

Key Supplications From The Quran

Shaykh Faraz Rabbani

Understanding Light, Faith, and Certainty
through Key Quranic Duas.





Call, and Behold the Divine Answer

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Merciful and Compassionate

“Call upon Me, I will surely answer you!”

Allah invites us in the Quran. [Quran, 40:60]

The Messenger of Allah (Allah bless him and give him peace) 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 of 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 Nu‘aym, 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 an eternal reward in the Hereafter.

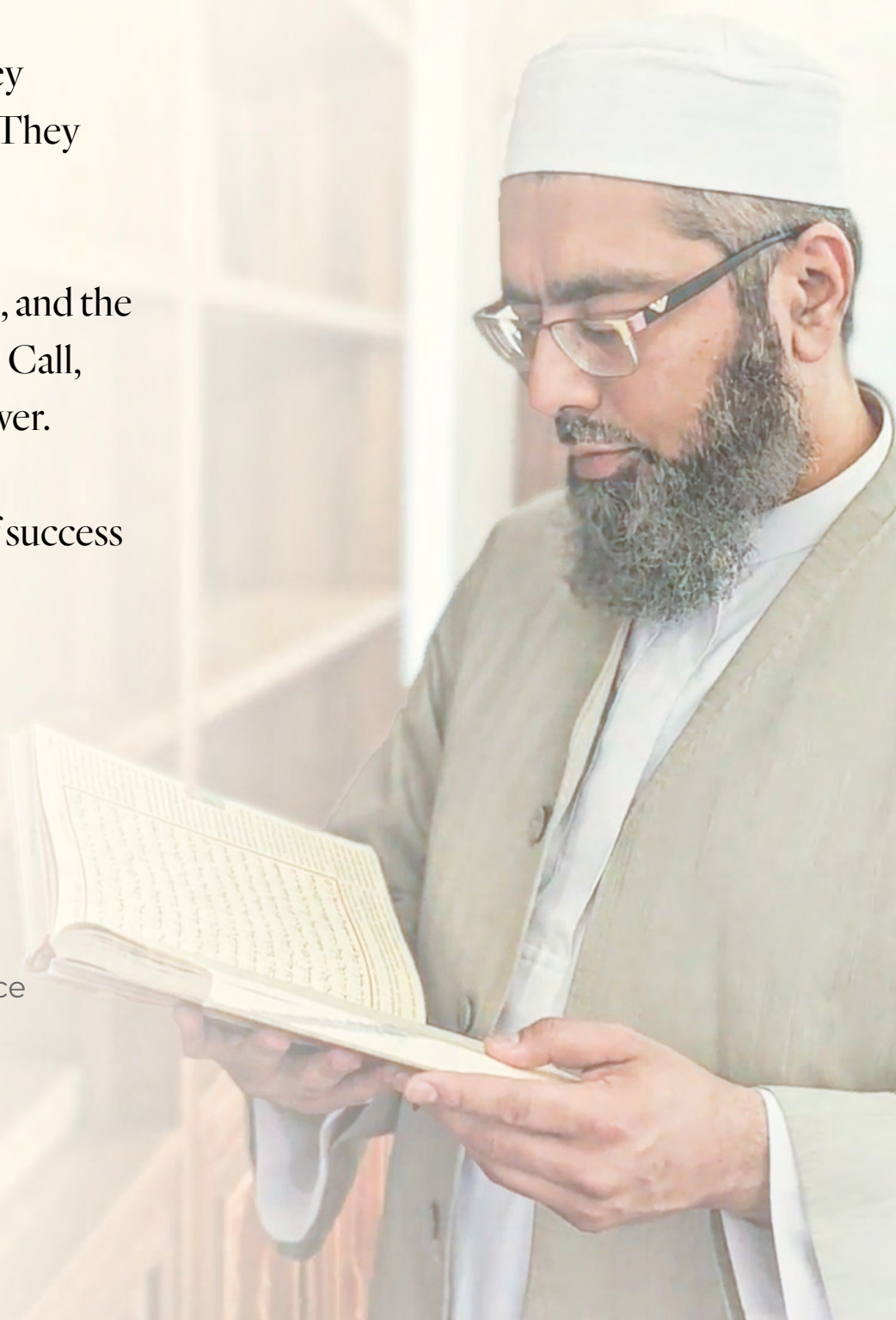
Thus, attach all hope in Allah—and call upon Allah with gratitude, contentment, and joy. Imam Halimi said that the believer should attach their hope fully upon Allah Most High. Then, we should ask Allah for all we need—small or big—because all things are in Allah's Hands, and there is no one who fulfills needs besides Him. [\[Bayhaqi, Shu'ab al-Iman\]](#)

