

# Du'a (دعاء) - Supplication (Invocation) mentioned in the Holy Quran

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## Du'a (Supplication) is worship

Allah (سُبْحَانَكَ يَا مَنْ أَمَّا وَنَحْبَسُ) said: {And your Lord says, "Call upon Me; I will respond to you."}. [Surat Ghafir 40:60].

Ghafir

THE FORGIVER

غَافِرٌ

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

And your Lord has said 'Call on Me and I will respond to you in other words worship Me and I will reward you — judging this to be the meaning by what follows. Surely those who disdain to worship Me shall enter sa-yadkhalūna or passive sa-yudkhalūna 'they shall be admitted into' Hell utterly humiliated' abased.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=40&tAyahNo=60&tDisplay=yes&UserProfile=0&Languageld=2>

Making dua is so essential for Muslims that the Prophet (ﷺ) said, “**Du'a (supplication) is worship.**” [Abu Dawud]. <http://sunnah.com/rivadussaliheen/17/1>

From Abu Hurairah from the Messenger—*sallAllaahu alayhi wa sallam*—:

**'Whoever does not supplicate (make Dua') to Allaah, then Allaah is angry with him.'**

Collected by Bukhari in 'Adab al-Mufrad', Tirmidhi, Ibn Majah, al-Hakim, Ahmad, Ibn Abi Shaybah, al-Bayhaqi in 'ash-Shawba' and by Tabaraani. Albani declared it *Hasan*. <https://abdurrahman.org/2014/10/07/whoever-does-not-supplicate-to-allaah-then-allaah-is-angry-with-him/>

## Importance of Salah upon the Prophet Muhammad (ﷺ) (PBUH)

Al-Ahzab

THE COMBINED FORCES

الْأَحْزَابِ

33:56

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

Indeed God and His angels bless the Prophet Muhammad (s). O you who believe invoke blessings on him and invoke peace upon him in a worthy manner in other words say 'O God bless our master Muhammad and grant him peace' Allāhumma sallī 'alā sayyidinā Muhammad wa-sallim.

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### The Command to say Salah upon the Prophet –from Quran Tafsir of Imam Ibn Kathir

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1833&Itemid=89](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1833&Itemid=89)

Al-Bukhari said: "Abu Al-`Aliyah said: "Allah's Salah is His praising him before the angels, and the Salah of the angels is their supplication." Ibn `Abbas said: "They send blessings." Abu `Isa At-Tirmidhi said: "This was narrated from Sufyan Ath-Thawri and other scholars, who said: `The Salah of the Lord is mercy, and the Salah of the angels is their seeking forgiveness. There are Mutawatir Hadiths narrated from the Messenger of Allah commanding us to send blessings on him and how we should say Salah upon him. We will mention as many of them as we can, if Allah wills, and Allah is the One Whose help we seek. In his Tafsir of this Ayah, Al-Bukhari recorded that Ka`b bin `Ujrah said, "It was said, `O Messenger of Allah, with regard to sending Salam upon you, we know about this, but how about Salah' He said:

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" Imam Ahmad recorded that Ibn Abi Layla said that Ka`b bin `Ujrah met him and said, "Shall I not give you a gift The Messenger of Allah came out to us and we said, `O Messenger of Allah! We know how to send Salam upon you, but how can we send Salah' He said:

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" This Hadith has been recorded by the Group in their books with different chains of narration.

## Du'a regarding Prophet Muhammad (ﷺ) (PBUH)

1.. 20:114

فَنَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا

So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

So exalted be God the King the Truth above what the idolaters say. And do not hasten with the Qur'ān that is to recite it before its revelation is

completed for you before Gabriel is through delivering it and say 'My Lord increase me in knowledge' that is knowledge of the Qur'ān thus every time something of it was revealed to him his knowledge increased because of it.

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2.. (v.17:80)

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ  
سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

And say 'My Lord make me enter Medina with a veritable entrance an entrance that is satisfying one in which I do not see what I dislike and bring me out of Mecca with a veritable departure a departure such that my heart will not care to turn back to look at it yearningly. And grant me from Yourself a favourable authority' grant me strength with which You render me victorious over Your enemies.

