

Trust in Allah ...but tie your camel

DUAS FROM THE QURAN AND HADITH



Compiled by
Sheikh Rashid Anwar

English Translation
Syed Irfan Ahmad

Trust in Allah

...but tie your camel

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Compiled by: Sheikh Rashid Anwar
Translated by: Syed Irfan Ahmad

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

May Allah forgive your sins and bestow the bounties
of this world and the Hereafter on you and on all those
associated in any form with the publication of this book.
Aameen!

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From the Compiler's Desk

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَّا بَعْدُ

Muslims are blessed. We follow the only religion that has a comprehensive collection of the *Ahadith* (plural of *Hadith* - sayings and doings of our Holy Prophet ﷺ). Followers of no other religion have been able to put together a comparable exhaustive compilation of the acts and deeds of their prophets. A study of the forensic techniques utilized to authenticate each *Hadith* of our Prophet ﷺ is a voluminous exercise in itself. The Muslim *Ummah* (the followers of Islam) should rightfully be proud of not just the sheer volume of data collected but should also be proud of how painstakingly it has been verified and preserved.

Looking at this from a practical point of view, this immense amount of information about the way of life of our Holy Prophet ﷺ is a great asset for us. It can help guide us in our wordly affairs and also help prepare us for the Hereafter.

In today's fast paced world, time is in short supply. And time for religious activities is even scarcer. This is why we have put together a set of short, easy to read *Duas* (supplications). *Duas* that are based on the *Ahadith* of the Prophet ﷺ that can guide us in our daily life. And perhaps *Duas* that we can even memorize.

With these thoughts in mind, I feel immense pleasure to have been blessed with the task of putting together this important compilation of *Duas* – ***Trust in Allah ...but Tie your Camel: Duas from the Quran and Hadith.*** I ask Allah to make this book popular and accept this small contribution from me. Aameen.

In everyday life we ask each other for help but when we ask Almighty Allah for divine help, we call it a *Dua* – a supplication. It

is extremely important that we seek Allah's guidance and ask Allah for helping us in everything that we do. By reciting the *Duas* that our Prophet ﷺ used to recite in his daily life we will be following the *Sunnah* (way of life) of the Prophet ﷺ and we will remain in Allah's protection.

It is very difficult for an individual to compile all *Duas*. I needed help. And indeed Allah guides those who have virtuous intentions and seek his help. Help to me came in the form of Maulana Muhammad Ishaq, a respected Islamic scholar who assisted in the selection of the *Duas* and made a number of corrections. He also helped proofread the Arabic verses. I am grateful for his help and pray that he is rewarded for his assistance both in this world and in the Hereafter.

This is the effort of an individual with no scholarly claims but one who wishes to put together only those *Duas* that conform with the teachings of the Quran and *Sunnah*. We have made every effort to ensure that this guiding principle is followed. All that is good in this book is a result of Allah's grace and mercy while all shortcomings and mistakes are because of our negligence. May Allah forgive us for our mistakes and accept our efforts. Aameen.

Dear readers, it is my humble request that while you raise your hands for making Dua, kindly make Dua for me, for my parents and for my family and for our salvation in the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

'O our Lord, accept (this service) from us, undoubtedly, only You are the All-Hearing, the All-Knowing.' (*Al Baqarah* 2:127)

والسلام عليكم ورحمة الله وبركاته

Sheikh Rashid Anwar

Brief Biography of Sheikh Rashid Anwar

Sheikh Rashid Anwar was born in Karachi on 1 November 1949. He received his early education at the Marie Colaco School in Karachi and did his matriculation from St Patrick's School, Karachi, in 1967.

He later studied at the Government College of Commerce & Economics and Adamjee Science College and graduated with a Bachelor of Commerce degree from the Faculty of Business Administration, University of Karachi.

Unlike most young men who look for jobs after graduating, Sheikh Rashid already had five years of work experience under his belt when he graduated. While still in Grade 9, he interned in his father's business. In 1951 his father had established one of Pakistan's earliest engineering companies – importing parts from Japan and assembling sewing machines under the brand name "Kaiser."

Sheikh Rashid became familiar with quality control, sales and customer service and, of course, with the world of sewing and stitching while selling Kaiser sewing machines. In 1969, before he graduated, he had already founded Kaiser Arts and Krafts Ltd, a company that specialized in the export of handicraft and garments.

Kaiser Arts & Krafts went on to win the Federation of Pakistan Chambers of Commerce and Industry trophy for Best Exporter of Cotton Fashion Apparel from Pakistan for 10 consecutive years from 1976 to 1986. And in 1986 the then President of Pakistan, Gen Zia ul Haq, awarded Sheikh Rashid Anwar the Businessman of the Year Award.

With a desire to pay back his country, Sheikh Rashid, who was Chairman of the Pakistan Cotton Fashion Apparel Exporters Association, launched an annual Fashion Apparel Fair in Karachi that became the meeting place for international buyers and Pakistani textile and apparel manufacturers and exporters. Iconic designers like Pierre Cardin and Ted Lapidus visited the fair and Pakistan became a regular supplier for global apparel importers.

Political violence and street crimes in Karachi in the late 1980s forced Sheikh Rashid to leave the city. In 1989 he set up AMCO Apparel Manufacturing FZCO

in the United Arab Emirates. Over 30 years later, this company continues to be a successful exporter of outerwear to the United States.

After relocating to the UAE, Sheikh Rashid decided to spend some time to advance his understanding of Islam. He listened to translations of the Quran and read multiple tafsirs (commentaries of the Quran) written by renowned scholars. The desire to learn about Islam was perhaps inculcated in him by his father who lived in Japan for many years and had been instrumental in the effort to build the first mosque in Japan – Kobe Mosque – in 1935.

Since the 1990s, Sheikh Rashid has been attending Islamic lectures and watching online programs of distinguished scholars. He is particularly fond of listening to the well informed and well-researched Islamic lectures given by Mohtaram Shujauddin Shaikh. Over the last six years, by the will of Allah, Sheikh Rashid has compiled six books on different aspects of Islam.

Sheikh Rashid Anwar believes that hard work, honesty and trust in Allah are the pillars of success, both in one's personal life and in business.

Preface

I have known Mr Rashid Anwar for over 30 years. He is meticulous in what he does. Everything is exceptionally well planned. Rashid Sahab had invited me for lunch at his home and mentioned that he was having his book of *Duas* translated into English. I knew that he had put in a tremendous amount of work into the Urdu version of his book. It was well researched and carefully vetted.

When it comes to Islamic work in English it is difficult to find something that caters to the need of today's youth. The book of short *Duas* was something that would fit in with the attention span of today's multi-tasking youth. But would someone write the book in a language that addressed today's social media savvy audience? An audience that wanted *pukka* work – with blockchain type forensic authenticity – and bite sized writeups.

Could the book of *Duas* be shaped into something that fits their needs? Could I understand what the mobile-first, internet native generation wants? I foolishly volunteered!

I have attempted to translate the book of *Duas* with brevity and clarity. If I have succeeded, please remember me in your *Duas*. If I have failed, I seek forgiveness and yet again ask you to pray for me – I will need more of them *Duas* for my salvation!

Dr. Syed Irfan Ahmad

Brief Biography of Dr Syed Irfan Ahmad

Dr. Syed Irfan Ahmad did his Masters degree in Economics from the University of Karachi. He was the top student of his graduating class and received a Gold Medal. He then went to Boston University where he did his PhD in Economics. His dissertation was on "Information Cues and the Marketing of Pakistan's Exports."

In 1986 he returned to Karachi and joined his family business of international media sales for publications like TIME magazine, The Wall Street Journal, The Economist, etc. He was also involved in trade show sales and took groups of Pakistani exporters to trade shows all over the world.

His association with Sheikh Rashid Anwar dates back to 1987 when he was involved in the marketing of a Fashion Apparel Fair that was organized by Sheikh Rashid Anwar, the then Chairman of the Pakistan Cotton Fashion Apparel Association.

Between 1993-96 Dr Irfan was a marketing consultant at the Export Promotion Bureau (now renamed TDAP) and was also a member of the Prime Minister's Task Force on Exports.

In 2000, he launched the ad sales rep office of Yahoo! for the Middle East and Pakistan in Dubai Internet City and helped start the digital marketing industry in the region.

In 2010 he launched Irhal.com an Arabic/English Islamic travel site that won the Dubai Startup Weekend Award and was also the winner of the Best Islamic Economy Startup Award given by Dubai Silicon Oasis. Irhal was later selected by one of the world's largest startup accelerator programs – MassChallenge, Boston.

Dr Irfan is currently involved in podcast advertising sales and digital out of home sales for billboards in iconic locations around the world including Times Square, New York, and Piccadilly Circus, London. He has handled promotional campaigns for numerous governments, airlines, tourism and investment boards and corporate entities in the region.

Introduction

الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى أَمَّا بَعْدُ

All praise is due to Allah, the Lord of the Universe, the Creator of the Universe. May peace and blessings be on our Prophet Muhammad ﷺ whom Allah has chosen from among his creations.

This book is a collection of *Masnoon Duas* - *Duas* that are according to the *Sunnah* - the sayings and traditions of the Prophet ﷺ. These *Duas* are easy to understand, are authentic and are useful for us in our everyday lives. Perhaps the most important aspect of this collection of *Duas* is that their authenticity has been carefully verified and are all sourced from the works of eminent scholars. Not a single *Dua* has been included whose authenticity is in question.

Many well intentioned men and women amongst us are victims of the deception of so-called spiritual guides, greedy *fakirs* and fake *Aamils* (spiritual healers). Instead of turning to these charlatans for counsel, make this book your guide. It is a beacon of light in a world where ignorance is rampant.

It contains *Duas* that Almighty Allah and the benefactor of humanity, Prophet Muhammad ﷺ have taught us. It has *Duas* for success and prosperity. It has *Duas* that provide remedy to black magic, sorcery and the influence of *jinns*. It lists *Duas* that are meant to cure disease, pain and all afflictions. But remember, you have to seek forgiveness from Allah and sincerely make *Dua* to Almighty Allah for the fulfillment of all your wishes and to overcome your problems and difficulties. ان شاء الله

Duas are a very important aspect of Muslim life. We do not use an intermediary to communicate with Allah. We have direct access to our Creator and through *Duas* we seek His forgiveness and also ask Him to satisfy our worldly needs. In view of this, it is extremely important that we only recite those *Duas* that are authentic.

Unfortunately, due to ignorance, and the popularity of fake scholars who prey on illiterate people by propagating inauthentic *Duas* and rituals that have no basis in either the Quran or *Sunnah*, many of us succumb to not only reciting these fake *Duas* but also propagating them on social media. One should not expect any benefit from such *Duas* because Allah has mentioned in the Quran:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ

‘O believers! Obey Allah and obey the Messenger, and do not let your deeds go in vain.’ (Muhammad, 47:33)

In the above verse, Allah has explicitly declared that actions that are not in conformity with obeying Allah and His Messenger ﷺ are of no value.

The Holy Prophet ﷺ himself has explained this on many occasions. Here are some *Ahadith* regarding this:

- a) If someone introduces a religious practice that is not based on *Shariah* (Quran and *Sunnah*), that practice is rejected. (Bukhari and Muslim)
- b) Every religious practice that is not based on *Shariah* is *Bidah* (innovation), and every innovation that leads one astray from Islamic teachings leads to Hell. (Sunan Nasai)

- c) The one who turns away from the *Sunnah* of the Prophet ﷺ will perish. (Ibn Abi Asim)

It is very clear from the teachings of the Quran and *Sunnah* that in religion, not adopting the way of the Prophet's *Sunnah* leads one toward misguidance and destruction. The Prophet ﷺ has highlighted the importance of this by going to the extent of saying that even if Prophet Musa عليه السلام (Moses) were alive he would have no option but to follow our Holy Prophet ﷺ. (Musnad Imam Ahmed)

Another unfortunate aspect of following self-made *Azkaar* (Islamic devotional phrases) and *Duas* is that practicing them makes one relegate the importance of *Duas* and *Azkar* that are in accordance with the *Sunnah*. One should realize that preaching, propagating and publishing self-made *Duas* and *Azkaar* that have no authentic association with the *Sunnah* of the Prophet ﷺ and abandoning those *Duas* and *Azkaar* that are authentic is tantamount to opposing and rebelling against the Holy Prophet ﷺ.

The Holy Prophet ﷺ has declared that لا اله الا الله is the best *Zikr* (Islamic devotional phrase). He has also attached great virtue in the repeated recitation of phrases such as الله اكبر and الحمد لله ,سبحان الله. Reciting لا حول ولا قوة الا بالله has so many virtues that it is classified as a treasure from Paradise.

Reciting the 99 names of Allah has been given the important status of being a pathway to Paradise and the acceptance of *Duas*. Reciting *Durood* - salutations on the Prophet ﷺ - and asking Allah to confer blessings upon the Holy Prophet ﷺ will be rewarded by the intercession of the Prophet ﷺ on the Day of Judgment. Allah Himself has conferred on reading of the Holy Quran the status of

“Zikr” or a devotional act. The recitation of each letter of the Holy Quran is rewarded with 10 virtues (*Tirmidhi*).

Apart from this, there are many *Azkaar* (Islamic devotional phrases) that have been mentioned in authentic *Ahadith* to be recited in the morning and evening, when going to bed and getting up, when eating and drinking, for seeking *Tawbah* (repentance), for seeking refuge from Satan and for praying for goodness and betterment in this world and in the Hereafter. The Holy Prophet ﷺ not only recited these *Azkaar* but also encouraged his *Ummah* (followers of the Prophet ﷺ) to act upon them.

Believing and having faith in Allah and His Prophet ﷺ places upon us the responsibility of following the acts and deeds of the Prophet ﷺ. Not following the Sunnah of the Prophet ﷺ will invoke the wrath of Allah. The Holy Quran mentions:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۖ

‘O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah.’ (*Hujurat: 49:1*)

The virtues of *Dua*

The Holy Prophet ﷺ has said that *Dua is a form of worship*. (Tirmidhi). He has also been quoted in another *Hadith* to have said that *Dua is the essence of worship*. (Tirmidhi). The very first act of worship that was taught to Prophet Adam was a *Dua*. When Prophet Adam erred, Allah taught him this *Dua* to expiate for his going astray:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ○

‘O our Lord! We have wronged ourselves; so, if You do not forgive us and do not have mercy on us, then certainly, we will be amongst the losers.’ (Araaf, 7:23)

Dua has no fixed timings. It is a spontaneous form of worship. Wherever you may be, whenever you want to, be it day or night, you may raise your hands and ask Allah for whatever you need by reciting a *Dua*.

If you study the life of the Prophet ﷺ you will notice that there was no moment that went by without him making *Dua*.

Those who make *Dua* with the firm belief that *Dua* is an act of worship, will never be disappointed. Sometimes Allah may answer your prayers instantly and whatever you make *Dua* for is given to you. This is Allah’s benevolence. If you do not get what you made *Dua* for, your efforts will not be in vain. You will be bestowed with an even greater reward in the Hereafter.

A very important point to note is that *Dua* is an act of worship, and, as Muslims, since we only worship Allah, so, we can only address Allah and Allah alone while making *Dua*.

It is permissible to seek the intercession of the Prophet ﷺ when making *Dua* but expecting the Prophet ﷺ to grant one's wishes directly is tantamount to "shirk" or associating someone else with Allah. You can ask someone to help you in worldly matters and there is nothing wrong in that. You can also ask someone (pious or otherwise) to make *Dua* for you. Even that is permissible. However, you have to be clear that nobody else but Allah can actually grant your wishes. Asking to be blessed with children, making *Dua* for forgiveness, asking for sustenance and deliverance from torment are all matters that should only be directed towards Allah as He alone can bestow this upon us.

Here are some *Ahadith* regarding the virtues of *Dua*:

- Abu Hurayrah رضي الله عنه has narrated that the Holy Prophet ﷺ said: 'There is nothing more honorable to Allah than a *Dua*.' (Tirmidhi, Ibn Maja)
- Abu Hurayrah رضي الله عنه has narrated that the Holy Prophet ﷺ said: 'The person who is facing difficult times and wants his *Dua* to be accepted by Allah should make *Dua* repeatedly in times of prosperity.' (Tirmidhi, Ibn Maja, Nasa'ee)

Trust in Allah but tie your camel

Islam is a practical religion. While you may feel that the answer to all your troubles lies in *Dua*, *Dua* alone is not enough. Allah wants us to be practical. Allah says:

وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ

‘And keep ready for them the (maximum) strength you can gather and as many horses as you can keep tied.’ (*Anfaal*, 8:60)

A person came to the Holy Prophet ﷺ and asked: ‘O Messenger of Allah ﷺ! Should I tether my camel and trust in Allah or leave it untethered and trust in Allah?’ The Holy Prophet ﷺ said: ‘Tether it first and then trust in Allah.’ (*Tirmidhi*)

This is a very simple but important illustration of the importance of our worldly life. *Shariah* tells us to take all practical steps to fend for ourselves. Once we have done all that is physically possible, we can then make *Dua* to Allah to grant us what we are striving for. Merely sitting and making *Dua* and expecting things to happen is not the solution. The Prophet ﷺ spent countless days and nights working for the promotion of Islam and at the same time he did not spare a moment to make *Dua* to Allah to grant him success.

In the first and defining battle for the cause of Islam – the Battle of Badr – the Holy Prophet ﷺ assembled all men and material resources that he could put together on the battlefield and then with all humility, raised his hands and made *Dua* to Allah: “O Allah! These are the Quraysh who have come to the battlefield with all their pride and vanity and with all their equipment and resources. They oppose You and they reject your Prophet ﷺ. O Allah! Send the help that you have promised me. O Allah! If today this handful of people who worship You are destroyed then there will be no one left on earth to worship You.” (*Seerat Ibn Hashaam*)

This shows that the Holy Prophet ﷺ neither ignored real world preparations nor did he forego *Dua*. This is why the *Hadith* “Tie your camel first and trust in Allah,” symbolizes the role of both physical and spiritual needs in Islam.

Sometimes, despite the best of efforts in making earthquake resistant structures, flood prevention dams, cloud seeding and other precautionary steps, it is impossible to make adequate preparations for unforeseen calamities like earthquakes, storms, flood, famine and drought. For these situations a large number of *Duas* have been recommended because *Duas* in addition to practical steps can keep us safe from such natural calamities.

An incident is mentioned in the *Ahadith* about three people from Bani Israel who were trapped in a cave because a large rock fell and blocked the cave's entrance. In such a situation the only recourse one has is to make *Dua*. Similarly, nobody likes the discomfort of senility and old age and there are no cures for it except the *Duas* taught by the Holy Prophet ﷺ.

There are other circumstances in one's life when all efforts fail and one is left with no other option but to make *Dua*. For example, every religious and devout person wants his children to be God fearing and obedient but sometimes they rebel and every effort to guide them fails. Parents then turn to Allah and seek His intervention through *Duas* so that the children may be guided to the right path.

Medical science has made tremendous progress and cures have been found for numerous diseases but there are still diseases that have no cure and *Dua* is the only recourse. Even when cures exist, and people have the means to travel to developed countries for medical treatment, there are times when all efforts fail and one is left with no alternative but to make *Dua* to Allah for one's health.

In short, it is important to take all steps that are physically possible to resolve an issue but at the same time one should also

turn to Allah through *Dua* because *Dua* is the only true path to success. In the Battle of Badr despite having limited resources, it was trust in Allah through *Dua* that gave the Muslims tremendous success. On the other hand, by relying only on their abundant resources the Muslims had to face defeat in the Battle of Hunayn.

The Battle of Badr and Battle of Hunayn are clear examples of the power of *Dua* over material resources.

Allah says in the Quran:

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

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.” (*Baqarah*, 2:186)

The Prophet ﷺ was asked by some people that if Allah is far from us, should we call Him aloud, and if He is near, then should we call Him softly? In this verse Allah responds by saying that He is very close to them. In fact, closer than their jugular vein. In this verse Allah also clarifies that when a person calls Allah, He not only listens to him but also accepts his *Dua*. This is contrary to the belief that Allah does not respond to the prayers of a common man but only responds to saints and pious men.

In this verse it is made clear that Allah responds to the *Duas* of those who are pious as well as those who have sinned. The second point to note is that it is Allah alone who should be worshipped and nobody else. We should make *Dua* to Allah as He

alone can grant us what we wish for. The third thing is that we should be aware that Allah accepts all *Duas*. And in this belief lies our salvation. When we know that Allah alone can accept our *Duas* we will turn to Him alone.

As far as making *Dua* loudly or in a soft voice is concerned, since Allah is near we can ask in a soft voice. However, it is the sincerity of our intentions and the humility with which we ask Allah that make our supplications stand out.

Once the Holy Prophet ﷺ went out at night in Makkah and saw that Abu Bakr Siddiq رضي الله عنه was reciting the Holy Quran softly and in an emotional voice while praying. The Prophet ﷺ walked a little further and saw Umar رضي الله عنه reciting the Holy Quran in a loud, thunderous tone. In the morning, the Prophet ﷺ first asked Abu Bakr رضي الله عنه the reason for reciting the Quran so softly. He replied, it is because my Lord is close to me. When the Prophet ﷺ asked Umar رضي الله عنه the reason for reciting the Quran loudly, he responded by saying that his loud recitation wakes up those who are sleeping and drives the devil away. The Prophet ﷺ appreciated both their answers.

There are times when you need to uplift the spirit by calling out loud the name of Allah. During highly emotional events like Hajj and Umrah, or on the two Eids we are required to recite the *Talbiah* and *Takbeer* in a loud voice. The loud recitation of الله اكبر while embarking on jihad or loudly proclaiming الله اكبر during an encounter against infidels helps to weaken their resolve.

Can *Dua* change what has been preordained?

The efficacy of *Dua* is sometimes questioned by those who say that everything we do is preordained and Allah has already written down all that we will do. So, why make *Dua*?

There is a lot of confusion about the meaning of what is preordained or predestined. If the future is written then who are we to change our destiny? Or can we even change it? In order to understand the true meaning of predestination we have to consider the following:

1- In Arabic the word used for describing what is preordained is تقدير which literally means 'to estimate.'

2- Allah Almighty has infinite knowledge. The terms past, present and future, absent and present, day or night, light and darkness mean nothing to Him. He has knowledge of the future, the present and the past. Everything is like an open book for Allah Almighty.

3- Since Allah's knowledge is so vast and infinite, He knows the exact details of what will happen to each of His creations. In contrast, the judgment or estimation of one human about another may sometimes be right and sometimes wrong.

4- It is important to see the distinction between Allah's knowledge about the future and forcing someone to do something. While a teacher can make an estimation about a student's grades based on his knowledge of the student's capabilities, the teacher does not force him to pass or fail in an exam. The student can work hard and get better grades than what the teacher expected. The teacher is human and does not have infinite knowledge like Allah.

Allah knows the future and what He “estimates” or preordains will actually happen even though Allah does not force a person to behave in a certain way.

5- When a person's destiny is already written by Allah, is Allah Almighty compelled to enforce it, or is He able to alter it? While there is no question about Allah Almighty's ability to change His decisions, there are certain *Duas* of the Holy Prophet ﷺ requesting Allah Almighty to change what was preordained:

1. In the *Dua of Qunoot*, the Holy Prophet ﷺ has made the *Dua*, “Save me from the evil that you have preordained for me.” (*Tirmidhi, Nissai, Abu Dawood*)
2. The following *Dua* has been narrated in another *Hadith*, “O Allah, we seek refuge from You from all evil decisions that have been predestined for us.” (*Bukhari and Muslim*)

If Allah Almighty does not change what has been preordained for His creatures, then these *Duas* of the Prophet ﷺ become meaningless. Therefore, a clear and simple conclusion that one can draw from this, is that as a result of *Duas*, Allah Almighty certainly changes His decisions. The Prophet ﷺ has said in a *Hadith*: “Nothing can change what is predestined except *Dua*.” (*Tirmidhi*)

Whoever thinks that since Allah Almighty has predestined good or evil for us when He created us, therefore, there is no use of making *Dua* is totally in error. Satan has deceived him about Allah Almighty. True believers are guided by the words and deeds of the Prophet ﷺ and his conviction that *Dua* can change our destiny is what makes us rise above despondency. The power of *Dua* prevents us from resigning to predestination and a feeling of an inherent inability to effect change.

Dua is a great act in the sight of Allah

The importance of *Dua* is highlighted in the following *Ahadith* that show that *Duas* are not only important for us but are also a means of seeking Allah's pleasure.

- Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "There is nothing greater in the sight of Allah than a *Dua*." (*Tirmidhi*)
- It is narrated on the authority of Abu Hurayrah رضي الله عنه that the Holy Prophet ﷺ said: Allah is displeased with those who do not make *Dua* to Allah. (*Tirmidhi and Bukhari*)
- It is narrated on the authority of Abdullah رضي الله عنه that the Holy Prophet ﷺ has said, "Ask Allah Almighty for His grace. Indeed, Allah Almighty likes those who make *Dua*, and the best (form) of worship is to wait (patiently) for prosperity." (*Tirmidhi: 3571*)

Abu Dharr رضي الله عنه narrated that Allah Almighty said to the Holy Prophet ﷺ: O my servants! If the first and the last of the humans and the Jinns were to stand all together in one place and ask Me and were I to give everyone what he asked for, it would not decrease anything of what I have except what a needle decreases from the sea when put into it. (*Muslim: 2577*)

Dua is beneficial for all past and future calamities

Abdullah Ibn Umar رضي الله عنه said that the Messenger of Allah ﷺ said: *Dua* is beneficial for all the calamities that have happened and for those calamities that will happen in the future. Therefore, O servants of Allah! Make *Dua*. (Tirmidhi)

Allah blesses those who make *Dua*

Abdullah Ibn Umar رضي الله عنه said that the Messenger of Allah ﷺ said:

مَنْ فَتَحَ لَهُ مِنْكُمْ بَابُ الدَّعَاءِ فَتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ
وَمَا سَأَلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

He who has been guided to make *Dua*; the doors of mercy have been opened for him. And there is nothing more beloved to Allah, than being asked for safety and protection. (Tirmidhi: 3548)

Raising one's hands in *Dua* is a *Sunnah*

Salman Farsi رضي الله عنه said that the Messenger of Allah ﷺ said: "Indeed, Allah is Modest and Gracious, when a man raises his hands to Him, He feels shy to return them empty-handed." (Tirmidhi:3556)

***Dua* is a basic human need**

There are very few people in the world who have such strong self confidence that they can endure the hardships of life alone.

Most people seek help from friends and relatives when they face difficulties. Sometimes we are confronted by such intimate and personal issues that we hesitate to discuss them even with our closest friend or relative. In times like these, *Dua* is our savior.

It is a well known fact that when someone suffers from depression he is directed to a psychologist's couch to speak about whatever troubles him. This venting of emotions acts as a safety valve to release pressure and tension.

Dua is a way to open up and disclose one's grievances to Allah who is aware of one's most intimate secrets. This gives a person peace of mind and relieves stress. The Holy Prophet ﷺ has advised us to turn to Allah for even our smallest needs.

It has been narrated on the authority of Abu Hurayrah رضي الله عنه that the Holy Prophet ﷺ said:

لَيَسْأَلُ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ

“Ask Allah for whatever one needs even if it be as insignificant as a replacement for the broken lace of one's sandal.” (*Tirmidhi:3604*) Because, without Allah's will, even shoelaces will not be granted. (*Qushayri*)

It has been narrated by Bakr bin Abdullah Al-Muzani رضي الله عنه that the Holy Prophet ﷺ used to say: Ask Allah Almighty for your needs even if it is for salt. (*Baihaqi*)

***Dua* is a means of protection against *Shirk* (associating partners with Allah)**

Imam Bukhari[ؒ] mentions in *Al Adab al Mufrad* that Maqil bin Yasar[ؓ] narrates that when he went to the Holy Prophet^ﷺ along with Abu Bakr Siddiq[ؓ] the Holy Prophet^ﷺ said: O Abu Bakr, in your midst there are people who associate partners with Allah but the way in which they express their *Shirk* is as imperceptible as the steps of an ant. Abu Bakr[ؓ] said: Is there any form of *Shirk* other than by associating partners with Allah? The Holy Prophet^ﷺ said: “By one in whose control my soul is, there are forms of polytheism that are more imperceptible than the crawling movement of an ant. Shall I not tell you a *Dua* that will protect you from both the minor and major forms of *Shirk* (associating partners with Allah)?” The Holy Prophet^ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Say, O Allah, I seek refuge in You from knowingly associating others with You, and I seek forgiveness of You for unknowingly associating others with You. (*Al-Adabul Mufrad*:716)

***Dua* is a source of forgiveness**

Dua is our constant companion. It not only helps and supports us in every step of our life but is also a means of achieving a higher status in purgatory (*Barzakh*, or life in limbo that starts after death in this world and continues until the Day of Judgement).

Imam Tirmidhi[ؒ] has quoted Anas ibn Malik[ؓ] as saying that the Holy Prophet^ﷺ said that Allah Almighty said: “O son of Adam! As long as you keep making *Dua* to Me and keep hoping for a

reward, I will forgive you despite whatever you do, and I do not care. O son of Adam! If your sins are so great in number that they reach the clouds in the sky and you still ask for forgiveness, I will forgive you, and I do not care. O son of Adam! If your sins are nearly as great as the whole earth, and then you come before Me and do not associate any partners with Me, I will surely forgive you even though your sins are as great as the entire earth." (*Tirmidhi: 3540*)

The importance of *Dua*

Happiness and sorrow are part of the human experience. Some people do not remember Allah and do not express their thanks to Him in times of prosperity and happiness, however, when they are afflicted with pain and sorrow, Allah is foremost on their mind.

In times of hardship, an involuntary plea comes from the depths of one's heart, hands spontaneously rise for making *Dua* and the head bows down in prostration in all humility. In this state of helplessness, the lips begin to quiver and the words that are formed are reflective of one's level of loneliness and despair. These words are the most sincere of all *Duas*.

Dua is the weapon of the believer

Everyone goes through a phase in their life when they feel helpless. When all hope is lost. When there is no one there to help. Brothers, children, parents, relatives and friends are no longer there to offer a shoulder to cry on. There is nobody in front of whom you can open up and discuss the problems you are going through. In these moments of despair and despondency a voice cries out that there is one hope still alive. One door is still open. You can find one good listener who is still there to hear your story. Allah has described this situation in the Holy Quran with these words:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِمَعْلُومٍ

“Who listens to the distressed soul when it calls on Him, and who relieves his sufferings and makes you inheritors of the earth? Is there another god besides Allah?” (Al-Naml 27:62)

A man came to the Messenger ﷺ of Allah and said: “O Messenger of Allah! What are you inviting us to?” He ﷺ said: “To Allah, the One and Only. He has no partner. He helps you when you are in trouble. He guides you when you are lost in the jungle, and when you lose something, ask Him and He will make sure that you find it. When you make *Dua* to Him during a famine, He sends down torrents of rain.” (Musnad Ahmad)

In the Quran you can find many examples of prophets who called Allah in times of trouble and distress and Allah came to their help and removed their suffering. Prophet Yunus عليه السلام exhorted his people to give up their waywardness but they didn't so he angrily left them. He got on board a boat but the boat was overloaded and could not sail properly. A lot had to be drawn for removing some passengers. Prophet Yunus عليه السلام was selected to be thrown into the sea. As he jumped into the sea, Allah commanded a large fish to swallow him. From within the darkness of the belly of the fish, Prophet Yunus عليه السلام made the following *Dua*:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ○

“There is no god except You; exalted are You. Indeed, I have been among the wrongdoers.” (Anbiya, 21:87)

فَاَسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ○

“So, We heard his call and saved him from distress. And thus do We save the believers.” (Anbiya, 21: 88)

We should keep making this *Dua* whenever we face any hardship and should continue repeating it until our problems go away.

When the wife of Al Aziz (Governor of Egypt) tried to seduce Prophet Yousuf عليه السلام because she was attracted by his beauty, Prophet Yousuf عليه السلام made a *Dua* to Allah:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ
وَأَكُن مِّنَ الْجَاهِلِينَ ○

‘He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not save me from their plan, I might incline toward them and [thus] be of the ignorant.'" (Yousuf, 12:33)

Allah Almighty accepted the *Dua* of Prophet Yousuf عليه السلام:

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

“So, his Lord heard his supplication and cast aside the deceit of the women. Indeed, He is the All-Hearing, the All-Knowing.” (Surah Yousuf, 12:34)

Prophet Ayub عليه السلام after a prolonged illness made *Dua* to Allah Almighty:

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ○

‘Distress has afflicted me, and You are The Most Merciful of all those who show mercy.’ (Anbiya:21:83)

Allah Almighty accepted the *Dua* of Prophet Ayub عليه السلام and blessed him with health.

Prophets ﷺ and believers have suffered great trials and tribulations in their efforts to spread the message of Allah. Their people wanted to kill some of them or stone them or banish them or imprison them or wanted to cut off their hands. Faced with such difficulties, they made *Dua* to Allah for His help and assistance against the oppressors and Allah saved them from the wrongdoers.

Prophet Lut ﷺ was sent to Sodom to preach the oneness of Allah and to dissuade them from homosexuality and other perversions. The people of the city disobeyed him and wanted to banish him. Then Lut ﷺ made *Dua* to Allah:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ○

“O my Lord, protect me and my family from their practice.”
(*Shuara*, 26:169)

Allah Almighty heard his *Dua* and Prophet Lut ﷺ along with his family (except an old woman (his wife)) were saved from the punishment that befell the people. Stones rained down on them from the sky and the entire city was obliterated.

Prophet Musa ﷺ and his brother Haroon ﷺ were sent to Pharaoh to communicate the message of Allah but Pharaoh did not accept Prophet Musa ﷺ and asked him to perform some miracles to prove his prophethood. Allah asked Prophet Musa ﷺ to throw his rod and it turned into a snake. He then showed his hands to Pharaoh which Allah had changed to a white color. Pharaoh still did not believe and called for the best magicians in the city to compete against Prophet Musa ﷺ. The magicians tried their best but were defeated in the contest. They realized that they were competing against Allah’s Prophet and they accepted Prophet Musa ﷺ as their true leader. This infuriated Pharaoh who threatened them by saying, “I will cut off your hands and your feet

in opposite directions, and I will crucify all of you.” On hearing this, the magicians made the following *Dua*:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ○

“O Our Lord! Give us patience, and cause us to die as Muslims.”
(*Al Aaraf* 7:126)

After this *Dua*, Allah Almighty strengthened the hearts of the believing magicians so much so that they said to Pharaoh in a crowded court:

فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

“So do what you wish to do (we do not care); at best you can take our life in this world only.” (*Taha*, 20:72)

The grief and sorrow, the afflictions, the troubles, the ups and downs of life that we go through as individuals or as a society would all be unbearable if we did not have *Dua* to lighten our burden. A person who lives life without recourse to *Dua* is like a soldier who goes into an intense battle without a weapon.

It is important for a true believer to raise his hands towards Allah and make *Dua* both in times of prosperity and in times of hardship and distress. It is human nature to remember Allah and make *Dua* when we are down and out and have no one to help us out from our misery. But when times are good we forget to make *Dua*. Allah does not like such behavior.

The Quran condemns such people:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ نَفْثَ
مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ○

“When man is afflicted with adversity he calls upon Us in every position - whether lying on his side, or sitting or standing. But when We take away his troubles, he moves away, as though he had never called to Us in affliction; this is how the deeds of the transgressors appear good to them.” (*Yunus 10:12*)

During good times we are attracted towards evil deeds

A human frailty is that we are ungrateful. We forget those who have helped us. We not only forget to thank Allah, we also forget the promises we had made to Allah as penance for removing us from distress. The Quraysh of Makkah had a similar attitude. When they were facing a severe famine, the Holy Prophet ﷺ made *Dua* and this made the famine go away. But as soon as the Quraysh were free from the famine, they went back to their evil ways. They once again started worshiping their old deities and developed enmity against the true religion of Allah (Islam). Even those who had started turning towards Allah during their time of hardship went back to their old beliefs. They started enjoying their evil practices and all that they used to do earlier became attractive to them.

Visiting shrines for getting your prayers answered

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو
إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ۝

“And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when Allah bestows on him a favor from Himself, he forgets that he had prayed to Him earlier, and equates other deities to Allah in order to mislead (people) from His way. Say, "Enjoy your disbelief for a little; indeed, you are the companions of the Fire." (*Az Zumar 39:8*)

In this verse, Allah Almighty has described the nature of an ignorant person. When the ignorant, idol worshipers of Makkah saw death nearing them they forgot their idols and turned to Allah because they could not agree on the specific idol that could remove their difficulties. Some believed in one idol while others believed in a different one. However, everyone agreed on the existence of Allah and started praying to Him.

Then, when Allah saved them from their trouble and relieved them from their difficulties, they forgot Allah and once again started believing in their idols.

An example of this today could be the Muslims who visit different shrines of holy men to ask for favors. They believe that visiting the shrine of one saintly person can relieve one form of trouble while another can alleviate a different problem. But when they face severe distress they turn to Allah Almighty alone. And

when Allah removes their difficulties and they are free of worries, they start associating others with Allah and misguide people by recommending different shrines for different ailments. They are the ones who are spreading ignorance and are misguiding others.

