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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
وَالصَّلٰةِ وَالسَّلَامِ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ
وَعَلٰی اَهْلِ بَیْتِهِ وَاَنْرَاجِهِ وَصَحَابَتِهِ اَجْمَعِیْنَ

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FOREWORD



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DUĀ IS A GREAT blessing of Allāh ﷻ bestowed upon His bondsmen. By utilising this great blessing, the believer can acquire relief and protection from all calamities and acquire the fulfilment of all his needs. Rasūlullāh ﷺ said:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ،
وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ

Duā is the weapon of the believer, a pillar of Dīn and the light of the heavens and the earth¹

Duā is regarded a pillar of Dīn, as through it a special connection is established with Allāh ﷻ whereby our love for Him

¹ *al-Mustadrak Ḥākim*

increases and our faith in Him strengthens. Du^{ʿā} is also the light of the heavens and the earth as the One being beseeched is none other than Allāh ﷻ who illuminates the heavens and the earth.

Furthermore, when making du^{ʿā}, the servant expresses complete helplessness and humility before his creator which is the very objective of worship.

This is why Rasūlullāh ﷺ states:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

Du^{ʿā} is the essence of worship²

Due to du^{ʿā} being the essence of worship, it is granted honour by Allāh ﷻ. Nabī ﷺ states:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

*There is nothing more honoured in
the sight of Allāh than du^{ʿā}³*

It is an accepted fact that no words can be better for supplicating to Allāh ﷻ than the words of His Beloved Nabī ﷺ. This

2 *Sunan Tirmidhī*

3 *al-Muʿjamul-Awsaṭ*

can be understood better through an analogy. When writing a letter to the court of law, the norm is to refer to an expert lawyer as he is able to articulate the application in the most acceptable and appropriate manner. Similarly, when supplicating in the court of Allāh ﷻ there is more hope of acceptance when using the words of Rasūlullāh ﷺ, as due to the level of his ‘maʿrifah’ (recognition of Allāh ﷻ), he knew exactly how to beseech Him.

Another reason for this is the fact that just as Rasūlullāh ﷺ is the most beloved to Allāh ﷻ, so too are his words. Therefore, there can be no better way of asking Allāh ﷻ than by using the Prophetic words.

My dear friend, Dr Zakariya Goga, has compiled forty Prophetic supplications containing the words ‘I ask You’. Each supplication has also been translated into English which was reviewed by reputable ‘Ulamā’ and students of Dīn. As a result, the reciters will be able to understand the supplications and ask from Allāh ﷻ with greater focus and conviction.

I have known Dr Zakariya for over fifteen years and it is very pleasing to see that whilst being a doctor by profession and actively raising awareness of mental and physical well-being in the community, he also has the zeal to learn and pass

on ʿilm (knowledge) to others. This is due to his love and reverence for the ʿUlamā and him benefitting from their company. He was very fortunate to have been the Murīd of one of my senior shuyūkh and a luminary of our time, the late Shaykh al-Ḥadīth, Haḍrat Mawlānā Yūsuf Motala Ṣāhib ﷺ. His good character, humility and zeal to serve the Ummah are the effects of the blessed company and spiritual nurturing of Haḍrat ﷺ.

May Allāh ﷻ enlighten the resting abode of Haḍrat and reward him for his great services to the Ummah, especially for his efforts in spiritually nurturing individuals who are serving the Dīn of Allāh ﷻ all over.

I pray that Allāh ﷻ rewards the compiler and all those who assisted him and that He grants both the compilation and compiler acceptance in His Court. *Āmīn*.

