

CONVERSATIONS

WITH ALLAH



Cultivating Dua

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INTRODUCTION

INTRODUCTION

Times in Which Acceptance of Dua is Guaranteed

For a believer, the doors of Allah ﷻ are always open regardless of where they are and what time of the day and night it may be. Allah ﷻ clearly informs us in the Holy Quran that His doors are always open for believers.

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

(O Muhammad), when My servants ask you about Me, tell them I am quite near; I hear and answer the call of the caller whenever he calls Me. Let them listen to My call and believe in Me; perhaps they will be guided aright (2:186)

However, there are certain times during the day and week in which the acceptance rate of our duas increases substantially. In life, we always look for the right timing before making a decision of any sort. An investment at the perfect time can lead to much greater profits. Similarly, it would be a great asset for a believer to be able to make their duas during these timings as it has the potential to yield a much greater profit. Hence, it is extremely important to take advantage of those timings. Below are seven specific moments duas yield a greater chance of acceptance.

1. The day of Jummah

عن أبي هريرة: إِنَّ فِي الْجُمُعَةِ لَسَاعَةً، لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي،
يَسْأَلُ اللَّهَ تَعَالَى فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ. قَالَ: وَيُقَلِّلُهَا
أبو نعيم (ت ٤٣٠)، حلية الأولياء ٢/٣١٦ • صحيح متفق عليه

Abu Hurairah (May Allah be pleased with him) reported

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that the Messenger of Allah (ﷺ) said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing Salat and is supplicating, will be granted whatever he (or she) is supplicating for." And he (ﷺ) pointed with his hand to indicate that this period of time is very short.

2. The time between the Khateeb standing and sitting between his two Khutbahs.

عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، قَالَ: قِيلَ لِعَبْدِ اللَّهِ بْنِ
عُمَرَ رَضِيَ اللَّهُ عَنْهُ: هَلْ سَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ
اللَّهِ ﷺ فِي شَأْنِ سَاعَةِ الْجُمُعَةِ شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ:
بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقَامَ الصَّلَاةُ

رواه الطبراني

Abu Burda b. Abu Musa al-Ash'ari reported,

"Abdullah b. Umar said to me, 'Did you hear anything from your father narrating something from the messenger of Allah (ﷺ) about the time on Friday?' I said, 'Yes, I heard him say from the Messenger of Allah (ﷺ) (these words), 'It is between the time when the Imam sits down and the end of the prayer.'"

3. The time of the morning (any time before sunrise including Tahajud, Suhoor, and Fajr)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى
السَّمَاءِ الدُّنْيَا فَيَقُولُ هَلْ مِنْ سَائِلٍ يُعْطَى هَلْ مِنْ دَاعٍ
يُسْتَجَابُ لَهُ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ حَتَّى يَنْفَجِرَ الصُّبْحُ"

رَوَاهُ مُسْلِمٌ

Abu Huraira reported Allah's Messenger (ﷺ) as saying,

"When half of the night or two-third of it is over, Allah, the Blessed and

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the Exalted, descends to the lowest heaven and says, 'Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven?' (And Allah continues it saying) till it is daybreak."

4. After every compulsory (Fardh) prayer

وَعَنْ أَبِي أُمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ:
«جَوْفُ اللَّيْلِ الْآخِرِ وَدُبْرُ الصَّلَوَاتِ الْمَكْتُوبَاتِ» .
رَوَاهُ التِّرْمِذِيُّ

Abu Umama said that God's Messenger was asked which supplication is most readily listened to, and replied, "What is offered in the latter part of the depth of the night and after the prescribed prayers."

5. Time between Athaan and Iqaamah

وعن أنس قال : قَالَ رَسُولَ اللَّهِ : الدُّعَاءُ لَا يُرَدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ
رواه أبو داود والترمذي/ صحيح أبي داود (٥٢١).

Anas (May Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said, "The supplication made between the Adhan and the Iqamah is never rejected."

عن أنس بن مالك: الدعاء لا يُرَدُّ بين الأذان والإقامة. قالوا: فماذا
نقول يا رسول الله؟ قال: سألوا الله العافية في الدنيا والآخرة
الترمذي (ت ٢٧٩)، سنن الترمذي ٣٥٩٤ • حسن •

"The supplication is not rejected between the Adhan and the Iqamah." They said, "So what should we say, O Messenger of Allah (ﷺ)?" He said, "Ask Allah for Al-'Afiyah in the world and in the Hereafter."

6. While we are in Sajdah

قال رسول الله - ﷺ -: «أقرب ما يكون العبد من ربه وهو ساجد
فأكثرُوا من الدعاء»

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رواه مسلم.

Allah's Messenger (ﷺ) said: "The closest that the slave comes to his Lord is when he is prostrating, so invoke Allah much (in prostration)."

When making dua during a prayer, the dua must be in Arabic. One can do the act of sajdah, outside of salah, and make dua in any language to gain this virtue. Additionally, dua should only be made in optional (nafl) prayers, not compulsory (fardh) prayers.

Importance of Making Dua

Dua, throughout our history, has been recognized as a great form of Ibadah. The Prophet ﷺ stated: "Dua is worship".

عن أنس بن مالك: الدُّعَاءُ مُخُّ الْعِبَادَةِ

الترمذي (ت ٢٧٩)، سنن الترمذي

Anas bin Malik narrated that the Prophet said, "The supplication is the essence of worship."

He ﷺ also said: "Dua is the protection of the believer".

عن جابر بن عبد الله: ألا أدلُّكم على ما يُنجيكم من عدوكم ويُدرُّ لكم

أرزاقكم تدعون الله في ليلكم ونهاركم فإنَّ الدُّعَاءَ سلاحُ المؤمن

المنذري (ت ٦٥٦)، الترغيب والترهيب ٣٩٢/٢

Jabir ibn Abdullah reported, "Should I inform you of that which saves you from your enemy and continuously sustains you? It is that you call upon Allah in the day and night for supplication is the weapon of the believer."

عن أبي هريرة: الدُّعَاءُ سلاحُ المؤمن وعمادُ الدِّينِ ونورُ السَّمَاوَاتِ

والأرضِ

المنذري (ت ٦٥٦)، الترغيب والترهيب ٣٩٠/٢

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Narrated by Abu Hurairah that the Prophet ﷺ said, "Supplication is a believer's arsenal; it's the pillar of religion and light of the earth and sky."

Allah ﷻ stated in a Hadith Qudsi that during tahajjud time His mercy descends and He says, "Who is there amongst you that will ask from Me so I can give you? Who is there amongst you that is seeking forgiveness so I can forgive you?"

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ ثُلُثَاهُ يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ
الدُّنْيَا فَيَقُولُ هَلْ مِنْ سَائِلٍ يُعْطَى هَلْ مِنْ دَاعٍ يُسْتَجَابُ
لَهُ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ حَتَّى يَنْفَجِرَ الصُّبْحُ " .

رَوَاهُ مُسْلِمٌ

Abu Huraira reported Allah's Messenger (ﷺ) as saying, "When half of the night or two-third of it is over, Allah, the Blessed and the Exalted, descends to the lowest heaven and says, 'Is there any beggar, so that he be given? Is there any supplicator so that he be answered? Is there any beggar of forgiveness so that he be forgiven?' (And Allah continues it saying) till it is daybreak."

One day while Ibn Abbas رضي الله عنه, who was seven years old, was riding behind the Prophet ﷺ on a camel, the Prophet ﷺ informed him what the keys to Iman were. He ﷺ said, "Protect the commandments of Allah ﷻ and Allah ﷻ will protect you. Protect Allah's ﷻ commandments and Allah ﷻ will be there for you at every difficulty."

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا،
فَقَالَ: { يَا غُلَامُ! إِحْفَظِ اللَّهَ يَحْفَظَكَ، إِحْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ، وَإِذَا
سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنِ بِاللَّهِ }

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ابن حجر العسقلاني (ت ٨٥٢)، تخريج مشكاة المصابيح ٥٥/٥

Ibn 'Abbas (RA) narrated, "One day I was riding behind the Prophet when he said, 'O lad, be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you. When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah.'"

In a Hadith Qudsi, Allah ﷻ stated, "If every single person was to gather in one plain land and ask at the same exact time and I answered every single dua, it would not take away from My treasures except the amount of water which is left on a needle after it is dipped into the ocean."

((يا عبادي لو أن أولكم وآخركم وإنسكم وجنكم، قاموا في صعيدٍ واحدٍ، فسألوني فأعطيت كل إنسانٍ مسألته، ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر))

ابن حجر العسقلاني (ت ٨٥٢)، تخريج مشكاة المصابيح ٥٥/٥

O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.

Allah ﷻ stated, "If there is a community which does not ask from Me, I will replace them with a community who does ask from Me." It is critical that we make dua, not only in critical times of need, but throughout our daily lives.

Etiquettes of Making Dua

Before making dua we should connect our hearts to Allah ﷻ. We should have full belief that this dua is being heard by Allah ﷻ.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبٍ غَافِلٍ لَاهٍ»

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رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said, "Call upon Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of one heedless and occupied by play."

The Prophet ﷺ would raise his hands when making dua. There are different narrations in which the Prophet ﷺ raised his hands up to his chest.

وَقَالَ الْأَوْسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى
بْنِ سَعِيدٍ، وَشَرِيكٍ، سَمِعَا أَنَسًا، عَنِ النَّبِيِّ ﷺ:
«أَنَّهُ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ»

(رواه البخاري) ١٠٣٠

Anas RA added that the Prophet (ﷺ) raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

Other times his ﷺ hands were stretched above his head. This shows that the placement of our hands can be different and there is no particular position they should be in. It is preferred for one to raise their hands while making dua although it is not compulsory.

Our dua should begin with a form of praise of Allah ﷻ. As reflected in Surah Al-Fatiha, the greatest dua in the Quran, it begins with the praise of Allah ﷻ. If a person is not familiar with any other way to praise Allah ﷻ, they can simply begin their dua with the recitation of the ayah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah, the Most Beneficent, the Most Merciful. (1:1)

Yunus AS, while engulfed inside of the whale, started off his dua with the praise of Allah ﷻ.

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قَالَ رَسُولُ اللَّهِ ﷺ: «دُعَاءُ ذَا النُّونِ الَّذِي دَعَا بِهِ وَهُوَ فِي بَطْنِ
الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، لَمْ يَدْعُ بِهَا
أَمْرٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجِيبَ لَهُ»
رواه الطبراني

Sa'd reported God's messenger as saying that no Muslim will supplicate God for anything and fail to receive an answer when he uses Dhun Nun's supplication when he was in the belly of the fish:

"There is no god but Thee to whom be the glory. I was indeed a wrongdoer." [Qur'an 21:87]

Scholars mention that the reason we should do this is similar to the reason that a child praises the parent before they ask them for something. They praise them to show the superiority of the parent over themselves. Similarly, we should begin our dua by identifying Allah's ﷻ superiority and ability over us.

The second step of dua is to send salam/salutations upon the Prophet ﷺ. The name of Allah ﷻ and the Prophet ﷺ are attached in many things which we say throughout our prayer and therefore, they should also be attached in dua as well.

One of the similarities between humans, angels, and Allah ﷻ is that we all send salutations upon the Prophet ﷺ. Allah ﷻ mentions this in the Quran when He says:

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

Allah and His angels bless the Prophet. Believers, invoke blessings and peace on him (33:56)

The way that Allah ﷻ sends salutations upon the Prophet ﷺ is in the

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form of forgiveness. The way that the angels send salutations upon the Prophet ﷺ is that they ask Allah ﷻ to forgive him. We do it in the form of sending salah upon the Prophet ﷺ.

The third step of dua is to mention something for which we are grateful to Allah ﷻ. The fourth step is to make our dua and ask for what we want. Our dua should be split up into one portion for the dunya and one portion for the akhira. Allah ﷻ illustrates for us how much of our dua should be for dunya and how much of it should be for akhira. Allah ﷻ mentioned in the Quran:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

And from those who say, "Our Lord! Grant us in the world good and in the Hereafter good, and save us (from the) punishment (of) the Fire."

(2:201)

In this verse, Allah ﷻ teaches us three separate duas, two of which are for the akhira, and one of which is made for the dunya. This gives us the indication that two-thirds of our duas should be for akhira and one-third should be reserved for dunya. Although it is not mandatory to divide our dua in this way, we should strive to attain this balance. After a person finishes making dua, they should end with praise of Allah ﷻ and salutations upon the Prophet ﷺ as they did in the beginning.

وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَجَلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَاحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ». قَالَ: ثُمَّ صَلَّيْتُ رَجُلًا

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آخِرُ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّهَا الْمُصَلِّي ادْعُ تُجِبْ»

رَوَاهُ التِّرْمِذِيُّ

Fadala b. 'Ubaid said that while God's Messenger was sitting, a man entered and prayed saying, "O God, forgive me and show mercy to me." God's Messenger said, "You who are praying are in a hurry. When you pray and come to the point when you sit, you should worthily extol God's praises, invoke blessing on me, and then make your supplication." He said that afterwards another man prayed, extolling God's praises and invoking a blessing on the Prophet, and the Prophet said to him, "You who are praying, if you make supplication you will receive an answer."

