

My Dua Book

Shaykh Haytham Tamim

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَأَعْلَمُ أَنَّ مِنْ أَفْضَلِ حَالِ الْعَبْدِ، ذِكْرُهُ لِرَبِّ الْعَالَمِينَ، واشتغاله بالأدعية الواردة عن رسول الله صلى الله عليه وسلم سيد المرسلين.

وقد صنَّف العلماء رضي الله تعالى عنهم في الدعوات كتباً كثيرةً، فقصدتُ بهذا الكتيب ذكر دعواتٍ مهمةٍ مستحبةٍ في جميع الأوقات، جامعة للخيرات، تُرفع إلى رب الأرض والسموات.

واعلم أن هذا الباب واسعٌ جداً لا يمكن استقصاؤه، ولكني أُشيرُ إلى أهمِّ المهمِّ من عيونه.

وقصدي في هذا التسهيل على الراغبين في جوامع الدعاء، وأقتصر في هذا الكتيب على الأحاديث التي في الكتب المشهورة التي هي أصول الإسلام وهي الكتب الستة: صحيح البخاري، وصحيح مسلم، وسنن أبي داود، وسنن الترمذي، وسنن النسائي، وسنن ابن ماجه؛ ومسنَد أحمد، وصحيح ابن جِبَّان، ومستدرك الحاكم وسنن البيهقي. وأضفت أيضاً دعاء الإمام الغزالي من آخر رسالة، "أيها الولد".

والله الكريمُ أسألُ التوفيق والإعانة والهداية والصيانة، وتيسيرَ ما أقصده من الخيرات، والدوام على أنواع المكرمات، والجمع بيني وبين أحبائي في دار كرامته وسائر وجوه المسرات.¹

In the name of Allah, the Most Compassionate, the Most Merciful.

All praise is due to Allah, the Lord of all the worlds. May there be blessings and peace upon our master Muhammad, and upon his family and all of his companions.

Know that one of the best states of a human being is to be found in their calling to mind and mentioning the Lord of the worlds, and in their engagement in the supplications reported from the Messenger of Allah (peace be upon him), the leader of the messengers.

Scholars (may Allah be pleased with them) have authored many books on supplications. In this booklet, I aim to present important recommended supplications that are suitable for all times and filled with all kinds of goodness, that can be raised to the Lord of the heavens and the earth.

Whilst this topic is vast and cannot be covered in its entirety, I will highlight the most essential aspects. My aim is to make it easier for those interested in detailed supplications by focusing on duas found in the hadiths preserved in the core Islamic

¹ "مقتبس من مقدمة الإمام النووي رحمه الله تعالى لكتابه "الأذكار، مع التعديل.

hadith books of Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan at-Tirmidhi, Sunan an-Nasa'i, Sunan Ibn Majah, Musnad Ahmad, Sahih Ibn Hibban, and al-Mustadrak by al-Hakim and Sunan al-Bayhaqi. I have also added the beautiful dua of Imam al-Ghazali in his last piece of writing, Ayuhal Walad (O Son).

I ask Allah, the Most Generous, for success, the ability to repent, assistance, guidance, protection, and the facilitation of my aims for goodness, the continuation of various honours, and to unite me with my loved ones in His abode of honour and in all forms of joy.²

اللَّهُمَّ عَلِّمْنَا مَا يَنْفَعُنَا، وَانْفَعْنَا بِمَا عَلَّمْتَنَا، وَزِدْنَا عِلْمًا وَعَمَلًا وَفِفْهَا فِي الدِّينِ يَا رَبَّ الْعَالَمِينَ
اللَّهُمَّ وَفِّقْنَا لِلْعَمَلِ بِمَا يُرْضِيكَ عَنَّا، وَإِلَى غَيْرِكَ لَا تَكِلْنَا. أَفْتَحْ أَقْفَالَ قُلُوبِنَا بِذِكْرِكَ، وَأَلْهِمْنَا
شُكْرَكَ، وَاجْعَلْنَا مِنْ أَهْلِ مَعْرِفَتِكَ، وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ، وَثُبْ عَلَيْنَا تَوْبَةَ نَصُوحًا، وَفَرِّجْ
عَنْ أُمَّةٍ سَيَدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجًا عَاجِلًا غَيْرَ أَجَلٍ يَا رَبَّ الْعَالَمِينَ.

Allahumma allimna ma yanfa'una, w'anfa'na bima 'allamtana, wa zidna 'ilman wa 'amalan wa fiqhan fi ad-din ya Rabb al-'alamin.

Allahumma waffiqna lil-'amali bima yurdika 'anna, wa ila ghayrika la takilna. Iftah aqfala qulubina bi-dhikrika, wa alhimna shukraka, wa aj'alna min ahli ma'rifatika, wa la taj'alna min al-ghafilin. Wa tub 'alayna tawbatan nasuhā, wa farrij 'an Ummati Sayyidina Muhammadin salla allahu alayhi wa sallam farajan 'ājilan ghayra ājilin, yā Rabb al-'ālamīn.

O Allah, teach us beneficial knowledge and benefit us from what we have learnt, and increase us in knowledge and in understanding of our deen, and enable us to act upon our knowledge. O Allah, enable us to do whatever will cause You to be pleased with us, and don't entrust us to anyone other than You. Open the locks of our hearts through Your remembrance, inspire us to be grateful to You, and make us among those who truly know You, and don't let us be among those who are heedless of You. Accept our sincere repentance and grant immediate relief to the Ummah of our Master Muhammad (peace be upon him), O Lord of the worlds. Ameen.

Shaykh Haytham Tamim

February 2025 / Sha'ban 1446

² Inspired by the introduction to 'Al-Adhkar' by Imam Nawawi, (may Allah have mercy on him)

This collection of 30 duas has been specially selected by Shaykh Haytham Tamim, for their comprehensive nature and beauty.

Beginning with two duas from the Quran, followed by a selection of duas from hadith, including the best duas for forgiveness, dua Qunut, and dua istikhara to help in making decisions. In addition, we the deep dua of Imam al Ghazali and Shaykh Haytham's own dua for peace in our troubled times.

These supplications touch on various aspects of our lives, asking Allah, the One who loves us to call on Him, for purity, protection and elevation.

Dua is a means to draw closer to Him. They also remind us of our complete dependence on Him and His infinite mercy and wisdom.

Opening dua

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

In the name of Allah, all praise to Allah, Lord of all the worlds. Peace and blessings on our master Muhammad his family and all his companions.

اللَّهُمَّ عَلِّمْنَا مَا يَنْفَعُنَا، وَانْفَعْنَا بِمَا عَلَّمْتَنَا، وَزِدْنَا عِلْمًا وَعَمَلًا وَفِفْهَا فِي الدِّينِ يَا رَبِّ الْعَالَمِينَ

اللَّهُمَّ وَفِّقْنَا لِلْعَمَلِ بِمَا يُرْضِيكَ عَنَّا، وَإِلَى غَيْرِكَ لَا تَكِلْنَا. أَفْتَحْ أَقْفَالَ قُلُوبِنَا بِذِكْرِكَ، وَأَلْهِمْنَا شُكْرَكَ، وَاجْعَلْنَا مِنْ أَهْلِ مَعْرِفَتِكَ، وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ، وَثُبِّ عَلَيْنَا تَوْبَةً نَصُوحًا، وَفَرِّجْ عَنِ أُمَّةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرْجًا عَاجِلًا غَيْرَ أَجَلٍ يَا رَبِّ الْعَالَمِينَ.

O Allah, teach us beneficial knowledge and benefit us from what we have learnt, and increase us in knowledge and in understanding our deen, and enable us to act upon our knowledge. O Allah, enable us to do whatever will cause You to be pleased with us, and don't entrust us to anyone other than You. Open the locks of our hearts through Your remembrance, inspire us to be grateful to You, and make us among those who truly know You, and don't let us be among those who are heedless of You. Accept our sincere repentance, and grant immediate relief to the Ummah of our Master Muhammad (peace be upon him), O Lord of the worlds. Ameen.

