

Kitab al-Ad'iyyati al-Qur'aniyyah

Kitab al-Ad'iyyati al- Qur'aniyyah - The Book of the Qur'anic Du'as



**The Book of the Qur'anic Du'as -
Special Edition - Husein Khimjee**

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Kitab al-Ad'iyyati al-Qur'aniyyah (The Book of the Qur'anic Du'as) Special Edition

A collection of supplications of various personalities and prophets from the Holy Qur'an with explanation.

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Dedication

Illtimas-e-Du'a

Sincere request to readers and users of this Book

Please recite Surah al-Fatiha and Three times Surah Ikhlāas

For the Isaal-e-Thawaab of all Marhum in the families of

Marhum Akberali Suleman Khimji

and

Marhum Mohammed Jaffer Ebrahim

May Allah Subhanahu wa Ta'ala Shower them with His Mercies and His Maghferat and grant them place in the proximity of His chosen ones in Jannat.

آمين يا رَبَّ الْعَالَمِينَ

Surah Al-Fatiha, The Opening Chapter

(١) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi al-Rahmani al-Rahim

I begin in the name of Allah the All-Merciful The Compassionate (1:1).

(٢) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdulillah Rabbi al-'Alamin

All the Praise and all the Glory belongs to Allah The Rabb¹ of the Universe (1:2).

(٣) الرَّحْمَنِ الرَّحِيمِ

Al-Rahmani al-Rahim

The All-Merciful, The-Compassionate (1:3).

(٤) مَالِكِ يَوْمِ الدِّينِ

Maliki Yawmi al-Din

Master of the Day of Judgement (1:4).

(٥) إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ

Iyyaka na'abudu wa iyyaka nasta'in

Only You do we Worship and only Your help do we seek (1:5).

(٦) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path (1:6),

(٧) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata al-ladhina an'amta 'alayhim, Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhaalleen

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7).

¹ Throughout this book, I have left the word Rabb untranslated. This is because there is no suitable word in English that will meaningfully translate this word. Usually, some oriental scholars translate it as "Lord". For comprehensive meaning of this word as revealed in the Qur'an, see further in this book in the argument Nabi Ibrahim (as) makes with the idolators.

Preface To This Special Edition

This is a ‘Special Edition’ I decided to publish because I wanted to include with this edition my Resource Paper “Qur’an: The Authentic Book of Allah”. Among other things we know about the authenticity of the Qur’an, it is important also to know that many non-Muslim scholars (among them scientists, mathematicians, professors in different fields etc.) converted to Islam when they could not find anything in the Qur’an that was false, or that anything in the Qur’an was only a theory.

I wanted also to dedicate this edition for the *Isaale Thawaab* of all the *Marhumin* of the families of my father *Marhum* Akberali Suleman Khimji and of the families of *Marhum* Mohammed Jaffer Ebrahim.

The previous edition had transliteration with every aayat. In this edition, I have chosen not to include the transliteration but the translation and explanation of each Aayat is included. In the previous edition, each aayat was shown in bold writing. With the improvement in fonts now, un-bolded it looks even more beautiful and easy to recite.

Like previous editions, the translation of each Du’a from the Qur’an was verified using several translations. Among these were: *The Holy Qur’an with English Translation of the Arabic Text and Commentary according to the Version of the Holy Ahlul-Bait* by S. V. Mir Ahmed Ali, *The Holy Qur’an: Text, Translation and Commentary* by Abdullah Yusufali, *The Meaning of the Holy Qur’an* by Muhammad Marmaduke Pickthall, *The Qur’an and its Interpreters (vol. 1)* by Mahmud M. Ayoub, *The Holy Qur’an: Text, Translation and Commentary* and *The Qur’an Interpreted* by Arthur J. Arberry.

If, in compiling this book, I have made any mistakes, they are entirely mine. I pray sincerely to Allah Subhanahu wa Ta’ala to forgive me, for indeed He is All-Merciful, All-Forgiving.

I pray to Him and Him alone, to accept this humble effort from me and to count me from among His righteous slaves.

Husein Khimjee, Ph.D.

Jamadi Al-Aakhir, 1443 A.H.

November, 2021 C.E.

1. The Status Of Al-Anbiya’ In Islam

Islam is strictly a monotheistic faith. Based on the Five Roots of Faith, commonly known as *Usul al-Din*¹, Islam makes it incumbent on all Muslims to believe in the following fundamentals. These form the

fundamental belief. These are:

- *Tawhid*, (the Oneness of Allah);
- *Adalah*, (the Total Justness of Allah);
- *Nubuwwah* (the emissaries (prophets) Allah sent to guide);
- *Imamah* (the appointed Imams in the Shi'a Ja'fari faith); and the
- *Qiyamah* (the Day of Resurrection and Judgment after our death).

From the *Usul al-Din* (Roots of Faith) shown above, branches out the *Furu' al-Din* (Branches of Faith) which explain further the actions Muslims have to undertake in their daily lives. There are Ten branches that spring out of the *Usul al-Din*.

These are:

1. The Daily Salaat,
2. Fasting in the month of Ramadhan,
3. Hajj – Pilgrimage to Mecca,
4. Zakaat,
5. Khums,
6. Jihad,
7. Amr bi al-Ma'ruf,
8. Nahi ' anil-Munkar,
9. Tawallah, and
10. Tabarrah,

The Sunni Muslims too, have the Five Pillars: the *Shahadah* (the Creed that there is no God but Allah and Muhammad is the Messenger of Allah); the *Salaat* (the Five daily Prayers); the *Siyam* (Fasting in the month of Ramadhan); the *Zakaat* (giving of the charity out of the savings) and the *Hajj* (the Pilgrimage to Makkah, if one can afford it, at least once in one's lifetime. The Shi'i Muslims have explained more the actions necessary to be undertaken. These they have included *Furu al-Din* the branches of Faith).

Islam makes it incumbent on all Muslims to believe in the concepts of *Tawhid*, or the Oneness of Allah; the *Nubuwwah*, or the Prophethood and the *Qiyamah*, or the Day of Resurrection.

In this chapter, we will discuss *Nubuwwah* (the concept of Prophethood).

It is interesting to note that because Islam is strictly monotheistic, it is also referred to as *Din al-Tawhid*, the religion of Absolute Oneness of Allah). In this sense, although the *Nubuwwah* and *Qiyamah* are from *Usul al-Din*, in truth they spring from the attributes inherent in *Tawhid*. Thus, *Nubuwwah* in Islam becomes reality as it reflects the Attributes of Allah to be *al-Hadi* (The Guide), *al-Khabiru* (The Informed), *al-Ba'ithu*, (The One who sends or raises the Prophets) *etc.*,

Since the belief of *Nubuwwah* in Islam springs from the Attributes inherent in *Tawhid*, Islam claims that 124,000 *Anbiya* (prophets) Allah sent for the guidance of mankind were all Muslims. They showed mankind what the Straight Path is to attain a successful life in the Hereafter.

The salvation of mankind depends on the *sirat al-Mustaqim*, the Straight Path. This Straight path is shown to mankind through the revelation (in theory) and (in practice) by the chosen ones of Allah whom He sends as *Anbiya'*. The need for *Anbiya'* to mankind becomes necessary not only because Allah is *al-Hadi* (The Guide) but also because revelation becomes necessary to mankind. Man is a forgetful being.

The salvation of mankind therefore depends on the *sirat al Mustaqim*, the Straight Path. And therefore as already discussed above, this Straight Path is shown to mankind through the revelation (in theory) and (in practice) by the chosen ones of Allah whom He sends as His Prophets.

Thus, when Hadrat Adam and Bibi Hawwa were made to descend on the earth where their life would be temporary, Allah Subhanahu wa Ta'ala promised mankind, as we read in the Qur'an:

قُلْنَا أَهْـلُوا بِطُورِ مِّنْهَا جَمِيعًا فَأَمَّا يَا تِئِنَّكُمْ مِّنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“We said: ‘Get you down all from here; and if, as is sure, There comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.’” (2:38).

Allah first revealed to Nabi Adam, ‘alayhi as-salam, teaching him all names and when Nabi Adam, ‘alayhi as-salam transgressed with his wife Bibi Hawwa ‘alayha as-salam, Allah taught him the words of *Du'a*. Through the *Du'a* Allah Subhanahu wa Ta'ala turned towards him forgiveness:

كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“...and his Rabb turned towards him; for He is oft-Returning, Most Merciful” (2:37).2

Hadrat Adam, ‘alayhi as-salam, became the first guide to his wife and their children. This was the beginning of the process of *Nubuwwah*. The guidance from Allah continued as He sent different *Anbiya'* to different peoples and nations. No people remained without a guide in their own language, until finally,

the process of *Nubuwwah* flowered in the “Seal of Prophets”,³ in the person of Muhammad, the final Rasul of Allah sent for the whole mankind. A Persian poet explains this process.

*Nubuwwah ra azuhur az Aadam aamad,
Kamaalash dar wujood e khaatam aamad*⁴

Islam presents Adam, therefore, as not only the first man on the earth but also the first of the *Anbiya'*. For without the revelation and a model human being to show in practice what is revealed to him, it would be impossible for a man alone to spiritually uplift himself.⁵

We have already seen that Islam claims Allah sent 124,000 *Anbiya'*. He sent them not only to all nations, but also in the languages in which they spoke. Allah reveals this:

وَلِكُلِّ أُمَّةٍ رَسُولٌ

“To every people (was sent) an Apostle...” (10:47).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

“We sent not an Apostle except (to teach) in the language of his (own) people...” (14:4).

But not all *Anbiya'* were commissioned to teach new traditions or laws. All did, however, bring a universal message of *Tawhid*. Some were commissioned towards small communities of people and some to the larger communities.

Sometimes a *nabi* (pl. *Anbiya'*) was strengthened by more than one *nabi* operating in the same community. Good examples of these in the Qur'an are Nabi Musa and Nabi Harun 'alayhuma as-salam or three *Anbiya'* together in the episode in the *Surah Yasin*.

If we were to broadly look at *Anbiya'* as a whole, we see four categories.

The prophets in the first category were not more than the *nabi*. That is, they were the bringer of good news from Allah Subhanahu wa Ta'ala. They were inspired by Allah to speak and to act in a way that they would make themselves intelligently understood. Their inspiration was direct and was from heaven. We are told in sources that Islam believes that *Anbiya'* were not scholars who discerned from books certain truths or learned from other human beings their learning. This holds true for each and every *nabi* 'alayhi as-salam .⁶

This means that in Islamic belief, not only all orthodox religions are from heaven but in their originality they come with the universal message of *Tawhid*. Thus to Islam, the original founders of some of the faiths could have been from the *Anbiya'* who preached *Tawhid* and taught about the impending

Qiyamah. Thus to Islam, Zarathustra could have been from the *Anbiya'*. It is interesting to note that one respectable Muslim source suggests that even *Gautam Buddha* could have been from the *Anbiya'* because in his original message he proclaimed Sovereignty and Worship of only One Allah.⁷

The second category of *Anbiya'* are those that are known as the *rusul* (sing. *Rasul*). They were clearly charged with the duties to propagate in the territories they were commissioned in and to invite their respective communities to surrender themselves to the Will of One Allah. We see several examples of them in the Taurat, in the personalities of, for example, Jeremiah, Issiah and also Jonah. In our belief, out of 124,000 *Anbiya'* at least 313 were the *rusul*.

The third category are the *Anbiya'* known as *ulu al-azm* (the possessors of firmness and determination, the *Anbiya'* with the resolve). Most of the *ùlama* have put their numbers to Five.⁸ These are Nabi Nuh 'alayhi salaam, Nabi Ibrahim 'alayhi as-salam, Nabi Musa 'alayhi as-salam, Nabi Isa ibn Maryam 'alayhi as-salam, and Rasul Jeremiah, Issiah and also Jonah. In our belief, out of 124,000 *Anbiya'* at least 313 were the *rusul*.

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لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

“Surely We sent aforetime Our rusul (rusulana) with Clear Signs and sent down with them The Book and the Balance (of right and wrong)” (57:25).

The Scriptures they brought are:

- 1) Nabi Nuh, 'alayhi as-salam – the Scroll
- 2) Nabi Ibrahim, 'alayhi as-salam – the Scroll
- 3) Nabi Musa, 'alayhi as-salam – the Taurat
- 4) Nabi Isa ibn Maryam, 'alayhi as-salam – the Injeel
- 5) Rasul Allah, salla Allahu alayhi wa aalihi wa sallam.

