




# EXPLANATION OF DUA FROM PRECIOUS REMEMBRANCE


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

## EXPLANATION OF DUA FROM PRECIOUS REMEMBRANCE

### Explanation of Dua'a from Precious Remembrance – All Notes

#### Explanation of dua'a

##### Recap of dua'as from Precious Remembrance booklet

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ (O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path.) - Sahih Muslim 770

- The greatest need a person should ask for is guidance. Notice these three angels give some kind of life by Allah's command. Jibreel brings the revelation which gives life to the hearts. Mikaeel brings

rain which gives life to the land and Israfeel is the one who blows the trumpet which gives life again.

- In the dua'a you're asking Allah (سبحانه وتعالى) to guide you because there is division between the people regarding the truth. Alhamdulillah guidance is in Allah's Hands.

***May Allah (سبحانه وتعالى) help us apply what we learned. Ameen.***

## Explanation of Dua'a – Class 2

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 48:

Dua'a: (" اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي من كل شر" (آخرتي التي فيها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر" (Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil).") – Riyadh As Saliheen, Muslim, Book 17, Hadith 1472

○ (اللهم أصلح لي ديني الذي هو عصمة أمري،) (O Allah, make my religion easy for me by virtue of which my affairs are protected,): everyone wants things to be fixed, you want to fix your house, husband and children but you can't do it on your own because people don't like it when others fix them. So what do you do? Do you go to the people? No, you go to the Lord of the People. The relation is not horizontal but vertical. What needs to be fixed first? Your deen, you want the deen pleasing to Allah (سبحانه وتعالى) and what is that? Islam, when you submit to Him. What else needs to be fixed?

- (وأصلح لي دنياي التي فيها معاشي،) (set right for me my world where my life exists,): your duniya, you're living in this life and you're asking Allah (سبحانه وتعالى) to fix it for you.
- (وأصلح لي آخرتي التي فيها معادي،) (make good for me my Hereafter which is my resort to which I have to return,): your akhira, you want to have a good and peaceful hereafter, you don't want to be tortured in the grave or the hellfire. May Allah (سبحانه وتعالى) protect us. And your akhira begins from the moment of death. No one can tell you what needs to be fixed except the Prophet (صلى الله عليه وسلم) because it's all revelation from Allah (سبحانه وتعالى). Our eyes can't see what's right, sometimes there are things that are good but we're asking it to be fixed, and sometimes there's things that don't look good, but it's actually good for us, subhan Allah.
- (واجعل الحياة زيادة لي في كل خير،) (and make my life prone to perform all types of good,): you want every moment of your life to increase you in goodness and reward.
- (واجعل الموت راحة لي من كل شر) (and make death a comfort for me from every evil)): you want death to be a relief from all evil. If there is something good for me tomorrow that will increase me in goodness and reward, then let me live it. There's no point in living only to oppress and increase in sins. May Allah (سبحانه وتعالى) prolong our life in goodness and may He make every day we draw closer to Him until we meet Him. Ameen.

**May Allah (سبحانه وتعالى) help us apply what we learned. Ameen.**

## Explanation of Dua'a – Class 3

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 61:

Dua'a: (اللَّهُمَّ أَلْفَ بَيْنِ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا) الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُتَّيِّبِينَ بِهَا قَابِلِيهَا وَأَيِّمَهَا عَلَيْنَا) (O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and make us repent to You; You are Oft-Repenting, the Merciful. And make us grateful for Your blessing and make us praise it while accepting it and give it to us in full.) – Authenticated by Al Albani as Sahih

- (اللَّهُمَّ أَلْفَ بَيْنِ قُلُوبِنَا) (O Allah, join our hearts,): may Allah (سبحانه وتعالى) unite our hearts so we feel we're one heart. What you love and want for is what you love and want the same for others. And it's only Allah (سبحانه وتعالى) Who can make the hearts one.
- (وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ) (mend our social relationship, guide us to the path of peace,): when there's a problem between us and the people, then fix it and reform any broken relationships. Why do things break between the people? When there's a difference of feeling between the people.

- (وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ) (bring us from darkness to light,): only Allah (سبحانه وتعالى) can save us from darkness and take us to light. Disbelief, disobedience, and bida'a are all darkness. So may Allah (سبحانه وتعالى) take us to the light of belief, obedience and sunnah.
- (وَجَبِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ) (save us from obscenities, outward or inward,): I'm just relying on You and protect us from all types of sins.
- (وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا) (and bless our ears, our eyes, our hearts, our wives, our children,): give us barakah and increment in our ears, meaning let us hear whatever increases our faith, and not disobey You. Bless our eyes by never making our eyes to sin. Bless our hearts to attach only to You and to remove any other attachment. Bless our spouses in everything. Bless our offspring until the Last Day so they are coolness of the eyes and make dua'a for us.
- (وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ) (and make us repent to You; You are Off-Repenting, the Merciful,): If I did I sin which I'm unaware of then guide me to repent and accept my repentance because if You forgive me and accept my repentance then You'll have mercy on me. What's stopping us from mercy? Our sins, istagfar Allah.
- (وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُنِينِينَ بِهَا) (And make us grateful for Your blessing and make us praise it): make me grateful for every small and big grateful to the people and make me praise You.
- (قَابِلِيهَا) (while accepting it): and make us pleased with all You've blessed us. Sometimes we reject blessings if they're too much for us or if we don't want them, subhan Allah. Imagine someone gives

you a flower, then just take it, don't say 'I have so many flowers'. Don't reject the blessings, even knowledge. Don't say we've already learned this before.

- (وَأْتِمَّهَا عَلَيْنَ) (and give it to us in full): and complete the blessing on us, meaning keep the blessing for us and don't take it away.

**May Allah (سبحانه وتعالى) help us to make dua'a with faith. Ameen.**



## Explanation of Dua'a – Class 4

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 60:

Dua'a: ( رَبِّ أَعْنِي وَلَا تُعِنِّي وَلَا تَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَآمُكِرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَيَسِّرْ ) الْهُدَى لِي وَانصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ رَبِّ اجْعَلْنِي لَكَ شَكَارًا لَكَ ذَكَارًا لَكَ رَهَابًا لَكَ مَطْوَعًا لَكَ مُخْبِتًا إِلَيْكَ أَوَْاهَا مُنِيبًا رَبِّ تَقَبَّلْ تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَسَدِّدْ لِسَانِي وَاهْدِ قَلْبِي وَاسْأَلْ سَخِيمَةَ صَدْرِي ) (My Lord, help me and do not help against me, and grant me victory and do not grant victory over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, off-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest) - Jami` at-Tirmidhi 3551

This part is purification to remove anything that's bothering you inside your heart:

- ( رَبِّ أَعْنِي وَلَا تُعِنِّي وَلَا تَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ ) (My Lord, help me and do not help against me.): you're asking Allah (سبحانه وتعالى) to help you in everything – to help you in worship, to help you to deal with people, to help you to do your work. And you're asking Allah (سبحانه وتعالى) to not help others against you. You're saying 'If anyone is plotting against me, then don't help them'. Allah (سبحانه وتعالى) will of course help you for

goodness. Allah (سبحانه وتعالى) assigns people against others in order to be reformed.

