

الأدعية القرآنية

Du'ās of the Qur'ān

by al-'Allāmah

'Abdur-Raḥmān ibn Nāṣir as-Sa'dī

رحمته

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Translated by **Khalil Klopfenstein**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Table of Contents

Translator's Introduction	7
Introduction.....	9
Chapter One	10
Chapter Two	12
Chapter Three	15
Chapter Four.....	18
Chapter Five.....	20
Chapter Six	21
Chapter Seven	24
Chapter Eight.....	27
Chapter Nine.....	31
Chapter Ten	32
Chapter Eleven.....	34
Chapter Twelve	36
Chapter Thirteen.....	37
Chapter Fourteen.....	40
Chapter Fifteen	41
Chapter Sixteen	43
Chapter Seventeen	45
Chapter Eighteen	46
Chapter Nineteen.....	49
Conclusion	50

Translator's Introduction

All praise is due to Allāh, Lord of all creation. May He send His ṣalāh and salām on His Prophet, Muḥammad, and on his family and companions. To proceed:

Sheikh 'Abdur-Raḥmān ibn Nāṣir as-Sa'dī (1307-1376AH, corresponding to 1889-1957CE) is perhaps best known as the author of *Tafsīr al-Karīm ar-Raḥmān*. That explanation of the entire Qur'ān, commonly referred to as *Tafsīr as-Sa'dī*, was completed in 1344 AH, but it only marked the beginning of his written explanations of the Qur'ān. As-Sa'dī would go on to author a number of unique works in service to the Qur'ān across his lifetime, including:

- *Tafsīr al-Laṭīf al-Mannān*, a book of thematic tafsīr featuring chapters on 'aqīdah, fiqh, stories of the Prophets, Qur'ānic vocabulary and more.
- *Faḥḥ ar-Raḥīm al-Malik al-'Allām*, a shorter work of thematic tafsīr that was published posthumously through the efforts of sheikh 'Abdur-Razzāq al-Badr. Here the sheikh limited his focus to three key areas: 1) 'Aqīdah, 2) Character, and 3) Legal rulings, discussing important topics in each of these fields with reference to relevant Āyāt.
- *Al-Qawā'id al-Ḥisān*, an invaluable collection of principles for understanding the Qur'ān, its themes, its language, and its contents.

- *Fawā'id Mustanbaṭah min Qiṣṣah Yūsuf*, highlighting benefits that can be derived from Sūrah Yūsuf.
- *Al-Mawāhib ar-Rabbāniyyah*, which consists of assorted benefits derived from the sheikh's readings and reflections during Ramaḍān 1347AH.

It is a selection from this last work that you see before you now. In one section of *al-Mawāhib ar-Rabbāniyyah*, Imām as-Sa'dī reflected over some of the comprehensive *du'ās* found within the Qur'ān, explaining their beautiful wordings, highlighting their eloquent arrangement, and pointing to the accompanying actions of the heart when one supplicates to his Lord with them.

It is hoped that this translation can help the reader draw closer to Allāh in at least two ways:

- Firstly, by becoming more attached to His beautiful Words in His inimitable Book.
- Secondly, by gaining presence of heart when calling on Allāh.

For these words were not only meant to be said on our tongues, but their meanings ought to penetrate our hearts.

We ask Allāh to accept this effort and to make it a source of benefit for the author, the translator, and the readers.

Khalil Klopfenstein

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Introduction

Since *du'ā* is the very core, essence and purest form of worship due the fact that it involves complete reliance on Allāh عزَّوَجَلَّ, humility and devotion before Him, engaging the heart in various forms of drawing near to Him, and many important goals, then the best and most elevated kinds of *du'ā* are those which benefit a person the most, which are the most authentic, and which contain the most good. Those are the *du'ās* of the Qur'ān which Allāh عزَّوَجَلَّ has told us that His prophets, messengers and distinguished servants have made, those which the leader of the messengers صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ chose over any others.

Now, since one of the conditions and etiquettes of *du'ā* include having a present heart and focusing on the meanings of what one is saying, then I would like to provide a brief primer on the meanings of the *du'ās* found in the Qur'ān. It is hoped that this will enable readers to bring these meanings to mind so that they could gain more benefit from their *du'ā*.

Chapter One

The best and most essential *du'ā* of the Qur'ān is Allāh's statement:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Guide us to the Straight Path * The Path of those whom You have favored, not of those who have earned wrath or have gone astray.” [al-Fātiḥah: 6-7]

Meaning: Teach us, show us and enable us – O Lord – to travel the Straight Path, the path of those prophets, truthful ones, martyrs, and righteous ones whom Allāh سُبْحَانَهُ وَتَعَالَى has blessed. That involves:

1. Knowing what Allāh جَلَّ وَعَلَا and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ love
2. Carrying out those things in a complete way
3. Knowing what Allāh جَلَّ جَلَّالُهُ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hate and what makes them angry, and
4. Avoiding those things completely.

