

# Dua Connect

71 SUPPLICATIONS FROM THE HOLY QURAN



Arabic text and English translation with  
contemplations and references included.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,  
the Entirely Merciful, the Especially Merciful.**

## Al-Faatihah (Supplication for Guidance to The Straight Path):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمِ.  
مَلِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

*In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and it is You we seek for help. Guide us to the Straight Path - The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray. (Qur'an 1:1-7)*

### CONTEMPLATIONS:

"It is You we worship identifies the objective, and it is You we seek for help states the means of achieving that objective. Allah is the means of worshipping Allah. The beginning is from Allah and the end is to Allah." –Ibn Taymiyah.

The Straight Path in this context is not just Islam as a whole; it is the path to knowing what is right and following it in every aspect of our lives. Because adherence to the Straight Path is an arduous task, Allah has commanded that we supplicate and ask Him to guide us to it a minimum of 17 times a day. –Ibn Taymiyah and Mukhtasar Minhaaj al-Qasideen.

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## Supplication for the Acceptance of Acts of Worship:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

*Our Lord, accept [this] from us. Indeed You are the All-Hearing,  
the All-Knowing. (Qur'an 2:127)*

### CONTEMPLATIONS:

Although Prophets Ibraheem and Isma'eel were carrying out Allah's command by raising the foundations of the Ka'bah, they were still concerned that Allah might not accept this deed from them. This is a direct result of the humility and humbleness with which they worshipped Allah, and so they supplicated in earnest hope that Allah would accept this magnificent act of worship and that it would bring benefit to nations and generations to come. —Tafseer As-Sa'di.

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## General Supplication for Guidance, Forgiveness and for the Guidance of One's Children:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً  
لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

*Our Lord, and make us submit to You, and from our descendants a nation that submits to You. And show us our rites and accept our repentance. Indeed, You are the Continually-Accepting of Repentance, the All-Merciful. (Qur'an 2:128)*

### CONTEMPLATIONS:

Prophets Ibraheem and Isma'eel ask Allah to raise from their descendants a people who would submit themselves, in both heart and body, to His Will. They ask Allah that He teaches these descendants different acts of worship—both specific to the rites of Pilgrimage and those more general than that. This admirable supplication is essentially a request that Allah bless them with sincerity and the ability to do righteous deeds. Regardless of a servant's virtue, sincerity, or devotion to their Lord, shortcomings in one's duty to Allah are inevitable. For this reason, they both ask Allah to forgive them for such shortcomings and to accept their repentance. —Tafseer As-Sa'di.

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## General Supplication for Contentment and Safety in This Life and in The Hereafter:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

*Our Lord, grant us what is good in this life, and what is good in the Hereafter,  
and protect us against the punishment of Hellfire. (Qur'an 2:201)*

### CONTEMPLATIONS:

This supplication brings together the good of this life and the good of the Hereafter, just as it is a supplication for safety against evil in both worlds. The good of this life includes things like wellness, a comfortable home, a righteous spouse, generous provision, beneficial knowledge, the practice of righteous deeds, a comfortable means of transport, an honorable reputation among one's peers, and other blessings. Good in the Hereafter includes entering Paradise and attaining its luxury and security, remaining steadfast when questioned about one's deeds, and attaining safety and security in every other situation. Protection against the punishment of Hellfire necessitates that one is granted protection against its preconditions in this life. Hence, this is also a supplication that Allah safeguards us against falling into what is prohibited as well as any doubtful matters that may lead to sin. –Ibn Katheer.

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## Supplication for Steadfastness and Victory over the Unbelievers:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا  
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

*Our Lord, pour patience upon us,  
plant firmly our feet and grant us victory  
over the unbelieving people. (Qur'an 2:250)*

### CONTEMPLATIONS:

Gruelling situations require an abundance of patience and perseverance, and so rather than simply asking Allah for patience, the Believers ask Allah to pour patience down upon them. —Tafseer at-Tahreer wa'l-Tanweer.

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## Supplication for Forgiveness and Obedience to Allah:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ.

*We hear and we obey. [We seek] Your forgiveness, our Lord,  
and to You is the [final] destination. (Qur'an 2:285)*

### CONTEMPLATIONS:

To hear is to listen attentively and understand what is required, and to obey is to adhere to Allah's commands and stay clear of His prohibitions. Because it is only natural that there will be shortcomings in one's obedience to Allah, the Believers ask Allah for forgiveness for these shortcomings. –Ibn Katheer and As-Sa'di.

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## Supplication for Forgiveness and Obedience to Allah:

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

*"Our Lord, do not punish us if we should forget or err [with regards to your commands]. Our Lord, do not lay a burden upon us as you did with those who came before us. Our Lord, do not burden us with what we cannot bear. And pardon us and forgive us and have mercy on us. You are our ally, and so grant us victory over the Unbelieving people." (Qur'an 2:286)*

### CONTEMPLATIONS:

To pardon and to forgive are interchangeable, but when they appear together as they do in this Ayah(verse), then to pardon refers to wiping out sins, while to forgive refers to concealing them so that a person's sins are not exposed before others. In an authentic report collected by Muslim, the Prophet *Sallallahu 'alaihi wasallam* said that whoever recites the last two verses of Surah-al-Baqarah at night will be sufficed by them (i.e. protected against any evil during that night). –Al-Baghawi.

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## Supplication for Steadfastness in Faith:

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

*"Our Lord, do not deviate our hearts after You have guided us; and grant us from Yourself mercy. Indeed, You are the Bestower." (Qur'an 3:8)*

### CONTEMPLATIONS:

This supplication comes after Allah mentions those who try to seek out and follow verses that might seem obscure in the Qur'an. Such misguided individuals do this in an effort to sow confusion in the hearts of others and to interpret the Qur'an's verses as they please. Allah states that these are people whose hearts hold an inclination to deviate, and so the Believers ask Allah to protect them against such evil. —At-Tabari and others.