CHAPTER

1

DUAS FROM THE
QURAN

SORROW/GRIEF

Dua of Yunus AS

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (٨٧)

*Laa ilaaha illaaa Anta Subhaanaka
Innee kuntu minaz zaalimeen*

"There is no deity except You; exalted are You.
Indeed, I have been of the wrongdoers."

SURAH AL-ANBIYA [21:87]



DUAS FROM THE QURAN

Hasan Al-Basri stated, "I am astonished by 3 people who have forgotten about 3 things. I am astonished by the person who, when they are struck with sadness, they forget about the following dua."

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

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

Sorrow and grief is a normal emotion which every person experiences at some point in their lives. One of the etiquettes of making dua is that the person does not externalize their struggle to anyone else but Allah ﷻ.

This is the dua of Yunus AS when he was in the belly of the whale. He refers to Allah ﷻ as سُبْحَانَكَ. The word سَبَّحَ means to float/swim. It refers to something which does not dip lower, but is always at the same level. When we refer to Allah ﷻ as سُبْحَانَ we are identifying that Allah ﷻ is always at the highest point and He never dips lower or falters in anything.

The dua of Yunus AS is recognized to be one of the greatest duas in the Quran, although it has no form of questioning. Yunus AS does not actually ask Allah ﷻ for anything, but he recognizes that he has wronged himself. When a person is going through a difficulty, this dua will bring them ease. Scholars of the past would make this dua during a difficult time and have certainty that their situation would improve.

Even if a dua is not answered in this world, it will manifest through various avenues.

- Allah ﷻ gives the seeker what they desired
- Allah ﷻ does not give the seeker what they desired but He removes

a difficulty that would have occurred in their lives

- Allah ﷻ rewards us in the Hereafter

عن أبي سعيد الخدري: ما من مسلم يدعُو بدعوةٍ - ليس فيها إثمٌ ولا قطيعةٌ رَحِمٍ -؛ إلا أعطاه الله بها إحدى ثلاثٍ: إما أن يُعَجِّلَ له دعوتَه، وإما أن يدخِرَها له في الآخرة، وإما أن يصرفَ عنه من الشؤءِ مِثْلَها، قالوا: إذنْ نُكثِرُ؟! قال: الله أكثرُ

تخريج مشكاة المصابيح ٢١٩٩ • إسناده صحيح • أخرجه أحمد (١١١٣٣)

Abu Sa'id al-Khudri reported the Prophet as saying, "Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by God one of three things: He will give him as peedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil." Those who heard it said they would then make many supplications and he replied that God was more ready to answer than they were to ask.

On the Day of Judgement, when Allah ﷻ shows a person the reward for their duas they will say, "Oh Allah, why did you ever answer our duas in the world?" They will say this because of the magnificence of the reward of the hereafter.

«يدعو الله بالمؤمن يوم القيامة، حتى يوقفه بين يديه ويقول: عبدي إني أمرتك أن تدعوني، ووعدتك أن أستجيب لك فهل كنت تدعوني؟ فيقول: نعم يا رب، فيقول: أما إنك لم تدعني بدعوة إلا استجيبت لك، أليس دعوتني يوم كذا وكذا، لغم نزل بك، أن أفرج عنك، ففرجت عنك؟ فيقول: نعم يا رب فيقول: فإني عجلتها لك في الدنيا، ودعوتني يوم كذا وكذا لغم نزل بك، أن أفرج عنك، فلم تر فرجا، قال: نعم يا رب، فيقول: إني ادخرت لك بها في الجنة كذا

DUAS FROM THE QURAN

وكذا، ودعوتني في حاجة أقضيها لك، يوم كذا وكذا، فلم تر
قضاءها، فيقول: إني ادخرت لك بها في الجنة كذا وكذا، فلا يدعو
الله عبده المؤمن إلا بين له إما أن يكون عجل له في الدنيا وأما أن
يكون ادخر له في الآخرة، فيقول المؤمن في ذلك المقام: يا ليته لم
يعجل له شيء بشيء من دعائه».

«ك عن جابر». كنز العمال: ٣٢٨٧

Allah calls upon a believer on the day of judgment until they are brought before him and he says, "My servant, I have commanded you to call upon me, and I promised you I would accept, so did you call upon me?" So they will say, "Yes my Lord." He will say, "There is not a single supplication you asked of me except that I will accept it. Did you not call upon me on such and such day, due to despair that had fallen upon you so that I could bring ease and I brought ease?" They will say, "Yes oh Lord." He will say, "I gave that to you in the worldly life. Did you not call upon me on such and such day due to despair that had fallen upon you so that I could bring ease and you did not see any ease." They will say, "Yes oh Lord." He will say, "I have saved for you in paradise through that supplication such and such reward. And you called upon me to fulfill a need on such and such day and you did not see that need fulfilled." They will say, "Yes oh Lord." He will say, "I have saved for you in paradise through that supplication such and such reward." So no believing servant calls upon Allah except that Allah shows them that it was granted in the worldly life or that it was saved for the next life. Then the believer will say in that situation, "If only I had never been granted a single supplication in the worldly life."

The Prophet ﷺ said that there are three people whose duas are not accepted:

- The one who has hatred for other people

عن عبدالله بن عباس: ثلاثة لا تُرْتَفَعُ صَلَاتُهُمْ فَوْقَ رُؤُوسِهِمْ شَبْرًا:

CULTIVATING DUA

عن عبدالله بن عباس: ثلاثة لا تُرتفع صلاتهم فوق رؤوسهم شبرًا:

خرجه ابن ماجه (٩٧١)، وابن حبان (١٧٥٧)، والطبراني (١١/٤٤٩) (١٢٢٧٥)

Ibn 'Abbas reported God's Messenger as saying, "There are three whose prayer is not raised a span above their heads: A man who acts as imam for people when they do not like him, a woman with whom her husband is displeased throughout the night, and two brothers who are disunited."

- The one who often says that his duas are not accepted

عن أبي هريرة: يُستجاب لأحدكم ما لم يعجل، يقول: دعوت فلم

يُستجاب لي

صحيح الترمذي ٣٣٨٧ • صحيح • أخرجه البخاري (٦٣٤٠)

Abu Hurairah reported that the the Messenger of Allah (ﷺ) said, "The supplication of every one of you will be granted if he does not get impatient and says (for example), 'I supplicated my Rabb but my prayer has not been granted.'"

- The one who does not believe that their dua will be accepted

عن أبي هريرة: ادعوا الله وأنتم موقنون بالإجابة واعلموا أن الله لا

يستجيب دعاء من قلب غافل لاه

أخرجه الترمذي (٣٤٧٩) والبيزار (١٠٠٦١)

Abu Hurairah reported God's messenger as saying, "Supplicate God when you are assured of being answered, and know that God does not answer a supplication which comes from a careless and inattentive heart."

In the verse after the verse containing Yunus' dua, Allah ﷻ says:

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ

Thereupon We accepted his prayer, and rescued him from grief. Thus do We rescue the believers. (21:88)

Immediately after Yunus AS made this dua, Allah ﷻ confirms that it was accepted and he was saved from the belly of the whale.

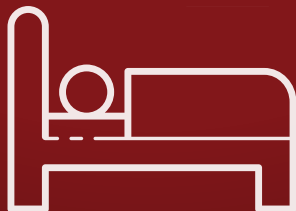
DUA FOR DIFFICULTIES (Dua of Ayub AS)

رَبِّي أَنِّي مَسَّنِيَ الضُّرُّ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (٨٣)

*Rabbie annee massaniyad durru
wa Anta arhamur raahimeen*

"Indeed, adversity has touched me, and
you are the Most Merciful from
amongst those who show mercy."

SURAH AL-ANBIYA [21:83]



CULTIVATING DUA

Hasan al-Basri continued his statement, "I am astonished by a person who is struck with a calamity and he is unaware of the following dua."

قال جعفر بن محمد الصادق : عجبت لمن بلى بخمس كيف يغفل
عن خمس عجبت لمن ابتلى بالضر كيف يذهب عنه أن نقول ﴿مَسْنِيَّ
الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ (الانباء: ٨٣)

سراج الملوك ص: ١٩٨ للطرطوشي

Jafar bin Muhammad said, "I am astonished at the individual who is afflicted with 5 things how they can be unaware of 5 things. The one who has been afflicted with hardship how can they be unaware of the verse, 'I have been afflicted by hardship and you are the most merciful.'"

Whenever a person goes through a calamity, they should recite this dua. It is the dua of Ayoub AS made after he was self quarantined for 40, some say 70, years. Ayoub AS lost all of his money, family, and respect due to his illness.

Ayoub AS uses the word مَسَّ in this dua which means "to touch". He is saying that a difficulty has just touched him rather than saying that he is overwhelmed by the difficulty. This shows the etiquette and respect he maintained for Allah ﷻ despite his deteriorating condition. Immediately after this dua, Allah ﷻ said:

فَأَسْتَجِبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ
عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

We accepted his prayer and removed the affliction from him, and We not only restored to him his family but as many more with them as a mercy from Us and as a lesson to the worshippers. (21:84)

After 40 years of making dua, Allah ﷻ removed Prophet Ayoub's difficulty through this dua.

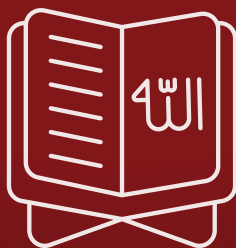
DUA IN TIMES OF DESPERATION (Dua of Musa AS)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (٢٤)

Rabbi inni limaa anzalta ilayya min khayrin faqeer

"My Lord, indeed I am for whatever
good You send down to me, in need."

SURAH AL-QASAS [28:24]



CULTIVATING DUA

This is the dua which Musa AS made as he was fleeing from Egypt after he accidentally killed a man. He ran towards the city of Madyan and as he approached the city, he saw people filling up their buckets with water from a well. Of these people, he saw two women waiting to fill up their buckets. Musa AS inquired as to why they were waiting to retrieve their water to which they replied that they must wait until everyone else finishes because it is difficult to fill up water with the men around and their father is an old man. Musa AS then lifted the heavy lid of the well and proceeded to fill their buckets with water. The grateful sisters took their water and went back to their home. Musa AS did not ask for any compensation or help despite being a refugee. He then sits under a tree and makes this dua.

In this dua, Musa AS did not ask for anything specific from Allah ﷻ. He simply stated that he would be grateful for any good which Allah ﷻ sends down for him no matter what it is. He recognized that he is poor and in need of whatever Allah ﷻ gives him. Allah ﷻ stated in the Quran:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people, it is you who stand in need of Allah; as for Allah, He is Self-Sufficient, Immensely Praiseworthy. (35:15)

After Musa AS made this dua, one of the daughters was sent by her father to bring Musa AS to him. In some narrations, this elderly man was identified as Shuaib AS. Musa AS was taken to Shuaib AS and he thanked him for filling their containers with water. Shuaib AS then gave him a home to stay in, one of his daughters to marry, and a job. He lived and worked for Shuaib AS for eight to ten years and proceeded to attain

D U A S F R O M T H E Q U R A N

the greatest blessing from Allah ﷻ, his Prophethood.

One can derive from this story that our duas do not have to be specific but should be based on the objective. Musa AS asked Allah ﷻ for the objective and Allah ﷻ provided him with all of the resources to reach it. Asking for the objective allows a person to feel more content with the response of Allah ﷻ.

GENERAL DUA/ DUA FROM FEAR



حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

hasbunal laahu wa ni'malwakeel

"Sufficient for us is Allah, and
[He is] the best Disposer of affairs."

SURAH AL-IMRAN [3:173]



DUAS FROM THE QURAN

This dua is mentioned in various places throughout the Quran. It is a general dua which should be stated at any time. This should also be used when a person is in a state of fear for Allah ﷻ can remove that fear from our hearts.

A **وَكَيْل** is someone who is responsible for a transaction because we trust him/her. Allah ﷻ is the most trustworthy guardian and caretaker.

CHAPTER

2

DUAS FOR SEEKING
PROTECTION

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ،
وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ،
وَمِنْ دُعَاءٍ لَا يُسْتَجَابُ لَهَا

*Allaa-humma in-ni a'oodhu bika min 'ilmin laa yanfa',
wa min qalbin laa yakh-sha', wa min naf-sin laa tashba',
wa min du'aa-'in la yustajabu laha*

O Allah, I seek refuge with You from knowledge that does not benefit, from a heart that does not get humbled [to Allah], from a soul which is never satisfied and from a supplication which does not get answered.

AT- TIRMIDHI #3482



CULTIVATING DUA

عن عبدالله بن عباس: كان رسول الله ﷺ يقول اللهم إني أعوذ بك
من علم لا ينفع ومن قلب لا يخشع ومن نفس لا تشبع ودعاء لا
يُسمع

الهيثمي (ت ٨٠٧)، مجمع الزوائد ١٠/١٤٦

The Messenger of Allah [SAW] used to say: O Allah, I seek refuge in You from four things: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.

