

Kitab al-Ad'iyyati al-Qur'aniyyah

Kitab al-Ad'iyyati al-Qur'aniyyah - The Book Of The Qur'anic Du'as



**The Book Of The Qur'anic Du'as -
Special Edition - Husein Khimjee**

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Author(s):

[Husein Khimjee](#) [1]

Kitab al-Ad'iyyati al-Qur'aniyyah (The Book of the Qur'anic Du'as) Special Edition

This text is divided into two parts: the first discusses the Qur'an and shows it is the authentic book of Allah. The second part contains a collection of supplications of various personalities and prophets from the Holy Qur'an with explanation.

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Dedication

Illtimas-e-Du'a

Sincere request to readers and users of this Book

Please recite Surah al-Fatiha and Three times Surah Ikhlas

For the Isaal-e-Thawaab of all Marhumin in the families of

Marhum Akberali Suleman Khimji

and

Marhum Mohammed Jaffer Ebrahim

May Allah, Subhanahu wa Ta'ala, Shower them with His Mercies and His Maghferat and grant them place in the proximity of His chosen ones in Jannat.

آمین یا رَبَّ الْعَالَمین

Surah Al-Fatiha, The Opening Chapter

(۱) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Bismillahi al-Rahmani al-Rahim

I begin in the name of Allah the All-Merciful The Compassionate (1:1).

(٢) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdulillah Rabbi al-'Alamin

All the Praise and all the Glory belongs to Allah The Rabb¹ of the Universe (1:2).

(٣) الرَّحْمَنُ الرَّحِيمُ

Al-Rahmani al-Rahim

The All-Merciful, The-Compassionate (1:3).

(٤) مَالِكِ يَوْمِ الدِّينِ

Maliki Yawmi al-Din

Master of the Day of Judgement (1:4).

(٥) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka na'abudu wa iyyaka nasta'in

Only You do we Worship and only Your help do we seek (1:5).

(٦) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path (1:6).

(٧) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata al-ladhina an'amta 'alayhim, Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhalleeen

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7).

¹ Throughout this book, I have left the word Rabb untranslated. This is because there is no suitable word in English that will meaningfully translate this word. Usually, some oriental scholars translate it as "Lord". For comprehensive meaning of this word as revealed in the Qur'an, see further in this book in the argument Nabi Ibrahim ('a) makes with the idolators.

Preface To This Special Edition

This is a ‘Special Edition’ I decided to publish because I wanted to include with this edition my Resource Paper “Qur’an: The Authentic Book of Allah”. Among other things we know about the authenticity of the Qur’an, it is important also to know that many non-Muslim scholars (among them scientists, mathematicians, professors in different fields etc.) converted to Islam when they could not find anything in the Qur’an that was false, or that anything in the Qur’an was only a theory.

I wanted also to dedicate this edition for the *Isaale Thawaab* of all the *Marhumin* of the families of my father *Marhum* Akberali Suleman Khimji and of the families of *Marhum* Mohammed Jaffer Ebrahim.

The previous edition had transliteration with every Ayat. In this edition, I have chosen not to include the transliteration but the translation and explanation of each Ayat is included. In the previous edition, each Ayat was shown in bold writing. With the improvement in fonts now, un-bolded it looks even more beautiful and easy to recite.

Like previous editions, the translation of each Du’a from the Qur’an was verified using several translations. Among these were: *The Holy Qur’an with English Translation of the Arabic Text and Commentary according to the Version of the Holy Ahl Al-Bayt* by S. V. Mir Ahmed Ali, *The Holy Qur’an: Text, Translation and Commentary* by Abdullah Yusufali, *The Meaning of the Holy Qur’an* by Muhammad Marmaduke Pickthall, *The Qur’an and its Interpreters (vol. 1)* by Mahmoud M. Ayoub, *The Holy Qur’an: Text, Translation and Commentary* and *The Qur’an Interpreted* by Arthur J. Arberry.

I am grateful to Sr. Zeinab Donati for her uninterrupted help and support in formatting not only this book but also other works of mine published in www.al-islam.org [7].

If, in compiling this book, I have made any mistakes, they are entirely mine. I pray sincerely to Allah, Subhanahu wa Ta’ala, to forgive me, for indeed He is All-Merciful, All-Forgiving.

I pray to Him and Him alone, to accept this humble effort from me and to count me from among His righteous slaves.

Husein Khimjee, Ph.D.

Jamadi Al-Akhir, 1443 A.H.

November, 2021 C.E.

Part 1: Qur'an: The Authentic Book Of Allah

وَتَمَّتْ رُبُّكَ صِدْقًا ۖ وَعَدًا لَا يُغَيَّرُ ۚ لَا مُبْدِلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

“The Word of your Rabb (Sustainer, Lord) does find its fulfillment in Truth and in Justice: none can change His Words: for He is the one who Hears and Knows all.” (6: 115).

Introduction

Allah, Subhanahu wa Ta'ala, clearly reveals that the Central Purpose of Qur'an, is guidance for the mankind. Qur'an shows clearly the criteria for mankind to judge between what is right and what is wrong. Allah, Subhanahu wa Ta'ala, reveals:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۚ وَلَعَلَّكُمْ تَشْكُرُونَ

“Ramadan is the (month) in which was sent down the Qur'an as the guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spent it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.” (2: 185).

In this regard, then, the Qur'an “guides to that which is most upright:”

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۖ

“Verily this Qur'an doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward.” (17:9).

It is inevitable, therefore, that as the origin of guidance, Qur'an is the source¹ of all knowledge. It means, then, that although not a book of philosophy or science, Qur'an contains a complete chart of life for a human being. It shows a path to attain success both in this life and the life Hereafter. It does so, not as a mere theory, but by presenting practical models of human beings who lived the life of success envisaged

by the Qur'an. Allah, Subhanahu wa Ta'ala, puts them with the group of those He describes upon whom Allah showers His Blessings:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا

“All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): ah! How a beautiful fellowship!” (4:69).

To be included in this group is the prayer of every Muslim when reciting Surah al-Fatiha these revealed words:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Show us the Straight Path.” (1:6).

... صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

“The Path of those on whom you have bestowed Your Grace...” (1:7).

The Objectives

The objective of this Booklet in Part One is to describe and explain clearly the authenticity and finality of the Qur'an. Then in Part Two to discuss our duties we have towards the Eternal Message in the Qur'an.

In doing so, this text will demonstrate that the Qur'an clearly charts and shows our life on the earth has a definite purpose and that the Qur'an is truly the Book of Allah and a true guide that never fails to put man on the guidance that is most upright.

Authenticity Of The Qur'an

The authenticity of the Qur'an will show clearly that it only contains hard facts, not theories. Theories can change in time but what the Qur'an proclaims has not only truly withstood the test of time but has also withstood unique challenges. One example is the Ayat challenging that the Qur'an contains no crookedness whatsoever. Each statement of the Qur'an is the whole Truth.

أَلَمْ حَمَدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

“Praise be to Allah Who has sent to His Servant the Book, and has allowed no Crookedness.”

(18: 1).[2](#)

The evidence of the above claim, as will be seen, is contained within the Qur'an itself.

The Finality Of Qur'an

The Qur'an claims to be the final guidance for all mankind. It is the final Book of guidance because there will be no more revelations from Allah, Subhanahu wa Ta'ala, for mankind. It is not difficult to understand that the final Book of Guidance for mankind should be revealed to the final Rasul (Messenger) of Allah, sent for the guidance of all mankind. The clarity of the Qur'an being the final Book is seen in the following Ayat (verse)[3](#)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.” (5:3).

The claim of the Qur'an that it is the Book of Allah and the Book of universal guidance, for all mankind, in all ages is something that must be substantiated by historical evidence.

In Part One of this Booklet, we will clearly see that there is, in the Qur'an, ample evidence for this claim. We propose to demonstrate the validity of the claims the Qur'an is making, under two main topics that will follow:

1. The Truths manifested in the Qur'an; and
2. The Prophecies contained in the Qur'an.

The Truths Manifested In The Qur'an

As for the Truths Manifested in the Qur'an, we will see Internal Evidence for Truths the Qur'an contains, and External Corroboration for the Prophecies it contains.

Allah, Subhanahu wa Ta'ala, creates all things and forms them well, and decrees for every creature its sustenance and its final destiny. When we look around us, we see in Allah's handiwork complete symmetrical creation. Little reflection shows us how wonderfully every creation is instinctively guided to receive all necessities of its life, whether it pertains to living things, mammals and plants, or whether it pertains to the universe or natural phenomena.

Allah creates everything and gives it a structure that makes the creation both internally and externally equipped to attain its goal. Thus, a tree, say an orange tree, as it sprouts from the earth, it grows from

the interior of the orange seed and is guided and directed upwards as it grows into a full-blown orange tree. It is equipped to extract all its nourishment from the soil and from the environment in definite proportions as it needs. It grows until it reaches its goal to produce oranges that contain many seeds. If it is a corn or a wheat plant, it is directed towards its own goal, until it grows into a full-blown plant producing what it is destined to produce.

Human beings, too, are not an exception to this rule, except that while animals and other creatures are guided by instincts given them by Allah, Subhanahu wa Ta'ala, human beings use not only their sensual perceptions but also their rational perception to be guided. Man is a gregarious, social animal. As a social animal, the whole of the human society needs guidance. Otherwise there is chaos and anarchy.

Primitive societies organized themselves along tribal lines. Most modern societies of human beings govern by constitution along democratic principles. Allah, Subhanahu wa Ta'ala, wants mankind to be guided by revelation He sent to His anbiya in the model of lives they led. The final chapter of this guidance and perfection is the Qur'an and the perfect model of lifestyle led by Rasul Allah (S). Look how Allah Himself describes this.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ ۖ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

“You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.” (33:21).

Fundamentally, therefore, the only True Guidance that Allah, Subhanahu wa Ta'ala, will accept is the [Din](#)4 of Islam.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا إِلَّا فِي كِتَابٍ إِلَّا مَن بَعَثَ مَا جَاءَهُمُ بِالْبَغْيِ ۚ بَيْنَهُمْ ۚ وَمَن يَكْفُرْ ۖ بَايَتِ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۚ

“The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.” (3: 19).

Any other ideology in which mankind does not totally surrender to the Will of Allah in Islam is not acceptable to Allah, as He reveals:

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost. (all spiritual good).”

(3:85).

The clear reason for this is that our Creator has guaranteed, in the Din of Islam, the guidance that directs man towards the [falah](#)⁵, or the final prosperity in this life and in the life Hereafter. He is the Creator and He has chosen Islam as the only Path to salvation; any other path leads to misguidance and crookedness.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ كَافِرُونَ

“Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter.” (7:45).

Qur’an, therefore, gives us not only the firmest guidance, but also declares it to be the only guidance given by the Creator Himself in His Book and through His own prophets. It leads to the unfailing goal.

It is very interesting to note that in His Attribute of al- Rahman (the All Merciful, Most Gracious, the Compassionate) Allah, Subhanahu wa Ta’ala, reveals the highest manifestation of this great Attribute: the fact that He taught mankind the Qur’an:

الرَّحْمَنُ

“[Allah] Most Gracious!” (55: 1).

عَلَّمَ الْقُرْآنَ

“It is He Who has taught the Qur’an.” (55:2).

خَلَقَ الْإِنْسَانَ

“He has created man” (55:3).

عَلَّمَهُ الْبَيَانَ

“He has taught him speech [and Intelligence]” (55:4).

Mankind, when reflecting on the Qur’an, finds in the very first Ayat (verses) revealed by Allah an injunction to learn by reading and writing:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Proclaim! [or Read!] In the name of thy Lord and Cherisher, who created.” (96:1).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“Created man, out of a (mere) clot (of congealed blood):” (96:2).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

“Proclaim! And thy Lord is Most Bountiful.” (96:3).

الَّذِي عَلَّمَ بِالْقَلَمِ

“He Who taught (the use of) the Pen.” (96:4).

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Taught man that which he knew not.” (96:5).

These five ayat command Rasul Allah (S) to recite (read) in the name of Allah whose Power and Magnanimity here are related to the gift of revelation to man. It invites mankind to think and to ponder and arrive at the conclusions that will show him the guidance⁶.

The guidance received from the Qur'an will not be just theories. Rather, they will be containing only the Truth designed to annihilate the Falsehood. The Qur'an declares:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْآلَاءُ وَلَٰكِن مِّنكُمْ أَكْثَرٌ غَافِلُونَ

“Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold falsehood doth perish! Ah! Woe be to you for the [false] things ye ascribe [to Us].” (21:18).

Authenticity Of The Qur'an

The confidence with which the Qur'an declares this is because the Qur'an is from no other than Allah Himself. It further carries a challenge that, if anything found in the Qur'an is not authentic or if it is not relevant to any age and any time, it is up to the disbelievers to prove it wrong. Consider, for example, the

following⁷:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ أَمْ لَا يَأْنِ لَهُمْ وَلَوْ ۚ كَانُوا مِنْ ۚ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ آخَاطًا تَلَفًا ۚ كَثِيرًا ۚ

“Do they not ponder on the Qur’an [with care]? Had it been from other than Allah, they would surely have found therein much discrepancy.” (4:82).

This is a unique attitude in the Qur’an. Allah, Subhanahu wa Ta’ala, throws a clear challenge and then invites the reader to find a mistake. Commenting upon this attitude in the Qur’an, we are told: “The seriousness and difficulty of the challenge aside, the actual presentation of such a challenge in the first place is not even in human nature and is inconsistent with man’s personality. One does not take an exam in school (and) after finishing the exams writes a note to the instructor at the end saying, “this exam (my answers) are perfect. There are no mistakes...find (even) one if you can’. One just does not do that. The teacher would not sleep until he found a mistake. And yet this is the way the Qur’an approaches people”⁸.

Internal Evidence – (Truths)

1. About Living Things: Mammals And Plants

The Qur’an also asks, as stated earlier, to read and write—that is, to research. Muslims took up this advice, together with prophetic *Ahadith*, on seeking knowledge. Each time Muslims followed this guidance from the Qur’an, they never failed in their research. In 1980’s, Some Muslims in the Hijaz asked a non-Muslim, a world-renowned expert on embryology, Dr. Keith Moore of the University of Toronto in Canada, to research and come up with his conclusions on the subject of embryology based on what the Qur’an has revealed on the subject. Dr. Keith Moore, together with his team of experts in embryology, researched and was absolutely stunned at the complete accuracy of the Qur’an in the subject of their research. Dr. Moore himself finding the Qur’an so accurate had to include the material he found in the Qur’an in the second edition of his textbook, *Before We Were Born*.

When Dr. Keith Moore was interviewed for a television presentation, he remarked that some of the things mentioned in the Qur’an had just come to light only thirty or so years ago. The thing that he found new was also the Qur’an’s description of a “leech like clot” (‘alaqah, as the Qur’an calls it⁹). Dr. Moore found this to be so accurate when he compared it with the picture of a leech that he included it in his textbooks. When his findings became public and the newspapers printed the story in their headlines, one reporter asked Dr. Moore this question: “Don’t you think that, may be, the Arabs might have known about these things – the description of embryo, its appearance and how it changes and grows?”

Dr. Keith Moore quickly pointed out to the reporter that he (the reporter) had missed a very important point. Nobody could see this without the aid of a microscope. Dr. Moore also taunted the reporter by

telling him this:

“...May be fourteen centuries ago someone secretly had a microscope and did Research, making no mistakes anywhere. Then, he somehow taught Muhammad and convinced him to put it in his book. Then he destroyed his equipment and kept it a secret forever. Do you believe that? You really should not unless you bring some proof because this is such a ridiculous theory”¹⁰.

When Dr. Moore was asked, “how do you explain this information in the Qur’an?” his reply was “It could only have been Divinely revealed.”

Experiences of these kinds have been borne out by other scholars as well. A French Scientist, Dr. Maurice Beaucaille, writes:

“A crucial fact is that the Qur’an, while inviting us to cultivate science, itself contains many observations on natural phenomena and includes explanatory details which are seen to be in total agreement with modern scientific data. There is no equal to this in Judeo- Christian (Old Testament and New Testament) Revelation. These scientific considerations, which are very specific to the Qur’an greatly surprised me at first. Up until then, I had not thought it possible for me to find so many statements in a text compiled more than thirteen centuries ago referring to so extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. The hypothesis advanced by those who see Muhammad as the author of the Qur’an is quite untenable. How could a man, from being illiterate [sic], become the most important author, in terms of literary merit, in the whole of the Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in the pronouncement of the subject? ...They lead to conclusion that it is inconceivable for a human being living in the seventh century A.D. to have made statements in the Qur’an on a great variety of subjects that do not belong to his period and for them to be in keeping with what was known only centuries later.”¹¹

Dr. Maurice Bucaille’s comment that explanations given in the Qur’an are seen to be in total agreement with modern scientific data is very interesting. The Qur’an contains only the Truth. No theories. If it did contain theories, it would have never withstood the test of time because theories, no matter how good, are liable to change as fresh discoveries are made. The Book of Allah reveals only the ultimate and final Truth. This challenge is, then, very unique in the face of all modern, scientific discoveries.

One of the astounding things also is the Qur’an’s description of the factors that give rise to the production of milk in animals. The accuracy of the Qur’an in describing this stunned Dr. Maurice Beaucaille. The Qur’an reads.

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ تُسْقَوْنَ مِنْهَا دَمًا وَيَبْرَأْنَ مِنْهَا لَبَنًا خَالِصًا ۚ سَائِغًا
لِّلشَّرِبِ

“And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it.” (16:66).

Dr. Beaucaille explaining this says: “It (how the cattle produce milk was totally unknown at the time of Prophet Muhammad and has been understood only in recent times. The discovery of the circulation of blood was made by Harvey roughly ten centuries after the Qur’anic revelation.”¹²

2. Internal Evidence: Plants

Researchers have only recently become aware that every living thing comes into being as a result of merging of a male and a female cell. This is true also for fertilization in plants. Several theories existed before this discovery. The modern discovery, using most up to date scientific equipment, has led to the conclusion that reproduction is impossible without fertilization except in certain plants where division is by way of the division of cells. The Book of Allah, on the other hand, already described this phenomenon so clearly:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ضَ مَهْدًا ۖ وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ۚ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجَ رَحْمَةً نَا بِهِ أَنْزَلْنَا وَجَدُّوا
مِّنْ نَّبَاتٍ شَتَّى

“He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky.” With it have We produced divers’ pairs of plants each separate from the others.” (20:53).