- (وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ) (and grant me victory and do not grant victory over me.): and give me victory in everything – against my nafs which commands to evil, against the shaitan, against any evil. And don't make someone victorious over me. Don't make the shaitan have victory over me.
- (وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ) (plot for me and do not plot against me.): plan for me and don't plan against me. You don't have to go through any backdoors; Allah (سبحانه وتعالى) will plan for you. This is similar to when Allah (سبحانه وتعالى) planned for Yusuf (عليه السلام).
- (وَاهْدِنِي وَيَسِّرِ الْهُدَى لِي) (guide me and facilitate guidance for me.): guide me to everything – what I need to say, do, which path to take. I want to be guided in every single step. Imagine getting a sign on what to do every time. And make it easy for me to take the guidance and understand it. Anything can be guidance, even an ant, subhan Allah.
- (وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ) (grant me victory over those who transgress against me.): give me victory over the ones who oppressed me. Getting victory from Allah (سبحانه وتعالى) is different from taking victory by your hands. You don't want to fight, you just go to the door of Allah (سبحانه وتعالى) and He will give you your rights. When Allah (سبحانه وتعالى) gives you victory it's perfect; there's no side-effect. Sometimes we try to get victory but we cause more hatred or heartbreak.

Now it's all beautification for the heart:

- (رَبِّ اجْعَلْنِي لَكَ شَكَارًا) (My Lord, make me ever-grateful to You,): O Allah make me doing shukr for You. And (شَكَارًا) is in the excessive more, Allah (سبحانه وتعالى) is the Most Rich and He likes in when you ask Him for the highest and best. Deal with Him according to His standard. Don't just ask for paradise, ask for firdaous al 'ala. Shukr is when you attribute it to Allah (سبحانه وتعالى), speak of the blessings and do more good deeds.
- (لَكَ نَكَارًا) (ever-remembering of You,): you want to intensely remember Allah (سبحانه وتعالى), when you're remembering Allah (سبحانه وتعالى) then you're cured, but you become sick when you remembering something else, subhan Allah.
- (لَكَ رَهَابًا) (ever-fearful of You,): let me fear You.
- (لَكَ مِطْوَاعًا) (ever-obedient to You,): make me obedient to You, make me flexible to submit to You. Don't me inflexible and hard like a rock.
- (لَكَ مُخْبِتًا) (ever-humble to You,): make me from the mukhbiteen, those who are humble before You.
- (إِلَيْكَ أَوَّاهًا مُنِيبًا) (oft-turning and returning to You,): make me always return to You. We think it's so complicated to go to paradise, but we just need to submit and obey. Imagine a student has homework and he tells his teacher to solve it. She will not accept. And to Allah (سبحانه وتعالى) is the best example, in this life it's 'You alone we Worship and You alone we ask for help'. You submit to Allah (سبحانه وتعالى) and He will do it for you, subhan Allah.

- (رَبِّ تَقَبَّلْ تَوْبَتِي) (My Lord, accept my repentance,): O Allah (سبحانه وتعالى) accept my repentance.
- (وَاغْسِلْ حَوْبَتِي) (wash my sin,): wash away all of my sins because sins can makes us have a bad feeling.
- (وَأَجِبْ دَعْوَتِي) (answer my call,): and respond to me whenever I ask You.
- (وَتَبِّتْ حُجَّتِي) (make firm my proof,): when I have the truth, then make me firm on it. You don't want to have the truth and be hesitant.
- (وَسَدِّدْ لِسَانِي) (make firm my tongue,): make me say everything on target, without backbiting or hurtful words.
- (وَاهْدِ قَلْبِي) (guide my heart,): guide my heart.
- (وَأَسْلُفْ سَخِيمَةَ صَدْرِي) (and remove the treachery of my chest): remove all negative and bad feelings inside my heart.

***May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 5

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 53:

Dua'a: ( اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا ) (O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor of us. And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who will not have mercy on us. (Allāhumma-qsim lanā min khashyatika mā yaḥūlu, bainanā wa baina ma`āṣika wa min ṭā`atika mā tuballighuna bihī jannatak, wa minal-yaqīni mā tuhawwinu bihī `alainā muṣṭibatid-dunyā, wa matti`na bi-asmā`inā wa abṣārina wa quwwatina mā aḥyaytanā, waj`al-hul-wāritha minnā, waj`al tha`ranā `alā man ḡalamanā, wanṣurna `alā man `ādānā, wa lā taj`al muṣṭabatanā fi dīninā, wa lā taj`alid-dunyā akbara hamminā wa lā mablagha



`ilminā, wa lā tusalliṭ `alainā man lā yarḥamunā).) – Riyadh As Saliheen, At Tirmidhi Book 5, Hadith 834

Your dua'a will be effective when you know Whom you're calling and when you understand what you're saying. The dua'a is powerful according to the state of your heart.

- (اللَّهُمَّ اقسم لنا من خشيتك) (O Allah, apportion for us, fear of You,): you're asking Allah (سبحانه وتعالى) to give you a share of His khashyah. Khashya is fear with knowledge. Though kashya is your action, but you're asking Allah (سبحانه وتعالى) to give you a share to fear Him with knowledge. You want Allah (سبحانه وتعالى) to make you know Him and fear Him. And you're asking for a share, not all of it because if you have too much khashyah then you will despair.
- (ما تحول به بيننا وبين معاصيك،) (that shall come between us and disobedience of You,): for this reason you're asking for a share to prevent you from sins, subhan Allah.
- (ومن طاعتك ما تبلغنا به جنتك،) (and of obedience to You, which shall cause us to obtain Your Paradise,): you're asking Allah (سبحانه وتعالى) as well to be given from His Obedience, which means to obey Him so you can reach paradise.
- (ومن اليقين ما تهون به علينا مصائب الدنيا.) (and of certainty, which shall make the afflictions of the world easy for us,): you also want yaqeen which is abundant faith which nothing can shake it or move it. And this yaqeen will make you bear calamities of the duniya. Everyone has different problems and trials in their life, so what do you need

to make it easy? Yaqeen because then it will make it easy to rely on Allah (سبحانه وتعالى) and be patient. A person needs yaqeen in order to be patient on the decrees.

