said:

"Some of our Aslaaf [pious predecessors] had taught: When one is amazed at his condition, wealth or children, he should recite Masha-Allah la Quwwata illa Billah."

...And thereafter said that this is derived from the verse in Surah Kahf, Aayat; 39.

Hafidh Ibn Katheer رَحْمَةُ اللهِ had said,

"Allah سُبْحَانَهُ وَتَعَالَى has given us so many gifts: spiritual, physical, and material. Our imaan and 'ibaadaat are priceless gifts and bounties; our health, wealth; our families, children, business and so forth are all

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bounties from Allah ﷻ - all of which pleases us. So, we should read this du'aa. Allah ﷻ will preserve them, Insha-Allah. Of course, for safety and preservation of Allah ﷻ's bounties, we have to also stay away from gunahs. Gunahs deprive us of barakah and invites tremendous loss."

In saying:

"La Quwwata illa Billah,"

which means:

"There is no power and strength but with the help of Allah,"

there is admission and affirmation that on our own, we are unable to do or achieve anything. We are 100% fully dependent on Allah ﷻ. This is 'abdiyyah [servitude], which Allah E loves from His servant.

The Fifty Sixth Du'aa –Recommended Du'aas at the Completion of Good Deeds

Giving thanks to Allah ﷻ for His Blessing and Perfected Goodness.

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

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Translation: *All praise and thanks are only for Allah, the One who, by His blessing and favour, perfected goodness/good works are accomplished.*

The word du'aa is often recited as a supplication after performing virtuous deeds. Here are specific references and context regarding this supplication from Hadeeth literature:

Sayyeduna Abdullah ibn Mas'ood said,

"I used to teach this Du'aa to others after the tashahhud in namaaz."
He would say,

"When one of you has finished reciting the tashahhud, let him say: 'O Allah, I ask You for all that is good, what I know and what I do not know, and I seek refuge with You from all that is evil, what I know and what I do not know.'"

This du'aa encapsulates the essence of gratitude towards Allah سُبْحَانَهُ وَتَعَالَى for His blessings that enable believers to perform righteous deeds. It serves as a reminder to acknowledge that all goodness comes from Allah's grace.

By reciting this du'aa, we are acknowledging that whatever is accomplished is from Allah سُبْحَانَهُ وَتَعَالَى. It includes the shukr and Praise of Allah سُبْحَانَهُ وَتَعَالَى, which will earn us the pleasure of Allah سُبْحَانَهُ وَتَعَالَى. These noble qualities signify one's 'abdiyyah before Allah سُبْحَانَهُ وَتَعَالَى - that we recognise the Giver; praise Him and increase in submission to Him. A person can achieve wonderful things and the world can praise him, but with the barakah of

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this du'aa, pride will not enter his heart. He will be protected from pride and conceit because there is the understanding that whatever good has been done is from Allah سُبْحَانَهُ وَتَعَالَى, on His taufeeq.

Sayyidah Ayesha رَضِيَ اللَّهُ عَنْهَا had said:

عَنْ عَائِشَةَ قَالَتْ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى مَا يُحِبُّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَإِذَا رَأَى مَا يَكْرَهُ قَالَ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ"

When Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw something that pleased him, he would say: 'Alhamdulillahil-lazee bi ni'matihi tatimmus Sawlihaat', and when he saw something that displeased him, he would say: 'Alhamdulillah 'alaa kulli haal' (All praise and thanks are only for Allah in all circumstances).

(Sunan Ibn Majah Hadeeth 3803)

The Fifty Seventh Du'aa – Recommended Du'aas at the Completion of Good Deeds

A du'aa to safeguard one's a'amaal from others claiming them in the Hereafter. It is narrated in a Hadeeth.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَدْرُونَ مَا الْمُفْلِسُ"

قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ.

فَقَالَ: "إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَكَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ"

(Sahih Muslim)

Translation: "It is narrated by Sayyeduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Do you know who the bankrupt is?"