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## Supplication for Forgiveness and Safety in the Hereafter:

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

*"Our Lord, You will indeed gather all people towards a Day concerning which there is no doubt. Indeed, Allah never fails to uphold His promise." (Qur'an 3:9)*

### CONTEMPLATIONS:

The supplication in this Ayah is implicit. Here, the Believers are asking Allah to forgive their sins so that they will not be held accountable for them on the Day of Judgment. Because Allah has promised to forgive the sins of those who Believe in Him and follow His Prophet, *Sallallahu 'alaihi wasallam*, and adhere to His Book, the Believers beseech Allah by means of this promise, and state that He never fails to uphold His promise. —At-Tabari and others.

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## Supplication for Forgiveness and Safety against the Punishment of Hellfire:

رَبَّنَا إِنَّا ءَامَنَّا فَآغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ .

*"Our Lord, truly we have believed, and so forgive us our sins and protect us from the punishment of the Fire." (Qur'an 3:16)*

### CONTEMPLATIONS:

In the Ayah preceding this one, Allah mentions some of the rewards Paradise has in store for the pious (those who have Taqwa). Here, He mentions that these same pious Believers invoke Him with the supplication mentioned above. Hence, it is the pious, or those who refrain from what Allah has forbidden, who will attain His forgiveness and His protection from the Hellfire. This, therefore, excludes those who ask for forgiveness with nothing more than their tongues, and without doing what is required to attain forgiveness. –Tafseer at-Tahreer wa'l-Tanweer.

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## Supplication for One's Debt to Be Paid Off or for Other Needs to Be Met:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ  
مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You wrench sovereignty away from whom You will. You honor whom You will and You degrade whom You will. In Your Hand lies all good. Indeed, You are capable of all things." (Qur'an 3:26)*

### CONTEMPLATIONS:

While the meanings of this Ayah are general, the specific context is that they are part of a response to the Christian creed. A god that can be crucified (as is claimed) by his own creation is not a god who owns sovereignty, let alone a god who is capable of bestowing sovereignty or taking it away from anyone else, or of bringing harm or benefit to anyone else. These verses are also part of a supplication that the Prophet, *Sallallahu 'alaihi wasallam*, taught as a means of asking Allah to pay off debts, no matter how large. – Various Tafseers including Aysar At-Tafaseer and At-Tabari.

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## Supplication for Righteous Offspring:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ.

*My Lord, grant me – from Yourself – righteous progeny. Indeed, you are All-Hearing [and responsive] to invocations. (Qur'an 3:38)*

### CONTEMPLATIONS:

Because Prophet Zakariyyah and his wife had aged and, hence, lost the physical means of bearing children, Zakariyyah asks Allah for a child and uses the words from Yourself. In other words, this will be a gift that is not the product of any material means, for all such means no longer exist. Hence, this gift can only be a blessing that Allah bestows out of nothing more than His will and graciousness and without conventional, physical human requirements. The word 'Samee' means All-Hearing and is an attribute of Allah, but in this context, it refers to Allah's capacity to answer prayers or supplications. –Zahrat-al-Tafseer and others.

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## Supplication for Allah's Acceptance and an Acknowledgment of Faith in Allah's Revelation and Prophets:

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ •

*Our Lord, we have believed in what You revealed and  
have followed the messenger [Jesus], and so register us  
among the witnesses [to the Truth]. (Qur'an 3:53)*

### CONTEMPLATIONS:

These are the words of the true followers of Prophet Jesus and of every Believer. Allah mentions their supplication so that we might follow in their footsteps and know that the truth has always been to worship no one but Allah and to follow His prophets. In the context of this chapter, this verse is another response to Christians, for they have adulterated the true message of Prophet Jesus and every other prophet of Allah. –At-Tabari and others.

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## Supplication for Forgiveness, Patience, and Steadfastness:

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

*Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people. (Qur'an 3:147)*

### CONTEMPLATIONS:

These verses were revealed after Uhud when rumours spread that the Prophet, *Sallallahu 'alaihi wassalam*, had been killed. Allah tells the Companions of previous generations of Believers who were afflicted with trials and tribulations yet remained firm. They knew that sins were a reason why Allah inflicts His slaves with defeat, and so they asked Allah to forgive both their minor sins and their excessive transgression (or major sins). Rather than taking confidence in their own patience, they also asked Allah to make them steadfast and to plant firmly their feet when they confront their enemies. —At-Tabari and others.

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## Supplication for Protection against Hellfire:

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.  
رَبَّنَا إِنَّكَ مَنْ تَدْخِلَ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

*Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. (Qur'an 3:191-192)*

### CONTEMPLATIONS:

To understand that Allah does not create anything frivolously should lead us to contemplate His creation and the purpose behind it. Hence, when those of sound intellect see what Allah has created and see both the righteous deeds and the sins of His creation, they understand that there will be a reckoning for these actions. Consequently, they ask Allah to protect them against the punishment of Hellfire. —At-Tabari.

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## Supplication for Forgiveness, the Practice of Virtuous Deeds, and a Good End to One's Life:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ  
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ.

*Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and expiate our misdeeds and cause us to die in the company of the righteous. (Qur'an 3:193)*

### CONTEMPLATIONS:

This supplication brings together the practice of righteous deeds (adopting Eman) and the abandonment of sins and evil deeds. Together, these are the means by which a person might be counted among the righteous, persist upon righteousness, and die a righteous Believer. –Tafseer As-Sa'di.

