

شَرْحُ دَعَوَاتِ جَامِعَةِ مِرَّ السُّنَّةِ النَّبَوِيَّةِ

مِنْ كِتَابِ

‘فِقْهُ الْأَدْيَاءِ وَالْأَدْحَاكِرِ’

لِلشَّيْخِ عَبْدِ الرَّزَّاقِ بْنِ عَبْدِ الْمُحْسَنِ الْبَدْرِ

حَفِظَهُمَا اللَّهُ -

Explanation of  
Comprehensive Supplications  
from the Sunnah of the Prophet (ﷺ)

Taken from

‘Fiqh al-Ad’iyah wal-Adhkār’

Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr

Explanation of  
Comprehensive Supplications from  
the Sunnah of the Prophet ﷺ

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Translated by:

Abu Muḥammad Abdur-Rauf Shakir

Published by: Islam Lecture Publications

Email: [Dawah@IslamLecture.com](mailto:Dawah@IslamLecture.com)

Website: [www.IslamLecture.com](http://www.IslamLecture.com)

## Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ض	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>These</u> , <u>those</u> [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	<u>S</u>	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
هـ	H	Hat	ث	Th	<u>Think</u> , <u>Thought</u> [must be distinguished from the ‘th’ in ‘this’ and ‘these’]
إ	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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## Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muḥammad (ﷺ).

Indeed, from the most important of the obligatory acts of worship which Allāh has legislated for His believing servants is the act of **Du'a**, i.e. calling upon Allāh for each and every need, whether great or small, and then having complete faith and trust in Him that He hears and responds.

Allāh, the Most High, encouraged us to call upon Him when He said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾ [البقرة: 186]

And when My slaves ask you (O Muḥammad) concerning Me, then: 'I am indeed near (to them by My Knowledge). *I respond to the supplications of the supplicant when he calls on Me.* So let them *respond to me* (by being obedient to Me) and believe in Me, so that they may be led aright'.

[Soorah al-Baqarah 2:186]

Allāh, the Most High, commanded us to supplicate to Him when He said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [غافر: 60]

And your Lord said: Call upon Me. *I will respond to your supplication.* Verily! Those who scorn My worship [i.e. do not call upon Me, and do not believe in My Oneness] they will surely enter Hell in humiliation.

[Soorah Ghāfir 40:60]

Allāh, the Mighty, the Majestic, commanded us to call upon Him with humility when He said :

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴾ [الأعراف: 55]

Call upon your Lord with *humility* and in secret. He likes not the aggressors (those who go beyond the bounds). [Soorah al-A'rāf 7:55]

Indeed, supplication is *Tbādah* (worship), as the Messenger of Allāh (peace and blessings of Allāh be upon him) said:

« الدُّعَاءُ هُوَ الْعِبَادَةُ »

﴿ ثُمَّ قَرَأَ: وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾ [٦٠]. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Supplication is Worship’

Then he (peace and blessings of Allāh be upon him) recited the words of Allāh, the Mighty the Majestic :

And your Lord said: Call upon Me. I will respond to your supplication. *Verily! Those who scorn My worship* [i.e. do not call upon Me, and do not believe in My Oneness] they will surely enter Hell in humiliation. [Soorah Ghāfir 40:60] [Reported by Abu Dāwood, Ibn Mājah and at-Tirmidhee]

From this we understand that supplication is from among the most important forms of worship. Based on the above, whoever supplicates to his Lord, in compliance with the Islamic legal guidelines, shall be rewarded, even if the response (from Allāh) is not apparent to him. This is because he is performing an act of worship, just like the fasting person is performing an act of worship, and the praying person, and one performing Hajj; they are all engaged in worship... So it is that the one

*supplicating* is engaged in an act of worship -- even though each of these acts of worship is on different levels of excellence.

For this reason, it is necessary that attention be drawn to the realities of this *'Ibādah* (i.e. supplication) and the fact that everything is in the Hands of Allāh!

### **Consider the following realities:**

#### **First Example**

Perhaps someone would strive, struggle and work one's self to exhaustion seeking sustenance or livelihood yet – without supplicating to Allāh - so he is not granted success. What's worse is that after all his striving, struggling and exhaustion, he is afflicted with a loss in his wealth.

Another person does not exert himself like the first, nor does he strive and struggle like the other one; *he just does a little, but he supplicates His Lord*, the Mighty, the Majestic, with a supplication which coincides with a time when supplication is responded to, then Allāh, the Most High, answers his supplication.

#### **Second Example**

Another example is the case of a man who goes from doctor to doctor with his sick son, spending thousands seeking a cure for his son, without supplicating to Allāh, so his son is not healed or cured. While another person's son has the same sickness or disease, and this person supplicates with a supplication which Allāh, *ash-Shāfee* (The One Who Heals), responds to, and so the child is cured by the permission of Allāh.

#### **Third Example**

A third example is the case of one who searches for a wife that will be pleasing to him; he searches and searches but forgets to supplicate to Allāh and therefore is not successful (in finding the special person he is looking for to marry). At the same time, another person *asks his Lord for*

*the same thing, and he makes some effort to achieve such, and Allāh grants him success in achieving all good, and makes easy for him the means (to achieve his goal).*

This is not to suggest that anyone should just rely totally on his supplication, hoping for something to happen, *without making any effort* to utilize the lawful means of seeking a livelihood or the legislated means of seeking the cure (for illness). By no means! But, what is intended is that the believer should not forget to *supplicate* his Lord, the Mighty the Majestic, *at all times and in all circumstances.*

Indeed, Allāh is the One from Whom we seek help, and there is no strength and no power except from Allāh!

### **The Explanation**

With the hope that a believer will increase his/her calling upon Allāh; and to aid the Muslim in grasping the importance and full significance of these supplications, each supplication is accompanied by an explanation of its words, along with the text of the Hadeeth.

This explanation is taken from '**Fiqh al-Ad'iyah wal-Adhkār'** (Understanding the Words of Supplication and Remembrance)<sup>1</sup> by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr (may Allāh protect and preserve him and his father).

Concerning the importance of understanding and reflecting upon the meaning of these words from the Prophet (ﷺ), **Shaykh Abdur-Razzāq** (may Allāh protect and preserve him) says:

“The scholars (Rahima-humullāh) have drawn attention to the importance of the worshipper having knowledge of the meanings of these words, as well as his calling to mind that which the words point to. Likewise, in accordance with what is in the heart of the worshipper – from this knowledge and consciousness (of the meanings and indications of the words of the supplication) – he will have a superiority and

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<sup>1</sup> Chapters 215 – 219, Fiqh al-Ad'iyah wal-Adhkār, pgs. 479 – 498.



excellence that will not be earned by others. And the effect of this supplication upon him will be more intense, deeper and more lasting than its effect upon others.

Whoever recites these words – or any other words of remembrance which have been transmitted [from the Prophet (ﷺ)] – without calling to mind the meaning, and without understanding its indications – then, the effect of these words upon him will be weak.”

## **Memorization**

The Arabic text, followed by its transliteration, has been included to facilitate the memorization of these *Ad'iyah* (supplications). It is hoped that whoever is consistent in reciting these selected supplications, reflecting and contemplating upon their meanings, and believing in their truthfulness in his/her heart, will earn a great reward and the pleasure of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who reviewed it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children without whose support this small work would have been extremely difficult to complete.

**Abu Muḥammad (A.R. Shākir)**

**14<sup>th</sup> Rajab 1436 A.H.**

**(3<sup>rd</sup> May 2015 C.E.)**

**Supplication Number One**  
**Asking Allāh for Guidance, Piety**  
**Abstinence & Contentment**

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَ التُّقَىٰ، وَ الْعِفَافَ وَ الْغِنَىٰ

Allāhum-ma Innee as-a-luka-l-Hudā wat-Tuqā wa-l-‘Afāf wa-l-Ghinā

O Allāh, verily, I ask You for guidance (*Hudā*) and piety (*Tuqā*),  
abstinence (from begging people) (*‘Afāf*) and contentment  
(*Ghinā*)”

**Text of the Hadeeth:**

On the authority of Abdullāh ibn Mas'ood (Radiyahullāhu ‘anhu), from the Prophet (SallAllāhu Alaihi wa Sallam) that he used to say: “O Allāh, verily, I ask You for guidance (*Hudā*) and piety (*Tuqā*), abstinence (from begging people) (*‘Afāf*) and contentment (*Ghinā*).” [Reported by Muslim, no. 2721]

**Explanation of the Hadeeth:**

This comprehensive, magnificent supplication is comprised of four tremendous requests: *al-Hidāyah* (right guidance), *at-Taqwā* (piety, righteousness), *al-‘Ifāf* (abstinence from begging others) and *al-Ghinā* (self-contentment).

**At-Teebee** (Rahimahullāh) said:

*Al-Hudā* (right guidance) and *at-Taqwā* (piety, righteousness) have been mentioned in an absolutely unrestricted manner so that they would be *inclusive of everything* that is necessary to be guided to – including the matters of one’s livelihood, matters related to one’s place in the Hereafter and excellent moral character – as well as *everything* that is obligatory to protect oneself from, including *ash-Shirk* (making someone or something

a partner with Allāh), *al-Ma'āsee* (sinful acts of disobedience) and *Radhā'il al-Akhlāq* (despicable, despised conduct and behavior).

The requests for *al-'Aḥfāf* and *al-Ghinā* are a form of mentioning *specifics* after the mention of something *general* (i.e. *al-Hudā* and *at-Taqwā*) [since *al-'Aḥfāf* and *al-Ghinā* are already included in *al-Hudā* and *at-Taqwā*]. [See: Tuḥfat al-Aḥwādhee, 9/461]

**Imām An-Nawawee** (Raḥimahullāh) said:

As for *al-'Aḥfāf* and *al-Iffāb* (abstinence from begging), both of these refer to the state of being free and innocent of that which is not permissible, and refraining oneself from it.

As for *al-Ghinā* (in this supplication), it refers to self-contentment and being free of need of the people and (free of need of) that which is in their hands (i.e. their possessions or wealth or property). [See: Sharḥ Ṣaḥeeḥ Muslim, 17/4]

**Ash-Shaykh Abdur-Raḥmān ibn Sa'dee** (Raḥimahullāh) – in a brief explanation of this Ḥadeeth – says:

This supplication is one of the most comprehensive supplications as well as one of the most beneficial. It includes (implies) a request for the best of the *Deen* (i.e. of what Islām offers) plus the best of the *Dunyā* (from that which is lawful and beneficial in this world).

Indeed, *al-Hudā* (the guidance to that which is right) is 'beneficial knowledge', while *at-Tuqā* (piety and righteousness) is doing 'righteous good deeds' and abandoning whatever Allāh and His Messenger (SallAllāhu Alaihi wa Sallam) have prohibited.

In this way, the *Deen* (religious life) will be made good, right and orderly, since the (essence of) the *Deen* is beneficial knowledge and accurate perceptions [i.e. seeing the world as it actually is]. This is *al-Hudā*; while being obedient to Allāh and His Messenger (SallAllāhu Alaihi wa Sallam) is *at-Tuqā*.

As for *al-'Afāf* (abstinence, from begging) and *al-Ghinā* (contentment, with whatever provisions Allāh has decreed for you), these include:

\*being free of need of the people, and

\*one's heart not being connected or tied to them,

\*being content with Allāh and that which He has provided,

\*being content with whatever it contains (i.e. His provisions), and

\*acquiring the sufficiency through which the heart finds rest and tranquility.

