

My Dua Companion

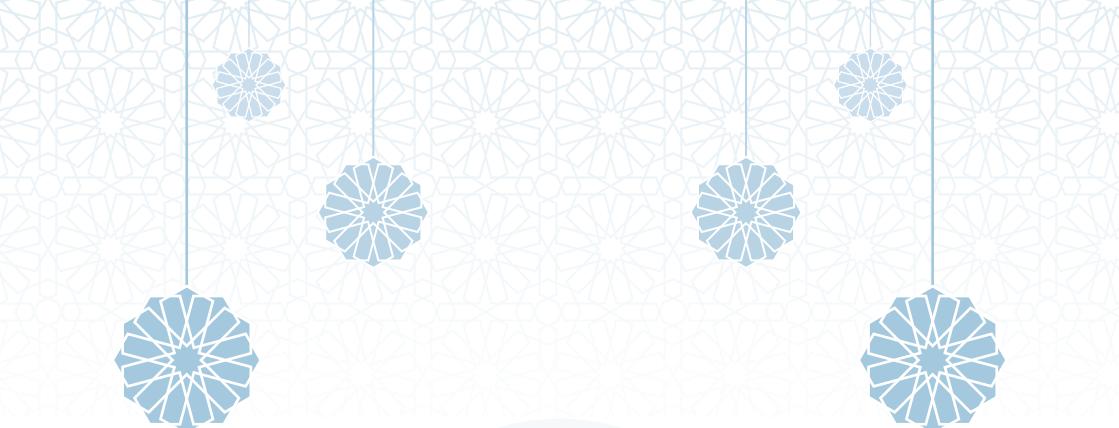
Tasting the Sweetness of Du‘ā &
Supplications from the Qur‘an and Sunnah



Life With Allah

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My Dua Companion

Tasting the Sweetness of Du'a &
Supplications from the Qur'an and Sunnah

1st Edition 1447/2026



Life With Allah

الحياة مع الله

*My Du'a Companion:
Tasting the Sweetness of Du'a & Supplications from the Qur'an and Sunnah*

First Edition 1447/2026

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ لَيَعْلَمُ مَا يَعْمَلُونَ
وَلَمَّا سَمِعُوا مِنْكُمْ يَسْأَلُونَكُمْ

**“When My servants ask you
about Me, truly I am near.”**

2:186

Transliteration Key

إ / آ	ā
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	z
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
ة	h / t
و	w / ū
ي	y / ī
ء	‘
أ	a
إ	i



May He be Glorified and Exalted.



May the peace and blessings
of Allah be upon him.



May Allah be pleased with him.



May Allah be pleased with her.



May Allah be pleased
with them both.



May Allah be pleased
with them all.



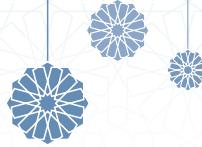
May peace be upon him.



May peace be upon them.



May Allah have mercy on him.



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Introduction

All praise is for Allah, the Lord of the worlds, who commanded us to call upon Him and promised to respond. May peace and blessings be upon His beloved Messenger, Muhammad ﷺ, through whom we were guided and learnt to call on our Creator. And may peace and blessings be upon the Prophets, the Companions and those who follow their way.

In many āyāt of the Qur’ān, Allah ﷺ instructs the believers to call on Him. He praised His Messengers and Prophets ﷺ who did so, saying, “They were ever quick in doing good deeds, they used to call on Us in yearning and awe, and humble themselves before Us”(21:90).

Du‘ā’ (calling upon Allah) is one of the most beloved acts of worship. It is a journey of the heart, through which the soul is purified, īmān is strengthened, and the bond with the Creator deepens. It is an expression of true servitude, humility, and reliance on Allah, constantly reminding us of our need for His mercy and guidance.

Yet, in our times, the value of du‘ā’ has sadly diminished. Our ignorance, neglect, and oftentimes laziness in entreating Allah with the words of the Qur’ān and Sunnah have resulted in our failure to garner the many favours and bounties that Allah has promised.

This book seeks to revive the love, practice, and understanding of du‘ā’. It is divided into two parts. The first, *A Guide to Du‘ā*, introduces the essence, virtues, and etiquettes of supplication, showing how du‘ā’ strengthens īmān, nurtures the heart, and brings the believer closer to Allah. It also explores the inner dimensions of du‘ā’ and the spiritual sweetness found in sincere conversation with the Creator.

The second part, *Supplications from the Qur'an and Sunnah*, consists of a rich collection of authentic du'ās. It includes a collection of praise (ḥamd) and salutations upon the Prophet (salawāt) that a reader can begin their du'ā' with. This is followed by a comprehensive selection of supplications from the Qur'ān and Sunnah, carefully arranged to address every need of the reader.

Only supplications from ṣaḥīḥ (authentic) and ḥasan (good) ahādīth have been included in this publication. This does not mean that other supplications cannot be recited, as long as their meanings are sound.

May this book serve as a companion for every believer on their journey to Allah, guiding them to deepen their connection with their Lord, call upon Him with sincerity, and experience the spiritual transformation that du'ā' brings.

May Allah ﷺ make us among those whose du'ās are always answered.

Life With Allah

Sha'bān 1447 / February 2026



Reflect

What does du‘ā’ mean to you?

What do you ask for most frequently in your du‘ās?

How heartfelt is your du‘ā’?

When asking Allah, do you follow the etiquettes of du‘ā’?

How would you describe the du‘ā’ of the Messenger of Allah ﷺ?

Part 1



A Guide to **Du'a**

Chapter 1

The Virtues and Etiquettes of **Du'a**

What Is Du'a?

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

“And your Lord said, ‘Call upon Me; I will respond to you’” (40:60).

Du'a' is a **whispering conversation with Allah** ﷺ, the Creator, Lord and Sustainer of all things. We reach out to Him for assistance, guidance and support because only He can give. He has power over everything, whilst we have none. His knowledge encompasses everything, whilst we know little. He is our Lord and we are His servants.

Du'a' is the **essence of all worship**; its pinnacle and its purpose. Du'a' is every moment in which we pour our heart out to Allah, praise Him, seek His forgiveness and beg Him. It is a heartfelt plea that flows from our worried and anxious souls, directed to the One who hears all things and knows all secrets. Du'a' magnifies how pitiful, poor, and powerless we are; and how Great, Generous, and Gracious Allah is. We understand and, importantly, admit that we're unable to achieve a single goal or complete a single action without Him. And so, we turn to Him entirely, expressing our 'ubudiyyah (servitude) to Him.

Du'a' is the **command of Allah** and the regular **habit of the best people** to have walked this earth. The Qur'an overflows with the heartfelt du'as of Allah's Prophets, and the Sunnah is filled with the beautiful supplications of His beloved Messenger ﷺ, offering us deep guidance on how we should carry out this great act of worship.

Du‘ā’ is one of the **foremost forms of worship**. More than this, the Messenger of Allah ﷺ said, “Du‘ā’ is worship” (Ahmad). This is because worship is a culmination of **love, humility** and submission — and du‘ā’ is one of the most powerful expressions of all of these. When we make du‘ā’, we affirm our helplessness and need for Allah ﷺ, display our complete **submission and ‘ubūdiyyah** (servitude) to Him, and call upon Him with love and longing.

Du‘ā’ is, in itself, a **powerful affirmation of every single Name and Attribute of Allah**. In turning to Him, we affirm that He is the Creator, the Sustainer, the Controller of all affairs, the All-Hearing, the All-Seeing, the Most Merciful, the All-Great, the All-Powerful, and the Ever-Capable. The very act of du‘ā’ reflects complete submission to Allah and a deep recognition of His exclusive right to be worshipped. At the same time, it places the human being in his rightful position: a poor, weak, created entity, who enjoys no control over his affairs and is instead fully reliant on the One who controls and oversees everything. Through du‘ā’, we **acknowledge both the Majesty of our Lord and the fragility of our own existence**.

Du‘ā’ requires no intermediaries, no special permission and no petitioning to access the court of the King of kings. Through du‘ā’, we speak to Allah personally, intimately and directly: **anywhere, anytime and immediately**. It is a special privilege bestowed upon every believer to call upon their Lord, knowing that He is Near and ever responsive. This closeness is beautifully captured in the verse:

“When My servants ask you [O Muhammad] about Me, truly I am Near. I answer the call of the caller when he calls on Me; so let them respond (with obedience) to Me, and believe in Me, so that they may be guided” (2:186).

Du‘ā’ is a **sign of true humility** as Allah ﷺ says, “And your Lord said, ‘Call upon Me; I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled’ (40:60). Only those who

are arrogant forsake du‘ā’. How can a servant not ask the Lord of the heavens and the earth? How can he not raise his hands to the One whose **generosity is limitless**, and in whose Hands lie the **treasures of the heavens and the earth**? How can he not humble himself in the court of the True Sovereign?

Du‘ā’ is one of the greatest blessings a servant can receive; **the sweet gift of humbly turning to Allah**, pouring out his heart in need and love. It is a pure gift, bringing comfort and tranquility as the servant draws closer to their Creator. This very feeling of closeness is itself a sign of Allah’s response to the servant’s pleas.

Du‘ā’ is the **key to every closed door**. Allah is the Master of their locks and Determiner of their opening. Everything is under His control. If we desire something, but Allah has decreed otherwise, we will never attain it. And if we wish to avoid something, but Allah has decreed it to occur, nothing can stop it. **Dominion and decree belong solely to Him**. Therefore, if we truly want something, it only makes sense to ask Him because He Alone has the power to fulfill our needs and remove the obstacles in our path. Du‘ā’ opens every door of good.

Du‘ā’ serves as the very **foundation of our relationship with Allah**. It is the balm for our aching hearts, nourishment for our souls and the solution to all our problems. In a world full of trials and turbulence, du‘ā’ is our safe **haven**; an oasis of peace in the desert of worldly stress and difficulty. Through du‘ā’, the servant finds comfort, connection and clarity, pouring out his worries and hopes to the One who listens, understands, and responds with mercy and wisdom.

Du‘ā’ is the **sanctuary of the ummah in these days of hardship**. Cruelty and suffering have escalated, dark clouds of injustice have spread, and learned helplessness has paralysed us. Earnest du‘ā’ must be our recourse. It is **our strength, our shield and our resistance to**

the tyrants and oppressors. With certainty and conviction, we must turn to the One who hears all, pleading for relief, justice, and victory over those who seek to destroy the ummah.

“Du‘ā’ is the weapon of the believer.

- al-Fudayl b. ‘Iyād ﷺ

Let du‘ā’ be your constant companion; your lifeline in hardship and your gratitude in ease. Let it be the private sanctuary where your heart speaks freely to its Lord. Du‘ā’ is truly a gift and should form an inseparable part of our daily lives.

The Virtues of Du'a

1 Upholding the Command of Allah

Allah ﷺ commands us in His Book:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ، إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Lord said, ‘Call upon Me; I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled’ (40:60).

Du'a' is a **sign of our humility**, the signal from a heart that realises its need and dependence on its Creator. It is an act of submission, love and trust in the One who hears and responds. True servitude begins with recognising our constant need for Allah. It is only those who are blinded by pride that turn away from calling upon their Lord.

What often holds us back from frequent du'a' is a **subtle sense of self-reliance**; that we're able to manage on our own. But this very attitude is a quiet **form of arrogance**. In this verse, Allah ﷺ connects neglecting du'a' with pride, warning that such pride leads to humiliation in the hereafter.

2 It Is the Best Form of Worship

The Messenger of Allah ﷺ said, “The best worship is du'a” (Hākim). He ﷺ also said, “There is nothing more honourable to Allah than du'a” (Ahmad).

Imām al-Qastalānī ﷺ said, “Since du'a' and humble supplication are among the noblest forms of worship, Allah — out of His grace and

generosity — commanded His servants to engage in them and guaranteed them a response.”

Du‘ā’ holds a unique, elevated status because it expresses a believer’s **deepest humility**, dependence and devotion to Allah. Of all acts of worship mentioned in the Sunnah — prayer, fasting, giving charity, and reciting Qur’ān — only du‘ā’ is described as ‘worship.’ He ﷺ said, “Indeed, du‘ā’ is worship” (Ahmad). This exclusive emphasis shows its central role in the believer’s relationship with Allah.

3 It Is the Essence of Worship

The Messenger of Allah ﷺ said, “Du‘ā’ is the essence (mukhkh) of worship” (Tirmidhī).

The word *mukhkh* in Arabic means “brain”: the **control centre** of the human body. Just as the brain coordinates the body’s actions, du‘ā’ gives direction and meaning to all acts of worship. It reflects our weakness, desperation and complete reliance on the All-Powerful. It is the purest form of *tawhīd*, affirming that only Allah can help, guide and provide.

4 Allah Loves When You Ask

The Messenger of Allah ﷺ said, “Allah is angry with those who do not make du‘ā’ to Him” (Tirmidhī).

This ḥadīth is a strong warning. Du‘ā’ is the foundation of worship and a clear marker of a believer’s **humility and servitude**. Allah loves to be asked, repeatedly. While people become annoyed when repeatedly asked, Allah becomes angry when you *stop* asking Him. A poet beautifully says:

“Allah becomes angry if you stop asking Him,
While the son of Adam gets angry when you ask him.”

5 It Brings Relief and Provision

The Messenger of Allah ﷺ said, “Whoever is afflicted by a pressing need and goes to the people to get it fulfilled, his need will **not** be fulfilled. Whoever is afflicted by a pressing need and goes to Allah to get it fulfilled, **Allah will provide for him, sooner or later**” (Tirmidhī).

This ḥadīth reminds us that true relief comes only from Allah, not from the people. **Depending on others will inevitably lead to disappointment**, while turning to Allah will always bring provision and ease at the time He knows best.

6 It Is a Path to Forgiveness

Allah ﷺ says in a ḥadīth qudsī, “Son of Ādam, as long as **you call upon Me** and hope in Me, I **will forgive** you despite what you do, and I do not mind” (Tirmidhī).

This ḥadīth reveals Allah’s endless mercy. So long as **you keep calling upon Him**, never abandoning hope, He will forgive, no matter how great your sins may be. Even if your past is filled with mistakes, Allah does not hesitate to forgive the one who sincerely turns to Him. He says, **‘I do not mind’**, meaning no sin is too big for His mercy, as long as they seek Him with a hopeful, repentant heart.

7 It Repels a Bad Decree

The Prophet ﷺ said, “**Nothing repels divine decree except supplication**, and nothing increases lifespan except righteousness” (Tirmidhī). He also said, “Caution is of no benefit against divine decree (i.e. no amount of caution or careful planning can prevent what Allah has decreed for a person). Du‘ā’ benefits what has already happened and what is yet to come. Indeed, calamity may descend, and it is met by du‘ā’, and the two struggle with each other until the Day of Resurrection” (Hākim).

Du‘ā’ is your defence against calamities lying in wait and a remedy for current trials. Whether facing sickness, loss or hardship, du‘ā’ brings relief.

Whether it is a trial that is overwhelming you today — a health scare, a broken relationship, an unexpected loss — or something looming in the unseen future, du‘ā’ is the first step towards finding a way out. The people of du‘ā’ do not wait for calamities to strike. They make du‘ā’ part of their daily life: seeking Allah’s help in present difficulties, while fortifying themselves against tomorrow’s unknown tests. In the face of destiny, du‘ā’ is your defense; before, during and after the storm.

Ibn al-Qayyim  said, “Du‘ā’ is one of the most beneficial remedies. It is the enemy of calamity; it repels it, cures it, prevents its occurrence, and alleviates it or reduces it if it befalls (a person). It is the weapon of the believer. There are different states between du‘ā’ and calamity. Du‘ā’ has three positions in relation to calamity:

1



The du‘ā’ is **stronger** than the calamity, so it repels it.

2



The du‘ā’ is **weaker** than the calamity, so the calamity overcomes it and afflicts the servant. However, it may reduce its intensity, even if the du‘ā’ is weak.

3



The du‘ā’ and the calamity confront each other and struggle, each trying to overpower the other.”

8 It Is the Key to All Good

The Messenger of Allah  said, “Whoever among you has the door of du‘ā’ opened for him, the doors of mercy have been opened for him. Allah is not asked for anything more beloved to Him than being asked

for well-being. Du‘ā’ benefits what has already happened and what is yet to come. So, O Servants of Allah, make as much du‘ā’ as you can!” (Tirmidhī).

Al-Muṭarrif b. ‘Abdillah ﷺ said, “I reflected on what encompasses all goodness — and found that goodness is abundant: fasting, prayer, and more. But all of it is in the Hand of Allah, and you have no power to attain what is in the Hand of Allah except by asking Him, and He gives it to you. So I realised that the **essence of all goodness is du‘ā’**.”

Ibn al-Qayyim ﷺ said, “If **every good** is rooted in divine success (tawfiq), and this is entirely in the Hand of Allah, and not the servant, then its key is du‘ā’, neediness, sincere turning to Allah, and having both hope and fear of Him. So, whenever Allah gives a servant this key, it means He wants to open the door of good for him. But if He turns him away from this key, the door to goodness will remain shut before him.”

“
I fear being prevented from making du‘ā’ more than I fear being denied a response.

- Abū Ḥāzim al-Āraj ﷺ

9 It Is a Sign of Strength

The Prophet ﷺ said, “The most incapable person is the one who fails to make du‘ā’; and the most miserly person is the one who is stingy in giving salām” (Ibn Hibbān).

This ḥadīth teaches us the true meaning of helplessness and shows who is truly the most powerless. It is not the blind, the disabled, or the physically weak, but rather the one who is unable to ask and plead

sincerely with the Creator, as the Prophet ﷺ clearly stated.

Unfortunately, many people misunderstand this. They think du‘ā’ is only for the weak or the helpless, a last resort for those who don’t strive hard. But in reality, **du‘ā’ is a sign of strength and connection**, not weakness or laziness.

10 Guaranteed Acceptance

The Messenger of Allah ﷺ said, “No Muslim makes du‘ā’ which does not entail a sin or the severing of ties of kinship, except that Allah grants him **one of three things**:

- 1 He fulfils his request.
- 2 He stores it for him in the hereafter.
- 3 He averts from him a similar evil.”

The Companions ﷺ said, “If that is so, we will make du‘ā’ **even more**.” He ﷺ replied, “Allah will respond even more” (Ahmad).

Every sincere du‘ā’ is answered, **just not always in the way or time we expect**. Whether fulfilled now or stored for later, it always brings good. Keep asking with hope and never stop.

“
**Sincere hearts and
righteous supplications
are the armies which
can never be defeated
and the troops that are
never forsaken.**

- Ibn Taymiyyah 

”

How to Make Du'a

The following outward etiquettes will greatly increase the likelihood of your du'ās being accepted:

1 Prepare Yourself With Wudu & Face the Qiblah

Abū Mūsā رض reported that when Abū ‘Āmir was killed in battle, the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ performed **wuḍū'**, raised his hands, prayed for his forgiveness and then said, ‘O Allah, make him on the Day of Judgement above many of Your creation’ (Bukhārī).

Similarly ‘Umar b. al-Khaṭṭāb رض said, “On the Day of Badr, the Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ looked at the disbelievers, and they were one thousand, while his companions were only 319 men. **He then turned to face the qiblah, raised his hands**, and began calling upon his Lord, saying: ‘O Allah, fulfill what You have promised me! O Allah, give me what You promised me! O Allah, if this small band of Muslims is destroyed, You will not be worshipped on earth!’ He continued to call upon his Lord, **raising his hands and facing the qiblah**, until his cloak fell from his shoulders...” (Muslim).

Imām al-Nawawī رض writes, “This ḥadīth shows the recommendation of facing the qiblah and raising the hands when making du'a.”

2 Raise Your Hands

The Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ said, “Indeed, your Lord is Generous and Shy. If His servant **raises his hands to Him**, He becomes shy to return **them empty**” (Tirmidhī). In another narration, he رض said, “Indeed, Allah is Merciful, Modest, and Generous. He feels shy that His

servant should raise his hands to Him, and He does not place any good in them” (Hākim).

SubhānAllah! The Lord of all creation feels shy to turn away a servant who turns to Him with raised hands and a needy heart. **How immense is His mercy**, and how perfect is His generosity! This ḥadīth should fill the heart with awe and love for Allah, who is so Generous and Kind that He never lets a sincere du‘ā’ remain unanswered.

3 Begin With Praise and Salawat

The Messenger of Allah ﷺ once heard a person making du‘ā’ during prayer. He did not glorify Allah ﷺ nor invoke ṣalawāt upon the Messenger of Allah ﷺ. The Messenger of Allah ﷺ remarked, “He was too hasty.” He called him and said, “**When one of you makes du‘ā’, he should start off with praising and glorifying His Lord ﷺ**, and should then invoke ṣalawāt on the Prophet. He should then make du‘ā’ for whatever he wishes” (Abū Dāwūd).

Ibn al-Qayyim ﷺ writes, “Asking Allah to send blessings upon His Messenger ﷺ is one of the greatest and most beneficial supplications a servant can make, both for his worldly life and for his hereafter.”

The Messenger of Allah ﷺ said, “**Every du‘ā’ is veiled (not accepted) until ṣalawāt are sent upon the Prophet ﷺ**” (Bayhaqī).

Abū Sulaymān al-Dārānī ﷺ said, “Whoever wants to ask Allah for his needs should begin by sending ṣalawāt upon the Prophet ﷺ then ask for what he needs, and then end his du‘ā’ with ṣalawāt (again) upon the Prophet ﷺ. For sending ṣalawāt upon the Prophet ﷺ will be accepted, and Allah is too generous to refuse (the du‘ā’ made) between the two ṣalawāt.”

“Du‘ā’ is suspended between the heaven and the earth and none of it ascends until you send ṣalawāt upon your Prophet ﷺ.

- ‘Umar b. al-Khattāb رضي الله عنه

4 Call Upon Allah by His Most Beautiful Names

Allah commands us to call upon Him by His Names,

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And to Allah belong the Most Beautiful Names, so call upon Him by them”
(7:180).

One of the most beautiful and effective etiquettes is to call upon Allah using the Names that correspond most to the need or request. Each of His Names carries specific meanings, and invoking the one most relevant to your situation demonstrates both understanding and sincerity.

Please refer to ‘Calling Upon Allah by His Names’.

See
pg. 95

5 Call on Allah Through Your Good Deeds

One of the etiquettes and means of having your du‘ā’ answered is to precede it by mentioning a sincere deed done solely for the sake of Allah. This is known as *tawassul through righteous actions*.

The Prophet ﷺ once narrated a story of three men who had taken refuge from the rain in a mountainside cave. Upon entering, a big rock fell from the mountainside blocking their exit. They each took turns calling upon Allah using their best deeds: one spoke of his dutiful

service to his parents, another of his refusal to commit immorality despite the opportunity, and the third of his honesty in returning the full wages of a labourer. With each du‘ā, the rock shifted slightly until finally they were able to leave the cave safely (Bukhārī).

Tawassul should never be construed as boasting about one’s deeds, but rather as a form of sincere submission and acknowledgment of one’s full reliance on Allah.

6 Supplicate With the Du‘as From the Qur‘an & Sunnah

‘Aishah ﷺ said, “The Prophet ﷺ used to prefer concise, comprehensive du‘as and would leave aside anything else” (Abū Dāwūd).

Although it is permissible to supplicate in your own words, according to your personal needs, du‘as from the Qur‘ān and Sunnah are **unmatched in their style, prose and completeness**. They are brief in wording yet vast in meaning, encompassing every possible good in both this world and the next, and seeking refuge from every kind of evil.

The precision of wording and the depth of meaning found in the sunnah du‘as are unmatched. The Prophet ﷺ reached the **pinnacle of perfection in his servitude** of Allah. His knowledge, love, humility and reverence of his Creator was unparalleled. His supplications and remembrances are a reflection of this, and provide the most perfect formulae for du‘ā.

Qādī Iyād ﷺ stated, “Allah has ordained du‘ā. He taught His creation du‘ā in His Book, and He taught the Prophet ﷺ du‘as for his ummah. These du‘as combine the knowledge of Allah’s Oneness, knowledge of language, and desiring the best for his ummah.”

Ibn Battāl ﷺ said, “The Prophet ﷺ used to seek refuge in Allah from all forms of harm and would call upon Him by His Names, even though Allah had already protected him from all evil. He did this to instil in himself constant fear of Allah and reverence for Him. It was also to establish a practice (sunnah) for his ummah, teaching them how to seek protection from every kind of harm.”

7 Begin With Istighfar

The Messenger of Allah ﷺ said, “Allah, Exalted is He, said, ‘Son of Ādam, as long as you call upon me and hope in Me, I will forgive you irrespective of what you do, and I do not care. Son of Ādam, even if your sins were to reach to the clouds of the sky, then you seek forgiveness from Me, I will forgive you. Son of Ādam, even if you were to come to Me with nearly an earth full of sins, and then you meet me, not having associated anything with me, then I will surely bring you as much as the earth in forgiveness’’ (Tirmidhī).

From this ḥadīth, Ibn Rajab ﷺ outlined three means of attaining forgiveness:

1) Calling upon Allah with hope,

knowing that only He forgives.

2) Asking Allah for forgiveness,

despite the magnitude of one’s sins.

3) Affirming tawhīd (the oneness of Allah).

This is the greatest means of forgiveness. If even a speck of tawhīd was placed on a mountain of sins, it would turn them into good deeds.

An excellent du‘ā’ which combines all of the above is *sayyid al-istighfār* (the most superior supplication for seeking forgiveness, see pg. 163). When seeking forgiveness, try to feel remorse in your heart, cry over your sins and beg Allah to forgive you.

“ Asking for Allah’s forgiveness is more important than all other du‘ās.

- Ibn Taymiyyah ﷺ

8 Ask for the Greatest Success: Entry into Paradise

The Prophet ﷺ once said to a man, “How do you supplicate in your prayer?” The man replied, “I recite the tashahhud and then I say: ‘O Allah, I ask You for Paradise and I seek Your protection from the Fire. But, by Allah, I am not good at your murmuring nor the murmuring of Mu‘ādh [i.e. I cannot make du‘ā’ like you both do].’” So the Prophet ﷺ said, “It is around them that we murmur” (Abū Dāwūd).

The Prophet ﷺ kindly reassured him that all du‘ās ultimately revolve around these same core goals: **attaining Jannah and being saved from the Fire**. While it is important to ask Allah for your worldly needs, your primary focus should always be the **hereafter**. Do not be among those who ask only for this world and neglect the next.

Al-Ḥāfiẓ ‘Abd al-Ghanī al-Maqdisī ﷺ said, “The greatest things a servant can ask his Lord for are three: (1) the pleasure of Allah, the Mighty and Majestic; (2) to see His Noble Face; and (3) al-Firdaws al-A‘lā (the highest level of Paradise).”

Ibn Taymiyyah ﷺ said, “I contemplated the most beneficial supplication, and it is this: asking Allah for help to attain His pleasure.”

9 Make Du‘ā for Yourself First

Whenever the Prophet ﷺ mentioned one of the Prophets, he would begin with himself, saying: ‘May Allah’s mercy be upon us and upon my brother’ (Abū Dawud).

Imām al-Suyūtī ﷺ said, “For this reason, scholars recommended that a person begin their du‘ā by **praying for themselves** before others, as it is more likely to be answered. This is because it reflects **greater sincerity in desperation, deeper servitude, stronger expression of need**, and greater distance from arrogance and self-admiration. This was the practice of the Prophets and Messengers.”

Imām al-Nawawī ﷺ said, “It is recommended for a person to begin with himself in du‘ā, as well as with matters related to the Hereafter. As for worldly benefits, the proper etiquette is to show preference to others and put them before oneself.”

10 Make Du‘ā for the Ummah

Allah says, “Seek forgiveness for your sins and for the **believing men and women**” (47:19).

The Prophet ﷺ said, “Whoever seeks forgiveness for every male and female believer, Allah will record a **good deed for him for every male and female believer**” (Tabarānī).

We should make du‘ā for the **entire Muslim ummah**, asking Allah for their guidance, forgiveness and relief. We should supplicate earnestly against the enemies of Islam and the **tyrants** who oppress and torture the believers. At times, the ummah’s suffering can feel overwhelming, and the cruelty we witness may make us despair. Yet we are never powerless. We are armed with the **greatest weapon: du‘ā**. Never abandon its use.

We should also repeatedly supplicate for our parents, family members, teachers, companions, friends, and our loved ones. It is also important to pray for those we **may have wronged**, as well as for everyone who has shown us **kindness or benefited us in any way**. The Prophet ﷺ said, “Whoever does you a favor, then repay them. If you do not find anything to repay them with, then make du‘ā’ for them until you are sure that you have repaid them” (Abū Dāwūd). Imām Ahmād رحمه اللہ عزیز said to the son of Imām al-Shāfi‘ī رحمه اللہ عزیز, “Your father is among the six people I pray for every night before fajr.”

Such sincere remembrance in du‘ā’ is a beautiful **expression of gratitude, love and loyalty**.

TIP

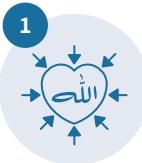


When you make du‘ā’, include in your **intention that the good you ask from Allah is also granted to all the believers**. By doing this, you earn the reward for praying for yourself and the reward for praying for others. This act of selflessness not only multiplies your blessings, but also increases the chances that your own du‘ā’ will be accepted. The Prophet ﷺ said, “No Muslim servant prays for his brother in his absence except that the angel says: ‘And for you the same’” (Muslim).

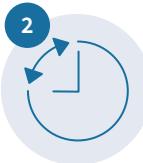
NOTE



The points described above are meant to help you perfect your du‘ā’ as much as possible. However, this does not mean that you cannot make du‘ā’ without following all of these steps. Sometimes, you may only be able to say a single du‘ā’, or find yourself in a situation where a longer supplication isn’t possible; and that is perfectly fine. And with Allah lies all success.



1
Make your heart present and completely focus on Allah.



2
Choose a time in which du'a is readily accepted.



3
Perform wudu, face the qiblah and raise your hands.



4
Humble yourself and submit to Allah.

The Optimal Guide For Making Du'a'



5
Start by praising Allah.



6
Send salawat upon the Prophet ﷺ.



7
Repent for your sins and ask for forgiveness.



8
Ask with persistence, love and fear.



9
Ask Allah through His Oneness and Names.



10
Give sadaqah before making du'a.

The Inner Secrets of Making Du'a

Beyond outward etiquettes, the true essence of du'a' lies in the state of the heart. These inner states are the keys that unlock the acceptance of your du'a':

1 Precede Your Du'a With a Good Deed

The Prophet ﷺ taught the blind man who wished to be healed to make du'a', perform wuḍū', pray, and then supplicate. This shows the value of **approaching Allah through righteous actions**. For this reason, the scholars recommended giving charity before the prayer for rain (*salāt al-istisqā'*), either because charity brings down mercy, or because it is a means of drawing closer to Allah before making the du'a' for rain and sustenance.

Ibn al-Qayyim رحمه الله mentioned among the causes for answered du'a' is to give charity beforehand. He said, "I witnessed Shaykh al-Islām Ibn Taymiyyah رحمه الله, when he would go out for Jumu'ah, he would take whatever he found at home — bread or otherwise — and give it in charity secretly on his way. I heard him say: 'If Allah has commanded giving charity before conversing with the Messenger of Allah ﷺ, then giving charity before conversing with Allah Himself is even more deserving and more complete in virtue.'"

2 Do Du'a in Secret

Allah ﷺ says, "Supplicate to your Lord humbly and secretly" (7:55).

Ibn al-Qayyim explains that concealing du'a' reflects stronger īmān, as

it shows the believer is certain that Allah hears even the quietest of whispers. It also demonstrates **greater respect**; just as people lower their voices before worldly kings out of reverence, it is even more appropriate to lower one's voice before Allah, the King of all kings.

This form of supplication also nurtures **deeper humility**, as a quiet, broken voice often mirrors a **broken heart**: a state most beloved in du'a. It makes the prayer more sincere, protecting it from the dangers of showing off or seeking the attention of others.

Moreover, it allows for a **heart-focused** connection with Allah; the quietness minimises distraction and helps the heart remain present. It shows a heightened **awareness of Allah's nearness**, as seen in the example of Prophet Zakariyyā ﷺ, who prayed in a low voice because he knew how close Allah is. He called upon Him as one who **whispers intimately to someone near**, not as one who cried out to someone distant.

Al-Hasan al-Baṣrī ﷺ said, “Du'a performed privately is 70 times more virtuous than du'a performed openly. The Muslims (of the past) would supplicate extensively, yet not a sound would be heard from them! It was nothing but a **whisper between them and their Lord**.”

3 **Humble Yourself and Display Complete Submission to Allah**

Begin your du'a by **expressing your weakness and total need of Allah**. Speak from a place of brokenness, acknowledging your dependence upon Him, fearing His punishment, and hoping for His mercy. Allah says, “**Supplicate to your Lord humbly and secretly... in fear and hope**” (7:55-56).