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## Supplication for Reward in This Life and the Hereafter, And Safety against the Evils of Judgment Day:

رَبَّنَا وَعَايِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ  
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

*Our Lord, and grant us what You promised us through Your messengers  
and do not disgrace us on the Day of Resurrection. Indeed, You do not fail  
in [Your] promise. (Qur'an 3:194)*

### CONTEMPLATIONS:

After asking Allah to forgive their sins and make them among the righteous, the Believers then ask Him to grant them the rewards that He has promised them in this life and in the Hereafter. Victory and strength are among the rewards Allah has promised His believing slaves in this life, while in the next life, He has promised comfort, safety, and honor. —Tafseer As-Sa'di.

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## Supplication for Refuge from the Injustice of a People or Land, and that Allah Sends His Help:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا.

*Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a viceroy and appoint for us from Yourself a defender. (Qur'an 4:75)*

### CONTEMPLATIONS:

This Ayah was revealed concerning those helpless Believers who were still in Makkah before the conquest of Makkah. Allah answered their prayers and granted them someone who would undertake their affairs and defend them against the injustice of those who oppressed them. –Tafseer Al-Baghawi.

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## Supplication for Allah's Acceptance:

رَبَّنَا ءَامَنَّا فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ.

*Our Lord, we have believed, so register us  
among the witnesses. (Qur'an 5:83)*

### CONTEMPLATIONS:

These words were spoken by Christians who saw and accepted the Truth of Islam once they had heard Allah's verses. Upon accepting Islam, they declared their faith and asked Allah to register them along with the 'witnesses', who are, in fact, the Muslims. –Tafseer As-Sa'di.

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## Supplication for Allah's Forgiveness and Mercy, And an Acknowledgement of One's Own Wrongdoing:

رَبَّنَا ءَامِنَّا فَكُنْ بِنَا مَعَ الشَّاهِدِينَ .

*Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Qur'an 7:23)*

### CONTEMPLATIONS:

These are the words that Allah mentions He taught Prophet Adam so that He might ask for forgiveness and repent. It is worth noting that while Prophet Adam asked Allah's forgiveness, Satan asked for nothing more than to be reprieved until Judgment Day. Each of them got what they asked for. —At-Tabari.

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## Supplication against Being among the Wrongdoers:

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ.

*Our Lord, do not place us with the wrongdoing people. (Qur'an 7:47)*

### CONTEMPLATIONS:

These are words that will be spoken by the People of the A'raaf when they turn to look at the people of Hellfire; they ask Allah to protect them against meeting the same fate.

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## Supplication for Allah to Make Victorious Those Who Uphold the Truth:

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ.

*Our Lord, decide between us and our people in truth,  
and You are the best of those who give decision. (Qur'an 7:89)*

### CONTEMPLATIONS:

After having advised his people and shown them right from wrong, Prophet Shu'aib saw that they would not accept the truth and that, in fact, they only became more hostile and stubborn. Hence, he invoked Allah to judge between those who upheld the truth from those who rejected it by descending His punishment upon the evildoers.

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## Supplication for Patience and to Die as a Muslim:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ .

*Our Lord, pour upon us patience and let us die as Muslims  
[in submission to You]. (Qur'an 7:126)*

### CONTEMPLATIONS:

These words were spoken by Pharaoh's magicians once they had seen and accepted the truth of Prophet Musa's miracles. Rather than simply asking for patience, they asked Allah to pour patience down upon them abundantly, as this was an enormously difficult moment and they knew that Pharaoh would kill them. Commentators have noted that the magicians were unbelieving magicians at the beginning of that day and martyrs at the end of it. —At-Tabari.

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## Supplication for Forgiveness for Oneself and One's Brother(s), And for Allah's Mercy:

رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ.

*My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful. (Qur'an 7:151)*

### CONTEMPLATIONS:

Prophet Musa asks Allah to admit him and his brother, Harun, into His mercy. This is different than simply asking Allah to have mercy upon them. To admit them into his mercy is to allow His mercy to encompass them from all sides so that it protects them completely. –Tafseer As-Sa'di.

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## Supplication for Allah's Forgiveness and Mercy:

أَنْتَ وَلِيُّنَا فَآغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ.

*You are our Protector, so forgive us and have mercy upon us; and  
You are the best of forgivers. (Qur'an 7:155)*

### CONTEMPLATIONS:

Prophet Musa starts this supplication by appealing to Allah and referring to Him as their (i.e. he and the Children of Israel's) Protecting Guardian. Such an appeal is appropriate before asking for Allah's forgiveness and mercy. It is also a means by which Prophet Musa reaffirms their sincerity and their resolve to worship no one but Allah as an apology after the Children of Israel had taken the cow for worship. –Ibn 'Ashoor.

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## Supplication against Being A Means by Which Allah Misleads The Wrongdoers, And for Safety against the Unbelievers:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ .  
وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ .

*Our Lord, make us not [objects of] trial for the wrongdoing people.  
And save us by Your mercy from the disbelieving people. (Qur'an 10:85-86)*

### CONTEMPLATIONS:

One of the ways by which Allah misleads those who reject His signs and deny His right to be worshipped alone is to grant them victory over unrighteous Believers. With these victories, the disbelievers are misled into believing that the truth is with them and that the Believers follow falsehood, for why would their God allow them to be defeated? The Believers then ask Allah to save them from the unbelieving people by His grace and mercy. –Tafseer As-Sa'di and others.

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## Supplication for Safety While Travelling, And for Allah's Forgiveness:

بِسْمِ اللَّهِ فَجَرْنَهَا وَمُرْسَسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ.