Or as Allah, Subhanahu wa Ta’ala, reveals in Sura Yasin:

سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْذِرُتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ ۖ وَمِمَّا لَا يَعْلَمُونَ

“Pure and Transcendent is Allah who created in pairs all things that the earth produces as well as their own kind and (also other) things of which they have no knowledge.” (36:36).

It is interesting to note that the Qur’an expands this phenomenon to include not only the human male and female and the animal and vegetable world, but in fact all parts of existence.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

“And of everything We have created pairs: that ye may receive instruction.” (51:49).

3. Internal Evidence: Natural Phenomena

A few years ago, in 1984, when I was in Iran travelling from Tehran to Mashhad, I came across a journal during the flight. It was interesting to read that Jacques Cousteau, a famous marine biologist, had said that he always wondered why the salty body of water (oceans) on the earth did not become sweet and palatable when they met bodies of sweet waters, fed by rain (rivers, lakes and underground springs), flowing into the sea. Jacques Cousteau always wanted to find the answer to this question and, while no one had, and he was wonderstruck to find the Qur'an solved it for him:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

“He has let free the two bodies of flowing water, meeting together.” (55: 19).

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

“Between them is a Barrier which they do not transgress” (55:20).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“Then which of the favors of your Lord will ye deny?” (55:21).

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا

“It is He Who has let free the two bodies of flowing water: one palatable and sweet and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.” (25:53). [13](#)

A very similar incident occurred in the life of a non-Muslim merchant marine that made his living in the sea. A Muslim friend had given him a copy of the Qur'an¹⁴. After coming across a particular passage in the Qur'an, where Allah describes the status of a disbeliever and compares it with the stormy sea, he asked his Muslim friend if Rasul Allah (S) had ever been a sailor. When the Muslim replied that Rasul Allah (S) lived all his life in the barren valley of Makka – wadi ghayra dhi zar'in, as the Qur'an describes it – he was so impressed with the Qur'an's exact description of the storm on the sea that he accepted Islam. He totally believed that the Qur'an had to be from no other source except Allah Himself. The Ayat in Surah an-Nur reads:

أَوَلَمْ تَكُظْمَتِ ۖ فِي بَحْرٍ لَّجِيٍّ ۖ يَغْشَاهُ مَوْجٌ ۖ مِّنْ فَوْقِهِ ۖ مَوْجٌ ۖ مِّنْ فَوْقِهِ ۖ سَحَابٌ ۖ ظُلُمَتِ ۖ بَعَثْنَا

فَوَاقٍ بَعْدَ ضِيٍّ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

“Or (the Unbelievers’ state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light there is no light!” (24:40).

There are several examples where Qur’an has come to the aid of modern science. In doing so, the Book of Allah has disproved false theories. A classic example of this is the Ptolemaic theory of the immobility of the earth. Christian churches had accepted this theory as the solid truth. Further, they believed that the earth was the center of the universe.

It was an Italian physicist and astronomer of the 17th century, Galileo, who refuted this theory and stated correctly that the earth has a motion and it revolves around the Sun. The Christian churches vehemently opposed this. To them, Galileo had uttered a “blasphemy”. For this, Galileo was sentenced to life imprisonment. What is very interesting is that while Europe was gripped under such wrong theories, and Galileo had discovered the truth only in the 17th century, the Qur’an had already revealed, a thousand years before Galileo, that the earth had a motion. Not only does the Qur’an show that the earth has a motion, it also reveals how mountains act as pegs that balance the planet earth to keep it steady. Consider the following wonderful Ayat:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

“He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature, in pairs.” (31: 10).

In a further elaboration of this challenge of the Qur’an, an interesting article¹⁵ shows several examples where the Qur’an has come to the aid of researchers and scientists to arrive at the final Truth in the face of several unfounded theories by various thinkers. One of these was the theory of the scientist Laplace, whose theory concerning the emergence of the solar system was refuted as modern scientific research was made. Modern science came to agree with the Qur’anic revelation in Surah Al-Anbiya’:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Do not the Unbelievers see that the heavens and the earth were joined [as one unit of Creation], before We clove them asunder? We made from water every living thing. Will they not then

believe?” (21:30).

Modern research has just arrived at the conclusion about our solar system; whereas the Book of Allah had already described it at the time when the knowledge of science, and, indeed, all other knowledge was extremely limited. Similarly, it is only now that scientists are arriving at the conclusion that our universe is continuously expanding. Until the 19th century this was totally unknown. The Qur'an, however, has described this in clear terms:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

“With the power and skill did We construct the Firmament: for it is We Who create the vastness of Space.” (51:47).

The Book of Allah describes the heavenly bodies, each of them keeping to its appointed course.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْقَىٰ تَوَاتُيَ عَلَىٰ الْأَعْرَاقِ شَيْءٍ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ فِي أَجَلٍ يُدِيرُ الْأُمُورَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

“Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of authority); He has subjected the sun and the moon (to His law)! Each one runs (its course) for a term appointed. He doth regulate all affairs explaining the Signs in detail, which ye may believe with certainty in the meeting with your Lord.” (13:2).

The Qur'an explained the above scientific truth in a way that is comprehensible to mankind in all ages. Our 8th Imam 'Ali Al-Rida ('a) gave a beautiful explanation of this Sign of Allah as he explained to one of his disciples saying, "...there is a pillar, but it cannot be seen".¹⁶

The Prophecies Contained In The Qur'an

Qur'an is the True Word of Allah, Subhanahu wa Ta'ala, and has continued to withstand the test of time can also be shown through its prophecies. We can divide the prophecies in the Qur'an in three categories:

- (a) The prophecies that occurred and were totally fulfilled in the life of Rasul Allah (S).
- (b) The prophecies that were totally fulfilled after the passing away of Rasul Allah (S)
- (c) The prophecies that are still to be fulfilled.

Now let us look at all the three with some detail:

A) Prophecies – Fulfilled During The Life Of Rasul Allah (S)

There are several prophecies in the Qur'an that were fulfilled during the earthly life of Rasul Allah (S). In this paper, I shall discuss only two prophecies under this heading. The earliest was when Allah, Subhanahu wa Ta'ala, prophesied about Abu Lahab. Abu Lahab, whose actual name was 'Abdu al-Uzza (named after an idol Uzza), was the most notorious opponent of the message of Islam and of Rasul Allah (S).

When Allah commanded Rasul Allah (S) to admonish the public for the very first time, Rasul Allah (S) used the same system to announce as was used by the Makkans at the time. This was to stand on Mount Saffa and give a cry "Wa Sabaha" three times. Makkans would be able to see a man standing on the hill of Saffa and would realize the importance of his calling them to him. As Makkans gathered, Rasul Allah (S) began a very interesting and comprehensive khutba in which he proclaimed the Oneness of Allah, that Allah had appointed him as the Rasul of Allah and admonished them about the coming of the Day of Judgment. Abu Lahab, who was in the crowd, shouted obscenity at Rasul Allah (S), cursing and wishing for no power in what Rasul Allah (S) was proclaiming in his Message. Allah, Subhanahu wa Ta'ala, revealed a prophecy against Abu Lahab as follows:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

"Perish the hands of the Father of Flame! Perish he." (111:1).

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

"No profit to him from all his wealth, and all his gains!" (111:2).

سَيَصْدَأُ لِي نَارًا ذَاتَ لَهَبٍ

"Burnt soon will he be in a Fire of blazing Flame!" (111:3).

وَأُمُّهُ رَأَتْهُ حَمَالَةً هُمْ يُحْطَبُ

"His wife shall carry the [crackling] wood [as fuel]!" (111:4).

فِي جِيدِهَا حَبْلٌ لُّلٌّ مِّن مَّسَدٍ

"A twisted rope of palm-leaf fibre round her [own] neck!" (111:5).

This prophecy was fulfilled to the letter. As Islam began to rise and was becoming a reality, the enemies went into battle with them. Their efforts only resulted in their total defeat in the Battle of Badr. Many of their leaders perished. Abu Lahab himself perished a week after Badr, lost in every way, and totally consumed with grief in his own fiery passions. Abu Lahab, who wielded so much power during the Makkan past, now lay fallen to such an extent that no one was willing even to remove his corpse which lay in the hot sun giving out a foul smell. Abu Lahab was destroyed totally. His pride was his wealth, a very beautiful wife named Jamilah, and youthful sons to take pride in the Makkan society that adored sons, despised daughters to the point of burying them alive.

It is very interesting to note that prophecies in the Qur'an reveal not only that Qur'an is the True Word of Allah, but they also contain miracles of their own. For example, Dr. Gary Miller in his book *The Amazing Quran* tells us that if this prophecy was not the Word of Allah, Abu Lahab could have actually wiped out the message of Islam quite easily. All that he had to do was to falsify the above prophecy. He could have just accepted Islam and claim that, by accepting Islam, all his previous bad deeds were wiped out.

By accepting Islam, he would have thus falsified the prophecy and could have said, "See, I was always telling you that these are not the words of Allah. If these were, I would not have accepted Islam. Now I have accepted Islam and, according to Islam, since anyone who accepts Islam has his or her bad deeds wiped out, all my past deeds ought to be wiped out. If not, then, either Islam is wrong, or the prophecy against me is wrong." Muslims would have had nothing to say. The confidence with which the prophecy is revealed in the Qur'an and the fact that he did not accept Islam shows, clearly, the Truthfulness of the Qur'an in any statements it makes.

Take another prophecy that was fulfilled during the mission of Rasul Allah (S). At the time of Rasul Allah (S), there were two superpowers in the world: The Roman Empire in the West and the Persian Empire in the East. Each of them had a clear ambition to be the only superpower on earth. There were, therefore, wars between these two superpowers. Sometimes it was the Roman Empire that had the upper hand, and vice versa. In the years 614–615 A.D., however, the Persian Empire managed to defeat the Roman Empire under Heraclius. This was, indeed, a major defeat. The Roman Empire lost control of Jerusalem and other important centers. Constantinople was the only major city not subjugated under the Persian Empire.

The Qurayshites of Makka began to rejoice at this news. They were hoping that the newly emerging Islam, which appeared to be so weak and helpless, would also be wiped out under their persecution and pressure.

Allah, Subhanahu wa Ta'ala, under these circumstances, when it was impossible even to imagine that the Roman empire could regain any of their occupied lands, prophesied like this:

“Alif Lam Mim.” (30: 1).

غُلِبَتِ الرُّومُ

“The Roman Empire has been defeated.” (30:2).

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ

“In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious.”(30:3).

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْخَرُ الْمُؤْمِنُونَ

“Within a few years. With Allah is the Decision, in the Past and in the Future: on that Day shall the Believers rejoice.” (30:4).

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

“With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful.” (30:5).

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“[It is] the promise of Allah. Never does Allah depart from His promise: but most men understand not.” (30:6).

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

“They know but the outer (things) in the life of this world: but of the End of things they are heedless” (30:7).

And so, it happened...exactly as Allah promised. Within just seven years of the fall of Jerusalem, the Roman Empire fought a successful battle of Issus in the year of 622. Within the next two years, the Roman Empire successfully penetrated Persia.

Within the same span of time, the persecuted and weak Muslims had already completed the historical hijrah, had settled in Madina, Islam was forming itself into a power to reckon with and, in the year 624, as the Romans were penetrating completely the Persian Empire, Muslims were defeating the Quraysh at

the Battle of Badr. The Qur'an's prophecy was fulfilled to the letter.

B) Prophecies – Fulfilled After Rasul Allah (S)

There are many prophecies that were fulfilled after the passing away of Rasul Allah (S), exactly as prophesied in the Qur'an. The one that has direct bearing upon us is the one in Surah al-Jumu'ah. Allah, Subhanahu wa Ta'ala, revealed:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom although they had been, before, in manifest error.” (62:2).

وَأَخْرَجَ مِنْهُمُ الَّذِينَ كَفَرُوا وَالَّذِينَ لَا يَعْلَمُونَ

“As well as [to confer all these benefits upon] others of them, who have not already joined them: and He is Exalted in Might, Wise.” (62:3).

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.” (62:4).

What a wonderful prophecy! This was revealed in Madina when Muslims were still a small community. No one could even imagine Islam would gain any foothold beyond the boundaries of Madina, or even Arabia. Muslims were still struggling against all odds and conspiracies of the Makkan Qurayshites, their confederates and Madinian Jewish tribes. In an atmosphere like this, a prophecy was revealed promising Islam to be the reality for all peoples of the world. The Deen of Allah, in which people of all races, the Akhareen (i.e., non-Arabs) would join [17](#).

We are the fulfilment of this prophecy of Allah because we are the people of the Akhareen referred to in this prophecy. We, the converts from Hindus of the past, and billions of others belonging to other races, cultures and nationalities!

A very similar prophecy was also made in the complete chapter of Surah an-Nasr:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

“When, comes the Help of Allah, and Victory” (110: 1).

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

“And you do see the People enter Allah’s Religion in crowds” (110:2).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا

“Celebrate the Praises of your Rabb [Lord] and pray for His Forgiveness: for He is Oft Returning [in Grace and Mercy].” (110:3).

Rasul Allah (S) had migrated from Makka to Madina as a persecuted man. While establishing in Madina the truly compassionate faith and true social justice of Islam, the Deen of Allah, all the efforts of the enemy to extinguish the light of Islam totally failed. Islam began not only to survive, but also to thrive. When Makka was taken bloodless, the compassion and mercy of Rasul Allah truly astounded the Arabs. Islam had become a reality, and Arab tribes all over came in delegation upon delegation to accept Islam. The prophecy was fulfilled as the boundaries of Islam began to expand. While this prophecy was fulfilled in the life of Rasul Allah (S), it also made Islam ready to receive the people of the akhireen.

One of the most interesting prophecies that we see being fulfilled in our modern times is that of the mummified bodies of the Pharaohs. I will let the Qur’an describe the prophecy in its own words:

وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَّبَهُمُ فِرْعَوْنُ وَجُنُودُهُۥۖ بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَآمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَآمَنْتُ بِهِۦۖ بَنُوآ إِسْرَءِيلَ وَأَنَاۡ مِنَ الْمُسْلِمِينَ

“We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: ‘I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit [to Allah in Islam]’.” (10:90).

ءَاَلْنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

“[It was said to him]: ‘Ah now! –but a little while before, you were in rebellion! And you did mischief (and violence):’” (10:91).

فَإِلَٰهَٓ يَوْمَئِذٍۭ لَا تَنْجِيكَ بَدَنُكَ لَتَكُونَ لِمَنۢ خَلَٰفَكَ ءَايَةًۖ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ

“This day shall We save you in your body, that you may be a Sign to those who come after you! But verily, many among mankind are heedless of Our Signs!” (10:92).

The commentators of the Qur'an tell us that Allah made this concession to Fir'awn.

He saved Fir'awn's body. The body was saved from the sea and, according to Egyptian customs, mummified and preserved. A Sign forever, and for us, in the twentieth/twenty-first century, it is just amazing to witness the excavations of well-preserved mummified bodies of the Pharaohs fulfilling the prophecy in the Qur'an. The fulfillment of the prophecy is proven to be the body of the Fir'awn himself!

In an interesting Tafsir (explanation) of these verses (10:90–92) in the Qur'an, S.V. Mir Ahmed Ali in his “The Holy Qur'an” [18](#) explains like this:

“Vr. 90 (1034)...While getting drowned Pharaoh realized the existence of God and declared His Unity but it was of no avail to him. It is proved here that however much one might deny the existence of God or His authority during one's life-time, but when one experiences the agony of death, he helplessly realizes the Truth and spontaneously declares it. Vr. 92. (1035) Today after the passage of thousands of years, the body of Ramses II has been discovered and identified to be the body of the Pharaoh of Moses' time (Ency, Br. Art Mummy).

This discovery of the fact is another proof positive of the Holy Qur'an being the Revealed Word of God, otherwise the matter could not have been known to Rasul Allah (S). It is reported by the fifth Holy Imam Muhammad ibn Ali al-Baqir ('a) that Pharaoh with all his men was drowned and the body of Pharaoh was thrown out of the sea, on the shore, so that the people might know he (Pharaoh) whom they worshipped as God was dead and had been reduced to a dirty corpse, and that the coming generations also might learn a lesson. When the Israelites saw the corpse of Pharaoh, their fight against his return to them once again subsided”.

C) Prophecies That Are Still To Be Fulfilled

Any intelligent, rational person will tell you that the Qur'an has proved, beyond any doubt, that it is the True Word of Allah. It guides mankind to the path of the Final Success.

Imam 'Ali ('a) calls it, “the best companion that will never deceive...” and, as we have seen so far in this paper, it always reveals the Truth and does exactly what it says it will do!

Based on this, it would be totally foolish to doubt even an iota about the fulfillment of those prophecies that are still to be fulfilled. These prophecies are in the plan of Allah and they will be fulfilled to the letter, there is no doubt about it! I will deal here with only two prophecies that are still to be fulfilled. I have chosen these two for a purpose.

There are some scholars who have said that we cannot tell how our history will shape itself. In other

words, they say that we cannot chart future events in our lives that will inevitably shape our history. For “how can you predict history?” they say. While this is true for all other planning done by us mortals, it does not hold true for the planning of Allah, Subhanahu wa Ta’ala.

Muslims believe that Allah has already charted their history. Allah has already promised certain events and He never goes back on His Promise. That our history has been charted for us is seen further in the following amazing prophecy. Three times in the Qur’an has Allah, Subhanahu wa Ta’ala, revealed this prophecy:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is He who hath sent His Messenger with Guidance and Religion of Truth to proclaim it over all religion, even though the pagans may detest (it).” (9:33).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

“It is He who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.” (48:28).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).” (61:9).

