






الأدعية من القرآن

DUA 'S FROM THE QUR 'AN


These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

الأدعية من القرآن

DUA'A FROM THE QUR'AN

Dua'a from the Qur'an

Ramadhan 2014

'Dua'a Delicacies' – Dua'a from the Qur'an – Day One

Introduction

- At the time of breaking the fast is the time when the dua'a of the one who is fasting will be answered. What does Allah (سبحانه وتعالى) tells us about making dua'a?
- Surah Al Baqarah 186: (وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ) (فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) (And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright)
 - When making a supplication, you need to believe that Allah (سبحانه وتعالى) is near, how? By His knowledge, hearing,

and seeing. You must make a dua'a to Allah alone without any intermediary. And that He will respond to the supplication as soon as one supplicates.

- The month of Ramadan is the month of dua'a, and He will answer your dua'a according to how much you believe in Him.
- So when you make a dua'a, do not be heedless, but have certainty that Allah (سبحانه وتعالى) is close to you and you must think good about Allah (سبحانه وتعالى) that He hears you and responds to you.
- What do we have to do? (فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي) – We have to obey Allah (سبحانه وتعالى) by calling Him alone and no one else, and to believe in Him so that we may be rightly guided.
- It is very important to believe in Allah (سبحانه وتعالى) before you even make the dua'a.

Dua'a: Surah Al Fatiha 6 (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Guide us to the Straight Path)

- Every surah of the Qur'an has a certain kind of dua'a, but you need to be observant of this.
- Now we will begin with Surah Al Fatiha, and we look at this part of Surah Al Fatiha as a dua'a. Sheikh As Saady – may Allah have mercy on him said this dua'a in Surah Al Fatiha is equivalent to all of the dua'a in the Qur'an, subhan Allah.
 - So if you didn't memorize any other dua'as, you can say (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) – as if you are making all of the dua'as mentioned in the Qur'an and Sunnah, subhan Allah.
 - It is the most beneficial dua'a for the slave (أَنْفَعُ الْأَدْعِيَةِ لِلْعَبْدِ). And imagine we are obligated to say this dua'a at least 17 times a day because we are reciting Surah Al Fatiha in every unit of prayer. So it is an obligatory dua'a for every Muslim, whether you are aware of it or not, subhan Allah (دَعَاءٌ وَاجِبٌ لِلْمُسْلِمِ).
 - No we want to see this ayah as a dua'a. Let us look at the linguistic meaning first.
- (أَهْدِنَا) (Guide us): this means
 - (دلنا): show us
 - (أرشدنا): guide us
 - (وقفنا): make us reach
 - And notice you are not making a dua'a for yourself, but for others, it is not guide 'me', but guide 'us'. And this

removes any sicknesses in the heart. And imagine you are getting a reward for each person because you are making a dua'a in their absence, subhan Allah.

- (الصِّرَاطِ) (The Way): this means
 - (الطريق): the path
 - And notice there is 'the' (ال التعريف) meaning there is only ONE path.
- (الْمُسْتَقِيمِ) (straight):
 - (لا عوج فيه): it is a straight, there is no crookedness
 - (سهل): it is easy
 - (سريع): it is quick
 - We want an easy and quick way to reach Allah (سبحانه وتعالى) and His pleasure.

What does this dua'a mean in the tafseer?

- Sheikh As Saady said (الصراط المستقيم) is the clear path (الطريق الواضح). You have so many decisions to make in your life, it can be blurry, you can't see your destination, it could be long, etc, so with the dua'a, you are asking Allah (سبحانه وتعالى) for the quickest, easiest, and clearest path to reach your destination.
- This path makes you reach (الموصل):
 - To Allah (الى الله) (سبحانه وتعالى)
 - And to His paradise (الى جنته)

- When you make this dua'a, you want to make your decisions and react on the target, and you want to reach in the best way that will take you to Allah (سبحانه وتعالى) and His paradise, subhan Allah.
- The Straight Path is:
 - To know the truth (معرفة الحق): We need to know the truth and the reality of this duniya and ourselves in order to be able to reach Allah (سبحانه وتعالى).
 - To act upon it (العمل به): we want to act upon the truth

When we put it all together, what does it mean?

- Between (أَهْدِنَا) and (الصِّرَاطَ) is no preposition, so it is literally – 'Guide us the Straight Path', so it is unfair to just take one part of the meaning. You are actually making two dua'as.
- It actually means:
 - (اهدنا إلى الصراط المستقيم): Guides us TO the Straight Path, AND
 - (اهدنا في الصراط المستقيم): Guide us WITHIN the Straight Path
- When you embrace Islam, this is actually the first part of 'Guide us to the Straight Path' → meaning you accept Islam and leave all other religions. So you have found the path.
- Now the second part of 'Guide us WITHIN the Straight Path' means → to be guided within the Straight Path regarding all matters of the religion until I reach my place in paradise, subhan Allah.
- We need this dua'a so much in our lives and this is a beneficial dua'a because it is inclusive of all other dua'as.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 2

Dua'a: Surah Al Baqarah 127: (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا) (إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ) (And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.)

- Ibrahîm (عليه السلام) was commanded together with his son Ismael (عليه السلام) to raise the foundations and pillars of Bayt Al Haram. So they are not building it, but raising the foundation.
- (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ) (And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah),):
 - (وَإِذْ): meaning remember O Mohammed (سبحانه وتعالى)
 - (يَرْفَعُ): to raise, to elevate, this is the verb
 - (إِبْرَاهِيمُ) and (وَإِسْمَاعِيلُ): Ibrahîm (عليه السلام) and Ismael (عليه السلام) are the doers of the verb 'to raise'
 - (الْقَوَاعِدَ): this is the (مفعول به), what is being raised? The foundation.
- This is a great job and a great deed serving the religion, and whether you are in the field of dawah, seeking knowledge, etc you should be in a state between fear and hope. Fear that this great job will not be accepted, and at the same time you need to have hope that the deed will be accepted.

- They have both fear and hope inside their heart, and when there is fear and hope in the heart, then the limbs will show it and the tongue will speak of it. So what is the dua'a?
- (رَبَّنَا) (Our Rabb): So they are calling on their Rabb to nurture them so that their deeds may be accepted and they may be upgraded. So you are saying that only You O Allah can upgrade us, nurture us, and reform us. Notice the supplications of the prophets and messengers begins with 'Rabbana' because they want the special nurturing, why? In order to be reformed so that they may be in the neighborhood of Allah (سبحانه وتعالى) in paradise. May Allah (سبحانه وتعالى) grant us paradise. Ameen. It is not our deeds that will take us to paradise, but Allah (سبحانه وتعالى) who will reform us.
- (تَقَبَّلْ مِنَّا) (Accept from us): This shows so much humbleness, they are not proud of their deeds. Though they are doing a great job, they are in no way feeling proud of what they did because they magnify Allah (سبحانه وتعالى) so much, they know that nothing is good enough for Allah (سبحانه وتعالى) because He is so High. So this removes any trace of arrogance or pride in the heart when doing any good deed.
 - They want their deeds to be accepted so that they can benefit. If the deed is not accepted, then it will be a waste, may Allah (سبحانه وتعالى) protect us. Ameen.
- (إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ) (Verily You are the All-Hearer and All-Knower): You are using the names of Allah (سبحانه وتعالى) as waseelah, intercession. You are praising Allah (سبحانه وتعالى) and it is a waseelah in order to

have your dua'a answered, which is allowed. You do not need to go to anybody or have a mediator, this is not allowed. The etiquettes of dua'a are to praise Allah (سبحانه وتعالى). You are saying that Allah (سبحانه وتعالى) is hearing you, He is hearing your dua'a and He knows your condition.

- (إِنَّكَ): shows affirmation, do not make a dua'a with hesitation, be certain.
- (أَنْتَ): this is also affirmation, what are the names of Allah being used in this dua'a?
- (الَسْمِيعُ): the All-Hearer, and these names are the most suitable for your dua'a, which is to have your deeds accepted. Allah (سبحانه وتعالى) hears our invocations and He responds to it.
- (الْعَلِيمُ): the All-Knower, Allah (سبحانه وتعالى) knows our conditions, He knows our feelings that we are so desperate to have our deeds accepted. We cannot make a dua'a feeling confident in ourselves.
- So remember any good deed you do, whether fasting, praying, reciting Qur'an, etc you need to ask Allah (سبحانه وتعالى) to accept it from you.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 3

Dua'a: Surah Al Baqarah 128: (رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا)
 (مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ) ("Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajj and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.)

- It is a mercy from Allah (سبحانه وتعالى) to unveil to us the supplications of the messengers and prophets, subhan Allah.
- (رَبَّنَا) (Our Nurturer): notice that the Prophets begin their invocations with Rabbana because they want the special nurturing from Allah (سبحانه وتعالى), meaning give us what is good for our hereafter so that we may go to paradise.
- (وَاجْعَلْنَا مُسْلِمِينَ لَكَ) (And make us submissive unto You): 'Make us' is referring to Ibrahim (عليه السلام) and Ismael (عليه السلام), though they are already Muslims, but this does not stop them from asking to be Muslims. We should ask Allah (سبحانه وتعالى) to make us live as Muslims, die as Muslims, and be resurrected as Muslims. Muslim is not a name but to submit to the will of Allah, it is a feeling of surrendering and submission in the heart. When the heart submits, the limbs need to submit as well. A person cannot just say 'I am Muslim in the heart'. By the limbs means I will only say what is pleasing to Allah (سبحانه وتعالى), do what is pleasing to You Allah. They are making this dua'a

to be real Muslims by heart and by limbs. And who else are they making this dua'a for?

- (وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُّسْلِمَةٌ) (and of our offspring a nation submissive unto You): the manner of making dua'a is for yourself first, and then for others. You cannot just make for others and not for yourself, because you need to save yourself as well. Imagine they did not make a dua'a for all of their offspring, because not all of them are muslimeen, so they are just, but they made a dua'a for the group of their offspring that is submitting to Allah (سبحانه وتعالى) alone, subhan Allah. This shows you that the real Muslim wants himself to be Muslim and for others to be Muslim as well. So don't think about making dua'a only for yourself, your children or grandchildren, why don't you be vast in your dua'a by making dua'a for all of your offspring until the Day of Judgement because you will benefit if they are good, subhan Allah. Don't you think you will get the reward because you made dua'a for them? So don't limit yourself, make your dua'a vast, subhan Allah. What is the next part of the dua'a?
- (وَأَرِنَا مَنَاسِكَنَا) (and show us our Manâsik): (أَرِنَا) means to teach us visually and by witnessing it, meaning practically. Sometimes we learn in theory, but it is better when you learn step by step, like cooking. What do we want to see?

- (مَنَاسِكِنَا): there are (مناسك الحج) – rites of hajj, like tawaf, sa'ee, throwing of the stones, etc the other meaning is (الدين كله و) – the religion and all worships, whether the prayer, the fast, etc – so you are asking Allah (سبحانه وتعالى) to teach us all of the religion practically, how? Through beneficial knowledge (العلم النافع) and guiding us to the righteous good deeds (العمل الصالح).
- (وَتُبِّ عَلَيْنَا) (guide us to repentance and accept our repentance): We are humans and we make mistakes, so we are asking Allah (سبحانه وتعالى) to guide us to repent and to accept our repentance. We are in the middle because it is Allah (سبحانه وتعالى) first who inspires us to repent and when we repent, it is Allah (سبحانه وتعالى) who accepts the repentance. And then what will you say?
 - (إِنَّكَ أَنْتَ أَلْتَوَّابُ الرَّحِيمِ) (Verily You are The Acceptor of Repentance, The Especially Merciful): this is making tawassul with the names of Allah (سبحانه وتعالى).

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 4

Dua'a: Surah Al Baqarah 201: (وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ) (And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

- In the previous ayah, there are people who are making dua'a only for their duniya, and not for their akhira. But in this ayah, there are people who will make a dua'a both for their duniya and akhira – this is the dua'a of the believers.
- (رَبَّنَا) (O Our Nurturer / Reformer): we are calling Allah by His name Ar Rabb, Who is reforming us and nurturing us by His commands. So you are calling on Allah to nurture you a special nurturing so that you may reach paradise, subhan Allah. When we are making a dua'a, we should be alert and have a present heart in order for the dua'a to be accepted. So what is the dua'a?
- (آتِنَا) (Give us): it comes from (آتى) which means to give, grant, to have something come to you. Meaning you don't want to run behind what you want – whatever you desire, you want it to come to you, to be driven to you without difficulties, subhan Allah. What are you asking Allah (سبحانه وتعالى) to be given and driven to you?
 - (فِي الدُّنْيَا حَسَنَةً) (in this world that which is good): you are living both in the duniya and hereafter, and you want the good for both lives, you don't want to neglect either one. The Prophet (صلى الله عليه وسلم) knows many dua'as, but he used

to make this dua'a often, subhan Allah. That is why when you do tawaf, the sunnah is to say this dua'a from the Yamani Corner to the Black Stone. You are asking Allah (سبحانه وتعالى) to grant you a good life. What does (حَسَنَةً) mean?