At the heart of all this is for the person making this *du'ā* to ask Allāh ﷻ to guide him to the Straight Path which involves knowing the truth and following it and to guard him against the path of those who have earned wrath – those who know the truth but don't follow it – and against the path of the misguided ones – those have gone astray from the truth and thus do not even know what it is.

Chapter Two

One of the most comprehensive and beneficial *du'ās* is the *du'ā* of those with the highest aspirations, those for whom Allāh grants good in both this life and the next. Allāh عَزَّوَجَلَّ said:

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

النَّارِ﴾

“And some of them say, ‘O our Lord, give us good in this life and good in the Hereafter and protect us from the punishment of the Fire.’” [al-Baqarah: 201]

Notice that they began their *du'ā* by saying:

﴿رَبَّنَا﴾

“O our Lord ...” which entails them being mindful of both Allāh’s broad caretaking of the creation – that He created them, manages their affairs and gives them what their bodies require – as well as the special fostering of the best of His creation, i.e. those whom He nurtures with His kindness, makes both their spiritual and worldly matters upright and takes under His care, bringing them out from darkness into light.

It also entails their complete need for their Lord and that they are not able to take care of themselves in any sense,

for they have no one besides their Lord to care for them and set their affairs aright.

It is for these reasons that most of the *du'ās* of the Qur'ān begin by beseeching Allāh بِأَسْمَاءِ by His quality of being a caretaking Lord, for that is the single greatest means of calling on Him which leads to gaining what one wants and pushing away what one dislikes.

“The good of this life” is a phrase that encompasses:

- beneficial knowledge
- righteous actions
- peace of heart and body
- good wholesome provision – whether that be food, drink, clothing, marriage, housing, etc.

So it is a comprehensive term for good conditions and being safe from any kind of loss.

As for **“the good of the Hereafter,”** that is everything which Allāh جَلَّ جَلَالُهُ has prepared for His allies in His generous abode – things which no eye has seen, no ear has heard, and no human mind has even imagined.

Then, since the fulfillment and perfection of good in this life and the next is protection from the punishment of the Hellfire and protection from the things which lead to it – those being sins and disobedience – they said:

﴿وَقِنَا عَذَابَ النَّارِ﴾

“... and protect us from the punishment of the Fire.”

So this *du'ā* includes every good which one seeks and admires, and pushes off every evil and punishment. It was for that reason that the Prophet ﷺ used to frequently supplicate with this *du'ā*.

Chapter Three

Another one of the comprehensive *du'ās* of the Qur'ān is the *du'ā* at the end of *Sūrah al-Baqarah* which Allāh ﷻ informed us on the tongue of His Messenger ﷺ that He would accept from the believers when they supplicate to Him with it.

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

“Our Lord, do not take us to account if we forget or make a mistake. Our Lord, and do not place a burden on us like you placed on those before us. Our Lord, and do not charge us with anything that we do not have the ability to bear. Pardon us, and forgive us, and show mercy to us. You are our Protector, so aid us against the disbelieving people.”
[al-Baqarah: 286]

When a person commits some kind of violation of Allāh’s command, this might have been done intentionally with full knowledge, or it might have been done out of forgetfulness and by mistake. This second category is not something originating from an action of the heart, which is where sinfulness or the lack thereof is located. They asked their Lord

to not take them to account for forgetting or making a mistake, and that applies to all matters. Allāh عزَّوجلَّ responded, “**I have made it so.**”

And since some acts involve exertion, difficulty, burdens and restrictions, if a person were to be required to do such acts it is likely that he would not be able to carry them out. They asked Allāh جلَّ وعلا to not burden them with such deeds and to not charge them with things that they would not be able to do, so that the command of their Lord would be made easy for them and that the outward deeds of the Islāmic legislation would be lightened for them. Allāh تبارك وتعالى responded, “**I have made it so.**”

And since the servants will inevitably commit some shortcomings with the legislated actions that Allāh has laid out for them – whether that be committing sins or failing to carry out commands – and since those shortcomings would entail punishment if Allāh جلَّ وعلا were not to forgive and pardon them, they said:

﴿رَأْفُ عَنَّا وَأَعْفِرْ لَنَا﴾

“Pardon us, and forgive us.”

These requests would push off all forms of ill and unwanted outcomes.

Then after that they asked Allāh سُبْحَانَهُ وَتَعَالَى for the mercy through which He would bring about all forms of good in both this life and the next.

Then since religious matters and the ability to perform good deeds and avoid evil can only be enacted and put into full practice with Allāh's aid, patronage and support of them against their disbelieving enemies – such as the *Shayṭān* and his forces – they then said:

﴿أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“You are our Protector, so aid us against the disbelieving people,” and Allāh جَلَّ جَلَالُهُ said, **“I have made it so.”**

So Allāh سُبْحَانَهُ وَتَعَالَى has given His aid to His servants and facilitated good for them in all areas while also pushing away evil. What an excellent protector and wonderful supporter He is!