- (اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا،) (and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive.): make us enjoy our hearing, eyesight and our power as long as we're in this life. What does it mean to enjoy your senses? It means your senses are being used in the obedience of Allah (سبحانه وتعالى). How do you misuse your limbs and senses? When you do haram and disobey Allah (سبحانه وتعالى). Sins weaken us as well. We want to have hearing, eyesight and power until we die; we don't want to lose it.
- (واجعله الوارث منا،) (and make it the inheritor of us.): let us use it in doing good deeds.
- (واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا،) (And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us.): people who oppress us and create enmity with us, then take care of them O Allah. You're not trying to oppress them or seek revenge from them; you're delegating Allah (سبحانه وتعالى) to do it because it will be done in the best way, subhan Allah. If we were to do it then it will be ugly. And O Allah give me victory over those who are enemies to me. Patience gives us victory (إن النصر مع الصبر). What makes us not have victory? Because we're impatient.

- (ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا،) (and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge,): don't make us afflicted in our deen. I don't want to be afflicted in my prayer or fasting and don't make the duniya my greatest concern. The duniya can be our biggest concern because it's visible in front of us. Don't make your knowledge only about the duniya that you don't even know how to go back to your real home – paradise.
- (ولا تسلط علينا من لا يرحمنا) (and do not give power over us to those who will not have mercy on us): don't put someone over me who doesn't have mercy. Why do we get someone over us? Because of our sins. When we wrong others, Allah (سبحانه وتعالى) will put someone above us to teach us a lesson. This is sunnat Allah (سبحانه) – the way of Allah (سبحانه وتعالى).

***May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.***



guided until you reach your goal. The opposite of determination is laziness. You don't want to be lazy while everything around is there to make you reach paradise.

- (وَأَسْأَلُكَ مَوْجِبَاتِ رَحْمَتِكَ) (and I ask You to do things which will make me have Your mercy): I ask You to do things which will be a must for me to have Your mercy. For example obeying Allah (سبحانه وتعالى), the Messenger (صلى الله عليه وسلم), and listening attentively to the Quran.
- (وَعَزَائِمَ مَغْفِرَتِكَ) (and determination to seek Your forgiveness): I ask You for firmness and determination in order to attain Your forgiveness.
- (وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ) (and I ask You to make me grateful for Your favor,): and I ask You to be grateful for Your blessings. The test to be patient and grateful is at the moment the calamity or blessing strikes. May Allah (سبحانه وتعالى) make us know Him more. Ameen. We have to be patient by default because if we're not patient then we'll go to kufr, being ungrateful. When we're not patient then we complain. Gratitude comes after patience.
- (وَحُسْنَ عِبَادَتِكَ) (and excellence in worshipping You,): and I ask You for ihsan in worshipping You. Allah (سبحانه وتعالى) is The Most Rich, ask Him for what's higher, you don't want just worship, but ihsan in worship. You don't want just patience, but gratitude. When you want the akhira, He'll give you both the duniya and akhira.
- (وَقَلْبًا سَلِيمًا) (and a sound heart,): and I ask You for a sound a heart. You don't want just a heart, but a sound heart – a heart free from sickness. Allah (سبحانه وتعالى) wants us to worship Him, He wants us to be grateful to Him, but we can't do it by ourselves. We need to ask



Allah (سبحانه وتعالى) to help us → (إياك نعبد و إياك نستعين) (You alone we worship and You alone we ask for help). Imagine you get a test paper and you go to the teacher to answer it for you, no school would accept this, but Allah (سبحانه وتعالى) wants this from us, subhan Allah. He wants us to go to Him and ask Him for help.

- (وَأَسْأَلُكَ لِسَانًا صَادِقًا) (and I ask You for a truthful tongue): and I ask You for a truthful tongue. You want a clean heart and a clean tongue. We can't depend on ourselves, we need Allah (سبحانه وتعالى).
- (وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ) (and I ask You for the good of what You know,): and I ask You for goodness which You know because I don't know; I could ask for things which are bad for me or I don't ask for things which are good for me.
- (وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ) (and I seek refuge in You from the evil of what You know,): and I seek refuge from the evil You know. This shows you don't know and only Allah (سبحانه وتعالى) knows.
- (وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ) (and I seek Your forgiveness for that which You know,): and I seek forgiveness from what You know. We don't all the sins we've done.
- (إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) (Verily, You are the Knower of all that is hidden): verily You are the Knower of the Unseen. You know what's good, what's evil, and You know what I've done.

**May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.**

## Explanation of Dua'a – Class 7

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 62:

Dua'a: (اللهم إني أسألك فعلَ الخيراتِ ، وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي وَ ) تتوب علي ، وإذا أردتَ فتنَةً فأقبضني إليكَ غيرَ مَقْتُونٍ ، اللهم إني أسألكَ حُبَّكَ ، وَحُبَّ مَنْ يُحِبُّكَ ، وَحُبَّ (عملٍ يُقَرِّبُنِي إِلَى حُبِّكَ (O Allah, I ask You (to enable me) to do good deeds and avoid evil deeds, and to love the poor, and (I ask You) to forgive me, have mercy on me and accept my repentance. If You will that some trial should befall Your slaves, then take me to You [i.e., cause me to die] without having subjected to that trial. O Allah. I ask You for Your Love, the love of those who love You, and the love of a deed that gets (me) closer to Your Love) - At-Tabarani, 7135

Here you're asking for results:

- (اللهم إني أسألكَ فعلَ الخيراتِ ، ) (O Allah, I ask You (to enable me) to do good deeds): you need to show you're poor to Allah (سبحانه وتعالى). There are two types of dua'a: dua as a worship and dua as request. This dua is request. Allah (سبحانه وتعالى) loves when the slave insists in the dua'a, even if it's the same dua. You're asking Allah (سبحانه وتعالى) to do good deeds and you find the name of Allah Al Qayoom because He's the One in charge of making you do good deeds. It's our homework to go good deeds, but we're poor to Allah (سبحانه وتعالى) so we need to go to Him in order to make us do it.

- (وَتَرْكِ الْمُنْكَرَاتِ) (and avoid evil deeds,): you're asking Allah (سبحانه وتعالى) to make you leave the bad deeds. It's important to feel poor to Allah (سبحانه وتعالى) in the dua as if you don't have it and need it.
- (وَحُبِّ الْمَسَاكِينِ ،) (and to love the poor,): and to love the masakeen. The masakeen are not only those who need money, but whatever it may be. Miskeen comes from the word (سكن) which means someone who doesn't have a voice. They're there but they're quiet; they're not very recognized. People generally don't love the masakeen and it's not easy to love them, but when you love them, there is much goodness – you will help them, you will be humble.

Here you're asking:

- (وَأَنْ تَغْفِرَ لِي) (and (I ask You) to forgive me,): you're asking Allah (سبحانه وتعالى) to cover your sins and there are evil consequences to every sin. For this reason you're asking Allah (سبحانه وتعالى) to cover you and not be exposed. Sometimes you do sins you don't know and you're asking Allah (سبحانه وتعالى) to cover it.
- (وَتَرَحَّمَنِي ،) (have mercy on me): and have mercy on me. When you have mercy then Allah (سبحانه وتعالى) will bring all goodness to you and avert all evil from you – in the duniya and akhira. Mercy is so great.
- (وَأَقْبَلْ تَوْبَتِي) (and accept my repentance.): you're asking Allah (سبحانه وتعالى) to help you repent, how? By making you realize the sin, repent, feel regret, and have the repentance accepted.