Duas from the Quran

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Rabbanaa hab lanaa min azwaajinaa wa zurriyaatinaa qurrata a'yuninw waj 'alnaa lilmuttaqeena imaamaa

Our Lord, grant us from among our wives and offspring comfort to our eyes and make us leaders [i.e., examples] of the righteous. (Surat Furqan 25:74)

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina ‘adhaban-nar.

O Allah, grant us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Surat al Baqarah 2:210)

Duas of the Prophet ﷺ

اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي

Allahumma ighfir li, warhamni, wa ‘afini, warzuqni

O Allah, forgive me, have mercy on me, guide me, grant me well-being, and provide for me. (Muslim)ⁱⁱⁱⁱ

اللَّهُمَّ اهْدِنِي لأَحْسَنَ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئِ الْأَخْلَاقِ، لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

Allahumma ihdini li-ahsani al-a’maali wa ahsanil-akhlaaqi la yahdi li-ahsaniha illa anta, wa qini sayyi’a al-amaali wa sayyi’a al-akhlaaqi la yaqee sayyi’aha illa anta.

O Allah, guide me to the best of deeds and the best of character, for none can guide to the best of them but You. And protect me from bad deeds and bad character, for none can protect against them but You. (Nasa’i)^v

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

Ya Muqallibal-qulub, thabbit qalbi `ala dinik

O Changer of hearts, make my heart firm upon Your religion. (Tirmidhi)^v

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

Allahumma inni as’aluka ‘ilman nafi’an, wa rizqan tayyiban, wa amalan mutaqabalan.

O Allah, indeed, I ask You for beneficial knowledge, and good halal provision, and actions which are accepted. (Nasa’i and Ibn Majah)^{vi}

رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ الْهُدَى إِلَيَّ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ ذَكَّارًا، لَكَ رَهَّابًا، لَكَ مَطْوَعًا، لَكَ مُخْبِتًا، إِلَيْكَ أَوَّاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْئَلْ سَخِيمَةَ صَدْرِي

Rabbi a'inni wa la tu'in 'alayya, wa-ansurni wa la tansur 'alayya, wa-mkur li wa la tamkur 'alayya, wa-hdini wa yassiril huda ilayya, wa-ansurni 'ala man bagha 'alayya. Rabbi-j'alni laka shakkaran, laka dhakkaran, laka rahhaban, laka mitwa'an, laka mukhbitan, ilayka awwahan muniban. Rabbi taqabbal tawbati, waghsil hawbati, wa ajib da'wati, wa thabbit hujjati, wa saddid lisani, wa-hdi qalbi, wa-slul sakhimata sadri.

O my Lord, help me and do not assist others against me; aid me and do not aid others against me; plot for me and do not plot against me; guide me and make the path to guidance easy for me; and help me against those who harm and oppress me. O my Lord, make me abundantly grateful to You, continuously remembering You, deeply in awe of You, humbly submissive to You, and a sincerely turning to you in supplication. Accept my repentance and wash away my sins; accept my supplication and establish my proof. Guide my heart, make my tongue righteous, and remove vile traits from my heart. (Abu Dawud)^{vii}

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ

Allahumma inni asaluka ath-thabata fil amri, wal azimata ala ar-rushdi, wa asaluka shukra ni'matika, wa husna ibadatika, wa asaluka qalban saliman, wa lisanan sadiqan, wa asaluka min khayri ma ta'lam, wa a'udhu bika min sharri ma ta'lam, wa astaghfiruka lima ta'lam wa anta 'allamul ghuyub.

O Allah, I ask you to grant me firmness in faith and the determination to behave according to right guidance, and I ask You to enable me to be grateful for Your favours, and to worship You in the best manner. And I ask You for a sound heart, and a truthful tongue, and I ask of You the best of what You know. And I seek refuge in You from the evil that You know of, and I ask Your forgiveness for every wrong I have done, since nothing escapes Your knowledge, and You are the All Knowing of the Unseen. (Ibn Hibban)

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ

Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil-jannati, wannajata minan-nar.

O Allah, I beg You for words and actions which bring Your mercy and ensure Your forgiveness, safety from every sin, benefit from every good deed, success in attaining Jannah and deliverance from the Fire. (Tirmidhi, ibn Majah and al-Hakim)^{viii}

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أُعْطِيَ.

اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعِيْلَةِ، وَالْأَمْنِ يَوْمَ الْخَوْفِ، اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ سُوءٍ مَا أُعْطِيتُنَا، وَشَرٍّ مَا مَنَعْتُنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهِ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ.

اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَخِينَا مُسْلِمِينَ، وَالْحَقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ

Allahumma laka alhamdu kulluhu, Allahumma la qabida lima basatta, wa la muqarriba lima ba'adta, wa la muba'ida lima qarrabta, wa la mu'tiya lima mana'ta, wa la mani'a lima a'tayta.

Allahumma-bsut 'alaynaa mim barakaatika warahmatika wafadlika wa rizqika.

Allahumma innee as'alukan-na'eemal-muqeem alladhee laa yahoolu walaa yazool.

Allahumma innee as'alukan-na'eema yawmal-'aylati wal-amna yawmal-khawf.

Allahumma innee 'aa'idhun bika min sharri maa a'taytanaa washarri maa mana'tana.

Allahumma habbib ilaynal-eemaana wazayyinhu fee quloobinaa, wakarrih ilaynal-kufra wal-fusooqa wal-'isyaana wa-j'alnaa minar-raashideen. Allahumma tawaffanaa muslimena wa ahyinaa muslimena wa alhiqnaa bis-saliheena ghayra khazaayaa walaa maftooneen.

O Allah, all praise is due to You. O Allah, none can withhold what You expand nor bring near what you set far. None can distance what You bring near. None can give what You withhold nor withhold what You give.

O Allah, spread amongst us Your blessings, Your mercy, Your grace and Your provision. O Allah, I ask You for the everlasting bliss that never vanishes or disappears. O Allah, I ask You to complete bliss for me when I need it the most, and I ask You for safety on the Day of Fear. O Allah, I seek refuge in You from the evil of what You have given us, and the evil of what You have protected us from. O Allah, make faith beloved to us and beautify it in our hearts, and make disbelief, mischief, and rebellion hateful to us, and make us among the rightly guided. O Allah, let us die as Muslims and let us live as Muslims, and gather us among the righteous, without disgrace or deviation. (Mustdrak al Hakim and Al Adab al Mufrad)^{ix}

اللَّهُمَّ عَلَى الْخَيْرِ أَلْفَ بَيْنٍ قُلُوبِنَا، وَأَصْلَحِ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ وَالْفِتَنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي

أَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُلُوبِنَا، وَأَرْوَاجِنَا، وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ،
وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُتَّيْنَيْنِ بِهَا عَلَيْكَ، قَابِلِينَ لَهَا، وَأَتِمِّهَا عَلَيْنَا

Allahumma ‘ala al-khayr allif bayna qulubina, wa aslih dhata baynina, wa-hdina subula-s-salam, wa najjina mina-zh-zulumati ila-n-nur, wa jannibna al-fawahisha wa-l-fitan, ma zahara minha wa ma batan, wa barik lana fi asma’ina, wa absarina, wa qulubina, wa azwajina, wa dhurriyyatina, wa tub ‘alayna, innaka anta at-tawwabu-r-rahim. Wa-j’alna shakireena li-ni’matik, muthnina biha ‘alayka, qabilina laha, wa atimmaha ‘alayna.

O Allah, bring our hearts together in goodness, reconcile any differences among us, guide us to the paths of peace, deliver us from darkness to light, protect us from indecency and trials—both those that are visible and those that are hidden. Bless for us our hearing, our sight, our hearts, our spouses, and our offspring. Accept our repentance, for You are the Most Forgiving, Most Merciful. Make us grateful for Your blessings, praising You for them, accepting them, and perfect them for us. (Abu Dawoud and al-Hakim)^x

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ
إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ

Allahumma innee as’aluka hubbaka wahubba man yuhibbuka wal-‘amala-lladhee yuballighunee hubbaka. Allahumma-j’al hubbaka ahabba ilayya min nafsee wa ahlee waminal-maa’i-lbaarid

O Allah, indeed, I ask You for Your love and the love of those who love You, and for actions that will cause me to attain Your love. O Allah, make Your love more beloved to me than myself, my family and cold water. (Tirmidhi)

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ، فَاجْعَلْهُ قُوَّةً
لِي فِيمَا تُحِبُّ، اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ، فَاجْعَلْهُ لِي فَرَاغًا فِيمَا تُحِبُّ

Allahummarzuqni hubbaka, wa hubba man yanfa’uni hubbuhu ‘indaka. Allahumma ma razaqtani mimma uhibbu faj’alhu quwwatan li fima tuhibb. Allahumma wa ma zawayta ‘anni mimma uhibbu faj’alhu li faraghan fima tuhibb.

