A close-up photograph of a sandy beach. The foreground is filled with fine, golden-brown sand. A wave of turquoise water is washing onto the shore, creating a thick, white foam with many small, circular bubbles. The water transitions from a deep blue-green to a lighter, more bubbly white as it meets the sand.

Supplications of
Seeking Forgiveness
from the Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

CONTENTS

PREFACE	1
INTRODUCTION	3
IMPORTANCE OF SEEKING FORGIVENESS	5
CONDITIONS OF SEEKING FORGIVENESS	8
SUPPLICATIONS FROM THE QUR'AN	10
TIMES OF SEEKING FORGIVENESS	95
CONCLUSION	96

PREFACE

Seeking forgiveness from Allah, The Oft-Forgiving and The Most Merciful, is an essential part of a believer's life and helps us attain goodness in this life and the next. *Istighfar* (seeking forgiveness) takes us forward whereas sins take us backward. We are always in need of Allah's Forgiveness, Pardoning and Mercy.

This book highlights a few supplications from the Qur'an that focus on seeking forgiveness. While reading the supplications, the heart will go on a journey full of feelings so that it can submit to Allah, the All-Mighty, sincerely in forgiveness and repentance.

Although Allah hates sin and warns us of punishment for it, He does not want His slaves to despair of His Mercy.

Allah likes the sinner to seek His Forgiveness and repent to Him, but the shaitan (devil) likes it when despair fills our heart and prevents us from repenting and turning to Allah.

Repentance is a noble and beloved form of obedience in the eyes of Allah. Allah's Forgiveness emanates from His Names and Attributes. Allah is At-Tawwab, the One Who accepts repentance constantly. It is essential to note that repentance is not limited to sinners, but the righteous equally.

The sources used in this book are:

1. Tafsir Sheikh As Sa'ady (may Allah have mercy on him)
2. Sunnah.com

We ask Allah to accept this work and pray that those who read it will find it beneficial and easy to understand.

INTRODUCTION

وَأَسْتَغْفِرِ اللّٰهَ ۗ إِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾

And seek forgiveness of Allah. Indeed, Allah is Ever Forgiving and Merciful.¹

Islam fully understands the temptations that deviate piety. Only repentance erases past sins and misdeeds, and gradually frees a person from the clutches of self-admiration.

The importance of repentance originated when Adam and Hawwa (peace be upon them) ate from the forbidden tree. Allah inspired them to repent for their sin and thereafter pardoned them. Then Allah descended them to Earth, promising them and their descendants entry to Paradise if they follow His guidance and perform righteous good deeds.

¹ Surah An-Nisa 106

On the contrary, the *shaitan* (devil) committed a grievous sin when he lured Adam and Hawwa (peace be upon them) in eating from the forbidden tree. The *shaitan* (devil) was arrogant and did not repent, thus doomed in Hell for eternity.

We should never be under the impression that we have fulfilled our purpose in life. Rather, we should feel we have not done justice to what is expected of us by our Lord.

Allah's love and satisfaction has a great impact on the heart of the one repenting. Hence, when we repent, we reach the status of the most beloved to Allah.

Repentance brings forth humbleness and a sense of helplessness to Allah. However, despairing of Allah's Mercy is one of Islam's major sins for He is Oft-Forgiving and Ever Merciful.

IMPORTANCE OF SEEKING FORGIVENESS

The supplications from the Qur'an move our heart to rush forward to Allah in forgiveness and repentance.

Seeking forgiveness encourages us to take our actions into account and assess the state of our heart. It makes us fear the Day of Reckoning when we will stand before Allah with everything laid bare. At the same time, it makes us hope for forgiveness from Allah.

Furthermore, it increases love in our heart for our brothers and sisters in Islam when we seek forgiveness for ourselves and for them too.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضِ فَلَاةٍ "

*Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert. "*²

The Messengers and Prophets constantly asked for forgiveness even though they were chosen by Allah. They turned to Allah with humility and sought His Forgiveness through different supplications. They are our role models and an example on how we need to repent.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَا أَيُّهَا النَّاسُ تُوبُوا
إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ ."

*Allah's Messenger (peace and blessings of Allah be upon him), said, "O people, turn to Allah in repentance. Verily, I repent to Him one hundred times in a day."*³

² Sahih al-Bukhari 6309

³ Sahih Muslim 2702

VIRTUES OF SEEKING FORGIVENESS

- Allah loves those who repent.
- It is a form of obedience.
- It is a means to attain Allah's Forgiveness and His Blessings.
- It purifies the heart of the one seeking forgiveness.
- It is a means to enter Paradise.
- It prevents punishment and torment.
- It expedites sustenance and provision from Allah.

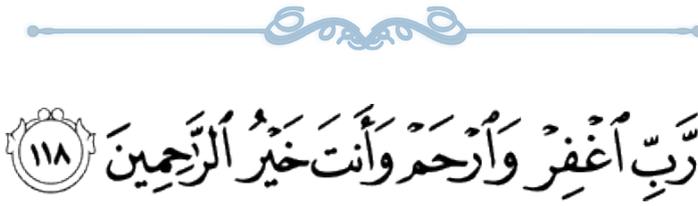
CONDITIONS OF SEEKING FORGIVENESS

- Feeling ashamed and regretting the wrong one has done.
- Performing the obligations one has ignored.
- Asking forgiveness from who was wronged.
- Resolving not to repeat the sin again.
- Consuming oneself in obedience to Allah instead of wrongdoing.
- General repentance of all sins, even those we are unaware of.
- Repenting for the sake of Allah.
- Remaining steadfast in repentance.

قال رسول الله صلى الله عليه وآله وسلم :
”والذى نفسى بيده لو لم تذنبا ، لذهب الله
تعالى بكم ، ولجاء بقوم يذنبون فيستغفرون الله
تعالى فيغفر لهم.“

The Messenger of Allah (peace and blessings of Allah be upon him) said, “By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them.”⁴

**SUPPLICATIONS
FROM THE
QUR'AN**



*My Lord! Forgive and have mercy, for You are the
Best of those who show mercy!*

Surah Al Mu'minoon 118

Background

Surah Al Mu'minoon was revealed during the middle stage of Prophethood in Makkah. This *surah* (chapter) highlights the characteristics of the believers and concludes with the fate of the disbelievers.