They (the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ) said,

"We consider that person to be a Muflis who does not have Dirham and Dinar (a bankrupt person)."

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

"The bankrupt of my Ummah is the one who will come on the Day of Judgment with prayer, fasting, and zakat, but he comes having insulted this person, falsely accused that person, unlawfully consumed the wealth of this person, shed the blood of that person, and beaten this person. Each of these people will be given from his virtuous

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deeds. If his good deeds are exhausted before the account is settled, their sins will be cast upon him, and he will be thrown into the Fire."

(Sahih Muslim 2581)

The common complaint is that religious people are not good at dealing with people. They will build masajid, they will send caravans to the masajid, they will install lanterns there, they will do everything, they will serve the madrassas, they will serve the 'Ulama, but they don't care about dealing with people, trade, business, interpersonal relations. They don't care about that.

They don't care about the rights of people. They don't care about the rights of people. So Rasoolullah ﷺ once asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ,

In order to save one's virtuous deeds being distributed to others. One must recite the following du'aa, which will be 'gift wrapped' and saved for you. When someone sends you a gift that is gift wrapped, only you have the authority to open it. In the same way, only you will be able to and have the permission to open those 'gift wrapped' virtuous deeds that you earned, and nobody will have the right to open the to you. The du'aa is.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

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Translation: *O Allah, You are pure; all praise is for You and I testify that there is none worthy of worship besides You. I seek forgiveness and pardon from You.*

(Sunan Abi Dawood 4859)

Towards the end of his life, Rasoolullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would supplicate this du'aa before leaving a gathering,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: *"Glory and praise be to You, O Allah. I testify that there is no deity but You; I seek Your forgiveness and repent to You."*

Source and Reference

This du'aa is narrated in the context of a Sahaabi observing the Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ concluding gatherings with these words. The incident is reported in:

(Sunan Abi Dawood Hadeeth 4857)

Sayyeduna Abu Barzah al-Aslami رَضِيَ اللَّهُ عَنْهُ reported:

When Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to rise from an assembly, the last thing he would say was:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

From Our Hearts Through Our Lips and to
the 'Arsh of Allah *سُبْحَانَهُ وَتَعَالَى* and Beyond

A man said,

"O Messenger of Allah! You have begun to say something you did not say before."

Rasoolullah *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* replied:

"It is a compensation for what occurs in the assembly."

Explanation and Significance

Many of us take for granted that this du'aa is the nisaab after a tableeghi jamaat du'aa after ma'shura, kitab reading. However, it is for all deeni a'amaal whether done individually – like upon completing namaaz, daily Qur'aan tilawat, giving zakaat, sadaqah, - in fact all a'amaal done individually or in a gathering. It has also become a habit of people to start out loudly for,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

and then, while standing,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

Very softly, and then,

أَشْهَدُ أَنْ لَا إِلَهَ

stand up and gone!

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No, recite and make recite all those who had participated in the gathering to recite the entire du'aa while seated, and then only stand and depart.

A companion noticed Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consistently ending gatherings with this du'aa, which he had not previously emphasized. Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explained,

مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعْنُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ:
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ
مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ

Translation: "Whoever sits in a gathering, and there is much idle talk, then says before getting up: 'Glory is to You, O Allah, and praise is to You. There is no deity except You. I seek Your forgiveness and turn to You in repentance,' he will be forgiven for whatever occurred in that gathering."

(Jami` ut-Tirmidhi 3433)

Spiritual Benefit

Reciting this du'aa after gatherings cleanses minor sins, reinforces tauheed (monotheism), and cultivates humility and repentance.

Scholarly Commentary

'Ulama like Imaam Ibn al-Qayyim رَحِمَهُ اللَّهُ highlighted its role in balancing social interactions with divine remembrance, ensuring gatherings remain spiritually productive.

