



GLOBAL EHSAN
RELIEF

The 40 Rabi'ana Dua's

A TRANSFORMATIVE JOURNEY THROUGH
QUR'ANIC SUPPLICATIONS

(SECTION 4)

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Introduction

Concept

A 40-day spiritual journey through the Rabbana duas, combining authentic tafseer, prophetic context, and practical life applications.

Structure:

Each lesson includes:

- **Arabic text & translation**
- **Quranic context & revelation background**
 - **Classical commentary (Ibn Kathir, Al-Qurtubi, Al-Tabari, Al-Sa'di)**
 - **Life-changing lesson**
 - **Practical application**
 - **Reflection questions**

Lesson 31, 32, 33 & 34:

The Dua for Sound Hearts, The Dua for Truthful Legacy
The Dua for Paradise Inheritance
& The Dua Against Disgrace

Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ [26:84]
وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ [26:85] وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ [26:87]
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ [26:89]

Translation:

"Bless me with honourable mention among later generations." (26:84)
"Make me one of those awarded the Garden of Bliss." (26:85)
"And do not disgrace me on the Day all will be resurrected—" (26:87)
"Only those who come before Allah with a pure heart will be saved" (26:89)

Context: Prophet Ibrahim's comprehensive dua covering this life and the next, ending with the ultimate success criterion: coming to Allah with a sound heart (qalb saleem).

Classical Commentary

- ◆ Ibn Kathir: "This is one of the most comprehensive duas in the Quran. Ibrahim asks for seven things: (1) wisdom/judgment, (2) to be among righteous, (3) good reputation after death, (4) Paradise, (5) forgiveness for his father, (6) no disgrace on Judgment Day, and (7) the means to all this - a sound heart."
- ◆ Al-Qurtubi: "The entire dua builds to the climax: 'illa man ata Allaha bi-qalbin saleem' (except one who comes to Allah with a sound heart). All previous requests are useless without a sound heart. You can have wisdom, righteousness, good reputation, and even forgiveness - but if your heart isn't sound when you meet Allah, nothing else matters."

Continue Lesson 31, 32, 33 & 34: The Dua for Sound Hearts, The Dua for Truthful Legacy, The Dua for Paradise Inheritance & The Dua Against Disgrace



Lesson 31, 32, 33 & 34: The Dua for Sound Hearts, The Dua for Truthful Legacy The Dua for Paradise Inheritance & The Dua Against Disgrace

Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 /26:89 Continued

Classical Commentary (Continued)

- ◆ Ibn al-Qayyim: "The 'qalb saleem' (sound heart) is one free from shirk, free from following desires over divine guidance, free from preferring dunya over akhirah, and free from innovations in religion. It's a heart that loves what Allah loves and hates what Allah hates."
- ◆ Al-Sa'di: "Ibrahim defines success criterion clearly: On the Day of Judgment, wealth won't help you, children won't help you - only a sound heart will. This makes purifying the heart the most important project of your life."

Life-Changing Lesson: The Heart is Everything

You can have religious knowledge, regular worship, Islamic credentials, and even righteous lineage - but if your heart isn't sound, none of it guarantees success. The qalb saleem (sound heart) is the only currency that matters on Judgment Day. This shifts focus from external religious performance to internal spiritual state.

Prophetic Connection

The Prophet ﷺ said: "Indeed, in the body there is a piece of flesh which, if sound, the whole body is sound, and if corrupt, the whole body is corrupt. Indeed, it is the heart." (Sahih Al-Bukhari 52)

And: "Allah does not look at your forms or your wealth, but He looks at your hearts and your deeds." (Sahih Muslim 2564)



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Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89 Continued

What is Qalb Saleem (sound heart)

According to Classical Scholars:

Ibn al-Qayyim's Definition: A heart that is:

1. Free from shirk (associating partners with Allah)
2. Free from bid'ah (innovation in religion)
3. Free from love of other than Allah taking precedence
4. Free from following desires contrary to divine command
5. Sound in its knowledge of Allah
6. Sound in its love for Allah
7. Sound in its sincerity to Allah

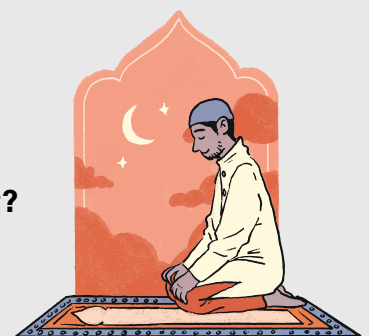
Al-Ghazali's Criteria: A sound heart:

1. Fears Allah alone, not creation
2. Hopes in Allah alone, not worldly means
3. Trusts Allah alone, not circumstances
4. Loves for Allah's sake and hates for Allah's sake
5. Gives for Allah and withholds for Allah



Practical Application:

- Make this dua daily, especially the qalb saleem portion
- Conduct regular "heart audits": What does my heart love? Fear? Trust?
- Prioritize heart purification over external religious resume-building



Continue Lesson 31, 32, 33 & 34: The Dua for Sound Hearts, The Dua for Truthful Legacy,
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Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89 Continued

The 7 Requests Unpacked

According to Classical Scholars:

"Hab li hukman" (Grant me wisdom/judgment)

1. Sound judgment in decisions
2. Wisdom in speech and action
3. Prophetic quality of governance

"Alhiqni bis-saliheen" (Join me with righteous)

1. Company of righteous in this life
2. Gathering with them in next life
3. Being counted among them

"Waj'al li lisana sidqin fil-akhireen" (Grant me truthful reputation)

1. Good legacy after death
2. Future generations remembering him well
3. Honored mention until Day of Judgment
4. Ibrahim's dua was answered - every Muslim honors him in every prayer: "Allahumma salli ala Muhammadin wa ala aali Muhammadin kama sallayta ala Ibrahim wa ala aali Ibrahim"

"Waj'alni min warathati jannatin-na'eem" (Make me inheritor of Paradise)

1. Not just entering Paradise, but inheriting it
2. Permanent residence, not temporary visit
3. Ultimate success

"Waghfir li-abi" (Forgive my father)