It is interesting to note in one ayat in the Qur'an the name of all the five *ulul azm Anbiya'* mentioned together thus confirming the universality of the one message from Allah. The ayat reads:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى

“The same religion has He established for you As that which He enjoined on Nuh – the which We have sent by inspiration to thee – and that which We enjoined on Ibrahim, Musa and Isa (ibn Maryam)...” (42: 13). [10](#)

It is evident that from these five *ulul azm Anbiya'*, Nabi Ibrahim ('a) becomes the central figure in all the three great monotheistic faiths. The message of Nabi Ibrahim ('a) to all his followers in Judaism, Christianity and Islam is the same; to be Muslims, to surrender totally to the Will of Allah. Nabi Ibrahim ('a) was himself put through some very tough tests in this regard; and each time he fulfilled totally what was commanded to him by Allah. For this, Allah Subhanahu wa Ta'ala is pleased with him and has given him three great titles, one of which is the *Imam an-Naas* (the leader of mankind).[11](#) As stated earlier, all *Anbiya'* were Muslims and had submitted themselves totally to the Will of Allah. In the case of Nabi Nuh, for example, the Qur'an reveals that he lived in his community for a very long time [12](#) pleading with them to believe him and to be Muslims like he was, for he said: *wa umirtu an akuna min al-Muslimin*.

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“And I have been commanded to be of those who are Muslims. That is to be of those who submit to Allah's Will in Islam”. (10:72).

The centrality of Nabi Ibrahim ('a) as a perfect model for all prophets to follow him is presented in the Qur'an in most extraordinary terms. Nabi Ibrahim ('a) is shown not only as the one who was not an idolator but also as the one who was deeply concerned about the future status of his progeny and mankind as a whole. Thus in the Qur'an Nabi Ibrahim ('a) not only confirms he is a Muslim but also makes a *Du'a* [13](#) to Allah that He make his progeny Muslims. The following ayat in the Qur'an makes this clear,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And Ibrahim and Ismail raised the foundations of the House and prayed together: "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing. (2: 127).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

‘Our Rabb! make us of Muslims, bowing to The Will, and of our progeny a people Muslim Bowing to Thy (Will); and show us the places For the celebration of (due) rights; and turn unto Us (in Mercy) for You are the Oft-Returning, Most Merciful’. (2: 128).

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

“Behold! His Rabb said to him (Ibrahim): Aslim (surrender your will to Me)! He replied, Aslamtu li Rabbi al-Aalameen (I surrender my will to the Rabb and Cherisher of the Worlds)”. (2: 131).

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“And this was the legacy that Ibrahim left to his Sons, and so did Yaqub (saying): ‘O my sons, Allah Has chosen the Faith for you; then die not except In the Faith of Islam’”. (2: 132).

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

“Were you witnesses when death appeared before Yaqub? Behold! He said to his sons: ‘What will you worship after me?’ They said: ‘We shall worship your Allah and the Allah Of your fathers – of Ibrahim, Ismail and Ishaq, – the One Allah Wa nahnu lahu Muslimun (to Him we surrender ourselves in Islam)”. (2: 133).

The fourth category for Anbiya’ is of the highest degree. This uniqueness Allah Subhanahu wa Ta’ala blessed upon only Rasul Allah (S). In selecting Rasul Allah (S), Allah not only created him to be His Nabi, but also His *Rasul*, also the *Rasul* from *Ulu al-Azm* and finally He bestowed upon only him the highest Title, that of the *Khaatamu an-Nabiyyin* (the Seal of all the *Anbiya’*). There were no more *Anbiya’* to come after him. The process of *wahy* also ended with him.

Perhaps it is necessary at this point to explain why the status of all *Anbiya’* in Islam is that of Muslims. They are not presented as Muslims in any narrow meaning of the word. The exact meaning of the word ‘Muslim’ is interesting and should be explained to understand and appreciate how well it befits the status of all *Anbiya’* sent by Allah to guide mankind.

The word ‘Muslim’ comes from the Arabic root word *salima* meaning ‘peace or safety’. When this is conjugated to become *aslama*, it changes to mean “to surrender (in safety)”, or in Islamic meaning “to convert to Islam”. Since “Muslim” is the active participle of this derivation, it simply means ‘one who surrenders completely to the Will of Allah’. In this surrender, one strikes peace with Allah, that is to say, one is not on the war path (or rebellious) with the commands of Allah, and therefore safe. In other words, one accepts to be the *abd* (slave) of Allah (hence the name like ‘Abd-Allah).

In this sense, since all the laws of nature follow the Command of Allah, they are “Muslims” (although strictly, we can not refer them as such because they have no free-will). Likewise, all creatures who follow only their instincts given them by Allah, find themselves with no choice but to surrender to His Will

and in that sense, they are “Muslims”.

Man has a limited free will and he has only within the parameters of that limit to make choice whether he will be a Muslim or not. Outside those parameters, he too is a ‘Muslim’. Thus a person may have chosen within his limited freewill to become a polytheist, but esoterically, he is still a Muslim because all the rest of the faculties that he possesses obey only the commands of Allah. Thus he has no control over his heartbeat of his journey through the time.

The invitation of Nabi Ibrahim (‘a) to Islam was total and the highest example of his being a total Muslim was in his willingness to sacrifice Ismail to fulfil the command of Allah Subhanahu wa Ta’ala he saw in his vision.

Likewise, we find Nabi Musa (‘a) in the Qur’an declaring his status as a complete Muslim inviting the Pharaoh and the Egyptians to believe in him and submit to the Will of Allah. But he found people afraid of the might of the Pharaoh and his repercussions against them. Nabi Musa is recorded in the Qur’an like this:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

“Musa said: ‘O my people! If you do really believe in Allah then in Him (alone) put your trust if ‘kuntum Muslimun’ (you submit your will to His). (10:84).

In Nabi ‘Isa ibn Maryam (‘a), this fact is seen from his childhood. For when Bibi Maryam (‘a) gives birth to Nabi ‘Isa and

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

“brings the (babe) to her people, carrying him (in her arms), they said: ‘O Maryam! Truly an amazing thing have you brought! (19:27).

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

O sister of Harun, your father was not a man of evil, nor your mother was a woman unchaste!’(19:28).

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأُمِّهِدِ صَبِيًّا

But she pointed to the babe. They said: “How can we talk to one who is a child in the cradle?”

(19:29).

The Qur'an tells us that at that point Nabi 'Isa ibn Maryam ('a) spoke from the cradle:

إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

"I am indeed the slave of Allah. He has given me Revelation and made me a nabi" (19:30).

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

"And He has made me blessed wheresoever I be, and has enjoined on me the salat and the zakat as long as I live." (19:31).

The life of Nabi 'Isa ibn Maryam ('a) is presented in the Qur'an in glorious terms showing him a total Muslim and his disciples yearning to be Muslims.

Thus Nabi 'Isa ibn Maryam ('a), asks his disciples in the Qur'an:

مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّ مُسْلِمُونَ

"...Who will be my helpers to (the work of) Allah? Replied the Disciples: 'We are Allah's helpers: We Believe in Allah, and do thou bear witness that We are Muslims.'" (3:52).

And in the ayat preceding this, Nabi Isa ibn Maryam ('a) says:

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ

"It is Allah who is my Rabb and your Rabb Then worship (only) Him. Haadha siraatun Mustaqim That is a Way that is straight." (19:36).

In conclusion, it is the Qur'an that explains fully the status of all *Anbiya'* and explains how Muslims ought to react about all *Anbiya'*.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

"Say ye: 'We believe in Allah, and the revelation given to us, and to Ibrahim, Ismail, Ishaq, Yaqub, and the tribes, and that given to Musa and 'Isa, and that given to all the Prophets from their Rabb:

We make no difference between One and another of them: And we bow to Allah in Islam.” (2: 136).

1. The Five Roots, the fundamental belief, called the Usul al-Din in Islam are the belief in Tawhid, the Oneness of Allah; Adalah, the Justness of Allah; Nubuwwah, the Prophets of Allah sent to guide mankind; Imamah the appointed Imams in the Imami Shi’a faith; and the Qiyamah, the Day of Resurrection and Judgment after our death. The Sunni Muslims too, have the Five Pillars: the Shahaadah, the Salaat, the Siyam, the Zakaat, and the Hajj, if one can afford it, at least once in one’s lifetime. The Shi’ Muslims have included all these pillars in their Furu ‘al-Din, (the Branches of Faith).

2. It is interesting to note that the history of mankind on the earth begins with the Du’a to the Compassionate and Merciful Allah and His retuning in Mercy to those who do the Du’a to Him and Him alone.

3. See Qur’an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things. (33:40).

4. Quote in Syed Hosein Nasr, Ideals and Realities of Islam, p.68.

5. Ibid. p.22.

6. Nasr, p.85.

7. See al-Allamah as-Sayyid Muhammad Husayn at-Tabatabai, al-Mizan: An Exegesis of the Qur’an, vol. 1, p.278.

8. Some scholars say the number of ulu al-Azm prophets is seven. They include two Arabian rusul, Saleh and Shuayb. However, there is no reliable proof for this. The Five are clearly mentioned. See my footnote number on this issue. Interestingly, Nasr thinks they were Seven. See Nasr, p.86.

9. Some scholars say the number of ulu al-Azm prophets is seven. They include two Arabian rusul, Saleh and Shuayb. However, there is no reliable proof for this. The Five are clearly mentioned. See my footnote number on this issue. Interestingly, Nasr thinks they were Seven. See Nasr, p.86.

10. The confirmation of revealed faiths directly from the Qur’an gives the Jews and Christians the status of ahl al-Kitab or ‘the People of the Book’.

11. The other two titles of Nabi Ibrahim (‘a) are Khalil Allah (the Friend of Allah) and Ubb al-Anbiya (the father of the Prophets) i.e. father of all prophets that followed him.

12. 950 years according to the following Verse of the Qur’an:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

And certainly We sent Nuh to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust. (29: 14).

13. See this and following Du’as quoted in this book under adiyah of Nabi Ibrahim (‘a).

The Word Rabb In The Qur’an

What Does It Mean?

Almost all translators, translate the Arabic word *Rabb* to “Lord” in the English language. These translations do not fully carry the actual meaning of the word *Rabb*. The word “Lord” gives us a perception of a divine, powerful being. To that extent, the translation is correct. But the word *Rabb* is more than the meaning of the word “Lord”.

The word *Rabb* also means one who is a sustainer, the cherisher, the nourisher and one who is fully

involved with our life, before it came into existence, and even after our death.

The more comprehensive meaning of this word is derived from many verses in the Qur'an.

In one passage it is revealed how Nabi Ibrahim ('a) explains to the idolators of his time why they should discard worshipping terrestrial and celestial idols. Instead, they should worship only Allah, who is the *Rabb*, fully involved in our life all the time.

Qur'an reveals in Chapter 26, "Surah Shu'ara", as follows:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

"And rehearse to them (something of) Abraham's story". (26:69).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

"Behold, he said to his father and his people: "What worship ye?" (26:70).

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَاكِفِينَ

"They said: "We worship idols, and we remain constantly in attendance on them." (26:71).

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ

"He said: "Do they listen to you when ye call (on them)" (26:72).

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ

"Or do you good or harm?" (26:73).

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

"They said: "Nay, but we found our fathers doing thus (what we do)." (26:74).

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ

"He said: "Do ye then see whom ye have been worshipping" (26:75).

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ

"Ye and your fathers before you?" (26:76).

فَأِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

"For they are enemies to me; not so the Lord and Cherisher of the Worlds;" (26:77).

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

"Who created me, and it is He Who guides me;" (26:78).

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

"Who gives me food and drink" (26:79).

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

"And when I am ill, it is He Who cures me;" (26:80).

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

"Who will cause me to die, and then to live (again);" (26:81).

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

"And Who, I hope will forgive me my faults on the Day of Judgment..." (26:82).

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ

"O my Rabb! Bestow wisdom on me, and join me with the righteous;" (26:83) .

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

"Grant me honourable mention on the tongue of truth among the latest (generations);" (26:84).