With this (i.e. all that is included in *al-'Afāf* and *al-Ghinā*), the happiness and success of the life of this world, as well as the rest and comfort of the heart are completed; and this (in fact) is *al-Hayāt at-Tayyibah* (the Good Life) [mentioned in the Qur'ān, 16:97]

Hence, whomsoever is given *al-Hudā*, *at-Tuqā*, *al-'Afāf* and *al-Ghinā* – has achieved the two successes (of this world and the next); he has achieved everything which is sought (of goodness) and has been saved from everything that is feared (of evilness).

[See: Bahjat Quloob al-Abrār, pg. 249]

**Supplication Number Two**  
**Asking Allāh for Right Guidance & Success**  
**in Following It**

اللَّهُمَّ اهْدِنِي وَ سَدِّدْنِي

Allāhum-ma-h-di-nee wa Sad-did-nee

O Allāh! Guide me and grant me success

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَىٰ وَالسَّادَاتِ

Allāhum-ma Innee As'aluka-l-Hudā was-Sadād

O Allāh! Verily, I ask You for *al-Hudā* (right guidance) and *as-Sadād* (success)

**Text of the Hadeeth:**

On the authority of ‘Alee (RadiyahAllāhu ‘anhu) who said: the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said to me: “Say: ‘*O Allāh! Guide me and grant me success*’, and keep in mind - (when asking for) *Hudā* – your guidance along the road, and (keep in mind – when asking for) *Sadād* – aiming the arrow straight at its target.”

In another narration (it has): “*O Allāh! Verily, I ask You for al - Hudā (right guidance) and as-Sadād (success).*”

[Reported by Muslim, no. 2725]

**Explanation of the Hadeeth:**

This blessed supplication entails the request for *al-Hudā* (right guidance) and *as-Sadād* (success) from Allāh, the Exalted. These two (requests) are the noblest objectives of the servant of Allāh and the most honorable of all gifts (that one could be given).

Neither *al-Falāḥ* (prosperity, success) nor *as-Sa'ādah* (happiness, felicity) will be achieved except by means of these two affairs (i.e. *Hudā* and *Sadād*). It is for this reason that the encouragement to achieve these objectives is of the utmost importance.

The statement of the Prophet (SallAllāhu Alaihi wa Sallam): **‘O Allāh! Guide me and grant me success’** is like his (SallAllāhu Alaihi wa Sallam) saying in the other narration: **‘O Allāh! Verily, I ask You for *Hudā* (right guidance) and *Sadād* (success).’** Both of these (narrations) contain the request for *al-Hudā* and *as-Sadād*.

As for *al-Hudā* – it is having knowledge of the *Truth*, with all of its details as well as in a general sense, in addition to being granted success in *following* and *adhering* to the *Truth* both *inwardly* [i.e. in the matters of the heart, such as creed and faith] and *outwardly* [i.e. in matters related to the limbs of the body, such as worship, actions and speech].

As for *as-Sadād* - **Imām an-Nawawee** (Raḥimahullāh) has said: *as-Sadād* here (in this supplication), with a *fat-ḥab* vowel on the letter ‘s’: the *Sadād* of the arrow is aiming it straight. So, the meaning of ‘*Sad-did-nee*’ is: grant me *success* and make me *upright* and *straight* in all of my affairs. The original meaning of *as-Sadād* is *al-Istiḳāmah* (uprightness, sincerity and integrity) and *al-Qasd* (straightness) in one’s affairs. [Sharḥ Saḥeeḥ Muslim, 17/43]

As for the Prophet’s (SallAllāhu Alaihi wa Sallam) saying: **‘...and keep in mind - (when asking for) *Hudā* – your guidance along the road, and (keep in mind – when asking for) *Sadād* – aiming the arrow straight at its target.’** – Imām an-Nawawee (Raḥimahullāh) said: Its meaning is to be mindful of this example/comparison at the time of supplicating with these two expressions (i.e. ‘*al-Hudā*’ and ‘*as-Sadād*’), since the one who guides (others) along the road never deviates from (the road); and the one who shoots the arrow (at a target) eagerly strives to keep it straight. And his shot will not go straight unless he makes the effort to *aim* straight.

In the same way, the one who supplicates is expected to strive eagerly to maintain proper knowledge, making sure that it is sound (i.e. authentic) and then adhering to the *Sunnah* (guidelines of the Prophet, SallAllāhu Alaihi wa Sallam). It has (also) been said [concerning another possible meaning of these words]: Be reminded - by this expression (i.e. these two examples) – of (these two words) *as-Sadād* and *al-Hudā*, so that you will not forget them.

[Sharḥ Saḥeḥ Muslim, 17/44]

**Imām al-Khattābee** (Raḥimahullāh) said:

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: '**...and keep in mind - (when asking for) *Hudā* – your guidance along the road...**' – its meaning is that the one who travels along the road or in the open desert strictly follows the main road and almost never strays from the well-traveled path; he does not deviate from it going to the right and the left, for fear of going astray. In this way, he will achieve *al-Hidāyah* (being rightly guided) and attain *as-Salāmah* (being safe and secure).

The Prophet (SallAllāhu Alaihi wa Sallam) is saying: When you ask Allāh for guidance, think – in your heart – about being guided along the road, and ask Allāh for *al-Hudā* (right guidance) and *al-Istiḳāmah* (uprightness, sincerity and integrity) – in the same way that you carefully pursue it in reference to the guidance when you are travelling along the road.

As for the Prophet's (SallAllāhu Alaihi wa Sallam) saying: '**...and keep in mind – (when asking for) *Sadād* – aiming the arrow straight at its target**' - its meaning is: When the shooter shoots at a target, he aims the arrow towards the target - and he does not aim away from the target to the right or left – in order to hit what he is shooting at. In this way, his arrow will not miss the mark and his effort will be successful.

The Prophet (SallAllāhu Alaihi wa Sallam) is saying: Think about this meaning – in your heart – while you are asking Allāh for *as-Sadād*, so that whatever you intend (to seek success in) will be in the same form/fashion

as what you do when shooting (i.e. the care you observe when aiming an arrow at a target). [‘Ma’ālim as-Sunan’, 4/199, al-Khattābee]

This is from the perfection of the advice of the Prophet (SallAllāhu Alaihi wa Sallam) and the excellence of his (SallAllāhu Alaihi wa Sallam) manner of clarification (of an issue) and directing or guiding (the people), i.e. that he (SallAllāhu Alaihi wa Sallam) has given – along with these two tremendous requests – something from the affairs which are witnessed and perceived with the senses [i.e. traveling along the road and aiming an arrow at a target] which remind you of these two matters (*al-Hudā* and *as-Sadād*) and the meanings which they indicate or point to, in order that one will achieve or realize the following [benefits from this supplication]:

- (a) Remember the wording and avoid *forgetting* it,
- (b) Understand its *intended* meaning,
- (c) Keep it in the forefront of your mind and avoid being *unmindful* of it.

**Al-‘Allāmah Ib-nul-Qayyim** (Raḥimahullāh) said:

This is from among the most effective teachings and advice, in that he (SallAllāhu Alaihi wa Sallam) has instructed (one who is supplicating with this *du’ā*) to think of himself – when he asks Allāh for guidance along the road that leads to His Pleasure and His Paradise – as a traveler who has lost his way and he does not know which way to turn, then a man who is an expert with full knowledge of the road appears before him; so, he asks this man to direct him to the road.

The affair of (traveling) the road to the *Ākhirah* (Hereafter) is the same as this, using the example or likeness for it of the tangible road which is perceived by the senses (i.e. the physical roads) for the traveler [in this *Dunyā* (worldly life)].

The need of the traveler who is traveling to (meet) Allāh, the One Free From All Imperfections, to be guided upon that road (of the *Ākhirah*), is far greater than the need of the traveler who is traveling to some country



to have someone to guide him upon the road which leads to his destination.

Similarly, *as-Sadād* – which is hitting the mark, in speech and action – its likeness is the likeness of the shooter of an arrow. If his arrow lands on the intended target, then, indeed, he has been successful in aiming and hitting the target, and ( his shooting ) would not have been futile (i.e. a failure).

Similarly, the one who attains the *Truth* in his speech and his actions, has the same status as the one who hits the target.

[‘Ighāthat al-Lahfān’, 1/94, 95, Ib-nul-Qayyim (Rahimahullāh)]

This is a magnificent supplication, whose words are easy (few), yet it consists of a tremendous amount of good and a general benefit. It is from the *Jawāmi’ al-Kalim* of the Noble Prophet (SallAllāhu Alaihi wa Sallam) (i.e. speech which is *few* in words, but *comprehensive* in meaning).

Likewise, it indicates something of the beauty of the Prophet’s (SallAllāhu Alaihi wa Sallam) advice and clarity of his speech – *Salawātullāhi wa Salāmu-hu Alaihi* (may the Praise of Allāh, in the highest assemblies of the angels, and safety and security be upon him)!

## Supplication Number Three

Asking Allāh to Direct One's Heart Towards Obedience to Him  
And Asking Allāh for Firmness Upon His Deen of al-Islām

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

Allāhum-ma Muṣarrifa-l-Quloob Ṣarrif Quloobanā ‘alā Tā-‘atik(a)

**O Allāh! The One Who directs the hearts, direct our hearts towards  
Your obedience**

### Text of the Hadeeth:

On the authority of Abdullāh ibn ‘Amr ibn al-‘Ās (Radiyah Allāhu ‘anhumā) that he heard the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) saying: “Verily, the hearts of the children of Ādam (i.e. every human being) are between two fingers of the fingers of *ar-Rahmān* (the Most Merciful), just like one heart, He directs them however He Wills.” Then, the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: “O Allāh! The One Who directs the hearts, direct our hearts towards Your obedience.”

[Reported by Muslim, no. 2654]

### Explanation of the Hadeeth:

Concerning this supplication:

“O Allāh! The One Who directs the hearts, direct our hearts towards Your obedience,” – the Prophet (SallAllāhu Alaihi wa Sallam) has made clear the strong motivation towards it (i.e. the need for *this supplication*), along with the clarification of that which necessitates one giving it care and attention and reciting it *frequently*.

This is seen in his preceding statement: “Verily, the hearts of the children of Ādam (i.e. every human being) are between two fingers of the fingers of *ar-Rahmān* (the Most Merciful), just like one heart, He directs them however He Wills.”

Something similar to this has also been narrated in the Hadeeth of Anas (RadiyahAllāhu ‘anhu), who said: The Prophet (SallAllāhu Alaihi wa Sallam) used to frequently say:

« اللَّهُمَّ مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ »

**“O Allāh, the One Who Turns the hearts [over or up and down], make my heart firm upon Your Deen (i.e. Islām).”**

I said: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam)! We have believed in you and in that which you have come with. So, do you have fear for us (i.e. for our remaining firm upon Islām)? He (SallAllāhu Alaihi wa Sallam) said: **“Yes. Indeed, the hearts are between two fingers of the fingers of Allāh, and He turns them however He Wills.”** [Reported by at-Tirmidhee, no. 2140 and Ibn Mājah, no. 3834. Al-Albānee (Rahimahullāh) declared it to be Saheeh (authentic) in ‘Saheeh Sunan at-Tirmidhee’, 2/444]

Likewise (something similar has been narrated) in the Hadeeth of ‘Ā’ishah (RadiyahAllāhu an-hā) who said: [From the] supplications which the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to supplicate with frequently:

« اللَّهُمَّ مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ »

**“O Allāh, the One Who Turns the hearts [over or up and down], make my heart firm upon Your Deen.”**

She said: I said, O Messenger of Allāh (SallAllāhu Alaihi wa Sallam), Indeed, you frequently supplicate with this supplication. (Why)? Then, he (SallAllāhu Alaihi wa Sallam) said: “Verily, the human heart is between two of the fingers of Allāh (the Mighty, the Majestic). Hence, if He Wills, He causes it to go astray, and if He Wills, He causes it to be upright.” [Reported by Ahmad, 6/91. It was declared to be Saheeh (authentic) by al-Albānee (Rahimahullāh) in his book ‘as-Saheehah’, no. 2091, due to its supporting narrations]

**Imām al-Baghawee** (Rahimahullāh) said: This Hadeeth contains an indication that the human being has no control of his being successful/happy (i.e. ending up in the paradise) or his being unsuccessful/wretched (i.e. ending up in the hell-fire).