1. Even prophets make dua for their parents
2. Shows mercy even toward those astray
3. This was before it was revealed to Ibrahim that his father died in kufr



Continue Lesson 31, 32, 33 & 34: The Dua for Sound Hearts, The Dua for Truthful Legacy, The Dua for Paradise Inheritance & The Dua Against Disgrace



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Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89 Continued

The 7 Requests Unpacked (Continued)

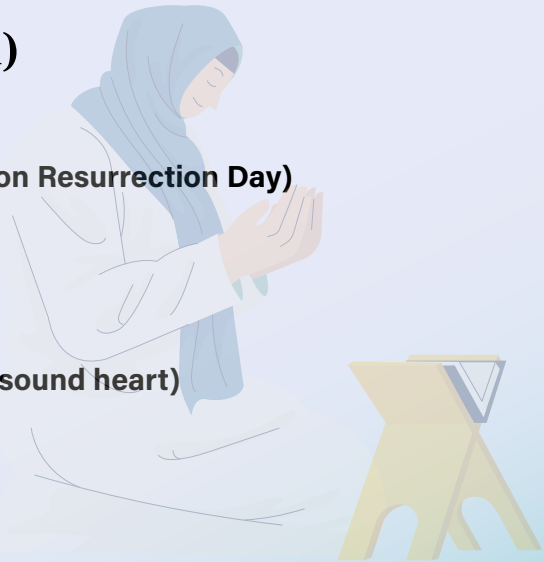
According to Classical Scholars:

"Wa la tukhzini yawma yub'athoon" (Don't disgrace me on Resurrection Day)

1. Fear of public exposure of sins
2. Desire for honor before all creation
3. Awareness of ultimate accountability

"Illa man ata Allaha bi-qalbin saleem" (Except one with sound heart)

1. The means to all previous requests
2. The ultimate criterion of success
3. The key that unlocks everything else



Signs Your Heart Needs Treatment

Spiritual Disease Symptoms:

- Love of dunya exceeds love of akhirah
- More concerned about people's opinions than Allah's
- Sins don't affect you like they used to
- Qur'an doesn't move you
- Prayer feels like burden, not relief
- Haram becomes easy, halal becomes hard
- Jealousy toward other believers
- Pride in religious acts
- Hardness - no tears, no fear, no love

Heart Health Indicators:

- Fear and hope balanced
- Love for Allah exceeds all other loves
- Prayer is the highlight of your day
- Qur'an affects you deeply
- Sins cause immediate regret and repentance
- Happy for other believers' success
- Humble about your worship
- Soft - easily moved to tears, fear, and love



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Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89 Continued

The Treatment Plan for Diseased Hearts:

Ibn al-Qayyim's Prescription:

1. Reduce worldly attachments systematically
 2. Increase remembrance of death
 3. Contemplate Qur'an with presence
 4. Keep company of the righteous
 5. Reduce food, sleep, and speech
 6. Increase night prayer
 7. Constantly seek forgiveness
- **Modern Application:** We obsess over physical health - gyms, diets, supplements, doctors. But how much do we invest in heart health? The heart that will stand before Allah?
 - **Digital Detox for Hearts:** Modern hearts are diseased by:
 1. Social media comparison and envy
 2. Constant entertainment and distraction
 3. News cycle anxiety
 4. Influencer culture and materialism
 5. Echo chambers and tribalism

Prescription: Reduce screen time, increase dhikr time.



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Surah Ash-Shu'ara 26:84 / 26:85 / 26:87 / 26:89 Continued

The Ibrahim Legacy:

He asked for "lisana sidqin fil-akhireen" (truthful reputation among later generations).

Today, 4000+ years later:

- Jews honor him as their patriarch
- Christians honor him as father of faith
- Muslims honor him in every prayer
- His story is in Torah, Bible, and Qur'an
- Cities named after him (Hebron - Al-Khalil, "Friend of Allah")

His dua was answered beyond imagination.

For Those Struggling with Heart Disease: Don't despair. Hearts can be healed. Ibrahim is asking Allah for a sound heart - meaning it's not automatic even for prophets. It's a gift we must seek. Keep asking, keep working on it.

Reflection

- If Allah examined your heart right now, would He find it sound or diseased?
- What takes up the most space in your heart - Allah, dunya, or other people?
- What is your heart treatment plan?

End of Lesson 31, 32, 33 & 34:
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Lesson 35: The Dua to Die Muslim

Surah Yusuf 12:101

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Translation: "Cause me to die a Muslim and join me with the righteous."
[We touched on this in Lesson 33, but let's explore the "die Muslim" dimension more deeply]

Additional Commentary - The Death Dimension:

- ◆ Ibn Rajab Al-Hanbali: "The request 'tawaffani musliman' isn't just about dying while technically Muslim. It's about dying in a state of complete submission - with iman intact, sins forgiven, and heart pleased with Allah. Death in the state of Islam is the ultimate success."
- ◆ Al-Munawi: "Among the Salaf, they would fear dying badly more than they feared anything in dunya. They understood that all life's struggles pale in comparison to the moment of death. How you die determines eternity."

Life-Changing Lesson: Prepare for the Exit

We prepare for everything - weddings, births, jobs, retirement - but how many prepare for death? This dua makes death preparation the explicit request. Not "let me live long" or "give me a painless death" - but "let me die Muslim." This prioritizes the most important preparation.

