SeekersGuidance

Key Supplications from the Quran

دُعاء



SHAYKH FARAZ RABBANI

In this series, Shaykh Faraz Rabbani explains the meanings of light, faith, certainty, contentment, and love for Allah contained in key supplications (duas) of the Quran.

THIRTY SUPPLICATIONS

CALL AND BEHOLD THE ANSWERS

In the Name of Allah, Most Merciful and Compassionate

“Call upon Me, I will surely answer you!” Allah invites us in the Quran. [Ghafir, 60]

The Messenger of Allah (peace & blessings be upon him) said, **“Nothing is more precious to Allah than supplication (dua).”** [Tirmidhi]

He also said (peace and blessings be upon him), **“Supplication is worship.”** [Tirmidhi, Abu Dawud, and others]

This is because **supplication is expressing one’s neediness to Allah**—the One free of all needs, the fulfiller all needs. We express our neediness by asking Allah for all needs—material and spiritual, worldly and next-worldly.

Call upon Allah with certainty and focus, and the doors of Divine Response will be wide open. Abu Bakr al-Shibli explained the above verse as, **“Call upon Me** without heedlessness, **and I will answer you** without delay.” [Abu Nuʿaym, Hilyat al-Awliya’]

The Prophet (peace and blessings be upon him) said, **“Call upon Allah with complete certainty in His Answer.”** [Tirmidhi, rigorously authentic]

Allah’s Answer is a guarantee—when and how He wills. The ultimate answer is manifest as eternal reward in the Hereafter.

Thus, attach all hope in Allah—and call upon Allah with gratitude, contentment, and joy. Imam Halimi said that the believer should attach their hope fully upon Allah Most High. Then, we should ask Allah for all we need—small or big—because all things are in Allah’s Hands, and there is no fulfiller of needs besides Him. [Bayhaqi, Shuʿab al-Iman]

This is a collection of key Quranic supplications. They express these meanings of neediness, certitude, contentment, gratitude, and the deep joy of the believer. Call, and behold Allah’s Answer.

And Allah is the giver of success and facilitation.



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01

Supplication for Guidance

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us the Straight Way”

[Quran, 1:6]

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In the opening chapter of the Quran, Surat al-Fatiha, which we recite in every cycle of every prayer. We make the most comprehensive supplication possible, the supplication for guidance. We recite the Fatiha so frequently every day, but very often we are neglectful of its meaning, because the reality of supplication isn't words that we say in devotion, but rather the meaning of need that we express. And this supplication that is at the heart of Surat Al-Fatiha:

اهدنا الصراطَ المستقيم

"Guide us to the straight path" is the most critical and urgent of our needs.

We ask to be guided, which is to be shown the way and for the way to be facilitated. We ask out of need, we ask The One who fulfills all needs: Allah. We ask to be guided to the path that is straight, which is the path of the good of this life and the next. But it is a path leading, like all paths, to an ultimate purpose, which is the eternal good of the next life and to the eternal good pleasure, closeness and love of all, Most High.

So say it with full meaning, with neediness and with joy, and joy is one of the key components of supplication. Every supplication we engage in, we should engage with utter need, but with utter joy, because the one who is asking, the One we are asking, is the One who has taught us how to ask and who has told us: Call upon Me, I will answer you.

Every time we say: **اهدنا الصراطَ المستقيم** – "Guide us to the path that is straight," say it with need. Intend to be guided to the eternal good pleasure of Allah, to His closeness, to eternal reward, but also for facilitation in all the good that we seek of this life. May Allah Most High make us of those who are guided to the straight path. Praise be to Allah, Lord of all the worlds.

02

Supplication for Righteous Families

رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ
وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

الفرقان: ٧٤

“And those who say, ‘Our Lord, give us from our spouses and successive generations of offspring a pure joy to set eyes upon for their righteousness; And make us to the godfearing an exemplar.”

[Quran, 25:74]

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This is a supplication found in an amazing set of verses describing the servants of The All Merciful in Surat al-Furqan, the 25th Surah of the Quran. These verses that describe the best of believers, the servants of The All Merciful: وَعِبَادُ ٱلرَّحۡمَـٰنِ ٱلَّذِينَ يَمۡشُونَ عَلَى ٱلۡأَرۡضِ هَوۡنٗا – "The servants of The All Merciful are those who tread lightly on Earth." There's an amazing description of the qualities of the true servants of Allah, The All Merciful.

And amongst and the characteristics of the best of servants is that they regularly pray for themselves and their spouses and their family, and for all people and their spouses and family. O Lord, gift us from our spouses and from our offspring – and the word for offspring: dhurriyatina is all future generations of our children – a joy for our eyes.

And a joy for our eyes is a joy that fills us completely with contentment. That when we look at our spouses, when we look at our children, and when we pass on from this life and are shown the state and conduct of our future generations, we feel deep contentment, a joy for our eyes. But what are we seeking for ourselves, and our spouses and our children and likewise for all people and their spouses and children? وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا – and make us for your mindful servants, for your God fearing servants, true exemplars, make us imams. And Imam is a leader. But it's not a leader who wants to be ahead of others. An exemplar is one who leads people because of what they have of good qualities.

So we don't just ask that, O Lord, make us good people, make us good believers. We ask Allah that He make us the best of His servants, and for the God fearing, the God conscious – the muttaqin – that we be examples of virtue, of goodness, for the best of His servants. That's what we should seek for ourselves, for our families and for others. To fulfill our good and to be exemplars. So we shouldn't settle for paltry aspirations in our religious and spiritual life, but to ask for the highest of matters in the best of ways.

And this is a beautiful supplication to make for ourselves, and our spouses, and our families, and for all people. But then we should have the courage to seek the fulfillment of that supplication through our conduct. Praise be to Allah, Lord of all the worlds.

03

Supplication for Facilitation



“My Lord, open wide my breast,
And make easy my whole mission,
‘And free a great knot from my tongue,
‘And they will comprehend all I say.”

[Quran, 20.25-28]

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This is the great supplication of our master Musa, peace be upon him. A beautiful supplication to make before you have anything important to say to anyone whatsoever. Our master Musa, peace be upon him, was a prophet. He had the most beautiful and persuasive speech. We don't accept some of the narrations regarding his having some major impediment in his speech. But when you have a responsibility, when you have a mission, when you have a purpose, you want to fulfill it in the most effective of ways. So it's a beautiful way of asking Allah: O Allah open wide for me my heart, so that I may act with wisdom, so that I may respond with patience, so that I may make the best of judgments. And facilitate for me my mission, my affair, what is before me. And this supplication you can make for anything whatsoever, whatever concerns you in your life, in your family, in your work, in your service, in your community. In anything.