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

"Make me one of the inheritors of the Garden of Bliss;" (26:85).

Importance Of Surah Al-Fatiha

Surah al-Fatiha is Leading Du'a in the Qur'an

(١) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi al-Rahmani al-Rahim

I begin in the name of Allah the All-Merciful The Compassionate (1:1).

(٢) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdulillah Rabbi al-'Alamin

All the Praise and all the Glory belongs to Allah The Rabb of the Universe (1:2).

(٣) الرَّحْمَنِ الرَّحِيمِ

Al-Rahmani al-Rahim

The All-Merciful, The-Compassionate (1:3).

(٤) مَالِكِ يَوْمِ الدِّينِ

Maliki Yawmi al-Din

Master of the Day of Judgement (1:4).

(٥) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka na'abudu wa iyyaka nasta'in

Only You do we Worship and only Your help do we seek (1:5).

٦ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path (1:6),

٧ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata al-ladhina an'amta 'alayhim, Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhaalleen

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7).

It should be noted that Sura al-Fatiha is a leading *Du'a* in the Qur'an. Its importance is so great that in one *hadith al-Qudsi* Allah Subhanahu wa Ta'ala informed Rasul Allah (S) that He has divided this Sura into two halves.¹ Whereas the first half belongs to Allah Himself, He has apportioned the second half for the one who supplicates reciting this Sura. Thus when the supplicant says:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Sirata al-ladhina an'amta 'alayhim,

The Path of those on whom You have bestowed Your Grace,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhaalleen

Not of those on whom is Your Wrath and Not of those who go astray.

Allah Subhanahu wa Ta'ala grants this by saying:

Haadha li 'abdii wa li 'abdii maa sa'ala

(this belongs to My slave and My slave shall have whatever he/she has asked).

The importance of this Sura is also seen in the fact that the *salaat* of a Muslim is not complete unless one recites this Sura. Its importance also lies in that the Qur'an calls this Sura *al-Sab'am min al-mathaani*, the seven often repeated verses. This is because when Allah revealed in the Qur'an an ayat:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

“And We have given you the seven oft-repeated verses and the Grand Qur'an.” (15:87).

Someone asked Rasul Allah (S) what were the *sab'am min al-mathaani*. Rasul Allah (S) explained the *seven oft-repeated verses* was this Sura.

Note that this Sura has no more than seven verses.

It should be noted that this Sura is the most widely read in the whole world. It is interesting to note that there is not a single moment that passes in the day or night one somewhere is not reciting this Sura, whether in prayers or in gatherings. One day I received a letter from a lady who had heard me mention this fact. In the letter she confirmed that in one of the journal she had read there was a question:

Which is the most widely read book in the world?

The computer-based encyclopaedic reply was:

The most widely read words in the world are from the Muslim scriptures, the Qur'an: the first chapter known as al-Fatiha.

[1.](#) This hadith al-Qudsi has been narrated by Imam 'Ali ('a) and can be found fully quoted in Allama Tabatabai's Tafsir al-Mizan. See p. Vol.1.

The Importance Of Tasliya (Salawaat) In Completion Of Ad'iyyah

Just as the importance of Sura al-Fatiha cannot be over emphasised as a *Du'a*, so the importance of *tasliya* (Salawaat) in Islam cannot be over emphasised. *Tasliya* complements a *Du'a*. It is considered in Islam to be a meritorious act and is filled with rewards. Allah Subhanahu wa Ta'ala reveals in the Qur'an rewards for meritorious acts:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

“Whoever brings a good deed will have attributed to his credit ten similar good deeds and whoever brings a bad deed will be awarded but the like thereof; and they will not be wronged.” (6: 160).

We see *tasliya* upon Rasul Allah (S) a good act because Allah and His angels send the *tasliya* upon Rasul Allah (S) and the believers are asked to join in this magnificent chorus of complete *tasliya* upon Rasul Allah (S). Allah Subhanahu wa Ta’ala tells us in the Qur’an:

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Undoubtedly Allah and His angels shower salawaat upon the Nabi. O ye who believe! Shower the salawaat upon him and salute him with a worthy salutation. (33:56).

When Allah revealed this aayat, Rasul Allah (S) explained the meaning of *tasliya* and instructed Muslims to send the salawaat as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send your Salawaat upon Muhammad and the progeny of Muhammad just as you had sent Salawaat upon Ibrahim and upon the progeny of Ibrahim. Undoubtedly You are Praiseworthy and Glorious. [1](#)

With *tasliya* to Rasul Allah (S), we also recite the Salawaat upon Nabi Ibrahim (‘a) and his progeny. We recite this many times, during the *Salaat al-Jumu’a*, *Salaat al-Mayyit* and also on other occasions.

In the *ad’iyyah* handed down to us from our *A’immah* (‘a), all the *Du’as* contain *tasliya*, sometimes more than once. In various sources, we learn from the ‘ulama, that this virtuous deed is pleasing to Allah. The supplicant (one who is invoking the *Du’a*) is rewarded ten times more for this act and if Allah Subhanahu wa Ta’ala wishes, it completes the *Du’a*.

In the *ad’iyyah* of our *A’imma* (‘a), we also find the desirable method to do the *Du’a*. Any *Du’a* should begin with the name of Allah confirming that He is the Compassionate and all-Merciful Allah. Then the *Du’a* should glorify and praise Allah.[2](#) It is then that we ask Allah to grant and to fulfill our desires.

The *Du’a* should confirm that the grantor of all things is only Allah. The supplicant then invokes *tasliyah* upon Rasul Allah (S). There may be *tasliyah* in the beginning of a *Du’a*, in the middle of the *Du’a* and also at the end of the *Du’a*.

Each time the *tasliyah* is recited, it is considered a meritorious act and seals our *Du'a* to Allah with the fragrance of His beloved, Rasul–Allah (S), and his progeny, the *ahl al-Bayt* ('a).

In the Qur'an, Allah Subhanahu wa Ta'ala in His Compassion and Mercy promises His slaves (the Believers):

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

“And when My slaves ask you concerning Me, (tell them O Rasul), I am surely very near; I answer the prayer of the supplicant when he calls on Me; therefore let them too answer My call and believe in Me so that they may walk in the right way” (2: 186).

Rasul Allah (S) is reported to have said:

“Du'a is a weapon for a believer, a pillar of the faith and a light for heaven and earth.”

And because of this, our *A'imma* have transmitted for the believers wonderful *ad'iyah*. We learn from their teachings several benefits derived from making *Du'a* to Allah Subhanahu wa Ta'ala:

(i) the best worship after Salaat is asking in the form of *Du'a* from Allah Subhanahu wa Ta'ala.

(ii) the most beloved action pleasing to Allah is the *Du'a* from His believers while they are still in their earthly existence.

(iii) *Du'a* helps remove calamities and retribution;

Imam 'Ali ('a) reminds us in his wonderful *Du'a al-Kumayl* the following:

فَإِنَّكَ قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ وَأَمَرْتَهُمْ بِدُعَائِكَ وَضَمَنْتَ لَهُمُ الْإِجَابَةَ

For surely, You (Ya Allah!) have ordained Your worship for Your bondsmen; and have commanded them to do the Du'a to You; and You have assured them (Ya Allah) for Your answer.

Du'a therefore strengthens one's relationship with Allah, The strong bond of love with Allah becomes the spiritual source of comfort and peace. Thus, the believer does the *shukr* of Allah Subhanahu wa Ta'ala in times of happiness and shows *sabr* in times of adversity knowing full well that Allah has listened to his *Du'a*.

1. See Ahlul Bait: Their Status, Manner and Course, The Prophet's Household (Tehran, Al-Balagh Foundation, 1992), p. 13.

2. The supplicant should be ever so conscious in his/her mind that Allah is the final Judge of mankind on the Day of Judgment).

What Is Amman Yujibu?

Many times in our *majaalises* (congregations) we are asked to recite an *ayaat* from the Qur'an. We commonly call this *ayaat* the *amman yujibu*.

What is *amman yujibu*? It is simply a confirmation that Allah Subhanahu wa Ta 'ala is the *only One* who truly listens to the soul that is distressed and removes for it all afflictions. We recite *amman yujibu* directly from the Qur'an. We plead to Allah Subhanau wa Ta ala. We confirm with total *Imaan* (Belief) that Du'a is fulfilled only by Allah Subhanahu a Ta'ala. The Aayat asks "...can there be another god besides Allah?..."

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

***“Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering?
...(27: 62)”¹***

We find in the Qur'an that when the Anbiya' did the Du'a they fully relied on Allah Subhanahu wa Ta'ala.

The hope and strength the Anbiya' felt in their ad'iyyah to Allah should be felt by all believers when they repeat the same ad'iyyah directly from the Qur'an.

¹. What we recite is actually only part of the aayat. The complete aayat is found in Surah an-Naml,verse 62. The complete aayat reads:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

Amman yujiibul mudtarra idha da 'ahu wa yakshifu ssuu'u wa yaj'alukum khulafaa al-ardhu. Ailaahun ma'a Ilahi? Qalilan maa tadhakkarun.

“Or who listens to the distressed soul when it does the Du'a and relieves its suffering, and makes you the inheritors of the earth? Can there ever be another god besides Allah? High is Allah above what they ascribe with Him.” (27:62).

Du'a Invoked By Nabi Adam ('A)

After they ate from the forbidden tree at the instigation of *Shaytan* (satan), the enemy to mankind, Nabi Adam ('a) and Bibi Hawwa begged Allah Subhanahu wa Ta'ala for His Mercy and forgiveness in the following manner:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“O our Rabb! We both have wronged ourselves; if you do not forgive us and do not have mercy upon us, then indeed we both shall be ruined.” (7:23).

Ad’iyyah (Du’as) Invoked By Nabi Nuh (‘A)

When the people of Nabi Nuh (‘a) called him a liar, he asked Allah Subhanahu wa Ta’ala:

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

“O my Rabb! Help me, because they accuse me of lying.” (al-Mu’minuun, 23:26).

When the people of Nabi Nuh (‘a) rejected him calling him a “madman”, Nabi Nuh (‘a) invoked the following *Du’a*:

أَنَا مَغْلُوبٌ فَأَنْتَصِرُ

“Behold (O my Rabb!), I am overcome, therefore help (me)”. (54: 10).

When Nabi Nuh (‘a)’s people persecuted him to the extent that not only would they not allow him to deliver the message but also threatened to stone him to death, he invoked this from Allah Subhanahu wa Ta’ala:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

“O my Rabb! behold, my own people treat me as liars.”(26: 117).

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ

“Therefore, You judge between us a (conclusive) judgment, and save me and the believers who are with me.” (26: 118).

The people of Nabi Nuh (‘a) continued to reject worship of only One God, Allah.

Finally, Nabi Nuh (‘a) invoked the following *Du’a*:

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا...

“...O my Rabb! leave not in the land one dweller from among the disbelievers.” (71:26).

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“For indeed if you leave them they will send your slaves astray and will produce none except ingrates.” (71:27).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

“My Rabb! Forgive me and my parents, and him who enters my house believing, and believing men and believing women, and increase the evildoers in naught except perdition.” (71: 28).

The Qur’an tells us how Allah Subhanahu wa Ta’ala in His Wisdom ordered heavens and the earth to open up so that the entire earth was flooded. Nabi Nuh (‘a) boarded the Ark he had built inviting believers and a pair of each species of other creatures to board the Ark with him.

Nabi Nuh (‘a) did the following *Du’a*:

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

“In the name of Allah, be its sailing and (its) mooring. Undoubtedly, my Rabb is truly Forgiving, Merciful.” (11:41).

But there was from among his own sons, one who had not believed in the message of his father, Nabi Nuh (‘a). In spite of his father warning him of the impending danger of flooding and pleading with him, his son remained an unbeliever.

Nabi Nuh (‘a) prayed for his son as follows:

رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

“O my Rabb! Behold my son is of my household. Your promise is true, and You are the best of Judges.” (11:45).

But Nabi Nuh (‘a)’s son was not to be saved. Allah Subhanahu wa Ta’ala knows everything and He informed Nabi Nuh (‘a) that his son was not from the righteous ones.

Nabi Nuh ('a) did the *Du'a* to Allah Subhanahu wa Ta'ala asking for refuge in Allah and for forgiveness as follows:

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ

“O my Rabb! I seek refuge in You (from the sin) that I should ask You that whereof I have no knowledge. Unless You forgive me and have Mercy upon me, I shall of those who are ruined.” (11:47).