- It means beautiful (جميل), anything that gives you happiness (كل مبهج), and something you desire (مرغوب به). So you are asking Allah to nurture you a special nurturing so that you are granted all that is beautiful and will give you happiness, subhan Allah.
- What is the real (حَسَنَةً) in the duniya?
 - Vast provision that is lawful (رزق واسع حلال): to have provision that is haram is not 'hasana'. So you are asking Allah (سبحانه وتعالى) to increase you in halal provision.
 - Righteous spouse (زوج صالح): to have a spouse is not hasana, but if they are righteous, then that is hasana. Imagine you are not asking for it specifically, but it is included in the dua'a, subhan Allah. And if someone is already married, and they are making this dua'a, then you are asking for your spouse to be righteous, subhan Allah.
 - Child that brings coolness to the eyes (ولد تقر به) (العين): what does coolness of the eyes mean? It

means when you see them, they will increase you in faith, they will help you to worship Allah (سبحانه وتعالى), they remind you to be grateful, subhan Allah.

- Beneficial knowledge (علم نافع): knowledge that will increase me in faith and take me to paradise.
 - Righteous good deeds (عمل صالح): you will pray more, do more righteous good deeds.
- If you have these, then you will have comfort in this life. If you have an unrighteous spouse, nonsense knowledge, or deeds that are not acceptable, then that is misery, subhan Allah. So to have these things are all lawful and desired, subhan Allah. Imagine a concise dua'a yet vast in its givings, subhan Allah.
- (وَفِي الْأَخِرَةِ حَسَنَةٌ) (and in the Hereafter that which is good):
- What is the real (حَسَنَةٌ) in the hereafter?
- To be saved from the punishment (السلامة من العقوبات):
 - Of the grave
 - Of the Day of Judgement
 - Of the hellfire
 - To have the pleasure of Allah (سبحانه وتعالى) (حصول رضا الله)

- To be of those who win the delights of paradise
(الفوز بالنعيم في الجنة)
 - Nearness to Allah (سبحانه وتعالى) (القرب من الله تعالى)
- (وَقِنَا عَذَابَ النَّارِ) (save us from the punishment of the hellfire): what does this mean? Any sin that can lead me to the hellfire, then save me and protect me from falling into that sin, subhan Allah.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 5

Dua'a: Surah Al Baqarah 250: (وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا) (When they advanced to meet Jâlûf (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.")

- This incident took place between Talut who was of the believers and Jalut who was of the disbelievers. They made this dua'a when they faced the disbelieving army. So what is the supplication that the believers made while facing their enemy?
- (رَبَّنَا) (O Our Nurturer / Reformer): you will find the messengers, prophets, and believers begin their dua'a with Rabbana because they want the special nurturing from Allah (سبحانه وتعالى). When a person is facing an enemy, won't he have feelings of fear inside him or that his faith can get affected. So what is the dua'a when facing an enemy? What are the means for the special nurturing?
- (أَفْرِغْ عَلَيْنَا صَبْرًا) (Pour forth on us patience): a person might react wrongly or say something incorrect, so you are asking Allah (سبحانه وتعالى) not just for patience, but to pour patience upon you. It is a visual image showing intensity.
 - (أَفْرِغْ) (pour): when you are facing an enemy, you need more than patience, but to be poured with patience. And you need the patience to be completely poured out, with no drop left, subhan Allah. Like a bucket of patience.

- (عَلَيْنَا) (upon us)
- (صَبْرًا) (patience): notice it is in the definite, so it means all types of patience. When facing an enemy, you need patience in order to not lose control. And this can be in any situation whether losing your temper, etc. With patience you can think and react correctly. Patience is very important when facing anything in life.
- (وَتَبَّتْ أَقْدَامَنَا) (and set firm our feet): after patience, firmness is needed in the religion, meaning not to be hesitant, coward, escape, or back out.
 - (وَتَبَّتْ) (firmness): as if to keep our feet nailed to the earth, and this can be any situation when facing an enemy, for example acquiring knowledge, you can face discouragement from family, the shaitan, nafs, etc. but you are asking Allah (سبحانه وتعالى) to remain firm to give you the power.
 - (أَقْدَامَنَا) (our feet): to remain firm and not to flee.
- (وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (make us victorious over the disbelieving people): this is because the incident is between the believers and disbelievers. And notice the dua'a is not to ask for victory immediately, but to give the good characters first of patience and firmness, subhan Allah. And remember that you are asking Rabbana to nurture you, so patience, firmness, and victory are all special nurturing, subhan Allah. And you cannot have any of these without Allah (سبحانه وتعالى), that is why belief is important.

Dua'a: Surah Al Araf 126: (وَأَمَّا بَايَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا) (صَبْرًا وَتَوَقُّفًا مُسْلِمِينَ (And you take vengeance on us only because we believed in the Ayât (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.")

- This incident took place after the meeting of the magicians and Musa (عليه السلام) when the magicians believed and repented to Allah (سبحانه وتعالى). They made this dua'a while facing Firaoun, which is similar to the previous dua'a. Imagine this is a dua'a for someone having embraced Islam and is being threatened.
- رَبَّنَا (O Our Nurturer / Reformer)
- أَفْرِغْ عَلَيْنَا صَبْرًا (Pour forth on us patience)
- وَتَوَقُّفًا مُسْلِمِينَ (and cause us to die as Muslims): this means to make us firm on the religion because we are scared for our faith. Look at the inspiration from Allah (سبحانه وتعالى) – He is always with the believers, but you need to think good about Allah (سبحانه وتعالى), subhan Allah.
- So the common nurturing between these two dua'as are (أَفْرِغْ عَلَيْنَا) (صَبْرًا) (Pour forth on us patience).

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 6

Dua'a: Surah Al Imran 8: (رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ)) ((They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower,"

- This is the dua'a of those who are firmly rooted in the knowledge of the deen (دعاء الراسخين في العلم) and it is said in order to remain firmly rooted in the religion.
- (رَبَّنَا) (O Our Nurturer / Reformer): they are calling on Allah (سبحانه وتعالى) with Rabbana because they want the special nurturing (تربية خاصة). What are they asking?
- (لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا) (Let not our hearts deviate (from the truth) after You have guided us)
 - (لَا) (do not)
 - (تُزِغْ) (deviate): it means to divert (انحرف), disinclined from (مال عنه), escape (هرب), weaken (ضعف)
 - (قُلُوبَنَا) (our hearts): don't make our hearts disinclined from the truth. The place of the truth is in the hearts, so don't make our hearts turn away from the truth. The truth is all that Allah (سبحانه وتعالى) and His Messenger (سبحانه وتعالى) have said. The truth is very clear, beautiful, and logical. What makes the heart deviated from the truth?
 - Ignorance (الجهل): you are asking Allah (سبحانه وتعالى) not to make you ignorant

- Stubbornness (العناد): someone knows the truth, but they are very stubborn about their ideals, families, etc.
- (بَعْدَ إِذْ هَدَيْتَنَا) (after You having guided us): so you are appreciating and are grateful for the blessing of guidance that Allah (سبحانه وتعالى) has bestowed upon you. And you are saying that I don't want it to be removed because of my ignorance or stubbornness. This shows you that a dua'a cannot have any effect unless you fully trust Allah (سبحانه وتعالى) that He is the only One Who can answer your invocation. And this is what all of the dua'as are teaching us, subhan Allah. Sheikh As Saady said this dua'a:
 - Is in order to keep us guided on the straight path and to guide others to the straight path (اجعلنا مستقيمين هادين و مهتدين). Notice this dua'a is so concise, yet has so much depth because this is kalam Allah, subhan Allah.
 - And keep us firm on the guidance (ثبتنا على الهداية). Don't trust yourself ever, don't take any blessing of Allah (سبحانه وتعالى) for granted – take this as a rule in life.
- (وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً) (and grant us mercy from You):
 - (وَهَبْ لَنَا) (grant us): it means to be given without asking for anything in return (اعطى بلا مقابل). And Allah (سبحانه وتعالى) grants the talents and gifts (اعطى المواهب و الهبات). Anything that is of the duniya, you do not own – money, children, house, etc,

but anything of the akhira you own, your good deeds will be with you, even in the grave. What do you want that Allah (سبحانه وتعالى) gives you as a gift?

- (مِنْ لَدُنْكَ رَحْمَةً) (mercy from You):
 - (لَدُنْكَ): (From You): this is a very special way of saying from You (اخص من عندك).
 - (رَحْمَةً) (mercy): notice it is in the indefinite, so this means all types of mercy. A great mercy and a special mercy (رحمة عظيمة و خاصة). Such as:
 - (توقفنا الى الخيرات): To be guided to do good deeds when Allah (سبحانه وتعالى) guides you to goodness in the religion, whether to pray, give charity, seek knowledge, etc. So you are asking to make all the gates of good easy and open for me.
 - (تعصمنا من المنكرات): To be protected from sins Keep me away and protect me from all doors of evil because I cannot guarantee myself.
- (إِنَّكَ أَنْتَ الْوَهَّابُ) (Verily You are Al Wahab): this is waseelah by the name of Allah Al Wahab, so if you want these things, ask and beg Allah Al Wahab. Allah (سبحانه وتعالى) is vast in His givings, subhan Allah. As a note, You can say Qur'anic dua'as in the sujood if you have the intention of saying it as a dua'a only, not as a recitation, and Allah (سبحانه وتعالى) knows best.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 7

Dua'a: Surah Al Imran 16: (الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ)

(Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.")

- This is a dua'a of those are saying and used to saying it (الَّذِينَ يَقُولُونَ). Who are the people who are making this dua'a? From ayah 15 (لِلَّذِينَ اتَّقَوْا) – the people of taqwa, whose reward are an eternal paradise, where rivers flow and they have purified spouses. People might think that they are making a long dua'a to get this, but let us look at the dua'a, subhan Allah. The dua'a begins with (رَبَّنَا).
- (رَبَّنَا) (O Our Nurturer / Reformer): even the mutaqeen are calling on 'Rabbana' so that He may nurture and reform them a special nurturing. What are they saying?
- (إِنَّا آمَنَّا) (We have indeed believed): one of the etiquettes of dua'a is to praise Allah (سبحانه وتعالى) and to make tawassul by the favors that Allah (سبحانه وتعالى) has bestowed upon you. You are begging Allah (سبحانه وتعالى) by your believe in Him (تسول بمنة الله عليهم), so you are making waseelah by your righteous good deeds, your faith in this case – this is legitimate waseelah. What is the favor? That Allah (سبحانه وتعالى) has guided you to the faith and beautified the faith in your heart. So you are admitting and confessing to the favors that Allah (سبحانه وتعالى) has bestowed upon you. What is belief – al iman (الايمان)?
 - To believe in the heart and limbs (الايمان بالقلب و الجوارح).

- To believe in all that Allah (سبحانه وتعالى) has informed us (الايمان بكل ما أخبر الله): we believe in the angels, messengers, etc
- (فَاعْفِرْ لَنَا ذُنُوبَنَا) (so forgive us our sins): now is the part of the dua'a, what are the mutaqeen asking?
 - (عَفَرَ): means to cover (يغطي), that is why a helmet is called (مغفر) in Arabic. A helmet covers and protects. You are asking Allah (سبحانه وتعالى) to conceal your sins, not expose you and to protect you from the sins, subhan Allah. This dua'a shows humbleness, you need to be humble if you want your sins to be forgiven. Don't make a dua'a as if you are rich and self-sufficient. And notice it says 'us', not 'me', so you are making dua'a for everyone, subhan Allah. What is the evil consequence of the sins?
- (وَقِنَا عَذَابَ النَّارِ) (and save us from the punishment of the Fire.): protect me from the evil consequence of the sins which is the punishment of the hellfire. So anything that can lead to the hellfire, then protect me from it. The Prophet (صلى الله عليه وسلم) supplicated with dua'as that were concise yet vast, not long detailed dua'as. That is why best dua'as are from the Qur'an and the Sunnah.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 8

Introduction

- In the Qur'an, we see the majority of the supplications are of the messengers and prophets because they are of the (انعمت عليهم), the ones whom Allah (سبحانه وتعالى) has bestowed His blessings upon them. So of course their supplications are the best.