Ibn Rajab رض said, “**Brokenness and humility** are among the greatest causes for du‘ā’ to be answered.” He also said, “**The more heartfelt the desperation and need**, the more likely the du‘ā’ will be answered.”

Ibn ‘Aqīl al-Ḥanbalī رض said, “When one’s need is intense and he turns to du‘ā’, **or his fear overwhelms him and he weeps**, then that is the best time to make du‘ā’. It is a moment of sincerity, and no sincere du‘ā’ goes unanswered.”

One of the early worshippers once said to his companions: “I know when my du‘ā’ is accepted.” They asked, “How?” He said, “**When my heart trembles, my skin shivers, my eyes weep, and my tongue flows with du‘ā’**; that is when I know the response is near.”

4 Be Fully Present and Mindful

The Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ said, “Indeed, hearts are vessels, and some are more receptive than others. So when you ask Allah, ask Him with certainty of response, for **Allah does not respond to a servant who calls upon Him with a heedless, distracted heart**” (Ahmad).

Du‘ā’ must come from a **focused, conscious heart**. Know what you’re asking for and **who** you’re asking from: none other than the Lord of Majesty and Honour. It is not befitting for a servant to address their Lord in a careless, **mechanical way, reciting memorised words without reflection or understanding**.

Al-Munāwī رض writes, “No attention is given to the supplication of one who is **heedless: absent from his Lord** and preoccupied with worldly concerns. Being mentally present, fully alert, and sincere in du‘ā’ is one of its most important etiquettes.” Imām al-Rāzī رض also said, “The (scholars) unanimously agreed that du‘ā’ made with a heedless heart **has no effect**.”



When your heart becomes heedless of du‘ā’ and your tongue grows weak in supplication, but you wish for Allah to open the doors of prayer for you, then say this du‘ā’:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

“O Allah, help me to remember You, to thank You, and to worship You in the best manner.”

The Prophet ﷺ said, “Whoever wants Allah to open for him the doors of du‘ā’, let him say (the above)” (Abū Dāwūd).

5

Be Persistent and Implore Allah Earnestly

The Prophet ﷺ used to like making du‘ā’ three times, and seeking forgiveness three times (Ahmad). On some occasions, the Prophet ﷺ repeated his du‘ā’ five or seven times, teaching us the value of being persistent in our requests.

Persistence isn’t nagging. Allah loves His servants who return to Him again and again. Unlike how we may hesitate to repeat requests to people out of fear of rejection or annoyance, Allah loves it when He is repeatedly asked. Al-Surayy al-Saqaṭī said, “Be like a child who desires something from his parents, but they do not give it to him. He then sits and cries over it. Be like that child. When you ask your Lord for something and He does not grant it immediately, sit and weep over it.”

Persistently calling upon Him **shows your humility, need and conviction** that no one can fulfill your need except Him. Ibn al-Qayyim رحمه الله said, “One of the most effective remedies is persistence in du‘ā’ (supplication).” He also said, “The most beloved of His creation to Him are those who ask Him the most and best, and He loves those who are persistent in du‘ā’. **The more the servant persists in asking, the more Allah loves him, draws him closer, and grants him.**”

Yazīd al-Raqāshī narrated from Anas ﷺ: “There is no servant who says, ‘Yā Rabb, Yā Rabb, Yā Rabb (O Lord, O Lord, O Lord),’ except that his Lord responds to him saying: ‘Labbayk, Labbayk (Here I am, here I am).’”

“
The best du‘ā’ is persistence in calling upon Allah and humbly beseeching Him.

- Imām al-Awzā‘ī ﷺ

6 Place Complete Hope in Allah and Turn to Him Alone

Allah ﷺ says in a ḥadīth qudsī: “I am as My servant thinks of Me” (Bukhārī).

Ibn Mas‘ūd ﷺ said, “No servant ever had good expectations of Allah except that Allah gave him what he hoped for because all goodness is in His Hands.”

Too often, we raise our hands in du‘ā’ to Allah, but our hearts quietly lean on others, placing more hope in people than in the One who controls all outcomes. Allah reminds us: “And to your Lord, direct your longing” (94:8).

Ibn Taymiyyah ﷺ said, “Relief only comes when all hope in created beings is cut off.” Al-Fudayl b. ‘Iyād ﷺ said, “By Allah, if you were to lose all hope in people, to the point that you no longer wanted anything from them, your Master will give you everything you desire.” One of the pious predecessors said, “Whoever wants to know how much he truly knows Allah, let him look at what Allah has promised and what people have promised; and see which one his heart relies on more.”

Even if you feel unworthy because of your sins, never let that stop you from turning to Allah. Sufyān b. ‘Uyaynah ﷺ said, “Whatever (evil) you know about yourself should not prevent you from making du‘ā, because Allah accepted the du‘ā of the worst of Allah’s creation. Iblīs — may he be cursed — said, ‘My Lord, give me respite until the Day when they are resurrected.’ (Allah) said, ‘You are of those given respite.’”

7 Be Certain and Assertive in Du‘ā

The Prophet ﷺ said, “None of you should say, ‘O Allah, forgive me if You will,’ or ‘O Allah, have mercy on me if You will.’ Let him be firm in his request, for no one can compel Allah” (Bukhārī).

Ask clearly and confidently, with humility in your heart and trust in Allah’s generosity. Don’t make your request conditional and be sure that Allah will respond. You are calling upon the Most Generous, so ask with conviction and trust.

‘Umar al-Mukhtār ﷺ said, “Yaqīn is that you ask Allah for something, despite everything around you indicating that it won’t happen. But you are completely certain and sure in your heart that Allah will accept your du‘ā”

8 Be Ambitious and Ask for Everything

The Messenger of Allah ﷺ said, “When one of you asks for something from Allah, then let him be plentiful (in what he asks for), for indeed he is asking his Lord” (Ibn Ḥibbān). In another hadīth, he told us, “When you ask Allah, ask for al-Firdaws (the highest level of Jannah)” (Tirmidhī).

Al-Munāwī ﷺ writes, “If one of you wishes for good from the goodness of this world or the next, then let him make many wishes. For he is

only asking his Lord, **the One who raised him, blessed him**, and was good to him. So let him increase in his desire and broaden his request. Let him ask for both the great and the small — even the strap of his sandal — for if Allah does not make it easy, it will never be made easy. Thus, the one asking should ask abundantly, not limiting or restricting his requests. **The treasures of Allah's generosity pour forth day and night**, and His giving never diminishes, no matter how great or immense the request may be. His giving is merely between the letters **Kāf** and **Nūn** ('Be', and it is)."

Do not limit your *du'ā'* to only what you perceive as possible. **Nothing is too big for the One being asked and nothing is too small for the one asking Him.** Be realistic in everything except your *du'ā'*. After all, you are asking the Lord of the impossible!

True reliance on Allah means asking Him for both great and small matters, **never thinking that the small ones are within your control.** Ibn Rajab رض said, "Some of the pious predecessors would ask Allah for everything, even when they needed salt for dough and grass for the sheep."

9 Converse Intimately With Allah

'At-tamalluq' is the art of speaking to Allah with **soft, loving words**; not merely asking, but **praising, pleading, and pouring out your brokenness.** It reflects humility, longing, and closeness. It is the **essence of '*munājāh*'**: an intimate, hushed conversation with your Lord. It is opening your heart: expressing your fears, your gratitude, your hopes, and your love for Allah.

This was the way of Prophet Zakariyyā رض, whose *du'ā'* Allah praised: "When he called upon his Lord in secret. He said, 'My bones have weakened, and my head has turned white. But never, my Lord, has

my prayer to You remained unanswered.” (19:3-4). Though Allah already knew his state, Zakariyyā ﷺ still described it. Allah loves to hear His servants speak to Him intimately and pour out their hearts before Him.

The Prophet ﷺ said, “Allah loves three people... (one of them is) a group who travelled through the night until sleep became more beloved to them than anything else. They lay down their heads, yet one among them rose to humbly plead with Me, reciting My verses...” (Ahmad). This is the heart that rises in the night — sincere, broken, hopeful — and savours the sweetness of intimately conversing with Allah through reciting His words, praising Him and supplicating to Him.

10 Thank Allah When Your Du‘ā Is Answered

When Allah answers your du‘ā, gratitude becomes a duty. You must recognise that the response came from Him alone, not from means, people, or your own efforts. True gratitude is shown by increasing obedience, avoiding sin, and remaining steadfast upon righteousness. Such thankfulness strengthens your bond with Allah and becomes a means for the acceptance of future du‘ās.

Do not forget the state in which you called upon Him: the **brokenness, hope and desperation** you felt. Now that ease has arrived, do not allow heedlessness to replace humility. Carry the sincerity of hardship into times of comfort, for the heart that remembers Allah in ease is **beloved to Him**, just as it was when it called upon Him in need.

“Du‘ā’ has pillars, wings, proper times, and causes. If it aligns with its pillars, it becomes strong; if it aligns with its wings, it soars to the heavens; if it aligns with its proper times, it succeeds; and if it aligns with its causes, it is fulfilled.

Its pillars are: presence of the heart, gentleness (of spirit), humility, submissiveness, the heart’s attachment to Allah, and detachment from worldly means.

Its wings are: sincerity.

Its times are: the pre-dawn hours.

Its causes are: sending blessings upon Muhammad ﷺ.

- ‘Atā’ ﷺ

”

The Best Times for Du'a

Although Allah accepts du'a at all times, there are certain blessed times and occasions when du'a is more readily accepted by Allah al-Karīm (The Most Generous), and the reward of supplication is multiplied. During these precious moments, increase your supplications to your Most Loving Lord:

1 Between Adhan & Iqamah

The Messenger of Allah ﷺ said, “Du'a is not rejected between the adhān and the iqāmah” (Tirmidhī).

Sadly, this golden opportunity is often overlooked, despite how simple it is to seize. Make the most of this blessed **daily moment**, and don't miss the chance for your du'a to be accepted.

2 Whilst in Sujud

The Messenger of Allah ﷺ said, “The closest a slave is to his Lord is when he is prostrating, so make plenty of du'a” (Muslim). He ﷺ also said, “As for sujūd, go to great lengths in making du'a in it, as it is likely that your du'a shall be answered” (Muslim).

Sujūd is one of the best and most honoured times to make du'a. Pour your heart out to Allah in sujūd and cry out of fear of Him. Make du'a for everything, be it minor or major. Be selfless and make du'a for your family, friends and the ummah. Be like Abū al-Dardā' رضي الله عنه who said, “Indeed I make du'a for thirty of my brothers whilst I am in sujūd, with their names and their fathers' names.”

Ibn al-Qayyim ﷺ said, “Sujūd is the secret of prayer, its greatest pillar, and the conclusion of each rak‘ah. Everything before it serves as a **preparation** for it. That is why the servant is closest to his Lord while in sujūd. This position represents the **highest state of nearness to Allah** — and thus, du‘ā’ made in sujūd is more likely to be answered.”

3 At the End of the Obligatory Prayers

The Prophet ﷺ was asked, “Which du‘ā’ is most likely to be responded to?” He replied, “During the last part of the night and at the **end of the obligatory prayers**” (Tirmidhī).

‘End of the obligatory prayers’ can refer to either just before the salām or just after it, and scholars have interpreted it both ways. Du‘ā’ after obligatory prayers is recommended, but it is best made after completing the prescribed sunnah adhkār.

How Kind and Generous is Allah ﷺ! Every time one of the five daily prayers begins, He opens the gates of heaven and listens to the supplications of His servants, from the **adhān** until the prayer ends!

4 When One Awakens at Night

The Messenger of Allah ﷺ said, “Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ،
الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

and then says: ‘O Allah, forgive me’ or makes du‘ā’, it will be accepted. If he performs wudū’ and prays, his prayer will be accepted” (Bukhārī).

Ibn Battāl ﷺ said, “Whoever hears this ḥadīth should seize the opportunity to act upon it and purify their intention solely for their Lord.”

The Messenger of Allah ﷺ said, “No Muslim goes to sleep in a state of **remembrance of Allah and in a state of purity**, then wakes up during the night and asks Allah for anything of the good of this world and the hereafter, except that He will grant it to him” (Abū Dāwūd).

5 The Last Third of the Night

The Messenger of Allah ﷺ said, “Our Lord – Glorified and Exalted is He – descends every night to the lowest heaven when one-third of the night remains and says: ‘Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?’” (Bukhārī). He ﷺ was asked, “Which du‘ā’ is most likely to be responded to?” He replied, “During the last part of the night...” (Tirmidhī).

Imām Ghazālī ﷺ explained that the honour of certain times is connected to the spiritual state of the heart. The pre-dawn hours are particularly sanctified because the heart is pure, more sincere and free from distractions at this time.

Use this blessed time to pour your heart out to Allah. Be persistent in your du‘ā’, and do not withhold your tears. Ask for everything: big or small. Ibn al-Jawzī ﷺ said, “When you sit in the darkness of the night before your Master, **adopt the qualities of a child**. For when a child asks their father for something and does not receive it, they cry for it.”

Whoever gives up something for the sake of Allah, He **compensates them with something far better**. So, if you forsake sleep, comfort and a soft bed to sincerely commune with your Lord, Allah rewards you with acceptance of your du‘ā’, acceptance of your repentance, forgiveness of your sins and relief from your distress.

“

The person who has a need from Allah, and then fails to (ask Allah for it) in the pre-dawn hours — is not a smart person.

- Imām al-Tartūshī

”

6 The Last Portion of the Day of Jumu'ah

The Messenger of Allah ﷺ said, “Jumu'ah is comprised of twelve portions of time. There is one in which a Muslim who asks Allah for something will have it granted to him. **Seek it in the last portion after ‘asr’** (Abū Dāwūd).

Be eager to seize these moments for their blessings are beyond what any mind can comprehend. The pious predecessors would give great importance to this time. When Mufaddal b. Fuḍālah ﷺ would perform the ‘asr ṣalāh on Jumu'ah, he would seclude himself in the corner of the masjid and continuously supplicate until sunset.

One of the righteous said, “I have never made a du‘ā’ between ‘asr and maghrib on a Jumu'ah without my Lord answering me...”

7 The Day of ‘Arafah

The Messenger of Allah ﷺ said, “**The best du‘ā’ is the du‘ā’ of the Day of ‘Arafah**” (Tirmidhī).

Retreat from the world and its distractions on this special day, and let your soul ascend up to the heavens. Experience the sweetness of intimately conversing with Allah, humbling yourself and crying to Him. Turn to Him with full sincerity and beg Him to forgive you.

Imām al-Nawawī ﷺ wrote: “It is mustahabb to perform dhikr and du‘ā’ in abundance, and to exert oneself in this. **This is the best day of the**

year for du‘ā’...It is essential that one devotes every effort to doing dhikr, making du‘ā’, reciting Qur’ān, supplicating with various supplications and performing a variety of adhkār... He should make du‘ā’ for himself, his parents, his relatives, his teachers, his companions, friends and loved ones, all those who have done good to him, and all the Muslims. **He should be extremely careful not to neglect any of these, because he will not be able to make amends for it, unlike other acts.”**

One of the pious predecessors said, “I have been making du‘ā’ on the Day of ‘Arafah for the last 50 years, and not a year passes by except that I see them (answered) as clearly as the light of the morning.”

8 When Holding onto the Multazam

The Multazam is the area between the Black Stone and the door of the Ka‘bah, a place of deep humility and heartfelt prayer. The Prophet ﷺ would press his face and chest against it. Ibn ‘Abbās ﷺ said, “No one clings to this place and asks Allah for anything, except that Allah grants it to them” (Bayhaqī).

Clinging to the covering of the Ka‘bah is like a **desperate plea for forgiveness** and protection, just as a wrongdoer might grasp the clothes of the one he has wronged, refusing to let go until he is pardoned. At the Multazam, you stand as a humble servant, broken and hopeful, knowing that you will only be released when Allah forgives and pardons you.

9 When it Rains

The Messenger of Allah ﷺ said, “Two supplications are not rejected: at the time of adhān and under rain” (Hākim).

The scholars explain that du‘ā’ is accepted during rainfall because it is a time when Allah’s **mercy descends** and His bounty is generously distributed.

Do not miss out on this great opportunity. Eagerly raise your hands and ask Allah for whatever bounty and mercy you desire, for this is truly a time of generosity and giving.

This principle isn’t limited to rain. Whenever you **witness or hear of a blessing being given** to anyone, raise your hands and ask Allah for His bounty. This is exactly what Prophet Zakariyyā ﷺ did when he found summer fruits with Maryam ﷺ during winter. Upon realising it was from Allah’s generosity, he immediately turned to his Lord **with full certainty and hope**, and asked for righteous offspring.

10 At the Crowing of a Rooster

The Prophet ﷺ said, “When you hear the crowing of a rooster, **ask Allah for His bounty**, for indeed it has seen an angel. And when you hear the braying of a donkey, **seek refuge** in Allah from Shaytān, for it has seen a devil” (Bukhārī).

Allah ﷺ has granted animals and birds a perception that surpasses human senses. Through this, they can sense things unseen by humans, and their reactions serve as signs, either glad tidings or warnings for believers.

The rooster has a unique ability among creatures: it instinctively knows the time during the night and crows with precise intervals **before and after fajr**, rarely making a mistake regardless of the night’s length. This is a special gift from Allah.

11 When Visiting the Sick

The Prophet ﷺ said, “When you visit a sick person, say good words, for the angels say Āmīn to what you say” (Muslim).

Imām al-Nawawī ﷺ said, “It is recommended to speak good words in such moments, such as **making du‘ā’ for the person**, asking Allah to forgive them, to be gentle with them, to ease their pain, and similar supplications. It also affirms that angels are present at that time and respond with Āmīn to those words.”

12 When the Soul Is Taken

The Prophet ﷺ entered upon Abū Salamah ﷺ after his soul had been taken and his eyes had become fixed. The Prophet ﷺ then closed his eyes and said, “Indeed, when the soul is taken, the eyesight follows it.” Some of his family began to cry out, so he ﷺ said, “Do not supplicate for yourselves except with good, for the angels say Āmīn to what you say” (Muslim).

The Prophet ﷺ, as a teacher and *murabbī*, here showed us how to **remain patient** during loss. He taught us to avoid wailing and instead say good words: praying for the deceased with mercy, as he ﷺ did for Abū Salamah ﷺ. He explained that angels say Āmīn to our du‘ā’, whether good or bad, so we must never make harmful supplications.

Those Whose Du'a Is Accepted

Not every du'a is equal. Some voices, some moments, and some hearts carry a special nearness to Allah. There are certain people whose du'a is always answered. What makes their du'a so powerful? Often, it's the **state of the heart: humbled**, sincere, stripped of pride and fully reliant upon Allah. Below are categories of people and states where du'a is especially accepted.

1 The Distressed

Allah says: “Is He [not best] who responds to the distressed one when he calls upon Him?” (27:62).

In moments of utter desperation, people will instinctively turn to Allah Alone, even the disbelievers. All worldly means at this moment vanish, and the soul recognises its only refuge. It's when a servant turns to Allah Alone, sincerely, that Allah responds.

Al-Qurṭubī ﴿ explains: “Allah has guaranteed the response to the one in distress when he calls upon Him, and informed us of this about Himself. The reason is that **desperation leads to sincerity, and the heart becomes fully detached from all besides Him**. And sincerity holds a special status and covenant with Him — whether it comes from a believer or disbeliever, obedient or sinful.”

2 The Oppressed

The Messenger of Allah ﷺ said, “And fear the **supplication of the oppressed**, for there is no barrier between it and Allah” (Bukhārī).

He ﷺ also said, “...Allah raises the supplication of the oppressed above the clouds, the gates of heaven are opened for it, and the Lord says: ‘By My Glory, I will surely help you, even if after some time’” (Tirmidhī).

The Prophet ﷺ said, “The supplication of the oppressed is answered, even if he is a sinner; his sin is upon himself” (Ahmad). This is because his sin does not justify being wronged or having any of his rights denied.

The secret to their du‘ā’ being accepted lies in a heart humbled and broken by hardship, emptied of pride and stripped of reliance on creation. In that raw state of helplessness, the heart turns fully to its Creator, with complete certainty that none can remove the pain or lift the burden except Him.

3 The Weak

The Prophet ﷺ said, “Indeed Allah grants victory to this ummah due to its **weak members** — through **their supplications**, ṣalāh and their sincerity” (Nasā’ī).

Their power lies not in status, but in **humility and purity of heart**. They don’t harm others or act arrogantly; they are kind, gentle, and sincere. Allah has honoured them with a special mercy in both this life and the next. The Prophet ﷺ said, “Shall I not inform you about the people of Paradise? **Every weak and humble person** who, if he were to swear by Allah, Allah would fulfill it” (Bukhārī).

4 The Traveller

The Messenger of Allah ﷺ said, “Three supplications are answered: the supplication of the fasting person, the supplication of the oppressed, and the supplication of the traveller” (Tabarānī).

Ibn Mas'ūd ﷺ said, “The longer the journey, the closer one is to the response of du'ā, because prolonged travel humbles the soul through long separation from one's homeland and enduring hardship; and brokenness is among the greatest reasons for the acceptance of du'ā.”

Ibn al-Qayyim ﷺ said, “And this — Allah knows best — is the secret behind the acceptance of the supplications of three people: the oppressed, the traveller, and the fasting person. **It is due to the brokenness found in each of their hearts.** The traveller experiences the pain of estrangement and distance, which humbles his heart. Likewise, fasting weakens and subdues the beast-like, carnal self, **breaking its arrogance and humbling it.**”

5 The Fasting Person

The Messenger ﷺ said, “There are three [types of people] whose du'ā is not rejected: **the fasting person until he opens his fast**, the just leader, and the supplication of the oppressed person...” (Tirmidhī). He ﷺ also said, “Indeed, the fasting person has a supplication at the time of his iftār which is not rejected” (Ibn Mājah).

Du'ā is accepted **throughout** the fast and at the time of iftār, when opening the fast.

6 The Warrior

The Prophet ﷺ said, “Two (supplications) are never rejected, or rarely rejected: the du'ā at the time of the call to prayer, and the du'ā during war **when the two armies attack each other**” (Abū Dawud).

At that critical moment, where life and death meet, when a believer stands firm in the face of the enemy, their du'a' is accepted. How can Allah reject the plea of someone **who willingly offers their soul for His sake?** Allah honours such sincerity with answered du'ās in the battlefield and immense reward in the hereafter.

7 The Pilgrim

The Messenger of Allah ﷺ said, “The warrior in the path of Allah, the pilgrim, and the person performing ‘umrah are **the delegation of Allah**. He invited them so they responded to Him; **they asked Him, so He gave them**” (Nasā’i).

A ‘delegation’ refers to distinguished guests who travel to meet a king or ruler for a specific purpose. It is well known that human rulers receive such guests with honour, celebration, and generous hospitality. Can you, then, even imagine the honour and **generosity shown by the Lord of all creation?**

8 The One Who Drinks Zamzam

The Messenger of Allah ﷺ said, “The water of zamzam is for whatever it is drunk for” i.e. it is a means of your **du‘ā being answered**” (Ibn Mājah).

‘Abdullāh b. al-Mubārak ﷺ said, “I am drinking this (so that Allah quenches my) **thirst** on the Day of Judgement.”

9 The One Who Prays for His Absent Brother

The Prophet ﷺ said, “No Muslim servant prays for his brother in his absence except that the angel says: ‘**And for you the same**’” (Muslim). He ﷺ also said, “The supplication of a brother for his brother in his absence is **not rejected**” (Bazzār).

This type of du‘ā is special, free of pride or hidden motives, and filled with sincerity. It comes from a **heart that loves purely for the sake of Allah**. So if you want your own prayers to be accepted, begin by cleansing your heart of envy and bitterness, and fill it with love, sincerity, and goodwill.

True love and brotherhood mean remembering each other in prayer without needing to be asked. Yahyā b. Mu‘ādh ﷺ said, “What a poor friend he is: the one you have to ask, ‘Remember me in your du‘ā’”.

Imām al-Nawawī ﷺ said “Some of the early righteous people, when they wanted to make du‘ā’ for themselves, would instead pray for their Muslim brother with that same supplication because it would be accepted, and they would receive the like of it.”

The quickest du‘ā’ to be answered is the du‘ā’ made by one person in the absence of another.

- Ibn Taymiyyah ﷺ

10 The Loving Parent

The Prophet ﷺ said, “Three supplications are not rejected: **the supplication of a parent for their child**, the supplication of a fasting person, and the supplication of a traveller” (Bayhaqī).

The highest, truest and most selfless form of love between human beings is the love a parent has for their child. This deep, inherent love is the **secret** behind why a parent’s prayer for their child is so powerful and often answered.

11 The One Who Remembers Allah in Times of Ease

The Messenger of Allah ﷺ said, “Whoever wishes that Allah **responds** to him during times of hardship and distress, let him increase his supplication during **times of ease**” (Tirmidhī). He ﷺ also said, “Know Allah in times of ease, and He will know you in times of hardship” (Ahmad).

A common mistake is to make du‘ā’ only in times of hardship — when we’re ill, struggling financially, or facing personal challenges — yet neglect it when life is smooth. While turning to Allah in hardship is good, we should also remember Him and make du‘ā’ in times of ease.

Salmān ﷺ said, “If a person is frequently making du‘ā’ during times of ease, and then hardship strikes and he calls upon Allah, the angels say: ‘A familiar voice: intercede for him.’ But if a person is negligent in du‘ā’ during times of ease, and then calls upon Allah only when hardship comes, the angels say: ‘An unfamiliar voice; and they do not intercede for him.’”

12 The One Who Remembers Allah Frequently

The Messenger of Allah ﷺ said, “There are three (people) whose supplication Allah does not reject: **the one who remembers Allah frequently**, the oppressed person, and the just leader” (Tabarānī).

Ibn ‘Abbās ﷺ explained ‘those who remember Allah frequently’ as those who remember Him **after prayers, in the morning and evening, when going to bed and waking up, and when leaving or entering the house.**

Their hearts find peace only in remembering Him. And it’s no surprise: whoever loves something, remembers it often. Their hearts overflow with love for Allah, so they remember Him constantly. For such people, Allah grants acceptance and answers their du‘ā’.

“
**Three supplications
are not rejected: the
supplication of a
parent for their child,
the supplication of a
fasting person, and
the supplication of a
traveller.**

- The Messenger of Allah ﷺ (Bayhaqī)

”

What Prevents Du'a From Being Accepted

Sometimes, even after observing the etiquettes of du'a, we may feel our du'a remains unanswered. In such cases, it's vital to reflect: is something preventing our du'a from being accepted?

The Prophet ﷺ would seek Allah's protection from a du'a that is not accepted:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشُعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ،
وَمِنْ دَعَوَةٍ لَا يُسْتَجَابُ لَهَا.

“O Allah, I seek Your protection from knowledge that does not benefit, from a heart that does not humble itself, from a soul that is not satisfied, and from a supplication that is not accepted” (Muslim).

Below are the most common obstacles that prevent our du'a from being accepted:

Impatience and Losing Hope

The Messenger of Allah ﷺ said, “The du'a of every one of you is accepted as long as he does not grow impatient and says, ‘I made du'a but it was not accepted’” (Muslim).

We should never set a time limit on when Allah will respond. While He is al-Mujib (The Responder), He is also al-Hakim (The Wise). Sometimes, we may dislike something, yet Allah places goodness within it; and at other times, we may desire something that ultimately harms us.

Even after prolonged supplications and patience, we should not think that our du‘ā’ has been rejected. We should ignore the demoralising whispers of Shayṭān, remain optimistic and think well of Allah ﷺ.

“Allah ﷺ says, ‘I am just as My servant thinks I am and I am with him when he remembers Me’” (Bukhārī).

Shayṭān seizes every chance to lead a servant away from worship, and what better opportunity than when a du‘ā’ appears unanswered? As the believer cries out to his Lord with humility, **Shayṭān whispers doubt into his heart**: “Where is your answer? Why hasn’t Allah responded?” In such moments, it is crucial to recognise this whisper for what it is, a **trap**, and to firmly resist it. Do not lose hope in Allah. The delay is not rejection, but a test of your trust, patience and persistence.

“

When Shayṭān comes and says, ‘How many times do you call upon Him without seeing a response?’ say: ‘I worship through my du‘ā’.

- Ibn al-Jawzī ﷺ

”

Ibn al-Qayyim ﷺ said, “Among the afflictions that prevent a du‘ā’ from taking effect is when a person becomes hasty and impatient for a response. He grows weary and gives up making du‘ā’. This is like someone who sows a seed or plants a tree, tends to it and waters it, but when he does not see it growing as quickly as he wishes, he abandons it and neglects it.

Mu‘arriq al-‘Ijli ﷺ said, “I asked my Lord for something for twenty years: it was not granted to me and I never gave up hope of it.”

Consuming Haram

One of the gravest obstacles to an accepted du‘ā’ is **unlawful**

consumption. Though the limbs follow the heart, the heart is also influenced by the actions of the limbs. Eating what is *ḥalal* (permissible) brings light and purity to the heart, while consuming *ḥarām* (forbidden) or doubtful things corrupts, hardens and darkens it.

The Prophet ﷺ said, “O people! Indeed, Allah is Pure and **only accepts that which is pure**. And Allah has commanded the believers with what He commanded the Messengers, saying: ‘O Messengers, eat from the good things and act righteously. Indeed, I am All-Knowing of what you do’ (23: 51). And He said, ‘O you who believe, eat from the good things We have provided for you’ (1:172). Then he mentioned a man who **travels far**, dishevelled and dusty, raising his hands to the sky saying, ‘O my Lord, O my Lord,’ but his food is **unlawful**, his drink is unlawful, his clothing is unlawful, and he has been nourished with the unlawful; **so how can his (du‘ā’)** be answered?!” (Muslim).

This man outwardly displays **several qualities** that would normally lead to the acceptance of *du‘ā’*. He is **travelling a long distance**, and a traveller’s supplication is more readily accepted. His **humility** is evident in his dishevelled state. He **raises his hands** in earnest supplication and **persistently calls** upon Allah, saying “*Yā Rabb*.” Yet despite these outward signs of sincerity, his *du‘ā’* is still not accepted because his food, drink, and sustenance come from *ḥarām* sources.

Ibn Rajab رحمه الله explained, “As for what prevents the acceptance of *du‘ā’*, the Prophet ﷺ pointed out that indulgence in the unlawful — whether in food, drink, clothing, or sustenance — is a major cause. This is also supported by the *ḥadīth* of Ibn ‘Abbās رضي الله عنهما, and when the Prophet ﷺ said to Sa‘d رضي الله عنه, ‘Purify your food and you will be one whose *du‘ā’* is answered.’ Thus, consuming *ḥalal* food, drink and clothing is a key reason for the acceptance of *du‘ā’*.”

The Companions of the Prophet ﷺ gave immense importance to consuming only what was ḥalāl, and were deeply cautious about avoiding anything ḥarām. They knew that what entered the body had a direct effect on the heart, actions, and acceptance of du‘ā.

Sahl b. ‘Abdillāh ﷺ said, “Whoever eats ḥalāl for forty days, his du‘ā’ will be answered.”

Neglecting Commanding Good and Forbidding Evil

Allah ﷺ has honoured this ummah with superiority over other nations because it enjoins good and forbids wrong: “You are the **best nation** produced for mankind: you **enjoin** what is right and **forbid** what is wrong and believe in Allah” (3:110).

The Messenger of Allah ﷺ made this a personal obligation upon every member of this ummah, according to their ability. He ﷺ said, “Whoever among you sees an evil, let him change it with his **hand**. If he is unable, then with his **tongue**. And if he is unable, then with his **heart**; and that is the **weakest level of īmān**” (Muslim).

He ﷺ warned us, “By the One in whose hand is my soul, you must enjoin what is right and forbid what is wrong, or else **Allah will soon send upon you a punishment from Him**. Then you will supplicate to Him, but your supplication will **not be accepted**” (Tirmidhi).

This ḥadīth highlights that neglecting this obligation not only invites divine punishment but also lead to a devastating outcome: **our du‘ā’ no longer being accepted**.

Sins: The Greatest Barrier

Sins are the greatest barrier to an accepted du‘ā’. Ibn Rajab ﷺ explained: “Committing ḥarām acts and neglecting obligatory duties

can also cause du‘ā’ to be rejected. For instance, abandoning enjoining good and forbidding evil is mentioned in the ḥadīth as something that prevents the acceptance of du‘ā’ of righteous people. On the other hand, acts of obedience and righteous deeds are among the greatest causes for du‘ā’ to be answered. This is why, when the three men were trapped in the cave and a rock blocked their exit, they invoked Allah by their sincere righteous deeds, and Allah answered their du‘ā’.”