Rather, if he is guided, then it is because Allāh has guided him; and if he remains steadfast upon *Emān* (faith), then this is (also) because Allāh has made him steadfast. [Similarly], if he goes astray, then it is because Allāh has turned him away from the *Hudā* (right guidance).

Allāh, the One Free from Imperfections, the Exalted, said:

﴿ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ [الحجرات: 17]

“...Nay, but Allāh has conferred a favor upon you in that He has guided you to the Faith if you are indeed truthful.” [Soorah al-Hujurāt (49): 17]

Allāh, the One Free from Imperfections, the Exalted, also said – informing us about the praise from the People of Paradise (for Allāh):

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴿٤٣﴾ [الأعراف: 43]

“...All praise and thanks are Allāh’s, Who has guided us to this, and never could we have found guidance, were it not that Allāh has guided us..”. [Soorah al-A’rāf (7): 43]

Allāh, the Mighty the Majestic, also said:

﴿ يُشَيِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿٢٧﴾ [إبراهيم: 27]

﴿ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ [إبراهيم: 27]

“Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter...” [Soorah Ibrāheem (14):27]

From this, it becomes clear that Allāh, the Most High, is the One Who takes control over the hearts of His servants. Then, He does with them as He Wills; none of them can prevent Him (from doing whatever He Wills). Can anything willed ( by the human being ) escape His control? He does not leave the hearts of the human beings in the care of anyone of His created beings.

Hence, it is upon the human being to seek refuge in Allāh, the Most High, and supplicate *frequently* with this supplication, just as the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to supplicate with it *frequently*.

In this is an announcement to the whole Muslim *Ummah* that if his (SallAllāhu Alaihi wa Sallam) pure soul was in need of seeking refuge in Allāh (the One Free from Imperfections) to keep his heart firm, then what would be the situation of whoever is lower (in nearness to Allāh) than him (SallAllāhu Alaihi wa Sallam); and every one of the worshippers of Allāh is lower than him (SallAllāhu Alaihi wa Sallam)!

How much, then, is the Muslim in need of Allāh making him firm upon His Upright *Deen* (al-Islām), which is the primary cause of *Najāh* (salvation), *Falāh* (success), and *Wiqāyah* (protection) from sins and its dangers and disasters.

Allāh, the Most High, says:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ  
وَيُضِلُّ اللَّهُ الظَّالِمِيْنَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾ [إبراهيم: 27]

“Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are *Dhālimoon* (polytheists and wrong-doers), and Allāh does whatever He Wills.” [Soorah Ibrāheem (14):27]

In spite of this, the person is still in need of exerting himself through beneficial endeavors - while traveling the paths of righteousness – in order to achieve the *Rida* (pleasure) of Allāh, His *Hidāyah* (guidance) and His *Tamfeeq* (success, in doing good deeds).

Allāh, the Most High, said:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾ [محمد : 17]

“As for those who accept guidance, He increases their guidance and bestows on them their piety.” [Soorah Muḥammad (47):17]

### Translator’s Note:

Imām Muhammad ibn Sālih al-Uthaimen (Rahimahullāh) said:

It still remains upon us (to explain), if the affair [i.e. of a person being guided or led astray] goes back to the *Masbee'ah* (Divine Will) of Allāh, the Blessed and the Most High, and the whole affair is in Allāh’s Hand, what is the course (of action) for the human being, i.e. what *means* does the human being have at his disposal (to save himself) if Allāh, the Most High, decrees for him that he is to go astray and not be guided?

We say, in answer to this, that Allāh, the Blessed and Exalted, certainly guides only those who are deserving of the guidance (*al-Hidāyah*); and He (Allāh) only leads astray those who are deserving of misguidance (*ad-Dalālah*)!

Allāh, the Blessed and Lofty, says:

﴿ فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾ [الصف : 5]

‘...So, when **they turned away** (from the Path of Allāh), **Allāh turned their hearts away** (from the Right Path). And Allāh guides not the people who are *Fāsiqoon* (rebellious and disobedient to Him).’

[Soorah as-Saff (61):5]

And Allāh, the Blessed and Most High, says:

﴿فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ  
الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾ [المائدة: 13]

‘So, because of **their breach of their covenant**, We cursed them and **made their hearts grow hard**. They *change the words* from their (right) places and have *abandoned* a good part of the message that was sent to them...’ [Soorah al-Mā'idah (5):13]

Hence, Allāh, the Blessed and Exalted, makes it clear that the causes or reasons (*Asbab*) for Him misguiding those who go astray are *entirely due to the actions of the human being himself* [i.e. *they turned away, they breached the covenant, they changed the words from their (right) places and they abandoned a good part of the message that was sent to them, etc.*]...

[See: ‘*Risālah fee al-Qadā' wal-Qadar*’, by Imām Muḥammad ibn Sāliḥ al-Uthaimen (Rahimahullāh)]

**Al-‘Allāmah Abdur-Rahmān as-Sa'dee** (Rahimahullāh) comments on the statement of Allāh, the Most High:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ [الصف: 5]

‘...So, when **they turned away** (from the Path of Allāh), **Allāh turned their hearts away** (from the Right Path). And Allāh guides not the people who are *Fāsiqoon* (rebellious and disobedient to Him).’

[Soorah as-Saff (61):5]

‘So, when **they turned away...**’ – i.e. from the Truth (*al-Haqq*) intentionally, ‘...**Allāh turned their hearts away...**’ as a punishment for them for their deviation (*Zaigh*) which *they choose* for themselves and *were pleased with*.

So, Allāh did not grant them the guidance (*al-Hudā*) since goodness and righteousness (*Khair*) are not befitting of them. They are not fit for anything except evil (*Sharr*).

The saying of Allāh, the Most High: ‘**And Allāh guides not the people who are *Fāsiqoon*** (rebellious and disobedient to Him)’ – i.e. those who continue to be described with rebellion and disobedience (*Fisq*), and who have no intention to follow the right guidance (*al-Hudā*).

This noble *Āyah* indicates that Allāh’s misguidance of His servant is not injustice from Him, nor is it a proof or argument that can be used (by the human being) against Him (i.e. claiming that Allāh has misguided him unjustly).

Rather, the misguidance is due to a cause (i.e. action) from the human being himself, since they (i.e. the human beings) have themselves closed the doors of right guidance (*al-Hudā*) after having known it.

Hence, Allāh recompenses them, **after** [their turning away from the Truth] with misguidance (*al-Idlāl*), deviation (*aḥ-Zaiḡh*), and turning of the hearts (*Taqleeb al-Quloob*) which they can find no way to repulse from them – all of this being a punishment for them and justice from Allāh to them.

This is like the saying of Allāh, the Exalted:

﴿وَنُقَلِّبُ أَفْعَادَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ

يَعْمَهُونَ ﴿١١٠﴾ [الأَنْعَام: 110]

‘And We shall turn their *hearts* and their *eyes* away (from guidance), just as they refused to believe in it (i.e. the revelation) the first time, and We shall leave them in their transgression wandering blindly.’

[Soorah al-An’ām, (6): 110]

[See: ‘*Tayseer al-Kareem ar-Rahmān Fee Tafseer Kalām al-Mannān*’, by Al-‘Allāmah Abdur-Rahmān as-Sa'dee (Rahimullah)]



## Supplication Number Four

### A Comprehensive Du'ā for Forgiveness of One's Sins

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَ جَهْلِي، وَ إِسْرَافِي فِي أَمْرِي، وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،

اللَّهُمَّ اغْفِرْ لِي جِدِّي وَ هَزْلِي، وَ خَطْئِي وَ عَمْدِي، وَ كُلُّ ذَلِكَ عِنْدِي.

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ، وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ،

وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ،

وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allāhum-ma-gh-fir lee Khatee'atee wa Jahlee, wa Isrāfee fee Amree

wa mā Anta A'lamu bi-hee min-nee.

Allāhum-ma-gh-fir lee Jiddee wa Hazlee wa Khata'ee wa 'Amdee,

wa kullu dhālika 'indee.

Allāhum-ma-gh-fir lee mā qaddam-tu wa mā akh-khar-tu,

wa mā asrar-tu wa mā a'lan-tu,

wa mā Anta A'lamu bi-hi min-nee.

Anta-l-Muqaddim wa Anta-l-Mu'akhkhir,

wa Anta 'alā kulli shay'in Qadeer.

O Allāh! Forgive me my sin and my ignorance,

and my transgressing the bounds in my affairs,

and that which You Know better than me.

O Allāh! Forgive me what I have done seriously and jokingly,  
and what I have done unintentionally and intentionally,  
and all of this is with me (i.e. from that which I have committed).

O Allāh! Forgive me that which I have *advanced*

(i.e. sins previously committed),

that which I have *delayed* (i.e. acts of obedience which I  
have failed to perform, or sins which I have not yet committed),

that which I have done secretly and openly,

and that which You Know better than me.

You are *al-Muqaddim\**

(the One Who Gives Precedence, to some over others)

and You are *al-Mu'akhkhir*

(the One Who Delays, some behind others)

[based upon Your Perfect Divine Wisdom],

and You have Power over all things.

Text of the Hadeeth:

On the authority of Abu Moosā al-Ash'aree (RadiyahAllāhu 'anhu),  
from the Prophet (SallahAllāhu Alaihi wa Sallam) that he (SallahAllāhu  
Alaihi wa Sallam) used to supplicate with this supplication:

“O Allāh! Forgive me my sin and my ignorance, and my  
transgressing the bounds in my affairs, and that which You Know  
better than me...” (to the end of the supplication as mentioned  
above) [Reported by al-Bukhāree, no. 6398 and Muslim, no. 2719]

## Explanation of the Hadeeth:

This supplication is one of the most comprehensive supplications for seeking forgiveness. This is due to the fact that it comprises expressions that are *general* and *all-inclusive*, along with some degree of *explanation* and *detail*, by mentioning each aspect (of seeking forgiveness) with its clear expression, and not sufficing with it being pointed to or indicated by another expression. This (type of wording) makes the *Istighfār* (seeking forgiveness) inclusive of that which the person knows of his sins, as well as that which he does not know.

It is well known that if it were said: ‘Forgive me every (sin) that I have committed’, this will be more concise. However, the expressions of this Hadeeth are from the position of *Du’ā* (asking), *at-Tadarru’* (humbly begging), openly displaying one’s ‘*Uboodeeyah* (servitude to Allāh), and *al-Iftiqār* (being in dire need). In this case, calling to one’s mind the various types (of sins) that the person is repenting from – in detail – is better and more far-reaching than being concise and to the point. [See: ‘Madārij as-Sālikeen’, 1/273 and ‘Jalā’ al-Afhām’, pg. 203, both by Ib-nul-Qayyim (Raḥimahullāh)]

This *Du’ā* and *Istighfār* (seeking Allāh’s forgiveness) – from the Prophet (SallAllāhu Alaihi wa Sallam) – is from the perspective of *al-Iftiqār* (his being in dire need) and *al-Uboodeeyah* (his displaying servitude) to his (SallAllāhu Alaihi wa Sallam) *Rabb* (Lord, Cherisher and Protector), as well as a means of teaching his (SallAllāhu Alaihi wa Sallam) *Ummah*.