This is a dua taught to us by the Prophet ﷺ in which he ﷺ seeks refuge in Allah ﷻ from four things. Isti'aadha (saying a'ootho billah) is the idea of seeking refuge from not only physical harm, but from internal harm which comes from oneself and from the whispers of shaytan. Imam Aloosi explained that the word أَعَاذَ is used when a child is scared and they run to their mother and their mother cradles them until they fall asleep with no fears or worries. Similarly, we seek refuge and protection in Allah ﷻ when we say 'اللَّهُمَّ إِنِّي أَعُوذُ بِكَ'.

The first thing which the Prophet ﷺ sought refuge from is knowledge which does not benefit.

عن جابر بن عبدالله: اللهم إني أسألك علماً نافعاً وأعوذ بك من علم لا ينفع

ابن حبان (ت ٣٥٤)، صحيح ابن حبان ٨٢ • أخرجه في صحيحه

Narrated by Jaabir bin Abdullah, "Oh Allah I ask You for beneficial knowledge and I seek refuge with You from knowledge that does not benefit."

Knowledge is a source of honor in the eyes of Allah ﷻ. Allah ﷻ says in the Quran:

DUAS FOR SEEKING PROTECTION

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Allah will raise to high ranks those of you who believe and are endowed with knowledge. (58:11)

What does it mean to have knowledge which does not benefit? When the knowledge gained is not accompanied by change in actions, then it is of no benefit. Imam Ghazali said, "Knowledge without action is like a tree without fruits." Allah ﷻ states:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

Do you enjoin righteousness on people and forget your own selves even though you recite the Scripture? Have you no sense? (2:44)

This ayah was in reference to the Jews. One of the reasons which they were disgraced in the eyes of Allah ﷻ is because they had knowledge but they did not act upon it.

Imam Fudail says, "The greatest proof that you have knowledge is that you are able to act upon what you learn and if you are not able to act upon it, then that is not truly beneficial knowledge, but it is just information."

Allah ﷻ states:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

The parable of those who were charged with the Torah and then they failed to live up to it is that of a donkey laden with books. (62:5)

In this verse, Allah ﷻ compares those who have information but do not apply it to a donkey which is carrying books. Although this donkey has the books on top of him, he can not implement the knowledge within and create changes in his actions.

Imam Fudail said, "Whoever seeks to learn knowledge only for the sake

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of learning knowledge, that knowledge will never benefit them. Rather, whoever seeks to learn knowledge with the intent to act upon it will benefit."

The goal when seeking knowledge should always be to act upon what we learn. A person is allowed to preach knowledge to others even if they are not doing that action themselves, however they must have the intent to do that act. A sign of hypocrisy is to preach something and have no intent or desire to perform the action themselves.

Ibn Al-Qayyim said, "It is not about what comes from your knowledge, but it is about what you intend to do with that knowledge." The most important aspect of seeking knowledge is to have the intent to act upon it even if you are not acting upon it at that time.

There are several narrations which speak about the consequences of seeking knowledge with the wrong intentions. The Prophet ﷺ said, "When I was taken for Mi'raj, I saw a group of people in the fire of Jahannam and they were scraping their tongues with iron. I asked Jibreel who these people were and he said they are the preachers of your nation who spoke about things which they never wanted to do and they read the book of Allah and did not act upon it."

On the Day of Judgement, one of the first people called forward will be a person who memorized the Quran. Allah ﷻ will ask him why he memorized the Quran and he will say "to please You". Allah ﷻ will say, "You have lied. You learned it so that people would speak highly of you. You got what you wanted in this world, Oh angel, take him to the fire of Jahannam." The second person is someone who was extremely generous and when Allah asks him why he was generous he says it was

DUAS FOR SEEKING PROTECTION

to earn His happiness. Allah ﷻ will respond by saying, "You have lied. You have spent it in My path not to earn my pleasure, but so that people would call you a generous person. You have earned your reward in this world, Oh angel take him to the fire of Jahannam." The third person is one who passed away in the path of Allah ﷻ but he also did not do it for the sake of Allah ﷻ and he will be dealt with in the same way.

The Prophet ﷺ said, "A human can not move from his position on the Day of Judgement until he is asked about four things: Their life and how they spent it, their knowledge and what they did with it, their money and how they earned and spent it, and their body and how they used it.

عن عبدالله بن مسعود: لا تزولُ قدما ابنِ آدمَ يومَ القيامةِ حتى يسألَ
عن خمسةٍ عن عُمرِهِ فيمَ أفناه وعن شبابه فيما أبلاه وعن مالِهِ من أين
اكتسبَهُ وفيما أنفقَهُ وما عمِلَ فيما عَلمَ

المنذري (ت ٦٥٦)، الترغيب والترهيب ١/١٠١

Ibn Mas'ud narrated that the Messenger of Allah (SAW) said, "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew."

On the Day of Judgement, our knowledge can be either a proof for us or against us. The Prophet ﷺ said:

عن جندب بن عبدالله: مثلُ الذي يعلمُ الناسَ الخيرَ وينسى نفسه
كمثلِ السراجِ يضيءُ للناسِ ويحرقُ نفسه

المنذري (ت ٦٥٦)، الترغيب والترهيب ١/١٠٢

The example of that person who teaches others good things/knowledge but he forgets himself is like the example of a lantern. He is able to benefit others, but he burns himself.

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One scholar stated, "There will be no one on the Day of Judgement who will have more regret and sorrow than the person who taught other people knowledge and those people acted upon it, but he did not act on it himself." The Prophet ﷺ said:

عن أنس بن مالك: من عمل بما يعلم ورزته الله علم ما لم يعلم
أبو نعيم (ت ٤٣٠)، حلية الأولياء ١٣/١٠

Narrated by Anas bin Maalik RA, "Whoever acts upon what they know, Allah ﷻ will give them knowledge of that which they do not know."

The Prophet ﷺ said to the companions, "I fear for the day when knowledge will be swept away from the earth." The companions asked, "How can knowledge be taken away while we are reading and memorizing the Quran and Hadith?" The Prophet ﷺ said, "Have you not seen? Did the Jews and Christians not read their books? But they did not act upon it nor did they desire to act upon it."

عن أبي الدرداء: كنا مع رسول الله ﷺ - فشحص ببصره إلى
السَّماءِ ثم قال: هذا أو أن يُختلس العلم من الناس حتى لا يقدرُوا منه
على شيءٍ فقال زياد بن لبيد الأنصاري كيف يُختلس العلم منا وقد
قرأنا القرآن فوالله لنقرأه ولنقرئته نساءنا وأبنائنا فقال: ثكَلتكَ أمك يا
زياد إن كنت لأعدك من فقهاء أهل المدينة هذه التوراة والإنجيل عند
اليهود والنصارى فماذا تُغني عنهم
صحيح الترمذي ٢٦٥٣

Narrated by Abu Ad-Darda who said, "We were with the Prophet (ﷺ) when he raised his sight to the sky, then he said, 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.' So Ziyad bin Labid Al-Ansari said, 'How will it be taken from us while we recite the Qur'an? By Allah we recite it, and

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our women and children recite it?' He (ﷺ) said, 'May you be bereaved of your mother O Ziyad! I used to consider you among the Fuqaha of the people of Al-Madinah. The Tawrah and Injil are with the Jews and Christians, but what do they avail of them?'"

Ali رضي الله عنه said, "When knowledge is earned, it comes to the seeker and knocks on his door. The way that we open that door is through action. If the door is not opened (action is not done) the knowledge leaves that person."

Then the Prophet ﷺ sought refuge from a heart which does not humble itself in front of Allah ﷻ. Allah ﷻ reminds us in the Quran:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Is the time not come that the hearts of the believers should be humbled to Allah's remembrance and to the Truth that He has revealed (57:16)

The heart is the foundation of our ability to do good deeds and the barrier which stops us from committing sins. The Prophet ﷺ said:

عن النعمان بن بشير: إِنَّ فِي الْإِنْسَانِ مُضْغَةً، إِذَا سَلِمَتْ وَصَحَّتْ؛
سَلِمَ سَائِرُ الْجَسَدِ وَصَحَّ، وَإِذَا سَقِمَتْ؛ سَقِمَ سَائِرُ الْجَسَدِ وَفَسَدَ، أَلَا

وَهِيَ الْقَلْبُ

أخرجه أحمد (١٨٤١٢) واللفظ له، وعبد الرزاق (٢٠٣٧٦)، والطبراني (٢١/٦٧) (٦٣)
Verily in the body there is a piece of flesh. If it is rectified and corrected, everything is corrected, but if it is contaminated, the entire body becomes polluted. Verily it is the heart.

Through this dua, the Prophet ﷺ is seeking refuge in Allah ﷻ from having a heart which does not know how to humble itself in front of Allah ﷻ, a heart which does not cry in front of Allah ﷻ, and a heart which does not recognize that it is nothing in comparison to Allah ﷻ.

To have خُشُوع in front of Allah ﷻ means to be humble out of the fear of

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Allah ﷻ. Umar رضي الله عنه explained how a heart loses its humility in front of Allah ﷻ. He (رضي الله عنه) said, "Whoever speaks too much will expose himself (his own sins). Whoever exposes his own sins will lose the innate quality of modesty. Whoever loses the quality of modesty will lose the quality of piety. When piety leaves a person's body, the heart dies." Ibn Abbas رضي الله عنه mentioned that the heart is brought back to life and given light when a person does good deeds.

One scholar stated, "There is no calamity which can befall upon a person worse than the calamity of having a hard heart." A hard heart was what stopped the Jews, the hypocrites, and the disbelievers from becoming believers. Allah ﷻ is in control of the heart and He can do as He wishes. The Prophet ﷺ consistently made the dua:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Yā Muqallibal-qulūb, thabbit qalbī `alā dīnik

"O Changer of the hearts, make my heart firm upon Your religion"

عن عائشة أم المؤمنين: ما رفع رسول الله ﷺ رأسه إلى السماء إلا

قال: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

أخرجه النسائي في «السنن الكبرى» (١٠١٣٦)، وأحمد (٩٤٢٠)

Narrated by Aisha RA, the Prophet SAW did not raise his head to the sky except that he said, "O Changer of the hearts, make my heart firm upon Your religion."

The Prophet ﷺ said, "Check your heart in three places: In the gatherings of listening to the Quran, while we are in isolation, and in the gatherings of the remembrance of Allah ﷻ."

Many times we hear beautiful reminders but our heart is not affected by it because it has become closed off and hardened. Yahya bin Mu'adh

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shared five ways to cure a hard heart:

- Recite the Quran
- Keep the stomach empty
- Pray at night
- Make dua in the last third of the night (time of suhoor)
- Sit in the company of pious people

When the heart becomes hard, we can not benefit from the knowledge we gain. Mohammad ibn Sireen stated, "If Allah ﷻ wants goodness for someone, He makes their heart a means of them enjoining good for themselves and forbidding themselves from evil."

Ali رضي الله عنه said, "A heart which is alive is sufficient enough as a guide." When a companion asked the Prophet ﷺ "What is a sin?", the Prophet ﷺ responded by saying, "That which eats you up inside and you do not want others to find out about it."

عن النّوأس بن سمعان الأنصاري: سألتُ رسولَ الله ﷺ، عَنِ الْبِرِّ
وَالْإِثْمِ فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ
أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.

مسلم (ت ٢٦١)، صحيح مسلم ٢٥٥٣ • [صحيح] • شرح رواية أخرى

An-Nawwas bin Sam'an (RA) narrated, "I asked the Messenger of Allah (ﷺ) about virtue and sin and he replied, "The essence of virtue is (manifested in) good morals (Akhlāq) whereas sinful conduct is that which turns in your heart (making you feel uncomfortable) and you dislike that it would be disclosed to other people."

Then the Prophet ﷺ sought refuge from having a soul which is never satisfied. Through this portion of the dua, we are seeking refuge in Allah ﷻ from being a person who always wants more. We are asking for contentment with the little which we have.

Imam Shafi' stated, "If we are individuals which are content, then we are equivalent to the kings of the world."

Ibn Katheer stated, "The greatest way to be content with what Allah ﷻ gave us is to simply look at the blessings which we have."

None of these blessings are blessings which we worked for. Rather they were all given to us by Allah ﷻ without any cost. The Prophet ﷺ said, "If a son of Adam is given one valley of gold, they would wish that they had two valleys."

عن أنس بن مالك: لو أن لابن آدم وادياً من ذهبٍ أحبَّ أن يكونَ له

واديانِ، ولن يَمَلَأَ فاهُ إلا الترابُ، واللَّهُ يَتُوبُ على مَنْ تابَ

البخاري (٦٤٣٩)، ومسلم (١٠٤٨)، والترمذي (٢٣٣٧)، وأحمد (١٣٤٧٦)

Narrated Anas bin Malik, Allah's Messenger (ﷺ) said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who repents to Him."