Repentance is for major sins. It shows we're poor to forgiveness, mercy and repentance.

- (وإذا أردتَ فتنَةً فأقبِضني إليكَ غيرَ مَقْتُونِ ،) (If You will that some trial should befall Your slaves, then take me to You [i.e., cause me to die] without having subjected to that trial.): fitna from Allah (سبحانه وتعالى) is all good and it shows you you're reality; the fitna from Allah (سبحانه وتعالى) is perfect. Fitna from the devil and people is evil. You're asking 'if You want to test me O Allah, and a test can be with evil or goodness, then when you take my soul, don't make me indulged in the fitna'. People are a fitna for each other, and it's important to ask Allah (سبحانه وتعالى) to make you patient. But what does it mean to be in the fitna? To be impatient, making noise, arguing, etc.
- (أَسْأَلُكَ حُبِّكَ ، اللَّهُمَّ إِنِّي) (O Allah. I ask You for Your Love.): you're asking Allah (سبحانه وتعالى) for His love, You love me and I love you. We all want Allah (سبحانه وتعالى) to love us. If Allah (سبحانه وتعالى) loves you then there is so much goodness. To get the love of someone is very challenging, but here Allah (سبحانه وتعالى) is saying 'ask Me', subhan Allah
- (وَحُبِّ مَنْ يُحِبُّكَ ،) (the love of those who love You,): and anyone who loves You then I want to love them too. You don't know who loves Allah (سبحانه وتعالى) but Allah (سبحانه وتعالى) knows.
- (وَحُبِّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ) (and the love of a deed that gets (me) closer to Your Love): and to love all the deeds which will make me closer to Your love.

**May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.**

## Explanation of Dua'a – Class 8

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 33:

Dua'a: ( وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي )  
 وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ  
 أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ  
 لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي  
 ( "إِيْدِيْكَ وَالشَّرُّ لَيْسَ إِِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

(Wajahtu wajhi lilladhi fataras-samawatiwal-arda hanifan wa ma ana minal-mushrikin. Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamini, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin. Allahumma! Antal-maliku la ilaha illa ant, ana abduka zalamtu nafsi wa'taraftu bidhanbi faghfirli dhunubi jami'an, la yaghfirudhunuba illa anta, wahdini lihasanil-ahklaqi, la yahdi li ahsaniha illa anta wasrif anni sayy'aha la yasrifu anni sayy'aha illa anta, labaika wa sa'daika, wal-khairu kulluhu fi yadaika wash-sharru laisa ilaika ana bika wa ilaika ana bika wa ilaika tabarkta wa ta'alaita astaghfiruka wa atubu ilaik)  
 (Verily, I have turned my face toward Him who created the Heavens and the Earth hanifa (worshipping none but Allah Alone), and I am not of the idolaters. Verily, my salah, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged myself and I acknowledge my



sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You." - Sunan an-Nasa'i 897

We need to feel poor to Allah (سبحانه وتعالى) to guide us and help us ask forgiveness from Him. You're asking Allah (سبحانه وتعالى) to cover your sins so you don't get affected by the evil consequences of sins. There are different ways for seeking forgiveness from Allah (سبحانه وتعالى) because the human easily gets bored and stuck in the same routine. Alhamdulillah Allah (سبحانه وتعالى) has given us different ways.

- (وَجَّهْتُ وَجْهِيَ) (Verily, I have turned my face): The best way to begin the dua'a is with tawasuul to Allah (سبحانه وتعالى) – which is glorifying and praising Him. I turn my face, to Whom? To Allah (سبحانه وتعالى). Who is Allah (سبحانه وتعالى)?
- (لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ) (toward Him who created the Heavens and the Earth): the One Who originated the heavens and earth and made them free from faults. When you think about the bigger creation so what about anything less? For sure He made it free from faults.
- (حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ) (hanifa (worshipping none but Allah Alone), and I am not of the idolaters.): haneefan means to be inclined away

from the shirk. You want to go on a Straight Path and shirk comes along the way so you move and incline away. Shirk is to turn your face to other than Allah (سبحانه وتعالى). So you're asking Allah (سبحانه وتعالى) I don't want my face to turn to anyone besides You. All of this is tawheed and all of this is positive reinforcement for us.

- (إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ) (Verily, my salah, my sacrifice, my living, and my dying are for Allah.): verily my prayers, my rituals, my life and my death all belong to Allah (سبحانه وتعالى). Why did Allah (سبحانه وتعالى) create life and death? To test us and to see who's doing the best of deeds. Surah Al Mulk 2: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) (Who has created death and life, that He may test you which of you is best in deed.). Here was have tawheed al uloohiyah, all of your actions are for Him.
- (رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ) (the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims.): only Allah (سبحانه وتعالى) is worthy for having all of everything. And here we have tawheed ar roobubiyah because Allah (سبحانه وتعالى) is the Only One Who creates, disposes, gives and takes. We are all poor to Allah (سبحانه وتعالى). We need to understand we don't have a share in anything we're doing.
- (اللَّهُمَّ أَنْتَ الْمَلِكُ) (O Allah, You are the Sovereign): O Allah You are the King so I need to obey You and magnify You. Whatever You decide and decree for me then I'm pleased and grateful, subhan Allah. All of my actions are for The King.

- (لَا إِلَهَ إِلَّا أَنْتَ أْنَا عَبْدُكَ) (and there is none worthy of worship but You. I am Your slave,): You are my Rabb and I am Your slave. In order to be poor to Allah (سبحانه وتعالى), we need to have knowledge and know Who is Allah (سبحانه وتعالى) and our reality. Allah (سبحانه وتعالى) is the One nurturing us and taking care of us. Whatever He decides from decrees or commands then I accept because I'm His slave.
- (ظَلَمْتُ نَفْسِي) (I have wronged myself): here you confess that you wronged yourself by disobeying Allah (سبحانه وتعالى) and rejecting His command and decree.
- (وَاعْتَرَفْتُ بِذُنُوبِي) (and I acknowledge my sin.): and I confess to my sins, so forgive all of my sins. Even the word (ذنب) means tail, so as if you want it to be cut-off. You don't want sins to be trailing behind you.
- (فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ) (Forgive me all my sins for no one forgives sins but You.): so forgive all of my sins. It's not about others forgiving you and not Allah (سبحانه وتعالى). When Allah (سبحانه وتعالى) forgives you then people will forgive you. Allah (سبحانه وتعالى) will make the people forget what you did and even the angels, subhan Allah.
- (وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ) (Guide me to the best of manners for none can guide to the best of them but You.): guide me to the best manners in every situation, subhan Allah. Should I be patient in this situation? What can elevate us? Good manners. The most which will make people enter paradise are good manners. So people of paradise have the best manners. No one can guide us to the best manners except You, not some book, or course or my mother.