‘Umar ﷺ said, “By abstaining from what Allah has forbidden, Allah accepts supplication and glorification.”

Musā ﷺ once saw a man raising his hands and earnestly asking Allah. So Musā ﷺ said, “O Lord, Your servant is supplicating to You until I have felt mercy for him. You are the Most Merciful of the merciful: What have You done about his need?” Allah said, “O Musā, if he raises his hands until they fall off, I will not look into his need until he looks into My right (i.e. My due).”

Ten Things Blocking Your Du‘ā

Ibrāhīm b. Adham ﷺ was asked: “**Why is it that we supplicate, yet our prayers are not answered?**”

He replied:

“Because you know Allah, yet you do not **obey** Him.

You know the Messenger ﷺ, yet you do not **follow** his Sunnah.

You know the Qur‘ān, yet you do not **act** upon it.

You consume Allah’s blessings, yet you do not show **gratitude**.

You know Paradise, yet you do not **seek** it.

You know the Fire, yet you do not **flee** from it.

You know Shayṭān, yet you do not **oppose** him; rather, you agree with him.

You know death, yet you do not **prepare** for it.

You bury the dead, yet you take no **lesson** from it.

You ignore your own faults and **busy** yourselves with the faults of others.”

Chapter 2

Strengthening
Iman Through

Du'a

Tasting the Sweetness of Iman Through Du'a

Du'a is more than a moment of worship; it is a lifelong practice that nurtures īmān, deepens true reliance upon Allah and nourishes the soul. Once it becomes a consistent part of your life, it transforms you completely.

Nourishing the Soul

Worship is a **complete nourishment** for the soul, mind and body. Every prayer, act of charity and virtuous deed is like a dish served from the banquet of divine sustenance.

Among all acts of worship, there is one that offers a deeper nourishment, one that purifies the heart and elevates the soul: **intimate moments of supplication** and devotion when the heart connects fully with Allah, free from all distraction.

These are the moments you choose for yourself to praise, remember, and call upon your Lord. In the quiet of the night or the still moments of the day, the heart clears and the soul rises toward Him. You call upon Him by His Names, glorify His Majesty, and speak to Him as the Prophets and the righteous did before you.

There is something wondrous that happens when dhikr and du'a come together, when praise and petition flow from the same heart. True praise, grounded in Allah's Names and Attributes, **awakens the heart, deepens knowledge of Allah** and draws one nearer to Him. Most Prophetic and Qur'ānic supplications begin with praise — affirming

His power, beauty, and Oneness — before asking for anything, showing how praise and supplication fused together strengthen īmān. This alone is one of the great spiritual aims of worship, and among the most beautiful paths to the Lord of the worlds.

This intimate dialogue with Allah (*munājāh*) fills the heart with spiritual light, replenishes the soul, and clears the mind. Those who remain steadfast upon this path **rise through the ranks of īmān**, drawing ever closer to Allah, until they are counted among His beloved: those blessed with barakah, wisdom and nearness to Him.

Du‘ā: A Worship of the Heart

Du‘ā is a unique act of worship that brings together a **multitude of the actions of the heart**, perhaps more than any other individual act of worship. Within it lies the **turning of the heart sincerely** towards Allah, filled with **hope in His response and fear of His displeasure**. It embodies **awe, reverence, reliance, humility, submission and love**. It is infused with dhikr, the utterances of His Beautiful Names and the **earnest seeking of His help**.

Du‘ā **nourishes the soul**, increases the knowledge of Allah and **illuminates the heart** with the light of īmān. It transforms worship from a routine into an **intimate connection**.

Ibn Taymiyyah رض said, “One of the greatest blessings of Allah upon His believing servants is that He sometimes sends upon them hardship and trials that compel them to turn to Him alone, worshipping Him with sincerity. In those moments, they **call upon Him sincerely, hoping in Him** and in no one else. Their hearts become attached to Him and detached from others. As a result, they attain true reliance (*tawakkul*) on Him, sincere devotion (*inābah*), the **sweetness of īmān**, and a taste of its reality. They become free from all forms of

shirk (associating others with Him). This spiritual gain is far greater than the mere removal of illness, fear, or poverty, or the attainment of ease after hardship — for these are bodily pleasures and worldly comforts, which even disbelievers may enjoy more than the believer.”

How Du‘a Strengthens Iman

Turning to Allah in need reflects **yaqīn**: the certainty that He hears, responds, and has power over all things. No one calls upon one who is deaf or powerless. By raising our hands in du‘ā, we affirm our belief that Allah is the All-Hearing, All-Powerful, Most Generous, and Most Merciful. In doing so, our **awareness of His Names and Attributes** deepens, and our īmān grows with every sincere plea.

As Imām al-Rāzī ﷺ said, “Du‘ā’ instills an **awareness of the humility of servitude and the majesty of Lordship**, and this is the loftiest and noblest aim of every worship. The explanation is as follows: a person only turns to du‘ā’ when they realise their own need for what they seek and their incapacity to attain it. They also recognise that their Lord hears their prayer, knows their need, is capable of relieving it, and is Merciful: His mercy necessitates that He removes that need. So, the one making du‘ā’ does so because they see themselves as needy and helpless, and they know their Lord to be All-Knowing, All-Powerful, and Most Merciful. **The ultimate goal of all acts of worship is to realise the humility of servitude and the majesty of Lordship**. And when du‘ā’ combines both of these realities, it is undoubtedly the greatest of all acts of worship.”

Seeking Allah’s help is **half of the dīn** and a sign of true īmān. When we turn to Him alone, fully certain that no one else can benefit or harm us, our **tawakkul** (reliance) and **yaqīn** (certainty) in Him grow. This intimate turning to Allah is one of the highest **expressions of tawhīd**, affirming Allah’s supreme power and absolute authority.

‘Abdullah b. ‘Abbas ﷺ said, “One day, I was behind the Messenger of Allah ﷺ (on a camel) and he said to me: ‘Son, I will teach you some words: be mindful of Allah and He will be mindful of you. Be mindful of Allah and you will find Him in front of you. **When you ask, then ask Allah. When you seek help, then seek help from Allah.** Know that if the ummah gathered together to benefit you with something, they would only benefit you with something that Allah has already written for you. If they gathered together to harm you with something, they would only harm you with something that Allah had already written against you. The pens have been lifted and the pages have dried” (Tirmidhī).

The Sweetness of Du‘a

One of the greatest benefits of du‘ā’ is the joy, tranquillity and peace it brings to the heart. Through sincere supplication, Allah grants **moments of heightened īmān, filling the heart with the sweetness of intimate conversation and allowing the soul to taste the beauty of servitude and worship.**

Ibn al-Qayyim ﷺ explained: “A person may have a need for something which is permissible for him to ask of Allah. So he persistently and urgently calls upon his Lord for it until, **through this persistence, the sweetness of intimate conversation (munājāh)** with Allah is opened to him. He finds joy in humbling himself before Allah, in praising and pleading with Him, in invoking His Names and Attributes, in expressing his tawhīd (oneness of Allah), in **detaching his heart from everything else**, and in placing his hope only in Him. All of this would not have been possible without his persistent du‘ā’...

...At times, Allah opens up to the servant during his du‘ā’ a level of **closeness, love, humility and brokenness** that causes him to forget his actual need. What has been opened to him becomes dearer to him

than the need itself. He even begins to wish that this state of being continues, and prefers it over the fulfillment of his need. His happiness with this intimate state surpasses the happiness he would feel if his request were granted and then taken away.

One of the gnostics (*ārifūn*) said, ‘There are times when I have a need from Allah, so I ask Him for it. Then, as I begin supplicating, Allah opens up for me the **sweetness of calling upon Him and knowing Him**, of being humbled and devoted before Him, and I find myself wishing that the fulfillment of my need would be delayed so that this beautiful state continues.’”

Similarly, Dāwūd b. Abī Hind narrated that when Ḥajjāj arrested Sa‘īd b. Jubayr ﷺ, Sa‘īd said, “I see nothing ahead of me but being killed. Let me tell you: I once made du‘ā’ with two companions, and we tasted the **sweetness of du‘ā’**. Then we asked Allah for martyrdom. Both of my companions were granted it, and I am still awaiting it.” He added, “It was as if Sa‘īd ﷺ saw that the **response to the supplication lies in the sweetness of du‘ā’**.”

“
Seek the sweetness of worship in three things: in *ṣalāh*, in the Qur‘an, and in du‘ā’. If you find it, then hold fast to it and praise Allah. And if you do not find it, then know that the doors of goodness are closed upon you.

- al-Hasan al-Baṣrī ﷺ

At times, Allah opens up to the servant during his du‘ā’ a level of closeness, love, humility, and brokenness that causes him to forget his actual need.

- Ibn al-Qayyim 

Allah al-Qarib:

The Near

Once, the Companions ﷺ asked the Messenger of Allah ﷺ:

“O Messenger of Allah, is our Lord near so we may whisper to Him, or far so we should call out loud?”

Allah ﷺ sent down the verse:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي قَلِيلٌ قَرِيبٌ ، أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلَيْسَ تَحْبِبُوا لِي
وَلِيُؤْمِنُوا لِي لَعَلَّهُمْ يَرْشُدُونَ

“When My servants ask you [O Muhammad] about Me, truly I am Near. I answer the call of the caller when he calls on Me; so let them respond (with obedience) to Me, and believe in Me, so that they may be guided” (2:186).

Allah revealed that He is **Near**, and that His nearness doesn’t require loud supplication. Instead, it invites quiet, sincere *munâjâh*: the humble, intimate whisper of a heart that knows its Lord is near.

Reflections on This Great Ayah

- There is deep wisdom in the wording of the verse. Allah uses the phrase ‘when’ (إِذْ), which refers to the future, indicating that the **door of du‘a’ is always open**. His response is not limited to the past; rather, He remains ever-ready to listen and respond at any moment. His generosity and kindness are ongoing and not confined by time.
- Allah refers to those who call upon Him as “My servants”, which is an expression of both honour and dependence. Everyone in the

heavens and the earth is His servant, under His authority and care. The very nature of servitude is marked by need, helplessness and complete reliance on the Master. No soul can do without Allah, not even for the blink of an eye.

- This verse is placed right after the verses about fasting, and that too holds significance. Fasting is one of the acts most associated with **sincerity and humility**, two key ingredients for accepted *du‘ā*. Ramaḍān is a special time when hearts soften, egos humble and prayers are answered.
- In this verse, we sense the deep and intimate closeness that Allah shows to His servant. It is as though He is saying: “*If My servant asks about Me, O Muhammad, do not respond on My behalf. Though you are My Messenger, this is something I will answer Myself: I am Near.*” *It is as if He is saying:* “*My servant, you do not need any intermediary in du‘ā. At this moment, there is no veil between you and Me.*”
- The phrase “Indeed, I am near” implies the **speed and certainty of His response**.
- This nearness is **not general** to all creation. Rather, it is a **special nearness** to those who call upon Him and worship Him sincerely. This nearness brings love, support, mercy and divine assistance. The reality of this nearness cannot be fully grasped, but its effects are seen through His kindness to His servants, His help, His guidance, and His response to their *du‘ā*.
- His Name **al-Qarīb** (The Ever-Near) is often paired with **al-Mujīb** (The Responder), highlighting a deep truth: because He is near, He answers. Allah responds to all who call upon Him regardless of who they are or where they are.

- Among the most powerful supplications He answers are those of the desperate; those who have lost all hope in creation and turn to Him alone, filled with longing and fear.
- When Allah says, “when he calls upon Me,” He refers to the **one who truly feels his need** for Allah, believes that Allah alone has the power to help, and turns to Him with a heart untainted by **attachment to others**. That is the kind of du‘ā’ that brings about His response.
- Finally, the verse makes clear that **answered du‘ā’ is connected to obedience**. Those who answer Allah’s call by submitting to His will are the ones promised an increase from His bounty. As Allah says: “**And He responds to those who believe and do righteous deeds**, and increases them from His bounty” (42:26).

Imām Ahmad رض was asked: “What is the distance between us and the Throne of Allah?” He replied, “A sincere du‘ā’ from a sincere heart.”

Calling The Ever-Near

Abū Mūsā al-Ash‘arī رض narrates: “We were with the Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ during an expedition. Whenever we ascended a high place, we would **raise our voices** saying: ‘Allāhu Akbar, Allāhu Akbar, Lā ilāha illa Allāh.’ The Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said, ‘Take it easy on yourselves, for you are not calling upon one who is deaf or absent. Rather, **you are calling upon One who is All-Hearing, Ever Near, and He is with you...**’” (Bukhārī).

Allah is intimately near to us all and His nearness does not require raised voices. His closeness means He hears the softest whisper, the unspoken thought and the quietest plea from the heart. This was what

Prophet Zakariyyā ﷺ understood, whose supplication Allah praised with the words: “When he called upon his Lord in a low voice” (19:3).

When we feel **distant** from Allah, it often affects the way we call upon Him and what we expect in return. Allah is **al-Qarīb** and He tells us: “And He is with you wherever you are” (57:4). He invites us to draw near to Him, promising that His door is never closed to those who seek Him.

The Nearness and Generosity of Allah

Think of the one closest to you: your parents, your children, or your dearest friends; those who understand you, support you and are there when you need them. Allah is closer to you than any of them could ever be, more loving, more generous, and more attentive. He is always Near, always listening and always responding. Unlike our loved ones, who may want to help but are limited in their ability and means, Allah is All-Capable and Rich beyond measure, able to fulfill every need and answer every sincere call.

Allah’s nearness is the nearness of a Lord who gives, sustains, and provides without limit. The **treasures** of the heavens and the earth are in His Hands: “To Him belong the keys of the heavens and the earth” (39:63). And the Prophet ﷺ said, “The Hand of Allah is full (i.e. it is overflowing with generosity); no spending diminishes it. It overflows night and day. Have you seen what He has spent since He created the heavens and the earth? Yet what is in His Hand has **not decreased**” (Bukhari).

Think about the vastness and magnitude of Allah’s generosity to all of creation throughout history. Every provision given, every blessing bestowed, every need fulfilled; all of it flowing from His endless bounty. And yet, despite this unimaginable giving, **what is in His Hand has not diminished in the slightest. Allāhu Akbar!**

Connect to al-Qarib

Allah's closeness is not distant or abstract; it is intimate, accessible, and deeply personal. We can experience this closeness most strongly at two special times:

1) In the Last Part of the Night

The Prophet ﷺ described a sacred moment that occurs every night:

“Our Lord – Glorified and Exalted is He – descends every night to the lowest heaven when one-third of the night remains and says, ‘**Who will call upon Me, that I may answer Him?** Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?’” (Bukhārī).

He ﷺ also said, “**The closest the Lord ever is to the servant is in the last depth of the night.** If you can be amongst those who remember Allah at that time, then do so” (Tirmidhī).

What a powerful invitation from the King of kings: to call upon Him while the world sleeps, and to be met with His closeness, generosity and forgiveness.

2) In Sujud

Another moment of deep closeness to Allah is during prostration. The Messenger of Allah ﷺ said, “**The closest a servant is to his Lord is when he is prostrating**, so increase your supplications” (Muslim). Allah ﷺ says, “And prostrate and draw near [to Allah]” (96:19).

Both of these occasions offer a unique opportunity to experience a closeness that revives our ailing hearts and allows us to taste the sweetness of īmān.

“

It is not surprising that a servant humbles himself before Allah, worships Him sincerely, and never tires of serving Him, given his desperate need for his Lord. What is truly astonishing is that the Sovereign Lord lovingly draws near to His servant, showers him with countless blessings, and overwhelms him with His mercy and kindness, despite being completely free of any need for him!

It is enough of an honour for you that you are His servant, and it is enough of a source of pride for you that He is your Lord.

- Ibn al-Qayyim ﷺ

”

Allah al-Mujib: The One Who Responds

During the Battle of Uhud, 'Abdullāh b. Jahsh ﷺ said to Sa'd b. Abī Waqqās ﷺ, “Won’t you come so we can make du‘ā’ together?” They went to a corner and sat. Sa'd supplicated, “My Lord! When I meet the enemy tomorrow, let me encounter a man of enormous strength and whose enmity is severe. I shall fight him for Your sake, and he shall fight me. Then grant me victory over him until I slay him and acquire his spoils.”

'Abdullāh ﷺ said “Āmīn” to Sa'd's du‘ā', and then he himself supplicated, “O Allah, grant that I encounter a man tomorrow of enormous strength and whose enmity is severe. I shall fight him for Your sake, and he shall fight me. **He shall kill me, and then cut off my nose and ears.** And when I meet You, You will say, “'Abdullāh! Why were your nose and ears cut off?” Then I will say, **“For Your sake and for the sake of Your Prophet.”** And then You will say, “You have spoken the truth.”

Allah ﷺ al-Mujib, the Responder, answered both of their du‘ās.

Sa'd ﷺ later told his son, “The du‘ā’ of 'Abdullāh b. Jahsh was better than my du‘ā’: I saw him at the end of the day, (he was martyred) and his nose and ears were hanging on a thread.”

Allah Is al-Mujib

When the Prophet Ṣalih ﷺ called his people to Allah ﷺ, he reminded them:

إِنَّ رَبِّيْنَ قَرِيْبٌ مُّحِيْبٌ

“Indeed, my Lord is Near and Responsive (to prayers)” (11:61).

In this āyah, Allah’s Name **al-Qarīb** (The Near) is paired with **al-Mujīb** (The Responder). This reminds us that His closeness and His response go hand in hand. Even when we can’t articulate our feelings, Allah knows the prayers deeply confined in our hearts. He hears our unspoken whispers and grants us what we didn’t even know we needed.

Nothing is more beloved to Allah than du‘ā. He commands us to ask, and He promises to answer. When He gives, it is out of His **kindness**; when He withholds, it is out of mercy; and when He chooses something else, it is always better than what we desired. **We ask for what we want, but Allah gives what is best.**

When we recognise **who Allah is**, our hearts overflow with hope. There is no one more kind, generous, beautiful or loving than Him. No one gives as He gives, and no gift compares to what He bestows. He is **al-Hayiyy** (The Modest); so modest that He feels shy to leave His servant **empty-handed** when they raise their hands to Him in supplication.

Allah ﷺ says, “And your Lord said, ‘Call upon Me; I will respond to you,’” (40:60) and “Ask Allah of His bounty” (4:32). Sufyān b. ‘Uyaynah ﷺ beautifully explained: **“Allah only commanded us to ask so that He could give.”** This is why ‘Umar b. al-Khaṭṭāb ﷺ said, “I do not worry about my du‘ā’ being answered. Rather, I **worry about making du‘ā’** because I know that if I am inspired by Allah to make du‘ā’, **the answer will follow.**”

The Best Responder

In Sūrah as-Ṣāffāt, Allah mentions the moment of *munājāh* (intimate conversation) between Himself and His beloved Prophet Nūh ﷺ.

Reflect on how Allah describes Himself:

وَلَقَدْ نَادَنَا نُوحٌ فَلَيَعْمَلُ الْمُجِيبُونَ

“And indeed, Nūh called upon Us, and how excellent are We in responding!”
(37:75).

Allah is truly the best Responder. No one answers with greater wisdom and mercy; no one hears your whispers like He does.

To know that Allah is al-Mujīb is to find comfort in despair. When every worldly door closes and the soul feels heavy with hardship, the heart that turns sincerely to Him is never turned away. He hears, and He responds with wisdom, mercy and perfect timing.

Al-Mujib: The One Who Hears and Responds to All

Picture the Day of ‘Arafah: millions of people standing together, each pouring out their hearts in countless languages and voices. Yet Allah hears every single one. He is al-Samī‘, the All-Hearing. But He does not merely hear. He also responds, for He is al-Mujib, the One who answers all who call upon Him.

Imagine the vast crowds in al-Masjid al-Harām during the nights of Ramaḍān: hands raised, eyes filled with tears and hearts trembling in devotion. So many voices lifted at once, yet not a single plea is missed. Allah responds to every one of them.

He hears all voices, in their different languages, and with their myriad requests and pleas. One voice does not distract Him from hearing another, nor do their innumerable pleas confuse Him. The persistent,

repeated calls of His servants do not burden Him; in fact, He is pleased by such insistent devotion. He loves to be called upon and becomes displeased when His servants abandon supplication. He is the Most Generous, the Most Giving, granting to His servants even before they ask, and in ways that far exceed what they ever imagined or hoped for.

Do You Know Who You're Calling Upon?

Allah calls Himself **al-Mujīb** so that we never hesitate to call upon Him. When we're certain He hears and answers, our hearts find strength and encouragement to keep asking, no matter how big or small the request.

Think about the wealthy and powerful in this world: kings, billionaires and leaders. Why don't we send them personal requests? Because we know we'll likely be ignored. But Allah is **not like His creation**. He invites us to call upon Him. He is al-Mujīb: the One who always listens, always responds.

His Name, al-Mujīb, is a **promise**. A promise that fills the heart with **certainty, hope and trust**. No prayer goes unheard. No call is ignored. Wahb b. Munabbih رض once said to a man who would seek favours from kings: “You turn to one who shuts his door, hides his wealth and shows you his need; yet you turn away from the One who opens His door to you day and night, shows you His richness, and says: ‘Call upon Me, and I will respond to you.’”

The Greatest Secret to an Accepted Du‘ā

The ultimate key to having your du‘ā accepted lies in consistently performing righteous deeds and avoiding sins. Allah says: “And He answers those who believe and do righteous good deeds, and increases them from His bounty” (42:26).

Imām al-Ṭabarī ﷺ explains that Allah responds to the supplications of those who believe, follow His commands, and avoid His prohibitions. Not only does He answer their du‘ā’ but He also blesses them with **more than they asked for**. Allah grants them gifts from His bounty that they didn’t even imagine.

Al-Hasan al-Baṣrī said, “**Act and rejoice!** For it is a **true promise** upon Allah ﷺ that He will respond to those who believe and do righteous deeds, and that He will increase them from His bounty.”

Wahb b. Munabbih said, “The example of someone who makes du‘ā’ without acting is like someone who **shoots an arrow without a bowstring**.” He also said, “**Righteous deeds elevate the du‘ā’**. Then he recited the verse, ‘To Him ascends good words, and righteous deeds raise them up’” (35:10).

This is echoed in the words of Prophet Ṣāliḥ ﷺ to his people: “**So seek His forgiveness and repent to Him**. Indeed, my Lord is Near and ready to answer” (11:61). Here, Allah’s nearness and responsiveness are mentioned in direct connection to **sincere repentance** and seeking forgiveness. It is as if to say, He is Near and Responsive specifically to those who turn back to Him with sincere hearts: those who seek His pardon and return to Him in repentance.

A Special Response for His Close Friends

Allah responds to all who call upon Him, but He reserves a special closeness for His beloved friends (*awliyā’*). The Messenger of Allah ﷺ said, “Allah said, ‘Whoever shows enmity to **My close friend (*wāli*)**, I have declared war against him. And no servant draws near to Me with anything more beloved to Me than that which I have made obligatory upon him. My servant continues to draw near to me with voluntary worship until I love him; and when I love him, I become his hearing

that he hears with, his sight that he sees with, his hand by which he grasps, and his feet by which he walks. **If he asks Me, I will surely grant him; and if he seeks refuge in Me, I will surely protect him...”** (Bukhārī).

Ibn Rajab رحمه الله explains that this beloved servant has a **special status** with Allah. This status guarantees that if he asks Allah for something, **Allah grants it to him**; and if he seeks refuge in Allah from something, He protects him from it; and if he calls upon Him, Allah answers his call. Such a person becomes one whose *du'a* is accepted due to his nearness and honour with Allah, the Exalted.

The Messenger of Allah صلی اللہ علیہ وسالہ وآلہ وسالہ said, “Indeed, among the servants of Allah are those who, if **they were to swear by Allah, He would fulfill it**” (Bukhārī) and “How many a weak and humble person, dressed in simple clothes, if he were to swear by Allah, Allah would surely fulfil it. Among them is al-Barā' b. Mālik رحمه الله” (Hākim).

Such is the elevated status of sincere and humble believers with Allah, even if they seem insignificant in the eyes of people.

Lessons From the Prophets' Prayers

Surah al-Anbiyā is known by some scholars as 'the Surah of Answered Prayers'. It is the only sūrah in the Qur'an where the phrase "فَاسْتَجَبْنَا لَهُ" (So We responded to him) is repeated multiple times. Within it, Allah ﷺ highlights the heartfelt supplications of three Prophets: Ayyūb, Yūnus, and Zakariyyā ﷺ, and after each du'a, He affirms, "So We responded to him." And thereafter, Allah reveals the secret behind why their du'as were accepted: a timeless key for anyone seeking His response.

One of the most powerful ways to know Allah (*ma'rifah*) is by reflecting on the servitude (*'ubūdiyyah*) of those who knew Him best: His Prophets ﷺ. Their worship, their **heartfelt supplications** and their deep humility reveal the depth of their knowledge and awareness of Allah. By reflecting on their supplications, we begin to understand who Allah truly is. Their devotion was not just ritual; it reflected their deep awareness of His majesty, beauty and closeness.

There are deep lessons in each of these supplications: lessons in **humility, trust, patience** and worship which we can learn from and embody in our own lives and supplications.

The Du'a of Ayyub ﷺ: Supplication in Distress

Prophet Ayyūb ﷺ endured eighteen years of severe and prolonged illness, during which every part of his body suffered immense pain. Once healthy and wealthy, he was stripped of everything: his health,

wealth, children, and even the company of people except for his devoted wife.

Despite such overwhelming hardship, Ayyūb ﷺ never expressed resentment **nor questioned Allah's decree**. Instead, his supplication reflected deep humility, steadfast faith and sincere reverence. He said:

أَنِّي مَسَنِي الضُّرُّ وَأَنْتَ أَرَحَمُ الرَّحْمَينَ.

“Indeed adversity has touched me, and you are the Most Merciful of the merciful” (21:83).

Notice the profound *adab* (etiquette) in his words. He acknowledged his suffering without complaint or blame. He did not ask explicitly for healing, yet his du‘ā’ carried the weight of a heart fully surrendered to Allah, trusting in His mercy and power. This is the essence of refined supplication: **to speak with humility, love, and reverence to the One who alone controls every matter.**

Allah's response to Ayyūb ﷺ was not only granting relief but also abundant blessing: “So We responded to him, removed his adversity, and restored his family to him, along with others like them, as a mercy from Us and a **reminder for Our worshippers**” (21:84).

The story of Ayyūb ﷺ teaches us that true du‘ā’ begins with praise and acknowledgment of Allah's mercy and power, even in the darkest times. It reminds us to maintain respect and reverence in our supplications, and to **hold firm hope that Allah's mercy is always near.**

Ibn al-Qayyim ﷺ explains, “This du‘ā’ combines the **essence of tawhīd**, the display of **need** and poverty before one's Lord, the sweetness of love expressed through **humble pleading (tamalluq)**, the acknowledgment of Allah's **attribute of mercy** — that He is the Most Merciful of those who show mercy — and supplicating to Him through

His Attributes, along with one's intense poverty and need for Allah. Whenever the afflicted person experiences this (state), his trial is lifted."

The Du'a of Yūnus ﷺ: Supplication in Isolation

When Prophet Yūnus ﷺ was swallowed by the whale, he found himself utterly alone, surrounded by **layers of darkness**: the darkness of the night, the sea, and the whale's belly. In that unimaginable isolation, he called out to His Lord with a du'a' that pierced through every barrier:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

“...There is no god worthy of worship except You. You are Pure from every defect. Indeed, I have been of the wrongdoers” (21:87).

What's truly remarkable is that Yūnus ﷺ made **no direct request** for relief or rescue. Instead, his du'a' was an expression of **pure submission**: affirming Allah's Oneness and perfection while admitting his own mistake. In simply describing his condition, he was making a profound appeal for forgiveness: one filled with humility, repentance and awe.

This supplication encapsulates four key elements of a powerful du'a': **tawhīd, glorification, servitude, and admission of one's faults**. Through these qualities, prayers ascend to the Throne of Allah.

Calling upon Allah through His Oneness is among the **most powerful forms of supplication**. Nothing repels hardships more effectively than tawhīd. That's why this du'a' of distress is centred around it.

And Allah responded. Not only did He save Yūnus from the whale, but also **from his sorrow**: “So We responded to him and saved him from

the distress. And thus do We save the believers” (21:88). Many are delivered from their trials yet remain burdened by pain for years. Yūnus ﷺ was freed from both.

And this isn’t just his story. It’s a **timeless promise**: “...And thus do We save the believers” (21:88). Whoever turns to Allah with sincerity, however bleak their situation, will find a Lord who listens, heals and rescues from both seen and unseen pain. The Prophet ﷺ said that **no one supplicates with this du‘ā’ except that his supplication is accepted**. And nobody supplicates with it except that Allah **removes his difficulties**” (Tirmidhī).

The Du‘ā of Zakariyyā ﷺ: Supplication Despite Impossibility

Prophet Zakariyyā ﷺ and his wife were both old, beyond any capacity to have children. By every physical measure, having a child seemed impossible. But Zakariyyā knew that **nothing is impossible for Allah**. He called out to his Lord:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

“...My Lord, do not leave me alone [childless], though You are the best of inheritors” (21:89).

And Allah responded: “So We answered him, and We granted him Yahyā...” (21:90).

Allah did not give him just any child, but a pure, **righteous Prophet**. Allah healed his wife’s barrenness and honoured them both in old age with the joy of a pious son.

The story of Zakariyyā ﷺ is a timeless reminder that even the Prophets faced deep personal hardships, and their response was always du‘ā’.

Du‘ā’ is not only for times when the outcome looks possible. It is especially for the moments that seem impossible. No matter how unlikely the circumstances, **never give up on du‘ā’**. Allah responds in ways beyond imagination, and often at times when we least expect it.

The Secret Behind Accepted Du‘ā

What made the prayers of the Prophets so effective? Immediately after granting Prophet Zakariyyā’s request, Allah reveals the qualities that made his and the other Prophets’ du‘ās so powerful:

إِنَّهُمْ كَانُوا يُسَرِّعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَا رَغْبًا وَرَهْبًا، وَكَانُوا لَنَا خَشِعِينَ

“Indeed, they used to hasten to do good deeds, and they would call upon Us with hope and fear, and they were humbly submissive to Us” (21:90).

This verse highlights three powerful qualities behind accepted du‘ā’:

1) Rushing to Do Good Deeds

The Prophets were always the first to act, eagerly rushing to perform whatever pleases Allah. The word “**yusāri‘ūn**” highlights their intensity and urgency in seeking goodness. Their lives were rooted in constant worship and obedience, always striving to glorify Allah. This eagerness and devotion was a key reason their prayers were accepted.

Allah ﷺ says about Prophet Yunūs, “**Had he not been of those who glorify Allah**, he would have remained in its belly until the Day they are resurrected” (37:143–144). This verse teaches us that Yūnus ﷺ was saved because he was among those who regularly glorified Allah and did good deeds during times of ease. His constant remembrance of Allah before facing hardship was the reason for his rescue during his trial.

2) Always Praying with Hope and Fear

The Prophets prayed with hearts filled with deep longing for Allah's reward and fearing His punishment. This balance between hope and fear is a **key secret** of sincere supplication.

Similarly, they turned to Him in all circumstances, whether in ease or hardship. For them, du'a wasn't limited to moments of hardship; rather it was part of their daily lives.

3) Humility and Reverence Before Allah

The Prophets prayed with broken hearts and deep humility, fully submitting themselves to Allah. They removed all pride and arrogance, knowing that true *khushū'* (reverence and humility) is essential, not only in du'a but in everyday life. A heart that surrenders sincerely to Allah is one whose supplication is most likely to be accepted.

Acceptance of du'a is **not limited to Prophets**. Allah ﷺ made that clear when He responded to Ayyūb ﷺ, saying: "As a mercy from Us, and a **reminder for the worshippers**." When He responded to Yūnus ﷺ, He said, "And thus do We save the believers." So **any believer** who follows their path — rushes to do good, prays with hope and fear, and remains humble — is also among those whom Allah will respond to.

May we strive to embody these qualities so that our hearts may draw near to Allah, and our supplications be answered.

“
**Indeed, they used
to hasten to do
good deeds, and
they would call
upon Us with
hope and fear, and
they were humbly
submissive to Us.**
”

(21:90)

The Wisdom Behind a Delayed Response

Allah is al-Qarīb (The Near) and al-Mujīb (The Responder), but He is also al-Hakīm (The Most Wise). Sometimes, we may feel that our du‘ā goes unanswered, because we do not see immediate results. Yet, Allah knows what is truly best for us, even when we do not, and His delay or redirection carries wisdom beyond our understanding.

Allah’s Choice Is Better Than Ours

During difficulties, we may forget that Allah’s decision is always better than what we choose for ourselves. He is more Compassionate to us than a mother is to her child, and He only decrees what is best, both for our worldly life and the Hereafter.