O Allah, grant me Your love and the love of those whose love will benefit me in Your view. O Allah, whatever You have provided me of what I love, let it give me strength to do what You love. And whatever You have withheld from me of what I love, make it an opportunity for me to turn towards what You love. (Tirmidhi)^{xi}

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا،
وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ يَدَيَّ
نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا

Allahumma j'al li fi qalbi nuran, wa fi lisani nuran, wa fi sam'i nuran, wa fi basari nuran, wa min fawqi nuran, wa min tahti nuran, wa an yamini nuran, wa an shimali nuran, wa min bayni yadayya nuran, wa min khalfi nuran, wa j'al fi nafsi nuran, wa a'zim li nuran.

O Allah, place light in my heart and on my tongue light, and in my hearing light and in my sight light, and above me light, and below me light, and to my right light, and to my left light, and before me light and behind me light. Place light in my soul and amplify for me light. (Muslim)^{xii}

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي،
وَمِنْ شَرِّ مَنِيِّ

Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi.

O Allah, I seek refuge in You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and evil arising from my sexual passion. (Abu Dawud and Abu Dawoud and Tirmidhi)^{xiii}

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ
اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

Allahumma inni 'a'udhu bika minal-'ajzi wal-kasal, waljubni wal-bukhli wal-harami, wa 'adhabil-qabri. Allahumma aati nafsi taqwaha, wa zakkiha anta khairu man zakkaha, anta waliyyuha wa maulaha. Allahumma inni 'a'udhu bika min 'ilmin la yanfa' wa min qalbin la yakhsha', wa min nafsin la tashba', wa min da'watin la yustajabu laha

O Allah, I seek refuge in You from the inability (to do good), laziness, cowardice, miserliness, senility and the torment of the grave. O Allah, inspire in me piety (taqwa), and purify my soul, as You are the best to purify it. You are its Guardian and its Protecting Friend. O Allah, I seek refuge in You from knowledge that is not beneficial, and from a heart that does not fear (You), and from a self that is never satisfied, and from prayer that is not answered. (Muslim)

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

Allahumma, inna na'udhu bika min 'adhabi jahannama, wa 'a'udhu bika min 'adhabil-qabri, wa a'udhu bika min fitnatil-masihid-dajjali, wa a'udhu bika min fitnatil-mahya wal-mamat

O Allah, we seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of Al-

Masihid-Dajjal (the false messiah), and I seek refuge in You from the trials of life and death. (Muslim)^{xiv}

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

Allahumma inni ‘a’udhu bika min zawali ni’matika, wa tahawwuli ‘afiyatika, wa fuja’ati niqmatika, wa jami’i sakhatika

O Allah, I seek refuge in You against the declining of Your favours, loss of well-being, the suddenness of Your punishment, and all that which displeases You. (Muslim)^{xv}

اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَا ضِيقُ حُكْمِكَ، عَذْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي

Allahumma inni ‘abduka, wabnu ‘abdika, wabnu amatika, nasiyati biyadika, madin fiyya hukmuka, ‘adlun fiyya qada’uka. As’aluka bikulli ismin huwa laka sammayta bihi nafsaka, aw ‘allamtahu ahadan min khalqika, aw anzaltahu fi kitabika, aw ista’tarta bihi fi ‘ilmi al-ghaybi ‘indaka, an taj’ala al-Qur’ana rabi’a qalbi, wa nura sadri, wa jalaa huzni, wa dhahaba hammi.

No one is ever afflicted by anxiety or sorrow, and then says this dua except that Allah will relieve him of his distress and replace his sorrow with joy:

“O Allah, I am Your servant, the child of Your servant, the child of Your maidservant. My forelock is in Your hand; Your command over me prevails; Your decree over me is just. I ask You by every name that belongs to You, by which You have named Yourself, taught any of Your creation, revealed in Your Book, or kept to Yourself in the knowledge of the Unseen, to make the Quran the spring of my heart, the light of my chest, the dispeller of my grief, and the remover of my anxiety.” (Musnad Ahmad and Razeen)^{xvi}

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

Allahumma inni as’aluka min al-khayri kullihi, ‘ajilihi wa ajilihi, ma ‘alimtu minhu wa ma lam a’lam, wa a’udhu bika minash-sharri kullihi, ‘ajilihi wa ajilihi, ma ‘alimtu minhu wa ma lam a’lam. Allahumma inni as’aluka min khayri ma sa’alaka ‘abduka wa nabiyyuka,

wa a'udhu bika min sharri ma 'adha bihi 'abduka wa nabiyyuka. Allahumma inni as'alukal-jannata wa ma qarraba ilayha min qawlin aw 'amal, wa a'udhu bika minan-nari wa ma qarraba ilayha min qawlin aw 'amal, wa as'aluka an taj'ala kulla qada'in qadaytahu li khayran.

O Allah, I ask You for all that is good in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil in this world and in the Hereafter, what I know and what I do not know.

O Allah, I ask You for the good that Your slave and prophet has asked You for, and I seek refuge with You from the evil from which Your slave and prophet sought refuge.

O Allah, I ask You for Paradise and for that which brings one closer to it, in word or deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word or deed. And I ask You to make every decree that You decree concerning me good. (Ibn Majah)^{xvii}

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

Allahumma bi'ilmika al-ghayba, wa qudratika 'ala al-khalqi, ahyini ma 'alimtal-hayata khayran li, wa tawaffani idha 'alimtal-wafata khayran li, wa as'aluka khashyatika fil-ghayb wa ash-shahadah, wa as'aluka kalimatal-haqqi fir-rida wa al-ghadab, wa as'alukal qasda fil faqri wal ghina, wa as'aluka na'eeman la yanfad, wa as'aluka qurrata 'aynin la tanqati'u, wa as'aluka ar-rida'a b'adal-qada', wa as'aluka barda al-'ayshi ba'da al-mawt, wa as'aluka ladh dhata an-nadhari ila wajhika, wash-shawqa ila liqai-ka, fi ghayri darra'a mudirratin, wa la fitnatin mudhillah. Allahumma zayyinna bi-zinatil-iman, waj'alna hudatan muhtadin.

O Allah, by Your knowledge of the Unseen and Your power over creation, keep me alive so long as You know that living is good for me, and cause me to die when You know that death is better for me.

O Allah, I ask You for fear of You in secret and in public. I ask You to make me speak the truth in times of pleasure and of anger. I ask You for moderation in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease.

I ask You to make me pleased with that which You have decreed and for a good and pure life after death.