- (وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ) (Protect me from bad manners for none can protect against them but You.): and avert all sins away from me. And to be averted from sins is not how strong you are but how strong is your reliance in Allah (سبحانه وتعالى). And to avert the sin is to not have the desire for it. Sometimes you might not be doing a sin, but you're thinking about it day and night. So maybe your limbs are not there, but your heart is there, astaghfar Allah.
- (لَبَّيْكَ وَسَعْدَيْكَ) (I am at Your service.): I'm at Your service and all goodness and happiness belong to You. As if you're on call and you love to serve Him from the core of your heart. (لبيك) means you're showing all conditions of (لا اله الا الله).
- (وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ) (all goodness is in Your hands.): all goodness is in Your Hands and this is to correct our thinking that we should never think negative about Allah (سبحانه وتعالى). All Allah (سبحانه وتعالى) commands, prohibits and decrees is all good.
- (وَالشَّرُّ لَيْسَ إِلَيْكَ) (and evil is not attributed to You.): and no evil belongs to Allah (سبحانه وتعالى). Evil is from ourselves and the shaitan.
- (أَنَا بِكَ وَإِلَيْكَ) (I rely on You and turn to You.): I'm all for You and everything I do is for You. I can't live without being connected to You. I exist and I breathe and I do everything because of You.
- (تَبَارَكْتَ وَتَعَالَيْتَ) (blessed and exalted are You.): blessed are You and exalted are You.
- (أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ) (I seek Your forgiveness and repent to You.): I ask for Your forgiveness and repent to You. May Allah (سبحانه وتعالى) forgive all our sins. Ameen.

**May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.**

## Explanation of Dua'a – Class 9

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 34:

Dua'a: اللهم اغفر لي خطيئتي وجهلي، وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي ( وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، وأنت على كل شيء قدير ("Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. All these (failings) are in me. O Allah! Grant me pardon for those sins which I committed in the past and which I deferred, which I committed in privacy or in public and all those sins of which You are better aware than me. You are the One Who Bring things forward and You are the One Who delays and You are able to do all things) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 17, Hadith 1476

○ (اللهم اغفر لي خطيئتي) (O Allah! Forgive my errors.): O Allah forgive me for my mistakes



- (وجهلي،) (ignorance): and my ignorance. We never thought our ignorance should be forgiven because sometimes we deal ignorantly and it causes problems. Ignorance is a dispraised quality.
- (وإسرافي في أمري،) (and immoderation in my affairs.): and my transgressions, and you want to be forgiven for doing things which occupied you too much. Basically to be forgiven for the obsessions you have and for all the time and thinking it took from you.
- (وما أنت أعلم به مني،) (You are better aware of my faults than myself.): and You know all the mistakes I've done. I don't know all I've done. This shows you're poor to Allah (سبحانه وتعالى)
- (اللهم اغفر لي جدي وهزلي،) (O Allah! Forgive my faults which I committed in seriousness or in fun): O Allah (سبحانه وتعالى) forgive me for all the sins I did seriously and any sins I took lightly.
- (وخطئي وعمدي،) (deliberately or inadvertently.): O Allah forgive me for all the mistakes I did unintentionally and intentionally.
- (وكل ذلك عندي،) All these (failings) are in me. ): and all that I've ever done. There's no human which doesn't sin, but it's important to repent to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) loves those who repent and purify themselves.
- (اللهم اغفر لي ما قدمت وما أخرت) (O Allah, Grant me pardon for those sins which I committed in the past and which I deferred): O Allah forgive me for all the sins I did and for all the sins which I delayed from doing.
- (، وما أسررت وما أعلنت،) (which I committed in privacy or in public): and forgive me for the sins I did secretly and openly.

- (وما أنت أعلم به مني) (and all those sins of which You are better aware than me.): and You know what I did because sometimes we do sins openly or secretly and we don't know.
- (أنت المقدم، وأنت المؤخر،) (You are the One Who Bring things forward and You are the One Who delays): You are The One Who brings things forward and You are the One Who delays. Allah (سبحانه وتعالى) brings forward what to teach you first, which sins to nurture you regarding them first, which classes to bring forward. Even when you reach the traffic light, someone comes forward and someone is delayed.
- (وأنت على كل شيء قدير) (and You are able to do all things): Allah (سبحانه وتعالى) is able to do all things and who are we to argue about the decrees. Allah (سبحانه وتعالى) knows which sins we've done and need to be forgiven. It's all total submission.

***May Allah (سبحانه وتعالى) help us make dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 10

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 11:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ  
 وَلَكَ الْحَمْدُ أَنْتَ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ حَقٌّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ  
 حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ اللَّهُمَّ لَكَ أَسَلْتُ بِكَ آمَنْتُ وَعَلَيْكَ  
 تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ  
 الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ "

Allahumma lakal-hamd, Anta nurus-samawati wal-ard wa man fihinna. Wa lakal-hamd, Anta qayyamus-samawati wal-ard wa man fihinna. Wa lakal-hamd, Anta malikus- samawati wal-ard wa man fihinna. Wa lakal-hamd, Antal-haqq, wa wa`duka haqq, wa liqa'uka haqq, wa qawluka haqq, wal-jannatu haqq, wan-naru haqq, was-sa`atu haqq, wan-nabiyyuna haqq, wa Muhammadun haqq.

Allahumma laka aslamtu, wa bika amantu, wa `alaika tawakkaltu wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu, faghfirli ma qaddamtu wa ma akhkhartu, wa ma asrartu wa ma a`lantu. Antal-muqaddimu wa Antal-muakhkhiru. La ilaha illa anta wa la ilaha ghairuka, wa la hawla wa la quwwata illa bika

*O Allah, to you is praise, You are the Light of the heavens and the earth, and everyone therein. To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein. To You is praise,*

*You are the Sovereign of the heavens and the earth, and everyone therein. To You is praise, You are the Truth; Your promise is true, the meeting with You is true, Your saying is true, Paradise is true, the Fire is true, the Hour is true, the Prophets are true, and Muhammad (صلى الله عليه وسلم) is true. O Allah, to You have I submitted, in You I believe, in You have I put my trust, to You I turn in repentance, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the One Who brings forward and puts back. None has the right to be worshipped but You, and there is none who has the right to be worshipped other than You. And there is no power and no strength except with You.*

*(Sunan Ibn Majah Book 5, Hadith 1416)*

- (اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ) (O Allah, to you is praise, You are the Light of the heavens and the earth, and everyone therein.): you praise Allah (سبحانه وتعالى) because of Himself and His names and attributes. Without You we wouldn't have light – whether it's tangible or intangible light. We would be in darkness and disbelief.
- (وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ) (To You is praise, You are the Sustainer of the heavens and the earth, and everyone therein.): you praise Allah (سبحانه وتعالى) because of Himself and His names and attributes. With You everything is established and upright. You are in charge of everything in this life without any interference.