Finally, when Nabi Nuh ('a)'s ark set sailing amid deluge of floods, Allah Subhanahu wa Ta'ala in His Mercy asked Nabi Nuh ('a) to pray like this:

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

“O my Rabb! Disembark me with a blessed disembarking, because You are the Best of Disembarkers.” (23:29).

Allah Subhanahu wa Ta'ala, then let mankind settle again after the floods. Communities began to grow. Allah continued with His Promise and sent *Anbiya'* to guide the communities.

Allah Subhanahu wa Ta'ala then sent Nabi Hud ('a) to the people of Aad. Qur'an reveals in Chapter 11 (*Surah Hud*) as follows:

وَالِىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ

“To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!" (11:50).

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

“O my people! I ask of you no reward for this (Message). My reward is from none but Him Who created me: will ye not then understand?” (11:51).

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

“And O my people! ask forgiveness of your Rabb, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in

sin!" (11:52).

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

"They said: "O Hud! No Clear (Sign) hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!" (11:53).

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness that I am free from the sin of ascribing, to Him" (11:54).

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ

"Other gods as partners! So scheme (your worst) against me, all of you and give me no respite." (11:55).

Then he continued as the Qur'an reveals:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

"I put my trust in Allah, my Rabb and your Rabb! There is not a moving creature, but He hath grasp of its forelock. Verily it is my Rabb that is on a Straight Path." (11:56).

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَافِظٌ

"If ye turn away ۚ I (at least) have conveyed the Message with which I was sent to you. My Rabb will make another People to succeed you, and you will not harm Him in the least. For my Rabb hath care and watch over all things." (11:57).

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ

"So when Our decree issued, We saved Hud and those who believed with him by, (special) Grace from Ourselves: We saved them from a severe Penalty." (11:58).

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

“Such were the ‘Ad people: they rejected the Signs of their Rabb and Cherisher; disobeyed His Messengers; and followed the command of every powerful, obstinate transgressor.” (11:59).

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِعَادٍ قَوْمٍ هُودٍ

“And they were pursued by a Curse in this Life and on the Day of Judgment. Ah! Behold! for the ‘Ad rejected their Lord and Cherisher! Ah! Behold! Removed (from sight) were ‘Ad the people of Hud!” (11:60).

Du’a Invoked By Nabi Salih (‘A)

After sending Nabi Hud (‘a), Allah sent in His Mercy Nabi Salih (‘a) to the community of the Thamud. The Thamuds, although greatly endowed with skills and civilisation, were practicing idolatry. Nabi Salih (‘a) pleaded with them but they rejected Nabi Salih (‘a), and even hamstrung the Sign Allah Subhanahu wa Ta’ala sent to them in the form of a she-camel. They accused Nabi Salih (‘a) of lying. And so, when nothing would reform them, they were destroyed.

When they refused the message, Nabi Salih (‘a) did the *Du’a* like this:

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

“O my Rabb! Help me because they accuse of lying.” (23:39).

Ad’iyyah Invoked By Nabi Ibrahim (‘A)

Nabi Ibrahim (‘a)’s *ad’iyyah* in the Qur’an touch our very souls. Many of these *ad’iyyah* are read also in our *qunut*.

Nabi Ibrahim (‘a) supplicates here to Allah Subhanahu wa Ta’ala to save himself and the believers from the persecution at the hands of unbelievers.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

“O our Rabb! In You do we trust, and unto You do we turn repentant, and unto You is our journeying.” (60:4).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O our Rabb! expose us not for trial unto the unbelievers, and forgive us, O our Rabb. Behold, it is You who is the Mighty, Wise.” (60:5).

Here, Nabi Ibrahim (‘a) does the *Du’a* for himself and his father (guardian):

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

“O my Rabb! bestow upon me wisdom, and join me with the righteous.” (26:83).

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

“And appoint for me a reputation for truth among my posterity.” (26:84).

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

“And make me one of the heirs of the Garden of Bliss.” (26:85).

وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

“And pardon my father (guardian). Behold! he has been from those who are astray.” (26:86).

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

“And abase me not on the Day when they will be raised up” (26:87).

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

“The Day when neither wealth nor sons will avail” (26:88).

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“Except unto him who comes to Allah with an untainted heart (free of evil).” (26:89).

Nabi Ibrahim (‘a) departed from his people when they persecuted him; he prayed to Allah Subhanahu wa Ta’ala asking for a son.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

“Behold! I am going to my Rabb, who will guide me.” (37:99).

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

“O my Rabb! Grant me [a son] from the righteous.” (37: 100).

Allah Subhanahu wa Ta’ala granted Nabi Ibrahim (‘a) a son, Nabi Ismail (‘a). Later, when Allah asked him to build the Ka’aba, Nabi Ibrahim (‘a) built it with his son Nabi Ismail (‘a) and he petitioned to Allah in the form of *Du’a* like this:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَأَرِ زَوْجًا أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

“And remember Abraham (Ibrahim) said: “My Rabb! Make this a City of Peace, and feed its people with fruits such of them as believe in Allah and the Last Day.” He said: ‘(Yea) and such as reject faith for a while will I grant them their pleasure, but will soon drive them to the torment of fire an evil destination (indeed)!’”(2: 126).

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And remember Abraham and Isma’il raised the foundations of the House (with this prayer): ‘Our Lord! Accept (this service) from us; for thou art the All-Hearing the All-Knowing.’” (2: 127).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لِّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“Our Rabb! Make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing

to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning Most-Merciful.” (2: 128).

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ

"Our Rabb! send amongst them a Messenger of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and purify them; for Thou art the Exalted in Might the Wise." (2: 129).

In one comprehensive and a long *Du'a* Allah Subhanahu wa Ta'ala revealed to Rasul Allah (S), Nabi Ibrahim ('a) is seen praying for almost everything. In this wonderful supplication, Nabi Ibrahim ('a) is beseeching following from Allah:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

"O my Rabb! Make this nation (Makka) secure, and preserve me and my progeny from worshipping idols." (14:35).

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

"O my Rabb! Behold, (these idols) have led astray many from the mankind. Therefore, whosoever will follow me, shall indeed be of me. But from those who shall not follow me, only You indeed are Forgiving, Merciful." (14:36).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي
إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

"O my Rabb! behold, I have caused to settle my offspring (here) in an uncultivated (barren) valley near to Your sanctified House so that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:" (14:37).

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

"O my Rabb! Behold, You know what they conceal and what they reveal; But absolutely nothing

is hidden from Allah, either in the earth or in the heavens. (14:38).

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ،

All the praise be to Allah who granted me (even) in my old age Isma'il and Ishaq. Behold my Rabb is indeed the Hearer of the Du'a." (14:39).

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ،

"O my Rabb! Make me and from my posterity establish the Salaat." (14:40).

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"O my Rabb! Forgive me, my parents and believers on the Day of Accounting" (14:41).

Ad'iyyah Invoked By Nabi Lut ('A)

Nabi Lut ('a) was the nephew and contemporary of Nabi Ibrahim ('a). Nabi Lut ('a)'s mission was centered around the Jordan Valley where the inhabitants were involved in perverted sexual practices. Their crimes revealed in the Qur'an involved homosexuality, open piracy and lewd talk in their assemblies.

Nabi Lut ('a) preached to his people for several years. They continued to defy him and brought about upon themselves the wrath of Allah. They were destroyed one morning after Nabi Lut ('a) and his community of believers was asked to leave the city during the night.

Allah Subhanahu wa Ta'ala has left a sign for this [in](#) order that mankind should always ponder over this and should not fall prey to similar perversion.

Nabi Lut ('a) prayed when his people defying him openly refused to end their abominable practices. Nabi Lut ('a) expressed his faith in Allah like this:

إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

"Behold! I am a refugee unto my Rabb, surely He is the Mighty, the Wise." (29:26).

When the people of Nabi Lut (‘a) refused to stop their abominable practices and threatened to banish Nabi Lut (‘a) from their midst, Nabi Lut (‘a) told them that he abhorred their sexual perversion. Then he did the *Du’a*:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

“O my Rabb! deliver me and my household from what they do.” (26: 169).

When Nabi Lut (‘a)’s people would not listen to him and even asked him to bring down Allah’s doom upon them if he thought he was preaching the Truth.

Nabi Lut (‘a) prayed:

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

“O my Rabb! help me against the corrupt people.” (29:30).

1. This sign is the Dead Sea (Bahr Lut in Arabic), once a flourishing area until the Wrath of Allah fell upon the people living there who had involved themselves in perverted sexual activities.

Ad’iyyah Invoked By Nabi Ayyub (‘A)

Nabi Ayyub (‘a) is presented in the Qur’an as an example of patience and steadfastness. Nabi Ayyub (‘a) was a Prophet who remained steadfast in the face of enormous calamities that befell upon him from various quarters. Allah Subhanahu wa Ta’ala tells us in the Qur’an that He rewarded Nabi Ayyub (‘a)’s patience by giving him even more than what he originally possessed. When afflicted with enormous difficulties, Nabi Ayyub (‘a) petitioned to Allah:

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“(O my Rabb!) Verily evil has afflicted me, but You are the Most Merciful of all those who show mercy.” (21:83).

أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

“(O my Rabb!) Verily, Shaytaan has afflicted me with distress and torment.” (38:41).

Ad'iyyah Invoked By Nabi Yusuf ('A)

Allah Subhanahu wa Ta'ala tells Rasul–Allah (S) that He is revealing to him in the event of Nabi Yusuf ('a) the most beautiful of the episodes.

We are shown that Nabi Yusuf ('a) was chosen for a special purpose. Allah granted him wisdom, extreme handsomeness and knowledge. We are shown how he saved himself from wild temptations. Nabi Yusuf ('a) preferred to spend time in prison rather than succumb to temptations.

This is how Nabi Yusuf ('a) made his *Du'a*:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ

“O my Rabb! prison is (far) dearer to me than that unto which they invite me, and if you do not turn their snares away from me I shall be inclined to them and shall become from the ignorant”. (Yusuf, 12:33).

When Allah in His Mercy gave Nabi Yusuf ('a) the power and position in Egypt and his father was at last able to join him together with his brothers, Nabi Yusuf ('a) made this wonderful *Du'a*:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

“O my Rabb! You have given me some dominion and have taught me to interpret from events (seen in dreams); O the Creator of the heavens and the earth! You are my Guardian in the world and the hereafter. Cause my death (only as) a Muslim, and make me join with the Righteous.” (12:101).

Du'a Invoked By Nabi Shu'ayb ('A)

In the time of Nabi Shu'ayb ('a), his people were involved in polytheism and unfair practices. They lived in the city called Midian from where they organized pirating activities. Also, the merchants defrauded their customers by not giving full measure of weight of the things they purchased.

The leaders of the town were scornful and threatened to drive Nabi Shu'ayb ('a) out of town unless he

stopped preaching.

Nabi Su'ayb('a) prayed to Allah Subhanahu wa Ta'ala:

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ الْقَوْمِ بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

“O Our Rabb! You decide between us and our people in truth, for You are the best to decide.”
(7:89).

Ad'iyyah Invoked By Nabi Musa ('A)

The Qur'an speaks about Nabi Musa ('a) at many places. We can construct from the Qur'an all the main events in the life of Nabi Musa ('a).

We learn from the Qur'an about his birth, his very early childhood (as infant) in the palace of Fir'awn, the accidental killing of an Egyptian when he is a grown man, his fleeing to Midian, helping the two women in Midian to fill water at the well, his marriage to one of these two women after he meets with their father and accepts his employment, his seeing of what he perceived to be a burning bush (which was, in fact, the sacred valley of *Tuwa*), his communication with Allah Subhanahu wa Ta'ala, his appointment as a Nabi with his brother Haarun ('a), his receiving the *Taurat* at Mt. Sinai, his appointment to deliver the Bani Isra'il (Jews) from the bondage of Fir'awn, the Signs he receives from Allah, the nine clear tokens sent to Fir'awn and his people as clear warnings and finally the deliverance of the Bani Isra'il from the bondage of Fir'awn as the sea parts itself to provide safe passage to the Bani Isra'il.