The need to remember Allah

Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

“O Believers! Remember Allah abundantly. And glorify Him, in the morning and evening.” (*AlAhzab* 33: 41-42)

When you face problems and the enemies of Islam taunt you, remember Allah profusely. Glorify Allah and remember Him particularly in the morning and evening. Also remember Allah during the time of the five prayers. By remembering Allah and repeatedly reciting his names, you will be able to rid yourself of all worries and your heart will be at peace.

Purpose of the universe

Allah says in the Holy Quran:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝

“Those who remember Allah, standing, and sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth (saying), ‘O our Lord! You have not created this in vain. Glory be to You, so save us from the punishment of the Fire.” (*Al Imran* 3:191)

This verse has profound implications about the creation of the universe and man's understanding of this phenomenon. Those who reach a level of enlightenment where they understand that there is a purpose behind everything in this universe are true believers. Their entire being is filled with the love of Allah Almighty and they glorify Him, praise Him and remember Allah all the time.

On the contrary, there are others who believe that the creation of the universe is an accidental occurrence that just happened by chance. They are surely not wise if they believe that all that goes on in this cohesive universe is a mere coincidence.

This verse and others like it refute the claim by atheists and disbelievers that there is no grand plan according to which everything falls into place in this universe. The concept of right and wrong and accountability can be ascertained by just looking at the role of humans. Man is the only creature that has been given intellect and moral values. He also has the ability to take decisions and exercise his will.

Therefore, it goes against reason to expect that man will not be questioned about his actions in this world and that he will not be rewarded for doing good and punished for his evil deeds.

When a person oppresses others and inflicts pain on them and exploits their rights but is not punished in this world, we are forced to think about a future existence where he will be held accountable and punished for his behavior. Similarly, if we see a god fearing individual who endures hardships all his life and dies without any reward in this world, we expect that in the Hereafter he will be compensated for his good deeds.

This belief in accountability and the fact that Allah will provide justice helps to make us believe in the Hereafter. And also makes us pray and seek refuge from the wrath of Allah.

An important message in this verse is that the universe has not been created in vain - without a purpose. Science postulates that a giant cloud of hydrogen and helium joined together to create the sun and it started rotating and by chance parts of it spun off to create the solar system including the earth we live in, and that when the earth began to revolve, by chance a part of it was separated and it became the moon. And a time will come when this universe will collapse and merge into another giant cloud and the entire process will repeat itself. This assumes that the universe is the outcome of coincidences. On the contrary, Allah Almighty has told us that the entire universe, and every single thing in the universe has not been created in vain.

According to the verses of the Quran, the earth and all its objects, the sun, the moon and the stars, all have been created to serve man. The earth fulfills all the needs of human beings. The earth and its rotation produce night and day, its movement around the sun gives us changes in the weather and helps in the growth of different crops. The moon provides light and coolness at night. By looking at the stars we determine the phases of the night and also receive light from the stars. Winds and clouds also serve their purpose. If one of these objects were to be missing it would be impossible for man to survive. However, if there were no human beings in the universe it would not affect the synchronized movement of these celestial objects.

It is clear from this discussion that the purpose of this universe is to serve man and that man is a creature that has decision making powers and was created after all other things.

If the entire universe was created for man, then the question arises that what is the purpose of man's life? The answer is given by Allah Almighty in the following verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have created Jinns and human beings only to worship Me.”
(*Adh Dhariat 51:56*)

Jinns and humans have been created by Allah to worship Him. In this context, the concept of worship is so vast and comprehensive that it includes the rejection of all forms of polytheism, the importance of monotheism, the law of retribution, heaven and hell, and even the entire *Shariah*.

There are three things that have confounded people from time immemorial – the universe, the Creator of the universe, and the role of man in this universe. Intellectuals, thinkers, philosophers and scientists have all tried to unravel the mysteries associated with the universe but without relying on divine revelation their efforts have all been in vain.

Making *Dua* for others benefits you

It has been narrated on the authority of Abu Darda رضي الله عنه that the Holy Prophet ﷺ said: When a Muslim makes *Dua* for another Muslim who is not there with him, the angel who hears this *Dua* says that the person making the *Dua* should also benefit from this *Dua*. (*Sahih Muslim*)

Sincerity of *Dua* and fear of Allah

It was narrated by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: When you ask (something) and make *Dua* to Allah, do so with the certainty that He will answer and grant (what you ask for), but remember that Allah does not answer the *Dua* of the person who is not sincere to Allah. (*Tirmidhi*)

Abu Hurayrah رضي الله عنه narrated that the Holy Prophet ﷺ said: He who weeps because of the fear of Allah will not go to Hell even if milk were to go back into the udder (and this is impossible, so, the person who weeps out of the fear of Allah cannot go to Hell). The dust that rises when someone travels on the path of Allah and the smoke of Hell cannot gather at one place (a Mujahid who fights for the cause of Allah will not go to Hell). (*Tirmidhi*)

Etiquettes of *Dua*

There are many etiquettes associated with *Dua* that need to be followed. Imam Ghazali رحمہ اللہ has divided them into two categories:

- a) The inward or internal etiquette
- b) The apparent or outwardly visible etiquette

Internal etiquette includes repentance, compassion, trust in Allah and a positive attitude that shuns despair and despondency.

External etiquette includes prayers, fasting, giving charity, physical purity, facing towards *Kaaba* while saying one's prayers, applying fragrance, praying in a low voice, raising hands in prayer, praising Allah and glorifying Him as well as invoking the *Durood* (invoking peace and blessings) upon the Holy Prophet ﷺ. (Imam Ghazali)

Allah says in the Holy Quran:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ ۝

"Call upon Me, I will answer your *Dua* and those who are proud and feel I am unworthy of worship will soon enter Hell humiliated and disgraced." (Al-Mumin, 40:60)

Dua and worship are the same. Actually, *Dua* is the essence of worship. Allah Almighty has said in the first part of this verse, "Call upon Me, I will answer your *Dua*;" and in the second part Allah Almighty has said, "and those who, because of their pride, do not worship Me will soon enter Hell."

It is clear from this verse that *Dua* and worship are the same thing and this is reaffirmed by the authentic *Hadith* of the Holy Prophet ﷺ: الدعاء هو العبادة “*Dua* is actually worship.” The Prophet ﷺ once said: الدعاء مخ العبادة which means *Dua* is the essence of worship.

How is *Dua* worship?

A person making *Dua* supplicates before a superior being when no apparent means of obtaining something or removing affliction are possible. He calls upon this superior being with the certain belief that wherever He is, He will listen to him. At the same time, he believes that this superior being has the ability to remove his suffering or fulfill his needs. Hence it is necessary that the entity being invoked must be عالم الغيب (The Knower of the unknown) as well as All-Hearing and All-seeing. These attributes cannot be found in any being other than Allah Almighty.

Secondly, making *Dua* to Him will be considered an act in vain until it is acknowledged that He has full powers and authority over the entire universe. Believing that there is some other entity that has limited powers is like suggesting a partner or associate of Allah and that is *Shirk*.

Allah is displeased if *Dua* is not made to Him

It is narrated on the authority of Abu Hurayrah رضي الله عنه that the Holy Prophet ﷺ said: Whoever does not ask Allah, Allah is displeased with him. (*Tirmidhi*)

There are times when a person makes *Dua* and it is answered immediately. At other times an alternate or substitute is granted and sometimes it is answered after a long delay. There are also times when you keep asking Allah for something and neither do you get what you were asking for nor do you get a substitute. These are times when the reward for your *Dua* is stored for the Hereafter.

A large number of *Ahadith* describe the reasons for the acceptance and non-acceptance of *Duas*. What is important to note is that with every *Dua* you receive some form of reward either in this life or in the Hereafter. Your *Duas* will never be in vain. *Dua* itself is a form of worship and every moment that you spend in making *Dua* is considered to be time spent in worshiping Allah and the very act of making *Dua* adds to your rewards in the Hereafter.

It is our duty that we should keep making *Dua* while Allah in his infinite wisdom will decide whether to answer our prayers immediately or in the future.

The second point to note from this verse (*Surah al-Mumin, 40:60*) is that to keep asking for something from Allah is a form of submissiveness and the one who does not make *Dua* to Allah is either in denial of Allah or is too proud to ask Allah for something. Allah is pleased when we make *Dua* and displeased when we do not make *Dua*.

Praising and glorifying Allah and invoking peace and blessings upon the Holy Prophet ﷺ

It has been narrated by Fadalah bin Ubaid رضي الله عنه that while the Messenger of Allah ﷺ was seated amongst them, a man entered (the Masjid) performed his prayers, and began to make *Dua*: 'O Allah,

forgive me, and have mercy upon me.’ The Messenger of Allah ﷺ said: ‘You have made haste in making *Dua*, O praying person. When you have performed your prayers and sit for *Dua*, then praise and glorify Allah as He deserves to be glorified, and then invoke peace and blessings upon me, then make *Dua* for yourself.’ Fadalah bin Ubaid رضي الله عنه said: “Then another man performed Salah, and (after that) praised and glorified Allah, and invoked peace and blessings upon the Holy Prophet ﷺ.” The Prophet ﷺ said to him: ‘O praying person! Make *Dua*, your *Dua* shall be answered.’ (Tirmidhi 3476)

The First *Dua*

The first verses of *Surah Fatiha* comprise of Allah’s praise and glory. There are several *Ahadith* that encourage believers to praise Allah’s glory before making *Dua*. The Holy Prophet ﷺ himself would recite Allah’s praise and glory before making *Dua*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○

The Second *Dua*

It is narrated by Salma bin Akwa رضي الله عنه that he said: I never heard that the Messenger of Allah ﷺ started a *Dua* without stating these words in the beginning: "سُبْحَانَ رَبِّيَ الْأَعْلَى الْعَلِيِّ الْوَهَّابِ" Glory be to my Lord, Who

is Exalted, the Most High and the Greatest Bestower.” (Hakim, Kitabud Dua vol:1)

The Third Dua

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory is to You Allah! I praise You. Blessed is Your name. Your greatness is lofty and none is worthy of worship except You. (Tirmidhi, Chapter 4)

Phrases such as these are called حمد وثناء which are meant to praise and express the glory of Allah. Since these *Duas* consist of Allah’s praise and glory, they can be recited before other *Duas*. However, it is sufficient to recite any one of them.

Durood - invoking peace and blessings on the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

“O Allah! Send blessings upon Muhammad ﷺ and on his descendants as You sent blessings upon Ibrahim عليه السلام and his descendants. Indeed, you alone are praiseworthy and Glorious. O Allah shower Your blessings on Muhammad ﷺ and his descendants as You showered blessings on Ibrahim عليه السلام and his descendants. Indeed, You are praiseworthy and Glorious.”

Making *Dua* while facing towards *Kaaba*

The direction of *Qiblah* (direction of the *Kaaba*) has a special significance in Islam. One of the preconditions of saying one's prayers is to face towards the *Kaaba*, similarly, it is considered among the etiquettes of *Dua* to keep one's face towards the *Kaaba* during *Dua*. This is one of the *Sunnah* of the Holy Prophet ﷺ.

It was narrated by Umar رضي الله عنه that at the time of the Battle of Badr, the Holy Prophet ﷺ saw that opposing him was an army of 1,000 unbelievers while his companions were only 313. The Prophet ﷺ turned (his face) towards the *Qiblah*, then stretched his hands and made *Dua* to his Lord in a loud voice:

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي
اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعَصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ

"O Allah, accomplish for me what You have promised to me. O Allah! Bring about what You have promised to me. O Allah, if this small band of Muslims is destroyed, You will not be worshipped on this earth."

The Holy Prophet ﷺ continued making this *Dua* to Allah, stretching his hands, until his cloak fell from his shoulders.

Raising both hands for *Dua*

Raising both hands and bringing the palms in line with one's face while making *Dua* is a manifestation of humility and deference. This is also the Prophet's *Sunnah*.

It has been narrated by Abu Musa Ashari رضي الله عنه :

دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطِيهِ

“The Prophet ﷺ raised his hands (for *Dua*) till I saw the whiteness of his armpits.” (Bukhari, Book of Invocations, Vol.8 Book 75)

Making *Dua* with humility and devotion

When you pray with the fear of Allah in your mind, you are sincere in your repentance, and you make *Dua* with deep humility, your whole body feels a tremor and tears well up in your eyes. This is a stage of total submission to Allah. In this state of humility and devotion when you ask Allah for forgiveness and to grant you what you wish for, the intensity and distress you are under somehow dissipates and you feel a burden being removed from you. And you become more hopeful of receiving Allah’s mercy.

Allah Almighty has commanded us in the Holy Quran to make *Dua* both secretly and in humility:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

“Supplicate to your Lord in humility and in secret.” (Araaf 7:55)

Abu Daqqaq[ؒ] states: “When a sinful person weeps, consider him having conveyed his message to his Lord. And his tears lay bare his true feelings and reveal the secrets of his heart. “

One should express one’s needs to Allah and ask for His assistance and worship Him alone. While making *Dua* make sure it comes from the core of one’s heart and is with complete reverence and humility. One should not ask for impossible or impermissible things that are sinful and proscribed by *Shariah*.

Similarly, one should keep within limits and not make outlandish requests such as asking to become a king.

***Dua* with whole-heartedness, determination and devotion**

It has been narrated by Anas Ibn Malik^{رضي الله عنه} that Allah's Messenger said, "When any of you makes *Dua* he should always ask Allah with clarity and should not say things like: 'O Allah! forgive me *if You wish*; O Allah, be Merciful to me *if You wish*,' for, nobody can force Allah to do something against His Will." (Bukhari)

Confessing one's sins and expressing regret before *Dua*

Ali ibn Abi Talib^{رضي الله عنه} narrates that Allah's Messenger^ﷺ said: 'When a person says, "There is no god except You (O Allah), I have transgressed, forgive my sins, there is no one other than You who forgives", so, Allah is very pleased with His worshipper and says that My servant knows that his Lord is the One who forgives and punishes.' (Tirmidhi)

Repeating *Duas* three times

A *Dua* repeated twice and thrice shows humility. It is also permissible to repeat a *Dua* more than three times but it is preferable to say it three times.

Abdullah Bin Masood رضي الله عنه narrates that indeed Allah's Messenger ﷺ would make *Dua* and *Istighfar* (seeking forgiveness) three times. (*Tabarani and Abu Dawood*)

The supplicant should begin by making *Dua* for himself before making *Dua* for others

Ubayy Bin Kab رضي الله عنه narrates that when Allah's Messenger ﷺ would make *Dua* for someone else, he would begin by first making *Dua* for himself. (*Tirmidhi, 3385*)

Concise but comprehensive *Duas*

Aisha رضي الله عنها narrates that the Messenger ﷺ of Allah liked *Duas* that were concise but comprehensive and would give up other *Duas*. (*Abu Dawood*)

While supplicating, an Imam should include others in his *Dua*

Sauban رضي الله عنه narrates that Allah's Messenger ﷺ said: "It is not lawful for anyone to look inside a person's house without permission; because if he looks, he has virtually let himself in without permission. Anyone who is leading people in prayers should not make *Dua* to Allah specifically for himself without including others, if he does so, he has betrayed them. No one should stand for prayers while suppressing an urge to urinate/defecate." (*Tirmidhi*)

The person hearing a *Dua* should say *Aameen*

Abu-Darda رضي الله عنه reported that Allah's Messenger ﷺ said: The *Dua* of a Muslim for his brother in his absence is answered; and when he makes *Dua* for the good of a person who is not present, the angel says Aameen (May Allah accept your *Dua*) and also says, "And may you, too, benefit from the same *Dua*." (Muslim)

Wiping hands over one's face after *Dua*

Wiping one's hands over one's face after *Dua* is mentioned in the *Ahadith* and is advisable. Umar bin Al-Khattab رضي الله عنه narrated that when Allah's Messenger ﷺ would raise his hands during *Dua*, he would not lower them until he had wiped his face with them." (Tirmidhi)

Ibn Abbas رضي الله عنه narrates that the Holy Prophet ﷺ said: "When you make *Dua* to Allah, do so with the palms of your hands, and not with their backs; and when you have finished making *Dua*, wipe them over your face." (Hakim)

Abdullah bin Umar رضي الله عنه said that Allah's Messenger ﷺ said: "Your Lord is Kind and Most Generous, and is too kind to let His slave, if he raises his hands to Him, bring them back empty. So, whenever any of you raises his hands for *Dua*, he should say this three times: **يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ** Then, when he removes his hands (back), he should wipe them over his face." (Tabarani)

Not showing impatience for acceptance of *Dua*

One of the important etiquettes of *Dua* is that one should continue making *Dua* and should never be dejected because of the late acceptance of *Dua*, for the supplicant is unaware of the reason why one's *Dua* has not been accepted immediately. He is unaware of the fact that either some other misfortune has been prevented because of the *Dua* or its reward will be given in the Hereafter. Therefore, one should entrust all of one's affairs to Allah and make no haste in the acceptance of *Dua*.

It is narrated by Abu Hurayrah رضي الله عنه that the Holy Prophet ﷺ said: “(The *Dua* of one of) you will be answered as long as you make no haste, saying: ‘I made *Dua* and my *Dua* was not accepted. (That is why one should not give up making *Dua* due to impatience and delays in the acceptance of *Duas*.)” (Bukhari)

It has been narrated by Aisha رضي الله عنها that the Holy Prophet ﷺ said: “Indeed, Allah loves the one who repeatedly makes *Dua*.” (Bayhaqi)

How to get your *Duas* accepted

Mentioning one's good deeds

Recalling your good deeds and asking Allah to accept your *Dua* in view of your previous good deeds is one means of asking Allah to accept your *Duas*.

Abdullah bin Umar رضي الله عنه reported that Allah's Messenger ﷺ narrated the following: Three people set out on a journey but due to rain they took shelter in a cave. While they were inside the cave a large boulder fell and blocked the entrance of the cave and made it impossible for them to come out. They said to each other, "Think of the good deeds that you have done for Allah's sake alone and ask Allah to remove the boulder as a reward for your previous good deed."

One of the three said, "O Allah! I used to take my sheep for grazing in the fields and on returning I would milk them and give the milk first to my old parents before giving it to my young children or my wife. One day I had to take the sheep far away for grazing and by the time I returned my parents were asleep. I did not want to wake them up so I waited by their side until it was early morning. My children were crying at my feet as they were hungry but I did not feed them as I waited to feed my parents first. O Allah! I did this for your sake alone. And for this, I pray that You remove the rock that is blocking the cave so that we can see the sky." And the rock moved a little and they were able to see the sky.

The second person then narrated his story: "I had a cousin whom I loved more than any man could love a woman. I wanted

to seduce her but she refused. Once there was a famine and she came to me for help and I gave her one hundred and twenty dinars but made her agree to sleep with me. When I was about to fulfil my desire she pleaded, 'Fear Allah and do not engage in this act unless rightfully by marriage.' I walked away from her and I did this only for your sake, O Allah. So please Allah, remove us from this calamity." And the rock moved a little more. But they were still unable to come out of the cave.

The third person then said, "I hired some workers and paid them their wages but one of them left without taking his wages. I invested his wages and over time, from this investment I earned enough to buy camels, cows and sheep and a shepherd to look after them. The worker came to me one day and said, 'Fear Allah and pay me my wages.'" I told him to take these camels, cows, sheep and slaves. He said, 'Fear Allah and do not make fun of me.' I told him that I was not making fun of him and that it all belonged to him. So he took them. O Allah! I did this to please You." So, Allah removed the boulder and the three men were able to come out of the cave. *(Based on Ahadith mentioned in Muslim, Bukhari)*

Acceptance of *Dua* made by invoking Allah's name

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"O Allah! I ask You as You are Allah, the One and Only, the Self-Sufficient Master, Who begets not nor is begotten, and there is none equal or comparable to You."

The Holy Prophet ﷺ said: This person has asked Allah by invoking the Great Name of Allah, and when a person asks Allah for something by invoking His Great Name, his *Dua* is answered. (Ibn Majah)

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ heard a man saying:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَانُ
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ

“O Allah! I ask You as all praise is due to You; no one has the right to be worshiped but You alone, and You have no partner. You are the Benefactor, the Originator of the heavens and the earth, the Possessor of majesty and honor.”

This person has asked Allah by invoking Allah’s Great Name, and whenever something is asked from Allah through invoking His Great Name, it is granted, and whenever *Dua* is made to Allah through it, it is answered. (Tirmidhi)

Duas that help in granting your wishes

Saad رضي الله عنه narrates that the Holy Prophet ﷺ said: “The *Dua* of the Man of the Fish (Prophet Yunus عليه السلام) when he supplicated, while in the belly of the whale was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ○

‘There is no Allah except You; Glory be to You. Indeed, I have been a wrong doer.’

So, indeed, whenever a Muslim recites this *Dua* for anything, Allah will answer his prayers.” (Ahmed and Tirmidhi)

It was narrated by Ubadah bin Samit رضي الله عنه that the Holy Prophet ﷺ recommended the recitation of the following *Dua* after waking up at night:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،
الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘There is no deity except Allah alone, no partner has He. To Him belongs the dominion and to Him is due all praise and He has power over all things. All praise is for Allah and Glorified is Allah and there is no deity except Allah and Allah is the Greatest. There is no might (to do righteous deeds) and power (to avoid sins) except by Allah.’

The people whose *Duas* are answered

Allah listens to the *Duas* of all those who raise their hands towards Him and he accepts their *Duas* because he has promised that he will accept the *Duas* of his creations.

Are the *Duas* of a sinner accepted?

Some people believe that Allah does not accept the *Duas* of people who are sinful and accepts *Duas* of only those who are righteous. This belief is contrary to both the Quran and *Sunnah*.

On the Day of Judgement Prophet Ibrahim عليه السلام will say to Allah, “O my Lord! You promised me that you will not disgrace me on the Day of Judgement and what can be more disgraceful to me than to see my father being denied *Jannah*.” Then Allah will say to him: ‘Heaven has been made Haram (unlawful) for the

disbelievers.’ (Bukhari) This shows that even a prophet’s *Dua* will not be accepted if it is for a non-believer.

Three *Duas* made by Allah’s Messenger ﷺ for his *Ummah*

- 1) May my *Ummah* not be destroyed by famine,
- 2) May my *Ummah* not be destroyed by drowning,
- 3) May there be no in-fighting in my *Ummah*

Allah accepted the first two *Duas* and did not accept the third one. (Muslim)

To believe that Allah accepts all *Duas* of a prophet or pious person is a misconception of Islam. True Islamic belief is to follow these guidelines:

- 1) Everyone should make *Dua* for themselves. This is a clear command from Allah. However, it is permissible to request a righteous person to make *Dua* for you.
- 2) The acceptance of a *Dua* entirely depends upon the will and wisdom of Allah. He may accept the *Dua* of whom He wills and may reject the *Dua* of whom He wills.

Making *Dua* in times of prosperity will ensure *Duas* are accepted in times of hardship

Abu Hurayrah رضي الله عنه has narrated that the Prophet ﷺ said: “A person who wants his *Duas* to be accepted in times of hardship should excessively make *Dua* in times of prosperity. (Tirmizi, Ibn Maja, Nasaee)

A fasting person and a just ruler's *Dua* are accepted

Abu Hurayrah رضي الله عنه has narrated that the Prophet ﷺ said: 'There are three people whose *Duas* are not rejected. The *Dua* of the fasting person when he is about break his fast, the *Dua* of a just ruler, and the supplication of an oppressed person.' On hearing the *Duas* of these three Allah says: 'I shall surely help you, even though this may not be immediately.' (Tirmidhi)

In addition to the *Duas* of these three categories of people, the *Dua* of a *Mujahid* (person who goes to battle in the way of Allah), a *Haji*, a sick person and the one who forgives others is also accepted.

The *Dua* made for a person who is not present gets accepted quickly

Abdullah bin Abbas رضي الله عنه has narrated that the Prophet ﷺ said: "There are five *Duas* that are accepted:

- 1) The supplication of a person who has been wronged (prior to his taking revenge)
- 2) The supplication of a *Haji* until he returns home,
- 3) The supplication of a *Mujahid* who is fighting in the way of Allah until he returns home,
- 4) The supplication of a sick one until he recovers, and
- 5) The supplication of a brother making *Dua* for his (Muslim) brother in his absence."

Then the Holy Prophet ﷺ said: “The *Dua* made by a Muslim for his Muslim brother who is not present gets accepted the quickest.” (*Mishkaat from Shuab al-Eeman, vol. 2 p. 46*)

The people whose *Duas* are not accepted

Not everyone's *Dua* gets accepted. The *Dua* of someone who has a *Haraam* income (income from illegal means or sources that are forbidden in the *Shariah*) will not be accepted. This is repeatedly mentioned in the *Ahadith*.

The *Dua* of a person who is sinful and does not repent or who cuts off family ties will not be accepted. The person who recites a *Dua* without conviction that Allah will answer his prayers will not have his *Dua* accepted. One has to be sincere while reciting *Duas*.

Duas of those who encourage others to do evil will not be accepted.

***Dua* of a person consuming *Haraam* is not accepted**

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: "O people! Allah is pure and he accepts only that which is pure. Verily, Allah has commanded the believers to abide by the rules that he has conveyed to His Messengers and to eat only that which Allah has made lawful." Then, the Prophet ﷺ narrated the story of a man who had traveled far (for *Hajj* or *Jihad*), and was disheveled and covered with dust due to his long and arduous journey. He raised his hands to the sky, saying, "O my Lord! O my Lord!" But the Prophet ﷺ said his food, drink and clothing were all purchased by unlawful means, and he was brought up with money that was not acquired in a lawful way, so how could his *Dua* be answered? (*Sahih Muslim*)

***Dua* of a sinner and one who cuts off family ties is not accepted**

Abu Saeed al-Khudriؓ narrated that the Prophetﷺ said: “When a Muslim who is not sinful and who has not cut off family ties, makes *Dua* to Allah, Allah will grant him one of these three things:

- i. He will quickly accept his *Dua*,
- ii. He will store the benefit of the *Dua* for him for the Hereafter, or
- iii. He will remove some hardship that was expected to happen to him.”

The companions of the Prophetﷺ said, “In that case we will make *Dua* abundantly.” The Prophetﷺ replied, “Allah’s treasures are in abundance.” (*Musnad Ahmad* 10749)

The *Dua* of an insincere person is not answered

Abu Hurayrahؓ narrated that the Prophetﷺ said: ‘When you ask for something and make *Dua* to Allah, do so with the conviction that He will answer and grant what you ask for. Remember that Allah does not answer the *Dua* that is made frivolously and without sincerity. (*Tirmidhi*)

The *Dua* of a prostitute and of an extortionist is not answered

Uthman ibn Abi al-As al-Thaqafi رضي الله عنه narrated that the Prophet ﷺ said: “In the middle of the night, the gates of heaven are opened and a caller cries out: ‘Is anyone making *Dua* so that he may be answered? Is anyone asking for something so that he may be given what he is asking for? Is anyone in distress, so that he may be granted relief?’ Allah will accept the *Duas* of all Muslims who make *Dua* in the middle of the night except the *Dua* of a prostitute who earns a living from committing fornication or the *Dua* of an intimidator who threatens and takes things from people.”
(*Tabarani*)

***Dua* of those who do not encourage or discourage others to do good or evil is not granted**

Hudhayfa bin Yaman رضي الله عنه narrates that the Messenger of Allah ﷺ said: “By Him in Whose power my life is, you either encourage people to do good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make *Dua* and it will not be accepted”. (*Tirmidhi*)

At what time is a *Dua* most likely to be accepted?

It has been reported in the *Ahadith* and Quran that *Duas* recited at the following times have a high likelihood of being accepted:

At the time of *Suhur*

The time of *Suhur* refers to the time when one wakes up during the month of *Ramadan* to have an early breakfast before commencing the fast. This is the time before Fajr prayers and it is recommended that you should ask for Allah's forgiveness and recite *Duas* at this time. It has been stated in the Quran that Allah loves those who seek forgiveness in the early hours of the morning:

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

“And who pray for forgiveness before dawn.”

(*Imran*, 3:17)

At another place, it is stated:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝

“They used to sleep only little in the night.”

(*Dhariyat*, 51:17)

At the time of *Tahajjud*

The time of *Tahajjud* - the last third of the night - is considered to be the time when *Duas* are accepted. The Holy Prophet ﷺ has said that every night Allah descends to the nearest Heaven when the last one third of the night remains and asks, ‘Is there anyone who

seeks something, whom I may give what he wants? Is there anyone who is reciting a *Dua* so that I may answer his prayers? Is there anyone who is seeking forgiveness so that I may forgive him?'
(*Bukhari, Muslim*)

After *Fard* prayers

According to *Ahadith*, *Duas* recited after *Fard* (the obligatory five times prayers) prayers are accepted. Abu Umamah رضي الله عنه narrated that when someone asked the Prophet ﷺ as to which *Dua* is accepted the most, he replied, the *Dua* that is recited in the last third of the night and the *Duas* that are recited after the *Fard* prayers are accepted quickly. (*Tirmidhi*)

Mugheera bin Shobah رضي الله عنه has narrated that Allah's Messenger ﷺ used to say these words after every *Fard* prayer:

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

"There is no God but Allah alone and He has no partner. His is the dominion, and all praise is due to Him. And He has power over all things. O Allah, there is no one who can withhold what You give, and no one can give that which You withhold. And no amount of wealth of a wealthy person can help him against You."
(*Bukhari, Kitab-ul-Dawaat, Hadith 6330*)

Amr bin Maymoon Al-Awadi رضي الله عنه narrated that Saad bin Abi Waqas رضي الله عنه used to teach these verses to his sons with the same dedication as one teaches children to read and write. He used to say that the Prophet ﷺ used to recite these words after every prayer for seeking refuge in Allah from all evil.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ،
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

'O Allah! I seek refuge in You from cowardice, and seek refuge in You from being brought back to a life of humiliation, and seek refuge in You from the tribulations of this world, and seek refuge in You from the torment of the grave.'

Amr bin Maymoon رضي الله عنه said 'When I stated this *Hadith* before Musab رضي الله عنه he confirmed its authenticity.' (Bukhari, Kitab-ul-Jihad)

In the state of *Sajdah*

Allah Almighty likes to see His creations in a state of humility and submissiveness and *Sajdah* or prostration is the ultimate form of submitting to the will of Allah. When a person's forehead is touching the ground in reverence and he asks Allah Almighty for anything, Allah responds by accepting his *Duas*.

Abu Hurayrah رضي الله عنه has quoted the Holy Prophet ﷺ as saying that the closest a person comes to his Lord is when he is in the state of *Sajdah*, so one should regularly recite *Duas* in the state of *Sajdah*. (Abu Dawood, 135, Kitab-al-Salah)

During the month of *Ramadan*

Allah has given superiority to some months over others. One of them is the month of *Ramadan*. Allah showers His Mercy, grants His blessings and accepts *Duas* in the month of *Ramadan*. Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: 'When the month of Ramadan starts, the gates of the Paradise are opened and

the gates of Hell are closed and the devils are chained.’ (Bukhari, Muslim)

Aisha Siddiqah رضي الله عنها has narrated that when the month of *Ramadan* would start, the color of the blessed face of the Holy Prophet ﷺ would change and he would offer prayers excessively, and would make *Dua* to Allah Almighty with great humility and submissiveness. He would also be very cautious during this month. (Bayhaqi) *Duas* are more likely to be accepted in the last ten nights of *Ramadan*.

Between the *Azan* and *Iqamah*

The period between the *Azan* (call to prayers) and *Iqamah* (the second call to prayers before the beginning of the *Fard* congregational prayers) is a very special time for Allah. During this time people who have responded to the *Azan* have reached the mosque and are waiting for the congregational prayers to start. Their entire focus is on the worship of Allah. *Duas* at this time are accepted by Allah.

Anas bin Malik رضي الله عنه has narrated that the Holy Prophet ﷺ said that *Duas* recited between *Azan* and *Iqamah* are not rejected. (Tirmidhi)

The reason for the acceptance of *Duas* at this time is that after the *Azan* (call to prayers) the devils go away and people turn towards Allah and are focused on the worship of Allah.

Ibn-e-Abbas رضي الله عنه has narrated that when the Messenger of Allah ﷺ was close to death, he drew aside the curtain of his room and saw people standing together in rows for offering prayers led

by Abu Bakr رضي الله عنه and he said to them: "O people! There are no more prophetic glad tidings remaining except the true dream of a righteous Muslim that he sees himself or someone dreams about him. And remember that I have been forbidden from reciting the Quran during *Ruku* (bowing) and *Sajdah* (prostration). As far as *Ruku* is concerned, you should recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ** while during *Sajdah* you should recite *Duas* with full devotion and dedication as your *Duas* are likely to be answered." (Muslim)

***Duas* are accepted on Fridays just before Maghreb**

There is a time on Fridays in which *Duas* are definitely accepted. Abu Hurayrah رضي الله عنه narrated that the Holy Prophet ﷺ said, 'There is one moment on Friday in which a Muslim does not ask Allah for anything but He gives it to him.' Between Asr and Maghrib on Friday is considered to be the time when *Duas* are accepted.

Some other auspicious times for the acceptance of *Duas*

- ***Duas* are accepted on the day of Arafah** (9th of Zul-Hijjah) (Tirmidhi)
- **The *Dua* of a person who repents is accepted at all times of day and night.** (Tirmidhi)
- **On the nights of *Qadr*** (ليلة القدر) - the odd nights of the last ten days of Ramadan (Tirmidhi, Ibn-e-Majah, Musnad-e-Ahmad)
- **When it is raining** (Silsilatul-Ahadees Al-Sahihah)

- **At the time of breaking fast** (*Tirmidhi, Musnad-e-Ahmad*)
- **While traveling** (*Tirmidhi, Ibn-e-Majah, Abu Dawood*)
- **Dua before drinking Zam-Zam water** (*Ibn-e-Majah*)
- **Dua while performing Umrah and Hajj** (*Ibn-e-Majah*)
- **Duas when you are not well** (*Bayhaqi*)

Permissible practices in *Duas*

It is permissible to make a *Dua* for a specific person when requested to do so by another person. Anas رضي الله عنه said: My mother requested the Holy Prophet ﷺ, 'O Messenger of Allah! This is your servant Anas. Please make *Dua* for him to Allah Almighty.' The Holy Prophet ﷺ made *Dua* for Anas رضي الله عنه: 'O Allah Almighty! Increase Anas' wealth and give him many children, and bestow Your blessings in whatever You give to him.' (*Bukhari*)

Making *Dua* for the destruction of disbelievers is permissible

Abdullah bin Masood رضي الله عنه said: The Holy Prophet ﷺ made *Dua* against the polytheists of Makkah, 'O Allah Almighty! Help me by sending famine to them for seven years just like you did during the time of Prophet Yusuf.' The Holy Prophet ﷺ also said, 'O Allah Almighty! Cause Abu Jahl to die.' (*Bukhari*)

Seeking guidance for the disbelievers when making *Dua* is permissible

Abu Hurayrah رضي الله عنه narrated that Tufayl bin Amr (leader of his tribe) came to the Prophet ﷺ and said, 'O the Messenger of Allah! The people of the tribe of Daus have disobeyed Allah Almighty and refuse to accept Islam, so, make *Dua* against them.' The companions of the Prophet ﷺ expected that the Holy Prophet ﷺ would invoke a curse upon them but instead, the Holy Prophet ﷺ

made *Dua* for them, ‘O Allah Almighty! Give guidance to the Daus tribe and make them my followers.’ (Bukhari)

Making *Dua* by invoking the Great Names of Allah and His attributes is permissible

Abdullah bin Buraydah Aslami^{رضي الله عنه} narrated that his father said, ‘The Holy Prophet^ﷺ heard a man reciting this *Dua*: ‘O Allah Almighty, I ask you for everything because I testify that You are the one and only Allah, there is none worthy of worship other than You, The Independent, the One Who is not born from anyone, nor has children, and there is none who is equal to You.’

The father of Abdullah bin Aslami^{رضي الله عنه} said: ‘Upon listening to this *Dua* the Holy Prophet^ﷺ said: ‘By the One in Whose control my soul is, this man made *Dua* by invoking Allah’s Greatest Name, and whenever a *Dua* is recited by invoking the Great Name of Allah, it is accepted and when something is asked (from Allah) it is granted.’ (Tirmidhi)

Anas bin Malik^{رضي الله عنه} narrated, whenever the Holy Prophet^ﷺ would face any grief or distress, he would make *Dua* in this manner: ‘O the Ever-Living Allah, I invoke Your Mercy and I plead You to grant me relief.’ (Tirmidhi)

Requesting a living pious person to make *Dua* is permissible

Anas Bin Malik^{رضي الله عنه} narrated that whenever people were affected by drought, Umar bin Khattab^{رضي الله عنه} used to ask Abbas bin

Abdul Muttalib ﷺ (uncle of the Holy Prophet ﷺ) to make *Dua* for rain. He would also say, 'O Allah Almighty! We used to ask the Prophet ﷺ to make *Dua* for rain, and You would grant his *Dua* and bless us with rain, and now after the demise of the Holy Prophet ﷺ we are asking the uncle of the Holy Prophet ﷺ to pray for rain. O Allah Almighty! Bless us with rain.' Anas Bin Malik ﷺ said that after Abbas bin Abdul Muttalib ﷺ would make *Dua*, it would rain. (Bukhari)

Makruh (Undesirable) and forbidden acts whilst making *Dua*

Dua is a request that a person makes to Allah in times of trouble to remove the difficulties being faced. It is a simple appeal being made to the Creator to alleviate one's difficulties. It is undesirable (*Makruh*) to make this simple act difficult by reciting poetry and rhymed prose while making *Dua*.