It is also intended to teach us that no one of the worshippers (of Allāh) is ever free of need of his *Rabb*, or free of need of His pardon, mercy or forgiveness. Rather, the need of the worshippers for His forgiveness, His mercy and His pardon is just like their need for His protection, preservation and provisions.

Indeed, if He does not protect and preserve them, they will be destroyed; and if He does not provide for them, they will be destroyed; and if He does not forgive them and have mercy upon them, they will be destroyed

and be at a complete loss [in this world and more importantly in the hereafter].

It is for this reason that their father *Ādam* and their mother *Hawwā'* (may peace be upon both of them) said:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: 23]

“...O our Lord, we have been unjust to (and wronged) our own selves, and if You do not forgive us and have mercy upon us, we will definitely be of the losers.” [Soorah al-A'rāf (7):23]

And this is the affair of their children (i.e. the children of *Ādam* and *Hawwā'* - may peace be upon both of them) after them (i.e. all of humanity would be losers - due to the wrongs that they do against their own selves - if it were not for the forgiveness and mercy of Allāh, the Mighty, the Majestic). [See: 'Shifā'u-l-'Aleel', 1/357 – 359, by Ib-nul-Qayyim (Raḥimahullāh)]

\***Translator's note:**

**Al-Allāmah Abdur-Raḥmān as-Sa'dee** (Raḥimahullāh) in 'al-Ḥaqq al-Wādiḥ al-Mubeen' – an explanation of the poetry of Imām Ib-nul-Qayyim (Raḥimahullāh) – comments on these two names of Allāh, the One Free From All Imperfections, as follows:

“The author (Ib-nul-Qayyim) mentioned these lines of poetry in the explanation of Allāh's name(s): *al-Muqaddim al-Mu'akkebir*, and these two, as has preceded, are from among the names of Allāh, the Most High, which are in pairs that are opposite of one another, and which are not applied to Allāh individually, but are only applied with one accompanying the other, since the perfection of its meaning is in them being combined.

So, He (Allāh) the Most High, is *al-Muqaddim* (the One Who Gives Precedence) to whomever He Wills, and *al-Mu'akkebir* (the One Who Delays) whomever He Wills, based upon His (Perfect Divine) Wisdom.

This giving of precedence (of some over others) is sometimes ***Kawneeyan*** (in the affairs related to creation), like the creation of some of the creatures before others and delaying the creation of some creatures until after others. Similar to this is *al-Asbab* (causes) preceding its *Musabbabāt* (effects), and *ash-Shurooṭ* (pre-conditions) preceding its *Mashrooṭāt* (that which is not valid without fulfilling the pre-conditions).

The types of *Taqdeem* and *Ta'kbeer* (i.e. areas in which some things are given precedence over others or put behind others) in the order of creation and in that which Allāh decrees is 'a sea that has no shore' (i.e. unending).

Giving precedence also occurs ***Shar-‘eeyan*** (in the affairs related to divine legislation) just as Allāh has given superiority to the prophets (*Alaibimus-Salām*) over the rest of the creation, and His having given superiority of some of the prophets (*Alaibimus-Salām*) over others; and His giving superiority of some worshippers over others, and His advancing them in *al-‘Ilm* (knowledge), *al-Emān* (faith), *al-‘Amal* (deeds), *al-Akblāq* (character) and all of the other characteristics or qualities.

Likewise, He (Allāh) has delayed [e.g. in rank or status] whomever He has delayed or held back in some of these matters (faith, deeds, character, etc.); and all of this (advancing and delaying) is subject to, or based upon, His (Perfect Divine) Wisdom...”

[‘al-Ḥaqq al-Wādiḥ al-Mubeen’ by al-Allāmah Abdur-Raḥmān as-Sa’dde (Raḥimahullāh), pg. 100]

**Supplication Number Five**  
**Asking Allāh for Every Type of Goodness**  
**A Supplication that Does Not Leave Off Any Kind of**  
**Goodness**

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَ وَسَّعْ لِي فِي دَارِي ، وَ بَارِكْ لِي فِيمَا رَزَقْتَنِي

Allāhum-ma-gh-fir lee Dhambee,

wa Wassi' Lee fee Dāree,

wa Bārik Lee fee-mā Razaqtanee

O Allāh! Forgive me my sins,

make spacious for me my home and

Bless the provisions which You have provided me with

(i.e. *increase* the good in it).

**Text of the Hadeeth:**

On the authority of Abu Hurairah (RadiyahAllāhu ‘anhu) that a man said: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam), I heard your supplication tonight, and that which reached me from it was your saying:

“O Allāh! Forgive me my sins, make spacious for me my home and bless the provisions which You have provided me with (i.e. *increase* the good in it).” The man said: So, do you think that they (i.e. these words) have left off anything ?

[Reported by at-Tirmidhee (no. 3500)]

There is some weakness in its chain of narrators, except that the *supplication* mentioned has a supporting narration reported by Ahmad [in his ‘Musnad’, 4/63] from the Hadeeth of a man from among the *Sahābah* (RadiyahAllāhu ‘anhum), also reported by an-Nasā’ee and Ibn as-Sunnee,

from the Hadeeth of Abu Moosā (RadiyAllāhu ‘anhu). And this is a magnificent supplication which has not left off anything of *al-Khair* (pure goodness), except that it has included it. See: ‘Amal al-Yawmi wal-Laylah’ by an-Nasā’ee, no. 80, and ‘Amal al-Yawmi wal-Laylah’ by Ibn as-Sunnee, no. 28.

Al-Albānee (Raḥimahullāh) – in his book ‘Da’eef Sunan at-Tirmidhee’, pg. 407 - said: It is da’eef (weak, i.e. in its chain of narrators) but the (meaning of the) supplication is ‘Hasan’ (good, acceptable) [due to the other supporting narrations]. In ‘Saḥeeh al-Jāmi’ aṣ-Ṣagheer’, no. 1265, he (Raḥimahullāh) declared it to be Hasan (good, acceptable).

Other scholars who declared the narration of Abu Moosā (RadiyAllāhu ‘anhu) to be ‘Saḥeeh’ (authentic) are: Imām an-Nawawee (Raḥimahullāh) in his book ‘al-Adhkār’; al-‘Allāmah Ib-nul-Qayyim (Raḥimahullāh) in ‘Zād al-Ma’ād’ and Imām Ibnu-l-Mulaqqin (Raḥimahullāh) in ‘al-Badr al-Muneer’.

### Explanation of the Hadeeth:

The Prophet’s (SallAllāhu Alaihi wa Sallam) saying: “**O Allāh! Forgive me my sins...**” means: whatever has occurred from me of slips, shortcomings and the doing of that which is not proper. And forgiveness of sins is the foundation of every kind of goodness in the *Dunyā* (worldly life) and the *Ākhirah* (hereafter).

Allāh, the Most High, said:

﴿وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود : 3]

“And seek the forgiveness of your Lord (the Mighty, the Majestic), and then turn to Him in repentance, He will grant you good provisions, until an appointed term, and give every possessor of bounty his bounty.”

[Soorah Hood (11):3]

It is for this reason that it was appropriate that the request for forgiveness precede asking Allāh for a spacious house and *Barakah* (increase of goodness) in one's provisions.

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: "...**and make spacious for me my home...**" means: make spacious for me my place of residence in this worldly life, since its spaciousness is an aspect of happiness or success in the worldly life.

Alternatively, the intended meaning might be *al-Qabr* (the grave), since it is *ad-Dār al-Haqeeqeyah* (the real home). Or the intended meaning might be *al-Jannah* (Paradise), since it is the home of permanence and the everlasting bliss which will never change or cease to exist.

In fact, there is nothing that prohibits this expression (i.e. 'home') from encompassing all of these meanings.

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: "...**and bless the provisions You have provided me with (i.e. increase the good in it)**" means: make (my provisions) blessed and preserved with goodness.

The meaning of '*barakah*' in the provisions is '*thabātu-hu*' (i.e. not losing what you have) and '*zīyādatu-hu*' (i.e. an increase over what you already have).



## Supplication Number Six Asking Allāh For All of Your Needs

رَبِّ أَعْنِي وَ لَا تُعِنْ عَلَيَّ، وَ انصُرْنِي وَ لَا تَنْصُرْ عَلَيَّ،  
وَ امْكُرْ لِي وَ لَا تَمْكُرْ عَلَيَّ، وَ اهْدِنِي وَ يَسِّرِ الْهُدَى إِلَيَّ،  
وَ انصُرْنِي عَلَى مَنْ بَعَى عَلَيَّ.

رَبِّ اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا،

لَكَ مَطْوَعًا، لَكَ مُخْتَبَأً، إِلَيْكَ أَوْاهًا مُنِيبًا،

رَبِّ تَقَبَّلْ تَوْبَتِي، وَ اغْسِلْ حَوْبَتِي، وَ أَحِبْ دَعْوَتِي،

وَ ثَبِّتْ حُجَّتِي، وَ اهْدِ قَلْبِي، وَ سَدِّدْ لِسَانِي، وَ اسْلُلْ سَخِيمَةَ صَدْرِي

Rabbi a'innie wa lā tu'in 'alayya wan-ṣurnee wa lā tanṣur 'alayya  
wa-m-kur lee wa lā tamkur 'alayya wah-dinee wa yassiri-l-Hudā lee  
wa-n-ṣurnee 'alā man baghā 'alayya

Rabbi-j-'alnee laka Shākiran laka Dhākiran laka Rāhiban

Laka Miṭwā'an laka Mukhbitan ilaika Awwāhan Muneeban

Rabbi taqabbal Tawbatee wa-gh-sil Hawbatee wa Ajib Da'watee  
wa Thabbit Hujjatee

Wa-h-di Qalbee wa saddid Lisānee wa-s-lul sakheemata Ṣadree

My Lord, help me and do not help (anyone) against me;

grant me victory and do not grant (anyone) victory over me;

make a plan on my behalf (against my enemies) and do not make a  
plan (for my enemies) against me;

guide me and make the guidance easy for me (to follow);

and grant me victory over those who have wronged me.

O Allāh, make me grateful to You, mindful of You, in awe of You,  
devoted to Your obedience, humble and submissive to You,  
a humble supplicant to You, ever turning to You in repentance.

My Lord, accept my repentance, wash away my sins,  
respond to my supplication, confirm my argument/evidence,

guide my heart, make my tongue truthful,

and gently remove the hatred/ill will from my chest.

**Text of the Hadeeth:**

On the authority of Abdullāh ibn ‘Abbās (RadyAllāhu ‘an-humā),  
who said: The Prophet (SallAllāhu Alaihi wa Sallam) used to  
supplicate:

‘My Lord, help me and do not help (anyone) against me; grant me  
victory and do not grant (anyone) victory over me; make a plan on  
my behalf (against my enemies) and do not make a plan (for my  
enemies) against me; guide me and make the guidance easy for me  
(to follow); and grant me victory over those who have wronged me.

O Allāh, make me grateful to You, mindful of You, in awe of You,  
devoted to Your obedience, humble and submissive to You, a  
humble supplicant to You, ever turning to You in repentance.