No other revealed scripture has a prophecy like this. This is the Final Message from Allah and He has already prophesied this for all universe. Our history has been charted. Another important revelation in this regard is also to be found in Surah an-Nur:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسِّرَنَّ لَهُمْ يَسِّرَ اللَّهُ لَهُمْ دِينَهُم مِّنْ بَعْدِ حَوَافِهِمْ أَمْ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ وَالْيَوْمَ الَّذِي أُرْسِلَ فِيهِمْ رَسُولٌ مِّنْ رَبِّهِمْ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“Allah has promised, to those among you who believe and work righteous deeds, that He will of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me (alone) and not associate aught with Me. If any do reject faith after this, they are

rebellious and wicked’.” (24:55). [19](#)

Further, some *Ahadith* from Rasul Allah (S) confirms this. In one hadith, for example, Rasul Allah (S) is reported in many sources (Shi’i as well as Sunni) to have said:

“Even if there was just the one day left to the life of this world, Allah will extend that day until there appears a man from my Ahl Al-Bayt, whose name will be my name and his ancestors same as my ancestors, and he will fill the earth with total Justice where there is oppression and injustice”[20](#).

The other prophecy, which must come to pass, is the total truth about the life Hereafter. This will follow the Resurrection and the Day of Judgment. Qur’an has several prophecies and warnings about the Day of Judgment, the events at the time of calamity, the wonderful status of those who led the life in total belief in Tawhid, never associating with Allah anyone else. They believed in all the articles of Faith and had an unshakeable belief in the Day of Judgment and the life Hereafter. They lived away this life feeling compassionate for others, always engaged in good deeds. They established Salat in their lives, and were always engaged in purifying their own selves and their properties through the institutions of Salat and Zakat (2.5% etc. also Khums, Sadaqa and other forms of purifying wealth – see your Fiqh). They believed fully in the prophecy that Allah has created us from the dust and will return us to the earth and then, eventually, Allah will bring us back forth (Resurrection, Judgment and the Hereafter) from the dust.

The authenticity of the Qur’an is wonderfully seen also in one Ayat I want to quote here. It is in Surah Taha, Surah 20, Ayat 55. Allah, Subhanahu wa Ta’ala, reveals:

مِنْهَا خَلَقْنَاكُمْ ۖ وَفِيهَا نُعِيدُكُمْ ۖ وَمِنْهَا نُخْرِجُكُمْ ۖ تَارَةً أُخْرَىٰ

“From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.” (20:55).

How amazingly True! It requires only a little pondering. We have been created from the dust and will be returned to dust and then from the dust Allah, Subhanahu wa Ta’ala, will raise us. This Ayat is inspiring. When you think about this a little, how much dependent we are on the earth? Our whole survival, our homes, our furniture, our utensils, our food, everything has its origin from the earth, the cattle gets its food from the earth, Cattle gives us milk, its flesh, everything. It is amazing! Now you might say but what about when the body is cremated in other religions and not buried. Does it still return to the earth?

The answer is Yes. The body is cremated but its ashes remain. Eventually the ashes are returned to the earth or put in the river or ocean, eventually it still goes to the earth! What more proof do we need of the authenticity of the Qur’an and the total belief in everything it reveals? The Qur’an shows what the purpose of our earthly life is and it is to show all this that I am writing this and calling it “Al-Wasiyyat”. It is a loving guidance in the hope also that Allah, Subhanahu wa Ta’ala, will InshaAllah accept.

The Qur'an also shows the hopelessness of those who lived away their lives in the status of unbelief and unrighteousness. Because they did not believe in the Day of Accounting or in the Hereafter, their goal was only happiness in this life.

In order to achieve happiness and comfort only for themselves in this life, they lived the life of oppressing others, amassing wealth at the expense of others, consuming in their bellies what was the right of others, with no compassion or mercy for others.

The realities of Shaytan, as the Qur'an shows us, beguiled them. The Qur'an prophesies that it will be the same Shaytan that will abandon them on the Day of Judgment. As a matter of fact, the Qur'an shows us that Allah will give Shaytan the opportunity to address those who followed him, doomed for the fire of Hell:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ ۖ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ ۖ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ ۖ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْهُمُونِي ۖ وَلُومُوا أَنْفُسَكُمْ ۖ مَا أَنَا بِمُصْرِخِكُمْ ۖ وَمَا أَنْتُمْ بِمُصْرِخِي ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۖ

“And Satan will say when the matter is decided: “It was Allah Who gave you a promise of Truth: I too promised but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a grievous Penalty.” (14:22).

May Allah Subhanahu a Ta'ala save us from the beguiling Shaytan and his progeny, Amin ya Rabb al-'Alamin.

After reading this, the readers will agree there is nothing more left to be said – Allah, Subhanahu wa Ta'ala's prophecies have come to pass, for believers and non-believers alike!

Conclusion Of Part 1

Every Muslim must believe the Qur'an to be the Final Word of Allah, Subhanahu wa Ta'ala. This belief springs from the fact that, once a Muslim has uttered the Shahadah, he or she accepts the Usul ad-Din as the fundamental article of being a Muslim. Since Nabuwwat is part of our Usul ad-Din and the process of Wahy (revelation) from Allah is part of Nabuwwat, belief in the Qur'an as the Word of Allah, Subhanahu wa Ta'ala, is a fundamental requirement.

Once this is understood and one believes the Qur'an to be the True Word of Allah, the status of one's faith in the Book of Allah becomes much stronger. Those who understood this during the time of Rasul Allah (S) are mentioned in the Qur'an as the ones who were the forerunners in their belief; they are

shown as those who believed with Rasul Allah (S). What was being revealed to him was forever true. Allah reveals:

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفِرَ لَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger believeth in what hath been revealed to him from his Rabb [Sustainer, Lord], as do the men of faith. Each one [of them] believeth in Allah, His angels, His books, and His Messengers “We make no distinction [they say] between one and another of His Messengers.” And they say: “We hear and we obey; [We seek] Your Forgiveness, Our Rabb, [our Sustainer, our Lord], and to You is the end of all journeys.” (2:285).

The believers quoted in the above Ayat – foremost among them was Imam ‘Ali (‘a) –he had a very special attachment to the Qur’an. In the khutubat of Imam ‘Ali (‘a) in his Nahj al-Balaghah, we see the continuously overflowing love and advise to Muslims to be fully attached to the Qur’an. In one of his khutba, for example, Imam ‘Ali (‘a) is telling us:

“Seek the cure of ailments from the Qur’an and procure its help in your afflictions for, verily, Qur’an is the remedy for the biggest of maladies: faithlessness and hypocrisy, error and misguidance. Ask of Allah His favors through it and turn to Allah by means of endearing it...”²¹

The complete lives of all other Imams (‘a) who followed Imam Ali (‘a) show exactly similar love for, and attachment to the Qur’an. Further, all our Imams have also taken great care to make Muslims understand their duties towards the Qur’an.

All this shows that, in order to do its tadabbur (pondering), we must have a real contact with the Qur’an²². The real contact with the Qur’an is possible only when we have a total and firm belief that the Qur’an is truly the Word of Allah.

We must be totally convinced that the Qur’an contains the absolute Truth and contains absolutely total, perfect guidance for the success of our life here in this world and in the Hereafter. When such a conviction enters our hearts, our love for, and our contact with the Qur’an will have a radical change!

The starting point to develop understanding of the significance of the Qur’an in our lives is to study the seerah (complete life) of Rasul Allah (S). We find in the seerah of Rasul Allah (S) that the only instrument he used to bring about the complete revolution (I call it an intellectual revolution) and establish a true New World Order was the Qur’an and his Sunnah. With these, he managed to change lives of people, purify their souls and taught them wisdom. Allah declares:

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا ۖ مِنْهُمْ ۖ يَتْلُو عَلَيْهِمْ آيَاتِهِ ۖ وَيُزَكِّيهِمْ ۖ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍۙ

“It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error” (62:2).

We find the same in the seerah of all our Imams (‘a). They lived their total lives by the Qur’an. It would be accurate to say that they breathed by the Qur’an. They guided their followers by the Qur’an and the true Sunnah of Rasul Allah (S). In our belief, our Imams (‘a) are so perfect in their understanding of the true meaning of the Qur’an that they are also known as the natiq al- Qur’an (the Speaking Qur’an). In his daily life, Imam ‘Ali (‘a)’s deep understanding of the Qur’an is also seen when he describes, through the Qur’an, all the three major battles he fought during the period of his Khilafat (656–661A.H.)

The beautiful Ad’iyyah (Du’as) which the Imams (‘a) have left us, speak of their thorough knowledge of the Qur’an. In the Ad’iyyah left by them, we see also the correct methodology of supplicating to Allah, Subhanahu wa Ta’ala. The spiritual companionship thus derived will be the initial step towards understanding the Qur’an and then teaching it to others.

1. Knowledge began with the wahy or revelation. The first human being Allah created, Adam, was also a nabi. Wahy began with him with the knowledge as Allah, Subhanahu wa Ta’ala, taught Adam names. The commentators, the mufasssirin, show this as the beginning of the process of all knowledge. This included knowledge of those things that was outside the realm of angels. Nabi Adam, ‘alayhi as-salam, was therefore able to understand. Allah made him, and his posterity that were to follow him, His Vicegerent on this earth. The vicegerents, par excellence, from among all mankind are the anbiya, the last of whom was Rasul Allah (S), the seal of all anbiya, and after him the chosen Imams who were endowed with ‘ilm al-ladunni and led the life of the vicegerents of Allah on the earth.
2. See also 41:41–42 in which Allah describes “...And it is a Book of exalted power. No falsehood can approach it from before or behind it. Revealed by One Full of Wisdom, worthy of all Praise” (41:41–42).
3. See 34:28 in which is revealed the universal mission of Muhammad, the Rasul of Allah: “We have not sent you but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sinning), but most men understand not” (34:28).
4. The word din means a complete way of life. The word ‘religion’ for Islam cannot be applied in the common sense of the word. It is, in fact, a complete system of life. It encompasses the total ideal of life, not only for an individual, but for the whole society. The din al-Islam is actually the din al-Tawhid, the complete way of life in which the Absolute Sovereign Lord is only Allah, the Rabb al-‘Alameen (The Lord of the Worlds).
5. It is important to understand the theology behind the word falah. Much the same way as the example given earlier about a seed of any particular fruit being guided towards its finality, the true faith in Islam is found in its usul al-Din. Usul itself means root. Therefore, usul al-Din means the roots of religion. These roots (the true faith) are analogous to the seed of a fruit tree that sprouts from within the soil guided by Allah upwards to its wonderful growth until it reaches its optimum and produces fruit. Falah means exactly that.

It means prosperity of the seed of our faith. Islam is the only complete way of life that guides man in his faith to sprout and is guided throughout his life towards final prosperity. This final prosperity is referred to as falah. At this stage one has attained, in the Qur’anic terminology, the fawzu al-‘Azim or the “Highest Success”. In other words, that is the most optimum of the most successful life that sees oneself in the Jannat Allah Subhanahu wa Ta’ala has promised those who are of the muflihun (Plural of falah).

6. In one of the beautiful traditions from Imam Musa al-Kazim (‘a) we are asked to: “understand the din of Allah, because understanding is the key to insight, it is the complement of worship, and it is the means for attaining high spiritual heights and eminence in the world and Hereafter. The difference in the merit of one who has mastered the understanding of din over the worship who worships without understanding is like the difference between the Sun and the Star. Allah would not approve the deeds of one who is devoid of the understanding of the faith”.

7. See also Surah al-Mulk, Verses 3 and 4:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

“Who has created the seven heavens one above another and you can see no flaw in the Creation of the Most Gracious. Then, behold again: ‘Can you see any rifts?’.” (67:3).

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

“Then, behold time and again. Your sight will return to you in a state of humbleness and exhaustion.” (67:4).

8. Gary Miller, The Amazing Qur’an.

9. See Surah Al-‘Alaq:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“Created man, out of a clot (of congealed blood).” (96:2).

10. Gary Miller, The Amazing Qur’an, pp.9–11.

11. Maurice Bucaille, The Bible, Qur’an and Science, pp.115–116.

12. Larry, p.36.

13. This great Sign of Allah Subhanahu wa Ta’ala, revealed also in Surah al-Rahman 55: 19–20, states that these two bodies of water, in spite of the fact that they pass through each other, remain distinct, each with its own distinction. Where large rivers, like the Yangtse-Kiang and the Mississippi, carrying huge quantities of water meet the sea, the river water with its silt remains distinct from sea water covering large area, but salty does not become sweet and palatable or vice versa. See also Abdullah Yusufali, The Holy Qur’an: Text, Translation and Commentary, n.3111.

14. This event is related in Dr. Gary Miller’s The Amazing Qur’an.

15. See Sayyid Mujtaba Musawi Lari, “The Glorious Qur’an as an Everlasting Miracle”, (Translated from the Persian by Dr. Hamid Algar) in ‘Al-Tawhid: A Quarterly Journal of Islamic Thought and Culture, Vol. VIII, No.3, Rajab–Ramadan, 1411.

16. See Sayyid Mujtaba Musawi Lari, “The Glorious Qur’an as an Everlasting Miracle”, op.cit.

17. Islam is the Deen for the whole universe and its Rasul, Salla Allahu ‘alayhi wa alihi wa sallam, was sent as a blessing to the universe; sent as the one who would invite mankind, with Allah’s permission, to the Deen of Allah:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا

“O Rasul! Undoubtedly, We have sent you as a witness, as the Bearer of Good News and a Warner” (33:45).

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا

“And as one who invites to Allah’s (Grace) by His permission, wa sirajan muneera –and (‘a) a lamp spreading light.” (33:46).

18. See S.V. Mir Ahmed Ali’s English Translation and Commentary of The Holy Qur’an, p.728. We are also told that Imam al-Baqir (‘a) explained that, after Fir’awn drowned, his body was thrown out of the sea and laid on the shore for people to see that he was not the god they worshipped.

19. See al-Fakhruddin Razi, at-Tafsiru al-Kabiru, p.28. vol. 1, al-Razi quoting this as a Shi’i hadith. See also, Husein Khimjee, The Legacy of the Khilafat Movement in Early Twentieth Century India, Ph.D. thesis, University of Toronto, 1998.

20. See Qur’an:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

“From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.”
(20:55).

[21.](#) Nahj al-Balaghah. Khutba No. 176. Quoted also in al-Tawhid: A Quarterly Journal of Islamic Thought and Culture, Vol. VII, No.4, Shawwal-Dhu al-Hijjah 1410 (May-July) 1990. Online at:

<https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-176-seek-b...> [8]

[22.](#) The real contact with the Qur'an is not achieved by just declaring the greatness of the Qur'an and/or presenting it as the everlasting, living Miracle of Allah Subhanahu wa Ta'ala on this earth. As we have already seen earlier, Qur'an has itself been inherently ordained by Allah Himself to be the everlasting miracle. No falsehood or interpolation will ever enter the Qur'an. This is the inherent thing in it ordained. What the Qur'an, therefore, needs from us, is much more than just its fadail, or its praises.

Part 2: Kitab al-Ad'iiyyati al-Qur'aniyyah (The Book of Qur'anic Du`as)

The Status Of Al-Anbiya' In Islam

Islam is strictly a monotheistic faith. Based on the Five Roots of Faith, commonly known as *Usul al-Din*[1](#), Islam makes it incumbent on all Muslims to believe in the following fundamentals. These form the fundamental belief. These are:

- *Tawhid*, (the Oneness of Allah);
- *Adalah*, (the Total Justness of Allah);
- *Nubuwwah* (the emissaries (prophets) Allah sent to guide);
- *Imamah* (the appointed Imams in the Shi'a Ja'fari faith); and the
- *Qiyamah* (the Day of Resurrection and Judgment after our death).

From the *Usul al-Din* (Roots of Faith) shown above, branches out the *Furu' al-Din* (Branches of Faith) which explain further the actions Muslims have to undertake in their daily lives. There are Ten branches that spring out of the *Usul al-Din*.

These are:

1. The Daily Salat,

2. Fasting in the month of Ramadhan,
3. Hajj – Pilgrimage to Mecca,
4. Zakat,
5. Khums,
6. Jihad,
7. Amr bi al-Ma'ruf,
8. Nahi ' anil-Munkar,
9. Tawallah, and
10. Tabarra.

The Sunni Muslims too, have the Five Pillars: the *Shahadah* (the Creed that there is no God but Allah and Muhammad is the Messenger of Allah); the *Salat* (the Five daily Prayers); the *Siyam* (Fasting in the month of Ramadhan); the *Zakat* (giving of the charity out of the savings) and the *Hajj* (the Pilgrimage to Makkah, if one can afford it, at least once in one's lifetime. The Shi'i Muslims have explained more the actions necessary to be undertaken. These they have included *Furu al-Din* the branches of Faith).

Islam makes it incumbent on all Muslims to believe in the concepts of *Tawhid*, or the Oneness of Allah; the *Nubuwwah*, or the Prophethood and the *Qiyamah*, or the Day of Resurrection.

In this chapter, we will discuss *Nubuwwah* (the concept of Prophethood).

It is interesting to note that because Islam is strictly monotheistic, it is also referred to as *Din al-Tawhid*, the religion of Absolute Oneness of Allah). In this sense, although the *Nubuwwah* and *Qiyamah* are from *Usul al-Din*, in truth they spring from the attributes inherent in *Tawhid*. Thus, *Nubuwwah* in Islam becomes reality as it reflects the Attributes of Allah to be *al-Hadi* (The Guide), *al-Khabiru* (The Informed), *al-Ba'ithu*, (The One who sends or raises the Prophets) *etc.*,

Since the belief of *Nubuwwah* in Islam springs from the Attributes inherent in *Tawhid*, Islam claims that 124,000 *Anbiya* (prophets) Allah sent for the guidance of mankind were all Muslims. They showed mankind what the Straight Path is to attain a successful life in the Hereafter.

The salvation of mankind depends on the *sirat al-Mustaqim*, the Straight Path. This Straight path is shown to mankind through the revelation (in theory) and (in practice) by the chosen ones of Allah whom He sends as *Anbiya'*. The need for *Anbiya'* to mankind becomes necessary not only because Allah is *al-Hadi* (The Guide) but also because revelation becomes necessary to mankind. Man is a forgetful being.

The salvation of mankind therefore depends on the *sirat al Mustaqim*, the Straight Path. And therefore as already discussed above, this Straight Path is shown to mankind through the revelation (in theory) and (in practice) by the chosen ones of Allah whom He sends as His Prophets.

Thus, when Hadrat Adam and Bibi Hawwa were made to descend on the earth where their life would be temporary, Allah, Subhanahu wa Ta'ala, promised mankind, as we read in the Qur'an:

قُلْنَا أَهْأَنْتُمْ مُنْهَا جَمِيعًا لَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“We said: ‘Get you down all from here; and if, as is sure, There comes to you guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.’” (2:38).