Ikrimah ﷺ has quoted Ibn Abbas ﷺ as saying, 'Preach to the people once every Friday, and if you want to give them more sermons you can do so twice and even three times. But do not alienate people from the Quran by giving them more than three sermons. And do not interrupt them while they are in conversation and start sermonizing them. If they request you and are eager to hear you, then preach to them. And remember, avoid using poetry and difficult language while making *Dua* as I noticed that the Holy Prophet ﷺ and his companions always avoided such language.' (Bukhari)

It is *Makruh* to mention unnecessary things whilst making *Dua*

Abdullah bin Mughaffal رضي الله عنه heard his son reciting this *Dua*, ‘O Allah, grant me the white palace that is on the right side when I enter the gates of Heaven.’ He admonished his son and told him to ask Allah for Paradise alone because what is in Paradise will be granted anyway. Similarly, he advised that one should seek refuge with Allah from Hell fire – this will prevent other torments of Hell as well. He narrated that the Prophet said, ‘There will be people who will transgress while making *Dua*.’ (*Ibn-e-Majah*)

Making *Dua* for being punished in this world for one’s own sins is *Makruh*

Anas رضي الله عنه has narrated that the Prophet ﷺ went to visit a sick person whose body had shriveled and asked him if he had made any specific *Dua* or asked Allah for a particular thing. The person replied that he used to say, ‘O Allah! Give me in this world whatever punishment You have planned for me in the Hereafter so that I can remain safe in the Hereafter.’

On hearing this, Allah’s Messenger ﷺ said, ‘You do not have the strength or ability to bear this. Why did you not make *Dua* to Allah to grant you goodness both in this world and in the Hereafter and to protect you from Hell fire?’ Anas رضي الله عنه then relates that the Prophet ﷺ prayed for him and Allah healed him. (*Muslim*)

Invoking a curse upon oneself, on one's children or servants and on one's own possessions is forbidden

Jabir has narrated that the Holy Prophet ﷺ said that you should not curse yourself or your children or your servants or your possessions because it may so happen that when you are invoking the curse, that very moment may be the time when *Duas* are accepted and your wishes may be granted. (*Abu Dawood*)

Making *Dua* for death is forbidden

Anas رضي الله عنه narrated that the Holy Prophet ﷺ said, 'None of you should long for death when you are faced with difficulties. And if there is no choice but to wish for death, then one should say, 'O Allah Almighty! Let me live as long as life is better for me, and give me death if death is better for me.' (*Bukhari*)

***Duas* for severing the ties of kinship and for committing a sin are forbidden**

Abu Hirayrah رضي الله عنه has narrated that the Holy Prophet ﷺ said that a person's *Duas* are accepted as long as he does not make *Dua* for committing a sin or for severing the ties of kinship or is impatient about the acceptance of his *Dua*.

The companions of the Prophet ﷺ sought clarification and asked the Prophet ﷺ what it meant to be impatient. The Holy Prophet ﷺ explained that impatience is when a person making *Dua*

says that I have asked Allah for this and have repeated my *Dua* but it does not seem like my *Dua* will be accepted so out of frustration he gives up making *Duas*. (Muslim)

Associating others including prophets and pious men with Allah is explicit *Kufr*

Abdullah bin Masood رضي الله عنه narrated that the Holy Prophet ﷺ said:

مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

‘Whoever dies while associating others with Allah will enter Hell.’ (Bukhari, Kitabul Janaiz, Hadith 1181)

It is forbidden to alter the words of authentic *Duas* that are part of the Prophet’s *Sunnah*

Bara bin Azib رضي الله عنه narrates that the Prophet ﷺ said to me: ‘Before going to bed you should make *wudu* in the same way as you would when you prepare for prayers, then lie down on your right side and recite this *Dua*:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

‘O Allah Almighty, verily I submit myself to You because of my desire to seek reward and in fear of punishment, I entrust all my affairs to You, and I totally rely on You. There is no shelter for me except with You. O Allah Almighty! I believe in Your Book that You have revealed and in Your Prophet ﷺ [whom You have sent].’

The Holy Prophet ﷺ said, 'If you die this night, you will die in a state of Islam. So, every night make this *Dua* the last thing you say [before going to sleep].' Bara Bin Azib رضي الله عنه said that he repeated this *Dua* in front of the Holy Prophet ﷺ to ensure that he had memorized it properly but when he reached this sentence, 'O Allah Almighty! I believe in Your Book that You have revealed' and after that, I recited 'and I believe in Your messenger as well,' then the Holy Prophet ﷺ asked me not to say it that way but instead, to say, 'and I believe in Your Prophet whom You have sent.' (*Tirmidhi, Hadith 3394*)

Dua in the light of the Holy Quran

Reciting *Dua* is a form of worship and not reciting *Dua* is a sign of arrogance.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ ○

'And your Lord has said: 'Always pray to Me; I shall certainly grant your prayer.' Surely, those who turn away from My worship in defiance will soon enter Hell disgraced.' (*Al-Mumin*, 40: 60)

Allah accepts everyone's *Dua*

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

'And when My servants ask you about Me, tell them I am near. I reply to the call of the supplicant whenever he calls upon Me. So they should obey My commands and have (firm) faith in Me so that they may be rightly guided.' (*Baqarah* 2: 186)

Dua should be made to Allah alone

لَهُ دَعْوَةُ الْحَقِّ ۚ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبْسِطٍ
كَفِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ○

'Calling only Him (as God) is the truth; and those whom they call upon (as gods) except Him, they do not respond to them at all, but like the one who has his hands stretched out in front of

water from a distance hoping that it may reach his mouth, but it will never reach his mouth. And every prayer of the disbelievers remains in error and is futile.’ (Raad, 13: 14)

Making *Dua* to idols is sheer misguidance

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ
دُعَائِهِمْ غَافِلُونَ ○

‘And who is more astray than the one who worships those, instead of Allah, such ones who do not listen to him (even) until the Day of Resurrection, and who are absolutely unaware of their worship.’ (Ahqaaf, 46: 5)

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَبِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ
وَالْبَطْلُوبُ ○ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ○

‘O people! An example is presented, listen to it attentively; Those whom you worship other than Allah will never be able to (even) create a fly, even if they all come together for it. And if a fly snatches away something from them, they cannot even recover that from it. How weak is the pursuer and the pursued.

They did not value Allah as He should be valued. Indeed Allah is Almighty, Exalted in Might.’ (Hajj, 22: 73,74)

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يُبْلِكُونَ مِنْ قِطْبِيرٍ ○

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ

بِشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ۝

‘And those whom you worship instead of Him do not possess even the husk of a date-seed.

If you call them, thy (false deities) do not hear your call, and hypothetically if they heard it, they cannot fulfil your needs. And on the Day of Resurrection they will deny that they have any association with you; and none will inform you like Him Who is The Informer (of each and every thing).’ (*Faatir*, 35: 13-14)

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۝

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

‘And those (idols) whom they worship other than Allah, do not create anything and they themselves are created.

They are dead, not alive, and they have no knowledge of when people will be resurrected.’ (*Nahl*, 16: 20, 21)

Quranic *Duas*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Merciful, the Compassionate.

This is the first verse of the Glorious Quran and is also the introductory verse preceding every *Surah* except '*Surah Taubah*'. This is also a *Dua* and we are encouraged to begin everything we do by mentioning the name of Allah.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ○

“The most beautiful names (attributes of perfection) belong to Allah, so call upon Him with these names, and stay away from those who distort His names; soon they will receive (the recompense of) what they did.” (*Araaf*, 7:180)

The rewards of reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islam nurtures in us some all-encompassing rules. One such rule is to recite the name of Allah before we start anything. If we instill this rule into our minds and make it part of our routine – not just casually mentioning Allah’s name but by invoking His name with sincerity before beginning anything, we will experience a miraculous transformation.

First and foremost, when we invoke Allah’s name we will automatically prevent ourselves from doing wrong. Would we do

anything that is against the spirit of Islam after mentioning Allah's name? This keeps us in check.

The second benefit of reciting Allah's name when starting anything is that it will keep us focused on doing what is right and continue to guide us away from wrong deeds.

The third and most important benefit of invoking Allah's name is the fact that Allah is always listening to us. When we call upon Him, He will respond. Whatever we do will have His *barakah* (blessings) and guidance and He will protect us from the mischief of Satan.

It is highly recommended that we recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before we begin anything. However, when reciting the Quran we should add اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ before we say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is mentioned in the Quran:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"When you begin to recite the Quran, so, seek refuge with Allah from the accursed Satan." (Nahl,16:98)

When a person is reading the Quran and seeking guidance, Satan will try to misguide him. By reciting this *Dua* before beginning the Quran, Allah will provide protection from Satan and help the person seeking guidance as this *Dua* is recommended by Allah Himself in the Quran.

The food that is eaten after reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is blessed. Wahshi bin Harbؓ narrated that some of the companions of the Messenger of Allahﷺ said, "We eat but are not satisfied."

He ﷺ said, "Perhaps you eat separately." The companions replied in the affirmative. He ﷺ then said: "Eat together and mention the name of Allah over your food. It will be a source of blessings for you." (*Ibn Maja*)

When you do not say **بسم الله الرحمن الرحيم** before starting your meal, Satan joins you in the meal and all blessings are removed from it. Huzayfah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Satan considers all such food lawful on which **بسم الله الرحمن الرحيم** has not been recited." (*Abu Dawood*)

A man is protected from Satan when he recites **بسم الله الرحمن الرحيم**. Jabir bin Abdullah رضي الله عنه reported that he heard Allah's Messenger ﷺ saying: 'When a person mentions the name of Allah at the time of entering his house and while eating food, Satan addresses his companions and says, "You have no place to spend the night and no evening meal." But when the person enters his house without mentioning the name of Allah, Satan says, "You have found a place to spend the night," and when he does not mention the name of Allah while eating food, Satan says, "You have found a place to have an evening meal."' (*Muslim*)

When **بسم الله الرحمن الرحيم** is recited before closing the door prior to sleeping at night, Satan cannot open that door.

Satan cannot touch the thing on which **بسم الله الرحمن الرحيم** has been recited. Any work that is initiated by reciting **بسم الله الرحمن الرحيم** is safe from Satan's wickedness and temptations.

When **بسم الله الرحمن الرحيم** is recited, the devil cannot see a human's private parts. Ali رضي الله عنه narrated that the Holy Prophet ﷺ said,

“Recitation of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** acts as a curtain between the eyes of Satan and the private parts of the children of Adam.” (Tirmidhi)

Jabir رضي الله عنه narrated that the Holy Prophet ﷺ said: ‘Do not send your children out when the darkness of the night spreads, for the devils and Jinns come out at that time; and close the door of your home saying **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**; extinguish the lamp saying **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**; cover your drinking cup saying **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and likewise, cover other utensils. If you cannot find any lids to cover them with, cover them with something else. (Bukhari)

Dua for protection against loss

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ○

‘O our Lord! We have wronged ourselves; so if You do not forgive us and do not have mercy on us, then certainly, we will be amongst the losers.’ (Araaf, 7:23)

Dua for removing enmity and forgiveness for the deceased

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

‘O our Lord! Forgive us, and our brothers who accepted faith before us, and do not keep any malice in our hearts towards the believers. O our Lord! Indeed only You are Most Compassionate, Most Merciful.’ (Hashr, 59:10)

Dua for pious offspring

هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ○

‘Zakariya prayed to his Lord saying, ‘O my Lord! Grant me – by your grace – righteous offspring. You are certainly the Hearer of [all] prayers.’ (Al Imran, 3:38)

Dua for salvation from humiliation on the Last Day

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

‘O our Lord! We heard someone (Prophet Muhammad) calling us towards faith, (saying) ‘Believe in your Lord’ so we believed. O Our Lord! Forgive our sins, and wipe away our evil deeds, and make us die the death of the righteous ones.’ (Al Imran, 3:193)

Dua for preaching and inviting others towards religion

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي ○

‘O my Lord! Open up my chest for me (to increase my confidence). And make my task easy for me. And remove the impediment from my speech, so that people may understand what I say.’ (Taha 20:25-28)

Dua for victory and triumph

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ○

‘O our Lord! In Allah we trust. Judge between us and our people with truth. You are the best of those who judge.’ (Araaf, 7:89)

Dua for death as a believing Muslim

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ ○

‘O Creator of the heavens and the earth! You are my Guardian in this world and the Hereafter. Allow me to die as a believing Muslim and admit me among the righteous.’ (Yousuf, 12:101)

Dua for granting opportunity to do virtuous deeds and reformation of children

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ○

‘O my Lord! Inspire me to be thankful for the favours You blessed upon me and my parents, and to do good deeds that please You. And instil righteousness in my children. I truly repent to You and I submit to Your will as a Muslim.’ (Ahqaaf 46:15)

Dua for one's parents

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝

‘O my Lord! Have mercy on them both, just as they cared for me in my childhood.’ (*Bani Israel*, 17:24)

Dua for seeking Allah's mercy in times of trouble

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

‘O our Lord! Bestow Your mercy upon us and provide guidance to us in our ordeal.’ (*Lahf*, 18:10)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

‘O my Lord! Forgive and have mercy for You are the best of all who show mercy.’ (*Muminun*, 23:118)

Dua for taking refuge from the torment of hell

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝

‘O our Lord, avert the punishment of Hell from us, verily its punishment is a grievous torment. Indeed, it is an evil abode and an evil resting place’ (*Furqan*, 25:65-66)

Dua for guidance of one's wife and children

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

‘O our Lord! Make our wives and our children a joy to our eyes, and make us leaders of the pious.’ (*Furqan*, 25:74)

Dua for the acceptance of a good deeds

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

‘O our Lord, accept (this service) from us, for undoubtedly, You alone are the All-Hearing, the All-Knowing.’ (*Baqarah*, 2:127)

Dua for asking for sustenance

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝

‘O my Lord! I am in desperate need of whatever good that you may send down for me.’ (*Qasas*, 28:24)

Dua for seeking refuge from the evil of envious people

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

“Say (O Prophet), ‘I take refuge with the Creator of the daybreak, from the evil of His entire creation, and from the evil of darkness

(of the night) when it sets in, and from the evil of those female (magicians) who cast spells by blowing onto knots, and from the evil of the envier when he envies.'" (*Falaq*, 113:1-5)

Dua for dispelling Satanic and evil thoughts

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ○ مَلِكِ النَّاسِ ○ إِلَهِ النَّاسِ ○ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ○
الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ○ مِنَ الْجِنَّةِ وَالنَّاسِ ○

‘Say (O Prophet), ‘I seek refuge in The Lord of humankind, the King of all mankind, in the God of all mankind, from the evil of the sneaking whisperer who whispers evil thoughts in the hearts of people, whether he be from among the Jinn or mankind.’

(*Naas*, 114:1-6)

Duas for forgiveness

رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○

‘O our Lord! Keep the divine light shining on us, and forgive us; indeed, You have power over all things.’ (*Tahreem*, 66:08)

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ○

‘O our Lord! We believe in You, therefore forgive us and have mercy upon us, and You are The Best of those who show mercy.’ (*Muminoon*, 23:109)

Dua for protection against all difficulties

○ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

‘There is no god worthy of worship except You; Glory be to You. I have certainly done something wrong.’ (*Ambiya, 21:87*)

Dua for remaining a true believer

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

‘O Our Lord! Do not let our hearts deviate after You have guided us, and bestow Your mercy on us. Indeed, You are the Grantor of bounties without measure.’ (*Al Imran, 03:08*)

Dua for deliverance from oppressors

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

‘O our Lord! Liberate us from this land whose people are oppressors! By Your Grace, send us a protector, and give us a helper.’ (*Nisa, 4:75*)

○ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

○ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

‘Our Lord! Do not let us suffer at the hands of oppressive people, And save us by Your Mercy, from the disbelievers.’ (*Younus 10:85-86*)

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ○

‘O my Lord! Save us from the nation of unjust people.’ (Qasas, 28:21)

Dua for soldiers for overpowering enemies and staying steadfast

○ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

‘O our Lord, shower patience upon us, and keep our feet firm, and give us victory over the disbelievers.’ (Baqarah, 2:250)

○ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

‘O our Lord! Forgive our sins and the excesses we have committed, and keep our feet firm, and grant us victory over the disbelieving people.’ (Al Imran, 3:147)

Dua for making children pray regularly and for forgiveness of parents

○ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ○

○ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ○

‘O my Lord! Make me and (some of) my offspring pray regularly. O our Lord! Accept my prayers. O our Lord! Forgive me, and my parents, and all Muslims on the Day of Judgement.’ (Ibrahim, 14:40-41)

Dua for goodness in this world and in the Hereafter

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ○

‘O our Lord! give us good in this world and (also) good in the Hereafter, and save us from the torment of Hell fire.’

(Baqarah, 2:201)

Dua for attaining piety and wisdom

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ○

وَاَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ○

‘O my Lord, bestow upon me wisdom and join me with the righteous. And let future generations remember me as having a reputation of truthfulness, and make me amongst the inheritors of the Gardens of Bliss.’ *(Shuara, 26:83-85)*

Dua for protection from disbelievers

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ○

‘O my Lord, protect me and my family from their (evil) deeds.’

(Shuara, 26:169)

Dua for protection against plots of the disbelievers

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رُ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

‘O our Lord! Do not expose us to the plots of the disbelievers, and forgive us, O our Lord! Indeed, only You are The Most Honourable, The Most Wise.’ (*Mumtahan*, 60:5)

Dua for protection against an enemy’s evil plans

وَأَفَوِّضُ أُمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ○

‘And I entrust my matters to Allah; Surely Allah is All-Seeing of all His servants.’ (*Mumin*, 40:44)

Dua for attaining patience and steadfastness

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ○

‘O Our Lord! Shower us with patience in adversity, and make us die as men who have surrendered themselves unto You.’
(*Araf*, 7:126)

Dua for relying only upon Allah

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ○

‘O our Lord! We have only relied upon You, and to You we turn in repentance and to You is our final goal.’ (*Mumtahan*, 60:4)

Dua for seeking refuge from ignorance

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ○

‘Allah save me from being an ignorant (fool).’ (*Baqarah*, 2:67)

Dua for being honorable

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

‘O my Lord! Make me enter [whatever I may do] in a true and honorable manner, and cause me to leave [it] in an equally true and honorable manner, and grant me, out of Your grace, sustaining power!’ (*Israh*, 17:80)

Dua for a house by Allah in Paradise

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ ○

‘O my Lord! Build a house for me in Paradise near You.’
(*Tahreem*, 66:11)

The virtues of specific *Surahs* of the Holy Quran

There are certain specific benefits associated with the recitation of a few *surahs* of the Quran. Some of these benefits have been mentioned by the Prophet ﷺ. There are also some authentic *Ahadith* that show that there a few *surahs* were recited regularly by the Prophet ﷺ but we do not have authentic *Ahadith* narrating the specific benefits of reading these *surahs*. However, since the Prophet ﷺ was known to have regularly read them, we should not hesitate in reciting these *surahs* regularly so that we can follow the *Sunnah* of the Prophet ﷺ.

The benefits of reciting *Surah Fatiha*

Surah Fatiha is the essence of the Quran and acts as an introduction to the vast fountain of knowledge that is contained in the Quran. Although only the second half of this *surah* consists of a *Dua*, the entire *surah* is considered to be a *Dua*.

It is the first *surah* of the Quran and it is essential to recite it in each *Rakat* while praying (when not offering prayers behind an Imam). *Fatiha* means beginning or initiating, and positioning this *surah* at the beginning of the Quran signifies that whoever is planning on reading the Quran and seeking guidance from Allah should make *Dua* to Allah first.

Allah has revealed 100 scriptures and four heavenly books and the Quran includes a summary of each of these. *Surah Fatiha* is the essence of the entire Quran, so, in effect, if someone reads *Surah Fatiha* it is as if he has read all divine scriptures and heavenly

books. And he who has read and understood a critical interpretation (*tafsir*) of *Surah Fatiha* has understood all heavenly books.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝

'And indeed We have given you seven verses (i.e. *Surah Fatiha*) that are often repeated (during prayers).' (*Hijr*, 15:87)

It is mentioned in *Bahqi* that Ali, عليه السلام Ibn-e-Abbas عليه السلام and Abu Huraira عليه السلام have stated in the commentary of *Surah Fatiha* that the first verse of the *surah* is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Fatiha is also known as the *Surah* that cures. Several *Ahadith* of the Holy Prophet ﷺ state that after reciting it, if you rub your hands on your body, it cures many diseases.

Although *Surah Fatiha* was revealed fifth in terms of the actual sequence of revelations of the Quran, it has been placed as the first *surah* by the Holy Prophet ﷺ who put together the sequence of all *surahs* of the Quran as commanded by Allah.

The Holy Prophet ﷺ says: 'When you lie on your bed, recite *Surah Fatiha* and *Surah Ikhlas*, you will be safeguarded and you should fear nothing except death.' (*Musnad Bazzar*)

In *Surah Fatiha* we make *Dua* asking Allah for guidance and Allah answers this *Dua* by giving us the entire Quran which is a source of guidance to all mankind.

No single Islamic or social act is complete without the recitation of *Surah Fatiha*.

Abdullah Ibn Abbas رضي الله عنه narrated, ‘One day, while Angel Jibreel was sitting with the Holy Prophet ﷺ, the angel heard a creaking sound from above. He lifted his head and said, “This is the sound of a gate being opened in heaven today. This gate has never been opened before.” Then he said, “This is an angel [who has come down to earth] who has never descended earlier.” Then the angel said Salaam to the Holy Prophet ﷺ and gave him glad tidings of two guiding lights, he said, “These two guiding lights are being given to you and have not been given to any of the prophets before you. One of them is *Surah Fatiha* and the other is the last two verses of *Surah Baqarah*. Whenever you recite a word from these two *surahs*, you will definitely be given the things that you ask for.” (Sahih Muslim, Kitab Fadail-ul-Quran)

Virtues of *Surah Yaseen*

The Holy Prophet ﷺ said: ‘Everything has a heart and the heart of the Holy Quran is *Surah Yaseen*. The person who recites *Surah Yaseen* will be rewarded by Allah with a benefit that is equivalent to the recitation of the Quran ten times.’ (Tirmidhi 2887 as quoted by Anas رضي الله عنه)

It is recommended that one should recite *Surah Yaseen* as frequently as possible because the rewards associated with it are so great.

Surah Yaseen contains considerable details about the basic concepts of faith and that is why it is called the heart of the Quran. These articles of faith include monotheism, prophethood, the Day of Judgement, and the day of resurrection. By being reminded of the fact that we will be held accountable for everything that we do in this world, we fear the Hereafter and this persuades us to refrain

from doing things that are impermissible and sinful. Just as the health of the body depends on the health of the heart, our conviction and faith in Allah depends on being constantly reminded about the Hereafter.

Surah Yaseen has been called “the beating heart” of the Quran because it invigorates the reader with the message of the Quran and breathes a new life into his soul. The person who reads this *Surah* is blessed with rewards both in this world and in the Hereafter. Reading it not only helps to avert calamities but is also recommended for those in need as it helps resolve difficulties and fulfills needs. (*Ruh-ul-Maani*)

Allah forgives the sins of the person who recites *Surah Yaseen* with the intention to please Allah. Some Islamic scholars say that those who recite the *Surah* while facing difficulties and obstacles in their work will find that Allah makes the obstacles disappear.

The Holy Prophet ﷺ said: ‘I would like it if everyone from my Ummah memorizes this *Surah*.’ (*Musnad Bazzar*)

Maqil Bin Yasaar ؓ has narrated that the Holy Prophet ﷺ said: ‘All the sins will be forgiven of the person who recites this *Surah* in order to please Allah and for seeking a good life in the Hereafter.’

Abu Hurairah ؓ has narrated that the Holy Prophet ﷺ said, ‘The person who recites *Surah Yaseen* at night, will get up in the morning with all his sins forgiven.’ (*Musnad Abi Yala*)

Ata bin Rabah Tabiee ؓ has said that this *Hadith* has been narrated to him: ‘The person who recites *Surah Yaseen* at the beginning of the day will find that all his needs are fulfilled that day.’ (*Mishkat*)

Maqal bin Yasaar رضي الله عنه has narrated that the Holy Prophet ﷺ said, 'Recite *Surah Yaseen* in the presence of dying persons.' (*Ahmad, Abu Dawood, Ibn-e-Majah*)

Since *Surah Yaseen* mentions all facets of Islamic belief, by reciting it in front of a dying person, his beliefs are refreshed and he is reminded of the Hereafter and the events that will unfold after the passing of this worldly life.

There are four prominent parts of Surah Yaseen

First part: The first part discusses the concept of prophethood and about the Holy Prophet ﷺ and the purpose of sending down the Holy Quran.

Second part: This part describes the story of three prophets and the way these prophets called people towards Monotheism. It also describes their continuous effort to fight against idol worshippers. It acts as a reminder to Prophet Muhammad ﷺ about the difficulties and the great responsibility of propagating Islam.

Third Part: This part is full of attractive proofs of the Oneness of Allah as well as an eloquent description about several clear signs of Allah in the universe.

Fourth part: This part describes the Day of Judgment, its various proofs, the state of resurrection, accountability on the Day of Judgement, the end of the world and details about Hell and Paradise.

Virtues of Surah Baqarah

The concise Quran

Surah Baqarah is the longest chapter of the Holy Quran. This *surah* is called “the concise Quran” as well. It describes all the important points of the change propagated by the introduction of Islam. This *Surah* has been placed in the beginning of the Quran because of its importance.

The high point of the Holy Quran

Maqal bin Yasaar رضي الله عنه says that the Holy Prophet ﷺ has said, ‘*Surah Baqarah* is the hump (high point or summit) of the Holy Quran.’

Satan flees from where it is recited

The Holy Prophet ﷺ has said: ‘*Surah Baqarah* has specially been given to me from the Preserved Tablet (the book of divine knowledge which lists everything that has happened in the past and will ever happen in the future) and Satan flees from the house where this *Surah* is recited.’

Provide shade on the Day of Judgement

It has been narrated in a Hadith that those who used to recite the Quran will be called on the Day of Judgement and two *Surahs* – *Surah Baqarah* and *Surah Aal-e-Imran* - will act as clouds or shades and will strongly plead with Allah for the salvation of the reciters.

A bottle full of musk

The Holy Prophet ﷺ sent a small army and made a person who had memorized *Surah Baqarah* the leader of that army. On seeing this one of the *Sahabis* said that he could also memorize it but he

feared that he would forget and not remember to act upon what the *Surah* instructed.

The Holy Prophet ﷺ said that the person who recites the Holy Quran and memorizes it and acts upon it is like a bottle that is full of musk and spreads its fragrance all around it. While a person who memorizes it but forgets it and does not act upon it is like a bottle filled with musk that has been sealed and does not let its fragrance spread.

An illuminated house

One of the companions of the Holy Prophet ﷺ narrated that several Ansars of Madinah one morning came to the Holy Prophet ﷺ and said that the previous night the house of Sabit bin Qais bin Shammas رضي الله عنه was very brightly illuminated. On hearing this, the Holy Prophet said, 'He must have recited *Surah Baqarah* the previous night.' On investigation it was found that this was in fact true and that he had recited *Surah Baqarah* the previous night after Isha prayers.

The worst house

It has been narrated in a Hadith that the Holy Prophet ﷺ said, 'I do not want to see any of you going away without reciting *Surah Baqarah*. Remember, Satan flees from the house where this *Surah* is recited.' The worst house is the one where the Quran is not recited.

There are many virtues of reciting *Surah Baqarah* and one should try to read it in its entirety every day or at least read it in three days.

The virtues of reciting *Surah Al Imran*

Abu Umama رضي الله عنه narrates that the Holy Prophet said: Recite the two bright *Surahs* – *Surah Baqarah* and *Surah Al Imran* - for on the Day of Judgment they will come as if they are two clouds or two shades, or there are two groups of birds flying in straight lines. They will plead [before Allah for the forgiveness of those who recite them and act upon them]. (Muslim)

One should recite *Surah Al Imran* daily. It was the practice of the Holy Prophet ﷺ that when he would wake up for *Tahajjud* prayers, he would recite the last eleven verses of this *surah* (*Surah Al Imran* 3:190-200) before ablution. Therefore, a person who wakes up to worship Allah at night should recite the last eleven verses of *Surah Al Imran*. (Muslim)

Virtues of *Surahs Hud, Waqiah, Mursalaat, Naba and Takweer*

One should keep reciting *Surahs Hud, Waqiah, Mursalat, Naba* and *Takweer* and think about their meaning and implications on our life. Ibn-e-Abbas رضي الله عنه said that Abu Bakr رضي الله عنه said to the Holy Prophet ﷺ, 'You are looking old'. He ﷺ replied: "I am growing old due to *Surah Hud, Waqiah, Mursalaat, Naba* and *Takweer*.'

These *Surahs* describe what will happen in the Hereafter, the dreadful scenes on the Day of Judgement, details of what happened to previous nations when they were subjected to the wrath of Allah and also mention a variety of punishments that will be inflicted on those who go astray. The Holy Prophet ﷺ used to

recite these *Surahs* regularly and the fear and horror of these punishments made the Holy Prophet ﷺ look old.

The virtues of the *Musabbihaat Surahs*

Irbad bin Saariyah رضي الله عنه said that the Holy Prophet ﷺ would recite *Musabbihaat Surahs* and would say, 'There is one *Ayah* (verse) in these *Surahs* that is better than a thousand verses.'

The *Surahs* starting with the words سبحان or سَبَّحَ or يُسَبِّحُ are considered to be *Musabbihaat Surahs*. The following *surahs* are classified as being *Musabbihaat Surahs*:

1. *Surah Bani Israel*
2. *Surah Hadeed*
3. *Surah Hashr*
4. *Surah Saff*
5. *Surah Jumuah*
6. *Surah Taghabun*
7. *Surah Ala*

The Holy Prophet ﷺ did not specify which *Ayah* was better than a thousand verses. Islamic scholars have said that the knowledge of this *Ayah* has been kept a secret in much the same way as the knowledge of the night of Qadr is kept a secret and the time when *Dua* is accepted on a Friday is kept a secret, so that people may work hard to earn more good deeds and rewards.

Virtues of Surah Bani Israel, Surah Zumur, Surah Sajdah and Surah Mulk

One should recite *Surah Bani Israel*, *Zumur*, *Sajdah* and *Mulk* before sleeping at night. Aaishah Siddiqah رضي الله عنها said, 'The Holy Prophet ﷺ would not sleep until he would recite *Surah Bani Israel* and *Surah Zumur*.' (Tirmidhi)

Jabir رضي الله عنه has narrated: 'The Holy Prophet ﷺ used to recite *Surah Sajdah* and *Surah Mulk* before sleeping.' (Tirmidhi)

Virtues of Surah Kahf

One should recite *Surah Kahf* in its entirety every Friday. If one does not do so, then one should memorize the first ten verses of this *Surah* and recite it every Friday. The Holy Prophet ﷺ said: 'Whosoever recites *Surah Kahf* on Friday, Allah will illuminate for him a divine light (*Noor*) between the two Fridays.'

Abud Darda رضي الله عنه said that the Holy Prophet ﷺ said, 'If anyone memorizes the first ten verses of *Surah Kahf*, he will be protected from the *Dajjal*.' By reciting *Surah Kahf*, blessings and peace also descend on the home where the *Surah* is recited. (Bukhari)

Virtues of Surah Sajdah and Surah Dahr

The Holy Prophet ﷺ would recite *Surah Sajdah* and *Surah Dahr* during Fajr prayers every Friday. (Muslim, Bukhari)

Virtues of Surah Jumuah, Surah Munafiqoon, Surah Ala and Surah Ghashiyah

The Holy Prophet ﷺ would occasionally recite *Surah Jumuah* and *Surah Munafiqoon* during Friday prayers. (Muslim)

Another *Hadith* mentions that the Holy Prophet ﷺ would recite *Surah Ala* and *Surah Ghashiyah* during both the Eid prayers i.e. Eid-ul-Fitr and Eid-ul-Adha and during Friday prayers. (Muslim)

Virtues of Surah Kafirun and Surah Ikhlas

Abu Hurayrah رضي الله عنه narrated that The Holy Prophet ﷺ offered two *Rakah Sunnah* of Fajr and recited *Surah Kafirun* in first *Rakah* and *Surah Ikhlaas* in the second one.

Umm-ul-Mumineen Aisha Siddiqah رضي الله عنها narrated that the Holy Prophet ﷺ said: '*Surah Ikhlaas* and *Surah Kafirun* are the best *Surahs* to be recited in the two *Rakahs* offered before Fajr prayers.'

The benefits of reciting specific Quranic verses

Reciting any verse from the Quran brings rewards to the reader. Certain specific verses of the Quran have greater virtues and rewards associated with them. The most prominent among them is verse 255 of *Surah Baqarah* that is also known as *Ayat al Kursi*.

The virtues of reciting multiple verses of the Holy Quran at night

Abdullah bin Amr bin Aas رضي الله عنه narrated that the Holy Prophet ﷺ said, 'The person who worships at night (*Qiyam al Lail*) while reciting ten verses, will not be considered amongst the heedless; the person who worships at night while reciting a hundred verses, will be considered a devout worshiper of Allah Almighty; and the person who worships at night while reciting a thousand verses, will be among those who earn unlimited reward.' (*Abu Dawood*)

The virtues of ten verses of *Surah Baqarah*

Abdullah Ibn Masood رضي الله عنه narrates: 'Whoever recites the following ten verses of *Surah Baqarah* in the morning will be saved from Satan till the evening, and whoever recites it in the evening will be protected from Satan till the morning. In addition, he will not experience family or wealth related problems. If these verses are recited to an insane person, he will be cured.' (*Sunan Darimi, Hadith: 3382 & Shuabul Iman, Hadith: 2412*)

In another instance, Ibn Masood رضي الله عنه added, 'If it is recited at night, Satan will stay away from the person's home till the morning.' (Sunan Darimi, Hadith: 3382 & Mujamul Kabir, Hadith: 8673)

Although it has been mentioned that reciting the ten verses of *Surah Baqarah* at night has benefits, however, if one recites it during the day, Satan or any misfortune will not be able to trouble him and his family on that day. *InShaAllah*.

The ten verses are:

The first four verses of Surah Baqarah from 1-4:

○ الم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ○

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ○

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ○

“Alif-Laam-Meem. This divine Book; there is no room for doubt about it. It provides guidance for those who fear (Allah), and for those who believe in the unseen and pray regularly (the five daily prayers) and who spend in charity out of what We have provided for their sustenance. And who believe in what has been revealed to you (O Prophet), and what was revealed before you, and who believe in the Hereafter.”

Significance of the first verse:

Alif, Laam, Meem - These are known as *Huroof Muqattaat*, ie. letters that are pronounced individually. Only Allah knows their

exact meaning. The Prophet ﷺ said: 'Whoever recites a letter from the Book of Allah, will receive the reward of ten good deeds for doing one good deed. I do not say that *Alif-Laam-Meem* is one letter, but rather *Alif* is a letter, *Laam* is a letter, and *Meem* is a letter.' (Tirmidhi)

There are 14 *Huroof Muqattaat* whose meanings are known to none but Allah and His Messenger ﷺ. The Quran is a conversation between Allah and the Prophet ﷺ. Therefore, one gets the reward of reading the Quran even without understanding it.

This is an important point to note particularly for those who do not understand the Arabic language. While it is undeniable that if one does not understand Arabic, one should read the Quran along with its meaning, however, it is essential to read the Arabic Quran even when we do not understand it.

Surah Baqarah verses 255 to 257

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ط مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ط وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ط وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○
لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ
سَمِيعٌ عَلِيمٌ ○

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
 الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
 هُمْ فِيهَا خَالِدُونَ ۝

‘Allah – there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is there that can intercede with Him except by His permission? He knows what is ahead of them and what is behind them, and they do not know that which He knows except for what He reveals to them. His kingdom extends over the heavens and the earth and looking after all that is in the heavens and on earth does not tire Him. And He is the Exalted, the Greatest.

Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So, whoever renounces false deities and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.

Allah is the Protector of the believers. He brings them out of darkness into light. As for the disbelievers, their guardians are false gods who lead them out of light into darkness. It is they who will be the residents of Hell fire. They will abide there forever.’

Verse 255 of Surah Baqarah:

This famous verse is known as *Ayat-ul-Kursi* or the verse of the throne. This verse gives a comprehensive description of Allah

that cannot be found anywhere else. This is why in the *Hadith* it is referred to as the greatest verse of the Quran.

Ubay bin Kab رضي الله عنه narrates that the Prophet ﷺ asked him which verse of the Holy Quran is the greatest? He replied that only Allah and His Prophet ﷺ know the answer to this question. Then the Prophet ﷺ asked him the same question several times and finally Ubay bin Kab رضي الله عنه replied, "*Ayat ul Kursi*." On hearing this reply the Prophet ﷺ congratulated him on his knowledge.

Ubayy bin Kab رضي الله عنه narrates that the Messenger of Allah ﷺ said, "O Abu al-Mundhir! do you know which verse in the book of Allah is the greatest?" I recited: **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ** "There is no God but Allah, the Living, the Sustainer," (2:255). The Prophet ﷺ struck me on the chest and said, "By Allah, Abu Mundhir, rejoice in this knowledge!" (*Sahih Muslim*, 810)

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ said, "Everything has a hump (or, high peak), and Al-Baqarah is the high peak of the Quran. There is a verse in it that is the greatest of all the verses and that is *Ayatul Kursi*." (*Tirmidhi*)

The greatness of this verse is that it not only praises and glorifies Allah but also helps to remove any doubts about monotheism and questions the basis of all forms of polytheism.