- (وَلَكَ الْحَمْدُ أَنْتَ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ) (To You is praise, You are the Sovereign of the heavens and the earth, and everyone therein.): you praise Allah (سبحانه وتعالى) because of Himself and His names and attributes. Only You are the King with perfect attributes and You're praised for this.
- (وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ) (To You is praise, You are the Truth;): you praise Allah (سبحانه وتعالى) because you're worshipping Him in truth, all that Allah (سبحانه وتعالى) says is true, there is no falsehood.
- (وَوَعْدُكَ حَقٌّ) (Your promise is true,): all Your promises are true and all of Your words are the truth. Allah (سبحانه وتعالى) made the Prophet (صلى الله عليه وسلم) to not speak out of desires. And when Allah (سبحانه وتعالى) says He loves someone, it's the truth.
- (وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ) (the meeting with You is true, Your saying is true,): meeting You is the truth and now we are getting a sample of meeting Allah (سبحانه وتعالى) in this life which is in the prayer. We need to believe when we pray, Allah (سبحانه وتعالى) places His Face in front of us and we need to believe He responds to us when we recite Surat Al Fatiha.
- (وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ) (Paradise is true, the Fire is true, the Hour is true,): paradise and hellfire are true and the Last Day is true.
- (وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ) (the Prophets are true, and Muhammad (صلى الله عليه وسلم) is true.): the prophets are true and Mohammed (صلى الله عليه وسلم) is true. Prophet Mohammed (صلى الله عليه وسلم) is mentioned specifically because there are those who don't believe in him and

this is the differentiating factor between a Muslim and non-Muslim. To believe in the messengers is to believe in all of them.

- (اللَّهُمَّ لَكَ أَسَلْتُ وَبِكَ آمَنْتُ) (O Allah, to You have I submitted, in You I believe,): here you make tawassul by your actions. You submit only to Allah (سبحانه وتعالى) in all aspects of your life and believe in Him.
- (وَعَلَيْكَ تَوَكَّلْتُ) (in You have I put my trust,): and upon You I put all my trust. To reach tawakul is to reach the level of complete submission. I trust You only to bring me the solutions and take me out of my problems.
- (وَإِلَيْكَ أُنِيتُ) (to You I turn in repentance,): I return to you for every matter.
- (وَبِكَ خَاصَمْتُ) (by Your help I argue,): I dispute only for You and not against You. I don't dispute for myself and this shows you're entirely for Allah (سبحانه وتعالى).
- (وَإِلَيْكَ حَاكَمْتُ) (to You I refer my case,): when I need judgement, I only go to You. We need to feel clueless in this life and depend only on Allah (سبحانه وتعالى).
- (فَاعْفِرْ لِي) (so forgive me): here is the dua, all of the previous introduction to this dua is for asking forgiveness, subhan Allah. Sins delay us and forgiveness moves us forward.
- (مَا قَدَّمْتُ وَمَا أَخَّرْتُ) (for my past and future sins,): forgive me for what I did and what I haven't done either.
- (وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ) (what I have done in secret and what I have done openly,): forgive me for all the sins I did secretly and openly.



- (أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ) (You are the One Who brings forward and puts back.): You are the One Who Brings things forward and You are the One Who delays. May Allah (سبحانه وتعالى) never delay us to paradise. No one likes to be waiting in line in this life, so why do we want to wait in line for paradise? Subhan Allah. May Allah (سبحانه وتعالى) make us among the 70,000 who enter paradise with no hisab or adhab. Ameen.
- (لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ) (None has the right to be worshipped but You, and there is none who has the right to be worshipped other than You.): You are my ilah and there is no One worthy of worship except You.
- (وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ) (And there is no power and no strength except with You): I can't do anything with Your might and power.

***May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 11

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 32:

**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.")**

- This is the first time when forgiveness is being sought which took place when Adam (عليه السلام) disobeyed Allah (سبحانه وتعالى) by eating from the tree. Allah (سبحانه وتعالى) inspired this dua to Adam (عليه السلام), why? Because Allah (سبحانه وتعالى) knows there's regret in his heart. Sometimes we have all the istighfar duas in front of us, but when we don't feel regret so we won't even bother to read them, subhan Allah.
- (قَالَ رَبَّنَا) (They said: "Our Lord!): Our Rabb, we need our Rabb to reform us and fix us because we're broken and need fixing.
- (ظَلَمْنَا أَنفُسَنَا) (We have wronged ourselves.): we wronged ourselves, and notice it's in the plural to show it's not only Adam (عليه السلام) and Hawa, but it's inclusive of all the offspring, subhan Allah. When you disobey Allah (سبحانه وتعالى) then you're actually wronging yourself.
- (وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.): as if they're making a condition, if you don't forgive us and have mercy

on us then we'll be among the losers. This is stronger than just saying 'forgive us and have mercy on us'. So he's making tawassul by their condition in the beginning and at the end of the dua. He's saying we wronged ourselves and he's saying we'll be losers if we're not forgiven. Allah (سبحانه وتعالى) loves when you show how desperate you are.

- (وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا) (If You forgive us not, and bestow not upon us Your Mercy,): they need both forgiveness and mercy, mercy is in order to make you go forward. Sometimes we forgive others but we're not merciful to them; we don't speak to them or help them, subhan Allah.
- (لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (we shall certainly be of the losers.): if they're not forgiven and bestowed with mercy then they'll be among the losers. So to be among the winners requires forgiveness and mercy. Surah Al Imran 185: (فَمَنْ زُحِرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ) (And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.)
- With all of this, we need to be truthful and to be truthful is to be in line with your heart, tongue and limbs. May Allah (سبحانه وتعالى) make us among the sididiqeen. Ameen.

## Explanation of dua'a regarding 'rushd'

Recap of dua'as from Precious Remembrance booklet – p. 63:

**Dua:** (اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ)

**(O Allah, I ask You for steadfastness in all my affairs and determination in following the right path)**

**(Allahumma inni as'aluka at-thabbuta fi al-amr wal-'azimata 'alar-rushdi)**

- (اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ) **(O Allah, I ask You for steadfastness in all my affairs):** you're asking Allah (سبحانه وتعالى) to be firm in matters, not hesitant and swaying between yes and no.
- (وَالْعَزِيمَةَ عَلَى الرَّشْدِ) **(and determination in following the right path):** you're asking Allah (سبحانه وتعالى) to give you the determination to do the rushd. Sometimes you see the bull eye, but you're not moving forward. Remember to 'just do it'.