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

أَهْدِنَا 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 frequently every day, but we often neglect its meaning because the reality of supplication isn't words we say in devotion but rather the sense of need we express. This supplication, the heart of Surat al-Fatiha:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us to the straight path” is our most critical and urgent need.

We ask Allah to guide us, show us the way, and facilitate us.

We ask out of need and ask The One who fulfills all needs: Allah. We ask Allah to guide us to the straight path, 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: the eternal good of the next life and the eternal good pleasure of, closeness to, and love of Allah Most High.



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

Every time we say:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

—“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 intend 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

رَبَّنَاهَبْ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَأَجْعَلْنَا 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 supplication is found in an amazing set of verses describing the servants of The All-Merciful in Surat al-Furqan, the 25th Sura of the Quran. These verses describe the best of believers:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

— “The servants of The All-Merciful are those who tread lightly on Earth.”

This is an amazing description of the qualities of the true servants of Allah.

Amongst the characteristics of the best of servants is that they regularly pray for themselves, their spouses, their family, and for all people, their spouses and families. “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.”

That is a joy that fills us with contentment. 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, our spouses, our children, and for everyone and their spouses and children?

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

—and make us for your mindful servants, for your God-fearing servants, true exemplars, make us imams. An 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.

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

This is a beautiful supplication to make for ourselves, our spouses, our families, and all people. 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 Righteous Families

رَبِّ أَشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي
أَمْرِي ﴿٢٦﴾ وَأَحْلِلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾
يَفْقَهُوا قَوْلِي ﴿٢٨﴾

“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, 20:25-58]

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This is the great supplication of our master Musa (Allah be pleased with him). A beautiful supplication to make before you have anything important to say to anyone whatsoever. Our master Musa (Allah be pleased with him), had the most beautiful and persuasive speech.

When you have a responsibility, a mission, and a purpose, you want to fulfill it in the most effective ways. So this is 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. Facilitate for me my mission, my affair, what is before me.

You can make this supplication for anything—whatever concerns your life, family, work, service, or community. Remove any obstacle for me in my speech—likewise with anything else—so they may fully comprehend my speech and fulfill my purpose and effort.

Supplications like this gather our concern into resolve and give us strength—to take potentially difficult and challenging steps or engage in possibly critical conversations—with certainty and as servants of God, and with confidence because we have relied on the mercy of The All-Merciful, so we don't waver or fear or worry. We proceed with consideration and confidence.

These are supplications that beautify our lives. May we be of those who call upon Allah, and answer His call so we may embrace His response.

Praise be to Allah, Lord of all the worlds.



04

Supplication for Acceptance

رَبَّنَا نَقْبَلُ مِنْكَ إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ

“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 the Majesty of Allah, and 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, mean, and feel the care and concern of Divine Mercy. This should fill us with hope, certainty, and joy that we have a caring and concerned Lord.

However, we know that concern is for ourselves and all people. When you say our Lord—for God is the Lord of all that exists—when we call upon God asking for 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 مِنَّا** — “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 envelop 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.” We close with a declaration of certitude: **إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ** “Indeed, You alone are the All-Hearing and All-Knowing.” Why? Because other people may let you down. You may ask them, but 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, clarity, comfort, and 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. Praise be to Allah, Lord of all the worlds.



05

Supplication for All-Encompassing Good

رَبَّنَا آئِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“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. Many of us probably recite it after every single prayer because it is one of the recommended prayers of our beloved Prophet, Allah bless him and give him peace. We often recite supplications full of meaning, but we don't realize what we're asking for.

When we say, O Lord, and turn to him in need, we have many worries and fears within our hearts and consciousness. But we raise our worries, concerns, and fears—whether in our life, religion, or 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.