Allah has said in the beginning of *Ayatul Kursi* that there is no God but Him. He also mentions two attributes to support it:

1. **الحي** The first one is that He is the Ever-living. This means that He has been there from the beginning of time and will remain forever. This implies that the entity that did not exist from the

beginning of time cannot be a creator. When other Gods are examined on this criterion, their Godhood or divinity is invalidated. For they have been created and those created are subject to decay or death. This includes the deities that are inanimate objects, or those that are in the form of plants or animals, or mankind, or angels, or Jinn or celestial beings. All these things are incapable of having the attribute of being alive forever and have a finite life span.

2. The second quality described here is **القيوم**, meaning the Self-subsisting (not dependent on others). He is by Himself and supports all other things. This quality also cannot be found in any other deity. All celestial beings circulate under a closely-bound and shackled law. Stone-made deities depend on their worshippers to clean and wash them. Besides, these worshipers can also alter them if they so desire. The divinity of these stone idols is established by their adherents who intimidate people and compel them to give them offerings. If the followers withdraw their support, these deities cannot remain as Gods for a single day.

Another characteristic of Allah mentioned in this verse is that He neither slumbers nor sleeps. Allah is free of all imperfections. Slumber is the beginning of sleep and sleep is the compulsive state which a living being undergoes when it is exhausted. When exhaustion sets in, sleep overcomes a living being and makes him unconscious of his surroundings – this is a state of being that is similar to the state of death. That is why sleep has been called a sister of death in *Ahadith* **النَّوْمُ أَخُو الْمَوْتِ**. (Mojam Al-Awsat, Musnad Bazzar, Bayhaqi)

Sleep has also been interpreted as death in some *Ahadith*. In case Allah falls asleep, the whole system of the universe will be instantly destroyed.

Apart from Allah, all deities are either already dead or suffer from slumber, sleep and death. That is why they cannot be classified as a deity.

Ayatul Kursi further states that everything in the heavens and the earth is owned by Allah. It is obvious that if something is owned by Allah it cannot itself be a deity. *Ayatul Kursi* states that no one can intercede before Allah at all except by His permission.

The people of Arabia believed in intercession as a means of having their prayers answered. They believed that saints and holy men had special powers assigned to them by Allah and they were close to Allah and they could not only plead their case before Allah but could also force Allah to protect those who were followers of these people.

This belief has been emphatically refuted in *Ayatul Kursi* as it leads to relying and calling on someone other than Allah for removing one's difficulties.

The idea of having someone else interceding on a person's behalf in front of Allah is qualified and restricted by imposing several conditions on this:

- a) Only someone permitted by Allah can intercede
- b) Allah will permit whomsoever he wills for this job of intercession
- c) The person who has been given the authority by Allah to intercede can only do so for the very specific purpose for which he has been granted this authority to intercede.

It is also stated in *Ayatul Kursi* that Allah has complete knowledge of people in terms of their past, present and what will happen to them in the future. No other person or deity has such all-encompassing knowledge.

When some holy person or supposed deity is asked to intercede it is usually to recommend to Allah to forgive a person. The basis of this intercession is the belief that Allah is unaware that the person who committed a sin may have done something by mistake while his past is clean. Those who claim to be intercessors themselves have limited knowledge of both the person and themselves. Unlike Allah, they do not have knowledge of what a person has done in the past. They may just have knowledge of the sin committed by someone for whom he is being asked to intercede. But Allah has complete knowledge of the person's past activities and based on it Allah can decide to pardon him or not.

Ayatul Kursi further states that Allah's throne extends over the heavens and the earth. Some have described the meaning of *Kursi* as 'authority' but it is beyond authority alone, it is His eternal power that no one can escape from. Then it states that the guarding and preserving of the heavens and the earth does not tire Him. Therefore, one should not compare Allah to a man and his weaknesses in any way. Allah is the Greatest and is beyond any comparison and resemblance. The last sentence says that Allah is the Most High, the Supreme.

In conclusion, this is a comprehensive verse encompassing all aspects of Allah's praise, glory and holiness.

Verse 256 of Surah Baqarah:

“Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So, whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.”

The system of beliefs and practices of Islam cannot be imposed on any one by force. Islam does not condone coercion or compulsion in matters of faith.

Verse 257 of Surah Baqarah:

“Allah is the Wali (Protector) of those who believe, He brings them out of the depth of darkness and leads them into the light.

As for the unbelievers, whose protector is Taghut (forces of Shaitan), he takes them out of the light and leads them into the depths of darkness. As a result they will become the companions of the Hell fire and shall live therein forever.” (2:257)

The darkness here is referred to as the darkness of ignorance in which a person is distracted from the path of success and wastes his entire energy by working against the truth. On the other hand, light refers to knowledge of the truth. A person who is directed towards light finds a very clear purpose of his life and treads the correct path of action. If he falters, he gets trapped by evil forces and Satan and his own self enslave him by his passions and desires and lead him to hell.

Verses 284-287 of Surah Baqarah

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ط وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ
اللَّهُ ط فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ط وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ○
آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ط كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ط لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ط وَقَالُوا سُبْعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ○

لَا يَكْفِي اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ط رَبَّنَا
وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ط وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى
الْقَوْمِ الْكَافِرِينَ ○

“Only to Allah belongs whatever is in the heavens and whatever is in the earth. Whether you disclose whatever is in your hearts or conceal it, Allah will take account of it; He will forgive whomsoever He wills and will punish whomsoever He wills. And Allah is Powerful over all things.

“The Messenger (Muhammad) believes in whatever has been revealed to him from his Lord, and so do the believers. They all believe in Allah, and his angels, and His Books and His Messengers; declaring, ‘We do not differentiate in believing in any of His Messengers,’ and they said, ‘we heard and we obeyed. We seek Your forgiveness, O our Lord! And towards only You, is (our) return.’

“Allah does not place a burden on any soul, except to the extent of what its strength can bear. Everyone will enjoy the goodness it has earned, and suffer the harm for the evil deeds they have done. ‘O our Lord! Do not seize us if we forget or have made a mistake.

O our Lord! And do not place a heavy burden upon us as You have placed on those before us. O our Lord! And do not place on us a burden, for which we do not have the strength (to bear). And pardon us, and forgive us, and have mercy on us.

You are our Protector, so help us against the disbelievers.”
(2:284-87)

It has been narrated by Ibne Marjana رحمہ اللہ that the Prophet ﷺ said that a person will be held accountable for his good and bad deeds, whether the sins are committed verbally or by any other parts of the body. However evil thoughts that invade one’s heart are exempted. There is an authentic Hadith that states that Allah has forgiven the evil thoughts appearing in the hearts of the Ummah. One will be held accountable only for statements and actions.

Ibn Abbas رحمہ اللہ narrated that the Prophet ﷺ said that on the Day of Judgement, when Allah will gather all of His creations, He will say that He will reveal those secrets of your hearts about which even angels are unaware. The believers will be forgiven after they are informed but the hypocrites and those who had doubts about the Prophet ﷺ will be informed and they will be held accountable for their evil thoughts. He further said that accountability and punishment are two different things. It is not necessary that one will definitely be punished after accountability. It is possible that one may be forgiven after accountability or may be punished. However, disbelievers and hypocrites will be disgraced before everyone.

The Prophet ﷺ said “Allah has said: ‘If My servant considers doing a sin, do not record it against him. If he acts upon it, record it as one sin. If he considers doing a good deed and does not do it, record it as one good deed, and if he actually does it, record it as 10 good deeds.’” (*Muslim*)

According to another Hadith, seven hundred virtues are recorded for doing one good deed. When a person intends to commit an evil deed the angels inform Allah that your creation intends to commit evil. Allah is more Vigilant than the angel and is aware of this but upon hearing this He says: Watch him; if he commits (evil), write it against his name but if he refrains from doing it, write one good deed for him, for he desisted from doing it out of consideration for Me.

The Messenger of Allah ﷺ said: “He who amongst you is good of faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evil that he commits are recorded as such (i.e. without increase) till he meets Allah.” (*Sahih Muslim, Kitab Al-Iman, 235*)

Verse 284 of Surah Baqarah:

One of the prime tenets of Islam is that Allah is the owner of the Heavens and the Earth and whatever is in the heavens and whatever is on earth are under His ownership. Every human being is accountable individually before Allah. Allah knows what is hidden and manifest. He even knows the thoughts and intentions hidden in the hearts. With Him rests the whole authority to punish and forgive anyone.

Verse 285 of Surah Baqarah:

This verse describes the summary of Islamic beliefs and conduct. It is to believe in Allah, His angels and His books; His prophets without differentiating among them (meaning, it is not permissible to believe in some and not to believe in others); and to believe that eventually we have to appear before Him. These are the five fundamental beliefs of Islam.

Verse 286 of Surah Baqarah:

The last verse of *Surah Baqarah* describes Divine mercy, grace and munificence. It is indeed His grace that He did not burden anyone with anything which is beyond their strength. This verse teaches us a *Dua*: Save us from those difficulties which the pious people have undergone who propagated Islam. Do not place any burden on us that which we cannot bear, lest our feet stumble from the path of the Truth when faced with difficulties beyond our capacity. Although, it has been the tradition of Allah that whoever has resolved to follow the truth and the right path has to run into trouble and ordeals; it is the job of a believer to face ordeals with great patience. However, a believer must supplicate before Allah and ask Him to make the path of truth easy for him.

Virtues of the last three verses of *Surah Hashr*

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ○
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ○

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Hashr 59:22-24

‘Only He is Allah, there is no God worthy of worship except Him; The Knower of the seen and unseen; He is The Most Compassionate, The Most Merciful.

Only He is Allah, there is no other God worthy of worship; The King, The Most Pure, The Provider of Peace, The Bestower of Refuge, The Protector, The Most Honourable, The Superb, The Possessor of every distinction; Glorified is Allah. He is far above what they associate with Him in worship.

Only He is Allah, The Maker, The Creator, The Giver of shape to everyone. His are the most beautiful names. Whatever is in the heavens and in the earth declares His Glory; and only He is The Most Honourable, The Most Wise.’ (*Hashr 59:22-24*)

Maqil bin Yasar رضي الله عنه has narrated that the Prophet ﷺ said that whoever recites three times in the morning the verse

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan’

along with the last three verses of *Surah Hashr*, Allah deposes 70,000 angels for him, who ask for mercy for him until the evening, and if he dies on that day, he becomes a martyr. If a person recites these verses in the evening, he will have the same benefits until the next morning. (*Sunan Tirmidhi*, pp. 423, vol. 4, *Hadith 2931*, *Mazhari*)

Dua for seeking good in this world and in the Hereafter

Anas رضي الله عنه narrates that the Holy Prophet ﷺ used to regularly recite the following *Dua*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

‘O our Lord, grant us excellence in this world; and excellence in the Hereafter (as well), and save us from the torment of Hell.’

(Baqarah 2: 201 - Bukhari, 4522, Muslim: Kitabut Tafseer)

Dua in times of difficulties

When you are facing difficulties in life and you recite the above *Dua*, Allah will remove these difficulties and ease your burden. It has been narrated by Abdullah ibn Abbas رضي الله عنه that when Hazrat Ibrahim عليه السلام was placed in the fire, he recited:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

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

When some people came to the Prophet ﷺ and informed him that a large army was being put together against him and his followers and that they should be fearful of it. This threat enhanced their faith in Allah and instead of being scared, the Prophet ﷺ and his companions recited this *Dua* - حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ‘Allah is Sufficient for us, and what an excellent Custodian of Matters (He is).’ (Imran,3:173)

Dua at the time of hearing of someone's death

When one hears the news of a death or any bad news, be it physical affliction or a natural calamity, Allah bestows His grace and mercy upon the person who recites:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Allah says in the Quran that in times of misfortune one should show patience and forbearance.

وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“And give glad tidings to those who are patient in adversity. Who say when afflicted with calamity, “To Allah we belong and to Him is our return.” They are the ones who will receive Allah’s blessings and mercy. And it is they who are rightly guided.”

(Baqarah, 2:155-157)

The virtues of reciting the Great Name of Allah

The Great Name (*Ism Azam*) of Allah is generally considered by scholars to be “Allah.” However, some scholars believe that since all 99 names of Allah are great, a name gains significance based on a person’s immediate need. For example, if a person is seeking forgiveness, Allah’s name الغُفُور Al Ghafoor – the One who Forgives – becomes important.

It has been narrated by Asma bint Yazid رضي الله عنها that the Messenger of Allah ﷺ said that the Great Name of Allah can be found in these two verses:

وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

‘Your God is one God; there is no one worthy of worship except Him, the Compassionate, the Merciful.’ (*Baqarah*, 02:163)

الْم ۝ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝

‘Alif Lam Meem. Allah! There is no god worthy of worship except Him – the Ever-Living, All-Sustaining.’ (*Imran* 03:1-2)
(*Tirmidhi*)

Dua of Prophet Yunus عليه السلام when he was inside a fish – Ayat e Kareema

There are several examples in the Quran about the trials and tribulations faced by earlier prophets that had resulted in the prophets beseeching Allah to remove them from the affliction that had befallen them.

Prophet Yunus عليه السلام warned his nation of an approaching calamity and asked everyone to leave. He himself boarded a boat that was overladen with people. After sailing for some time, the boat started sinking and it was decided to draw a lot and ask the person whose name was drawn to jump into the sea. Prophet Yunus عليه السلام’ name was drawn and he had to jump overboard. As soon as he landed in the water, a large fish, that was commanded by Allah, swallowed him. In the belly of the fish Prophet Yunus عليه السلام started calling Allah:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

‘There is no god worthy of worship except You. Glory be to You! I have certainly done wrong.’ (*Anbiya*, 21:87)

The invocation made by Prophet Yunus عليه السلام has been described in the above verse. This *Dua* was a heartfelt call to Allah seeking His forgiveness and asking for relief from the many troubles that were afflicting him. He was sad that his nation did not believe in him. He was distraught that he had abandoned his task of guiding his community and had left them despite the fact that Allah had commanded him to guide them to the truth. And finally, he was distressed finding himself in the belly of a fish in darkness and in constricted surroundings.

But it was his conviction that sincere and heartfelt repentance to Allah and seeking His forgiveness could get him out of a seemingly impossible situation, so he kept repeating this *Dua* and was patient, and did not give up hope. Eventually, Allah listened to him and not only forgave him but made the fish cast him back into the sea near the shore where he got a second chance in life. (*Mishkat*)

***Zikr* - the remembrance of Allah**

The word '*Zikr*' literally means to remember. However, this word has been used several times in the Quran to mean "The Holy Quran." For example, Allah says in the Holy Quran:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ○

'Indeed We have revealed this Quran and surely We will protect it.' (*Hijr*, 15:09)

The word '*Zikr*' literally means "reminder and advice." The Quran reminds mankind of our responsibilities as followers of the Islamic faith. It also tells us about the teachings of the earlier prophets. Taken in a broader sense, it reminds us of the guidance revealed to the Holy Prophet ﷺ.

Allah not only took upon Himself the responsibility of safeguarding the words of the Quran but also took up the responsibility of safeguarding the correct interpretation of the Holy Quran to ensure that the non-believers do not insert different interpretations of the Quran.

Allah has commanded Muslims in the Holy Quran to remember Him regularly. Allah says in *Surah Ahzab*:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ○

O you who believe! Remember Allah abundantly.
(*Ahzab*, 33:41)

Remembering Allah abundantly means to remember Him both in words and in action.

Zikr or the remembrance of Allah through words means that we should mention Allah's name in every conversation. For example, before beginning any work we should say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

One should say الْحَمْدُ لِلَّهِ or convey our thanks to Allah whenever we are blessed with something. For example, after drinking water we should praise Allah and express our thanks by saying الْحَمْدُ لِلَّهِ مَا شَاءَ اللَّهُ should be said upon seeing something beautiful while اِنْ شَاءَ اللَّهُ (if Allah so wills) should be said when making a promise. One should recite the Holy Quran regularly. Moreover, one should always recite *Duas* that are part of the tradition of the Holy Prophet ﷺ.

Zikr or remembrance of Allah through action means that we should remember the commands of Allah in all of our worldly affairs. Along with performing prayers, Zakat, fasting and Hajj, one should also fulfil the rights of parents, wife and children, relatives and neighbors, widows and orphans. One must obey and follow the commands of Allah regarding financial dealings, business transactions and employment. In short, we should fulfil the rights and duties towards Allah in all our worldly affairs.

Remembering Allah at all times through words and action is called *Zikr katheer* [remembering Allah abundantly]. Remembering Allah abundantly is the means of salvation and success in this world as well as in the hereafter.

Allah Almighty has said in the Holy Quran:

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ○

‘Remember Allah frequently, so that you may prosper.’
(*Jumuah*: 62:10)

A person asked the Holy Prophetﷺ: ‘O the Prophet of Allah! Who gains the highest reward among the people who perform jihad?’ The Holy Prophetﷺ said: ‘The one who remembers Allah abundantly amongst them.’ He then asked: ‘Who is the one who gains the highest reward among the people who fast?’ The Holy Prophetﷺ said: ‘The one who remembers Allah abundantly amongst them.’ Then, the person asked the Holy Prophetﷺ about the person gaining highest reward among those who perform prayers, Hajj, Zakat, and charity. The Holy Prophetﷺ gave the same answer for each of these actions: ‘The one who remembers Allah abundantly amongst them.’ (*Musnad Ahmad*)

A person asked the Holy Prophetﷺ: O Prophet of Allah! Which deed is greater? Heﷺ replied: ‘Leave this world [to die] while you are engaged in the remembrance of Allah.’ (*Tirmidhi*)

The Holy Prophetﷺ has declared those people who remember Allah to be alive, and those who do not remember Allah to be dead. (*Bukhari*)

The Holy Prophetﷺ has said in a Hadith: ‘Verily, Satan sits on the heart of the son of Adam. If he remembers Allah, Satan retreats; and if he forgets Allah, Satan devours his heart and fills it with doubt.’ (*Bukhari*)

When Allah Almighty ordered Prophet Musaﷺ and his brother Prophet Haroonﷺ to go towards Pharaoh who was a cruel and tyrannical king, Allah Almighty also emphasized the importance of *Zikr*:

إِذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ۝

‘Go, you and your brother (Harun [Aaron]), with My signs and do not slacken in remembering Me.’ (Taha:42)

It is clear that the remembrance of Allah is the greatest weapon against the trials and tribulations that one faces while inviting others toward the path of truth. The remembrance of Allah gives strength and courage to those spreading the word of Islam.

At the time of the Battle of Badr, when a small group of Muslims with limited weapons and resources had to face a considerably larger and better equipped enemy, Allah Almighty gave the following guidance to the Muslims:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝

‘O believers! When you encounter any (enemy) army, stand firm and remember Allah abundantly so that you may attain success.’

(Anfaal, 8:45)

Be it a matter of uncertainty or impediments in the path of truth or a confrontation with the disbelievers in the battlefield, the frequent remembrance of Allah is the only guarantee to success.

Regular and repeated remembrance of Allah enables mankind to find peace and serenity in this world.

You cannot buy peace of mind. Money and wealth cannot give you the inner peace that you find when you immerse yourself in the remembrance of Allah either in solitude or in the company of devout people.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

“Surely, it is the remembrance of Allah that provides tranquility to the hearts.” (*Raad*, 13:28)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝

“Therefore, remember Me, and I will remember you, be grateful to Me and never reject faith.” (*Surah Baqarah*, 02:152)

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝

“And remember your Lord within your hearts; with humility and reverence, without raising your voice; both in the morning and in the evening, and do not be of the neglectful ones.” (*Araaf*, 07:205)

Importance of memorizing the 99 names of Allah

Abu Hurayrah رضي الله عنه has narrated that the Prophet said: ‘Allah has ninety-nine names and whoever remembers them will enter Paradise.’ (*Sahih Bukhari* 6597)

The importance of the remembrance of Allah in the light of Quranic verses

وَلَذِكْرُ اللَّهِ أَكْبَرُ ۝

‘And indeed the remembrance of Allah is the greatest’
(*Ankaboot*, 29:45)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ

وَالْأَرْضِ طَرَبًا مَّا خَلَقْتَ هَذَا بَاطِلًا ط سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۝

‘Those who remember Allah, standing, and sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth (saying), ‘O our Lord! You have not created this in vain. Glory be to You, so save us from the punishment of the Fire.’

(Imran, 03:191)

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ۝

‘And the men who abundantly remember Allah and the women who abundantly remember Allah; for all of them, Allah has prepared forgiveness and an enormous reward.’ (Ahzab, 33:35)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

‘O Believers! Remember Allah often. And glorify Him, in the morning and in the evening.’ (Ahzab, 33:41-42)

Obviously, the remembrance of Allah does not benefit Allah as He does not need the praise and remembrance of mankind. But, the remembrance of Allah benefits people because such remembrance creates a bond between Allah and the person remembering Him. It gives solace to his soul and enables him to combat the temptations of Satan. By remembering Allah frequently, we keep adding good deeds to our Book of Deeds.

Someone asked the Prophet ﷺ what is the greatest act of worship before Allah and what ranks as the highest form of worship on the Day of Judgement, the Prophet ﷺ replied, “Remembrance of Allah.”

The Holy Prophet ﷺ stressed the need to remember Allah

The Holy Prophet ﷺ would remember Allah all the time. Every word he said would reflect the remembrance of Allah. All his actions, all his sayings would incorporate his great attachment and devotion to Allah. In fact, when he would instruct his followers to do something or advise them against doing something or when he mentioned the names of Allah or gave guidance to his followers, he would always be remembering Allah. His instructions were manifestations of ways in which to remember Allah in all our activities.

Praising Allah and thanking Him for his bounties and blessings, making *Dua* and asking Allah for forgiveness are all part of the remembrance of Allah that the Holy Prophet ﷺ practiced in his everyday life. This was not restricted to when he was in the comfort of his home - he would remember Allah even when he was traveling.

Abu Saeed Al-Khudri رضي الله عنه narrates that a person asked the Prophet ﷺ as to who is greater in the sight of Allah and who will have the highest rank on the Day of Judgement? The Prophet ﷺ said: 'Those men and women who remember Allah abundantly.' (*Musnad-e-Ahmad and Tirmidhi*)

Abdullah Bin Busr رضي الله عنه narrates that a man said to the Holy Prophet ﷺ: 'O Messenger of Allah, the rulings of Islam have become too much for me to remember, so let me know of one thing that I should strongly follow.' He ﷺ said: 'Let not your tongue cease to be moist with the remembrance of Allah.' (*Tirmidhi*)

Abu Musa Ashari رضي الله عنه narrates that the Holy Prophet ﷺ said: 'The comparison of the person who remembers his Lord and the person who does not remember Him, is like that of the living and the dead.' (Bukhari)

The Holy Prophet ﷺ said that *Mufarridoon* have taken the lead. The companions of the Holy Prophet ﷺ asked: "O Prophet of Allah! Who are *Mufarridoon*? He ﷺ replied: 'Those men and women who remember Allah abundantly.'" (Muslim)

Abu Darda رضي الله عنه narrates that the Holy Prophet ﷺ said: " Shall I not tell you of the best of your deeds, the most pleasing to your Lord, those that raise you most in status, that are better than your spending of gold and silver in the way of Allah Almighty, or meeting your enemy in battle where you strike their necks and they strike your necks?" They said: 'Certainly, O Prophet of Allah do tell us,' He said: 'Remembrance of Allah (*Zikr*).' (Tirmidhi)

The Holy Prophet ﷺ said: "Everything can be cleaned and the means for the purification and cleansing of the heart is the remembrance of Allah Almighty. Nothing else will save anyone from the punishment of Allah than the remembrance of Allah." (Bayhaqi)

The Holy Prophet ﷺ said: "I advise you to remember Allah regularly. Remembering Allah regularly is like securing yourself in a fortress against Satan."

The Holy Prophet ﷺ said that there are many people who sleep on warm and comfortable beds but despite this, they do not forget Allah. They spend time in the remembrance of Allah even in

comfortable surroundings. Allah will grant them a high place in Heaven for this. (*Ibn-e-Habban*)

The Holy Prophet ﷺ said that one should spend so much time in the remembrance of Allah that people begin to doubt one's sanity. (*Musnad Ahmad*)

The Holy Prophet ﷺ advised against speaking too much and to spend one's time in the remembrance of Allah. The person who speaks excessively and does not remember Allah becomes old and ungrateful. And such people are far from Allah's mercy and blessings. (*Mishkat*)

Although the blessings associated with the remembrance of Allah are great, Allah has not imposed strict conditions for the observance of *Zikr*. While it is ideal to be in a state of ablution and face the Kaaba while remembering Allah but this is not mandatory. We could be lying down, walking, sitting or working. No matter what state we are in, we can remember Allah and get the blessings of Allah for remembering Him.

Being in a state of ablution is not necessary for *Zikr*, one can be in an impure state that generally necessitates taking a shower or one can be menstruating and one can still spend time in the remembrance of Allah. While it is not recommended to perform *Zikr* of Allah in a state of complete undress or while in a toilet, one can still remember Allah in one's heart.

Remember Allah when you are in a group or meeting

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ said, “When people assemble in a group and do not remember the name of Allah or send blessings upon their Prophet, that assembly will be a source of great regret on the Day of Resurrection. If Allah wills, He will punish them. And, if He wills, He will forgive them.” (Tirmidhi)

Abu Hurayrah رضي الله عنه also narrates that the Holy Prophet ﷺ said: “Any gathering where people sit together and remember Allah is blessed by the presence of angels that gather around them and the blessings and mercy of Allah are bestowed on this group, tranquility descends upon them and Allah remembers them in front of those angels who are closest to Him.” (Muslim)

According to a Hadith the Holy Prophet ﷺ said that those who sit in a gathering and disperse without remembering Allah are like a group of people who were sitting on the corpse of a donkey. This gathering will be a cause of great distress for them on the Day of Resurrection as they will be reminded of it and will lament that they did not spend their time wisely in the remembrance of Allah. (Abu Dawood)

It is for this reason that the Holy Prophet advised his followers to recite this *Dua* at the end of every gathering:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

‘Glory is to You, O Allah, and praise; There is none worthy of worship but You. I seek forgiveness from You and turn to You in repentance.’

This *Dua* expiates the shortcomings of the gathering. (*Nasai*)

Abu Hurayrah رضي الله عنه also narrated that the Holy Prophet ﷺ said: “Allah said, ‘I treat My servant in the same way as he thinks about Me. I am with him when he remembers Me. If he remembers Me in his heart in seclusion, I remember him by Myself; and if he remembers Me when he is with a group of people, I remember him in an assembly better than his group. And if he seeks to come closer to Me by a hand span, I draw nearer to him by a forearm’s length, and if he comes to Me by a forearm’s length, I draw nearer to him by an arm’s length. And if he comes to Me walking, I come to him running.’” (*Bukhari and Muslim*)

Benefits of Azkar recited by the Prophet ﷺ

Virtues of saying لا إله إلا الله (there is no god but Allah)

For a non-Muslim to become a Muslim and for a Muslim to become a perfect Muslim, it is essential to recite 'لا إله إلا الله' and to follow the commands of Allah Almighty.

لا إله إلا الله means that there is none worthy of worship other than Allah. Worship is only for Allah. He is the one who has created us; and has made the earth and the heavens and all that is between them. The purpose of our creation is for us to worship Allah Almighty and act upon His commandments as revealed in the Holy Quran.

Sadly, some people have created their own gods. Some have made idols to worship while others worship the sun and stars. Some even worship living creatures while others seek salvation at the graves of dead people. The dead cannot do anything for themselves let alone assist someone else. It is not right to bow down and prostrate at graves seeking intercession from the dead. Allah Almighty has instructed us that whenever we are in need, we should ask Him for everything, worship Him, and seek His assistance. There is no one who can remove our troubles other than Allah. Those who are in a grave cannot do anything at all for us.

Unfortunately, there are many Muslims who have deviated and visit graves and ask the dead for help. They also go to fake *fakirs* and magicians for help.

Allah can forgive all our sins but no matter who we are, He will not forgive us if we associate anyone or anything else with Allah. It is said that Abu Talib, the uncle of the Prophet ﷺ who took great care of the Prophet ﷺ and whom the Prophet ﷺ loved dearly, did not accept the oneness of Allah and died a disbeliever, he too will never enter Paradise – although it is said that due to the intercession of the Prophet ﷺ, he will suffer the least torment in Hell.

The Holy Prophet ﷺ said, “The best way to remember Allah is by saying لا إله إلا الله”

‘There is none worthy of worship other than Allah.’
(Tirmidhi, Hadith 3350)

Having faith and conviction in لا إله إلا الله is a means of entry into Paradise

Uthman رضي الله عنه narrates that the Holy Prophet ﷺ said: ‘Whoever dies believing that there is no god but Allah, will enter Paradise.’
(Muslim)

Reciting لا إله إلا الله regularly is the means of attaining closeness to Allah Almighty

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ said: “When a person says لا إله إلا الله with sincerity, the gates of Heaven are opened for him until he reaches the Throne of Allah provided that he avoids major sins.” (Tirmidhi)

Every time a person says لا إله إلا الله a tree is planted for him in Paradise

Abdullah bin Masood رضي الله عنه narrates that the Holy Prophet ﷺ said: ‘I met Prophet Ibrahim عليه السلام on the Night of Ascension and he said to me: ‘[O Muhammad ﷺ] convey my Salaam to your followers, and tell them that Paradise has vast flat plains of fertile soil and sweet water. Plants will grow there simply by reciting: ‘سبحان الله، والحمد لله، ‘ [Allah is free from all imperfection; praise be to Allah; there is no god except Allah; and Allah is the Greatest].’ (Tirmidhi)

The person who recites لا إله إلا الله on his death bed, will enter Paradise

Muadh bin Jabal رضي الله عنه narrates that the Holy Prophet ﷺ said: ‘If anyone’s last words are ‘لا إله إلا الله’ he will enter Paradise.’ (Abu Dawood)

Virtues of reciting سبحان الله

Saad bin Abu Waqas رضي الله عنه has narrated the following: “We were with the Messenger of Allah ﷺ when he asked, ‘Is anyone of you unable to earn a thousand good deeds daily?’ One of those present enquired, ‘How can one earn a thousand good deeds in a day?’ He ﷺ replied, ‘By saying سبحان الله (Subhan-Allah) a hundred times, one thousand good deeds will be recorded in a person’s Book of Deeds and one thousand sins will be blotted out from his record.’”

Virtues of reciting الحمد لله

Abu Malik Al-Ashari رضي الله عنه narrates that the Prophet ﷺ said: ‘Taharah [being ritually pure] is half of faith; saying الْحَمْدُ لِلَّهِ fills the scale with good deeds; saying سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ fills the space between the heavens and the earth with good deeds; prayers will light up your face both in this world and in the hereafter; charity is a proof [of sincere faith]; patience is a shining glory; and the Quran will testify either in your favour or against you (on the Day of Judgement). Every person starts his day as a slave, by doing good deeds he frees himself or by sinning he destroys himself.’ (Muslim)

Jabir رضي الله عنه reported that the Holy Prophet ﷺ said, “He who says: ‘سبحان الله وبحمده’ [Allah is free from all imperfections, and I begin with praising Him], a date palm tree will be planted in Paradise and whoever says ‘سبحان الله وبحمده’ one hundred times a day, will have his sins forgiven even if his sins are as ubiquitous as the foam of the sea. (Bukhari and Muslim)

The Messenger of Allah ﷺ has said:

كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

‘Two phrases that are light on the tongue, are heavy in terms of earning good deeds, and are loved by Allah Almighty, the Most Merciful are: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ (Glory be to Allah with His praise, Glory be to Allah the Great.)’ (Bukhari and Muslim)

The Holy Prophet ﷺ said: ‘He who recites these words a hundred times a day, for him is the reward equivalent to freeing ten slaves and a hundred good deeds will be recorded for him in the Book of Deeds and a hundred sins will be removed from his record, and these words will shield him from Satan all day, and no body will be able to do a better deed except the one who does more than this.’ (Bukhari and Muslim)

‘لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ’

‘There is none worthy of worship but Allah. He is all alone. He has no associates. The entire Kingdom is His and all praise is for Him. He gives life and He gives death. He is alive; death will never come to him. The Great and the Glorified One, in His Power is goodness and He has power over everything.’

Virtues of reciting لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Abu Hurayrah narrates that the Prophet ﷺ said, ‘Frequently recite:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘There is no power to keep away from sins and no ability to do good but from Allah’ because it is one of the treasures of Paradise. (Tirmidhi)

Regarding the above verse, the Prophet ﷺ said: ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ’ is the medicine for 99 ailments, the least of which is depression. (Mishkat, Bayhaqi)

The Holy Prophet ﷺ said, ‘After completing Maghrib prayers, recite اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ i.e. ‘O Allah, save me from the fire of Hell’ seven times. If you recite this and die that night, you will be protected from Hellfire; and if you recite this after Fajr prayers and you die that day, you will be protected from Hellfire.’ (Abu Dawood, Mishkat)

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ said, ‘The one who recites this verse حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ [Allah is sufficient for me . There is none worthy of worship but Him. I rely on Him alone, He is the Lord of the Majestic Throne] seven times in the morning and seven times in the evening, Allah will remove all his worries and fulfil his desires. (Abu Dawood)

Samurah bin Jundub رضي الله عنه narrates that the Holy Prophet ﷺ said: The four best sayings are:

سُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ

*Glory be to Allah
All praise be to Allah
There is none worthy of worship except Allah, and
Allah is Great. (Muslim)*

Zikr of Allah in a marketplace

When a person goes to a marketplace for business, remembering Allah every so often is a source of great virtue. It is stated in a Hadith that, 'Remembering Allah in a place where people generally do not remember Allah is similar to the act of a person who remains steadfast while others around him are fleeing from the battlefield (*jihad*).' (*Targheeb: page number 193*)

Abu Qilabah[ؓ] a famous follower of the Prophet^ﷺ said that two men once met in the market; one of them said to another: 'Let's seek forgiveness from Allah at such a time when people are engrossed in their work and are oblivious of Allah.' Hearing this, the other person asked Allah for forgiveness. After that, one of them passed away and the second one saw him in his dream saying, 'Allah Almighty had forgiven us the evening we both met at the market.' (*Targheeb, p. 192, vol. 3*)

While it is good to remember Allah in any way while one is in a busy place of work, it is recommended to also remember Allah by reciting these words that Umar[ؓ] said were narrated by the Holy Prophet^ﷺ:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ^ط

'There is none worthy of worship except Allah. He is alone and has no partner. To Him belongs the Kingdom and for Him is all praise. He gives life and causes death. He is ever living and will never die. In His hand is all good and He has power over everything.'

The Holy Prophet ﷺ said: 'Whosoever recites these words while entering a marketplace, Allah will add one thousand good deeds in his Book of Deeds and will blot out one thousand sins in his Book of Deeds and raise his level by a thousand times.' (Tirmidhi)

One should memorize these words and keep reciting them when entering a marketplace or place of work.

Counting *Tasbeehaat* on fingertips is *Sunnah*

Yusairah رضي الله عنها (an emigrant woman) narrates that the Messenger of Allah ﷺ said: 'Regularly recite *Tasbih* (سُبْحَانَ اللَّهِ), *Tahlil* (لَا إِلَهَ إِلَّا اللَّهُ), and *Al-Taqdis* (سُبْحَانَ الْمَلِكِ الْقُدُّوسِ), and count them upon the fingertips, for indeed they (your fingertips) will be questioned, and they will be made to speak (on the Day of Judgement). And do not become heedless of reciting *Tasbeehaat* or else you will be deprived of the mercy [of Allah].'" (Tirmidhi)

Salawat/Darood - sending blessings on the Prophet ﷺ

Allah Almighty has stated in the Holy Quran:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝
'Allah and His angels send blessings on the Prophet. O Believers! You too, should send your blessings and salutations upon him.'
(Ahzaab, 33:56)

During the Prophet's ﷺ lifetime, infidels and hypocrites were busy defaming Prophet Muhammad ﷺ by making various false accusations against him. In reply to this, Allah Almighty stated that when Allah Himself showers His mercy upon the Holy Prophet ﷺ, and the angels also pray to Allah to send His blessings and mercy on him, then the invectives of these people cannot harm the character and high esteem of the Holy Prophet ﷺ. Besides, Allah Almighty has ordered all believers to send their blessings upon him, and pray to Allah regularly for mercy, peace and salutations upon him. The slander and false accusations being made against the Prophet ﷺ would be short lived while Allah has taught the believers to send salutations upon the Prophet (by way of including *Salawat/Durood* as part of our daily prayers) until the Day of Judgement.

Abul-Aliyah[ؒ] said that the *Salawat* of Allah Almighty refers to His showering praise and blessings on the Holy Prophet ﷺ while He is in the company of angels, while the *Salawat* of the angels refers to the angels making Dua to Allah and asking Him to send his peace and blessings on the Prophet ﷺ. Abdullah ibn Abbas[ؓ] says that *يصلون* refers to the angels making Dua for blessings to be showered on the Prophet ﷺ. (Bukhari, Kitabut Tafseer)

Why should we send *Salawat/Durood* upon the Prophet ﷺ?