Our nafs (desires) can either own us or we can own our nafs. Our nafs will own us when we keep feeding it. Imam Ghazali stated that one of the best ways to make our nafs subservient to us and not let ourselves be subservient to our nafs is to refrain from things that are permissible at times. This will allow us to be in control of our nafs, foretelling success when our nafs desire things that are impermissible. Aisha رضي الله عنه narrated that the Prophet ﷺ said, "One of the first calamities that will befall upon this ummah is overfilling ourselves with food."

عن عروة بن الزبير: عن عائشة رضي الله عنها قالت أوَّلُ بلاءٍ حدث

في هذه الأمة بعد نبيها الشَّبَعُ فَإِنَّ القومَ لَمَّا شَبِعَتْ بطونُهُم سَمِنَتْ

أبدانُهُم فضَعُفَتْ قلوبُهُم وجمَحَتْ شهواتُهُم

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المنذري (ت ٦٥٦)، الترغيب والترهيب ١٦٧/٣

Urwah bin Al-Zubair RA narrated that Aisha RA said, "The first tribulation that came into this nation after the prophet SAW is eating to the full. For when the people have full stomachs, their bodies become fat and their hearts become weak and their desires become stronger."

When we are full, our minds are occupied with the next desire to fulfill. When we are hungry, we are engaged by the thoughts of our next meal source. Umar رضي الله عنه said, "Poverty is associated with continuous desires." When we continuously desire more, we will always feel poor. The Prophet ﷺ said, "There are two qualities which, if a person possesses, Allah ﷻ will write them to be amongst the most patient and grateful. These are a person who looks to those who are higher than them in religiosity and they want to become like them, and a person who looks at those who have less than them in dunya (worldly things) and they are grateful for what Allah ﷻ has given them."

عن جد عمرو بن شعيب: خَصَلْتَانِ مَنْ كَانَتْ فِيهِ؛ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ، فَاقْتَدَى بِهِ، وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ، فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ اللَّهُ عَلَيْهِ؛ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ، وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ، فَأَسِيفَ عَلَى مَا فَاتَهُ مِنْهُ؛ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا

ابن حجر العسقلاني (ت ٨٥٢)، تخريج مشكاة المصابيح ٣٧/٥ أخرجه الترمذي (٢٥١٢)
'Amr bin Shu'aib narrated from his grandfather 'Abdullah bin 'Amr, that the Messenger of Allah (SAW) said, "There are two traits, whoever has them in him, Allah writes him down as grateful and patient. Whoever looks to one above him for his religion, and follows him in it, and whoever looks to one who is below him in worldly matters, and praises Allah for the blessings He has favored the one who is above him with, then Allah writes him down as grateful and patient. And whoever looks

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to one who is below him for his religion, and looks to one who is above him for worldly matters, and grieves over what missed him of it, Allah does not write him down as grateful nor as patient."

Finally, the Prophet ﷺ sought refuge from a supplication which is not answered. Here, we ask Allah ﷻ to accept our dua in any of the three forms of acceptance. The three modes of acceptance are: the person gets what they were asking for, Allah ﷻ removes a calamity from their life which would have happened to them, or they are rewarded an immense reward in the Hereafter for that dua.

Scholars list several reasons which a dua may not be accepted. A person's dua will not be accepted if they have enmity for anyone else in their heart. If a person states that their dua is not being answered and they rush the answer, it will not be answered. The dua of a person who breaks ties of kinship and does not try to rekindle their family relationships will not be answered as well.

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

*Allaa-humma innee a'oodhu bika mi-nal-ham-mi
wal-hazan, wal-'ajzi wal-kasal, wal-bukhli wal-jubn,
wa ḍa-la'id-dai-ni, wa ghalaba-tir-rijaal*

O Allah, I seek refuge with You from anxiety,
and sorrow, and weakness, and laziness, and
miserliness, and cowardice, and the burden of
debts and from being overpowered by men.

SAHIH BUKHARI #2893



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The Prophet ﷺ informed a man of this dua after he saw him sitting in the masjid with his head in his hands. He ﷺ asked him why he did not see him at the masjid as often. The man said, "I have so many worries in my life which are bringing me down." The Prophet ﷺ told him to recite this dua and that he would never be sad again.

عن أبي سعيد الخدري دخل رسولُ الله ﷺ المسجدَ ذاتَ يومٍ
فإذا هو برجلٍ من الأنصارِ يقالُ له أبو أمامةَ فقال: يا أبا أمامةَ
مالي أراك جالسًا في المسجدِ في غيرِ وقتِ صلاةٍ؟ قال: همومٌ
لزممتني وديونٌ يا رسولَ الله، قال: أفلا أعلمُك حديثًا إذا أنتَ
قلتهُ أذهبَ اللهُ عنكَ وقضى عنكَ دينَكَ؟ قال: قلتُ: بلى يا
رسولَ الله، قال: قل إذا أصبحتَ وإذا أمسيتَ اللهمَّ إنِّي أعوذُ بك
من الهمِّ والحزنِ، وأعوذُ بك من العجزِ والكسلِ، وأعوذُ بك
من الجبنِ والبخلِ، وأعوذُ بك من غلبةِ الدينِ وقهرِ الرجالِ.
قال: فقلتُ ذلك فأذهبَ اللهُ همِّي، وقضى عني ديني

ابن حجر العسقلاني (ت ٨٥٢)، نتائج الأفكار ٣٩٧/٢

Narrated AbuSa'id al-Khudri: One day the Messenger of Allah (ﷺ) entered the mosque. He saw there a man from the Ansar called AbuUmamah. He said, "What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?" He said, "I am entangled in cares and debts, Messenger of Allah." He replied, "Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?" He said, "Why not, Messenger of Allah?" He said, "Say in the morning and evening, "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and miserliness, and I seek in Thee from being overcome by debt and being put in subjection by men." He said, "When I did that Allah removed my care and settled my debt."

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In this dua, the Prophet ﷺ is seeking refuge in Allah ﷻ from eight things which are combined in pairs. All eight things are elements which stop us from doing good deeds and getting closer to Allah ﷻ.

The Prophet ﷺ began this dua by seeking refuge from anxiety and sorrow. The words **هَم** and **حَزَن** may seem similar, however they are different.

- **هَم** (hamm) refers to grief and worry for the future.
- **حَزَن** (hazan) refers to grief and worry about the past.

The Prophet ﷺ is seeking refuge from being overly occupied with thoughts about the future and from being overly grieved about things in the past. Sadness and grief are natural emotions to experience, but we are asking for Allah ﷻ to not allow the sadness to immerse us to the point of not being able to do good deeds.

Ibn Al-Qayyim Al-Jawzi explains what it means to seek protection from these two things. He stated that **هم** and **حزن** is that which stops us from doing good deeds. It is an overwhelming anxiety which makes us worried about what others may do or think to the extent that it stops us from doing things which get us closer to Allah ﷻ. It is important to be conscious of what is around us and what we are doing, however, our thoughts should not keep us from doing something good. We are seeking refuge from having thoughts about our previous sins and mistakes which overwhelm us. We should seek forgiveness for our sins and continue doing good in our lives.

Hamm and hazan can also be positive. The Prophet ﷺ was always in deep thought, however it was positive because he thought about the afterlife and how people can earn Jannah. The Prophet ﷺ said,

"Whoever has the afterlife as their greatest concern, Allah ﷻ will bless them with three things:

- Richness in their heart: They will not be worried about dunya
- Allah ﷻ brings all of their affairs together: All of the different things which a person has to do in a day will be brought together and they will be easier to do.
- The dunya comes to them: Although they are not concerned about the dunya, they will find it easy to attain."

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ".

أخرجه ابن أبي الدنيا في «الزهد» (٣٣٢)

Anas bin Malik narrated that the Messenger of Allah (ﷺ) said, "Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him."

Imam Shafi' stated, "What is better than a good deed is the sadness of missing the good deed and what is worse than a bad deed is the sadness of missing that bad deed."

Then the Prophet ﷺ sought refuge from weakness and laziness. الْعَجْزُ means to be incapable to doing something. We seek refuge from ever being physically or mentally incapable of doing good deeds and worshipping Allah ﷻ. Whereas الْكَسَلُ means to be too lazy to do something.

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Abu Darda رضي الله عنه would say, "The only difference between a lazy person and a dead person is that the dead person does not have a soul in them." Allah ﷻ described the hypocrites in the Quran as lazy when they would get up for salah. We seek refuge from laziness because it is the reason which a person does less good deeds.

Then the Prophet ﷺ sought refuge from miserliness and cowardice. البخل means stinginess. The Prophet ﷺ said, "Three people can never enter Jannah: An arrogant person, a stingy person, and a person who shows off to others." The Prophet ﷺ also said, "Being stingy is a quality of the hypocrites." Allah ﷻ mentions in the Quran:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ (92:8) وَكَذَّبَ بِالْحُسْنَىٰ (92:9)

But he who is a greedy miser and thinks himself self-sufficient (92:8) And gives the lie to the best, (92:9)

These are people who are stingy and because of their stinginess they think that they are self-sufficient. Allah ﷻ also says:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ

شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ (3:180)

Those who are stingy about what Allah has granted them out of His bounty think that stinginess is good for them; it is bad for them. What they were stingy about will turn into a halter round their necks on the Day of Resurrection.(3:180)

A stingy person may think that their stinginess is benefitting them because they have more money in this world, but Allah ﷻ is telling us the opposite, for they will be punished for it on the Day of Judgement. To avoid stinginess, one must understand that it is equally important to help others as it is to help their own family.

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Imam Shafi' stated, "If your sins have been exposed to everyone and you want to hide them, hide those sins by spending in the path of Allah and being generous." The Prophet ﷺ said, "Two qualities can never be combined in a believer: Stinginess and having bad character."

عن أبي سعيد الخدري: خَصْلَتَانِ لَا تَجْتَمَعَانِ فِي

مُؤْمِنٍ الْبَخْلُ وَسُوءُ الْخُلُقِ

أَخْرَجَهُ التِّرْمِذِيُّ (١٩٦٢)

Abu Sa'id reported God's messenger as saying, "There are two characteristics which are not combined in a believer: miserliness and a bad disposition."

الجُبْنُ means to be a coward. This means that a person is too cowardly to put themselves out in the path of Allah ﷻ. A stingy person will be too cowardly to spend money in the path of Allah ﷻ.

Finally, the Prophet ﷺ sought refuge from the burden of debts and being overpowered by men. صَلَعُ الدَّيْنِ refers to the burden of debts. Being involved in interest will cause a person to become overwhelmed with debt which is why it is forbidden for Muslims. When a person is overwhelmed by debt they may do other haram things in an effort to pay it off. This can eventually lead a person to kufur (disbelief in Allah ﷻ).

عَلَبَةُ الرَّجَالِ refers to being overpowered by people. We seek refuge from being ruled by a tyrant person or being controlled by people. When a society is ruled by a tyrant leader, this can become a hindrance to them doing good deeds.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ
عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

*Allaahumma in-nee a'oodhu bi-ka min za-waali ni'matik,
wa taḥa-wuli 'aafi-yatik, wa faj'ati naq-matik, wa jamee'i sakha-
tik*

O Allah, I seek refuge with You from
deprivation of Your blessing, alteration of
Your protection, sudden infliction of
Your anger, and all Your wrath.

SAHIH MUSLIM #2739



CULTIVATING DUA

In the first part of this dua, the Prophet ﷺ sought refuge from being deprived of the blessings of Allah ﷻ. It is through our negligence of the blessings Allah ﷻ has given us that we lose them. The Prophet ﷺ stated:

عن عبدالله بن عباس: نعمتان مغبونٌ فيهما كثيرٌ

من الناس الفراغُ والصحةُ

أخرجه البخاري (٦٤١٢)

It was narrated from 'Abdullah bin Abbas RA, "Two of the greatest blessings are the two most ignored blessings. They are health and free time."

The Prophet ﷺ would also make the dua, "Oh Allah do not hold us accountable for what we have forgotten." It is possible that we may use the blessings which Allah ﷻ gave us to do wrong. The blessings of having a family, eyesight, ability to move, and many more can be used for either good or bad. Through this dua, we are also asking Allah ﷻ to allow us to do good with the blessings we are given so that they remain with us.

The Prophet ﷺ sought refuge from the removal of Allah's ﷻ protection. The Prophet ﷺ once entered the masjid and saw a companion making dua for patience. He asked him, "Are you going through difficulty?" The companion responded that he was not. The Prophet ﷺ said, "Then make dua for 'aafiyah (ease)."

