

INSPIRATIONAL *Supplications*

ABDURRAGHIEM HASAN SALLIE

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Presented to

From



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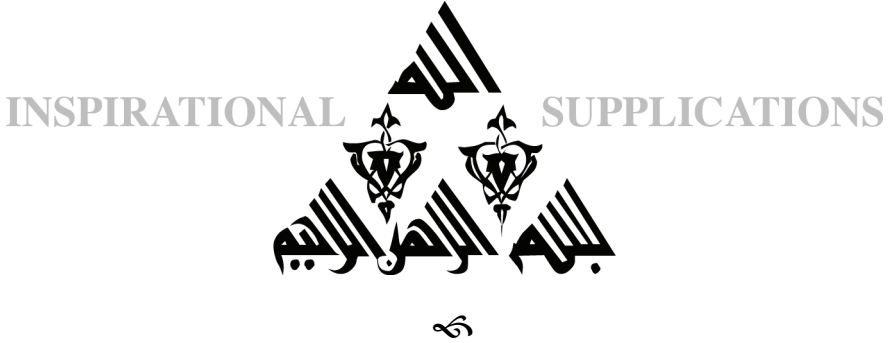


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Introduction

All praise and thanks are due to 'Allāh, the Exalted, for having answered my prayers as well as that of my family, friends and Muslim brothers and sisters to ease my pain and restore my health.

None has the right to be worshipped but 'Allāh, the Majestic, the Most Forbearing, the Lord of the heavens and the earth and the Lord of the honourable Throne.

No words can truly express my gratitude to 'Allāh for granting me to walk unaided, for the first time in 16 years.

I often sought refuge with Allah during extremely difficult moments. 'Alḥamdu lillāh today I enjoy an improved quality of life; a life with which I hope to serve Him.

This experience is a reminder that as slaves of 'Allāh, we do not need any Waliy (protector), Murshid (spiritual guide) or saint (karāmat). 'Allāh, the Revealer of the Magnificent Qur-'an, is sufficient.

'Allāh says in the Holy Qur-'ān:

إِنَّ وَلِيَّيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٦٦﴾

"Truly my Protector is 'Allāh who revealed the Book, and He will befriend the righteous."

('Al A'raf, 7:196)

'Allāh also says:

وَمَنْ يُضَلِّلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۖ

"But He whom 'Allāh leads astray, for him you will not find any protector (Waliy) to lead him to the right way (to be his murshid)."

('Al Kahf, 18:17)

This publication is a revised edition of the Book on Du-‘ās which I first compiled as a young man, some 45 years ago.

The first version was a cyclostyled copy printed in Johannesburg. I do not own a copy of the original version but have been surprised to meet people who do.

'Alḥamdu lillāh, this book has benefitted many readers with the chain of learning gaining momentum. Mothers are teaching their children the fundamentals of 'Islām and assisting them in memorising the facets of the religion.

My aim has always been to empower Muslims to become self-sufficient and independent in matters of 'Islām.

Gone are the days when Muslims had to depend on others to recite du-‘ās for them. The significance of being able to personally recite a du-‘ā' is that it adds a special meaning. Your own du-‘ā' reveals your deepset devotion and faith to 'Allāh.

As is natural after every ṣalah, one implores 'Allāh's grace and thanks Him for His blessings. It is therefore the ideal time to supplicate to 'Allāh after Fajr prayers. Implore Him to forgive the wrongs committed the day before and to guide in avoiding the same wrongs in the day ahead.



The significance of beseeching Almighty 'Allāh

Every creation on earth and in the heavens is need of 'Allāh, the Creator, for its existence.

'Allāh says in the Holy Qur-'ān:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

“Whosoever is in the heavens and on earth begs of Him (its needs). Every day He is (engaged) in some affairs (such as giving honour or disgrace to some, life or death to some, etc.)

(‘Al Raḥmān, 55:29)

Adherents of every belief system call upon a Higher force at some point in their lives, for mercy, guidance or assistance in an hour of need. So do the angels in heaven as well as creatures on land and in the sea.

'Allāh is the Cherisher and Sustainer of all. He is the directing Hand in all affairs.