Ibn al-Qayyim ﷺ explained: “A servant must understand that when Allah withholds something from His believing, loving servant, it is in fact a form of giving; and when He tests him, it is a form of well-being.”

Sufyān al-Thawrī ﷺ said, “Allah’s withholding is [actually] giving, because He withholds not out of stinginess or inability. Rather, His withholding is out of wisdom and good judgement.” Allah ﷺ does not decree anything for His believing servant except that it is good for him, whether that decree pleases him or displeases him. So His decree, even when it appears as deprivation, is actually a gift; and even when it appears as a trial, it is a blessing; and even when it seems like hardship, it is in fact well-being.

However, due to the servant's ignorance and injustice, he only regards as blessings those things that bring him immediate pleasure and suit his desires. If he were granted a deeper share of knowledge and insight, he would consider Allah's blessings upon him in what he dislikes to be greater than His blessings in what he loves."

Reflect on the story of the boy killed by al-Khadir ﷺ. Though his death seemed a tragedy, Allah knew it was a mercy. Had the boy lived, he would have caused his righteous parents great pain through rebellion and disbelief. Allah says: "As for the boy, his parents were believers, and We feared he would overburden them with oppression and disbelief" (18:80). The mercy of Allah is never far from the sincere seeker, regardless of their situation. Ibrāhīm found it in the fire, Yūsuf in the well, Yūnus in the belly of the whale, Mūsā at the sea, and the youths in the cave. May peace be upon them all.

“

Do not let a delay in response, despite persistent supplication, cause you to despair. Allah has guaranteed you an answer — but in what He chooses for you, not in what you choose for yourself.

- Ibn ‘Atā’illah ﷺ

”

Allah Loves to Hear from You

Abū Razīn ﷺ said, The Messenger of Allah ﷺ said, "Our Lord laughs at the despair of His servants and the nearness of His change (of their condition i.e. turning their hardship into ease)." I said, "O Messenger of Allah, does the Lord laugh?" He said, "Yes." I said, "We will never be deprived of good from a Lord who laughs" (Ibn Majah).

This ḥadīth beautifully reminds us that even in our lowest moments, Allah's help may be closer than we realise. His mercy comes when all

hope seems lost. A delayed response is not a rejection; it may be Allah inviting you to draw nearer, to keep calling upon Him with love, trust and hope. **He loves to hear your voice in du‘ā**, and He is most Generous when you are in greatest need.

Ibn Rajab رض said, “When the believer finds relief delayed and begins to despair — especially after much supplication and earnest pleading, and yet sees no sign of a response — he turns inward and blames himself. He says to his soul: ‘This is because of you. Had there been any good in you, you would have been answered.’ This self-blame is more beloved to Allah than many acts of worship, because it causes the servant to break before his Master and admit that he is unworthy of having his du‘ā’ answered. It is for this reason that the response comes swiftly, and the hardship is relieved — because Allah is with those whose hearts are broken for His sake. And the greater the brokenness, the greater the healing and relief.”

He also said, “Allah, the Exalted, loves those who are persistent in their du‘ā’. It is narrated in the traditions that when a servant calls upon their Lord with love, Allah says: “O Jibrīl, do not hasten to fulfill the need of My servant, for I love to hear his voice.” As long as the servant persists in du‘ā’, hoping for a response without losing hope, he is close to having his du‘ā’ answered. And whoever keeps knocking at the door will soon have it opened for him.”

The Multiple Wisdoms Behind a Delayed Response

Ibn al-Jawzī رض beautifully explains the wisdom behind a delayed response to du‘ā’ in his book *Sayd al-Khāṭir*:

“I have seen that among the afflictions a believer may face is that he calls upon Allah, yet his prayer is not answered. He persists in supplication, yet time passes without seeing any sign of response. He must understand that this is a form of tribulation requiring patience.

As for the inner whispers that arise due to the delay in response, they are a disease in need of healing.

Something of this nature once happened to me. A calamity struck, so I turned to du‘ā with intensity, knowing that stinginess does not exist with Allah. I wondered, what is the benefit in this delay? I said to myself: ‘Get away, O cursed whisperer (shayṭān)! I have no need to rush Allah, nor do I accept you as a representative over my affairs.’

Then I returned to myself and said, ‘Do not dwell on these whispers! If the only wisdom in delaying the response is to test how you handle the enemy’s insinuations, that alone is sufficient wisdom.’

My soul then asked: ‘Why is the response delayed in this specific trial?’ I answered with the following insights:

1 Ownership Belongs to Allah

It has been decisively proven that Allah is the Sovereign Owner. The Owner has the right to give or withhold, and thus no objection may be raised against His decisions.

2 His Wisdom Is Perfect

His wisdom is firmly established by clear evidence. What you consider to be beneficial may not be so according to divine wisdom. Just as a physician may cause pain in order to cure, Allah may withhold something for your benefit.

3 Delay May Be for Your Own Good

The response may be delayed for a greater wisdom, and rushing it may actually harm you. The Prophet ﷺ said, “A servant remains in a good state as long as he does not become hasty and say, ‘I made du‘ā and was not answered’” (Ahmad).

4 A Flaw in You May Be the Cause

The response may be withheld due to something in you: perhaps a **doubt in your food** (a doubtful source), **heedlessness** during du‘ā, or a **sin** you haven’t sincerely repented from. Investigate these causes, and perhaps you will find the reason...

5 What You’re Asking for May Harm You

Investigate the purpose behind your request. Perhaps attaining it would **increase your sin** or delay a greater good. In that case, being denied is better for you.

6 The Lack of an Answer Might Be Your Greatest Gift

Perhaps what was withheld is what brought you to Allah’s door, while receiving it might have **distracted** you from Him. This is apparent: had this calamity not occurred, you wouldn’t have come to His door in **humility** and need. Allah, Exalted is He, knows that people often become **absorbed in worldly blessings** and neglect Him. So He sends them trials among His favours, prompting them to return and cry out to Him. This is a **blessing hidden within hardship**. True hardship is what distracts you from Him; but that which **keeps you at His door** is **your true beauty**.

So when you reflect on these meanings, you may find yourself becoming preoccupied with what is more beneficial for you than what you had hoped to receive...”

The Test of Patience and Persistent Supplication

Ibn al-Jawzī ﷺ said, “The īmān of the believer becomes apparent **during trials**. He may persist in supplication without seeing any trace of a response, yet his hope and trust do not waver, even if the signs of despair intensify. This is because he knows that **Allah is more knowledgeable** of what is truly beneficial for him. Or perhaps the true

purpose of the test is to draw out **patience** or affirm his *īmān*; for Allah only decreed this upon the heart to see its **submission**, and to observe its endurance; or He desires from the servant abundant supplication and **humble persistence** at His door.

As for the one who demands immediate response and complains if it is delayed, then this one has **weak *īmān***. He behaves as if he is owed a response, like someone demanding payment for work done. Have you not heard the story of Ya‘qūb ﷺ? He remained in affliction for eighty years, yet his hope never changed. Even when the loss of Binyamīn was added to the loss of Yūsuf, his hope remained firm, and he said, ‘It may be that Allah will bring them all back to me’ (12:83).

So beware of growing weary from the length of your trial, or becoming frustrated by the repetition of *du‘ā*. You are being tested by the trial and tasked with **patience and prayer**. Never despair of the mercy of Allah, even if the trial persists for a long time.”

Waiting for relief with patience is an act of worship, for calamity does not last forever.

- Ibn Rajab رحمه الله

Trusting Allah’s Wisdom in Delayed *Du‘ā*

We may make *du‘ā* persistently and still not see an immediate response. However, we should not lose hope and we should trust Allah’s wisdom. The Prophet ﷺ taught us that every sincere *du‘ā* is answered, though not always in the way or at the time we expect. Sometimes Allah grants it **immediately**; other times, He **protects us from a harm** we never knew was coming; or He delays it for a greater **reward in the Hereafter**.

On the Day of Judgement, a believer may find that some supplications were deferred to Paradise, where the rewards far exceed anything they could have imagined. They will then wish that none of their prayers had been answered in this world, so they could have enjoyed the greater and endless blessings of the Hereafter.

If every du‘ā’ were answered instantly, it might lead to **pride or a sense of entitlement**. A person could begin to believe that they deserve a response, forgetting the humility they owe to Allah. Such arrogance is spiritually dangerous, for the Prophet ﷺ warned that no one with even an atom’s weight of pride will enter Paradise.

So never give up. Even if you don’t see immediate results, trust that your du‘ā’ is never wasted. Keep asking, keep hoping. Du‘ā’ itself is **an act of worship**, and Allah never leaves the hands of a servant raised to Him empty.

‘Umar b. ‘Abd al-‘Azīz رضي الله عنه would often supplicate: “O Allah, make me content with Your decree, and bless me in what You have destined, so that I do not wish to hasten what You have delayed, nor delay what You have hastened.”

Chapter 3

Taste the
Sweetness of

Du'a

Praising Allah: The Key to Du‘a

The Messenger of Allah ﷺ once heard a person making du‘ā’ during prayer. He did not glorify Allah nor invoke salawāt upon the Messenger of Allah ﷺ in his supplication.

The Messenger of Allah ﷺ remarked, “He was too hasty.”

He called him and said, “When one of you makes du‘ā’, he should **start off with praising and glorifying his Lord ﷺ**, and should then invoke salawāt on the Prophet. He should then make du‘ā’ for whatever he wishes” (Abū Dāwūd).

Praising Allah is the master key for du‘ā’. We praise Him because of our **love and reverence of Him**. Allah is truly worthy of all praise for His very existence, **His mercy, beauty, generosity and all of His other Names and Attributes**. All of His Attributes are perfect; be they of His majesty (*jalāl*) or beauty (*jamāl*). His favours are endless, and His actions full of wisdom. He cares for our well-being more than we do ourselves, and is more Merciful to us than even our own mothers.

We naturally praise those who show us kindness; only ingratitude or envy blinds a person to another’s goodness. If this is our response to people, how much more should we praise the Creator who brought us into existence and continually blesses us?

Praising Allah: A Gift From Him

Being able to praise Allah is an unmatched gift from Him. Any servant

who praises Allah is only able to do so because of His permission for such praise. Our praise of Him is, in fact, a blessing from Him which **deserves even more praise**. Even if we spent our entire life praising Him, it would be insufficient.

Though many of us may regularly make *du'ā'*, we fail to use this gift of praising Allah. Sadly, it does **not spring from our hearts** as it should, because we have **failed to recognise and know Allah** as He deserves to be known. Allah says, “They did not hold Allah in His true esteem” (39:67). When we recognise the greatness, grandeur and glory of Allah, our praises for Him will flow easily and naturally.

Imām al-Nawawī ﷺ said, “The true benefit of this (i.e. praising Allah) is for the servants **themselves**, because they praise Him — and He rewards them for it — so they benefit. As for Him, Glorified and Exalted be He, He is free of all need from the worlds. Their praise does not benefit Him, nor does their neglect of His praise harm Him in the least.”

Praising Allah: A Means of Acceptance

Praising Allah and invoking *salawāt* upon the Prophet ﷺ opens the doors of acceptance for our *du'ās*.

'Abdullāh b. Mas'ūd ﷺ said, “I was praying while the Prophet ﷺ, Abū Bakr and 'Umar were present. When I sat (for the final *tashahhud*), I began by **praising Allah**, then sending blessings upon the Prophet ﷺ, and then I made *du'ā* for myself. The Prophet ﷺ said, ‘Ask, and you will be given. Ask, and you will be given’” (Tirmidhī).

In another narration, Umm Sulaym ﷺ came to the Prophet ﷺ and said, “O Messenger of Allah, teach me some phrases which I can supplicate with in my *salāh*.” He ﷺ said, “Say *subhānAllah* ten times,

alhamdulillāh ten times, Allāhu Akbar ten times, then ask Him for your needs. He ﷺ will say, ‘Yes, Yes!’” (Nasā’i).

Allah Loves to Be Praised

The Messenger of Allah ﷺ said, “There is no one who loves to be praised more than Allah, and for that reason, He praised Himself” (Bukhārī).

Praising Allah is one of the most commendable acts a servant can perform. The Messenger of Allah ﷺ told us that the best words a servant can utter after the Qur’ān are the words of praise and glory (Ahmad).

Praising Allah is the only worship that will be performed by the inhabitants of Paradise; and will be the manner in which they ask from Allah. Allah ﷺ says, “Their call therein will be ‘how Perfect You are, O Allah’ and their greeting therein will be ‘peace’ and the end of their call will be ‘Praise be to Allah, the Lord of all the worlds’” (10:10).

The Messenger of Allah ﷺ also said, “The inhabitants of Paradise... will praise and glorify Allah as easily as you breathe” (Muslim).

Praising Allah Is Du‘a

The Prophet ﷺ said, “The best du‘ā’ is alhamdulillāh” (Hākim).

Ibn al-Qayyim ﷺ explained: “He referred to ‘alhamdulillāh’ as du‘ā’, even though it is pure praise. This is because ḥamd (praise) includes both love and glorification. And love is the highest form of seeking one’s beloved. So the one who praises Allah is, in truth, seeking Him — and is more deserving of being called a supplicant than someone who simply asks for a particular need...”

Moreover, alḥamdulillāh is a form of gratitude for Allah's blessings, and gratitude brings increase. Allah says: "If you are grateful, I will surely increase you [in favour]" (14:7).

Surah al-Fatiḥah: The Perfect Example of Praise & Du‘a

Sūrah al-Fātiḥah beautifully demonstrates the ideal way of calling upon Allah, combining both praise and supplication.

The actual request in this sūrah is brief compared to the lengthier section of praise that precedes it. This structure teaches us the proper etiquette of du‘ā: to first glorify Allah, then humble ourselves, and finally present our request.

Ibn al-Qayyim ﷺ said, "Since asking Allah for guidance to the Straight Path is the noblest of requests, and attaining it is among the most honourable of gifts, Allah taught His servants how to ask Him for it. He instructed them to begin by praising Him, glorifying Him, and exalting Him; and then to express their servitude and affirm His Oneness.

These are two means to attaining what they seek: asking Him through His Names and Attributes, and asking Him through their servitude to Him. With these two means, a supplication is rarely rejected."

The Prophets Praised Allah

When we reflect on the du‘ās in the Qur’ān made by the Prophets ﷺ, we can only marvel at the courtesy, shyness and humility which shines through their words. Each du‘ā is a testimony to their awareness of, and deep intimacy, with their Lord. **Rather than rushing to make their requests, they praised Allah, glorified Him, and asked through His Most Perfect Names.**

Their du'ās are filled with profound praise, deep humility, heartfelt neediness and utmost reliance on Allah. Some of these du'ās contain **no explicit requests at all**; they consist of a pure praise and surrender to Allah. They conveyed a desperate need with such sincerity that the supplication becomes a plea without words.

We also see the centrality of praise in the ḥadīth about the intercession on the Day of Judgement, where believers will ask various Prophets to intercede with Allah ﷺ. Upon their refusal, they will approach the Messenger ﷺ who will be given permission to present himself before Allah ﷺ.

He ﷺ said, “When I will see my Lord, I will fall down in prostration before Him and He will leave me in prostration as long as He wishes, and then it will be said to me, ‘O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted your request; and intercede, for your intercession will be accepted.’ I will then raise my head and **praise my Lord with certain praises which He will inspire me, and then I will intercede**” (Bukhārī).

The Prophet's ﷺ special praise of his Lord will be a means for his intercession to be accepted.

The angels have also shown us how to make du'ā' by praising Allah ﷺ. Before asking for forgiveness for ‘those who have repented and followed Your way’ they initiated their du'ā' by saying, ‘Our Lord, You have **encompassed all things in mercy and knowledge...**’ (40:7).

How Can We Praise Allah?

1



Praise Him as **He has praised Himself**. This is the best way to praise Allah. This can be learnt by reciting the Qur'aan, reflecting upon it and forming a strong bond with it, since it is replete with Allah praising Himself.

2



Praise Him as our **beloved Messenger ﷺ** praised Him. Of all creation, no one surpassed the Prophet ﷺ in knowing Allah and appreciating Him as He deserves.

3



Praise Him with words used by the **Companions** ﷺ and the **pious predecessors**.

4



Praise Him with **your own words** emanating from your heart, so long as they do not contradict sound beliefs.

5



Praise Him through **His Beautiful Names**, which is among the best and most meaningful ways to glorify Him.

“
**The best servants of
Allah on the Day of
Judgement will be
those who frequently
praise Him.**

- The Messenger of Allah ﷺ (Tirmidhī)

”

Calling Upon Allah by His Names

Allah, Glorified and Exalted, possesses Names of perfect beauty and majesty. These Names are not mere labels like those of created beings; they reflect His divine attributes, His essence and greatness. Allah commands us to call upon Him by these Names as they draw us closer to Him:

وَلِلَّهِ الْأَكْبَرُ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

“And to Allah belong the Most Beautiful Names, so call upon Him by them”
(7:180).

He also says: “Say: Call upon Allah or call upon the Most Merciful — whichever Name you call, to Him belong the Most Beautiful Names” (17:110).

These Names are filled with divine light, flowing from Allah’s essence and revealing His perfection and majesty. Calling upon Allah by His Names increases the likelihood of Him accepting our du‘as.

The Messenger of Allah ﷺ said, “Indeed Allah has 99 Names; whoever preserves them will enter Paradise” (Muslim).

Preserving the Names of Allah is not limited to memorising them. It is essential to understand them, reflect upon them, praise and call upon Allah through them, and act according to what they signify (for example, if Allah is the Most Kind, you should hope for His kindness and show kindness to His creation).

Calling Upon Allah With His Beautiful Names

Calling upon Allah means to worship Him, praise Him, and make du‘ā using His Beautiful Names. This practice was deeply rooted in the life of the Messenger of Allah ﷺ and his Companions.

The Prophet ﷺ said, “Supplicate frequently with, ‘O Lord of Majesty and Honour’” (Tirmidhī). Anas b. Mālik ﷺ said, “Whenever a matter would distress the Messenger of Allah, he would say [O The Ever Living, The Sustainer of all; I seek assistance through Your mercy]” (Tirmidhī).

A powerful example of this is found in the ḥadīth of Buraydah ﷺ. The Prophet ﷺ heard a man supplicating, saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

“O Allah, I ask You as I bear witness that You are Allah, there is no god worthy of worship but You, the One, the Self-Sufficient Master, who has not given birth and was not born, and to whom no one is equal.”

The Messenger of Allah ﷺ remarked, “By the One in Whose Hand is my life, He has certainly asked Allah with His Greatest Name; when He is supplicated by it, He responds, and when asked, He gives” (Tirmidhī).

Another narration reported by Anas b. Mālik ﷺ states that he was sitting with the Messenger of Allah ﷺ and a man was performing ṣalāh. The man then said,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ الْمَتَّاْنُ، بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيِّ يَا قَيُّومُ

“O Allah, I beg You as all praise only belongs to You. There is no god worthy of

worship except You, the Giver of all good, the Originator of the heavens and the earth. O Lord of Majesty and Honour, O the Ever Living, O the One who sustains and protects all that exists.“

The Messenger of Allah ﷺ remarked, “He has certainly asked Allah with His Greatest Name; when He is supplicated by it, He responds, and when asked, He gives” (Abū Dāwūd).

The Companions’ Deep Knowledge of Allah

The Prophet ﷺ nurtured his Companions to know and connect with Allah through His Names. They didn’t merely memorise them. As we saw in the narrations above, they understood their meanings, lived by them, and used them in du’ā’ and worship.

A notable example is when the Prophet ﷺ asked Ubayy b. Ka'b ﷺ about the greatest verse in the Qur’ān. Ubayy replied with Āyatul-Kursī, and the Prophet ﷺ affirmed his answer and praised him for his knowledge. Ubayy recognised that this verse is the greatest because it is filled with the Names and Attributes of Allah. This incident reflects how the Companions ﷺ deeply valued the knowledge of Allah.

Knowing Allah, through His Names, Attributes and Actions, was the most important knowledge to the Companions. It was the foundation of their connection with the Creator, the source of spiritual strength and guidance and the key to effective supplication.

Knowing Allah Through His Beautiful Names

One of the highest stations of īmān is deep knowledge of Allah through His Names and Attributes. These Names, revealed in the Qur’ān and Sunnah, are the means by which a believer nurtures love for Allah in the heart and deepens worship.

Constant reflection on how the Names manifest in everyday life allows

you to transform your heart, character and actions. Reflect on how the different Names manifest in your life, so you feel intimately connected to them. For example, reflect on His Name ‘al-Karīm (The Generous)’ by thinking about everything He has blessed you with.

Studying Allah’s Names is a spiritual journey of its own. Whether through reading a book, listening to lectures, or attending a class, make it a priority to learn and reflect on these Names. Once you have understood the Names, continue to reflect on them whenever you encounter them in the Qur’ān. Let them shape your du‘ā, your worship and your view of the world. Feel a sense of closeness to Allah ﷺ and become deeply acquainted with Him by asking Him through His Names.

“

Whoever attains the *ma‘rifah* (deep awareness) of Allah through His Names, Attributes and Actions, will undoubtedly love Him.

- Ibn al-Qayyim ﷺ

”

Why We Call Allah Through His Beautiful Names

Once we understand Allah through His Names, we naturally turn to Him in du‘ā, invoking the Names most relevant to our needs.

We call upon Allah al-Muhib, knowing that His knowledge encompasses everything, and that He alone knows what is truly good for us both now and in the future. We call upon al-‘Alim, fully certain that He knows our struggles, even the ones we cannot articulate ourselves.

We turn to al-Samī‘, the All-Hearing, with the firm belief that He hears every voice, in every language, with every request, no matter how many call upon Him at once.

We are certain that **al-Mujīb** will respond, **al-Wāhhāb** will shower gifts, and **al-Karīm** will bless with generosity. We knock at the door of **al-Mannān**, knowing He loves to be asked and never turns away the desperate.

We plead with our **Rabb**, the nurturing and caring Lord who wants the best for His servants. We call upon **al-Wāhid**, **al-Āhad**, the One and Only, for no one else has the power to fulfil our needs. When every door seems closed, we turn to **al-Fattāh**, knowing the doors of His mercy are always open. We seek help from **al-Qayyūm**, the One who sustains and manages all affairs, certain that He can resolve what seems impossible. We keep asking without hesitation, because we know that our **Rabb** is **al-Hayiyy**: shy to turn His servant away empty-handed.

Even when our needs feel beyond reach, we turn to **al-Qadīr**, the All-Powerful, with full certainty that He is able to grant them. We ask Him alone, because only He is worthy of worship.

When we make *du'a*, we confess that even though we are weak, desperate and sinful, we have a Lord who is **al-Ghafūr**: the Most Forgiving and **ar-Rahīm**: The Most Compassionate.

We realise that He is **al-Šamad**: the One who is absolutely Self-sufficient while we are in need of Him in every moment. The more we recognise this, the more sincere our *du'a* becomes.

How to Make *Du'a* Using Allah's Names

One of the most beautiful and effective etiquettes in making *du'a* is to call upon Allah using the Names that best correspond to your need or request. Each of His Names carries profound meanings, and invoking the one most relevant to your situation reflects both understanding and sincerity. (Remove the definite article 'al-' when calling upon

Allah by His Names. For example, say ‘Yā Razzāq’ rather than ‘Yā al-Razzāq.’)

A person seeking forgiveness can say **Yā Ghaffār** (O Oft-Forgiving) and **Yā Tawwāb** (O Acceptor of Repentance). One who feels lost or is in need of guidance may say **Yā Hādī** (O Guide) and **Yā Rahmān** (O Most Merciful). Someone going through financial hardship can say **Yā Razzāq** (O Provider), **Yā Karīm** (O Generous), or **Yā Ghaniyy** (O Self-Sufficient), asking for sustenance and ease. Likewise, if someone is facing injustice or oppression, they might invoke **Yā Qawiyy** (O All-Strong), **Yā Jabbār** (O Compeller), or **Yā Nāṣir** (O Helper), seeking strength and support.

These examples illustrate how intimately Allah’s Names connect to every circumstance of our lives. Truly knowing His Names goes beyond memorisation; it requires **understanding, reflection and sincere invocation**. The more we know Allah through His Names, the more meaningful our worship becomes, and the closer we grow to Him.

Du‘ā’ can also be made more generally by invoking all of Allah’s Names, as the Prophet ﷺ demonstrated: “I ask You – **by every Name that is Yours**, by which You have named Yourself, or taught any one of Your creation, or revealed in Your Book, or kept unto Yourself in the knowledge of the unseen that is with You – to make the Qur’ān the spring of my heart, the light of my chest, the banisher of my grief and the reliever of my anxiety” (Ahmad).

“
The best and most effective supplication is that in which the one calling upon Allah uses His Names and Attributes as a means of seeking His response.

- Ibn al-Qayyim 

”



The Greatest Names of Allah

with which, when invoked, He responds

الصَّمَدُ

The
Self-Sufficient
Master

الْأَحَدُ

The
Single

الرَّحِيمُ

The
Very Merciful

الرَّحْمَنُ

The
All-Merciful

الرَّبُّ

The
Lord

الْحَيُّ

The
Ever-Living

الْبَاطِنُ

The
Most Close

الظَّاهِرُ

The
Most High

الْآخِرُ

The
Last

الْأَوَّلُ

The
First

ذُو الْجَلَالِ وَالْإِكْرَامِ

The Lord of
Majesty & Honour

الْمَنَانُ

The
Bestower

الْقَيُّومُ

The
All-Sustainer

Names which lead to

The Fear of Allah

and constant awareness of Him

الْحَيِّرُ

The
All-Aware

الْعَلِيمُ

The
All-Knowing

الشَّهِيدُ

The
Witness

الْمَهِيمِنُ

The
Vigilant

الرَّقِيبُ

The
Ever-Watchful

الْبَصِيرُ

The
All-Seeing

السَّمِيعُ

The
All-Hearing

Names which inspire

Patience & Gratitude

الْوَهَابُ

The Ever-Giving

الرَّزَّاقُ

The Supreme Provider

الْفَتَّاحُ

The Supreme Opener

الْمُعْطِي

The Giver

الْجَوَادُ

The Most Generous

الشَّافِيُّ

The Curer

الشَّكُورُ

The Most Appreciative

الشَّاكِرُ

The Grateful

الْمُحْسِنُ

The Doer of Good

الْوَاسِعُ

The All-Comprehending

الْحَكِيمُ

The All-Wise

الْغَنِيُّ

The Independent

النُّورُ

The Light

الْهَادِيُّ

The Guide

Names which inspire

Trust in Allah

الْحَفِظُ

The Guardian

الْحَافِظُ

The Protector

الْتَّصِيرُ

The Helper

الْوَلِيُّ

The Protective Friend

الْمَوْلَى

The Master

الْوَكِيلُ

The Disposer of Affairs

الْكَفِيلُ

The Guarantor

الْكَافِيُّ

The All-Sufficient

الْمُقِيمُ

The Powerful/The Nourisher

الْحَسِيبُ

The Sufficient/The Reckoner

الْمُجِيبُ

The Responder

الْقَرِيبُ

The Ever-Near

Names which inspire
The Greatness of Allah
and prompt us to exalt Him

الْجَبَّارُ

The Compeller/
The Restorer

الْعَزِيزُ

The Mighty

الْمَلِيْكُ

The Sovereign

الْمَلِكُ

The King

الْمَالِكُ

The Owner

الْمُقْتَدِرُ

The
All-Able

الْقَدِيرُ

The
All-Powerful

الْقَادِرُ

The
Powerful

الْقَهَّارُ

The
All-Dominant

الْقَاهِرُ

The
Irresistible

الْمَتَكِبِرُ

The Supremely
Proud

الْكَبِيرُ

The Most
Great

الْعَظِيمُ

The
Tremendous

الْمَتِينُ

The
Powerful

الْقَوِيُّ

The
Strong

الْمَتَعَالِيُّ

The
Exalted

الْأَعْلَى

The
Highest

الْعَلِيُّ

The
High

الْوَتُرُ

The One Who
has no Equal

الْوَاحِدُ

The
One

الْعَدْلُ

The
Just

الْحَكَمُ

The
Judge

الْمُؤْمِنُ

The Giver
of Security

السَّلَامُ

The Source
of Peace

الْقُدُّوسُ

The Most
Pure

الْمَجِيدُ

The Most
Glorious

الْوَارِثُ

The
Inheritor

الْمُبِينُ

The
Evident

الْحَقُّ

The
Truth

الدَّيَانُ

The Supreme
Judge

السُّبُّوْحُ

The Supremely
Glorified

الْمُحِيطُ

The All-
Encompassing

Names which inspire us to

Love Allah

and show due respect to Him

الْتَّوَابُ

The Acceptor of Repentance

الرَّؤْفُ

The Most Compassionate

الْعَفْوُ

The Ever-Pardoning

الْغَفَارُ

The Most Forgiving

الْغَفُورُ

The Forgiving

الْسِتِّيرُ

The Concealer of Sins

الْحَسِيُّ

The Modest

الْبَرُّ

The Kind

الْحَلِيمُ

The Forbearing

الْلَّطِيفُ

The Most Kind/Subtle

الْحَلَّاقُ

The Supreme Creator

الْخَالِقُ

The Creator

الْبَدِيعُ

The Originator

الْأَكْرَمُ

The Most Bountiful

الْكَرِيمُ

The Generous

الْجَمِيلُ

The Beautiful

الْحَمِيدُ

The Praised

الْرَّفِيقُ

The Most Gentle

الْمُصَوِّرُ

The Fashioner

الْبَارِئُ

The Inventor

الْوَدُودُ

The Most Loving

الْطَّيِّبُ

The Pure

‘Ubudiyyah: The Secret to Du‘ā

The essence and secret of du‘ā lies in expressing your utter need for Allah with **deep humility, desperation, and complete dependence**. This is the very essence of true ‘ubūdiyyah (servitude) to Allah.

‘Ubudiyyah is built upon two pillars: **complete love and utmost humility**. It is to surrender fully to Allah, expressing your dire need of Him, loving Him more than anything, and recognising that **He is your Rabb**, the Nurturing Lord, while you are **His ‘abd**, a slave completely dependent on Him for your every breath, need and moment. Every atom of your being relies on Him; were He to leave you to fend for yourself even for an instant, you would perish.

Al-Khaṭṭābī ﷺ writes: “The reality of du‘ā is the servant calling upon his Lord for care and seeking assistance from Him. Its essence lies in showing one’s **complete neediness and lack of power and ability**, which is itself the hallmark of **true servitude**. The servant is always conscious that, as a human, he is weak and insignificant. At the same time, du‘ā embodies **praise** of Allah, acknowledging His boundless generosity and mercy.”

“Whoever seeks eternal happiness should stand firmly at the doorstep of ‘ubūdiyyah (servitude).”

- Ibn Taymiyyah رحمه الله

Tadarru': The Heart of Du'a

Allah ﷺ commands:

أَدْعُوكُمْ تَضَرُّعًا وَخُفْيَةً، إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ. وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا، إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ.

“Call upon your Lord humbly and secretly. Surely He does not like the transgressors. Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good-doers” (7:55-56).

The word *tadarru'* (تَضَرُّع) stems from *dar'*, referring to the udder of cattle, the source of nourishment for their young. When a baby animal approaches its mother to feed, it does so with desperation and complete dependence, knowing it cannot survive without that milk. This image captures the essence of *tadarru'*: a state of deep humility, vulnerability, and reliance on Allah.

Ibn al-Qayyim ﷺ said, “Du‘ā’ is an act of servitude to Allah, an expression of need before Him, and humility in His presence. The more a servant increases it, lengthens it, repeats it, presents it in various forms — the deeper their servitude, the clearer their poverty, humility and need become. And this draws them nearer to their Lord and brings greater reward.”

Du‘ā’ is rooted in the *fitrah*: the natural disposition upon which Allah created every soul. Even those who deny Him in times of ease instinctively call upon Him in hardship. When danger looms — amid crashing waves at sea, turbulence on a plane, or illness — the heart turns instinctively to Allah alone. As Allah ﷺ says: “When you are touched with hardship at sea, those you (normally) invoke desert you, except for Him” (17:67).



Reflect

Think back to a moment of deep distress, when your heart poured out in *du‘ā*, your tears fell, and you felt completely helpless. That is *taḍarru‘*. Now imagine being the lone survivor of a shipwreck, clinging to a plank in a freezing sea, starving and terrified. How would you call upon Allah then? This is how *du‘ā* should be made every day: with brokenness, desperation and a deep certainty that you cannot survive without Him.

The Door of Humility: The Nearest Path to Allah

When we make *du‘ā*, we express our weakness, incapacity and helplessness; a state of heart deeply beloved to Allah. Sahl al-Tustarī ﷺ said, “There is no path between the servant and his Lord **closer than the path of neediness.**” Humbling yourself and showing your servitude is the quickest route to Him.