I ask You for the pleasure of gazing upon Your Face, and a longing to meet You, without suffering a calamity that will bring about harm or a trial that will cause deviation.^{xviii}

O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided. (Nasa'i)^{xix}

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا أَمْرِي، وَتُلْتَمُّ بِهَا شَعْنِي، وَتُصْلِحُ بِهَا غَائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُزَكِّي بِهَا عَمَلِي، وَتُلْهِمْنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا أَلْفَتِي، وَتَعْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ،

اللَّهُمَّ أَعْظِنِي إِيْمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنْالَ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ، وَنُزْلَ الشَّهَادَةِ، وَعَيْشَ السُّعْدَاءِ، وَالنَّصَرَ عَلَى الْأَعْدَاءِ،

اللَّهُمَّ إِنِّي أُنْزِلْ بِكَ حَاجَتِي، وَإِنْ قَصُرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى رَحْمَتِكَ، فَاسْأَلْكَ يَا قَاضِيَ الْأُمُورِ، وَيَا شَافِيَ الصُّدُورِ، كَمَا نُجِيرُ بَيْنَ الْبُحُورِ أَنْ نُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ،

اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي، وَلَمْ تَبْلُغْهُ نِيَّتِي، وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ، فَأَتِي أَرْغَبُ إِلَيْكَ فِيهِ، وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ،

اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ، مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرُّكَّعِ السُّجُودِ، الْمُؤَفِّينَ بِالْعُهُودِ، إِنَّكَ رَحِيمٌ وَدُودٌ، وَأَنْتَ تَفْعَلُ مَا تُرِيدُ،

اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ، سَلَامًا لِأَوْلِيَائِكَ، وَعَدُوًّا لِأَعْدَائِكَ، نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ، وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ،

اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِسْتِجَابَةُ، وَهَذَا الْجَهْدُ وَعَلَيْكَ التُّكْلَانُ،

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَبْرِي، وَنُورًا فِي قَلْبِي، وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا، وَأَعْظِنِي نُورًا، وَاجْعَلْ لِي نُورًا،

سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَبَسَ الْمَجْدَ وَتَكَرَّمَ بِهِ، سُبْحَانَ الَّذِي لَا
يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنِّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي
الْجَلَالِ وَالْإِكْرَامِ

Allahumma inni as'aluka rahmatan min 'indika tahdi biha qalbi, wa tajma'u biha amri, wa talummu biha sha'athi, wa tuslihu biha gha'ibi, wa tarfa'u biha shahidi, wa tuzakki biha 'amali, wa tulhimuni biha rushdi, wa taruddu biha ulfati, wa ta'simuni biha min kulli su'in. Allahumma a'tini imanan wa yaqeena laysa ba'dahu kufrun, wa rahmatan analu biha sharafa karamatika fid-dunya wal-akhirah. Allahumma inni as'alukal-fawza filqada', wa nuzula ash-shuhada', wa 'aysha as-su'ada', wan-nasra 'ala al-a'daa'. Allahumma inni unzilu bika hajati, wa in qasura ra'yiy wa da'ufa 'amali iftaqartu ila rahmatika, fa as'aluka ya Qadiyal-Umuri, wa ya Shafiya as-Suduri, kama tujeeru bayna al-buhuri an tujeerani min 'adhabi as-sa'eer, wa min da'watith-thuburi, wa min fitnati al-quburi. Allahumma ma qasura 'anhu ra'yiy, wa lam tablugh-hu niyyati, wa lam tablugh-hu mas'alati min khayrin wa 'ad'tahu ahadan min khalqika, aw khayrin anta mu'tihi ahadan min 'ibadika, fa inni arghabu ilayka fihi, wa as'alukahu birahmatika rabba al-'alamin. Allahumma dhā al-habli ash-shadidi, wa al-amri ar-rashidi, as'aluka al-amna yawma al-wa'idi, wa al-jannata yawma al-khuludi, ma'a al-muqarrabina as-shuhudi, ar-rukka'i as-sujudi, al-mufina bil-'uhudi, innaka rahimun wadoud, wa anta taf'alu ma turid. Allahumma aj'alna hadina muhtadin, ghayra dallina wa la mudillin, silman li awliya'ika, wa 'aduwwan li a'da'ika, nuhibbu bihubbika man ahabbaka, wa nu'adi bi'adawatika man khalafaka. Allahumma hadha ad-dua wa 'alayka al-istijabah, wa hadha al-jahdu wa 'alayka at-tuklaan. Allahumma-j'al li nooran fi qabri, wa nooran fi qalbi, wa nooran min bayni yadayya, wa nooran min khalfiy, wa nooran 'an yamini, wa nooran 'an shimali, wa nooran min fawqi, wa nooran min tahtiy, wa nooran fi sam'i, wa nooran fi basari, wa nooran fi sha'ri, wa nooran fi bashari, wa nooran fi lahmi, wa nooran fi dami, wa nooran fi 'izami. Allahumma a'zim li nooran, wa a'tini nooran, wa j'al li nooran. Subhanal-ladhi tata'afa al-'izz wa qala bihi, Subhanal-ladhi labisa al-majda wa takarrama bihi, Subhanal-ladhi la yanbaghi at-tasbihu illa lahu, Subhana Dhil-fadl wan-ni'am, Subhan Dhil-majdi wal-karam, Subhan Dhil-jalali wal-ikram.

O Allah, I ask You for a mercy directly from You, by which You guide my heart, by which you unite my affairs, by which you mend my scattered matters, by which you reform my inner state, by which you elevate my outward state, by which you purify my actions, by which you inspire me towards sound judgement, by which you restore my comfort, and by which you protect me from every harm.

O Allah, grant me faith and certainty beyond which there will be no disbelief, and a mercy through which You grant me dignity by Your honouring me in this world and in the Hereafter.

O Allah, I ask You for success in what you decree, the rank of the martyrs, the life of the blessed, and victory over enemies.

O Allah, I place my needs before You. Even if my opinion falls short and my deeds are weak, I need Your mercy. So, I ask You, O Determiner of Affairs and Healer of Hearts, just as You separate the seas, protect me from the punishment of the blazing fire, from the call of destruction, and from the trials of the grave.

O Allah, whatever good You have promised to any of Your creation, or You are granting to any of Your servants, and yet my mind has not thought of it, nor have I intended or asked for it, I desire it from You and ask You for it by Your mercy, O Lord of the Worlds.

O Allah, Possessor of the Strong Rope (i.e. the religion of Allah), and the guided affair, I ask You for safety on the Day of Judgement, and Paradise on the Day of Eternity, along with those brought close to You, who bear witness [to Your being the sole Lord and Creator], those who bow and prostrate, those who fulfil their covenants, You are Merciful, Loving, and indeed, You do what You wish.

O Allah, make us guided guiders, not misguided misguiders, at peace with Your allies, and enemies to Your enemies, loving with Your love those who love You, and opposing with Your enmity those who oppose You.

O Allah, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You we rely.

O Allah, grant me light in my grave, light in my heart, light in front of me, light behind me, light on my right, light on my left, light above me, light beneath me, light in my hearing, light in my sight, light in my hair, light in my skin, light in my flesh, light in my blood, light in my bones.

O Allah, make for me an immense light, and grant me light, and make for me light.

Glory be to the One who is clothed in might and speaks through it. Glory be to the One who wears majesty and shows generosity by it. Glory be to the One for Whom no one else is deserving of glorification but Him. Glory be to the Possessor of all grace and blessings. Glory be to the Possessor of all majesty and nobility. Glory be to the Possessor of Supreme Dignity and Honour. (Tirmidhi)^{xx}

Dua al-istikharah

Dua for guidance when making a specific choice.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاقْضِهِ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْضِ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ”
رَوَاهُ الْبُخَارِيُّ

Allahumma inni astakhiruka bi ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal-azimi, fa innaka taqdiru wala aqdiru wa ta'lamu wala a'lamu wa anta allamul ghuyubi. Allahumma in kunta ta'lamu anna hadhal amra khayrun li fi deeni wa ma-ashi wa aqibati amri faqdur-hu li wa yassir-hu li thumma barik li fihi, wa in kunta ta'lamu anna hadhal amra sharrun li fi deeni wa maashi wa aqibati amri, fasrifhu anni wasrifni anhu waqdur liyal-khayra haythu kana thumma ardini bih.

O Allah, verily I seek the better (of either choice) from You, by Your knowledge, and I seek ability from You, by Your power, and I ask You from Your immense bounty. For indeed You have power, and I am powerless; You have knowledge, and I know not; You are the Knower of the unseen realms. O Allah, if You know that this matter (state your matter here) is good for me with regard to my religion, my livelihood and the end of my affair then decree it for me, facilitate it for me, and grant me blessing in it. And if You know that this matter (state your matter here) is not good for me with regard to my religion, my livelihood and the end of my affair then turn it away from me and me from it; and decree for me better than it, wherever it may be, and make me content with it. (Bukhari)^{xxi}

Sayyid ul-istighfar

The best dua for forgiveness

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذُنُوبِي، فَاعْفُرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Allahumma anta Rabbi, la ilaha illa anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa anta.