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

Rasoolullaah ﷺ used to recite these aayaat after the completion of namaaz. It has been mentioned that the person who reads this, three times after namaaz, will obtain the full reward of his namaaz.

This supplication is a beautiful expression of glorifying Allah سُبْحَانَهُ وَتَعَالَى, acknowledging His greatness, and seeking forgiveness. It is often recited in various contexts, including after prayers and during moments of reflection.

While this specific saying may not be directly sourced from a well-known collection, it aligns with the principles found in various Islamic teachings that emphasize the importance of gratitude and remembrance of Allah سُبْحَانَهُ وَتَعَالَى. It is often cited in discussions about the virtues of reciting certain phrases or making zikr (remembrance) after gatherings.

In the tafseer, Ma'ariful Qur'aan, Hadhrat Mufti Muhammad Shafi رَحِمَهُ اللهُ related that Sayyeduna 'Ali I had said:

"Whoever wishes to have the best of return, filled to the brim, on the Day of Judgment, should recite this at the end of every sitting attended."

The reward of the 'amal will be magnified and increased immensely. Insha-Allah, we will, through the blessings of these aayaat, secure a greater measure of rewards.

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the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

May Allah ﷺ grant us the taufeeq of charitable deeds with Ikhlaas, accept from us and forgive us our shortcomings, and save us from those who are going and taking others astray.

Explanation and Lessons - Fulfilling Rights is Essential

This Hadeeth teaches that acts of worship alone are not enough if a person neglects or violates the rights of others. True piety in Islam requires excellence in dealings, honesty, and justice in all interactions.

Huqooq al- 'Ibad (Rights of People)

Sins against others-such as slander, backbiting, wrongful accusation, consuming wealth unjustly, or physical harm-are so serious that they can nullify a lifetime of worship if not rectified.

Day of Judgment Currency

On the Day of Judgment, the currency is not money, but deeds. Compensation for wrongs will be made by transferring virtuous deeds to the victims, and if those run out, by transferring the victims' sins to the wrongdoer.

Scholarly Commentary

'Ulama emphasize this Hadeeth as a warning to the religious and devout not to neglect interpersonal rights, and as a call to sincere repentance and seeking forgiveness from those wronged in this world before it is too late.

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The Fifty Eighth Du'aa – Recommended Du'aas at the Completion of Good Deeds

This du'aa amplifies one's a'amaal so that they get weighed on huge scales.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

Translation: "Glory be to you O Allah, the Allah of Honour and Power, above what they ascribe (to Him). And peace be upon the Messengers. And all praise is due to Allah, Allah of the worlds."

(Surah As-Saffat: 37; Aayaat: 180-182)

Generally, jewellery is measured on small, sensitive scales, while lumber is weighed on huge scales. Should we want our a'amaal (good actions) to be amplified so that they get weighed on huge scales, we must read the above du'aa after completing all good actions, where the rewards will be exponentially amplified.

'Ulama have emphasized that reciting Qur'aanic aayaat and engaging in zikr (remembrance of Allah) increases the reward of virtuous deeds. The Qur'aan and many Ahadeeth describe that virtuous deeds will be weighed on the mizan (scales) on the Day of Judgment, and these scales are vast and precise. The more a person remembers Allah سُبْحَانَهُ وَتَعَالَى and recites His words, the more their virtuous deeds are multiplied and amplified.

Reciting this supplication regularly-especially after prayers and at the conclusion of gatherings-is considered a means of increasing barakah (blessing) in one's actions and life. Thus, reciting these verses can be understood to amplify virtuous deeds, which will be weighed on the huge scales on the Day of Judgment, as established in Islamic belief.

The Fifty Ninth Du'aa – A Du'aa for the Evenings

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

Translation: "O Allah! Whatever blessing I or any of Your creation has received this evening is from You alone, You have no partner. So, all praise and thanks are for You."