When Nabi Musa ('a) hit an Egyptian killing him, he repented asking Allah to forgive him:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

“O my Rabb! Certainly I have wronged myself. Therefore forgive me.” (28: 16).

Allah Subhanahu wa Ta'ala forgave him. Nabi Musa ('a) prayed during *shukr* to Allah for His Favours and made a commitment that he would never support the wicked.

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِينَ

“O my Rabb! For all your Favours upon me, I shall never be a supporter of the wicked.” (28: 17).

When Nabi Musa (‘a) realized that the chiefs of his city had resolved to slay him because he had killed one of their peoples, he escaped and prayed while fleeing:

رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ

“O my Rabb! Deliver me from the oppressed people.” (28:21).

After escaping successfully, Nabi Musa (‘a) came to the well of Midian where he found men watering their flock. Nabi Musa (‘a) also saw two women there. Both these women were apart from the men and were not watering their flock. Nabi Musa (‘a) helped them water their flock. Then he turned aside the shade and invoked Allah Subhanahu wa Ta’ala:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

“O my Rabb! Truly I stand in need of whatever good You send down upon me.” (28:24).

One day Nabi Musa (‘a) asked Allah to show Himself to Nabi Musa (‘a). The Du’a he did was:

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

“O my Rabb! Show me (Yourself) so I may behold You.” (7: 143).

Allah Subhanahu wa Ta’ala told him that he would not be able to see Him, but to gaze upon the mountain. If the mountain stood still, he would see Him. When Allah Subhanahu wa Ta’ala revealed His Glory to the mountain, the mountain fell, totally crushed. Nabi Musa (‘a) fell down senseless. When he regained consciousness, he invoked Allah the Glorified, like this:

سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“Glory be to You! Unto You I turn repentant, and I am first of the True Believers.” (7: 143).

Allah Subhanahu wa Ta’ala commissioned Nabi Musa (‘a) to go to Fir’awn who had, as the Qur’an clearly tells us, ‘transgressed all bounds’. Nabi Musa (‘a) did the Du’a:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

“O my Rabb! Enlarge my breast for me.” (20:25).

وَيَسِّرْ لِي أَمْرِي

“Make my task easy for me.” (20:26).

وَأَحِلِّ لِي عُقْدَةً مِّن لِّسَانِي

“Loose a knot from my tongue.” (20:27).

يَفْقَهُوا قَوْلِي

“(so) that they may understand what I say¹.” (20:28).

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي

“And appoint for me a minister from my own family.” (20:29).

هَارُونَ أَخِي

“Haarun my brother” (20:30).

أَشْدُدْ بِهِ أَزْرِي

“Add my strength through him.” (20:31).

وَأَشْرِكْهُ فِي أَمْرِي

“Make him my companion in my task” (20:32).

كِي نُسَبِّحَكَ كَثِيرًا

“so that we may glorify You much” (20:33).

وَنَذْكُرَكَ كَثِيرًا

“and remember You without stint.” (20:34).

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

“Behold, it is You who is Ever seeing us.” (20:35).

And so Allah Subhanahu wa Ta’ala appointed both and commissioned them both to go to Fir’awn. The interesting passage is revealed in the Qur’an like this:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

“Go both of you to Pharaoh, for he has indeed transgressed all bounds” (20:43).

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهِ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“But speak to him mildly; perchance he may take warning or fear (Allah).” (20:44).

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ

“They (Moses and Aaron) said: “Our Lord! We fear lest He hasten with insolence against us, or lest he transgress all bounds.” (20:45).

قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمْ ۖ أَسْمِعْ وَأَرَىٰ

“He said: “Fear not: for I am with you: I hear and see (everything).” (20:46).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ ۖ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَأَلْسَلْنَا عَلَىٰ
مَنْ اتَّبَعَ الْهُدَىٰ

“So go ye both to him, and say ‘Verily we are messengers sent by thy Lord: send forth, therefore, the Children of Isra’il with us and afflict them not: with a Sign, indeed, have we come from thy Lord! And peace to all who follow Guidance!’” (20:47).

Allah Subhanahu wa Ta’ala, through Nabi Musa (‘a), saved the children of Isra’il from the bondage of Fir’awn. On the way to the Promised Land, the children of Isra’il continued to show their ingratitude in spite of all the favours Allah Subhanahu wa Ta’ala had bestowed upon them.

When Nabi Musa (‘a) went up on Mount Sinai to receive the *Taurat* from Allah, the Bani Isra’il began to worship the image of a calf. Nabi Musa (‘a) feeling very grieved at what the Bani Isra’il had done behind his back, prayed thus:

رَبِّ اغْفِرْ لِي وَ لِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“O my Rabb! Forgive me and my brother. Receive us unto Your Mercy, for You are the Most Merciful of those who show Mercy.” (7: 151).

Fir’awn and his people continued persecuting the children of Isra’il. Nabi Musa (‘a) the did the Du’a to Allah Subhanahu wa Ta’ala like this:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ

“O our Rabb! Behold! You have given Firawn and his chiefs splendour and riches in their worldly life. O our Rabb! (on account of all the splendour and riches) they turn people from (pursuing) Your Way. Our Rabb! Confound their riches and harden their hearts, because they will not believe until they see a painful punishment.” (10:88).

Allah Subhanahu wa Ta’ala answered Nabi Musa (‘a)’s prayers and delivered the children of Isra’il. As already observed before, the children of Isra’il continuously remained ungrateful. Nabi Musa (‘a) chose seventy men from his people and took them to Mount Sinai to show them the place where Allah Subhanahu wa Ta’ala spoke to him. But Allah surely knows these men had disbelief in their hearts. He sent thunder and lightning against them. Nabi Musa (‘a) at that point shows in this Du’a his disappointment at their arrogance and says that his refuge is only with Allah.

رَبِّ لَوْ أَنَّكَ شِئْتَ أَهْلَكَتَهُمْ مِّن قَبْلِ وَإِيَّائِي أَتْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن ...
تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ

“...O our Rabb! If You had willed You would have destroyed them and me before. Will you destroy us for what the foolish among us have done? This is no more than Your trial: by it You will mislead whom You will and guide whom You will. (Only) You are our Guardian; therefore Forgive us, and have Mercy upon us, for You are the best of those who forgive.” (7: 155).

...وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ

“And write down for us what is good in this world and also in the Hereafter. Behold! Unto You we are directed...” (7: 156).

Allah commanded the Children of Isra’il, on their way to the Promised Land, to sacrifice a cow. In their arrogance, they sarcastically asked Nabi Musa (‘a), if he was making a laughing stock of them. Nabi Musa (‘a) at that point shows in his *Du’a* his disappointment with their arrogance and says that his refuge is only with Allah.

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“I seek refuge in Allah lest I should be from among those who are the jaahilin (the arrogant ones).” (2:67)

After all the favours that Allah Subhanahu wa Ta’ala bestowed upon them and brought them safely to the gates of the Promised Land, the ingratitude of the Children of Isra’il was at the zenith when they refused to fight the gate-keepers and enter the Promised Land. Nabi Musa (‘a) asked Allah Subhanahu wa Ta’ala to separate him from the wicked people.

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

“O my Rabb! Behold, I have no control over anyone except my brother and myself. Therefore, do Thou distinguish between the wicked people and us.” (5:25).

The Qur’an describes the wonderful triumph of Nabi Musa (‘a) over the renowned magicians in the kingdom of Fir’awn.

When the magicians recognized that the power of Nabi Musa (‘a) was not the magic but true Power and Sign of Allah Subhanahu wa Ta’ala, they fell prostrating themselves to Allah. On seeing this, Fir’awn threatened to crucify them and cut off their limbs. At this point, the magicians did this *Du’a*

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

“O our Rabb! Pour over us patience and cause us to die only as Muslims.” (7: 126).

Those who had believed in Nabi Musa (‘a) prayed like this:

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

“(Only) in Allah do we put our trust. O our Rabb! Make us not a temptation to the people of the evildoers” (10:85).

وَجِنَّا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

“And deliver us by Your Mercy from the people of unbelievers.” (10:86).

[1.](#) This is a wonderful Du’a at any occasion and is also recommended for those who stutter.

Du’a Invoked By Bibi Aasiya (Wife Of Fir’awn)

In the episode of Fir’awn, we also see the piety of Fir’awn’s wife, Bibi Aasiya. She believed in Allah and she hated evil of her husband, Fir’awn.

Allah Subhanahu wa Ta’ala tells us in the *Aayat* quoted below that He sets forth for the believers, an example of the wife of Fir’awn, and how she did the *Du’a* to Allah.

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“O my Rabb! Build for me, in nearness to You, a mansion in the Jannat and save me from Fir’awn and his doings; and save me (also) from those who do wrong.” (66: 11).

Ad’iyyah Invoked By Nabi Dawud (‘A)

In the time of Nabi Dawud (‘a) we have a beautiful episode of *Jalut* (Goliath) and how effectively Nabi Dawud (‘a) routed the army of *Jalut* by His Will. Earlier, people under the command of *Talut* (Saul) advancing to meet the powerful army of *Jalut* disobeyed the commands of *Talut* and drank the water from the stream. [1](#)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“O our Rabb! Pour out constancy on us and make our feet firm and give us victory against the rejecters of faith.” (2:250).

In Surah 27 An-Naml, Allah Subhanahu wa Ta'ala reveals how both Nabi Dawud (‘a) and Nabi Sulayman (‘a) did the *Shukr* to Allah Subhanahu wa Ta'ala for the Gift of Knowledge that Allah Subhanahu wa Ta'ala bestowed upon both of them. They did this wonderful Du'a:

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عَلِمًا مِّنْ عَلَمٍ وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الّٰمُوۡمِنِيۡنَ

“And indeed gave We knowledge to Dawud and Sulayman and (both of them) Said: All Praise is Allah’s Who has made us to excel many of the believing servants”. (27: 15).

1. Allah Subhanahu wa Ta'ala reveals in the Qur'an that they were clearly commanded not to drink water from the stream. If they still had to, they could drink only a handful. Except for only few, others clearly disobeyed his command.

Ad'iyyah Invoked By Nabi Sulayman (‘A)

Allah Subhanahu wa Ta'ala had granted Nabi Sulayman (‘a) special knowledge whereby he could control the wind, understand the speech of other creatures on the earth, including the jinns and other invisible creatures.

Nabi Sulayman (‘a) had made a *Du'a*:

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

“O my Rabb! Pardon me and bestow upon me a kingdom such as shall not become of anyone after me. Truly You are the Most Generous Bestower.” (38:35).

In Surah an-Naml we read that when Nabi Sulayman (‘a) was marching with his armies of Jinns, mankind and birds, they came across a valley of ants. An ant exclaimed!

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمَلَةٌ يَّأَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمۡ ۖ لَا يَحِطُّ بِكُمْ سُلَيْمَانُ وَسُلَٰمَتُهُ ۚ وَإِنَّ أَهْلَ الْمَدِينَةِ لَآ يَشْعُرُونَ

“At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." (27: 18).

Upon hearing this, Nabi Sulayman (‘a) smiled and did this beautiful *Du'a*:

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

“So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace, to the ranks of Thy righteous Servants." (27: 19).

Allah Subhanahu wa Ta'ala reveals how Nabi Sulayman (‘a) became instrumental in inviting the Queen of Sheba to the worship of only One God, Allah.

The Qur’an tells us that a Hoopoe (a bird) informs Nabi Sulayman (‘a) about a Queen and her magnificent throne and the enormous wealth she and her subjects enjoyed. But they were fire worshippers. Nabi Sulayman (‘a) sent her a letter in the name of Allah, inviting her. In order to impress Nabi Sulayman (‘a) she sent him gifts from her kingdom. The episode takes an interesting turn as Nabi Sulayman (‘a) would not accept her gift. She visited Nabi Sulayman (‘a) and was very impressed with what she saw. She realized the falsehood of worshipping fire and accepted Islam.

She was invited by Nabi Sulayman (‘a) to enter his lofty palace. When she saw the shining floor of the palace, she thought it was a lake of water. She lifted her skirts to enter. This uncovered her legs. She realized at once that it was not a lake of water but a shining floor, paved smooth with slabs of glass. She felt not only embarrassed but also that she had wronged her soul for not having known the truth of life that life should be spent in submission to the One who truly is the *Rabb al-‘Alamin*, the Sustainer and the Cherisher of the universe!