In this supplication, Prophet Muhammed (peace and blessings of Allah be upon him) is addressing Allah, his *Rabb*, his Reformer and Nurturer, requesting Him for two things: forgiveness and mercy.

Lessons

This supplication is present in the last verse of the *surah* (chapter) which shows the more we believe, the more we will ask for forgiveness.

Asking Allah for forgiveness is one of the gates of good and acts of righteousness and obedience to Allah.

It is also one of the practices observed by the Prophets and Messengers (peace be upon them).

Allah commands the best of mankind, Prophet Muhammad (peace and blessings of Allah be upon him) to recite this supplication. If the best of the believers, the Prophet of Allah, needs to repent then we must follow his example and repent constantly as we are more in need of Allah's forgiveness.

The supplication begins by calling out to Allah with His Name, *Rabb*.



Allah *Ar Rabb* is our Reformer, our Nurturer and our Lord. We err so that we can return to Allah and be reformed from our mistakes.



When we seek forgiveness from Allah, we should know that not only do we want Allah to erase the sin from us, but we also need protection from Allah to cover us and not expose us. By seeking forgiveness, we will be saved from all that is disliked.

Along with Allah's Forgiveness, we need to seek His Mercy. Allah's Mercy is vast and encompasses everything and everyone. It is through Allah's Mercy we will be admitted into Paradise. When we supplicate, our heart should feel needy for both the Forgiveness of Allah and His Mercy.

In the Qur'an, forgiveness and mercy are usually mentioned as a pair. In life, sometimes people forgive but do not show mercy. When Allah forgives, He immediately showers us with His Mercy and Allah is the Most Merciful and Most Forgiving.

The believers in Surah Al Mu'minoon are the best of the believers because they inherit *Jannat Al Firdaus* (highest level of Paradise). They understand it is only through Allah's Forgiveness and Mercy that they can attain this level in Paradise.


 سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

*We hear, and we obey. (We seek)
Your Forgiveness, our Lord, and to You is the return.*

Surah Al Baqarah 285

Background

The last two verses of Surah Al-Baqarah are the cosmic verses of the Qur'an. Whoever recites them at night then it will be sufficient for him.

These verses signify the attributes of a true believer and highlight the belief in Allah, His Angels, His Books, and His Messengers. The true believers are those who believe in their heart and reflect their belief with their limbs.

Lessons

Before seeking forgiveness, the believers say, 'we hear and we obey'; we hear the commandments, news, and rulings. The more we believe, the more we want to hear what Allah says. After hearing the commands of Allah and His Messenger (peace and blessings of Allah be upon him), we obey all that Allah has commanded us and do not question His Commands, Rules and Decrees.

None of us have seen Allah, yet we need to believe He exists. True believers are those who believe in Allah and know that Allah is unparalleled in His Names, Attributes and Actions. Learning about Him increases our faith and ensures we work towards the *akhirah* (hereafter).

We also need to believe in the angels who are humble and obedient before Allah. We must believe in the books which Allah sent down, and the Messengers whom Allah chose for prophethood.

The believers say, 'we hear and we obey'. Even if we believe, hear and obey, there are shortcomings in our hearing and obedience. That is why we need to follow our supplication with forgiveness.

Our obedience cannot be perfect and this is being a slave of Allah. When we say (عُفْرَانَكَ) it is as if we are saying "O Allah I ask You for Your Forgiveness." We need Allah's forgiveness for our shortcomings in good deeds, sins and faults. We also need to turn to Him with humbleness and humility.



Allah is the Nurturer, the One Who nurtures us with blessings, knowledge and deeds. To Him is our return and He delivers our recompense.



The last two verses of Surah Al Baqarah are very valuable therefore we should make a special effort to learn them and teach them to our families.

عَنْ أَبِي مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَرَأَ
الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ
كَفَّتَاهُ . "

It was narrated from Abu Mas'ud that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever recites the last two Verses of Surah Al-Baqarah at night, that will be sufficient for him."

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا يَفْرُقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾



The Messenger (peace and blessings of Allah be upon him) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." (285)

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. (286) ⁴

⁴ Surah Al Baqarah 285 to 286



رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا
 رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ
 الْأَبْرَارِ ﴿١٩٣﴾

رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
 تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Our Lord! Verily, we have heard the call of one (Muhammad [peace and blessings of Allah be upon him]) 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-Abrar (the pious believers of Islamic Monotheism) (193)

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. (194)

Surah Ale Imran 193 to 194

Background

This is the supplication of the Companions (may Allah be pleased with them) and is an answer to the call of the Messenger (peace and blessings of Allah be upon him).

The supplication commences with the Companions (may Allah be pleased with them) calling their *Rabb* (The Lord, The Reformer) Who nurtured them with faith, blessings, knowledge and good deeds.

Lessons

We need to constantly strive for forgiveness because even the Prophet (peace and blessings of Allah be upon him) and the noble Companions were always turning to Allah in forgiveness. The higher a person's faith, the more they seek forgiveness.

Not only should we ask forgiveness for our sins but we should also ask Allah to expiate the evil deeds which we may have committed. True believers are very cautious about their deeds and want to ensure they are fully protected and shielded from any evil or sins.

After they seek forgiveness, the Companions (may Allah be pleased with them) ask Allah to end their life in the state of righteousness, along with *Al-Abrar* (the pious believers of Islamic Monotheism). We do not know when our contract will end, only Allah knows, so it is important not to delay any good deeds and to focus on making the best of our deeds the last of them.

Their supplication ends with asking Allah to fulfill His promise of granting them victory and to be established in the *duniya* (worldly life) and to grant them security from humiliation in the *akhirah* (hereafter).



We need to ask Allah to keep us firmly established in this worldly life and to grant us security on the Day of Judgement when everything will be brought to account. We need to ask Allah for goodness and constantly strive for His pleasure.

When we are supplicating to Allah, we need to do so with full conviction because Allah never breaks His promise and He loves those who call upon Him.

Allah sees everything and will reward us for any deed we do for Him, seeking His Pleasure and hoping for His Reward.



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-Salat (Iqamat-as-Salat), 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)

Surah Ibrahim 40 to 41

Background

This is the supplication that Prophet Ibrahim (peace be upon him) made after he left his family in Makkah following Allah's command. He did not have any plans for them, nor did he fear for their future. He relied on Allah and turned to Him, and found comfort and solace in calling out to Him.