(Sunan Abu Dawood 5073)

Explanation and Spiritual Lessons

If one believes he has gained his favours through his effort, wealth, or relations, then it's haraam pride takabbur. This du'aa is an affirmation that everything of blessing is in the hands of Allah ﷻ. Even a fraction doesn't belong to anyone else, even us.

An 'Aalim once complained to Hadhrat Moulana Hakeem Akhtar Sahib رَحْمَةُ اللَّهِ عَلَيْهِ that he had just bought a brand-new Mercedes Benz and feared that it would make him proud. Hadhrat رَحْمَةُ اللَّهِ عَلَيْهِ replied that if one does become proud, then the

cure is simple: substitute pride - takabbur with tashakkur - thankfulness to Allah سُبحَانَهُ وَتَعَالَى for His favours. Pride makes the person state,

"I acquired this Mercedes by myself."

Shukr (gratitude) makes the person state,

"O Allah, You gave me this grace."

Takabbur (pride) distances the person from Allah سُبحَانَهُ وَتَعَالَى, while gratitude (shukr) gets the person close to Allah – qurb ilallah.

Another spiritual disease this du'aa cures, as per Allah سُبحَانَهُ وَتَعَالَى's will, is hasad - jealousy. Jealousy is an unfavourable disease. A jealous person seethes inside, resenting the blessings someone else possesses, while the other person is blissful and unaware. This seething inside harms only the jealous person. When you witness another person's blessing, realize it is not his action; Allah سُبحَانَهُ وَتَعَالَى gave it to him.

Allah سُبحَانَهُ وَتَعَالَى has blessed some with Hafidh al-Qur'aan, and others with wealth or talents or beauty. All these are from Allah سُبحَانَهُ وَتَعَالَى. No good arises out of jealousy. When jealous, you are really rejecting Allah سُبحَانَهُ وَتَعَالَى's will, as if you know better than Allah.

A jealous person loses the favour of Allah سُبحَانَهُ وَتَعَالَى and is useless in His sight. He creates his own Jahannam - hell, a

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prison of the mind with endless suffering. The cure is to accept that Allah سُبحَانَهُ وَتَعَالَى has given that favour and be content with His decision.

There are many cures for jealousy, but this du'aa, as taught by Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is a good antidote. These soul diseases cling to us, but Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has provided guidance as to how to cleanse ourselves at dawn and dusk through saying this du'aa. It cleanses like a type of therapy for pride and jealousy. The physical cancer will lead one only to the grave – qabar), but these soul illnesses will turn the grave and the Afterlife into a site of punishment.

In Conclusion

All Praise is due to Allah سُبحَانَهُ وَتَعَالَى, Allah of the Worlds; peace and blessings be upon Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his household, his noble Sahaabah رَضِيَ اللهُ عَنْهُمْ, and all those who excel in following them until the Day of Judgment.

I conclude this book with a heavy heart, because there are so many du'aas that I had yet intended to include in this book but was not able to due to constraints. Many of the du'aas in this book can and must be recited daily, while it is suggested that all be recited daily. For more du'aas please refer to the booklet, "Daily Wazaa'if" as there are du'aas in that booklet which are extremely beneficial for daily supplication. It is hoped that this book assists the reader to see deeper into the meanings and commentaries of the du'aas explained herein.

From Our Hearts Through Our Lips and to
the 'Arsh of Allah سُبْحَانَهُ وَتَعَالَى and Beyond

By the infinite Mercy and Grace of Allah سُبْحَانَهُ وَتَعَالَى, this humble effort to gather, explain, and reflect upon a cross-section of the expansive and divinely inspired du'aas our beloved Nabi-e-Kareem صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us. This book has endeavored to present not only the literal translations but the subtle meanings, tafaaseer, and inner wisdom of these sublime du'aas. In addition, the practical virtues, and spiritual benefits these du'aas bring to the Mu'min have been highlighted, so that hearts may become ever more attached to these timeless treasures.