(SHAYKH AL-ḤADĪTH, HAḌRAT MAWLĀNĀ)

MUHAMMAD SALEEM DHORAT

(MAY ALLAH PRESERVE HIM)

Islamic Daʿwah Academy | Leicester | UK

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10. Allāh! I ask You for faith that does not quiver, comfort that never ceases, and company of Your Prophet Muhammad ﷺ in the highest station of the everlasting paradise⁷

11. Allāh! By virtue of Your Knowledge of the unseen and Your Power over creation, prolong my life as long as You know that living is better for me and give me death when death is better for me. I ask that I fear You, in secret and public, and for truth in speech in pleasure and anger. I ask You for balance in poverty and enrichment, ecstasy of gazing at Your Blessed Countenance and intense longing in meeting You. I seek Your refuge from harmful afflictions and tribulations resulting in misguidance. Allāh! Beautify us by the adornment of faith and include us of those guided and those who guide

7 This was the supplication made by ‘Abdullāh ibn Mas‘ūd ؓ after the Prophet ﷺ said to him, “Ask and you will be given, ask and you will be given”. Ibn Mas‘ūd ؓ states himself: “I have not prayed an obligatory nor optional ritual prayer except I supplicated with these words following the ritual prayer”. We ask Allāh ﷻ to grant us the company of the Prophet ﷺ in paradise!

١٠- اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ،
وَمُرَافَقَةً نَبِيِّكَ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي أَعْلَى جَنَّةِ
الْخُلْدِ (مسند أحمد)

١١- اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيَيْني مَا
عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّيْني إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي،
أَسْأَلُكَ خَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَكَلِمَةَ الْحَقِّ فِي
الْغَضَبِ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَلَذَّةَ النَّظَرِ
إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَاءَ
مُضِرَّةٍ، وَمِنْ فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ،
وَاجْعَلْنَا هُدَاةً مَهْدِيَّيْنَ (مسند أحمد)

12. Allāh! Purify me with ice (delight), hail and cold water. Allāh! Purify my heart from errors just like You purify the white garment from dirt. Distance me from my sins just as You have distanced the East from the West

Allāh! I seek Your refuge from a heart that is not submissive, from an avarice soul, supplications that are unanswered and knowledge that does not benefit. Allāh! I seek Your refuge from all four of those mentioned. O Allāh! I ask You for a pure life, noble death and a return to You without humiliation

13. Allāh! I ask You for the best form of asking and the best form of supplicating, (I ask You for) the most supreme triumph, the best of actions, best of rewards, the best of lives and the best of deaths. Grant me steadfastness and make heavy my scales, fortify my faith, raise my rank, accept my prayer and forgive my faults. I ask You for the highest ranks in Jannah—*Amīn*

١٢- اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ
 طَهِّرْ قَلْبِي مِنَ الْخَطَايَا كَمَا طَهَّرْتَ الثَّوْبَ الْأَبْيَضَ مِنَ
 الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ ذُنُوبِي كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
 وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ
 نَفْسٍ لَا تَتَّسِعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَعِلْمٍ لَا يَنْفَعُ، اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ هَوْلَاءِ الْأَرْبَعِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً تَقِيَّةً،
 وَمَيِّتَةً سَوِيَّةً، وَمَرَدًّا غَيْرَ مُخْزٍ (مسند أحمد)

١٣- اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ
 التَّجَاةِ، وَخَيْرَ الْعَمَلِ، وَخَيْرَ الثَّوَابِ، وَخَيْرَ الْحَيَاةِ، وَخَيْرَ
 الْمَمَاتِ، وَتَبَّتْ نِي، وَثَقَلَّ مَوَازِينِي، وَأَحَقَّ إِيْمَانِي، وَارْفَعْ
 دَرَجَتِي، وَتَقَبَّلْ صَلَاتِي، وَاعْفِرْ خَطِيئَتِي، وَأَسْأَلُكَ

Allāh! I ask You for openings of goodness and it's endings, all-encompassing and complete, from the first of it to the last, manifest and hidden, and I ask You for the highest ranks of Jannah—*Amīn*

Allāh! Save me from the fire, enrich me with forgiveness throughout the night and day and grace me with a noble abode in paradise—*Amīn*

Allāh! I ask You for salvation from the fire with ease and enter me into paradise with safety—*Amīn*

Allāh! I ask You to bless my body, hearing, sight, soul, character, body, family, wealth, life, death and knowledge. Allāh! Accept my good deeds and I ask You for the highest ranks of paradise—*Amīn*

14. Allāh! I ask You for Your grace and mercy, for indeed no one possess them save You