

Du'a for Monday (Supplication No. 63 from *The Psalms of Islam*)

Aadaab of Du'aa: Our scholars, based on Qur'anic verses, Hadith and Sunnah of the Ma 'sumeen (a) have stated a number of aadaab (sing adab = etiquette) to be followed when supplicating to Almighty Allah (swt). We will *inshaa-Allah* cover a few of these during this course.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * اللَّهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(1) It is advisable to begin all supplications with *basmalah* followed by *salawaat* on Holy Prophet (s) and his family. There are several Hadiths to support this. (Please note that we have used different font to write above line, for it's not part of the Du'a; some books include these as a reminder to the reciter that they should not overlook them.)

Allah is truly independent, does not need any support or help

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُشْهَدْ أَحَدًا حِينَ فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا اتَّخَذَ مَعِينًا حِينَ بَرَأَ النَّسَمَاتِ.
لَمْ يُشَارِكْ فِي الْإِلَهِيَّةِ، وَلَمْ يُظَاهَرْ فِي الْوَحْدَانِيَّةِ.

(All) praise belongs to Allah, who permitted no witness when He created the heavens and the earth, and took no helper when He created the spirits. He has not partner in the Divinity, and no support/associate in the Oneness/Unity.

- Allah alone is the Creator, no else can create. A human being designs, makes, manufactures, performs certain acts, but can never create. Creation is from nothing, i.e. one originates a thing using no idea, ingredients or samples.
- There are several verses in the Qur'an saying that Allah originated (*fatara*) heavens and the earth (6:79), prophet Hud (11:51), created us in the first place (17:51), (36:22), etc.
- Holy Prophet (s): Every new child is born upon the origination (*fitrah*) of Allah, meaning Allah is his Creator and that is the meaning of His words: "If you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah'". (*SoW*, p. 341, H. 1915)
- Believing that Allah has a partner in Divinity is *shirk*. But to thank (31:14), love (42:23), serve (3:134) Allah and His creature is not *shirk*, rather it is encouraged in Islam.
- Allah is beyond description. Subhanallah, what a way of discussing greatness of Allah
- Function: Attesting to Tawheed, absolute Unity of Allah – the quintessence of belief

Allah is beyond description & everything submits to Him

كَلَّتِ الْأَلْسُنُ عَنْ غَايَةِ صِفَتِهِ وَالْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ، وَتَوَاضَعَتِ الْجَبَابِرَةُ لِهَيْبَتِهِ، وَعَنَتِ
الْوُجُوهُ لِخَشْيَتِهِ، وَانْقَادَ كُلُّ عَظِيمٍ لِعَظَمَتِهِ.

Tongues are unable to describe Him completely; the intellect is incapable of knowing Him Fully; the tyrants humble themselves in awe of Him, their faces turned down in fear of Him, and everything Mighty submits/yields to His mightiness.

- *Subhanallah*, what a way of discussing greatness of Allah. Despite humans great ability to articulate and employ his intelligence to imagine, Allah cannot be described
- This is why even tyrants humble to Allah in His presence. (story: How pharaoh prayed for the flow of stream)

Praise be to Allah continuously & unendingly and similar blessings on the Prophet
 فَلِكَ الْحَمْدُ مُتَوَاتِرًا مُتَّسِقًا وَمُتَوَالِيًا مُسْتَوْسِقًا وَصَلَوَاتُهُ عَلَى رَسُولِهِ أَبَدًا وَسَلَامُهُ دَائِمًا سَرْمَدًا.

So, unto You belongs all praise, repeatedly, well-measured, and un-interrupted, methodically, and may His Blessings be on His Messenger eternally, and salutations upon Him, continuously and forever.

- As we said that Prophets and others can be remembered along with Allah, this not *shirk*
- Praise is for Allah because He is the source of all good
- Continuous & unending praise for His bounties continue to flow all the time
- His blessings to His messenger (note the use of pronoun 'His')
- His mercy & guide continue to benefit many, so the Prophet deserves prayers

Beautiful prayer for a great day

اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحًا، وَأَوْسَطَهُ فَلَاحًا، وَأَخْرَهُ نَجَاحًا.
 وَأَعُوذُ بِكَ مِنْ يَوْمٍ أَوَّلُهُ فَزَعٌ، وَأَوْسَطُهُ جَزَعٌ، وَأَخْرَهُ وَجَعٌ.

O' Allah, make the first part of this day of mine righteousness, the middle of it prosperity, and its end success. I seek refuge with You from a day that begins in fear, the middle of it is anxiety, and its end is pain.

- It's so beautiful that one should memorize it and invoke it daily, not only on Mondays
- It teaches us what to find every day and what to abandon every day
- The beauty lies both in the rhyming & choice of the words
- Internal evidence - that the prayer is by a great person
- Prayer of Nabi Yusuf (12:101) & Nabi Ibrahim (26:83) in the Qur'an

Question for reflection: why pray for righteousness in the beginning, followed by prosperity & finally for success? Similarly, why seek refuge from fear in the first part of the day, and then anxiety and finally pain?