Dua'a: Surah Al Imran 38: (هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ طَقَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ) (At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.")

- (هُنَالِكَ) (At that time): meaning it was spontaneous, it was an inspiration from Allah (سبحانه وتعالى) for Zachariah (عليه السلام) to make this dua'a at that moment. He was caring for Maryam (عليه السلام) who is the mother of Eisa (عليه السلام), and when he entered her worship niche, he found that Maryam (عليه السلام) had provision of fruits that were out of season. So Zachariah (عليه السلام) saw that Maryam (عليه السلام) was devoting herself to Allah (سبحانه وتعالى), without even leaving her place, and Allah (سبحانه وتعالى) brought the fruits to her without any means, subhan Allah. And she had full faith that it was from Allah (سبحانه وتعالى) and not because of her.
- (دَعَا زَكَرِيَّا رَبَّهُ) (Zakariyâ invoked his Lord): So Zachariah (عليه السلام) did not make this dua'a before until he saw Maryam (عليه السلام), and he believes that Allah (سبحانه وتعالى) provides to whom He wills (ان الله

(يرزق من يشاء بغير حساب). For example, sometimes we might see someone who cannot walk, and we make a dua'a at that moment asking Allah (سبحانه وتعالى) for the well-being. So what is the dua'a? (قَالَ) (He said)

- (رَبِّ) (O My Lord): Though he already knows his Rabb, but he wants that special nurturing and care from Allah (سبحانه وتعالى), subhan Allah. He knows that Allah (سبحانه وتعالى) is the Reformer and Nurturer, he feels it and believes it, and it is important to have presence of the heart and belief when making dua'a.
- (هَبْ لِي مِنْ لَدُنْكَ) (Grant me from You): Because he got to see the special nurturing that Maryam (عليه السلام) was receiving, he used (هَبْ). For every word in the dua'a, there is belief behind it, but if it is said without belief, then that is being heedless when making the dua'a. May Allah (سبحانه وتعالى) forgive us. Ameen.
 - (هَبْ) (grant): It means grant me a gift because You are the Bestower, You are Al Wahab. We know that we don't own anything and Zachariah (عليه السلام) does not want a child for the sake of a child because he is already too old. But he wants a child so that he can help him in the dawah, to lead the people, subhan Allah. He wants a child for the akhirah and to have the reward for it, subhan Allah.
 - (لِي) (for me): notice this is 'for me' and not 'for us', so it is ok to make dua'a for yourself, it does not mean you are selfish.

- (أَنْتَكَ) (from You): this is even more special and exclusively from You, though everything is from Allah (سبحانه وتعالى), subhan Allah. What does he want?
- (ذُرِّيَّةً طَيِّبَةً) (a good offspring): He did not say give me a child, or son, but offspring. When you ask Allah (سبحانه وتعالى), ask for the best, don't ask for less. For example, don't ask I want a child, but for offspring until the Day of Judgement. Allah (سبحانه وتعالى) is so generous, you have to believe this. And you have to believe that Allah (سبحانه وتعالى) is able to give you better than what you want, subhan Allah.
 - (ذُرِّيَّةً) (offspring): it comes from the word atom (ذرة), so the entire offspring is not there yet, but they are in atom form, subhan Allah. So you want all of your offspring until the Day of Judgement to be what?
 - (طَيِّبَةً) (good): which means good (حسن), pure (طاهر), and the best (أفضله). Allah (سبحانه وتعالى) knows who your offspring will be so it is not in your hands, but what is in your hand, you can make this dua'a. And don't think I am not married or I cannot have children, do not deal with logic with Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) is able to do all things. And imagine all of the generations of your good offspring will be an ongoing charity for you and in your grave, subhan Allah. The good offspring is like the good tree, you want them to be the best in manners and character (طاهرة الاخلاق), because these are the fruits of the tree. And if they have this, then for sure their worship is good and they

are firmly rooted in faith, subhan Allah, meaning the rest of the tree is intact. We don't offspring that will decrease us in faith.

- (إِنَّكَ سَمِيعُ الدُّعَاءِ) (You are indeed the All-Hearer of invocation): this is making tawassul to Allah (سبحانه وتعالى) which is allowed. You are praising Allah (سبحانه وتعالى) that He hears and responds to your dua'a. The manners of dua'a are to praise Allah (سبحانه وتعالى) as well, don't just make a dua'a without praising Him. All-Hearing is not only limited to hearing, but responding to your dua'a, meaning only Allah (سبحانه وتعالى) hears my dua'a, and only He responds to my dua'a. When you make dua'a to Allah (سبحانه وتعالى), be firm, don't be hesitant, don't say if You want to respond to me or not. (إِنَّكَ) shows verily You, only You, this is firmness.
- You truly find that the dua'as of the Qur'an are a treasure, they may be concise, but there is so much depth in it. Make an investment in your dua'a, imagine you might not see your offspring, but it will be counted in your scale of good deeds, subhan Allah.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 9

Dua'a: Surah Al Imran 53: (رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ) (Our Lord! We believe in what You have sent down, and we follow the Messenger [Īsā (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha ill-Allâh - none has the right to be worshipped but Allâh)

- The supporters of Eisa (عليه السلام) (الْحَوَارِيُّونَ) are making this dua'a in Surah Al Imran 52: (فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ) (Then when Īsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriyyûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh).")
- (رَبَّنَا) (Our Rabb): the supporters of Eisa (عليه السلام) are saying that they are the supporters of Allah (سبحانه وتعالى) (أنصار الله). They believe in Allah (سبحانه وتعالى) and they bear witness that they are Muslims, so they are calling on Allah (سبحانه وتعالى), not Eisa (عليه السلام). The followers of the messengers know that Allah (سبحانه وتعالى) is the Nurturer and the Reformer, and they want a special nurturing. So it shows you that even the followers of the previous books knew that Allah (سبحانه وتعالى) is the Nurturer and the Reformer, subhan Allah. They did not begin with the dua'a straight away, but they begin with tawassul:
- (ءَامَنَّا بِمَا أَنْزَلْتَ) (We believe in what You have sent down): they are begging Allah (سبحانه وتعالى) by their good deeds, this is a type of a

tawassul. You can also make tawassul by the names of Allah (سبحانه وتعالى) and your actions towards Allah (سبحانه وتعالى), but not through another person. So their first tawassul after saying 'Rabbana', but before asking, is saying I believe in everything You have revealed O Allah. And this really shows submission, what a beautiful way to being a dua'a by confessing that you believe in all that Allah (سبحانه وتعالى) has revealed. So they are making tawassul to Allah (سبحانه وتعالى) by their belief in all that He has revealed, and this is something we can do as well. The Qur'an is even showing us the etiquette of making dua'a. What did Allah (سبحانه وتعالى) reveal?

- The books
- The news
- Sharia –all legislation/rulings are the truth

○ (وَاتَّبَعْنَا الرَّسُولَ) (and we follow the Messenger): this is the second tawassul they are making, which is following the messenger Eisa (عليه السلام) in their case. I am asking Allah (سبحانه وتعالى) by my following of the messenger, and in our case, we believe in the Qur'an and we are following the Messenger Mohammed (سبحانه وتعالى). Now what is the dua'a they are making?

○ (فَاكْتُبْنَا مَعَ الشَّاهِدِينَ) (so write us down among those who bear witness): Notice they are not asking for paradise or something else, but they are asking to be written among those who bear witness. As if there is a list of those who bear witness, what is this list?

- (الشَّاهِدِينَ): is the plural for (شاهد) meaning 'witness'. A witness for what? For those who are fulfilling a beneficial witness (الشهادة)

(النافعة). They are making a truthful testimony/witness, which is (لا اله الا الله محمد رسول الله) - There is no one worthy of worship except Allah and Mohammad (سبحانه وتعالى) is the Messenger of Allah. It means that we bear witness that (لا اله الا الله) as if we see it with our eyes, subhan Allah.

- Let us look at Surah Al Imran 18: (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ) (Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise)
 - Allah (سبحانه وتعالى) bears witness that none has to be worshipped but He, and the angels and those with knowledge bear witness that none has to be worshipped but Allah (سبحانه وتعالى).

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 10

Dua'a: Surah Al Imran 147: (وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي) (أَمْرِنَا وَتَثْبِثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.")

- The messengers and their followers who are fighting with them are making this dua'a, they are called (رَبِّيُونَ).
- (وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا) (And they said nothing but): they are making this dua'a while they were in a difficult situation (المواطن الصعبة). They didn't say anything but this. When a person is in a difficult time, they will not know what dua'a to make. That is why you need to know Allah (سبحانه وتعالى) in times of ease, so that Allah (سبحانه وتعالى) keeps you firm and inspires you to make a dua'a in times of difficulty. Because when you are in a difficult situation, you forget everything, subhan Allah. You want to do good deeds before hardship comes in your life. May Allah (سبحانه وتعالى) make all our affairs easy. Ameen.
- (رَبَّنَا) (Our Rabb): Notice the dua'as begin with 'Rabbana' though different people are making these dua'as in the Qur'an, subhan Allah. You are calling on your Nurturer and Reformer (يا مربينا تربية), I am seeking the special nurturing from You to be upgraded and elevated – be it my heart, mind, faith, and good deeds. Don't make matters of the duniya a big deal, as you become upgraded, you go higher and the duniya becomes smaller when looking

down, we want to be looking to paradise, subhan Allah. When you make a dua'a you are actually reforming yourself, it is a special nurturing, subhan Allah. So when a difficult situation, what are the three things we need?

○ (رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا) (Forgive us our sins and our transgressions): We are seeking forgiveness for two matters:

- (ذُنُوبَنَا) (our sins): (ذنب) means 'tail', because anyone who sins, it is like a tail that is following you, attached to you, subhan Allah. We are seeking forgiveness for all sins – major and minor.
- (وَإِسْرَافَنَا فِي أَمْرِنَا) (and our transgressions): this is the unique part of the dua'a because we normally find seeking forgiveness but not about our transgression, subhan Allah. We seek forgiveness for exceeding our boundaries in this life (الاسراف هو (مجاوزة الحد), whether in time, money – for example wasting time, money, loving children excessively, exceeding in relationships, issues, etc. So we are seeking forgiveness for this. We want victory and success, but our sins and transgression are obstacles that are preventing us, subhan Allah. And sins and transgression are one of the reasons of failure, subhan Allah. For example, you don't know your limit with spending money, so you are asking Allah (سبحانه وتعالى) to not make you transgress. We want success in our worship, in dealing with people, to reach paradise, but what are the things that make us fail? Sins and transgressions. Alhamdulillah that we have something called dua'a, and never ever despair from the mercy of Allah

(سبحانه وتعالى), it is major sin to despair from the mercy of Allah, never lose hope in Allah (سبحانه وتعالى), subhan Allah. No is pure and perfect like the angels, but what will make us perfect, not ourselves, but our dua'a, subhan Allah.