The 3 Deaths

1. Physical Death (Mawt)

- Separation of soul from body
- Inevitable for all
- Timing unknown to us
- Preparation critical

2. Spiritual Death (Before Physical Death)

- Living with dead heart
- Islam in name only
- Going through motions without presence
- Most dangerous - you're dead while appearing alive

Continue Lesson 35: The Dua to Die Muslim



Lesson 35: The Dua to Die Muslim

Surah Yusuf 12:101 (Continued)

The 3 Deaths (Continued)

3. Eternal Death (In Hell)

- Dying without Islam
- Eternal separation from Allah's mercy
- The ultimate failure

Prophetic Connection

The Prophet ﷺ would frequently say: "I seek refuge in Allah from knowledge that doesn't benefit, from a heart that doesn't fear, from a soul that's never satisfied, and from a supplication that's not answered."
(Sahih Muslim 2722)



And: "Remember frequently the destroyer of pleasures - death."
(Sunan At-Tirmidhi 2307 - Sahih)

Signs You'll Die Muslim:

Good Signs (from Hadith and Scholars):

- Increase in istighfar (seeking forgiveness) toward end of life
- Love for dhikr and Qur'an increases with age
- Desire for dunya decreases with age
- Making things right with people before death
- Dying on a day or in a place of worship
- Saying the Shahada at death



Continue Lesson 35: The Dua to Die Muslim



Lesson 35: The Dua to Die Muslim

Surah Yusuf 12:101 (Continued)

Signs You'll Die Muslim (Continued) :

Warning Signs:

- Increasing attachment to dunya as you age
- Religious practice decreases over time
- Unrepented major sins
- Unresolved oppression of others
- Dying in act of sin



Practical Application:

- Make this dua after every prayer
- Live each day as if it's your last
- Keep a "death preparation checklist": debts, relationships, will, etc.



THE "DIE MUSLIM" CHECKLIST

Iman (Faith):

- ☒ Shahada clear and firm
- ☒ Belief in all pillars of iman
- ☒ No major shirk or kufr
- ☒ Understanding of Tawheed

Amal (Actions):

- ☒ Praying five daily prayers
- ☒ Hajj if able
- ☒ Zakat if applicable
- ☒ Major sins repented

Huquq al-Ibad (Rights of People):

- ☒ Debts paid or arrangements made
- ☒ Apologies given where needed
- ☒ Forgiveness sought
- ☒ No outstanding oppression

Huquq Allah (Rights of Allah):

- ☒ Tawbah (repentance) made
- ☒ Heart content with Allah's decree
- ☒ Good opinion of Allah
- ☒ Love for meeting Allah



Continue Lesson 35: The Dua to Die Muslim



Section 4: Victory and Success (Dua's 31-40)

Lesson 35: The Dua to Die Muslim

Surah Yusuf 12:101 (Continued)

The Salaf's Preparation:

Umar ibn Al-Khattab (RA):

When stabbed, he asked: "Did I pray Fajr?"

They said yes. He said, "There is no share in Islam for one who abandons prayer."

His concern while dying: Did I maintain my prayer?

Aisha (RA):

She said: "I wish I had been a tree or a rock or anything but be resurrected and questioned."

This from the most knowledgeable woman and Mother of Believers - shows the seriousness of accountability.

Modern Forgetfulness: We build retirement plans for 30 years from now but don't prepare for death that could come tonight. This is inverted priorities.

Death as Motivation:

- Every good deed is motivated by remembering you'll die
- Every abandoned sin is abandoned because of death's reality
- Every moment of worship is precious because of limited time
- Every relationship repair is urgent because death doesn't wait

For the Elderly: This dua becomes most critical as you age. Your youth was education; your old age is exam time. Don't waste these final years accumulating dunya. Prepare for departure.

For the Young: Death doesn't discriminate by age. Young people die daily. Don't assume you have time. Prepare now.

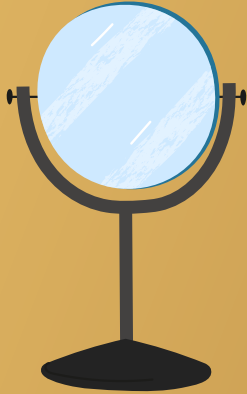
Continue Lesson 35: The Dua to Die Muslim



Section 4: Victory and Success (Dua's 31-40)

Lesson 35: The Dua to Die Muslim

Surah Yusuf 12:101 (Continued)



Reflection

- If you died in the next 24 hours, would you die Muslim in complete submission?
- What's preventing you from preparing for death starting today?
- What do you need to fix, repent from, or reconcile before you can face Allah comfortably?

End of Lesson Lesson 35: The Dua to Die Muslim

Lesson 36: The Dua of Complete Trust

Surah Yusuf 12:101

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي فَاتْرَ السَّمَاوَاتِ
وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

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

Context : Prophet Yusuf's dua after being reunited with his family and reaching the height of worldly success. Despite becoming the aziz (minister) of Egypt, his ultimate request is to die Muslim and be joined with the righteous.

Classical Commentary

- ◆ Ibn Kathir: "Yusuf achieved everything worldly - power, wealth, reunion with family, vindication from false accusations. Yet his dua wasn't for more worldly success. He asked for khushn al-khatimah (good ending). This shows that ultimate success is dying with iman intact, not accumulating worldly achievements."
- ◆ Al-Qurtubi: "He acknowledges Allah's gifts first - mulk (sovereignty) and knowledge of dream interpretation. Gratitude before asking. Then he asks for the ultimate gift: to die Muslim. He understood that all his achievements mean nothing if he doesn't die with faith."
- ◆ Al-Tabari: "The phrase 'tawaffani musliman' (cause me to die a Muslim) wasn't because he feared apostasy. It was recognition that iman until death isn't guaranteed even for prophets without Allah's protection. This is the height of tawakkul - knowing you need Allah to preserve your faith until death."
- ◆ Ibn al-Qayyim: "He calls Allah 'waliyi' (my protector) in dunya and akhirah. He's saying: You've been my protector through slavery, prison, and rise to power - continue being my protector until I meet You and beyond."

Continue Lesson 36: The Dua of Complete Trust



Lesson 36: The Dua of Complete Trust

Surah Yusuf 12:101 (Continued)

Life-Changing Lesson: Success Measured by the End

Yusuf went from slave to prisoner to prime minister. His life story is the ultimate rags-to-riches narrative. Yet at the peak of success, his dua wasn't "give me more" - it was "let me die Muslim." This revolutionizes how we measure success. It's not about how high you climbed; it's about whether you die in submission to Allah.

Prophetic Connection

The Prophet ﷺ said: "Actions are judged by their endings."
(Sahih Al-Bukhari 6493)

And: "One of you may do the deeds of the people of Paradise until there is nothing between him and Paradise except an arm's length, then the decree overtakes him and he does the deeds of the people of Hell and enters it."