## *Dua of Aadam (A.S.)*

[‘alayhi s-salām (عَلَيْهِ السَّلَام), "peace be upon him"]

3.. , 7:23

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

**“Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”** (Al-Qur’an, 7:23)

They said 'Our Lord we have wronged ourselves by our act of disobedience and if You do not forgive us and have mercy on us we shall surely be among the lost'. [Tafsir Al Jalalayn]

## Dua of Nuh(Noah) (A.S):

[‘alayhi s-salām (عَلَيْهِ السَّلَام), "peace be upon him"]

### 4.. 71:28

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ  
الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾

My Lord forgive me and my parents — both of whom were believers — and whoever enters my house my dwelling or my place of worship as a believer and believing men and believing women to the Day of Resurrection and do not increase the evildoers except in ruin’ in destruction — and thus they were destroyed.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=74&tSoraNo=71&tAyahNo=28&tDisplay=yes&UserProfile=0&LanguageId=2>

## Du’a of Ibrahim(Abraham) (A.S):

[‘alayhi s-salām (عَلَيْهِ السَّلَام), "peace be upon him"]

### 5.. The Cow, 2:128, <https://quran.com/2/128-138>

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا  
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

“Our Lord! Make us Muslims, submissive to You, and of our offspring, a community Muslim, submissive to You. Show us our rites of worship, and accept our repentance (for our inability to worship You as worshipping You requires). Surely You are the One Who accepts repentance and returns it with liberal forgiveness and additional reward, the All-Compassionate.”

Our Lord! And make us submissive compliant to You and make of our seed our progeny a community a people submissive to You min in the phrase min dhurriyyatinā 'of our seed' here is partitive and is used here in accordance with God's above-mentioned saying My covenant shall not reach the evildoers; and show us teach us our holy rites our ceremonies for worship or for the pilgrimage and relent to us. Surely You are the Relenting the Merciful they asked Him to turn towards them despite their moral impeccability out of humbleness and in order to teach their progeny.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=2&tAyahNo=128&tDisplay=yes&UserProfile=0&Languageld=2>

6... 14:41:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

Our Lord forgive me and my parents — this was before their enmity towards God Mighty and Majestic became clear; but it is also said that his mother submitted to God the alternative reading here being the singular wālidī 'my father'; or yet another variant reading being waladī 'my son' and forgive believers on the day when the reckoning shall come to pass' the day it shall be effected.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=14&tAyahNo=41&tDisplay=yes&UserProfile=0&Languageld=2>

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَی بِالصَّالِحِیْنَ ﴿٨٣﴾

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِی الْآخِرِیْنَ ﴿٨٤﴾

وَأَجْعَلْنِی مِنْ وَرَثَةِ جَنَّةِ النَّعِیْمِ ﴿٨٥﴾

وَأَغْفِرْ لِأَبِیْ إِنَّهُ كَانَ مِنَ الضَّالِّیْنَ ﴿٨٦﴾

وَلَا تُخْزِنِی یَوْمَ یُبْعَثُونَ ﴿٨٧﴾

یَوْمَ لَا یَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِیْمٍ ﴿٨٩﴾

My Lord! Grant me unerring judgement knowledge and unite me with the righteous the prophets.

And confer on me a worthy repute excellent praise among posterity those who will come after me up to the Day of Resurrection.

And make me among the inheritors of the Garden of Bliss among those who will be given it.

And forgive my father for indeed he is one of those who are astray by Your relenting to him and forgiving him this was before it became clear to him Abraham that he his father was an enemy of God as mentioned in sūrat Barā'a Q. 9114.

And do not disgrace me do not expose me on the day when they mankind are resurrected;

of which day God exalted be He says the following the day when neither wealth nor children will avail anyone except him who comes to God with a heart that is sound free from idolatry and hypocrisy — and this is the heart of the believer whom such things will avail.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=26&tAyahNo=89&tDisplay=yes&UserProfile=0&LanguageId=2>

## 8..The Examined One, 60: 4-5:

Al-Mumtahanah

الْمُتَحَنَّنَةُ

SHE THAT IS TO BE EXAMINED

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ٤

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ٥

"O Our Lord! It is in You that We have put our trust, and it is to You that we turn in utmost sincerity and devotion; and to You is the homecoming. O Our Lord! Do not make us prey for those who disbelieve. And forgive us, our. You are the All-Glorious with irresistible might, the All-Wise."