Allah Almighty has given us guidance and *Iman* (belief in the Oneness of Allah) through the Holy Prophet ﷺ and this belief or faith is such a blessing that no bounty in this world can come close to it. And it is not possible for believers to repay the Prophet ﷺ for bestowing upon us the blessing of *Iman* so, out of love and

reverence for the Holy Prophet ﷺ we should always pray for the blessings of Allah on the Prophet ﷺ. Every time we send *Salawat* on the Prophet ﷺ, Allah will add ten good deeds to our Book of Deeds and will blot out ten sins that we had committed.

Umar bin Khattab رضي الله عنه says: “Dua remains suspended between the heavens and the earth until you recite *Salawat* upon your Prophet ﷺ.” (Tirmidhi)

Salawat/Durood as mentioned in the Hadith

The following words of *Salawat* have been narrated by the Prophet ﷺ as the means of invoking Allah’s blessings on him:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ ○
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ ○

‘O Allah, send *Salawat* upon Muhammad ﷺ and upon the family of Muhammad ﷺ (his descendants), as You sent *Salawat* upon Ibrahim عليه السلام and his descendants; and send blessings upon Muhammad ﷺ and his descendants as You sent blessings upon Ibrahim عليه السلام and his descendants. You are indeed worthy of praise, full of glory.’ (Bukhari)

The virtues of reciting *Salawat/Durood*

Jabir رضي الله عنه narrates that the Holy Prophet ﷺ said that the person who recites *Salawat/Durood* on the Prophet ﷺ 100 times immediately

after Fajr and 100 times immediately after Maghreb prayers - before he speaks to anyone - will have one hundred of his needs fulfilled by Allah, thirty in this world and seventy in the Hereafter. The words of this *Salawat/Durood* are:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

‘O Allah send Salawat on Muhammad ﷺ’

(*Al-Qawl alBadee* - page 130)

***Salawat/Durood* is a source of seeking forgiveness and salvation from all worries**

It is reported that one day, Ubayy bin Kaab رضي الله عنه presented himself before the Holy Prophet ﷺ and asked, “O Messenger of Allah, I send a great deal of blessings upon you [*by reciting Salawat/Durood*]; how much of my dua should be sending blessings upon you? He said: “Whatever you wish.” I said: One quarter? He said: “Whatever you wish, and if you recite more, that will be better for you.” I said: One half? He said: “Whatever you wish and if you recite even more, that will be better for you.” I said: Two thirds? He said: “Whatever you wish and if you do more, that will be better for you.” I said: I will make all of my dua for you. He said: “Then all your sorrows and concerns will be taken care of and your sins will be forgiven.” (*Tirmidhi*)

In different *Ahadtih* there are various benefits associated with reciting *Salawat/Durood*. These rewards are dependent on the level of piety, belief (*Iman*), sincerity and intention of the person reciting.

When should one recite *Salawat/Durood*?

- Reciting *Salawat/Durood* before completing prayers is *Sunnah* (tradition) of the Holy Prophet ﷺ. (*Tirmidhi*)
- Reciting *Salawat/Durood* after the second *Takbeer* during funeral prayers is *Sunnah* of the Holy Prophet ﷺ. (*Shafei*)
- Reciting *Salawat/Durood* after listening to the call to prayers (*Azan*) before making *Dua* is *Sunnah* of the Holy Prophet ﷺ (*Muslim*)
- It is recommended for believers to recite *Salawat/Durood* and send blessings upon the Holy Prophet ﷺ regularly without any constraint with regards to time or place. (*Shafei*)
- One should repeatedly recite *Salawat/Durood* and send blessings upon the Holy Prophet on Friday. (*Hakim*)
- Before making *Dua*, one should praise and glorify Allah and then recite *Salawat/Durood*. (*Tirmidhi*)
- Reciting *Salawat/Durood* at the time of hearing, reading or writing the name of the Holy Prophet ﷺ is *Sunnah*. (However, it is not recommended to add anything to prescribed duas, verses from the Quran or acts of worship – for example, when a person recites the *Azan* (call to prayers) and mentions “*Ashhadu anna Muhammadan Rasool Allah*” he, or his listeners are not obligated to add any *Salawat* after the name of the Prophet ﷺ). (*Tirmidhi*)
- Reciting *Salawat/Durood* at the time of entering a *Masjid* and while coming out of it is the *Sunnah* of the Holy Prophet ﷺ. (*Ibn Maja*)
- Reciting *Salawat/Durood* upon the Holy Prophet ﷺ after completing prayers is *Sunnah* of the Holy Prophet ﷺ. (*Hassan*)
- Reciting *Salawat/Durood* in every gathering is a *Sunnah*. (*Tirmizi*)
- Reciting *Salawat/Durood* every morning and evening is the *Sunnah* of the Holy Prophet ﷺ. (*Hassan*)

- There is no *Hadith* that records evidence of reciting *Salawat/Durood* prior to *Azan* (call to prayer).
- There is no evidence recorded in any *Hadith* to loudly recite *Salawat/Durood* after any obligatory (*Farz*) congregational prayers.
- There is no evidence recorded in any *Hadith* invoking us to stand up after Friday prayers and loudly recite *Salawat/Durood*.

Duas before sleeping and when waking up

Abu Hurayrah رضي الله عنه has narrated that the Prophet ﷺ said: “When one of you goes to his bed, let him dust off his bed with the inside of his lower garment, for he does not know what came onto it after he left it.” By the inside of the lower garment is meant the edge of the garment so that if there is anything on the bed, one’s hand is not directly affected by it. By dusting off the bed three times you ensure that there is no snake, scorpion or other deadly creature on it.

Hudaifah رضي الله عنه has narrated that when the Prophet ﷺ went to bed, he would say:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

‘With Your name, O Allah, I die and I live.’

and when he used to get up he would say:

أَلْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah Who gives us life after He has caused us to die and to Him is our return. (Bukhari, 6312)

Abu Huraira رضي الله عنه reported that Fatima رضي الله عنها came to Allah's Messenger ﷺ and requested him to arrange for a servant. He ﷺ said: “Shall I not direct you to what is better than a servant for you? Recite *Tasbeeh* سبحان الله and *Tahmeed* الحمد لله thirty-three times and *Takbeer* الله أكبر thirty-four times after every prayer and just before you go to bed.” (Muslim)

Reciting *Surah Ikhlas, Falaq* and *Nas* before going to bed

Aisha Siddiqah رضي الله عنها has narrated that, 'Whenever the Holy Prophet ﷺ went to bed at night, he used to cup his hands together and blow over it after reciting *Surah Ikhlas, Surah Falaq* and *Surah Nas*, and then he would stroke his hands over whatever parts of his body that he could reach and then stroke over his head, then over his face and then over the front part of his body. He used to do that three times.' (Bukhari)

Uqbah bin Amir رضي الله عنه narrates that when he met the Holy Prophet ﷺ, He ﷺ said: 'O Uqbah! Join ties with those who cut them off with you, pardon those who oppress you and be good to those who do wrong to you.' Uqbah bin Amir رضي الله عنه says that when he met the Holy Prophet ﷺ again, He ﷺ said: 'O Uqbah! Hold your tongue, shed tears upon your sins and stay at home'. Uqbah bin Amir رضي الله عنه says when he met the Holy Prophet ﷺ again, He ﷺ said: 'Do not spend a night in which you do not recite these three *Surahs: Ikhlas, Falaq* and *Nas*.'

Surah Ikhlas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

'In the name of Allah, The Most Gracious, The Most Merciful. Say 'He is Allah, the One and Only. Allah the Eternal

and Absolute who is Independent of all wants. He has no children, nor was He born. And there is no one comparable to Him.’ (*Ikhlas*: 112: 1-4)

Ikhlas or sincerity, is not only the name of this *surah* but also summarizes its content. Usually, Quranic *surahs* have names derived from their content but this *surah* does not mention the word *Ikhlas*. Sincerity with Allah and acknowledging his Oneness (*Tawhid*) is the act of submitting oneself entirely to Allah. The verses of this *surah* reinforce the belief in monotheism and a person who reads and understands this *surah* with complete sincerity and submission to the will of Allah will not associate anyone else with Allah. This differentiates Islam from Christianity where the concept of ‘Son of God’ is propagated.

Abdullah bin Masood رضي الله عنه narrated that the people of the tribe of Quraish asked the Prophet ﷺ, ‘What are the attributes of your Lord?’ In answer to this, Allah revealed this *surah*. (*Ahmad, Tirmizi, Bukhari*)

On various occasions, people asked the Prophet ﷺ about the nature and characteristics of his Lord. In reply, the Prophet ﷺ would recite *Surah Ikhlas*. It is understandable that people who believed in multiple gods would question someone who was asking them to give up all their gods and believe in only one Allah. In just four brief verses, the Quran has answered their queries. It explains the concept of *Tawhid* (Oneness) that is the founding pillar of Islam. It also highlights the Absolute nature of Allah, his supremacy over everything and his lack of dependence on anything.

This succinct explanation of the essence of Allah endeared this *surah* to the Prophet ﷺ and He ﷺ would encourage everyone to recite it regularly.

Those who recite *Surah Ikhlas* will go to Paradise

Anas bin Malik رضي الله عنه narrates that there was a man from the tribe of Ansar who led them in prayers at Masjid Quba. In every *Rakat* he used to recite *Surah Ikhlas* before reciting any other *surah*. His companions objected to this and asked him to stop reciting two *surahs* in each prayer and suggested that either he give up reciting *Surah Ikhlas* or just recite one *surah* as they felt he thought *Surah Ikhlas* was not sufficient on its own. The man insisted on continuing his tradition of reciting *Surah Ikhlas* first, followed by another *surah* and asked his companions to relieve him from the responsibility of leading the prayers. However, his companions wanted him to continue leading them in prayers so they brought the matter to the attention of the Holy Prophet ﷺ. The Prophet ﷺ asked the person why he did this and why he did not accept what his companions wanted. The person replied that he loved this *surah*. The Prophet ﷺ replied, “Your love for this *surah* will make you enter Paradise.”
(*Bukhari*)

***Surah Ikhlas* is equivalent to one third of the Holy Quran**

It has been narrated multiple times in various *Ahadith* that the Holy Prophet ﷺ used to mention that *Surah Ikhlas* is equivalent to one third of the Holy Quran. (*Bukhari, Muslim, Abu Dawood, Nasai*)

Abu Saeed Khudri رضي الله عنه narrates that the Holy Prophet ﷺ said: “By the One in Whose power my soul is! This *Surah (Ikhlas)* is equivalent to one third of the Holy Quran.” (Bukhari)

Islam, the religion embodied in the Quran, is based on three beliefs. The first is *Tawhid* or monotheism. The second is *Risalah* or prophethood and the third is *Akhira* or the Hereafter. *Surah Ikhlas* defines the concept of monotheism in four brief verses. It is because of this beautiful and concise rendition of the Islamic tenet of Allah’s Oneness that the Holy Prophet ﷺ has classified the *surah* as being one third of the Quran.

Abu Darda رضي الله عنه has narrated that the Holy Prophet ﷺ asked his companions to recite one third of the Quran every night. The companions were perplexed and asked the Prophet ﷺ how was it physically possible to recite a third of the Quran every night since it was too long. The Prophet ﷺ replied that *Surah Ikhlas* is equivalent to one third of the Quran (Muslim).

A home is built in Paradise for the person who recites *Surah Ikhlas* ten times

Muaz bin Jabal رضي الله عنه narrates that the Holy Prophet ﷺ said: ‘Allah will build a home in Paradise for the person who recites *Surah Ikhlas* ten times.’ (Musnad-e-Ahmad)

Surah Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
وَمِنْ شَرِّ النَّفْثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

‘In the name of Allah, the Most Gracious, the Most Merciful.

Say , ‘I seek refuge with the One Who is the Creator of the daybreak, from the mischief of all created things, and from the mischief of darkness when it sets in, and from the evil of those who practice Secret Arts [black magic and blowing onto knots], and from the mischief of the envious one when he is envious.’(Falaq 113: 1-5)

In this *Surah*, refuge from the evil that exists in everything has been sought, especially from the evil of darkness, the evil of magic, and from the evil of jealousy. The evil of jealousy is to wish that the blessings enjoyed by someone are taken away from him.

The evil of the practitioners of secret arts and those who blow onto knots refers to occult activities; it was probably derived from the practice of "witches" and "sorcerers" who used to tie a string into a number of knots while blowing upon them and murmuring magic incantations. In such magic, help is sought from Satan or *Jinns* to achieve evil objectives. This practice is considered to be *Kufr* (disbelief). In verse 102 of *Surah Baqarah* it is mentioned: “not that Sulaiman was an unbeliever, it was the shaitans who were unbelievers: they taught witchcraft to the people...”

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ has forbidden us to do seven deadly sins that include black magic. (Bukhari)

Surah Nas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ
مَلِكِ النَّاسِ إِلَهِ النَّاسِ
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ
مِنَ الْجِنَّةِ وَالنَّاسِ

In the Name of Allah, the Most Compassionate, the Most Merciful.

‘Say: ‘I seek refuge with the Lord of (the whole of) mankind. Who is the King or ruler of (all) mankind. Who is the God of the (whole) human race. From the mischief of the Whisperer (of Evil) who withdraws (after his whisper). Who whispers into the hearts of mankind, whether he be from among the *Jinn* or from mankind.’ (Nas 114: 1-6)

In this *Surah*, three attributes of Allah Almighty have been mentioned which are:

1. The Lord of the whole of mankind.
2. The King or ruler of all mankind.
3. The God of the whole human race

Allah orders us to seek refuge with Allah, Who possesses these attributes. He is the One who can save us from the evil whispers of Satan who has been sent to tempt us.

Evil whispers refers to evil thoughts and temptations that are imperceptibly being sent to us by Satan to misguide us.

Withdrawing after whispering refers to the ability of Satan to imperceptibly influence us. Anas bin Malik رضي الله عنه narrates that the

Messenger of Allah ﷺ said: 'Verily, Satan circulates in a human being just like blood circulates in the body.' (*Bukhari and Muslim*)

Since Satan is around everyone and he embellishes sins and evils and makes them look tempting and attractive to people, and tries his best to deviate people from the right path, therefore, only those protected by Allah can remain safe from the evil of Satan's mischief.

Satan flees from the *Zikr* [remembrance] of Allah Almighty

Satan is on the perpetual lookout for anyone who forgets Allah. As soon as one is distracted and forgets Allah, Satan starts instilling evil thoughts into his heart; and as soon as he remembers Allah, Satan flees away.

Prophet Sulaiman عليه السلام said, 'I was told that at the time of both extreme happiness and sadness, Satan makes a hole in the heart of a human being and latches on to him and tries to deviate him from the right path. If a person remembers Allah, Satan flees away.'

The cure for magic, *Muawwidhatain* (last two suras of the Quran)

When the Jews of Madinah cast a spell on the Prophet ﷺ and he became unwell, Allah revealed to the Prophet ﷺ the name of the person who had cast the spell and his location. The Prophet sent Ali ibn Abi Talib ؑ to the magician's place and then followed there himself. They saw there that a hair of the Prophet ﷺ had been tied

to a comb with several knots. At that time Angel Jibreel[ؑ] came to the Prophet^ﷺ and asked him to recite *Muawwidhatain*, the last two suras of the Quran.

As soon as the Prophet^ﷺ recited a verse one of the knots would come undone and eventually all the knots were undone and the Prophet^ﷺ became free from the influence of the spell. The Prophet^ﷺ then called for the magician and he confessed that he had cast a spell on the Prophet^ﷺ. The Prophet^ﷺ then forgave him. The Prophet^ﷺ never took revenge for his own sake. He also forbade others to propagate this event saying that Allah had cured him and he did not want to instigate his companions against those who had inflicted this on him. (*Bukhari, Muslim, Nasaee, Ibn-e-Majah, Bayhaqi, Tbarani*)

Getting rid of all illnesses, worries and troubles

Khubaib[ؓ] says: We went out on a rainy and extremely dark night, looking for the Messenger of Allah^ﷺ, so that he could lead us in prayers. He said: "So I met him and he^ﷺ said: Did you offer prayers? I did not reply anything. Then he^ﷺ said: 'Speak.' But I did not say anything. Then he^ﷺ again said: 'Speak.' But I did not say anything.

He^ﷺ said: 'Speak.' for the third time, so I said: 'What should I say?' He^ﷺ said: "Recite *Surah Ikhlaas* and *Muawwidhatain* three times in the morning and three times in the evening. They will be enough to protect you from every trouble and worry."

Seeking protection from heavenly calamities

Muawwidhatain (Surah Falaq and Surah Nas) provide Allah's protection against heavenly calamities like tempests, earthquakes, floods and famine

Uqbah bin Amir رضي الله عنه narrates, "We were going with Prophet Muhammad ﷺ between Juhfa and Abwa when all of a sudden a strong wind blew and we were engulfed in deep darkness. The Holy Prophet ﷺ started taking refuge in Allah by reciting *Muawwidhatain* and said, surely, there is no better way to seek protection than by reciting these two: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ Say: 'I seek refuge with the Lord of the Daybreak' and قُلْ أَعُوذُ بِرَبِّ النَّاسِ Say: 'I seek refuge with (Allah) the Lord of mankind.'" (Abu Dawood)

The benefits of reciting *Ayatul Kursi*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ط لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ط مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ط
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ط وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ط وَلَا
يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

'Allah! There is no god worthy of worship except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His

permission? He fully knows what is ahead of them and what is behind them, and no one can grasp any of His knowledge – except what He wills to reveal. His throne encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest.’
(*Baqarah 2:255*)

Ali عليه السلام narrated that he heard the Prophet ﷺ saying from the pulpit that whoever recites *Ayatul Kursi* while going to sleep at night, Allah will protect him, his house, and his neighbourhood from Satan and thieves. (*Bayhaqee*)

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ has confirmed that whoever recites *Ayatul Kursi* before going to bed will be protected from Satan all night long by a guard appointed by Allah. (*Bukhari*)

Allah appoints an angel who protects the person who recites *Ayatul Kursi* before going to sleep at night. The person remains safe from the evils of Satan including evil thoughts and magic.

Abu Hurayrah رضي الله عنه narrated, “The Messenger of Allah ﷺ put me in charge of the charity of Ramadan (*Sadaqat-ul-Fitr*). Somebody came to me and began to steal some foodstuff. I caught him and said, ‘I must take you to the Messenger of Allah ﷺ.’ He said, ‘I am a needy man with a large family and have a dire need for charity.’ I let him go. When I saw the Messenger of Allah ﷺ the next morning, he ﷺ asked me, ‘O Abu Hurayrah! What did your captive do last night?’ I said, ‘O Messenger of Allah! He complained of a dire need and the need to feed a large family. I felt pity for him so I let him go.’ He ﷺ said, ‘He told you a lie and he will return.’ As the Prophet ﷺ had confirmed this, I was sure that he would return. I waited for him. He sneaked up and began to steal foodstuff again.

I caught him and said; 'I must take you to the Messenger of Allah.' He said, 'Allow me to go, I am a needy man. I have to bear the expenses of a big family. I will not come back.' So I took pity on him and let him go. I went at dawn to the Messenger of Allah ﷺ who asked me, 'O Abu Hurayrah! What did your captive do last night?' I replied, 'O Messenger of Allah! He complained that he was very needy and had to bear the burden of a large family. I took pity on him and so I let him go.' He ﷺ said, "He told you a lie and he will return." (That man) came again to steal the foodstuff. I arrested him and said, "I must now take you to the Messenger ﷺ of Allah. Three times you promised that you would not come again but you did." He said, "Let go of me, I will teach you some verses and if you recite these, Allah will be pleased with you and may grant you something." I asked, "What are those words?" He replied, "When you go to bed, recite *Ayatul Kursi* (*Surah Baqarah* 2:255) for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you until the morning." So I let him go. Next morning the Prophet ﷺ asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger ﷺ of Allah asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite *Ayatul Kursi* from the beginning to the end. He added: 'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until the morning'." The Messenger ﷺ of Allah said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He ﷺ said, "He was Satan." (*Bukhari*)

Abu Umamah رضي الله عنه narrates that the Holy Prophet ﷺ said: "Whoever recites *Ayat-ul-Kursi* after every *Fard* (compulsory) prayer is only prevented by death from entering Paradise." Only

because he is alive, he is unable to enter Paradise but will not be prevented from going there after his death. (Nasaee)

Benefits of reciting the last two verses of *Surah Baqarah* before going to bed

Abu Masood رضي الله عنه has narrated that the Messenger of Allah ﷺ said: "If a person recites the last two verses of *Surah Baqarah* at night (before sleeping), he will be safe from all difficulties and these verses will be sufficient for him." (Bukhari, Hadith 530)

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ وَمَلَكَاتِهِ وَكُتُبِهِ
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا

غُفِرَ لَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ○

لَا يُكَلِّفُ اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن
نَّسِينَا أَوْ أَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحِبِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ ○

(Baqara 2:285-286)

‘The Messenger (Muhammad ﷺ) believes in whatever has been sent down to him from his Lord, and so do the believers. They all believe in Allah, and His angels, and His Books and His Messenger. They proclaim, ‘We make no distinction between any of His messengers,’ and they say, ‘we hear and we obey. We seek Your forgiveness, O our Lord! And towards only You, is (our) return.’

Allah does not place a burden on any soul, except to the extent of what it can bear. Every soul will benefit from the good that it does and will suffer for the evil that it has done. 'O our Lord! Do not punish us if we forget or have made a mistake. O our Lord! Do not place a heavy burden upon us as You have placed on those before us. O our Lord! Do not place on us a burden, that we do not have the strength to bear. And pardon us, and forgive us, and have mercy on us. You are our Protector, so grant us victory against the disbelievers.' (Baqarah: 2:285-286)

Dua after waking up at night

Whoever gets up at night and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

'None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom and all praise is due to Him. He has power over all things. All praise is due to Allah. Glory be to Allah; And none has the right to be worshipped but Allah, and Allah is Great, And there is neither Might nor Power Except with Allah.'

And then says:

اللَّهُمَّ اغْفِرْ لِي

O Allah! Forgive me

or makes any other *Dua*, Allah will accept it; and if he performs ablution and offers prayers, his prayers will be accepted. (Bukhari:1154)

Dua before entering the toilet

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

‘O Allah, I seek Your refuge from the vile male and female Jinns.’
(Tirmidhi, Muslim, Sahih Bukhari, pp. 195, vol. 4, Hadith 6322)

Dua after exiting the toilet

غُفْرَانِكَ - اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّى الْاَذَى وَعَافَانِىْ

‘I seek forgiveness from You. I am grateful to Allah Who has removed suffering from me and granted me comfort.’ Tirmidhi, Abu Dawood, Musannaf I.Abi Shaybah 149:l 7:Hadith 2)

Duas related to eating and drinking

Dua before eating a meal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘I begin with Allah’s name, the Most Gracious, the Most Merciful.’

Dua to be read before starting to eat a meal

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ

‘I begin with the name of Allah and with His blessings.’

(Mustadrak Hakim)

Dua to be read if one forgets to recite بِسْمِ اللَّهِ before eating a meal

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

‘I mention Allah’s name in the beginning and at the end of it(meal).’

Dua to be read after a meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

‘Gratitude to Allah who has fed us, given us something to drink, and made us Muslims.’ *(Sunan Abu Dawood, pp. 513, vol. 3, Hadith 3850)*

Dua to be recited after drinking milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

‘O Allah bestow blessings in this for us and grant us even more than this.’ (Sunan Abu Dawood, pp. 476, vol. 3, Hadith 3730)

Dua to be recited by a guest after having a meal at someone’s house

اللَّهُمَّ أَطْعِمُ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي

‘O Allah, feed the one who has fed me and give a drink (water) to the one who has given me a drink.’

It was the Holy Prophet’s ﷺ habit to drink water in three sips. He would praise Allah every time he removed his glass to take a breath and would say الحمد لله.

The Holy Prophet ﷺ would never find fault with any meal. If he would not like it, he would leave it without saying anything; and sometimes, he would say he had no desire for it. Sometimes, he would praise a meal. It has been narrated in a *Hadith* that a person did not have any food to serve but only had vinegar to offer to the Holy Prophet ﷺ. The Prophet ﷺ told him that “Vinegar is an excellent food.” This was said in order to please him and it was not meant to imply that vinegar is superior over all other meals.

When a meal would be offered to the Holy Prophet ﷺ while he was in the state of fasting, he would say: ‘I am fasting.’ The Prophet ﷺ said that if someone is offered a meal while fasting, he

should thank the person who is giving the meal and make *Dua* for him.

When the Prophet ﷺ would be invited for a meal he would accept the invitation but if someone else was with him, he would first ask permission of the host if he could bring the person along. However, he did not want to inconvenience the host and made sure to give the host an option to excuse himself from extending the invitation to anyone else.

The Holy Prophet ﷺ would speak with the people around him while he was having his meal. Once he asked his attendant to recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and start eating from what was in front of him.

The Prophet ﷺ was known for his hospitality and would repeatedly insist on his guests to eat more food. According to a *Hadith* narrated by Abu Hurayrah رضي الله عنه, the Prophet ﷺ offered him milk to drink and then repeatedly asked him to drink some more.

Whenever the Holy Prophet ﷺ would be invited to someone's house for a meal he would make *Dua* for the host before leaving. Abu Dawood has narrated the case of Abul Haysham رضي الله عنه who was asked by the Holy Prophet ﷺ to reward his host who had invited him for a meal. Abul Haysham رضي الله عنه was perplexed. He asked how he could give a reward to his host, the Prophet ﷺ said that once you are done with your meal you should make *Dua* for the host. Allah will reward the host when you make *Dua* for him.

The Holy Prophet ﷺ would make *Dua* for those who fed the poor and the needy and he would not refrain from eating meals with anyone be they young or old, free or slave.

The Holy Prophet ﷺ asked his companions to eat their meal with their right hands and forbade them from eating with their left hand. He would say that Satan eats and drinks with his left hand. So, we should avoid eating food with our left hands.

When some people complained to the Prophet ﷺ about poverty, he asked them to eat collectively and not separately and to recite *بسم الله الرحمن الرحيم* before starting to eat.

According to a *Hadith*, the Holy Prophet ﷺ said that by invoking the name of Allah before starting a meal and by remembering to thank Him after eating, the meal gets digested easily. He also advised against sleeping immediately after eating a meal as it causes the heart to harden.

The Prophet's ﷺ suggestions for a healthy lifestyle

Allah Almighty has said in the Quran:

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

‘And eat and drink, and do not cross the limit.’

(*Araaf*, 07:31)

In this verse, Allah Almighty guides us on some very basic principles of life. One needs to eat and drink in order to survive. This is a basic need and has to be fulfilled. However, this has to be done in moderation. One should not cross the limit or waste food by excessive eating. Eating beyond what is necessary results in obesity and other diseases

One should take care of one's health as this is a gift from Allah and is one of the greatest blessings of Allah on an individual. The Prophet ﷺ said, 'There are two blessings that many people envy: (1) health (2) free time.' A *hadith* quoted by Tirmizi speaks of the Prophet ﷺ saying that if you wake up in the morning in good health and with a roof over your head, and you have enough resources to take care of your needs for that day, then it is as if you have been blessed with the entire world.

In another *Hadith* quoted by Tirmidhi, it is said that on the Day of Judgement, the first question that Allah will ask everyone is, "Did I not give you good health, and did I not give you cool water for quenching your thirst?" These are also referred to as "bounties of Allah."

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

'Then indeed, on that Day, you will surely be questioned regarding the bounties (of Allah).' (*Takasur*, 102:08)

Ahmed [ؒ] narrates the following *Hadith*: 'Ask Allah for certainty and well-being, for after being granted certainty, none has been given anything better than well-being.'

The Holy Prophet ﷺ has asked us to pray to Allah to grant us faith and belief in Allah. For without certainty in Allah we cannot be forgiven. He has also asked us to pray for our well being both in this world and in the Hereafter. When worldly well being is granted the body is free of disease and when one believes in the certainty of Allah, he can seek His forgiveness and pray for a better life in the Hereafter.

According to a Sunan Nasai *hadith*: 'Ask Allah for forgiveness for your past sins, ask for your well-being and ask for forgiveness of your future misdeeds, for after having certainty in Allah, no one has been given anything better than forgiveness.'

Among the three words mentioned in this *Hadith*, the word *Afw* is meant to seek forgiveness from deeds of the past, *Al-Afiyah* is for prevention of present misdeeds, and *Al-Muaafat* is for the removal of all future evil deeds.

The Prophet's ﷺ habits regarding eating and drinking

Anas رضي الله عنه narrates that Prophet Muhammad ﷺ never found fault with any food. Abu Hurayrah رضي الله عنه also reported that the Messenger of Allah ﷺ never found fault with any food. If he liked it, he would eat; and if he disliked it, he would leave it. [*Al-Bukhari and Muslim*]. When a person does not feel like eating, he should avoid eating. If he forces himself to eat it is likely to cause more harm than good.

The Messenger of Allah ﷺ used to like meat. He was fond of the foreleg and the front part of the animal as this meat is light and easily digestible. Moreover, the Prophet ﷺ used to like dessert and honey. All these three items i.e. meat, dessert and honey, are beneficial for the human body, liver and other vital organs.

The Holy Prophet ﷺ used to like locally grown fresh fruits. Today, the concept of eating locally grown produce is gaining popularity because research has shown that it has many benefits. These benefits include: (1) fruits and vegetables that are grown locally are picked when they are ripe and are full of flavour while those grown in distant places are harvested early to allow for

shipment and distribution (2) eating local also means eating seasonal fruits compared to fruits that have been transported thousands of miles and were picked when they were not ripe (3) local fruits have a short farm to table lifecycle so they are full of nutrients (4) eating local also helps support the local farmers and helps to maintain green farmland and protects the environment close to where people live. Besides, locally grown fruits are beneficial for the people living near where these are grown. These benefits that modern scientific research has recently discovered, were foretold by the Holy Prophet ﷺ centuries earlier.

The etiquette of eating meals and drinking water

According to several authentic *Ahadith*, the Messenger of Allah ﷺ said: 'I do not eat my meals while reclining,' (*Bukhari 5399*) Having meals while reclining includes eating a meal while sitting cross-legged, eating while leaning and sitting on one's sides. All these types of *leaning* are harmful for one's health.

Allah's Messenger ﷺ used to eat his meals with three fingers and this is the most beneficial position.

The Messenger of Allah ﷺ would drink honey adding cold water to it.

The Messenger of Allah ﷺ would drink water in three sips, inhaling and exhaling between each sip, and has said that a person who drinks water in three sips becomes satisfied; and water becomes pleasant, and thus his thirst is quenched. It is healthier to drink water in three sips. (*Muslim, 121*)

It is narrated in *Tirmidhi* that the Messenger of Allah ﷺ said: 'Do not drink water in one gulp like a camel. However, drink it in two or three sips. Say 'بسم الله' when you begin drinking and when you have finished drinking say 'الحمد لله'.' (*Tirmidhi, Ashriba, 13*)

The instruction for covering utensils

It has been narrated in *Sahih Muslim* that the Messenger of Allah ﷺ said: 'Cover utensils and drinking cups, for there is a night in a year when a pandemic disease descends and it enters an uncovered utensil or an uncovered water cup.' (*Sahih Muslim, Hadith: 2014*)

A narrator of the above *Hadith* Layth Bin Saad رضي الله عنه says that foreigners (non-Arabs) would become cautious on one night in the month of December.

It has been narrated in an authentic *hadith* about covering utensils that the Holy Prophet ﷺ commanded his companions to cover utensils even if it were with a piece of wood. One should also remember Allah while covering utensils and cups. The Holy Prophet ﷺ has prohibited breathing into a drinking cup, and blowing on it (without reciting anything).

Duas when entering and exiting the home

Dua when entering the home

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَ الْمَوْجِیْ وَ خَیْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا
وَ عَلَی اللّٰهِ رَبِّنَا تَوَكَّلْنَا

‘O Allah I seek from You the best outcome when I enter and when I exit. In the name of Allah we enter, and in the name of Allah we exit, and we have put all our trust in our Lord.’ (*Sunan Abi Dawood*, pp. 421, vol. 4, Hadith 5096)

Dua when exiting the home

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

‘In the name of Allah, I have put all my trust in Allah – there is no power or strength except with Allah.’ (*Sunan Abi Dawood*, pp. 420, vol. 4, Hadith 5090)

Duas when traveling

Dua while riding an animal or vehicle

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝

‘Glory be to Him Who has subjected these to our use for we could never have accomplished this by ourselves. And surely to our Lord we will return.’ (Zukhruf, 43:13-14)

Dua while dismounting from an animal or vehicle

رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَرَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ۝

‘O my Lord! Enable me to disembark at a blessed place, and You are the best to make my landing safe.’
(Mominoon, 23:29)

While travelling, one should say اللهُ أَكْبَرُ when going upwards and should say سُبْحَانَ اللهِ when going downwards. It has been narrated by Jabir bin Abdullah, رضي الله عنه ‘Whenever we went up a place we would say, اللهُ أَكْبَرُ (Allah is Great), and whenever we went down a place we would say سُبْحَانَ اللهِ (Glory be to Allah).’ (Bukhari, Kitab-ul-Jihad, Hadith number: 2993)

Duas related to mosques

Dua before leaving for a mosque

Amr bin Al-Aas رضي الله عنه narrates that whenever the Holy Prophet ﷺ intended to go to the mosque, he would say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge in Allah, the Magnificent, and in His generous countenance, and in his eternal kingdom, from the accursed Devil.’ (Abu Dawood Kitab-us Salat, Hadith number 466)

Dua while entering the mosque

The Messenger of Allah ﷺ said, ‘When any of you enters the mosque he should say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah! Open to me the gates of Your mercy.’

(Muslim, Kitab-ul-Masajid, Abu Dawood Kitab-us Salat, Hadith number 465)

Dua while exiting the mosque

The Messenger of Allah ﷺ said: “When any of you exits the mosque he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allah! O Allah, I seek from You your bounty.’

(Muslim, Kitab-ul-Masajid, Abu Dawood Kitab-us Salat, Hadith number 465)

Duas related to Wudu (ablution)

Recitation of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before performing *Wudu* is Sunnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin with Allah's Name, the Most Gracious, the Most Merciful.

Saad bin Zaid رضي الله عنه narrates that the Holy Prophet ﷺ said: "The one who did not recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before *Wudu*, his *Wudu* has not been completed." (*Tirmidhi, Abwab-ut-Taharah*)

Recitation of Dua after performing Wudu is Sunnah

Umar bin Al-Khattab رضي الله عنه narrates that Allah's Messenger ﷺ said:

'Whoever completes his *Wudu* and then says:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

'I testify that no one has the right to be worshipped but Allah Alone, He has no partner; and I testify that Muhammad ﷺ is His Messenger,' then the eight gates of Paradise are opened for him and he may enter by whichever gate he wishes.' (*Muslim, Abu Dawood, Tirmidhi:55*)

Duas related to Azan (call to prayers) and prayers

It is the *Sunnah* of the Holy Prophet ﷺ to recite the following Duas after hearing *Azan*. Jabir رضي الله عنه narrates that the Prophet ﷺ said: 'My intercession on the Day of Judgment will be guaranteed to the person who hears the *Azan* and says the following words:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَيْ مُحَمَّدِنِ الْوَسِيلَةَ وَالْفَضِيلَةَ
وَابْعَثْهُ مَقَامًا مَحْمُودَنِ الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْوَعْدَ

'O Allah! The Lord of this perfect call and of the regular prayer which is going to be established, grant to Muhammad ﷺ the right of intercession and the highest virtue, and make him stand at the best and the highest place in Paradise which You have promised him.' (Bukhari:614)

Abdallah bin Amr bin al As رضي الله عنه reports that he heard the Messenger of Allah ﷺ say: "When you hear the *Azan* of a *Muezzin*, repeat what he says, then recite *Darood* upon me, for everyone who recites *Darood* upon me will receive ten blessings from Allah. Then beg from Allah to grant me *Waseela*, which is a rank in paradise that will be given only to one of Allah's creations, and I hope that I will be the one. Anyone who asks Allah that I be given the *Waseela*, he will be assured of my intercession." (Muslim)

The following Dua should be recited after *Takbeer-e-Tahreemah* (the first *Takbeer*)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

‘Glory be to You O Allah! And Praise be to You. And Blessed be Your name. And Exalted is Your greatness. And there is no God worthy of worship except You.’

The *Dua* to be recited while bowing (*Ruku*)

Hudhyfah رضي الله عنه narrates that the Prophet ﷺ would say this while bowing (during *Ruku*):

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط
Glory to my Lord the Great.

The *Duas* to be recited when standing up after bowing (*Ruku*)

Recite the following *Dua* when standing up after bowing (performing *Ruku*) if you are offering prayers individually or as an Imam:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ
Allah hears the one who praises Him.
(Muslim, Chapter of Salah:168)

Recite the following *Dua* if you are offering prayers behind an Imam:

رَبَّنَا وَلَكَ الْحَمْدُ
O Allah! O our Lord! All praise is due to You only.
(Bukhari,1/109, Muslim:1/176)

A *hadith* in Sahih Bukhari ascribed to Rifa bin Rafi رضي الله عنه narrates that one day when they were offering prayers behind the Prophet ﷺ, the Prophet ﷺ raised his head from *Ruku* and said,

سَبِّحَ اللَّهُ لِمَنْ حَمِدَهُ

a man behind him said:

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

‘O our Lord! All praise is due to You. Abundant, good and blessed praise’.