A pious predecessor said, “I have tried coming closer to Allah by entering all the doors of worship. But every time I came close to a door, I found that it was crowded with people; thus, I was unable to enter until I approached the door of **humility and desperate need for Him.** I found that it was in fact the nearest and widest of all doors to Allah; there were not any crowds at it nor were there any barriers. As soon as I placed my foot inside, He took my hand and admitted me inside.”

Ibn al-Qayyim ﷺ explains: “**Whoever Allah wishes good for, He opens for him the door of humility, brokenness, constant turning to Allah, and dependence upon Him.**”

Therefore, when you make *du‘ā*, pray as a humble servant. Affirm your helplessness and desperate need for Him. Turn to Allah as a desperate beggar, crying out to Him. Feel that not a single hair in your body can do without Him.

Ibn Rajab ﷺ said, “Some of the God-fearing used to sit quietly at night, with their heads lowered and their hands outstretched like a beggar. This is among the most profound expressions of humility, displaying utter need and poverty before Allah. It reflects the heart’s deep sense of need in du‘ā, its brokenness before Allah the Almighty, and its recognition of its dire dependence on Him. And the response to du‘ā corresponds to the intensity of one’s desperation and sense of need.”

Mūsā ﷺ said, “O Lord, where can I find You?” Allah replied: “You will find Me with those whose hearts are broken.”

Ask Allah for Everything: The Beauty of Complete Reliance

Asking Allah for everything is a sign of complete ‘ubūdiyyah to Him. When reciting the daily adhkār and du‘ās, do not recite them out of habit. Instead, feel your deep need for Allah as you ask Him for everything, both great and small.

Allah ﷺ says in a ḥadīth qudsī, “My servants, all of you are astray except for those I have guided, so **ask Me for guidance**, I will guide you. My servants, all of you are hungry except for those I have fed, so **ask Me to feed you**, I will feed you. My servants, all of you are naked except for those I have clothed, so **ask Me for clothing**, I will clothe you. My servants, you sin by night and day and I forgive all sins, so **ask Me for forgiveness**, I shall forgive you.

My servants, you will never be able to harm Me so as to harm Me, and you will never be able to benefit Me so as to benefit Me. My servants, even if the first and last of you, your human beings and your jinn were to stand on one flat piece of land and **they were to ask Me** and I gave each one of them what he asked for, that would not decrease what I

have except as the needle does when it is entered into the sea” (Muslim).

Whenever Abū Idrīs ﷺ would narrate this ḥadīth from the Messenger of Allah ﷺ, he would fall to his knees, overwhelmed by its impact and deeply moved by its meaning.

Ibn Rajab explains that this ḥadīth teaches us that Allah loves for His servants to ask Him for all their worldly needs — including food, drink and clothing — just as they should ask Him for forgiveness and guidance. We should never belittle any request that we ought to make from Allah. The Messenger of Allah ﷺ said, “Let one of you ask his Lord for all that he needs, even for the strap of his sandal when it tears” (Tirmidhī). One of our predecessors would ask Allah for all his needs in his ṣalāh, including salt for his bread, and fodder for his animal.



Reflect

When was the last time you asked Allah for your food, your clothes, or your guidance? Or did you think you already had enough and forgot to ask Him?

Du‘a of Mūsā ﷺ: A Perfect Example of Humility

One of the most heartfelt supplications in the Qur’ān comes from the great Prophet Mūsā ﷺ, made at a moment of intense vulnerability. Fleeing from one of history’s greatest tyrants, he finds himself in exile in Madyan, alone, hungry, afraid and penniless in a foreign land.

Despite his own hardship, Mūsā shows remarkable nobility by helping two young women water their flock. Only after this act of kindness

does he retreat into the shade and quietly turn to the One free of all need, saying:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

“My Lord, I am in dire need of whatever good thing You may send me.” (28:24)

His du'a' displays the essence of humility: he presents his state of need, expressing poverty and trust in his Lord's generosity. It is as if he is saying: “O my Lord, I am desperately in need of whatever goodness, provision, or mercy You choose to send my way, from Your vast generosity and blessings. Enrich me with You alone, so that I need none besides You.”

Allah loves when His servants call upon Him in weakness and brokenness as these are the most beloved states to Him. May we turn to Allah daily with this same humility and brokenness, seeking His help in all matters and trusting in His boundless mercy and generosity.

“
A time will surely come
upon the people when
none will be saved except
the one who makes
du‘ā’ like the du‘ā’ of a
drowning person.

Ḥudhayfah 

”

Munajah: An Intimate Conversation With Allah

Munājāh (مناجاة) is intimate, private and heartfelt conversation with Allah. It is a form of *du‘ā'*, but with a special quality: it is deep, sincere and personal, often whispered in the heart, expressing closeness, dependence and love for Allah.

Whilst intimate conversations occur between humans, the *munājāh* between a servant and Allah is completely different: it is a sacred dialogue between the Almighty and His weak, needy servant. The servant pours out their fears, anxieties, sins and longings, while Allah responds with mercy, gentleness, and blessings beyond imagination.

The Munajah of Prophet Zakariyya ﷺ

In Sūrah Maryam, Allah beautifully describes the *munājāh* of Zakariyyā ﷺ:

“(This is) a reminder of your Lord’s mercy to His servant Zakariyyā, when he cried out to his Lord in a low voice, saying, ‘My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord! And I am concerned about (the faith of) my relatives after me. And my wife is barren. So grant me, by Your grace, an heir who will inherit (Prophethood and knowledge) from me and the family of Ya‘qūb, and make him, O Lord, pleasing (to You)!” (19:2-6).

From this intimate conversation, we learn profound etiquettes of *du‘ā'*:

- He supplicated privately and sincerely. Allah praises this secret form

of du‘ā’ as it reflects sincerity, humility and a heart free from showing off.

- **He expressed his weakness before asking.** Before making his request, Zakariyyā ﷺ described his frailty: his old age and declining strength. This shows an important etiquette: to begin du‘ā’ by humbling yourself before Allah, acknowledging your complete dependence on Him.
- **He recalled Allah’s past kindness.** He said, “I have never been disappointed in my prayer to You.” This is a form of *tawassul*: asking Allah by recalling His past generosity. Imām al-Qurṭubī ﷺ said, “This is a noble form of *wasīlah*: appealing to Allah through His past favours, and seeking further bounty from Him by invoking His generosity.” Zakariyyā ﷺ was, in essence, saying: ‘O Allah, You’ve never turned me away. You’ve accustomed me to Your generosity. And the Most Generous does not disappoint the hopeful.’ Thus, it is recommended to mention Allah’s blessings upon you in du‘ā’, as a way of expressing gratitude and trust.
- **He never lost hope.** Despite every outward sign suggesting impossibility, he turned to Allah with full certainty. He knew that while human strength has limits, **Allah’s mercy and power are boundless**. Hope in Allah is an act of worship in itself.
- **He spoke with love and humble pleading.** Though Allah already knew his condition, Zakariyyā ﷺ still described it in detail. This is known as *tamalluq*: speaking to Allah with gentle, loving words that reflect closeness, respect and deep need. Pouring your heart to Him is among the sweetest forms of worship.

Seeking Allah Through Allah

One of the central aspects of *munājāh* is recalling Allah’s blessings and

His past kindness. This is what Prophet Zakariyyā did, when he said, “But never, my Lord, has my prayer to You remained unanswered.”

This is the essence of reaching Allah through Allah Himself: seeking Him by His grace, relying on His help, fleeing from Him to Him, and turning to Him through Him. The Prophet ﷺ expressed this beautifully in his du‘ā: “O Allah, I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself” (Abū Dāwūd).

This is among the most beautiful things: **to seek Allah through Allah**, to enter upon Him with His own favours, to plead with Him using His own generosity, and to seek refuge in Him from Himself. Ibn al-Jawzī ﷺ beautifully explains this in his book *Şayd al-Khāṭir* under the heading ‘**Seeking Allah through Allah**’:

“I once heard of a generous man who was approached by someone in need. The man said, ‘Weren’t you the one who showed me kindness on such-and-such a day?’ The generous man replied, ‘Welcome to the one who **seeks our help through us!**’ and he fulfilled his need.”

Ibn al-Jawzī continues:

“This struck me deeply. I took inspiration from it and **whispered in prayer:**

‘O Allah, You are the One who guided me from childhood, who saved me from misguidance, who protected me from countless sins. You inspired me to seek knowledge (out of Your sheer grace) and not because of my understanding at a young age, nor due to the influence of a father (for my father had passed away).’

You granted me **understanding**, the ability to learn deeply, and provided me the means to gather knowledge. You took care of my provision without causing me fatigue or having to humiliate myself through begging others. You shielded me from enemies so no tyrant ever targeted me.

You granted me **knowledge** in multiple fields, a rare combination that few others possess, and You added to that a **heart attached to You in love and longing**. You blessed me with eloquence and beauty in speech in guiding others to You. You placed acceptance for me in the hearts of people; they are eager to listen to what I say, trust it, and long for it. They do not grow tired of my words.

You kept me away from bad company and granted me the sweetness of solitude: sometimes with knowledge, other times in intimate conversation with You.

If I were to try to count Your blessings, I wouldn't reach even a fraction of a fraction of them. "And if you try to count the blessings of Allah, you will never be able to enumerate them" (14:34).

So, O the One who has favoured me long before I ever asked, don't turn me away now that I ask. **It is through Your past kindness that I ask You."**

Whispers in the Night: The Lover's Solitude With the Beloved

One of the most heartfelt times for *munājāh* is in the quiet, still darkness of the night. The night has always been a sanctuary for the righteous, a secret garden where intimate conversations with Allah take place. Al-Fuḍayl b. 'Iyād  said about the night prayer: "I rejoice at night as it is time to **converse** with my Lord, and I dislike the day

because it brings encounters with people.” For the lover, no time is more precious than being alone with the Beloved, as people sleep, distractions fade, and the heart speaks freely to the One who never sleeps.

When Munīfah, the great worshipper, ﷺ rose for the night prayer, she would say: “O my soul, rejoice! The **delight of the believer has arrived!**” And she would : “Strive in the darkness for it is in the night that you’re given to drink from the **cup of divine love** and honour.” And when dawn broke, she would weep: “Oh sorrow! Oh loss! The **sweetness of the night is gone.** If only that darkness, with all its intimacy, could return!”

Yahyā b. Mu‘ādh ﷺ would stand in prayer at night, conversing intimately with his Lord, saying: “O my Lord, **this is my joy in being with You** in the abode of estrangement, so how will my joy be when I am with You in the abode of closeness (Paradise)? My God, **the night is only sweet through intimate conversation with You** and obedience to You, and the day is only pleasant through persistence in Your service and worship. The world is only delightful through Your remembrance, and the Hereafter only through Your grace.”

Muslim b. Yasār ﷺ said, “No pleasure compares to the **sweetness of being alone in conversation with Allah.**” Ibn Rajab ﷺ beautifully said, “**Whenever night falls, the lover yearns.**”

In life, the greatest loss is to be cut off from this closeness to Allah. What moment is sweeter than withdrawing into seclusion and whispering your love and longing to your Lord? To have a private conversation with Him and say, “O Allah, I miss You. I long to see You. I love You, O Lord.” Muslim b. Yasār would weep in sujūd, repeating, “When will I meet You while You are pleased with me?”

The neighbour of Muhārib b. Dithār, the judge of Kufa , said about him, “Often, in the middle of the night, I would hear him raise his voice, saying:

“

I am the small one whom You raised. Praise be to You.

I am the weak one whom You strengthened. Praise be to You.

I am the poor one whom You enriched. Praise be to You.

I am the stranger whom You guided. Praise be to You.

I am the destitute one whom You provided for. Praise be to You.

I am the bachelor whom You enabled to marry. Praise be to You.

I am the hungry one whom You fed. Praise be to You.

I am the unclothed one whom You dressed. Praise be to You.

I am the traveller whom You accompanied. Praise be to You.

I am the absent one whom You returned. Praise be to You.

I am the one on foot whom You carried. Praise be to You.

I am the sick one whom You healed. Praise be to You.

I am the one who prayed and You answered. Praise be to You.

Our Lord, to You belongs all praise.

Our Lord, praise belongs to You for every single blessing!

”

Pour Your Heart Out to Allah

Bring your heart to Allah: your fears, your worries, your hopes and your sins. Do not hold back. Confide in Him: ‘*O Allah, I am afraid, I am anxious, I hope, I long, I have stumbled, I need Your help.*’ Just as the righteous humbled themselves before their Lord in the stillness of night, you too can turn to Allah with your heart. Do not let your mistakes make you think this is not for you. This is exactly what you need.

Where else can you turn if not to the door of Allah? You may feel ashamed to approach Him with your sins, yet He welcomes that very shame: “And those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness for their sins — and who forgives sins except Allah?” (3:135).

Let your sins bring you back, not push you away. Let them humble you and lift your hands in sincere plea: ‘*My Lord, I am the sinful, broken servant, and You are the Merciful, the Compassionate.*’

Ibrāhīm b. Adham  would supplicate: “My Lord, Your sinful servant comes to You, admitting his sins, calling out to You. If You forgive, You are worthy of that. But if You cast me away, then who else can show me mercy besides You?”

This is the true *munājāh*: “...And We brought him near, in private conversation” (19:52). It is the sweetness of intimacy with the One who is All-Compassionate, All-Knowing, All-Hearing, the One who delights in hearing from you and listens attentively to even the faintest whisper of your heart.

The Munajah of the Messenger of Allah



The Prophet ﷺ was the most God-fearing of men. He was the humblest and most obedient to his Lord, and was bestowed the purest soul. He was the best person to have ever worshipped, stood and prayed to his Creator. His supplications were heartfelt and sincere, often involving intimate, prolonged conversations with Allah. He taught his ummah that persistent, humble pleading is a key to salvation and relief. The awe and majesty of his prayers were profound. Filled with love and yearning for Allah ﷺ, he longed more than anyone to be near His Lord.

A vivid example of this humility is recorded during the prayer for rain (*ṣalāt al-istisqā*). Anas b. Mālik ﷺ narrated that once a Bedouin approached the Prophet ﷺ on a Friday, saying, “O Messenger of Allah, livestock are dying, families are suffering, and people are perishing!” In response, the Prophet ﷺ raised his hands in earnest supplication, and the people raised theirs with him, all invoking Allah. He pleaded with such intensity that the whiteness of his underarms became visible, demonstrating the depth of his humility and desperation.



Reflect

The Prophet ﷺ was the best of mankind and free from sin, yet he turned to Allah like a poor beggar in need **raising his hands so high** that the whiteness of his underarms became visible. Allāhu Akbar! How much more, then, should we — flawed, needy, and sinful — humble ourselves before our Lord in supplication?

Du'a of Humility After the Anguish of Ta'iif

When the Prophet ﷺ went to the city of Tā'if to invite the tribe of Thaqif to Islam, they rejected his message, mocked him, and incited their foolish youth and children to pelt him with stones. His blessed feet were wounded and bled. He returned from Tā'if with a heart burdened by sorrow and grief; not for himself, but because the people had turned away from a message that he knew was the key to their salvation.

Amidst this overwhelming physical and emotional pain, our Prophet ﷺ took shelter in the shade of a tree, prayed two rak'ah and turned to his Lord with a heartfelt supplication:

“

O Allah, I complain to You of my weakness, my lack of means, and how insignificant I am in the eyes of people. O Most Merciful of the merciful, You are the Lord of the oppressed, and You are my Lord. To whom do You leave me? To a distant person who is harsh to me? Or to an enemy You have given control over me? If You are not angry with me, then I do not mind, but Your ease is more expansive for me. I seek refuge in the light of Your Face — by which the darkness is illuminated and through which the affairs of this world and the next are set right — from Your anger descending upon me or Your wrath befalling me. I seek Your pleasure until You are pleased. There is no power to avert evil and no strength to do good except through You.

(Tabarānī)

”

His beautiful du'a combined a complete need for Allah, a desperate seeking of His refuge, total reliance upon Him, full trust in His response, a heartfelt cry for assistance, and a humble acknowledgement of one's own weakness, frailty and absolute dependence on Him.

Heartfelt Supplication Before Badr

The Battle of Badr is celebrated as a day of victory, but before the triumph, the Prophet ﷺ spent the entire night in intense du‘ā. ‘Alī b. Abī Tālib ﷺ said, “There wasn’t a horseman amongst us on the day of Badr except for Miqdād ﷺ. I observed that all of us were sleeping except the Messenger of Allah ﷺ who was under a tree, praying and crying until the morning” (Ahmad).

On the day itself before the battle commenced, the Prophet ﷺ faced the qiblah and raised his hands towards the sky and pleaded with his Lord: “O Allah, fulfil the promise You made to me. Give me what You have promised. O Allah, if this small group of Muslims is destroyed, You will not be worshipped on earth.”

The Prophet ﷺ continued to ask Allah in this manner **until his upper garment fell off his shoulders**. Abū Bakr ﷺ came, wrapped the garment around the Prophet, hugged him from behind, and said, “That will suffice! He ﷺ will fulfil His promise to you.” Then Allah revealed the āyah:

إِذْ تَسْتَغْيِثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ إِنِّي مُمْدُّكُمْ بِالْأَلِفِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ
(Remember) when you cried out to your Lord for help, He answered: “I will reinforce you with a thousand angels, one following the other” (8:9).

Allahu Akbar! Here is the Prophet of Allah, in the company of the best of people on earth, about to fight and defend Allah’s dīn, and yet he remains immersed in making du‘ā in this desperate manner.

Al-Suhaylī explained: “The reason for the Prophet’s ﷺ intense striving and exhaustion in du‘ā was because he saw the angels engaging in battle and the Anṣār plunging into the depths of death. Jihād is sometimes with weapons and sometimes with du‘ā.”

Praise and Humility After the Pain of Uhud

The Battle of Uhud was one of the most painful trials in the life of the Prophet ﷺ. He suffered grave injuries: wounds to his face, a broken tooth, a cut lip and a blow to his shoulder that later troubled him for over a month. He was struck by stones from multiple enemies and, overwhelmed by the intensity of the assault, eventually lost consciousness. On that day, seventy of his beloved companions were killed and their bodies mutilated. It was a devastating tragedy and a severe trial for the Muslim community.

Yet, after the battle ended and the enemy had retreated — after a day of immense pain and loss — the Prophet ﷺ did not complain or despair. Instead, he gathered his companions and said, “Arrange yourselves in rows so I may praise my Lord.” He then began his supplication with these powerful words:

“

O Allah, for You Alone is all praise. O Allah, none can restrict what You expand and none can expand what You have restricted. None can guide whom You have left astray, and none can mislead whom You have guided. None can give what You withhold, and none can withhold what You bestow. None can bring near what You have distanced and none can distance what You have brought near...

(Ahmad)

”

What an extraordinary display of humility and submission! Despite his own pain and the heartbreakingly loss of his Companions, the Prophet ﷺ turned immediately to Allah, not with complaint, but with praise. This moment reveals the depth of his love for and reliance upon his Lord. It stands as a timeless lesson in unwavering īmān, patience, and spiritual strength.

Intimate Du‘ā at ‘Arafah

We see another astounding spectacle of du‘ā’ in the Farewell Hajj of our beloved Prophet ﷺ.

After years of struggle in conveying the message of his Lord, the whole of the Arabian Peninsula came under his authority and finally accepted his message. Yet, gathered on the plains of ‘Arafah, at the height of his victory, there were no parades or displays of pomp. Rather, there was only humility and a turning to Allah in desperate need.

Despite being over sixty years of age, undertaking a long journey from Madinah to Makkah, and bearing responsibility for huge crowds, none of this came in the way of worshipping his Lord ﷺ.

He delivered a moving and powerful sermon, then led his Companions ﷺ in prayer, combining zuhr and ‘asr. All eyes were upon him. He moved towards the Mountain of Mercy, faced the qiblah, and then occupied himself in earnest du‘ā’ until Maghrib. He spent approximately five hours in continuous supplication. He was so absorbed in du‘ā’ that even when the rein of his camel fell, he grasped it with only one hand, leaving the other raised towards the sky. How strong his connection with his Lord was!

It is incredible to think that a man to whom Allah had already given glad tidings of forgiveness raised his blessed hands to the sky and cried out:

“

O Allah, You hear my speech...I am the desperate and needy one, the one who is seeking Your help and protection, fearful and scared, one who confesses and acknowledges his sins. I beg You – the begging of a destitute; I humbly implore You – the imploring of a humiliated sinner. I invoke You – the invoking of the fearful afflicted person, whose neck is bowed down before You, whose eyes have overflowed with tears for You, whose body is humbled before You, and who has completely lowered Himself to You...

(Tabarānī)

”

We ask Allah to enable us to follow in the footsteps of His beloved Messenger ﷺ, and to grant us humility, steadfastness and the gift of sincere munājāh.

Part 2



Supplications From the
**Qur'an &
Sunnah**

Before You Begin

1 Understand the Meaning and Purpose Behind Your Du'a

The Messenger of Allah ﷺ said, “Make du‘ā’ to Allah whilst you are **certain of a response**, because Allah ﷺ does not accept a du‘ā’ from a **heedless, distracted heart**” (Tirmidhī).

Du‘ā’ must come from a **focused, conscious heart**. Know what you’re asking for and **who** you’re asking from: none other than the Lord of Majesty and Honour. It is not befitting for a servant to address their Lord in a careless, **mechanical way, reciting memorised words without reflection or understanding**.

Du‘ā’ is more than words you recite; it is a private conversation between you and Allah. Engage both your heart and mind, visualising your request and letting its meaning settle deeply before your lips move. The Prophet ﷺ gave ‘Alī b. Abī Ṭālib ﷺ a simple yet profound instruction:

“Say:

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

O Allah, guide me and keep me steadfast.

When you ask for guidance, **think of walking firmly** on a straight path; and when you ask for steadfastness, **think of an arrow striking its target swiftly and precisely**” (Muslim).

Imām al-Qurtubī ﷺ writes, “This command from the Prophet ﷺ indicates that a servant should focus deeply on the meanings of his supplications in his heart.”

2 Memorise These Du‘as

The following du‘as from the Qur’ān and the Sunnah are unmatched in their beauty, eloquence and completeness. Though brief in wording, they carry vast and profound meanings.

Make an effort to memorise as many of them as you can. Reading and listening to them repeatedly will help you learn them. When memorised, these du‘as become part of your worship. You can recite them in your ṣalāh, especially in sujūd, and turn to them with ease in moments when du‘ā’ is readily accepted, such as between the adhān and the iqāmah.

3 Maintain Consistency in Du‘a

Just as you should schedule time for daily Qur’ān recitation, you should also have a **regular, devoted daily time for du‘ā’**. Ibn ‘Abd al-Barr said, “Abū Mu‘awiyah narrated from Hishām b. ‘Urwah, from his father, that he used to be as **consistent with his regular portion of du‘ā’** as he was with his regular portion of the Qur’ān.”

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Chapter 1

Praises of Allah



1 Praises of Allah From the Qur'an

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الْذُّلُّ.

Al-ḥamdu lillāhi-lladhī lam yattakhidh walada-w-walam yaku-l-lahū sharīkun fī-l-mulki walam yakul-lahū waliyyum-minadh-dhul.

All praise is for Allah who has not taken a son, has no partner in His dominion and does not need anyone, out of weakness, to protect Him. (17:111)

2 Praises of Allah From the Qur'an

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَاتِ وَالنُّورَ.

Al-ḥamdu lillāhi-lladhī khalaqa-s-samāwāti wa-l-arḍa wa ja'ala-ż-zulumāti wa-n-nūr.

All praise is for Allah who created the heavens and the earth and made darkness and light. (6:1)

3 Praises of Allah From the Qur'an

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَيْنَا الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوْجًا.

Al-ḥamdu lillāhi-lladhī anzala 'alā 'abdihil-kitāba wa lam yaj'al-l-lahū 'iwajā.

All praise is for Allah who sent down the Book to His servant and did not place in it any crookedness. (18:1)

4 Praises of Allah From the Qur'an

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ،
وَهُوَ الْحَكِيمُ الْخَيْرُ.

Al-ḥamdu lillāhi-lladhī lahū mā fi-s-samāwāti wa mā fil-arḍi wa lahu-l-ḥamdu fil-ākhirah, wa huwa-l-Ḥakīm-ul-Khabīr.

All praise is for Allah, to whom belongs all that is in the heavens and all that is on the earth; and for Him is all praise in the Hereafter. He is the All-Wise, the All-Aware. (34:1)

5 Praises of Allah ﷺ From the Qur'an

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَئِنَّ أَجْنِحَةً
مَشْنَقَ وَثَلَاثَ وَرْبَاعَ، يَرِيدُ فِي الْخَلْقِ مَا يَشَاءُ، إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Al-ḥamdu lillāhi Fātīri-s-samāwāti wa-l-arḍi jā'ili-l-malā'i katrusulan uli ajniḥati-m-mathnā
wa thulātha wa rubā', yazīdu fil-khalqi mā yashā', innal-lāha 'alā kulli shay'in Qadīr.

All praise is for Allah, the Originator of the heavens and the earth, who appoints the angels as messengers having wings, in twos, threes and fours. He adds to the creation what He wills. Indeed, Allah is All-Powerful over everything. (35:1)

6 The Prophet's ﷺ Praises of Allah ﷺ in Tahajjud

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ
أَنْتَ قِيمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ وَوَعْدُكَ
حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ،
وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ
آمَنْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَّمْتُ وَإِلَيْكَ حَاگَمْتُ.

Allāhumma laka-l-ḥamdu Anta Nūru-s-samāwāti wa-l-arḍi wa man fīhinn, wa laka-l-ḥamdu
Anta Qayyimu-s-samāwāti wa-l-arḍi wa man fīhinn, wa laka-l-ḥamdu, Anta-l-Ḥaqq wa wa'duka
haqq, wa qawluka haqq, wa liqā'uka haqq, wal-jannatu haqq, wa-n-nāru haqq, wa-s-sā'atu
haqq, wa-n-nabiyyūna haqq, wa muhammadun haqq, Allāhumma laka aslamtu wa 'alayka
tawakkalt, wa bika āmant, wa ilayka anabt, wa bika khaṣamtu wa ilayka ḥākamt.

O Allah, for You Alone is all praise; You are the Light of the heavens and the earth and whatever is therein. For You Alone is all praise; You are the Maintainer of the heavens and the earth and whatever is therein. And for You Alone is all praise; You are the Truth. Your promise is the truth, Your speech is the truth, the meeting with You is the truth, Paradise is the truth, Hell-Fire is the truth, the Final Hour is the truth, the Prophets are the truth and Muhammad ﷺ is the truth. O Allah, I surrender myself to You Alone, I put my trust in You Alone, I believe in You Alone, I turn to You Alone, I complain of my opponents to You Alone and I refer judgement to You Alone. (Bukhārī)

7 The Prophet's ﷺ Praises at Uhud

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطَ، وَلَا بَاسِطَ لِمَا قَبَضَتْ،
وَلَا هَادِي لِمَنْ أَضْلَلَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ،
وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقْرِبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَبَتْ.

Allāhumma lakal-ḥamdu kulluh, Allāhumma lā qābiḍa limā basaṭt, wa lā bāsiṭa limā qabaḍt, wa lā hādiya liman adlalt, wa lā mudilla liman hadayt, wa lā mu'tiya limā man'ata, wa lā māni'a limā aṭayt, wa lā muqarriba limā bā'adt, wa lā mubā'ida limā qarrabt.

O Allah, for You Alone is all praise. O Allah, none can restrict what You expand and none can expand what You have restricted. None can guide whom You have left astray, and none can mislead whom You have guided. None can give what You withhold, and none can withhold what You bestow. None can bring near what You have distanced and none can distance what You have brought near. (Ahmad)

8 Praising Allah ﷺ With His Names

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ،
فَالِّقَ الْحَبِّ وَالنَّوْيَ، وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالْقُرْقَانِ، أَعُوذُ بِكَ مِنْ
شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذُ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَيُسَقِّيَ كُلَّ شَيْءٍ،

وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ،
وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ .

Allāhumma Rabb-as-samāwāti wa Rabba-l-‘Arshi-l-‘azīm, Rabbanā wa Rabba kulli shay’, fāliqa-l-ḥabbi wa-n-nawā, wa munzila-t-tawrāti wa-l-injili wa-l-furqān, a‘ūdhu bika min sharri kulli shay’in Anta ākhidhun bi-nāsiyatih, Allāhumma Anta-l-Awwalu fa-laysa qablaka shay’, wa Anta-l-Ākhiru fa-laysa ba’daka shay’, wa Anta-ż-Żāhiru fa-laysa fawqaka shay’, wa Anta-l-Bātinu fa-laysa dūnaka shay’.

O Allah, Lord of the seven heavens, Lord of the earth, Lord of the Magnificent Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, the One who revealed the Torah, the Bible and the Criterion (Qur’ān); I seek Your protection from the evil of every thing You hold by the forehead (i.e. fully control). You are the First and there is nothing before You. You are the Last and there is nothing after You. You are the Most High and there is nothing above You. You are the Most Near and there is nothing closer than You. (Muslim)

9 The Greatest Truth

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ
شَيْءٍ بَعْدُ ، أَهْلَ الشَّنَاءِ وَالْمَجْدِ ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ
لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيٌ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .

Allāhumma Rabbanā lakal-hamdu mil'a-s-samāwāti wa mil'al-ardī wa mil'a mā shi'ta min shay'in ba'd, ahla-t-thanāi wal-majd, aḥaqqu mā qālal-‘abdu – wa kullunā laka ‘abd – lā māni'a li-mā a'ṭayta, wa lā mu'ṭiya li-mā mana't, wa lā yanfa'u dha-l-jaddi minka-l-jadd.

O Allah, our Lord, to You Alone belongs all praise; praise which fills the heavens and the earth and which fills whatever You wish after that. You are Most worthy of praise and glory. The greatest truth the slave can utter is – and we are all Your slaves – there is none who can withhold what You give, and none can give what You withhold; and the wealth of the wealthy does not avail him from You. (Abū Dāwūd)

— 10 Praise Allah ﷺ With Expressing Your Dire Need of Him —

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، الرَّحْمَنِ الرَّحِيمِ ، مَا لِلَّهِ يَوْمَ الدِّينِ ، لَا إِلَهَ إِلَّا أَنْتَ تَقْعُلُ مَا تُرِيدُ ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ، أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ.

Al-ḥamdu-lillāhi Rabbi-l-‘ālamīn, ar-Rahmāni-r-Rahīm, Mālikī yawmi-d-dīn, lā ilāha illā Anta ta’alu mā turīd, Allāhumma Anta-lلāhu lā ilāha illā Ant, Antal-Ghanniyu wa naḥnu-l-fuqarā’.

All praise is for Allah, Lord of the worlds, the All Merciful, the Very Merciful, Master of the Day of Judgement. There is no god worthy of worship except You, You do what You will. O Allah, You are Allah, there is no god worthy of worship except You. You are the Rich and Free of all needs whilst we are poor and in need of You. (Ibn Hibbān)

— 11 Praise Allah ﷺ With the Praises of the Entire Creation —

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي وَسَقَانِي ، الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنْجِيَنِي مِنَ النَّارِ.

Al-ḥamdu lillāhi-lladhī kafānī wa āwānī, al-ḥamdu lillāhi-lladhī aṭamanī wa saqānī, al-ḥamdu lillāhi-lladhī manna ‘alayya fa-afḍal, Allāhumma innī as’aluka bi’izzatika an tunajjiyanī mina-n-nār.

All praise is for Allah who has sufficed me and given me refuge. All praise is for Allah who has fed me and given me drink. All praise is for Allah who has been gracious to me and showered favours on me. O Allah, I ask You by Your glory to save me from the Hell-Fire. (Hākim)

— 12 Praise Allah ﷺ for all His Favours —

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُظْعِمُ ، مَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا وَسَقَانَا ، وَكُلَّ بَلَاءٍ حَسِنَ أَبْلَانَا ، الْحَمْدُ لِلَّهِ غَيْرِ مُوَدِّعٍ وَلَا مُكَافِأٍ وَلَا مَكْفُورٍ وَلَا مُسْتَعْنِي عَنْهُ ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ مِنَ الطَّعَامِ ، وَسَقَى مِنَ الشَّرَابِ ،

وَكَسَا مِنَ الْعُرْيِ ، وَهَدَى مِنَ الضَّلَالَةِ ، وَبَصَرَ مِنَ الْعَمَى ، وَفَضَلَ عَلَى
كَثِيرٍ مِّنْ خَلْقِهِ تَفْضِيلًا ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Al-ḥamdu lillāhi-lladhī yuṭ’iūmu wa lā yuṭ’ām, manna ‘alaynā fa-hadānā wa aṭ’amanā wa
saqānā, wa kulla balā’iñ ḥasanin ablānā, al-ḥamdu lillāhi ghayra muwadda’i-w-wa lā
mukāfa’iñ-wa lā makfūrin wa lā mustaghñan ‘anh, al-ḥamdu lillāhi-lladhī aṭ’ama mina-t-ṭā’ām,
wa saqā mina-sh-sharāb, wa kasā minal-‘urā, wa hadā mina-ḍ-ḍalālah, wa baṣṣara mina-l-
‘amā, wa faḍḍala ‘alā kathīrim-min-khalqihī tafḍilā, alḥamdu-lillāhi Rabbi-l-‘ālamīn.