Lessons

Prophet Ibrahim (peace be upon him) began his supplication by asking Allah to make him and his offspring from those who establish the prayer. If our prayer is good and upright, then all our other deeds will be good and upright.

His supplication also included his offspring. This teaches us that we need to pray for our offspring to be good and righteous and to be those who establish the prayer.

The last part of the supplication ends with asking Allah for forgiveness because it is important for us to seal any acts of worship with forgiveness.

Forgiveness is connected to faith; the higher a person's belief, the more forgiveness they will seek from their supplication.

When we seek forgiveness after any acts of worship, we are asking Allah to fulfill any shortcomings in our actions and to forgive us our mistakes.

Prophet Ibrahim (peace be upon him) sought forgiveness not only for himself, but also his parents. This highlights the importance of seeking forgiveness for our parents, and is part of being dutiful to them. If the parents are non-Muslim then we should ask Allah to guide them.

The supplication concludes with Prophet Ibrahim (peace be upon him) seeking forgiveness for all the believers, not just those who sin because we are all in need of Allah's forgiveness, especially on the Day of Judgement.

We learn through this supplication that in order to prepare for the Day of Judgement, we need to turn to Allah in forgiveness.

When we are being accounted on the
Day of Judgement, forgiveness will
hold the greatest value.

ALLAH stretches His
Hands in the night
and day so the
sinners may repent.



لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. (286)

Surah Al Baqarah 286

Background

This is the supplication of the believers who do not miss any opportunity to repent. Sincere repentance brings us closer to goodness and Allah's protection.

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَعَالَى يَبْسُطُ
يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ
لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا ."

*The Prophet (peace and blessings of Allah be upon him) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west."*⁵

⁵ Muslim 2759

Lessons

We learn from this verse that Allah does not burden anyone beyond their capacity. Whatever we face in life in the form of trials, obstacles or opportunities, are all according to our capability. Allah will never burden us with something we cannot handle.

This verse teaches us to seek forgiveness for all our actions, whether we do them knowingly or unknowingly. There are two kinds of deeds; deeds done with the limbs and deeds of the heart.

Evil thoughts that enter the heart without intention and are not translated into action are excused by Allah Almighty. There will be no accounting or punishment for non-voluntary thoughts.

Deeds undertaken with choice will be accountable. Allah is the Most Just and the Most Gentle, He will account us and our actions based on our intention.

It is through the vast Mercy of Allah that man is rewarded for what he intends to do and is punished for what he elects to do.

Allah loves when we supplicate to Him and this shows us that supplicating to Allah is not just for needs but it is also a form of worship. Allah loves to hear our voice and He would not care for us if we did not turn to Him in supplication.

Not only are we in need of Allah's Forgiveness but we are also in need of His Pardoning for the obligations which we are not doing well. We have faults in all our obligations and our worships can never suit Allah, so we ask Him to Pardon and Overlook. This protects us from being amazed with ourselves.

We call upon Allah, our Mawla our King, our Guardian, the One Who we worship.



Al Mawla is the One near to us, the One Who supports us and has bestowed us with the great blessing of Islam.



This fills our heart with love, reliance and gratitude towards Allah and adds depth to our supplication.

The supplication ends with asking Allah for victory; victory is not winning battles but drawing close to Allah. When we ask Allah for victory then He will make it easy for us to be patient to attain knowledge, to increase in faith and to perform good deeds.

رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا

مَنَاسِكَانَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. (127)

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. (128)

Surah Al Baqarah 127 to 128

Background

This is the supplication of Prophet Ibrahim and Prophet Ismael (peace be upon them) when they raised the foundation of the House of Allah. While doing so, they were in a state of fear and hope; fearing that their deeds were not good enough while hoping Allah would accept it from them, so they turned to Allah in supplication.

Lessons

Often we do acts of worship or good deeds under the assumption they will be accepted. This supplication teaches us sincerity and eagerness to gain the love of Allah, fearing that our deeds may not be accepted, but at the same time hoping Allah accepts our deeds and rewards us for them.

When we invoke Allah, we need to truly believe and feel that Allah is the All Hearer, the All Knower.

Allah is aware of what we seek before it even crosses our lips. He is aware of the secrets of our hearts before we are aware ourselves.

In this supplication, Prophet Ibrahim (peace be upon him) asked Allah to make him and Prophet Ismael (peace be upon him) of those who submit, though they were already Muslim. This shows their humbleness in front of Allah and their submission to Him. When we supplicate to Allah we also need to supplicate with humility and ask for submission - submission of our heart, tongue and limbs.

We also learn to be grateful to Allah for being Muslim. We ask Allah to keep us firm on the path of guidance and be those who always submit and readily accept the Commands and Prohibitions of Allah.

Prophet Ibrahim (peace be upon him) treasured his offspring and always prayed for them. The advent of Prophet Muhammed (peace and blessings of Allah be upon him) was in fact Allah's response to the supplication of Prophet Ibrahim (peace be upon him). This is a reminder to pray for our offspring and those dear to us, and to ask for the best for them in this life and in the hereafter.

They conclude their supplication with repentance.



Allah is At- Tawwab, the One Who guides to repentance and accepts the repentance.



Messengers ask for repentance after they perform deeds as a sign of their humbleness so when we turn to Allah, we need to do so with humility and feeling needy.



رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٥﴾

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)

Surah Al Muntahina 4 to 5

Background

This is the supplication of Prophet Ibrahim (peace be upon him).

Prophet Ibrahim (peace be upon him) and his followers became an example when they liberated themselves from the disbelievers and idols. He knew that the rights of Allah come first and he became the Father of Monotheists.

Lessons

Prophet Ibrahim's (peace be upon him) nature was very forbearing. He invoked Allah often, with humility, glorified Him and remembered Him much; he knew the power and importance of repentance. We need to repent to Allah and supplicate to Him with similar feelings.

Repentance ensures forgiveness of sins, elevation in ranks, protection from evil and glad tidings from Allah.

Prophet Ibrahim (peace be upon him) began his supplication by declaring his trust in Allah. He was helpless and disabled before Allah and only trusted Allah to bring him goodness and avert all evil. We need to feel this trust, and repent to Allah, and supplicate to Him with complete conviction.