When the Prophet completed the prayer, he asked, "Who said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." (*Bukhari, Chapter of Azan Pg. # 799*)

The *Duas* to be recited during prostration (*Sajdah*)

Huzaifah رضي الله عنه narrates that the Prophet ﷺ would recite the following while prostrating (*during Sajdah*):

سُبْحَانَ رَبِّيَ الْأَعْلَى

‘Glory be to my Lord , the Most High.’ (*Muslim, Chapter of Salah:192*)

The Prophet would also recite the following while prostrating:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِعَافَاتِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

‘O Allah, I seek refuge against Your wrath in Your pleasure, and I seek protection in Your forgiveness from Your punishment. I seek

protection in Your mercy against punishment from You. I am not capable of listing all Your praise. You are as You have praised Yourself.’ (Muslim)

The *Duas* to be recited in between two prostrations (*Sajdahs*)

Abdullah bin Abbas رضي الله عنه narrates that the Prophet ﷺ would recite the following in between two prostrations:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

‘O Allah, forgive me, have mercy upon me, heal me, guide me, and provide (sustenance) for me.’ (Abu Dawood Book #3, Hadith #0849)

***Dua* while sitting (*Tashahud*) for the first time during prayers**

Abdullah bin Masood رضي الله عنه narrates that the Prophet ﷺ turned his face towards us and said when you offer prayers, recite the following (*Attahiyat*):

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ط السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

‘All compliments are for Allah and all prayers and all good things are for Allah. Peace be on you, O Prophet, and Allah’s mercy and blessings be on you. And peace be on us and on the pious worshipers of Allah. I testify that none has the right to be

worshipped but Allah and that Muhammad is His slave and prophet. (Bukhari, Muslim)

Dua to be recited after Durood while sitting (Tashahud)

While sitting for the second time during prayers (or sitting for the first time during prayers with two *rakats*) one should recite *Durood* of Prophet Ibrahim [ؑ] after *Attahiyat*.

The times and occasions for the acceptance of Duas (as mentioned in various *Hadith*) also include ادبار الصلوة i.e behind the prayers. Many scholars have written that the time meant by دبر (behind) is the time just before completing the prayers and offering *Salam*. It is recommended to seek refuge from the punishment of the grave, from *Dajjal*, and from the affliction and trials of life and death at this time.

The time before performing *Salam* is blessed and one should make as many Duas as possible. One may recite all the Duas mentioned in the Quran and *Hadith* at this time. That is why many people make their children learn and recite the following Dua at this time:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

O my Lord! Make me and my children among those who establish prayers. O our Lord! accept my prayers. O our Lord! Forgive me,

and my parents, and all believers on the Day when accountability will take place. (*Ibrahim, 14:40-41*)

Duas and Azkar to be recited after obligatory prayers

One should say the following phrase after performing Salam of obligatory prayers:

اللَّهُ أَكْبَرُ

Allah is Great

The Holy Prophet ﷺ used to recite the following after reciting اللَّهُ أَكْبَرُ

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ

‘I seek refuge in Allah, I seek refuge in Allah. I seek refuge in Allah.’
After reciting أَسْتَغْفِرُ اللَّهَ three times, he used to recite the following:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ. تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

‘O Allah! You are Peace, and peace comes from You; Blessed are You, O Possessor of Glory and Honour.’ (*Muslim:591*)

An important supplication after all obligatory prayers

Kab ibn Ujra رضي الله عنه narrates that the Prophet ﷺ said that those who recite the following supplications after the obligatory prayers

سُبْحَانَ اللَّهِ 33 times

الْحَمْدُ لِلَّهِ 33 times

اللَّهُ أَكْبَرُ 34 times

will not be disappointed. (*Muslim: 1/219*)

According to another *Hadith* narrated by Abu Hurayrah رضي الله عنه, the Holy Prophet ﷺ said that those who repeat the following supplications after every obligatory prayer will have their sins forgiven even if their sins are equal to the foam of the ocean.

(Glory to my Lord, the Most High) سُبْحَانَ اللَّهِ - 33 times

(All praise be to Allah) الْحَمْدُ لِلَّهِ - 33 times

(Allah is Great) اللَّهُ أَكْبَرُ - 34 times

followed by:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘There is no God but Allah. He is alone and He has no partner. To Him belongs the entire dominion and to Him praise is due and He is Potent over everything.’ (*Mishkat:89*)

Importance of reciting the last three *Surahs* of the Quran after every prayer

Uqbah bin Amir رضي الله عنه narrates that Prophet Muhammad ﷺ commanded me to recite the last three *Surahs* of the Quran once after every *Fard* (compulsory) prayer and also commanded me to recite each of these *Surahs* three times after *Fajr* and *Maghrib* prayers. (*Abu Dawood, Nasaee, Tirmidhi*)

The last two *Surahs* of the Holy Quran قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ and قُلْ أَعُوذُ are called *Muawwidhatyn*, and if *Surah Ikhlas* قُلْ هُوَ اللَّهُ أَحَدٌ is also included, then all the three *Surahs* are called *Muawwidhat*. These are the *Surahs* that are recited to provide protection against Satan, Jinns and magic. (*Ftahul Bari*)

Duas after the compulsory prayers of *Fajr* and *Maghrib*

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

'O Allah, protect me from Hell'

Making *Dua* after the compulsory prayers

Abu Umamah رضي الله عنه narrates that the Holy Prophet ﷺ was asked: "O Prophet of Allah! At what time are supplications most likely to be answered?" He replied, "During the last part of the night and after the obligatory prayers." These are times when *Duas* are accepted instantly. (*Nasaee, Abu Dawood*)

Duas Related to Ramadan

Dua on sighting of the new moon

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

"O Allah, may this new moon (new month) bring us peace, faith, safety, and firm conviction and belief in Islam. Grant us the ability and good fortune to do that which You love and are pleased with. My Lord and Your Lord is Allah". (Tirmidhi:3418)

Dua at the time of Iftar (breaking the fast at sunset)

اللَّهُمَّ لَكَ صُيْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

O Allah! I have fasted for Your sake, and I have broken the fast with food provided by You.

(Sunan Abi Dawood, pp. 447, vol. 2, Hadith 2358)

Dua to be recited on the Night of Power (Laylatul Qadr)

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

‘O Allah! Indeed, You are forgiving, You love forgiving, so forgive me.’ (Tirmizi Page 306 vol.5 Hadith 3524)

Benefits of having *Suhoor* (early breakfast during Ramadan)

The fasts of Ramadan as well as all optional fasts are great acts of worship and eating *Suhoor* (early breakfast before dawn) before starting either of these fasts is a blessed act.

Anas رضي الله عنه narrates that the Holy Prophet ﷺ said: “Eat *Suhoor* because it is a blessed (food).” (*Sahih Bukhari*, pp. 633, vol. 1, Hadith 1923)

Abdullah bin Umar رضي الله عنه narrates that the Holy Prophet ﷺ said: “Allah and His angels send mercy upon the people who eat *Suhoor*.” (*Al-Ihsan bittartib Sahih Ibn Hibban*, pp. 194, vol. 5, Hadith 3458)

Abu Saeed Khudri رضي الله عنه narrates that the Prophet ﷺ said: “*Suhoor* is full of blessings, so do not miss it even if you were to drink just a sip of water. Allah and His angels send mercy upon the people who have *Suhoor*.” (*Musnad Imam Ahmad*, pp. 88, vol. 4, Hadith 11396)

It is better to eat *Suhoor* in the last part of the night.

Making haste in *Iftar* (breaking the fast at sunset)

One should try not to delay having *Iftar* (breaking the fast), after ensuring that the sun has set. Sahl Bin Saad رضي الله عنه has narrated that the Holy Prophet ﷺ said, ‘People will always remain blessed as

long as they do not delay in having their *Iftar*.' (*Sahih Bukhari*, pp. 645, vol. 1, Hadith 1957)

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ said that Allah considers His servant dear to Him who hastens to have *Iftar*. (*Ahmad*, *Tirmizi*, pp. 164, vol. 2, Hadith 700)

Serving *Iftar* to a fasting person

Serving *Iftar* to a fasting person is also a blessed act. Zayd Bin Khalid Juhani رضي الله عنه narrates that the Prophet ﷺ said: "Anyone who feeds *Iftar* to a fasting person will receive the same reward as that of the person who is fasting while there will be no reduction in the reward of the person who is fasting." (*Sunan Kubra lin-Nasai*, pp. 256, vol. 2, Hadith 3330)

Salman Farsi رضي الله عنه narrates that the Holy Prophet ﷺ said: 'If anyone gives *Iftar* to a fasting Muslim, this act of his will be a source of forgiveness for his sins and redemption from hell and he will receive the reward of the fasting person without any reduction in the reward of the person who is fasting.' (*Mujam Kabir*, pp. 262, vol. 6, Hadith 6162).

The companions of the Prophet ﷺ said that they were all so financially challenged that they did not possess the means by which they could serve *Iftar* to a fasting person. Upon hearing this, the Prophet ﷺ said Allah will grant this reward even to the person who serves just one date to a fasting person (to break his fast) or who offers water or just a sip of milk. (*Sahih Ibn Khuzimah*)

Duas to remove trouble, distress, and sorrow

In times of difficulty and distress it is recommended to pray and to be patient. Allah says in the Holy Quran:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ○

“Seek Allah's help with patience and prayers: it is indeed difficult to be patient and to be punctual in offering prayers, except for those who fear Allah.” (*Baqarah 2:45*)

In times of difficulty and distress Muslims have been advised to be patient and to spend time in prayers. The more time a person spends in the remembrance of Allah, the less time he has for worrying. Some consider fasting to be a form of exhibiting endurance and patience.

In times of distress, the Holy Prophet ﷺ would not only pray himself but would also ask his family members to pray as well.

Anas bin Malik رضي الله عنه narrated that the Prophet ﷺ once saw a woman who was weeping beside a grave and told her to fear Allah and to be patient. She did not recognize the Prophet ﷺ and replied, "Go away, for you have not been afflicted with a calamity like mine."

When she was later informed that the person who had given her advice was the Prophet ﷺ, she went to the house of the Prophet ﷺ and seeing no guard at the door, she went in and apologized for her behavior and said I will now be patient. The Prophet ﷺ responded by saying that the best time for exhibiting

patience is the moment when a calamity befalls you. (*Sahih Bukhari:1283*)

Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ○

‘O believers! Seek help through patience and prayers; indeed Allah is with those who are patient.’ (*Baqarah 2:153*)

In Verse 45 of *Sura Baqarah* Muslims have already been advised to observe patience and to pray during times of difficulties and distress. In Verse 153 of *Sura Baqarah* the exhortation to pray and be patient in times of adversity is repeated. However, this verse was revealed at the time of the change of Qiblah from Baytul Maqdas, Jerusalem, to the Kaaba in Makkah and forewarns of the upcoming challenges that Muslims will face with this new change. And yet again, they are exhorted to have patience and to pray to Allah.

By trusting in Allah, praying and practicing patience at times of distress, a person learns to withstand difficulties with fortitude and grace. There is a visible calm that is exhibited even at times of severe distress. This is the sign of a Muslim who has put his entire trust in Allah. His conviction that by praying and persevering in patience, Allah will remove his distress is rewarded with help and support from Allah.

On the basis of one’s personal experience, one can relate to the benefits of being patient. Certainly, after great trials those who persevere are rewarded.

While it is natural to be sad and depressed while facing adversity, being overwhelmed with grief and sorrow is harmful.

Allah Almighty has repeatedly instructed the Prophet ﷺ in the Quran not to grieve and to always hope for a better future.

Dua on hearing of someone's death or bad news or injury or distress

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رُجُوعُونَ ○

‘We belong to Allah and to Him we are to return.’
(Baqara 2:156)

The Prophet's way of treatment in times of great distress

Allah says in the Holy Quran:

وَبَشِّرِ الصَّابِرِينَ ○

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ○
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ○

‘And give glad tidings to those who are patient. (Patient ones are those) who, when they are afflicted with any calamity, say, ‘We belong to Allah and to Him we are to return.’ These are the people upon whom are the blessings of their Lord, and mercy; and it is they who are on the (Straight) Path.’ (Baqara 2:155-157)

Umm Salma رضي الله عنها has narrated that the Messenger of Allah ﷺ said: When one of you is in trouble, he should say the following:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اَللّٰهُمَّ اَجِرْنِيْ فِيْ مُصِيبَتِيْ ، وَاخْلُفْ لِيْ خَيْرًا مِنْهَا

'We belong to Allah and to Him we are to return. O Allah! Protect me during my troubled times and replace my troubles with something better.' So Allah will shelter him in trouble and will replace it with something better. (*Muslim, Chapter of Janaiz Pg:300*)

This *Dua* is the best cure during times of adversity and is beneficial both in this world and in the Hereafter. This is because it consists of two great principles on the realization of which every Muslim will find solace.

- **1st principle:** A person, his family and his wealth are all actually the property of Allah and the person has been entrusted to look after them.
- **2nd principle:** Everyone will return to Allah and leave this world alone without any material possessions.

When life's journey is transitory, when family and wealth will be left behind when one returns to Allah, then just thinking about this will reduce the significance of any worldly discomfort and a person can find peace in patience and prayer.

The virtues of patience are manifold. By accepting what Allah Almighty has bestowed upon us, we submit to the will of Allah. Whatever is destined for us will be given to us by Allah. No less. And no more. If we are unhappy and complain about unfair treatment, we are questioning the judgement of Allah and we will earn His displeasure. By exhibiting patience and praying we can always ask for more blessings from Allah.

When one faces difficulties, one should also realize that this is Allah's way of testing us. He wants us to bear this trial with

patience. The reward for patiently accepting the will of Allah may be in this world as well as in the Hereafter. Perhaps Allah will save you from a dreadful and painful illness because of your patience. Perhaps the pain of not getting what you want will prevent you from being proud and haughty and will save you from the punishment that will be meted out to those who are proud and self-centered.

The Prophet ﷺ said that Heaven is surrounded by things that we do not find attractive and appealing while Hell is surrounded by lusts and desires that most of us are easily attracted to. The reality of a true Muslim is displayed when he ignores the tempting desires that make us go astray.

Dua to ease a strenuous job

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

‘O Allah, there is nothing that is easy except that which You make easy for us, and it is in Your power to make difficult things easy for us.’ (Ibne Habban, 3:974)

Duas at times of sorrow and grief

Abdullah Ibn Abbas رضي الله عنه has narrated that the Prophet ﷺ used to recite this supplication when he was intensely disturbed and distressed:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

‘There is no god but Allah, the Great and the Most Forbearing, there is no god but Allah, the Lord of the Great Throne, there is no

god but Allah, the Lord of the Heavens and the Lord of the Earth and the Lord of the Great Throne.’ (Bukhari Kitab-ud-Dawat, 6345, Muslim:2730)

Abu Bakr رضي الله عنه narrated that the Messenger of Allah ﷺ said: ‘This is the Dua of a troubled man:’

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي ظَرْفَةً إِلَى نَفْسِي عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ،
لَا إِلَهَ إِلَّا أَنْتَ

‘O Allah, I plead for Your mercy, do not abandon me for even a moment and set right all my affairs, there is no god but You.’ (Abu Dawood Kitab-ul-Adab, Chapter “Morning Prayers”)

Anas رضي الله عنه has narrated that when the Holy Prophet ﷺ faced a problem, he would say:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ

‘O the Living and the Sustainer (of the universe) I beseech You (to help me) by Your Mercy.’ (Tirmizi, Chapter of Dawaat 3491)

Asma bint Umays رضي الله عنها has narrated that the Prophet ﷺ taught her to recite these words in times of great sorrow:

اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

‘Allah, Allah is my Lord and I do not associate anyone with Him. (Ibne Majah, Chapter of Dawaat pg:277)

It was narrated by Ibne Abbas رضي الله عنه that the Holy Prophet ﷺ said, ‘He who has a lot of sorrows and grief should read this abundantly:’

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘There is no power except that which Allah gives us.’ (*Bukhari and Muslim*)

There is no power that is capable of stopping us from sins and enabling us to do good except the power bestowed upon us by Allah. Several sayings of the Prophet ﷺ attest to the importance of these words and elevate them to be one of the treasures of Paradise.

Duas related to marriage

Dua when a marriage is solemnized

It has been narrated by Abu Hurayrah رضي الله عنه that the Holy Prophet ﷺ used to recite the following Dua on the occasion of a person's marriage:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

'May Allah bless you and bestow blessings upon you, and bring you both together in virtue and prosperity.' (Tirmidhi, Chapter of Nikah)

The husband should make this Dua on his first meeting with his wife after marriage

Amr bin Shoaib رضي الله عنه mentions that his father, Shoaib, while quoting his grandfather (Abdullah bin Amr bin Aas رضي الله عنه) said that the Holy Prophet ﷺ said, 'When any of you marries a woman or buys a slave, he should make this *Dua*':

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

'O Allah, I ask You for the goodness within her and the goodness that You have made her inclined towards, and I take refuge with You from the evil within her and the evil that You have made her inclined towards.' (Abu Dawood, Chapter of Nikah, Pg: 296)

It is *Sunnah* to recite this *Dua* before sleeping with one's wife

It has been narrated on the authority of Abdullah bin Abbas[ؓ] that the Prophet^ﷺ said: 'When any one of you intends to sleep with your wife, recite this *Dua*.'

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'O Allah, keep us away from the devil and keep the devil away from what You are going to grant us.' (Bukhari, chapter of Dawaat, 6388, Muslim)

If a child is born from this union, Satan will never be able to harm the child. *InShaAllah*.

Duas for Friday

Duas after performing two *sunnahs* of Fajr prayers

First Dua

Abdullah Ibn Abbas رضي الله عنه has narrated a detailed *Hadith* about the Prophet's ﷺ prayer habits that has been quoted both in *Sahih Bukhari* and *Sahih Muslim* in which it is mentioned that after performing Fajr *Sunnah* at home, the Prophet ﷺ recited this *Dua* while going to the Masjid:

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَفِيْ بَصَرِيْ نُوْرًا وَفِيْ سَمْعِيْ نُوْرًا وَعَنْ يَّسَارِيْ
نُوْرًا وَفَوْقِيْ نُوْرًا وَتَحْتِيْ نُوْرًا وَاَمَامِيْ نُوْرًا وَخَلْفِيْ نُوْرًا وَاجْعَلْ لِّيْ نُوْرًا وَفِيْ لِسَانِيْ نُوْرًا وَ
عَصِيْ نُوْرًا وَلَحْيِيْ نُوْرًا وَدَمِيْ نُوْرًا وَشَعْرِيْ نُوْرًا وَبَشْرِيْ نُوْرًا وَاجْعَلْ فِيْ نَفْسِيْ نُوْرًا وَ
اَعْظِمْ لِيْ نُوْرًا اَللّٰهُمَّ اَعْظِنِيْ نُوْرًا

‘O Allah! Illuminate my heart, and illuminate my sight, and illuminate my hearing, and illuminate what is on my right and illuminate what is on my left, and illuminate what is under me, and illuminate what is above me, and before me and behind me. Enlighten me and illuminate my tongue and illuminate my muscles and illuminate my flesh, and illuminate my blood, and illuminate my hair, and illuminate my body and illuminate my soul. O Allah! Bestow your enlightenment upon me.’ (*Mishkat: Chapter of Prayers at night, Sahih Al-Bukhari*)

Second Dua

اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَرَبِّ إِسْرَافِيلَ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ،
وَمِنْ عَذَابِ الْقَبْرِ

'O Allah, The Lord of Angel Jibreel and Mikaeel, and the Lord of Israfil, I seek refuge in You from the fire and from the torment of the grave.'

Third Dua

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

'I seek refuge in Allah. There is no one worthy of worship except Him, The Ever-Living, The Sustainer (of the universe); and I turn to Him for repentance.' (Tirmidhi, Chapter of Dawaat:3542)

It has been narrated by Anas رضي الله عنه that the Prophet ﷺ said: "If this *Dua* is recited three times before Fajr prayers on Friday, then all sins will be forgiven."

Every Friday, *Darood* should be recited upon the Prophet ﷺ

Abu Masood Ansari رضي الله عنه says that the Prophet ﷺ said: 'Recite *Darood* upon me on Friday. Those who recite *Darood* upon me on Friday will have their *Darood* presented to me.' (Bayhaquee)

Aws bin Aws رضي الله عنه says that the Prophet ﷺ said: 'Among the greatest of your days is Friday; on this day Adam عليه السلام was created, and on this day he died, on this day the last Trumpet will be blown,

and on this day all mankind will be resurrected. So, recite *Darood* upon me on this day in abundance, for your *Darood* will be presented to me.’ The people asked: Messenger of Allah ﷺ, how can it be that our *Darood* will be presented to you while your body will have turned to dust? He ﷺ replied: ‘Indeed Allah has prohibited the earth to consume the bodies of prophets.’ (Abu Dawood, Hadith #1047)

Recitation of *Surah Kahf* on Friday

It has been narrated by Abu Saeed Al-Khudri رضي الله عنه that the Holy Prophet ﷺ said: ‘Whoever recites *Surah Kahf* on Friday, Allah illuminates a light for him in between two Fridays.’ (Hakim, Bayhaqee)

Ali رضي الله عنه has narrated that the Prophet ﷺ said: “Whoever recites *Surah Kahf* on Friday will be protected for the [next] eight days from all trials. If *Dajjal* were to emerge [during those eight days], he would be protected from him.” (Al Ahadithul Mukhtarah, Hadith: 430 – by Hafiz Zia Maqdisi)

The time for acceptance of *Dua* on Friday

One aspect of a Friday that is of great significance is that on this day, there comes a time while a person is praying and makes *Dua*, his *Duas* are accepted. Kaab رضي الله عنه asked the Prophet if this time of acceptance of *Duas* comes once a year, and the Prophet replied that this happens on every Friday.

Abu Hurayrah رضي الله عنه narrates that when he met Abdullah bin Salaam رضي الله عنه he mentioned to him about the conversation that Kaab رضي الله عنه had with the Prophet ﷺ. Abdullah bin Salaam رضي الله عنه said: "I know what time is that. It is the last hour of Friday until the sun sets." Abu Hurayrah رضي الله عنه enquired how could it be at that time when the Prophet ﷺ has clearly mentioned, 'A believing Muslim finds it while offering prayers' whereas, this is the time in which prayers are not offered [Note: After offering Asr prayers, one is not supposed to offer any *Nafil* prayers until Maghreb]. Abdullah bin Salaam رضي الله عنه said, 'Did the Messenger of Allah ﷺ not say, "He who sits somewhere waiting for prayers, it is as if he is offering prayers?" I said: 'Of course.' He said: 'Then that is it.'"

Abu Hurayrah رضي الله عنه narrates that while mentioning about Friday, the Holy Prophet ﷺ said, 'There is an hour (opportune time) on Friday and if a Muslim finds it while offering prayers and asks something from Allah, then Allah will definitely meet his demand.' (*Sahih Al-Bukhari: 935*)

This blessed hour for the acceptance of *Duas* is an hour before Maghreb prayers on Friday.

Recitation of the Quran during Fajr prayers on Friday

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ would recite the following *Surah* الْمَ تَزِيلُ الْكِتَابِ (*Surah Sajdah 32*) in the first *Rakat* and هَلْ أَتَى عَلَى الْإِنْسَانِ (*Surah Dahr – Insan 76*) in the second *Rakat*, during Fajr prayers on Friday. (*Sahih Bukhari: 891*)

Duas for protection from the evil eye

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

‘I seek refuge in the Perfect Words of Allah, from every evil and every poisonous pest, and from every harmful eye.’ (*Sahih Bukhari*: 2060)

بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ،
اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ۔

‘In the name of Allah, I blow on you for each and every illness which is causing you trouble, and from the evil of others, and from the evil eye of the jealous. May Allah bless you by curing you. I blow on you in the name of Allah.’ (*Sahih Muslim Page 1202 Hadith 2186*)

Spiritual treatment for protection against the evil eye

To seek protection against the evil eye, you should recite the *Muawwidhatain* (*Surah Falaq and Surah Naas*) and blow on your hands and rub your hands all over your body. Abu Said Khudri[ؓ] has narrated that the Holy Prophet^ﷺ used to seek refuge against the evil eye of Jinns and humans to such an extent that *Surah Falaq* and *Surah Naas* were revealed. Then the Holy Prophet^ﷺ adopted these and left all other *Duas*. (*Tirmizi, pp. 13, vol. 4, Hadith 2065*) The Prophet^ﷺ said: ‘The best *Duas* for seeking refuge are the *Muawwidhatain*.’ (*Abu Dawud*)

There are two types of evil eye:

- 1) The evil eye of humans
- 2) The evil eye of Jinns.

The Holy Prophet ﷺ used to seek refuge from the evil eye of both Jinns and humans.

Undoubtedly, Allah Almighty has created different forces and characteristics in human bodies and souls. These innate capabilities that we have are undeniable as their impact is palpable. While an eye may not seem to have any super powers, but the soul behind it may exude an influence that can manifest itself in the form of physical pain or other ailment on the person toward whom the evil eye is directed.

The eye itself may be impaired or a person may not see another and still may be able to cast a spell. Sometimes a blind person or a person who has only heard someone praise a person can cause the person being praised to suffer from some harm. While this is referred to as the effect of an evil eye, it is just the transmittal of evil thoughts that can cause harm.

Sometimes, a person is affected by his own evil eye, and at times he unintentionally casts an evil eye on others. The nature and temperament of a person are responsible for casting an evil eye and one should seek refuge from this.

Spiritual treatment for protection against one's own evil eye

When a person casting an evil eye fears that he might affect someone by his own evil eye, he should recite this *Dua* and protect others from it:

اللَّهُمَّ بَارِكْ عَلَيْهِ

‘O Allah bestow blessings upon him.’

Duas for seeking protection against evil temptations

Dua for seeking protection against evil temptations of Satan

Allah says in the Holy Quran:

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ○ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ○

‘And say, “My Lord! I seek refuge in You from the temptations of the devils. And I seek refuge in You, my Lord, lest they come near me.’

(Muminun 23:97-98, Abu Dawood)

Spiritual treatment for seeking protection against evil temptations of Satan

In order to seek protection against evil thoughts and whispers of Satan, these verses of the Quran should be recited after reciting

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ayatul Kursi, and Muawwidhatain (Surah Falaq and Surah Naas)

The *Sunnah* of the Prophet ﷺ regarding Satanic whispers

It has been narrated by Abdullah bin Masood رضي الله عنه that the Messenger of Allah ﷺ said that every human being experiences two diverse forces tugging at his heart. One is the call of an angel and the other is an instigation from Satan. The angel calls him toward good deeds, shows him the right path and promises him rewards while Satan misguides him and encourages him to reject the truth and threatens evil repercussions. (*Tirmidhi* 3268) So, whenever you feel in your heart the desire to do good, you should thank Allah and seek his blessings, while, whenever you hear the whispers of Satan misguiding you, you should seek refuge in Allah and ask for His forgiveness.

The Prophet ﷺ then recited the following verse:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا

‘Satan threatens you with the prospect of poverty and encourages you to be miserly, while Allah promises you forgiveness and great bounties from Him. And Allah is All-Knowing.’

(*Baqarah* 2:268)

How to counter the evil whispers of Satan during prayers

Usman bin Abul-Aas رضي الله عنه asked the Messenger of Allah ﷺ: ‘O Messenger of Allah ﷺ, Satan interferes during my prayers and creates confusion while I am reciting my prayers.’ The Prophet ﷺ said: “The Satan who comes between your prayers is called

Khinzab. When you feel his presence, seek refuge with Allah and spit (dryly) three times on your left side.”

Usman ibn Abul-Aasؓ said, ‘I did so and I was no longer bothered by Satan during my prayers.’ (*Musnad Imam Ahmed: 18057 – Muslim: 5738*)

If anyone is distracted during prayers, his prayer will not become invalid. The following *Hadith* shows that even the Prophet used to be sometimes distracted during his prayers. Uqba bin Harithؓ narrates that he offered Asr prayers with the Messenger of Allahؐ in Madinah. After prayers, the Prophetؐ got up and hurriedly crossed between the people who were still seated behind him and went to one of his wives. The people became worried about this unusual behavior but then the Messenger of Allahؐ returned. Seeing the signs of surprise on the faces of the companions, the Prophetؐ said that he remembered during the prayer that there was some gold in his house and since he did not like to keep it in his house even for a single day or a single night, so he had ordered for it to be distributed. (*Sahih Bukhari Ch 22 - No.312*)

Duas regarding rain

Dua for rain

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا، نَافِعًا، غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ

O Allah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, without delay. (Abu Dawood, Chapter of Prayers, Page number 173)

Abdullah ibn Amr bin al-Aa^{رضي الله عنه} has narrated that the Messenger of Allah^ﷺ used to recite the following *Dua* for rain:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ، وَأَنْشُرْ رَحْمَتَكَ، وَأَخْيِ بَلَدَكَ الْبَيْتَ

‘O Allah! Provide water for Your servants and Your cattle, spread Your mercy and give life to Your dead land.’ (Abu Dawood, Chapter of Prayers, Page 173)

Aisha^{رضي الله عنها} has narrated that some people came to the Prophet^ﷺ complaining about a drought and lack of rain. The Prophet^ﷺ asked for a pulpit to be placed in the ground where Eid prayers are held and asked everyone to gather there on a particular day. On that day, just after sunrise the Prophet^ﷺ went and sat on the pulpit and praised Allah and glorified him. He then addressed the people and said that since you have complained about the drought and lack of rain, Allah has heard and accepted your pleas and has ordered you to recite the following *Dua*:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مُلْكِ يَوْمِ الدِّينِ لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ
 اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ. أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا
 أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ

“Praise be to Allah, the Lord of the worlds, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah and He does what He wills. O Allah, You are Allah, there is none worthy of worship other than You. You have everything while we are poor. Send down rain upon us and make what You send down a source of strength and satisfaction for us for some time.” (Abu Dawood, Chapter of Prayers, Page 173, Mishkat al-Masabih 1508, Hadith 907)

Dua on seeing dark clouds

Aisha رضي الله عنها has narrated that when the Prophet ﷺ saw clouds gathering in the sky, he would stop whatever he was doing, including prayers, and say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا

“O Allah I seek refuge in You from its evil”.

And if it rained from the clouds, he would say:

اللَّهُمَّ صَيِّبًا هَنِيئًا

‘O Allah! Send an abundant and beneficial downpour’

Sunan Abu Dawood, Hadith: 5058, Sunan Ibn Majah, Hadith: 3890

Dua at the time of strong winds

Aisha رضي الله عنها has narrated that whenever the wind blew strongly, the Messenger of Allah ﷺ used to recite the following Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا ، وَخَيْرَ مَا فِيهَا ، وَخَيْرَ مَا أُرْسِلَتْ بِهِ ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا ،
وَشَرِّ مَا فِيهَا ، وَشَرِّ مَا أُرْسِلَتْ بِهِ

‘O Allah, I ask You for its [the wind’s] goodness, the good within it, and the good it was sent with, and I take refuge with You from its evil, the evil within it, and from the evil it was sent with.’
(Tirmidhi, Chapter of Duas, Hadith:3415)

Dua when there is a risk of damage from rain

Anas رضي الله عنه has narrated that a man entered the mosque on a Friday while the Prophet ﷺ was at the pulpit delivering the sermon and called out to the Prophet ﷺ and said, “O Messenger of Allah ﷺ! Our livestock has been destroyed and the roads have been disconnected. Make *Dua* to Allah for rain for us." The Prophet ﷺ raised both his hands and made *Dua*:

اللَّهُمَّ اغْثِنَا اللَّهُمَّ اغْثِنَا اللَّهُمَّ اغْثِنَا

‘O Allah! Send rain upon us. O Allah! Send rain upon us. O Allah! Send rain upon us.’ (Sahih Bukhari, Chapter of Istisqa)

In another narration of the same *Hadith* he is quoted to have said:

اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا

‘O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!’

Anas رضي الله عنه added, "By Allah, there were no clouds in the sky and there was no house or building between us and the mountain of Silas. Then a big cloud appeared like a shield from behind the Silas Mountain and when it reached the middle of the sky, it spread and

then it rained. By Allah! We could not see the sun for a week. The following Friday, a person entered the mosque while Allah's Prophet ﷺ was delivering the Friday sermon and stood in front of him and said, 'O Messenger of Allah ﷺ The livestock are dying and the roads are cut off; Please pray to Allah to withhold rain.' " Anas رضي الله عنه added, "Allah's Messenger ﷺ raised both his hands and made the following *Dua*:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالْجِبَالِ وَالْأَجَامِ وَالظَّرَابِ
وَالْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ

'O Allah! Send down rain around us and not on us. O Allah! Send the rain on the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' " Anas رضي الله عنه added, "The rain stopped and we came out, walking in the sun." (*Sahih Bukhari* 1013, *Muslim*)

Duas at the time of specific prayers

Dua before Surah Fatiha, during Tahajjud prayers

Aisha رضي الله عنها narrates that when the Messenger of Allah ﷺ would wake up for prayers at night, he would start his prayers with this *Dua*:

اللَّهُمَّ رَبَّ جِبْرَائِيلَ، وَمِيكَائِيلَ، وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

‘O Allah! The Lord of Jibreel, Mikail, and Israfil, The Creator of the heavens and the earth, the Knower of the unseen and the seen. You will judge between Your creations regarding the matters in which they used to differ. Guide me with Your permission to the right path in the matters in which there has been a difference. Indeed, You definitely show whomever You will the Straight Path.’
(Muslim, Chapter of *Dua during Tahajjud Prayers*, Page 263)

Dua after Fajr prayers

Umm Salamah رضي الله عنها narrated that the Messenger of Allah ﷺ recited the following *Dua* on completion of the *Fajr* prayers (after saying *AsSalaamu alaikum wa rahmatullah*):

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

‘O Allah, give me knowledge that is beneficial, and give me Halal and wholesome sustenance, and make me only do those things that are acceptable to Allah.’ (Ibn Majah No# 925, 3843)

Dua during Witr prayers

Hassan bin Ali رضي الله عنه narrates that the Messenger of Allah ﷺ taught him to recite the following *Dua-e Qunoot* during *Witr* prayers:

اللَّهُمَّ اهْدِنَا فِيْهِمْ هَدْيَتَ ، وَعَافِنَا فِيْهِمْ عَافِيَتَ ، وَتَوَلَّنَا فِيْهِمْ تَوَلَّيْتَ ، وَبَارِكْ لَنَا
فِيْمَا أُعْطِيْتَ ، وَقِنَا شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِيْ وَلَا يُقْضَى عَلَيْكَ ،
وَإِنَّهُ لَا يَزِلُّ مَنْ وَالَيْتَ ،
وَلَا يَعْزُ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ ۔

‘O Allah! Guide me along with those whom you have guided, and grant me safety along with those whom you have granted safety, and take care of me along with those whom you have taken care of, and add Your blessing to what You have given me and save me from the evil of what You have ordained.

You alone decree and no one else can decree against You. One who is under Your Protection cannot be humiliated. O our Lord! Blessed are You and most Exalted.’ (Tirmidhi)

Dua after completing Witr prayers

Abdur Rahman Abzi رضي الله عنه narrates it from his father who says that when the Prophet ﷺ completed the *Witr* prayers, he would say

the following words three times, raising his voice on the third occasion:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

‘Glory be to the Sovereign, the Most Holy.’ (*Nasai 1733 The Book of Qiyam Al-Lail (The Night Prayer) and Voluntary Prayers During the Day*)

The *Duas* for gratitude

The best expression of gratitude towards Allah is by prostrating or doing a *Sajdah*. This is the ultimate act of lowering oneself before the Almighty and expressing thanks for His benevolence.