Seeking forgiveness for unfulfilled vows, promises & pledges

اللَّهُمَّ إِنِّي اسْتَغْفِرُكَ لِكُلِّ نَذْرٍ نَذَرْتُهُ وَكُلِّ وَعْدٍ وَعَدْتُهُ، وَكُلِّ عَهْدٍ عَاهَدْتُهُ ثُمَّ لَمْ أَفِ بِهِ،

O' Allah, I pray for forgiveness for every vow, every promise, and every pledge that I have made and then failed to honor it.

- Importance of fulfilling promises and pledges. Holy Prophet (s): He who does not fulfill covenants & promises has no religion.
- Function: this can serve as an obstacle in our prayers being accepted

Rights of Allah's servant

وَأَسْأَلُكَ فِي مَظَالِمِ عِبَادِكَ عِنْدِي فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ أَوْ أَمَةٍ مِنْ إِمَائِكَ كَانَتْ لَهُ قِيبِي مَظْلَمَةٌ ظَلَمْتُهَا
 إِيَّاهُ فِي نَفْسِهِ، أَوْ فِي عَرْضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَوَلَدِهِ، أَوْ غِيْبَةً اغْتَبْتَهُ بِهَا، أَوْ تَحَامِلٌ عَلَيْهِ بِمِثْلِ أَوْ
 هَوَى أَوْ أَنْفَةٍ أَوْ حَمِيَّةٍ أَوْ رِيًّا أَوْ عَصِيْبَةً غَائِبًا كَانَتْ أَوْ شَاهِدًا أَوْ حَيًّا كَانَتْ أَوْ مَيِّتًا،

I ask You concerning wrongs I have done to Your servants: If there is a servant or a handmaid of Yours, who has a complaint against me for being wronged in respect to his/her reputation, property, spouse, or child; or backbitten him; or anything I may have imposed upon him through inclination, caprice, scorn, zeal, vanity, or bigotry; whether in his presence or absence, when alive or dead.

- Associating others as servants/maids of Allah; its significance
- There are so many ways that we can wrong others, often not knowing about it
- Backbiting is so evil that it has been mentioned separately here. Holy Prophet (s): Abandoning backbiting is more beloved to Allah, the Mighty & Sublime, than performing ten thousand recommended prayers.
- Different ways that we impose on others, again not knowingly
- It does not matter whether the person is absent or even dead, he still has rights.

Help me redress the wrong done to others

فَقَصَّرْتُ يَدِي وَضَاقَ وَسْعِي عَنْ رَدِّهَا إِلَيْهِ وَالتَّحَلُّلِ مِنْهُ، فَاسْأَلُكَ يَا مَنْ يَمْلِكُ الْحَاجَاتِ وَهِيَ
مُسْتَجِيبَةٌ لِمَشِيئَتِهِ وَمُسْرِعَةٌ إِلَى إِرَادَتِهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُرْضِيَهُ عَنِّي بِمَا شِئْتَ،
وَتَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً إِنَّهُ لَا تَنْقُصُكَ الْمَغْفِرَةُ وَلَا تَضُرُّكَ الْمَوْهَبَةُ، يَا أَرْحَمَ الرَّاحِمِينَ

Such that: my hand has fallen short, and my capacity too narrow to make amends, or to fulfill my obligation to him/ her. I ask You: O' He who owns all objects of need which are granted per His Will, are quickly fulfilled per His intention; that You Bless Muhammad and the household of Muhammad, and reconcile him (i.e. the wronged one) to me in the manner that You choose, and grant me Mercy from You; Verily pardon causes You no loss, nor does (conferring) bounties hurt You. O most Merciful of those whose who are merciful.

- Human being so helpless to undo wrongs to others
- Allah alone has the capacity to fully please the wronged one
- Always seek means of the Prophet & his family, thru salawaat
- We need Allah's Mercy, Forgiveness & Bounties at every stage

Special supplication for Monday

اللَّهُمَّ أَوْلِنِي فِي كُلِّ يَوْمٍ اثْنَيْنِ نِعْمَتَيْنِ مِنْكَ تَنْتَهِيَنَّ: سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ، وَنِعْمَةً فِي
آخِرِهِ بِمَغْفِرَتِكَ، يَا مَنْ هُوَ الْإِلَهُ وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

O' Allah, grant me on every Monday two favors from You: The good fortune to obey You as it begins and the blessing of Your pardon when it ends. O' He, who alone is Allah, and none else other than Him grants Forgiveness for sins.

- Imam has already asked for many things in the Du'a, but is two special favors for Monday, the 2nd day of the week
- One can memorize this passage and say it in Qunut or Sajdah of his salat
- Obedience to Allah and His forgiveness are the best way to pass a day
- In closing Imam reverts to Tawheed & asserts that non can forgive besides Him