This supplication introduces the concept of *inaabah* which is to return to Allah's obedience and pleasure.

Prophet Ibrahim (peace be upon him) was not a sinner, but an obedient slave of Allah, yet he turned to Allah at every stage in his life. It is important for us to turn to Allah in repentance seeking His Pleasure and Forgiveness. When we supplicate, we need to be mindful of the fact that we will all return to Allah in the Hereafter for the recompense.

Prophet Ibrahim (peace be upon him) continued his supplication by asking to not be a trial for the disbelievers. We can be a trial for disbelievers because they may take us as representatives of Islam. So when we sin or fall into error, our actions will be judged by them and we may end up setting a bad example for our religion.

Islam honors good manners and behavior which attracts disbelievers to Islam.

STUDENTS OF KNOWLEDGE have an even **greater responsibility** than others to be mindful of their **ACTIONS** and their **MANNERS**.

Finally, the supplication ends with asking Allah for forgiveness. We trust in Allah, The All-Mighty, The All-Wise, to put everything in its place, to keep us firm, rightly guide us and reform us.

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الرَّحِيمِينَ ﴿١٥١﴾

O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy.

Surah Al 'Araaf 151

Background

This is the supplication made by Prophet Musa (peace be upon him) when he came back to his people and found them worshipping a golden calf.

Prophet Musa (peace be upon him) had left his people under the care of his brother, Prophet Haroon (peace be upon him).

However, the people were led astray and created a calf made from gold and began worshipping it. Prophet Haroon (peace be upon him) called them to guidance but they refused to obey him.

When Prophet Musa (peace be upon him) returned and found his people in error he became very angry and blamed his brother before hearing what he had to say. When his brother told him how the people overpowered him, he became regretful and turned to Allah.

Lessons

Prophet Musa (peace be upon him) regretted his actions and this regret made him turn to Allah in repentance. Sometimes we tend to overreact when we see a loved one transgressing.

However, from this supplication we learn that whenever we make a mistake, we should immediately turn back to Allah.

When Prophet Musa (peace be upon him) made this supplication, he wanted Allah, The Nurturer and The Reformer, to forgive him and his brother.

When we ask forgiveness for others, it is not an insult or accusation. We should seek forgiveness for one another, our parents, family, children, husband, friends, and the like. This is the behavior of the angels who ask forgiveness for the believers. Everyone sins and is in need of forgiveness.

Sins create problems within the community, so when we seek forgiveness for our household, we are asking for peace in our house.

If we feel like we have reached a dead-end in life, or if it is difficult to perform good deeds, or we have a dispute with a fellow believer, we must seek forgiveness for ourselves and the fellow believer.

We should not feel sufficient when invoking Allah for forgiveness and mercy.

To ask **ALLAH** to be admitted into His Mercy is to be surrounded and encompassed by His **VAST MERCY.**

When we are surrounded by Allah's Mercy, we are protected from all evil and He will elevate our faith, increase us in good deeds and grant us beneficial knowledge.



When supplicating to Allah, we need to be conscious that Allah is the Most Merciful and we need to feel this flow through our heart. The Mercy of Allah is unmatched; He is more Merciful than our parents, our friends, and our own self.

When we want to do anything in life, we should seek forgiveness. When we want to do good deeds, we should seek forgiveness; when we want our sins to be forgiven, we should seek forgiveness; when we want a job, we should seek forgiveness.

When we want anything for our *duniya* (worldly life) or *akhirah* (hereafter), we just need to seek forgiveness.




 وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
 قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِنِّي أَهْلِكُنَا بِمَا فَعَلَ
 السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ
 أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ١٥٥

O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

Surah Al 'Araaf 156

Background

This is the supplication of Prophet Musa (peace be upon him).

Prophet Musa (peace be upon him) faced great difficulties with his people, especially when they worshipped the calf. Prophet Musa (peace be upon him) went to Mount Tur in Sinai along with seventy of the best people from his nation to seek forgiveness for their calf-worship and renew their covenant with Allah.

When the most righteous of Banu Israel arrived, they misbehaved with Allah by saying they wanted to see Him. Their stubborn demand was recompensed with punishing lightning bolts and violent quaking that left them all dead except Prophet Musa (peace be upon him).

Thereupon, Prophet Musa (peace be upon him) supplicated to Allah with the words mentioned in this verse of Surah Al 'Araaf.

Lessons

Sometimes people's own misbehavior and curiosity can be a cause of destruction for all. This supplication is for those who are worried about being affected by someone else's sins.

Prophet Musa (peace be upon him) asked Allah not to destroy the nation because of the foolishness of a few people. We need to ask Allah not to be destroyed because of someone else's misbehavior; there are foolish people in society whose misdeeds can affect others. For example, a family member might be ungrateful and one would not want Allah's Blessings to be taken away because of that one person.

Someone who is misled will drown in their own trials. Allah guides according to His Knowledge and Wisdom.





Allah is our *Wali*, Our Protector. Only He gives support and victory. Prophet Musa's (peace be upon him) supplication emphasizes Allah's Protection which is based on His Love, Support and Guardianship. He Protects those who believe and embody piety.

Allah, the Most Forgiving, accepted the repentance of Musa (peace be upon him) and resurrected the seventy people after He had caused them to die. If we are fearful of being afflicted due to the sins of people around us then we should turn to Allah, the best of those who forgive.



رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

My Lord! Verily, I have wronged myself, so forgive me.

Surah Al Qasas 16

Background

The theme of Surah Al Qasas is trust in Allah's promises.

This is the supplication of Prophet Musa (peace be upon him) when he accidentally killed a person.

The supplication is concise, full of knowledge and wisdom.

Allah had granted Prophet Musa (peace be upon him) good health, strength, knowledge, and wisdom. The weak and oppressed turned to him for protection and justice.

Prophet Musa (peace be upon him) accidentally killed a person while defending someone else. Upon realizing what he had done, his heart was filled with deep sorrow, and he immediately begged Allah for forgiveness.

Lessons

Prophet Musa (peace be upon him) called out to his Rabb, his Reformer in this supplication. Prophet Musa (peace be upon him) killed an innocent person and regretted and repented immediately. When we commit a wrong, we should realize our mistake instead of trying to ignore it or justify our actions.