Allah first revealed to Nabi Adam, ‘alayhi as-salam, teaching him all names and when Nabi Adam, ‘alayhi as-salam transgressed with his wife Bibi Hawwa ‘alayha as-salam, Allah taught him the words of *Du’a*. Through the *Du’a* Allah, Subhanahu wa Ta'ala, turned towards him forgiveness:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ ۖ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“Then Adam received from his Lord words [of revelation], and his Rabb and turned towards him; for He is oft-Returning, Most Merciful” (2:37).[2](#)

Hadrat Adam, ‘alayhi as-salam, became the first guide to his wife and their children. This was the beginning of the process of *Nubuwwah*. The guidance from Allah continued as He sent different *Anbiya’* to different peoples and nations. No people remained without a guide in their own language, until finally, the process of *Nubuwwah* flowered in the “Seal of Prophets”,[3](#) in the person of Muhammad, the final Rasul of Allah sent for the whole mankind. A Persian poet explains this process.

*Nubuwwah ra azuhur az Adam amad,
Kamalash dar wujood e khatam amad*[4](#)

Islam presents Adam, therefore, as not only the first man on the earth but also the first of the *Anbiya’*. For without the revelation and a model human being to show in practice what is revealed to him, it would be impossible for a man alone to spiritually uplift himself.[5](#)

We have already seen that Islam claims Allah sent 124,000 *Anbiya’*. He sent them not only to all nations, but also in the languages in which they spoke. Allah reveals this:

وَلِكُلِّ أُمَّةٍ رَسُولٌ

“To every people (was sent) an Apostle...” (10:47).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

“We sent not an Apostle except (to teach) in the language of his (own) people...” (14:4).

But not all *Anbiya'* were commissioned to teach new traditions or laws. All did, however, bring a universal message of *Tawhid*. Some were commissioned towards small communities of people and some to the larger communities.

Sometimes a *nabi* (pl. *Anbiya'*) was strengthened by more than one *nabi* operating in the same community. Good examples of these in the Qur'an are Nabi Musa and Nabi Harun 'alayhuma as-salam or three *Anbiya'* together in the episode in the *Surah Yasin*.

If we were to broadly look at *Anbiya'* as a whole, we see four categories.

The prophets in the first category were not more than the *nabi*. That is, they were the bringer of good news from Allah, Subhanahu wa Ta'ala. They were inspired by Allah to speak and to act in a way that they would make themselves intelligently understood. Their inspiration was direct and was from heaven. We are told in sources that Islam believes that *Anbiya'* were not scholars who discerned from books certain truths or learned from other human beings their learning. This holds true for each and every *nabi*, 'alayhi as-salam.[6](#)

This means that in Islamic belief, not only all orthodox religions are from heaven but in their originality they come with the universal message of *Tawhid*. Thus to Islam, the original founders of some of the faiths could have been from the *Anbiya'* who preached *Tawhid* and taught about the impending *Qiyamah*. Thus to Islam, Zarathustra could have been from the *Anbiya'*. It is interesting to note that one respectable Muslim source suggests that even *Gautam Buddha* could have been from the *Anbiya'* because in his original message he proclaimed Sovereignty and Worship of only One Allah.[7](#)

The second category of *Anbiya'* are those that are known as the *rusul* (sing. *Rasul*). They were clearly charged with the duties to propagate in the territories they were commissioned in and to invite their respective communities to surrender themselves to the Will of One Allah. We see several examples of them in the Taurat, in the personalities of, for example, Jeremiah, Issiah and also Jonah. In our belief, out of 124,000 *Anbiya'* at least 313 were the *rusul*.

The third category are the *Anbiya'* known as *ulu al-azm* (the possessors of firmness and determination, the *Anbiya'* with the resolve). Most of the *ùlama* have put their numbers to Five.[8](#) These are Nabi Nuh 'alayhi as-salam, Nabi Ibrahim 'alayhi as-salam, Nabi Musa 'alayhi as-salam, Nabi Isa ibn Maryam 'alayhi as-salam, and Rasul Jeremiah, Issiah and also Jonah. In our belief, out of 124,000 *Anbiya'* at least 313 were the *rusul*.

The third category are the *Anbiya'* known as *ulu al-azm* (the possessors of firmness and determination, the *Anbiya'* with the resolve). Most of the *ùlama* have put their numbers to Five.⁹ These are Nabi Nuh 'alayhi as-salam, Nabi Ibrahim 'alayhi as-salam, Nabi Musa 'alayhi as-salam, Nabi Isa ibn Maryam 'alayhi as-salam, and Rasul Allah Sallallahu alayhi wa alihi wa sallam himself. These Five *rusul* of the *ulu al-Azm* clearly extended and built upon the laws or clarified further on the existing laws. They were also revealed with the Scriptures and the balanced laws for the mankind, as we read in the Qur'an:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

“Surely We sent aforetime Our rusul (rusulana) with Clear Signs and sent down with them The Book and the Balance (of right and wrong)” (57:25).

The Scriptures they brought are:

- 1) Nabi Nuh, 'alayhi as-salam – the Scroll
- 2) Nabi Ibrahim, 'alayhi as-salam – the Scroll
- 3) Nabi Musa, 'alayhi as-salam – the Taurat
- 4) Nabi Isa ibn Maryam, 'alayhi as-salam – the Injeel
- 5) Rasul Allah, salla Allahu alayhi wa alihi wa sallam.

It is interesting to note in one Ayat in the Qur'an the name of all the five *ulul azm Anbiya'* mentioned together thus confirming the universality of the one message from Allah. The Ayat reads:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى

“The same religion has He established for you As that which He enjoined on Nuh – the which We have sent by inspiration to thee – and that which We enjoined on Ibrahim, Musa and Isa (ibn Maryam)...” (42: 13). [10](#)

It is evident that from these five *ulul azm Anbiya'*, Nabi Ibrahim ('a) becomes the central figure in all the three great monotheistic faiths. The message of Nabi Ibrahim ('a) to all his followers in Judaism, Christianity and Islam is the same; to be Muslims, to surrender totally to the Will of Allah. Nabi Ibrahim ('a) was himself put through some very tough tests in this regard; and each time he fulfilled totally what was commanded to him by Allah. For this, Allah, Subhanahu wa Ta'ala, is pleased with him and has given him three great titles, one of which is the *Imam an-Nas* (the leader of mankind). [11](#)

As stated earlier, all *Anbiya'* were Muslims and had submitted themselves totally to the Will of Allah. In

the case of Nabi Nuh, for example, the Qur'an reveals that he lived in his community for a very long time¹² pleading with them to believe him and to be Muslims like he was, for he said: *wa umirtu an akuna min al-Muslimin*.

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“And I have been commanded to be of those who are Muslims. That is to be of those who submit to Allah’s Will in Islam”. (10:72).

The centrality of Nabi Ibrahim (‘a) as a perfect model for all prophets to follow him is presented in the Qur'an in most extraordinary terms. Nabi Ibrahim (‘a) is shown not only as the one who was not an idolator but also as the one who was deeply concerned about the future status of his progeny and mankind as a whole. Thus in the Qur'an Nabi Ibrahim (‘a) not only confirms he is a Muslim but also makes a *Du'a*¹³ to Allah that He make his progeny Muslims. The following Ayat in the Qur'an makes this clear,

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And Ibrahim and Ismail raised the foundations of the House and prayed together: ‘Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing’. ” (2: 127).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“Our Rabb! Make us of Muslims, bowing to The Will, and of our progeny a people Muslim Bowing to Thy (Will); and show us the places for the celebration of (due) rights; and turn unto us (in Mercy) for You are the Oft-Returning, Most Merciful’. ” (2: 128).

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

“Behold! His Rabb said to him (Ibrahim): Aslim (surrender your will to Me)! He replied, Aslamtu li Rabbi al-Alameen [I surrender my will to the Rabb and Cherisher of the Worlds]”. (2: 131).

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“And this was the legacy that Ibrahim left to his Sons, and so did Yaqub (saying): ‘O my sons, Allah Has chosen the Faith for you; then die not except in the Faith of Islam’. (2: 132).

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

“Were you witnesses when death appeared before Yaqub? Behold! He said to his sons: ‘What will you worship after me’? They said: ‘We shall worship your Allah and the Allah Of your fathers – of Ibrahim, Ismail and Ishaq, – the One Allah Wa nahnu lahu Muslimun [to Him we surrender ourselves in Islam]”. (2: 133).

The fourth category for *Anbiya’* is of the highest degree. This uniqueness Allah, Subhanahu wa Ta’ala, blessed upon only Rasul Allah (S). In selecting Rasul Allah (S), Allah not only created him to be His Nabi, but also His *Rasul*, also the *Rasul* from *Ulu al-Azm* and finally He bestowed upon only him the highest Title, that of the *Khatamu an-Nabiyyin* (the Seal of all the *Anbiya’*). There were no more *Anbiya’* to come after him. The process of *wahy* also ended with him.

Perhaps it is necessary at this point to explain why the status of all *Anbiya’* in Islam is that of Muslims. They are not presented as Muslims in any narrow meaning of the word. The exact meaning of the word ‘Muslim’ is interesting and should be explained to understand and appreciate how well it befits the status of all *Anbiya’* sent by Allah to guide mankind.

The word ‘Muslim’ comes from the Arabic root word *salima* meaning ‘peace or safety’. When this is conjugated to become *aslama*, it changes to mean “to surrender (in safety)”, or in Islamic meaning “to convert to Islam”. Since “Muslim” is the active participle of this derivation, it simply means ‘one who surrenders completely to the Will of Allah’. In this surrender, one strikes peace with Allah, that is to say, one is not on the war path (or rebellious) with the commands of Allah, and therefore safe. In other words, one accepts to be the ‘*abd* (slave) of Allah (hence the name like ‘Abd–Allah).

In this sense, since all the laws of nature follow the Command of Allah, they are “Muslims” (although strictly, we can not refer them as such because they have no free-will). Likewise, all creatures who follow only their instincts given them by Allah, find themselves with no choice but to surrender to His Will and in that sense, they are “Muslims”.

Man has a limited free will and he has only within the parameters of that limit to make choice whether he will be a Muslim or not. Outside those parameters, he too is a ‘Muslim’. Thus a person may have chosen within his limited freewill to become a polytheist, but esoterically, he is still a Muslim because all the rest of the faculties that he possesses obey only the commands of Allah. Thus he has no control over his heartbeat of his journey through the time.

The invitation of Nabi Ibrahim (‘a) to Islam was total and the highest example of his being a total Muslim was in his willingness to sacrifice Ismail to fulfil the command of Allah, Subhanahu wa Ta’ala, he saw in his vision.

Likewise, we find Nabi Musa (‘a) in the Qur’an declaring his status as a complete Muslim inviting the Pharaoh and the Egyptians to believe in him and submit to the Will of Allah. But he found people afraid of the might of the Pharaoh and his repercussions against them. Nabi Musa is recorded in the Qur’an like this:

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ

“Musa said: ‘O my people! If you do really believe in Allah then in Him (alone) put your trust if ‘kuntum Muslimun’ (you submit your will to His).” (10:84).

In Nabi ‘Isa ibn Maryam (‘a), this fact is seen from his childhood. For when Bibi Maryam (‘a) gives birth to Nabi ‘Isa (‘a) and:

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

“Brings the (babe) to her people, carrying him (in her arms), they said: ‘O Maryam! Truly an amazing thing have you brought!’” (19:27).

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا

“O sister of Harun, your father was not a man of evil, nor your mother was a woman unchaste!’.” (19:28).

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

“But she pointed to the babe. They said: “How can we talk to one who is a child in the cradle?” (19:29).

The Qur’an tells us that at that point Nabi ‘Isa ibn Maryam (‘a) spoke from the cradle:

إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“I am indeed the slave of Allah. He has given me Revelation and made me a nabi” (19:30).

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“And He has made me blessed wheresoever I be, and has enjoined on me the salat and the zakat as long as I live.” (19:31).

The life of Nabi ‘Isa ibn Maryam (‘a) is presented in the Qur’an in glorious terms showing him a total Muslim and his disciples yearning to be Muslims.

Thus, Nabi ‘Isa ibn Maryam (‘a) asks his disciples in the Qur’an:

مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

“...Who will be my helpers to (the work of) Allah? Replied the Disciples: ‘We are Allah’s helpers: We Believe in Allah, and do thou bear witness that We are Muslims.’” (3:52).

And in the Ayat preceding this, Nabi Isa ibn Maryam (‘a) says:

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“It is Allah who is my Rabb and your Rabb Then worship (only) Him. Hadha siratun Mustaqim That is a Way that is straight.” (19:36).

In conclusion, it is the Qur’an that explains fully the status of all *Anbiya’* and explains how Muslims ought to react about all *Anbiya’*.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“Say ye: ‘We believe in Allah, and the revelation given to us, and to Ibrahim, Ismail, Ishaq, Yaqub, and the tribes, and that given to Musa and ‘Isa, and that given to all the Prophets from their Rabb: We make no difference between One and another of them: And we bow to Allah in Islam.’” (2: 136).

1. The Five Roots, the fundamental belief, called the Usul al-Din in Islam are the belief in Tawhid, the Oneness of Allah; Adalah, the Justness of Allah; Nubuwwah, the Prophets of Allah sent to guide mankind; Imamah the appointed Imams in the Imami Shi’a faith; and the Qiyamah, the Day of Resurrection and Judgment after our death. The Sunni Muslims too, have the Five Pillars: the Shahadah, the Salat, the Siyam, the Zakat, and the Hajj, if one can afford it, at least once in one’s lifetime. The Shi’ Muslims have included all these pillars in their Furu ‘al-Din, (the Branches of Faith).

2. It is interesting to note that the history of mankind on the earth begins with the Du’a to the Compassionate and Merciful Allah and His retuning in Mercy to those who do the Du’a to Him and Him alone.

3. See Qur’an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah

is cognizant of all things.” (33:40).

[4.](#) Quote in Syed Hosein Nasr, *Ideals and Realities of Islam*, p.68.

[5.](#) Syed Hosein Nasr, *Ideals and Realities of Islam*, p.22.

[6.](#) Syed Hosein Nasr, *Ideals and Realities of Islam*, p.85.

[7.](#) See al-Allamah as-Sayyid Muhammad Husayn at-Tabatabai, *al-Mizan: An Exegesis of the Qur'an*, vol.1, p.278.

[8.](#) Some scholars say the number of ulu al-Azm prophets is seven. They include two Arabian rusul, Saleh and Shuayb.

However, there is no reliable proof for this. The Five are clearly mentioned. See my footnote number on this issue.

Interestingly, Nasr thinks they were Seven. See Syed Hosein Nasr, *Ideals and Realities of Islam*, p.86.

[9.](#) Some scholars say the number of ulu al-Azm prophets is seven. They include two Arabian rusul, Saleh and Shuayb.

However, there is no reliable proof for this. The Five are clearly mentioned. See my footnote number on this issue.

Interestingly, Nasr thinks they were Seven. See Syed Hosein Nasr, *Ideals and Realities of Islam*, p.86.

[10.](#) The confirmation of revealed faiths directly from the Qur'an gives the Jews and Christians the status of Ahl al-Kitab or 'the People of the Book'.

[11.](#) The other two titles of Nabi Ibrahim ('a) are Khalil Allah (the Friend of Allah) and Ubb al-Anbiya (the father of the Prophets) i.e. father of all prophets that followed him.

[12.](#) 950 years according to the following Verse of the Qur'an:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

“And certainly We sent Nuh to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.” (29: 14).

[13.](#) Find this and following Du'as quoted in this book under Ad'iyyah of Nabi Ibrahim ('a).

The Word Rabb In The Qur'an

What Does It Mean?

Almost all translators, translate the Arabic word *Rabb* to “Lord” in the English language. These translations do not fully carry the actual meaning of the word *Rabb*. The word “Lord” gives us a perception of a divine, powerful being. To that extent, the translation is correct. But the word *Rabb* is more than the meaning of the word “Lord”.

The word *Rabb* also means one who is a sustainer, the cherisher, the nourisher and one who is fully involved with our life, before it came into existence, and even after our death.

The more comprehensive meaning of this word is derived from many verses in the Qur'an.

In one passage it is revealed how Nabi Ibrahim ('a) explains to the idolators of his time why they should discard worshipping terrestrial and celestial idols. Instead, they should worship only Allah, who is the *Rabb*, fully involved in our life all the time.

Qur'an reveals in Chapter 26, “Surah Shu'ara”, as follows:

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ

"And rehearse to them (something of) Abraham's story". (26:69).

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

"Behold, he said to his father and his people: "What worship ye?" (26:70).

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظِلُّ لَهَا عَاكِفِينَ

"They said: "We worship idols, and we remain constantly in attendance on them." (26:71).

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ

"He said: "Do they listen to you when ye call (on them)" (26:72).

أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ

"Or do you good or harm?" (26:73).

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ

"They said: "Nay, but we found our fathers doing thus (what we do)." (26:74).

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ

"He said: "Do ye then see whom ye have been worshipping" (26:75).

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ

"Ye and your fathers before you?" (26:76).

فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ

"For they are enemies to me; not so the Lord and Cherisher of the Worlds;" (26:77).

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

"Who created me, and it is He Who guides me;" (26:78).

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

"Who gives me food and drink" (26:79).

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

"And when I am ill, it is He Who cures me;" (26:80).

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

"Who will cause me to die, and then to live (again);" (26:81).

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

"And Who, I hope will forgive me my faults on the Day of Judgment..." (26:82).

رَبِّ هَبْ لِي حُكْمًا وَالْخِفَافِي بِالصَّالِحِينَ

"O my Rabb! Bestow wisdom on me, and join me with the righteous;" (26:83).

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

"Grant me honourable mention on the tongue of truth among the latest (generations);" (26:84).

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

"Make me one of the inheritors of the Garden of Bliss;" (26:85).

Importance Of Surah Al-Fatiha

Surah al-Fatiha is Leading Du'a in the Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahi al-Rahmani al-Rahim

I begin in the name of Allah the All-Merciful The Compassionate (1:1).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdulillahi Rabbi al-'Alamin

All the Praise and all the Glory belongs to Allah The Rabb of the Universe (1:2).

الرَّحْمَنِ الرَّحِيمِ

Al-Rahmani al-Rahim

The All-Merciful, The-Compassionate (1:3).