Sajdah Shukr and Sajdah Tilawat

It was the *Sunnah* of the Prophet ﷺ and his companions to make *Sajdah Shukr* (Prostration of Gratitude) whenever they heard any good news or when a calamity would end. The Prophet ﷺ would also prostrate when he recited one of the verses of the Quran that mention prostration (*Sajdah Tilawat*). The Prophet ﷺ would say الله أكبر and then prostrate. It is recommended to repeat the same thing that we say during regular prayers while prostrating: سبحان ربي الأعلى ‘Glory be to my Lord the Most High.’ One can add other *Duas* while prostrating as the Prophet ﷺ would often recite the following *Dua* while prostrating:

سَجْدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ،

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

‘My face is prostrated before He who has created it and given it hearing and sight by His power and might. So, glory be to Allah, the best of creators.’ (Tirmidhi 2/474, Ahmad 6/30, and Al-Hakim, Musnad Ahmed:24523)

Surahs containing verses of Sajdah

S.#	Juz	Surah Name	Surah #	Verse #
1	9	Araf	7	206
2	13	Rad	13	15
3	14	Nahl	14	50
4	15	Isra	17	109
5	16	Maryam	19	58
6	17	Hajj	22	18
7*	17*	*Hajj	*22	*77
8	19	Furqan	25	60
9	19	Naml	27	26
10	21	Sajdah	32	15
11	23	Sad	32	24
12	24	Fussilat	41	38
13	27	Najm	53	62
14	30	Inshiqaq	84	21
15	30	Alq	96	19

**According to Imam Shafi[ؒ] one should prostrate after reading this verse.
The other schools of Islamic Jurisprudence do not agree with this location
but are unanimous on the other 14 locations.*

The gratitude of a man and Allah's pleasure

Amir Muawiyah رضي الله عنه has narrated the following: 'Allah's Messenger ﷺ was outside and noticed a group of his companions sitting together and asked them: "By Allah! Why are you sitting [here]?" They replied, "We are sitting here together to remember Allah and praise Him for guiding us to Islam and bestowing His

favour on us.” He ﷺ asked them again, “In the name of Allah, has nothing else made you sit together except that?” They replied, “By Allah! Nothing else has made us sit together except that.” He ﷺ said, ‘I was not trying to accuse you of lying, the fact is that Jibreel came to me and told me that Allah is expressing His pleasure by speaking proudly of you to the angels (because of your gratitude).’
(Muslim)

The grateful will be the first to enter Paradise

Abdullah bin Abbas رضي الله عنه has narrated that Allah’s Messenger ﷺ said: “The first to be called to Paradise are those who always praised Allah both in times of ease and in adversity.” (Mustadrak Hakim, Al-Mujam al-Kabir)

The importance of praising and glorifying Allah before starting anything

Abu Hurayrah رضي الله عنه has narrated that Allah’s Messenger ﷺ said: “Every important matter that does not begin with Allah’s name is incomplete and deprived of blessings. When the Prophet ﷺ was informed of something pleasing, he would make *Sajdah Shukr* (Prostration of Gratitude) thanking Allah.” (Abu Dawood)

Patience and gratitude bring rewards

Allah’s Messenger ﷺ said: ‘Strange are the ways of a believer, for there is good in every affair of his but this is not the case with anyone else except a true believer. If a true believer is in a situation that delights him, he thanks (Allah), and he is rewarded for this;

and if he gets into a difficult situation and endures it patiently, again, he is rewarded for his patience.’ (Sahih Muslim 2999)

How to be thankful for what you have

Abu Hurayrah رضي الله عنه has narrated that Allah’s Messenger ﷺ has said: ‘Look at those who are less endowed than yourself in worldly possessions and wealth, you will feel a desire to appreciate what you have and be thankful to Allah for what he has given you. In contrast, if you look at those that are wealthier and are richer than yourself then you will not be thankful to Allah for all that He has given you because you will consider your possessions to be contemptible and worthless and may belittle Allah’s favors on you.’ (Sahih Muslim: 2963)

Quranic Duas for thanking Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

All thanks, praise be to Allah. (Fatihah 1:1)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“My Lord! Inspire me to always be thankful for Your favours that You blessed me and my parents with, and to do good deeds that please You. And instill righteousness in my offspring. I truly repent to You, and I truly submit to Your Will.” (Ahqaaf 46:15)

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

‘Praise be to Allah, Who has kept away from us all causes of sorrow. Our Lord is indeed All-Forgiving, Most Appreciative.’
(*Fatir* 35:34)

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

“My Lord! Inspire me to always be thankful for Your favours that You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into the company of Your righteous servants.” (*Naml* 27:19)

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

‘All praise is due to Allah; the Creator of the heavens and the earth.’ (*Fatir* 35:1)

Comprehensive *Duas*

Dua for the good of the world and the Hereafter

Anas رضي الله عنه narrates that this was a frequent *Dua* of the Holy Prophet ﷺ:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

‘O our Lord! Give us good in this world and good in the Hereafter, and protect us from the torment of the fire [of Hell].’

(*Surah Baqarah 2:201, Bukhari, chapter of Tafseer 4522*)

Abu Hurayrah رضي الله عنه narrates that Allah’s Messenger ﷺ used to make the following *Dua*:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي،
وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي

وَأَجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

‘O Allah, make my religion easy for me so that my affairs may be protected, and set right for me my worldly life which is the source of my livelihood; and fix for me my Hereafter which is where I have to return; and make everything that I do in life a source of increasing virtue and rewards; and make death a relief for me from all evil.’ (*Muslim, chapter of Zikr and Dua*)

Dua for health, good character, and acceptance of what is decreed

Abdullah bin Amr رضي الله عنه narrates that Allah's Messenger ﷺ used to make the following *Dua*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَى بِالْقَدَرِ

“O Allah! I ask You for health, restraint, integrity, a good character, and acceptance of what is decreed.” (*Al-Dawaat Lil-Kabir Vol:1; AlAdab alMufrad*)

Dua for guidance, piety, chastity and self-sufficiency

Abdullah bin Masood رضي الله عنه says that Allah's Messenger ﷺ used to make the following *Dua*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

‘O Allah! I ask You for guidance, for piety, for chastity and self-sufficiency.’ (*Muslim, chapter of Zikr and Dua*)

Dua for avoidance of bad habits like hypocrisy and treachery

Umm Mabad رضي الله عنها says that she heard Allah's Messenger ﷺ saying:

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ، وَلِسَانِي مِنَ الْكَذِبِ،

وَعَيْنِي مِنَ الْخِيَانَةِ، فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

‘O Allah! Purify my heart from hypocrisy and my actions from deception and my tongue from lying and my eyes from treachery. Indeed, You know the treachery of the eyes and what is hidden in the chests.’ (Al-Dawaat Lil-Kabir Vol:1)

Dua for the expiation of a gathering

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

‘Glory be to You, O Allah, and praise be to You, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You.’ (Abu Dawood, Chapter of manners, Mustadrak Hakim)

Dua for attaining patience, gratitude, humility

Bareedah رضي الله عنه narrates that Allah’s Messenger ﷺ made the following *Dua*:

اللَّهُمَّ اجْعَلْنِي شَكُورًا، وَاجْعَلْنِي صَبُورًا،

وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

‘O Allah, make me extremely patient, and make me extremely grateful, and make me inherently small in my own eyes and make me inherently great in the eyes of others.’ (Bazzar, Vol:1)

Dua for easy accountability on the Day of Judgement

Aisha رضي الله عنها narrates that she heard the the Messenger of Allah make the following *Dua* after some prayers:

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

‘O Allah! Grant me easy accountability’

Aisha رضي الله عنها humbly asked: ‘What is easy accountability?’ The Prophet ﷺ said: ‘Easy accountability is when Allah forgives those whose record of deeds are presented in front of Allah.’ Then the Prophet ﷺ said, ‘O Aisha! if one is thoroughly examined in accountability on that day, he will indeed be destroyed.’

(*Sahih Bukhari 6172, Sahih Muslim 2876*)

Dua for the atonement of bad omens

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

‘O Allah, there is no goodness but the goodness that You decree, no omen but the omen that You decree, there is no god besides You.” (*Musnad Ahmad 7005*)

Dua seeking forgiveness for backbiting someone

اللَّهُمَّ إِنِّي أَتَّخِذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، إِنَّمَا أَنَا بَشَرٌ فَأَيُّهَا مُؤْمِنٌ أَذِيَّتُهُ أَوْ شَتَمْتُهُ
أَوْ جَلَدْتُهُ أَوْ لَعَنْتُهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً تُقَرِّبُهُ بِهَا إِلَيْكَ

“O Allah, I take a covenant with You, which You will never make me go against. I am indeed human [and capable of making mistakes] so whenever I harm, curse, or punish a believing Muslim, make it a means of mercy and purification for him and a means for him to come close to You on the Day of Resurrection.” (*Musnad Ahmad, Hadith 10111*)

Dua for the atonement of backbiting

اللَّهُمَّ اغْفِرْ لَنَا وَلَهُ

‘O Allah! Forgive us and forgive him too.’
(*Bayhaqee, chapter of Duas, Vol:10*)

Dua when a Muslim hears someone praising him

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ

‘O Allah! Do not blame me for what they say (about me), and forgive me for that what they do not know (about me), and make me better than what they think of me’ (Al-Bukhari Feedab al-Mufrad)

Dua for increase in sustenance

Allah removes seventy problems, the least of which is starvation and poverty, if one recites the following verse:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَلْجَأَ وَلَا مَنْجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ

‘There is no power or strength but the Power and Strength that belongs to Allah; no one can remove difficulties and problems but Allah.’

It has been narrated that in order to free oneself from starvation and poverty, one should recite this verse 100 times a day. (Mishkaat, Pg:202)

Dua when seeing an afflicted person

It has been narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: “Whoever sees an afflicted person and recites the following *Dua*, will be safe from that affliction.” This *Dua* should be recited softly.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا^ط

‘All praise is due to Allah Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created.” (*Mishkaat, Chapter of Duas, Pg:214*)

The two *Eids*: a reward for collective worship

Islam has ordained two days of Eid celebratory holidays in a year - one on Eid al Fitr and the other on Eid al Adha. These two Eids are a reward for collective worship, particularly Eid al Fitr, which follows one month of piety and devotion. During the month of Ramadan we fast, pray *Taraweeh*, and read the Quran and spend time in worship. As a reward for our efforts, Allah has granted us a day of celebration in the form of Eid.

Unfortunately, we celebrate this divine gift with an exuberance that does not reflect the sanctity that should be accorded to a religious festival. The night before Eid we shop till we drop and on Eid day we get immersed in worldly pleasures like watching movies and listening to music – all that we abstained from during Ramadan.

The Prophet ﷺ is reported to have said that on the night before Eid, fasting individuals are rewarded by Allah. On this night one should be thankful and appreciative of Allah who has granted us the ability to complete a month of fasting and devotion.

The Islamic way of expressing happiness and joy is to pay *Sadaqat al Fitr* before Eid al Fitr prayers and to go for Eid prayers and prostrate collectively, praising the glory, greatness and oneness of our Creator in order to be grateful and appreciative of Allah.

Things to do on Eid al Fitr and Eid al Adha

It is desirable to spend as much time as possible in prayer and in the remembrance and praise of Allah on the night preceding Eid al Fitr. It is *Haraam* to fast during the day of Eid al Fitr.

It is *Wajib* (obligatory) for men to offer two Rakats of prayers in congregation on the day of Eid al Fitr. If the day of Eid is on a Friday, then both Eid and Friday prayers should be offered.

Sunnah of Eid

On the day of Eid the following *Sunnah* should be practiced:

- It is desirable to stay awake during the night preceding Eid remembering and glorifying the Almighty, reciting the Holy Quran and reciting the *Darood* upon the Holy Prophet ﷺ.
- Making oneself look nice and presentable according to the *Shariah*
- Taking a shower
- Using *Miswak* (brushing one's teeth with a twig)
- Wearing clean clothes – wearing new clothes if possible
- Applying perfume
- Getting up early in the morning
- Arriving early for Eid prayers
- Eating a date or something sweet before leaving for Eid al Fitr prayers. The Prophet ﷺ used to eat something before Eid al Fitr prayers but he would only eat after returning from Eid al Adha prayers.
- Performing Eid prayers in the mosque or designated area for Eid prayers.
- Going for Eid prayers from one route and returning using a different route.

- Going to the place of Eid prayers while saying these words:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

‘Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, There is no God but Allah, Allah is the Greatest, Allah is the Greatest, and Allah is Praiseworthy.’

- The Holy Prophet ﷺ would encourage giving charity on the day of Eid.

Forgiveness on Eid day of those who had fasted during Ramadan

The Holy Prophet ﷺ has said: “On the day of Eid al-Fitr, the angels will stand at the street corners and proclaim, “O Muslims! Come to the prayer ground as Allah will bestow His favour upon you, and will reward you. You were commanded to stay awake during the nights (for worship) and you did this. You were commanded to fast and you fasted and obeyed your Lord. Now, come and receive your reward. ”

Forgiveness after Eid prayers

When Muslims complete their Eid prayers, an angel proclaims: "Listen! Indeed your Lord has forgiven you, now you can go back to your homes victorious." (*Attarhib Wattarhib*)

Things to do on the first ten days of *Zil Hijjah*

Here are some acts of *Sunnah* that should be followed on the first ten days of the month of *Zil Hijjah*

- To say *Tahleel* لا اله الا الله, *Takbeer* الله أكبر and *Tahmeed* الحمد لله as frequently as possible.
- To ask Allah for forgiveness and to repent with sincerity.
- To perform good deeds
- Not to trim nails and hair for 10 days after sighting the *Zil Hijjah* moon (applicable only to the person who intends to slaughter an animal – even if this may be done by some other designated person)
- To fast on the Day of Arafat – the 9th day of *Zil Hijjah*
- To make heartfelt *Duas* on the Day of Arafat - the 9th day of *Zil Hijjah*
- To sacrifice an animal on the occasion of Eid al Adha – the sacrifice has to be performed between sunrise and sunset on the 10 to 12th day of *Zil Hijjah* (applicable only to those who are financially able to afford it)

Takbeer Tashreeq

It is *Wajib* (compulsory) for men to loudly recite *Takbeer Tashreeq*, and for women to softly recite it after every *Fard* (compulsory) prayer, starting after Fajr of 9th *Zil Hijjah* and ending after *Asr* on the 13th of *Zil Hijjah*. This should be recited both when prayers are performed in congregation or individually. (*Sunan Bayhaqee*)

الله أكبر الله أكبر الله أكبر. لا إله إلا الله والله أكبر. الله أكبر والله الحمد

‘Allah is the Greatest, Allah is the Greatest. Allah is the Greatest. There is no deity but Allah & Allah is the Greatest. Allah is the Greatest. All praise belongs to Him.’ (*Musannaf Ibn Abi Shaybah, Vol:1*)

What if someone forgets to mention *Takbeer Tashreeq*?

These *Takbeer* must be recited immediately after performing *Fard* prayers. However, these *Takbeer* do not need to be recited if one forgets to recite after prayers because these *Takbeer* have no *Qada* (compensation) and one must try to seek forgiveness from Allah when one remembers the mistake.

If the *Imam* (prayer leader) forgets to recite *Takbeer Tashreeq* after prayers, the followers in the congregation can start loudly reciting the *Takbeer* themselves. (*Bahr-ul-Raiq*)

Those who joined the congregation late and missed some *Rakats* can say the *Takbeer* aloud after completing the remaining *Rakats* of their prayer.

The *Sunnah* method of Eid al Adha sacrifice and its *Dua*

It is preferable and recommended that the person who is paying for the sacrifice should slaughter the animal with his own hands provided he is aware of the proper method of slaughter. If he does not know how to slaughter an animal, he should ask

someone else to slaughter it but it is better for him to remain present at the time of the slaughter. (*Alamgiri, vol. 5, pp. 300*)

The Holy Prophet ﷺ himself used to slaughter the sacrificial animal with his own hands. (*Muslim*) It has also been narrated that the Holy Prophet ﷺ asked Fatima رضي الله عنها at the time sacrifice: “O Fatima! Go and witness your sacrifice, because the first drop of blood that falls from it causes all your sins to be forgiven.” (*Musanad al Royani*)

Intention of sacrificing an animal

It is enough to make the intention in one's heart for sacrificing an animal. It is not necessary to verbally say it (although it is preferable). However, before slaughtering an animal it is necessary to say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

In the name of Allah, I begin (to slaughter). Allah is the Greatest

It is *Sunnah* to recite the following *Dua* when making the animal lie in the direction of *Kaaba* for slaughtering:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ - قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

‘I turn my face towards the One Who has created the heavens and the earth; and I am not among those who ascribe partners to Him.’ Say, ‘Surely my prayer, my worship, my life, and my death are all for Allah – Lord of all worlds.’ (*Anam, 6:79,162, Muslim, Ahmed, Abu Dawood*)

Dua (before or) after slaughtering the animal

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

‘O Allah! Accept this (sacrifice) from me as You accepted it from Your Beloved Prophet Muhammad ﷺ and from Your friend Ibrahim عليه السلام.’ (Ibn Maja, Abu Dawood, Ahmed, Darimi)

If the slaughterer is slaughtering the animal on behalf of another person, he should mention the name of that person having read reciting اللَّهُمَّ تَقَبَّلْهُ مِنِّي instead of reading اللَّهُمَّ تَقَبَّلْهُ مِنْ.

After reciting the above *Dua* the Hadith continues with the additional *Dua*:

اللَّهُمَّ لَكَ وَمِنْكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ

‘O Allah! This sacrifice is only for You on behalf of Prophet Muhammad ﷺ and his followers.’

Proper method of greeting and responding to a greeting

It is quoted in both *Sahih Bukhari* and *Sahih Muslim* that Abdullah ibn Amr رضي الله عنه narrated that a man asked the Prophet ﷺ 'Which Islam is best?' The Messenger of Allah ﷺ said: 'To feed the hungry and to greet with peace those whom you know and those whom you do not know.' (*Sahih Bukhari* 28, *Sahih Muslim* 39)

It is narrated in both *Sahih Bukhari* and *Sahih Muslim* that Abu Huraira رضي الله عنه narrated that the Messenger of Allah ﷺ said: 'Allah created Adam عليه السلام in His image, sixty cubits tall. When He created him, Allah said: 'Go and greet with peace these groups of assembled angels and listen to how they greet you, for this will be the greeting among your progeny.' Adam عليه السلام said: *السَّلَامُ عَلَيْكُمْ* 'Peace be upon you'. The angels said: *السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ* 'Peace be upon you and the mercy of Allah'. Thus, they added *وَرَحْمَةُ اللَّهِ* 'the mercy of Allah'." (*Sahih Bukhari* 5873)

It is narrated in *Sahih Bukhari* that Ammar ibn Yasir رضي الله عنه quoted the Prophet ﷺ as having said: 'Whoever has these three qualities has completed his understanding of faith: a sense of justice and fairness towards oneself, offering peace to the world and spending in charity despite difficult circumstances.' (*Sahih Bukhari* 28)

These words encompass a complete philosophy. Justice and fairness towards oneself can only be complete when one is just with others. One cannot claim to have virtues that one does not possess if one is fair in one's dealings with others. Offering *سَلَام* or peace to everyone is a characteristic of magnanimity while the

person who gives to others even when his resources are constrained is a personification of a selfless person who values humanity before self.

Abu Hurayrah رضي الله عنه narrates that the Messenger of Allah ﷺ said: 'When anyone of you meets his brother, he should greet him by saying **السَّلَامُ عَلَيْكُمْ**. If a tree, a wall, or a barrier comes between them and he meets him again, he should once again greet him by saying **السَّلَامُ عَلَيْكُمْ**.' (Abu Dawood)

It is narrated by Anas رضي الله عنه that when the companions of the Messenger of Allah ﷺ would encounter a barrier or large boulder while on a trip, some would turn right while others would turn left to go around the barrier. Once they met again, they would greet each other (by saying **السَّلَامُ عَلَيْكُمْ**).

Ibn Umar رضي الله عنه has narrated that the Prophet ﷺ said, "A greeting (**سَلَامٌ**) should precede any question." One should not respond to a person who does not greet you first. (Ahmed)

To emphasize the importance of greeting others (by saying **سَلَامٌ**) the Prophet ﷺ did not give permission to anyone to enter the room where he was until the person first greeted him.

When the Prophet ﷺ used to visit anyone, he would stand by the side of the doorway and greet the people inside or greet the person who came out of the house to meet him. The Prophet ﷺ also conveyed the greetings (**سَلَامٌ**) of others. He conveyed Allah's greetings to Khadija رضي الله عنها and Angel Jibreel عليه السلام's greetings to Ayesha رضي الله عنها. The Prophet ﷺ used to initiate greetings himself but if

someone greeted him first, he would respond with an equal or better greeting.

Be the first in saying *Salaam*

One of the distinguishing characteristics of a Muslim is his act of greeting others by saying *السَّلَامُ عَلَيْكُمْ* (*Salaam Alaikum* – peace be upon you). There are many virtues associated with this greeting. According to a *Hadith*, Allah loves those who initiate the greeting. ‘Verily, the best people before Allah are those who are first to say *Salaam*.’ (*AbuDawood*)

It is not necessary to only greet those whom you know by saying *سَلَامٌ* (*Salaam*) to them. The Prophet ﷺ when asked to list some of the most virtuous acts of a Muslim mentioned: ‘Say *سَلَامٌ* (*Salaam*) to people even those whom you do not know.’ (*Sahih Bukhari, Sahih Muslim*)

Abdullah bin Amr رضي الله عنه narrated that the Holy Prophet ﷺ would sometimes go out of his house just to greet and say *Salaam* to the Muslims whom he would come across. By doing so he demonstrated to his companions a simple way to amass rewards from Allah. (*Muwatta Imam Malik*)

A Muslim should not hesitate in greeting fellow Muslims by saying *Salaam* but this should not be at the expense of common courtesy – going out of the way to say *Salaam* may sometimes be annoying and intrusive – particularly if you go up to total strangers and interrupt their conversation and say *Salaam* to them. (*Adab al-Shariah*)

The Prophet ﷺ used to say *Salaam* to his family members on returning home. He said to Anas رضي الله عنه, ‘O my son! Say *Salaam* to the family members when you enter the house as it will be a blessing for both you and your family.’ (Tirmidhi)

Even when you enter an empty house you should say *Salaam* with the intention of addressing the angels that are in the house. Abdullah bin Umar رضي الله عنه narrates that the Prophet ﷺ advised to say:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

‘Peace be upon us and upon the righteous servants of Allah’
(*Adaab al-Sharia*)

One should say *السَّلَامُ عَلَيْكُمْ* (*Salaam Alaikum*) clearly and audibly. While it is acceptable to only say *Salaam Alaikum*, it is preferable if one were to say *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ* (*Salaam Alaikum wa Rahmatullah wa Barakatuhu* – peace be upon you and may Allah’s mercy and blessings be upon you)

How much reward do you get for saying *Salaam*?

Imran bin Haseen رضي الله عنه narrated that once while he was in the company of the Prophet ﷺ a person came and greeted the Prophet ﷺ by saying *السَّلَامُ عَلَيْكُمْ* (*Salaam Alaikum*). The Prophet replied to his greeting and said “Ten” – implying that the person who just said *Salaam* had earned ten rewards. Then another person came and greeted the Prophet ﷺ by saying *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ* (*Salaam Alaikum wa Rahmatullah*). The Prophet ﷺ replied to his greeting and said

“Twenty” – implying that the person who had added *wa Rahmatullah* to his greeting had earned twenty rewards. Another person then came and greeted the Prophet ﷺ by saying السلام عليكم ورحمة الله وبركاته (*Salaam Alaikum wa Rahmatullah wa Barakatuhu*). The Prophet ﷺ replied to his greeting and said “Thirty” – implying that someone who greets a person with the full greeting by adding *wa Barakatuhu* earns the greatest reward. (*Abu Dawood, Tirmidhi, Jami al-Usool*)

It should be remembered that while greeting a person by saying *Salaam* is a *Sunnah*, it should not interfere and disrupt others. For example, when you come into a room and see a person saying his prayers or reading the Quran you should not say *Salaam* to them. Similarly, when you enter a seminar or conference where someone is speaking, you should not disrupt the people there by saying *Salaam*. However, while making your way to a seat you can softly say *Salaam* to the person sitting in the row where you are making your way to sit.

While it is a *Sunnah* to say *Salaam*, it is obligatory to respond to a person who says *Salaam* to you. Not responding would be sinful. When you receive a letter or message that begins with *Salaam*, you should respond to it while reading the message. (*Sharh Muslim Nawawi*)

Duas for controlling anger

We all become angry at times. But anger needs to be controlled as we sometimes say or do things while angry that we regret later. Anger and lust are two sparks of a fire found within a person's heart, and the Prophet has commanded us to extinguish them.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

‘Do you order righteousness to (other) people and forget yourselves.’ (Al Baqarah, 2:44)

The Prophet advised his companions to make *Wudu* (perform ablution) when they got angry and to sit down if they were standing up and to lie down if they were sitting. He also advised them to recite the following:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge with Allah from the accursed devil.’

Cure for anger

Sulayman bin Surad رضي الله عنه narrated that once two men exchanged insults against each other in the presence of the Prophet ﷺ. One of them turned red in anger. The Messenger of Allah ﷺ said: “I know a phrase by repeating which a man can get rid of his anger. If he says:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge with Allah from the accursed devil.’
then all his anger will go away.”

Somebody said to the angry person, "The Prophet ﷺ has said, 'Seek refuge with Allah from *Satan*.'" The angry man replied, "Am I mad?" (*Sahih Bukhari* 3282)

The response that the man gave is in itself a sign of insanity. The human intellect is overwhelmed by emotions and anger takes over common sense.

Ways of avoiding anger and calming oneself

The causes of anger include arrogance, selfishness, pride, looking down on others, not tolerating what others say, greed and frivolous and indecent talk. There are four ways to calm oneself:

First Method: Seek refuge with Allah from Satan by reciting:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Second Method: Wudu – performing ablution

Third Method: Change your position, sit down or get up or lie down, or leave. To hold your tongue and not speak.

Fourth Method: To think about the rewards of controlling and restraining anger, and to imagine the disadvantages and remorse resulting from anger. Anger means punishing yourself for someone else's mistake.

Duas regarding sickness and death

It is Sunnah to recite these Duas for the sick

Abdullah bin Abbas رضي الله عنه has narrated that the Prophet ﷺ said that whoever visits a patient whose time of death has not yet reached and recites this *Dua* seven times, will be cured by Allah.

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

‘I ask Almighty Allah, Lord of the magnificent throne, to make you well.’ (Tirmidhi, Abu Dawud)

Duas for body ache, fever or any other illness

Uthman ibn Abu al-Aas رضي الله عنه said that he had a pain in his body and told the Messenger of Allah ﷺ about it. The Messenger of Allah ﷺ said to Uthman رضي الله عنه, “Put your hand on the place where you feel pain and say *بسم الله* three times and then recite this *Dua* seven times:”

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

‘I seek refuge in Allah and in His Power from the evil of what I suffer from and what I am afraid of.’ (Muslim 2202, 1728. Mishkat al-Masabih 1533)

Abu Saeed Al-Khudri رضي الله عنه narrated that angel Jibreel عليه السلام came to the Holy Prophet ﷺ and asked him if he was ill. The Messenger of Allah ﷺ said, ‘Yes.’ So Jibreel عليه السلام recited the following *Dua* and blew a stream of air in the direction of the Prophet ﷺ:

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ
بِسْمِ اللَّهِ أَرْقِيكَ

‘With the Name of Allah, I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you.’ (Muslim, Page 219)

Ayesha رضي الله عنها narrated that if anyone was unwell, the Messenger of Allah ﷺ would touch the person with his right hand and recite this *Dua*:

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ،
شِفَاءً لَا يُغَادِرُ سَقَمًا

‘Make the harm go away, Lord of mankind, and heal him. You are the Healer, there is no healing except Your healing, a healing that does not leave any sickness.’ (Tirmidhi 3565)

Dua in the last moments of life

Ayesha رضي الله عنها has narrated that at the time of his death, the Messenger of Allah ﷺ was leaning on her and she heard the Prophet ﷺ say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

‘O Allah! Forgive me, have mercy upon me. Join me with the highest companions.’ (Bukhari, Muslim, Pg:222)

According to Ayesha رضي الله عنها, when the Prophet ﷺ was healthy, he used to say, “No soul of a Prophet is taken until he has been shown his place in Paradise and then he is given the choice.” When death

approached him while his head was on Ayesha رضي الله عنها's lap, he became unconscious and then recovered consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." Ayesha said to herself, "He is not going to choose (to stay with) us." Then she understood what he meant when he used to say when he was healthy. The last words he spoke were, "O Allah! (with) the highest companions." (*Bukhari, 4463; Muslim, 2444*)

Dua for condolence while visiting the home of the deceased

Umm Salamah رضي الله عنها narrated that the Prophet ﷺ came to see Abu Salamah رضي الله عنه when he passed away and his eyes had become fixed. The Prophet ﷺ closed his eyes and said: 'When the soul is seized and it leaves the body, the eyes follow it.' When the people in the family started weeping, the Prophet ﷺ said: 'Pray to Allah only for what is good for yourselves, because the angels (who are present) say "Ameen" to whatever you say.' Then he made this *Dua*:

اَللّٰهُمَّ اغْفِرْ لِاَبِي سَلَمَةَ وَاَرْفَعْ دَرَجَتَهُ فِي الْمُهْدِيَّيْنَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِيْنَ
وَاغْفِرْ لَنَا وَلِهٖ يَا رَبَّ الْعَالَمِيْنَ وَاَفْسَحْ لَهُ فِي قَبْرِهِ. وَنَوِّرْ لَهُ فِيْهِ

'O Allah! Forgive Abu Salamah; raise his status among those who are rightly-guided; and take good care of his family that he has left behind. O Lord of the Worlds! Forgive him and us, make his grave spacious, and illuminate it for him." (*Muslim – Chapter of Funerals, Ahmad, Bayhaqi*)

While expressing condolences, mention the name of the deceased in place of "اَلْاَبِي سَلَمَةَ".

Dua while placing the dead body in the grave

Abdullah bin Umar رضي الله عنه narrated that the Prophet ﷺ used to recite the following *Dua* while lowering the dead body into the grave:

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

‘In the name of Allah and according to the tradition of the Messenger [we are burying this body].’

Dua for visiting graves

Buraydah رضي الله عنه says that when people went to the graveyard, the Prophet ﷺ used to teach them this *Dua* for visiting graves:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

‘O Muslims residing here, peace be upon the inhabitants of this place. Soon we will join you, by the will of Allah. You have gone on ahead of us and we will follow you. I ask Allah to keep us and you safe." (Sahih Muslim 975)

Duas and procedure for saying the funeral prayer

The funeral prayer is actually a *Dua*. Unlike other prayers, you do not start by reciting *Surah Fatiha* - the first *Surah* of the

Quran. In fact, you follow the proper procedure for making *Dua*. You begin by praising Allah, follow that by blessing the Prophet ﷺ by reciting *Durood* and then make *Dua* for the deceased. That is the sequence in which one should make any *Dua*.

One should offer *Dua* after offering funeral prayers as the Holy Prophet ﷺ said: 'When you have offered prayers for the dead, make a sincere supplication for him.' (*Sunan Abi Dawood 3199*)

One starts the prayer with the clear intention of saying a funeral prayer with four *Takbeers*. You bring your hands to your ears and make the first *Takbeer* by saying **اللَّهُ أَكْبَرُ** and then recite *Sana* - praise Allah:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

'Glory is to You O Allah, and all praise be to Allah. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship except You.'

Then say **اللَّهُ أَكْبَرُ** (the second *Takbeer*) – there is no consensus in the method of saying *Takbeer* as some schools of thought suggest that one should raise one's hands to the ear or one should look upwards while some feel that neither of these acts are necessary. After the second *Takbeer* one should send blessings on the Prophet ﷺ by reciting *Durood*.

This is followed by the third *Takbeer* after which a person recites a *Dua* for the deceased. The *Dua* varies with the gender and age of the deceased.

Dua for the funeral of adults (both male and female)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ
اُنْثٰنَا ط اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْاِسْلَامِ ط وَ مَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْاِيْمَانِ ط

‘O Allah forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our men and our women. O Allah, whoever You keep alive from amongst us, keep him alive in Islam, and whoever You take away from us take him away in Faith.’ (*Mustadrak lil-Hakim, vol. 1, pp. 684, Hadith 1366*)

Funeral Dua for a minor

While there is no need to ask for forgiveness for underage children, the *Dua* for the funeral of an adult can also be made while praying for a child, but it is advisable to add the following *Duas* for male and female children.

Funeral Dua for a male minor

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَ اجْعَلْهُ لَنَا اَجْرًا وَ ذُخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا ط

‘O Allah! Make him the one who precedes us to make arrangements for us and make him our reward and our support

and make him an intercessor for us and one whose intercession you accept.’ (*Kanz-ud-Daqaiq*, pp. 52)

Funeral *Dua* for a female minor

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا

شَافِعَةً وَمُشَفَّعَةً ط

‘O Allah! Make her the one who precedes us to make arrangements for us and make her our reward and our support and make her an intercessor for us and one whose intercession you accept.’

Wearing shoes during funeral prayers

Funeral prayers are usually held in a mosque and as is customary, one is generally barefoot inside the mosque. However, if the funeral prayer is performed outside a mosque or in a park or open space, one can wear one’s shoes while praying but it is important to ensure that the place is clean and free from impurities and that the shoes themselves are clean – any visible impurities on the shoes should be wiped away before starting the prayers, or one should remove the shoes and pray. (*Abu Dawood* 650 & 652)

Three *Sunnahs* of funeral prayers

1. Praising Allah
2. Reciting *Durood* upon the Prophet ﷺ
3. Making *Dua* for the deceased

Congregation is not a condition for a funeral prayer. If just one person offers the funeral prayer, he will discharge the duty of the *Ummah* or the wider Muslim population. Since a funeral prayer is a *Fard-e-Kifaya* (a collective obligation) if no one offers funeral prayers, everyone will be a sinner. (*Sahih Bukhari* 2176, *Sahih Muslim* 1619)

According to Abu Hurayrah رضي الله عنه (*Bukhari* 1337 and *Muslim* 956) the Prophet ﷺ enquired about a person who used to clean the mosque and was told that he had died. The Prophet ﷺ then went to his grave and prayed the funeral prayer. This indicates that it is permissible to say the funeral prayers even after a person has been buried.

Recitation of the Holy Quran

The Holy Quran is the greatest blessing that Allah Almighty has bestowed upon all mankind. While it is in our best interest to understand the Quran and to act upon it, Allah has made it easy for us to benefit from its blessings by merely reciting it. It makes sense to question the benefit of merely reading a book and not understanding it but the Quran is no ordinary book. It is the book of Allah and following its teachings guarantees success both in this world and in the hereafter. Just reciting or listening to it soothes and calms a person and Allah bestows his blessings on any one who recites it.

Abdullah bin Masood رضي الله عنه has narrated that the Holy Prophet ﷺ said, 'Whoever recites a letter from the Quran will be credited with a good deed, and each good deed gets a ten-fold reward. I do not say that الم is one letter, but الف is a letter, لام is a letter and ميم is a letter.' (*Tirmidhi, Darimi*)

This *Hadith* confirms that if someone recites only الم, he will get 30 rewards. Moreover, this confirms that one gains a reward just by reciting the Quran without understanding its meanings. الم is such a word that no one knows its meaning nor is one able to understand it. By giving the example of this word الم the Holy Prophet ﷺ has explained that the reward for the recitation of the Holy Quran is not dependant on understanding its meaning, one can be rewarded just by reciting it.

It is, therefore, important that every Muslim should make it a habit to devote some part of his daily routine to the recitation of

the Quran. Ideally, this should be done in the morning but whatever time is selected, it should become part of one's daily routine. However much you can read, a chapter, a quarter of a chapter or even just a *ruku* (section), it is best to make it a habit to read that regularly as this adds to your good deeds.

Besides reading the Quran, an effort should be made to memorize some *Surahs* of the Quran so that one can recite it without having to physically access the Quran either in paper or digital form.

Ibn-e-Abbas رضي الله عنه has narrated that the Holy Prophet ﷺ said that the person who has not memorized any part of the Quran is like a deserted house. (*Tirmidhi*)

Those who recite the Holy Quran with the intention of seeking guidance, will be guided by it. 'And those who strive in Our cause, We will surely guide them to Our ways; indeed Allah is with the righteous.' (*Surah Ankaboot 29:69*)

Allah Almighty has said, 'And this [Quran] is a blessed Scripture that We have revealed. Follow it and be righteous so that you may receive mercy.' (*Surah Anaam 6:155*)

Allah Almighty has promised that, 'Whoever follows My guidance will neither go astray in this life nor suffer in the next.' (*Surah Taha, 20:123*)

Quranic *Surahs* and verses to break black magic spells

The invocation of evil spirits for harming others is a sign of disbelief and breaking away from Islam. Casting spells or asking others to do this are characteristics of a person who has gone astray. Unfortunately, these days due to enmity, jealousy and hatred, people tend to get involved in black magic to resolve their disputes.

Jinns have been created by Allah from fire. They are neither visible nor can they be touched. They also have the ability to do good or evil. Those who practice the evil arts of black magic use the evil *Jinns* for their nefarious acts.

Jinns usually live in uninhabited buildings, jungles and mountains but can also be found in inhabited places particularly where there is filth. No wonder, the *Dua* for entering a toilet is “O Allah, I seek refuge from you from male and female devil *Jinns*.” *Jinns* are also found in those homes where people do not pray or recite the Quran or where there is music and dancing and pictures of indecently clad women are displayed.

Undoubtedly, Allah has granted more power to *Jinns* than to humans but Allah has given us humans the ability to ward off the evil sorcery of *Jinns* by seeking refuge in Allah. By asking Allah to protect us from Satan and Satanic *Jinns*, we are able to subdue the influence of *Jinns*.

Allah Almighty has said in the Quran: ‘And We send down in the Quran that which is a cure and mercy for the believers.’ (*Surah Isra* 17:82)

Some commentators of the Holy Quran say that the word 'شفا' (cure) in this verse applies to non-physical ailments such as doubt, polytheism, disobedience, evil and transgression. But the majority of scholars of the Holy Quran believe that the word 'شفا' (cure) also refers to physical ailments.