My Lord, accept my repentance, wash away my sins, respond to  
my supplication, confirm my argument/evidence, guide my heart,  
make my tongue truthful, and gently remove the hatred/ill will  
from my chest.’ [Reported by Abu Dāwood (no. 1510),

at-Tirmidhee (3551) and Ibn Mājah (3830). Al-Albānee declared it to be Saḥeeh (authentic) in Saḥeeh Sunan Abi Dāwood (1/414)]

### **Explanation of the Hadeeth:**

This magnificent supplication is comprised of twenty-two requests and pursuits. These are among the most important pursuits or requests of the servant (of Allāh) and the most important means to achieve his *Ṣalāh* (righteousness) and *Sa'ādah* (happiness and felicity) in the *Dunyā* (worldly life) and the *Ākhirah* (hereafter).

**The first** of these requests is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): **‘My Lord, help me...’** – and this is a request for *‘Awwn* (help and assistance) from Allāh, meaning: Grant me the success to remember You, be thankful to You and to worship You in the best manner; and in the face of the enemy, support me with assistance from You and success from You.

**The second** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): **‘...and do not help (anyone) against me...’** – meaning: Do not let anyone get the upper hand over me which will prevent me from being obedient to You, whether it be the lower self, which commands one with evil, or the devils from among the human beings and *jinn* (creatures created from fire).

**The third** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): **‘...and grant me victory...’** – and this is a request for *Nasr* (victory), meaning: Make me overcome the disbelievers who are my enemies and the enemies of Your *Deen* (*al-Islām*). It has also been said (that its meaning is): Grant me victory over *my own lower self* which commands me to do evil, since it is my arch enemy.

**The fourth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): **‘...and do not grant (anyone) victory over me...’**- meaning: Do not give anyone of your creatures mastery over me.

**The fifth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘... **and make a plan on my behalf ...**’ – meaning: Cause your plan to overtake my enemies and grant me a safe stratagem, and a correct opinion to achieve safety from their evil and to repulse their traps – in such a way that the enemy will not even be aware of that which You have guided me to among the ways of repulsing their traps - and their aggression.

**The sixth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**and do not make a plan (for my enemies) against me...**’ – meaning: Do not guide my enemy to a way of repelling me (i.e. repelling my attack against the enemy).

**The seventh** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**and guide me...**’ – meaning: Direct me to the doors of *al-Khairāt* (all kinds of goodness), favor me with *al-ʿIlm an-Nāfiʿ* (beneficial knowledge), and enable me to see clearly the defects and shortcomings of *my own self*.

**The eighth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**and make the guidance easy for me (to follow)...**’ – meaning: Make easy for me the following of the guidance and traveling along its path, make ready for me the means to doing good so that obedience (to You) will not be a burden and I will not be distracted from *al-ʿIbādah* (the worship of You).

**The ninth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**and grant me victory over those who have wronged me...**’ – meaning: Grant me victory over whosoever has wronged me and transgressed against me. This request is a form of being *specific* after his (SallAllāhu Alaihi wa Sallam) previous request: ‘...**grant me victory and do not grant (anyone) victory over me...**’

**Shaykh al-Islām Ibn Taymiyyah** (Raḥimahullāh) said: “So, his (SallAllāhu Alaihi wa Sallam) saying: ‘...**and grant me victory over those who have wronged me...**’ is the supplication of one who is *just*,

not the supplication of a *transgressor* who says: **grant me victory over my enemy *Mutlaqan* (without exception, i.e. whether I am right or wrong).**” [‘ar-Radd ‘ala-l-Bakree’, 1/207]

**The tenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**O Allāh, make me grateful to You...**’ meaning: Inspire me with gratitude to You for Your blessings and favors upon me.

**The eleventh** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**mindful of You...**’ i.e. at all times and [in all conditions] standing, sitting and lying upon my side.

**The twelfth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**in awe of You...**’ – meaning: In fear of You in times of prosperity and times of adversity.

**The thirteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**devoted to Your obedience...**’ i.e. doing a lot of acts of obedience, and this entails *al-Inqiyād* (willing submission), *al-Imtithāl* (compliance) and *at-Ta’āb* (obedience).

**The fourteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**humble and submissive to You...**’ – this is from the word *al-Ikbbāt* which means: *al-Khubshoo*’ (submissiveness), *at-Tawādu*’ (humility) and *al-Kbudoo*’ (obedient). So, the intended meaning is: Make me one who is submissive, humble and obedient.

It is said: ‘He has humbly submitted to Allāh’, meaning: he has calmly surrendered to Him, submitted to Him and obeyed (Him). Its sign or indication (in a person) is that he humbles his heart in front of his *Rabb* (Lord, Creator, Master) due to His Majesty, in humility to Him and total surrender.

**The fifteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**a humble supplicant to You, and ever turning to You in repentance...**’. *al-Anwāb* is one who frequently supplicates, humbly begs

(Allāh) and cries (before Him). *Al-Muneeb* is the one who repents and turns back to Allāh in all of his affairs.

The Prophet (SallAllāhu Alaihi wa Sallam) held it sufficient in his (SallAllāhu Alaihi wa Sallam) saying: ‘...**a humble supplicant to You, ever turning to You in repentance...**’ to mention these two (characteristics) together, since *al-Inābah* (turning to Allāh in repentance) is inseparable from *at-Ta’annub* (humble supplication) and follows immediately behind it; it is as though the two (characteristics) are one and the same.

Along the same line is the statement of Allāh, the Most High:

﴿ إِنَّ إِبْرَاهِيمَ حَلِيمٌ ۖ أَوَّاهٌ مُنِيبٌ ﴾ [هود: 75]

“Indeed, Ibrāheem was, without doubt, *Haleem* (forbearing), *Anwāb* (used to invoking Allāh with humility), and *Muneeb* (repentant, to Allāh all the time, again and again).” [Soorah Hood, (11):75]

[From a grammatical perspective] advancing the preposition and its object (i.e. the words: ‘to You’) in this sentence, and those that came before it, is to show *al-Ibtimām* (its importance), *al-Ikhtisās* (particularization of these acts of worship for Allāh) and *Tahqeeq al-Ikhlās* (the realization of making the worship sincerely for Allāh alone).

**The sixteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**My Lord, accept my repentance...**’ i.e. by making it valid, by way of fulfilling its necessary conditions and bringing together all of its etiquette.

**The seventeenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**and wash away my sins...**’ – meaning: wipe away my sins and my misdeeds [i.e. purify me].

**The eighteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...**respond to my supplication...**’ – *ad-Da’wah* here means *Du’ā* (supplication, i.e. asking Allāh for one’s needs, etc.).

**The nineteenth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...confirm my argument/evidence...’, i.e. against Your enemies, in this world and in the next; and confirm my speech and my affirmation of the truth, in the world and at the time of being questioned by the two angels (in the grave).

**The twentieth** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...guide my heart...’, i.e. to knowledge of my *Rabb* (Lord, Creator, Master), and knowledge of *al-Haqq* (the Truth) and *al-Hudā* (the Guidance) which Allāh, the Most High, has commanded us (to accept) and sent the Messengers (Alaihimus-Salām) with.

**The twenty-first** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...make my tongue truthful...’ – meaning: Correct and make upright my tongue so that it does not speak with anything except truthfulness and sound speech.

**The twenty-second** request is the saying of the Prophet (SallAllāhu Alaihi wa Sallam): ‘...and gently remove the hatred/ill will from my chest’ – means: Eliminate the ill will from my chest, which includes: its *Ghishsh* (deceit), its *Ghill* (hatred, spite), its *Hiqd* (resentment, rancor), its *Hasad* (envy), and whatever is similar to this, from among those evil characteristics which come forth from the chest and reside in the heart.

With this brief explanation of what this supplication is composed of, including these significant issues and noble requests, the exalted status of this supplication becomes clear, and that it is one of those supplications which it is befitting (of a believer) to give it his utmost care and to beseech Allāh, the Most High, unceasingly by means of it.

**Al-Hāfidh al-Bazzār** (Raḥimahullāh) mentioned in the biography of Shaykh al-Islām Ibn Taymiyyah (Raḥimahullāh) that he most often supplicated with this supplication. [‘al-A’lām al-‘Aleeyah fee Manāqib Ibn Taymiyyah’, pg. 37]

## Supplication Number Seven

### Asking Allāh for Every Kind of Goodness Including Paradise, & Seeking Refuge from Every Kind of Evil Including the Hell-Fire

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ: عَاجِلِهِ وَ آجِلِهِ، مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ  
وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَ آجِلِهِ، مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ.  
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَ نَبِيُّكَ،  
وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَ نَبِيُّكَ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَ مَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،  
وَ أَعُوذُ بِكَ مِنَ النَّارِ وَ مَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،  
وَ أَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

Allāhum-ma Innee As'aluka minal-Khairi Kullihi 'Ājilihi wa Ājilihi,  
mā 'Alimtu minhu wa mā lam A'lam,

wa A'oodhu bika minash-Sharri Kullihi 'Ājilihi wa Ājilihi,  
mā 'Alimtu minhu wa mā lam A'lam,

Allāhum-ma Innee As'aluka min Khairi mā Sa'alaka 'Abduka wa  
Nabeeyuka,

wa A'oodhu bika min Sharri mā 'Ādha bihi 'Abduka wa  
Nabeeyuka,

Allāhum-ma Innee As'aluka-l-Jannah, wa mā Qarraba ilaihā min  
Qawlin aw 'Amal(in)

wa A'oodhu bika mina-n-Nāri wa mā Qarraba ilaihā min Qawlin  
aw 'Amal(in)

wa As'aluka an Taj'ala kulla Qadā'in Qadaitahu Lee Khairan



O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it: that which is hastened (i.e. in this world) and that which is delayed (i.e. in the hereafter),

the good that I have knowledge of and the good that I have no knowledge of;

and I seek refuge in You from *ash-Sharr* (evil) – all of it: that which is hastened (i.e. in this world) and that which is delayed (i.e. in the hereafter),

the evil that I have knowledge of and the evil that I have no knowledge of.

O Allāh! I ask You for the good of what Your servant and Your Prophet (SallAllāhu Alaihi wa Sallam) has asked of You,

and I seek refuge in You from the evil that Your servant and Your Prophet (SallAllāhu Alaihi wa Sallam) has sought refuge from.

O Allāh! I ask of You *al-Jannah* (the Paradise), as well as the speech or action that brings one near to it;

and I seek refuge in You from *an-Nār* (the Hell-Fire) and from the speech or action that brings one near to it;

and I ask You to make every *Qadā'* (divine decree) that You have decreed for me to be *Khair* (good).

### Text of the Hadeeth:

On the authority of 'Ā'ishah (RadiyahAllāhu 'an-hā) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) taught her this supplication:

“O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it: that which is hastened (i.e. in this world) and that which is delayed (i.e. in the hereafter), the good that I have knowledge of and the good that I have no knowledge of...” until the end of the supplication as

mentioned above. [Reported by Ibn Mājah, no. 3846 and al-Bukhāree, in his book ‘al-Adab al-Mufrad’, no. 639; Al-Albānee declared it to be Saheeh (authentic) in ‘as-Saheehah’, no. 1542]

### **Explanation of the Hadeeth:**

In the narration of al-Bukhāree in ‘al-Adab al-Mufrad’, it is mentioned that the Prophet (SallAllāhu Alaihi wa Sallam) said:

**“O ‘Ā’ishah! It is incumbent upon you (to supplicate with) *Jumal ad-Du’ā and Jawāmi’ihi* (i.e. the comprehensive supplications)”.** She said: I said: O Messenger of Allāh! What is *Jumal ad-Du’ā and Jawāmi’ihi*? The Prophet (SallAllāhu Alaihi wa Sallam) said: **“Say: O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it...”** until the end of the supplication.

Hence, the narration (of al-Bukhāree) indicates that this supplication is one of the *comprehensive* supplications that brings together many meanings, sound and proper objectives, and righteous, valid goals – by way of easy, brief expressions.