O Allah, You are my Rabb. There is no true god except You. You have created me, and I am Your servant, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge your favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon. (Bukhari)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa anta, faghfir li maghfiratan min ‘indika, warhamni, innaka antal-Ghafur-rur-Rahim

O Allah, I have considerably wronged myself. There is none to forgive sins but You. So, grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate). (Bukhari and Muslim)^{xxii}

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي، وَهَزْلِي، وَخَطْئِي، وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي،
اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Allahumma aghfir li khati’ati, wa jahli, wa israfi fi amri, wa ma anta a’lamu bihi minni.

Allahumma aghfir li jiddi, wa hazli, wa khata’i, wa ‘amdi, wa kullu dhalika ‘indi.

Allahumma aghfir li ma qaddamtu, wa ma akhkhartu, wa ma asartu, wa ma a’lantu, wa ma anta a’lamu bihi minni. Antal muqaddimu, wa antal mu’akhkhiru, wa anta ‘ala kulli shay’in qadeer.

O Allah, forgive my sins, my ignorance, my excesses in my affairs, and anything You know better about me than I myself do. O Allah, forgive me what I have done in all seriousness and jest, mistakenly and intentionally, and all of that I’m responsible for. O Allah, forgive what I have done in the past and what I will do in the future, what I have concealed and what I have revealed, and You know better about me than I myself do. You are the One who brings forward and the One who delays, and You have power over all things. (Bukhari and Muslim)^{xxiii}

Dua al-Qunut (Fajr/Witr and in times of calamity)

First Dua

اللَّهُمَّ إِنَّا نَسْتَغِيثُكَ، وَنَسْتَغْفِرُكَ، وَنُؤْمِنُ بِكَ، وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُكَ، اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ

Allahumma inna nasta’eenuka, wa nastaghfiruka, wa nu’minu bika, wa natawakkalu ‘alayk, wa nuthni ‘alaykal khayra wa laa nakfuruka, wa nakhla’u wa natruku man yakfuruka. Allahumma iyyaka na’bud, wa laka nusalli wa nasjud, wa ilayka nas’aa wa nahfid, narju rahmataka, wa nakhsha ‘adhabaka, inna ‘adhabaka bil-kuffari mulhaq.

O Allah, we seek Your help, we seek Your forgiveness, we believe in You, we rely on You, we praise You for all goodness, and we do not deny You. We forsake and leave anyone who denies You. O Allah, You alone we worship, to You we pray and prostrate, and to You we strive and hasten. We hope for Your mercy, and we fear

Your punishment. Indeed, Your punishment will overtake the disbelievers. (Abu Dawud and Bayhaqi)^{xxiv}

Second Dua

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا
أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا
يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allahumma ihdini feeman hadait, wa ‘aafini feeman ‘afait, wa tawallani feeman
tawallait, wa baarik li feema a’atait, wa qini sharra ma qadait, fa’innaka taqdee wa laa
yuqdaa ‘alayk, wa innahu laa yadhillu man waalait, wa lā ya`izzu man `ādayt,
tabaarakta Rabbana wa ta’alait.

O Allah, guide me among those whom You have guided, grant me safety among those whom You have granted safety, take me into Your care among those whom You have taken into Your care, bless me in what You have given, and protect me from the evil You have decreed. Indeed, You decree, and none can decree over You. Indeed, he whom You befriend is not humiliated, and none whom You have taken as an enemy shall taste glory. Blessed are You, our Lord, and Exalted. (Abu Dawoud and Tirmidhi)^{xxv}

اللَّهُمَّ أَقْسِمَ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمَنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ،
وَمَنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا
أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا
تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا
يَرْحَمُنَا

Allahumma aqsim lana min khashyatika ma yahoolu baynana wa bayna ma’asiika, wa
min taa’atika ma tuballighuna bihi jannataka, wa min al-yaqeeni ma tuhawwinu bihi
‘alayna musibati al-dunya. Wa matti’na bi asma’ina wa absarina wa quwwatina ma
ahyaytana, wa aj’alhu al-waritha minna, wa aj’al tha’rana ‘ala man zhalamana, wa
ansurna ‘ala man ‘adana, wa la taj’al musibatana fi deenina, wa la taj’al al-dunya akbara
hammina wa la mablagha ‘ilmina, wa la tusallit ‘alayna man la yarhamuna.

O Allah, apportion to us such fear as will serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such certainty as will make it easy for us to bear the calamities of this world.

O Allah, let us enjoy our hearing, our sight and our strength as long as You keep us alive and make our offspring inherit sound faculties, and avenge us against those who oppress us, and support us against those who are hostile to us, and do not let us be stricken with calamity in our deen.

Let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rules over us who will not show mercy to us. (Tirmidhi)^{xxvi}

Divine Invocation

المناجاة الإلهية

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ النِّعْمَةِ تَمَامِهَا، وَمِنَ الْعِصْمَةِ دَوَامِهَا، وَمِنَ الرَّحْمَةِ شُمُولِهَا، وَمِنَ الْعَافِيَةِ حُصُولِهَا، وَمِنَ الْعَيْشِ أَرْغَدَهُ، وَمِنَ الْعُمُرِ أَسْعَدَهُ، وَمِنَ الْإِحْسَانِ أَتَمَّهُ، وَمِنَ الْإِنْعَامِ أَعَمَّهُ، وَمِنَ الْفَضْلِ أَعْزَبَهُ، وَمِنَ اللَّطْفِ أَنْفَعَهُ

اللَّهُمَّ كُنْ لَنَا وَلَا تَكُنْ عَلَيْنَا. اللَّهُمَّ اخْتِمْ بِالسَّعَادَةِ أَجَالَنَا، وَحَقِّقْ بِالزِّيَادَةِ آمَالَنَا، وَاقْرُنْ بِالْعَافِيَةِ عُذُونَا وَاصَالَنَا، وَاجْعَلْ إِلَى رَحْمَتِكَ مَصِيرَنَا وَمَالَنَا، وَاصْبُبْ سِجَالَ عَفْوِكَ عَلَى ذُنُوبِنَا، وَمَنْ عَلَيْنَا بِإِصْلَاحِ عُيُوبِنَا، وَاجْعَلِ التَّقْوَى زَادَنَا، وَفِي دِينِكَ اجْتِهَادَنَا، وَعَلَيْكَ تَوَكَّلْنَا وَاعْتَمَدْنَا، وَإِلَى رِضْوَانِكَ مَعَادَنَا

اللَّهُمَّ ثَبِّتْنَا عَلَى نَهْجِ الْأَسْتِقَامَةِ، وَأَعِزَّنَا فِي الدُّنْيَا مِنْ مَوْجِبَاتِ النَّدَامَةِ يَوْمَ الْقِيَامَةِ
اللَّهُمَّ خَفِّفْ عَنَّا ثِقَلَ الْأَوْزَارِ، وَارْزُقْنَا عَيْشَةَ الْأَبْرَارِ، وَاكْفِنَا وَاصْرِفْ عَنَّا شَرَّ الْأَشْرَارِ،
وَأَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَاتِنَا وَأَزْوَاجِنَا وَإِخْوَانِنَا مِنَ النَّارِ، يَا عَزِيزُ يَا غَفَّارُ، يَا
كَرِيمُ يَا سَتَّارُ، يَا حَلِيمُ يَا جَبَّارُ، يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ،
وَيَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ، وَيَا ذَا الْقُوَّةِ الْمَتِينِ، وَيَا رَاحِمَ الْمَسَاكِينِ، وَيَا أَرْحَمَ
الرَّاحِمِينَ، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah, I ask You for the most complete grace, continuous protection, comprehensive mercy, the attainment of well-being, the most abundant and easily obtained livelihood, the greatest happiness in life, the most complete virtue, the most widespread blessings, the sweetest-tasting graciousness, and the most beneficial kindness.

O Allah, be for us and not against us. O Allah, bring our lives to their final end with happiness and fulfil our hopes beyond our expectations. Join with well-being and good health our early mornings and dusky evenings and set Your mercy as our final end and outcome. Pour the abundance of Your forgiveness upon our sins, and favour us with the removal of our faults. Give us piety as our provision and let our greatest efforts be in the practice and strengthening of Your Religion. Let our trust be solely in You and our dependence purely upon You, and let our final return be to Your complete appreciation and approval.