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ فَقَالَ: «أَيُّ شَيْءٍ تَمَامَ النِّعْمَةِ؟» قَالَ: دَعْوَةٌ أَرْجُو بِهَا خَيْرًا فَقَالَ: «إِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ»

DUAS FOR SEEKING PROTECTION

وَالْفَوْزَ مِنَ النَّارِ» . وَسَمِعَ رَجُلًا يَقُولُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فَقَالَ:
«قَدْ اسْتَجِيبَ لَكَ فَسَلْ» . وَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا
وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ فَقَالَ: «سَأَلْتَ اللَّهَ الْبَلَاءَ فَاسْأَلْهُ
الْعَافِيَةَ»

أخرجه الترمذي (٣٥٢٧)

Mu'adh b. Jabal said the Prophet heard a man making supplication saying, "O God, I ask Thee for complete favour," and asked him what complete favour meant. On his replying that it was a supplication by which he hoped to receive good, he said, "Part of complete favour is to enter paradise and be safe from hell." He heard a man saying, "O Possessor of majesty and splendour," and said, "Your prayer is answered, so make request." The Prophet also heard a man who was saying, "O God, I ask Thee for endurance," and said, "You have asked God for trial; now ask Him for wellbeing."

Patience is only for those who are going through a difficulty. We ask Allah ﷻ for ease so that our patience is not tested.

The third part of the dua is a continuation of the second part. He ﷺ continued by seeking refuge from a sudden infliction of the anger of Allah ﷻ. It is such a blessing for a person to be able to enjoy their blessings and experience the signs of becoming elderly because they know that their life is coming to an end. In the past, it was a sign of a blessed death if they fall ill before they passed away. This was because the person would be able to seek forgiveness in those days rather than having a sudden death in which they were unable to seek forgiveness.

The Prophet ﷺ stated:

عن عبدالله بن محصن: من أصبح آمِنًا في سرِّه معافى في بدنه عنده

CULTIVATING DUA

قَوْتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحِذَافِيرِهَا

المنذري (ت ٦٥٦)، الترغيب والترهيب ٤٥/٢

'Ubaidullah bin Mihsan Al-Ansari (May Allah be pleased with him) reported that the The Messenger of Allah (ﷺ) said, "Whosoever begins the day feeling family security and good health and possessing provision for his day is as though he possesses the whole world."

Imam Shafi' stated, "One of the greatest blessings which Allah ﷻ has given us is that He has hidden our sins. Wherever I go, people praise me and say salam to me and that is only because You oh Allah have hidden my sins." The Prophet ﷺ would recite the dua:

اللَّهُمَّ اغْفِرْ لِي مَا لَا يَعْلَمُونَ ، وَلَا تُؤَاخِذْنِي بِمَا يَقُولُونَ ، وَاجْعَلْنِي

خَيْرًا مِمَّا يَظُنُّونَ

"Oh Allah forgive me for that which they do not know (about me), and take not in to account for that which they say (about me) and make me better from that which they think of me."

He ﷺ would also make the dua, "Oh Allah make the times which are hidden from people better than the times when I am exposed to people."

عن عمر بن الخطاب: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ قَالَ: قُلْ اللَّهُمَّ ! اجْعَلْ

سَرِيرَتِي خَيْرًا مِنْ عَلَانِيَتِي، وَاجْعَلْ عَلَانِيَتِي صَالِحَةً. اللَّهُمَّ ! إِنِّي أَسْأَلُكَ

مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَلَا

الْمُضِلِّ

الترمذي (ت ٢٧٩)، سنن الترمذي ٣٥٨٦

'Umar bin Al-Khattab RA narrated, "The Messenger of Allah (ﷺ) taught me to say, 'O Allah, make my secret better than my apparent condition, and make my apparent condition righteous. O Allah, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding.'"

DUAS FOR SEEKING PROTECTION

Abu Darda رضي الله عنه stated, "Whosoever thinks that the blessings of Allah ﷻ are only in their food, drink, and family, they have very insufficient knowledge. Rather a person who has true understanding of Allah's ﷻ blessings is able to recognize that even the difficulties which come to him are a blessing if they take him closer to Allah ﷻ."

The Prophet ﷺ concluded the dua by seeking refuge from the wrath of Allah ﷻ. We seek refuge from the wrath of Allah ﷻ because even if a person has all of the blessings mentioned previously, they have no purpose if Allah ﷻ is angry with them. If a person becomes so comfortable with their blessings that they use them to displease Allah ﷻ, then they are no longer blessings.

Through this dua we are also asking Allah ﷻ not to make us of those who become comfortable with our sins. One should always follow a bad deed with a good deed and with this dua we ask Allah ﷻ to grant us the ability to do that. Allah's wrath is not earned by all sinners, rather it is earned by those sinners who do not repent to Him.

The Prophet ﷺ stated:

عن أنس: كلُّ بني آدمَ خطاءٌ وخيرُ الخطائينَ التَّوَابُونَ

البيزار (ت ٢٩٢)، البحر الزخار المعروف بمسند البيزار ٤٥٩/١٣

Every son of Adam is a sinner, and the best of sinners are the ones who seek repentance.

Sufyan bin 'Uyaynah stated, "There is no benefit in a person who is put through a calamity and when he is saved from that calamity he does not increase in goodness. If they are able to increase in goodness, then that calamity was the greatest blessing for them."

CHAPTER

3

I ASK YOU OH

ALLAH ﷻ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى
وَالْتَّقَى وَالْعِفَافَ وَالْغِنَى

*Allahumma inni as'alukal-huda
wat-tuqa wal-'afafa wal-ghina*

O Allah! I ask You for guidance,
piety, chastity and self-sufficiency.

SUNAN IBN MAJAH #3832



CULTIVATING DUA

Abdullah bin Masood رضي الله عنه stated that the Prophet ﷺ taught them to ask Allah ﷻ for these four things and the Prophet ﷺ would ask Him for them as well. Although the Prophet ﷺ had more guidance than anyone else, he continued to ask Allah ﷻ for it.

There is not one thing in a person's life which is more important than guidance and there is no guarantee that a person who is on the straight path now will continue on that path in the future. Therefore, it is critical to continue to ask for guidance from Allah ﷻ. One of the most powerful duas in Surah Imran is a dua which states:

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

(3:8) They pray to Allah: 'Our Lord! Do not let our hearts swerve towards crookedness after You have guided us to the right way, and bestow upon us Your mercy. Surely You, only You, are the Munificent Giver!

There is not one thing which we ask Allah ﷻ for more than guidance. We ask Allah ﷻ for guidance at least 17 times through our recitation of Surah Al-Fatiha in our prayers. Only Allah ﷻ can grant a person steadfastness upon the beautiful path of Islam. Allah ﷻ tells us that whoever He has guided, no one else can misguide.

When a person asks Allah ﷻ for guidance, it does not mean that they are not already guided. They are simply asking for an increase in guidance. When a person asks Allah ﷻ for more money, it does not mean that they are poor. Similarly, when a person asks Allah ﷻ for guidance, it does not mean that they are misguided.

Bilal رضي الله عنه would often be seen crying after finishing his

compulsory prayers. One day the Prophet ﷺ asked him why he was crying. Bilal رضي الله عنه said, “I am not crying out of hardship, I am crying out of gratitude. I cry out of gratitude that Allah ﷻ kept the keys of guidance in his own hands because if He had given them to anyone else they would have never thought of a person like me.”

Crying out of hardship may be a common act for people today, however it is rare to see a person crying out of gratitude. One day when Aisha رضي الله عنها saw the Prophet ﷺ crying so much during his prayer that his beard and the ground beneath him was wet, she asked, “Oh Prophet of Allah, has Allah not forgiven all of your sins?” The Prophet ﷺ replied, “Should I not be a grateful slave?”

We are all vehicles of passing on guidance, but Allah ﷻ is the only person who opens the door for them. Ibn Hajar along with other great scholars mention that guidance in this dua is referring to beneficial knowledge. We ask Allah ﷻ to grant us knowledge which will benefit us. The second quality which the Prophet ﷺ asks for is التَّقَى which Ibn Hajar states is referring to the ability of implementing that knowledge into actions. The word التَّقَى comes from the word taqwa. By definition, taqwa is to put a barrier between ourselves and the acts of disobedience to Allah ﷻ. A person once came to Umar رضي الله عنه and asked him "What is taqwa?" Umar رضي الله عنه stated that taqwa is similar to a person who is walking on a thorny pathway. This person holds onto their clothes and walks with extreme precaution as to not step on any thorns or rip any of their clothing. Similarly, as we live in this world, we are cautious of the actions which bring the displeasure of Allah ﷻ and we are extremely cautious not to go near them.

CULTIVATING DUA

The opposite of taqwa is غَفْلَةٌ (ghafalah) which means to be absent minded and negligent. Allah ﷻ states that a quality which is worse than animals is being unaware and negligent. Ali رضي الله عنه was also asked what taqwa is and he responded, “Taqwa is having fear from Allah ﷻ, acting upon the Quran, being content with what you have, and preparing for the Day of Judgement.” Allah ﷻ defines taqwa in the Quran by saying:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ (٣: ١٣٣) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (٣: ١٣٤)

(3:133) And hasten to the forgiveness of your Lord and to a Paradise as vast as the heavens and the earth, prepared for the God-fearing.

(3:134) who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers."

Through these verses, Allah ﷻ describes four qualities of those who have taqwa:

- They spend money in the path of Allah ﷻ at times of ease and at times of difficulty
- They swallow their anger
- They forgive others
- They excel and do that which is beyond the necessary

This quality of taqwa has nothing to do with physical worship to Allah ﷻ and it has everything to do with the way we treat others. Allah ﷻ mentions:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

I ASK YOU OH ALLAH ﷻ

This is the Book of Allah, there is no doubt in it; it is a guidance for the pious (2:2)

The Quran will be a means of guidance for those who have God consciousness.

Then the Prophet ﷺ asked Allah ﷻ for **الْعَفَافَ وَالْغِنَى**. Both of these words have similar meanings with slight differences. The word **الْعَفَافَ** (al-afaaf) means that a person is self sufficient so they do not need anything haram in their lives and **الْغِنَى** (al-ghina) means that they are self sufficient and content with what they already have. Al-afaaf generally refers to being content with one's family, children, and overall life while al-ghina refers specifically to wealth. The Prophet ﷺ stated:

عن أبي هريرة: ليس الغنى عن كثرة العرض، ولكن الغنى غنى النفس.

البخاري (ت ٢٥٦)، صحيح البخاري ٦٤٤٦

Al-ghina is not through having excessive commodities and luxuries, but it is richness of the heart where a person feels fulfilled.

Ghina does not occur when a person has a lot of wealth. It is only when the amount of wealth that a person has, whether it is small or large, allows them to worship and obey Allah ﷻ. The Prophet ﷺ had very little wealth, however he was the most content. Richness comes from being content with any amount that we have. When a person is content with what they have, they will not be looking at others and wishing they had more. There are many people who are blessed with wealth, but they are not content with what they have because they are not using it for the obedience of Allah ﷻ. He ﷻ told the Prophet ﷺ:

CULTIVATING DUA

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ ۗ وَرَزَقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

Do not turn your eyes covetously towards the embellishments of worldly life that We have bestowed upon various kinds of people to test them. But the clean provision bestowed upon you by your Lord is better and more enduring (20:131)

He ﷺ told the Prophet ﷺ not to look at that which has been given to the disbelievers and hope that the Muslims will get it too. The non-Muslims may have luxuries in this life, but the Muslims will have them in the afterlife. Having barakah (blessings) in one's life does not mean that they have more money, but rather it means that with the same amount of money, they are able to do much more. This is achieved through doing good deeds. When a person obeys Allah ﷻ, He sends barakah down to them.

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

*Allaahumma inni as'aluka hubbaka, wa hubba man yuhibbuka,
wal-'amalalladhi yuballighuni hubbaka. Allaahumm-aj'al
hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-maa'il-
baarid*

O Allah! I ask You for Your Love and the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water.

AT-TIRMIDHI #1490



CULTIVATING DUA

Prophet Dawood and the beloved Prophet ﷺ would make this dua. After Allah ﷻ granted Dawood AS the blessings of a kingdom and a beautiful voice, He sent down the angels to ask Dawood AS what he desires in this world. He responded with his dua.

The first part of the dua asks for the love of Allah ﷻ. Having love for Allah ﷻ means that we love Him and He loves us. This is the greatest level of obedience that a person can achieve. When a person loves Allah ﷻ, they will never deviate from that which continues to grow their love for Him, no matter the obstacles. The Prophet ﷺ said:

عن أنس بن مالك: لا يُؤْمِنُ أَحَدُكُمْ، حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ
وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

البخاري (ت ٢٥٦)، صحيح البخاري ١٥

A person is not a true believer until I am more beloved to them than their parents, their children, and all of mankind.

When we love the Prophet ﷺ, we also love Allah ﷻ. Allah ﷻ stated:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
أَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Tell them, (O Prophet), "If your fathers and your sons and your brothers and your wives and your tribe and the riches you have acquired and the commerce of which you fear a slackening, and the dwellings that you love, if they are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decree. Allah does not guide the evil-doing folk." (9:24)

Allah ﷻ told the Prophet ﷺ to tell the people that it is not acceptable for their families and their wealth to be more beloved to them than Allah ﷻ. This refers to the rational love which we must have for Allah ﷻ. It is a love that allows us to stay away from disobeying Him and to keep our families and those around us away from disobeying Him.