Our Lord do not make us a cause of beguilement for those who disbelieve that is to say do not make them prevail over us lest they think that they are following the truth and are beguiled as a result in other words lest they lose their reason because of us; and forgive us. Our Lord You are indeed the Mighty the Wise' in Your kingdom and Your actions. [Prophet Ibrahim (AS.)]

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=60&tAyahNo=5&tDisplay=yes&UserProfile=0&LanguageId=2>



## Dua of Lut (A.S)

9.: 29:30  
Al-'Ankabut  
THE SPIDER

العنكبوت

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

He said 'My Lord help me by making that of which I spoke come true regarding the sending down of chastisement against the people who work corruption' those who are disobedient by coming unto men. So God answered his call.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=29&tAyahNo=30&tDisplay=yes&UserProfile=0&LanguageId=2>

## Dua of Yusuf (Joseph, A.S)

[عَلَيْهِ السَّلَام (عليه السلام), "peace be upon him"]

10 : Yusuf  
JOSEPH 12:101

يُوسُفُ

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

١٠١

My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

When he was nearing his end realising that he would not remain alive forever he longed for the everlasting kingdom and said My Lord indeed You have given me something of sovereignty and You have taught me the interpretation of events the ability to explain dreams. Originator Creator of the heavens and the earth! You are my Protector Guardian of my best interests in this world and the Hereafter. Take me in death to You in submission to You and join me to the righteous' from among my fathers. He lived after that for another week or more. He died at the age of 120 years. The Egyptians were very covetous with regard to his grave; eventually they placed him in a marble coffin and buried him at the top of the Nile so that both banks would be blessed by his body — Glory be to the One Whose Kingdom never ends.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=12&tAyahNo=101&tDisplay=yes&UserProfile=0&LanguageId=2>

## Dua of Ayyub(Ayoub) (Job, A.S):

[عَلَيْهِ السَّلَام (عليه السلام), "peace be upon him"]

11.. 021.083

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

“Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.” (Al-Qur’an, 021.083 (Al-Anbiya [The Prophets])

And mention Job Ayyūba is substituted by the following idh nādā rabbahu ... when he called out to his Lord — after he had been afflicted with the loss of all of his possessions and children the laceration of his body his being shunned by all except his wife for a period of thirteen seventeen or eighteen years as well as the affliction of enduring a straitened means of livelihood — ‘Indeed read annī because of the implicit yā’ of the first person pronoun harm adversity has befallen me and You are the Most Merciful of the merciful’.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=21&tAyahNo=83&tDisplay=yes&UserProfile=0&LanguageId=2>

## Dua of Shuaib (A.S)

[‘alayhi s-salām (عليه السلام), "peace be upon him"]

12.: 7:89

Al-A'raf

الأعراف

THE HEIGHTS

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا  
أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا  
افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاحِشِينَ ﴿٨٩﴾

We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

<https://quran.com/7/89-99>

We would be forging a lie against God if we were to return to your creed after God has delivered us from it. It is not right for us to return to it unless God our Lord wills that it be so and forsakes us. Our Lord embraces all things through His knowledge that is to say His knowledge embraces all things including my situation and yours. In God we have put our trust. Our Lord decide adjudicate between us and our people for You are the best of deciders' adjudicators.

<https://www.altafsir.com/Tafsir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=7&tAyahNo=89&tDisplay=yes&UserProfile=0&LanguageId=2>

## Du'a of Musa(Moses) (A.S):

[‘alayhi s-salām (عليه السلام), "peace be upon him"]

13...: 20:25-28

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ٢٥

وَيَسِّرْ لِي أَمْرِي ٢٦

وَأَحِلِّ عُنُقَدَةً مِّن لِّسَانِي ٢٧

يَفْقَهُوا قَوْلِي ٢٨

He said 'My Lord expand my breast for me expand it so that it may accommodate the weight of the Divine Message.

And make easy facilitate for me my affair that I may deliver it.

And undo the knot upon my tongue — the result of his having been burnt by a live coal which he had placed accidentally in his mouth as a child; so that they may understand what I shall say when I am delivering the Message.

14.