(Sahih Al-Bukhari 6594)
The end is what matters.



Practical Application:

- **Make this dua daily: "Tawaffani musliman"**
- **At moments of worldly success, remember to ask for good ending**
- **Don't measure life by achievements; measure by whether you'll die with faith**
- **Celebrate achievements but always with spiritual grounding**



Continue Lesson 36: The Dua of Complete Trust



Lesson 36: The Dua of Complete Trust

Surah Yusuf 12:101 (Continued)

The Yusuf Journey (From Pit to Palace):

- Thrown in well by brothers
- Sold as slave
- Falsely accused and imprisoned
- Interpreted dreams in prison
- Became aziz of Egypt
- Reunited with family
- Forgave his brothers

Despite All This: His ultimate concern wasn't maintaining power or wealth - it was dying Muslim.

The "Tawaffani Musliman" (Cause Me to Die Muslim) Request :

This dua acknowledges:

- Faith can be lost even after years of righteousness
- Worldly success can lead to spiritual destruction
- The shaytaan never stops trying to misguide
- Only Allah can preserve faith until death
- The manner of death matters more than the manner of life

The "Alhiqni bis-Saliheen" (Join Me with the Righteous) Request:

This adds to the previous request:

- Not just to die Muslim (minimum)
- But to be joined with the righteous (excellence)
- To be among the best of those who submitted
- To have company of prophets, martyrs, truthful ones in Paradise



Continue Lesson 36: The Dua of Complete Trust



Lesson 36: The Dua of Complete Trust

Surah Yusuf 12:101 (Continued)

Modern Application:

For Those Experiencing Success: Success is a test greater than failure. When you're winning, ask:

- Is this success leading me toward Allah or away?
- Am I still Muslim in practice, not just claim?
- Will this success matter when I'm dead?

For Those Experiencing Failure: Failure is painful but potentially protective. It can:

- Keep you humble and connected to Allah
- Prevent pride that leads to destruction
- Force you to rely on Allah, not your abilities



Historical Examples of Ending Matter:

Good Endings Despite Difficulty:

- Bilal RA - died saying "Tomorrow we meet the beloved, Muhammad and his companions"
- Fatima RA - died in poverty but in complete submission
- Prophets who were killed - martyrs with ultimate good endings

Warning Examples:

- Bal'am ibn Ba'ura - scholar who used knowledge for dunya and was destroyed
- Barsisa the worshipper - worshipped for years then was deceived by shaytaan at the end
- Those who do good deeds then are overtaken by decree and do deeds of hellfire

Continue Lesson 36: The Dua of Complete Trust



Lesson 36: The Dua of Complete Trust

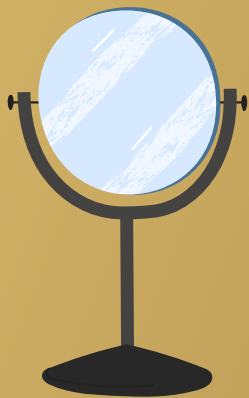
Surah Yusuf 12:101 (Continued)

The Ultimate Reality Check:

Your resume won't matter in the grave. Your achievements won't be questioned. Angels will ask:

- Who is your Lord?
- What is your religion?
- Who is your prophet?

Can you answer "Allah, Islam, Muhammad"? That's the success metric.



Reflection

- If you died today, would you die as a Muslim in complete submission?
- Are your worldly pursuits bringing you closer to Allah or further away?
- What needs to change in your life to ensure a good ending?

Continue Lesson 36: The Dua of Complete Trust



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Translation: "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful."

Context : The believers in Hell (temporarily, for purification) will say this, but it will be too late. In this life, Allah mentions it as what believers should say now while there's still time.

Classical Commentary

- ◆ Ibn Kathir: "This dua combines three elements: (1) Declaration of faith - 'we believed', (2) Request for forgiveness - for sins committed, and (3) Request for mercy - beyond just forgiveness, asking for positive blessings. It's comprehensive in covering all bases."
- ◆ Al-Qurtubi: "They call upon Allah by His attribute 'khayru ar-rahimeen' (best of the merciful). Even humans show mercy, but Allah's mercy exceeds all mercy. His mercy encompasses everything."
- ◆ Ibn al-Qayyim: "Notice the sequence: Faith → Forgiveness → Mercy. Faith is the foundation, forgiveness removes obstacles, and mercy brings blessing. You can't skip steps."
- ◆ Al-Tabari: "The difference between maghfirah (forgiveness) and rahmah (mercy): Forgiveness removes punishment; mercy grants reward. They're asking for both - remove the bad AND grant the good."

Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111 (Continued)

Life-Changing Lesson: Don't Just Ask for Forgiveness - Ask for Mercy

Most people stop at asking for forgiveness. This dua goes further: after forgiveness, ask for active mercy. Forgiveness is defensive (removing punishment). Mercy is offensive (granting blessing). We need both.

Prophetic Connection

The Prophet ﷺ said: "Allah has divided mercy into one hundred parts. He kept ninety-nine parts with Him and sent down one part to earth. Because of that one part, creatures show mercy to one another, so that even an animal raises its hoof away from its young one, fearing it might harm it." (Sahih Al-Bukhari 6469)

If one part of mercy creates all the compassion in the world, imagine the ninety-nine parts with Allah.