And remove any obstacle for me in my speech. And likewise with anything else so that they may fully comprehend my speech, so that my purpose and effort can be fulfilled. Supplications like this gather our concern into resolve and give us strength because we're seeking to take potentially difficult or challenging steps, engaging in possibly critical conversations, but with certitude, as servants of God, with confidence because we have relied on the mercy of The All Merciful, and then we don't waver or fear or worry, but we proceed with consideration and with confidence.

These are supplications that beautify our lives. May we be of those who call upon Allah, but then who answer His call so that we may embrace His response. Praise be to Allah, Lord of all the worlds.

04

Supplication for Acceptance

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ
ٱلسَّمِيعُ ٱلْعَلِيمُ

**“Our Lord, accept from us;
Verily You are the All-Hearing, the
All-Knowing.”**

[Quran, 2:127]

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This supplication begins with calling upon Allah, calling upon God as rabbana, our caring and nurturing Lord. When we call upon Allah as our Lord this affirms both the Majesty of Allah, but it is also one of the Divine Names of mercy. Because the Rabb, the caring Lord, is the One who nurtures us, who has concern for us, who has mercy for us, who sustains us, and who takes us towards eternal good.

So when we call upon our Lord, we should intend and mean and feel Divine Mercy, care and concern, that should fill us up with hope, should fill us up with certainty, should fill us up with joy that we have a caring and concerned Lord. But we spread that concern not only to ourselves but to all people. When you say our Lord, for God is the Lord of all that exists , so when we call upon the good, typically it is in this plural sense: our Lord – رَبَّنَا.

All supplications should be meant before they are said. All supplications should be felt as they are expressed, and we should really mean that we are calling upon our Lord. But we should also really mean and feel and spread our concern, that O Lord of all people, past, present and future, all living things, all existing things – تَقَبَّلْ مِنَّآ – "accept from us." We ask God for acceptance. Why? Because if the Most Generous accepts, He will accept in accordance with His Generosity. If the Most Merciful accepts, He will envelope you in His Mercy.

And that acceptance is an eternal acceptance. "You are so generous, all I ask from you is that You accept me." And we close with a declaration of certitude: إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ. "Indeed, You alone are the All-Hearing and All-Knowing." Why? Because other people may let you down. You may ask them, they may not reply. But Allah hears all things and He accepts all pleas.

So this is a beautiful supplication, asking Allah for acceptance. It should fill us with confidence, with clarity, with comfort, with solace. But also it is a declaration of gratitude, because it is God who facilitated and then we ask the One who facilitated to accept by His mercy. And praise be to Allah, Lord of all the worlds.

05

Supplication for All-Encompassing Good

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

“Our Lord, give us in this world mighty good, And in the next world mighty good, And protect us from the chastisement of the Fire.”

[Quran, 2:201]

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This is a beautiful supplication in Surat al-Baqara. We are taught to say, oh Lord, Grant us in this life mighty good, and grant us in the next life mighty good, and protect us from the chastisement of the fire.

Many of us probably recite it after every single prayer because it is one of the recommended prayers of our beloved prophet, peace and blessings be upon him. Very often we recite supplications that are full of meaning, but we don't realize what we're asking for. When we say, O Lord, and we turn to him in need, we have within our hearts and our consciousness and concern many worries, many fears. But we raise our worries and our concerns and our fears, whether in our life or in our religion, our spiritual life, up to the One who alone can fulfill them.

"O Lord, grant us in this world, in this life, mighty good." The good here is expressed in the indefinite: حَسَنَةً. Instead of asking for the good, it's in the indefinite, which in Arabic refers to mighty good. Good beyond our definition of good. Grant us in this world mighty good.

The true good is that which leads to the eternal good in the next life and the good pleasure of God. "O Lord, grant us in this life mighty good." وَفِي ٱلۡـَٔاخِرَةِ حَسَنَةً – "and in the next life, mighty good."The believer seeks the greatest possible good. We want the closeness of Allah, the love of Allah, eternal presence with God, with our prophet and the past prophets, and with our loved ones of family and friends, eternal joy.

And since we seek that, we close by saying: حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ – "and shield us from the chastisement of the fire." Because just as we seek good, we have our wayward tendencies. As if to say: Don't allow us, O Lord, to stray, lest we slip and fall. That is a commitment and declaration – both to seeking the good, but also to guarding the good in my life. It's a statement of committing to mindfulness of God, of taqwa.

There's a prophetic encouragement to make the supplication after every prayer, even within any prayer. Whenever you have a need, you can use this prophetic supplication but mean it as you say it. Feel it as you express it and feel contentment and joy. Allah has told us: "Call upon me, I will surely answer you." Praise be to Allah, Lord of all the worlds.

06

Supplication for Strength and Victory

رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ
أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ
ٱلۡكَٰفِرِينَ

“Our Lord, pour down fortitude upon us, and make us firm, And give us triumph over the people of unbelievers.”

[Quran, 2.250]

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This is a dua when we feel weak, when we feel overwhelmed, when we feel in distress. O Lord, O You who care for us, who have concern for us, pour down, empty out over us, fortitude. Sometimes you feel weak and empty. I have no strength. I have no ability. That's where we raise our needs to Allah. We seek our strength from the Giver of strength. We realize that we have no ability and no power whatsoever except through Allah, except through our Lord. "There's no ability nor power except through God" – لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

So what do we do? We turn in supplication. Supplication expresses both our need and our certitude. Call upon Allah with certitude in his answer, says the Prophet, Allah bless him and give him peace. But we make supplication not only for desired outcomes, whether of this life or the next, but also to facilitate the means to attain what we seek. And one of the greatest means is sabr – fortitude, steadfastness, patience. And this term is used differently in the Quran. Sometimes it just means patience. But here it means: "O Lord, pour down upon us great fortitude." This is active strength. Patience is not to be passive. Patience is to be firm on what is pleasing to Allah. O Lord, Grant us to be firm and strong on what is pleasing to you, on the good that I'm seeking, whether in this life or the next, to stand up for what is right.