- (وَتَبَّتْ أقدامنا) (establish our feet firmly): to keep our feet grounded, give us the firmness when we are facing the enemies, be it bad companions, hypocrites, disbelievers or yourself.
- (وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (and give us victory over the disbelieving folk): you are asking Allah (سبحانه وتعالى) to grant you victory, to overcome all of your enemies as mentioned above.
- In the next ayah, Allah (سبحانه وتعالى) says: (فَاتَّاهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ) (الأخِرَةُ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) (So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn), subhan Allah.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 11

Dua'a: Surah Al Imran 191: (الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي) (خَلَقَ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ) (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire)

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- The men of understanding are the ones making this dua'a (أولو الألباب), they know the reality of (لا اله الا الله). The Sunnah of the Prophet (صلى الله عليه وسلم) is that he would begin to recite from ayah 190 until the end when he would wake up for qiyam al layl, subhan Allah. What is the condition of the men of understanding?
 - (الَّذِينَ يَذْكُرُونَ اللَّهَ) (Those who remember Allâh): they want to remember Allah (سبحانه وتعالى) because the more you understand the religion, ayat of the Qur'an, (قال الله و قال الرسول) – it makes you want to remember Allah more, subhan Allah. They remember Allah (سبحانه وتعالى) in all of their conditions, when?
 - (قِيَمًا) (standing)
 - (وَقُعُودًا) (and sitting): whether sitting in the house, car, in gatherings

- (وَعَلَىٰ جُنُوبِهِمْ) (and lying down on their sides): before sleeping , and all of these are our conditions throughout the day, how do they remember Allah (سبحانه وتعالى)؟ By heart and by tongue.
- (وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ) (and think deeply about the creation of the heavens and the earth): they are reflecting and thinking about the creations of the heavens and the earth – they look at the sun, moon, stars, sunrise, sunset, etc, so they are using hearts to remember Allah (سبحانه وتعالى) and their minds to think of the creation, and they see that Allah (سبحانه وتعالى) is behind the beautiful creation. Tadabbur is reflecting upon ayat of the Qur'an and remembrance of Allah, tafakur is reflecting upon the signs of Allah, like the creation and noticing the names of Allah (سبحانه وتعالى) in the creation. When they look at the sky, they see the mercy of Allah (سبحانه وتعالى) for example.
- So the men of understanding are doing remembrance + reflection (أولو الألباب = الذكر + التفكير). And both increase you in faith. What is their dua'a? Alhamdulillah that all of the dua'as are ready-made, we don't need to add to them, subhan Allah.
- (رَبَّنَا) (Our Rabb):
- (مَا خَلَقْتَ هَذَا بَطْلًا) (You have not created (all) this without purpose): this is a type of tawassul to Allah (سبحانه وتعالى) by His perfection and actions. Allah (سبحانه وتعالى) created everything with purpose, knowledge, and mercy, nothing is random. And they say this after having reflected in the creation, and they can easily understand,

even when a situation happens to them, they know it is not a coincidence, they know there is a purpose behind it. There is nothing out of place in this universe. Allah (سبحانه وتعالى) created everything with truth, and created it in order to know the truth, which is Allah, subhan Allah (خلقتها بالحق و للحق).

- (سُبْحَانَكَ) (Glory to You): to free Allah (سبحانه وتعالى) of all faults and imperfections (تنزيه الله عن كل عيب و نقص). Everything Allah (سبحانه وتعالى) does is perfect, there are no faults. I am freeing Allah (سبحانه وتعالى) from all imperfection.
- (فَقِّنَا عَذَابَ النَّارِ) (Give us salvation from the torment of the Fire): imagine this is what they are asking for, and it is saying to protect me from failing into the sins and guide me to perform good deeds (تعصمنا من (السيئات و توفقنا الى الاعمال الصالحة). A person will either enter the hellfire because of sins or lack of good deeds. So at the same time they are asking to be admitted to paradise, subhan Allah. Because if a person is saved from the hellfire, then there is only one other place to go by default, which is paradise.
- You don't need to make long dua'as, what you need is the understanding because there is so much depth to the dua'as that Allah (سبحانه وتعالى) is telling us in the Qur'an, subhan Allah – truly this dua'as are treasures, alhamdulillah.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 12

Dua'a: Surah Al Imran 192: (رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)
 ("Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zâlimûn (polytheists and wrong-doers) find any helpers)

- The men of understanding are the ones making this dua'a (أولو الألباب), they know the reality of (لا اله الا الله). This is a unique dua'a because in ayah 192 they are not making a request yet.
- (رَبَّنَا) (Our Rabb): you are praising Allah (سبحانه وتعالى) with His Most Beautiful names, and it includes all of the actions of Allah (سبحانه). (كل افعال الله) (وتعالى).
- (إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ) (Verily, whom You admit to the Fire, indeed, You have disgraced him): this shows affirmation, that whoever enters the hellfire, then he has been humiliated. We are afraid to be humiliated and disgraced in front of the eyes of Allah (سبحانه وتعالى). If all of the people put you down, it has no value, but if Allah (سبحانه وتعالى) puts you down, then this is scary. Don't be a servant to yourself or the people, be a servant of Allah (سبحانه وتعالى). To enter the hellfire is the greatest humiliation, we ask Allah (سبحانه وتعالى) to protect us from the hellfire. Ameen. Allah (سبحانه وتعالى) is the Owner of Honor and Majesty, Allah (سبحانه وتعالى) honors whom enters the paradise, and humiliates whom enters the hellfire.
- (وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ) (and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.): they cannot accuse anyone but

themselves, they wronged themselves. So what grants humiliation? Destroying yourself by wronging yourself, meaning committing sins, and disobeying what Allah (سبحانه وتعالى) and His messenger (سبحانه وتعالى), this is humiliation leading to the torment of the hellfire.

(اهلاك نفسه < الظلم < الخزي < عذاب النار) → (Destruction of self > by wronging self > humiliation > torment of the hellfire). In a hadith qudsi, Allah (سبحانه وتعالى) forbade dhulm on Himself, Allah (سبحانه وتعالى) is never unjust to anyone. May Allah (سبحانه وتعالى) never make us of the dhalimeen. Ameen

And they will have not one to help them from the hellfire.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 13

Dua'a: Surah Al Imran 193: (رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا) ("Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the pious believers of Islamic Monotheism).)

- The men of understanding are the ones making this dua'a (اولي) (الألباب), they know the reality of (لا اله الا الله).
- (رَبَّنَا) (Our Rabb): they are calling on Allah (سبحانه وتعالى), and this is one of the manners of making dua'a – calling Him by His Most Beautiful names, and in this case (الرب). You are praising Allah (سبحانه) by calling on His names and mentioning His attributes and perfections (الثناء على الله).
- (إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ) (Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith): before asking Allah (سبحانه وتعالى) for the special nurturing and asking for what you want, you make tawassul to Allah (سبحانه وتعالى) by mentioning your good deeds or by Allah's names and attributes. What is the good deed that has been done which is being used as tawassul?
 - (إِنَّا) (Verily): this shows affirmation (توكيد)
 - (سَمِعْنَا) (We heard): this is referring to the men of understanding (اولي الألباب), what have they heard?

- (مُنَادِيًا) (a caller): this is referring to both what the Prophet Mohammed (سبحانه وتعالى) has said and the Qur'an, so (قال الله و (قال الرسول).
- (يُنَادِي لِلْإِيمَانِ) (calling to faith): everything that the Prophet (صلى الله عليه وسلم) is calling us is to increase us in faith and similarly with the Qur'an. So they confess that they are being called to faith, what does 'calling you to the faith' mean? It is teaching you the faith, all of the pillars of faith and it is encouraging you to the faith because of its virtues (يعلمهم الايمان و يرغبهم فيه). What is the message of the caller?
- (أَنْ ءَامِنُوا بِرَبِّكُمْ) ('Believe in your Lord,'): your Creator and your Reformer is Allah (سبحانه وتعالى) and you need to believe in Him, and the Prophet (صلى الله عليه وسلم) is telling you to believe in your Rabb.
- (فَتَامَنَّا) (We have believed): so they believed straight away, they did not have a problem with it. They responded very quickly and hastened towards it (اجبناه و سارعنا اليه). When any ayah or hadith tell us about the faith, they quickly respond to it – they listened and they obeyed. When we look at the dua'a so far, it really shows you that you don't need to put anyone in between you and Allah (سبحانه وتعالى), it is just your good deeds or the names of Allah (سبحانه وتعالى), a direct relationship, alhamdulillah. Now what are they asking?
- (رَبَّنَا) (Our Rabb):
 - (فَاعْفِرْ لَنَا ذُنُوبَنَا) (Forgive us our sins): you are asking Allah (سبحانه وتعالى) to forgive you your sins, and (غفر) means to cover the sins (ستر الذنب) and protect you from the consequence of that sin

(حماه من آثارها), subhan Allah. Every sin has a consequence, and the greatest of which is the hellfire. So it is said that the (ذنب) are the major sins.

- (وَكَفِّرْ عَنَّا سَيِّئَاتِنَا) (and expiate from us our evil deeds): this also means to have the sins forgiven but it means only to have the sins concealed. So you can find with (غفر) there is more protection. Some sins are greater than others, so (سيئة) refers to minor sins and shortcomings, whereas (ذنب) refers to major sins. So when you ask for (فَاغْفِرْ لَنَا ذُنُوبَنَا) on its own, then it refers to both major and minors sin, but when it is mentioned separately, then the meaning is separate. And it shows you that the men of understanding know there are major and minor sins and they want both to be expiated, subhan Allah.
- (وَتَوَفَّنَا مَعَ الْأَبْرَارِ) (and make us die (in the state of righteousness) along with Al-Abrâr): when we die, we want to die in a state of righteousness so that we are gathered with the Abrar, the good doers, subhan Allah. (توفى) literally means completing our term, they did not say (مات), subhan Allah. You can see that the men of understanding are not arrogant, they are so humble because they did not say us make us die as abrar, but to be gathered with the abrar, subhan Allah. And whomever you are gathered with, you are like them, so they are abrar as well but look at their humility, subhan Allah. So they are asking to remain as abrar until moment of death. And in the barzakh the good souls meet with each other. Who are the abrar?

- (الْأَبْرَارِ) (Al Abrar): they are vast in all obedience, they are vast in the actions of the hearts, and vast in the actions of the limbs, their hearts are boiling with good deeds. They are vast in goodness in their heart and their deeds.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 14

Dua'a: Surah Al Imran 194: (رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ) ("Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.")

- The men of understanding are the ones making this dua'a (اولي) (الألياب), they know the reality of (لا اله الا الله), let us see the continuation of their dua'a.
- (رَبَّنَا) (Our Rabb): they are calling on Allah (سبحانه وتعالى) who is their Nurturer and their Reformer. We are asking for the special nurturing of Allah (سبحانه وتعالى) through His actions (مصلحنا و مربينا تربية خاصة افعال الله). What is the request?
- (وَعَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ) (Grant us what You promised unto us through Your Messengers): this is a very vast dua'a yet so concise, subhan Allah. So instead of saying grant me paradise, save me from the hellfire, etc – rather grant us all the promises that You have promised on the tongues of the messengers. Maybe I don't know the promises through the different messengers, but it is all covered in this dua'a, subhan Allah.
 - (مَا وَعَدْتَنَا) (Verily): all that Allah (سبحانه وتعالى) has promised us (كل ما وعدنا الله)
 - (عَلَىٰ رُسُلِكَ) (We heard): all that is promised upon the tongue of the messengers (على السنة رسلك). What is the general promise?
 - Victory in the duniya (النصر في الدنيا) and

- Success in the akhira (الفوز في الآخرة), by entering paradise and having the delight of seeing the face of Allah (سبحانه وتعالى)
- (وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ) (and disgrace us not on the Day of Resurrection): the greatest humiliation is the entrance of the hellfire.
- (إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ) (for You never break (Your) Promise): this is second part of the dua'a which is tawassul to Allah (سبحانه وتعالى). You affirm the perfection of Allah (سبحانه وتعالى) and negate any imperfection, and that means you are praising Allah (سبحانه وتعالى) (اثبات الكمال لله و الثناء). Allah (سبحانه وتعالى) will never break His promises, and Allah (سبحانه وتعالى) loves when you praise Him. Allah (سبحانه وتعالى) loves the praise, that is why He praises Himself, and we are His servants so we have to praise Him.
- Allah (سبحانه وتعالى) answered them, what will they be given? Surah Al Imran 195: (فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ) فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards.")

- You have to think good about Allah (سبحانه وتعالى) and be firm that He will respond to you.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 15

Dua'a: Surah Al Araf 23: (قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.")

- The is the first dua'a ever made which was inspired by Allah (سبحانه وتعالى) – this is the dua'a of Adam (عليه السلام). Adam (عليه السلام) fell into the trap of the shaitan, but Allah (سبحانه وتعالى) knows what is in the hearts and He knows that Adam (عليه السلام) had regret in his heart for having disobeyed Him. For this reason, Allah (سبحانه وتعالى) inspired this dua'a and Allah is At Tawwab (التواب) – He is the One Who initiates the repentance because He knows which hearts are regretful and which are not, and He is the Acceptor of repentance.
- (قَالَ) (They said): Both Adam (عليه السلام) and Hawa made this dua'a, and Allah (سبحانه وتعالى) inspired this dua'a to them since they were both regretful for disobeying Him (ندما بعد ان عصيا الله). Had Adam (عليه السلام) not sinned, we would not know this dua'a, so it is an opening, subhan Allah.
- (رَبَّنَا) (Our Rabb): anyone who commits a sins will go down, so what does he need? He needs to repent in order to go up → meaning reforming and nurturing (الاصلاح و التربية). And you can see that the relation with Allah (سبحانه وتعالى) is that everything is possible, and you have a possibility to be elevated even more. How to be elevated? With repentance. Sometimes you make a mistake and you feel so

bad, but you need to look at it positively that you are so regretful and you repent, and this elevates more than before, truly repentance is a blessing, subhan Allah. You need to praise Allah (سبحانه وتعالى) and beg Allah (سبحانه وتعالى) by His name 'Ar Rabb' because only He can fix me after having fallen and broken (يصلحنا بعد الذنب). So "Rabbana' I am down after having committed this sin, so fix me and reform me so that I may be elevated.