*In the name of Allah is its course and its anchorage.  
Indeed, my Lord is Forgiving and Merciful. (Qur'an 11:41)*

### CONTEMPLATIONS:

Prophet Nuh prays that the ark runs its course and anchors in the Name of Allah so that Allah protects those aboard by protecting the ark at all times. Commentators point out that it was appropriate for Prophet Nuh to choose the attributes All-Forgiving and Especially Merciful at a time when everyone except those saved on the ark would perish. Hence, this is an affirmation that it is mankind who stubbornly chooses evil, misguidance, and to reject faith, and that Allah is All-Forgiving and Merciful to those who accept the Truth that is made plain to them. –Ibn Katheer and others.

▶ [CLICK TO LISTEN](#)

## Supplication against Saying What Might Anger Allah and for Invoking His Forgiveness and Mercy:

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ  
وَأَلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنَّ مِنَ الْخَاسِرِينَ.

*My Lord, I seek refuge in You from asking that of which I have no knowledge.  
And unless You forgive me and have mercy upon me,  
I will be among the losers. (Qur'an 11:47)*

### CONTEMPLATIONS:

This supplication made by Prophet Nuh is striking in the way it reveals his humility and fear of Allah. After almost a thousand years of calling people to Allah, Prophet Nuh takes no reassurance in his efforts and still fears that Allah will punish him for making a request without knowledge. Having thought that his son, along with the rest of his family, would be saved, Prophet Nuh appealed to Allah to save his son. But Allah reprimanded him for this, for He had previously told Prophet Nuh not to question Him about the wrongdoers who would all be drowned. In complete compliance with Allah's command, Prophet Nuh immediately desisted and asked Allah's forgiveness and mercy. –Tafseer As-Sa'di and others.

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## Supplication to Die as a Muslim and to Be Joined with the Righteous:

(اللَّهُمَّ يَا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي  
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ).

*Creator of the heavens and earth, You are my protector in this world  
and in the Hereafter. Cause me to die as a Muslim and join me with the  
righteous. (Qur'an 12:101)*

### CONTEMPLATIONS:

Prophet Yusuf asks Allah to make him steadfast upon Islam so that he dies as a Muslim, just as he was blessed with Islam throughout his entire life. This is an enormous blessing and one that only Allah can grant, for He is our protector in this life and the Hereafter. –Tafseer As-Sa'di and others.

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## Supplication for Security in One's Land and for Safety for Oneself and One's Children against Kufr:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ.

*My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols. (Qur'an 14:35)*

### CONTEMPLATIONS:

This supplication made by Prophet Ibraheem was answered by Allah. Allah has protected Makkah throughout the ages against invading enemies, such as the Companions of the Elephant and others, and He will continue to protect it against the Dajjal (false messiah) and other invading armies as is stated in the Sunnah. Prophet Ibraheem also asks Allah to protect him and his children from worshipping idols. From this we learn that he never took confidence in his own strength of faith, in spite of being one of Allah's most glorious prophets and a staunch upholder of Tawheed. His reliance on Allah was complete.

—Tafseer As-Sa'di and others.

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## Implicit Supplication for Allah to Manage Our Affairs and Bless Us with the Best Of All Things:

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

*Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven. (Qur'an 14:38)*

### CONTEMPLATIONS:

Prophet Ibraheem asks Allah to handle all his affairs for him, for Allah knows all that we conceal and all we reveal, and He knows all that lies in the heavens and on the earth. Allah's complete knowledge and complete power over all things make Him the one and only true God we should seek to handle our affairs and bring us what is best. –Tafseer As-Sa'di.

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## Supplication for Allah to Make Us and Our Offspring among Those Who Establish Prayers and That He Accepts Our Supplications:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَائِي.

*My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. (Qur'an 14:40)*

### CONTEMPLATIONS:

Prayers are the most important act of worship in Islam, and to establish prayers means to make sure that all the pillars, mandatories, and other aspects of prayer are practiced properly and with humility. Such was the importance of prayer long before Prophet Muhammad *Sallallahu 'alaihi wasallam* was sent to us as a prophet.

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## Supplication for Allah to Forgive Us, Our Parents, And the Rest of the Believers on Judgment Day:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

*Our Lord, forgive me and my parents and the believers the Day  
the account is established. (Qur'an 14:41)*

### CONTEMPLATIONS:

This is a very beautiful supplication for forgiveness that includes oneself, one's parents, and every Believer who will ever live. It also shows Prophet Ibraheem's care for the Believers and his earnest desire for all Believers to be forgiven.

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## Supplication for Allah to Have Mercy on One's Parents:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

*My Lord, have mercy upon them [my parents]  
as they brought me up [when I was] small. (Qur'an 17:24)*

### CONTEMPLATIONS:

This supplication suggests that the more parents do to raise their children, teach them manners, and give them a sound religious upbringing, the more those children become indebted to their parents and should, therefore, supplicate for them as much as possible. In fact, this suggests that anyone who plays a role in someone's upbringing, nurturing, and mentoring, such as teachers, other members of the family or neighbors, also deserves special prayers and supplications.

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## Supplication for Allah to Rectify Our Affairs and Grant Us Strength:

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ  
وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَّصِيْرًا.

*My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority. (Qur'an 17:80)*

### CONTEMPLATIONS:

While many scholars state that the context of this supplication was the Prophet Muhammad's, *Sallallahu 'alaihi wasallam*, migration from Makkah to Madeenah, it can also be used in other situations. Indeed, it is a supplication whereby a Muslim asks Allah to grant him or her sincerity in everything they do and in every aspect of their lives. Whatever we seek to undertake and whatever we seek to leave should all be done for the sake of Allah, and so this is a supplication that brings great benefit in almost any situation, by the grace of Allah. It is also a means of asking Allah for strength in carrying out one's affairs. —At-Tabari and others.