ء

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 الْآخِرَةِ حَسَنَةً** —“and in the next life, mighty good.”



The believer seeks the greatest possible good. We want the closeness of Allah, and the love of Allah; we want eternal presence with God, with our prophet, and the past prophets; and we seek eternal joy with our loved ones, family, and friends.

And since we seek that, we close by saying:

وَقِنَا عَذَابَ النَّارِ— “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 & Victory

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ

“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 supplication is for when we feel weak, overwhelmed, or in distress—O Lord. O You who cares for us, who has concern for us, pour down and empty over us fortitude. Sometimes you feel weak and empty, with no strength and 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, our Lord—

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). We supplicate not only for desired outcomes, whether of this life or the next, but also to facilitate the means to attain what we seek.

One of the greatest means is sabr—fortitude, steadfastness, patience. This term is used differently in the Quran. Sometimes it just means patience. 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”—وَتَبِّتْ أَقْدَامَنَا—make us steadfast and grant us victory over those that have enmity with us. 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 while knowing 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. We take the steps knowing that we’ve asked Allah to make our feet firm on that. We know the ultimate success is not fleeting attainments in this life, but rather attaining the eternal good in the next.

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 تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

[البقرة: ٢٨٦]

“O Lord, take us not to task if we forget, or make an honest mis-
take; 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]

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This supplication closes the longest chapter of the Quran, Surat al-Baqara. It is part of the last three verses that our Prophet, Allah bless him and give him peace, encouraged us to recite every night, and himself recited every night before he went to sleep or when he woke up for his night worship.

They contain within them both a commitment to faith and our relationship with God, and a commitment of—
سَمِعْنَا وَأَطَعْنَا —“we hear and we obey,” but we also ask Allah for His mercy. These are declarations of our need and our confidence in Allah.

We say: **رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا 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 who teaches us, “I promise you that I will overlook your forgetting. I will overlook your errors” and “I will not impose on you a burden that you cannot bear, but seek my mercy because it is near.”

Then we say: **وَاغْفُ عَنَّا** —“overlook our sins.” Wipe them away. **وَاغْفِرْ لَنَا** —“and forgive us.” **وَارْحَمْنَا** —“And have great mercy upon us.” Grant us all good **أَنْتَ مَوْلَانَا** —“You are our caring guardian and master.” **فَانصُرْنَا** —“So grant



us victory,” **عَلَى الْقَوْمِ الْكَافِرِينَ** — “over the people of the unbelievers,” those disbelieving enemies who are out there against us. And just as we seek victory over the enemies from without, we seek victories from those within: our fears, misgivings, and negative self-talk, all of it. We ask for victory from Allah, and then we proceed with certainty.

Remember, this supplication is one about which the Prophet (Allah bless him and give him peace) said, “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.



08

Supplication for Mindfulness

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

“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 of us, don’t allow our hearts to turn away.” When we ask Allah to not turn our hearts away, this is 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 “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. 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 remember that we don’t make these supplications only for ourselves. When we say “our Lord,” we should intend not only our family, friends, and community but for all people and all creation—past, present, and future. Because we are the followers of the one described as being a mercy to all creation. Value the gift of guidance. Ask for the strength to remain on it and to cultivate it, and have the certainty that Allah is the Most Generous of givers.

So do not doubt that. When we call upon Allah, we have certainty 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 Mindfulness

رَبِّ أَرْحَمَهُمَا 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, appreciation, 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.

The governing attitude towards our parents should be love and gratitude, even if they fall short, may have made some mistakes, or may have wronged us. We don't accept the wrong, yet we still appreciate the gift they gave us.

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, care, gentleness, politeness, and tenderness. We owe our parents excellence in conduct with them.

One of the signs that you care about your parents is that you have gratitude for them and, ultimately, gratitude to Allah for the gift of life, and all that you have to do is pray regularly for your parents. 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 are grateful to Him, our parents, and for every good we have in life. Praise be to Allah, Lord of all the worlds.



10

Supplication for Mindfulness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allah Most Merciful
and Compassionate”

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Few of us conceive of this daily statement that we make as a supplication. But it is. When we recite the Basmala, when we recite in the name of Allah, we declare that we begin whatever we're starting in the name of Allah.