"And make our feet firm" – وَثَبِّتْ أَقْدَامَنَا – make us steadfast and grant us victory over those that have enmity with us. But then we chart out the path of pursuing the good, realizing that we are not weak. If we seek through Allah we can be confident to take those difficult steps that we know we need to take and that victory comes from Allah. Now, how victory is manifest in your life is not up to you. That is granted by Allah. But we find out what is the right thing to do and we are strong on that thing and we take the steps knowing that we've asked Allah to make our feet firm on that. And we know the ultimate success is not fleeting attainments in this life, but rather attaining the eternal good in the next.

So this is a beautiful supplication to fortify ourselves with, in our life and in our religion, and to dispel our worries and concerns. Praise be to Allah, Lord of all the worlds.

07

Supplication for Care, Mercy and Love

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ
أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

[البقرة: ٢٨٦]

“O Lord, take us not to task if we forget, or make an honest mistake; O Lord, nor place upon us a binding hard burden as You did on those ever before us; Nor then requite us with what we have no strength to bear; But pardon us, forgive us, and show us bounteous mercy, You are our One Supreme Master, so give us triumph over the people of the unbelievers.’”

[Quran, 2:286]

This supplication closes the longest chapter of the Quran, Surat al-Baqara, and it is part of the last three verses that our Prophet, peace and blessings be upon him, encouraged us to recite every night, and himself recited every night when he woke up for his night worship or before he went to sleep. They contain within them both a commitment to faith and our relationship with God, and a commitment that – سَمِعْنَا وَأَطَعْنَا – "we hear and we obey," but we also ask Allah for his mercy. And these are a declaration of both our need and our confidence through Allah. We say: رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا – "O Lord, do not take us to task if we forget or we err and do not cause us to bear burdens that we cannot bear."

Why? Because it is Allah himself who teaches us that "I promise you that I will overlook your forgetting. I will overlook your errors," that "I will not impose on you a burden that you cannot bear, but seek my mercy because it is near." And then we say: وَٱعْفُ عَنَّا – "overlook our sins." وَٱغْفِرْ لَنَا – "and forgive us." Wipe them away. "And have great mercy upon us" – وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ – "grant us all good." So overlook, forgive and wipe away and then grant us all good. أَنتَ مَوْلَىٰنَا – "You are our caring guardian and master." فَٱنصُرْنَا – "So grant us victory," عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ – "over those enemies who are out there against us." That these are the enemies from without and from within, our fears and misgivings and negative self talk, all of it. We ask for victory from Allah, but then we proceed with certitude.

Remember that this supplication is one that the Prophet, peace and blessings be upon him, called upon us to recite each night. He said, Allah bless him and give him peace, "Whoever recites the closing verses of Surat al-Baqara at night, there is sufficiency for them. There is reward and blessing in reciting them."

There is transformation and change in state and condition if we mean it, if we feel it, and if we live it. Let us be of those people. Praise be to Allah, Lord of all the worlds.

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08

Supplication for Mindfulness

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن
لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ

“Our Lord, turn not our hearts aside after having so completely guided us, but bestow us from Your very presence a mighty mercy, Verily You alone are the Ever-bountiful Giver.”

[Quran, 3:8]

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The greatest blessing we have in life, after life itself, is faith. So we ask Allah, turning to Him in need: “O Lord, O You who care for us, don’t allow our hearts to turn away.” And when we ask Allah not to cause our hearts to turn away, it’s asking Allah to facilitate the means for us to make the right choices in life so we don’t make the choices that cause us to become distracted, to waver, to slip, and to drift away from the path of guidance: “after You have granted us tremendous guidance.”

This is an expression of gratitude for the gift of guidance and a recognition of the greatness of this gift. And we ask Allah to grant us from his Presence, great Mercy, and the greatest mercy, of course, is to find ourselves in this life present with God and in the next life in the eternal presence of closeness and love and beholding of Allah.

“Indeed, You are the Generous Giver of all gifts.” But keep in mind that we don’t make these supplications only for ourselves. When we say “our Lord,” we should intend not only our family, not only our friends, our community, but all people, all creation, past, present, and future. Because we are the followers of the one described as being a mercy to all creation. And value the gift of guidance. Ask for the strength to remain on it and to cultivate it, and have the certitude that Allah is the Most Generous of gifters.

So do not doubt that. When we call upon Allah, we have certitude in His answer. But in the time that He wills and the way that He wills. Praise be to Allah, Lord of all the worlds.

09

Supplication for Compassion Upon Parents

رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“My Lord, show them mercy, the way they raised me when I was a child.”

[Quran, 17:24]

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This is what Allah has taught the people of faith to say out of gratitude and love for our parents. One of the driving forces towards our gratitude and appreciation and respect and love for our parents is to reflect on the reality that we owe our lives to them and that they raised us when we could not have fended for ourselves. And the governing attitude towards our parents should be love and gratitude, even if they fall short, even if they may have made some mistakes, even if they may have wronged you. We don't accept the wrong, yet we still appreciate the gift that we owe them.

So we pray to Allah Most High: "O Lord, have mercy upon them. Grant them the good of this life and the next, as they raised me when I was small." These verses from Surat al-Isra' tell us about the duty of respect and care and gentleness and politeness and tenderness, that we owe our parents excellence in conduct with them. But one of the signs that you care about your parents, that you have gratitude to them and ultimately gratitude to Allah for the gift of life, and all that you have is to pray regularly for your parents.

So recite this supplication, but also strive to pray with your heart, not just with your tongue for your parents after every daily prayer. May Allah make us of those who have gratitude towards Him and who have gratitude to our parents and who have gratitude for every good that we have in life. Praise be to Allah, Lord of all the worlds.

10

Supplication for Blessed Beginnings

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

“In the Name of Allah Most Merciful and Compassionate”

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Few of us conceive of this daily statement that we make, بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ
By the name of Allah, the All-Merciful, the Particularly Caring, to be a supplication. But it is.

Because when we recite the Basmala, when we recite in the name of Allah, we are declaring that we are beginning whatever we're beginning in the name of Allah.

What does it mean to begin something in the name of Allah? It means that I begin this reliant upon Allah, seeking to be conscious of Allah in the action, and seeking Allah through this action.

And by saying: "In the name of Allah, I begin" it is as if you're saying, "O Allah, I'm beginning this action for You, by You, with You, so assist me in this action."

So when we, as a matter of habit, say the basmala before we eat, before we drink, before we begin to drive, before all that we do, which is a Prophetic teaching. Mean – I'm beginning. Turn your heart to Allah. That is why it is a supplication.

"O Allah, it is by Your name that I begin this action for You, by You, with You, so assist me in this action." And you intend the specific action that you're beginning.