We need to immediately turn back to Allah in repentance and seek His Forgiveness after committing a wrong.

Prophet Musa (peace be upon him) did not delay in seeking forgiveness nor did he present long excuses when asking Allah to forgive him. When we are sorrowful of our actions, we should use those feelings and sincerely supplicate to Allah and seek His Forgiveness.

Prophet Musa (peace be upon him) realized that he was the one who had committed the wrong and was to be blamed. We also need to self-account our actions and know the worst injustice is what we commit against ourselves when we sin and disobey Allah.

Allah forgave his mistake because verily Allah is *Al Ghafoor Ar Raheem*, The Oft Forgiving, The Especially Merciful.

Prophet Musa (peace be upon him) asked for forgiveness, but Allah granted him forgiveness and mercy. This incident was a way for Prophet Musa (peace be upon him) to draw closer to Allah and be reformed. Allah not only forgave him, but also elevated his ranks and blessed him with prophethood.

This teaches us that when we draw closer to Allah through the door of sincere forgiveness, Allah will shower us with His Blessings.

We should **never lose hope** in **ALLAH'S** Vast **MERCY** and **FORGIVENESS**.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

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.

Surah Hud 47

Background

This is the supplication of Prophet Nuh (peace be upon him). His son was amongst those who refused to submit to Allah. Prophet Nuh (peace be upon him) supplicated to Allah to save his son as he was part of his family. Allah responded to the Prophet's supplication by stating those who commit wrong cannot be family and forbade him from asking about a matter which he did not have knowledge of. Thereupon Prophet Nuh (peace be upon him) immediately sought forgiveness from Allah and supplicated with the above.

Of all the chapters in the Qur'an, the command for seeking forgiveness is mentioned most in Surah Hud.

The theme of this surah (chapter) is continuation of reforming/improving oneself and balance in worship.

It is important to **SEEK FORGIVENESS** in order for us to be **REFORMED**.

Lessons

The Qur'an has cited the story of Prophet Nuh's (peace be upon him) son drowning to teach us that Allah's Decrees are absolutely just and final.

Allah forbade Prophet Nuh (peace be upon him) from asking what he did not have knowledge about. This teaches us not to ask questions without knowing their consequences.

Prophet Nuh (peace be upon him) immediately accepted Allah's Nurturing and did not argue for his son. In fact, he immediately turned to Allah in repentance, fearing that he had asked Allah about a matter which he did not know about. This illustrates that Prophet Nuh (peace be upon him) did not trust himself and only relied on Allah's Perfect Knowledge and Wisdom.

A person needs to seek forgiveness in order to be reformed. A person who always seeks forgiveness and repentance walks straight on Allah's Guidance.

This verse served as a warning to the Quraish who considered themselves to be immune from the torment of Allah simply because they were the descendants of Prophet Ibrahim (peace be upon him). It also serves as a warning to us because our family, tribe, position or status will be of no avail on the Day of Judgement.

In his supplication, Prophet Nuh (peace be upon him) emphasized that if he was deprived from Allah's Forgiveness and Mercy, he would be from among the losers. This shows success lies with forgiveness and mercy, and deprivation of Allah's Mercy and Forgiveness is the ultimate loss.

When we turn to Allah in repentance, we will be granted a blessed and successful life until death. Not only will we enjoy the worldly possessions such as family and wealth, but Allah will also enrich us with faith, knowledge and wisdom.

With repentance we become stronger in faith and nearer to Allah. The more we turn to Allah, the more successful we will be and Allah will shower us with His Mercy and Love.



رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾

My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!

Surah Ibrahim 28

Background

This is the supplication of Prophet Nuh (peace be upon him). His Prophethood lasted 950 years, but his people did not accept the truth.

He wanted them to believe because he knew the message was very precious. He did not make the supplication against the people out of revenge.

Prophet Nuh (peace be upon him) knew that if the people were left alone, they would misguide others.

In the end, Allah inspired him to make a supplication against his people because Allah made it clear no one else would believe except for the ones who already did.

Lessons

The supplication begins with Prophet Nuh (peace be upon him) seeking forgiveness for himself first. A believer is always in need of Allah's Forgiveness and asks for forgiveness before, during and after any deed.

Prophet Nuh (peace be upon him) then sought forgiveness for his parents. Once again, Allah is teaching us the importance of seeking forgiveness for our parents so that we are mindful of including them in our supplications.

He concluded his supplication with asking forgiveness for the believers who would enter his house and all the believing men and women. We find that asking forgiveness is from the way of the Messengers.

We should seek forgiveness not just for ourselves, parents and families, but also for the entire Muslim *ummah* (nation).

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا
مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يَنْتَفَعُ بِهِ وَوَلَدٍ
صَالِحٍ يَدْعُو لَهُ . "

It was narrated from Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When a man dies all his good deeds come to an end except three: Sadaqah jariyah (ongoing charity), beneficial knowledge and a righteous son who prays for him."

Sunan an-Nasa'i 3651

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

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."

Surah Al 'Araaf 23

Background

This is the supplication that Prophet Adam (peace be upon him) was inspired to make after he was tricked by the *shaitan* (devil) into disobeying Allah. Allah forbade Prophet Adam (peace be upon him) and Hawwa from going near the forbidden tree. The *shaitan* (devil) deceived them by promising them eternal life. When they ate from the tree, their private parts were exposed in front of each other.

Lessons

Man is naturally drawn towards lofty ideals and the securing of immortality. The *shaitan* (devil) achieved his first victory in his bid to mislead man by appealing to Prophet Adam's (peace be upon him) inherent desire to attain an eternal life. His most effective weapon is to promise us a more elevated position than our present one, and then set us on a course that leads to our degradation.

When Adam and Hawwa ate from the tree, they were physically exposed. This teaches us that sins expose our faults such as arrogance, greed and pride. When they were exposed, they felt ashamed and started to take leaves from the tree to cover themselves. This teaches us to feel ashamed when we sin and it creates a desire to conceal our shortcomings.

This incident illustrates it is not enough to only know what is *haram* (forbidden) and what is *halal* (permissible). We also have to be actively aware that the *shaitan* (devil) is constantly targeting us by persuading us to fall into sin and discouraging us from performing good deeds.