O Allah, strengthen us on the road of sincerity and righteousness and protect us in this world from that which will be cause for regret on the Final Day. Lighten for us the burden of our sins and bestow upon us the blessings of those who live a life of righteousness and be sufficient for us and avert from us the evils of those who do evil. Free us and free our fathers, mothers, spouses, brothers from the fire of Hell by the grace of Your mercy, O Most Mighty, Most Oft-Forgiving, Most Generous, Constant Veiler (of faults), Forbearing, Compeller whom none can compel. O Most Merciful.

O Allah, I ask You its perfection. And of protection its duration and of mercy its completion, and of health its attainment, of livelihood, I ask its comfort and of life its happiness, and of virtue its completion, and of blessings its totality, and of graciousness its sweetness, and of benevolence the nearest.

O Allah, terminate with happiness our final end and fulfil for us our hopes beyond expectations. Join with well-being and good health our early mornings and dusky evenings and set Your mercy as our final end and outcome. Pour the abundance of Your Forgiveness upon our sins, and favour us with the removal of our faults. Give us piety as a provision and place our efforts in the strengthening of Your Religion. In You is our trust and upon You, our dependence.

O Allah, strengthen us on the road of sincerity and righteousness and protect us in this world from that which will be cause for regret on the Final Day. Lighten for us the burden of our sins and bestow upon us the blessings of those who live a life of righteousness and be sufficient for us and avert from us the evils of those who do evil. Free us and free our fathers and our mothers and our spouse and our teachers from the fire of Hell by the grace of Your mercy. O Most Mighty, Most Merciful, Most Generous; the Veiler (of faults), the Gentle One, the Potent.

O Allah, O Allah, O Allah.

O Most Merciful of the Merciful.

The First of the First and the Last of the Last.

The Possessor of Unshakeable Power.

The Most compassionate to the poor and the destitute.

O Most Merciful of the Merciful.

There is no God except You.

Glory be to You. 'Indeed, I am amongst those who have done wrong.' (21:87)

May the blessings of Allah be upon Muhammad, his family and all of his companions.

إِلَهِي، لَقَدْ طَعَى الظُّلْمَ وَالْقَتْلَ وَالتَّشْرِيدَ، وَاشْتَدَّتِ الظُّلُمَاتُ، وَكَثُرَ الطُّغَاةُ وَالْمُوبِقَاتُ،
وَأَزْدَادَتِ الْفُرْقَةُ وَالْخِلَافَاتُ.

إِلَهِي، انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ، وَسُدَّتِ الطُّرُقُ إِلَّا إِلَيْكَ، أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ إِلَيْكَ، لَيْسَ
لَنَا رَبٌّ سِوَاكَ نَدْعُوهُ، وَلَا إِلَهَ غَيْرُكَ نَرْجُوهُ، أَرْفَعُ عَنِ الْأُمَّةِ الْهَرَجَ وَالضَّيْمَ، وَالْقَهْرَ
وَالذُّلَّ، وَالظُّلْمَ وَالْمَهَانَةَ الَّتِي نَحْنُ فِيهَا، أَجْمَعُ قُلُوبَنَا عَلَيْكَ، وَوَحْدَ صُفُوفَنَا، وَطَهَرَهَا مِنَ
الْمُنَافِقِينَ وَالْعَادِرِينَ وَالْمُتَبَطِّينَ وَالْخَائِنِينَ وَالْمُخَذَّلِينَ

إِلَهِي، لَا عُدْرَ لَنَا فَنَعْتَزِرُ، وَلَا حُجَّةَ لَنَا فَنَنْصِرُ، وَلَكِنَّا جِنَاكَ مَسَاكِينَ مُتَذَلِّلِينَ، مُتَوَسِّلِينَ
إِلَيْكَ لِرِضَاكَ، وَمُنْتَظِرِينَ لِفَرْجِكَ وَعَفْوِكَ وَمَغْفِرَتِكَ

نَسْأَلُكَ يَا غَفُورَ يَا رَحِيمَ بِحَقِّ قَوْلِكَ الْكَرِيمِ: “سَبَقَتْ رَحْمَتِي غَضَبِي” xxvii أَنْ تَعْمَنَا
بِرَحْمَتِكَ، وَأَنْتَ الَّذِي بَدَأْتَ كِتَابَكَ الْكَرِيمَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَقُلْتَ: (ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوبُوا)، xxviii فَأَبْدَأْنَا الْيَوْمَ بِالْمَغْفِرَةِ وَالتَّوْبَةِ يَا اللَّهُ، يَا قَابِلَ التَّوْبِ، وَيَا غَافِرَ الذَّنْبِ

إِلَهِي، إِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ: “أَنَا عِنْدَ ظَنِّ عَبْدِي بِي” xxix، نُسْهِدُكَ أَنَّنَا لَا نَظُنُّ بِكَ إِلَّا
خَيْرًا، بِأَنَّكَ سَتَرَحَمْنَا وَتَغْفِرُ لَنَا، يَا غَفُورَ يَا رَحِيمَ، وَتَتُوبُ عَلَيْنَا يَا ثَوَّابَ، وَتُوسِّعُ أَرْزَاقَنَا
يَا رَزَّاقَ، وَتَهْدِينَا وَأَبْنَاءَنَا وَأَهْلِيْنَا يَا هَادِيَ، وَتُثَبِّتُنَا عَلَى الْحَقِّ، وَتَكْتُبُنَا مِنْ أَهْلِ الْجَنَّةِ،
وَتُفَرِّجُ كُرُوبَ الْأُمَّةِ، وَتَرْفَعُ عَنَّا الْعُمَةَ، وَتَنْصُرُ الْمُسْتَضْعَفِينَ وَالْمَظْلُومِينَ، وَتَنْتَقِمَ مِنَ
الظَّالِمِينَ الْمُعْتَدِينَ الْمُتَكَبِّرِينَ

إِلَهِي، إِنَّا نَتَوَسَّلُ إِلَيْكَ بِقَوْلِكَ: (وَإِنِّي لَغَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى)، xxx يَا
رَبَّ جِنَاكَ تَائِبِينَ فَلَا تَرُدَّنَا خَائِبِينَ، وَامْنَحْنَا هَذِهِ السَّاعَةَ التَّوْبَةَ وَالْمَغْفِرَةَ، وَالْعَفْوَ
وَالْعَافِيَةَ، وَالرَّحْمَةَ وَالْقَبُولَ يَا رَبَّ الْعَالَمِينَ

وَاجْعَلْنَا مِمَّنْ تُحِبُّهُمْ وَيُحِبُّونَكَ، مِنَ التَّوَّابِينَ الْأَوَّابِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ. وَاجْعَلْنَا مَفَاتِيحَ لِلْخَيْرِ مَعَالِيْقَ لِلشَّرِّ، وَمِنَ النَّابِتِينَ عَلَى الْحَقِّ، الدَّاعِينَ إِلَيْهِ،
مُبَشِّرِينَ وَمُيسِّرِينَ، حُكَمَاءَ وَرُحَمَاءَ

اللَّهُمَّ أَنْتَ رَبُّنَا لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنَا وَنَحْنُ عِبَادُكَ، وَنَحْنُ عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْنَا،
نَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْنَا، نَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيْنَا، وَنَبُوءُ بِذُنُوبِنَا، فَاعْفِرْ لَنَا، فَإِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ

وَصَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

My Lord, injustice, killing, and displacement have overwhelmed us. The darkness has intensified, and the tyrants and sins have multiplied. Division and disagreements have increased.

My Lord, all hope is cut off except through You, and all paths are closed except to You. You are the Self-Sufficient, and we are the needy before You. We have no Lord but You to call upon, nor any deity to place our hope on but you. Lift from the Ummah the confusion, oppression, cruelty, humiliation, injustice, and degradation we are suffering. Unite our hearts in devotion to You, strengthen our ranks, and purify them from the hypocrites, the treacherous, the discouragers, and the betrayers.