So this is one of the keys of good that God has gifted us with. Every chapter of the Quran opens with the basmala but one. And it should be something that opens for us the floodgates of good in whatever we direct ourselves to. So mean it as you say it. Praise be to Allah, Lord of all the worlds.

11

Supplication for Consistency in Prayer

رَبِّ ٱجۡعَلۡنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن
ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلۡ دُعَآءِ

[ابراهيم: ۴۰]

“My Lord, make me keep well the prayer,
and of my offspring, our Lord;
And graciously accept my plea.”

[Quran, 14:40]

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This is a beautiful expression of our concern for living our faith. A sign of the faithful believer is that they pray and they establish the prayer. Establishing the prayer in our lives means that we take care of it, and we strive to perform it outwardly in accordance with Prophetic teachings, and inwardly with sincerity. We're praying truly for God. And with presence of heart with God, we're striving for presence of heart with God, with the inward states of those reverent.

O Lord, make me of those who well establish the prayer. The prayer is one of the key barometers of our faith. If everything else is truly good in our lives and in our spiritual lives, it spills over as serenity within our prayers.

If we're slipping up in other areas, you will be able to tell in your prayer. And that's what we asked for for our children and our offspring. But this should be a guiding barometer, a navigational aid.

How am I doing with my children? How are they doing in their prayer? How am I inculcating concern for good for them so that they seek to establish prayer? So we ask for divine assistance in that and out of neediness we ask Allah, "O Lord, accept my plea."

Sometimes we may struggle in our lives, but as long as you are seeking to establish your prayer and striving to do so, you are of those who are by the grace of Allah establishing the prayer.

And if you have genuinely prayed for your children and offspring, the divine response will be manifest in their lives in ways you can never imagine. And at the very least you have the reward of your care and concern as eternal reward with Allah.

And also know if you find distress in your family, in your children, that a person is with those they love, you may not see it in this life with them, but you'll find it as eternal reward and eternal company in the next life.

So make these supplications for yourself and your children with complete certitude in the promise of Allah. But then strive to live and fulfill these meanings in your life. Praise be to Allah, Lord of all the worlds.

12

Supplication for an Increase in Knowledge

رَّبِّ زِدْنِي عِلْمًا

طه : ١١٤٠

“O my Lord, increase me in knowledge.”

[Quran, 20:114]

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In the Quran, Allah Most High commands our beloved Prophet, peace and blessings be upon him, to ask for increase in only one thing and that is to ask for an increase in knowledge. In what knowledge? In the knowledge that benefits. In the knowledge that shows me my reality. And reality as it is: "Who is my Lord and Creator? What is my purpose in this life?"

And then the knowledge of religion that enables me to pursue the good of this life and the eternal good of the next. That shows me how to rectify my state, how to seek my Lord, how to attain closeness, love, and belovedness.

This also teaches us what we should be seeking in life. There are many things to seek, but one of the keys to good is to seek knowledge of the good.

If you're seeking to be of the people of service, learn how to serve with excellence. If you're seeking to be of those who help others, learn how to help others with excellence. If you're seeking to draw closer to Allah, learn how to draw closer to Allah.

If you're seeking the love of Allah, learn how to attain the love of Allah. If you're seeking the Hereafter, then learn what is the path of those who tread the way of putting the next life before the fleeting life of this world.
Anything that you seek, seek the knowledge that will empower you to attain it. But ask for that from Allah and say, "O Lord, Increase me in knowledge."

May we be of the rightly guided – the people of knowledge, and guidance, and gratitude, and love. Praise be to Allah, Lord of all the worlds.

13

Supplication for Virtuous Offspring

رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً
طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

آل عمران: ٣٨

“My Lord, bestow me from You Yourself goodly offspring; Verily You are the Hearer of prayers.”

[Quran, 3:38]

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When we turn to Allah by saying: "O my Lord," this should fill us with faithful marvel that the One who is the Creator and Sustainer at every moment of all that exists is also my Lord. The One who cares for me "gift me from You Yourself goodly offspring."

You may be single, wondering if you'll ever get married, if you'll ever have children. You may be married and concerned whether you will ever have children. Or you have children and you're concerned about their worldly and religious good. Or you may be one who never got married, who doesn't have children. Even then, you can make this supplication and get the reward of it in the next life. The believer is never at loss.

And what do we ask for when we seek? It's a very natural, human impulse to have children. We see them as a gift from Allah. "O my Lord, gift me from You Yourself" – رَبِّ هَبْ لِي. It's a marvel how two people come together. It's a marvel how a child is born. It's a marvel how from a helpless little child you will have an adult who is a believer, who is a person pursuing their good in life. It's a tremendous gift from God.
"Wholesome good children," – ذُرِّيَّةً طَيِّبَةً. But it's not only your children, it's offspring until the end of time. That's the word: ذُرِّيَّةً. Because we don't just seek the immediate good, we seek eternal good.

"Indeed, You are the All-hearing of all supplications," –إِنَّكَ سَمِيعُ الدُّعَاءِ. Because the answer to our calls to Allah are guaranteed. How the answers manifest, that is not up to us as servants of God. You may get what you seek, or you may get better than what you seek, or harm may be prevented from you in this life to the extent of what you sought.

Or the very least of the answer, and actually the best of the answer is that your supplication be stored as eternal reward in the Hereafter. Indeed you are the All-hearing of supplication.

Our dua, our supplication, is not only a calling upon Allah out of need, but it's also a reminder to ourselves of what we need and a resolve to live the meanings of what we seek from Allah.

May Allah grant us goodly offspring and make us live the good life towards the eternal good. Praise be to Allah, Lord of all the worlds.

14

Supplication for Mercy and Guidance from Allah

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ
لَنَا مِنْ أَمْرِنَا رَشَدًا

[الكهف: ١٠]

“Our Lord, bestow on us from Your presence mighty mercy, and ready us from this matter of ours right guidance.”

[Quran, 18:10]

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This is a supplication from Surat al-Kahf, which is a chapter of the Quran that we have been encouraged by our Prophet, peace and blessings be upon him, to recite every Friday with a promise that the one who recites this will find light between the Heavens and the Earth for themselves.

But the Prophet, peace and blessings be upon him, also said that whoever recites the opening ten verses of Surat al-Kahf each night, there will be a protection for them, from the Anti-Christ, the Dajjal.

And this verse, that is the tenth verse of Surat al-Kahf encapsulates the wisdom of why. Because we ask Allah: "O Lord, grant us from Your very Presence mighty mercy." Why? Because in the tests and tribulations, the turbulence and difficulties of life, we can find ourselves far from the circle of mercy.