Chapter Four

Another one of the comprehensive *du'ās* of the Qur'ān is the *du'ā* of those who are firmly-grounded in knowledge, which comes after commending them for their complete faith. And it is:

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

“O our Lord, do not let our hearts deviate after You have guided us. And grant us mercy from you. You are certainly the Bestower.” [Āli ‘Imrān: 8]

So they asked their Lord and implored Him by His role as caretaker to grant them the greatest of resources, which is making one’s heart steadfast on what Allāh loves and is pleased with, being consistent in that, and not deviating from that guidance. And to grant them the noblest of goals, which is attaining Allāh’s mercy which brings about goodness in both this life and the next.

And they concluded their *du'ā* by imploring their Lord by His Name *al-Wahhāb*, i.e the One who gives in abundance and is exceedingly generous. So we ask you, O *Wahhāb*, out of Your generosity to give us steadfastness and to not let our

hearts deviate, and to grant us Your mercy. And there is no way to properly put a value on mercy from Allāh ﷻ, and only those who have received this bounty from Him know the fullness of the blessing and goodness it contains.

And their statement:

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

“O our Lord, You will surely gather mankind on a Day about which there is no doubt. Allāh certainly does not break His promise,” [Āli ‘Imrān: 9] is as if they are beseeching their Lord by their *īmān* in that Day and that they believe their Lord’s promises and threats, for asking Allāh ﷻ by one’s *īmān* and by Allāh having blessed him with that is one of the encouraged forms of beseeching Allāh ﷻ. And doing so completes their *du’ā* and further strengthens it.

Chapter Five

Likewise, another comprehensive *du'ā* of the Qur'ān is the *du'ā* of the righteous ones who have been promised *Jannah* and the pleasures it contains:

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَعْمَاءٌ فَأَغْفِرْ لَنَا دُنُوبَنَا وَفِنَا عَذَابَ النَّارِ﴾

“Those who say, ‘O our Lord, we certainly believe so forgive us of our sins and protect us from the punishment of the Fire.’” [Āli ‘Imrān: 16]

So they are asking Allāh جَلَّ جَلَالُهُ by His caretaking role towards them and by their faith to forgive them for their sins and to protect them from the punishment of the Hellfire.

If their sins are forgiven and Allāh protects them from the punishment of the Hellfire, then all forms of evil will be lifted from them and all forms of good will reach them.

These types of comprehensive *du'ās* will sometimes mention every goal a person would have, while at other times they will only mention a certain type of goal with other goals still falling under that goal by implication, and this *du'ā* is an example of the second category.

Chapter Six

Another example of a *du'ā* that contains all desirable things in a stacked manner is the *du'ā* of the people of understanding and the cream of the crop when, after reflecting on the contents of Allāh's dominion, they said:

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَن
تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّتَا سَمِعْنَا مُنَادِيًا
يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَعَآئِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾

“Our Lord, You did not create this without purpose, Exalted are You! So protect us from the punishment of the Hellfire! * Our Lord, whoever you enter into the Hellfire, You have disgraced him. And the wrongdoers will not have any helpers. * Our Lord, we have heard a caller calling to *īmān*, ‘Believe in your Lord,’ so we believed. Our Lord, forgive us of our sins and remove our sins from us and cause us to die with the righteous ones. * Our Lord, grant us what You have promised us through Your Messengers and do not disgrace us on the Day of Resurrection. You certainly do not break promises.” [Āli ‘Imrān: 191-194]

So they ask Allāh **سُبْحَانَهُ وَتَعَالَى** by His Lordship, repeating this special way of asking, and they acknowledge Allāh's perfect wisdom and affirm their belief in the truthfulness of His promises and threats. They affirm their belief in Allāh's Messengers when they called them to believe, and they acknowledge Allāh's blessing towards them that He enabled them to be quick in doing so.

All of this is a prelude by which they are asking Allāh **عَزَّوَجَلَّ** to protect them from the punishment of the Hellfire, to forgive them of their major sins, and to expiate their minor sins. So this would push away the greatest punishment – i.e. the punishment of the Hellfire – and remove all of the things which lead to evil and harm – i.e. the major and minor sins.

They also ask Allāh **جَلَّ وَعَلَا** to provide for them and to enable them to perform all forms of pious good deeds so that they would thereby become pious servants of Allāh.

They also ask that He would make them consistent so that they would die in that state and would be counted among the righteous.

They also ask that He would give them what He promised them on the lips of the Messengers **عَلَيْهِمُ السَّلَامُ**. This includes blessings and goodness in this life as well as treasures and bounties in the Hereafter.

They also ask that He would honor them on the Day of Resurrection and not humiliate them.