In the second part of this dua, the Prophet ﷺ asks Allah ﷻ to grant him the love of those whom He loves and they love Him. This means that whoever Allah ﷻ loves, the Prophet ﷺ wants to love them and he wants them to love him. The Prophet ﷺ stated in a Hadith Qudsi:

عن أبي هريرة: إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

البخاري (ت ٢٥٦)، صحيح البخاري ٣٢٠٩

Abu Hurayrah RA narrated that when Allah ﷻ loves someone, he calls upon Jibreel. He ﷻ says to Jibreel, "I love so and so, so love him too."

Jibreel then descends within the heavens and he says to the angels, "Allah has declared His love for so and so, so love him too." All the angels of the skies then will love this person until the love of this person enters into the hearts of the people in this world.

Then in the third part of this dua, the Prophet ﷺ asks for the love of the deeds which earn Allah's love. Allah ﷻ already loves us, however we are asking for the love of Allah ﷻ to be placed within our hearts. When we love Him, worshipping Him and obeying Him becomes enjoyable.

Which actions can we do to earn the love of Allah ﷻ? The first action which scholars mention we can do is speak to Allah. The Prophet ﷺ said, "Whosoever desires that Allah ﷻ and the Prophet ﷺ love them and they love Allah ﷻ and the Prophet ﷺ, they should recite the

CULTIVATING DUA

Quran." A person will earn the love of Allah ﷻ by speaking with Him through the recitation of the Quran. The Prophet ﷺ also said:

عن أبي ذر الغفاري: إنكم لا ترجعون إلى الله تعالى بشيءٍ أفضلَ ممَّا
خرج منه، يعني القرآن.

السيوطي (ت ٩١١)، الجامع الصغير ٢٥٢٨ • صحيح

There is nothing which can take closer to Allah's love than that which came from Allah ﷻ directly, meaning the Quran.

The Quran is that which came directly from Allah ﷻ, so it should be recited to earn His love. The second way to earn the love of Allah ﷻ is to remember and count the blessings of Allah ﷻ. Allah ﷻ says:

فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

Remember then the wondrous bounties of Allah, that you may prosper.

(7:69)

If Allah ﷻ has given us these blessings, it means that He loves us and we should love Him as well. Even if we try to count the blessings of Allah ﷻ, we would never be able to count them all, but we should recognize them and ponder upon them.

Iqbal states, "Earn Allah's love and blessings through the blessings which He has given you."

One of the most common ways of expressing love is to give gifts to people. The Prophet ﷺ said:

عن أبي هريرة: تَهَادُوا تَحَابُّوا

أخرجه البخاري في «الأدب المفرد» (٥٩٤)، وأبو يعلى (٦١٤٨)

Abu Hurayrah RA narrated, "Give gifts and you will see that those gifts will create love between you."

I ASK YOU OH ALLAH ﷻ

Allah ﷻ gave us several gifts which is a sign that we should love Him. The third way to earn the love of Allah ﷻ is to teach people about the love of Allah ﷻ. The Prophet ﷺ said, "If a person wants Allah ﷻ to love them and they love Allah ﷻ, teach people about the greatness and love of Allah and Allah will love you and your heart will be filled with His love."

A person does not need a large audience to speak about the greatness of Allah ﷻ. One can simply do this in their homes with their children and their families. The Prophet ﷺ would speak to Ali رضي الله عنه when he was nine years old about the greatness of Allah ﷻ.

We are not responsible for giving guidance to the entire world, but we are responsible to give guidance to those in front of us (our children and families). We should worry about the misguidance for those all around the world but the first focus should be on those directly around us. When we put the love of Allah ﷻ in the hearts of others, He will put His love into our hearts. The more that we speak about something, the more we will love it and for this reason we should speak about Allah ﷻ to others.

Dawood AS asked Allah ﷻ, "Oh Allah love me!" Allah ﷻ responded by saying, "Make my creation love me and I will love you." Then Dawood AS asked, "How can I make Your creation love You?" He ﷻ said, "Remind them about my blessings. Once they remember my blessings, they will love Me." In another narration, Ka'ab bin Ahbar said, "Allah revealed to Musa AS, 'Do you wish that humans, angels, and jinn will love you?' Musa AS said 'Of course!' Allah ﷻ said, 'Make My creation love me and this will make everyone else love you.'"

The fourth way to love Allah ﷻ is to love Him through our fardh (compulsory) prayers. Allah ﷻ said, “There is nothing which will bring My slave closer to Me faster than that which I made fardh upon him.” The fifth way to love Allah ﷻ is to love other people for the sake of Allah ﷻ. Even if we do not enjoy being around a person, we love them for the sake of Allah ﷻ. On the Day of Judgement, one of the groups of people who will be under the shade of Allah ﷻ will be those who loved each other purely for the sake of Allah ﷻ.

One day the Prophet ﷺ saw a group of companions seated together and he asked them what they were doing. They said that they were doing dhikr (remembrance of Allah ﷻ). The Prophet ﷺ said, “Is there nothing else that made you sit here?” They said, “We swear by Allah that nothing else is making us sit here.” The Prophet ﷺ said, “I swear by Allah I did not ask you to swear by Allah because I doubted you, but I asked you to swear by Allah because Jibreel AS came down and informed me that Allah ﷻ is taking pride over you in front of the angels.”

عن أبي سعيد الخدري: خَرَجَ مُعَاوِيَةُ عَلَى حَلَقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا، قَالَ: اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي، أَنَّ اللَّهَ

عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ.

مسلم (ت ٢٦١)، صحيح مسلم ٢٧٠١ • [صحيح] • شرح الحديث

Abu Sa'id said that Mu'awiya went out to a circle in the mosque and asked them what had made them sit together. When they replied that they had sat down to remember God, he said, "I adjure you by God, has nothing else made you sit together?" On their reply that there was certainly no other cause he said, "I did not adjure you because I suspected you. No one in my position with relation to God's messenger has fewer traditions from him than I have; but God's messenger went out to a circle of his companions and asked them what had made them sit there, and when they replied that they had sat together to remember God and praise Him for guiding them to Islam and bestowing favour on them he said, 'I adjure you by God, has nothing else made you sit together?' On their replying that there was certainly no other cause he said, 'I did not adjure you because' I suspected you, but Gabriel came to me and told me God is speaking proudly of you to the angels'."

The Prophet ﷺ said:

عن أبي أمامة الباهلي: من أحبَّ لله، وأبغض لله، وأعطى لله، ومنع

لله، فقد استكمل الإيمان

أخرجه أبو داود (٤٦٨١)، والطبراني (٨/١٥٩) (٧٦١٣)

Abu Umamah RA narrated, "Whosoever loves each other for the sake of Allah, dislikes each other for the sake of Allah, gives for the sake of Allah, and holds back (from sins) for the sake of Allah, their Iman is complete."

In the final part of this dua we ask Allah ﷻ to make His love more beloved to us than ourselves, our families, and cold water. Cold water is mentioned because there is nothing more beloved to a person in the dry heat of the desert than cold water. A man once asked Ali رضي الله عنه how their love for the Prophet ﷺ was and Ali رضي الله عنه said they loved the Prophet ﷺ more than a person loves cold water on a hot day.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiyyuka
Muhammadun sallallahu 'alaihi wa sallam. Wa 'a'udhu bika min
sharri mas-ta'adha minhu nabiyyuka Muhammadun sallallahu
'alaihi wa sallam. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la
hawla wa la quwwata illa billah*

O Allah, I beg to You the good which Your Prophet
Muhammad (ﷺ) begged of You; and I seek refuge
in You from the evil where from Your Prophet
Muhammad (ﷺ) sought refuge. You are the One
from Whom help is sought and You is the
responsibility to communicate (the truth). There is
no power or strength except with Allah the
Exalted, the Great.

I ASK YOU OH ALLAH ﷻ

One of the tabi'oon (those who met the companions but not the Prophet ﷺ) came to a group of companions and said, "The Prophet ﷺ taught you all so many duas but we do not know all of them so how should we make dua?" The companions replied by teaching them this dua which is a dua that suffices for all of the other duas.

Through this dua we are asking for all of the good things which the Prophet ﷺ asked for and we are seeking refuge from all of the bad things which the Prophet ﷺ sought refuge from. It is an all encompassing dua which includes anything we would want to ask Allah ﷻ for.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ
مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ

*Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima
maghfiratika, was-salamata min kulli ithmin, wal-ghanimata
min kulli birrin, wal-fawza bil-jannati, wannajata mina-nar*

O Allah! I beg You for that which incites Your
Mercy and the means of Your forgiveness, safety
from every sin, the benefit from every good deed,
success in attaining Jannah and deliverance from
Fire.

AT-TIRMIDHI #1493



Through this dua, we ask Allah ﷻ to provide us with the resources to earn His Mercy. We ask Him ﷻ to put the love of the actions which will bring His Mercy into our hearts. We recognize that we are in need of those actions which will bring His Mercy.

The words ‘rahma’ and ‘maghfirah’ are often used together. In the dua mentioned in the final ayah of Surah Al-Baqarah it states:

وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا

And overlook our faults, and forgive us, and have mercy upon us. (2:286)

Maghfirah is only earned through rahma. Maghfirah is the act of Allah ﷻ forgiving us while rahma is the Mercy of Allah ﷻ that is available. In this dua, we ask Allah ﷻ for all of those things which can give us access to His Mercy as well as those things which allow that His Mercy to fall upon us.

In the next part of the dua, we ask Allah ﷻ to protect us from sins. This does not mean that we will never sin, but we ask Allah ﷻ to keep us from enjoying those sins and being engulfed into them. We seek protection from getting trapped into the cycle of sinning. This can also mean that we seek protection from anything which allows us and encourages us to sin including a bad environment or bad company. Allah ﷻ mentions three categories of people in Surah Fatir:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Then We bequeathed the Book to those of Our servants that We chose. Now, some of them wrong themselves and some follow the medium course; and some, by Allah's leave, vie with each other in acts of goodness. That is the great bounty. (35:32)

CULTIVATING DUA

The first category of people are those who are Muslim yet they are oppressors. Imam Qurtubi explains that they are oppressors because they worship Allah ﷻ out of fear. The second category are those who worship Allah ﷻ out of hope for Jannah. The third category are those who worship Allah ﷻ out of pleasure because they enjoy worshipping Him. We ask Allah ﷻ to keep us from enjoying a sin, as that will make the avoidance of that sin much easier. For those who enjoy a sin, they will find more difficulty in leaving it.

In the third part of the dua, we ask Allah ﷻ to give us the benefit of any good which we do. The word "ghaneemah" literally refers to the spoils of war. We ask Allah ﷻ to give us the benefit of our good deeds not only in the hereafter, but in this world as well. Allah ﷻ states in the Quran:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whosoever acts righteously - whether a man or a woman - and embraces belief, We will surely grant him a good life; and will surely grant such persons their reward according to the best of their deeds. (16:97)

CHAPTER

4

DUAS FOR SPECIFIC
OCCASIONS

DUA UPON ENTERING THE HOME

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ
الْمَخْرَجِ بِسْمِ اللَّهِ وَلِجْنَا وَبِسْمِ اللَّهِ
خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

*Allahumma inna as'aluka khayral mawlaji wa khayral
makhraji. Bismillahi walajna wa bismillahi
kharajna. Wa'alal-lahi rabbina tawakkalna.*

O Allah, I ask You for the best of entering and the best of leaving. In the Name of Allah we enter, and in the Name of Allah we leave, and in our Lord, we place our trust.

SUNAN ABU DAWUD #5096



DUAS FOR SPECIFIC OCCASIONS

Through this dua, we ask Allah ﷻ to make our entrance into our homes a means of blessings for our home and family. As we enter our homes, any difficulties we endured throughout the day are left at the door with the recitation of this dua. The Prophet ﷺ was the best example of this. He ﷺ was dealing with the difficulties of the entire world, but when he entered his house he was able to be present with his wives and his grandchildren.

We also ask that when we leave our homes we are leaving for the best of reasons. We leave our homes for the pleasure of Allah ﷻ and to benefit our families. We enter and leave our homes in the name of Allah ﷻ. As we enter and as we leave, we continue to place our trust in Him ﷻ. Only Allah ﷻ can bring us back to our homes safely, with more Iman and blessings. This dua will allow us to feel blessed and happy in our homes. The Prophet ﷺ would also make the dua:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our Lord! Grant us that our spouses and our offspring be a joy to our eyes, and do make us the leaders of the God-fearing." (25:74)

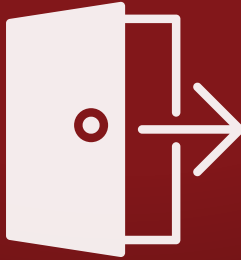
DUA UPON LEAVING THE HOME

اللَّهُمَّ أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَّ
، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

*Allaahumma a'oodhu bika an aḍilla aw uḍalla, aw azilla
aw uzalla, aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayy*

O Allah, I seek refuge with You lest I should stray
or be led astray, or slip (i.e. to commit a sin
unintentionally) or be tripped, or oppress or be
oppressed, or behave foolishly or be treated
foolishly.