So we ask from Allah's presence that which enables us to return to the presence of Allah, and the circle of presence, and good, and mercy. So we ask Allah, "O Lord, grant us from Your very Presence mercy." And it is that Presence that counts in this life. All the worries and sorrows we feel in life are due tof distance and separation from Allah Most High.

It is not an accident that Adam and Eve were created in Paradise in the presence of God. Because that is where our homeland is, and that is where spiritually we should be in the presence of God. And ultimately we should be headed through right guidance back to our eternal homeland. Outwardly in Paradise, inwardly in presence with Allah.

"O Lord, grant us from Your very presence mercy, and facilitate for us in all our affairs right guidance." What is that facilitation? That facilitation is manifest in the choices that we make. That when we have difficult choices in life, we strive to respond in accordance with what leads to Divine Mercy, what leads to presence with God, what leads to the eternal good.

May Allah facilitate for us to make the right choices in those critical moments in our lives and realize us with the fullest implications of this supplication for ourselves, and our families, and our communities, and for all His creation. Praise be to Allah, Lord of all the worlds.

15

Supplication for Having Children

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ
خَيْرُ ٱلْوَٰرِثِينَ

[الانبيا : ٨٩]

“My Lord, leave me not destitute of any heir to carry on, and You are the best of inheritors.”

[Quran, 21:89]

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One of the greatest gifts in life, both as a believer and as a human being, is to be blessed with children. So we ask Allah for this great gift, “Do not leave me without children and You are the best of inheritors.” Why? Because we seek the good in life, but things don‘t always turn out the way we want.

And the best inheritance that we can leave behind is our good deeds, our good state, our good conduct, our good faith. Because it is to Allah that we return. And then all that you sought is fulfilled in eternity after this life.

So if you are single and looking to get married, looking to start a family, looking to have your own children, this is a beautiful supplication to make.
If you‘re married and you’ve not had children, you make this supplication. But you may have been married for many years. You still make this supplication, but with contentment and with certitude. Why? Because “the good is in what God chooses” – **الخير فيما اختاره الله.**

We know that whatever we sought in this life, we will attain it in the next – **لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ** – “They shall have all that they sought with their Lord.” **وَلَدَيْنَا مَزِيدٌ** – “And with us is that which is incomparably greater.”

So never feel at loss, but ask Allah for the good with certitude in His response. Praise be to Allah, Lord of all the worlds.

16

Supplication for Divine Light

رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ
إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ

[التحريم: ٨]

“Our Lord, make our light consummately entire, and forgive us; Verily, You have the power to do anything.”

[Quran, 66:8]

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This supplication serves as a reminder for us of what it is that we are seeking in this life. To exist is to have light. To have faith is to have light upon light. But that light of existence, that light of faith, deserves gratitude through taking the means of completing it.

But how do we complete that light? We take the means through our acts of devotion, through our doing the good for the sake of Allah. But the completion of light is only through the One who is The light of the Heavens and the Earth, The Source and Creator of all light.

So we ask Allah, "O Lord, complete for us our light." But this should encapsulate in our supplication a commitment. What am I doing in this life? I'm striving to complete my light. Where? In the difficult choices in life.

Choose on the basis of that which increases you in light. Don't make egotistical choices. Don't make whimsical choices. Don't make fickle choices. Make choices of light, choices of faith, choices of submission, choices of closeness to Allah, choices of one seeking the eternal good.

"O Lord, complete for us are light most fully, and forgive us." Because in this commitment, like in everything else, we will fall short. "So forgive us, wipe away our sins and shortcomings. Beautify us with all that is beloved to You. Indeed, You have power over all things."

Why would that be mentioned here? Because we may fail again and again and again, but we don't seek the light. We don't seek Allah by our own strength and ability, but rather by the strength and ability of the Lord and Sustainer of the Heavens and the Earth.

So have the courage to ask, have the courage to seek, and have the certitude that He gives and He will answer you. Praise be to Allah, Lord of all the worlds.

17

Supplication for Forgiveness and Protection from Hellfire

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ ٱلنَّارِ

[آل عمران ١٦]

“Our Lord, verily have we believed, so forgive us our sins, and keep us from the chastisement of the fire.”

[Quran, 3:16]

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This supplication begins with a declaration of faith. Why do we have to declare our faith before Allah? We don't. He knows us better than we know ourselves. But this is a statement of commitment that, "O Lord, we have answered Your call. We have believed and we are committed to our faith, even if we may fall short. So forgive us our sins." Why? "Because You are our caring Lord." The رَبَّ is the caring Lord. "We've made a commitment to faith, but we fall short. You are merciful, so forgive us our sins."

What is forgiveness? Very often we approach forgiveness as being a form of self[blame, self-chastisement, that I messed up. No. When we realize that we sinned, or erred, or fell short, we ask Allah to overlook it and to wipe it out. Forgiveness is covering over and wiping out all that is ugly and unbecoming, whether it be sin, whether it be shortcoming, whether it be remissness.

But that's not all that forgiveness is. Forgiveness is also to replace that with the good, and the beautiful, and the beloved. So forgive us our sins, wipe them away, and replace them with the good, and shield us from the chastisement of the Fire.

We fear when we fall short. But when we turn in commitment of faith and in seeking forgiveness we express our fears, but we come back with certitude and commitment and clarity. We also make this dua not only for ourselves. Sometimes we see our children behaving in ways that distress us. Sometimes we may have siblings or relatives or friends drifting in life, struggling. We make this supplication for ourselves, for them, and for all people. And we have the confidence and certitude that our Lord answers.

So we turn to Allah in supplication. We ask Him in need, but we return with contentment and clarity and certitude that Allah answers. Praise be to Allah, Lord of all the worlds.

18

Supplication for Allah's Generosity and Blessings



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One of the supplications of the Quran is not in itself a supplication. And that is to recite the Quran as an act of supplication.

Our Prophet, peace and blessings be upon him, relates from our Lord Mighty and Majestic in words inspired to the Prophet, peace and blessings be upon him, that, “Whoever is busied by reciting My Book from asking Me, I grant them the best of what I grant those who ask. For truly, the superiority of My Book, of My speech over all of other speech is like My superiority over My creation.”

So when you recite the Quran this is one of the best ways of asking. This is very important because sometimes we have things in our life that we don’t know what to ask for. Either we don’t know what to ask, or sometimes we just don’t even know what’s good for us. Every choice seems formidable.