She did this beautiful Du’a:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ

“O my Rabb! Truly I have wronged my soul, and I do (now) surrender myself with Sulayman to the Will of Allah, the Rabb of the Universe.” (27:44).

Du’a Invoked By Nabi Yunus (‘A)

Nabi Yunus (‘a) is also referred to as *dhu al-nun* (the one belonging to fish). Qur’an reveals a very interesting reason for this:

Relating to this in summary here, the interesting account is that Nabi Yunus (‘a) was sent to a community but he soon left them as he felt people would not mend their ways. Nabi Yunus (‘a) was angered at their constant disbelief and argument they were making that he left them to suffer any *Adhaab* (punishment) Allah would send upon them.

Nabi Yunus (‘a) left the town in a ship. There was a huge storm at sea. Nothing could help. We are told in sources that sailors even threw their baggages and personal belongings to offload the ship in the hope they will survive the storm. When nothing helped, they decided to cast a lot to throw someone in the sea hoping that this gesture would help ease the storm. They cast lots and it showed the name of Nabi Yunus (‘a). So they threw him into the sea. Nabi Yunus was swallowed by a large fish. Nabi Yunus (‘a) had realized he had done a mistake by running away from his mission; and repented to Allah Subhanahu wa Ta’ala in moving words.

Allah Subhanahu wa Ta’ala in His Abundant Mercy not only forgave him but also allowed him to return to his community he had earlier deserted. Nabi Yunus (‘a) repented. The Qur’an reveals the moving *Du’a* he made:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“...and remember dhu al-nun, when he departed in wrath, he imagined we were not going to test him further. But he cried through the depths of darkness: There is no ilaah but You. Glory to You. I was indeed wrong.” (21:87).

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

“So We listened to him and delivered him from distress. And thus do We deliver those who have faith.” (21:88). [1](#)

[1](#). This is the wonderful *Du’a* we also recite in the first Raka’at of Salaat al-Ghufaylah between our Maghrib and ‘Ishaa Salaat. There is a hadith about the great virtues of this *Du’a* to be recited in difficulties.

Ad’iyyah Invoked By Bibi Hannah

Hannah was the mother of Bibi Maryam (‘a). We have an extraordinary example of her in Surah Aali-Imran. A righteous woman, Bibi Hannah dedicated a child in her womb to the service of Allah Subhanahu wa Ta’ala. She thought she would deliver a boy. When she delivered, it was a girl. She

named her Maryam and still dedicated her to the service of Allah, praying to Allah to keep Maryam and her progeny protected from Shaytan. This is how the Qur'an reveals her *Du'a*:

إِذْ قَالَتْ أُمُّرَأْتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Behold! A woman of Imran said: “O my Lord! I do dedicate into Thee what is in my womb for Thy special service so accept this of me! For Thou hearest and knowest all things.” (3:35).

And when she delivered and saw it was a female she delivered; she did the following *Du'a*:

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرَ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“O my Rabb! I have brought forth a female – Allah knew fully well what she had brought forth – the male is not as a female, and behold, I have named her Maryam, and behold, I commend her to Your protection, and also her offspring from Shaytaan, the stoned.” (3:36).

Ad'iyyah Invoked By Nabi Zakariya ('A)

Allah Subhanahu wa Ta'ala answered the *Du'a* of Hannah. Bibi Maryam ('a) came under the care of Hadrat Zakariya ('a). The Qur'an reveals that every time Hadrat Zakariya ('a) entered the chamber of Bibi Maryam ('a) he found she was already supplied with food. Wanting to know where was the food coming from, Bibi Maryam ('a) told him she was receiving food directly from Allah Subhanahu wa Ta'ala.

Hadrat Zakariya's wife was barren. They did not have any offspring and he was longing for a child who could continue with the priestly duties in his family. Hadrat Zakariya ('a) self.

Qur'an reveals the special *Du'a* he made. It was this:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Rabb! Bestow upon me from Yourself a goodly offspring. Without any doubt, You are the Hearer of Du'a.” (3:38). 1

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

O my Rabb! Behold, my bones are weakened and my head is shining with grey hair, and I have never been unblessed in my Du'a to You, O my Rabb.” (19:4).

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

“Behold! I am afraid of my kindred after me, since my wife is barren. Therefore, O Allah bestow upon me, form Your Presence a successor” (19:5).

يَرْتُنِّي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۚ وَاجْعَلْهُ رَبِّ رَضِيًّا

“who shall inherit of me and inherit of the house of Yaqub. And make him acceptable (unto You).” (19:6).[2](#)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

“O my Rabb! Do not leave me childless, though You are the Best of Inheritors.” (21:89).

[1](#). This and also the next Du'a are the two wonderful Du'as he made asking Allah Subhanahu wa Ta'ala for a righteous offspring. These wonderful Du'a to ask from Allah who is the Sustainer, the Provider of the universe, for any deeply held desire (in these Du'as for offspring) to be fulfilled. InshaAllah, He will fulfill it.

[2](#). What a wonderful plea to Allah Subhanahu wa Ta'ala. This Du'a of Hadrat Zakariya ('a) was amply fulfilled as Allah sent angels to him, while he was still in his mihrab, to give him the good news of a boy [Hadrat Yahya ('a)] that Allah Subhanahu wa Ta'ala would grant him.

Ad'iyyah Invoked By Nabi 'Isa Ibn Maryam ('A)

The Qur'an shows us that the disciples of Nabi 'Isa ibn Maryam ('a) asked him for a table laden with food from heaven. Nabi 'Isa ibn Maryam ('a) asked them to fear Allah and remain steadfast in their belief. The disciples insisted that they desired to eat thereof to satisfy themselves that Nabi 'Isa ibn Maryam ('a) had spoken the truth to them. They further said that they wanted to be the witnesses themselves.

Allah Subhanahu wa Ta'ala provided for them able laden with food from the heaven after Nabi 'Isa ibn Maryam ('a) did the following *Du'a* to Allah.

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوْلَادِنَا وَأَخْرَابِنَا وَأَيَّةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

“O Allah our Rabb! Send down to us a table from the heaven so that it may be a feast for us, unto the first of us and the last of us, and a Sign from You, and provide for us sustenance, for You are the Best of Providers.”(5: 114).

Allah Subhanahu wa Ta’ala provided as a clear Sign from Him the table laden with food as we read in the Qur’an, but also admonished them to believe. If they were to disbelieve after they had seen for themselves this Sign Allah sent for them from the heavens, they would be punished the punishment not meted out to any creatures before.

It is important to know that the fundamental message of Nabi ‘Isa ibn Maryam (‘a) to his people, the Children of Isra’il, was this:

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“Undoubtedly, Allah (alone) is my Rabb and your Rabb. Therefore, worship only Him. That is the Only Way that is Straight.” (3:51).

When Nabi ‘Isa (‘a) felt disbelief from them, he asked who would help him in the cause of Allah. The disciples of Nabi ‘Isa ibn Maryam (‘a) replied in the form of this wonderful *Du’a*:

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“O our Rabb! We believe in that which You have revealed, and we follow the Rasul (Nabi ‘Isa ibn Maryam). Therefore, write us down with those who bear witness to the Truth.” (3:53).

Later, in a wonderful episode we read about the Seven Sleepers in Surah 18, *Surah al-Kahf*, we see the youths who were being persecuted because of their belief in Nabi ‘Isa ibn Maryam (‘a)’s true message.

They were put in real plight as the pagan Roman emperor at the time was forcing all his subjects to worship the female deity Diana. ¹ These seven youths refused to give up the true message of Nabi ‘Isa ibn Maryam (‘a). The emperor gave them three days to decide or submit to the court’s executioners to be killed. In this plight, they did this heart-rendering *Du’a*:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“O our Rabb! Give us the Mercy from Your Presence and shape for us the right solution in our plight.” (18: 10).

It is interesting to note that this episode relates to the youths commonly known as ‘the Seven sleepers’.

Allah Subhanahu wa Ta'ala inspired them to take refuge in the cave where Allah made them to sleep for over two centuries. He made them His Sign for mankind to reflect on the Truth of Allah's Might and the reality of the Day of Judgment.

Allah will surely raise us after our death; just as He raised these youths after long sleep.

These youths could not be forced by the pagan emperor to worship idols if they did not want to. Allah Subhanahu wa Ta'ala strengthened their hearts as they stood up to say that they would never worship anyone except the One Allah. They did an excellent Du'a:

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوهُ مِنْ دُونِهِ ۗ إِلَهًا لَقَدْ عَلِمْنَا
أَنَّ شَطَطًا

“Allah Subhanahu wa Ta'ala fully helped them and their episode became the Sign of Allah for all mankind.” (18: 14).

We have in our books excellent ahaadith showing the merits for reciting Surah al-Kahf at least once a week beginning Thursday night to Fridays every week.

1. The old temple of the female deity Diana, was considered in the old times to be one of the wonders of the world.

Ad'iyyah Angels Invoke For Believers

Allah Subhanahu wa Ta'ala in His Mercy lets the Angels do the *ad'iyyah* for those who believe. Qur'an reveals in Surah al-Mu'minun (the Believers) this wonderful *Du'a* that the Angels do for the believers beseeching Allah to forgive us and keep us away from the torment of the Hell-fire.

These Angels bear the Throne of Allah and do the *Tawaaf* around it. They hymn the Praises of Allah. They plead for us like this:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

“O our Rabb! You comprehend all things in Mercy and Knowledge. Therefore, Ya Allah, forgive those who repent and follow your Path, and keep them from the torment of Hell.” (40: 7).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O our Rabb! And make them enter the Garden of Eden¹ which You have promised them, with such of their fathers and their wives and their children as do right. Verily, You who are the Mighty, the Wise.” (40:8).

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“And ward off from them deeds. And he from whom You ward off ill deeds that day him surely You have taken into Mercy, That is (indeed the Supreme Triumph.” (40:9).

The angels had also done a *Du'a* for Nabi Ibrahim ('a). When the Angels came to him with the good news of the birth of Nabi Ishaq ('a), and following him, Nabi Yaqub ('a)².

رَحِمْتُ اللَّهُ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

“The Mercy of Allah and His Peace be upon you O People of the House (family of Nabi Ibrahim). Truly, He is the Owner of (all the) Praise, (all the) Glory.” (11:73).

While the angels will have assured the most fortunate ones destined for the Jannat, Allah Subhanahu wa Ta'ala shows clearly in surah al-A'raaf that those destined for the Jannat will be at the heights watching those who will be destined for Jahannum, Realising the horrors of jahannum, they will do the *Du'a*:

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“O our Rabb! Place us not with the wrong-doing people.” (7:147).

Those that have attained the felicity of the Supreme Triumph, the *Jannat*, will be blessed. Allah Subhanahu wa Ta'ala will remove from their hearts any lurking sense of injury. They shall enter the *Jannat* and they shall say in greatest gratitude as they receive the Favours from Allah Subhanahu wa Ta'ala

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ

“All the Glory and Praise belongs to Allah who has guided us to this, never could we have found guidance, had it not been for the Guidance of Allah; indeed it was the very Truth that the Messengers of our Rabb brought unto us.” (7:43).

In the same Surah al-A'raaf, there is a *Du'a*:

لَيْنُءَاتَيْنَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

“If You will bestow upon us the righteous one, we shall be of the thankful.” (7: 189).³

1. Garden of Eden in the Jannat Allah Subhanahu wa Ta’ala has promised those who will deserve what the Qur’an calls the fawz al-’azim (supreme Triumph). May Allah Subhanahu wa Ta’ala include us all, Amin.

2. Allah Subhanahu wa Ta’ala in His Mercy revealed to Nabi Ibrahim (‘a) and his wife Sara that Allah will give them Ishaq (‘a), and after that Yaqub (‘a), who would be Nabi Ibrahim (‘a)’s grandson. See Surah al-Hud, 11:71. It is interesting to note that Nabi Yaqub (‘a) is also known as “Isra’il”. It was through him that the Bani Isra’il came into existence.