Practical Application:

- Don't just say "forgive me" - say "forgive me AND have mercy on me"
- After repentance from sin, ask for Allah's mercy to transform you
- Make this dua daily, especially in sujood



Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111 (Continued)

Forgiveness Vs Mercy - Detailed Breakdown

Maghfirah (Forgiveness):

- *Covers and removes sins*
- *Prevents punishment*
- *Erases consequences*
- *Passive blessing (removing harm)*
- *What you need for sins*

Rahmah (Mercy):

- *Grants positive blessings*
- *Brings success and prosperity*
- *Adds good to your life*
- *Active blessing (granting good)*
- *What you need for success*

Together:

- *Complete spiritual state*
- *Past forgiven, future blessed*
- *Sins removed, rewards added*
- *Punishment avoided, Paradise granted*



The three part formula

1. "Rabbana Amanna" (Our Lord, we believed)

- Foundation of the request
- Without iman, no forgiveness or mercy
- Declaration before asking

2. "Faghfir Lana" (So forgive us)

- Remove our sins
- Cover our faults
- Erase our wrongdoings

Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111 (Continued)

The three part formula (Continued)

3. "Warhamna" (And have mercy on us)

- Grant us success
- Bless our efforts
- Give us what we don't deserve



The "Khayru ar-Rahimeen" (Best of Merciful) Attribute:

Why is Allah the "best" of the merciful?

Human Mercy is Limited:

- Conditional (only for those we like)
- Temporary (we get tired of showing mercy)
- Imperfect (mixed motives)
- Weak (we can't always help even when we want to)

Allah's Mercy is Perfect:

- Unconditional (even for sinners)
- Eternal (never exhausted)
- Pure (no ulterior motives)
- Powerful (He can always help)

Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111 (Continued)

Practical Examples:

Scenario 1: *After Committing a Sin*

- **Weak Approach:** "Allah, forgive me."
- **Strong Approach:** "Allah, we believed, so forgive us and have mercy on us."
- The second includes declaration of faith (reminding yourself you're still Muslim despite sin) and asks for both removal of sin AND positive transformation.



Scenario 2: *Starting a New Project*

- **Weak Approach:** "Allah, don't let me fail."
- **Strong Approach:** "Allah, we believed, so forgive any past mistakes in this area and have mercy on us by granting success"



Scenario 3: *Facing Difficulty*

- **Weak Approach:** "Allah, remove this difficulty."
- **Strong Approach:** "Allah, we believed, so forgive any sins that brought this difficulty and have mercy on us by turning it into"



Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

Surah Al-Mu'minun 23:109-111 (Continued)

The Basmala Connection: Every Surah (except one) starts with "Bismillahi ar-Rahman ar-Raheem" - two mercy attributes. Allah introduces Himself primarily through mercy. This should give us confidence to ask for it.

Modern Application:

For the Sinful: You've accumulated sins. Don't just ask for forgiveness - ask for mercy to transform you into someone who doesn't sin the same way.

For the Striving: You're trying to do good. Don't just avoid asking for forgiveness because you haven't committed major sins. Ask for mercy to succeed in your striving.

For the Successful: You've achieved worldly success. Ask for mercy that this success doesn't destroy your akhirah.

For the Struggling: You're facing hardship. Ask for mercy to turn your struggle into elevation.

The Mercy That Encompasses Everything: "Wa rahmatee wasi'at kulla shay" - "My mercy encompasses **everything**" (7:156)

Everything includes:

- Your past sins
- Your current struggles
- Your future concerns
- Your unspoken fears
- Your wildest dreams
- Your family



Continue Lesson 37: The Dua of Divine Mercy



Lesson 37: The Dua of Divine Mercy

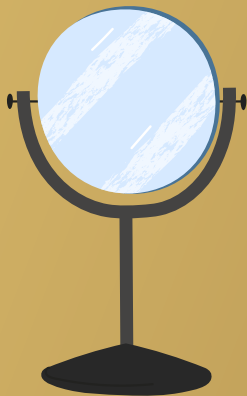
Surah Al-Mu'minun 23:109-111 (Continued)

Warning - Mercy Doesn't Mean License to Sin: Some misunderstand Allah's mercy as permission to sin freely. No. Mercy is for those who believe, seek forgiveness, and strive to improve. It's not for those who deliberately sin relying on mercy.



The Ultimate Mercy:

The greatest mercy isn't worldly success or even Paradise itself - it's seeing Allah in Paradise. That's the ultimate mercy the believers will receive.



Reflection

- Do you ask for both forgiveness and mercy, or just forgiveness?
- How would your duas change if you truly believed in Allah's vast mercy?
- What area of your life needs mercy (positive blessing) right now, not just forgiveness?

End of Lesson Lesson 37: The Dua of Divine Mercy

Lesson 38: The Dua Against Oppression

Surah Al-Qasas 28:21

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

Translation: "So Moses left the city in a state of fear and caution, praying, "My Lord! Deliver me from the wrongdoing people!"

Context: Prophet Musa's dua when fleeing Egypt after accidentally killing a man. Pharaoh's people were searching for him to kill him. He was alone, afraid, and escaping oppression.

Classical Commentary

- ◆ Ibn Kathir: "This is the dua of someone in genuine danger from oppressors. Musa had accidentally killed someone while trying to break up a fight, and Pharaoh's regime wanted to execute him. His only recourse was to flee and make this dua for Allah to save him from unjust people."
- ◆ Al-Qurtubi: "The word 'hajjini' (save me) comes from the root meaning to rescue from a dangerous situation. It's used for saving someone from drowning or mortal danger. Musa wasn't exaggerating - he was facing real threat of unjust execution."
- ◆ Al-Tabari: "He calls them 'qawm adh-dhalimeen' (wrongdoing people) not just 'dhalimeen' (wrongdoers). The 'qawm' indicates a whole system of oppression - not just individual bad actors but a society built on injustice. Pharaoh's Egypt was systematically oppressive."
- ◆ Al-Sa'di: "Musa left with nothing - no provisions, no plan, no destination. He simply made this dua and walked toward Madyan trusting Allah. This is the ultimate tawakkul - leaving everything in Allah's hands when facing oppression."

Life-Changing Lesson: Fleeing Oppression is Not Cowardice

Musa, who would later confront Pharaoh directly, first fled from him. This teaches that sometimes the right response to oppression is strategic retreat, not immediate confrontation. There's a time to stand and fight, and a time to flee and regroup. Wisdom is knowing which is which.