The supplication of Adam (peace be upon him) and Hawwa teaches us to call upon Our Rabb; the One Who Upgrades, Nurtures and Reforms us. We need special reforming in order to go to Paradise and to realize we transgress against ourselves when we commit sins. When we do not pray, backbite or commit other sins, we are wronging and harming ourselves.

The message to mankind is when one disobeys Allah, they will eventually be exposed.

We will enjoy Allah's support and protection so long as we remain obedient to Him. Once we transgress the bounds of obedience, we will be deprived of Allah's care and protection and left to our own self.

Adam (peace be upon him) and Hawwa beseeched Allah for forgiveness after they committed a sin. This teaches us that we need forgiveness and mercy in order to be successful.

Forgiveness **PROTECTS** us from harm, while mercy attracts all **GOODNESS**.

The forgiveness of the Almighty erases the stains of sins and punishment, and it is due to His Mercy that our repentance is accepted and we are safeguarded from committing future sins.



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 الْحَجِيمِ ﴿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 Allah) 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 Allah) (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)

Surah Ghafir 7 to 10

Background

This is the supplication of the angels who carry the Throne of Allah.

The Throne of Allah is the ultimate, vastest and closest creation to Him. It encompasses the heavens and the earth and is the ceiling of Paradise.

There are eight angels who are Carriers of the Throne though Allah is in no need of them. While there are other angels surrounding the Throne, these angels hold the Throne of Allah.

Angels do not have their own desires; they purely supplicate because they know Allah loves the believers, so they love them by default.

The angels believe in Allah and their belief is perfect and has no doubts. They seek forgiveness, not for themselves, but for the believers. The more a person believes in the pillars of faith, the more the angels will seek forgiveness for him.

Lessons

The angels repeatedly glorify the praises of their Lord. They negate worshipping anyone other than Allah and affirm that all worships are for Him. This teaches us the manner of supplication to Allah. We should begin our supplication by glorifying and praising Allah, for He Alone is worthy of all praise.

Allah assigning angels to seek forgiveness for us emphasizes its importance. If believers need forgiveness, then what about sinners? We constantly need forgiveness in our lives and strive to increase our faith by worshipping and knowing Allah. It is also important to choose good companions as they are a means of increasing faith.

Allah is The Most Merciful and He is All-Knowing; the Mercy and Knowledge of Allah reaches everything. This shows us when the heart is pure then we want the good for everyone, and the opposite is true. When the heart is corrupt then we think bad of others.

This supplication especially includes all of those who repent to Allah. When we turn to Allah seeking repentance, then we will be included in the supplication of the angels who are the closest to Allah, thus we should increase in repentance.

We also learn from this supplication to seek refuge from the Hellfire and ask Allah to admit us into Paradise for that is the ultimate success.

The believers included in this supplication will not enter Paradise alone. Whoever is reformed, from their parents, forefathers, spouses, friends and offspring will enter Paradise with them.

They ask Allah, The All-Mighty and The All-Wise, to forgive them by His Might. Allah promises to forgive sins even if they fill the horizon. Their families will enter Paradise with them; not because of their righteousness but because Allah is All-Mighty and All-Wise.



Allah's Might is connected with His Wisdom. His Decree and His Recompense are perfect and accurately placed.





The supplication concludes with asking for safety for the believers from future sins in order to be of the successful ones on the Day of Judgement.

When we turn to Allah in repentance, we should not only seek forgiveness for our past and present sins but also supplicate to Allah to keep us firm and safe from committing them in the future and grant us ultimate success in the hereafter.




 وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
 وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
 لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

*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.*

Surah Hashr 10

Background

Surah Al Hashr was revealed after the battle of Banu An-Nadhir. The Jewish tribe of Banu An-Nadhir was given the order of exile for their mutiny against the Muslims. The belongings of Banu An-Nadhir were distributed amongst the *muhajireen* (the emigrants) and *ansar* (the helpers).

The *muhajireen* were those who left their homes and wealth in Makkah and migrated to Madinah seeking Allah's pleasure, favors and victory.

The *ansar* (the helpers) were those residents of Madinah who opened their homes to the *muhajireen* (the emigrants) and shared their wealth with them.

The *ansar* (the helpers) did not harbor animosity against the *muhajireen* (the emigrants) for being given favors and booties they did not acquire.

This is the supplication of the believers who came after the *muhajireen* (the emigrants) and *ansar* (the helpers).

Lessons

The believers are asking Allah, their *Rabb* (The Lord, The Nurturer) to reform them by forgiving their sins. They are not only asking forgiveness for themselves, but for everyone, just like the angels who carry the Throne of Allah. This indicates the purity of these believers.

They ask Allah to forgive those who believed before them. This demonstrates believers need forgiveness even if their test has ended. Forgiveness elevates the ones who have already passed away.

We are rewarded when we make *dua'a* (supplication) for others. Good deeds connect us while sins separate us. Supplicating for others removes any hatred against other believers.

Not only do we need to seek purification from our sins, but this supplication teaches us to ask Allah to purify our hearts from any envy and hatred that may have settled deep inside.

We want complete and perfect love towards other believers. When we supplicate to Allah with these words, we are asking Him to remove any traces of hatred in our heart towards any believer.

The supplication ends with two beautiful Names of Allah Ar-Raouf and Ar Raheem; these names epitomize Allah's Perfect Mercy and Kindness.

Ar Raheem is the One Who is Especially Merciful. Ar Raouf is The One Who gives Mercy without trials, difficulties or pain.

When we supplicate for our brothers and sisters in Islam, it is out of Allah's Mercy and Kindness.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ

*Our Lord! We have indeed believed, so forgive us
our sins and save us from the punishment of the
Fire.*

Surah Ale Imran 16

Background

The theme of Surah Ale Imran is to be firm on the religion of Allah. The previous two verses before this supplication mention the delights of the *duniya* (worldly life) and *akhirah* (hereafter).

The *duniya* (worldly life) is beautified with gold, silver and other worldly adornments. It is in our nature to love these matters and the *shaitan* (devil) adds to their beauty; this is the test for humans.

People fall into two groups regarding worldly delights. The first group are those whose heart is attached and inclined to these delights. The *duniya* (worldly life) is their goal and they are heavily distracted by these delights.