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

When we habitually say the Basmala before we eat, drink, begin to drive, and before all that we do—which is a Prophetic teaching—we mean: I'm beginning and intending this specific action with my heart turned to Allah. That is why it is a supplication.

This is one of the keys of good God gifted us with. Every chapter of the Quran opens with the Basmala but one. It opens 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 اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

[ابراهيم: ٤٠]

“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 a faithful believer is that they pray and establish the prayer. Establishing the prayer in our lives means that we take care of it; we strive to perform it outwardly in accordance with Prophetic teachings and inwardly with sincerity. We're praying truly for God. We're striving for a presence of heart with God with an inward state of reverence.

“O Lord, make me of those who well establish the prayer,”—

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ

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. We asked for this for our children and our offspring. It 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 in them so that they seek to establish prayer? We ask Allah for divine assistance out of neediness, “O Lord, accept my plea.”



Sometimes we may struggle in our lives, but as long as we seek to establish prayer and strive to do so, we are of those who establish the prayer by the grace of Allah. 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. At the very least, you have the reward of your care and concern as an eternal reward with Allah.

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

So make these supplications for yourself and your children with complete certainty in the promise of Allah. 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

رَبِّ 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, Allah bless him and give him peace, to ask for increase in only one thing—an increase in knowledge. In what knowledge? In the knowledge that benefits. In the knowledge that shows me my reality as it is: “Who is my Lord and Creator? What is my purpose in this life?”

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

Knowledge 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, learn 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. Ask for it from Allah and say:

رَبِّ زِدْنِي عِلْمًا

—“O Lord, Increase me in knowledge.”

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



13

Supplication for Virtuous Offspring

رَبِّ هَبْ لِي مِنْ لَدُنْكَ 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 or have children.. You may be married and concerned whether you will ever have children. You have children and you’re concerned about their worldly and religious good. Or you may be one who never got married and 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 a loss.

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,” — **ذُرِّيَّةٌ طَيِّبَةٌ**. But it’s not only your children, it’s offspring until the end of time. That’s the word: **ذُرِّيَّةٌ**. 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 answers, and actually the best of answers 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 a reminder to ourselves of what we need. It is also 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 for Mercy & Guidance From Allah

رَبَّنَا آئِنَا مِنْ لَدُنْكَ 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 are encouraged by our Prophet (Allah bless him and give him peace) to recite every Friday with a promise that the one who recites this will find light between the Heavens and the Earth for themselves.

The Prophet (Allah bless him and give him peace) also said that whoever recites the opening ten verses of Surat al-Kahf each night will have a protection from the Anti-Christ, the Dajjal. This verse, that is the tenth verse of Surat al-Kahf encapsulates the wisdom of this.

We ask Allah: “O Lord, grant us from Your very Presence mighty mercy.” Why? Because in the tests, tribulations, turbulence, and difficulties of life, 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, good, and mercy.

We ask: “O Lord, grant us from Your very Presence mercy.” It is that Presence that counts in this life. All the worries and sorrows we feel in life are due to 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.



That is where our homeland is. That is where we should be, spiritually, in the presence of God. 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. When we have difficult choices in life, we strive to respond in accordance with what leads to Divine Mercy, to presence with God, and to the eternal good.

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



15

Supplication for Having Children

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ
خَيْرُ الْوَارِثِينَ

[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 how we want.

The best inheritance we can leave behind is our good deeds, our good state, our good conduct, and our good faith. Because it is to Allah that we return. 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. You may have been married for many years. Still you make this supplication, but with contentment and with certainty. 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 a loss, ask Allah for the good with certainty in His response. Praise be to Allah, Lord of all the worlds.



16

Supplication for Divine Light

رَبَّنَا أَتِّمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[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 we are seeking in this life. To exist is to have light. To have faith is to have light upon light. That light of existence, that light of faith, deserves gratitude through taking the means of completing it. 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.

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. We ask Allah, “O Lord, complete for us our light,” — رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا. 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, and choices of one seeking the eternal good.



“O Lord, complete for us our light most fully, and forgive us.” 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. Rather, we seek Him 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 certainty that He gives and He will answer you.