○ (ظَلَمْنَا أَنْفُسَنَا) (We have wronged ourselves): you need to admit and confess that you committed the sin. Adam (عليه السلام) did not blame anyone or the shaitan (الاعتراف بالذنب) or Hawwa. That's why if someone introduces a sin to you and you do it, you need to blame yourself, not the one who introduced you to it. People want to blame others, their spouse, children, even their hormones, subhan Allah.

- Injustice is the opposite of justice, and to commit a sin is being unjust to yourself, you are imbalanced (ظلم عكس العدل بارتكاب الذنب). Don't accuse anyone but yourself, we need to be truthful. Allah (سبحانه وتعالى) wants you to be humble and down when you repent. If you accuse others that is being arrogant and that is causing more injustice.
- Our nafs is an amanah, you need to handle it with extra care and you want to return it to Allah (سبحانه وتعالى) very pure. So when you wrong yourself, you are actually harming yourself (الضرر).

- (وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا) (If You forgive us not, and bestow not upon us Your Mercy): notice in this dua'a there is no request such as 'forgive me or have mercy on me', but they are begging Allah (سبحانه وتعالى) by His Oneness → this is tawassul to Allah (سبحانه وتعالى) by tawheed. You are calling on Allah (سبحانه وتعالى) that you have no one to forgive you and have mercy on you except You O Allah, and this is tawheed (توحيد ابعاله واحدا).
- (تَغْفِرْ) (forgive): means to cover the sin, erase it and protection from the consequence of the sin (يغطي الذنب و يمحوه و) (أثاره).
 - (وَتَرْحَمْنَا) (have mercy on us): after forgiveness you want mercy, why? Because for Allah (سبحانه وتعالى) to accept your repentance (الرحمة بقبول التوبة) is a mercy and to be protected from falling into future sins (المعافاة من الذنوب) is a mercy as well, subhan Allah.
- (لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (we shall certainly be of the losers): this is tawheed that only Allah (سبحانه وتعالى) will forgive me and have mercy on me, regardless of my sin. Others don't forgive or have mercy on me. If I am not forgiven and shown mercy, then I will be of the losers both in the duniya and akhira.
- No forgiveness (عدم المغفرة) + no mercy (عدم الرحمة) = loss (الخسارة)
 - Forgiveness (المغفرة) + mercy (الرحمة) = success (الفوز و النجاة)
 - With forgiveness, we will be taken out of the hellfire (فمن زحزح) (عن النار) + and with mercy we will enter paradise (ادخل الجنة) = truly we have won

- This dua'a shows that we truly need to be attached to Allah (سبحانه وتعالى) alone.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 16

Dua'a: Surah Al Araf 89: (قَدْ أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْنَابِنَا اللَّهُ مِنْهَا وَمَا يُكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ) ("We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.")

- The believers from the people of Shuaib (عليه السلام) are making this dua'a. Allah (سبحانه وتعالى) guided them to the religion and saved them, so they are telling the chiefs of the people of Shuaib (عليه السلام), how could they tell a lie against Allah (سبحانه وتعالى). The will of Allah (سبحانه وتعالى) is associated with His wisdom and knowledge – so we will not return unless Allah (سبحانه وتعالى) wills. Here they are praising Allah (سبحانه وتعالى):
- (وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا) (Our Lord comprehends all things in His Knowledge): The knowledge of Allah (سبحانه وتعالى) is vast and all-encompassing of everything (يعلم الله على كل شيء). Allah (سبحانه وتعالى) has the knowledge of every human being, and He knows what is good and will reform His servants (يعلم ما يصلح العباد), subhan Allah. Why? Because Allah (سبحانه وتعالى) knows the past, present, and future. Allah (سبحانه وتعالى) knows all matters wide and the finest details. It is very important with dua'a to have belief.

- (عَلَى اللَّهِ تَوَكَّلْنَا) (In Allâh (Alone) we put our trust): we trust Allah (سبحانه وتعالى), we cannot go back to disbelief after haven been bestowed with the favor of being saved (اعتمدنا على الله ثقة به - افعال العباد). And this is teaching us what we should do when facing the enemies, we need to always have tawakul. We are depending on Allah (سبحانه وتعالى):
 - To keep us firm on the straight path (الثبات على الصراط المستقيم)
 - To protect us from the paths of misguidance (يعصمنا م طريق الضلال)
- We can only rely on Allah (سبحانه وتعالى) to keep us firm, we cannot depend on ourselves to stay firm. You can find families where are all guided and one is deviated. Tawakul is an action of the heart, and there is so much temptation around us that can misguide us, so we have only Allah (سبحانه وتعالى) to keep us firm and protect us. Allah (سبحانه وتعالى) has the knowledge of everything so He is the only One I can trust. Next is the dua'a:
- (رَبَّنَا) (Our Rabb): Our Rabb will reform me to whatever is good for me because His knowledge is all encompassing. Allah (سبحانه وتعالى) will reform me according to what suits me, not harms me, subhan Allah.
- (أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ) (Judge between us and our people in truth): people are a mix of believers and disbelievers, and I want Allah (سبحانه وتعالى) to open between the believers and disbelievers. The opening of Allah (سبحانه وتعالى) in this dua'a means:
 - To show us the truth (ارنا الحق)
 - And grant us victory (انصرنا بالحق) against the one who is denying the truth (على الظالم المعاند بالحق). Everyone is saying we

are right, we are on the straight path, etc, so we want Allah (سبحانه وتعالى) to show us the truth, and only He can show us the truth because Allah is Al Fatah.

○ (وَأَنْتَ خَيْرُ الْفَاتِحِينَ) (for You are the Best of those who give judgment): you are asking Allah (سبحانه وتعالى) to open because He is the best of openers, and He is the Best One to show you the truth and to give you victory. The openings of Allah (سبحانه وتعالى) include:

- The opening of knowledge (فتح العلم): Allah (سبحانه وتعالى) will show you the reality of what is the truth. Allah (سبحانه وتعالى) will teach you the truth.
- The opening of recompense (فتح الجزاء): Allah (سبحانه وتعالى) will give victory to the believers over the enemies (النصر على الاعداء).
- And when you take that knowledge, you are asking Allah (سبحانه وتعالى) to apply it so that you will be granted victory, subhan Allah.

May Allah (سبحانه وتعالى) open for us, show us the truth and grant us victory. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 17

Dua'a: Surah Yunus 85-86: (فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ (٨٥)) (They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrong-doing) (i.e. do not make them overpower us) (85) "And save us by Your Mercy from the disbelieving folk." (86))

- Who made this dua'a? The believers from the people of Musa (عليه السلام) are making this dua'a (بنو اسرائيل الذين امنوا بموسى عليه السلام). Banu Israel was in Egypt and out of their fear of the fitnas of firaoun (خوف), they believed in Musa (عليه السلام).
- Why was it said? They were afraid that firaoun would make them go back to disbelief and oppress them. It shows us that this dua'a is especially to be made when in fear of fitnas.
- (فَقَالُوا) (They said): what did they say?
- (عَلَى اللَّهِ تَوَكَّلْنَا) (In Allâh (Alone) we put our trust): we trust Allah (سبحانه) alone, this is a type of tawassul to Allah (سبحانه وتعالى). And it shows that they followed the advice of Musa (عليه السلام) (ممتثلين لأمر) (موسى عليه السلام) which is mentioned in the previous ayah. It shows they are obeying their messenger. Tawakul is an action of the heart, which is to trust Allah (الثقة بالله) (سبحانه وتعالى) and depend on Him (الاعتماد) (عليه). A dua'a without tawakul on Allah will have no value either, subhan Allah. So what is the dua'a?
- (رَبَّنَا) (Our Rabb): Our Reformer, Our Nurturer, Our Protector, Our Guardian – we have no one to rely on but You. The Lordship of Allah

(سبحانه وتعالى) includes all of His actions – you want Him to guide, protect, provide, etc. So this is making tawasul to Allah by His actions (توسل الى الله بافعال الله).

- (لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ) (Make us not a trial for the folk who are Zâlimûn): notice they did not ask Allah (سبحانه وتعالى) to protect them from the fitnas, but not to be a fitna for firaoun, subhan Allah. People are a trial to one another, son is a trial for the father and vice versa, husband and wife, etc and your responsibility is to fulfill the right upon you, not if what they are doing is right or not. So how can a believer be a fitna to a disbeliever in this case? Subhan Allah. Don't let them have an authority over us (لا تسلطهم علينا) because:

- Then they will have victory over us (سيغلبوننا)
- And they will be deceived thinking they are right and we are wrong, and this will make them misguided, subhan Allah. Look at the goodness in their hearts, subhan Allah.

- (وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ) (And save us by Your Mercy from the disbelieving folk): save us by Your special mercy from the disbelieving people.

- (نَجِّنَا): What does (نَجَاة) mean? It is salvation from all evils (السلامة (من الشرور), and there is no greater evil than disbelief.
- (بِرَحْمَتِكَ): Your special mercy (الرحمة الخاصة) is saving us from all evil, from whom?
- (الْقَوْمِ الْكَافِرِينَ): all disbelievers. We are surrounded by many evils, but we are asking Allah (سبحانه وتعالى) to protect us by His special mercy from the greatest evil which is disbelief. Because you

want to be able to establish your religion without any disputes or objections (لاقامة شريعة الدين من غير معارض و لا منازع) otherwise you will be affected for sure by the disbelief.

May Allah (سبحانه وتعالى) increase us in faith and protect us from the trials. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 18

Dua'a: Surah Hud 47: (قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي) (Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers.")

- Who made this dua'a? Nuh (عليه السلام)
- Why was it said?: Allah (سبحانه وتعالى) commanded Nuh (عليه السلام) to take his family to the ship, but then he saw his son drowning, so Nuh (عليه السلام) asked that his son be saved. But Allah (سبحانه وتعالى) told him that this is not your son, not your family – your family are the believers and they will be saved, subhan Allah. Then Allah (سبحانه وتعالى) told Nuh (عليه السلام) to not ask Him about anything that he does not have knowledge. So don't make dua'a about something you do not have knowledge and this shows there are etiquettes and manners with dua'a. When Nuh (عليه السلام) realized he should not ask about his son to be saved, he immediately made a dua'a to Allah, what did he say?
- (قَالَ) (He said): Nuh (عليه السلام)
- (رَبِّ) (My Rabb): The messengers, ibad Ar Rahman, the believers all begin their dua'a with Rabb because they are seeking the special nurturing of Allah (سبحانه وتعالى) (طلب التربية الخاصة). They want Allah (سبحانه وتعالى) to teach them and guide them. What is the dua'a?
- (إِنِّي أَعُوذُ بِكَ) (I seek refuge with You): this type of dua'a is called (الاستعاذة) – meaning to seek refuge in Allah (سبحانه وتعالى) alone. For

example seeking refuge from the hellfire, dajjal, punishment of grave, magic, etc. From what is Nuh (عليه السلام) seeking refuge?

- (أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ) (I seek refuge with You from asking You that of which I have no knowledge): I seek refuge in You from making any dua'a that I do not have knowledge about it. Any dua'a that I do not have knowledge about, then it is better that I do not ask. So save me from any question or dua'a that I do not know the consequence (لا اعلم عاقبته هل خير ام شر), subhan Allah Sometimes we make a dua'a that I want this and it could be something bad for me, subhan Allah. For example, O Allah I want this house, and you will be persistent in wanting it, but you do not know the consequence of having that house, so you are seeking refuge in Allah (سبحانه وتعالى) from asking something that you do not know its consequence. And this is especially true for duniya matters. Nuh (عليه السلام) saw that his son was a disbeliever, but as a father he made this dua'a. And next he is begging Allah (سبحانه وتعالى), for what?
- (وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي) (And unless You forgive me and have Mercy on me): recall that Adam (عليه السلام) and Hawa also made this dua'a. And imagine Nuh (عليه السلام) is a messenger of determination calling the people to Allah (سبحانه وتعالى) for 950 years, yet his son did not believe, and this is not easy, subhan Allah. Yet it shows the tawheed that only Allah (سبحانه وتعالى) can forgive and have mercy. And you need to be begging and desperate to Allah (سبحانه وتعالى) when making dua'a – showing your humbleness and humiliation to Allah

(سبحانه وتعالى). Don't make a dua'a as if you are self-sufficient. And if there is no forgiveness and no mercy, then what?