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## Supplication for Allah's Mercy and Guidance:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

*Our Lord, grant us from Yourself mercy  
and prepare for us from our affair, right guidance. (Qur'an 18:10)*

### CONTEMPLATIONS:

These beautiful words were spoken by the People of the Cave as they sought Allah's aid in escaping harm and against being forced back into unbelief, just as they asked Allah to grant them the means by which they might attain guidance and wellbeing in this life and the next. Hence, Allah answered their prayers, and we ask Allah to answer our prayers whenever we utter the words they spoke. –Tafseer As-Sa'di.

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## Supplication for the Facilitation of One's Affairs:

رَبِّ اشْرَحْ لِي صَدْرِي. وَيَسِّرْ لِي أَمْرِي. وَيَسِّرْ لِي  
أَمْرِي. وَأَحْلِلْ عُقْدَةً مِّن لِّسَانِي. يَفْقَهُوا قَوْلِي.

*My Lord, expand for me my breast [with assurance].  
And ease for me my task. And untie the knot from my tongue.  
That they may understand my speech. (Qur'an 20:25-28)*

### CONTEMPLATIONS:

This is a particularly helpful supplication for anyone seeking to advise others or help them see right from wrong. A person who lacks patience and forbearance when dealing with others is not someone who is fit for advising others or for helping them to learn. Likewise, to be able to articulate one's thoughts is also a necessary quality for the same objective. –Tafseer As-Sa'di and others.

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## Supplication against the Injustice and Transgression of Wrongdoers:

رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ.

*Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress. (Qur'an 20:45)*

### CONTEMPLATIONS:

Spoken by Musa and Harun, this supplication is a means by which Allah protects His believing servants from the undeserved punishment and unjust transgression of tyrants and other evildoers. –Most tafseer state the same general meanings.

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## Supplication for Beneficial Knowledge:

رَبِّ زِدْنِي عِلْمًا.

*My Lord, increase me in knowledge. (Qur'an 20:114)*

### CONTEMPLATIONS:

Scholars point out that knowledge is the only thing the Prophet Muhammad, *Sallallahu 'alaihi wasallam*, was commanded to ask for more of. This is indicative of the importance and honor of knowledge, and shows that it is the starting point for every act of worship. Indeed, the Prophet *Sallallahu 'alaihi wasallam* continued to seek knowledge from Allah until his death.

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## Supplication for Healing from Disease:

(رَبِّ) أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.

*Indeed, adversity has touched me, and you are the Most Merciful of the merciful. (Qur'an 21:83)*

### CONTEMPLATIONS:

This supplication shows the manners with which Prophet Ayyub dealt with Allah. Despite being tested with enormous hardship in the form of disease, the loss of all his wealth, and the loss of all his children, Prophet Ayyub remained patient and accepted everything that was decreed for him. Rather than overtly asking Allah to heal him, Ayyub simply described his hardship in a way that understated its severity, and then described Allah as being the Most Merciful of those who are merciful. Indeed, Allah seeks no compensation for His mercy from His creation. A merciful person, on the other hand, will always seek some form of recompense, whether it is compensation in this life or the Hereafter, or non-material compensation such as a compliment or an honorable reputation. —Ibn 'Ashoor.

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## Supplication for Deliverance from Hardship:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

*There is no deity except You; exalted are You.  
Indeed, I have been of the wrongdoers. (Qur'an 21:87)*

### CONTEMPLATIONS:

In the context of this supplication, “La ilaha illa anta” is an affirmation that Allah’s unique mercy, graciousness, and benevolence are all part of why He is the only deity deserving of worship, love, and veneration. “Subhanak” states that Allah is free of any form of injustice or wrongdoing, or any other quality that is inappropriate to the Only Deity worthy of worship.

Hence, in this supplication, Prophet Yunus states unequivocally that the hardship and difficulty that he was inflicted with was a product of his own doing and not something that Allah could be accountable for in any way. Prophet Yunus affirms his guilt explicitly and says, “I was of the wrongdoers”, and so all affirmations in this invocation were the means by which Prophet Yunus sought and received Allah’s deliverance and forgiveness. Prophet Muhammad, *Sallallahu ‘alaihi wasallam*, authentically stated that anyone who makes this supplication will be granted deliverance from their hardship or tribulation, and so it is important to keep these meanings in mind when supplicating using these words. —Majmoo’ Fatawa Ibn Taymiyah.

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## Supplication for Allah to Grant Offspring:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

*My Lord, do not leave me alone [with no heir],  
while you are the best of inheritors. (Qur'an 21:89)*

### CONTEMPLATIONS:

While Prophet Zakariyyah knew that Allah would convey the message of Tawheed to later generations, one way or another, he still wanted his own offspring to have a share in this honor and privilege. Hence, in his old age, and out of fear that he might die without being granted an heir to prophethood, he made this supplication and asked Allah for a child. Allah blessed him with Prophet Yahya who continued to carry the message to the Children of Israel. –Tafseer As-Sa'di and others.

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## Supplication for a Blessed Arrival Destination:

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ.

*My Lord, let me land at a blessed landing place,  
and You are the best to accommodate [us]. (Qur'an 23:29)*

### CONTEMPLATIONS:

A "blessed landing place" can be any arrival destination or place that a person may visit and ask that Allah bless and protect against calamity or any evil. –Tafseer Tantawi.

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## Supplication against Being among the Wrongdoers When They Are Befallen with Punishment:

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ.

*My Lord, then do not place me among the wrongdoing people. (Qur'an 23:94)*

### CONTEMPLATIONS:

Allah commanded the Prophet Muhammad, *Sallallahu 'alaihi wasallam*, to make this supplication after he had made every possible effort to warn the pagans of Makkah against the consequences of their Kufr (denying or displaying disbelief in Allah and His Messenger, Prophet Muhammad, *Sallallahu 'alaihi wasallam*). The supplication is a means of being spared Allah's punishment when it descends upon a transgressive and evil people. —Ibn Katheer and others.