My Lord, we have no excuse to offer, nor any justification to defend ourselves, but we have come to You as humble and submissive servants, pleading for Your satisfaction, awaiting Your relief, forgiveness, and pardon. We ask You, O Most Forgiving, O Most Merciful, by Your noble words: “My mercy precedes My anger,”^{xxxix} to encompass us with Your mercy. You are the One who began Your glorious Book with “In the name of Allah, the Most Gracious, the Most Merciful,” and You said: “Then He turned to them that they might repent.”^{xxxix} So begin with us today with forgiveness and repentance, O Allah, O Acceptor of repentance, O Forgiver of sins.

My Lord, You said, and Your word is the truth: “I am as My servant thinks of Me.”^{xxxix} We bear witness to You that we think of You only with goodness, that You will have mercy on us and forgive us, O Most Forgiving, O Most Merciful. We ask You to grant us repentance, O Oft-Relenting, expand our provisions, O Provider. Guide us and our children and our families, O Guide, and strengthen us in the truth. Write us among the people of Paradise, relieve the distress of the Ummah, remove the gloom from us, and grant victory to the oppressed and the wronged. Take revenge on the unjust, the aggressors, and the arrogant.

My Lord, we beseech You with Your words: “And I am indeed the Forgiver of those who repent, believe, and do righteous deeds, and then remain steadfast.”^{xxxix} O Lord, we come to You as repentant; do not send us away disappointed. Grant us this hour repentance and forgiveness, pardon and well-being, mercy and acceptance, O Lord of the worlds.

Make us among those whom You love and who love You, the repentant and the returning, who have no fear and will not grieve. Make us keys to goodness and locks to evil, steadfast in the truth, calling to it, giving glad tidings, facilitating it, wise and merciful.

O Allah, You are our Lord, there is no deity but You. You created us and we are Your servants. We are bound by Your covenant and honour our promise to you as much as we are able. We seek refuge in You from the evil of what we have done. We

acknowledge Your blessings upon us and confess our sins. So forgive us, for none forgives sins except You.

May Allah's peace, blessings, and mercy be upon the best of His creation, our Master Muhammad, and upon his family and all his companions. Ameen, and all praise is due to Allah, Lord of the worlds. (Shaykh Haytham Tamim)

ⁱ In the description of the *Servants of Ar-Rahman* in Surat al Furqan, Allah says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

'The Servants of the Merciful are those who walk the earth in humility, and when the ignorant address them, they say, "Peace."' (25:63)

This means they live peacefully, they walk with humility and they have the beautiful attributes of the Servants of Ar-Rahman, which are so inspiring that they make you want to be one of them.

One of their attributes is that they call on Allah and supplicate:

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

And those who say, "Our Lord, grant us qurata ayun (delight) in our spouses and our children, and make us a good example for the righteous." (25:74)

Qurata ayun are the cold tears which fill your eyes out of joy. When you say to someone 'May your son/daughter be your qurat ayn', it means may they be the joy which fills your heart and bring tears of happiness to your eyes.

Those who are so engaged with Allah breathe imaan, talk imaan, walk imaan and dream imaan – everything they say or do is connected with Allah. Even in the peak of their happiness, such as when they are getting married, they remember Allah and they call on Him to grant them spouses and offspring who bring happiness to their hearts.

ⁱⁱ قَالَ سَأَلَ قَتَادَةُ أَنَسًا أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ قَالَ كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا يَقُولُ " اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ". قَالَ وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا فَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ.

Qatada (may Allah be pleased with him) asked Anas (may Allah be pleased with them) which supplication the Messenger of Allah ﷺ made most frequently. He said:

The supplication that he (the Prophet ﷺ) made very frequently is this: "O Allah, grant us the good in this world and the good in the Hereafter and save us from the torment of Hellfire." He (Qatada) said that whenever Anas (may Allah be pleased with him) had to supplicate, he made this very supplication, and whenever he (intended) to make another supplication he inserted this very supplication in that.

ⁱⁱⁱ وعن طارق بن أشيم، رضي الله عنه، قال: كان الرجل إذا أسلم علمه النبي صلى الله عليه وسلم، الصلاة، ثم أمره أن يدعو بهؤلاء الكلمات: "اللهم اغفر لي، وارحمني، واهدني، وعافني، وارزقني" (رواه مسلم).

Tariq bin Ashyam, the Companion (may Allah be pleased with him), said:

When a man embraced Islam, the Prophet ﷺ would teach him how to pray and then instruct him to supplicate with these words.

iv عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «إِنَّ صَلَاتِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ اهْدِنِي الْإِحْسَانَ الْأَعْمَالَ وَأَحْسِنِ الْأَخْلَاقَ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ». رَوَاهُ النَّسَائِيُّ

Jabir (may Allah be pleased with him) said that when the Prophet ﷺ began prayer, he said the takbir, then said, “My prayer and my devotion, my life and my death belong to God, the Lord of the universe, who has no partner. I have been so commanded, and I am the first of the Muslims. O God, guide me to the best deeds and the best qualities, You who alone can guide to the best of them; and guard me from evil deeds and evil qualities, You who alone can guard from their evil ones.”

v شَهْرُ بْنُ حَوْشَبٍ، قَالَ قُلْتُ لَأُمِّ سَلَمَةَ يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عِنْدَكَ قَالَتْ كَانَ أَكْثَرُ دُعَائِهِ " يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ " قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ مَا لَأَكْثَرُ دُعَائِكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ قَالَ " يَا أُمَّ سَلَمَةَ إِنَّهُ لَيْسَ أَدْمِي إِلَّا وَقَلْبُهُ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَرَاغَ " . فَتَلَا مُعَاذُ : (رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا) قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ وَالنَّوَّاسِ بْنِ سَمْعَانَ وَأَنَسٍ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَنُعَيْمِ بْنِ هَمَّارٍ . قَالَ وَهَذَا حَدِيثٌ حَسَنٌ .

Shahr bin Hawshab (may Allah be pleased with him) said:

“I said to Umm Salamah: ‘O Mother of the Believers, what was the supplication that the Messenger of Allah ﷺ said most frequently when he was with you?’ She said: ‘The supplication he said most frequently was: “O Changer of hearts, make my heart firm upon Your religion (Ya muqallibal-qulub, thabbit qalbi `ala dinik).”’ She said: ‘So I said: “O Messenger of Allah, why do you supplicate so frequently: ‘O Changer of hearts, make my heart firm upon Your religion’? He said: ‘O Umm Salamah, Verily, there is no human being except that his heart is between two Fingers of Allah’s Fingers, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.’”’

vi Seeking halal rizq is essential for the acceptance of supplications, as highlighted in many hadiths.

عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا " .

Umm Salamah (may Allah be pleased with her) narrated that when the Prophet ﷺ performed the Subh (morning prayer), after he said the Salam, he would say this dua.

vii Narrated by Ibn Abbas (may Allah be pleased with him)

viii Narrated by Ibn Mas'ud (may Allah be pleased with him)

ix حَدَّثَنَا عُيَيْدُ بْنُ رَفَاعَةَ الرَّزْقِيُّ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ وَانْكَفَأَ الْمُشْرِكُونَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَنْوُوا حَتَّى أَتَيْنِي عَلَى رَبِّي عَزَّ وَجَلَّ، فَصَارُوا خَلْفَهُ صُفُوفًا، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قُرَّبْتَ، وَلَا مُغْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أُعْطِيَ.

Abdullah ibn Rifa'a az-Zurqi (may Allah be pleased with him) said, "In the Battle of Uhud when the idolaters retreated, the Messenger of Allah ﷺ, said, 'Form straight ranks so that I can praise my Almighty Lord.' They formed in ranks behind him. He said, 'O Allah, all praise is due to You. O Allah, none can contract what You expand nor bring near what you put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. [Then he recited this dua]. (Mustadrak al Hakim and Al Adab al Mufrad. The second part of the dua is also mentioned in Musnad Ahmad)

x عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا جَلَسْنَا فِي الصَّلَاةِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَلِمَ فَذَكَرَ نَحْوَهُ. قَالَ شَرِيكَ وَحَدَّثَنَا جَامِعٌ، - يَغْنِي ابْنُ شَدَّادٍ - عَنْ أَبِي وَإِبْلِ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ قَالَ وَكَانَ يُعَلِّمُنَا كَلِمَاتٍ وَلَمْ يَكُنْ يُعَلِّمُنَاهُنَّ كَمَا يُعَلِّمُنَا التَّشَهُّدَ " .