3. In the Aayat above, and the Aayat that follows it in the Qur’an, an example is given of parents who ask Allah for a righteous child. They promise Allah that they will be from the grateful ones. Yet when Allah gives them what they ask for, they ascribe partners to Allah Subhanahu wa Ta’ala (and thus become of the ungrateful ones). The two Aayaat (Ayatain) read like this:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

“He it is who created you from the single soul, and therefrom made (for him) his spouse (so) that he may find rest in her. And when he covered her, she bore a light burden, and she passed (unnoticed) with it, but when it became heavy, they both (husband and wife) made the Du’a to Allah, their Rabb, saying: If You will bestow upon us a righteous (child), we will surely be from the (very) grateful ones.” (7: 189).

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۖ فَفَعَلَى اللَّهِ عَمَّا يُشْرِكُونَ

“But when He gave unto them a righteous (child), they ascribed unto him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).” (7: 190).

Ad’iyyah Invoked By The Seal Of All Anbiya, Muhammad Rasul Allah (S)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“I begin in the name of Allah the All-Merciful The Compassionate” (1: 1).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All the Praise and all the Glory belongs to Allah The Rabb of the Universe” (1:2).

الرَّحْمَنِ الرَّحِيمِ

“The All-Merciful, The-Compassionate” (1:3).

مَا لِكَ يَوْمَ الدِّينِ

“Master of the Day of Judgement” (1:4).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“Only You do we Worship and only Your help do we seek” (1:5).

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Show us the Right Path” (1:6).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7). [1](#).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Verily, we are Allah’s, and unto Him we are to return.” (2: 156). [2](#)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O our Rabb! give unto us that which is good in this world and that which is good in the Hereafter and guard us from the doom of the (Hell) fire.” (2:201).

This *Du’a* is unique for Muslims. It is also reported that this was the *Du’a* often repeated by Rasul Allah (S) himself. It is often repeated by Muslims. Similar *Du’a* asking for the good in our earthly life and in the Hereafter is also revealed in Surahs: 7:156; 16:30; and 16:122.

And for those who ask for good only in their life in *dunya* alone and not the Hereafter, Allah reveals in Surah Ash-Shura:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

“Whosoever desires the harvest of this world, We shall give him some thereof, but he will have

no share in the Hereafter". (42:20).

The following two *Du'as* are the two unique Aayaat from the Qur'an. These two are the very last two Aayaatain from Surah al-Baqarah. Sources tell us that these two wonderful *Du'as* are the gifts Allah Subhanahu wa Ta'ala bestowed for the Muslim Ummah when Rasul Allah (s) was returning from Me'raj.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالَّذِينَ أُولُوا أَلْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers "We make no distinction (they say) between one and another of His Messengers." And they say: "We hear and we obey; (We seek) Thy forgiveness, Our Rabb (Lord), and to Thee is the end of all journeys." (2:285).

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"On no soul doth Allah place a burden greater than it can that it earns. (Pray): "Our Rabb! (Lord!) Condemn us not if we forget or fall into error; our Rabb! (Lord!) Lay not on us a burden like that which Thou didst lay on those before us; Our Rabb (Lord!) Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." (2:286).

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

"O our Rabb! do not cause our hearts to swerve after You have guided us aright and bestow upon us Mercy from Your presence. Truly You are the best owner of bounties without measure." (3:8).

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

"O our Rabb! You are He that will gather mankind together against a Day about which there is never any doubt: for Allah never fails in His Promise." (3:9).

رَبَّنَا إِنَّا أَمِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“O our Rabb! Truly we believe. Forgive us therefore our sins, and keep us from the torment of the (Hell) Fire.” (3: 16).

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“O Allah! Owner of Sovereignty, You give sovereignty unto whom You wills and You withdraws sovereignty from You wills. You exalt whom You wills and You abase whom You wills. In Your Hand is the Good. Undoubtedly You have the Power over all things.” (3:26).

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

“You cause the night to pass into the day and You cause the day to pass into the night. You bring forth the living out of the dead and you bring forth the dead out of the living. And (it is) You (who) gives sustenance to whom You wills without measure.” (3: 27).

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“...O our Rabb! You have not created this in vain. Glorified You are. Preserve us therefore from the torment of the (Hell) Fire.” (3: 191).

Allah Subhanahu wa Ta'ala tells us in the *Aayaat* (verses) preceding the above *Du'a* that in the creation of the heavens and the differences in the night and the day are signs for the intelligent ones who reflect and remember Allah standing, sitting and reclining and saying the above *Du'a* (combined with *Aayaat* 192, 193 and 194). We are told that when Rasul Allah (S) received this revelation, he could not sleep that night as he was reflecting, tossing and turning on his sides, glorifying Allah Subhanahu wa Ta'ala. Here are the *Aayaat* 192–194.

رَبَّنَا إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“Our Rabb (Lord!) Any whom You does admit to the Fire Truly thou cover with shame, and never will wrong-doers find any helpers!” (3: 192).

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

"Our Rabb (Lord!) we have heard the call of one calling (us) to faith, 'Believe ye in the Lord', and we have believed. Our Rabb (Lord!) forgive us our sins blot out from us our iniquities and take to Yourself our souls in the company of the righteous." (3: 193).

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

"Our Rabb (Lord!) Grant us what Thou didst promise unto us through Thy Messengers, and save us from shame on the Day of Judgment: for thou never break Your promise." (3: 194).

When Muslims were being persecuted in Makka, they did the following *Du'a*:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

"O our Rabb! rescue us from this town, whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help." (4:75).

Allah Subhanahu wa Ta'ala shows us in the Qur'an that when the believers listen to that which has been revealed to Rasul Allah (S) their eyes overflow with tears as they make the following *Du'a*:

رَبَّنَا آمَنَّا فَاكْتُبْنَا مِنَ الشَّاهِدِينَ

"O our Rabb! We believe. Therefore, write us down among those who bear witness (to the Truth)." (5:83).

During the Battle of Uhud, when Muslims saw that they were losing the Battle, some of them ran away; but some stayed without flinching and knowing for sure that Allah is with them. In the following Aayat Allah Subhanahu wa Ta'ala reveals praising them showering them with love for being patient and faithful.

وَكَايِنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

"And how many a prophet there has been with whom were many Godly men fought; so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield, and Allah loves the patient, (the steadfast)." (3: 146).

They did not run away. We are also told in reference to this Aayat that this also refers to the bravery, faith and perseverance of the companions of the former Anbiya.

The revelation clearly encourages the Muslims to be brave and not to flinch and to be constant.

Allah Subhanahu wa Ta'ala loves servants who do not abandon perseverance and reveals further that how they made the Du'a to Allah Subhanahu wa Ta'aa.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"And their statement was nothing but that they said: ' Our Lord! Forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk '." (3: 147).

In other Du'as, Rasul Allah (S) was asked to do the following beautiful *Du'a*:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيْمًا مِثْلَ دِينِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Say: "Truly my Rabb has guided me to a way that is straight, a religion of right, the Creed of Ibrahim, the True in Faith, and he was certainly not from the idolaters." (6: 161).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say: "Truly my prayer and my sacrifice, my life and my death, are for Allah, the Cherisher of the Universe." (6: 162).

We have sources³ that show Rasul Allah (S) use to recite this Aayat at the beginning of each Salaat, before reciting Surah al-Fatiha. And many Muslims follow this Sunnah of Rasul Allah (S) and regularly recite this with their Salaat before reciting surah al-Fatiha.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

"No partner has He: This I am commanded, and I am the first of those who bow to His Will." (6: 163).

We are told in the books of Tafasir that:

– Death encompasses life, life encompasses rites of worship, and rites of worship encompass prayer. Therefore, prayer is the center within worship.

– Islam means to surrender before the command of Allah and all the Prophets have been included in this command.

1) Prophet Nuh considered himself a Muslim – one who submits:

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“I have been commanded to be of those who submit to Allah.” (10:72).

Someone who submits to Allah’s will is called a Muslim, hence Prophet Nuh’s self-attribution as a Muslim.

2) Prophet Ibrahim asked Allah to make himself and his children submissive to Him:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

“Make us submissive to You, and raise from our progeny a nation submissive to You.” (2: 128).

3) Prophet Yusuf asked Allah to let him die a Muslim.

...تَوَفَّنِي مُسْلِمًا...

“Let my death be in submission to You.” (12: 101).

4) The Prophet of Islam is considered the first Muslim:

وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“...and I am the first of those who submit [to Allah].” (6: 163).

To be the “first” signifies that he either was the first to submit for his time or had the highest level of surrender over all others”.[4](#)

There was one time when Rasul Allah (S) distributed booty to Muslims. Although the booty distributed by Rasul Allah (S) was fair, some companions, instead of being grateful, they were ungrateful and complained that it was not a fair distribution. Allah Subhanahu wa Ta’ala guided them and revealed that only if they had content with what Allah and His Rasul gave them and had done this *Du’a* it would have been better for them.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ ۖ وَرَسُولُهُ ۚ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“If only they had been content with what Allah and His Messenger gave them and had said “sufficient unto us is Allah! Allah and His Messenger will soon give us of His Bounty: to Allah do we turn our hopes!” (That would have been the right course). (9:59).

Immediately after the worship of Allah Subhanahu wa Ta’ala, one of the foremost duties Muslims have is to their parents. At more than four different places in the Qur’an, Allah has shown that immediately after His worship, it is enjoined upon mankind to show kindness to their parents.

The *Du’a* below is from Surah *Bani Israil* in which immediately after the injunction Allah Subhanahu wa Ta’ala gives to worship none other than only Him, He commands that we show kindness to our parents.

Allah asks us to be careful regarding our parents in their old age and not to say even a “fie” to them or even reproach them.

Allah Subhanahu wa Ta’ala asks us instead to speak them with great respect and to lower them the wing of submission and affection; and to do this *Du’a* for them:

وَأَخِذْ بِفَضْلِ لَّهُمَا جَنَاحِ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرِحْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

“And, out of kindness, lower to them the wing of humility, and say: “My Lord! bestow on them Thy Mercy even as they cherished me in childhood.” (17:24).

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

“O my Rabb! Cause me to enter with a true entry, and to come forth with a true forthcoming, and provide me from Your Presence a helping power.” (17:80).

Sources tell us that the above aayat is one of the prophecies to happen when finally there will be the declaration of Islam. There will be the advent of the last Imam Muhammad al-Mahdi (atfs) together with the return of Nabi ‘Isa ibn Maryam (‘a) and together they will establish Islam. All falsehood will disappear.

Sources also tell us that the wider meaning of this is also to ask help from Allah Subhanahu wa Ta’ala in all movements. The Imams of Ahl al-Bayt (‘a) also command this = seeking help from Allah Subhanahu wa Ta’ala.[5](#)

At one place in the Qur’an, Rasul Allah (S) is asked by Allah Subhanahu wa Ta’ala to do the following *Du’a* to Allah the Exalted. Allah reveals to Rasul Allah (S) : “High above all is Allah, the King, the Truth! Be not in haste with the Qur’an before its revelation to you is completed, but say as shown below here, “Rabbi zidnii ‘ilman”.

رَبِّي زِدْنِي عِلْمًا

“O my Rabb! Advance me in knowledge” (20:14). [6](#)

From among the beautiful and inspiring *ad’iyyah* we see here, are the two most helpful in our daily life are the following in which Rasul Allah (S) is asked to say:

رَبِّ إِمَّا تُرِيَّتِي مَا يُوْعَدُونَ

“O my Rabb! If You will show me that which they are promised, then” (23:93)

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

“O my Rabb! Include me not among those who do wrong.” (23:94).

For us, the *Du’as* we are making is that we should not be one of those on whom the punishment from Allah is to descend. We should not be among the company of those who do wrong.

These two *Du’as* above are very inspiring beautiful *Du’as* and are a kind of prophecy where Rasul Allah (S) had to make the *hijrah* to Yathrib (Madina) and Makkah Quraysh would eventually be overthrown. The eventual prophecy we are shown by commentators is that evil will face eventual punishment when the time is ripe in Allah Subhanahu wa Ta’ala’s Promise He makes.

The punishment upon the Makkah Quraysh was amply fulfilled and Islam became the only True Faith established. It is very interesting to read in the *seerah* of Rasul Allah (S) how all this unfolded and how Rasul Allah (S) handled the Victory over the Makkans. History shows him as the Rasul who is truly the *Rahmatun li al-’Aalamin* (Blessing to the universe). The two *Du’as* above are from Surah *al-Mu’minun* .