We therefore turn to Him and beseech Him to answer our prayers. Du-'ā' is so majestic that it is regarded as one of the best forms of worship.

The Prophet Muḥammad ﷺ said:

أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ

(رواه الحاكم وصححه عن أبي سعيد الخدري)

“The best form of worship is to make du-‘ā’

(Reported and authenticated by ‘al Ḥākim from ‘Ābū Ṣa-īd ‘al Khudriy)

One cannot imagine how much can be achieved through beseeching ‘Allāh directly. In the Holy Qur-’ān, man is encouraged to supplicate ‘Allāh through du-‘ā’. Even parts of our ṣalāh are made up of du-‘ā’. For example, in the first five verses of Ṣūrah ‘al Fātiḥah, ‘Allāh teaches us tauḥīd (monotheism) of the highest order, how to submit to Him and glorify His Holy Name. The remaining verses of Ṣūrah al Fatiḥah, are comprised of du-‘ā’, in which we implore ‘Allāh for guidance, assistance and righteousness.

‘Allāh encourages believers to beseech only Him. He says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord said: “Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation!”

(Ghāfir or ‘Al Mu’min, 40:60)

This verse emphasises that we only have to pray to ‘Allāh and He will listen, forgive, guide and ease our path. But those who are too arrogant to call on Him will fail and suffer humiliation.

The Prophet Muḥammad ﷺ said:

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

(رواه الإمام أحمد عن أبي هريرة)

“He who does not make du-‘ā’, ’Allāh gets annoyed with him.”
(Reported by ’Imām ’Aḥmad from ’Abū Hurairah)

Du-‘ā’ makes one steadfast and righteous, invigorates the spirit, enlivens the inner self and removes all forms of doubt. It is so glorious that it benefits not only the beseecher, but also those the beseecher prays for.

There are times when beseechers become impatient and irresponsibly complain that ’Allāh is not responding to their call.

Impatience germinates seeds of doubt. This is a warning to the supplicator to enter through the door of repentance. Remember there is an impenetrable barrier that exists between good and evil. This might be a sign for one to return to ’Allāh by purifying his soul.

In this regard, ’Allāh says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My servants ask You (O Muḥammad) concerning Me, then I am indeed near (to them); I respond to the invocation of the supplicant when he calls on Me: So let them obey Me, and believe in Me; so that they may be led in the right way.

(’Al Baqarah, 2:186)

From this injunction one can clearly understand how a du-‘a’ should be made.



Du-‘ās from the Holy Qur-’ān

Du-‘ā’ made by Prophets ‘Ibrāhīm and ‘Ismā-‘īl عليه السلام

﴿وَاذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

Rabanā taqabbal minnā. ‘Innaka ‘antas samī-‘ul ‘alīm.

“And (remember) when Abraham and (his son), ‘Ismā-‘īl were raising the foundations of the House, (the Ka‘bah at Makkah), (saying),”Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”

(‘Al-Baqarah, 2:127)

It is beneficial to recite this du-‘ā’ when you begin an important project or start a new business, as Prophets ‘Ibrāhīm عليه السلام and ‘Ismā-‘īl عليه السلام did when they began to lay the foundations of the Holy Ka‘bah.

It would be beneficial to recite this du-‘ā’ when; for example:

- ❖ You construct a house, mosque or madrassah.

- ❖ You begin a new life together as a married couple.
- ❖ You leave your home for work every day.
- ❖ You are assisting someone with something or when you begin any other important matter.

Du-‘ā’ made by Prophet ‘Ibrāhīm عليه السلام for himself and his children

﴿ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴾

Rabbanā waj ‘alnā muslimayni laka wamin dhurri-yatinā ‘ummatam muslimatal lak. Wa ‘arinā manāsikanā watub ‘alaynā. ‘Innaka ‘antat taw-wābur raḥīm.

“Our Lord! And make of us submissive unto You and of our offspring a nation submissive unto You, and show us (all the ceremonies of Hajj and ‘Umrah), and accept our repentance. Truly You are the One Who accepts repentance, the Most Merciful.”