And that’s where one of the best ways of putting our hearts at rest, of beseeching Divine favor, is to open the Book of Allah and to recite. To find comfort both in the recitation and in the meanings and guidance and teachings of that recitation. Know that “Whoever is busied by reciting My book, I shall grant them the best of what I give those who ask Me.”

May Allah Most High realize that for us and enable us to operationalize it. That in times of difficulty open the Book of Allah and you will open goodness, and light, and certitude, and clarity, and comfort in your life. Praise be to Allah, Lord of all the worlds.

19

Supplication to Affirm our Commitment to Allah

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ
فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ

“Our Lord, we have believed in all You have sent down and faithfully followed the messenger, so record us among those who give witness.”

[Quran, 3:53]

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When we make the commitment of faith, when we commit in life to take our religion seriously, to follow the Prophet (peace and blessings be upon him) it is very easy to feel like we fall short. It's very easy to to feel overwhelmed by our sins.

Change begins with a commitment that, "O Lord, we have truly believed in what You've sent down." And to begin by reminding ourselves of why we are believers of the Truth, of the Truth claim of religion – the Truth of Allah, the Truth of the Quran, the Truth of the Prophet, peace and blessings be upon him.

We express that commitment in supplications such as this. How can we say this when we fall short? Because we have truly committed to do so. Because we will truly strive to do so. And if we ever err or forget, we will repent and rectify and renew our resolve.

So record us amongst those who bear witness, who bear witness to truth, who bear witness to good, who bear witness to Your promise. How? By having lived in accordance with our commitment.

When we ask Allah, one of the keys of supplication is the supplication of asking, but then there's the effective supplication of acting accordingly and receiving the Divine response in our lives. Praise be to Allah, Lord of all the worlds.

20

Supplication to Remove Hatred from the Heart

رَبَّنَا ٱغۡفِرۡ لَنَا وَلِإِخۡوَٰنِنَا ٱلَّذِينَ
سَبَقُونَا بِٱلۡإِيمَٰنِ وَلَا تَجۡعَلۡ فِي قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٞ رَّحِيمٌ

[الحشر: ١٠]

“Our Lord, forgive us and our brethren who won unto true faith before we; Nor put the slightest rancor in our hearts for any who believe: Our Lord, verily You are all-tender, all-compassionate.”

[Quran, 59:10]

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This supplication contains an amazing expression of concern, but also contains within it profound spiritual lessons. “O Lord, forgive us.” This is a consistent theme in the Quran because forgiveness is an encompassing concept. It is to be both cleansed of sin and shortcomings but also to be enrobed in goodness, and grace, beauty, and virtue.

“O Lord forgive us and forgive our brethren who have preceded us in faith, of our own family, of our parents, and our grandparents, and our ancestors. But also forgive the people around us, of our families, and their ancestors all the way back.”

Because our concern for good transcends generations. We pray for future generations, but we also pray for those who came before us. Not only from our families, but other people. Because the good that we find is the result of the efforts and striving of so many before us. And we have gratitude for all of them, and we want forgiveness for us and for them.

“And do not place in our hearts any rancor whatsoever for any of those who have believed.” This is a commitment that we make and we have the courage to ask Allah, but then we must have the courage to live it. Because what do we present to God on the Day of Resurrection? We present to God a heart that is sound. Sound in its state with God and sound in its relationship with God’s creation.

When your uncle disappoints you, when so and so distresses you, when so and so lets you down, when so and so wrongs you, when so and so hurts you. Can we live without rancor? And that’s to be free. We take the means to rectify wrong, to seek our rights when we choose to seek them, and to overlook when we choose to overlook, but with a heart that is clear.

“O Lord, indeed You are the All-Tender,” – رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ. And tenderness is a particular type of mercy – of the Subtle Care, the Overlooking, the Caring and Most Compassionate.

And we ask Allah to grant us the courage to be the servants of the All-Tender. To be servants of the All-Compassionate in the way we have the courage to conduct ourselves with concern for all and rancor for none. Praise be to Allah, Lord of all the worlds.

21

Supplication to Overcome Fear

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾
وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

"Say: I take refuge in the Lord of Daybreak; From the evil of all He has created; And from the evil of outpoured blackest night when it fills everything; And from the evil of wicked souls who blow spittle-mist on sorcerous knots; And from the evil of envier, when gripped with envy."

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ
ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ
ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾

"Say: I take refuge in the Lord of Men; The King of Men; The God of Men; From the evil of the cunning insinuator of ill-thoughts who ever draws back from being guessed; Who sows and sows ill thoughts in breasts of men; Be he of vile jinn or men."

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One of the comprehensive supplications that is often not regarded as a supplication is Surat al-Falaq, and after it Surat An-Nas.

These are the last two chapters of the Quran and our beloved Prophet, peace and blessings be upon him, taught us to recite Surat al-Ikhlas, then Surat al-Falaq, and then Surat al-Nas as remembrance and supplication when we wake up and before we go to sleep. And particularly after the dawn prayer, the sunset prayer, after Fajr and Maghrib, but ideally after every single prayer.

Also, anytime you are afraid, these are three brief chapters of the Quran that we have been encouraged to recite and these three chapters contain within them comprehensive realizations of faith and seeking protection. Recite these meaning their meanings.

Surat al-Ikhlas tells us about the reality of the Oneness and uniqueness of God, and that God is The independent Whom all utterly depend upon. The affirmation of faith is an act of supplication that I am in need of the One who is thus. So we make our acts of remembrance (dhikr) out of neediness, and they count as supplication.

Likewise, Surat al-Falaq and Surat An-Nas express our seeking refuge in Allah from all that we fear. All possible fears, worldly and spiritual, are encompassed in Surat al-Falaq and Surat An-Nas.

So make it your habit when you wake up and before you sleep, after the Fajr and Maghrib prayers, ideally after every prayer. Anytime you're afraid, before any great need, recite these three brief chapters of the Quran. But mean them, feel them, and then strive to live accordingly so that you turn to Allah in every state and in every need. Praise be to Allah, Lord of all the worlds.

22

Supplication for Forgiveness of Sins and Shortcomings

رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

“Our Lord, we have wronged ourselves, and if You do not forgive us and show us mercy, we shall be of the wholly ruined?”

[Quran, 7:23]

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We often feel that we've failed, that we've fallen short, that we've messed up. But none of those feelings should ever cause us to despair. Why? Because we are people whose hope is in Allah. Our hope and fear are not in our good deeds or in our sins. Our hope and fear is of Allah alone.