This is obvious in the Hadeeth, as indeed his (SallAllāhu Alaihi wa Sallam) saying:

**“O Allāh! Verily, I ask You for *al-Khair* (goodness) - all of it: that which is hastened (i.e. in this world) and that which is delayed (i.e. in the hereafter), the good that I have knowledge of and the good that I have no knowledge of...”** encompasses every kind of *good*, in this world and the hereafter, the good that is apparent and the good that is hidden.

The Prophet’s (SallAllāhu Alaihi wa Sallam) saying: **“...and I seek refuge in You from *ash-Sharr* (evil) – all of it: that which is hastened (i.e. in this world) and that which is delayed (i.e. in the hereafter), the evil that I have knowledge of and the evil that I have no knowledge of...”** – encompasses every kind of *evil*, in this world and the hereafter, the evil that is apparent and the evil that is hidden.

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: “...**O Allāh! I ask You for the good of what Your servant and Your Prophet (SallAllāhu Alaihi wa Sallam) has asked of You, and I seek refuge in You from the evil that Your servant and Your Prophet (SallAllāhu Alaihi wa Sallam) has sought refuge from...**” – is confirmation of what came before it, and giving preference to the choice of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) [i.e. his (SallAllāhu Alaihi wa Sallam) choice of what to supplicate for] over the choice of the one who is supplicating, due to:

- the perfection of his (SallAllāhu Alaihi wa Sallam) *good advice and guidance*,
- as well as the magnitude of his (SallAllāhu Alaihi wa Sallam) *eagerness* (to guide the Muslims to that which is good for them),
- and due to the fact of the Prophet (SallAllāhu Alaihi wa Sallam) *being more protective* of the believers than their own selves,
- and *more sincere* to them than they are to their own selves. May the praise of Allāh in the highest assemblies of the angels and peace, safety and security be upon him!

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: “...**O Allāh! I ask of You *al-Jannah* (the Paradise) as well as the speech or action that brings one near to it...**” - is a supplication for the success of entering *al-Jannah*, in addition to (asking for) mastery over the means by which one may reach it. This request is a form of specification (*Takh-ṣeṣ*) of the general request for *Khair* (good) – by requesting *al-Jannah* specifically, since it is the greatest of all *Khair* (good), and the most perfect and everlasting (permanent).

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: “...**and I seek refuge in You from *an-Nār* (the Hell-fire) and from the speech or action that brings one near to it...**” – is a supplication for protection from *an-Nār*, and from the causes that necessitate one's entry into it.

Likewise, it is a form of specification (*Takb-seeṣ*) of the general request to be protected from *Sharr* (evil) – by seeking refuge from *an-Nār* specifically, since it is the severest of all evil, the most disastrous and ever-lasting (permanent).

The Prophet's (SallAllāhu Alaihi wa Sallam) saying: **“...and I ask You to make every *Qadā'* (divine decree) that You have decreed for me to be *Khair* (good).”**

In the narration of al-Bukhāree in 'al-Adab al-Mufrad', it has the words: **“...And make the *final end* of whatever decree You have decreed for me to be *Rashad* (right guidance).”**

This narration (of al-Bukhāree) explains the other narration (mentioned first), i.e. that the *final end* of whatever Allāh decrees for His believing servant should be something praiseworthy, and the *final destination* that it leads to should be *Rasheedah* (upon right guidance and true faith).

If Allāh has decreed for the servant a *Ni'mah* (blessing or bounty), the servant will achieve through it the reward of *ash-Shākireen* (those who are grateful, thankful and appreciative); and if He has decreed for the servant a *Museebah* (calamity or affliction), the servant will achieve through it the reward of *as-Sābireen* (those who are patient and steadfast) and *al-Muhtasibeen* (those who hope for, anticipate and expect the reward of Allāh for being patient and steadfast with the trials and tribulations that befall them).

### **From the benefits of this Hadeeth:**

This Hadeeth points to the importance of teaching one's family and children this supplication.

**Aṣ-San'ānee** (Raḥimahullāh) said: In this supplication is the *indication* that it is incumbent upon the worshipper to teach his family the best of the supplications, since every *Khair* (good) that they achieve will benefit *him*, and every *Sharr* (evil) that afflicts them will harm *him*. [See: 'Subulus-Salām', 4/438]

**Supplication Number Eight**  
**Asking Allāh To Set Right the Affairs of One's**  
**Religious Life, Worldly Life and Hereafter**

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي،

وَ أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي،

وَ أَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي،

وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ،

وَ اجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

**Allāhum-ma Aslih Lee Dee-nil-ladhee huwa 'Ismatu Amree**

**Wa Aslih lee Duniyāya-l-latee fee-hā Ma'āshee**

**Wa Aslih lee Ākhirati-l-latee fee-hā Ma'ādee**

**Waj-'a-li-l-Hayāta ziyādatan lee fee kulli Khair(in)**

**Waj-'a-li-l-Mawta rāḥatan lee min kulli Sharr(in)**

O Allāh! Rectify for me my *Deen* (i.e. my religious life)

which is the means of protection and preservation for all of my affairs;

rectify for me my *Duniyā* (i.e. my worldly life)

within which is my life and livelihood;

rectify for me my *Ākhirah* (i.e. the matters related to my life in the hereafter)

which will determine my destination after the return and resurrection (of the dead);

and make *al-Hayāt* (i.e. my life) a means of increase for me in every good thing (*khair*),

and make *al-Mawt* (i.e. my death) a means of *rest* for me from every evil (*sharr*).

### **Text of the Hadeeth:**

On the authority of Abu Hurairah (RadiyAllāhu ‘anhu), who said: the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to say: “**O Allāh! Rectify for me my *Deen* (i.e. my religious life) which is the means of protection and preservation for all of my affairs...**” until the end of the supplication. [Reported by Muslim, no. 2720]

### **Explanation of the Hadeeth:**

This Hadeeth contains one of the comprehensive supplications of the Prophet (SallAllāhu Alaihi wa Sallam) which is comprised of requesting from Allāh rectification or uprightness of the *Deen* (religious life), the *Dunyā* (worldly life) and the *Akhirah* (hereafter). He (SallAllāhu Alaihi wa Sallam) began with the *Deen* (religious life) since through uprightness in the *Deen* everything besides it is made good.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “**...O Allāh! Rectify for me my *Deen* (i.e. my religious life)...**” is a request for uprightness and correctness of one’s religious life, i.e. by granting me success in fulfilling the obligatory duties (of the *Deen*), observing its proper manners or etiquette, and all that it requires - in the most perfect and complete manner.

This is achieved by Allāh granting the person success and the ability to hold fast to the *Kitāb* (al-Qur’ān) and the *Sunnah* [of the Prophet, (SallAllāhu Alaihi wa Sallam)] – in accordance with the guidance of *as-Salaf as-Salih* (the righteous predecessors), from among the *Sahabah* (companions of the Prophet), the *Tabi’een* (students of the companions)

and *al-A'immaḥ as-Sāliheen* (the upright, righteous Imāms), in matters of *I'tiqād* (beliefs and creed), *'Ibādāt* (acts of worship), *Da'wah* (invitation) to Allāh, the Most High, and *as-Sulook al-Ijtimā'ee al-‘Āmm* (general social behavior and manners of dealing with the people).

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**which is the means of protection and preservation for all of my affairs...**,” means: that which I can *hold fast to* in all of my affairs, as Allāh, the Most High, said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [آل عمران : 103]

“And *hold fast* to the rope of Allāh altogether, and do not separate (into sects and parties)...” [Soorah Āli ‘Imrān (3): 103]

This contains the indication that *holding fast* to the *Deen* (religious guidance) – in accordance with *al-Manhaj As-Saheeh* (the correct methodology) - is a means of protection and preservation for the servant (of Allāh) from the trials that lead astray, and from falling into deviations and corruption in *al-‘Aqeedah* (creed/belief), as well as in one’s acts of worship.

Likewise, [this *Ayah* contains the indication that] neglect of the *Deen* (religious guidance) leads to dissolution and ruin in all of one’s affairs, as Allāh, the Most High, said:

﴿وَلَا تَطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾ [الكهف : 28]

“And do not obey one whose heart We have sealed from Our remembrance, and he follows his lower desires and his affair is a total loss.” [Soorah al-Kahf (18):28]

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**and rectify for me my *Dunyā* (i.e. my worldly life)...**,” is a request for uprightness and rectification of the worldly affairs, i.e. by giving him sufficiency in

that which he is in need of, and that it be *Halāl* (lawful) and *Mu'een* (a help and aid to him) in being obedient to Allāh, the Most High.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**within which is my life and livelihood...**” means: (this *Dunyā*) is (both) the *place* where I will live *and* the *time-span* of my life. There is an indication in these words that people, in this world, will have a limited life-span and a fixed amount of provisions and that one will never die until he/she completes it (i.e. lives out the *fixed period of one's life* and receives the *fixed amount of one's provisions*).

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**and rectify for me my *Ākhirah* (i.e. the matters related to my life in the hereafter)...**” is a request for rectification of the *Ākhirah* (matters related to the next life). And (the affairs of the *Ākhirah*) being made upright and proper is through the kindness of Allāh and His granting the person success through the ability to achieve *Ikhlās* (sincerity) in one's obedience to Him, and *Husni-l-Khātimah* (*Good End*, i.e. dying upon a state of *Emān* and *Tawbeed*, etc.), and then achieving the success of the permanent bliss in *al-Jannah* (paradise).

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**which will determine my destination after the return and resurrection (of the dead)...**” means: (the *Ākhirah*) is the *place* of my return and *time* of my being sent back to Allāh, the Mighty, the Majestic,

﴿لِيَجْزِيَ الَّذِينَ أَسَفُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ [النجم: 31]

“...that He might punish those who do evil, in accordance with that which they have done (i.e. punish them in Hell), and *reward* those who have done good with what is best (i.e. paradise).”

[Soorah an-Najm (53):31]

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**and make *al-Hayāt* (i.e. my life) a means of increase for me in every good thing (*khair*)...**” means: make the length of my life-span an *opportunity*



and *cause* for me to do the good things, whether it is from speech or actions.

In this is an indication that the length of the life of a Muslim servant (of Allāh) is an incentive for the increase in doing deeds of charity, righteousness and all kinds of goodness.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): “...**and make *al-Mawt* (i.e. my death) a means of rest for me from every evil (*sharr*),**” means: and make my death and my departure from the life of this world a means of rest for me from the trials, tribulations and tests of *al-Ma'siyab* (disobedience to Allāh) and *al-Ghaflah* (being unmindful of Allāh and His commands and prohibitions).

In these words is an indication that the *Mu'min* (believer) will enjoy the height of rest and relaxation, and achieve complete and perfect safety, upon meeting his *Rabb* (Creator, Owner, Protector and Provider), the Mighty and Majestic, and (at that time) will be successful in achieving His magnificent reward and permanent bliss.

We ask Allāh, the Most Generous, for His Favor!

**Supplication Number Nine**  
**Asking Allāh For Beneficial Knowledge and Its**  
**Benefit**

اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي،

وَ عَلَّمْنِي مَا يَنْفَعُنِي،

وَ زِدْنِي عِلْمًا

**Allāhum-man-fa-'a-nee bi-mā 'Allamta-nee**

**Wa 'Al-lim-nee mā Yan-fa'u-nee**

**Wa Zid-nee 'Il-ma(n)**

O Allāh, benefit me through what You have taught me,  
and teach me that which will benefit me,  
and increase me in knowledge

**Text of the Hadeeth:**

On the authority of Abu Hurairah (Radiyah Allāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said:

**“O Allāh, benefit me through that which You have taught me, and teach me that which will benefit me, and increase me in knowledge.”** [Reported by at-Tirmidhee, 3599 and Ibn Mājah, no. 3833. Al-Albānee (Raḥimahullāhu) declared it to be Saḥeeḥ (authentic) in ‘Saḥeeḥ at-Tirmidhee’, 3/476]

**Explanation of the Hadeeth:**

This Hadeeth entails a comprehensive supplication related to *al-'Ilm* (knowledge) and the relationship that is befitting of a Muslim to have

with it (i.e. knowledge). The supplication is comprised of three sentences (i.e. important matters) connected to the realization of this noble request and magnificent objective.