Praise be to Allah, Lord of all the worlds.



17

Supplication for Forgiveness & Protection from Hellfire

رَبَّنَا إِنَّا أَمَّاكُفَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ

[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, "O Lord, we have answered Your call. We have believed and are committed to our faith, even if we fall short. So forgive us our sins." Why? "Because You are our caring Lord." The رَبِّ is the caring Lord. "We've committed 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 wipe it out. Forgiveness is covering over and wiping out all that is ugly and unbecoming, whether it be sin, whether it be sin, shortcomings, or remissness.

That's not all Allah's forgiveness is. Allah's forgiveness also replaces sin and shortcomings with the good, beautiful, and beloved to Him. 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 to faith and seeking forgiveness, we express our fears but come back with certainty 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, relatives, and friends drifting in life and struggling. We make this supplication for ourselves, them, and all people. We have the confidence and certainty that our Lord answers.

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



18

Supplication for Allah's Generosity & Blessings



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

Our Prophet, Allah bless him and give him peace, relates from our Lord Mighty and Majestic in words inspired to the Prophet, Allah bless him and give him peace, “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.

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 in both the recitation itself and in the meanings, 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. In times of difficulty open the Book of Allah and you will open goodness, light, certainty, clarity, and comfort in your life.

Praise be to Allah, Lord of all the worlds.



19

Supplication to Affirm Our Commitment to Allah

رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“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, Allah bless him and give him peace, it is very easy to feel like we fall short. It's very easy to feel overwhelmed by our sins.

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

We express that commitment in supplications such as this.

How can we say this when we fall short? Because we have truly committed to doing so. Because we will truly strive to do so. And if we ever err or forget, we will repent, rectify, and renew our resolve.

So record us amongst those, 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 اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ
[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” is a consistent theme in the Quran because forgiveness is an encompassing concept. It is to be both cleansed of sin and shortcomings and enrobed in goodness, 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 and those who came before us, not only from our families but other people. Because the good we have is the result of the efforts and striving of so many before us, we have gratitude for all of them, and we want forgiveness for them and us.

“Do not place in our hearts any rancor whatsoever for any of those who have believed” 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 offer to God a sound heart. Sound in its state with God and its relationship with God's creation.

Can you live without rancour when your uncle disappoints you? When someone distresses you, lets you down, wrongs you, or hurts you? That's to be free. We take the means to rectify wrong—to seek our rights when we choose or to overlook—but with a clear heart.

“O Lord, indeed You are the All-Tender,” — رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ. Tenderness is a particular type of mercy—of the Subtly Caring, the Overlooking, the Caring and Most Compassionate.

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 الْفَلَقِ ① مِنْ شَرِّ مَا
خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

“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.”

[Quran, 113]



قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ
 النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ
 شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي
 يُؤَسْوِسُ فِي صُدُورِ النَّاسِ ⑤
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

“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.”

[Quran, 114]

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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 al-Nas.

These are the last two chapters of the Quran and our beloved Prophet, Allah bless him and give him peace, taught us to recite Surat al-Ikhlās, then Surat al-Falaq, and then Surat al-Nas as remembrance and supplication when we wake up and before we go to sleep. Particularly after the dawn prayer and the sunset prayer—after Fajr and Maghrib—but ideally after every single pray.

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

Surat al-Ikhlās tells us about the reality of God's Oneness and uniqueness; God is The independent Whom all utterly depend upon. The affirmation of faith is an act of



supplication that I need 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 al-Nas express our seeking refuge in Allah from all we fear. Surat al-Falaq and Surat al-Nas encompass all possible worldly and spiritual fears.

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



22

Supplication for Forgiveness of Sins & Shortcomings

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“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 we've failed, fallen short, and 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 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, guilt, worry, concern, and feeling like we messed up to our Lord. رَبَّنَا ظَلَمْنَا أَنْفُسَنَا —“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 you do, God deserves even better. So even the Prophets, peace be upon them, said: رَبَّنَا ظَلَمْنَا أَنْفُسَنَا —“O Lord we have wronged ourselves.”