- (أَكُنْ مِنَ الْخَاسِرِينَ) (I will indeed be one of the losers): it shows us that to have forgiveness and mercy is the real success, we don't want to be losers in the duniya and akhira. We need the forgiveness to be saved from the hellfire and we need the mercy to be admitted to paradise, subhan Allah.

May Allah (سبحانه وتعالى) accept from all of us and vastly reward us.

Ameen.

Day 19 – Laylat Al Qadr Special

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 20

Dua'a: Surah Yusuf 101: (رَبِّ قَدْ عَاتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ) ("My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.")

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- Who made this dua'a? Yusuf (عليه السلام)
 - Why was it said?: After Allah (سبحانه وتعالى) completed His favor upon Yusuf (عليه السلام), this is towards the end (لما اتم الله ليوسف عليه السلام نعمه), what did he say?
 - (رَبِّ) (My Rabb): The One Who has nurtured me and decreed for me in order to reach the level I did.
 - (قَدْ عَاتَيْتَنِي مِنَ الْمَلِكِ) (You have indeed bestowed on me of the sovereignty): Yusuf (عليه السلام) is showing gratitude for the favors that Allah (سبحانه وتعالى) has bestowed upon Him. You need to remember the favors of Allah (سبحانه وتعالى) when you reach a certain level, whether knowledge, leadership, etc. Don't forget Allah's blessing upon you, you need to talk about it and proclaim it.
 - (قَدْ): this shows affirmation (توكيد)

- (ءَاتَيْتَنِي): it means to be given something with ease, that was driven to him (أتى اعطاه و ساقه اليه)
 - (أَمَلِكُ): he was given leadership / kingship in being a keeper of the land (حفيظ على خزائن الارض).
- (وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ) (and taught me something of the interpretation of dreams):
- (تَأْوِيلِ): means tafseer (تفسير), interpretation
 - (الْأَحَادِيثِ): literally means speech, which is referring to the interpretation of both dreams / visions (رؤيا), and the divine book (الكتب المنزلة). Up to now was a part of Yusuf's (عليه السلام) dua'a, not what we would say, but it teaches us that we should appreciate Allah's favors upon us when making a dua'a. So what do we say?
- (فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ) (the (Only) Creator of the heavens and the earth): this is making tawassul by the actions of Allah (سبحانه وتعالى). Why do you think Yusuf (عليه السلام) is making tawwasul through this particular action? Because he is looking at his life, and how things happened to him, subhan Allah.
- (فَاطِرَ): means to create without any previous example / model (الخالق المبدع بغير مثال سابق). So when Allah (سبحانه وتعالى) created the heavens and the earth, there is nothing similar to it before.
- (أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ) (You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter): this is also making tawassul.

- (وَلِيًّا): this means You are my Guardian, Grantor of Victory, Loved One, Close One (الحفيظ، النصير، المحب، القريب) – no one was with Yusuf (عليه السلام) all his life except Allah (سبحانه وتعالى), subhan Allah. So he is asking that Allah is close to Him both in the duniya and akhira, subhan Allah. What is the request part of the dua'a?
- (تَوَفَّنِي مُسْلِمًا) (Cause me to die as a Muslim): when I die, cause me to die in a state of Islam. To keep me firm until the moment of death. And this shows so much humbleness from Yusuf (عليه السلام) because he did not think that he has already reached.
- (وَأَلْحِقْنِي بِالصَّالِحِينَ) (and join me with the righteous): it means make me follow and gather me with the righteous. The righteous are the ones whose hearts and deeds have become reformed.

May Allah (سبحانه وتعالى) accept from all of us and vastly reward us.

Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 21

Dua'a: Surah Ibrahim 40-41: ((٤٠)) (رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤٠)) (رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (٤١)) ("O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation. (40) "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (41))

- Who made this dua'a? Ibrahim (عليه السلام)
- Why was it said?: Ibrahim (عليه السلام) made this dua'a when he left his family in Makkah while no one is there. But he praised Allah (سبحانه) for having granted him Ismael (عليه السلام) and Ishaq (عليه السلام). There is nothing better than the supplications of the Prophets, that is why Allah (سبحانه وتعالى) is mentioning it in the Qur'an, alhamdulillah. What did he say?
- (رَبِّ) (My Rabb): He is calling on his Rabb, his Nurturer, to reform him and all others with His special nurturing (الرَّبوبية الخاصة المصلح و المربي).
- (اجْعَلْنِي مُقِيمَ الصَّلَاةِ) (Make me one who performs As-Salât,): there is no better way to be reformed than through the prayers, subhan Allah.
 - (اجْعَلْنِي): 'make me' this is an action of Allah (سبحانه وتعالى), and this truly shows you there is no might and power but with Allah to make you do anything.
 - (مُقِيمَ): means to establish, and literally to make 'upright', how do you make the prayer upright? My fulfilling its conditions, pillars, obligations, and its sunnahs (الاتيان شروطها ، اركانها ، واجبتها ،)

(سننها). And you have to establish the salat both from the outside (ظاهرها) which is what is previously mentioned. And you have to establish the salat from the inside (باطنها), which is khushu (الخشوع) and this is the soul of the prayer which comes from your belief. The more faith you have, the more khushu you will have, subhan Allah.

- (وَمِنْ ذُرِّيَّتِي) (and (also) from my offspring): make my offspring to also establish the prayer. Why is he asking about the prayer specifically? Because if the prayer is good, then the rest of the deeds will be good, but if the prayer is corrupt, then the rest of the deeds will be corrupt. The prayer is our success. If our prayer is good, then we are guaranteeing the rest of our worships. The first thing that Allah (سبحانه) will ask us about on the Day of Judgement is our prayer. Hadith: وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص (من الفريضة؟ ثم يكون سائر أعماله على هذا (Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the

same manner.") – At Tirmidhi Book 9, Hadith 1081. And imagine you will get the reward for the prayers of your offspring. And if the prayer is good, their behavior will be good, other worships will be good, so you get to the core with the prayer, subhan Allah.

- (رَبَّنَا وَتَقَبَّلْ دُعَاءِ) (our Lord! And accept my invocation): Ibrahim (عليه السلام) did not say 'respond' to my dua'a, but rather 'accept' because making dua'a is a worship, subhan Allah. And when the dua'a is accepted, it includes both being rewarded for making the dua'a and being responded to.
- (رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ) ("Our Lord! Forgive me and my parents, and (all) the believers): notice in the duniya, he is asking to be reformed by salat. And in the akhira, he is asking to be reformed by forgiveness, subhan Allah.
 - (لي): for me, you need to remember to make dua'a for yourself first.
 - (لِوَالِدَيَّ): for my parents, though when Ibrahim (عليه السلام) knew that his father was a disbeliever, then he freed himself from him. This teaches us that we should have a share of our dua'a to our parents, to show our gratitude to them.
 - (وَالْمُؤْمِنِينَ): for the believers, imagine your dua'a would reach all believers, subhan Allah.
- (يَوْمَ يَفُومُ الْحِسَابِ) (on the Day when the reckoning will be established): this is referring to the Day of Judgement.

May Allah (سبحانه وتعالى) make us of those who establish the prayers.

Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 22

Dua'a: Surah Al Isra'a 80: (وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيرًا) (And say (O Muhammad صلى الله عليه وسلم): **My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).**)

- Who made this dua'a? Prophet Mohammed (سبحانه وتعالى)
- Why was it said?: When he was entering Medina after the hijrah because it was a new step.
- (وقل) (And say): Allah (سبحانه وتعالى) is commanding the Prophet (صلى الله عليه وسلم) to make this dua'a, everything is an inspiration from Allah (سبحانه وتعالى). What is the start of the dua'a?
- (رَبِّ) (My Rabb): notice all the dua'as in the Qur'an begin with 'My Rabb' because they are all seeking the special nurturing (طلب التربية) (الخاصة) in order to bring all good and avert all harm. Remember special nurturing is similar to going up the stairs, there are those who are struggling and being elevated, and there are those who are not and are just going down, subhan Allah.
- (أَدْخِلْنِي مُدْخَلَ صِدْقٍ) (Let my entry be good): it means cause me to enter, and this is a special nurturing, because I cannot enter anything without the help of Allah (سبحانه وتعالى). I want to enter in truth, not in falsehood. To enter what? Any matter or any affair in your life – be it business, study, building a house, marriage proposal, etc. When I enter anything in life, it should be a good intention. When I enter

anything, I want it to be for the pleasure of Allah (سبحانه وتعالى) and obeying Him (في مرضاة الله و في طاعتك) – this includes sincerity and following the sunnah (الاخلاص و الاتباع). When you enter any matter with truth and sincerity to Allah, then Allah (سبحانه وتعالى) will give you the support and victory. Any matter where you do not know what will happen. Note that this dua'a is general for any matter, it should not be specified for any certain matter.

- (وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ) (and (likewise) my exit be good): when I finish the matter, it should be a truthful exit as well. The exit means the outcome – I want a truthful and good result. Sometimes we can enter correctly, but we exit with arguing or disputing about it, and this is not truthful.
 - (صِدْقٍ): the truth is firm and fixed, it cannot be something one day and something else another day. And this truth makes you attached to Allah (سبحانه وتعالى) and it makes you to reach to Him (الحق الثابت - المتصل بالله و الموصل الى الله).
- (وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا) (And grant me from You an authority to help me (or a firm sign or a proof)): when I enter or exit anything, make for me from You, what?
 - (لَدُنْكَ): which is something so near from You
 - (سُلْطٰنًا نَّصِيْرًا): means clear arguments and cutting evidence (حجة ظاهرة و برهانا قاطعا). Meaning when I speak, it will be full stop, no one can say anything after it. For example, sometimes you might say something, and people are not convinced, and there is still discussion going on. So you want that strong proof

and eloquence that no one can say something after it,
subhan Allah.

May Allah (سبحانه وتعالى) make our entry and exit truthful. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 23

Dua'a: Surah Ta Ha 25-28: (وَأَخْلَلْتُ (٢٦) وَيَسِّرْ لِي أَمْرِي (٢٥) قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٨) يَفْقَهُوا قَوْلِي (٢٧) عُنُقَةً مِّن لِّسَانِي)) ([Mûsa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness) (25) "And ease my task for me; (26) "And loose the knot (the defect) from my tongue, (27) "That they understand my speech, (28))

- Who made this dua'a? Musa (عليه السلام)
- Why was it said?: When Allah (سبحانه وتعالى) commanded Musa (عليه السلام) to go to Firaoun because he had exceeded his boundaries. This can also be used when facing any type of people, and there is no one as bad as Firaoun. This dua'a can be used for the da'ee, who is calling to Allah (سبحانه وتعالى).
- (قَالَ) (He said): What is the start of the dua'a?
- (رَبِّ) (My Rabb): meaning you are begging Allah (سبحانه وتعالى) by all of His actions, and with His actions, you will be reformed (من افعال الله) (مصلحي و مدبري). What do you want Allah (سبحانه وتعالى) to do?
- (اشْرَحْ لِي صَدْرِي) (Open for me my chest): this is from the actions of Allah (الشرح فعل الله) (سبحانه وتعالى).
 - (شَرَحَ): means to elaborate, and it means to expand and make room. (وسع و افسح). To expand what?
 - (صَدْرِي): my chest and heart. Musa (عليه السلام) is asking Allah (سبحانه وتعالى) to expand his heart and chest because he is conveying a message and he needs a vast chest in order to bear the hardship and difficulty that will emerge. Imagine

when conveying a message, others can throw things verbally that can be painful and can cause the heart to tighten. So with this dua'a, you are asking to have a big heart, to be confident to be able to bear the hurt and harm from the people – whether verbal or physical (القولی و الفعلی). You cannot control people's behavior or mouths, but you are asking Allah (سبحانه و تعالی) to control your heart, subhan Allah. You might be a sensitive person, so you make this dua'a to bear the comments of the people. And this gives you confidence because of your belief in Allah (سبحانه و تعالی). In the path of dawah, you will face different types of people, and you will not be able to continue your path if you are constantly affected by the people's harm. If a da'ees heart is not big, then he will not be suitable to call the people to Allah (سبحانه و تعالی). When a person's heart is big, then the people will accept the truth from him, subhan Allah. But imagine if you are losing your temper, saying why are people saying this, not being confident, etc then the people will not listen to you. Never think that a person who is harsh and angry will be able to invite the people. A person who is lenient and soft with a big heart will attract the people. The Prophet (صلی الله علیه وسلم) was lenient and approachable.