Al-Qasas

THE STORIES

الْقَصَص

(28:24)

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٢٤


So he watered their flock for them from another well nearby by lifting a rock from on top of it which only ten men could have lifted; then he retreated to the shade of an acacia tree samura because of the extreme heat of the sun and he was hungry and said 'My Lord indeed I am in utter need of whatever good whatever food You send down to me'. The two

women returned to their father quicker than usual and so he asked them why it was so. They told him about the man who had watered their flock for them. So he said to one of them 'Summon him to come to me'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=28&tAyahNo=24&tDisplay=yes&UserProfile=0&LanguageId=2>

## Du'a of Sulaiman (Solomon) (A.S):

[عَلَيْهِ السَّلَام (عليه السلام), "peace be upon him"]

15. **An-Naml**  <https://quran.com/27>  
THE ANT 27:19

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

"My Lord! Inspire and guide me so that I may thank You for Your favor which You have bestowed on me and on my parents, and so that I may act righteously in a manner that will please You; and include me (out of Your mercy) among Your righteous servants." [Prophet Sulaiman(AS)]

## Dua of Yunus Jonah (A.S)

[عَلَيْهِ السَّلَام (عليه السلام), "peace be upon him"]

16. ...21:87

وَذَا التُّونِ إِذْ ذَهَبَ مُغَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ  
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

And mention Dhū'l-Nūn the one of the whale namely Jonah son of Amittai Yūnus bin Mattā when he went off enraged Dhā'l-Nūn is substituted by the clause idh dhahaba mughādiban by his people that is furious with them because of what he had suffered at their hands — even though he had not been granted permission by God to go off as he did — thinking that We had no power over him that is that We could not compel him to submit to Our decree in the way that We did by imprisoning him inside the stomach of the whale; or that We could not make circumstances difficult for him. Then he cried out in the darknesses through the darkness of the night the darkness of the sea and the darkness of the whale's stomach that 'There is no god except You! Glory be to You! I have indeed been one of the wrongdoers' for leaving my people without Your permission.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=21&tAyahNo=87&tDisplay=yes&UserProfile=0&LanguageId=2>

## ***Dua of ZAKARIYA Zachariah* Jonah (A.S)**

[*'alayhi s-salām* (عليه السلام), "peace be upon him"]

17.. **Ali 'Imran**  
FAMILY OF IMRAN

الْإِمْرَانِ

3:38

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ  
الدُّعَاءِ ﴿٣٨﴾

Then when Zachariah had seen this and realised that the One with power to bring something about in other than its natural time is able to bring about a child in old age and with those of his family line all deceased Zachariah prayed to his Lord when he entered the sanctuary to pray in the middle of the night saying 'Lord bestow upon me from You a goodly offspring a righteous son verily You are the Hearer of You are the One Who answers supplication'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=3&tAyahNo=38&tDisplay=yes&UserProfile=0&LanguageId=2>.

## 18. The Prophets, 21:89

Al-Anbya

الأنبياء

THE PROPHETS

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

And mention Zachariah Zakariyyā is substituted by the following idh nādā rabbahu ... when he cried out to his Lord saying 'My Lord do not leave me without an heir without a son to inherit from me and You are the best of inheritors' the One that endures after all of your creation has perished.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=21&tAyahNo=89&tDisplay=yes&UserProfile=0&LanguageId=2>

## Du'a of *the people of the Cave*

### 19. Al-Kahf THE CAVE

الكَهْفُ

18:10

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

Mention when the youths took refuge in the Cave fitya 'youths' is the plural of fatā and denotes a mature young man fearing for their faith from their

disbelieving people they said 'Our Lord! Give us mercy from Yourself and remedy for us our affair through rectitude' through Your guidance.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=18&tAyahNo=10&tDisplay=yes&UserProfile=0&LanguageId=2>

## *Du'a of Pharaoh's wife*

At-Tahrim

التَّحْرِيمُ

20:

THE PROHIBITION

66:11

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا أُمَّرَاتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي  
عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ  
الظَّالِمِينَ ﴿١١﴾

And God has struck a similitude for those who believe the wife of Pharaoh — she believed in Moses her name was Āsiya; Pharaoh chastised her by tying her hands and feet to pegs and placing a huge millstone on her chest and having her laid out in the sun; but when those in charge of her would leave her the angels would come to shade her — when she said during her torture 'My Lord build for me a home near You in Paradise — so He disclosed for her a veil of the Unseen and she saw it which in turn alleviated for her the torture — and deliver me from Pharaoh and his work his torture and deliver me from the evildoing folk' the followers of his Pharaoh's religion whereat God took unto Himself her spirit in death. Ibn Kaysān said 'She was raised to Paradise alive where she eats and drinks'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=66&tAyahNo=11&tDisplay=yes&UserProfile=0&LanguageId=2>