The first is the statement of the Prophet (SallAllāhu Alaihi wa Sallam):

**“O Allāh, benefit me through that which You have taught me...”**

This entails a request from Allāh for *al-Intifā'* (i.e. that one benefits) through that which one learns of *al-Uloom al-Mufeedah* (beneficial knowledge), since **the real purpose of (seeking) knowledge is to act upon it.**

Every *Sharee'ah-based* knowledge (i.e. that which is derived from the divine sources of the *Qur'ān* and authentic *Sunnah*) is required, by the One Who legislated it (i.e. Allāh), to be sought primarily due to the fact that it is a *means* through which one may worship Allāh.

Indeed, the divine laws came for the purpose of *Ta'abbud* (worshipping Allāh, Alone); and this is the intended purpose behind the mission/sending of the Prophets ('Alaihimu-s-Salām).

Furthermore, textual evidences have come to us entailing the stern, harsh warning and threat for one who does not act upon his knowledge; and that a person will be questioned on the Day of Resurrection about his knowledge: **‘What did you do with it** (i.e. did you act upon the knowledge that you possessed)? And that the one who did not act upon his knowledge will find that his knowledge has become a source of *Wabāl* (harm, evil), *Hasrah* (grief, sorrow) and *Nadāmah* (regret, remorse) for him.

Due to the magnitude of this affair and its importance, and due to the fact that it (i.e. benefiting from one's knowledge by *acting* upon it) is the primary objective and purpose of *seeking* knowledge – for this reason it (i.e. the request that one *benefit* from the knowledge) has been mentioned ahead of the request for the *knowledge* itself in this supplication.

Hence, whenever the benefit is not realized from knowledge, then indeed, it becomes a source of harm and evil and a proof against the one who possesses it; as the Prophet (SallAllāhu Alaihi wa Sallam) said:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (( الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ ... )) . رواه مسلم.

“...And the *Qur’ān* will be a *Hujjah* (proof) for you or against you.”  
[Reported by Muslim, no 223, from the *Hadeeth* of Abu Mālik al-Ash’aree (Radiyahullāhu ‘an-hu)]

So, it is a *Hujjah* (proof) for the one who possesses it, *if* he acts upon it; and a *Hujjah* (proof) against him, *if* he neglects to act upon it.

Sometimes it might happen that the people attain the good fortune of the *‘Ilm* (knowledge) of a person, which the possessor of the knowledge himself does not attain – due to his neglect or failure to act upon (his knowledge).

**Shaykh al-Islām Ibn Taymiyyah** (Raḥimahullāh) said: It is due to this that one of the best supplications is the saying: ‘O Allāh! Do not make me an example for others (i.e. a warning of what happens to one who does not act upon his knowledge); and do not make anyone more fortunate – *due to what You have taught me* – than I am myself.’ [Majmoo’ Fatāwā, 14/307]

This is a supplication that has been reported from Muṭarrif ibn Abdullāh ibn Shikhkheer (Raḥimahullāh), narrated from him by Imām Aḥmad (Raḥimahullāh) in his book ‘az-Zuhd, no. 1358.

The second is the statement of the Prophet (SallAllāhu Alaihi wa Sallam):  
**“...and teach me that which will benefit me...”**

This entails the person asking Allāh that He favor him with *al-‘Ilm an-Nāfi’* (Beneficial Knowledge), i.e. the knowledge of the *Sharee’ah* (divine

law of Allāh) from which *al-Mukallaf* (the person legally responsible to observe the laws of Islām) will receive the following benefits:

- a. Knowledge of what is obligatory upon him from the affairs of his Deen (religion), including his *'Ibādāt* (acts of worship) and his *Mu'āmalāt* (dealings with other people),
- b. Knowledge of Allāh, His Names and His Characteristics or Qualities, and
- c. Knowledge of whatever is obligatory upon him to fulfill and the actualization of obedience to Allāh.

From the signs which indicate that Allāh intends *Khair* (good) for His worshipper is that He grants His servant success in seeking this knowledge and in achieving it, as it has been confirmed in the Hadeeth of the Prophet (SallAllāhu Alaihi wa Sallam), that he (SallAllāhu Alaihi wa Sallam) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

**“Whoever Allāh intends good for, He will grant him *Fiqh* (understanding) of the *Deen* (al-Islām).”** [Reported by al-Bukhāree, no. 71 and Muslim, no. 1037, from Mu'āwiyah ibn Abi Sufyān (RadiyAllāhu 'an-humā)]

This *Khairiyyah* (i.e. the goodness that is attained by one who has been given understanding of Islām) will not be attained simply by acquiring knowledge; rather, *acting* (upon the knowledge) is incumbent.

**Ib-nul-Qayyim** (Raḥimahullāh) said:

“What may be *understood* from this Hadeeth is that whoever Allāh does not give understanding of His *Deen* (al-Islām), He does not intend goodness for him; just as, whoever He intended good for him, He granted him understanding of the *Deen*.

[It should be noted here that the *conclusion*] ‘whosoever Allāh has given *understanding* of His *Deen*, then He has intended for him goodness – is only (true) if what is meant by *al-Fiqh* (*understanding* of the *Deen*) is the ‘*Ilm* (knowledge, understanding) which necessitates ‘*Amal* (action).

Otherwise, if what is meant by *al-Fiqh* (*understanding* of the *Deen*) is merely ‘*Ilm* (knowledge) [*without acting upon it* ], then this is not an indication that *whosoever He gives understanding of the Deen, He certainly intends good for him*.

In this case, having understanding (of the *Deen*) would be a *Shart* (pre-condition) necessary before Allāh’s intending *al-Khair* (goodness), whereas in the first case (if what is meant by *al-Ilm* is knowledge which *necessitates action*) then having understanding (of the *Deen*) would be a proof that Allāh does in fact intend *Khair* (good) for this person.” [‘Miftāḥ Dār as-Sa’ādah’, 1/246]

Indeed, it has been confirmed from the Prophet (SallAllāhu Alaihi wa Sallam) that:

« كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ... »

He, (SallAllāhu Alaihi wa Sallam), used to seek refuge with Allāh from ‘*Ilm* (knowledge) which does not benefit. [Reported by Muslim, no. 2722, from the Hadeeth of Zaid ibn Arqam (RadiyAllāhu ‘anhu)]

The third is the statement of the Prophet (SallAllāhu Alaihi wa Sallam):  
**“...and increase me in knowledge.”**

This is like the saying of Allāh, the Most High:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾ [طه: 114]

‘And say: **O my Lord! Increase me in knowledge.**’ [Soorah Tā-Ha (20):114] – where Allāh (the One Free from All

Imperfections, the Most High) commanded His Prophet (SallAllāhu Alaihi wa Sallam) to ask Him for an increase in ‘*Ilm* (knowledge).

This is because ‘*Ilm* (knowledge) is *Khair* (goodness) and an abundance of *Khair* (goodness) is desirable; and it is from Allāh (the Mighty, the Majestic) and the road to it is by:

- (a) *al-Ijtihād* (striving and struggling),
- (b) *ash-Shawq lil-‘Ilm* (having an ardent desire for the knowledge),
- (c) *Su‘al Allāh* (asking Allāh for it),
- (d) *al-Isti‘ānah bi-hi* (seeking help from Allāh to attain it) and
- (e) *al-Ifṭiqār Ilaibi* (the feeling of being in need of Allāh) all the time.

The servant (of Allāh) continues to be in a good state as long as he is in this condition of diligently *seeking* the knowledge which benefits him, *benefiting* from that which he is learning, and continually *increasing* in knowledge – until he meets Allāh, the Mighty, the Majestic. What an excellent condition (this is), and what a noble ending [i.e. for this person when he receives the reward of his Lord]!

Here it is necessary to make note of the fact that whosoever supplicates to Allāh to bless him with *al-‘Ilm an-Nāfi‘* (beneficial knowledge), to *benefit* him through that which He teaches him, and to *increase* him in knowledge – it is incumbent upon this person, along with supplicating for the above, to utilize the legislated means for achieving knowledge and getting the most benefit from it, by *gradually* proceeding through its stages, rising up through its stations and traveling along its path.

He must not confine himself to supplicating, without utilizing the means (to achieve the knowledge and its benefits).

Indeed, the command to utilize the *Qur’ānic* and *Prophetic* supplications, and the praise of those who supplicate with them, entails following *Lawāzi‘ima-hā* (i.e. that which these supplications require of the believer) as

well as fulfilling *Mutammimāta-hā* (i.e. that which completes and perfects the request of the supplicant).

Hence, asking Allāh for *al-Hidāyah* (right guidance) demands one to *act upon* every one of the *means* through which one attains *al-Hidāyah al-‘Ilmeeyah* (correct knowledge) and *al-Hidāyah al-‘Amaleeyah* (correct action). [‘Majmoo’ al-Fawā’id’, by Ibn Sa’dde, pg. 97]

Similarly, asking Allāh for *al-‘Ilm* (knowledge) demands one to *act upon* every one of the *means* through which one attains *al-‘Ilm* and through which one achieves or realizes its benefit.

**Al-‘Allāmah Ib-nul-Qayyim** (Raḥimahullāh) has summarized these *Wasā’il* (means, to achieve knowledge and its benefit) in six points, saying: “Knowledge has six levels:

The first of them is *Husnu-s-Su’al* (asking questions properly),

The second is *Husnu-l-Insāt wal-Istimā’* (making an effort to hear and listen well),

The third is *Husnu-l-Fahm* (sound understanding),

The fourth is *al-Hif-dh* (memorization).

The fifth is *at-Ta’leem* (teaching), and

The sixth – and it is the fruit of seeking knowledge – is *al-‘Amalu bi-hi* (acting upon the knowledge) and *Murā’ātu Hudoodi-hi* (observing its boundaries).”

[‘Miftāḥ Dāris-Sa’ādah’, 1/511]

After this, **Al-‘Allāmah Ib-nul-Qayyim** (Raḥimahullāh) clarified the fact that *Hirmānu-l-‘Ilm* (being denied knowledge) occurs due to the opposite of these (six) matters, i.e.:

- By abstaining from *asking* (questions),
- Poor *listening* and failure to *give ear*,



- Poor *understanding*,
- Failure to *memorize*,
- Failure in *spreading* the knowledge and *teaching* it, and
- Failure to *act* upon it.

O how beautiful it is for the Muslim to realize his *need* for *al-ʿIlm* and the *necessity* of having it. So, he supplicates to his *Rabb* (Creator, King and Disposer of all affairs) asking that He guide him along the road of *al-ʿIlm an-Nāfiʿ* (beneficial knowledge) and grant him success in attaining its benefit and being elevated through (the various) levels of knowledge and action.

Indeed, the need of the human being for *al-ʿIlm* is far greater than his need for food and drink, since a person’s need for food and drink in the course of a day is (only) a limited number of times. As for his need for *al-ʿIlm*, this is something needed at *every moment* (of the day).