***May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 12

### Introduction

- Part of a hadith: The Prophet (صلى الله عليه وسلم) said: ( . وقال: إنها..بعد الزوال ) (Before dhuhr..which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it) – Mishkaat Al Masabeeh 1126, Authenticated by Al Albani as Sahih. One of the times when the doors of the heavens are opened is until the dhuhr. May Allah (سبحانه وتعالى) accept our deeds and raise it above. We don't want our deeds to only reach our heads.
- Allah (سبحانه وتعالى) loves the good deeds and the angels love good deeds. They love whatever Allah (سبحانه وتعالى) loves and they hate whatever Allah (سبحانه وتعالى) hates.
- We will enjoy our lives when our heart is pure/saleem but when will we not enjoy our hearts? When our hearts are sick. A jealous person is not happy, an arrogant person is not happy, a mushrik is not happy.
- We learned about (لا حول و لا قوة الا بالله), but we can't just say it and not be truthful. The feeling of truthfulness is you're serious about doing it; the one who's truthful has the willpower to do it. The one who's not serious and just talking without acting is like the hypocrites. May Allah (سبحانه وتعالى) protect us from hypocrisy and make us from the truthful ones. Ameen.

## Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 30:

**Surah Ibrahim 41: (رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ) ("Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.")**

- What is the difference between repentance and seeking forgiveness? Seeking forgiveness is for sins you know and don't know about it. The feeling is you know you have sins and feel ashamed and guilty. It's important to not ascribe purity to yourself, but confess that you sin. Whereas repentance, you know the major sin you did and a person can't just say 'I repent'. The feeling of repentance is a feeling inside the heart is as if it's being cut into pieces. For example, if someone did magic or separated between husband and wife, first a person must repent and feel their heart is tearing for what they did, then they need to fix the wrong they did. They need to undo the magic and find wherever it was placed.
- There is suffering after the repentance according to the sin because it is according to how much they made others suffer. There was a lady who used to put magic inside the coffins of the dead, astaghfar Allah. She repented and when she went to umrah, she couldn't even see the ka'aba, astaghfar Allah. May Allah (سبحانه وتعالى) never make us do dhulm to anyone. Ameen. To oppress anyone then you will suffer in the end, just as you made others



suffer, you will suffer. Repenting from the rights of Allah (سبحانه وتعالى) is easier than repenting from the rights of the people. There is the Qantara as well on the Day of Judgment when it's settling the scores with the people. Does a person think they can make others suffer and then repent and nothing will happen to them? Subhan Allah.

- If the Prophet (صلى الله عليه وسلم) was seeking forgiveness though all his sins were forgiven, so what about us? Ibrahim (عليه السلام) is the Father of the Prophets and he's seeking forgiveness, so what about us?
- (رَبَّنَا) (Our Lord!): Ibrahim (عليه السلام) is calling on 'Our Rabb, our Reformer'
- (أَعْفِرْ لِي) (Forgive me): look at his humility for asking for forgiveness though he is the Father of the Prophets.
- (وَلِوَالِدَيَّ) (and my parents,): he's asking for forgiveness of his parents after himself because there are rights of the parents.
- (وَالْمُؤْمِنِينَ) (and (all) the believers): and he asked for forgiveness for all the believers and everyone gets a share of this dua according to how much they believe, so the more belief, the more forgiveness. How can you increase your faith? When you talk about Allah (سبحانه وتعالى), when you talk about the Last Day, the angels, messengers, books and decrees – the pillars of faith which are unseen.
- (يَوْمَ يَفُومُ الْحِسَابُ) (on the Day when the reckoning will be established): he's asking for the sins to even be covered on the Day of Judgment. We want our sins to be covered in the duniya, in the grave and on the Last Day. What makes the sun to come closer or

the hisab to be tougher on the Day of Judgment? Because of the sins.

*May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.*

## Explanation of Dua'a – Class 13

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 30:

**Surah Al Baqarah 286:** ( لَا يَكْفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ ۗ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ) (Allâh 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 Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.")

- This ayah and the previous ayah are recited before going to sleep and the virtue of reciting the last two ayah of Surat Al Baqarah is Allah (سبحانه وتعالى) will be sufficient for you. Hadith: ( قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ ) (Narrated Abu Mas`ud Al-Ansari: The Prophet (صلى الله عليه وسلم) said, "If one recites the last two Verses of Surat-al-Baqara at night, it is sufficient for him) - Sahih al-Bukhari 5040
- 'Our Rabb' is mentioned three times in this ayah. Our Rabb is our Reformer and Nurturer; asking Ar Rabb means asking Him by all of His actions.
- (رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا) ("**Our Lord! Punish us not if we forget or fall into error,**): you're admitting 'I make mistakes and I forget', but don't hold it against me O Allah.
- (رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا) (**our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)**): O Allah don't put a burden on us as you put a burden on those before us, especially on Banu Israel who kept asking questions and the rulings became difficult on them.
- (رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ) (**our Lord! Put not on us a burden greater than we have strength to bear.**): O Allah don't give me anything or trial which is more than I can bear. Sometimes we are asking and insisting on things for the duniya but it ends up being more than we can bear. That's why Allah (سبحانه وتعالى) might give you from the duniya or not, but for the akhira He will.

- (وَأَعْفُ عَنَّا) (Pardon us): pardon us and overlook our mistakes. Pardon us refers to the obligations which we didn't fulfill properly.
- (وَأَعْفِرْ لَنَا) (and grant us Forgiveness.): forgive us meaning cover our sins, we don't want the people to know our sins because they're unforgiving; they don't forget. When Allah (سبحانه وتعالى) forgives your sins then He will love you and treat you like you never committed the sins unlike the people, why? Because they're imperfect.
- (وَأَرْحَمْنَا) (Have mercy on us.): pour mercy on us; give us knowledge and good deeds. What can stop the mercy from coming down? Not doing the obligations and sins. How can someone expect a bonus if they're doing so many mistakes at work? Subhan Allah.
- (أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.): You are our Guardian, You are our Protector, so give us victory over the anyone holding me from going forward to you, including the shaitan.

***May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 14

### Explanation of dua'a

Recap of dua'as from Precious Remembrance booklet – p. 31:

**Surah Al Imran 193:** ( رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ) ("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).")