Du'aa is the core of 'ibaadah (worship), as Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ beautifully described:

الدُّعَاءُ هُوَ الْعِبَادَةُ

"Du'aa is worship itself."

(Tirmidhi)

Throughout this work, it has been observed that all masnoon du'aas contain not only requests for worldly and spiritual well-being, but also high deeni value, profound etiquettes of servitude, and insights into the highest stations of taqwa, humility, and ma'rifah of Allah سُبْحَانَهُ وَتَعَالَى. The manner in which Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us to invoke Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - in prosperity or adversity - is the very essence of the balance between hope and fear, gratitude and need, reliance, and submission.

Absorbing the Sunnah Legacy

Masnoon du'aas are a direct inheritance from Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, an inheritance that has been passed down to us in its pure form, preserved in its original beauty. To recite them is to speak in the very same words that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has selected, with sentences that evoked Allah سُبْحَانَهُ وَتَعَالَى's Pleasure and Mercy. To ponder over their meanings is to open one's heart to mysteries of the unseen, to connect one's soul to truths beyond the physical world.

In du'aa, the humble slave stands before the Powerful Creator, acknowledging his own weakness and utter helplessness. It is in this act of conscious supplication that the reality of 'uboodiyyah (servitude) shines forth.

Benefits, Wisdom, and Practical Impact

As documented in these past pages, masnoon du'aas yield tangible fruits in the life of a believer:

- They serve as shields in the face of adversity and tribulation.
- They become sources of contentment and peace in times of confusion and worry.
- They instill shukr (gratitude), sabr (patience), tawakkul (trust), and a profound attachment to Allah سُبْحَانَهُ وَتَعَالَى irrespective of circumstances.
- They teach us the adab (etiquette) of asking and the humility of dependence.
- They purify the heart and bring down divine mercy.

Call to Action

It is my humble appeal to the respectable seekers of sacred knowledge and genuine devotees:

Do not restrict these du'aas to the pages of a book or the tongue alone. Let them find way into your heart, your life, your moments of solitude, and your gatherings. Recite them to your families, sow them in the hearts of your children, and adorn your homes with their recital.

Whenever a new need arises, or a moment of joy, sorrow, fear, or anticipation comes your way, recall the masnoon du'aas that were precisely for that situation. May your connection with Allah سُبْحَانَهُ وَتَعَالَى be alive, personal, and continuous through these beautiful supplications.

Du'aa

May Allah سُبْحَانَهُ وَتَعَالَى accept this humble effort as a means of benefit to me, to every reader, and to the Ummah in general. May He grant us sincerity in our actions, the tawfeeq to make abundant du'aa and to live by its deep meanings, and may He encompass us always in His mercy and protection.

May He, in His boundless mercy, unite us all with our beloved Nabi-e-Akram صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the highest ranks of Jannah, where du'aa and praise will be replaced with eternal gratitude and contentment.

آمِينَ يَا رَبَّ الْعَالَمِينَ

From Our Hearts Through Our Lips To Allah سُبْحَانَهُ وَتَعَالَى 'Arsh and Beyond