Continue Lesson 38: The Dua Against Oppression



Lesson 38: The Dua Against Oppression

Surah Al-Qasas 28:21 (Continued)

Prophetic Connection

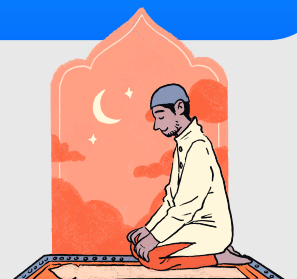
The Prophet ﷺ made Hijrah (migration) from Makkah when oppression became unbearable. This wasn't cowardice - it was strategic withdrawal that led to eventual victory.



He taught: "The strong person is not the one who can wrestle others down. The strong person is the one who controls himself when he is angry." (Sahih Al-Bukhari 6114). Sometimes strength is restraint, and wisdom is withdrawal.

Practical Application:

- When facing systematic oppression or abuse, it's okay to leave
- Make this dua when in toxic work environments, abusive relationships, or dangerous situations
- Don't confuse sabr (patience) with accepting oppression indefinitely



Types of Oppression Requiring This Dua:

Physical Oppression:

- Threats to life
- Physical abuse
- Imprisonment
- Persecution

Emotional/Psychological Oppression:

- Gaslighting
- Manipulation
- Emotional abuse
- Psychological torture

Economic Oppression:

- Wage theft
- Exploitation
- Coercive contracts
- Systemic poverty

Economic Oppression:

- Wage theft
- Exploitation
- Coercive contracts
- Systemic poverty

Religious Oppression:

- Forced apostasy
- Prevention of worship
- Persecution for belief
- Systematic discrimination

Social Oppression:

- Ostracisation
- Social exclusion
- Character assassination
- Systematic marginalisation

When to Stand vs. When to Flee:

Stand When:

- You have support and resources
- Standing up will benefit others
- The oppression is temporary
- You can endure it without losing your deen
- Fleeing would abandon vulnerable people

Flee When:

- Your life/faith is in genuine danger
- No realistic hope of change
- Standing would lead to greater harm
- Strategic withdrawal enables future return
- Your presence enables the oppressor

The Musa Example:

Stage 1: Flee (this dua)

- Escaped Egypt alone
- No resources or plan
- Just trusted Allah

Stage 2: Preparation

- Spent years in Madyan
- Got married, built life
- Received prophethood

Stage 3: Return and Confront

- Went back to Egypt with divine mission
- Confronted Pharaoh directly
- Led exodus of his people

Sometimes you flee first, prepare, then return stronger.

Modern Application

Domestic Abuse: If you're in abusive relationship

- Making this dua and leaving isn't betraying marriage
- Allah doesn't require you to endure abuse
- Safety first, reconciliation only if abuser genuinely reforms

Toxic Work Environment:

- Systematic harassment or discrimination
- Leaving isn't weakness
- Make this dua and seek better employment
- Your mental health and deen matter more than salary

Persecution for Faith:

- If practicing Islam puts you in danger
- Make hijrah like the Prophet ﷺ did
- No shame in fleeing to preserve your faith
- Many early Muslims migrated to Abyssinia

Section 4: Victory and Success (Duas 31-40)

Lesson 38: The Dua Against Oppression

Surah Al-Qasas 28:21 (Continued)

Modern Application

Toxic Relationships:

- Friendships that harm your deen
- Family members who lead you to sin
- Communities that pressure you toward haram
- Distance is permissible, even necessary

The Divine Response:

- Allah saved Musa through:
- Guiding him to water where he'd meet his future wife
- Providing him employment with Prophet Shu'ayb
- Giving him marriage, family, and stability
- Eventually sending him back to Egypt with prophethood

Allah doesn't just save you FROM oppression; He saves you TO something better.

Warning - Don't Confuse with Giving Up

There's difference between:

- Strategic withdrawal (fleeing oppression)
- Giving up (abandoning responsibility)

Musa fled Pharaoh but didn't give up on freeing his people - he eventually came back with divine mission.

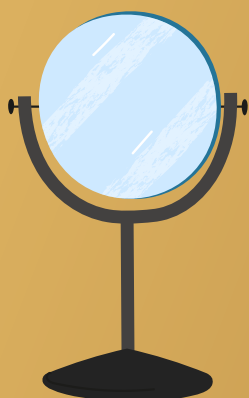
For Oppressors:

If you're the oppressor, this dua is your warning. People are making this dua against you. Allah responds to the oppressed even if they're not Muslim. Change before Allah's judgment comes.

The Oppressed Person's Dua:

The Prophet ﷺ said: "Beware of the dua of the oppressed, for there is no barrier between it and Allah." (Sahih Al-Bukhari 2448)

When you oppress, know that their duas reach Allah directly.



Reflection

- Are you in any situation where you need to make this dua and strategically withdraw?
- Have you been confusing patience with tolerating oppression?
- Are you oppressing anyone who might be making this dua against you?

End of Lesson 38: The Dua Against Oppression

Lesson 39: The Dua of Complete Need

Surah Al-Qasas 28:24

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ

Translation: So he watered [their herd] for them, then withdrew to the shade and prayed, "My Lord! I am truly in [desperate] need of whatever provision You may have in store for me."

Context: Prophet Musa's dua after fleeing Egypt, arriving in Madyan exhausted, hungry, and with nothing. He helped two women water their flocks, then sat in shade and made this humble dua.

Classical Commentary

- ◆ Ibn Kathir: "This is one of the most beautiful duas of need in the Quran. Musa didn't ask for anything specific. He simply said: 'I am in complete need of whatever good You send.' This is ultimate tawakkul - not dictating what Allah should provide, but expressing complete dependence."
- ◆ Al-Qurtubi: "The word 'faqeer' (poor/in need) here isn't just financial poverty. It's complete spiritual, physical, and emotional acknowledgment of dependence on Allah. Musa had nothing - no food, shelter, money, or prospects. Yet he expressed need with dignity, not desperation."
- ◆ Ibn al-Qayyim: "Notice he says 'lima anzalta ilayyaa min khayr' (for whatever good You send down to me). He doesn't say 'I need food' or 'I need shelter.' He says 'I need whatever good You decide to send.' This is refined dua - trusting Allah's choice of provision."
- ◆ Al-Tabari: "The immediate response to this dua was miraculous. Within moments, he was offered employment, shelter, and eventually marriage to one of the women he helped. When you express genuine need to Allah with tawakkul, provision comes quickly."