- These ayat are referring to the people of understanding (أولي الألباب). The Prophet (صلى الله عليه وسلم) would recite the ten final ayat of Surah Al Imran before praying the night prayer. Hadith: (فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا انْتَصَفَ اللَّيْلِ، أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ يَمْسُحُ النَّوْمَ عَن وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ (صلى الله عليه وسلم) Allah's Messenger (مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي slept till the middle of the night, either a bit before or a bit after it, and then woke up rubbing the traces of sleep off his face with his hands, and then recited the last ten Verses of Suratal-`Imran. Then he got up and went to a hanging water skin, performed ablution from it ---- and performed it perfectly. Then he stood up to perform the prayer.) – Sahih Al Bukhari Book 65, Hadith 4572

- The theme of Surah Al Imran is firmness on the deen. Who will be firm? The people of understanding (أولي الألباب). What makes a person not firm? Doing things without thinking or just routine. It's important to not disable the intellect we have.
- The characteristic of the people of understanding (أولي الألباب) is remembering Allah (سبحانه وتعالى) in all cases. They do taffakur and reflect so everything they see is reminding of the hereafter. They see mercy and they think how will it be on the Judgment Day. They see flowers and think how will it be in paradise. This is zuhd, taking the duniya and using it for the akhira.
- (رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا) **(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.)**: they heard a caller inviting them to faith, and faith is belief in the unseen matters. Notice the caller called to believe in your Rabb, not ilah. If you believe in your Rabb then you will make Him your Ilah. This part is of the dua is tawassul.
- (رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ) **(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)**: after tawassul, they're seeking forgiveness. They attribute all perfection to Allah (سبحانه وتعالى) and when they see this perfection, they seek forgiveness for themselves. For example, if you see someone dirty, then you feel clean. And to Allah (سبحانه وتعالى) is the best example, Allah (سبحانه

(وتعالى) is so perfect so they feel 'unclean' in front of Him thus they seek forgiveness, subhan Allah.

- (فَاعْفِرْ لَنَا ذُنُوبَنَا) (**Forgive us our sins**): you're asking Allah (سبحانه وتعالى) to forgive you (اغفر). (غفر) is to cover, protect and beautify. (لنا): for us. (ذنوبنا): our sins and it comes from (ذنب) which means tail. Sins are like a tail, following you wherever you go and it's shameful, subhan Allah. Allah (سبحانه وتعالى) is covering us but if we don't repent then we will see the evil consequence of the sin. So you're asking Allah (سبحانه) to cover, protect and beautify you. (ذنوب) is referring to major sins which need repentance.
- (وَكَفِّرْ عَنَّا سَيِّئَاتِنَا) (**and expiate from us our evil deeds**): (سيئتنا) also means sins but different from (ذنب). It comes from the word (ساء) which makes the person sad and depressed. So (سيئة) are the sins which make you sad and not enjoy. There's a negative effect but milder than (ذنب) – major sins. (سيئات) are minor sins which also have a negative effect. You're asking Allah (سبحانه وتعالى) to (كفر) which is to expiate the sins and (كفر) means to cover. You're asking Allah (سبحانه) to wipe away and expiate the sins; as if it's on the surface. (عنا): means to jump over.
- (وَتَوَفَّنَا مَعَ الْأَبْرَارِ) (**and make us die (in the state of righteousness) along with Al-Abrâr**): and make us die with the abrar; they don't say as abrar but with the abrar which shows their humbleness. The abrar are the ones whose hearts are boiling with good deeds. Abrar are sadiqueen and the word (بر) means vast. To die with the abrar means they're among the abrar. (توفنا) comes from (وفى) which is to



complete the task given to you. That's why a loyal person is called (وفي) . (توفى) means Allah (سبحانه وتعالى) gave you a time to fulfill the task in your life and then the term is over. So you're asking Allah (سبحانه وتعالى) to make you fulfill the contract given to but with the abrar, subhan Allah.

***May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.***

## Explanation of Dua'a – Class 15

### Explanation of dua'a from Precious Remembrance

Precious Remembrance booklet – p. 31:

- We need forgiveness all the time because what holding us back are the sins. There are sins regarding Allah's rights and sins regarding the people's rights. Sins regarding people's rights are worse because Allah (سبحانه وتعالى) commanded you and there are people's rights involved. For example, Allah (سبحانه وتعالى) commanded us to not oppress others. So when a person oppresses another then this is disobeying Allah's command and transgressing against the rights of a person.

**Surah Al Hashr 10: ( رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ) ("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)**

- ( رَبَّنَا اغْفِرْ لَنَا ) ("Our Lord! Forgive us): our Rabb is our Nurturer and Reformer, we need fixing and only Allah (سبحانه وتعالى) Our Rabb can fix us. Sins are very ugly that even in the grave our sins will come in the form of an ugly man.
- ( وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ) (and our brethren who have preceded us in Faith,): you're not only seeking forgiveness for yourself, but you're

also seeking forgiveness for those who entered Islam before. For example, imagine you enter Islam later so you could feel jealous of those who entered before. In this dua you're asking for forgiveness for those who preceded in faith in order to remove any kind of ill feelings. Envy in the deen is worse than envy in the duniya. Look at Iblis who refused to prostrate to Adam (عليه السلام) because Adam (عليه السلام) came later and Iblis was before, subhan Allah. Look at Qabeel and Habeel, why did he kill his brother? Because Allah (سبحانه وتعالى) accepted from one and not the other. No one knows their position or another's position with Allah (سبحانه وتعالى). Someone might look like they're going forward with good deeds but their heart is backwards and someone might be quiet but they're going forward with their heart. The competition with Allah (سبحانه وتعالى) is by heart. Another example, if you are jealous, what's needed? To have taqwa. To hold yourself from speaking because when you speak because it will show you're jealous. Patch this sickness and make dua for the one you're jealous of. You probably don't want to make dua because you're jealous of the person but doing something contrary to your desires will mend your heart. May Allah (سبحانه وتعالى) purify our hearts. Ameen. Notice it says the ones who preceded us in faith, and not in Islam, because only Allah (سبحانه وتعالى) knows who has faith. This is the measure with Allah (سبحانه وتعالى). And notice you make dua for yourself before others.

○ (وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا) **(and put not in our hearts any hatred against those who have believed.):** (غِلًّا) means chain, so it's like

hatred chained to the heart. You have (كره بغض) which also means hatred but (غِلًّا) is something inside which can't be purified except if Allah (سبحانه وتعالى) removes it, subhan Allah. If a believer has this (غِلًّا), he will not react with it; he will not oppress, but he will have taqwa. Even on the Day of Judgment, Allah (سبحانه وتعالى) will remove this (غِلًّا) before entering paradise. How can you sit with someone in paradise and face them if you have (غِلًّا) towards them. Surah Al Hijr 47: (وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ) ("And We shall remove from their breasts any deep feeling of bitterness (that they may have), (So they will be like) brothers facing each other on thrones) It shows a person can have (غِلًّا) towards a believer. Even if you forgive them, there's still a feeling of heaviness. In paradise, people will be facing each other. You're asking Allah (سبحانه وتعالى) to not place (غِلًّا) in your heart towards those who believe; you don't want to be sensitive. Who's in charge of removing it? Only Allah (سبحانه وتعالى). We don't want our heart to have a dot against any believer.

- ( رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ) (**Our Lord! You are indeed full of kindness, Most Merciful**): the name of Allah Ar Raouf is mercy without pain and Ar Raheem is special mercy for the believers, so you're asking for double mercy because sins are painful.
- What brings us forward? Forgiveness, a pure heart and no (غِلًّا). (غِلًّا) chains you and makes you constantly think about the person you're resenting.

**May Allah (سبحانه وتعالى) help us say dua'a with faith. Ameen.**

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