The second group consists of those who understand these matters are a test and use them to reach the *akhirah* (hereafter). They do not embed the *duniya* (worldly life) inside their heart. They guard their piety by putting a barrier in their heart from these delights. They work hard in this life because they want the reward of the hereafter.

Lessons

This supplication is for the second group of people, the *muttaqeen* (pious). They have worldly benefits but are not continuously thinking of them. They constantly pray to Allah to reform them, even if they are pious.

When they say, “we believe”, they are seeking Allah’s Guidance and His Closeness. They are asking for their sins to be forgiven because sins pull us down to the *duniya* (worldly life). However, asking for forgiveness ‘lightens’ us and elevates our faith.

They are also asking to be protected from any sins which can lead them to the Hellfire. Hence, they are repenting for past, present and future sins. We should never underestimate the power of *dua’a* (supplication); our supplications could be the reason of being elevated in Paradise.

Our sins stop us from being pious slaves to Allah and seeking the hereafter. It is sins that weigh us down and keep us attached to the worldly life. We need to turn to Allah constantly in repentance and seek refuge from the Fire so we can be granted ultimate success in the hereafter.

We need constant reforming as a means of elevating our faith.

A stack of smooth, rounded stones of various sizes and colors (grey, brown, white) is balanced on a dark, wet beach. The background shows the ocean and a sunset sky with warm orange and yellow tones. The stones are stacked in a pyramid-like shape, with the largest stone at the base and the smallest at the top.

رسول الله صلى الله عليه وسلم يقول :

" إن الله يحب العبد التقي الغني الخفي . "

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah loves a slave who is pious, free of all wants and the unnoticed."

Sahih Muslim Book 1 Hadith 597


رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

Our Lord! Keep perfect our Light for us and grant us forgiveness. Verily, You are Able to do all things

Surah At Tahreem 8

Background

This verse in Surah At Tahreem appears between the verse about disbelievers and the hypocrites; thus, a person needs to guard himself from outer and inner enemies so that he can be successful and have the light of guidance both in this world and the next.

This is the supplication the believers will make on the Day of Judgement as they are crossing the *Sirat*.

The *Sirat* is a bridge over the Hellfire which is thin as a hair and sharper than a sword. Only the faithful will have light on this critical path. They will hear the wailings of those groping the bridge in the dark. The believers will fear their past shortcomings and from being deprived of their light.

Lessons

From all the challenges of the Day of Judgement, Allah mentions the light. The light of the believers will run before them when they proceed crossing the *Sirat*. The believers see that the hypocrites have been deprived of light, so they will pray to Allah to perfect their light.

Therefore, they will supplicate to their Lord, ask for forgiveness of their sins and for their light to remain with them until they reach Paradise.

The believers will make this supplication on the Day of Judgement, but those who appreciate their faith in this life will make the supplication now. They want their light to be perfect and complete.

We all are going through different tests in life; there are many trials around us and we do not want our faith to be dimmed. When we do deeds without faith, we feel tired at the end of it; so we ask Allah to complete our light and keep us firm because we cannot depend on ourselves.

Not only do we need guidance, but we are also in need of forgiveness because sins can dim this light.

Our faith **INCREASES WITH WORSHIP** and **DECREASES WITH SINS**.

Allah promises expiation of our sins
and admittance in Paradise with
rivers flowing underneath.

ALLAH IS AL QADEER, HE IS ABLE
TO DO ALL THINGS AND WE NEED TO
RELY ON HIM ALONE.


رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَتَّبِعْ أقدامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

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.

Surah Ale Imran 147

Background

This supplication consists of three parts: forgiveness, firmness, and victory. One might give preference to success and victory, but the believer asks for forgiveness first. Sins cause defeat, impatience and lack of firmness in faith.

The true believer knows that sins are the source of failure, loss and negativity in their life.

Lessons

Believers are always in need of Allah's forgiveness and start by repenting to Allah before asking for anything else.

In addition to seeking forgiveness for sins, we also need to seek forgiveness for whatever transgressions we commit. Excessiveness can lead to transgression; whether it is talking, eating, sleeping, and the like. Everything should be done in moderation, including worship. Excessiveness in a good deed can cause us to transgress and this leads to disgrace and defeat.

The believers also ask Allah for firmness in their faith; to remain humble and in need of Him. We need to depend on Allah alone to grant us firmness and keep us established on the religion.

The believers ask for victory over the disbelieving people and recognize their key threat is the *shaitan* (devil), the greatest disbeliever.

If we see our faith and patience subsiding, this supplication is the cure for our demotivation.




 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 ﴿١٥﴾

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).

Surah Al Ahqaaf 15

Background

The theme of Surah Al Ahqaaf is responding to Allah's Commands. If a person is able to fulfill Allah's Commands, then this is due to His Guidance. The ones who hold onto their faith have been guaranteed delights in the hereafter.

The Qur'an sets the age of responsibility at forty.

This is the supplication to be recited by the one who has reached this age of maturity in strength, mind and emotions.

Lessons

In order to be steadfast in the religion, a person needs to take care of the rights of Allah and the rights of the parents. Steadfastness and worship do not equate to cutting relations with others. Allah honors the parents in the Qur'an and specifically the mother. In this verse Allah is reminding us how much our parents struggle for us.

When the person reaches the age of forty, it is the age of maturity in strength, mind and emotions. This supplication is asking Allah to guide and inspire the individual to be grateful for all blessings, specifically the parents.

The supplication highlights the need to do deeds that please Allah. If Allah is pleased, surely He will accept and reward the deeds.

The age of forty is an essential landmark in the life of a person.

The age of forty is the age of completion. When we complete anything, we need to repent for our shortcomings and be grateful for Allah's

Guidance and Blessings upon us.

We do not need any plan for the future, rather we need to rely and invoke Allah; He is the Best Planner Who customizes the best way forward for us.

This verse is teaching us to ask Allah to be grateful, steadfast and to be blessed with righteous offspring. Only Allah can reform our offspring and elevate their faith.

This supplication is not only for our children but includes all our offspring. This supplication ensures that Allah will reform our future generations long after we are gone. We do not need to worry about them or plan for this because this supplication is sufficient and Allah has the best plan for us.