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## Supplication against the Whispers and the Presence of Devils:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ . وَأَعُوذُ بِكَ  
رَبِّ أَنْ يَحْضُرُونِ .

*My Lord, I seek refuge in You from the incitements of the devils,  
And I seek refuge in You, my Lord, lest they be present with me.  
(Qur'an 23:97-98)*

### CONTEMPLATIONS:

The incitements of devils take on different forms, and this supplication is to seek refuge in Allah from them all. Further, the only reason a devil might be present with a person is to lead them to evil or urge them to commit sin. For this reason, there is a form of Dhikr (religious utterance) for every situation or instance in a Muslim's life: whether waking up or going to sleep, beginning or finishing to eat, walking into the bathroom or leaving it, intercourse with one's spouse or just sitting with companions, or leaving one's house or entering it. All such forms of Dhikr are prescribed to protect against the presence of devils and to seek Allah's help and aid. —Ibn Katheer and others.

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## Supplication for Allah's Forgiveness and a Declaration of One's Faith:

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

*Our Lord, we have believed, so forgive us and have mercy upon us,  
and You are the best of the merciful. (Qur'an 23:109)*

### CONTEMPLATIONS:

Before asking Allah's forgiveness and mercy, the Believers appeal to Him by means of their faith and their belief in Him, in His prophets, and in His books. Eman is the single greatest act of worship, and so it is appropriate that a Believer would use it to appeal to Allah. They end the supplication by appealing to Allah by means of His mercy and by acknowledging that He is the best and Most Merciful of those who are merciful.

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## Supplication for Allah's Forgiveness and Mercy:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

*My Lord, forgive and have mercy, and You are the best  
of the merciful. (Qur'an 23:118)*

### CONTEMPLATIONS:

In this supplication, Allah commands the Prophet Muhammad, *Sallallahu 'alaihi wasallam*, to ask for forgiveness and mercy, but the supplication does not specify an exact recipient for that forgiveness or mercy. Hence, scholars have stated that it might be a supplication for Allah to forgive and have mercy upon all Believers.

—Ibn 'Ashoor.

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## Supplication against the Punishment of Hellfire:

رَبَّنَا اضْرِبْ عَنَّا عَذَابَ جَهَنَّمَ <sup>صَلِّ</sup> إِنَّ عَذَابَهَا كَانَ  
غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا.

*Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence.*

*(Qur'an 25:65-66)*

### CONTEMPLATIONS:

To ask Allah's protection against Hellfire is, effectively, to ask Him for the means against being punished with it. Hence, it is to ask Allah for protection against sins and to ask Him to facilitate righteous deeds and all acts of worship. –Ibn 'Ashoor.

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## Supplication for a Righteous Spouse and Offspring, And That Allah Make Us Leading Examples for the Righteous:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا  
لِلْمُتَّقِينَ إِمَامًا.

*Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous. (Qur'an 25:74)*

### CONTEMPLATIONS:

While the word "Azwaaj" has been translated here as wives, it also refers to companions, peers, and Muslim brothers and sisters. This is why Allah describes the Believers who make this supplication as being among the best of His righteous servants. They take comfort in seeing that their wives, brothers, sisters, children and any other Muslims are pious, righteous Believers. To them this is the greatest form of comfort and contentment. And so they ask Allah to make them leading examples for everyone else by blessing them with piety and righteousness as well. –Tafseer As-Sa'di, Ibn Katheer and others.

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## Supplication for Healing:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ.

*And when I am ill, it is He [Allah] who cures me. (Qur'an 26:80)*

### CONTEMPLATIONS:

While any affliction or disease is decreed by Allah, Prophet Ibraheem only verbally attributes the "healing" to Allah, out of his manners and veneration. In other words, he does not say, "And if He causes me to become ill, He cures me."



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## Supplication for Authority Based on Wisdom, the Company of the Righteous, and an Honorable Reputation among Future Generations:

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي  
لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ.

*My Lord, grant me authority and join me with the righteous. And grant me  
a reputation of honor among later generations. And place me among the  
inheritors of the Garden of Pleasure. (Qur'an 26:83-85)*

### CONTEMPLATIONS:

Wisdom is the result of a proper understanding of the knowledge that a Muslim acquires. In this context, wisdom and knowledge pertain to understanding what Allah has prohibited and made permissible, and other aspects of Allah's bounds and commands. With this knowledge, a person can judge between others and become a means of serving justice and spreading fairness. Because a person is gathered on Judgment Day with those whom he loved in this life, Prophet Ibraheem asks Allah to join him with the righteous, just as he asks Allah to grant him an honorable reputation and rank among later generations. These are all honorable requests that only the honorable among Allah's creation seek in this life. In the Hereafter, the ultimate reward is Paradise, and hence, Prophet Ibraheem asks Allah to be admitted into it along with its other righteous inheritors.

—*kalemtayeb.com* (collected tafseers).

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## Supplication against Being Disgraced on Judgment Day, And for Purity of Heart:

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ. يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ.  
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

*And do not disgrace me on the Day they are [all] resurrected –  
The Day when there will not benefit [anyone] wealth or children,  
But only one who comes to Allah with a sound heart. (Qur'an 26:87-89)*

### CONTEMPLATIONS:

Just as Prophet Ibraheem asked for what is good and honorable in this life and the next, he also prayed that Allah would protect him against disgrace and dishonor. Neither one's wealth nor deeds will be of any avail on Judgment Day, and so to waste one's time acquiring wealth and raising children to do nothing more than the same is a calamitous waste of time and life. Prophet Ibraheem makes specific mention of the heart because if it is sound, then one's deeds are sound, but if it is corrupt, then one's deeds can only be corrupt. –*kalemtayeb.com* (collected tafseers).