So it is fitting that Allāh سُبْحَانَهُ وَتَعَالَى would call the people who made this *du'ā* – which leaves nothing good without asking for it and nothing bad without seeking protection from it – as “the people of understanding”, for this *du'ā* is a fruit of their understanding, intellect, and excellent insight.

We ask Allāh عَزَّوَجَلَّ to enable us to do what He enabled them to do; He is certainly Giving and Generous.

Chapter Seven

Another comprehensive *du'ā* is the *du'ā* of the followers of the Prophets during extreme circumstances and various types of trials:

﴿وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

“And what they said was only, ‘Our Lord, forgive us of our sins and our excesses in our dealings, steady our feet, and support us against the disbelieving people.’ * Then Allāh gave them worldly rewards and a good reward in the Hereafter. And Allāh loves the good-doers.” [Āli ‘Imrān: 147-148]

This indicates that this *du'ā* is one of the *du'ās* which Allāh جَلَّ وَعَلَا accepted and that the people who made it were doing good in making it. That is because they were beseeching Allāh تَبَارَكَ وَتَعَالَى by His role as the nurturing caretaker, drawing closer to Him and asking Him to take care of them in the ways that would be best for their circumstances and to forgive them of their sins – here referring to future acts of disobedience – and

﴿وَإِسْرَافِنَا فِي أَمْرِنَا﴾

“... and of our excesses in our dealings ...” referring to overstepping the set limits and the prohibitions against crossing those limits. For just as it is blameworthy for a person to fall short, likewise it is blameworthy to overstep the limits.

And they ask Allāh جَلَّالَهُ to steady their feet such that He would provide them with patience, steadfastness, and strength which are the ingredients for victory.

They also ask Him to give them divine support, which is to grant them victory over the disbelieving people.

So they are asking their Lord to remove any barriers standing in the way of victory – those being sins and overstepping the bounds – and to grant them the means for victory, and the means of victory can be divided into two categories:

- 1) The internal means, which is making their feet steady and enabling them to be patiently undaunted
- 2) The external means, which is Allāh’s support.

And when they said:

﴿عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“... against the disbelieving people,” it is as if they are beseeching Allāh جَلَّ وَعَلَا, saying: We believe in You, O our Lord, follow Your Messengers, and fight against Your enemies who have disbelieved in You and Your Messengers عَلَيْهِمُ السَّلَامُ. So we oppose them and fight against them for Your sake and to support Your cause. So aid us against them since we are Your people and Your soldiers while they are the soldiers of Your enemy, the accursed *Shayṭān*.

Chapter Eight

Another comprehensive *du'ā* is the *du'ā* of the *'ibād ar-Raḥmān* – servants of the Most Merciful – whom Allāh ﷻ described with all kinds of beautiful characteristics and promised them elevated ranks.

They made two supplications:

- One supplication which was answered for all of them, both those who attained the highest level of excellence as well as those below that
- and another supplication which was answered for the elite ones, the leading figures and role models among them.

Allāh ﷻ said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

“And the servants of the Most Merciful are those who walk upon the earth with composure, and when the ignorant address them, they say words of peace. * And those who spend the night before their Lord, prostrate and standing.

*** And those who say, 'Our Lord, avert the punishment of Hell away from us. Indeed, its torment is an inseparable, permanent punishment.'"** [al-Furqān: 63-65]

So they were beseeching Allāh تَبَارَكَ وَتَعَالَى by His Lordship over them as well as by their faith and fear of His punishment that He would protect them from the punishment of Hellfire.

And if Allāh جَلَّ جَلَالُهُ protects them from the punishment of the Hellfire, it follows that He would also forgive their sins, expiate their wrongdoings and enter them into *Jannah*.

Allāh جَلَّ وَعَلَا further describes them by saying:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا﴾

"They are those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.'" [al-Furqān: 74]

So they are beseeching Allāh سُبْحَانَهُ وَتَعَالَى by His Lordship to grant them wives, close ones and offspring that would bring pleasure to their eyes, meaning that they would be obedient to Allāh عَزَّوَجَلَّ and working to please Him.

This shows that obedience to Allāh تَبَارَكَ وَتَعَالَى is a delight to their eyes and loving Him is a pleasure for their hearts.

This feeling increased in them, leading them to ask Allāh جَلَّ جَلَالُهُ to grant their close ones this state of completeness as well. That would be a blessing from Allāh to them, for if Allāh جَلَّ وَعَلَا makes their close ones upright then a large amount of benefit would come back to them. That is why they considered this to be a bounty from their Lord, as reflected in their saying:

﴿رَبَّنَا هَبْ لَنَا﴾

“Our Lord, grant us ...”

Now, since the ultimate goal of any person is to be obedient to Allāh سُبْحَانَهُ وَتَعَالَى and close to other obedient ones, they ask their Lord for the highest and most wonderful rank which is the rank of leadership in terms of the religion and that they would be a role model for the righteous people. That is asking that He would make them scholars that nurture others, people firmly grounded in knowledge and striving to learn, teach and call others to Allāh عَزَّ وَجَلَّ, and that He make their knowledge correct so that those who take them as role models will be righteous people, and that He enable them to do good deeds – both outwardly and inwardly – that allow them to become leaders for the righteous people.