مَالِكِ يَوْمِ الدِّينِ

Maliki Yawmi al-Din

Master of the Day of Judgement (1:4).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka na'abudu wa iyyaka nasta'in

Only You do we Worship and only Your help do we seek (1:5).

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path (1:6),

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata al-ladhina an'amta 'alayhim, Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhalleeen

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7).

It should be noted that Sura al-Fatiha is a leading *Du'a* in the Qur'an. Its importance is so great that in one *hadith al-Qudsi* Allah, Subhanahu wa Ta'ala, informed Rasul Allah (S) that He has divided this Sura into two halves.¹ Whereas the first half belongs to Allah Himself, He has apportioned the second half for the one who supplicates reciting this Sura. Thus when the supplicant says:

اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina as-Sirata al-Mustaqim

Show us the Right Path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Sirata al-ladhina an'amta 'alayhim,

The Path of those on whom You have bestowed Your Grace,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ghayri al-Maghdhubi 'alayhim, Wa la al-Dhalleeen

Not of those on whom is Your Wrath and Not of those who go astray.

Allah, Subhanahu wa Ta'ala, grants this by saying:

Hadha li 'abdii wa li 'abdii ma sa'ala

(this belongs to My slave and My slave shall have whatever he/she has asked).

The importance of this Sura is also seen in the fact that the *Salat* of a Muslim is not complete unless one recites this Sura. Its importance also lies in that the Qur'an calls this Sura *al-Sab'am min al-mathani*, the seven often repeated verses. This is because when Allah revealed in the Qur'an an Ayat:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

"And We have given you the seven oft-repeated verses and the Grand Qur'an." (15:87).

Someone asked Rasul Allah (S) what were the *sab'am min al-mathani*. Rasul Allah (S) explained the *seven oft-repeated verses* was this Sura.

Note that this Sura has no more than seven verses.

It should be noted that this Sura is the most widely read in the whole world. It is interesting to note that there is not a single moment that passes in the day or night one somewhere is not reciting this Sura, whether in prayers or in gatherings. One day I received a letter from a lady who had heard me mention this fact. In the letter she confirmed that in one of the journal she had read there was a question:

Which is the most widely read book in the world?

The computer-based encyclopaedic reply was:

The most widely read words in the world are from the Muslim scriptures, the Qur'an: the first chapter known as al-Fatiha.

[1.](#) This hadith al-Qudsi has been narrated by Imam 'Ali ('a) and can be found fully quoted in Allama Tabatabai's Tafsir al-Mizan. See Vol.1, pp. 77-78.

The Importance Of Tasliya (Salawat) In Completion Of Ad'iyyah

Just as the importance of Sura al-Fatiha cannot be over emphasised as a *Du'a*, so the importance of *tasliya* (Salawat) in Islam cannot be over emphasised. *Tasliya* complements a *Du'a*. It is considered in Islam to be a meritorious act and is filled with rewards. Allah, Subhanahu wa Ta'ala, reveals in the Qur'an rewards for meritorious acts:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ

“Whoever brings a good deed will have attributed to his credit ten similar good deeds and whoever brings a bad deed will be awarded but the like thereof; and they will not be wronged.” (6: 160).

We see *tasliya* upon Rasul Allah (S) a good act because Allah and His angels send the *tasliya* upon Rasul Allah (S) and the believers are asked to join in this magnificent chorus of complete *tasliya* upon Rasul Allah (S). Allah, Subhanahu wa Ta'ala, tells us in the Qur'an:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Undoubtedly Allah and His angels shower salawat upon the Nabi. O ye who believe! Shower the salawat upon him and salute him with a worthy salutation.” (33:56).

When Allah revealed this Ayat, Rasul Allah (S) explained the meaning of *tasliya* and instructed Muslims to send the Salawat as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send your Salawat upon Muhammad and the progeny of Muhammad just as you had sent Salawat upon Ibrahim and upon the progeny of Ibrahim. Undoubtedly You are Praiseworthy and Glorious. [1](#)

With *tasliya* to Rasul Allah (S), we also recite the Salawat upon Nabi Ibrahim (‘a) and his progeny. We recite this many times, during the *Salat al-Jumu’a*, *Salat al-Mayyit* and also on other occasions.

In the *Ad’iyyah* handed down to us from our *A’immah* (‘a), all the *Du’as* contain *tasliya*, sometimes more than once. In various sources, we learn from the ‘ulama, that this virtuous deed is pleasing to Allah. The supplicant (one who is invoking the *Du’a*) is rewarded ten times more for this act and if Allah, Subhanahu wa Ta’ala, wishes, it completes the *Du’a*.

In the *Ad’iyyah* of our *A’imma* (‘a), we also find the desirable method to do the *Du’a*. Any *Du’a* should begin with the name of Allah confirming that He is the Compassionate and all-Merciful Allah. Then the *Du’a* should glorify and praise Allah. [2](#) It is then that we ask Allah to grant and to fulfill our desires.

The *Du’a* should confirm that the grantor of all things is only Allah. The supplicant then invokes *tasliyah* upon Rasul Allah (S). There may be *tasliyah* in the beginning of a *Du’a*, in the middle of the *Du’a* and also at the end of the *Du’a*.

Each time the *tasliyah* is recited, it is considered a meritorious act and seals our *Du’a* to Allah with the fragrance of His beloved, Rasul-Allah (S), and his progeny, the *Ahl al-Bayt* (‘a).

In the Qur’an, Allah, Subhanahu wa Ta’ala, in His Compassion and Mercy promises His slaves (the Believers):

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you concerning Me, (tell them O Rasul), I am surely very near; I answer the prayer of the supplicant when he calls on Me; therefore let them too answer My call and

believe in Me so that they may walk in the right way” (2: 186).

Rasul Allah (S) is reported to have said:

“Du’a is a weapon for a believer, a pillar of the faith and a light for heaven and earth.”

And because of this, our *A’imma* have transmitted for the believers wonderful *Ad’iyyah*. We learn from their teachings several benefits derived from making *Du’a* to Allah, Subhanahu wa Ta’ala:

- (i) the best worship after Salat is asking in the form of *Du’a* from Allah, Subhanahu wa Ta’ala.
- (ii) the most beloved action pleasing to Allah is the *Du’a* from His believers while they are still in their earthly existence.
- (iii) *Du’a* helps remove calamities and retribution;

Imam ‘Ali (‘a) reminds us in his wonderful *Du’a al-Kumayl* the following:

فَإِنَّكَ قَضَيْتَ عَلَىٰ عِبَادِكَ بِعِبَادَتِكَ وَأَمَرْتَهُمْ بِدُعَائِكَ وَضَمَنْتَ لَهُمُ الْإِجَابَةَ

For surely, You (Ya Allah!) have ordained Your worship for Your bondsmen; and have commanded them to do the Du’a to You; and You have assured them (Ya Allah) for Your answer.

Du’a therefore strengthens one’s relationship with Allah, The strong bond of love with Allah becomes the spiritual source of comfort and peace. Thus, the believer does the *shukr* of Allah Subhanahu wa Ta’ala in times of happiness and shows *sabr* in times of adversity knowing full well that Allah has listened to his *Du’a*.

¹. See Ahl Al-Bayt: Their Status, Manner and Course, The Prophet’s Household (Tehran, Al-Balagh Foundation, 1992), p.13.

². The supplicant should be ever so conscious in his/her mind that Allah is the final Judge of mankind on the Day of Judgment.

What Is Amman Yujibu?

Many times in our *majalises* (congregations) we are asked to recite an *Ayat* from the Qur’an. We commonly call this *Ayat* the *amman yujibu*.

What is *amman yujibu*? It is simply a confirmation that Allah Subhanahu wa Ta’ala is the *only One* who truly listens to the soul that is distressed and removes for it all afflictions. We recite *amman yujibu* directly from the Qur’an. We plead to Allah Subhanau wa Ta’ala. We confirm with total *Iman* (Belief) that

Du'a is fulfilled only by Allah Subhanahu a Ta'ala. The Ayat asks “..***can there be another god besides Allah?...***”

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

“Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering?...”
(27: 62). [1](#)

We find in the Qur'an that when the Anbiya' did the Du'a they fully relied on Allah, Subhanahu wa Ta'ala.

The hope and strength the Anbiya' felt in their Ad'iyyah to Allah should be felt by all believers when they repeat the same Ad'iyyah directly from the Qur'an.

[1](#). What we recite is actually only part of the Ayat. The complete Ayat is found in Surah an-Naml, verse 62. The complete Ayat reads:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ إِلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذْكُرُونَ

Amman yujibu al-mudtarra idha da'ahu wa yakshifu as-su'u. Wa yaj'alukum khulafa al-ardhu. Ailahun ma'a Allahi? Qalilan ma tadhakkarun.

“Or who listens to the distressed soul when it does the Du'a and relieves its suffering, and makes you the inheritors of the earth? Can there ever be another god besides Allah? High is Allah above what they ascribe with Him.” (27:62).

Du'a Invoked By Nabi Adam ('A)

After they ate from the forbidden tree at the instigation of *Shaytan* (Satan), the enemy to mankind, Nabi Adam ('a) and Bibi Hawwa begged Allah, Subhanahu wa Ta'ala, for His Mercy and forgiveness in the following manner:

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“O our Rabb! We both have wronged ourselves; if you do not forgive us and do not have mercy upon us, then indeed we both shall be ruined.” (7:23).

Ad'iyyah (Du'as) Invoked By Nabi Nuh ('A)

When the people of Nabi Nuh ('a) called him a liar, he asked Allah, Subhanahu wa Ta'ala:

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

“O my Rabb! Help me, because they accuse me of lying.” (23:26).

When the people of Nabi Nuh (‘a) rejected him calling him a “madman”, Nabi Nuh (‘a) invoked the following *Du’a*:

أَنَا مَغْلُوبٌ فَأَنْتَصِرُ

“Behold (O my Rabb!), I am overcome, therefore help (me)”. (54: 10).

When Nabi Nuh (‘a)’s people persecuted him to the extent that not only would they not allow him to deliver the message but also threatened to stone him to death, he invoked this from Allah, Subhanahu wa Ta’ala:

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ

“O my Rabb! Behold, my own people treat me as liars.”(26: 117).

فَاَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ

“Therefore, You judge between us a (conclusive) judgment, and save me and the believers who are with me.” (26: 118).

The people of Nabi Nuh (‘a) continued to reject worship of only One God, Allah.

Finally, Nabi Nuh (‘a) invoked the following *Du’a*:

رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا...

“...O my Rabb! leave not in the land one dweller from among the disbelievers.” (71:26).

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“For indeed if you leave them they will send your slaves astray and will produce none except ingrates.” (71:27).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

“My Rabb! Forgive me and my parents, and him who enters my house believing, and believing men and believing women, and increase the evildoers in naught except perdition.” (71: 28).

The Qur'an tells us how Allah, Subhanahu wa Ta'ala, in His Wisdom ordered heavens and the earth to open up so that the entire earth was flooded. Nabi Nuh ('a) boarded the Ark he had built inviting believers and a pair of each species of other creatures to board the Ark with him.

Nabi Nuh ('a) did the following *Du'a*:

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

“In the name of Allah, be its sailing and (its) mooring. Undoubtedly, my Rabb is truly Forgiving, Merciful.” (11:41).

But there was from among his own sons, one who had not believed in the message of his father, Nabi Nuh ('a). In spite of his father warning him of the impending danger of flooding and pleading with him, his son remained an unbeliever.

Nabi Nuh ('a) prayed for his son as follows:

رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

“O my Rabb! Behold my son is of my household. Your promise is true, and You are the best of Judges.” (11:45).

But Nabi Nuh ('a)'s son was not to be saved. Allah, Subhanahu wa Ta'ala, knows everything and He informed Nabi Nuh ('a) that his son was not from the righteous ones.

Nabi Nuh ('a) did the *Du'a* to Allah, Subhanahu wa Ta'ala, asking for refuge in Allah and for forgiveness as follows:

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ

“O my Rabb! I seek refuge in You (from the sin) that I should ask You that whereof I have no knowledge. Unless You forgive me and have Mercy upon me, I shall of those who are ruined.” (11:47).

Finally, when Nabi Nuh (‘a)’s ark set sailing amid deluge of floods, Allah, Subhanahu wa Ta’ala, in His Mercy asked Nabi Nuh (‘a) to pray like this:

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

“O my Rabb! Disembark me with a blessed disembarking, because You are the Best of Disembarkers.” (23:29).

Allah, Subhanahu wa Ta’ala, then let mankind settle again after the floods. Communities began to grow. Allah continued with His Promise and sent *Anbiya’* to guide the communities.

Allah, Subhanahu wa Ta’ala, then sent Nabi Hud (‘a) to the people of Aad. Qur’an reveals in Chapter 11 (*Surah Hud*) as follows:

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَنْتُمْ إِلَّا مُفْتَرُونَ

“To the ‘Ad People (We sent) Hud, one of their own brethren. He said: "O my people! Worship Allah! Ye have no other god but Him. (Your other gods) ye do nothing but invent!" (11:50).

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ

"O my people! I ask of you no reward for this (Message). My reward is from none but Him Who created me: will ye not then understand?" (11:51).

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

"And O my people! ask forgiveness of your Rabb, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!" (11:52).

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

“They said: "O Hud! No Clear (Sign) hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!" (11:53).

إِن نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ

"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness that I am free from the sin of ascribing, to Him" (11:54).

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ

"Other gods as partners! So scheme (your worst) against me, all of you and give me no respite." (11:55).

Then he continued as the Qur'an reveals:

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

"I put my trust in Allah, my Rabb and your Rabb! There is not a moving creature, but He hath grasp of its forelock. Verily it is my Rabb that is on a Straight Path." (11:56).

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ

"If ye turn away ۚ I (at least) have conveyed the Message with which I was sent to you. My Rabb will make another People to succeed you, and you will not harm Him in the least. For my Rabb hath care and watch over all things." (11:57).

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَا هُمْ مِنْ عَذَابٍ غَلِيظٍ

"So when Our decree issued, We saved Hud and those who believed with him by, (special) Grace from Ourselves: We saved them from a severe Penalty." (11:58).

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

"Such were the 'Ad people: they rejected the Signs of their Rabb and Cherisher; disobeyed His Messengers; and followed the command of every powerful, obstinate transgressor." (11:59).

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِعَادٍ قَوْمِ هُودٍ

"And they were pursued by a Curse in this Life ۚ and on the Day of Judgment. Ah! Behold! For the

‘Ad rejected their Lord and Cherisher! Ah! Behold! Removed (from sight) were ‘Ad the people of Hud!’ (11:60).

Du’a Invoked By Nabi Salih (‘A)

After sending Nabi Hud (‘a), Allah sent in His Mercy Nabi Salih (‘a) to the community of the Thamud. The Thamuds, although greatly endowed with skills and civilisation, were practicing idolatry. Nabi Salih (‘a) pleaded with them but they rejected Nabi Salih (‘a), and even hamstrung the Sign Allah, Subhanahu wa Ta’ala, sent to them in the form of a she-camel. They accused Nabi Salih (‘a) of lying. And so, when nothing would reform them, they were destroyed.

When they refused the message, Nabi Salih (‘a) did the *Du’a* like this:

رَبِّ انصُرْنِي بِمَا كَذَّبُونِ

“O my Rabb! Help me because they accuse of lying.” (23:39).

Ad’iyyah Invoked By Nabi Ibrahim (‘A)

Nabi Ibrahim (‘a)’s *Ad’iyyah* in the Qur’an touch our very souls. Many of these *Ad’iyyah* are read also in our *qunut*.

Nabi Ibrahim (‘a) supplicates here to Allah, Subhanahu wa Ta’ala, to save himself and the believers from the persecution at the hands of unbelievers.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

“O our Rabb! In You do we trust, and unto You do we turn repentant, and unto You is our journeying.” (60:4).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O our Rabb! expose us not for trial unto the unbelievers, and forgive us, O our Rabb. Behold, it is You who is the Mighty, Wise.” (60:5).

Here, Nabi Ibrahim (‘a) does the *Du’a* for himself and his father (guardian):

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

“O my Rabb! bestow upon me wisdom, and join me with the righteous.” (26:83).

وَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

“And appoint for me a reputation for truth among my posterity.” (26:84).

وَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

“And make me one of the heirs of the Garden of Bliss.” (26:85).

وَاعْفُرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

“And pardon my father (guardian). Behold! he has been from those who are astray.” (26:86).

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ

“And abase me not on the Day when they will be raised up” (26:87).

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

“The Day when neither wealth nor sons will avail” (26:88).

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“Except unto him who comes to Allah with an untainted heart (free of evil).” (26:89).

Nabi Ibrahim (‘a) departed from his people when they persecuted him; he prayed to Allah, Subhanahu wa Ta’ala, asking for a son.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

“Behold! I am going to my Rabb, who will guide me.” (37:99).

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

“O my Rabb! Grant me [a son] from the righteous.” (37: 100).

Allah, Subhanahu wa Ta’ala, granted Nabi Ibrahim (‘a) a son, Nabi Ismail (‘a). Later, when Allah asked him to build the Ka’aba, Nabi Ibrahim (‘a) built it with his son Nabi Ismail (‘a) and he petitioned to Allah in the form of *Du’a* like this:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا ۖ وَأَرِزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ۚ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ۖ ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ ءَالًا مَصِيرٌ

“And remember Abraham (Ibrahim) said: “My Rabb! Make this a City of Peace, and feed its people with fruits[such of them as believe in Allah and the Last Day.” He said: ‘(Yea) and such as reject faith[for a while will I grant them their pleasure, but will soon drive them to the torment of fire[an evil destination (indeed)]’”(2: 126).

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And remember Abraham and Isma’il raised the foundations of the House (with this prayer): ‘Our Lord! Accept (this service) from us; for thou art the All-Hearing the All-Knowing’.” (2: 127).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“Our Rabb! Make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning Most-Merciful.” (2: 128).

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ ۚ يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“Our Rabb! send amongst them a Messenger of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and purify them; for Thou art the Exalted in Might the Wise.” (2: 129).

In one comprehensive and a long *Du'a* Allah, Subhanahu wa Ta'ala, revealed to Rasul Allah (S), Nabi Ibrahim ('a) is seen praying for almost everything. In this wonderful supplication, Nabi Ibrahim ('a) is beseeching following from Allah:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

“O my Rabb! Make this nation (Makka) secure, and preserve me and my progeny from worshipping idols.” (14:35).