**Du'a of the new believers during Pharaoh (previously sorcerers):**

**21.. 7:126**



وَمَا نُنْقِمُ مِنْهَا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
 وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

You (Pharaoh) are vindictive spiteful towards us (sorcerers) only because we have believed in the signs of our Lord when they came to us. Our Lord pour out onto us patience and constancy when that with which he has threatened us comes to pass lest we revert to unbelief; and take us to You as men who have submitted’.

*Dua of Talut (Saul) and his army of believers for victory over Jalut(Goliath) and his forces:*

**22...** 2:250

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ  
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

So when they went forth against Goliath and his troops facing them in military columns they said ‘Our Lord pour out upon us patience and make firm our feet by strengthening our hearts for this struggle and grant us victory over the disbelieving folk!’

**Prayers of those Angels who bear the Throne**

**23.** The Believer, 40:7-9

Ghafir

THE FORGIVER

غَافِرٌ

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ، وَيَسْتَغْفِرُونَ  
 لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا  
 وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ  
 وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ، وَذَلِكَ هُوَ  
 الْفَوْزُ الْعَظِيمُ ﴿٩﴾

"Our Lord! You embrace all things with mercy and knowledge, so forgive those who and follow Your way, and protect them from the punishment of the Blazing Flame. Our Lord! Admit them into the Gardens of perpetual bliss which You have promised them, and those who are righteous from among their forebears, and their spouses, and their offspring. Surely You are the All-Glorious with irresistible might, the All-Wise. And protect them from (doing) evil deeds. Whoever You protect from evils on that Day, You have surely had mercy on him; and that is the supreme triumph."

[Those who bear the Throne *alladhīna yahmilūna'l-'arsha* is the subject and those around it *wa-man hawlahu* is a supplement to that subject glorify *yusabbihūna* is the predicate thereof with praise of their Lord continuously proclaiming praise in other words continuously saying *subhāna'Llāhi wa-bi-hamdihi* 'Glory and praise be to God'; and they believe in Him exalted be He through their power of discernment in other words they affirm the truth of His Oneness and they ask forgiveness for those who believe saying 'Our Lord You embrace all things in Your mercy and knowledge that is to say Your mercy embraces all things and Your knowledge also embraces all things. So forgive those who repent of idolatry and follow Your way — the

religion of Islam — and shield them from the chastisement of Hell-fire that is the Fire.

Our Lord and admit them into the Gardens of Eden as a place of residence for them that which You have promised them along with whoever were righteous wa-man salaha is a supplement either to the pronominal third person plural suffix hum 'them' in wa-adkhillhum 'and admit them' or in wa'adttahum 'You have promised them' among their fathers and their wives and their descendants. Surely You are the One Who is the Mighty the Wise in what He does.

And shield them from evil deeds that is from the chastisement thereof; for whomever You shield from evil deeds that day the Day of Resurrection verily him You will have had been merciful to; and that is indeed the supreme triumph'. [Tafsir Al Jalalayn]

## Mentioned Regarding Abū Bakr al-Siddīq (R.A.)

[May Allah be pleased with him]

24.. Al-Ahqaf  
THE WIND-CURVED SANDHILLS  
الأخفاف  
46-15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ  
وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ  
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

46:15

and the weaning of him is thirty months until, when he reaches his maturity and reaches forty years, he says, "My Lord grant me the power that I may be grateful for Your favor which You have bestowed upon me and upon my parents and that I may do righteous (deeds) which please You and make my offspring righteous. Indeed, I turn to You and indeed, I am of those who submit."