So when we mess up, what do we do? We raise our sense of shame, of guilt, of worry, of concern, of feeling like I messed up to our Lord. **رَبَّنا ظَلَمنا أَنفُسَنا** – "O Lord, we have wronged ourselves." This and similar supplications were made by the Prophets, peace be upon them. They do not sin. They don't fall short in fulfilling their duties.

Ultimately, this feeling should arise in every believer at every level in their spiritual relationship with God. Why? Because whatever good that you do, God deserves even better. So even the Prophets, peace be upon them, said: **رَبَّنا ظَلَمنا أَنفُسَنا** – "O Lord we have wronged ourselves."

The Prophet, peace and blessings be upon him, taught the best of creation after the Prophets, Abu Bakr, may Allah be well pleased with him, to say a similar supplication. "O Lord, I have wronged myself." What is that wrong? You feel that Allah deserves better.

So when we admit our falling short, we do so with the neediness of our care for God. But also out of gratitude that given the great gift of God, God deserves better from me. But how do you rectify your state? "If You don't forgive us, and if You don't show mercy to us, truly we will be of those wholly at loss." Left to my own devices, I'm a loser. But by You, I have strength, I have ability, I have facilitation, and ultimately I have eternal grace.

So we make this supplication and like all supplications, we don't limit that supplication to ourselves. We encompass everyone in our concern. Pray for everybody and mean the encompassing potential of these supplications.

Ask Allah for His complete forgiveness. Ask Allah for His complete mercy. And then have the joy of being a servant of the All-merciful. Praise be to Allah, Lord of all the worlds.

23

Supplication for Fortitude and Strength During Tribulations

رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا
وَتَوَفَّنَا مُسۡلِمِينَ

[الأعراف: ١٢٦]

“O Lord, pour down unshakable patience upon us, and take back our souls in utter submission as Muslims.”

[Quran, 7:126]

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The nature of life is that God in His tremendous wisdom has made it deeply trying. This life is a test, and tests by their nature are trying. We will be shaken. We will be disappointed. We will be distressed. We will be troubled. We may well feel overwhelmed. But in all of that, when we feel weakness, we turn to our caring Lord.

"Pour down upon us great, unshakable fortitude," – **صَبْرًا رَبَّنَا أَفْرِغْ عَلَيْنَا.** We feel weak and alone before many of the tests of life, but we aren't alone. We ask Allah to shower down that fortitude for us. But that fortitude is not only fortitude from within, that we find strength from within. Part of Allah's Mercy is that He has given us circles of mercy, circles of strength.

Some of us may be blessed to have a spouse that may be a source of strength. We may have children. We may have siblings, parents, cousins, relatives, friends, teachers, mentors, community that are sources of strength and steadfastness. And in this, just as servants of God we are not alone in the tests of life.

When we ask Allah, "Pour down upon us great fortitude," we should also see the sources of strength in our lives, which are not only within, not only the strength we find within – that I'm a servant of God and to know the truths of faith – but also the social strength that is facilitated.

Sometimes you may find yourself alone. Your parents may have passed away, your spouse may have left you, you may have never married. Your friends might not be responding. But there, as a servant of God, seek out the sources of strength. Seek out those whom you can consult. Seek out community, because our Prophet, peace and blessings be upon him, tells us that "Aloneness is misery and community is mercy." Sometimes we don't have that community, so we seek it.

And in all of this, when we are tested, we keep our end in mind: "And cause us to die in utter submission to You as Muslims." Because there's a point to all the tests, which is how we respond to them and how things end up.

So may Allah grant us strength in our tests from Him. But grant us to take the means to find strength. And may He cause us to die in utter submission to Him as believers in gratitude, in love, in certitude. Praise be to Allah, Lord of all the worlds.

24

Supplication to Seek Forgiveness for Your Parents & All Believers

رَبَّنَا ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ
وَلِلۡمُؤۡمِنِينَ يَوۡمَ يَقُومُ ٱلۡحِسَابُ

[ابراهيم: ٤١]

“Our Lord, forgive me and my parents, and all believers, on the day the Reckoning shall stand.”

[Quran, 14:4]

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This is an intriguing supplication because we turn to Allah as our caring Master and sustaining Lord: رَبَّنَا – "O, our Lord," intending everybody, but we begin with ourselves – "Forgive me."

Now when we put this text before a grammar editor it will say, "Forgive my parents and me." But no, we begin with ourselves. Why? Because though we have concern for everybody, there's great wisdom that God has taught the Prophets, peace be upon them. The Prophet, peace and blessings be upon him, taught us that when we supplicate out of concern we begin with ourselves.

The Prophet, peace and blessings be upon him, said: "Begin with yourself, then those you are responsible for." That's why, for example, when we attend a funeral and we think about the deceased, we should first think about ourselves. We say, "Oh, the poor guy died. He left his family behind. This happened." But what about us? We are dying, too. Life comes with a warning. You will die. So we begin with ourselves.

One of the greatest things you can ask for is forgiveness, because forgiveness is to cover over and wipe away all sins and to manifest all good. You ask that for yourself and you ask that for your parents, out of gratitude for them.

How do I express my gratitude to my parents? You can't. The worldly debt you owe them is unpayable. So pray to the One who recognizes the good they've done you. Even if they fell short as parents, you owe your existence and life to them. That is a fundamental debt. So you ask Allah to forgive your parents. And all their shortcomings, the mistakes we remember and latch onto, intend to let go of them for the sake of God, out of gratitude.

"And for the believers," – وَلِلْمُؤْمِنِينَ – past, present, future. All of them. This includes both those who have believed and those who have the potential. Those who have that goodness that, if they are touched with light, it becomes light upon light.

"On the Day that we stand before reckoning." We say this out of consciousness of responsibility before God, that we want to stand with a clean slate beautified with the good. And then, of course, we strive to live accordingly. Praise be to Allah, Lord of all the worlds.

25

Supplication for Guidance to The Straight Path

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾
مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

“In the Name of Allah Most Merciful and Compassionate: All praise is Allah’s, Lord of all Worlds of Beings, Most Merciful and Compassionate, Master of the Day of Reckoning: You alone we humbly adore and in You alone we seek help. Guide us the Straight Way: The way of those You have divinely blessed, who have not then incurred wrath, or utterly lost the way.”