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

“O my Rabb! Behold, (these idols) have led astray many from the mankind. Therefore, whosoever will follow me, shall indeed be of me. But from those who shall not follow me, only You indeed are Forgiving, Merciful.” (14:36).

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O my Rabb! behold, I have caused to settle my offspring (here) in an uncultivated (barren) valley near to Your sanctified House so that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:” (14:37).

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“O my Rabb! Behold, You know what they conceal and what they reveal; But absolutely nothing is hidden from Allah, either in the earth or in the heavens. (14:38).

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

All the praise be to Allah who granted me (even) in my old age Isma'il and Ishaq. Behold my Rabb is indeed the Hearer of the Du'a.” (14:39).

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

“O my Rabb! Make me and from my posterity establish the Salat.” (14:40).

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“O my Rabb! Forgive me, my parents and believers on the Day of Accounting” (14:41).

Ad’iyyah Invoked By Nabi Lut (‘A)

Nabi Lut (‘a) was the nephew and contemporary of Nabi Ibrahim (‘a). Nabi Lut (‘a)’s mission was centered around the Jordan Valley where the inhabitants were involved in perverted sexual practices. Their crimes revealed in the Qur’an involved homosexuality, open piracy and lewd talk in their assemblies.

Nabi Lut (‘a) preached to his people for several years. They continued to defy him and brought about upon themselves the wrath of Allah. They were destroyed one morning after Nabi Lut (‘a) and his community of believers was asked to leave the city during the night.

Allah, Subhanahu wa Ta’ala, has left a sign for this [in](#) order that mankind should always ponder over this and should not fall prey to similar perversion.

Nabi Lut (‘a) prayed when his people defying him openly refused to end their abominable practices. Nabi Lut (‘a) expressed his faith in Allah like this:

إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ

“Behold! I am a refugee unto my Rabb, surely He is the Mighty, the Wise.” (29:26).

When the people of Nabi Lut (‘a) refused to stop their abominable practices and threatened to banish Nabi Lut (‘a) from their midst, Nabi Lut (‘a) told them that he abhorred their sexual perversion. Then he did the *Du’a*:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ

“O my Rabb! Deliver me and my household from what they do.” (26: 169).

When Nabi Lut (‘a)’s people would not listen to him and even asked him to bring down Allah’s doom upon them if he thought he was preaching the Truth.

Nabi Lut (‘a) prayed:

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

“O my Rabb! help me against the corrupt people.” (29:30).

¹ This sign is the Dead Sea (Bahr Lut in Arabic), once a flourishing area until the Wrath of Allah fell upon the people living there who had involved themselves in perverted sexual activities.

Ad’iyyah Invoked By Nabi Ayyub (‘A)

Nabi Ayyub (‘a) is presented in the Qur’an as an example of patience and steadfastness. Nabi Ayyub (‘a) was a Prophet who remained steadfast in the face of enormous calamities that befell upon him from various quarters. Allah, Subhanahu wa Ta’ala, tells us in the Qur’an that He rewarded Nabi Ayyub (‘a)’s patience by giving him even more than what he originally possessed. When afflicted with enormous difficulties, Nabi Ayyub (‘a) petitioned to Allah:

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“(O my Rabb!) Verily evil has afflicted me, but You are the Most Merciful of all those who show mercy.” (21:83).

أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

“(O my Rabb!) Verily, Shaytan has afflicted me with distress and torment.” (38:41).

Ad’iyyah Invoked By Nabi Yusuf (‘A)

Allah, Subhanahu wa Ta’ala, tells Rasul–Allah (S) that He is revealing to him in the event of Nabi Yusuf (‘a) the most beautiful of the episodes.

We are shown that Nabi Yusuf (‘a) was chosen for a special purpose. Allah granted him wisdom, extreme handsomeness and knowledge. We are shown how he saved himself from wild temptations. Nabi Yusuf (‘a) preferred to spend time in prison rather than succumb to temptations.

This is how Nabi Yusuf (‘a) made his *Du’a*:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ

“O my Rabb! prison is (far) dearer to me than that unto which they invite me, and if you do not turn their snares away from me I shall be inclined to them and shall become from the ignorant”. (Yusuf, 12:33).

When Allah in His Mercy gave Nabi Yusuf (‘a) the power and position in Egypt and his father was at last able to join him together with his brothers, Nabi Yusuf (‘a) made this wonderful *Du’a*:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مَنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

“O my Rabb! You have given me some dominion and have taught me to interpret from events (seen in dreams); O the Creator of the heavens and the earth1 You are my Guardian in the world and the hereafter. Cause my death (only as) a Muslim, and make me join with the Righteous.” (12: 101).

Du’a Invoked By Nabi Shu’ayb (‘A)

In the time of Nabi Shu’ayb (‘a), his people were involved in polytheism and unfair practices. They lived in the city called Midian from where they organized pirating activities. Also, the merchants defrauded their customers by not giving full measure of weight of the things they purchased.

The leaders of the town were scornful and threatened to drive Nabi Shu’ayb (‘a) out of town unless he stopped preaching.

Nabi Su’ayb (‘a) prayed to Allah Subhanahuwa Ta’ala:

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ الْقَوْمِ بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

“O Our Rabb! You decide between us and our people in truth, for You are the best to decide.” (7:89).

Ad'iyyah Invoked By Nabi Musa ('A)

The Qur'an speaks about Nabi Musa ('a) at many places. We can construct from the Qur'an all the main events in the life of Nabi Musa ('a).

We learn from the Qur'an about his birth, his very early childhood (as infant) in the palace of Fir'awn, the accidental killing of an Egyptian when he is a grown man, his fleeing to Midian, helping the two women in Midian to fill water at the well, his marriage to one of these two women after he meets with their father and accepts his employment, his seeing of what he perceived to be a burning bush (which was, in fact, the sacred valley of *Tuwa*), his communication with Allah, Subhanahu wa Ta'ala, his appointment as a Nabi with his brother Harun ('a), his receiving the *Taurat* at Mt. Sinai, his appointment to deliver the Bani Isra'il (Jews) from the bondage of Fir'awn, the Signs he receives from Allah, the nine clear tokens sent to Fir'awn and his people as clear warnings and finally the deliverance of the Bani Isra'il from the bondage of Fir'awn as the sea parts itself to provide safe passage to the Bani Isra'il.

When Nabi Musa ('a) hit an Egyptian killing him, he repented asking Allah to forgive him:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

“O my Rabb! Certainly I have wronged myself. Therefore forgive me.” (28: 16).

Allah, Subhanahu wa Ta'ala, forgave him. Nabi Musa ('a) prayed during *shukr* to Allah for His Favours and made a commitment that he would never support the wicked.

رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِينَ

“O my Rabb! For all your Favours upon me, I shall never be a supporter of the wicked.” (28: 17).

When Nabi Musa ('a) realized that the chiefs of his city had resolved to slay him because he had killed one of their peoples, he escaped and prayed while fleeing:

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“O my Rabb! Deliver me from the oppressed people.” (28:21).

After escaping successfully, Nabi Musa ('a) came to the well of Midian where he found men watering their flock. Nabi Musa ('a) also saw two women there. Both these women were apart from the men and were not watering their flock. Nabi Musa ('a) helped them water their flock. Then he turned aside the

shade and invoked Allah, Subhanahu wa Ta'ala:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

“O my Rabb! Truly I stand in need of whatever good You send down upon me.” (28:24).

One day Nabi Musa (‘a) asked Allah to show Himself to Nabi Musa (‘a). The Du’a he did was:

رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

“O my Rabb! Show me (Yourself) so I may behold You.” (7: 143).

Allah, Subhanahu wa Ta'ala, told him that he would not be able to see Him, but to gaze upon the mountain. If the mountain stood still, he would see Him. When Allah, Subhanahu wa Ta'ala, revealed His Glory to the mountain, the mountain fell, totally crushed. Nabi Musa (‘a) fell down senseless. When he regained consciousness, he invoked Allah the Glorified, like this:

سُبْحَانَكَ تَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“Glory be to You! Unto You I turn repentant, and I am first of the True Believers.” (7: 143).

Allah, Subhanahu wa Ta'ala, commissioned Nabi Musa (‘a) to go to Fir’awn who had, as the Qur’an clearly tells us, ‘transgressed all bounds’. Nabi Musa (‘a) did the Du’a:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

“O my Rabb! Enlarge my breast for me.” (20:25).

وَيَسِّرْ لِي أَمْرِي

“Make my task easy for me.” (20:26).

وَأَحْلِلْ لِي لِسَانِي

“Loose a knot from my tongue.” (20:27).

يَفْقَهُوا قَوْلِي

“(so) that they may understand what I say¹.” (20:28).

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي

“And appoint for me a minister from my own family.” (20:29).

هَارُونَ أَخِي

“Harun my brother” (20:30).

أَشْدُدْ بِهِ أَزْرِي

“Add my strength through him.” (20:31).

وَأَشْرِكْهُ فِي أَمْرِي

“Make him my companion in my task” (20:32).

كِي نُسَبِّحَكَ كَثِيرًا

“so that we may glorify You much” (20:33).

وَنَذْكُرَكَ كَثِيرًا

“and remember You without stint.” (20:34).

إِنَّكَ كُنتَ بِنَا بَصِيرًا

“Behold, it is You who is Ever seeing us.” (20:35).

And so Allah, Subhanahu wa Ta’ala, appointed both and commissioned them both to go to Fir’awn. The interesting passage is revealed in the Qur’an like this:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

“Go both of you to Pharaoh, for he has indeed transgressed all bounds” (20:43).

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“But speak to him mildly; perchance he may take warning or fear (Allah).” (20:44).

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

“They (Moses and Aaron) said: “Our Lord! We fear lest He hasten with insolence against us, or lest he transgress all bounds.” (20:45).

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ

“He said: “Fear not: for I am with you: I hear and see (everything).” (20:46).

فَأَتَيْنَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ
مَنْ أَتَبَعَ الْهُدَىٰ

“So go ye both to him, and say ‘Verily we are messengers sent by thy Lord: send forth, therefore, the Children of Isra’il with us and afflict them not: with a Sign, indeed, have we come from thy Lord! And peace to all who follow Guidance!’” (20:47).

Allah, Subhanahu wa Ta’ala, through Nabi Musa (‘a), saved the children of Isra’il from the bondage of Fir’awn. On the way to the Promised Land, the children of Isra’il continued to show their ingratitude in spite of all the favours Allah, Subhanahu wa Ta’ala, had bestowed upon them.

When Nabi Musa (‘a) went up on Mount Sinai to receive the *Taurat* from Allah, the Bani Isra’il began to worship the image of a calf. Nabi Musa (‘a) feeling very grieved at what the Bani Isra’il had done behind his back, prayed thus:

رَبِّ اغْفِرْ لِي وَلِإِخْوِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“O my Rabb! Forgive me and my brother. Receive us unto Your Mercy, for You are the Most Merciful of those who show Mercy.” (7: 151).

Fir'awn and his people continued persecuting the children of Isra'il. Nabi Musa ('a) the did the Du'a to Allah, Subhanahu wa Ta'ala, like this:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ

“O our Rabb! Behold! You have given Firawn and his chiefs splendour and riches in their worldly life. O our Rabb! (on account of all the splendour and riches) they turn people from (pursuing) Your Way. Our Rabb! Confound their riches and harden their hearts, because they will not believe until they see a painful punishment.” (10:88).

Allah, Subhanahu wa Ta'ala, answered Nabi Musa ('a)'s prayers and delivered the children of Isra'il. As already observed before, the children of Isra'il continuously remained ungrateful. Nabi Musa ('a) chose seventy men from his people and took them to Mount Sinai to show them the place where Allah, Subhanahu wa Ta'ala, spoke to him. But Allah surely knows these men had disbelief in their hearts. He sent thunder and lightning against them. Nabi Musa ('a) at that point shows in this Du'a his disappointment at their arrogance and says that his refuge is only with Allah.

رَبِّ لَوْ أَنَّ شِئْنَكَ أَهْلَكَ لَكَتَهُمْ مِّن قَبْلُ وَإِنِّي أَتُهَا لَكُنَّا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ...

“...O our Rabb! If You had willed You would have destroyed them and me before. Will you destroy us for what the foolish among us have done? This is no more than Your trial: by it You will mislead whom You will and guide whom You will. (Only) You are our Guardian; therefore Forgive us, and have Mercy upon us, for You are the best of those who forgive.” (7: 155).

...وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدُّنَا إِلَيْكَ

“And write down for us what is good in this world and also in the Hereafter. Behold! Unto You we are directed...” (7: 156).

Allah commanded the Children of Isra'il, on their way to the Promised Land, to sacrifice a cow. In their arrogance, they sarcastically asked Nabi Musa ('a), if he was making a laughing stock of them. Nabi Musa ('a) at that point shows in his Du'a his disappointment with their arrogance and says that his refuge is only with Allah.

أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“I seek refuge in Allah lest I should be from among those who are the jahilin (the arrogant ones).” (2:67)

After all the favours that Allah, Subhanahu wa Ta’ala, bestowed upon them and brought them safely to the gates of the Promised Land, the ingratitude of the Children of Isra’il was at the zenith when they refused to fight the gate-keepers and enter the Promised Land. Nabi Musa (‘a) asked Allah, Subhanahu wa Ta’ala, to separate him from the wicked people.

رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

“O my Rabb! Behold, I have no control over anyone except my brother and myself. Therefore, do Thou distinguish between the wicked people and us.” (5:25).

The Qur’an describes the wonderful triumph of Nabi Musa (‘a) over the renowned magicians in the kingdom of Fir’awn.

When the magicians recognized that the power of Nabi Musa (‘a) was not the magic but true Power and Sign of Allah, Subhanahu wa Ta’ala, they fell prostrating themselves to Allah. On seeing this, Fir’awn threatened to crucify them and cut off their limbs. At this point, the magicians did this Du’a

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

“O our Rabb! Pour over us patience and cause us to die only as Muslims.” (7: 126).

Those who had believed in Nabi Musa (‘a) prayed like this:

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

“(Only) in Allah do we put our trust. O our Rabb! Make us not a temptation to the people of the evildoers.” (10:85).

وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ

“And deliver us by Your Mercy from the people of unbelievers.” (10:86).

¹ This is a wonderful Du’a at any occasion and is also recommended for those who stutter.

Du'a Invoked By Bibi Asiya (Wife Of Fir'awn)

In the episode of Fir'awn, we also see the piety of Fir'awn's wife, Bibi Asiya. She believed in Allah and she hated evil of her husband, Fir'awn.

Allah, Subhanahu wa Ta'ala, tells us in the *Ayat* quoted below that He sets forth for the believers, an example of the wife of Fir'awn, and how she did the *Du'a* to Allah.

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“O my Rabb! Build for me, in nearness to You, a mansion in the Jannat and save me from Fir'awn and his doings; and save me (also) from those who do wrong.” (66: 11).

Ad'iyyah Invoked By Nabi Dawud ('A)

In the time of Nabi Dawud ('a) we have a beautiful episode of *Jalut* (Goliath) and how effectively Nabi Dawud ('a) routed the army of *Jalut* by His Will. Earlier, people under the command of *Talut* (Saul) advancing to meet the powerful army of *Jalut* disobeyed the commands of *Talut* and drank the water from the stream. [1](#)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“O our Rabb! Pour out constancy on us and make our feet firm and give us victory against the rejecters of faith.” (2:250).

In Surah 27 An-Naml, Allah, Subhanahu wa Ta'ala, reveals how both Nabi Dawud ('a) and Nabi Sulayman ('a) did the *Shukr* to Allah, Subhanahu wa Ta'ala, for the Gift of Knowledge that Allah, Subhanahu wa Ta'ala, bestowed upon both of them. They did this wonderful *Du'a*:

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ

“And indeed gave We knowledge to Dawud and Sulayman and (both of them) Said: All Praise is Allah's Who has made us to excel many of the believing servants”. (27: 15).

[1](#). Allah Subhanahu wa Ta'ala reveals in the Qur'an that they were clearly commanded not to drink water from the stream.

If they still had to, they could drink only a handful. Except for only few, others clearly disobeyed his command.

Ad'iyyah Invoked By Nabi Sulayman ('A)

Allah, Subhanahu wa Ta'ala, had granted Nabi Sulayman ('a) special knowledge whereby he could control the wind, understand the speech of other creatures on the earth, including the jinns and other invisible creatures.

Nabi Sulayman ('a) had made a *Du'a*:

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

"O my Rabb! Pardon me and bestow upon me a kingdom such as shall not become of anyone after me. Truly You are the Most Generous Bestower." (38:35).

In Surah an-Naml we read that when Nabi Sulayman ('a) was marching with his armies of Jinns, mankind and birds, they came across a valley of ants. An ant exclaimed!

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَلَا يَحْطِمَنَّكُمْ جُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

"At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it." (27: 18).

Upon hearing this, Nabi Sulayman ('a) smiled and did this beautiful *Du'a*:

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace, to the ranks of Thy righteous Servants." (27: 19).

Allah, Subhanahu wa Ta'ala, reveals how Nabi Sulayman ('a) became instrumental in inviting the Queen of Sheba to the worship of only One God, Allah.

The Qur'an tells us that a Hoopoe (a bird) informs Nabi Sulayman ('a) about a Queen and her

magnificent throne and the enormous wealth she and her subjects enjoyed. But they were fire worshippers. Nabi Sulayman (‘a) sent her a letter in the name of Allah, inviting her. In order to impress Nabi Sulayman (‘a) she sent him gifts from her kingdom. The episode takes an interesting turn as Nabi Sulayman (‘a) would not accept her gift. She visited Nabi Sulayman (‘a) and was very impressed with what she saw. She realized the falsehood of worshipping fire and accepted Islam.

She was invited by Nabi Sulayman (‘a) to enter his lofty palace. When she saw the shining floor of the palace, she thought it was a lake of water. She lifted her skirts to enter. This uncovered her legs. She realized at once that it was not a lake of water but a shining floor, paved smooth with slabs of glass. She felt not only embarrassed but also that she had wronged her soul for not having known the truth of life that life should be spent in submission to the One who truly is the *Rabb al-‘Alamin*, the Sustainer and the Cherisher of the universe!