The Prophet, Allah bless him and give him peace, taught the best of creation after the Prophets, Abu Bakr, may Allah be



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 shortfalls, 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. 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 & Strength During Tribulations

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَوَفَّنَا مُسْلِمِينَ

[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 that, when we feel weakness, we turn to our caring Lord.

“Pour down upon us great, unshakable fortitude,” — رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا. 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 on 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 and 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 the strength we find within—that I'm a servant of God and to know the truths of faith—but also the facilitated social strength.



Sometimes you may find yourself alone. Your parents may have passed away, your spouse may have left you, you may have never married, or 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, Allah bless him and give him peace, tells us, “Aloneness is misery and community is mercy.” Sometimes we don’t have that community, so we seek it.

In all this, when Allah tests us, 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: how we respond to them and how things end up.

May Allah grant us strength in our tests from Him and grant us to take the means to find strength. May He cause us to die in utter submission to Him as believers in gratitude, in love, and in certainty. Praise be to Allah, Lord of all the worlds.



24

Supplication to Seek Forgiveness for Your Parents & All Believers

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

[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.”

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, Allah bless him and give him peace, taught us that when we supplicate out of concern we begin with ourselves.

The Prophet, Allah bless him and give him peace, 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. All 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,” — **وَالْمُؤْمِنِينَ** — 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, because we want to stand with a clean slate beautified with the good. 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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾
 مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿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, I: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: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**—“All praise belongs to Allah, Lord of the worlds.” **الرَّحْمَنِ الرَّحِيمِ**—“The All-Merciful, the Particularly Caring.” **مَلِكِ يَوْمِ الدِّينِ**—“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,”—**أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**.

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 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 this life leading to all the ultimate good of the next life seeking Allah thereby.



You can make it before anything. If someone is sick, recite the Fatiha. You go to someone's grave and you want to pray for them. 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 supplications. Praise be to Allah, Lord of all the worlds.



26

Supplication to Seek Forgiveness for Anyone Who Enters Your Home

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا
[نوح: ٢٨]

“My Lord! Forgive me, my parents, and whoever enters my house in faith, and [all] believing men and women. And increase the wrongdoers only in destruction.”

[Quran, 71:28]

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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 (Allah bless him and give him peace) encouraged us to seek Allah's forgiveness, telling us, "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 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 اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا. Because integral to our faith is concern for the guest. Our beloved Prophet (Allah bless him and give him peace) said, "Whoever believes in Allah and the next life, let them honor their guest."

We honor our guests 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 (Allah bless him and give him peace) even encouraged us to share extra pillows and cushions with them so they can be seated in the utmost of comfort.

However, being a good host is also to care for their ultimate good. We pray for them and for whoever enters our 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, hosts, and members of our communities, society, and creation. Praise be to Allah, Lord of all the worlds.



27

Supplication to Express Gratitude to Allah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“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. It is from the opening of the Quran and is found in many places in the Quran. The scholars tell us this is also on its own a supplication when we finish things we say **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**—“All praise is due to Allah, Lord of the worlds.”

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

So every time we say: **الْحَمْدُ لِلَّهِ** —or we say: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**— it is both remembrance (dhikr) and also supplication.

There’s an amazing hadith of the Prophet (Allah bless him and give him peace) which teaches us that saying **لَا إِلَهَ إِلَّا اللَّهُ**— “There’s no God But God” has tenfold reward. But saying **الْحَمْدُ لِلَّهِ**—“All praise belongs to Allah” has thirty-fold reward because it affirms Divine Oneness as remembrance.



If coupled with reflection, it is also a supplication and a commitment to Allah. So when we say: **الْحَمْدُ لِلَّهِ رَبِّ** **الْعَالَمِينَ**—we say it with gratitude and seeking Allah to increase us in good.

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 **الْحَمْدُ لِلَّهِ** don't just say it with the tongue, but feel it, and mean it, and commit to the way of gratitude. Seek that from Allah Most High, for surely He answers. Praise be to Allah, Lord of all the worlds.



28

The Essence of Supplication

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What is dua? What is supplication?

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, 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 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, and weak servants of God, dua raises 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, the painful back, 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, while others consider Allah as the 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 needs, to know that Allah is the fulfiller of our needs, or the highest level 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 and our personal supplications. Praise be to Allah, Lord of all the worlds.



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