This can all be summarized as:

- Commitment to doing the things that Allāh عَزَّ وَجَلَّ loves,
- Being consistent in carrying those things out,
- Having absolute certain faith in Allāh's *Āyāt*, and
- Having full knowledge of them.

Allāh تَبَارَكَ وَتَعَالَى said:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“And We made some of them leaders guiding others by Our commands since they were steadfast, and they were certain of Our *Āyāt*.” [as-Sajdah: 24]

In summary, they asked their Lord to make their internal states complete and to enable them to help others become complete, for them to be guided and to be a source of guidance for others. This is the loftiest of stations, which is why Allāh جَلَّ وَعَلَا promised them the loftiest of lodgings in Paradise:

﴿أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا
حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

“Those will be awarded with a dwelling for what they patiently endured, and they will be received therein with greetings and words of peace. * Abiding therein; excellent it is as an abode, and as a place to dwell.” [al-Furqān: 75-76]

Chapter Nine

Another comprehensive *du'ā* is the *du'ā* of Ādam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ when he repented to Allāh and he and his wife received these words to say from Allāh عَزَّوَجَلَّ:

﴿قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

“The two of them said, ‘O our Lord, we have wronged ourselves and if You do not forgive us and have mercy towards us, we would certainly be among the losers!’” [al-A'rāf: 23]

They beseeched Allāh جَلَّ جَلَالُهُ to forgive them by referencing His Lordship, confessing to wrongdoing and recognizing their sin, so that He might lift all of the negative consequences from them and that He might show mercy to them and grant them various forms of good.

They also beseeched Him by stating that there was no way forward for them and no refuge from Allāh جَلَّ وَعَلَا for them except by going to Him, and by stating that if He did not show them mercy and forgive them then they would lose in both this life and the next.

So Allāh عَزَّوَجَلَّ accepted their supplication, forgave them and showed them mercy.

Chapter Ten

Another example of a comprehensive *du'ā* is what Nūḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said when Allāh reprimanded him for asking that his disbelieving son be saved, when Allāh تَبَارَكَ وَتَعَالَى told him that his son was not one of his people and that this was not a righteous action. At this point, Nūḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said:

﴿رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ﴾

“Lord, I seek refuge with You from asking You for what I have no knowledge of. If You do not forgive me and show mercy to me, I will be one of the losers.” [Hūd: 47]

So he was beseeching Allāh عَزَّوَجَلَّ by His Lordship and seeking His refuge against asking for something that he had no knowledge of. And the reason why he had made that request for his son was simply the natural love that he had for his son, not something he was doing to seek Allāh’s pleasure. He then recognized that what he had done required him to humble himself before Allāh سُبْحَانَهُ وَتَعَالَى and ask for forgiveness, and that if his Lord did not forgive him or show him mercy then he would be one of the losers.

And people can be divided into two categories:

1. The successful ones, who are those whom Allāh جَلَّ وَعَلَا has covered in His forgiveness and mercy.
2. The losers, who are those who have missed that forgiveness and mercy, and they cannot gain it from anyone but Allāh جَلَّ جَلَالُهُ.

Chapter Eleven

Another example of a comprehensive *du'ā* is the *du'ā* of Ibrāhīm – *Khalīl ar-Raḥmān* – and his son Ismā'il عَلَيْهِمَا السَّلَامُ when they were setting up the foundations of the Ka'bah:

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

“Our Lord, accept this from us! You are certainly the All-Hearing, All-Knowing! * Our Lord, make us those who submit to You, and our offspring as well – a nation that submits to You! And show us our rituals, and turn to us in forgiveness! You are certainly the Forgiver, the Merciful.”

[al-Baqarah: 127-128]

So they beseeched their Lord to accept their deeds and that those deeds could be complete in every way, thus producing good fruits. They implored Him by the fact that He is All-Hearing of their statements and All-Knowing of their circumstances.

Then after making this *du'ā* specifically for the acceptance of their deeds, they asked Allāh سُبْحَانَهُ وَتَعَالَى عَرْشُهُ لَعَلَّ to bless them and whichever descendants of theirs He wills with Islām

– both outwardly and inwardly – and to perform the actions that He loves and is pleased with.

They also asked Allāh جَلَّ وَعَلَا to teach them the deeds that He has legislated for them and to make their acts of ritual worship complete – in terms of knowledge, understanding, and action – and for Him to reward them so that their acts could be complete in every way.

Allāh عَزَّوَجَلَّ accepted their *du'ā* in full, blessed them in His response, and made their hopes come true. Allāh تَبَارَكَ وَتَعَالَى is the Giver of tremendous favors.