She recited this beautiful Du’a:

رَبِّ اِنِّي ظَلَمْتُ نَفْسِي وَاَسْلَمْتُ مَعَ سُلَيْمَانَ لِلّٰهِ رَبِّ الْعَالَمِينَ

“O my Rabb! Truly I have wronged my soul, and I do (now) surrender myself with Sulayman to the Will of Allah, the Rabb of the Universe.” (27:44).

Du’a Invoked By Nabi Yunus (‘A)

Nabi Yunus (‘a) is also referred to as ***dhu al-nun*** (the one belonging to fish). Qur’an reveals a very interesting reason for this:

Relating to this in summary here, the interesting account is that Nabi Yunus (‘a) was sent to a community but he soon left them as he felt people would not mend their ways. Nabi Yunus (‘a) was angered at their constant disbelief and argument they were making that he left them to suffer any *Adhab* (punishment) Allah would send upon them.

Nabi Yunus (‘a) left the town in a ship. There was a huge storm at sea. Nothing could help. We are told in sources that sailors even threw their baggages and personal belongings to offload the ship in the hope they will survive the storm. When nothing helped, they decided to cast a lot to throw someone in the sea hoping that this gesture would help ease the storm. They cast lots and it showed the name of Nabi Yunus (‘a). So they threw him into the sea. Nabi Yunus was swallowed by a large fish. Nabi Yunus (‘a) had realized he had done a mistake by running away from his mission; and repented to Allah, Subhanahu wa Ta’ala, in moving words.

Allah, Subhanahu wa Ta'ala, in His Abundant Mercy not only forgave him but also allowed him to return to his community he had earlier deserted. Nabi Yunus (‘a) repented. The Qur’an reveals the moving *Du’a* he made:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“...and remember dhu al-nun, when he departed in wrath, he imagined we were not going to test him further. But he cried through the depths of darkness: There is no ilah [deity] but You. Glory to You. I was indeed wrong.” (21:87).

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

“So We listened to him and delivered him from distress. And thus do We deliver those who have faith.” (21:88). [1](#)

[1](#). This is the wonderful *Du’a* we also recite in the first Raka’at of Salat al-Ghufaylah between our Maghrib and ‘Isha Salat. There is a hadith about the great virtues of this *Du’a* to be recited in difficulties.

Ad’iyyah Invoked By Bibi Hannah

Hannah was the mother of Bibi Maryam (‘a). We have an extraordinary example of her in Surah Aali-Imran. A righteous woman, Bibi Hannah dedicated a child in her womb to the service of Allah, Subhanahu wa Ta’ala. She thought she would deliver a boy. When she delivered, it was a girl. She named her Maryam and still dedicated her to the service of Allah, praying to Allah to keep Maryam and her progeny protected from Shaytan. This is how the Qur’an reveals her *Du’a*:

إِذْ قَالَتْ أُمُّرَأْتُ عِمْرَانُ يَا رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“Behold! A woman of Imran said: "O my Lord! I do dedicate into Thee what is in my womb for Thy special service so accept this of me! For Thou hearest and knowest all things.” (3:35).

And when she delivered and saw it was a female she delivered; she did the following *Du’a*:

رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرَ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“O my Rabb! I have brought forth a female – Allah knew fully well what she had brought forth – the male is not as a female, and behold, I have named her Maryam, and behold, I commend her to Your protection, and also her offspring from Shaytan, the stoned.” (3:36).

Ad’iyyah Invoked By Nabi Zakariya (‘A)

Allah, Subhanahu wa Ta’ala, answered the *Du’a* of Hannah. Bibi Maryam (‘a) came under the care of Hadrat Zakariya (‘a). The Qur’an reveals that every time Hadrat Zakariya (‘a) entered the chamber of Bibi Maryam (‘a) he found she was already supplied with food. Wanting to know where was the food coming from, Bibi Maryam (‘a) told him she was receiving food directly from Allah, Subhanahu wa Ta’ala.

Hadrat Zakariya’s wife was barren. They did not have any offspring and he was longing for a child who could continue with the priestly duties in his family. Hadrat Zakariya (‘a) self.

Qur’an reveals the special *Du’a* he made. It was this:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“O my Rabb! Bestow upon me from Yourself a goodly offspring. Without any doubt, You are the Hearer of Du’a.” (3:38). [1](#)

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

O my Rabb! Behold, my bones are weakened and my head is shining with grey hair, and I have never been unblessed in my Du’a to You, O my Rabb.” (19:4).

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

“Behold! I am afraid of my kindred after me, since my wife is barren. Therefore, O Allah bestow upon me, form Your Presence a successor” (19:5).

يَرِثْنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۚ وَاجْعَلْهُ رَبِّ رَضِيًّا

“who shall inherit of me and inherit of the house of Yaqub. And make him acceptable (unto You).” (19:6). [2](#)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

“O my Rabb! Do not leave me childless, though You are the Best of Inheritors.” (21:89).

1. This and also the next Du’a are the two wonderful Du’as he made asking Allah Subhanahu wa Ta’ala for a righteous offspring. These wonderful Du’a to ask from Allah who is the Sustainer, the Provider of the universe, for any deeply held desire (in these Du’as for offspring) to be fulfilled. InshaAllah, He will fulfill it.
2. What a wonderful plea to Allah Subhanahu wa Ta’ala. This Du’a of Hadrat Zakariya (‘a) was amply fulfilled as Allah sent angels to him, while he was still in his mihrab, to give him the good news of a boy [Hadrat Yahya (‘a)] that Allah Subhanahu wa Ta’ala would grant him.

Ad’iyyah Invoked By Nabi ‘Isa Ibn Maryam (‘A)

The Qur’an shows us that the disciples of Nabi ‘Isa ibn Maryam (‘a) asked him for a table laden with food from heaven. Nabi ‘Isa ibn Maryam (‘a) asked them to fear Allah and remain steadfast in their belief. The disciples insisted that they desired to eat thereof to satisfy themselves that Nabi ‘Isa ibn Maryam (‘a) had spoken the truth to them. They further said that they wanted to be the witnesses themselves.

Allah, Subhanahu wa Ta’ala, provided for them a table laden with food from the heaven after Nabi ‘Isa ibn Maryam (‘a) did the following *Du’a* to Allah.

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

“O Allah our Rabb! Send down to us a table from the heaven so that it may be a feast for us, unto the first of us and the last of us, and a Sign from You, and provide for us sustenance, for You are the Best of Providers.”(5: 114).

Allah, Subhanahu wa Ta’ala, provided as a clear Sign from Him the table laden with food as we read in the Qur’an, but also admonished them to believe. If they were to disbelieve after they had seen for themselves this Sign Allah sent for them from the heavens, they would be punished the punishment not meted out to any creatures before.

It is important to know that the fundamental message of Nabi ‘Isa ibn Maryam (‘a) to his people, the Children of Isra’il, was this:

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“Undoubtedly, Allah (alone) is my Rabb and your Rabb. Therefore, worship only Him. That is the Only Way that is Straight.” (3:51).

When Nabi ‘Isa (‘a) felt disbelief from them, he asked who would help him in the cause of Allah. The disciples of Nabi ‘Isa ibn Maryam (‘a) replied in the form of this wonderful *Du’a*:

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“O our Rabb! We believe in that which You have revealed, and we follow the Rasul (Nabi ‘Isa ibn Maryam). Therefore, write us down with those who bear witness to the Truth.” (3:53).

Later, in a wonderful episode we read about the Seven Sleepers in Surah 18, *Surah al-Kahf*, we see the youths who were being persecuted because of their belief in Nabi ‘Isa ibn Maryam (‘a)’s true message.

They were put in real plight as the pagan Roman emperor at the time was forcing all his subjects to worship the female deity Diana. ¹ These seven youths refused to give up the true message of Nabi ‘Isa ibn Maryam (‘a). The emperor gave them three days to decide or submit to the court’s executioners to be killed. In this plight, they did this heart-rendering *Du’a*:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“O our Rabb! Give us the Mercy from Your Presence and shape for us the right solution in our plight.” (18: 10).

It is interesting to note that this episode relates to the youths commonly known as ‘the Seven sleepers’. Allah, Subhanahu wa Ta’ala, inspired them to take refuge in the cave where Allah made them to sleep for over two centuries. He made them His Sign for mankind to reflect on the Truth of Allah’s Might and the reality of the Day of Judgment.

Allah will surely raise us after our death; just as He raised these youths after long sleep.

These youths could not be forced by the pagan emperor to worship idols if they did not want to. Allah, Subhanahu wa Ta’ala, strengthened their hearts as they stood up to say that they would never worship anyone except the One Allah. They did an excellent *Du’a*:

وَرَبِّطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا وَرَبِّطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا

“Allah, Subhanahu wa Ta’ala, fully helped them and their episode became the Sign of Allah for all

mankind.” (18: 14).

We have in our books excellent ahadith showing the merits for reciting Surah al-Kahf at least once a week beginning Thursday night to Fridays every week.

1. The old temple of the female deity Diana, was considered in the old times to be one of the wonders of the world.

Ad'iyyah Angels Invoke For Believers

Allah, Subhanahu wa Ta'ala, in His Mercy lets the Angels do the *Ad'iyyah* for those who believe. Qur'an reveals in Surah al-Mu'minun (the Believers) this wonderful *Du'a* that the Angels do for the believers beseeching Allah to forgive us and keep us away from the torment of the Hell-fire.

These Angels bear the Throne of Allah and do the *Tawaf* around it. They hymn the Praises of Allah. They plead for us like this:

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

“O our Rabb! You comprehend all things in Mercy and Knowledge. Therefore, Ya Allah, forgive those who repent and follow your Path, and keep them from the torment of Hell.” (40:7).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O our Rabb! And make them enter the Garden of Eden¹ which You have promised them, with such of their fathers and their wives and their children as do right. Verily, You who are the Mighty, the Wise.” (40:8).

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“And ward off from them deeds. And he from whom You ward off ill deeds that day him surely You have taken into Mercy, That is (indeed the Supreme Triumph.” (40:9).

The angels had also done a *Du'a* for Nabi Ibrahim ('a). When the Angels came to him with the good news of the birth of Nabi Ishaq ('a), and following him, Nabi Yaqub ('a)².

رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

“The Mercy of Allah and His Peace be upon you O People of the House (family of Nabi Ibrahim). Truly, He is the Owner of (all the) Praise, (all the) Glory.” (11:73).

While the angels will have assured the most fortunate ones destined for the Jannat, Allah, Subhanahu wa Ta’ala, shows clearly in surah al-A’raf that those destined for the Jannat will be at the heights watching those who will be destined for Jahannum, Realising the horrors of jahannum, they will do the *Du’a*:

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“O our Rabb! Place us not with the wrong-doing people.” (7: 147).

Those that have attained the felicity of the Supreme Triumph, the *Jannat*, will be blessed. Allah, Subhanahu wa Ta’ala, will remove from their hearts any lurking sense of injury. They shall enter the *Jannat* and they shall say in greatest gratitude as they receive the Favours from Allah, Subhanahu wa Ta’ala,

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ

“All the Glory and Praise belongs to Allah who has guided us to this, never could we have found guidance, had it not been for the Guidance of Allah; indeed it was the very Truth that the Messengers of our Rabb brought unto us.” (7:43).

In the same Surah al-A’raf, there is a *Du’a*:

لَئِنْ ءَاتَيْنَا صَالِحًا لَّنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

“If You will bestow upon us the righteous one, we shall be of the thankful.” (7: 189).³

¹ Garden of Eden in the Jannat Allah Subhanahu wa Ta’ala has promised those who will deserve what the Qur’an calls the *fawz al-’azim* (supreme Triumph). May Allah Subhanahu wa Ta’ala include us all, Amin.

² Allah Subhanahu wa Ta’ala in His Mercy revealed to Nabi Ibrahim (‘a) and his wife Sara that Allah will give them Ishaq (‘a), and after that Yaqub (‘a), who would be Nabi Ibrahim (‘a)’s grandson. See Surah al-Hud, 11:71. It is interesting to note that Nabi Yaqub (‘a) is also known as “Isra’il”. It was through him that the Bani Isra’il came into existence.

³ In the Ayat above, and the Ayat that follows it in the Qur’an, an example is given of parents who ask Allah for a righteous child. They promise Allah that they will be from the grateful ones. Yet when Allah gives them what they ask for, they ascribe partners to Allah Subhanahu wa Ta’ala (and thus become of the ungrateful ones). The two Ayat (Ayatain) read like this:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

“He it is who created you from the single soul, and therefrom made (for him) his spouse (so) that he may find rest in her.

And when he covered her, she bore a light burden, and she passed (unnoticed) with it, but when it became heavy, they both (husband and wife) made the Du'a to Allah, their Rabb, saying: If You will bestow upon us a righteous (child), we will surely be from the (very) grateful ones.” (7: 189).

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

“But when He gave unto them a righteous (child), they ascribed unto him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).” (7: 190).

Ad'iyyah Invoked By The Seal Of All Anbiya, Muhammad Rasul Allah (S)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“I begin in the name of Allah the All-Merciful The Compassionate” (1:1).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All the Praise and all the Glory belongs to Allah The Rabb of the Universe” (1:2).

الرَّحْمَنِ الرَّحِيمِ

“The All-Merciful, The-Compassionate” (1:3).

مَالِكِ يَوْمِ الدِّينِ

“Master of the Day of Judgement” (1:4).

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“Only You do we Worship and only Your help do we seek” (1:5).

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Show us the Right Path” (1:6).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Path of those on whom You have bestowed Your Grace, Not of those on whom is Your Wrath and Not of those who go astray. (1:7). [1](#)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Verily, we are Allah’s, and unto Him we are to return.” (2: 156). [2](#)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O our Rabb! give unto us that which is good in this world and that which is good in the Hereafter and guard us from the doom of the (Hell) fire.” (2:201).

This *Du’a* is unique for Muslims. It is also reported that this was the *Du’a* often repeated by Rasul Allah (S) himself. It is often repeated by Muslims. Similar *Du’a* asking for the good in our earthly life and in the Hereafter is also revealed in Surahs: 7:156; 16:30; and 16:122.

And for those who ask for good only in their life in *dunya* alone and not the Hereafter, Allah reveals in Surah Ash-Shura:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

“Whosoever desires the harvest of this world, We shall give him some thereof, but he will have no share in the Hereafter”. (42:20).

The following two *Du’as* are the two unique Ayat from the Qur’an. These two are the very last two Ayatain from Surah al-Baqarah. Sources tell us that these two wonderful *Du’as* are the gifts Allah, Subhanahu wa Ta’ala, bestowed for the Muslim Ummah when Rasul Allah (S) was returning from Me’raj.

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا يَفْرُقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفِرَ لَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers ”We make

no distinction (they say) between one and another of His Messengers." And they say: "We hear and we obey; (We seek) Thy forgiveness, Our Rabb (Lord), and to Thee is the end of all journeys." (2:285).

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

"On no soul doth Allah place a burden greater than it can that it earns. (Pray): "Our Rabb! (Lord!) Condemn us not if we forget or fall into error; our Rabb! (Lord!) Lay not on us a burden like that which Thou didst lay on those before us; Our Rabb (Lord!) Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." (2:286).

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

"O our Rabb! do not cause our hearts to swerve after You have guided us aright and bestow upon us Mercy from Your presence. Truly You are the best owner of bounties without measure." (3:8).

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

"O our Rabb! You are He that will gather mankind together against a Day about which there is never any doubt: for Allah never fails in His Promise." (3:9).

رَبَّنَا إِنَّا أَمِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

"O our Rabb! Truly we believe. Forgive us therefore our sins, and keep us from the torment of the (Hell) Fire." (3: 16).

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O Allah! Owner of Sovereignty, You give sovereignty unto whom You wills and You withdraws sovereignty from You wills. You exalt whom You wills and You abase whom You wills. In Your Hand is the Good. Undoubtedly You have the Power over all things." (3:26).

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ
حِسَابٍ

"You cause the night to pass into the day and You cause the day to pass into the night. You bring forth the living out of the dead and you bring forth the dead out of the living. And (it is) You (who) gives sustenance to whom You wills without measure." (3: 27).

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"...O our Rabb! You have not created this in vain. Glorified You are. Preserve us therefore from the torment of the (Hell) Fire." (3: 191).

Allah, Subhanahu wa Ta'ala, tells us in the *Ayat* (verses) preceding the above *Du'a* that in the creation of the heavens and the differences in the night and the day are signs for the intelligent ones who reflect and remember Allah standing, sitting and reclining and saying the above *Du'a* (combined with *Ayat* 192, 193 and 194). We are told that when Rasul Allah (S) received this revelation, he could not sleep that night as he was reflecting, tossing and turning on his sides, glorifying Allah, Subhanahu wa Ta'ala. Here are the *Ayat* 192–194.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Our Rabb (Lord!) Any whom You does admit to the Fire Truly thou cover with shame, and never will wrong-doers find any helpers!" (3: 192).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

"Our Rabb (Lord!) We have heard the call of one calling (us) to faith, 'Believe ye in the Lord', and we have believed. Our Rabb (Lord!) forgive us our sins blot out from us our iniquities and take to Yourself our souls in the company of the righteous." (3: 193).

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

"Our Rabb (Lord!) Grant us what Thou didst promise unto us through Thy Messengers, and save us from shame on the Day of Judgment: for thou never break Your promise." (3: 194).

When Muslims were being persecuted in Makka, they did the following *Du'a*:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

“O our Rabb! Rescue us from this town, whose people are oppressors; and raise for us from You one who will protect; and raise for us from You one who will help.” (4:75).

Allah, Subhanahu wa Ta’ala, shows us in the Qur’an that when the believers listen to that which has been revealed to Rasul Allah (S) their eyes overflow with tears as they make the following *Du’a*:

رَبَّنَا آمَنَّا فَاكْتُبْنَا مِنَ الشَّاهِدِينَ

“O our Rabb! We believe. Therefore, write us down among those who bear witness (to the Truth).” (5:83).

During the Battle of Uhud, when Muslims saw that they were losing the Battle, some of them ran away; but some stayed without flinching and knowing for sure that Allah is with them. In the following Ayat Allah, Subhanahu wa Ta’ala, reveals praising them showering them with love for being patient and faithful.

وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

"And how many a prophet there has been with whom were many Godly men fought; so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield, and Allah loves the patient, (the steadfast)." (3: 146).