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## Supplication for Oneself and One's Family against the Evil of Wrongdoers:

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ.

*My Lord, save me and my family from  
[the consequence of] what they do. (Qur'an 26:169)*

### CONTEMPLATIONS:

This supplication, spoken by Prophet Lut, is an appeal for Allah's protection against evil deeds and the consequences or punishment of those deeds. —Tafseer As-Sa'di.

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## Supplication Expressing Gratitude for Allah's Favors So That He Might Increase Them:

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ.

*Praise [is due] to Allah, who has favored us over many of His believing servants. (Qur'an 27:15)*

### CONTEMPLATIONS:

Prophet Dawood and his son Sulayman were gifted with blessings that no other prophet was granted by Allah. Knowing this, they expressed their gratitude and praised Allah for having raised them, by means of their special knowledge, above many of His other believing servants. Indeed, knowledge is one of the greatest gifts that Allah can bestow upon anyone, and this Ayah is a testimony to that fact. –Al-Qurtubi and others.

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## Supplication Expressing Gratitude for Allah's Favors Upon Oneself and One's Parents and for Asking Allah to Bless Us with Righteous Actions and Register Us among His Righteous Slaves by Means Of His Grace and Mercy:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى  
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

*My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants. (Qur'an 27:19)*

### CONTEMPLATIONS:

This supplication was spoken by Prophet Sulayman when he heard the ant warn the other ants that Sulayman's army was approaching and that they should seek shelter lest they be crushed. Indeed, to be able to hear, let alone understand the words of this tiny creature and to appreciate that it has a mind that allows it to warn others of imminent danger is a remarkable gift. And so Prophet Sulayman asks Allah to enable him to show thanks for this blessing and for the blessings that He bestowed upon his parents. After asking Allah to enable him to do righteous deeds, Sulayman asks Allah to include him among His righteous servants by means of His Mercy. Hence, Sulayman acknowledges that all good comes from Allah and that to be included among Allah's righteous servants is another blessing that Allah bestows, and not something that can be essentially attributed to one's deeds or one's righteousness. All good is a gift from Allah.

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## Supplication Expressing Remorse for One's Sins and Asking for Forgiveness:

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي.

*My Lord, indeed I have wronged myself, so forgive me. (Qur'an 28:16)*

### CONTEMPLATIONS:

Prophet Musa spoke these words immediately after accidentally killing the Coptic man who was fighting with a man from the Children of Israel. Hence, he wasted no time seeking Allah's forgiveness, and so, on account of his genuine regret, Allah forgave him for what he had done. –Tafseer As-Sa'di and others.

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## Supplication for Safety against the Unjust and Evildoers:

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ.

*My Lord, save me from the wrongdoing people.  
(Qur'an 28:21)*

### CONTEMPLATIONS:

Having been brought up in Pharaoh's home, Musa grew up amidst royalty, rank, and eminence. Now that he was a fugitive, he knew full well Pharaoh's capacity for evil, and so he invoked Allah for safety using these words. –Ibn Katheer and others.

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## Supplication for Allah's Provision and Mercy:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

*My Lord, indeed I am, for whatever good You would  
send down to me, in need. (Qur'an 28:24)*

### CONTEMPLATIONS:

Musa was in need of food, water, shelter, a family, and safety.  
With one prayer he was granted all of that. –'Abdullah Bilqassim.

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## Supplication for Help against the Corrupt:

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ.

*My Lord, support me against the corrupting people.*

*(Qur'an 29:30)*

### CONTEMPLATIONS:

Prophet Lut calls his people "the corrupting people" because they corrupted themselves and others with their evil actions.

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## Supplication Expressing Gratitude for Allah's Deliverance, And Acknowledging His Forgiveness and Graciousness:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحُزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ.

*Praise to Allah, who has removed from us [all] sorrow.  
Indeed, our Lord is Forgiving and Appreciative. (Qur'an 35:34)*

### CONTEMPLATIONS:

"Sorrow" refers to every form of sorrow that is the product of all the hardships, difficulties, trials, and tribulations that a person might face in this life. The people of Paradise experience no sorrow related to their health, the loss of life, the loss of wealth, or any other affliction. Nor do they have to worry that the comfort and bliss that they experience will ever end or even diminish. –Tafseer As-Sa'di.

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## Supplication for Righteous Offspring:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ.

*My Lord, grant me [a child] from among the righteous.  
(Qur'an 37:100)*

### CONTEMPLATIONS:

Always vigilant and ever keen to be a means by which Allah guides and benefits others, Prophet Ibraheem asks Allah to grant him a righteous child who might continue to carry the message of Tawheed. Allah answered his prayer and blessed him with Isma'eel.

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## Supplication Asking Allah to Forgive the Sins of All Repenting Believers and to Save Them from the Punishment of Hellfire:

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

*Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. (Qur'an 40:7)*

### CONTEMPLATIONS:

One of the tremendous benefits of Eman is that Allah's angels ask forgiveness for the Believers. The angels, of course, are a creation that can only do as Allah commands, and so they are sinless. Furthermore, they appeal to Allah by means of His all-encompassing mercy and knowledge. And so, the sheer breadth of His mercy is enough to wipe out the sins of those who repent with sincerity, and He is all knowing of everything His servants say and do. —Tafseer As-Sa'di, Ibn Katheer and others.

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## Supplication Asking Allah to Grant the Believers, Their Parents, Their Spouses and Their Children Paradise, And to Protect Them against the Consequences of Their Sins:

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ  
مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ  
وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

*Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day – You will have given him mercy. And that is the great attainment. (Qur'an 40:8-9)*

### CONTEMPLATIONS:

Sa'eed Ibn Jubair narrates that when a Believer is admitted into Paradise and doesn't find his (or her) family, he (or she) will say, "Where is my father? Where is my mother? Where is my child? Where is my wife (or husband)?" And so it will be said to him (or her), "They did not do what you did." And so he (or she) will say, "I did what I did for myself and for them."