Chapter Twelve

Another example of a comprehensive *du'ā* is the *du'ā* of Yūsuf عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تُؤَفِّقُنِي مُسْلِمًا وَآلْحِقْنِي بِالصَّالِحِينَ﴾

“Lord, You have given me some ownership and taught me some interpretation of events. Originator of the heavens and the earth, You are my Protector in this life and the next. Cause me to die as a Muslim and join me with the righteous.” [Yūsuf: 101]

So he was calling on Allāh عَزَّوَجَلَّ by His Lordship and by the favors that Allāh had granted him:

- a worldly blessing: ownership and what comes with it
- and a spiritual blessing: complete knowledge.
- and by how he has taken Allāh جَلَّوَعَلَّ as his protector and turned away from any others besides Him.

So Allāh سُبْحَانَهُ وَوَعَالَيْهِ protected him in both this life and the next by making him firmly grounded in Islām – both outwardly and inwardly – for his entire life until he met Allāh جَلَّوَعَلَّهُ, at which point He will include Him among His special righteous servants.

Chapter Thirteen

Another example of a comprehensive *du'ā* is the *du'ā* of Sulaymān عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

“Lord, enable me to be grateful for Your blessings which You have bestowed on me and on my parents, and to do righteousness that is pleasing to You, and enter me into Your *rahmah* alongside Your righteous servants.” [An-Naml: 19]

So he is beseeching Allāh تَبَارَكَ وَتَعَالَى by His Lordship and by the blessings He has given him and his parents, asking Him to enable him – i.e. to inspire him and assist him – to be grateful for those blessings by:

- acknowledging them,
- loving Allāh عَزَّوَجَلَّ for them,
- praising Him,
- and increasing in his remembrance of Him.

And he is asking Allāh جَلَّ وَعَلَا to enable him to perform righteous good deeds that are pleasing to Him. This includes all forms of good deeds, both external and internal.

He is also asking Allāh سُبْحَانَهُ وَتَعَالَى to enter him into His *rahmah* alongside His righteous servants.

This *du'ā* encompasses the good of both this life and the next, and it is similar to the *du'ā* of one whom Allāh has enabled to reach full maturity, who has reached 40 years of age, and whom Allāh has blessed to turn in repentance to Him جَلَّ جَلَالُهُ and say:

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

“Lord, enable me to be grateful for Your blessings on me and on my parents, and to do righteous good deeds that are pleasing to You, and make my offspring upright for me. I repent to You and I am one of the Muslims.” [Al-Aḥqāf: 15]

So he is beseeching his Lord by His Lordship over him, and by His blessings towards him and his parents, and by his own dedication to staying away from what his Lord dislikes by repenting and acting on the requirements of Islām.

He is using all of these things to ask Allāh سُبْحَانَهُ وَتَعَالَى to bless him with the gift of gratitude. And gratitude involves:

- one's heart acknowledging the blessing,
- being humbled,
- loving the one who gave it,

- and praising Allāh عَزَّوَجَلَّ – both in a general way and in relation to this specific blessing.

He is also asking Allāh تَبَارَكَ وَتَعَالَى to enable him to do what Allāh loves and is pleased with, and to make his offspring upright for him.

This *du'ā* includes making the person upright, Allāh جَلَّ جَلَالُهُ placing all of his affairs in order, and making his children upright both during his life and after his death.

A person ought to frequently make this *du'ā* – especially once he turns 40 – while displaying his humility and great dependency on Allāh. If he does that, perhaps he will fall under Allāh's statement:

﴿أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

“Those are the ones from whom He will accept the best of what they did and overlook their sins – they will be among the people of *Jannah*. That is a true promise which they have been promised.” [Al-Aḥqāf: 16]

Chapter Fourteen

Allāh سُبْحَانَهُ وَتَعَالَى said:

﴿نُمَّ تَوَلَّى إِلَى الظِّلِّ﴾

“Then Mūsā went back to the shade ...” [Al-Qaṣaṣ:24] seeking some relief in that shade after having exerted himself. Then while he was resting, Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said the following, seeking some provision:

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

“Lord, I am certainly in need of whatever good You would send down to me,” [Al-Qaṣaṣ: 24] i.e. I am in need of the good which You would send and facilitate for me.

Here, Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is asking Allāh تَبَارَكَ وَتَعَالَى by referring to his own condition. Asking by referring to one's condition can be more emphatic than asking directly, for despite the situation which he is experiencing, he is still hoping for relief from his Lord, beseeching his Lord by mentioning his own dependence on Him, attaching his hopes to Allāh alone until Allāh جَلَّ وَعَلَا grants relief from his difficulty and wipes away his worries. And Allāh is the Provider.