This Surah also reveals some more *ad’iyyah* and are extremely inspiring. Read, memorize, understand from the translations how inspiring these *ad’iyyah* are for real Believers and the benefits derived. For example,

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنَ هَمَزَاتِ الشَّيْطَانِ

“O my Rabb! I seek refuge with You from the suggestions of Shayaatin (the evil ones)” (23:97).

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“And I seek refuge with You O my Rabb lest they approach me.” (23:98).

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“O my Rabb! We believe. Forgive us therefore and have Mercy upon us, for You are the best of those who show Mercy.” (23: 109).[7](#)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“(Say): O my Rabb! Forgive me and have Mercy; for of the Merciful, You are The Best.” (23: 118).

Following Surah al-Mu'minun, we have Surah al-Furqaan. How excellent are the following *Ad'iyyah* we can do for our family, our children.

Imagine you are in your home doing Salaat in Jama'at or just have gathered for other family occasions and recite this Du'a and teach others to memorize and understand these beautiful Following Surah al-Mu'minun, we have Surah al-Furqaan. How excellent is the following *Du'a* we can do for our family, our children. Imagine you are in your home doing Salaat in Jama'at or just have gathered for other family occasions and recite this Du'a and teach others to memorize and understand this beautiful couple of *Du'as*.

Many times I have Alhamdulillah spoken about these in my *Jumu'a* khutba and other places to emphasize the importance of these *Du'as* from Sura al-Furqaan.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“O our Rabb! Avert us from the torment of the Hell; without any doubt, the torment thereof is Severe.”(25:65).

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

“Truly it is an ill-abode and a wretched place to rest in.” (25:66).

And again, the following truly inspiring, like all other *Du'as*, the following revealed words directly from the Qur'an:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“O our Rabb! Grant us in our spouses and off-spring, the coolness to our (eyes), and give us (the Grace) to lead the Righteous.” (25:74).

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَعَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

“O Allah! Originator of the heavens and the earth, Knower of the secret and the manifest, it is You who will judge between Your slaves concerning that in which they differ.” (39:46).

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

“O my Rabb! Inspire me that I may be grateful for the favour with which You have favoured me and upon both my parents, and that I may do good deeds which will please You. And (O Allah) be Gracious to me in my offspring. Truly have I turned to You, and truly I submit myself (fully to You) in Islam.” (46: 15).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“O our Rabb! Forgive us and our brethren who have preceded us in the Faith, and put not in our hearts any rancour against those who believe. Behold, You are Compassionate, Merciful.” (59: 10).⁸

This is a wonderful Du'a most appropriate for Muslims all over the world in every age. Muslims should always be united with each other in their hearts. They should not carry any hatred towards their fellow believers. Rather, they should ask Allah Subhanahu wa Ta'ala for His Grace and His Mercy and do this Du'a which Allah has revealed for us. (I have mentioned this also in my footnote below).

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O our Rabb! Perfect for us our light and absolve us. Without any doubt, You are The Almighty.” (66:8).

This is a snapshot of what it will be like on the Day of Resurrection. The believers will have a Light shining from them. This Light will run in front of them and on their right hands as they will be doing this Du'a.

May Allah Subhanahu wa Ta'ala rise us on that day among them. Aameen, Ya Rabb al-'Aalamin.

1. See chapter: “Importance Of Surah Al-Fatiha” for this explanation of this Surah al-Fatiha.

2. In Islam, the climax of virtue is sabr (patience) in the face of calamity. When calamity falls and one knows full well that Allah Subhanahu wa Ta’ala has promised trials like fear, hunger, and loss of wealth and fruits (of one’s toil) in this world; and one remains steadfast invoking the above Du’a with full conviction in the way of Allah, then one is promised by Allah Subhanahu wa Ta’ala the reward as revealed in the Qur’an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient” (2: 155).

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Who, when a misfortune befalls them, say: Surely we are Allah’s and to Him we shall surely return.” (2: 156).

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” (2: 157).

3. See Qurṭṭabi, Muhammad ibn Ahmad, Al-Jami’ li--Ahkam al-Qur’an, vol. 7, p. 153. (see in www.al-Islam.org [7] (“...Verses 162–165 of Surah al-An’am by Muhsin Qara’ati, Translated by Sabika Mithani

4. See al-Islam.org “Verses 162–165 of Surah al-An’am explaining from Qurṭṭabi, Muhammad ibn Ahmad, Al-Jami’ li--Ahkam al-Qur’an, vol 7...

5. See p. 906 “The Holy Qur’an”: With English translation of the Arabic Text and Commentary according to the Version of the Holy Ahlul-Bait.

6. The logo on the cover of this book is this Du’a in Arabic calligraphy.

7. This is another wonderful Du’a we can do any time. Allah Subhanahu wa Ta’ala shows us in the Qur’an that this was the Du’a some of His servants made. They were laughed at by others who used to ridicule them and forgot Allah. But Allah Subhanahu wa Ta’ala says He rewarded His servants for their patience (and the Du’a they made).

8. This is a wonderful Du’a most appropriate for Muslims all over the world in every age. Muslims should always be united with each other in their hearts. They should not carry any hatred towards their fellow believers. Rather, they should ask Allah Subhanahu wa Ta’ala for His Grace and His Mercy and do this Du’a which Allah has revealed for us.

The Al-Mu’awaddhatayn Surahs

The Al-Mu’awaddhatayn Surahs (The Two Surahs Of Refuge From Evil)

There are two short Surahs in the Qur’an about which Rasul Allah (S) is reported to have said they are the protection from evil. As a matter of fact, both these Surahs are known collectively as *al-Mu’awwidhatayn* (the two Surahs of refuge). These are the two very last Surahs in the Qur’an, Surah *al-Falaq* (Surah 113) and *Surah an-Naas* (Surah 114).

[Surah al-Falaq](#)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say: I seek refuge with the Rabb of the daybreak¹” (113:1).

مِنْ شَرِّ مَا خَلَقَ

“from the mischief of created things;” (113:2).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

“from the mischief of darkness as it spreads;” (113:3).

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“from the mischief of those who practice secret arts²;” (113:4).

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

“and from the mischief of the envious one who practices envy.” (113:5).

Surah An-Naas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

قُلْ ۙ أَعُوذُ بِرَبِّ النَّاسِ

“Say: I seek refuge with the Rabb and Cherisher of humankind,” (114:1).

مَلِكِ النَّاسِ

“The King of humankind,” (114:2).

إِلٰهِ النَّاسِ

“the ilaah – God- of humankind,” (114:3).

مِنْ شَرِّ الْيَسْوَءِ وَالْخَنَّاسِ

“from the mischief of the whisperer (of evil), who withdraws (after his whisper),” (114:4).

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

“who whispers in the breasts of men,” (114:5).

مِنْ الْجِنَّةِ وَالنَّاسِ

and of the Jinn and men³(114:6).

1. The word falaq, although usually understood as “daybreak,” has also been interpreted to mean “all creation”. It is everything which Allah splits apart, such as earth, which is split by plants, the mountains which are split by water springs, the clouds which are split by rainwater springs, the wombs which open bring forth children. Others understood the word falaq to refer to a special circle or well in Hell. Most commentators, however, prefer the first interpretation

2. i.e. witches who spit and blow on knots for the purpose of causing their victims physical and psychological harm. The modern rationalist school of the late nineteenth and early twentieth century, however, rejected this classical view. According to a number of modern thinkers, it is the evil of the backbiter who seeks to sever bond of love and separate loving people from one another. Thus their action is likened to blowing and the bond of love to a knot, as the bond of spouses is called the knot of marriage. Gossip turns the love between two people into hostility by hidden means resembling a sort of magic. (see Ayoub, Dr. Mahmoud: The Great Tiding)p. 162.

3. There are two interpretations of this Aayat. Some commentators understood it to mean that the slinking worshipper whispers in the breasts of both jinn and men. According to tradition, every human being has his own Shaytan to test his faith and his steadfastness. Ibid.

Important Final Word

The *ad’iyyah* contained in this book are the words of Allah Subhanahu wa Ta’ala, directly from the Qur’an.

Any *Du'a* in this book can be used at any time, with fullest conviction that Allah Subhanahu wa Ta'ala listens to the *Du'a* of His servants.

At one place in the Qur'an, Allah in His infinite Mercy shows how ready He is to forgive any transgression on our part.

He tells us to return to Him and never to despair of the Mercy of Allah; for Allah is oft-Forgiving, Most Merciful.

Recite, for example, the following wonderfully re-assuring *Aayat* in the Qur'an:

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

“Say (O Rasul): O My servants who have transgressed against their souls! Do not despair of the Mercy of Allah; for Allah forgives all sins for He is Oft-Forgiving, Most Merciful.” (39:53).

وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

“Turn to your Rabb and surrender yourselves to His Will before the penalty comes (because) after that you shall not be helped.” (39:54).

What Imam ‘Ali (‘A) Tells Us About The Qur’an

وَأَعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشَىٰ، وَالْهَادِي الَّذِي لَا يُضِلُّ، وَالْمَحْدِثُ الَّذِي لَا يَكْذِبُ، وَمَا جَاسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ: زِيَادَةٌ فِي هُدًى، أَوْ نُقْصَانٍ مِنْ عَمَىٰ

And know that this Qur'an is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'an but that when he rises, he will achieve one addition or one diminution – addition in his guidance or elimination in his (spiritual) blindness.

وَأَعْلَمُوا أَنَّهُ لَيْسَ عَلَىٰ أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لَأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنَىٰ؛ فَاسْتَشْفُوهُ مِنْ أَدْوَانِكُمْ، وَاسْتَعِينُوا بِهِ عَلَىٰ لَوَائِكُمْ، فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ، وَهُوَ الْكُفْرُ وَالنِّفَاقُ، وَالْعَيْ وَالضَّلَالُ، فَاسْأَلُوا اللَّهَ بِهِ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ، وَلَا تَسْأَلُوا بِهِ خَلْفَهُ، إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِهِ

You should also know that no one will need anything after (guidance from) the Qur'an and no one will be

free from want before (guidance from) the Qur'an.

Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to Allah through it and turn to Allah with its love. Do not ask the people through it. There is nothing like it through which the people should turn to Allah, the Sublime.

وَأَعْلَمُوا أَنَّهُ شَافِعٌ مُشَفِّعٌ، وَقَائِلٌ مُصَدِّقٌ، وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شُفِعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صُدِّقَ عَلَيْهِ، فَإِنَّهُ يَنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلَى فِي حَرْثِهِ وَعَاقِبَتِهِ عَمَلِهِ، غَيْرَ حَرْثَةِ الْقُرْآنِ؛ فَكُونُوا مِنْ حَرْثَتِهِ وَاتَّبَعِيهِ، وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ، وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ، وَاتَّهَمُوا عَلَيْهِ آرَاءَكُمْ، وَاسْتَعِشُوا فِيهِ أَهْوَاءَكُمْ

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'an intercedes on the Day of Judgement, its intercession for him would be accepted. He about whom the Qur'an speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce, "Beware. Every sower of a crop is in distress except the sowers of the Qur'an.

"Therefore, you should be among the sowers of the Qur'an and its followers. Make it your guide towards Allah. Seek its advice for yourselves, do not trust your views against it. and regard your desires in the matter of the Qur'an as deceitful. [1](#)

We read in sources that Imam 'Ali ('a) asks us to seek protection, to direct our prayers, requests, solicitations and supplications only to Allah and only Allah alone. Imam 'Ali ('a) asks us to know that giving and withholding is in the Power of Allah alone. When we have such faith in Allah Subhanahu wa Ta'ala, then it is as Imam 'Ali ('a) says "like a sun radiating virtue and illuminating the path of truth..." [2](#)

At one place, Imam 'Ali ('a) says:

رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْطِهِ وَأَعْتَبْتَ خَيْرًا مِنْهُ

It may happen that you ask Allah for something which He does not give you (at once) in order to give you something much better (at a later date).

And you will agree, I am sure, that many of our ad'iyah (Du'as), if granted immediately, may turn out harmful for us. Therefore, if there is a delay, in Allah Subhanahu wa Ta'ala's Will, it is a blessing for us.

[1](#). Nahj al-Balagha, Khutba 176, (Vol. 1).

[2](#). See Nahj al-Balagha: Sermons, Sayings and Letters of Hazrat 'Ali. p. 56.

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