And so it will be said, "Admit them to Paradise." –Al-Baghawi.

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## Supplication Acknowledging Allah's Favour In Facilitating Modes of Transport:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ. وَإِنَّا  
إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ.

*Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return.  
(Qur'an 43:13-14)*

### CONTEMPLATIONS:

Different modes of transportation that make travel easier, faster and more comfortable have always been one of Allah's gracious blessings. It is flagrantly ungrateful to attribute modern forms of transport to human effort - for human effort and thought are nothing more than blessings from Allah, and so too are the materials that modern transport is constructed with. After mentioning modes of transport created for this life, Allah mentions that the ultimate journey will be back to Him. –Ibn Katheer and others.

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**Supplication Asking Allah to Enable Us to Show  
Gratitude for His Favours upon Us and upon Our  
Parents, And for Him to Enable Us to do Righteous  
Deeds and Make Our Children Righteous,  
And to Accept Our Repentance:**

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ  
صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي <sup>ص</sup> إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ.

*My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims. (Qur'an 46:15)*

**CONTEMPLATIONS:**

Scholars mention various reasons why this Ayah was revealed, and some of them contend that it is about Abu Bakr As-Siddeeq. Both Abu Bakr's parents and all of his children accepted Islam, and no one was more active in doing righteous deeds than he was. Righteous offspring are a beautiful blessing to their parents and the wording "make righteous for me my offspring" suggests that the benefit of raising righteous children bears fruit for the parents as well as the children. —Tafseer As-Sa'di, Al-Baghawi and others.

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## Supplication Asking For Allah's Forgiveness for Ourselves and for the Believers among Our Predecessors, And That He Rid Us of Any Resentment Towards Other Muslims:

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

*Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (Qur'an 59:10)*

### CONTEMPLATIONS:

Because this beautiful supplication is an expression of the love that bonds all Believers in every age, it is appropriate that it should end with an invocation whereby we ask Allah to keep our hearts free of any resentment or ill will for other Believers. —Tafseer As-Sa'di.

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## Supplication Seeking to Put One's Faith in Allah and to Return to Him in All One's Affairs:

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ.

*Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. (Qur'an 60:4)*

### CONTEMPLATIONS:

This supplication is an affirmation and reaffirmation of different aspects of Tawheed. To rely on Allah and no one or nothing else is Tawheed. To return to Allah by means of repentance and to acknowledge that no one is capable of forgiving sins but Allah is also Tawheed. Finally, to acknowledge that our final destination is to Allah for our Judgment and reckoning is also an expression of Tawheed. Hence, this supplication is a means by which a Muslim re-emphasizes one's complete trust in and dependence on Allah, seeking strength from no one but Allah in all matters.

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**Supplication Seeking Refuge against Being  
a Means by Which Allah Misleads the Wrongdoers;  
An Invocation for Allah's Forgiveness:**

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ.

*Our Lord, make us not [objects of] torment for the disbelievers  
and forgive us, our Lord. Indeed, it is You who  
is the Exalted in Might, the Wise. (Qur'an 60:5)*

**CONTEMPLATIONS:**

Just as Allah guides people in accordance with His Mercy and Judgment, He also misguides those who deserve misguidance on account of what their own hands have wrought and the rejection of His signs. One of the means by which Allah misguides the disbelievers is to grant them victory over sinful and transgressive Muslims. Hence, on the one hand, Muslims are punished for their sins and for turning their backs on Allah's commands, while on the other hand, the Unbelievers are led further astray, for their victory and authority over Muslims cause them to think that they have the truth. –Tafseer As-Sa'di and others.

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## Supplication Asking Allah to Perfect Our Light on Judgment Day and to Forgive Our Sins:

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*Our Lord, perfect for us our light and forgive us. Indeed,  
You are over all things competent. (Qur'an 66:8)*

### CONTEMPLATIONS:

Scholars state that the Believers will utter these words on Judgment Day when they see the light of the hypocrites being extinguished. Because hypocrites only falsely declare their faith without ever truly believing, they live this life and benefit from the light of the Believers without having the light of faith themselves. This reality will be exposed on Judgment Day, and their borrowed light will abandon them and leave them in darkness. Hence, the Believers ask Allah to complete and perfect their light for them, and to forgive their sins. –Ibn Katheer.

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## Supplication Asking Allah to Build an Abode for Us near Him in Paradise:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ.

*My Lord, build for me near You a house in Paradise.  
(Qur'an 66:11)*

### CONTEMPLATIONS:

These words spoken by Asiyah, the wife of Pharaoh, are part of a supplication that exemplifies her faith and dependence on Allah. She was neither affected by her husband's hatred for the truth nor by his efforts to destroy the Believers.

Instead, she recognized the truth when she saw it and accepted it. She then sought Allah's help against the evil of her people and asked Him to grant her a home near Him in Paradise. —Ibn Katheer and others.

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**Supplication Asking Allah to Forgive Us,  
Our Parents and All Believers,  
And for Him to Destroy the Unbelievers:**

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

*My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction. (Qur'an 71:28)*

**CONTEMPLATIONS:**

After warning and advising his people for close to a thousand years, Prophet Nuh finally invoked Allah and asked him to forgive him, those who accepted faith with him, and every other Believer who was to come from then on afterwards. After Allah had told him that no one else would accept faith among his people, Prophet Nuh invoked Allah to destroy the Unbelievers for their evil and their stubborn rejection of the truth lest future generations be misguided by them. —Various Tafseer.

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Published by Muslim Central, Cape Town, South Africa.

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