A *Hadith* that confirms this has been narrated by Ayesha رضي الله عنها. She narrates that the Holy Prophet ﷺ once entered the house and saw her treating a woman by reciting something and blowing on her. The Prophet ﷺ said to her, "Treat her with the Quran." (*Sahih Ibn Hibban; Al Ihsan, Hadith: 6098*)

The Holy Prophet ﷺ has declared that the Quran is a cure for all evil. To eliminate the effect of black magic and evil spells one should seek refuge in Allah and recite the following Quranic *Surahs* and verses:

1. أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (*Abu Dawood*)
2. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (*Muslim, Tirmidhi, Abu Dawood*)
3. *Surah Fatiha* (*Abu Dawood*)
4. *Surah Baqarah* (*Muslim, Tirmidhi*)
5. Last two verses of *Surah Baqarah* (*Bukhari*)
6. *Ayat-ul-Kursi* (*Bukhari*)
7. *Surah Ikhlāas* (*Abu Dawood, Nasai*)
8. *Muawwadhatayn* (the last two *Surahs* of the Quran) - *Surah Falaq* and *Surah Naas* (*Abu Dawood, Tirmidhi, Nasai, Tabarani*)

Repentance and seeking forgiveness

Repentance

The Holy Prophet ﷺ said: "Every son of Adam sins, and the best of the sinners are those who repent." (*Tirmidhi*, 2687; *Ibn-e-Majah*)

The Holy Prophet ﷺ has identified two things in this Hadith. First, everyone commits sins, hence no one should consider himself free from committing sins. Second, after committing sins, repentance is not only necessary but is also commendable.

Allah Almighty has said in the Holy Quran: 'Indeed, Allah loves those who repent, and He loves those who purify themselves.' (*Baqarah* 2:222)

The significance of repentance is highlighted in this Hadith: 'Verily, Allah Almighty stretches out His hand (as befits His Glory) by night to accept the repentance of those who sin by day, and he stretches out his hand (as befits His Glory) by day to accept the repentance of those who sin by night, until the sun rises from the west.' (*Muslim* 2759)

Allah is forever ready to forgive us. All we have to do is to repent and ask for His forgiveness. How unfortunate are those who do not repent and seek forgiveness and remain oblivious of the grace and benevolence of their creator.

The Holy Prophet ﷺ set an example for others by repenting to Allah and asking for his forgiveness repeatedly. He said, 'O my people! Repent to Allah; I ask Him for forgiveness a hundred times

a day.’ (Muslim) This shows that we, who are far less pious than he was, need to repent and seek forgiveness so much more.

‘*Tawba*’ or repentance literally means to ‘return’ and a person who repents for his sins returns to the right path. In the Quran, Allah has ordered Muslims to repent with sincerity.

Ubay bin Kaab رضي الله عنه enquired from the Prophet ﷺ about how one can repent sincerely. He ﷺ replied, “If you commit a sin, regret it and ask Allah for forgiveness and never commit that sin again.” (Ibn-e-Jareer)

In this *Hadith* three conditions have been set for sincere repentance:

1. Feel genuine regret over the sin which has been committed
2. Ask Allah for forgiveness
3. Refrain completely from committing the same sin again.

Repentance with a confession of sin is accepted

Ayesha رضي الله عنها narrates that the Holy Prophet ﷺ said: ‘When a person repents by confessing a sin, Allah accepts his repentance.’ (Bukhari and Muslim)

Repentance is possible any time before death

Abdullah bin Umar رضي الله عنه narrates that the Holy Prophet ﷺ said, ‘Allah accepts repentance from a person as long as he is alive and is not aware of his imminent death.’ (Tirmidhi, Ibn-e-Majah)

Sinners who repent are the best human beings

Anas رضي الله عنه narrates that the Holy Prophet ﷺ said, 'All of the children of Adam are sinners, and the best sinners are those who repent.' (*Ibn-e-Majah, Daarimi*)

The heart of a person who doesn't repent turns black

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ said: 'When a person commits a sin, a black spot appears upon his heart. If he repents and does not commit the sin again then his heart is cleansed. If he goes back to committing sins, the black spots return and continue to increase. It is this covering of the heart that Allah has mentioned in the Quran (*Surah Muttaffifin 83:14*) "Their hearts have been stained by all the evil that they used to do."' (*Ahmad, Ibn-e-Majah*)

Dua recited by the Holy Prophet ﷺ to seek forgiveness

Abdullah bin Umar رضي الله عنه narrates that the companions of the Prophet ﷺ used to count the number of times the Prophet would seek forgiveness in a single sitting. He would seek forgiveness a hundred times in a single sitting and recite the following *Dua*:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

‘O my Lord! Forgive me and accept my repentance. Indeed, You are the Compassionate and Ever Merciful.’ (Ahmad, Abu Dawood, 222, Ibn-e-Majah)

Prayer on repentance

Ali عليه السلام narrates that Abu Bakr Siddique عليه السلام narrated this Hadith to him; Abu Bakr عليه السلام said, ‘I heard the Holy Prophet ﷺ saying, “When anyone commits a sin and then offers prayers after making *wudu* and repents and seeks forgiveness from Allah, indeed Allah forgives him.”’ (Tirmidhi)

Then the Holy Prophet ﷺ recited the following verse: “And those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin – and who can forgive sins except Allah?” (Sura Imran 3:135)

Istighfar or Seeking Forgiveness

The meaning of ‘Istighfar’ is to seek pardon and forgiveness. Allah Almighty has set four conditions in the Holy Quran for attaining forgiveness: “And indeed, I forgive all sins of anyone who repents, becomes a believer, does righteous deeds, and thereafter keeps to the right path.” (Surha Taha, 20:82)

The first requirement for forgiveness from Allah is to truly and sincerely repent for one’s past sins including, most importantly, the sin of associating others with Allah. Second, one should become a true believer and have faith in Allah. The third requirement for forgiveness is that one should follow the right path according to the Quran and *Sunnah*. Finally, one should remain

steadfast on the right path. Allah Almighty has promised such people that He will definitely forgive and pardon them.

It is stated in a Hadith *Qudsi* that Allah Almighty has said: 'O son of Adam, were your sins to reach the clouds in the sky and were you then to ask forgiveness of Me, I would forgive you.' 'O son of Adam ! Were you to come to Me with an earth load of sins and were you then to face Me, ascribing no partner to Me, I would match it with an earth load of forgiveness.' (Ahmed, Tirmidhi)

The reward of seeking forgiveness regularly

Abdullah bin Busr رضي الله عنه narrates that the Holy Prophet ﷺ said: 'Blessed is he who finds that his record of deeds is filled with pleas seeking Allah's forgiveness.' (Ibn Maja)

Children's *Istighfar* (asking for forgiveness) for their deceased parents

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ said: 'Allah raises the rank of a righteous person in Paradise. And when he will ask Allah, 'O My Lord! Why am I being given this stature?' Allah will say: 'Because, your child has asked forgiveness for you.'" (Ahmed)

Quranic *Duas* for *Istighfar* (seeking forgiveness)

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝

'O our Lord! We sincerely believe in You: please forgive our sins and save us from the agony of Hellfire' (*Al Imran*, 03:16)

رَبَّنَا فَاعْفُ رُ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ○

'O our Lord! Forgive our sins, and wipe away our evil deeds, and cause us to die with the righteous people.' (*Al Imran*, 03:193)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ○

'O our Lord, we have wronged ourselves; so, if You do not forgive us and do not have mercy upon us, we will certainly be amongst those in loss.' (*Araaf*, 07:23)

Prophetic *Duas* for *Istighfar* (seeking forgiveness)

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

'I seek forgiveness from Allah. There is none worthy of worship except Him, the Ever-Living, the Sustainer (of the universe), and I turn to Him for repentance.' (*Ahmed*, *Tirmidhi*, *Chapter of Dawaat*: 3542)

Abu Hurayrah رضي الله عنه has narrated, 'I have not heard anyone reciting this *Dua* more than the Messenger of Allah ﷺ:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

'I seek forgiveness from Allah, and I turn to Him for repentance.' (*Sunan Nasai*)

Prayer for *Istikhara* (divine guidance)

Meaning of *Istikhara*

Istikhara means to seek advice and blessings from Allah before taking any major decision. The Holy Prophet ﷺ said: 'He who makes *Istikhara* will not be harmed; he who consults someone will not have any regrets.' (Tabarani)

It is *Sunnah* to do *Istikhara* (seek divine guidance) and consult experts or knowledgeable people before taking any major decision. A person who is uncertain about the consequence of an action such as accepting a marriage proposal, or deciding about a job offer, or selecting a particular field of study, or going somewhere for higher education, and hesitates because he is unsure if it will be good for him or not, should do *Istikhara* before taking the decision. The Holy Prophet ﷺ has advised Muslims to seek guidance from Allah Almighty and consult with honest, sincere, knowledgeable and experienced people before taking any important decision.

Importance of *Istikhara*

The companions of the Holy Prophet ﷺ have narrated that the Prophet ﷺ used to teach them how to perform *Istikhara* with the same earnestness as he used to teach them a *Surah* of the Holy Quran. Another Hadith says that the Prophet ﷺ used to teach his companions about *Istikhara* in the same way as he would teach a new Muslim how to pray. (Bukhari)

When a Muslim is confused about how to resolve a matter, he can ask Allah to aid him by performing the *Istikhara* prayer. The

Istikhara prayer is a powerful tool that Allah has given to people so that they can seek His guidance and wisdom in all matters of life – whether big or small.

Method of performing *Istikhara* prayer

One should perform two *Rakats* of *Nafil* prayer with humility and full devotion and not rush through it but perform all the acts of the prayer in a peaceful and calm manner and after completion of the prayer one should recite the following *Dua*:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ ، وَتَعْلَمُ وَلَا أَعْلَمُ ، وَأَنْتَ عَلَّامُ الْغُيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ
أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي ، فَاقْدِرْهُ لِي ، وَيَسِّرْهُ لِي ، ثُمَّ
بَارِكْ لِي فِيهِ . وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي ،
فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ .

(بخاری، ترمذی)

‘I seek Your guidance by virtue of Your knowledge, and I seek strength from You, and I seek Your blessings. You have power; I have none. You know everything while my knowledge is limited. You are the Knower of hidden things, O Allah! If in Your knowledge, this matter is good for my religion, my livelihood and my death, in this life and in the Hereafter, then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge, this matter is bad for my religion, my livelihood and my death, both in this world and in the future, then turn it away from me,

and turn me away from it. And destine for me whatever is good for me, and make me content with it.

The Prophet ﷺ advised that one should mention whatever it is that one needs in place of هَذَا الْأَمْرُ (this matter). (*Bukhari: Chapter of Duas*) You can mention 'the matter' for which you are seeking guidance in Arabic or in any language.

After performing the *Istikhara* prayer, Allah will guide you and you will instinctively opt for what is best for you.

Time of *Istikhara* prayer

One can perform *Istikhara* prayers at any time whether it is at night or during the day, except during *Makruh* times or the times when it is forbidden to say any prayers.

Getting *Istikhara* performed by someone else

Many people ask a religious person or Imam to perform *Istikhara* on their behalf. This trend has now become commonplace but one should remember that it is advisable to perform *Istikhara* by oneself. While *Istikhara* provides one with guidance, it does not guarantee that the future will be successful. It allows a person to take a decision with the clear conscience and knowledge that the person has sought Allah's divine guidance in the matter and can now place his complete trust in Allah with whatever the consequences of the decision.

There is a common misconception that one should go to sleep after performing *Istikhara* prayers and that guidance will come in a dream. This is not true.

Istikhara simply means that one should remove all prejudices and pre-dispositions, consult a knowledgeable person and seek divine guidance before taking a decision. If after *Istikhara* prayers you still feel uncertain, you can perform *Istikhara* prayers seven times before deciding. According to Anas bin Malik رضي الله عنه the Prophet ﷺ is reported to have said: 'O Anas, when you intend to do something, seek guidance from your Lord (perform *Istikhara*) seven times and then look at what your heart is inclined to because there is goodness in it.' (*Maraqī Al Falah*, pg. 152, *Darul Kutub Al Ilmiyah*)

Dua e Qunoot and Witr prayers

Importance of *Witr* prayers

Kharijah Ibn Hudhaifah رضي الله عنه narrates that one day the Prophet ﷺ came to us and said: ‘Allah has granted you an additional prayer (apart from Fard prayers), which is better for you than red camels; this prayer is *Witr*. Allah has appointed its time between Isha prayers and the break of dawn.’ (*Ahmed, Abu Dawood, Tirmidhi, Ibn Maja*)

It is better to perform *Witr* prayers in the last part of the night

Jabir رضي الله عنه narrates that the Prophet ﷺ said: “Whosoever is afraid of not getting up in the latter part of night should offer *Witr* in the first part of the night; and whosoever expects to get up in the latter part of night, he should offer it in the last part of the night; because prayer in the last part of the night is witnessed by angels and that time is preferable.” (*Ahmed, Sahih Muslim:755*)

Witr prayers are Wajib (compulsory)

Abdullah bin Umar رضي الله عنه narrates that the Prophet ﷺ said:

اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتُرَا

‘Make *Witr* your last prayer at night.’ (*Bukhari: 998*)

The word **اجْعَلُوا** in this *Hadith* is an imperative. There is a rule of *Usool al-Fiqh* (Rules of Islamic Jurisprudence) that when something is ordered it becomes *Wajib* as long as there is no evidence against it. Hence, it has been concluded that *Witr* is *Wajib* or compulsory.

Abu Ayyoub Anasari رضي الله عنه narrates that the Prophet ﷺ said: ‘*Witr* prayer is *Haqq* (a right) or *Wajib* (compulsory).’ (Bukhari Pg 286)

***Dua e Qunoot* (supplication while standing)**

During the third *Rakat* of *Witr* prayers it is recommended to recite *Dua e Qunoot* - supplication while standing. *Qunoot* implies standing with humility and meekness before Allah Almighty. There are several different versions of *Dua e Qunoot* mentioned in various books of *Hadith*. The most common version is as follows:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ
 ط وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ
 نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ
 عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

‘O Allah! We seek help from You and beg forgiveness of You and we have belief in You and rely on You and we praise You. We are thankful to You and are not ungrateful to You and we stay away from and forsake those who disobey You. O Allah! You alone do we worship and for only You we offer prayers and only You do we prostrate and run towards. We worship You and hope for Your mercy and fear punishment from You; undoubtedly punishment from You is going to be given to the disbelievers.’

Qunoot e Naazilah – Dua at the time of trouble

Dua Qunoot e Naazilah is a *Dua* that is recited while standing with humility and meekness before Allah Almighty. *Naazilah* is to fall in trouble. When a person faces a calamity, he performs prayers with humility and meekness and asks Allah for deliverance from all troubles. This special *Dua* is *Qunoot e Naazilah*.

While *Dua Qunoot e Naazilah* can have *Duas* added to it based on the specific issues faced by the people, the most common form of the *Dua* is as follows:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ ، وَعَافِنِي فِيمَنْ عَافَيْتَ ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ ،
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ ، وَقِنِي شَرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ ،
وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ ، وَلَا يَعْزُ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

‘O Allah guide me along with those whom You have guided, pardon me along with those whom You have pardoned, befriend me along with those whom You have befriended, add your blessing to what You have given me, and save me from the evil that You have decreed. Indeed, You alone can decree, and none can pass decree upon You. Indeed, whoever is in Your protection cannot be humiliated. Blessed are You our Lord Most Exalted.’
(Abu Dawood, Tirmidhi, Nasa’i, Ibn Maja)

This *Dua* is also recited as part of *Witr* prayers as an alternative to the earlier *Dua e Qunoot*. This is particularly common during *Ramadan* when *Witr* is prayed in congregation after *Taraveeh* prayers.

Qunoot e Naazilah is recited when there is oppression and calamity in the world. Oppression of Muslims by non-Muslims, tyranny by a ruler or aggression by an enemy are all reasons for reciting it. When famine or a natural calamity such as a storm or an earthquake affects a nation, this *Dua* should be recited.

The Holy Prophet ﷺ and his companions as well as Islamic scholars have been reciting this *Dua* to seek Allah's forgiveness. One should confess one's sins and ask Allah sincerely for forgiveness both for oneself and for one's Muslim brethren wherever they may be.

Aaisha Siddiqah رضي الله عنها narrates that the Holy Prophet ﷺ said, 'I recite *Qunoot* so that you remember your Lord and ask Him to assist in meeting your needs.' (*Majma'-uz-Zawaa'id*)

According to a Hadith, the Holy Prophet would recite *Qunoot e Naazilah* when he wished to make *Dua* in favour of a nation or when he would make *Dua* against an aggressor. (*Sahih ibn Khozaima*)

In which prayers should one recite *Qunoot*

The Holy Prophet would recite *Qunoot* sometimes in all five prayers and sometimes in just a few of them. It varied based on the nature of distress and sorrow or aggression that Muslims were facing during different periods of time.

Abu Hurayrah رضي الله عنه narrates that he would say to the blessed companions after the demise of the Holy Prophet ﷺ, 'I was closer to the Holy Prophet ﷺ and observed his prayers more closely than all of you.' To guide them in the way of the Prophet ﷺ, he would recite *Qunoot* in the prayers of *Fajr*, *Zuhr* and *Isha*. He would then make

Dua for the betterment of the believers and the destruction of the disbelievers. (Muslim)

Bara bin Aazib رضي الله عنه says that the Holy Prophet ﷺ would recite *Qunoot e Naazilah* during *Fajr* and *Maghrib* prayers. (Muslim)

Abu Hurayrah رضي الله عنه narrates that the Holy Prophet ﷺ recited *Qunoot* during *Isha* prayers continuously for a month.

As is evident from the above *Ahadith*, the Holy Prophet would recite *Qunoot* based on the particular circumstances facing him at a given time. Sometimes he would recite it in all five prayers and sometimes in just one or two. This is a *Sunnah* or tradition that is not practiced these days and should be revived so that we can collectively pray for the improvement of our circumstances, the reduction of our suffering and for the defeat of the enemies of Islam.

According to a Hadith the Holy Prophet ﷺ recited *Qunoot* after *Ruku* continuously for a month – he would recite *Qunoot* after saying سَبِّحَ اللَّهُ لِمَنْ حَيْدَهُ. While reciting *Qunoot* he would say, “O Allah! Grant success to Walid bin Walid; O Allah! Help Salama bin Hisham; O Allah! Save Ayyash bin Abu Rabia from harm; O Allah! Save the old and invalid Muslims from harm; O Allah! Bring ruin and damnation to the Mudar tribe; O Allah! Punish them with a severe famine as you did during the time of Prophet Yusuf عليه السلام (Muslim)

Abu Hurayrah رضي الله عنه narrates: ‘I saw that the Messenger of Allah ﷺ later abandoned this supplication. Then the people said, “Don't you see that those for whom the Holy Prophet was praying have now returned and have been saved from the oppression of the infidel?”’

These days Muslims in many countries where they are minorities are being persecuted and oppressed by brutal regimes. In order to help these oppressed Muslims and to help spread Islam, we should recite *Qunoot e Naazilah* and also take arms against the oppressors.

Saying Aameen during recitation of Qunoot

During the recitation of *Qunoot* when the Imam makes different *Duas*, the followers should say آمين (Aameen). The following Hadith describes that this was practiced by the companions of the Prophet.

Abdullah Ibne Abbas رضي الله عنه narrates that the Messenger of Allah ﷺ recited *Qunoot* daily for a month in the last *Rakat* of all five prayers - *Fajr*, *Zuhr*, *Asr*, *Maghrib* and *Isha*. After saying سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ he recited *Qunoot* invoking a curse on the Banu Sulaym tribes of Ral, Dhakwan and Usayyah; and those who were standing behind him said آمين (Aameen). (*Abu Dawood*)

It is Sunnah to raise hands before reciting Qunoot

Anas رضي الله عنه has narrated, 'I saw the Holy Prophet raised his hands and invoked a curse on the enemies of Islam during *Fajr* prayers.' (*Musnad-e-Ahmad*)

Are there any specific *Duas* for *Qunoot e Naazilah*

Besides the common form of *Qunoot e Naazilah*, one can add additional *Duas* based on prevailing circumstances. Imam Nawavi[ؒ] has written in an explanatory note on *Sahih Muslim* that there are no specific words or *Duas* for *Qunoot e Naazilah* but that one can make any *Dua* that serves the purpose of seeking salvation from oppressive conditions.

Reciting the entire اَللّٰهُمَّ اهْدِنِيْ فِىْ سَبِيْلِكَ هَدٰىتْ is Mustahab (preferable), but not mandatory. It is best to recite it and add other *Duas* that are mentioned in the Hadith and Quran. Reciting different *Duas* is proven by the practice followed by the companions of the Holy Prophet^ﷺ. Ubaey bin Kab[ؓ] would lead *Taraweeh* in Ramadan and would recite *Qunoot* during the last 15 days of Ramadan. He would invoke a curse on the enemies of Islam, then he would send *Durood* upon the Holy Prophet and seek forgiveness for the Muslims wherever they were.

It has been narrated in *Sahih Ibn-e-Khuzaymah* that the companions of the Holy Prophet^ﷺ would invoke a curse on disbelievers in the last fifteen days of Ramadan and would say: ‘O Allah Almighty! Destroy those disbelievers who stop us to go towards Your path, deny Your prophets and do not believe in Your promises. O Allah Almighty! Destroy them and create conflict between them and put the terror (of the Muslims) in their hearts and send down on them Your torment.’ Then they would recite *Durood* upon the Prophet^ﷺ and would make *Dua* for the betterment of Muslim, and in the end they would seek forgiveness for all believers.

Request: Imams of Masajid and the readers of this book should recite *Qunoot e Naazilah* during their prayers and pray for the success of Muslims who are at war against the enemies of Islam all over the world and also pray for the alleviation of their suffering and tribulations.

Miscellaneous *Duas*

***Duas* for seeking refuge in Allah at the time of great hardship**

Abu Hurayrah رضي الله عنه narrates that Prophet Muhammad ﷺ would seek the protection and shelter of Allah from severe trials and tribulations by reciting the following *Dua*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ.

"O Allah! I seek refuge with You from severe trials and hardships, from being overtaken by misfortune and from being destined to an evil end, and from the malicious joy of enemies. " (Bukhari, Kitabud Dawaat, Muslim)

***Duas* for seeking refuge from divine wrath and decline of blessings**

Abdullah Ibn Umar رضي الله عنه narrates that Prophet Muhammad ﷺ used to make the following *Dua*:

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

'O Allah! I seek refuge in You from the decline of blessings from You, the deprivation of health and well-being, the sudden onset of punishment from You and from all that displeases You.' (Muslim)

Dua asking for a good death and protection from Satan at the time of death

Abul Yusr رحمته الله narrates that the Prophet ﷺ would make the following *Dua*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرْدِي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ
وَالْهَرَمِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ
مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا۔

‘O Allah I seek refuge in You from being crushed under rubble, and I seek refuge in You from falling down from a high place, from drowning, from burning, and from senility, and I seek refuge in You from being overpowered by Satan at the time of death, and I seek refuge in You from dying while retreating and abandoning *Jihad*, and I seek refuge in You from dying of the sting of a poisonous creature.’ (Abu Dawood, Chapter of Salah, 1552 pg: 226, Nisai)

Dua for seeking refuge from the torment of the grave and the trial of Dajjal

Aisha رضي الله عنها narrates that the Prophet ﷺ would make the following *Dua* during prayers (after *Durood*):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

‘O Allah! I seek refuge in You from the torment of the grave, from the trial of the False Messiah (*Dajjal*), and I seek refuge in You from the afflictions of life and death. O Allah, I seek refuge in You from sins and debt.’ (*Bukhari, Chapter of Salah pg:238, Muslim*)

The *Duas* for seeking refuge from the evil whispers of Satan

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ said: Satan comes to one of you and says: “Who created so-and-so?” and continues this line of questioning until he says, “Who has created your Lord?” When Satan inspires such questions, one should give up such thoughts and seek refuge in Allah and read the following *Dua*: (*Sahih Bukhari: 3276*)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek refuge in Allah from the accursed Satan.’

***Duas* for seeking refuge from lepers, leprosy and insanity and from other evil diseases**

Anas رضي الله عنه narrates that the Prophet ﷺ would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجَذَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ

‘O Allah! I seek refuge in You from lepers, leprosy, madness, and from evil diseases’. (*Abu Dawood, Chapter of Istiaazha, Pg:722*)

Dua when you sneeze or hear someone sneeze

Allah's Messenger ﷺ has said: 'If anyone of you sneezes, he or she should say:

اَلْحَمْدُ لِلّٰهِ

'All praise be to Allah'

and his brother, the one who hears someone sneezing, or the person who is accompanying the person who sneezes should say:

يَرْحَمُكَ اللهُ

'May Allah have mercy on you'

When the latter says يَرْحَمُكَ اللهُ the former should say:

يَهْدِيْكُمْ اللهُ وَيُصْلِحْ بَالَكُمْ

'May Allah guide you and set your affairs right'

(*Sahih Bukhari, Hadith No. 6224, Book of Manners*)

The Prophet ﷺ has stated that "Allah likes the act of sneezing and dislikes the act of yawning, so if any one of you sneezes and praises Allah by saying الحمد لله, it is a duty on every Muslim who hears him to respond by saying, يَرْحَمُكَ اللهُ. As for yawning, it is encouraged by Satan, so if any of you feels the urge to yawn, he should suppress it as much as he can, for when any one of you yawns, Satan laughs at him." (*Bukhari, Chapter of Manners, Hadith #5827*)

The Prophet ﷺ said, "When a person sneezes and says الحمد لله you should respond by saying يَرْحَمُكَ اللهُ but if the person who sneezes does not say الحمد لله do not respond to him by saying يَرْحَمُكَ اللهُ" (*Muslim*)

The Prophet ﷺ said, “A Muslim has six rights over another Muslim: when you meet him, greet him by saying سلام عليكم; when he invites you to a meal, accept it; when he seeks your sincere counsel, give it to him; when he sneezes and says, الحمد لله respond by saying یرحمک الله; when he is unwell, visit him; and when he dies, attend his funeral.” (*Muslim*)

Irritants in our nose and throat can result in an involuntary release of air that helps the body to get rid of allergens, dirt, and dust – this is the act of sneezing. The reason why we are required to say الحمد لله after sneezing is to express our appreciation to Allah for having blessed us by removing the irritants that were harming us.

Because of experiencing a pandemic associated with an airborne virus, we have all become acutely cognizant of the need to cover our mouth while sneezing. Centuries ago, our Holy Prophet ﷺ left us a beautiful *Sunnah* that reflects this precaution. Whenever the Prophet ﷺ used to sneeze, he would cover his mouth with his hands or with a piece of cloth and he would lower his head to avoid spreading any contagions to the people around him.

Abu Hurayrah رضی اللہ عنہ has narrated that the Holy Prophet ﷺ said: “If your brother sneezes he may be told یرحمک الله three times; if he sneezes more than that, he has a cold.” (*Abu Dawood*)

In another Hadith narrated by his father to Abdullah ibn Abi Bakr رضی اللہ عنہ, the Prophet ﷺ is reported to have said that if a person sneezes you should say یرحمک الله if he sneezes again you should

once again say **يَرْحَمُكَ اللَّهُ** and repeat this the third time he sneezes, but if he sneezes yet again, you should say ‘You have a cold’ and you should pray for his well-being. (*Abu Dawood*)

***Dua* for seeking refuge from a bad neighbor and a bad companion**

Uqbah bin Aamir رضي الله عنه narrates that the Prophet ﷺ would make the following *Dua*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ ، وَمِنْ لَيْلَةِ السُّوءِ وَمِنْ سَاعَةِ السُّوءِ
وَمِنْ صَاحِبِ السُّوءِ وَمِنْ جَارِ السُّوءِ فِي دَارِ الْبُقَاةِ

‘O Allah! I seek refuge in You from bad days and nights, from a bad hour, from a bad companion and from a bad neighbor in the hereafter.’ (*Tabarani*)

***Dua* for seeking refuge from immorality, evil deeds and desires and from diseases**

The paternal uncle of Ziyad bin Alaqah رضي الله عنه narrates that the Prophet ﷺ said:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

‘O Allah, I seek refuge in You from reprehensible manners, evil deeds and desires.’ (*Tirmidhi, Tabarani, Hakim*)

Dua for seeking refuge from hearing, seeing and saying evil things

Shakl bin Hameed رضي الله عنه quotes his father that he requested the Prophet ﷺ to teach him a *Dua* by which he could seek refuge from evil. So, the Prophet ﷺ asked him to recite the following:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي
وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَخْيِي

‘O Allah, I seek refuge in You from the evil of my hearing, of my sight, of my tongue, of my heart, and of my private parts.’
(*Nasai* : 5444)

Dua for seeking refuge from poverty and humiliation and from wronging one's own soul

Abu Hurayrah رضي الله عنه narrates that the Prophet ﷺ would say :

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَأَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالذِّلَّةِ
وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ

‘O Allah! I seek refuge in You from poverty, and I seek refuge in You from scarcity of means, and humiliation, and I seek refuge in You lest I cause or suffer wrong.’ (*Nasai, Chapter of Istiadah, Pg:314*)

Dua for paying off a loan

Ali عليه السلام narrates that a *Mukatib* (slave who agrees to pay a stated amount to his master in exchange for his freedom) came to him and said: "I want to give the amount that I agreed with my master in exchange for my freedom but I am not capable of paying my *Kitabah* (agreed amount) so aid me." He said: "Should I not teach you words that the Messenger of Allah ﷺ taught me? If you had a debt as high as the Seer/Thabir mountain, Allah would rid you of the burden of debt. The Prophet ﷺ taught me to say:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allah, suffice me with what You have made lawful, so I have no need to take that which You have forbidden, and make me independent by means of Your bounty, so I do not depend on anyone besides You." (Tirmidhi, Mishkaat, Page number 215)

The Prophet's ﷺ method of treating insomnia and anxiety

In a *Hadith* attributed to Sulaiman bin Buraida رضي الله عنه it has been mentioned that Khalid bin Al-Walid al Makhzumi رضي الله عنه complained to the Holy Prophet ﷺ that he was unable to sleep at night due to anxiety. The Messenger of Allah ﷺ said: 'When you go to bed at night, recite this *Dua*:'

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظَلَّتْ وَرَبَّ الْأَرْضِينَ السَّبْعِ
وَمَا أَقَلَّتْ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ
عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ

‘O Allah, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the Satans and those whom they have misguided, protect me against the evil of Your creations, all of them together, so that none of them should transgress against me, or oppress me. Mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship except You.’ (Tirmidhi: Chapter of Duas, Hadith:3523)

Amr bin Shuaib رضي الله عنه narrates that the Messenger of Allah ﷺ said:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ، وَشَرِّ عِبَادِهِ،
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“When one of you becomes frightened during sleep, then he should recite: ‘I seek refuge in Allah’s Perfect Words from His wrath, from His punishment and the evil of His creatures, and from the whispers of Satan to me.’

Abdullah bin Amr رضي الله عنه used to teach it to those of his children who had attained the age of puberty, and those of them who had not, he would write it on a sheet and then hang it around their neck.” (Tirmidhi: Chapter of Duas, Hadith number:3488)

Duas for seeking Paradise

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ ○

‘O my Lord! Build a house for me close to You, in Paradise.’ (Surah Tahreem, 66:11)

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ
 وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ
 وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

‘My Lord! Grant me wisdom, and connect me with the righteous.
 And grant me a reputation of upholding the truth in the minds of
 later generations. And make me amongst the inheritors of the
 Gardens of Bliss.’ (Surah Shuara, 26:83-85)

The Holy Prophet ﷺ has taught Muslims the following *Dua* for
 attaining Paradise.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ الْفَرْدَوْسَ

‘O Allah I ask you [to reserve a place for me] in the Paradise called
 Firdaus.’ (Hakim, Ibn Maja Page number 321)

Duas upon hearing the sounds of a rooster, a donkey and a dog

The Messenger of Allah ﷺ said, “If you hear a rooster crowing,
 ask Allah for his bounty for the rooster has just seen an angel, and
 recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘O Allah, I ask You of Your grace.’
 (Mishkaat, Page number 213)

When you hear the sound of a donkey, say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge with Allah from the accursed Satan.”

This is because the donkey has seen Satan. (*Bukhari, Muslim*)

Jabir bin Abdullah رضي الله عنه narrates that the Messenger of Allah ﷺ said, “If you hear the barking of dogs or the braying of donkeys at night, seek refuge in Allah for (at night) they see what you do not.” (*Abu Dawood*)

A newly-converted Muslim (revert) should recite this *Dua*

Abu Malik رضي الله عنه reported on the authority of his father that when a person embraced Islam, Allah's Messenger used to teach him how to perform prayers and then advised him to make the following *Dua*:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

‘O Allah! Pardon me, have mercy upon me, direct me to the path of righteousness, grant me protection and provide me sustenance.’ (*Sahih Muslim 2697*)

***Dua* on wearing new clothes**

Umar bin al-Khattab رضي الله عنه narrates that he had heard Allah's Messenger ﷺ say: “If anyone who puts on new clothes and says:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي

‘Praise be to Allah who has clothed me with something with which to cover my nakedness and adorn myself in my lifetime.’ And then

takes his old clothes and gives them as *Sadaqah* (charity), he will be in Allah's protection, guardianship and shelter both in this world and in the Hereafter. (*Mishkaat, Page number 377*)

Dua upon seeing the first fruit of the season

Abu Huraira رضي الله عنه reported that when the companions of the Prophet ﷺ saw the first fruit of the season they brought it to Allah's Apostle ﷺ. When he received it he said:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا ، وَبَارِكْ لَنَا فِي مَدِينَتِنَا ، وَبَارِكْ لَنَا فِي صَاعِنَا ،
وَبَارِكْ لَنَا فِي مُدِّنَا

‘O Allah, bless our fruit for us, and bless our city and bless us with a bountiful harvest.’ (*Saa* and *Mudd* are measurement terms used in those days: a *Mudd* is what a person can hold in two palms while 4 *Mudds* are equal to one *Saa* – *bless our Saa and bless our Mudd* is a supplication to Allah asking Him to bless us with a good harvest.)

The Prophet ﷺ continued with the following supplication:

اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِبَكَّةَ
وَإِنِّي أَدْعُوكَ لِمَدِينَةٍ بِمِثْلِ مَا دَعَاكَ لِبَكَّةَ وَمِثْلَهُ مَعَهُ

‘O Allah, Ibrahim was Your servant, Your friend, and Your apostle; and I am Your servant and Your apostle. He (Ibrahim) made supplication to You for (the showering of blessings upon) Makkah, and I am making supplication to You for blessing Madinah just as he made supplication to You for Makkah, so bless it in the same way.’ (*Muslim 1373*) The Prophet ﷺ would then invite the youngest person present and give him the fruits that were brought to him.

Dua for someone who shows kindness

Usama bin Zaid رضي الله عنه reported Allah's Messenger ﷺ as saying that if someone does good to you, you should express your thanks by saying the following:

جَزَاكَ اللَّهُ خَيْرًا

May Allah give you the best reward. (*Tirmidhi*)

Dua for relief from earache and toothache

Whoever recites the following will stay safe from earache and toothache:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ مَكَانٍ

All praise is due to Allah, the Lord of the worlds, in every circumstance, whatever it may be. (*Hisn-e-Haseen*)

Dua while looking at yourself in a mirror

اللَّهُمَّ أَنْتَ حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي

'O Allah just as you have made my physical appearance good looking; similarly make my character good.' (*Hisn-e-Haseen*, p. 102)

Dua while fighting in the battlefield

Abu Saeed Khudri رضي الله عنه narrates that during the Battle of the Trench (*Ghazwa e Khandaq*) when the Muslims were heavily outnumbered by the opposing army, some of the companions of the Prophet ﷺ confessed to the Messenger of Allah ﷺ that they were scared, so, the Holy Prophet ﷺ asked them to recite the following Dua:

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

‘O Allah! Veil us and replace our fear by feelings of security and tranquillity.’ (*Musnad Imam Ahmad*, pp. 8, vol. 4, *Hadith 10996*)

Dua on hearing good news

On receiving any good news one should express thanks to Allah and say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

All praise is due to Allah in every circumstance, whatever it may be. (*Hisn-e-Haseen, Hakim, Ibn Maja, Abu Dawood*)

Dua when feeling pain in any part of the body

Place your hand where you feel the pain, recite بسم الله three times and then recite the following *Dua* seven times.

أَعُوذُ بِاللَّهِ ، وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

‘I seek refuge in Allah’s might and power from the evil of what I am experiencing and trying to avert.’ (*Muslim*)

Dua for seeking refuge from hellfire

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ

‘O Allah, protect me from the fire of Hell.’ (Dawood)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(Al Baqarah 2:201)

‘Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.’

Anas bin Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said: ‘Whoever asks Allah for Paradise three times, Paradise says: ‘O Allah, admit him into Paradise’, and whoever seeks refuge from the Fire of Hell three times, the Fire says: ‘O Allah, save him from the Fire.’

We are all frail humans who tend to err. But Allah is oft forgiving. By regularly making Dua to Allah, asking Him to grant us Heaven and asking Him to save us from the Fire of Hell, we can all hope for our salvation and redemption and a Hereafter in Jannah. InShaAllah.

The Hadith "Tie your camel first and trust in Allah," symbolizes the role of both physical and spiritual needs in Islam. Sitting in a car and making Dua to get you safely to your destination is advisable but you've got to hit the pedal too.

Duas are a very important aspect of Muslim life. We do not need an intermediary to communicate with Allah. We have direct access to our Creator. Through Duas we seek His forgiveness and also ask Him to satisfy our worldly needs.

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