Abdullah ibn Mas'ud (may Allah be pleased with him) narrated:

We did not know what we should say when we sat during prayer. The Messenger of Allah ﷺ knew that we didn't know what to say. He then narrated the tradition to the same effect. Sharik reported from Jami', from Abu Wa'il on the authority of Abdullah ibn Mas'ud (may Allah be pleased with them all) something similar.

He said: He used to teach us also some other words, but he did not teach them as he taught us the tashahhud.

xi عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطَمِيِّ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ

Abdullah bin Yazid Al-Khatmi Al-Ansari (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ used to say this supplication.

xii عن ابن عباس رضي الله عنهما قال: بَثُّ عند ميمونة، فقام النبي صلى الله عليه وسلم فأَتَى حاجَتَهُ، فغسل وجهه ويديه، ثم نام، ثم قام، فأَتَى الْفَرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثم توضأ وضوءاً بين وضوءين لم يُكْثِرْ وقد أبلغ، فصلّى، فقمت فَنَمَطُيْتُ؛ كراهية أن يرى أنني كنت أَتَقِيهِ، فتوضأت، فقام يصلي، فقمت عن يساره، فأخذ بأذني فأدَارَنِي عن يمينه، فَنَتَأَمَّتْ صلاته ثلاث عشرة ركعة، ثم اضطجع فنام حتى نَفَخَ، وكان إذا نام نَفَخَ، فَأَذَنَهُ بلال بالصلاة، فصلّى ولم يتوضأ، وكان يقول في دعائه

Ibn Abbas (may Allah be pleased with him) said:

"I spent the night at the house of Maimunah (may Allah be pleased with her). The Messenger of Allah ﷺ got up, relieved himself, washed his face and hands, and then went back to sleep. Then he woke up, went to the water-skin, untied its string, performed ablution, a light ablution, not too excessive but thorough, and then prayed. I got up, stretched, as I disliked him noticing that I was observing him. I performed ablution and stood to pray on his left side, but he took hold of my ear and moved me to his right side. He then completed his prayer, which consisted of thirteen rak'ahs.

Afterwards, he lay down and slept until he began to breathe heavily (snore), as was his habit when he slept. Then Bilal informed him that it was time for prayer, so he prayed without performing ablution.

In his supplication, he would say this dua.

xiii حَدِيثُ أَبِي أَحْمَدَ شَكْلِ بْنِ حُمَيْدٍ - قَالَ - قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءَ قَالَ

Shakl ibn Humayd (may Allah be pleased with him) narrated:

I said: Messenger of Allah ﷺ, teach me a supplication.

He said this dua.

xiv عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ

Abdullah ibn Abbas (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ used to teach them this supplication as he taught them surahs of the Quran.

xv عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Umar (may Allah be pleased with him) reported that Allah's Messenger ﷺ supplicated in these words.

xvi وَعَنْ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَذِهِ الدُّعَاءُ مَا قَالَهَا عَبْدٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ غَمَهُ وَأَبْدَلَهُ فَرَجًا

Ibn Mas'ud (may Allah be pleased with him) reported God's Messenger ﷺ as saying that if anyone is afflicted by much care, he should say this dua. He declared that no one had ever said it without Allah removing his grief and giving him joy instead of it.

xvii عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَّمَهَا هَذَا الدُّعَاءَ.

A'isha (may Allah be pleased with her) narrated that Allah's Messenger ﷺ taught her this dua.

xviii Ibn Rajab (may Allah have mercy on him) said that the Prophet ﷺ said: "Without harmful hardship, nor misleading trial," because longing to meet Allah entails loving death. Death is often wished for by many of the people of this world due to the afflictions they face, even though it is prohibited by the Shari'ah. People of faith also sometimes wish for death out of fear of falling into misleading trials. Therefore, the Prophet ﷺ asked for the wish of death to be free of these two conditions and to be based purely on love for Allah and longing to meet Him.

قال ابن رجب رحمه الله تعالى:

وإنما قال : (من غير ضراء مضرة ، ولا فتنة مضلة) لأن الشوق إلى لقاء الله يستلزم محبة الموت ، والموت يقع تمنيه كثيرا من أهل الدنيا بوقوع الضراء المضرة في الدنيا ، وإن كان منهيها عنه في الشرع ، ويقع من أهل الدين تمنيه لخشية الوقوع في الفتن المضلة ، فسأل تمنى الموت خاليا من هذين الحالين ، وأن يكون ناشئا عن محض محبة الله ، والشوق إلى لقائه ، وقد حصل هذا المقام لكثير من السلف ، قال أبو الدرداء :

أحب الموت اشتياقا إلى ربي . وقال أبو عتبة الخولاني : كان إخوانكم للقاء الله أحب إليهم من الشهد . وقالت رابعة : طالت عليَّ الأيام والليالي بالشوق إلى لقاء الله " انتهى.

This state was attained by many of the early generations. Abu Darda (may Allah be pleased with him) said: "I love death out of longing for my Lord." Abu Utbah al-Khawlanî said: "Your brothers loved meeting Allah more than they loved honey." And Rabi'ah said: "The days and nights grew long for me with longing to meet Allah."

xix xix قَالَ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِيهِ، قَالَ صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَأَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ لَقَدْ خَفَّفْتَ أَوْ أَوْجَزْتَ الصَّلَاةَ. فَقَالَ أَمَّا عَلَى ذَلِكَ فَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ أَبِي غَيْرَ أَنَّهُ كُنِيَ عَنْ نَفْسِهِ فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ

Ata ibn As-Sa'ib (may Allah be pleased with him) narrated that his father said:

Ammar bin Yasir led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer sort (or brief)'. He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allah ﷺ'. When he got up and left, a man - he was my father, but he did not name himself - followed him and asked him about that supplication, then he came and told the people this dua.

xx عَنْ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْلَةً جِئْتُ فَرَعًا مِنْ صَلَاتِهِ

Ibn Abbas (may Allah be pleased with him) said:

"One night, when he ﷺ had completed his salah, I heard the Prophet ﷺ saying this dua..."

xxi عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ

Jabir bin Abdillah (may Allah be pleased with him) said: "The Messenger of Allah ﷺ used to teach us how to request Allah for a decision in our affairs (istikharah) in the same way he would teach us a surah from the Quran, saying:..."

xxii xxiii وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي قَالَ

Abu Bakr as-Siddiq (may Allah be pleased with him) said that he asked Allah's Messenger ﷺ to teach him a supplication to use in his prayer, and he told him to say this dua.

xxiii xxiii وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم، أنه كان يدعو بهذا الدعاء

Abu Musa (may Allah be pleased with him) reported that the Prophet ﷺ used to make this dua.

xxiv وعن عمر - رضي الله عنه - أنه قننت في صلاة الصبح فقال

Umar bin Khatab (may Allah be pleased with him) said that he ﷺ recited the Qunut in the Fajr prayer.

xxv xxv قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُثْرِ قَالَ ابْنُ جَوَّاسٍ فِي قُنُوتِ الْوُثْرِ

Al-Hasan ibn Ali (may Allah be pleased with him) said:

The Messenger of Allah ﷺ taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were this dua.

xxvi xxvi أَنَّ ابْنَ عَمَرَ، قَالَ فَلَمَّا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ لِأَصْحَابِهِ

Ibn `Umar (may Allah be pleased with him) said:

Rarely would the Messenger of Allah ﷺ stand from a sitting until he supplicated with these words for his Companions.

xxvii البخاري

xxviii سورة التوبة: 118

xxix البخاري

xxx سورة طه: 82

xxxi Bukhari

xxxi At-Tawbah 9:118

xxxiii Bukhari

xxxiv TaHa 20:82