- (وَيَسِّرْ لِي أَمْرِي) (And ease my task for me): you are asking Allah (سبحانه و تعالی) that any difficulties I will face to be made easy. What does it mean to make easy the conveying of the message? To speak the

right words, to the right people, at the right time – this is hikmah, wisdom. It means give me the wisdom to speak the best words that is suitable for the people (يخاطب كل شخص بما يناسبه). You want the quickest, easiest, smoothest way to penetrate the people's hearts in order that they accept the truth (يدعوه باقرب الطرق الموصل الى قلبه), subhan Allah. To hit the target. What else are you asking for?

- (وَإِخْلَعْ عُقْدَةً مِّن لِّسَانِي) (And loose the knot (the defect) from my tongue): you are asking Allah (سبحانه وتعالى) to 'solve' (حل) the 'knot' in my tongue. When a person has a big mission and needs to speak fluently, the words might not come out, so you are asking to remove that heaviness. Why does he want his tongue to be 'unknot'?
- (يَفْقَهُوا قَوْلِي) (That they understand my speech): so that the people can clearly understand his words.
 - (فَقَهُ): clearly understand.
 - Notice the sequence of the three things you are asking for, expanding the chest, then easing the affairs, then untying the knot in the tongue. And this shows you that we need Allah (سبحانه وتعالى) for everything.

May Allah (سبحانه وتعالى) make easy our affairs. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 24

Dua'a: Surah Al Shuara 83-85: (وَأَجْعَلْ لِي (٨٣) رَبَّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٤) (My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous, (83) And grant me an honourable mention in later generations. (84) And make me one of the inheritors of the Paradise of Delight. (85))

- Who made this dua'a? Ibrahim (عليه السلام)
- Why was it said?: When he was debating with the disbelievers that the idols are of no benefit to them. His father was together with the disbelievers. After Ibrahim (عليه السلام) told them about Allah (سبحانه وتعالى), he made this dua'a. What is the dua'a?
- (رَبِّ) (My Rabb): you are calling on your Rabb to have the special nurturing. What do you want Allah (سبحانه وتعالى) to do?
- (هَبْ لِي حُكْمًا) (Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me): this is from the actions of Allah (الشرح فعل الله) (سبحانه وتعالى).
 - (هَبْ): Allah is Al Wahab and He grants gifts without wanting anything in return. What gift?
 - (لِي): for me, this shows ownership (ملكية).
 - (حُكْمًا): this means abundant knowledge, so that with this knowledge, I will have wisdom and authority. What kind of knowledge? Knowledge of the deen – in order to know what is:

- Halal and haram (الحلال و الحرام)
- Rulings, how to deal with people, etc (الاحكام)
 - And both of these will lead to hikma, wisdom: which is to say the right words, at the right time, to the right people.
 - If you want a shortcut to be wise – study the Qur'an and Sunnah, you don't have to go through experiences. Some people gain their wisdom by going through so many experiences, but alhamdulillah we have a shortcut with the Qur'an and the Sunnah, subhan Allah. We don't need to go through different experiences to learn wisdom. And when you have wisdom, you will be able to judge correctly without being unjust, subhan Allah. So you are asking Allah (سبحانه وتعالى) to grant you wisdom. Sometimes we might ask for things that are surrounding us, like health, wealth, children, etc, but we might forget or be unaware to ask for such things as wisdom, and alhamdulillah the Qur'an is teaching us this.
- (وَأَلْحِقْنِي بِالصَّالِحِينَ) (and join me with the righteous): you are with those whom you love, so if you love the righteous, you will be gathered with them. Hadith: عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلًا، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ (السَّاعَةِ، فَقَالَ مَتَى السَّاعَةُ قَالَ " وَمَاذَا أَعَدَدْتَ لَهَا " . قَالَ لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ " أَنْتَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

أَنْتَ مَعَ مَنْ أَحْبَبْتَ". قَالَ أَنَسٌ فَأَنَا أَحِبُّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ (مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ) (A man asked the Prophet (صلى الله عليه وسلم) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (صلى الله عليه وسلم) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet (صلى الله عليه وسلم) said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (صلى الله عليه وسلم) (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.) – Al Bukhari 3688 – You love Allah and you love His Messenger, though your deeds do not reach, but you will be joined with them out of that love. You are asking Allah (سبحانه وتعالى) to make you perform good deeds so that you may be worthy to be joined with the righteous.

- (بِالصَّالِحِينَ): who are the righteous? Those who are suitable to be in paradise, meaning they have been reformed to be in paradise. And what is the other request?

- (وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ) (And grant me an honourable mention in later generations): to have a good reputation after death, so that those who come after me will remember me with truth. Meaning you lived a good life and are praised with truth until the end of time (ثناء صدق مستمر الى آخر الدهر). And look Ibrahim (عليه السلام) is remembered until the Last Day, he is being mentioned in the salah, subhan Allah.

- (وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ) (And make me one of the inheritors of the Paradise of Delight): you are not asking Allah (سبحانه وتعالى) to take you to paradise, but to inherit paradise – meaning to have a share in the gardens of delight – and this is assurance, subhan Allah. Every person has a place in paradise and hellfire, but you have to ‘buy’ your share in paradise and ‘sell’ your share in hellfire, you don’t want the opposite, to ‘buy’ your share in hellfire, and ‘sell’ your share in paradise, may Allah (سبحانه وتعالى) protect us. Ameen.

May Allah (سبحانه وتعالى) make us inherit paradise. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 25

Dua'a: Surah An Naml 19: (فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي (So he [Sulaimân (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.")

- Who made this dua'a? Suleiman (عليه السلام)
- Why was it said?: After he heard and understood what the female ant said. Suleiman (عليه السلام) was amazed how she gave advice and expressed herself. Allah (سبحانه وتعالى) gave Suleiman (عليه السلام) the ability to understand the talk of the animals, and even the ants, subhan Allah. What was his reaction?
- (فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا) (So he [Sulaimân (Solomon)] smiled, amused at her speech): he smiled laughing, so the laugh of Suleiman is a smile, and keep in mind he is a king. Because of his status, his laugh is a smile, and similarly the Prophet's (سبحانه وتعالى) laugh is a smile, and this is out of dignity. Imagine when you hear someone laughing out loud with noise, it does not portray the image of someone of status. What is his dua'a?
- (رَبِّ) (My Rabb): he is calling on his Rabb and he is thankful to Him to have made him reach the position he reached through His nurturing (شاكرا لله الذي اوصله الى هذه الحالة).

- (أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي) (Grant me the power and ability that I may be grateful for Your Favours which): Suleiman (عليه السلام) knew the great favor that Allah (سبحانه وتعالى) had bestowed upon him, to even be able to hear and understand the small ants. So this is the best way to show gratitude to Allah (سبحانه وتعالى). You are asking Allah (سبحانه وتعالى) to guide you and inspire you to show you the best way to show gratitude to Him, subhan Allah. O Allah inspire me to show gratitude to You. To be grateful is a blessing from Allah (سبحانه وتعالى), it is not from me. Suleiman (عليه السلام) did not say 'my blessings', but 'Your blessings', and this shows so much humbleness, subhan Allah. For which blessings?

- (أَنْعَمْتَ عَلَيَّ): for the blessings that You have bestowed upon me, and
- (وَعَلَىٰ وَالِدَيَّ): for the blessings You have bestowed upon my parents. You are making a dua'a to be grateful to Allah (سبحانه وتعالى) on behalf on your parents – this is a righteous child. Imagine if your parents did not thank Allah (سبحانه وتعالى) properly, then you are thanking Allah (سبحانه وتعالى) on their behalf, subhan Allah. Imagine having your child saying this, subhan Allah. And this shows you that truly the Qur'an is only from Allah (سبحانه وتعالى) because no one can imagine to make a dua'a like this, subhan Allah. What is the next request?

- (وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ) (and that I may do righteous good deeds that will please You): so after gratitude on behalf of yourself and your parents, you are asking Allah (سبحانه وتعالى) to guide you to perform

good deeds that will be pleasing to Him, and that He will accept, subhan Allah. Righteous good deeds are done with both sincerity and according to the Sunnah – so I don't want to do bida'a and I don't want to do shirk in my worship. Our test in this life is to show you that you cannot do anything without Allah (سبحانه وتعالى) (لا اله الا الله) – I will do everything for Allah (سبحانه وتعالى) and everything I want, I want it only from Allah (سبحانه وتعالى). You need to rely on Allah (سبحانه وتعالى) to make shukr and perform good deeds, so why stress yourself for these things, when you need to only rely on Allah (سبحانه وتعالى), subhan Allah. What is the next request?

- (وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ) (and admit me by Your Mercy among Your righteous slaves): though Suleiman (عليه السلام) is a messenger and king, he is so humble and did not say I am righteous, but make me enter with the righteous. He is asking Allah (سبحانه وتعالى) to make me enter, because I do not have the power or authority to enter – though he has been given power to drive the wind, jinn, etc but he is so humble, subhan Allah. How does he want to enter?

- (بِرَحْمَتِكَ): by the special mercy of Allah (سبحانه وتعالى) – this is tawassul (الوسيلة الرحمة الخاصة من الله).
- (فِي عِبَادِكَ الصَّالِحِينَ) (among Your righteous slaves): he want to enter paradise with the righteous slaves.

This dua'a is similar to the dua'a when made at the golden age of 40, though it is different at the end.

Surah Al Ahqaf 15: (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ ۖ وَفِصَالُهُ ۖ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ۖ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ) (And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).")

May Allah (سبحانه وتعالى) accept from all of us. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 26

Dua'a: Surah Al Furqan 74: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ) (And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn")

- Who made this dua'a? Ibad Ar Rahman – the slaves of the Most Merciful. Ibad Ar Rahman are the ones who know what is right and wrong since they are mentioned in Surah Al Furqan.
- (وَالَّذِينَ يَقُولُونَ) (And those who say): What is their dua'a?
- (رَبَّنَا) (Our Rabb): though they are not messengers, but they are still calling on Rabbana, they want the special nurturing of Allah (سبحانه) (سبحانه وتعالى), the special actions of Allah (سبحانه وتعالى) because they know that Allah (سبحانه وتعالى) is able to do all things. What are they asking for?
- (هَبْ لَنَا مِنْ) (Bestow on us from): they know that Allah (سبحانه وتعالى) is Al Wahab, He is the Bestower, they are asking Allah (سبحانه وتعالى) to gift them.
 - (لَنَا): for us (ملكية), anything related to the duniya is not for us, but anything for the akhira, is for me. Gift what?
- (أَزْوَاجِنَا وَذُرِّيَّاتِنَا) (our wives and our offspring):
 - (أَزْوَاجِنَا): it means partners – can be both spouses and companions. Meaning they are similar to you, there is a connection.

- (وَدُرِّيَّتَنَا): all of our offspring until the Day of Judgement, what are they asking Allah (سبحانه وتعالى) to make them?
- (فُرَّةَ أَعْيُنٍ) (the comfort of our eyes): what does this mean specifically? Your partners and offspring will be a gift when they are a 'happiness to the eyes'.
 - (فُرَّة): means happiness (سرور), tranquility / comfort (سكون), and coolness (برودة). So there is no tension and 'heat' with them.
 - Even when the tears come out, they will be cold tears, not hot tears, why? Because tears of happiness are cold, whereas tears of sadness are hot, subhan Allah. I cannot change anybody, but with my dua'a, Allah (سبحانه وتعالى) can change them – He can make them a coolness and comfort to my eyes, subhan Allah.
 - You might be happy with yourself, but if anything happens to your spouse or children, it makes you disturbed. So when they are a comfort to your eyes, then you can have stability and happiness.
 - Allah (سبحانه وتعالى) will change them and make them obedient to Him – this is coolness of the eyes (الله يغيرهم و يجعلهم مطيعين).
 - Allah (سبحانه وتعالى) will also grant them knowledge and to act upon that knowledge (عالمين و عاملين).
 - The real comfort is not when they are successful in the duniya, but successful in the akhira. Because anyone who is successful in the akhira, will for sure be successful both in the duniya and

akhira. Anyone who is obeying Allah (سبحانه وتعالى), will be given both the duniya and akhira, subhan Allah.