Chapter Fifteen

More examples of comprehensive supplications are those *du'ās* which Allāh سُبْحَانَهُ وَتَعَالَى instructed His Messengers عَلَيْهِمُ السَّلَامُ and believing servants to make. He عَزَّ وَجَلَّ said:

﴿وَقُلْ رَبِّ اغْفِرْ وَأَرْحَمَ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾

“And say: ‘O Lord, forgive me and have mercy towards me, You are the best of those who show mercy.’” [al-Mu'minūn: 118]

This involves beseeching Allāh جَلَّ جَلَالُهُ by His Lordship and His expansive mercy, asking to attain good and to have all harm pushed away. That is the forgiveness which pushes away all unwanted things, and then it is the *rahmah* which brings about all desired things.

There is also His جَلَّ وَعَلَا statement:

﴿وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾

“And say: ‘O Lord, cause me to enter a truthful entrance and cause me to exit a truthful exit and grant me a supporting proof from Yourself.’” [17:80]

This involves beseeching Allāh عَزَّوَجَلَّ by His Lordship to make all of one's entrances and exits truthful. That means that they would all be righteous and done sincerely for Allāh's sake.

This request is paired with asking Allāh تَبَارَكَ وَتَعَالَى for His assistance and placing one's reliance on Him. This entails that all of one's actions – whether they be outward or inward – are acts of obedience to Allāh عَزَّوَجَلَّ and engaging in things that He loves and is pleased with.

That is completeness when it comes to one's actions. As for completeness when it comes to knowledge, that comes from Allāh سُبْحَانَكَ وَتَعَالَى granting a supporting proof – i.e. clear evidence that helps one's argument and strength which one can use to champion the truth and crush falsehood.

So by having this *du'ā* accepted, one would gain beneficial knowledge, righteous actions, and a position of authority in the land.

And there is also Allāh's statement to His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

“And say: ‘O Lord, increase me in knowledge,’” [Taha: 114] for knowledge is the most wonderful thing, and it allows one to know everything. So asking for knowledge and asking for more knowledge are some of the best things to ask for.

Chapter Sixteen

Another example of a comprehensive supplication and beautiful call is the *du'ā* of Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ when he humbled himself to his Lord, saying:

﴿أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَأَكْتُبْ لَنَا فِي هَذِهِ
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ﴾

“You are our Protector, so forgive us and have mercy on us. And You are the best of those who forgive. * And write good for us in this life and in the next life. We have turned back to You.” [Al-A'rāf: 155-156]

Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ beseeched his Protector asking for forgiveness and mercy by mentioning how He acts as a protector for His servants and how well He takes care of them, nurtures them and shows kindness to them.

He also beseeched Allāh عَزَّوَجَلَّ by mentioning His incredible forgiveness and the amazing generosity of His forgiveness.

He then linked that to attaining good in both this life and the next, for when one attains forgiveness all harm and punishment is removed, and when one attains mercy goodness

and the good things of this life and the next are opened up for him. So his عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ saying:

﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

“And write good for us in this life and in the next life,” is similar to:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾

“Our Lord, give us good in this life and good in the next life,” [al-Baqarah: 201] but with the addition of beseeching Allāh سُبْحَانَهُ وَتَعَالَى by His role of Protector and His incredible forgiveness, while also seeking His forgiveness and mercy, both of which are factors in attaining good in this life and the next.

He then concluded this *du'ā* by beseeching his Lord by turning himself to Him, continually returning to Him, and being humble in the face of His grandeur, saying:

﴿إِنَّا هُدْنَا إِلَيْكَ﴾

“We have turned back to You,” i.e. we return back to You in all of our important matters and affairs, not turning to anyone else, for we know that none can remove harm or answer the call of the distressed besides You. And we turn to You in our worship, both outwardly and inwardly.

Chapter Seventeen

Another one of the comprehensive *du'ās* is the *du'ā* of the People of the Cave when they fled to Allāh جَلَّ وَعَلَا for the sake of preserving their religion, so they plead to Him for safety, saying:

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

“Our Lord, give us mercy from You and facilitate our affairs for us in the right way.” [al-Kahf: 10]

They implored Him to grant them mercy from Himself so that it descends on them. He would thereby preserve their religion for them, protect them from tribulations, and enable them to attain good.

And they implored Him to facilitate their affairs for them in the right way. That is, that He would conduct them to what is good, make things easy for them, and guide them to the most easy-going circumstances.

So Allāh جَلَّ وَعَلَا answered their *du'ā*, unfurling His mercy on them, protecting both their faith and their bodies, and making them blessed both on an individual level and in a way that positively impacts others.

Chapter Eighteen

Another one of the comprehensive *du'ās* is the *du'ā* of those close Angels who bear the Throne and those around it when they supplicated for the believers by saying:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْمَوْزُ الْعَظِيمُ﴾

“Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of the Hellfire. * Our Lord, enter them into gardens of Paradise which You have prepared for them and whoever was righteous among their parents, spouses, and descendants. You are certainly Almighty, All-Wise. * And protect them from evils. Whoever You protect from evil on that Day, You have shown mercy to. And that is the tremendous achievement.” [Ghāfir: 7-9]

This is a *du'ā* of expansive meaning and a way of asking with great effectiveness.