**Al-Imām Ahmad** (Raḥimahullāh) said:

“People are more in need of *al-ʿIlm* than they are in need of food and drink, since food and drink are needed *once or twice a day*, while *al-ʿIlm* is needed at *every time* (of the day).” [Ib-nul-Qayyim (Raḥimahullāh) mentioned this in ‘Miftāḥ Dāris-Sa’ādah’, 1/301]

That being said, we *urgently* ask Allāh to *benefit* us with that which He has taught us, to *teach* us that which will benefit us and to *increase* us in *ʿIlm* (knowledge). Indeed, He is *Sameeʿ* (the All-Hearing), *Mujeeb* (One Who Answers), *Qareeb* (One Who is Near)!

## Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) selected from among the ‘**comprehensive supplications**’ reported from the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

May Allāh, the Most High, grant each reader *Tanfeeq* (success) in *reciting* these words upon their tongues, accompanied by *contemplation* of their meanings, while *believing* - in their hearts - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* these magnificent supplications; and then allowing our hearts to find comfort in the knowledge that we are calling upon the One Who is *Able to Respond* to our requests.

May Allāh accept our *praise* of Him, respond to our *requests* from Him and make these supplications a *means of nearness* to Him. Indeed, He is the One Who Hears and Responds to those who call upon Him. Āmeen!

May Allāh, our Lord, forgive us our sins, multiply our good deeds and raise our station with Him!

In closing, we seek refuge in Allāh from a supplication which is not listened to, as it has been authentically reported in the Saheeh of Muslim, on the authority of Zaid ibn Arqam (may Allāh be pleased with him), that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَ الْكَسَلِ، وَ الْجُبْنِ، وَ الْبُخْلِ، وَ الْهَرَمِ، وَ عَذَابِ الْقَبْرِ،

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَ زَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيَّهَا وَ مَوْلَاهَا

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ نَفْسٍ لَا تَشْبَعُ

وَ مِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allāh! I seek refuge with You from feeling **Incapable** and **Laziness**, from **Cowardice** and **Stinginess**, from **Senility** and the **Punishment** of the Grave.

O Allāh! Give my Soul its **Piety** and **Purify** it (from corruption and evil); You are the Best One to **Purify** it; You are its **Supporter** and **Helper**, **Guardian** and **Master**.

O Allāh! Verily, I seek refuge in You from **Knowledge** which does not benefit, and from a **Heart** which does not Fear, and from a **Soul** which is never satisfied and from a **Supplication** which is not Responded to.

Our final supplication is *al-Hamdu-lil-lahi Rabbil-'Ālameen* (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (SallAllāhu Alaihi wa Sallam). Āmeen!!!

و صَلَّى اللهُ وَسَلَّمَ وَ بَارَكَ عَلَى نَبِيِّنَا مُحَمَّدٍ، وَ عَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

**Appendix One**  
**Raising the Hands in Supplication**  
**Al-Imām 'Abdul-'Azeez ibn 'Abdullāh ibn Bāz**  
(Raḥimahullāh: Allāh's Mercy Be Upon him)

**Question:**

Is *Raf' al-Yadain* (i.e. raising the hands) during *Du'ā* (supplication) a legislated act, particularly while traveling by airplane, by car, by train or other (means of transportation)?

**Answer:**

Raising the hands during *Du'ā* (supplication) is one of the *As-bāb al-I-jābah* (the means through which supplication is answered) in any place [i.e. in every situation or circumstance, traveling or otherwise].

The Prophet (SallAllāhu Alaihi wa Sallam) said:

« إِنَّ رَبَّكُمْ حَيِّيٌّ كَرِيمٌ يَسْتَجِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا »

"Verily, your Lord is *Ha-yeey* (Shy, Modest) *Ka-reem* (Generous) [*Sit-teer* (Screening)]; He is too Shy - when His servant raises his hands (supplicating) to Him - to leave them empty (i.e. unanswered). [Abu Dāwood, no. 1488; at-Tirmidhee, no. 3556; and Ibn Mājah, no. 3865. Shaykh al-Albānee declared it *Ṣaḥeeḥ* (authentic) in Abu Dāwood and at-Tirmidhee].

The Prophet (SallAllāhu Alaihi wa Sallam) also said:

«أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: { يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } [المؤمنون: ٥١] وَ قَالَ: { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوَا مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ } [البقرة: ١٧٢]

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ، وَ مَطْعَمُهُ حَرَامًا، وَ مَشْرَبُهُ حَرَامًا، وَ مَلْبَسُهُ حَرَامًا، وَ عُذْيِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

"O people! Indeed, Allāh, the Most High, is **Tay-yib** (Pure, Good), and He does not accept anything unless it is **Tay-yib** (Pure, Good). Indeed, Allāh has ordered the believers with the same thing that He ordered the Messengers.

He, the Most High, said: "O you Messengers! Eat of *at-Tay-yi-bāt* (the lawful, pure and good) and do righteous deeds. Verily, I am Well-Acquainted with what you do." [Soorah al-Mu'minoon, 23:51]

And He, the Most High, said: 'O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.' [Soorah al-Baqarah, 2:172]

Then, he mentioned a man who has been on a long journey, his hair is in disarray, covered with dust - and he stretched out his hands, raising them up to heavens, saying: '**Yā Rabb** (O my Lord), *Yā Rabb* (O my Lord).' But, his food is Harām (forbidden), his drink is Harām (forbidden), his clothing is Harām (forbidden), and he is nourished by that which is Harām (forbidden). So, how could his supplication be answered?" [Muslim, Book of Zakāt, no. 1015]

Hence, the raising of hands has been made one of the *As-bāb al-I-jā-bah* (i.e. the means through which supplication is answered). And from the causes of supplication being prevented and not answered is eating the Harām (forbidden) and being nourished by it.

This indicates that raising the hands is one of the causes through which supplication is answered - whether one is in an airplane, a train, a car, even in a space-ship or anything else.

Therefore, if someone supplicates (to Allāh) and *raises his hands* - this is one of the reasons for someone's supplication to be answered - *except* in

the places (situations) in which the Prophet (SallAllāhu Alaihi wa Sallam) did not raise his hands, so we should not raise our hands in these places.

An example of this is in the *Khut-bah* (religious exhortation) of *Jumu'ah*, since he (SallAllāhu Alaihi wa Sallam) did not raise his hands during it, *unless* he (SallAllāhu Alaihi wa Sallam) was praying for rain (*Is-tis-qā'*) in which case he (SallAllāhu Alaihi wa Sallam) would then raise his hands.

Likewise, between the two prostrations, and just before the *Tas-leem* (saying; '*As-Salāmu Alaikum*') at the end of the *Ta-shah-bud* (i.e. ending *Ṣalāh*), he (SallAllāhu Alaihi wa Sallam) did *not* raise his hands.

Therefore, we do *not* raise our hands in these positions wherein the Prophet (SallAllāhu Alaihi wa Sallam) did not raise his hands. This is because his (SallAllāhu Alaihi wa Sallam) act (of doing something) is a *Huj-jah* (proof, of what must be done), and his abandoning an action is a *Huj-jah* (proof, of what must *not* be done).

Similarly, after the *Tas-leem* (saying: '*As-Salāmu Alaikum*') in the five daily obligatory prayers, the Prophet (SallAllāhu Alaihi wa Sallam) used to perform *al-Adh-kār ash-Shar'eeyah* (words of remembrance of Allāh, legislated in the *Sunnah*), but he did *not* raise his hands (here), so we must *not* raise our hands in these positions - in following his example.

As for the positions wherein he (SallAllāhu Alaihi wa Sallam) raised his hands, the *Sunnah* is to raise one's hand there, following his example (SallAllāhu Alaihi wa Sallam); and also because to do so is from the causes of one's supplication being answered.

Similarly, the positions wherein a Muslim supplicates to his Lord, but nothing has been reported from the Prophet (SallAllāhu Alaihi wa Sallam) that he either raised his hands, or that he did *not* raise his hands - then, *we should raise our hands in these positions* - based upon the *Hadeeths* which indicate that raising the hands is a reason or cause for supplication to be answered, as has preceded.

[*Fatāwā Ulamā al-Balad al-Ḥarām*, pg. 902]

## Appendix Two

### The 'Hour' When Du'ā is Answered on the Day of Jumu'ah

Al-Imām 'Abdul-'Azeez ibn 'Abdullāh ibn Bāz

(Raḥimahullāh: Allāh's Mercy Be Upon him)

#### Question:

Is the last *Sā'ah* (i.e. hour, period of time) of '*Aṣr* (the late afternoon period which lasts until sunset) on the day of *Jumu'ah* the period of time when *Du'ā* (supplication) is (most likely to be) accepted? And is it necessary that a Muslim be in the *Masjid* during this period of time, and similarly, must women be in their homes?

#### Answer:

The strongest of the views (of the scholars) concerning *Sā'at al-I-jā-bah* (the time when supplication is *most likely* to be accepted) on the day of *Jumu'ah* are two:

1. It is from after '*Aṣr* (late-afternoon) until *Ghu-roob ash-Shams* (the setting of the sun) - for the person who is sitting awaiting the *Maghrib* (sunset) prayer - no matter whether he is in the *Masjid* or in his home supplicating to his Lord; and no matter whether it is a man or a woman - in every case supplication (at this time) is *expected* to be answered.

However, it is not right for a man to perform the *Maghrib* (sunset) prayer in his house, nor any other congregational prayer, unless he has a *Sharee'ah* (legal) excuse, as it is well-known from the legal evidences.

2. It is from the time the *Imām* sits on the *Minbar* (elevated place from where he delivers) the *Khutbah* (speech) on the day of *Jumu'ah* up until the *Ṣalāt* (of *Jumu'ah*) is completed.

So, *Du'ā* (supplication) at these two times is expected, or most likely, to be answered. And these two times are the two *most likely* times for supplication to be answered on the day of *Jumu'ab* based upon the authentic *A-hā-deeth* (narrations of the Prophet, SallAllāhu Alaihi wa Sallam) which point to this (fact).

Yet, this (special) time (for acceptance of supplication) is (still) *hoped for* during the rest of the hours of the day [since no one knows, for sure, the exact time]. And the *Fadl* (favor, bounty) of Allāh is *Wāsi'* (vast) - He is the One Free from All Imperfections, the Most High.

From among the times when supplication is *expected* or *more likely* to be answered is during each of the prayers - the obligatory and the voluntary - while in the state of ***as-Sujood*** (prostration), based upon the saying of the Prophet (SallAllāhu Alaihi wa Sallam):

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثَرُوا الدُّعَاءَ»

"The nearest that a person will be to his Lord is while he is in ***Sajdah*** (prostration), therefore he should supplicate a lot (in this position)." [Reported by Muslim, from Abu Hurairah, no. 482 (Arabic Edition)]

Imām Muslim (Raḥimahullāh) also reported in his '*Saḥeeh*' (authentic book of Hadeeth), from Ibn 'Abbās (Radiya-llāhu 'an-huma) that the Prophet (SallAllāhu Alaihi wa Sallam) said:

«أَمَّا الرُّكُوعُ فَعَظُمُوا فِيهِ الرَّبَّ، وَ أَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنَ أَنْ يُسْتَجَابَ لَكُمْ»

"As for (when you are in) ***ar-Rukoo'*** (bowing) - then, you should glorify and extol *ar-Rabb* (the Lord, i.e. Allāh) while bowing.

And as for (when you are in) ***as-Sujood*** (prostration) - then, you should exert yourself in supplication (to Allāh), since it is *most likely* that your supplication will be answered (i.e. it is expected that you will be responded to)." ['Fatāwā Ulamā al-Balad al-Ḥarām', pgs. 181-182]