Life-Changing Lesson: Expressing Need with Dignity

Musa was in desperate circumstances but his dua wasn't desperate - it was dignified. He acknowledged complete need while maintaining trust in Allah's wisdom about what to provide. This teaches that expressing need to Allah isn't weakness - it's the ultimate strength of faith.

Continue Lesson 39: The Dua of Complete Need



Lesson 39: The Dua of Complete Need

Surah Al-Qasas 28:24 (Continued)

Prophetic Connection

The Prophet ﷺ said: "Richness is not having many possessions. Rather, richness is the richness of the soul." (Sahih Al-Bukhari 6446)

True richness is acknowledging you're faqeer (poor) before Allah, and He is al-Ghani (The Rich, Self-Sufficient).



Practical Application:

- Make this dua when facing any need - financial, emotional, spiritual, relational
- Don't dictate to Allah what you need; express openness to whatever good He sends
- Before job interviews, proposals, major decisions - express complete need for Allah's provision

The Beauty of This Dua:

What Makes It Special:

- 1. Complete Openness:**
 - A. Doesn't specify what good
 - B. Trusts Allah's choice
 - C. Accepts whatever is sent
- 2. Acknowledgment of Dependence:**
 - A. "I am faqeer" - I need
 - B. Not "I want" or "I demand"
 - C. Humble recognition of state
- 3. Focused on Good (Khayr):**
 - A. Whatever GOOD You send
 - B. Not just anything
 - C. Specifically beneficial provision
- 4. Divine Source Acknowledged:**
 - A. "What YOU send down"
 - B. Recognition that all provision is from Allah
 - C. No intermediary acknowledged

The Context Deepens the Lesson:

Musa's Situation:

- Fled Egypt with nothing
- Walked for days through desert
- Arrived in foreign land
- No food, water, shelter
- No connections or resources
- Just watered flocks for strangers
- Sat in shade exhausted

His Dua: Not "God, I need food NOW!" But "I am in need of whatever good You decide to send."

The Response:

- Immediate employment offer
 - Shelter with righteous family
 - Eventually marriage to Shu'ayb's daughter
 - 8-10 years of peaceful life
 - Then prophethood and mission
- Allah sent MORE than Musa could have asked for specifically.

Lesson 39: The Dua of Complete Need

Surah Al-Qasas 28:24 (Continued)

Types of Need This Dua Addresses:

Material Need:

- Food, shelter, clothing
- Employment, income
- Physical resources

Relational Need:

- Spouse
- Children
- Friends
- Mentors

Emotional Need:

- Companionship
- Family
- Community
- Love and belonging

Circumstantial Need:

- Change in situation
- Open doors
- Solutions to problems
- Way out of difficulty

Spiritual Need:

- Guidance
- Increased iman
- Knowledge
- Closeness to Allah

The "Min Khayr" (Whatever Good) Principle:

What is "Khayr" (Good)?:

- What Allah knows is beneficial
- Not necessarily what we think we want
- Sometimes different from our request
- Always better than our limited vision

Allah's Definition of Good Might Be:

- Delayed provision (teaching patience)
- Less than asked for (teaching contentment)
- Different form than expected (teaching flexibility)
- Through unexpected means (teaching tawakkul)

The Faqeer (Poor/In Need) State:

True Faqr Before Allah:

- Acknowledging complete dependence
- Recognizing He is al-Ghani (Self-Sufficient)
- Understanding we own nothing independently
- Knowing all provision is from Him

False Independence:

- Thinking "I earned this"
- Believing "I'm self-made"
- Forgetting Allah's role in provision
- Pride in capabilities

The Prophet's Example:

The Prophet ﷺ would make dua: "O Allah, make me live as a poor person, die as a poor person, and resurrect me among the group of poor people."

(Sunan At-Tirmidhi 2352)

He meant spiritual poverty - complete need for Allah.

Continue Lesson 39: The Dua of Complete Need



Lesson 39: The Dua of Complete Need

Surah Al-Qasas 28:24 (Continued)

Immediate vs. Delayed Response

Musa's Response: Immediate

- Made dua, got answer within minutes
- Doesn't always happen this way
- His situation was so dire, Allah responded immediately

Often, Response is Delayed:

- Allah is teaching patience
- Preparing you for what's coming
- Testing sincerity of need
- Building tawakkul

Warning Against Arrogance in Need

Some express need arrogantly:

- "I DESERVE better"
- "Why hasn't Allah given me..."
- "I'm more deserving than those who have"

This dua teaches humility in need.

For Those Who Have Provision

Even when you have, maintain this state:

- Rich in money but faqeer to Allah in heart
- Successful in career but dependent on Allah for continuation
- Healthy in body but needing Allah's preservation

Never become ghani (self-sufficient) in your heart.

The Complete Dua Formula:

Structure:

- Address
"Rabbi" (My Lord) - personal relationship
- State
"Inni faqeer" (I am in need) - acknowledgment
- Scope
"Lima anzalta ilayya" (for what You send to me) - personal
- Quality
"Min khayr" (of good) - beneficial
- Implicit
Complete trust in Allah's choice



Reflection

- Can you make this dua with genuine openness to whatever Allah provides?
- In what area of life are you currently "faqeer" (in need)?
- Are you dictating to Allah what you need, or expressing need and trusting His choice?

End of Lesson 39: The Dua of Complete Need

Lesson 40: The Dua for Truth to Prevail

Surah Al-Anbiya 21:112

رَبِّ احْكُم بِالْحَقِّ

Translation: [In the end,] the Prophet said, "My Lord! Judge [between us] in truth. And our Lord is the Most Compassionate, Whose help is sought against what you claim."

Context: The Prophet ﷺ was commanded to make this dua when facing accusations and lies from his people. It's a dua of complete reliance on Allah's judgment and help.