All praise is for Allah who feeds and is not fed. He favoured us, and thus guided us, blessed us with food and drink, and bestowed upon us every favour. All praise is for Allah, a praise which we will never bid farewell to, a never-ending praise, an accepted praise and an indispensable praise. All praise is for Allah who provided food and drink; who clothed us, guided us from error, removed our blindness and favoured us greatly over many of His creation. All praise is for Allah, Lord of the worlds. (Nasā’i)

13 Praises Which the Angels Race to Take Up

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَّاً فِيهِ مُبَارَّاً عَلَيْهِ ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى .

Al-ḥamdu lillāhi ḥamdan kathīran ṭayyiba-m-mubārakan fīhi mubārakan ‘alayh, kamā
yuḥibbu Rabbunā wa yarḍā.

All praise is for Allah; praise which is abundant, pure, blessed and perpetual, as our Lord loves and is pleased with. (Nasā’i)

14 Praises Which the Angels Race to Take Up

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَّاً فِيهِ ، كَمَا يُحِبُّ رَبُّنَا أَنْ يُحْمَدَ وَيَنْبَغِي لَهُ .

Al-ḥamdu lillāhi ḥamdan kathīran ṭayyiba-m-mubārakan fīhi, kamā yuḥibbu Rabbunā
ay-yuḥmada wa yanbaghī lah.

All praise is for Allah; praise which is abundant, pure, blessed and perpetual, as our Lord loves and is pleased with to be praised with. (Nasā’i)

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ ، وَسُبْحَانَ اللَّهِ مِلْءُ مَا خَلَقَ ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ ، وَسُبْحَانَ اللَّهِ مِلْءُ مَا فِي الْأَرْضِ وَالسَّمَاءِ ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ ، وَسُبْحَانَ اللَّهِ مِلْءُ مَا أَحْصَى كِتَابُهُ ، وَسُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ ، وَسُبْحَانَ اللَّهِ مِلْءُ كُلِّ شَيْءٍ ، الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ ، وَالْحَمْدُ لِلَّهِ مِلْءُ مَا خَلَقَ ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ ، وَالْحَمْدُ لِلَّهِ مِلْءُ مَا فِي الْأَرْضِ وَالسَّمَاءِ ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ مِلْءُ مَا أَحْصَى كِتَابُهُ ، وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ ، وَالْحَمْدُ لِلَّهِ مِلْءُ كُلِّ شَيْءٍ .

Subhāna-llāhi ‘adada mā khalaq, wa subhāna-llāhi mil’ā mā khalaq, wa subhāna-llāhi ‘adada mā fil-arḍi wa-s-samā’, wa subhāna-llāhi mil’ā mā fil-arḍi wa-s-samā’, wa subhāna-llāhi ‘adada mā ahṣā kitābuh, wa subhāna-llāhi mil’ā mā ahṣā kitābuh, wa subhāna-llāhi ‘adada kulli shay’, wa subhāna-llāhi mil’ā kulli shay’, al-ḥamdu lillāhi ‘adada mā khalaq, wal-ḥamdu lillāhi mil’ā mā khalaq, wal-ḥamdu lillāhi ‘adada mā ahṣā kitābuh, wal-ḥamdu lillāhi ‘adada kulli shay’, wal-ḥamdu lillāhi mil’ā mā ahṣā kitābuh, wal-ḥamdu lillāhi ‘adada kulli shay’.

Glory be to Allah as much as all He has created. Glory be to Allah as much as what can fill His creation. Glory be to Allah as much as what is in the earth and the sky. Glory be to Allah as much as what can fill the earth and the sky. Glory be to Allah as much as what His Book has recorded. Glory be to Allah as much as what fills His Book. Glory be to Allah as much as everything. Glory be to Allah as much as what fills everything. All praise is for Allah as much as what He has created. All praise is for Allah as much as what can fill His creation. All praise is for Allah as much as what is in the earth and the sky. All praise is for Allah as much as what can fill up the earth and the sky. All praise is for Allah as much as what His Book has recorded. All praise is for Allah as much as what fills His Book. All praise is for Allah as much as everything. All praise is for Allah as much as what fills everything. (Composite: Aḥmad and Ibn Ḥibbān)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، وَتَبَارَكَ اسْمُكَ ، وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ .

Subḥānaka-llāhumma wa bi-ḥamdiķ, wa tabāraka-smuk, wa ta’ālā jadduka wa lā ilāha
ghayruk.

How perfect are You O Allah, and all praise is Yours. Your name is most blessed, Your majesty is exalted and there is no god worthy of worship except You. (Abū Dāwūd)

17 Praises Beloved to The Most Merciful

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَ اللَّهِ الْعَظِيمِ .

Subḥāna-llāhi wa bi ḥamdih, subḥāna-llāhil-‘Azīm.

Allah is Pure from every defect and all praise is for Him. Allah, the Magnificent, is Pure from every defect. (Bukhārī)

18 4 Phrases That Outweigh all Other Dhikr

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَرِزْنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ .

Subḥāna-llāhi wa bi ḥamdih, ‘adada khalqih, wa riḍā nafsih, wa zinata ‘arshih, wa midāda
kalimātih.

Allah is Pure from every defect and all praise is for Him, (in ways) as numerous as all He has created, (as vast) as His pleasure, (as limitless) as the weight of His Throne, and (as endless) as the ink of His words. (Muslim)

19 Magnify Your Lord

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ ، وَالْكِبْرَيَاءِ وَالْعَظَمَةِ .

Subḥāna dhil-jabarūti wal-malakūt, wal-kibriyā’i wal-‘azamah.

How Pure from every defect is the Owner of might, dominion, magnificence and greatness. (Nasā’i)

20 Declare the Perfection of Allah

سُبُّوْحٌ ، قُدُّوْسٌ ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ .

Subbūhun, Quddūsun, Rabbul-malā'ikati wa-r-rūh.

The Supremely Perfect, the Most Pure, the Lord of the angels and the Spirit (Jibril ﷺ). (Muslim)

21 Praises Which Open the Doors of Paradise

اللَّهُ أَكْبَرُ كَبِيرًا ، وَالْحَمْدُ لِلَّهِ كَثِيرًا ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا .

Allāhu akbaru kabīrā, wal-hamdu lillāhi kathīrā, wa subhāna-llāhi bukrata-w-wa aṣīlā.

Allah is truly the Greatest. Praise be to Allah in abundance. Glory be to Allah in the morning and the evening. (Muslim)

22 Praise Allah With His Oneness

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ .

Lā ilāha illa-llāhul-Wāḥid-ul-Qahhār, Rabbu-s-samāwāti wal-arḍi wa mā baynahum-al-‘Azīz-ul-Ghaffār.

There is no god worthy of worship except Allah, the One, the Supremely Powerful; Lord of the heavens and the earth and whatever is in between them, the All-Mighty, the Most Forgiving. (Ibn Ḥibbān)

23 A Comprehensive Praise

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

Lā ilāha illa-llāhu waḥdahū lā sharīka lah, lahu-l-mulku wa lahu-l-ḥamdu, wa Huwa 'alā kulli shay'in Qadīr, subḥāna-llāhi wal-ḥamdu li-llāhi wa lā ilāha illa-llāhu wallāhu akbar, wa lā hawla wa lā quwwata illā bi-llāhi-l-'Aliyyi-l-'Aẓīm.

There is no god worthy of worship except Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All-Powerful. Allah is Pure from every defect, and all praise is for Allah. There is no god worthy of worship except Allah and Allah is the Greatest. There is no power (in averting evil) or strength (in attaining good) except through Allah, the Most High, the Most Magnificent. (Ibn Mājah)

24 Praises Which Bring Ease

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

Lā ilāha illa-llāhu-l-'Aẓīmu-l-Ḥalīm, lā ilāha illa-llāhu Rabbu-l-'Ārshi-l-'Aẓīm, lā ilāha illa-llāhu Rabbu-s-samāwāti wa Rabbu-l-arḍi wa Rabbu-l-'Ārshi-l-karīm.

There is no god worthy of worship except Allah, the Magnificent, the Forbearing. There is no god worthy of worship except Allah, Lord of the Magnificent Throne. There is no god worthy of worship except Allah, Lord of the heavens, Lord of the earth and Lord of the Noble Throne. (Bukhārī)

25 Praises Which Lead to Your Forgiveness

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Lā ilāha illa-llāhu-l-Ḥalīmu-l-Karīm, Lā ilāha illa-llāhu-l-'Aliyyu-l-'Aẓīm, subḥāna-llāhi Rabbi-s-samāwāti-s-sab'i wa Rabbi-l-'Ārshi-l-'Aẓīm, alḥamdu-lillāhi Rabbi-l-'ālamīn.

There is no god worthy of worship except Allah, the Forbearing, the Most Generous. There is no god worthy of worship except Allah, the Most High, the Magnificent. Allah is Pure from every defect, Lord of the seven heavens and the Lord of the Magnificent Throne. All praise is for Allah, Lord of the worlds.
(Ahmad)

26 Praises Which Free You From the Hell-fire

اللَّهُمَّ إِنِّي أَشْهُدُكَ، وَأَشْهُدُ مَلَائِكَتَكَ وَحَمَلَةَ عَرْشِكَ، وَأَشْهُدُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ، لَا شَرِيكَ لَكَ، وَأَشْهُدُ أَنَّ مُحَمَّداً عَبْدُكَ وَرَسُولُكَ.

Allāhumma innī ush-hiduk, wa ush-hidu malā'ikatka wa ḥamlata 'arshik, wa ush-hidu man fi-s-samāwāti wa man fil-ardī an-naka Anta-llāhu lā ilāha illā Anta wahdak, lā sharīka lak, wa ash-hadu an-na Muḥammadan 'abduka wa rasūluk.

O Allah, I call upon You, Your angels, the bearers of Your Throne, and all those in the heavens and the earth to bear witness that surely You are Allah. There is no god worthy of worship but You Alone. You have no partner whatsoever, and I bear witness that Muḥammad ﷺ is Your slave and Your Messenger. (Hākim)

27 Affirming Your Inability to Praise Allah Sufficiently

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخْطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحِصِّي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْبَيْتَ عَلَى نَفْسِكَ.

Allāhumma innī a'ūdu bi-riḍāka min sakhatik, wa bi-mu'āfātika min 'uqūbatik, wa a'ūdu bika mink, lā uḥṣi thanā'an 'alayk, Anta kamā athnayta 'alā nafsik.

O Allah, I seek protection in Your pleasure from Your anger, and in Your forgiveness from Your punishment. I seek protection from You through You. I cannot enumerate Your praise. You are as You have praised Yourself.
(Abū Dāwūd)

28 Praise Allah ﷺ for His Dominion

اللَّهُمَّ مَالِكَ الْمُلْكِ، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ،
وَتُعِزُّ مَنْ تَشَاءُ، وَتُذِلُّ مَنْ تَشَاءُ، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمُهُمَا، تُعْطِيهِمَا مَنْ تَشَاءُ، وَتَمْنَعُ مِنْهُمَا مَنْ
تَشَاءُ، إِرْحَمْنِي رَحْمَةً تُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سَوَّاَكَ.

Allāhumma Mālik-mulk, tu'ti-l-mulka man tashā', wa tanzi'u-l-mulka mim-man tashā', wa
tu'izzu man tashā', wa tudhillu man tashā', bi-yadika-l-khayr, innaka 'alā kulli shay'in Qadīr.
Raḥmāna-d-dunyā wa-l-ākhirah wa Raḥīmahumā, tu'fihimā man tashā', wa tamna'u minhumā
man tashā', irhamnī rahmatan tughnīnī bihā 'ar-rahmati man siwāk.

O Allah, Lord of the kingdom, You grant kingdom to whoever you will, and You
take kingdom away from whoever You will. You honour whoever You will and
You disgrace whoever You will. All good is in Your hands. You are All-Powerful
over everything. (O) the Extremely Merciful and the Especially Merciful in this
world and the hereafter; You give from them (this world and the hereafter)
whomsoever You will and You withhold from them whomsoever You will. Have
mercy on me which will leave me free of the mercy of those other than You.
(Tabarānī)

29 Ask Allah ﷺ With His Greatest Name

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهُدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ،
الَّذِي لَمْ يَلِدْ، وَلَمْ يُوْلَدْ، وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ.

Allāhumma innī as'luka bi-annī ash-hadu an-naka Anta-llāhu lā ilāha illā Anta-l-Aḥadu-ṣ-ṣamad, al-ladhi lam yalid, wa lam yūlad, wa lam yakul-lahū kufuwan aḥad.

O Allah, I beg You as I bear witness that You are Allah, there is no god worthy
of worship except You, the One, the Self-Sufficient Master, who has not given
birth and was not born, and to whom none is equal. (Tirmidhī)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ الْمَنَانُ، بَدِيعُ السَّمَاوَاتِ
وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ.

Allāhumma innī as’aluka bi-anna laka-l-ḥamd, lā ilāha illā Antal-Mannān, Badī’u-s-samāwāti
wal-ard, yā Dhal-jalāli wal-ikrām, yā Ḥayyu yā Qayyūm.

O Allah, I beg You as all praise only belongs to You. There is no god worthy of worship except You, the Giver of all good, the Originator of the heavens and the earth. O Lord of Majesty and Honour, O the Ever Living, O the One who sustains and protects all that exists. (Abū Dāwūd)

Chapter 2

Salutations Upon the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِّي مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلِي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَلِي مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى أَلِي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa 'alā āli Muḥammad, kamā ṣallayta 'alā Ibrāhīma wa 'alā āli Ibrāhīm, innaka Ḥamīdu-m-Majīd, Allāhumma bārik 'alā Muḥammad-iw-wa 'alā āli Muḥammad, kamā bārakta 'alā Ibrāhīma wa 'alā āli Ibrāhīm, innaka Ḥamīdu-m-Majīd.

O Allah, honour and have mercy upon Muḥammad and the family of Muḥammad as You have honoured and had mercy upon Ibrāhīm and the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. O Allah, bless Muḥammad and the family of Muḥammad as You have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. (Bukhārī)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِي بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى أَلِي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ صَلِّ عَلَيْنَا مَعَهُمْ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَلِي بَيْتِهِ، كَمَا بَارَكْتَ عَلَى أَلِي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَيْنَا مَعَهُمْ، صَلَوَاتُ اللَّهِ وَصَلَّاهُ الْمُؤْمِنِينَ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa 'alā āli baytih, kamā ṣallayta 'alā āli Ibrāhīm, innaka Ḥamīdu-m-Majīd, Allāhumma ṣalli 'alaynā ma'ahum, Allāhumma bārik 'alā Muḥammad-iw-wa 'alā āli baytih, kamā bārakta 'alā āli Ibrāhīm, innaka Ḥamīdu-m-Majīd, Allāhumma bārik 'alaynā ma'ahum, ṣalawātu-llāhi wa ṣalātul-mu'minā 'alā Muḥammadi-nin-Nabiyyil-ummiyy.

O Allah, honour and have mercy upon Muḥammad and his household, as You have honoured and had mercy upon the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. O Allah, honour and have mercy upon us alongside them. O Allah, bless Muḥammad and his household as You have blessed the family of Ibrāhīm. Indeed You are the Most Praiseworthy, the

Most Glorious. O Allah, bless us alongside them. May the blessings of Allah and the prayers of the believers be for Muḥammad, the unlettered Prophet. (Dāraqutnī)

3

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّأَرْوَاجِهِ وَدُرْيَتِهِ، كَمَا صَلَّيْتَ عَلَى أَلِإِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَّأَرْوَاجِهِ وَدُرْيَتِهِ، كَمَا بَارَكْتَ عَلَى أَلِإِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَّجِيدٌ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa azwājihī wa dhurriy-yatih, kamā ṣallayta 'alā āli Ibrāhīm, wa bārik 'alā Muḥammad-iw-wa azwājihī wa dhurriyyatih, kamā bārakta 'alā āli Ibrāhīm, innaka Ḥamīdu-m-Majīd.

O Allah, honour and have mercy upon Muḥammad, his spouses and his progeny as You have honoured and had mercy on the family of Ibrāhīm. Bless Muḥammad, his spouses and his progeny as You have blessed the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. (Bukhārī)

4

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى أَلِإِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى أَلِإِبْرَاهِيمَ فِي
الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa 'alā āli Muḥammad, kamā ṣallayta 'alā āli Ibrāhīm, wa bārik 'alā āli Muḥammad-iw-wa 'alā āli Muḥammad, kamā bārakta 'alā āli Ibrāhīma fi-l-'ālamīn, innaka Ḥamīdu-m-Majīd.

O Allah, honour and have mercy upon Muḥammad and the family of Muḥammad as You have honoured and had mercy upon the family of Ibrāhīm, and bless Muḥammad and the family of Muḥammad as You have blessed the family of Ibrāhīm in the worlds. Indeed, You are the Most Praiseworthy, the Most Glorious. (Muslim)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي
مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa 'alā āli Muḥammad, wa bārik 'alā Muḥammad-iw-wa
'alā āli Muḥammad, kamā bārakta 'alā Ibrāhīma fi-l-`ālamīn, innaka ḥamīdu-m-Majīd.

*O Allah, honour and have mercy upon Muḥammad and the family of
Muḥammad, and bless Muḥammad and the family of Muḥammad as You
have blessed Ibrāhīm in the worlds. Indeed, You are the Most Praiseworthy, the
Most Glorious. (Ahmad)*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى أَلِي إِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ.

Allāhumma ṣalli 'alā Muḥammad 'abdiка wa rasulik, kamā ṣallayta 'alā āli Ibrāhīm, wa bārik
'alā Muḥammad-iw-wa 'alā āli Muḥammad, kamā bārakta 'alā Ibrāhīm.

*O Allah, honour and have mercy upon Muḥammad, Your servant and
Messenger, as You have honoured and had mercy upon the family of Ibrāhīm.
Bless Muḥammad and the family of Muḥammad as You have blessed Ibrāhīm.
(Bukhārī)*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى أَلِي إِبْرَاهِيمَ،
إِنَّكَ حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَّعَلَى أَلِي مُحَمَّدٍ، كَمَا بَارَكْتَ
عَلَى أَلِي إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

Allāhumma ṣalli 'alā Muḥammad-iw-wa 'alā ՚alī Muḥammad, kamā ṣallayta 'alā ՚alī Ibrāhīm, innaka Ḥamīdu-m-Majīd, Allāhumma bārik 'alā Muḥammad-iw-wa 'alā ՚alī Muḥammad, kamā bārakta 'alā ՚alī Ibrāhīm, innaka Ḥamīdu-m-Majīd.

O Allah, honour and have mercy upon Muḥammad and the family of Muḥammad, as You have honoured and had mercy upon the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. O Allah, bless Muḥammad and the family of Muḥammad as You have blessed the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious.

(Bukhārī)

8

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى أَلِي مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَحِيدٌ.

Allāhumma ṣalli 'alā Muḥammadi-nin-Nabiyyil-ummiyyi wa 'alā ՚alī Muḥammad, kamā ṣallayta 'alā Ibrāhīm, wa ՚alī Ibrāhīma, wa bārik 'alā Muḥammadi-nin-Nabiyyil-ummiyy, kamā bārakta 'alā Ibrāhīm wa 'alā ՚alī Ibrāhīma, innaka Ḥamīdu-m-Majīd.

O Allah, honour and have mercy upon Muḥammad, the unlettered Prophet, and the family of Muḥammad, as You have honoured and had mercy upon Ibrāhīm and the family of Ibrāhīm. Bless Muḥammad, the unlettered Prophet, as You have blessed Ibrāhīm and the family of Ibrāhīm. Indeed, You are the Most Praiseworthy, the Most Glorious. (Ahmad)

9

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَلِي مُحَمَّدٍ.

Allāhumma ṣalli 'alā Muḥammad wa 'alā ՚alī Muḥammad.

O Allah, honour and have mercy upon Muḥammad and the family of Muḥammad. (Nasā'ī)

Chapter 3

Du‘as From the **Qur‘an**

1 Surah al-Fatihah: The Greatest Du'a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ،
مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ،
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

Bismi-llāhi-r-Raḥmāni-r-Raḥīm. Alḥamdu-lillāhi Rabbi-l-‘ālamīn, ar-Raḥmāni-r-Raḥīm,
Mālikī yawmi-d-dīn, iyyāka na‘budu wa iyyāka nastā‘īn, ihdina-ṣ-ṣirāṭa-l-Mustaqīm, ṣirāṭa-
ladhīna an‘amta ‘alayhim ghayri-l-maghḍūbi ‘alayhim wala-d-dāllīn.

In the name of Allah, the All-Merciful, the Very Merciful. All praises and thanks are for Allah, the Lord of all the worlds, The All-Merciful, The Very Merciful, Master of the Day of Judgement. You Alone we worship, You Alone we ask for help. Guide us on the Straight Path, the path of those whom You have favoured, not of those who incur (Your) anger nor of those who have gone astray. (1:1-7)

2 Du'a of the Grief-stricken Prophet Yunus

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Lā ilāha illā Anta subḥānaka innī kuntu mina-z-zālimīn.

*There is no god worthy of worship except You. You are Pure from every defect.
Indeed, I have been of the wrongdoers. (21:87)*

3 Du'a of Prophet Musa for Forgiveness

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي.

Rabbi innī ẓalamtu nafṣī fa-ghfirlī.

My Lord, I have certainly wronged myself, so forgive me. (28:16)

— 4 Du'a of Prophet Adam & Hawwa' for Forgiveness —

رَبَّنَا ظَلَمْنَا آنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِيرِينَ.

Rabbanā ẓalamnā anfusanā wa il-lam taghfir lanā wa tarḥamnā la-nakūnanna minal-khāsīrīn.

Our Lord, we have wronged ourselves. If You do not forgive us and have mercy upon us, we will surely be amongst the losers. (7:23)

— 5 Du'a of Prophet Musa for Forgiveness —

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْعَافِرِينَ.

Anta Walliyyunā fa-ghfir lanā war-ḥamnā wa Anta khayrul-ghāfirīn.

You are our Protector, so forgive us and have mercy upon us. You are the best of those who forgive. (7:155)

— 6 Du'a of the Pious for Forgiveness & Protection From the Hell-fire —

رَبَّنَا إِنَّا أَمَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ.

Rabbanā in-nanā āmannā fa-ghfir lanā dhunūbanā wa qinā 'adhāba-n-nār.

Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire. (3:16)

— 7 Du'a of the Slaves of Allah for Forgiveness & Mercy —

رَبَّنَا أَمَّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ.

Rabbanā āmannā fa-ghfir lanā war-ḥamnā wa Anta khayru-r-rāhimīn.

Our Lord, we have believed, so forgive us and have mercy upon us: You are the Best of those who are merciful. (23:109)

8 Du'a for Forgiveness & Mercy

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ.

Rabbi-ghfir wa-rham wa Anta khayru-r-rāhimīn.

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

9 Du'a of Prophet Nuh ﷺ for Forgiveness

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَإِلَّا تَعْفِرْ لِي وَتَرْحَمْنِي
أَكُنْ مِّنَ الْخَسِيرِينَ.

Rabbi innī a'ūduhū bika an as'ala ka mā laysa lī bihī 'ilm, wa il-lā taghfir lī wa tarhamnī
aku-m-mina-l-khāsīrīn.

My Lord, I seek Your protection from asking You anything about which I have no knowledge. And unless You forgive me and have mercy upon me, I shall be amongst the losers. (11:47)

10 Du'a for Yourself, the Deceased & the Ummah

رَبَّنَا اغْفِرْ لَنَا وَلَا إِخْرَانَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ، وَلَا تَجْعَلْ فِي قُلُوبِنَا^٦
غِلَّا لِلَّذِينَ أَمْنُوا رَبَّنَا إِنَّكَ رَءُوفُ رَّحِيمٌ.

Rabbana-ghfir lanā wa li-ikhwānina-l-ladhīna sabaqūnā bil-īmān, wa lā taj'āl fī qulūbinā
ghilla-l-lil-ladhīna āmanū Rabbanā innaka Ra'ūfu-r-Rāhīm.

Our Lord, forgive us and our brothers who preceded us in faith. Do not put in our hearts any hatred toward those who have believed. Our Lord, indeed You are the Most Compassionate, the Ever-Merciful. (59:10)

11 Du'a of the Believers on the Day of Judgement

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Rabbanā atmim lanā nūranā wa-ghfir lanā innaka 'alā kulli shay'in Qadir.

Our Lord, perfect for us our light and forgive us. Indeed, You are All-Powerful over everything. (66:08)

12 Du'a of Asiya ﴿ for a House Near Allah in Paradise

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ.

Rabbi-b-ni li 'indaka baytan fi-l-Jannah.

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

13 Du'a for Protection From the Hell-fire

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ، إِنَّهَا سَاءَتْ مُسْتَقَرًا وَمُقَاماً.

Rabbana-ṣrif'an-nā 'adhāba Jahannam, inna 'adhābahā kāna gharāmā. Innahā sā'at mustaqarra-w-wa muqāmā.

Our Lord, turn away from us the punishment of Hell-fire. Indeed, its punishment is endless. Indeed it is an evil residence and abode. (25:65-6)

14 Du'a of Those Who Reflect

رَبَّنَا مَا خَلَقْتَ هَذَا بُطِّلًا ، سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ. رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتُهُ ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ. رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًّا يُنَادِي لِلإِيمَانِ أَنْ أَمْنُوا بِرِبِّكُمْ فَامَّنَا ، رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِرْ عَنَّا سَيِّلَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا وَأَتَنَا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا

تُخْرِنَا يَوْمَ الْقِيَامَةِ ، إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

Rabbanā mā khalaqta hādhā bātilā, subhānaka faqinā 'adhāba-n-nār. Rabbanā innaka man tudhkili-n-nāra fa-qad akhzaytah, wa mā li-ż-żalimīna min anṣār. Rabbanā in-nanā samī'na munādiya-y-yunādī lil-īmāni an āminū bi-Rabbikum fa-āmānnā, Rabbanā fa-ghfir lanā dhunūbanā wa kaffir 'annā sayyi'ātinā wa tawaffanā ma'-al-abrār. Rabbanā wa ātinā mā wa-'adtanā 'alā rusulika wa lā tukhzinā yawmal-qiyāmah, in-naka lā tukhliful-mī'ād.

Our Lord, You have not created all this (the heavens and the earth) without purpose — You are free from any defects — so protect us from the torment of the Fire. Our Lord, indeed whoever You admit to the Fire, You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord', so we have believed. Our Lord, forgive us our sins, wipe out our bad deeds, and let us die with the truly righteous. Our Lord, bestow upon us all that You have promised us through Your Messengers and do not humiliate us on the Day of Resurrection. Indeed, You never break Your promise. (3:191-4)

15 Du'a of the Angels for the Believers

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا ، فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَيِّلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ أَبَائِهِمْ وَأَرْوَاجِهِمْ وَدُرِّيَّاتِهِمْ ، إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ ، وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ ، وَذُلَّكَ هُوَ الْفَوْزُ الْعَظِيمُ.

Rabbanā wasi'ta kulla shay'i-r-rahmata-w-wa 'ilmā, fa-ghfir lil-ladhīna tābū wa-t-taba'ū sabīlaka wa qihim 'adhābal-jahīm. Rabbanā wa adkhil-hum jannāti 'adnini-l-latī wa-'adtahum wa man ḥalāha min ābā'ihim wa azwājihim wa dhurriyyātihim, innaka Antal-'Azīzu-l-Ḥakīm. Wa qihimu-s-sayyi'āt, wa man taqi-s-sayyi'ātī yawma'idhin fa-qad rāhīmtah, wa dhālikā huwal-fawzul-'azīm.

Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your path, and protect them from the punishment of Hell-fire. Our Lord, admit them to the eternal gardens of

Paradise which You have promised them, along with whoever was righteous from their fathers, their spouses and their children. Indeed, You, and only You, are the All-Mighty and All-Wise. Protect them from all evil deeds. You will have bestowed Your mercy on those You protect from the evil deeds on that Day: that is the greatest achievement indeed. (40:7-9)

16 Du'a of Prophet Musa ﷺ Expressing His Dire Need

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

Rabbi innī limā anzalta illayya min khayrin faqīr.

My Lord, truly I am in dire need of any good which You may send me. (28:24)

17 The Most Frequent Du'a of the Prophet ﷺ

رَبَّنَا أَتَنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ.

Rabbanā ātinā fi-d-dunyā ḥasanata-w-wa fil-ākhirati ḥasanata-w-wa qinā 'adhāba-n-Nār.

Our Lord, grant us good in this world and good in the Hereafter, and protect us from the torment of the Fire. (2:201)

18 Du'a of the People of the Cave for Mercy & Guidance

رَبَّنَا أَتَنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيْئَ لَنَا مِنْ أَمْرِنَا رَشَدًا.

Rabbanā ātinā mi-l-ladunka rāḥmataata-w-wa hayyī' lanā min amrinā rashedā.

Our Lord, grant us from Yourself mercy and provide us with guidance in our matter. (18:10)

19 Du'a for the Firmness of the Heart

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

Rabbanā lā tuzigh qulūbanā ba'da idh hadayatanā, wa hab lanā mi-l-ladunka rāhmah, innaka Anta-l-Wahhāb.

Our Lord, do not let our hearts swerve from the truth after You have guided us, and bestow upon us mercy from Yourself. Surely, You, and You Alone are the Great Bestower. (3:8)

20 Du'a for Increase in Knowledge

رَبِّ زِدْنِيْ عِلْمًا.

Rabbi zidnī 'ilmā.

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

21 Du'a of Prophet Musa ﷺ for Inner Peace & Strength

رَبِّ اشْرَحْ لِي صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ.

Rabbi-sh-shrah lī sadrī, wa yassir lī amrī.

My Lord, put my heart at peace for me, and make my task easy for me. (20:25)

22 Du'a of Prophet Ibrahim ﷺ for Wisdom & a Good End

رَبِّ هَبْ لِيْ حُكْمًا وَالْحِقْنِيْ بِالصَّالِحِيْنَ. وَاجْعَلْ لِيْ لِسَانَ صِدْقِي فِي الْآخِرِيْنَ. وَاجْعَلْنِيْ مِنْ وَرَثَةَ جَنَّةَ النَّعِيْم... وَلَا تُخْزِنِيْ يَوْمَ يُبَعَثُوْنَ. يَوْمَ لَا يَنْقَعُ مَالٌ وَلَا بَنُوْنَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيْمٍ.

Rabbi hab lī hukma-w-wa alhiqni bi-ṣ-ṣāliḥin. Wa-j'āl-lī lisāna ṣidqin fil-ākhirīn. Wa-j'ālnī mi-w-warathati Jannati-n-Na'im... Wa lā tukhzinī yawma yub'āthūn. Yawma lā yanfa'u mālu-w-wa lā banūn. Illā man ata-llāha bi-qalbin salīm.

My Lord, grant me wisdom and join me with the righteous. And grant that I may be spoken of with honour amongst the later generations. And make me amongst those who will inherit the Garden of Bliss... And do not disgrace me

on the Day they will be resurrected – the Day when neither wealth nor children will be of any use – except for the one who comes to Allah with a sound heart.
(26:83-89)

— (23) Du'a of Prophet Ibrahim ﷺ for His Progeny & Parents —

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ، رَبَّنَا وَتَقَبَّلْ دُعَاءُهُ . رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Rabbij-‘alnī muqīma-ṣ-ṣalāti wa min dhurriy-yatī, Rabbanā wa taqabbal du‘ā. Rabbana-ghfir li
wa li-wālidayya wa lil-mu’mīnīna yawma yaqūmul-hisāb.

My Lord, make me steadfast in ṣalāh, and my offspring as well. Our Lord, accept my prayer. Our Lord, forgive me, my parents, and all the believers on the Day when the Reckoning will take place. (14:40-1)

— (24) Du'a for Parents —

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

Rabbi-r-ḥamhumā kamā rabbayānī ṣaghīrā.

My Lord, have mercy upon them (my parents) as they raised and nurtured me when I was young. (17:24)

— (25) Du'a of Prophet Zakariyya ﷺ for Pious Children —

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ، إِنَّكَ سَمِيعُ الدُّعَاءِ.

Rabbi hab li mi-l-ladunka dhuriyyatan ṭayyibah, innaka Samī‘-ud-du‘ā’.