They are beseeching Allāh عَزَّوَجَلَّ by His Lordship, by the expansiveness of His knowledge and mercy, which includes His knowledge of the conditions of the believers and the weakness He created them with. And they are beseeching Him by His mercy towards them, for He made *īmān* the greatest means of attaining His mercy. They are asking Allāh تَبَارَكَ وَتَعَالَى by all of these things to forgive the believers who hold fast to their faith.

Those are the ones who repent from what Allāh عَزَّوَجَلَّ hates and follow His path by sticking to what He loves and is pleased with.

So He will forgive them of their sins and protect them from the severest punishment, which is the punishment of the Hellfire. And that He would grant them the greatest reward, which is entrance into the gardens of Paradise which He promised them on the tongues of His Messengers عَلَيْهِمَا السَّلَامُ.

And the final touch on top of that is that He would bring pleasure to their eyes by joining them together with their righteous parents, spouses, and descendants.

They then went on to beseech Allāh عَزَّوَجَلَّ by His complete power and perfect wisdom, which is fitting in this context for part of His complete power and ability is that He protects them, places a barrier between them and evil outcomes, diverts evil away from them and grants them all forms of rewards. Likewise, part of His perfect wisdom is that the people described with these qualities are worthy of being

forgiven, being shown mercy, being protected from harm, and being rewarded.

So after they supplicated for Allāh سُبْحَانَهُ وَتَعَالَى to forgive them for the evil acts which they did, they then ask Allāh جَلَّ وَعَلَا to protect them from the evils of their own souls which push them to commit sins. This protection is by making *īmān* something beloved to them and making it beautiful to their hearts, while also making disbelief, wickedness and disobedience abhorrent to them, and by making them among the rightly-guided ones.

And something that goes hand-in-hand with protection from evil outcomes is gaining Allāh's mercy.

This is a magnificent *du'ā* which comes from the creatures with the greatest knowledge of Allāh. That is why Allāh جَلَّ جَلَالُهُ describes those who attain these things as having succeeded in every measure of success and being saved from every disliked thing, for He سُبْحَانَهُ وَتَعَالَى said:

﴿وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“And that is the tremendous achievement.” [40:9]

Chapter Nineteen

Another comprehensive *du'ā* is the *du'ā* of those who followed the *Muhājirūn* and the *Anṣār* in the best way when Allāh ﷻ described them by saying:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“And those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us in faith, and do not place any resentment in our hearts towards those who have believed. O our Lord, You are Kind, Merciful.’” [al-Ḥashr: 10]

So they humbled themselves before their Lord and beseeched Him by His position as Lord, by the fact that He blessed them with faith, and by His expansive mercy and kindness to forgive them and all of their brothers who preceded them in faith and for Allāh ﷻ to enable their hearts to join together in faith and love towards one another and not to place even the smallest amount of resentment in their hearts for anyone who can be described as a believer.

So this *du'ā* revolves around attaining good and repelling evil for both themselves and their brothers.

Conclusion

Allāh عَزَّوَجَلَّ has informed us that His Prophets عَلَيْهِمُ السَّلَامُ humble themselves before Him for both specific and general requests and that they beseech Him by His perfect Names and Attributes, by the favors He has blessed them with – such as faith and both spiritual and worldly blessings -, and by their dependency and weakness and extreme need for their Lord in every circumstance and situation.

So these *du'ās* which Allāh تَبَارَكَ وَتَعَالَى has instructed and encouraged us to make and praised the people who make them are beneficial supplications. It is not fitting for a person to prefer other supplications over these ones, such as contrived supplications or innovated wordings which cannot compare to these Qur'ānic *du'ās*.

This Qur'ān guides to the actions and words which are best in both their meanings and their beauty, one facet of that being these *du'ās*. And how often do we find prophetic supplications in the Sunnah which resemble and align with the Qur'ānic *du'ās*?

So we ask Allāh to guide us to the best things and divert all forms of harm away from us. He is certainly Generous, Gracious, Kind, and Merciful.

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It is authentically reported in Sunan al-Tirmidhī that the Prophet ﷺ said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

“Du’ā is the essence of worship.”

Throughout the Qur’ān, Allāh highlights the importance of du’ā and the central role that it played in the lives of His Prophets and righteous servants by recounting their supplications and presenting the beautiful wordings and meanings of their prayers.

In one part of the work *al-Mawāhib ar-Raḥmāniyyah min al-Āyāt al-Qur’āniyyah* the great scholar **Sheikh ‘Abdur-Raḥmān ibn Nāṣir as-Sa’dī** compiled a selection of these supplications from the Qur’ān. He aimed to gather the most comprehensive supplications and briefly explain their profound meanings and eloquent arrangements. This collection that you hold in your hands offers a chance to follow the examples that Allāh has provided of how the best of creation called out to their Creator in worship and sincere devotion.



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