- And don't you think you will have an ongoing charity by making this dua'a? Of course.
- Imagine if all that are listening are making this dua'a with heart, and for sure Allah (سبحانه وتعالى) will respond to the dua'a, imagine the billions that will be coolness of the eyes, subhan Allah. This dua'a is so vast, subhan Allah. Ibad Ar Rahman are not making dua'as only for themselves but for the entire society, subhan Allah. What else are they asking for?

- (وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا) (and make us leaders for the Muttaqûn): they didn't ask Allah (سبحانه وتعالى) to be of the righteous or mutaqeen, but their aim is high, they want to be leaders for the pious people, subhan Allah. They are asking for leadership, but not for anybody, but for the muttaqeen. There is no secret to this dua'a, everyone can make this dua'a, but it needs heart. What does it mean to be a leader? It means to be a good example (قدوة), it does not mean to command people. Who are the ones who will take you as a leader? The muttaqeen, subhan Allah. So you are asking to be a good example, so that the muttaqeen will follow my example and footsteps, subhan Allah. You don't not want any followers, but the best of the followers, the cream of society – the muttaqeen. The muttaqeen will not follow anybody, but they will follow who is more pious than them, of course for the sake of Allah (سبحانه وتعالى). They are following you in what?

- In your statements (اقوالهم): they will trust you in your talk and words, and they will follow you. It means Allah (سبحانه وتعالى) will reform you in your speech.
- In your actions (افعالهم): they will trust you in your actions. What are the means to leadership in the deen? (اسباب الامامة في الدين)
 - Patience (الصبر): Allah (سبحانه وتعالى) will nurture you in order to be patient
 - Yaqeen (اليقين): certainty, you will have so much knowledge, that you are assured about everything in the religion – no doubts. Allah (سبحانه وتعالى) will nurture you to this.
- Don't be hasty when you are making dua'a, everything comes very gently, because it all needs time and nurturing, subhan Allah. You need to believe, don't make a dua'a as if you are hasty and heedless – you need to be assured that Allah (سبحانه وتعالى) is responding to you.

May Allah (سبحانه وتعالى) make us coolness of the eyes and leaders for each other. Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 27

Dua'a: Surah Al Hashr 10: (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ (سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ) (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful)

- Who made this dua'a? The people who came after the sahabah, the companions. those who came after the Ansar and Muhajireen (المهاجرين و الانصار)
- Why was it said?: The Ansar received the Muhajireen and took them in, and gave preference to them over themselves. So those who came after them made this dua'a.
- (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ) (And those who came after them): those who came after the Ansar and Muhajireen (المهاجرين و الانصار)
- (يَقُولُونَ) (they say): They made this dua'a for themselves and all Muslims (على وجه النصح لانفسهم و لسائر المسلمين). What is the dua'a?
- (رَبَّنَا اغْفِرْ) (Our Lord! Forgive): they are calling on their Rabb to forgive all of their sins, both major and minor, for whom?
- (لَنَا) (us): this includes all believers in the current time, and..
- (وَلِإِخْوَانِنَا) (our brothers): meaning brothers in deen and faith (اخوة الدين) (و الايمان). You have blood brothers/sisters and even stronger is the sisterhood in the deen and faith. Who are these brothers?

- (الَّذِينَ سَبَقُونَا بِالْإِيمَانِ) (who have preceded us in Faith): the believers that came previous to them, subhan Allah. Imagine they are seeking forgiveness for the believers before them and in other dua'as it is about the future offspring. And this shows so much humbleness, true love, and removes any arrogance, subhan Allah. There is no worldly benefit in any way because those who preceded them in faith have already passed away, and this shows a lot of faith. This dua'a shows us the benefits of faith (فضائل الايمان), may Allah (سبحانه وتعالى) increase us in faith. Ameen. When your faith increases – you become privileged, because you are included in this dua'a. And imagine those who come after us, will make this dua'a because Allah (سبحانه وتعالى) says so 'those who come after', so we will be included as as those who preceded, subhan Allah. May Allah (سبحانه وتعالى) keep us firm on the deen. Ameen.
- (وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا) (and put not in our hearts any hatred against those who have believed): so after seeking forgiveness from Allah for yourself and previous believers, you are asking Allah (سبحانه وتعالى) to remove something from your heart, and this truly shows (لا حول و لا قوة الا بالله) – there is no might or power except with Allah. What do we not want in our heart?
- (غِلًّا) (hatred): this word means chains of iron that are placed around the neck of prisoners (طوق من حديد), it also means something that enters and goes to the middle (دخل و توسطها), it also means enmity and hidden hatred (العداوة و الحقد الكامن). So it means you hate someone deeply inside the heart and that

feeling is chained to you, subhan Allah. This is a sickness in the heart and it shows that even believers can have this, subhan Allah. From the favors of Allah (سبحانه وتعالى), He will remove this feeling for the dwellers of paradise – in Surah Al ‘Araf 43 (وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ) (And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them). And when this (غل) is removed, then you will have pure love for the sake of Allah (سبحانه وتعالى). We need to love the believers, and we cannot just remove the hatred from our hearts, we need Allah (سبحانه وتعالى). And when we mention this dua'a, it shows perfect faith. You will not attain perfect faith until you love for your brother what you love for yourself.

- (رَبَّنَا إِنَّكَ رَعُوفٌ رَّحِيمٌ) (Our Rabb! You are indeed full of kindness, Most Merciful): this is making tawassul by the names of Allah (سبحانه وتعالى), which names? (رَعُوفٌ) – You are full of kindness and compassion and (رَّحِيمٌ) – You are full of mercy. You find believers hating each other now and previous believers as well, and this dua'a is uniting all believers, subhan Allah.

May Allah (سبحانه وتعالى) accept from all of us and vastly reward us.

Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 28

Dua'a: Surah Al Mumtahina 4-5: (إِذْ) قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۗ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ (٤) رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا ۖ وَاعْفُ رَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥)

(Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone," except the saying of Ibrâhim (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return, (4) "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise." (5))

- Who made this dua'a?: Ibrahim (عليه السلام) and those with him.
- Why was it said?: Ibrahim (عليه السلام) and those with him said to their people, including their families that there is enmity between them since they did not believe in Allah (سبحانه وتعالى) alone. The dua'a begins at the end of ayah 4.
- (رَبَّنَا) (Our Rabb): notice all of the dua'as are calling on Rububiyat Allah – the Lordship of Allah (ربوبية الله), subhan Allah.

- (عَلَيْكَ تَوَكَّلْنَا) (In You (Alone) we put our trust): this part is tawassul, that you trust Allah (سبحانه وتعالى) and rely on Him (وَتَقْنَا بِاللَّهِ وَاعْتَمَدْنَا عَلَى اللَّهِ) to bring all good (جلب المنافع), even if it is a small grain, and to avert all harm (دفع المضار). And this gives you so much hope and to never despair.
- (وَإِلَيْكَ أُنِيبْنَا) (and to You (Alone) we turn in repentance): this part is also tawassul, and you are saying that you return to Allah (سبحانه وتعالى) in your heart (رجعنا إليك), how? To return to His pleasure (مرضاته), obedience (طاعته), and whatever brings you closer to Allah (سبحانه وتعالى). Inabah is to return your focus to Allah (سبحانه وتعالى). Next is the request.
- (رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا) (Our Lord! Make us not a trial for the disbelievers): the believers and disbelievers are a fitna for each other, but how can a believer be a fitna? Meaning not to give victory to the disbelievers because then they will think they are right (حتى لا يظنوا انهم على حق) and the believers are wrong, and that will only increase the disbelievers in sins and oppression. And this shows the compassion of the believers to the disbeliever that they do not want them to increase in sins, subhan Allah. Allah (سبحانه وتعالى) will give the victory to the disbelievers as a result of our sins, and sins make our faith goes down. So when believers are far from the Qur'an and the Sunnah, then the victory is given to the disbelievers, and this is sunnat Allah – the way of Allah, it does not change. It is nurturing from Allah (سبحانه وتعالى).

- (وَأَعْفِرْنَا) (and forgive us): when a Muslim makes a mistake, their sin is magnified and this gives the impression that it is ok, or it gives the impression that all make the same mistake. We don't want that from our sins, someone increases in disbelief, subhan Allah.
- (رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ) (Our Lord! Verily, You, only You are the All-Mighty, the All-Wise): Here you are begging Allah (سبحانه وتعالى) by His two names. Allah (سبحانه وتعالى) is Al Aziz, Who is Dominator over all things (القاهر لكل شئ), and He is the All-Wise Who will put everything in its place, nothing is out of place (يضع الاشياء في موضعها), subhan Allah.

May Allah (سبحانه وتعالى) accept from all of us and vastly reward us.

Ameen.

'Dua'a Delicacies' – Dua'a from the Qur'an – Day 29

Dua'a: Surah Ghafir 7-9: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (٧) رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٨) وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩)

(Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (7) "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (8) "And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. (9))

- Who made this dua'a?: The angels – the carriers of Allah's throne – and those surrounding them are making this dua'a on behalf of the believers. There are eight angels that have been given the honor to carry the throne of Allah (سبحانه وتعالى).
- Why was it said?: To make dua'a on behalf of the believers.

- (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ) (Those (angels) who bear the Throne (of Allâh) and those around it): They are 8 angels that are carrying the throne of Allah (سبحانه وتعالى) and those surrounding it. What do they do?
- (يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ) (glorify the praises of their Lord)
- (وَيُؤْمِنُونَ بِهِ) (and believe in Him)
- (وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا) (and ask forgiveness for those who believe): look at how much privilege you get when you are a believer. Allah (سبحانه وتعالى) has even subjected the angels carrying the throne of Allah (سبحانه وتعالى) to make istighfar for you, subhan Allah. May Allah (سبحانه وتعالى) increase us in faith. Ameen. What is the dua'a of the angels?
- (رَبَّنَا) (Our Rabb): even the angels say 'Our Rabb', though their dua'a is not in order to seek reward, but out of love of Allah (سبحانه وتعالى) and as a worship. They know that Allah (سبحانه وتعالى) is their Reformer for having given them their jobs.
- (وَسِعَتْ كُلَّ شَيْءٍ رَّحْمَةٌ وَعِلْمٌ) (You comprehend all things in mercy and knowledge): this part is tawassul, they are making tawassul by the attributes of Allah (سبحانه وتعالى), that the mercy and knowledge of Allah is all-vast. They know that the mercy and knowledge of Allah (سبحانه وتعالى) reaches everywhere. What is the request?
- (فَاعْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ) (so forgive those who repent and follow Your Way): this shows you how much they appreciate the believers that repent specifically, subhan Allah. And who follow Your way, means those who follow (قال الله و قال الرسول).

- (وَقِهِمُ عَذَابَ الْجَحِيمِ) (and save them from the torment of the blazing Fire!): meaning may Allah (سبحانه وتعالى) protect them from the torment itself (العذاب نفسه) and from the means that lead to the torment (اسباب العذاب).
- (رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ) ("Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens)): what is the description that follows it?
- (الَّتِي وَعَدْتَهُمْ) (which you have promised them): the angels are saying that Allah (سبحانه وتعالى) promised them, so He will fulfill it. For whom?
- (وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ) (and to the righteous among their parents, their wives, and their offspring): the angels are making dua'a for the believers, but you have to make dua'a for all of your forefathers, parents, spouses, partners, friends, and offspring. Because the angels are not making dua'a for all, but they are making a restriction for the ones who are righteous among them.
- (إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ) (Verily, You are the All-Mighty, the All-Wise): whomever Allah (سبحانه وتعالى) admits, then no one can stand in front of Him because the might of Allah is above all. And He is the All-Wise, knowing Who is deserving of paradise.
- (وَقِهِمُ السَّيِّئَاتِ) (And save them from the sins): this includes to be protected from both minor and major sins.
- (وَمَنْ تَقَى السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ) (and whomsoever You save from the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.): if You protect them from the sins, then You have had mercy on them.

- (وَدَاٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ) (And that is the supreme success): To be forgiven, saved from the hellfire, enter paradise, and protect from the sins – all of this is the supreme success.

May Allah (سبحانه وتعالى) make us enter Ramadan with truth and exit with truth. Ameen.

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