The reward for turning to Allah in sincere repentance, submitting to Him and relying on Him is that Allah will choose the best deed from all our deeds and He will overlook our mistakes.

This is Allah's promise and we need to
wholeheartedly believe this because

ALLAH NEVER BREAKS
HIS PROMISES.

We seal our supplication,
repentance and all worship by
SUBMITTING TO ALLAH.

TIMES OF SEEKING FORGIVENESS

- While prostrating in the prayer.
- After performing an act of worship.
- After committing a sin.
- During the last third of the night.
- Between Asr and Maghreb prayer on a Friday.
- Before breaking a fast.

CONCLUSION

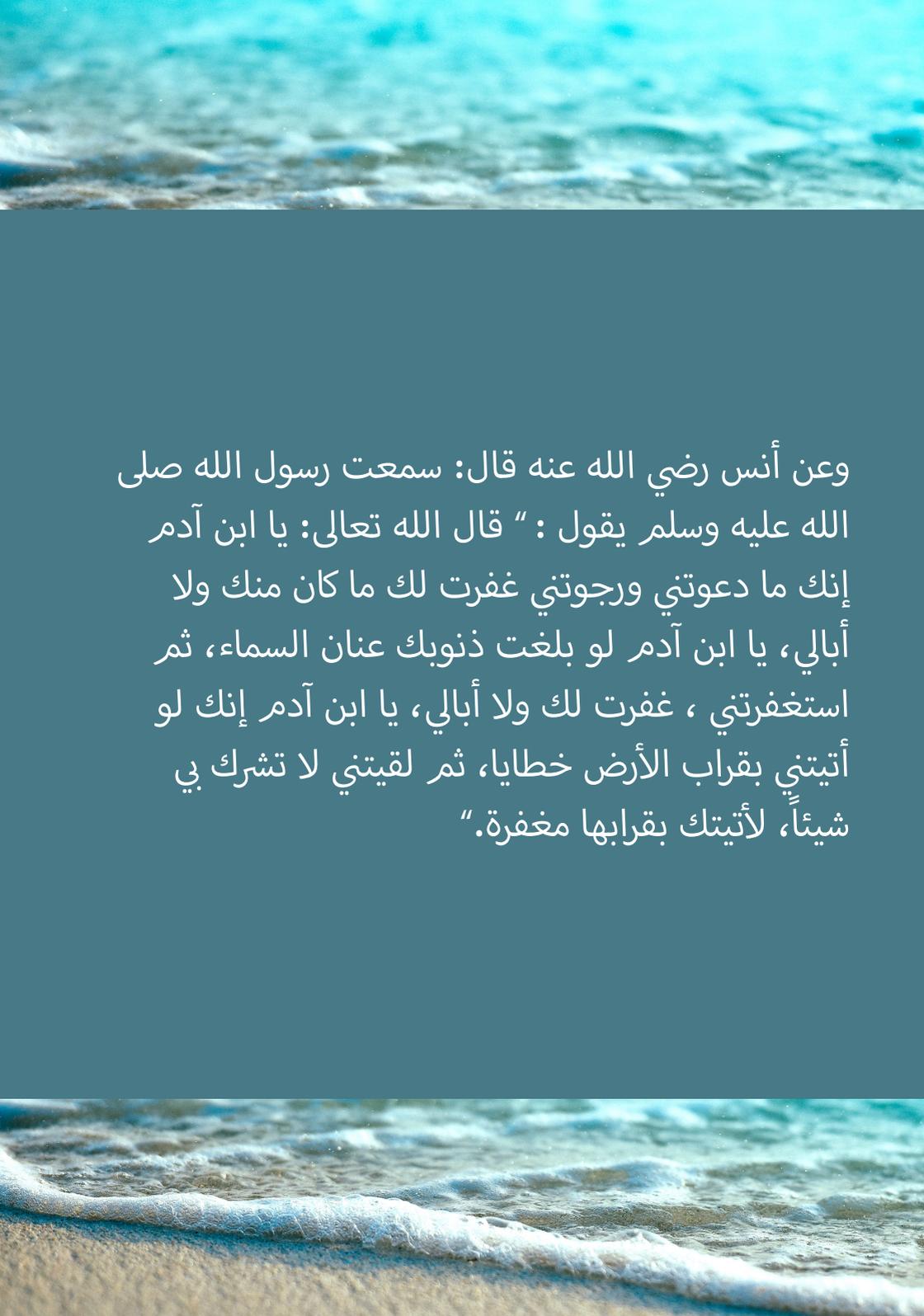
Allah cherishes our feelings of returning to Him and seeking His Forgiveness. He inflicts punishment only when one transgresses and that too for their good. If one feels ashamed of their sins and they repent sincerely, they will find Allah the Most Forbearing and Forgiving.

When we find blessings in our life are delayed or our provision is becoming strained then we need to turn to Allah in forgiveness. Seeking sincere forgiveness from Allah brings forth His Love and His Mercy.

Ibn Al Taymiyah (may Allah have mercy on him) said: "*Istighfar* (seeking forgiveness) removes the slave:

- from disliked deeds to deeds beloved to Allah,
- from incomplete deeds to complete deeds,
- and it elevates the slave."

We ask Allah to Forgive us, have Mercy on us, Guide us, Grant us well-being and Provide for us.



وعن أنس رضي الله عنه قال: سمعت رسول الله صلى
الله عليه وسلم يقول : " قال الله تعالى: يا ابن آدم
إنك ما دعوتني ورجوتني غفرت لك ما كان منك ولا
أبالي، يا ابن آدم لو بلغت ذنوبك عنان السماء، ثم
استغفرتني ، غفرت لك ولا أبالي، يا ابن آدم إنك لو
أتيتني بقراب الأرض خطايا، ثم لقيتني لا تشرك بي
شيئاً، لأتيتك بقرابها مغفرة." "



Anas (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, "Allah, the Exalted, has said: 'O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'"

Riyad as-Salihin Book 20 Hadith 10



BACKCOVER

Supplications of Seeking Forgiveness from the Qur'an highlights a few of the supplications from the Qur'an that focus on seeking forgiveness. *Istighfar* (seeking forgiveness) takes us forward whereas sins take us backward.

This book will provide a brief background and key lessons on select supplications from the Qur'an to enable the heart to completely submit to Allah with humility and sincere repentance.

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