Classical Commentary

- ◆ Ibn Kathir: "This dua combines two essential elements: (1) Requesting Allah's judgment in truth, and (2) Seeking His help against the lies and accusations. The Prophet ﷺ didn't defend himself through argument alone - he appealed to the ultimate Judge."
- ◆ Al-Qurtubi: "The phrase 'ihkum bil-haqq' (judge in truth) is a request for divine intervention. When human judgment fails or is corrupted, appeal to the Divine Judge whose judgment is never wrong."
- ◆ Al-Tabari: "Calling Allah 'ar-Rahman' (the Most Merciful) after requesting judgment shows the balance of fear and hope. Yes, judge us - but You are Merciful. Yes, we need Your help - and You are the source of help."
- ◆ Al-Sa'di: "The phrase 'al-musta'an' (the one whose help is sought) indicates that facing false accusations and slander requires divine help. Human resources aren't sufficient; you need Allah's intervention."

Life-Changing Lesson: When Falsely Accused, Appeal to Allah

The Prophet ﷺ faced lies, slander, and false accusations constantly. His response? Not just defending himself to people, but appealing to Allah to judge with truth. This teaches that when you're wronged and people won't listen to your defense, appeal to the Judge who knows all, sees all, and judges perfectly.

Continue Lesson 40: The Dua for Truth to Prevail



Lesson 40: The Dua for Truth to Prevail

Surah Al-Anbiya 21:112 (Continued)

Prophetic Connection

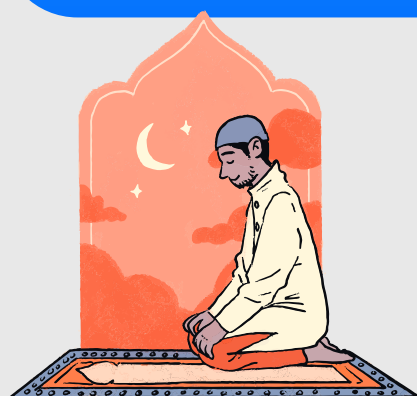
The Prophet ﷺ was called:

Crazy (majnun) Sorcerer (sahir)

Poet (sha'ir) Liar (kadhhab)

His response? This dua - asking Allah to judge between him and them with truth.

عَلَيْكَ اللَّهُ
وَيْسِر



Practical Application:

- When facing false accusations at work, in family, or in community - make this dua
- Don't just defend yourself to people; appeal to Allah to clear your name
- Trust that Allah's judgment will come, even if delayed

The Two Components:

- ◆ "Ihkum bil-Haqq" (Judge with Truth)
 - Requesting divine judgment
 - Trusting Allah to expose truth
 - Patience until judgment comes
 - Willingness to accept whatever truth is
- ◆ "Ar-Rahman al-Musta'an" (The Merciful, the one whose help is sought)
 - Seeking help, not just judgment
 - Remembering Allah's mercy even when wronged
 - Recognizing you need help to endure false accusations
 - Combining hope in mercy with request for justice

Types of False Accusations:

- ◆ Personal:
 - Character assassination
 - False rumors about your morals
 - Lies about your intentions
 - Slander about your past
- ◆ Professional
 - Fabricated incompetence claims
 - False accusations of unethical behavior
 - Credit theft for your work
 - Scapegoating for others' failures

Continue Lesson 40: The Dua for Truth to Prevail



Lesson 40: The Dua for Truth to Prevail

Surah Al-Anbiya 21:112 (Continued)

Types of False Accusations:

- ◆ Religious
 - Being called extremist or moderate (both used as slanders)
 - Accused of innovation or insufficient practice
 - Character judged by limited information
- ◆ Social
 - Gossip and backbiting
 - Social media slander
 - Reputation damage through lies

How to Handle False Accusations:

The Prophetic Model:

1. Clarify the Truth Calmly: When accused of being crazy, the Prophet ﷺ calmly presented his message. When accused of being a sorcerer, he challenged them to produce something like the Qur'an.
2. Don't Obsess Over Defense: He didn't spend all his time defending himself. He continued his mission.
3. Appeal to Allah: Made this dua - asking Allah to judge with truth.
4. Have Patience: Didn't expect immediate vindication. Some lies persisted for years.
5. Trust the Process: Knew Allah would eventually expose truth.

Modern Application:

In the Age of Social Media:

- Slander spreads faster than ever
- False accusations can go viral
- Character assassination is public
- Permanent internet records

Response Strategy:

- Clarify truth once, clearly
- Don't engage in endless back-and-forth
- Make this dua consistently
- Continue your good work
- Trust Allah to vindicate you in His timing

Continue Lesson 40: The Dua for Truth to Prevail



Lesson 40: The Dua for Truth to Prevail

Surah Al-Anbiya 21:112 (Continued)

The Vindication Timeline:

- ◆ Sometimes Immediate:
 - Truth becomes clear quickly
 - Liar is exposed publicly
 - Your character speaks for itself
- ◆ Sometimes Delayed:
 - Takes months or years
 - People slowly discover the truth
 - Your patience is tested
- ◆ Sometimes Only in Akhirah:
 - Never cleared in this life
 - Allah vindicates you on Judgment Day
 - Ultimate justice in front of all creation

Warning Against Revenge:

When vindicated, don't gloat or seek revenge. The Prophet ﷺ forgave those who slandered him when he had the power to punish them.

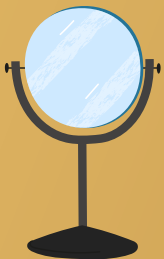
The Mercy Element:

Notice Ibrahim calls Allah "Ar-Rahman" (The Merciful) even when asking for judgment against wrongdoers. This shows:

- No personal vendetta
- Hoping even wrongdoers might be guided
- Trusting in Allah's perfect balance of justice and mercy

For Those Currently Being Slandered:

- This dua is your refuge
- Don't let lies change your character
- Continue doing good work
- Let your actions speak louder than their lies
- Trust Allah's timing for vindication



Reflection

- How do you typically respond when falsely accused - with rage, defense, or dua?
- Can you trust Allah's judgment enough to stop obsessing over defending yourself to people?
- When vindicated, do you gloat or show mercy to those who wronged you?

End of Lesson 40: The Dua for Truth to Prevail



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