They did not run away. We are also told in reference to this Ayat that this also refers to the bravery, faith and perseverance of the companions of the former Anbiya.

The revelation clearly encourages the Muslims to be brave and not to flinch and to be constant.

Allah, Subhanahu wa Ta’ala, loves servants who do not abandon perseverance and reveals further that how they made the *Du’a* to Allah, Subhanahu wa Ta’ala.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"And their statement was nothing but that they said: ' Our Lord! Forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk '." (3: 147).

In other *Du’as*, Rasul Allah (S) was asked to do the following beautiful *Du’a*:

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَيِّمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“Say: “Truly my Rabb has guided me to a way that is straight, a religion of right, the Creed of Ibrahim, the True in Faith, and he was certainly not from the idolaters.” (6: 161).

قُلْ إِن صِلَاتِي وَنُفْسِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say: “Truly my prayer and my sacrifice, my life and my death, are for Allah, the Cherisher of the Universe.” (6: 162).

We have sources³ that show Rasul Allah (S) use to recite this Ayat at the beginning of each Salat, before reciting Surah al-Fatiha. And many Muslims follow this Sunnah of Rasul Allah (S) and regularly recite this with their Salat before reciting surah al-Fatiha.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“No partner has He: This I am commanded, and I am the first of those who bow to His Will.” (6: 163).

We are told in the books of Tafasir that:

– Death encompasses life, life encompasses rites of worship, and rites of worship encompass prayer. Therefore, prayer is the center within worship.

– Islam means to surrender before the command of Allah and all the Prophets have been included in this command.

1) Prophet Nuh considered himself a Muslim – one who submits:

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

“I have been commanded to be of those who submit to Allah.” (10: 72).

Someone who submits to Allah’s will is called a Muslim, hence Prophet Nuh’s self-attribution as a Muslim.

2) Prophet Ibrahim asked Allah to make himself and his children submissive to Him:

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

“Make us submissive to You, and raise from our progeny a nation submissive to You.” (2: 128).

3) Prophet Yusuf asked Allah to let him die a Muslim.

...تَوَفَّنِي مُسْلِمًا...

“Let my death be in submission to You.” (12: 101).

4) The Prophet of Islam is considered the first Muslim:

وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“...and I am the first of those who submit [to Allah].” (6: 163).

To be the “first” signifies that he either was the first to submit for his time or had the highest level of surrender over all others”.[4](#)

There was one time when Rasul Allah (S) distributed booty to Muslims. Although the booty distributed by Rasul Allah (S) was fair, some companions, instead of being grateful, they were ungrateful and complained that it was not a fair distribution. Allah, Subhanahu wa Ta’ala, guided them and revealed that only if they had content with what Allah and His Rasul gave them and had done this *Du’a* it would have been better for them.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ ۖ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“If only they had been content with what Allah and His Messenger gave them and had said “sufficient unto us is Allah! Allah and His Messenger will soon give us of His Bounty: to Allah do we turn our hopes! [That would have been the right course]”. (9:59).

Immediately after the worship of Allah, Subhanahu wa Ta’ala, one of the foremost duties Muslims have is to their parents. At more than four different places in the Qur’an, Allah has shown that immediately after His worship, it is enjoined upon mankind to show kindness to their parents.

The *Du’a* below is from Surah *Bani Israil* in which immediately after the injunction Allah, Subhanahu wa Ta’ala, gives to worship none other than only Him, He commands that we show kindness to our parents.

Allah asks us to be careful regarding our parents in their old age and not to say even a “fie” to them or even reproach them.

Allah, Subhanahu wa Ta'ala, asks us instead to speak them with great respect and to lower them the wing of submission and affection; and to do this *Du'a* for them:

وَأَخِۦ فَضْلُۥ لَّهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرِۦهُمَا كَمَا رَبَّيَانِي صَغِيرًۭاۥ

“And, out of kindness, lower to them the wing of humility, and say: “My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.” (17:24).

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا

“O my Rabb! Cause me to enter with a true entry, and to come forth with a true forthcoming, and provide me from Your Presence a helping power.” (17:80).

Sources tell us that the above Ayat is one of the prophecies to happen when finally there will be the declaration of Islam. There will be the advent of the last Imam Muhammad al-Mahdi (atfs) together with the return of Nabi 'Isa ibn Maryam ('a) and together they will establish Islam. All falsehood will disappear.

Sources also tell us that the wider meaning of this is also to ask help from Allah, Subhanahu wa Ta'ala, in all movements. The Imams of Ahl al-Bayt ('a) also command this = seeking help from Allah, Subhanahu wa Ta'ala.[5](#)

At one place in the Qur'an, Rasul Allah (S) is asked by Allah, Subhanahu wa Ta'ala, to do the following *Du'a* to Allah the Exalted. Allah reveals to Rasul Allah (S) : “High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to you is completed, but say as shown below here, “Rabbi zidnii 'ilman”.

رَبِّ زِدْنِي عِلْمًا

“O my Rabb! Advance me in knowledge” (20: 14). [6](#)

From among the beautiful and inspiring *Ad'iyyah* we see here, are the two most helpful in our daily life are the following in which Rasul Allah (S) is asked to say:

رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ

“O my Rabb! If You will show me that which they are promised, then” (23:93)

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

“O my Rabb! Include me not among those who do wrong.” (23:94).

For us, the *Du’a* we are making is that we should not be one of those on whom the punishment from Allah is to descend. We should not be among the company of those who do wrong.

These two *Du’as* above are very inspiring beautiful *Du’as* and are a kind of prophecy where Rasul Allah (S) had to make the *hijrah* to Yathrib (Madina) and Makkan Quraysh would eventually be overthrown. The eventual prophecy we are shown by commentators is that evil will face eventual punishment when the time is ripe in Allah, Subhanahu wa Ta’ala’s Promise He makes.

The punishment upon the Makkan Quraysh was amply fulfilled and Islam became the only True Faith established. It is very interesting to read in the *seerah* of Rasul Allah (S) how all this unfolded and how Rasul Allah (S) handled the Victory over the Makkans. History shows him as the Rasul who is truly the *Rahmatun li al-’Alameen* (Blessing to the universe). The two *Du’as* above are from Surah *al-Mu’minun*.

This Surah also reveals some more *Ad’iyyah* and are extremely inspiring. Read, memorize, understand from the translations how inspiring these *Ad’iyyah* are for real Believers and the benefits derived. For example,

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزٍ ۝ تِ الشَّيْطَانِ

“O my Rabb! I seek refuge with You from the suggestions of ShAyatin (the evil ones)” (23:97).

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“And I seek refuge with You O my Rabb lest they approach me.” (23:98).

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“O my Rabb! We believe. Forgive us therefore and have Mercy upon us, for You are the best of those who show Mercy.” (23: 109).[7](#)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“(Say): O my Rabb! Forgive me and have Mercy; for of the Merciful, You are The Best.” (23: 118).

Following Surah al-Mu'minun, we have Surah al-Furqan. How excellent are the following *Ad'iyyah* we can do for our family, our children.

Imagine you are in your home doing Salat in Jama'at or just have gathered for other family occasions and recite this Du'a and teach others to memorize and understand these beautiful Following Surah al-Mu'minun, we have Surah al-Furqan. How excellent is the following *Du'a* we can do for our family, our children. Imagine you are in your home doing Salat in Jama'at or just have gathered for other family occasions and recite this Du'a and teach others to memorize and understand this beautiful cople of *Du'as*.

Many times I have Alhamdulillah spoken about these in my *Jumu'a* khutba and other places to emphasize the importance of these *Du'as* from Sura al-Furqan.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“O our Rabb! Avert us from the torment of the Hell; without any doubt, the torment thereof is Severe.” (25:65).

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

“Truly it is an ill-abode and a wretched place to rest in.” (25:66).

And again, the following truly inspiring, like all other *Du'as*, the following revealed words directly from the Qur'an:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“O our Rabb! Grant us in our spouses and off-spring, the coolness to our (eyes), and give us (the Grace) to lead the Righteous.” (25:74).

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَعَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

“O Allah! Originator of the heavens and the earth, Knower of the secret and the manifest, it is You who will judge between Your slaves concerning that in which they differ.” (39:46).

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“O my Rabb! Inspire me that I may be grateful for the favour with which You have favoured me and upon both my parents, and that I may do good deeds which will please You. And (O Allah) be Gracious to me in my offspring. Truly have I turned to You, and truly I submit myself (fully to You) in Islam.” (46: 15).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“O our Rabb! Forgive us and our brethren who have preceded us in the Faith, and put not in our hearts any rancour against those who believe. Behold, You are Compassionate, Merciful.” (59: 10).⁸

This is a wonderful Du’a most appropriate for Muslims all over the world in every age. Muslims should always be united with each other in their hearts. They should not carry any hatred towards their fellow believers. Rather, they should ask Allah, Subhanahu wa Ta’ala, for His Grace and His Mercy and do this Du’a which Allah has revealed for us. (I have mentioned this also in my footnote below).

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O our Rabb! Perfect for us our light and absolve us. Without any doubt, You are The Almighty.” (66:8).

This is a snapshot of what it will be like on the Day of Resurrection. The believers will have a Light shining from them. This Light will run in front of them and on their right hands as they will be doing this Du’a.

May Allah, Subhanahu wa Ta’ala, rise us on that day among them. Ameen, Ya Rabb al-’Alameen.

¹ See chapter: “Importance Of Surah Al-Fatiha” for this explanation of this Surah al-Fatiha.

² In Islam, the climax of virtue is sabr (patience) in the face of calamity. When calamity falls and one knows full well that Allah Subhanahu wa Ta’ala has promised trials like fear, hunger, and loss of wealth and fruits (of one’s toil) in this world; and one remains steadfast invoking the above Du’a with full conviction in the way of Allah, then one is promised by Allah Subhanahu wa Ta’ala the reward as revealed in the Qur’an:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَشَرَّ الصَّابِرِينَ

“And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient” (2: 155).

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.” (2: 156).

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.” (2:157).

[3.](#) See Qurṭṭabi, Muhammad ibn Ahmad, Al-Jami’ li--Ahkam al-Qur’an, vol. 7, p. 153. (see in www.al-Islam.org [9])

(“...Verses 162–165 of Surah al-An’am by Muhsin Qara’ati, Translated by Sabika Mithani

[4.](#) See al-Islam.org “Verses 162–165 of Surah al-An’am explaining from Qurṭṭabi, Muhammad ibn Ahmad, Al-Jami’ li-Ahkam al-Qur’an, vol 7.

[5.](#) See p. 906 “The Holy Qur’an”: With English translation of the Arabic Text and Commentary according to the Version of the Holy Ahl Al-Bayt.

[6.](#) The logo on the cover of this book is this Du’a in Arabic calligraphy.

[7.](#) This is another wonderful Du’a we can do any time. Allah Subhanahu wa Ta’ala shows us in the Qur’an that this was the Du’a some of His servants made. They were laughed at by others who used to ridicule them and forgot Allah. But Allah Subhanahu wa Ta’ala says He rewarded His servants for their patience (and the Du’a they made).

[8.](#) This is a wonderful Du’a most appropriate for Muslims all over the world in every age. Muslims should always be united with each other in their hearts. They should not carry any hatred towards their fellow believers. Rather, they should ask Allah Subhanahu wa Ta’ala for His Grace and His Mercy and do this Du’a which Allah has revealed for us.

The Al-Mu’awaddhatayn Surahs

The *Al-Mu’awaddhatayn* Surahs (The Two Surahs Of Refuge From Evil)

There are two short Surahs in the Qur’an about which Rasul Allah (S) is reported to have said they are the protection from evil. As a matter of fact, both these Surahs are known collectively as *al-Mu’awwidhatayn* (the two Surahs of refuge). These are the two very last Surahs in the Qur’an, Surah *al-Falaq* (Surah 113) and *Surah an-Nas* (Surah 114).

Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say: I seek refuge with the Rabb of the daybreak¹” (113:1).

مِنْ شَرِّ مَا خَلَقَ

“from the mischief of created things;” (113:2).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

“from the mischief of darkness as it spreads;” (113:3).

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“from the mischief of those who practice secret arts²,” (113:4).

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

“and from the mischief of the envious one who practices envy.” (113:5).

Surah An-Nas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

قُلْ ۖ أَعُوذُ بِرَبِّ النَّاسِ

“Say: I seek refuge with the Rabb and Cherisher of humankind,” (114: 1).

مَلِكِ النَّاسِ

“The King of humankind,” (114:2).

إِلَهِ النَّاسِ

“The ilah – God- of humankind,” (114:3).

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

“From the mischief of the whisperer (of evil), who withdraws (after his whisper),” (114:4).

الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ

“Who whispers in the breasts of men,” (114:5).

مِنَ الْجِنَّةِ وَالنَّاسِ

And of the Jinn and men³(114:6).

¹. The word falaq, although usually understood as “daybreak,” has also been interpreted to mean “all creation”. It is everything which Allah splits apart, such as earth, which is split by plants, the mountains which are split by water springs, the clouds which are split by rainwater springs, the wombs which open bring forth children. Others understood the word falaq to refer to a special circle or well in Hell. Most commentators, however, prefer the first interpretation

². i.e. witches who spit and blow on knots for the purpose of causing their victims physical and psychological harm. The modern rationalist school of the late nineteenth and early twentieth century, however, rejected this classical view. According to a number of modern thinkers, it is the evil of the backbiter who seeks to sever bond of love and separate loving people from one another. Thus their action is likened to blowing and the bond of love to a knot, as the bond of spouses is called the knot of marriage. Gossip turns the love between two people into hostility by hidden means resembling a sort of magic. (See: Ayoub, Dr. Mahmoud: The Great Tiding, p. 162).

³. There are two interpretations of this Ayat. Some commentators understood it to mean that the slinking worshipper whispers in the breasts of both jinn and men. According to tradition, every human being has his own Shaytan to test his faith and his steadfastness. (See: Ayoub, Dr. Mahmoud: The Great Tiding, p. 162).

Important Final Word

The *Ad’iyyah* contained in this book are the words of Allah, Subhanahu wa Ta’ala, directly from the Qur’an.

Any *Du’a* in this book can be used at any time, with fullest conviction that Allah, Subhanahu wa Ta’ala, listens to the *Du’a* of His servants.

At one place in the Qur’an, Allah in His infinite Mercy shows how ready He is to forgive any transgression on our part.

He tells us to return to Him and never to despair of the Mercy of Allah; for Allah is oft-Forgiving, Most Merciful.

Recite, for example, the following wonderfully re-assuring *Ayat* in the Qur’an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Say (O Rasul): O My servants who have transgressed against their souls! Do not despair of the Mercy of Allah; for Allah forgives all sins for He is Oft-Forgiving, Most Merciful.” (39:53).

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

“Turn to your Rabb and surrender yourselves to His Will before the penalty comes (because) after that you shall not be helped.” (39:54).

What Imam ‘Ali (‘A) Tells Us About The Qur’an

وَاعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشُ، وَالْهَادِي الَّذِي لَا يُضِلُّ، وَالْمَحْدِثُ الَّذِي لَا يَكْذِبُ، وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ: زِيَادَةٌ فِي هُدًى، أَوْ نُقْصَانٍ مِنْ عَمًى

And know that this Qur'an is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'an but that when he rises, he will achieve one addition or one diminution – addition in his guidance or elimination in his (spiritual) blindness.

وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَىٰ أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لَأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى؛ فَاسْتَشْفُوهُ مِنْ أَدْوَانِكُمْ، وَاسْتَعِينُوا بِهِ عَلَىٰ لَوَائِكُمْ، فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ، وَهُوَ الْكُفْرُ وَالنِّفَاقُ، وَالْغِيَّ وَالضَّلَالُ، فَاسْأَلُوا اللَّهَ بِهِ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ، وَلَا تَسْأَلُوا بِهِ خَلْقَهُ، إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِهِ

You should also know that no one will need anything after (guidance from) the Qur'an and no one will be free from want before (guidance from) the Qur'an.

Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to Allah through it and turn to Allah with its love. Do not ask the people through it. There is nothing like it through which the people should turn to Allah, the Sublime.

وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ، وَقَائِلٌ مُصَدَّقٌ، وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شَفَّعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صَدَّقَ عَلَيْهِ، فَإِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلًى فِي حَرَّتِهِ وَعَاقِبَةِ عَمَلِهِ، غَيْرَ حَرَّتِهِ الْقُرْآنُ؛ فَكُونُوا مِنْ حَرَّتِهِ وَاتَّبَاعِهِ، وَاسْتَدِلُّوهُ عَلَىٰ رَبِّكُمْ، وَاسْتَنْصِحُوهُ عَلَىٰ أَنْفُسِكُمْ، وَاتَّهِمُوا عَلَيْهِ آرَاءَكُمْ، وَاسْتَعِشُوا فِيهِ أَهْوَاءَكُمْ

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'an intercedes on the Day of Judgement, its intercession for him would be accepted. He about whom the Qur'an speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce, "Beware. Every sower of a crop is in distress except the sowers of the Qur'an.

"Therefore, you should be among the sowers of the Qur'an and its followers. Make it your guide towards Allah. Seek its advice for yourselves, do not trust your views against it. and regard your desires in the matter of the Qur'an as deceitful. [1](#)

We read in sources that Imam 'Ali ('a) asks us to seek protection, to direct our prayers, requests, solicitations and supplications only to Allah and only Allah alone. Imam 'Ali ('a) asks us to know that giving and withholding is in the Power of Allah alone. When we have such faith in Allah, Subhanahu wa Ta'ala, then it is as Imam 'Ali ('a) says "like a sun radiating virtue and illuminating the path of truth..." [2](#)

At one place, Imam 'Ali ('a) says:

رُبَّمَا سَأَلْتَ الشَّيْءَ فَلَمْ تُعْنِهِ وَأَعْتَبْتَ خَيْرًا مِنْهُ

It may happen that you ask Allah for something which He does not give you (at once) in order to give you something much better (at a later date).

And you will agree, I am sure, that many of our Ad'iyyah (Du'as), if granted immediately, may turn out harmful for us. Therefore, if there is a delay, in Allah, Subhanahu wa Ta'ala's Will, it is a blessing for us.

[1.](#) Nahj al-Balagha, Khutba 176, (Vol. 1).

[2.](#) See Nahj al-Balagha: Sermons, Sayings and Letters of Hazrat 'Ali. p. 56.

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