SUNAN ABU DAWUD #5094



DUAS FOR SPECIFIC OCCASIONS

This dua is recited upon leaving the home. In this dua, we seek protection from doing four things and from having four things done to us. In the first part, we seek refuge in Allah ﷻ from straying away or being led astray. The Prophet ﷺ stated, "Every single person when they wake up is selling themselves. Either they sell themselves to Allah ﷻ or to shaytaan."

عن أبي مالك الأشعري: الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ
المِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ تَمْلَأُ مَا بَيْنَ السَّمَاءِ
وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ
لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فِبَائِعِ نَفْسِهِ فَمُعْتِقُهَا، أَوْ مُؤَبِّقُهَا.
رَوَاهُ مُسْلِمٌ

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said that The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

When we leave our homes, the door to sins is open and we are exposed to many things we would not be exposed to within our homes. Therefore we ask Allah ﷻ to keep us from being led astray by our surroundings. In the second part, we seek refuge from slipping or being slipped by others. We are asking protection from falling into a sin or being taken into a sin. Through this we also ask Allah ﷻ to keep us steadfast and upright so that we do not fall into error.

CULTIVATING DUA

In the third part, we seek refuge from oppressing anyone or from being oppressed. While out of the house, we seek protection from saying anything or doing anything which is a source of oppression to anyone. Allah ﷻ states in a Hadith Qudsi, "Oh son of Adam, indeed I have made oppression haram upon Myself." If Allah ﷻ does not oppress anyone, then it is also haram for a person to oppress another.

Oppression is not only done physically, but emotionally as well. The definition of oppression given by scholars is "putting something where it does not belong." The biggest type of oppression is associating partners with Allah ﷻ (shirk) because shirk does not belong in our hearts. Belittling people with words or facial expressions is oppression because those expressions and words do not belong there. Allah ﷻ states in the Quran:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Woe to every fault-finding backbiter (104:1)

The word 'humazah' refers to those who belittle others through their facial expressions while 'lumuzah' refers to the way that we belittle people through our hands.

In the final part, we seek protection from acting with ignorance and foolishness in the public and from being treated foolishly. We ask Allah ﷻ to keep our ignorance from being exposed to people. We are all ignorant in comparison to Allah ﷻ, so we ask Him to keep this ignorance hidden and to allow us to act with respect and dignity when dealing with others. We also ask Allah ﷻ to keep others from treating us with disrespect and ignorance.

DUA UPON LEAVING THE HOME

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Bismillāh, tawakkaltu `alAllāh,
la ḥawla wa la quwwata illa billāh*

In the Name of Allah, I place my trust in Allah,
there is no might or power except by Allah.

SUNAN ABI DAWUD #5095



CULTIVATING DUA

This dua is also mentioned when leaving or entering the home. We leave and enter our homes in the name of Allah ﷻ and we put all of our trust in Him. This dua should be recited by parents for their children when they leave the homes. Although anything can happen when we leave our homes, we put our trust in Allah ﷻ that He will take care of us in the best way. Anyone who recites this dua while leaving their home will be protected from any evil throughout their day. When we put our complete trust in Allah ﷻ, we are acknowledging that Allah ﷻ loves us and will never harm us.

The Prophet ﷺ told Ibn Abbas as he taught him the essentials of Iman, “If everyone gathered to benefit you, they can not benefit you unless Allah ﷻ has written it for you and if everyone gathered to harm you, they can not harm you unless Allah ﷻ has written it for you.”

عن عبدالله بن عباس: يا غلامُ إني أعلمك كلماتٍ، احفظِ اللهَ
يحفظك، احفظِ اللهَ تجدهُ تجاهك، إذا سألتِ فاسألِ اللهَ، وإذا
استعنتِ فاستعينِ باللهِ، واعلم أن الأمة لو اجتمعت على أن ينفعوكِ
بشيءٍ لم ينفعوكِ إلا بشيءٍ قد كتبه اللهُ لك، وإن اجتمعوا على أن
يضرُّوكِ بشيءٍ لم يضرُّوكِ إلا بشيءٍ قد كتبه اللهُ عليك، رُفِعَتِ الأَقلامُ
وجفَّتِ الصُّحفُ.

صحيح الترمذي ٢٥١٦

On the authority of Abu Abbas Abdullah bin Abbas (may Allah be pleased with him) who said, "One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, 'O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if

DUAS FOR SPECIFIC OCCASIONS

you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you.

And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried.” It was related by at-Tirmidhi, who said it was a good and sound hadeeth.

Another narration, other than that of Tirmidhi, reads, "Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and hardship with ease."

Allah ﷻ says:

وَإِنْ يَّمْسَسَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ
بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Should Allah touch you with affliction, there is none to remove it but He; and should He touch you with good, He has the power to do everything.

(6:17)

Through this dua, we are seeking protection in Allah ﷻ from any evil. When we recite this dua before leaving our homes, we will be able to reflect any goodness which happens back to this dua. This is the best way to create confidence in our ability to make dua. We should always relate any goodness that appears in our lives back to our duas.

DUA FOR PROTECTION MORNING/EVENING

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

*Bismillahil-ladhi la yadurru ma'as-mihi shai'un
fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim*

We have made (started) the morning (and night) in
whose Name nothing in the skies and the earth
can harm and He is the All-hearing, the All-
knowing.

AT-TIRMIDHI #3388



DUAS FOR SPECIFIC OCCASIONS

This is a dua which should be recited immediately after waking up. We begin our day by recognizing that Allah ﷻ is the only One who cannot be harmed by anything in the world and who is the only cause of ease in the world. By reciting this dua, we seek protection from any harm in the world by recognizing that Allah ﷻ can not be harmed.

A man once came to Abu Darda رضي الله عنه as he was sitting in the masjid and told him that his house was burning down. Abu Darda رضي الله عنه swore by Allah that his house was not burning and the man told him again that it was burning. He had conviction in his dua that Allah ﷻ would not allow his house to burn down. So the man checked his house and found that all of the houses around the house of Abu Darda رضي الله عنه burned down but his house was safe.

عن أبي الدرداء: جاء رجلٌ إلى أبي الدرداء فقال يا أبا الدرداء احترق بيتك فقال ما احترق ثمَّ جاء آخرُ فقال يا أبا الدرداء أما تدري أيُّ كلامك أعجبُ قولك ما احترق أو قولك قد علمتُ أنّ الله لم يكن ليغفلَ قال ذلك بكلماتٍ سمعتُهنَّ من رسولِ الله ﷺ: مَنْ قالها أوَّلَ النَّهارِ لم تصبُه مُصيبةٌ حتَّى يمسيَ ومن قالها آخرَ النَّهارِ لم تصبُه مُصيبةٌ حتَّى يُصبحَ اللهمَّ إنَّكَ ربِّي لا إلهَ إلاَّ أنتَ عليك توكلتُ وأنتَ ربُّ العرشِ الكريمِ ما شاءَ اللهُ كانَ وما لم يشأْ لم يكنْ ولا حولَ ولا قوَّةَ إلاَّ باللهِ العليِّ العظيمِ أعلمُ أنّ اللهَ على كلِّ شيءٍ قديرٌ وأنَّ اللهَ قد أحاطَ بكلِّ شيءٍ علمًا اللهمَّ إنِّي أعوذُ بك من شرِّ نفسي ومن شرِّ كلِّ دابَّةٍ أنتَ آخذٌ بناصيتها إنَّ ربِّي على صراطٍ مستقيمٍ.

ابن الجوزي (ت ٥٩٧)

CULTIVATING DUA

Abu Darda RA reported that a man came to him and said, "Oh Abu Darda, your house has burned down." He replied, "No it has not burnt." Then another man came and said, "Oh Abu Darda, I do not know which statement of yours is more amazing. Your statement 'It has not burnt' or your statement 'I knew that Allah would not do that.' He replied, "This is because I heard from the Prophet ﷺ what whoever says these words in the morning they will not be afflicted by a calamity until the nighttime, and whoever says them at the end of the day they will not be afflicted by a calamity until they awaken. They are, 'Oh Allah you are My Lord, there is nothing worthy of worship except you, upon you is my reliance and you are the Lord of the noble throne. Whatever Allah wills will be and whatever Allah does not will, will not be. And there is no capability or strength except through Allah, the Most High, the Most Great. I know that Allah is capable of all things and that Allah has encompassed all things in knowledge. Oh Allah I seek refuge in you from the evil of myself and from the evil of every creature that you control. Verily My Lord is on the straight path.'"

Allah ﷻ states in a Hadith Qudsi:

عن أبي هريرة: قَالَ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي.

البخاري (ت ٢٥٦)، صحيح البخاري ٧٥٠٥

I am with My slave as his assumptions are of Me.

If we have good assumptions of Allah ﷻ and believe that He will protect us and answer our duas then our wishes will transpire.

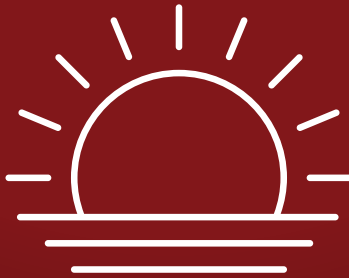
DUA FOR EVERY MORNING

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

*Radeetu billahi Rabban wa bil-Islami
deenan wa biMuhammadin Nabiyyan*

I am pleased with Allah as the Lord and Islam as
the religion and Muhammad (ﷺ) as the Prophet.

ABU DAWOOD #525



CULTIVATING DUA

The Prophet ﷺ said, "Whoever recites this dua, they will feel content and fulfilled." This is a dua of thankfulness to Allah ﷻ. Through this dua, we are announcing that we are pleased with Allah ﷻ, the religion of Islam, and the Prophet ﷺ. There is no prophet which can come close to the Prophet ﷺ. He ﷺ said:

عن جابر بن عبد الله: أنا قائدُ المرسلين ولا فخرَ وأنا خاتمُ النبيين ولا

فخرَ وأنا أولُ شافعٍ ومُشفِّعٍ ولا فخرَ

الهيثمي (ت ٨٠٧)، مجمع الزوائد ٢٥٧/٨

I am the greatest Prophet and there is no pride in this because Allah ﷻ gave it to me.

Allah ﷻ says in a Hadith Qudsi, "Oh son of Adam, never be afraid of any tyrant, king, or ruler as long as I am around and know that My kingdom will never end. Oh son of Adam, never feel the tightness of rizq (blessings) when you know that I am around and I have My treasures and My treasures never finish. Turn towards Me and I will give you from My treasures." The quickest way to earn from the treasures of Allah ﷻ is to pray compulsory (fardh) prayers on time with consistency. In this dua, we refer to Allah ﷻ as our رَب (rabb). The word rabb means four things:

- Allah ﷻ owns us
- He ﷻ takes care of us
- He ﷻ always has access to us
- He ﷻ is always blessing us with more

It is a blessing to have Allah ﷻ as our rabb because He will always take care of us. In order to earn the pleasure of Allah ﷻ we should read this dua and be grateful that Allah ﷻ is our Lord.

DUA FOR EVERY MORNING

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

*Allahumma maa as-baha be min ne'maten aou-beahaden
min khal-qeka famen-ka wa hdaka la share-ka laka
felaka al-hamou wa laka alshouk-rou*

O Allah, whatever blessing has been received by me or anyone of Your creation, it is from You alone, You have no partner. All praise is for You alone and all thanks is to You alone.

ABU DAWOOD #5075



CULTIVATING DUA

The Prophet ﷺ said, "Whosoever recites this dua in the morning, they have correctly thanked Allah ﷻ." Although one can never praise Allah ﷻ enough, when we recite this dua, we are reaching the level of praise that Allah ﷻ desires from us.

عن عبدالله بن غنم البياضي: من قال حين يصبح اللهم ما أصبح بي
من نعمة فمنك وحدك لا شريك لك فلك الحمد ولك الشكر فقد أدى
شكر يومه ومن قال مثل ذلك حين يمسي فقد أدى شكر ليلته
أبو داود (ت ٢٧٥)، سنن أبي داود ٥٠٧٣

'Abdallah b. Ghannam reported God's messenger as saying, that if anyone says in the morning, "O God, whatever favour has come to me or to any of Thy creatures in the morning, it comes from Thee alone who hast no partner, to whom be praise and thanksgiving," he will have expressed full thanksgiving for the day; and if anyone says the same in the evening he will have expressed full thanksgiving for the night.

Through this dua, we recognize that every blessing we have woken up with is from Allah ﷻ alone and we thank Him for this.