By Fakhru'l Ummat Hadhrat Moulana
abdul Hamid Is'haq Sahib

رحمۃ اللہ علیہ

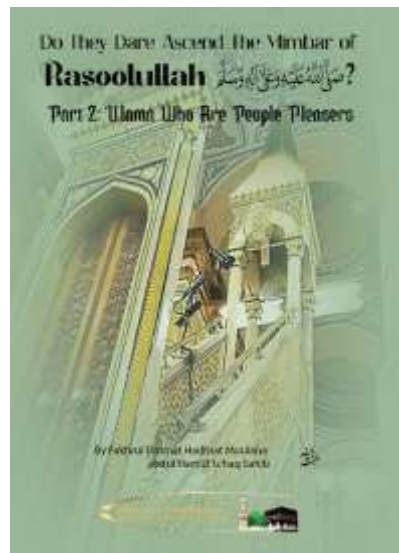
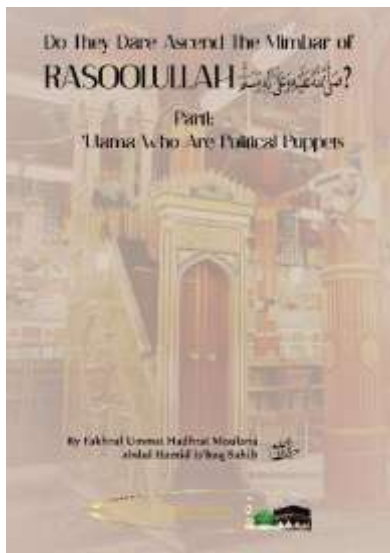
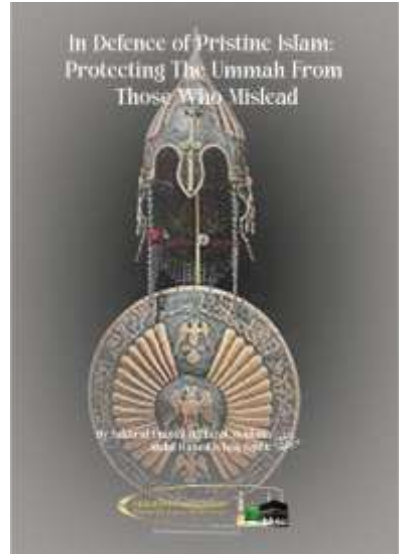
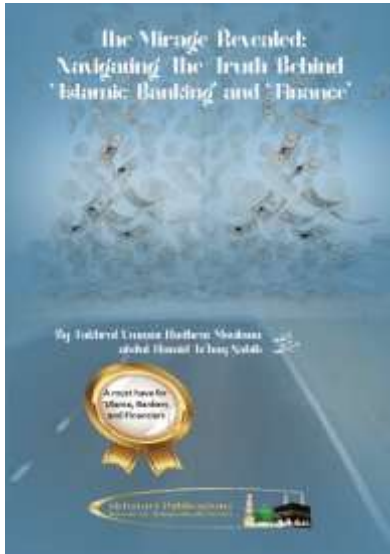


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From Our Hearts Through Our Lips and to
the 'Arsh of Allah ﷻ and Beyond

Our Publications



From Our Lips To Allah Subhaanahu Ta'aala's 'Arsh

The Subtle Wisdom of Divine Delay:

A Lesson from Hadhrat Moulana Qasim Nanotwi Rahimahullaah

Hadhrat Moulana Qasim Nanotwi Rahimahullaah illustrates this profound fact with a heart-wrenching analogy:

"Consider the parrot and the nightingale. The parrot is in captivity since it can mimic human speech, and the nightingale due to its melodious song. Their sounds bring joy to their masters, so they keep them close. Conversely, the raven and the bat, whose cries are unpleasant, are free—no one desires to cherish closeness to them.

Similarly, when our du'aas (supplications) seem to go unanswered, don't despair. Be happy! For Allah Subhaanahu wa Ta'aala's delay is not negligence. Nay, your tears, your heartfelt supplications, and the very act of turning to Him in humility are precious to Him. Just as the song of the nightingale is a delight to its keeper, your heartfelt wails in du'aas are a song to Allah Subhaanahu wa Ta'aala. He holds you near, savouring your devotion. When He finally grants your request, His generosity will surpass all expectation."

A Call to Reflect on Divine Love

This teaches us that afflictions are not punishments but invitations to reinforce our bond with Allah. The reason for our concern is our inability to understand His divine will. We say:

"If Allah loves me, then why does He not accept my du'aas?"

But the postponement is a mercy in itself—a sign that He appreciates our sincerity and wishes that we keep making du'aa (supplicating).



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