(‘Al-Baqarah, 2:128)

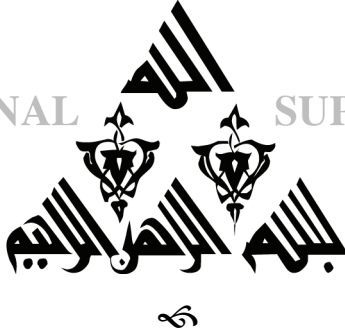
The lesson in is that Nabiy ‘Ibrāhīm عليه السلام did not ask ‘Allāh to bless his offspring with wealth. Instead he beseeched ‘Allāh to make them submissive to His Will and teach them the *dīn* (religion) so that they could be of those who would turn to Him in forgiveness and repentance.

Du-‘ā’ for success in this world and the Hereafter

﴿ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

Rabbanā ‘ātinā fid duniyā ḥasanataw wafil ‘āakhirati ḥasanataw wa qinā

INSPIRATIONAL SUPPLICATIONS



Du-‘ās made by Prophet MuḤammad ﷺ

Du-‘ā’ when looking into a mirror

اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

’Allāhum ma kamā ḥassanta khalqī faḥassin khuluqī

“O ’Allāh, like You have perfected my creation, so too, beautify my character.”

(Reported in the book of Ibn al Sinniy from ‘Āliy)

Du-‘ā’ when in fear

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

’Allāhumma ’innā naj ‘aluka fī nuḥūrihim wana ‘udhubika min shurūrihim

“O ’Allāh! We put You in front of their attack, and we seek refuge with You from their harm.”

(Reported by ’Abū Dāwūd and ’Al Nasa-’iy from ’Abū Mūsā al ‘Ash-‘ariy)

Du-‘ā’ to increase your memory

اللَّهُمَّ اهْدِنَا وَسَدِّدْنَا وَأَذْكَرْ بِالْهُدَى هِدَايَتِكَ الطَّرِيقَ ، وَبِالسَّدَادِ سَدَادِ

السَّهْمِ

'Allāhum-mahdinā wa saddidnā wadhkur bil hudā hidāya takaṭ ṭariq. Wa bis sadādi sadādas sahm

“O 'Allāh! Guide us, give us strength and cause us to remember through Your Guidance. Your Way of Guidance, and with the exactitude, the exactitude of an arrow.”

(Muslim from 'Abū Hurairah)

Du-‘ā’ when in need (or at any time)

اللَّهُمَّ أَصْلِحْ لَنَا دِينَنَا الَّذِي هُوَ عِصْمَةٌ أَمَرْنَا ، وَ أَصْلِحْ لَنَا دُنْيَانَا الَّتِي فِيهَا مَعَاشُنَا ، وَ أَصْلِحْ لَنَا آخِرَتَنَا الَّتِي فِيهَا مَعَادُنَا ، وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لَنَا فِي كُلِّ خَيْرٍ ، وَ اجْعَلِ الْمَوْتَ رَاحَةً لَنَا مِنْ كُلِّ شَرٍّ ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'Allāhumma 'aṣ liḥ lanā dīnā nal dhī huwa 'iṣmatu 'amrinā. Wa 'aṣ liḥlanā dunyā nal latī fīhā ma 'āshunā. Wa 'aṣ liḥlanā 'akhiratanal latī fīhā ma 'ādunā. Waj 'alil ḥayāta ziyādatal lanā fī kulli khayr. Waj 'alil mauta rā ḥatal lanā min kulli sharr. 'Innaka 'alā kulli shay 'in qadīr.

“O 'Allāh! Strengthen our religion which is the protection for our affairs. And make good for us our worlds, in which is our livelihood. And make good for us the Hereafter to which is our return. Grant that our lives be lengthened in every good deed and make death a consolation for us from every evil. Verily, You have power over all things.”

(Muslim from 'Abū Hurairah)

Du-‘ā’ after the salām in the ṣalāh

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَ مِنْكَ السَّلَامُ ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ ، وَ أَدْخِلْنَا



Du-'ās from the author's mentors

I have learnt the following du-'ās from my mentors; Shaykh Muḥammad Ṣaliḥ Abadie Solomon and Shaykh Muḥammad Shākir Gamiieldien. May 'Allāh be pleased with them.