أَشُدَّهُ وَبَدَأَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي					
grant me (the) power	"My Lord,	he says,	year(s),	forty	and reaches his maturity
أَنْ أَشْكُرَ نِعْمَتِكَ الَّتِي أَنْعَمْتَ عَلَيَّ					
upon me	You have bestowed	which	(for) Your favor	I may be grateful	that
وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ					
which please You,	righteous (deeds)	I do	and that	my parents	and upon
وَأُصَلِّحْ لِي فِي ذُرِّيَّتِي ۖ إِنَّي تَبْتُ إِلَيْكَ					
to You	I turn	indeed,	my offspring,	among	for me and make righteous
وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ					
(are) the ones	Those	15	those who submit."	of	and indeed, I am

And We have enjoined man to be kind husnan a variant reading has ihsānan that is to say We have commanded him to act kindly towards both of them thus ihsānan is in the accusative as a verbal noun because of the implied verbal action; the same applies to husnan to his parents. His mother carries him in travail and gives birth to him in travail that is to say with suffering; and his gestation and his weaning from suckling take thirty months six months being the minimum period for gestation the remainder being the maximum period of suckling; it is also said that regardless of whether she bore him for six or nine months she should suckle him for the remainder. So that hattā is a particle of purpose for an implied sentence that is to say wa-`āsha hattā `and he lived on so that ...' when he is mature namely at his prime in terms of his strength intellect and reasoning the minimum age for which is thirty or thirty three years and reaches forty years that is exactly forty years which is the maximum for attaining maturity he says 'My Lord! this to the end of this verse was revealed regarding **Abū Bakr al-Siddīq** when he had reached forty years of age two years after the beginning of the Prophet's Mission s. He Abū Bakr believed in him whereafter his parents believed in the Prophet followed by his son `Abd al-Rahmān then `Abd al-Rahmān's son Abū `Atīq Muhammad b. `Abd al-Rahmān. Inspire me to give thanks for Your favour with which You have favoured me and my parents namely the grace of affirming God's Oneness and that I may act righteously in a way that will please You thus he Abū Bakr emancipated nine believers who had been enduring torture at the hands of the idolaters for their belief in God and invest my seed with righteousness all of them were believers. Indeed I repent to You and I am truly of those who submit to You'.

## Other Supplications

25. The Cow, 2:201, <https://quran.com/2/201-211>

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

"Our Lord, grant us in the world what is good, and in the Hereafter what is good, and protect us from the punishment of the Fire."

26. The Family of Imran, 3:26

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ  
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

When the Prophet s promised his community sovereignty over the lands of Persia and Byzantium the hypocrites said 'How preposterous!' and so the following was revealed Say 'O God Master of the Kingdom you give the Kingdom to whom You will from among your creatures and seize the Kingdom from whom You will; You exalt whom You will by giving it the kingdom to him and You abase whom You will by seizing it from him; in Your hand in Your power is good that is as well as evil. You are Able to do all things.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=3&tAyahNo=26&tDisplay=yes&UserProfile=0&LanguageId=2>

27. 17:24

Al-Isra

الْإِسْرَاءِ

THE NIGHT JOURNEY

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

﴿٢٤﴾

And lower to them the wing of humility show them your submissive side out of mercy that is on account of your affection for them and say 'My Lord have mercy on them just as they had mercy on me when they reared me when I was little'.

28. Al-Furqan  
THE CRITERIAN

الْفُرْقَانِ

25:74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا  
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Our Lord! Grant us that our spouses and offspring may be a means of happiness for us, and enable us to lead others in piety (to become a means of the promotion of piety and virtue

And those who say 'Our Lord! Grant us in our spouses and our offspring read plural dhurriyyātinā or singular dhurriyyatinā a joyful sight for us so that we see them obedient to You and make us paragons (or Leaders) of virtue for the God-fearing'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=25&tAyahNo=74&tDisplay=yes&UserProfile=0&LanguageId=2>

29... Ali 'Imran  
FAMILY OF IMRAN

الْإِنشِرَاقِ

3:8-9

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

Our Lord do not cause our hearts to deviate do not cause them to incline away from the truth in their desire to interpret it such as is inappropriate



for us — as You caused the hearts of those others to deviate — after You have guided us after You have shown us the way to it; and give us mercy from You as a strengthening; You are the Bestower.(3-8)