My Lord, grant me from Yourself pious offspring. Indeed, You hear all prayers. (3:38)

— (26) Du'a of Prophet Ibrahim ﷺ for Pious Children —

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ.

Rabbi hab lī mina-ṣ-ṣāliḥīn.

My Lord, grant me (offspring) from amongst the righteous. (37:100)

27 Du'a of Prophet Zakariyya ﷺ for Children

رَبِّ لَا تَذَرِّنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَرِثَيْنَ.

Rabbi lā tadharnī farda-w-wa Anta khayrul-wārithīn.

*My Lord, do not leave me childless, though You are the best of inheritors.
(21:89)*

28 Du'a for a Joyous Household

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَدُرْرِيَاتِنَا قُرْةً أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَقِّيْنَ إِمَامًا.

Rabbanā hab lanā min azwājīnā wa dhuriyyātinā qurrata a'yuni-w-waj'alnā lil-muttaqīnā imāmā.

Our Lord, grant us spouses and offspring who will be a joy to our eyes, and make us leaders of those who have taqwā (piety). (25:74)

29 Du'a of Prophet Sulayman ﷺ for Gratitude to Allah & Doing Good Deeds

رَبِّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ ، وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

وَأَصْلِحْ لِي فِي دُرَيْقَيْ ، إِنِّي ثُبُتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ.

Rabbi awzi'nī an ashkura ni'mataka-l-latī an'amta 'alayya wa 'alā wālidayya wa an a'mala sālihan tardāh, wa adhiklīnī bi-raḥmatika fī 'ibādika-ṣ-ṣāliḥīn.

Wa aṣliḥ lī fī dhuriyyatī, innī tubtu ilayka wa innī mina-l-muslimīn.

My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents, and to do good deeds that please You. And admit me by Your mercy amongst Your righteous servants. (27:19)

Make my offspring righteous; I truly repent to You, and truly I am of those who submit to You. (46:15)

30 Du'a for Seeking Protection from Shaytan

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ، وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونَ.

Rabbi a'ūdhu bika min hamazāti-sh-shayāṭīn, wa a'ūdhu bika Rabbi ay-yahḍurūn.

My Lord, I seek protection with You from the promptings of the devils; and I seek protection in You, my Lord, from their coming near me. (23:97-98)

31 Du'a for Forgiveness & Ease

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِيْنَا أَوْ أَخْطَأْنَا ، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ، رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ، وَاعْفْ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ، أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِينَ.

Rabbanā lā tu'ākīdhnā in-nasīnā aw akhta'nā, Rabbanā wa lā taḥmil 'alaynā iṣrān kamā ḥamaltahū 'ala-l-ladhīna min qablinā, Rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bih, wa'fu 'annā wa-ghfir lanā war-ḥamnā, Anta Mawlānā fa-nṣurnā 'ala-l-qawmil-kafirīn.

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and do not lay upon us a burden as You laid upon those before us. Our Lord, and do not burden us with that which we have no ability to bear. Pardon us, forgive us and have mercy upon us. You are our Protector, so help us against the disbelieving people. (2:285-6)

32 Du'a for Forgiveness & Victory

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثِبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِينَ.

Rabbana-ghfir lanā dhunūbanā wa isrāfanā fī amrinā wa thabbit aqdāmanā wa-nṣurnā 'ala-l-qawmil-kafirin.

Our Lord, forgive us our sins and our extravagance in our affairs. Make our feet firm, and help us against the disbelieving people. (3:147)

33 Du'a for Firmness & Victory

رَبَّنَا أَفْرُغْ عَلَيْنَا صَبْرًا وَثِبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِينَ.

Rabbanā afrigh 'alaynā sabra-w-wa thabbit aqdāmanā wa-nṣurnā 'ala-l-qawmil-kafirin.

Our Lord, pour upon us patience, make our steps firm and grant us victory over the disbelieving people. (2:250)

34 Du'a of Prophet Lut ﷺ for Help Against the Corrupt

رَبِّ انْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ.

Rabbin-ṣurnī 'ala-l-qawmi-l-mufsidīn.

My Lord, support me against the people who spread corruption. (29:30)

35 Du'a for Protection From Being With the Oppressors

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ.

Rabbanā lā taj'alnā ma'al qawmi-z-zālimīn.

Our Lord, do not let us join the wrongdoing people. (7:47)

36 Du'a for Protection From the Oppressors

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ، وَنَجِنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكُفَّارِينَ .

Rabbanā lā taj'alnā fitnata-l-lil-qawmi-z-zālimīn, wa najjinā bi-raḥmatika mina-l-qawmi-l-kafirīn.

Our Lord, do not make us victims of the oppressors. Save us, through Your mercy, from the disbelieving people. (10:85-6)

37 Du'a for Protection From Persecution

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَتَبْنَا وَإِلَيْكَ الْمَصِيرُ . رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ .

Rabbanā 'alayka tawakkalnā wa ilayka anabnā wa ilaykal-maṣīr. Rabbanā lā taj'alnā fitnata-l-lil-ladhīna kafarū wa-ghfir lanā Rabbanā innaka Antal-'Azīzu-l-Hakīm.

Our Lord, in You Alone we trust, and to You Alone we turn, and to You is the ultimate return. Our Lord, do not let us be persecuted by those who disbelieve, and forgive us, our Lord. Indeed You, and only You, are the All-Mighty, the All-Wise. (60:4-5)

38 Du'a of Prophet Ayyub ﷺ for Times of Distress

-رَبِّ- أَنِّي مَسَنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ .

(Rabbi) Annī massaniya-d-ḍurru wa Anta Arḥamu-r-rahīmīn.

(My Lord), indeed adversity has touched me, and you are the Most Merciful of the merciful. (21:83)

39 Du'a of Prophet Yusuf ﷺ for a Good Ending

-اللَّهُمَّ يَا- فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ ، أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ ، تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ .

(Allāhumma yā) Fātira-s-samāwāti wa-l-ard, Anta waliy-yi fi-d-dunyā wal-ākhirah, tawaffanī Muslimaw-wa alhiqnī bi-ṣ-ṣālihīn.

(O Allah), Originator of the heavens and the earth, You are my Protector in this world and in the Hereafter. Make me die a Muslim and join me with the righteous. (12:101)

40 **Du'a of Prophet Ibrahim ﷺ & Prophet Isma'il ﷺ**
for Acceptance of Good Deeds

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
الْتَّوَّابُ الرَّحِيمُ.

Rabbanā taqabbal minnā innaka Anta-s-Samī'u-l-'Alim. Wa tub 'alaynā innaka Anta-t-Tawwābu-r-Rahīm.

Our Lord, accept from us. Indeed, You – and You alone – are the All-Hearing, the All-Knowing. And accept our repentance. Indeed, You – and You alone – are the Acceptor of repentance, the Very Merciful. (2:127-8)

Chapter 4

Du‘as From the **Sunnah**

– 1 Sayyid al-Istighfar: The Best Way of Seeking Forgiveness –

(سيد الاستغفار) اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، حَلَقْتَنِي 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.

Allāhumma Anta Rabbī, lā ilāha illā Ant, khalaqtanī wa ana 'abduk, wa ana 'alā 'ahdika wa wa'dika mā'staq'a't, a'udhu bika min sharri mā shā'a't, abū'u laka bi ni'matika 'alayya wa abū'u bi-dhambī, fa-ghfir lī fa-innahū lā yaghfiru-dh-dhunūba illā Ant.

(Sayyid al-Istighfār) O Allah, You are my Lord. There is no god worthy of worship except You. You have created me, and I am Your slave, and I am under Your covenant and pledge (to fulfil it) to the best of my ability. I seek Your protection from the evil that I have done. I acknowledge the favours that You have bestowed upon me, and I admit my sins. Forgive me, for none forgives sins but You. (Bukhāri)

— 2 Praising Allah, Forgiveness & Good Character —

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِي سَيِّئَهَا لَا يَصْرِفْ عَنِي سَيِّئَهَا إِلَّا أَنْتَ، لَبَيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدِيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ.

Allāhumma Antal-Maliku lā ilāha illā Ant, Anta Rabbī wa ana 'abduk, ẓalamtu nafsi wa'taraftu bi-dhambī, fa-ghfir lī dhunūbī jamī'a, innahū lā yaghfiru-dh-dhunūba illā Ant, wa-hdīni li-ahsani-l-akhlaqi lā yahdī li-ahsanhā illā Ant, wa-srif 'annī sayyi'ahā lā yaṣrifu 'annī sayyi'ahā illā Ant, labbayka wa sa'dayk, wal-khayru kulluhū fī yadayk, wa-sh-sharru laysa ilayk, ana bika wa ilayk, tabārakta wa ta'ālayt, astaghfiruka wa atūbu ilayk.

O Allah, You are the King, there is no god worthy of worship except You. You are my Lord and I am Your slave. I have wronged myself and I confess my sins. Forgive all of my sins; indeed no one forgives sins except You. Guide me to the best of character, for no one guides to the best of it except You; and turn the evil of it away from me, for no one turns it away except You. Here I am at Your service, seeking Your pleasure; all good is in Your hands and no evil is attributed to You. I am from You and I am returning to You. You are Most Blessed and You are Most Exalted. I seek Your forgiveness and repent to You.

(Muslim)

3 Comprehensive Forgiveness

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِيٍّ وَإِسْرَافِيٍّ فِي أَمْرِيْ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّيْ ،
اللَّهُمَّ اغْفِرْ لِي جِدِيْ وَهَرْلِيٍّ وَخَطَّئِيٍّ وَعَمْدِيٍّ وَكُلُّ ذِلْكَ عِنْدِيْ ، اللَّهُمَّ
اَغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَثُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَنْتَ أَعْلَمُ
بِهِ مِنِّيْ ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرُ.

Allāhumma-ghfirlī khaṭātī wa jahlī wa isrāfī fī amrī, wa mā Anta a'lamu bihī minnī, Allāhumma-ghfir lī jiddī wa hazlī wa khaṭā'ī wa 'amdi wa kullu dhālikā 'indī, Allāhumma-ghfirlī mā qaddamtu wa mā akh-khart, wa mā asrartu wa mā a'lant, wa mā Anta a'lamu bihī minnī, Anta-l-Muqaddimu wa Anta-l-Muakh-khir, wa Anta 'alā kulli shay'in Qadīr.

O Allah, forgive my mistakes, ignorance, transgression in my matters, and what You are more Knowledgeable of than me. O Allah, forgive me for what I did in earnestness and in jest; unintentionally or intentionally; as I have committed all of these (types of sins). O Allah, forgive me for what I have already done, what I am yet to do, what I did publicly, what I did privately, and what You are more Knowledgeable of than me. You are the One who brings forward and You are the One who defers. You are All-Powerful over everything. (Muslim)

4 Forgiveness

اللَّهُمَّ إِنَّكَ عَفُوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

Allāhumma innaka 'Affuwun tuhibb-ul-'afwa fa fu 'anni.

*O Allah, You are the Ever-Pardoning, You love to pardon so pardon me.
(Tirmidhī)*

5 Forgiveness, Anger & Trials

اللَّهُمَّ رَبَّ مُحَمَّدٍ، اغْفِرْ لِي ذَنْبِي، وَأَذْهِبْ غَيْظَ قَلْبِي، وَأَعِذْنِي مِنْ مُضِلَّاتِ الْفِتَنِ.

Allāhumma Rabba Muḥammad, ighfir lī dhambī, wa adh-hib ghayza qalbī, wa a'idhnī min muḍillāti-l-fitān.

O Allah, Lord of Muḥammad, forgive my sins, remove the anger of my heart and protect me from misleading trials. (Ibn al-Sunnī)

6 Forgiveness for all Types of Sins

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجَلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.

Allāhumma-ghfir lī dhambī kullah, diqqahū wa jillah, wa awwalahū wa ākhirah, wa 'alāniyatahū wa sirrah.

O Allah, forgive for me all of my sins: the minor and major, the first and the last, the public and the private. (Muslim)

7 Acknowledgement of Sins, Forgiveness & Mercy

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

Allāhumma innī ẓalamtu nafsi ẓulman kathīrā, wa lā yaghfiru-dh-dhunūba illā Ant, fa-ghfir li maghfirata-m-min 'indik, war-ḥamni, innaka Anta-l-Ghafūru-r-Rahīm.

O Allah, I have wronged myself greatly and no one forgives sins except You; so grant me forgiveness from You and have mercy upon me. You are the Most Forgiving, the Most Merciful. (Bukhārī)

8 Forgiveness, Mercy & Guidance

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَعَافِنِي ، وَاهْدِنِي وَارْزُقْنِي .

Allāhumma-ghfir lī, war-rahmānī, wa ‘āfinī, wah-dinī war-zuqnī.

O Allah, forgive me, have mercy on me, grant me wellbeing, guide me and grant me sustenance. (Abū Dāwūd)

9 A Deep Cleansing of Sins

اللَّهُمَّ بَاعِدْ بَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ،
اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى التَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ ،
اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالشَّلْحِ وَالْمَاءِ وَالْبَرَادِ .

Allāhumma bā‘id baynī wa bayna khaṭāyāya kamā bā‘adta bayna-l-mashriqi wa-l-maghrib,
Allāhumma naq-qinī min khaṭāyāya kamā yunaq-qa-th-thawbul-abyaḍu mina-d-danas,
Allāhumma-ghsilnī min khaṭāyāya bil-mā‘ wa-th-thalji wal-barad.

O Allah, distance me from my sins as You have distanced the East from the West. O Allah, purify me from my sins as white cloth is purified from dirt. O Allah, wash away my sins with water, snow and hail. (Bukhārī)

10 Forgiveness for the Believers

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ .

Allāhumma-ghfir lil-mu’mīnīna wa-l-mu’mīnāt.

O Allah, forgive the believing men and the believing women. (Tabarānī)

11 Unwavering Iman, Endless Blessings & the Prophet's ﷺ Company in Paradise

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُ ، وَنَعِيْمًا لَا يَنْقُدُ ، وَمُرَافَقَةَ نَبِيِّنَا مُحَمَّدٍ فِي أَعْلَى جَنَّةِ الْخَلْدِ .

Allāhumma innī as’aluka īmāna-l-lā yartad, wa na’īma-l-lā yanfad, wa murāfaqata Nabiyyinā Muḥammadin fī a’lā Jannati-l-khuld.

O Allah, I beg you for faith which does not waver, blessings which do not cease, and the company of our Prophet Muḥammad ﷺ in the loftiest abode of the Eternal Garden. (Ahmad)

12 Asking for Jannah al-Firdaws

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَرْدَوْسَ أَعْلَى الْجَنَّةِ.

Allāhumma innī as’alukal-Firdawsa a’lāl-Jannah.

O Allah, I beg you for al-Firdaws, the loftiest abode of Paradise. (Bukhārī)

13 Protection From Hell-Fire & the Punishment of the Grave

اللَّهُمَّ رَبَّ جَبَرَائِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ ،
وَمِنْ عَذَابِ الْقَبْرِ.

Allāhumma Rabba Jabrā’ila wa Mikā’ila wa Rabba Isrāfil, a’ūdhu bika min ḥarri-n-Nār, wa min ‘adhābil-qabr.

O Allah, Lord of Jabrā’il and Mikā’il, and the Lord of Isrāfil, I seek Your protection from the heat of the Hell-fire and from the punishment of the grave. (Nasā’ī)

14 Protection From Hell-Fire, Punishment of the Grave & Trials

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

Allāhumma innī a’ūdhu bika min ‘adhābi Jahannam, wa min ‘adhābil-qabr, wa min fitnati-l-mahyā wal-mamāt, wa min sharri fitnati-l-Masīhi-d-Dajjāl.

O Allah, I seek Your protection from the punishment of the Hell-fire, and from the punishment of the grave, and from the trials of life and death, and from the evil of the tribulation of Dajjāl, the false Messiah. (Muslim)

— (15) Protection From the Anguish of the World & Hereafter —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضِيقِ الدُّنْيَا وَضِيقِ يَوْمِ الْقِيَامَةِ.

Allāhumma innī a'ūdhu bika min dīqi-d-dunyā wa dīqi yawmi-l-qiyāmah.

O Allah, I seek Your protection from the anguish of the world and the anguish of the Day of Judgement. (Abū Dāwūd)

— (16) Attainment of Every Good —

اللَّهُمَّ إِنَّا نَسْأَلُكَ مُوْجَبَاتِ رَحْمَتِكَ ، وَعَزَائِمَ مَغْفِرَتِكَ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ، وَالْغَنِيَّةَ مِنْ كُلِّ بَرٍّ ، وَالْفَوْزَ بِالْجَنَّةِ ، وَالثَّجَاهَةَ مِنَ النَّارِ.

Allāhumma innā nas'aluka mūjibātī rahmatik, wa 'azā'ima maghfiratik, wa-s-salāmatā min kulli ithm, wal-ghaniyatā min kulli birr, wal-fawza bil-Jannah, wa-n-najāta mina-n-nār.

O Allah, we beg You for all that which will necessitate Your mercy and the determination to do all that which will necessitate Your forgiveness; for protection from every sin and accomplishment of every good; for attainment of Paradise and for freedom from Hell-fire. (Hākim)

— (17) Easy Reckoning —

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا.

Allāhumma hāsibnī hisāba-y-yasirā.

O Allah, grant me an easy reckoning. (Ahmad)

— (18) The Prophet's ﷺ Comprehensive Du'a —

After the Battle of Uhud

اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقَكَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحْوُلُ وَلَا يَزُولُ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ

يَوْمَ الْعِيْلَةِ ، وَالْأَمْنَ يَوْمَ الْخُوفِ ، اللَّهُمَّ إِنِّي عَايَدْتُكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا
 وَشَرِّ مَا مَنَعْتَنَا ، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا ، وَكَرِّهْ إِلَيْنَا
 الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ ، اللَّهُمَّ تَوَفَّنَا
 مُسْلِمِينَ ، وَأَحْبِبْنَا مُسْلِمِينَ ، وَأَلْحِقْنَا بِالصَّالِحِينَ ، غَيْرَ حَرَّاً وَلَا
 مَفْتُونِينَ ، اللَّهُمَّ قَاتِلْ الْكَفَرَةَ الَّذِينَ يُكَدِّبُونَ رُسُلَكَ ، وَيَصُدُّونَ عَنْ
 سَبِيلِكَ ، وَاجْعَلْ عَلَيْهِمْ رِجْرَكَ وَعَذَابَكَ ، اللَّهُمَّ قَاتِلْ الْكَفَرَةَ الَّذِينَ
 أُوتُوا الْكِتَابَ ، إِلَهَ الْحَقِّ .

Allāhumma-b-suț 'alaynā min barakātika wa rāhmatika wa fađlika wa rizqik, Allāhumma innī as'āluka-n-na'imāl-muqīma-l-ladhī lā yaħūlu wa lā yazūl, Allāhumma innī as'āluka-n-na'imāma yawmal-'aylah, wa-l-amna yawma-l-khawf, Allāhumma innī 'āidhu-m-bika min sharri mā a'taytanā wa sharri mā mana'tanā, Allāhumma ḥab-bib ilaynāl-īmāna wa zay-yinhu fī qulūbinā, wa kar-rih ilayna-l-kufra wal-fusūqa wa-l-īṣyān, waj-'alnā mina-r-rāshidīn, Allāhumma tawaf-fanā muslimīn, wa ahyinā muslimīn, wa alhiqnā bi-ṣ-ṣālihīn, ghayra khazāyā wa lā maftūnīn, Allāhumma qātili-l-kafarata-l-ladhīna yukadħ-dhibūna rusulak, wa yaħuddūna 'an sabīlik, waj-'al 'alayhim rijzaka wa 'adhħābak, Allāhumma qātilil-kafarata-l-ladhīna ūtu-l-kitāb, ilāha-l-ħaqq.

O Allah, grant us Your blessings, Your mercy, Your grace and Your sustenance in abundance. O Allah, I beg you for eternal blessings which do not change nor disappear. O Allah, I beg you for blessings on the day of intense need and safety on the day of fear (i.e. Day of Judgement). O Allah, I seek Your protection from the evil of what You have granted us and the evil of what You have withheld from us. O Allah, endear faith to us and beautify it in our hearts. Make disbelief, sins and disobedience hateful to us, and make us of the rightly guided ones. O Allah, grant us death as Muslims, make us live as Muslims and join us with the righteous without being humiliated or tested. O Allah, fight the disbelievers who reject Your Messengers and avert from Your path. Inflict upon them Your punishment and vengeance. O Allah, fight the disbelievers who were given the Book, O the True God. (Ahmad)

19 Best of What the Righteous Are Granted

اللَّهُمَّ آتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ.

Allāhumma ātinī afḍala mā tu'ṭi 'ibādaka-ṣ-ṣālihiṇ.

O Allah, grant me the best of what You grant Your righteous slaves.
(Ibn Ḥibbān)

20 Asking for Martyrdom

اللَّهُمَّ إِنِّي أَسْأَلُكَ شَهَادَةً فِي سَبِيلِكَ.

Allāhumma innī as'aluka shahādatan fī sabīlik.

O Allah, I beg you for martyrdom in Your path. (Muslim)

21 A Goodly Life & Death

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِيشَةً نَّقِيَّةً، وَمِيَةً سَوَيَّةً، وَمَرَدًا غَيْرَ مُخْزِيًّا وَلَا فَاضِحٍ

Allāhumma innī as'aluka 'ishata-n-naqiyah, wa mītatan sawiyah, wa marad-dan ghayra mukhzi-w-wa lā fāḍih.

O Allah, I beg you for a pure life, a good death, and a return (to You) which is neither humiliating nor disgraceful. (Tabarānī)

22 Entrust all Your Matters to Allah

يَا حَيُّ يَا قَيُومُ، بِرَحْمَتِكَ أَسْتَغْيِثُ، أَصْلِحْ لِي شَأْنِي كُلَّهُ، وَلَا تَكِلْنِي إِلَى نَفْسِيْ طَرْفَةَ عَيْنِيْ.

Yā Ḥayyu yā Qayyūm, bi-raḥmatika astaghīth, aṣliḥ lī sha'ni kullah, wa lā takilnī ilā nafsi ṭarfata 'ayn.

O The Ever Living, The Sustainer of all; I seek assistance through Your mercy. Rectify all of my affairs and do not entrust me to myself for the blink of an eye.
(Nasa'ī)

23) **Renewal of Iman**

اللَّهُمَّ جَدِّدِ الْإِيمَانَ فِي قَلْبِي.

Allāhumma jaddidi-l-īmāna fī qalbī.

O Allah, keep faith rejuvenated in my heart. (Hākim)

24) **Safeguarding of My Islam & Asking for all Good**

اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا، وَاحْفَظْنِي
بِالْإِسْلَامِ رَاقِدًا، وَلَا تُشْمِتْ بِي عَدُوًا وَلَا حَاسِدًا، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
كُلِّ خَيْرٍ حَرَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ حَرَائِنُهُ بِيَدِكَ.

Allāhumma-ḥ-faznī bi-l-Islāmi qā’imā, wa-ḥ-faznī bi-l-Islāmi qā’idā, wa-ḥ-faznī bi-l-Islāmi
rāqidā, wa lā tushmit biya ‘aduw-wa-w-wa lā hāsidā, Allāhumma innī as’aluka min kulli
khayrin khazā’inuhu bi-yadik, wa a’udhu bika min kulli sharrin khazā’inuhu bi-yadik.

O Allah, safeguard me with Islam whilst I am standing. Safeguard me with Islam whilst I am sitting. Safeguard me with Islam whilst I am sleeping, and do not let an enemy or envier gloat over my misery. O Allah, I beg You for all good, the treasures of which are in Your Hand. I seek Your protection from all evil, the treasures of which are in Your Hand. (Hākim)

25) **Steadfastness on Din**

يَا مُقْلِبَ الْقُلُوبِ تَبِّئْ قَلْبِي عَلَى دِينِكَ.

Yā Muqalliba-l-qulūbi thabbit qalbī ‘alā dīnik.

O Allah, Turner of hearts, make my heart firm upon Your religion. (Tirmidhi)

26) **Steadfastness on Obedience**

اللَّهُمَّ مُصَرِّفُ الْقُلُوبِ صَرِفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

Allāhumma Muṣarrifa-l-qulūbi ṣarrif qulūbanā ‘alā ṭā’atik.

O Allah, Changer of hearts, direct our hearts to Your obedience. (Muslim)

27 Steadfastness on Islam

يَا وَلِيَ الْإِسْلَامِ وَأَهْلِهِ، ثَبِّتْنِي بِهِ حَقَّ الْقَاءِ.

Yā Waliyyal-Islāmi wa ahlih, thab-bitnī bihī ḥattā alqāk.

O Guardian of Islam and its followers, keep me firm on it (Islam) until I meet You. (Tabarānī)

28 Best Outcomes & Protection From Humiliation

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجْرِنَا مِنْ خَرْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ.

Allāhumma aḥsīn ḥaqīqatnā fi-l-umūri kullihā, wa ajirnā min khiziyi-d-dunyā wa ‘adhābi-l-ākhirah.

O Allah, grant us the best outcome in all of our affairs, and protect us from the humiliation of this world and the punishment of the hereafter. (Ahmad)

29 A Priceless Treasure

اللَّهُمَّ إِنِّي أَسْأَلُكَ الشَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ مُوْجَبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَامُ الْغُيُوبِ.

Allāhumma innī as’aluka-th-thabāta fil-amr, wa-l-‘azīmata ‘ala-r-rushd, wa as’aluka mūjibāti rāḥmatik, wa ‘azā’ima maghfiratik, wa as’aluka shukra ni’matik, wa ḥusna ‘ibādatik, wa as’aluka qalban salīmā, wa lisānan ḥādiqā, wa as’aluka min khayri mā ta’lam, wa a’udhu bika min sharri mā ta’lam, wa astaghfiruka limā ta’lam, innaka Anta ‘Allāmul-ghuyūb.

O Allah, I beg you for steadfastness in all matters and the determination to take the right course. I ask You for all that which will necessitate Your mercy and the determination to do all that which will necessitate Your forgiveness. I ask You to make me grateful for Your blessings and to worship You in an excellent manner. I ask You for a sound heart and a truthful tongue. I ask You for the good of

what You know, I seek Your protection from the evil of what You know, and I seek Your forgiveness for what You know. Indeed, You are the All-Knowing of the unseen. (Ahmad)

30 Well-being in This World & the Hereafter

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، أَلَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، أَلَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، أَلَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ قَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُعْتَالَ مِنْ تَحْتِي.

Allāhumma innī as’aluka-l-‘āfiyata fi-d-dunyā wa-l-ākhirah. Allāhumma innī as’aluka-l-‘afwa wa-l-‘āfiyata fī dīnī wa dunyāya wa ahlī wa mālī, Allāhumma-stur ‘awrātī wa āmin rawātī. Allāhumma-hifaṣnī mim bayni yadayya wa min khalfī, wa ‘ay-yamīnī wa ‘an shīmālī wa min fawqī, wa a’udhu bi-‘azamatika an ughtālā min tahtī.

O Allah, I ask You for well-being in this world and the next. O Allah, I ask You for forgiveness and well-being in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my faults and calm my fears. O Allah, guard me from in front of me and behind me, from my right, and from my left, and from above me. I seek protection in Your Greatness from being unexpectedly destroyed from beneath me. (Abū Dāwūd)

31 Becoming a Godly Person

رَبِّ أَعِينِي وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْنِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهَدَى لِي، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ دَكَّارًا، لَكَ رَهَابًا، لَكَ مِطْوَاعًا، لَكَ مُحِبَّتًا، إِلَيْكَ أَوَّهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَحِبْ دَعْوَتِي، وَثِبْتْ حَجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي.

Rabbi a'innī wa lā tu'in 'alayy, wan-ṣurnī wa lā tanṣur 'alayy, wa-mkur lī wa lā tamkur 'alayy, wa-hdīnī wa yas-siri-l-hudā lī, wan-ṣurnī 'alā ma-m-baghā 'alayy, Rabbi-j-'alnī laka shakkārā, laka dhak-kārā, laka rahhābā, laka miṭwā'ā, laka mukhbitā, ilayka aw-wāha-m-munībā, Rabbi taqabbal tawbatī, wa-ghsil ḥawbatī, wa ajib da'wati, wa thab-bit ḥujjatī, wa saddid lisānī, wahdi qalbī, waslul sakhibmata ṣadrī.

My Lord, help me and do not help others against me. Grant me victory and do not grant victory to others over me. Plan in my favour and do not plan for others against me. Guide me and ease guidance for me. Help me against those who oppress me. My Lord, make me one who is extremely grateful to You, who remembers you always, who perpetually fears You, who is fully obedient to You, who is humble before You, who constantly cries and pleads with You, and who repeatedly turns to You in repentance. My Lord, accept my repentance, wash away my sins, accept my supplications, strengthen my case, rectify my speech, guide my heart, and remove the malice from my heart. (Tirmidhī)

32 Seeking Help for Excellence in Worship

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ.

Allāhumma a'innī 'alā dhikrika wa shukrika wa ḥusni 'ibādatik.

O Allah, help me in remembering You, in being grateful to You, and in worshipping You in an excellent manner. (Abū Dāwūd)

33 Du'a for Allah's Love & Protection From Trials

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ،
وَأَنْ تَغْفِرْ لِي وَتَرْحَمْنِي، وَإِذَا أَرْدَتَ فِتْنَةً قَوِيمًا فَتَوَفَّنِي عَيْرَ مَفْتُونٍ،
وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقْرَبُنِي إِلَى حُبِّكَ.

Allāhumma innī as'āluka fi'lā-l-khayrāt, wa tarka-l-munkarāt, wa ḥubbā-l-masākīn, wa an taghfira lī wa tarḥamānī, wa idhā arad-ta fitnata qawmin fa-tawaffānī ghayra maftūn, wa as'āluka ḥubbak, wa ḥubb mā nīḥibbuk, wa ḥubb 'amali-yuqarribunī ilā ḥubbik.

O Allah, I beg You to enable me to do good deeds, abstain from evil acts, and love the poor; and that You forgive me and have mercy upon me. When You

intend to test a people, then grant me death without being tested. I ask You for Your love, the love of those whom You love, and the love of deeds which will bring me closer to Your love. (Tirmidhī)

34 Loving Allah & What He Loves

اللَّهُمَّ ارْزُقْنِي حُبَّكَ، وَحُبَّ مَنْ يَنْقُعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي
مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِّي فِيمَا تُحِبُّ، اللَّهُمَّ مَا زَوَّيْتَ عَنِّي مِمَّا أُحِبُّ
فَاجْعَلْهُ فَرَاغًا لِّي فِيمَا تُحِبُّ.

Allāhumma-r-zuqnī ḥubbak, wa ḥubba ma-y-yanfa'unī ḥubbuhu 'indak, Allāhumma mā razaqtanī mim-mā uhībba fa-j'alu quwwata-l-lī fīmā tuhīb, Allāhumma mā zawayta 'annī mim-mā uhībba fa-j'alu farāgha-l-lī fīmā tuhīb.

O Allah, grant me Your love and the love of those whose love will benefit me with You. O Allah, whatever You have provided me of the things that I love, make them a source of strength for me in pursuing what You love. O Allah, whatever you have withheld from me from what I love, make its absence a means for me to pursue what You love. (Tirmidhī)

35 The Ultimate Du'a

اللَّهُمَّ يَعْلَمُكَ الْغَيْبُ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ
خَيْرًا لِّي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاءَ خَيْرًا لِّي، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشِيَّتَكَ
فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ
الْقَضَدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا
تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ،
وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي عَيْرِ ضَرَاءٍ مُضِرَّةٍ،
وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاءً مُهْتَدِينَ.

Allāhumma bi-‘ilmika-l-ghayb, wa qudratika ‘ala-l-khalq, ahyinā mā ‘alimta-l-hayāta khayra-l-lī, wa tawaffanī idhā ‘alimta-l-wafāta khayra-l-lī, Allāhumma wa as’aluka khashyataka fi-l-ghaybi wa-sh-shahādah, wa as’aluka kalimata-l-ḥaqqa fi-r-riḍā wa-l-ghaḍab, wa as’aluka-l-qasṭa fi-l-faqri wa-l-ghinā, wa as’aluka na’īma-l-lā yanfad, wa as’aluka qurrata ‘ayni-l-lā tanqāṭi, wa as’aluka-r-riḍā ba’da-l-qadā, wa as’aluka barda-l-‘ayshi ba’da-l-mawt, wa as’aluka ladh-dhata-n-nażari ilā wajhik, wa-sh-shawqā ilā liqā’ik, fī ghayri ḥarrāa muḍirrah, wa lā fitnati-m-muḍillah, Allāhumma zayyinna bi-zinati-l-īmān, wa-ja’lnā hudāta-m-muhtadīn.