CHAPTER

5

DUAS FROM THE
COMPANIONS

DUA OF IBN MAS'OOD RA

اللَّهُمَّ إِنِّي أَسْأَلُكَ نَعِيمًا لَا يَبِيدُ، وَقَرَّةَ عَيْنٍ لَا
تَنْفَدُ، وَمُرَافَقَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي أَعْلَى جَنَّةِ الْخُلْدِ

*Allāhumma innī as'aluka ne-eman la yabed wa qura eina la
tanfadu wa murāfaqatah nabi sallallahu 'alaihi wa sallam
fe a'lā Jannat al-Khuld*

O Allah, I ask you for firm faith that does not revert,
and bliss that never ends, and then
companionship of Muhammad (ﷺ) at the highest
(level) of eternal Paradise.



DUAS FROM THE COMPANIONS

Abdullah ibn Masood رضى الله عنه is known as the Mufasssir of the Ummah because he understood the Quran very well. The Prophet ﷺ said, "Whoever wants to learn and understand the Quran, ask Ibn Masood."

Ibn Masood رضى الله عنه is among one of the three companions that the Prophet ﷺ asked to recite Quran to him. The Prophet ﷺ came to Abdullallah bin Masood رضى الله عنه and said, "Oh Ibn Masood, recite Quran to me." Ibn Masood رضى الله عنه said, "Oh Prophet of Allah, how can I recite Quran to you when it was revealed upon you?" The Prophet ﷺ said that he wanted to hear it from someone else, so Ibn Masood رضى الله عنه recited from Surah Al-Nisa'.

عن عبدالله بن مسعود: قال لي رسول الله ﷺ: اقرأ عليّ القرآن،
قُلْتُ: يا رسول الله، كيف أقرأ عليك وإِنَّمَا أَنْزَلَ عَلَيْكَ؟! قال: إِنِّي
أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي، قال: فافتتحت سورة النساءِ فقرأتُ عليه،
فَلَمَّا بَلَغْتُ { فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا } [النساء: ٤١]، قال: نَظَرْتُ إِلَيْهِ وَعَيْنَاهُ تَذْرِفَانِ
أخرجه البخاري (٤٥٨٢)

Narrated 'Abdullah bin Mas'ud, "The Prophet (ﷺ) said to me, 'Recite (the Qur'an) to me.' I said, 'O Allah's Messenger (ﷺ) Shall I recite (the Qur'an) to you while it has been revealed to you?' He said, 'Yes.' So I recited Surat-An-Nisa' (The Women), but when I recited the Verse, 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people,' (4.41), he said, 'Enough for the present,' I looked at him and behold! His eyes were overflowing with tears."

Salman Al-Farisi رضى الله عنه narrated that when he first became Muslim he thought that Abdullah bin Masood رضى الله عنه was from the

family of the Prophet ﷺ because he would always be in the house of the Prophet ﷺ. This shows how honored he was by the Prophet ﷺ because only the Prophet's ﷺ family would have that much access to him.

Abdullah bin Masood رضي الله عنه was blessed with the virtue of being a transmitter of hadith, a master of tafseer, and a master of islamic jurisprudence (fiqh). Even though he was an extremely pious individual, he still made this dua. He رضي الله عنه would ask Allah ﷻ for firmness in his faith. Allah ﷻ tells us in the Quran to make the dua:

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

They pray to Allah: 'Our Lord! Do not let our hearts swerve towards crookedness after You have guided us to the right way, and bestow upon us Your mercy. Surely You, only You, are the Munificent Giver! (3:8)

The worst individuals are those who have Iman and then turn away from it as Allah ﷻ mentioned in the Quran:

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

All that is because they first believed and then disbelieved, and therefore a seal was set on their hearts; as a result they understand nothing. (63:3)

Through this dua we are seeking refuge in Allah ﷻ from ever turning away from Islam. If a companion as great as Abdullah bin Masood رضي الله عنه felt the need to make this dua, then we understand that anyone can be turned away from the faith and we must seek refuge from it too. We seek protection from ever losing the greatest blessing we have which is our Iman.

Then Abdullah ibn Masood رضي الله عنه asks for blessings which are never removed. We are blessed with several things such as family,

DUAS FROM THE COMPANIONS

friends, careers, and much more. We made dua that Allah ﷻ keeps these blessings in our lives for as long as possible. The Prophet ﷺ said to enjoy five things before you lose them:

- Youth before old age
- Health before sickness
- Wealth before poverty
- Free time before preoccupation
- Life before death

عن عبدالله بن عباس: اغتَنِمَ خمسًا قبل خمسٍ، شبابك قبل هرمك،
وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك

قبل موتك

ابن حجر العسقلاني (ت ٨٥٢)، فتح الباري لابن حجر ٢٣٩/١١

Narrated by `Abdullah bin Abbas, the Prophet (ﷺ) said, "Take advantage of five things before five: your youth before old age, your health before sickness, your wealth before poverty, your free time before you are occupied, and your life before your death."

Then he asked Allah ﷻ for the companionship of the Prophet ﷺ in Jannah. The students of Abdullah bin Masood رضى الله عنه stated that there was not one day that went by where they did not hear him making this dua. Abdullah bin Masood رضى الله عنه loved the Prophet ﷺ deeply while he was alive and after he passed away, this dua was always on his tongue.

One day as the Prophet ﷺ was speaking about Jannah, one companion began to weep. The Prophet ﷺ asked him why he was crying and he said that when he hears about Jannah he becomes happy but then he realizes that there are levels within it and the Prophet ﷺ will be at the

CULTIVATING DUA

highest level and that Jannah is not Jannah without the companionship of the Prophet ﷺ. The Prophet ﷺ smiled and said, “You will be with those who you love in this world.”

The Prophet ﷺ once said to a young companion, “Ask me anything and I will give it to you.” The companion said, “I can ask for anything?” The Prophet ﷺ confirmed and the companion said, “Oh Prophet of Allah, give me some time to think.” He came back later and said, “Oh Prophet of Allah, I want something but it is not from the dunya, can you still give it to me?” The Prophet ﷺ said, “Yes, I can ask Allah to give it to you.” Then the companion said, “I want to be next to you in Jannah.” The Prophet ﷺ smiled and said, “You have been given it.”

DUA OF ABU BAKR RA

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ عَمَلِي
خَوَاتِمَهُ، وَاجْعَلْ خَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ

*Al-Lahumma Aj'al Khayra `Umriy Aakhirahu Wakhayra `Amaliy
Khawaatimahu Wakhayra Ayyaamiy Yawma Alqaaka*

Oh Allah! Make the best part of our life the end of it, And the last of our deeds the best one, And the best of our days, the day I meet you



CUTIVATING DUA

The Prophet ﷺ said:

عن عائشة أم المؤمنين: إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ
ابن حبان (ت ٣٥٤)، صحيح ابن حبان ٣٤٠ • أخرجه في صحيحه

Narrated by Aisha RA that the Prophet SAW said, "Actions are by their endings."

The way that an action ends tells us if that act was beneficial or not. The Prophet ﷺ mentioned in a hadith that some people will live their entire lives full of righteousness and at the end of it they will slip into disobedience while others will live their entire lives full of disobedience and at the end they will become righteous.

عن عبدالله بن مسعود: يُجْمَعُ خَلْقُ أَحَدِكُمْ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا
ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ
الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ يَقُولُ كَتَبَ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَمْ
سَعِيدٌ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ
فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا
إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

صحيح ابن ماجه ٦١

'Abdullah bin Mas'ud (May Allah be pleased with him) reported, "Messenger of Allah (ﷺ), the truthful and the receiver of the truth informed us, saying, 'The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or

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miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it."

We make this dua for Allah ﷻ to make the best of our actions the last of them because we want to meet Him with these actions. We want to pass away in a manner that is pleasing to Allah ﷻ.

Abu Bakr رضي الله عنه made this dua despite his pious demeanor and righteous actions. We should be fearful of ever committing a sin and passing away with that sin as our last act. Therefore, we should strive to make this to dua and to make the last of our actions the best of them.

DUA OF UMAR BIN AL KHATTAB RA

اللَّهُمَّ إِنِّي شَدِيدٌ فَلَيِّنِي، وَإِنِّي ضَعِيفٌ
فَقَوِّنِي، وَإِنِّي بَخِيلٌ فَسَخِّنِي

*Al-Lahumma inni shadedou faleya-ne wa inni
dhaefou fa qouni wa inni bakhelou fa sakhani*

Oh Allah! I am severe, so make me soft.
I am weak, so make me strong,
I am miserly, so make me generous.



DUAS FROM THE COMPANIONS

This was the first dua that Umar رضي الله عنه made as he stepped on the mimbar after becoming Khalifa. Despite his piety and his generosity, Umar رضي الله عنه made dua for Allah ﷻ to increase him in these qualities.

The companions said that after Umar رضي الله عنه became Khalifa, his demeanor softened. In this dua, Umar رضي الله عنه is not asking for physical strength, but spiritual strength. Many times a person may be strong physically, but they find difficulty in completing compulsory acts in Islam which indicates their lack in spiritual strength. Spiritual strength gives a person the willpower to do more good deeds.

One of the signs that Allah ﷻ loves a person is that He gives them the spiritual strength to do more good. Every good deed that a person does will give them more willpower to do more good deeds. Scholars state that one of the signs of acceptance of a good deed is that the good deed gives a person the strength and desire to do more good deeds.

Hudhaifa ibn Al-Yamaan رضي الله عنه narrated a story in which he was praying behind the Prophet ﷺ. He said that the Prophet ﷺ recited all of Surah Al-Baqarah in one rakah and when he thought he would go into sujood, the Prophet ﷺ began to recite Surah Ali Imran and then Surah Al-Nisa'. Hudhaifa رضي الله عنه mentioned that he considered breaking his prayer multiple times because of how long it was. He also stated that the Prophet's ﷺ ruku was just as long as his qiyam and his sujood was just as long as his ruku. This is an example of not only the physical strength of the Prophet ﷺ and the companions but their spiritual strength as well.

عن حذيفة بن اليمان: صَلَّىتُ مَعَ النَّبِيِّ لَيْلَةً فَافْتَتَحَ الْبَقْرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمَائَةِ فَمَضَى، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمَائَتَيْنِ فَمَضَى فَقُلْتُ: يَصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى، فَافْتَتَحَ النَّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مُتْرَسِّلاً، إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَقَالَ: سُبْحَانَ رَبِّيَ الْعَظِيمِ. فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ. فَكَانَ قِيَامُهُ قَرِيبًا مِنْ رُكُوعِهِ، ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى. فَكَانَ

سُجُودُهُ قَرِيبًا مِنْ رُكُوعِهِ

صحيح النسائي ١٦٦٣

It was narrated that Hudhaifah said,

"I prayed with the Prophet (ﷺ) one night. He started to recite Al-Baqarah and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole surah in one rak'ah,' but he carried on. He started to recite An-Nisa' and recited (the whole surah), then he started to recite Al Imran and recited (the whole surah), reciting slowly. When he reached a verse that spoke of glorifying Allah (SWT), he glorified Him. When he reached a verse that spoke of supplication, he made supplication. When he reached a verse that spoke of seeking refuge with Allah, he sought refuge with Him. Then he bowed and said, 'Subhana Rabbiyal-Azim. (Glory be to my Lord Almighty)', and he bowed for almost as long as he had stood. Then he raised his head and said, 'Sami Allahu liman hamidah (Allah hears those who praise Him)', and he stood for almost as long as he had bowed. Then he prostrated and started to say, 'Subhana Rabbiyal-'Ala (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed."

The third thing that Umar رضي الله عنه asks for is generosity. Although Umar رضي الله عنه was not miserly in any way, he asked Allah ﷻ to make him more generous. This does not only refer to generosity of

DUAS FROM THE COMPANIONS

wealth but to the generosity of time as well. Many times a person only chooses to spend time with those who will bring them benefit, but it is important to also spend time with people who may not yield any benefit in return.

Anas bin Maalik رضي الله عنه narrated that the young girls of Madinah would grab onto the fingers of the Prophet ﷺ and he would say to them, "Walk where you want." The Prophet ﷺ had no incentive when he spent time with the children of Madinah, but he was always generous with his time.

عن أنس بن مالك: إن كانت الأمة من إماء أهل المدينة، لتأخذ
بيد رسول الله ﷺ فتنطلق به حيث شاءت.

صحيح البخاري ٦٠٧٢

Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Messenger (ﷺ) and take him wherever she wished."

Our beloved Prophet ﷺ said: “The most excellent worship is Dua.”

The believer has been blessed with his/her ability to converse directly with Allah SWT. These conversations take place in the form of Dua. It is the most liberating, empowering, and transformational conversation that a person can have with his Lord. In this book, Mufti Abdul Wahab Waheed discusses specific invocations, directly from the Prophet ﷺ, and unravels the many gems that are derived from them, so we can cultivate these duas in our lives.

ABOUT THE AUTHOR

Mufti Abdul Wahab Waheed is a Co-founder at Miftaah Institute and a Co-Founder and Director at Michigan Islamic Institute. He also travels extensively across North America for dawah purposes. Throughout his travels, Mufti Abdul Wahab has addressed communities across the United States – and particularly in Michigan – on a wide range of Islamic issues.

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