Our Lord You shall gather mankind for a day that is on a day of which there is no doubt no uncertainty that is the Day of Resurrection when You will requite them for their deeds as You had promised; verily God will not fail the tryst His promise of the Uprising there is a shift of address here from the second to the third person and these last words could constitute God's speech. The purpose of their supplication in this way is to show that their concern is with the matter of the Hereafter and for this reason they ask God for adherence to the path of guidance in order to attain its reward. The two Shaykhs Bukhārī and Muslim reported that 'Ā'isha may God be pleased with her said 'The Messenger of God s recited this verse It is He Who revealed to you the Book wherein are verses clear to the end of the verse and said "When you see those pursuing the allegorical parts know that these are the ones God refers to in this verse so beware of them" '. Al-Tabarānī reported in his al-Kabīr that Abū Mūsā al-Ash'arī heard the Prophet s say 'I fear nothing for my community except three faults' and he mentioned that one of these would be when the Book is opened in front of them and the believer will desire to interpret it and yet none knows its interpretation save God; and those firmly rooted in knowledge say 'We believe in it all is from our Lord; yet none remembers but people of pith' Q. 37 end of the hadīth. (3-9)

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=3&tAyahNo=9&tDisplay=yes&UserProfile=0&LanguageId=2>

### 30. 3-16

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
 الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا  
 إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٤٧﴾

As to all those (believers) who come after them, they (shall) say: Our Lord! Forgive us and our brethren who have preceded us in faith. And let ho into our hearts any malice toward those who believe. Our Lord! Indeed, You are all-kind, mercy-giving. (59:10)

### 31. 3-147

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ  
 أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

All that they said when their prophet had been killed while they stood their ground and were steadfast was 'Our Lord forgive us our sins and our excesses our overstepping the bounds in our affairs a declaration of the fact that what had befallen them was the result of their evil actions and a humbling of their selves and make firm our feet with strength for the struggle and help us against the unbelieving folk'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=3&tAyahNo=147&tDisplay=yes&UserProfile=0&Languageld=2>

### The Rumor that the Prophet was Killed at Uhud

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=490&Itemid=46](http://www.qtafsir.com/index.php?option=com_content&task=view&id=490&Itemid=46)

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytan shouted, "Muhammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad." Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was





33.. At-Tahrim  
THE PROHIBITION

التَّحْرِيمُ

66:8, The Prohibition, 66:8

يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَأَغْفِرْ لَنَا إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ



"Our Lord! Perfect our light, and forgive us. Surely You have full power over everything!"

Their light will be running before them in front of them and it will be on their right. They will say yaqūlūna this denotes the beginning of a new syntactically independent sentence 'Our Lord! Perfect our light for us towards Paradise — whereas the hypocrites their light will be extinguished — and forgive us Our Lord. Assuredly You have power over all things'.

<https://www.altafsir.com/Tafasir.asp?tMadhNo=1&tTafsirNo=74&tSoraNo=66&tAvahNo=8&tDisplay=ves&UserProfile=0&LanguageId=2>

34.. *Dua seeking refuge from the shaytaan: 23:97-98*

Al-Mu'minun  
THE BELIEVERS

المُؤْمِنُونَ

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And say 'My Lord I seek protection in You from the promptings of devils from their evil suggestions which they whisper.

And I seek protection in You my Lord lest they visit me' in any of my affairs for they only visit to bring ill.

## 35..

As-Saffat

الصَّافَّاتِ

THOSE WHO SET THE RANKS

37: 180-182

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Glory be to your Lord the Lord of Might of Triumph exalted is He above what they allege! in the way of His having a child.

And peace be to the messengers who convey from God the Message of the Oneness of God and His Laws.

And praise be to God Lord of the Worlds for granting these messengers victory and destroying the disbelievers.

### From Tafsir ibn Kathir

[http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1921&Itemid=93](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1921&Itemid=93)

Glorified be your Lord, the Lord of Al-`Izzah! (He is free) from what they attribute unto Him! And Salam (peace!) be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.) Sa`id bin Abi `Arubah narrated that Qatadah said, "The Messenger of Allah said:

When you send Salam on me, send Salam on all the Messengers, for I am one of the Messengers.)" This was recorded by Ibn Jarir and Ibn Abi

Hatim. Abu Muhammad Al-Baghawi recorded in his Tafsir that `Ali, may Allah be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى  
الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Other Hadiths concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allah, and praise. There is no God except You; I seek your forgiveness and I repent to you. " I have written a chapter dealing exclusively with this topic. This is the end of the Tafsir of Surat As-Saffat. And Allah, may He be glorified and exalted, knows best.



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13 October, 2018