[Quran, 1:1-7]

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Surat al-Fatiha as an entire Surah is a supplication and it is a school in how to call upon Allah Most High. It teaches us that when we begin to call upon Allah, we begin by affirming who our Lord is and by praising God. By saying: ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ – "All praise belongs to Allah, Lord of the worlds." ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ – "The All-Merciful, the Particularly Caring." مَـٰلِكِ يَوْمِ ٱلدِّينِ – "The Master of the Day of Reckoning." إِيَّاكَ نَعْبُدُ – "It is You alone, we humbly adore." وَإِيَّاكَ نَسْتَعِينُ – "And it is You alone that we utterly rely upon." And then we call upon Allah to "Guide us the Straight Way," – ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

Surat al-Fatiha as a whole is, therefore, a dua. We make it in every single prayer, so we should mean the comprehensive meanings of Surat al-Fatiha in every prayer. Do not let any prayer pass you by except that you gather your resolve in asking and imploring Allah when you make this dua.

Anytime you have difficulty or need one of the supplications that you can recite is Surat al-Fatiha. You have an exam coming, recite Surat al-Fatiha. Why? Because when we say "Guide us to the path that is straight," that is the path of all the good of this life leading to ultimate good, and all the ultimate good of the next life seeking Allah thereby.

You can make it before anything. Someone is sick, recite the Fatiha. You go to someone's grave and you want to pray for them. And sometimes we have no words that come to us in prayer. You can recite the Fatiha, but strive to mean it.

So this is one of the great gifts. All the meanings of the Quran are in the Fatiha. You can spend a lifetime learning about the meanings of the opening chapter of the Quran. But a lifetime would prove short.

Mean it and ask Allah by those meanings because it is of the best of supplications. Praise be to Allah, Lord of all the worlds.

26

Supplication to Seek Forgiveness for Anyone Who Enters Your Home

رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنٗا
وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارٗا

[نوح: ٢٨]

**"'My Lord, forgive me and my parents,
and everyone who has entered my home a
believer, and men and women who truly believe;
Nor increase idolatrous wrongdoers,
But in shattered destruction.'"**

[Quran, 1:1-7]

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This is a beautiful dua of one of the constant themes of the Quran. That one of the best things we can ask from Allah is forgiveness. Our own Prophet, peace and blessings be upon him, encouraged us to seek Allah's forgiveness, telling us that "Truly I seek My Lord's forgiveness 70 times a day," and in another narration "100 times a day."

Why? Because forgiveness is comprehensive wellness. It is the comprehensive insurance plan because it is to ask Allah to remove all harm, remove all sin and wrong from one's record, and to change one state to a good, wholesome and beloved state.

"O Allah forgive me and forgive my parents and forgive those who enter my house in faith," – رَبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنًا. Because integral to our faith is concern for the guest. Our beloved Prophet, peace and blessings be upon him, said "Whoever believes in Allah and the next life, let them honor their guest."

But we honor our guest not only in worldly terms in that we serve food to them. We strive to make them happy. We give water and drink to them with our own hands. We rush to their comfort. The Prophet, peace and blessings be upon him, even encouraged us to share extra pillows and cushions with them so they can be seated in the utmost of comfort. Praise be to Allah, Lord of all the worlds.

But being a good host is also to care for their ultimate good. So we pray for them and for whoever enters my house, in faith and for the believers, male and female. This encompasses the past, present and future. For all of them, we want the encompassing good of forgiveness.

These are amazing supplications. We begin with ourselves in our immediate circle, our parents, and then those who enter our house, then everyone. We should have the courage to mean and live these realities. But then act accordingly to be concerned children, concerned hosts, and concerned members of our communities and society and creation.

27

Supplication to Express Gratitude to Allah

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ

“All praise is due to Allah,
Lord of the worlds.”
[Quran, 1:2]

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This is not only an act of remembrance, and it is from the opening of the Quran and found in many places in the Quran, but the scholars tell us this is also on its own a supplication when we finish things we say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ "All praise is due to Allah, Lord of the worlds."

But this statement all praise is due to Allah. That all praise with gratitude is deserved by Allah is also a supplication. Why? Because we are affirming, "O God, I thank You for this good and all good. And I ask You that You preserve that good, that You increase that good, and that You grant me greater good of the good of this life and the next."

So every time we say اَلْحَمْدُ لِلّٰهِ or we say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ this is both remembrance (dhikr), but it is also supplication, which is why there's an amazing hadith of the Prophet (peace and blessings be upon him) that saying لا اله الا الله "There's no God But God" has tenfold reward. But saying اَلْحَمْدُ لِلّٰهِ "All praise belongs to Allah" has thirty-fold reward because it affirms Divine Oneness as remembrance.

But if coupled with reflection it is also a supplication and a commitment to Allah. So when we say اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ we say it with gratitude and seeking Allah to increase us in good.

Because what is gratitude? Gratitude is for the servant to direct everything that God has blessed them with towards the good it was created for. So when we say اَلْحَمْدُ لِلّٰهِ don't just say it with the tongue, but feel it, and mean it, and commit to the way of gratitude. Seeking that from Allah Most High, for surely He Answers.

28

The Essence of Supplication

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Thankfully most of us don't think too much. We find out there's something we''re supposed to do, and most of us either start doing it, or at least commit to doing it, or consider doing it.

But some people pause and think. And those who think, wonder "What is supplication about?" Because if God is eternal, then why does He need us to make dua for Him? He doesn't need us to make dua. If He knows all things, why does He need us to ask Him for what He already knows? If He's All-Merciful, do we need to remind Him of His mercy? The answer is no we don't.

So when we ask Allah, we're expressing a need, and we have our specific list of needs. But the best way to ask Allah is to know that dua is not a demand, because we are servants of God, and the servant does not demand. Dua is also not a reminder, because the All-knowing does not need a reminder.

Rather we find ourselves as needy, dependent, weak creatures. As needy, dependent, weak servants of God, dua is a raising of our neediness before the One and Mighty.

But in whatever we ask for, the insightful believer knows that our greatest need is not for the chipped tooth, for the painful back, for our laundry list of needs, worldly or even religious.

Our ultimate need is one, and that is for Allah Himself. All other needs are means of expressing our neediness, and fulfilling our need for God. Some just look at the needs in front of them, some consider that it is Allah who is a fulfiller of needs. The highest form of dua is to make dua in a state of presence with Allah, the One who answers.

So these are levels at which we can make our dua. Either to express our need, or to know that Allah is the fulfiller of needs. Or the highest is to be present when you ask with the Lord who answers.

May Allah grant us the highest of faithful supplication, when we make the supplications of the Quran, when we make our personal supplications. Praise be to Allah, Lord of all the worlds.