Du-'ā' for the first day of the year

اللَّهُمَّ إِنَّكَ أَنْتَ الْأَبَدِيُّ الْأَوَّلُ ، وَعَلَى فَضْلِكَ الْعَظِيمِ وَجُودِكَ
 الْمَعُولِ ، وَهَذَا عَامٌ جَدِيدٌ قَدْ أَقْبَلَ ، نَسَأُ لَكَ الْعِصْمَةَ فِيهِ مِنْ
 الشَّيْطَانِ وَأَوْلِيَائِهِ وَجُنُودِهِ ، وَالْعَوْنَ عَلَى هَذِهِ الْأَمَّارَةِ بِالسُّوءِ ،
 وَالْإِسْتِغَالَ بِمَا يُقَرِّبُنَا إِلَيْكَ زُلْفَى ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، يَا أَرْحَمَ
 الرَّاحِمِينَ ،

'Allāhumma 'innaka 'antal 'abadiy yul 'aw wal. Wa 'alā faḍhlikal 'azīmi wa jūdikal mu-'aw-wal. Wa hādhā 'āmun jadīdun qad 'aqbal. Nas 'alukal 'iṣmata fīhi minash shayṭāni wa 'auliyā 'ihī wa junūdih. Wal 'auna 'alā hādhī hil 'ammārati bis sū 'i wal ishtighāla bimā yuqarribunā 'ilayka zulfā. Yā dhal jalāli wal 'ikrām. Yā 'arḥamar rāḥimīn.

“O ’Allāh! You are the Originator, the Eternal One. And we depend on Your great Favour and Generosity. This is the dawn of a new year. We seek Your protection for its duration from the accursed devil, his associates and his army (of demons). We also seek Your help against the power of the evil soul; and we beseech Your assistance against the power of anything evil which will keep us busy from getting closer to You. O Lord of Majesty and Bounty! O Most Merciful of those who show Mercy!”

Du-‘ā’ for the last day of the year

اللَّهُمَّ مَا عَمِلْتُ مِنْ عَمَلٍ فِي هَذِهِ السَّنَةِ مِمَّا نَهَيْتَنِي عَنْهُ ، فَلَمْ أَتُبْ مِنْهُ ، وَلَمْ تَرْضَهُ ، وَلَمْ تَسْهُ ، وَحَلَمْتَ عَلَيَّ مَعَ قُدْرَتِكَ عَلَيَّ عُقُوبَتِي إِلَى التَّوْبَةِ بَعْدَ جُرْأَتِي عَلَى مَعْصِيَتِكَ ، فَإِنِّي أَسْتَغْفِرُكَ فَاغْفِرْ لِي ، وَمَا عَمِلْتُ فِيهَا مِمَّا تَرْضَاهُ وَوَعَدْتَنِي عَلَيْهِ الثَّوَابَ ، فَاسْأَلُكَ اللَّهُمَّ يَا كَرِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ، أَنْ تَتَقَبَّلَ مِنِّي ، وَلَا تَقْطَعَ رَجَائِي مِنْكَ ، يَا كَرِيمُ

’Allāhumma mā ‘amiltu min ‘amalin fī hādhi his sanati mim mā nahaytanī ‘anhu – falam ‘atub minhu walam tarḡhahū walam tansahū. Wa ḥalimta ‘alay ya ma-‘a qudratika ‘alā uqūbatī ‘ilat taubati ba‘da jur-‘atī ‘alā ma-‘shiyatik. Fa ‘innī ‘astaghfiruka faghfirī. Wa mā ‘amiltu fīhā mim mā tarḡhāhu wa wa ‘ad tanī ‘alayhith- thawāb. Fa ‘as ‘alukal-lāhumma yā karīmu yā dhal jalāli wal ‘ikrām. ’An tataqab-bala minnī walā taqṭa-‘a rajā-‘ī minka yā karīm.

“O ’Allāh! For whatever deeds that I have committed in the past year which You had forbidden me to do and for which I did not repent, and the sins which You have not forgotten and were dissatisfied with; You were gentle and instead of punishing me You afforded me the power to repent. I beseech You for forgiveness. Therefore, O Lord, forgive me. Whatever I