O Allah, with Your knowledge of the unseen and Your absolute power over the creation, let me live in this world as long as You know my living is good for me; and give me death when You know death is better for me. O Allah, I ask You for Your fear in private and in public, and for the word of truth in times of joy and anger. I ask You for moderation in poverty and in wealth. I ask You for endless blessings and perpetual delights. I ask You to make me pleased with destiny; for a cool and comfortable life after death; for the pleasure of seeing Your Face; and for the longing to meet You, without any painful ordeals and tribulations that misguide. O Allah, adorn us with the beauty of faith, and make us those who guide others and are guided themselves. (Nasā’i)

36 Asking for Good & Protection From Evil

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ،
وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمُ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
عَادَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ
أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ
أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

Allāhumma innī as’aluka mina-l-khayri kullihī ‘ajilihī wa ajilīhī, mā ‘alimtu minhu wa mā lam a’lam, wa a’ūdhu bika mina-sh-sharri kullihī ‘ajilihī wa ajilīhī, mā ‘alimtu minhu wa mā lam a’lam, Allāhumma innī as’aluka min khayri mā sa’alaka ‘abduka wa Nabiyuk, wa a’ūdhu bika min sharri mā ‘ādha minhu ‘abduka wa Nabiyuk, Allāhumma innī as’aluka-l-Jannah, wa mā

qarraba ilayhā min qawlin aw 'amal, wa a'ūdhu bika mina-n-nār, wa mā qarraba ilayhā min qawlin aw 'amal, wa as'aluka an taj'ala kulla qadā'īn qadāytahū li khayrā.

O Allah, I beg You for all good: the immediate and the delayed, what I know of and what I do not know. I seek Your protection from all evil: the immediate and the delayed, what I know of and what I do not know. O Allah, I beg You for the good which Your slave and Prophet ﷺ asked from You, and I seek Your protection from the evil which Your slave and Prophet ﷺ sought protection for from You. O Allah, I beg You for Paradise, and whatever words or actions lead to it. I seek Your protection from Hell-fire, and whatever words or actions lead to it. I ask You to decree good for me in everything You foreordain for me.

(Ahmad)

37 A Comprehensive Du'a

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ التَّبَاجِ، وَخَيْرَ الْعَمَلِ،
وَخَيْرَ الشَّوَّابِ، وَخَيْرَ الْحَيَاةِ، وَخَيْرَ الْمَمَاتِ، وَثَبَّتْنِي، وَنَقَّلْ مَوَازِينِي،
وَحَقِّقْ إِيمَانِي، وَارْفَعْ دَرَجَاتِي، وَتَقْبَلْ صَلَاتِي، وَاغْفِرْ خَطِيئَتِي، وَأَسْأَلُكَ
الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ، وَخَوَاتِمَهُ،
وَجَوَامِعَهُ، وَأَوَّلَهُ، وَظَاهِرَهُ، وَبَاطِنَهُ، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينُ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَيْتَنِي، وَخَيْرَ مَا أَفْعَلْتَنِي، وَخَيْرَ مَا
بَطَّنْتَنِي، وَخَيْرَ مَا ظَهَرَنِي، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ آمِينُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
أَنْ تَرْفَعَ ذِكْرِي، وَتَضَعَ وِرْزِيْ، وَتُصْلِحَ أَمْرِيْ، وَتُظْهِرَ قَلْبِيْ، وَتُحَصِّنَ
فَرْجِيْ، وَتُتَوَرِّلِيْ قَلْبِيْ، وَتَغْفِرَ لِيْ ذَنْبِيْ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ
آمِينُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِيْ فِي نَفْسِيْ، وَفِي سَمْعِيْ، وَفِي بَصَرِيْ،
وَفِي رُوْحِيْ، وَفِي خُلْقِيْ، وَفِي أَهْلِيْ، وَفِي مَحْبَبِيْ، وَفِي مَمَاتِيْ،
وَفِي عَمَلِيْ، فَتَقْبَلْ حَسَنَاتِيْ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ، آمِينُ.

Allāhumma innī as’aluka khayra-l-mas’alah, wa khayra-d-du’ā, wa khayra-n-najah, wa khayra-l-‘amal, wa khayra-th-thawāb, wa khayra-l-ḥayāh, wa khayra-l-mamāt, wa thabbītnī, wa thaqqil mawāzīnī, wa ḥaqiqīq īmānī, wa-r-fa’ darajātī, wa taqabbal ṣalātī, wa-ghfir khaṭātī, wa as’aluka-d-darajātī-l-‘ulā mina-l-Jannah, Allāhumma innī as’aluka fawātiḥa-l-khayr, wa khawātimah, wa jawāmi’ah, wa awwalah, wa ẓāhirah, wa bātiḥah, wa-d-darajātī-l-‘ulā mina-l-Jannati āmīn, Allāhumma innī as’aluka khayra mā ătī, wa khayra mā af’al, wa khayra mā a’mal, wa khayra mā baṭān, wa khayra mā ẓahar, wa-d-darajātī-l-‘ulā mina-l-Jannati, āmīn, Allāhumma innī as’aluka an tarfa’ā dhikrī, wa taḍā’ā wizrī, wa tuṣliḥa amrī, wa tuṭāhhira qalbī, wa tuḥaṣṣīna farjī, wa tunawwira lī qalbī, wa taghfira lī dhambī, wa as’aluka-d-darajātī-l-‘ulā mina-l-Jannati, āmīn, Allāhumma innī as’aluka an tubārikā lī fī nafṣī, wa fī sam’ī, wa fī baṣārī, wa fī rūḥī, wa fī khalqī, wa fī khuluqī, wa fī ahlī, wa fī maḥyāyā, wa fī mamātī, wa fī ‘amalī, fa-taqabbal ḥasanātī, wa as’aluka-d-darajātī-l-‘ulā mina-l-Jannati, āmīn.

O Allah, I beg You for the best of what can be asked for, the best supplication, the ultimate success, the best deeds, the best reward, the best life, and the best death. Keep me steadfast, make my scales heavy, establish my belief, elevate my ranks, accept my salāh, forgive my sins and I ask You for lofty ranks in Paradise. O Allah, I beg you for good beginnings, good endings, good in its entirety, its first, its apparent and its hidden; and lofty ranks in Paradise. Āmīn.

O Allah, I beg you for the best of what I can do, perform and accomplish, the best of what is hidden or apparent; and lofty ranks in Paradise. Āmīn. O Allah, I beg you to elevate my mention, remove my burden, rectify my affairs, purify my heart, protect my chastity, enlighten my heart, forgive my sins and I ask You for lofty ranks in Paradise. Āmīn. O Allah, I beg you to bless for me my inner self, my hearing, my sight, my soul, my appearance, my character, my family, my life, my death and my deeds. Accept my good deeds and I ask You for lofty ranks in Paradise. Āmīn. (Hākim)

38 All-Encompassing Nur (Light)

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا ، وَفِي سَمْعِي نُورًا ، وَفِي بَصَرِي نُورًا ، وَمِنْ فَوْقِي نُورًا ، وَمِنْ تَحْتِي نُورًا ، وَعَنْ يَمِينِي نُورًا ، وَعَنْ شِمَالِي نُورًا ، وَمِنْ بَيْنِ يَدَيَ نُورًا ، وَمِنْ خَلْفِي نُورًا ، وَاجْعَلْ فِي نَفْسِي

نُورًا ، وَأَعْظِمْ لِي نُورًا.

Allāhumma-j’al-lī fī qalbī nūrā, wa fī lisānī nūrā, wa fī sam’ī nūrā, wa fī baṣarī nūrā, wa min fawqī nūrā, wa min taḥtī nūrā, wa ‘ay-yamīnī nūrā, wa ‘an shimalī nūrā, wa mim-bayni yadayya nūrā, wa min khalfī nūrā, wa-j’al fī nafsī nūrā, wa a’zim lī nūrā.

O Allah, place light in my heart, light in my tongue, light in my hearing and light in my sight. Place light above me, light beneath me, light on my right, light on my left, light in front of me, and light behind me. Place light in my self and magnify for me light. (Muslim)

39 The Qur'an: the Banisher of Grief & Anxiety

اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضِ
فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمِّيَتِ بِهِ
نَفْسَكَ، أَوْ عَلِمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْتَرْتَ
بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي،
وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي.

Allāhumma innī ‘abduk, wa-bnu ‘abdi, wa-bnu amatik, nāṣiyatī bi-yadik, mādin fiyya ḥukmuk, ‘adlun fiyya qaḍā’uk, as’aluka bi-kulli-smin huwa lak, sammayta bihi nafsak, aw ‘allamtahū ahadām-min khalqik, aw anzaltahū fī Kitābik, awi-sta’thartā bihī fī ‘ilmī-l-ghaybi ‘indak, an taj’ala-l-Qur’āna rabī‘a qalbī, wa nūra ṣadri wa jalā‘a ḥuznī, wa dhahāba hammī.

O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forehead is in Your Hand (i.e. you have control over me). I am subject to Your judgement and Your decree concerning me is just. I ask You – by every name that is Yours, by which You have named Yourself, or taught any one of Your creation, or revealed in Your Book, or kept unto Yourself in the knowledge of the unseen that is with You – to make the Qur’ān the spring of my heart, the light of my chest, the banisher of my grief and the reliever of my anxiety. (Ahmad)

40 Goodness in Din, Dunya & the Hereafter

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عَصْمَةُ أَمْرِيْ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِيْ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِيْ، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍ.

Allāhumma aṣliḥ lī dīniya-l-ladhī huwa ‘iṣmātu amrī, wa aṣliḥ lī dunyāya-l-latī fīhā ma‘ashī, wa aṣliḥ lī akhīratiya-l-latī fīhā ma‘adī, wa-j‘ali-l-hayāta ziyādata-l-lī fī kulli khayr, wa-j‘ali-l-mawta rāhata-l-lī min kulli sharr.

O Allah, rectify my religion for me which is the protection of my affairs. Rectify my world for me wherein is my livelihood. Rectify my hereafter for me, to which is my return. Make my life a means of increase for me in every good, and make death a respite for me from every evil. (Muslim)

41 A Comprehensive Du‘a

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ ، وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا ، اللَّهُمَّ مَتَّعْنَا بِأَسْمَاءِ عِنْدَنَا ، وَأَبْصَرْنَا مَا أَحْيَيْنَا ، وَاجْعَلْهُ الْوَارِثَ مِنَّا ، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمَنَا ، وَانْصُرْنَا عَلَى مَنْ عَادَانَا ، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا ، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِنَا ، وَلَا مَبْلَغَ عِلْمِنَا ، وَلَا تُسْلِطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

Allāhumma-q-sim lanā min khashyatika mā yaḥūlu bihī baynanā wa bayna ma‘ashīk, wa min ṭā‘atika mā tuballighunā bihī jannatak, wa mina-l-yaqīni mā tuhawwinu bihī ‘alaynā maṣā’ibā-d-dunyā, allāhumma matti‘nā bi asmā‘inā, wa abṣarīnā, wa quwwatīnā mā ahyaytanā, wa-j‘alhu-l-wārītha minnā, wa-j‘al tha‘ranā ‘alā man ẓalamānā, wa-n-ṣurnā ‘alā man ‘ādānā, wa lā taj‘al muṣībatanā fī dīnīnā, wa lā taj‘ali-d-dunyā akbara hamminā, wa lā mablagha ‘ilminā, wa lā tusallīt ‘alaynā mal-lā yarḥamunā.

O Allah, apportion for us enough fear and awe of You to prevent us from sinning against You, and enough obedience to You to make us reach Your Paradise, and enough certainty to make the difficulties of this world easy for us.

O Allah, let us enjoy our hearing and sight and strength as long as You allow us to live, and make it an inheritance for us. Let our retaliation be upon those who have wronged us, and help us against those who harbour enmity towards us. Let not our afflictions be in our religion. Do not make the world our biggest concern or the full extent of our knowledge, and do not give power over us to anyone who will not have mercy on us. (Tirmidhī)

42) Guidance, Well-Being, Blessings & Protection

اللَّهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ، وَعَافِنِي فِي مَنْ عَافَيْتَ، وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ،
وَبَارِكِنِي فِي مَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضِي عَلَيْكَ،
وَإِنَّهُ لَا يَذَلُّ مَنْ وَالَّيْتَ، وَلَا يَعْزُزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allāhumma-hdinī fīman hadayt, wa 'āfinī fīman 'āfayt, wa tawallanī fīman tawallayt, wa bārik lī fīmā a'ṭayt, wa qinī sharra mā qaḍayt, innaka taqđī wa lā yuqđā 'alayk, wa innahu lā yadhillu ma-w-wālayt, wa lā ya'izzu man 'ādayt, tabārakta Rabbanā wa ta'ālayt.

O Allah, guide me amongst those You have guided, grant me wellbeing amongst those You have granted wellbeing, befriend me amongst those You have befriended. Bless me in what You have given me and protect me from the evil of what You have decreed. You are the One who decrees and You are not decreed against. Whomsoever You befriend will never be disgraced, and whomsoever You oppose will never be honoured. You are the Most Blessed, our Lord and You are the Most Exalted. (Abū Dāwūd)

43 Guidance to the Truth

اللَّهُمَّ رَبَّ جَبَرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ،
عَالَمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ،
إِهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ.

Allāhumma Rabba Jabrā'ila, wa Mīkā'ila, wa Isrāfil, fātira-s-samāwāti wa-l-arḍ, 'alima-l-ghaybi
wa-sh-shahādah, Anta taḥkumu bayna 'ibādika fīmā kānū fīhī yākhtalifūn, ihdinī lima-
khtulifa fīhī mina-l-haqqī bi-idhnik, innaka tāhdī man tashā'u ilā Shīrāṭi-m-Mustaqīm.

O Allah, Lord of Jabrā'il, Mīkā'il and Isrāfil, Creator of the heavens and the earth, Knower of the unseen and seen; You will judge between Your servants in what they used to differ. Guide me in what is contentious to the truth, by Your will. Indeed, You guide whomsoever You wish to a straight path. (Muslim)

44 Guidance, Piety, Chastity & Self-Sufficiency

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالثُّقَّى وَالْعَفَافَ وَالْغَنَى.

Allāhumma innī as'āluka-l-hudā wa-t-tuqā wa-l-'afāfa wa-l-ghinā.

*O Allah, I beg You for guidance, taqwā (piety), chastity and self-sufficiency.
(Muslim)*

45 Guidance & Steadfastness

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ.

Allāhumma-hdīnī wa saddidnī, Allāhumma innī as'āluka-l-hudā wa-s-sadād.

O Allah, guide me and grant me firmness. O Allah, I beg You for guidance and firmness (on the straight path). (Muslim)

46 Guidance & Protection From Evil

اللَّهُمَّ أَلِهَّنِي رُشْدِيْ ، وَأَعِنِي مِنْ شَرِّ نَفْسِيْ.

Allāhumma alhimnī rushdī, wa a'idhnī min sharri nafṣī.

O Allah, inspire me with sound guidance and protect me from the evil of my self. (Tirmidhī)

47 Protection From Misguidance

اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَثُ وَبِكَ خَاصَّمْتُ ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ ، وَالْجِنْ وَالإِنْسُ يَمُوتُونَ.

Allāhumma laka aslamtu wa bika āmantu, wa 'alayka tawakkaltu wa ilayka anabtu wa bika khaṣamt, Allāhumma innī a'ūdu bi-izzatik lā ilāha illā Anta an tudillannī, Anta-l-Hayyu-l-ladhī lā yamūt, wa-l-jinnu wa-l-insu yamūtūn.

O Allah, to You Alone I submit, in You Alone I believe, upon You Alone I place my trust, to You Alone I turn repeatedly in repentance, and for You Alone I advocate. O Allah, I seek protection – with Your honour, there is no god worthy of worship except You – from misguidance. You are the Ever-Living who does not die, whereas the jinn and mankind die. (Muslim)

48 Deep Understanding of the Din

اللَّهُمَّ فَقِهْنِي فِي الدِّينِ.

Allāhumma faqqihnī fi-d-dīn.

O Allah, grant me a deep understanding of the religion. (Bukhārī)

49 Beneficial Knowledge

اللَّهُمَّ انْفَعْنِي بِمَا عَلِمْتَنِي، وَعَلِمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا.

Allāhumma-nfa'nī bimā 'allamtanī, wa 'allimnī mā yanfa'unī, wa zidnī 'ilmā.

O Allah, benefit me with what you have taught me, teach me what will benefit me, and increase me in knowledge. (Tirmidhī)

50 Beneficial Knowledge, Pure Sustenance & Accepted Deeds

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبِّلًا.

Allāhumma innī as'alauka 'ilma-n-nāfi'a, wa rizqan ṭayyibā, wa 'amala-m-mutaqabbalā.

O Allah, I ask You for beneficial knowledge, wholesome sustenance, and deeds which are accepted. (Ibn Mājah)

51 Purification of the Heart

اللَّهُمَّ آتِنِي تَقْوَاهَا، وَرَكِّها أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا
تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَحَاجُ لَهَا.

Allāhumma āti nafsi taqwāhā, wa zakkihā Anta khayru man zakkāhā, Anta Walliyuhā wa Mawlāhā, Allāhumma innī a'ūdhu bika min 'ilmi-l-lā yanfa', wa min qalbi-l-lā yakhsha', wa min nafsi-l-lā tashba', wa min da'wati-l-lā yustajābu lahā.

O Allah, grant my soul taqwā (piety) and purify it, for You are the Best of those who can purify it. You are its Protector and Master. O Allah, I seek Your protection from knowledge which does not benefit, a heart which does not submit, a soul which is not satisfied and a supplication which is not accepted. (Muslim)

52 Protection From Four Superficial Actions

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَعَمَلٍ لَا يُرْفَعُ، وَقَلْبٍ لَا يَخْشَعُ،
وَقَوْلٍ لَا يُسْمَعُ.

Allāhumma innī a'ūdhu bika min 'ilmī-l-lā yanfa', wa 'amalī-l-lā yurfa', wa qalbi-l-lā yakhsha',
wa qawli-l-lā yusma'.

O Allah, I seek Your protection from knowledge which does not benefit, actions which are not raised (to You), a heart which does not humble itself (in Your awe), and an utterance which is not accepted. (Ahmad)

53 Protection From a Prayer Which Does Not Benefit

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةً لَا تَنْفَعُ.

Allāhumma innī a'ūdhu bika min ṣalāti-l-lā tanfa'.

O Allah, I seek Your protection from a prayer which does not benefit. (Abū Dāwūd)

54 Protection From Shirk & Riya

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ.

Allāhumma innī a'ūdhu bika an ushrika bika wa ana a'lam, wa astaghfiruka limā lā a'lam.

O Allah, I seek Your protection from knowingly associating partners with You and seek Your forgiveness for unknowingly (doing so). (Ahmad)

55 Protection From Evil Traits & Endings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُنُبِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Allāhumma innī a‘ūdhu bika mina-l-bukhl, wa a‘ūdhu bika mina-l-jubn, wa a‘ūdhu bika an uradda ilā ardhali-l-‘umur, wa a‘ūdhu bika min fitnati-d-dunyā, wa a‘ūdhu bika min ‘adhābi-l-qabr.

O Allah, I seek Your protection from miserliness and I seek Your protection from cowardice. I seek Your protection from being returned to the worst part of life (old age), I seek Your protection from the trials of the world, and I seek Your protection from the punishment of the grave. (Bukhārī)

56 Protection From Physical & Spiritual Illnesses

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ،
وَالْقَسْوَةِ، وَالْغَفْلَةِ، وَالْعِيْلَةِ، وَالْدِلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ،
وَالْكُفْرِ، وَالْفُسُوقِ، وَالشِّقَاقِ، وَالنِّفَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ، وَأَعُوذُ بِكَ
مِنَ الصَّمَمِ، وَالْبَكَمِ، وَالْجُنُونِ، وَالْجُنَاحِ، وَالْبَرَصِ، وَسَيِّئِ الْأَسْقَامِ.

Allāhumma innī a‘ūdhu bika mina-l-‘ajz, wa-l-kasal, wa-l-jubn, wa-l-bukhl, wa-l-haram, wa-l-qaswah, wa-l-ghaflah, wa-l-‘aylah, wa-dh-dhilla, wa-l-maskanah, wa a‘ūdhu bika mina-l-faqr, wa-l-kufr, wa-l-fusūq, wa-sh-shiqāq, wa-n-nifāq, wa-s-sum‘ah, wa-r-riyā, wa a‘ūdhu bika mina-ṣ-ṣamam, wa-l-bakam, wa-l-junūn, wa-l-judhām, wa-l-baraṣ, wa sayyī’i-l-asqām.

O Allah, I seek Your protection from inability, laziness, cowardice, miserliness, senility, hard heartedness, heedlessness, economic dependence, humiliation and destitution. I seek Your protection from poverty, disbelief, disobedience, discord, hypocrisy, seeking fame and ostentation. I seek Your protection from deafness, dumbness, insanity, leprosy, vitiligo and from all harmful diseases. (Hākim)

57 Protection From Bad Endings

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَالْتَّرَدِيْ، وَالْهَدْمِ، وَالْغَمِّ، وَالْحَرْيَقِ،
وَالْغَرِقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَنْ أُقْتَلَ فِي
سَيِّلِكَ مُذْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيْغًا.

Allāhumma innī a'ūdhu bika mina-l-haram, wa-t-taraddī, wa-l-hadm, wa-l-ghamm, wa-l-hariq, wa-l-gharaq, wa a'ūdhu bika ay-yatakhbabatāniya-sh-shaytānu 'inda-l-mawt, wa an uqtala fī sabilika mudbirā, wa a'ūdhu bika an amūta ladīghā.

O Allah, I seek Your protection from senility, from death by falling from a height or being crushed to death; from dying of sorrow, being burnt or drowning to death. I seek Your protection from being struck by shaytān at the time of death. I seek Your protection from dying whilst I am fleeing from the battlefield. I seek Your protection from dying from a venomous sting. (Nasā'i)

58 Protection From Evil Actions

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ.

Allāhumma innī a'ūdhu bika min sharri mā 'amilt, wa min sharri mā lam a'mal.

O Allah, I seek Your protection from the evil of what I have done, and from the evil of what I have not done. (Muslim)

59 Protection From the Evil of My Organs

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّ.

Allāhumma innī a'ūdhu bika min sharri sam'i, wa min sharri başarı, wa min sharri lisānī, wa min sharri qalbī, wa min sharri maniyī.

O Allah, I seek Your protection from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart and the evil of my semen. (Tirmidhī)

60 Protection From Evil Character, Actions & Desires

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ.

Allāhumma innī a'ūdhu bika min munkarāti-l-akhlāq, wa-l-ā'māl, wa-l-ahwā'.

O Allah, I seek Your protection from evil character, evil actions and evil desires. (Tirmidhī)

— 61 Protection From Allah's Anger & Removal of Blessings —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوُلِ عَافِيَّتِكَ، وَفُجَاءَةِ نِقْمَتِكَ،
وَجَمِيعِ سَخَطِكَ.

Allāhumma innī a‘ūdhu bika min zāwāli nīmatik, wa taħawwuli ‘āfiyatik, wa fujāati niqmatik,
wa jamī‘i sakhaṭik.

O Allah, I seek Your protection from the loss of Your favours, the removal of Your complete protection, Your sudden punishment and all that which may incur Your displeasure. (Muslim)

— 62 Protection From Hunger & Treachery —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الصَّحِيفُ، وَأَعُوذُ بِكَ مِنَ
الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةِ.

Allāhumma innī a‘ūdhu bika mina-l-jū‘, fa-innahū bi’sa-d-ħajr, wa a‘ūdhu bika mina-l-khiyānah, fa-innahā bi’sati-l-biṭānah.

O Allah, I seek Your protection from hunger, as it is indeed an evil companion and I seek Your protection from treachery, as it is an evil confidante. (Nasā‘ī)

— 63 Protection From Bad Days, Companions & Neighbours —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ،
وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ فِي دَارِ الْمُقَامَةِ.

Allāhumma innī a‘ūdhu bika mi-y-yawmi-s-sū‘, wa mi-l-laylati-s-sū‘, wa min sā‘ti-s-sū‘, wa min
ṣāhibi-s-sū‘, wa min jāri-s-sū‘ fī dāri-l-muqāmah.

O Allah, I seek Your protection from bad days, bad nights, bad moments, bad companions, and from bad neighbours in (permanent) places of residence. (Tabarānī)

— (64) Protection From Bad Neighbours & Family Members —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ، وَمِنْ رَوْجِ تُشَبِّيْنِ قَبْلَ الْمَشِيْبِ،
وَمِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبّاً، وَمِنْ مَالٍ يَكُونُ عَلَيَّ عَذَابًا، وَمِنْ خَلِيلٍ
مَّا كَرِّ عَيْنُهُ تَرَانِيْ، وَقَلْبُهُ يَرْعَانِيْ، إِنْ رَأَى حَسَنَةً دَفَنَهَا، وَإِذَا رَأَى
سَيِّئَةً أَذَاعَهَا.

Allāhumma innī a'ūdhu bika min jāri-s-sū', wa min zawjin tushayyibunī qabla-l-mashīb, wa
min waladi-y-yakūnu 'alayya rabbā, wa mi-m-māli-y-yakūnu 'alayya 'adhābā, wa min
khalili-m-mākir, 'aynuhu tarānī, wa qalbuhū yar'ānī, ir-rā'ā ḥasanatā dafanahā wa idhā rā'ā
sayyī'atan adhā'ahā.

*O Allah, I seek Your protection from an evil neighbour; from a spouse who will
age me ahead of time; from a child who will rule over me; from wealth that
will become a punishment for me; from a cunning friend whose eyes see me yet
his heart keeps guard over me: if he sees any good, he conceals it and if he sees
any bad, he announces it. (Tabarānī)*

— (65) Protection From Trials, Wretchedness, Bad Fate & the Gloating of Enemies —

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهَدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ،
وَشَمَاتَةِ الْأَعْدَاءِ.

Allāhumma innī a'ūdhu bika min jahdi-l-balā', wa daraki-sh-shaqā', wa sū'i-l-qadā', wa
shamātati-l-a'dā'.

*O Allah, I seek Your protection from severe trials, wretchedness, bad fate and
that my enemies rejoice in my misery. (Bukhārī)*

66 Protection From Physical & Spiritual Evil

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،
وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ.

Allāhumma innī a'ūdhu bika mina-l-hammi wa-l-hazan, wa a'ūdhu bika mina-l-'ajzi wa-l-kasal, wa a'ūdhu bika min-l-jubni wa-l-bukhl, wa a'ūdhu bika min ghalabati-d-dayni wa qahri-r-rijāl.

O Allah, I seek Your protection from anxiety and grief. I seek Your protection from inability and laziness. I seek Your protection from cowardice and miserliness, and I seek Your protection from being overcome by debt and being overpowered by men. (Abū Dāwūd)

67 Protection From Poverty, Humiliation & Oppression

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ
أَوْ أُظْلَمَ.

Allāhumma innī a'ūdhu bika mina-l-faqr, wa-l-qillah, wa-dh-dhillah, wa a'ūdhu bika min an ażlima aw użlam.

O Allah, I seek Your protection from poverty, scarcity, humiliation; and I seek Your protection from oppressing or being oppressed. (Abū Dāwūd)

68 Protection From Becoming Dependent on Others

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

Allāhumma-k-fini bi-ḥalālikā 'an ḥarāmik, wa aghnīnī bi-faḍlikā 'amman siwāk.

O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You. (Tirmidhī)

69 Contentment & Allah's Protection

اللَّهُمَّ قِنْعِنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاحْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ.

Allāhumma qanni'nī bimā razaqtanī, wa bārik lī fīhī wa-khluf 'alā kulli ghā'ibati-l-lī bi-khayr.

O Allah, make me content with what You have granted me, bless me in it and be a protector for me in that which is absent from me (i.e. family and wealth).

(Hākim)

70 Forgiveness, Blessings & a Spacious Home

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِعْ لِي فِي دَارِي، وَبَارِكْ لِي فِيمَا رَزَقْتَنِي.

Allāhumma-ghfir lī dhambī, wa wassi' lī fī dārī, wa bārik lī fīmā razaqtanī.

O Allah, forgive my sins, make my home spacious and bless me in what You have granted me. (Ahmad)

71 Honour & Pleasure of Allah

اللَّهُمَّ زِدْنَا وَلَا تَنْقُضْنَا، وَأَكْرِمْنَا وَلَا تُهْنَا، وَأَعْطِنَا وَلَا تَخْرِمْنَا، وَآتِرْنَا

وَلَا تُؤْثِرْ عَلَيْنَا، وَأَرْضِنَا وَارْضَ عَنَّا.

Allāhumma zidnā wa lā tanqushnā, wa akrimnā wa lā tuhinnā, wa a'tinā wa lā tāhrimnā, wa āthirnā wa lā tu'thir 'alaynā, wa arḍinā wa-rdā 'annā.

O Allah, grant us more and not less. Honour us and do not disgrace us. Grant us and do not deprive us. Favour us and do not favour others over us. Make us pleased with You and be pleased with us. (Tirmidhī)

72 A Beautiful Character

اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي.

Allāhumma ahsanta khalqī fa-aḥsina khuluqī.

O Allah, beautify my character as You have beautified my appearance. (Ahmad)

73 Atonement for Hurting Another Muslim

اللَّهُمَّ فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتُهُ فَاجْعُلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

Allāhumma fa-ayyumā 'abdi-m-mu'minin sababtuhū fa-j'āl dhālikā lahū qurbatan ilayka yawma-l-qiyāmah.

O Allah, any believing servant whom I have cursed, make that for him a source of nearness to You on the Day of Judgement. (Muslim)

74 Unity, Guidance & Repentance

اللَّهُمَّ أَلْفِ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنَنَا، وَاهْدِنَا سُبُّلَ السَّلَامِ، وَنَجِنَا مِنَ الظُّلُمَاتِ إِلَى التُّورِ، وَجَنِبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُلُوبِنَا، وَأَرْوَاحِنَا، وَدُرِّيَاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعِمَكَ مُشْنِينَ بِهَا عَلَيْكَ، قَابِلِينَ لَهَا، وَأَتِمِّمْهَا عَلَيْنَا.

Allāhumma allif bayna qulūbinā, wa aṣliḥ dhāṭa bayninā, wa-hdinā subula-s-sālām, wa najjinā mina-z-zulūmāti ila-n-nūr, wa jannibna-l-fawāḥiṣha mā ẓahara minhā wa mā baṭan, wa bārik lanā fī asmā'inā, wa abṣarīnā, wa qulūbinā, wa azwājīnā, wa dhurriyyātīnā, wa tub 'alaynā innaka Anta-t-Tawwābu-r-Raḥīm, wa-j'ālnā shākirīnā li-ni'amik muthnīnā bihā 'alayk, qābilīnā lahā, wa atmimhā 'alaynā.

O Allah, unite our hearts, set aright our relationships, and guide us to the paths of peace. Bring us out of darknesses into light and protect us from evident and hidden obscenities. Bless us in our hearing, our sight, our hearts, our spouses and our children. Accept our repentance. Indeed, You truly are the Acceptor of repentance, the Ever-Merciful. Make us of those who are grateful for Your blessings, who praise You for them and acknowledge them. Perfect (the blessings) and make them last forever for us. (Hākim)

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ حَيْرٍ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَأَنْتَ الْمُسْتَعَاذُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Allāhumma innā nas'aluka min khayri mā sa'alaka minhu Nabiyyuka Muḥammadun ṣallā-llāhu 'alayhi wa sallam, wa na'ūdhu bika min sharri ma-sta'ādha minhu Nabiyyuka Muḥammadun ṣallā-llāhu 'alayhi wa sallam, wa Anta-l-Musta'ān, wa 'alayka-l-balāgh, wa lā ḥawla wa lā quwwata illā bi-llāh.

O Allah, we beg You for the good which Your Prophet Muḥammad ﷺ asked from You. We seek Your protection from the evil which Your Prophet Muḥammad ﷺ sought protection for from You. You are the One whose assistance is sought and You are the Only One who provides and suffices. There is no power (to avert evil) nor strength (to do good) except by Allah. (Tirmidhī)

My Du'a List

Remember to be ambitious and ask Allah for everything. Nothing is too big for the One being asked and nothing is too small for the one asking Him.

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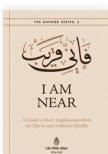
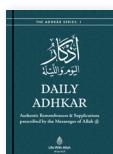
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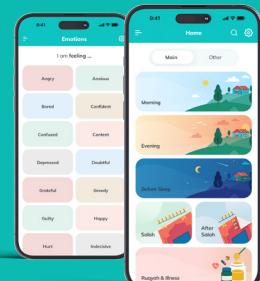
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