



DUJAS
that changed
THE WORLD

SUPPLICATION IN THE LIFE OF
PREVIOUS PROPHETS



A Dua made by the average joe can quite *literally* change destiny.

The Prophet (ﷺ) said, "Nothing can change qadr (destiny) except Dua." [Tirmidhi]

But what happens when a PROPHET makes a Dua?

The ripple effects are grand enough to change the course of history forever!

This book covers the Duas of the Prophets in a comprehensible and enriching way, so you too will feel the impact in your life.

We're going to discover what types of dunya Duas the Prophets made. These Duas were loved by Allah so much that He (swt) immortalized them in the Quran. They are supplicated around the world until the end of time. There must be something incredibly special about them.

To fully internalize and take our time with each Dua, this book will focus on three standout Duas.

1 THE DUA OF ADAM

The story of Adam (alayissalam) is of course well known to all of us. After Allah (swt) created Adam and told the Angels and Jinn to bow to him, Iblis refused.

Fast forward to the expulsion of Adam, Hawaa, and Iblis from Jannah after they ate from the tree, we learn about the first Dua ever made by a human as far as we know. It is indeed the first human Dua ever recorded.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*Rabbana thalamnaa anfusana wa-in lam taghfir lana watarhamnaa
lanakoonanna mina alkhasireen*

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.

[Surat Al-A'raf: 23]

First and foremost, the fact that Adam immediately responded and made Dua to Allah (swt) and asked for forgiveness, demonstrates why Adam (alayhissalam) is superior to Iblis. Adam (alayhissalam) acknowledged his mistake and made Dua to Allah (swt) for forgiveness, while Iblis was too arrogant to do the same. Rather, Iblis accused Allah (swt) of misguiding him.

Iblis said: “**Because You have put me in error**, I will surely sit in wait for them on Your straight path.” [7:16]

Worshipping Allah (swt) while being penitent and repentant is a sign of being a good Muslim. And turning away from Allah (swt) and refusing to worship or make Dua is a sign of arrogance. That is why simply making Dua is a sign of imaan.

Secondly, we see in the story of Adam (*alayhissalam*), is that Adam asked for a religious, spiritual need. He begged for forgiveness acknowledging that if Allah did not have mercy upon him, there would be no hope for him. In contrast, the Dua Iblis eventually made was for a long life that lasted until the Day of Judgement. He didn't care for what came after.

The primary emphasis on the Dua of the believer is religion and spirituality; It is connecting with Allah; it is Allah's mercy, forgiveness and blessings. Whereas the primary Dua of those who do not have that connection is of this world alone.

The Quran is very explicit about this in Surat Al-Baqarah. Allah says,

فَمَنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." Those will have a share of what they have earned, and Allah is swift in account.

[Surat Al-Baqarah: 200-202]

Those who focus on the Dunya alone without focusing on the Akhira at all will not get any share in the afterlife.

Despite of a person's religion, everybody asks Allah, or God, or whatever they believe in, for this world. Even the most agnostic or the furthest away, before any exam or during any fright, they will say, "God bless me, God save me, etc." The expression will come out automatically even if he doesn't believe in God.

That expression is a sign of Dua. Of course people who believe in God, of all faith, they always ask for worldly need and they

ask for being blessed with some kind of worldly benefit. This is exactly how Allah describes the tribe of Quraish. Every time harm comes to them, that is the only time they think of Allah. This is not the sign of a believer. The believer thinks of Allah at all times.

Thirdly, both Adam (*alayhissalam*) and Iblis reached out to Allah (swt), and Allah in the end actually gave them both what they wanted. And this is from the Generosity and Nobility of Allah (swt). Allah answers the Dua even of Iblis, even of those who are arrogant. Out of Allah's infinite Generosity, Allah answered

the desperate call of the most despicable and hated creature. So how can anybody despair in calling out to Allah when prayer of Iblis was answered?

Fourthly, we learn from the Dua of Adam (*alayhissalam*) the etiquettes of Dua. The first etiquette of Dua is to use the Names of Allah, to ascribe Perfection to Allah and to ascribe imperfection and deficiency and sins to oneself.

1. USING THE NAMES OF ALLAH

Rabbana is the most comprehensive Name, because Rabb means the One who will Cherish, the One who will Sustain, the One who will take care of, and the One who is in Charge of me. Oh my Rabb, You're in charge of me, I don't have anyone who is in charge of me. In the end of the day no one is responsible for me other than You, and I believe that. Oh Allah, You are my Rabb, who else is going to take care of me, who else is going to give me my needs, who else will answer my desperation? Oh Allah You are the Rabb, You are the only Being I can turn to outside of this entire creation.

2. AFFIRM THE PERFECTION TO ALLAH (SWT)

In the Dua of Adam this is affirmed in the statement, “if You don’t forgive or have Mercy then we will be of those who are lost.” Meaning we need You, Oh Allah, without You we are nothing, we need You.

3. AFFIRM DEFICIENCY AND WEAKNESS TO ONESELF

One of the ways Adam does this is by acknowledging his mistake by saying, “we have wronged ourselves.” He admitted to his sin and owned up to it.

The second way is to show desperation and sincere pleading from the heart. The essence of Dua is humility to come to Allah in a state of humbleness recognizing you need Allah and that is the essence of Imaan. And the height of arrogance is to ask as if you don’t need. You need Allah (swt) for each and every issue and each and every prayer. So when our father Adam (*alayhissalam*) is asking, you can quite literally tell how desperate he is, how much he needs Allah (swt). If You don’t do this Oh Allah, if you don’t have Mercy then there is no hope for me.

Imagine that desperation. This pure sincerity is begging from the depths of your heart. The Prophet Muhammad (ﷺ), “Allah does not answer the Dua that comes from a heedless heart.” A heedless heart is simply opening up the book of Dua and reading as a simple ritual without concentration. Allah does not care about the air you expel from your lungs, Allah cares about your actual sincerity and your intention from the heart.

So even if one makes a grammatical mistake in what is being said, that is negligible as what truly matters is what you intend to ask from the heart.

2 THE DUA OF IBRAHIM

This is the Dua Ibrahim (*alayhissalam*) made that saved him from his enemies.

It is reported in Sahih Bukhari that the Prophet Muhammad (ﷺ) said, “*Hasbuna Allahu wa ni'ma al-wakeel* was said by Ibrahim when he was thrown into the fire.”

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbuna Allahu wa ni'ma al-wakeel

Sufficient for us is Allah , and [He is] the best Disposer of affairs

[Surat Ale-Imran: 173]

This Dua was also said by the Prophet (ﷺ) and by his companions at times it seemed there was no hope. It is even reported in Surat Al-Ahzab that when a group came to the believers asking, “Aren’t you scared? All of these people have gathered to attack you!”, they replied with this very Dua.

Ibrahim (*alayhissalam*) was the only Muslim alive in the entire world at the time. Imagine that – not a single Muslim! He faced Nimrod, one of the

most tyrannical, vicious and powerful rulers in the world. Destroying the idols became a national issue! How dare he destroy their gods! Recall that he is barely a teenager and the only Muslim in the entire world.

The fire was lit by his people and fueled for three days. They kept making it hotter and hotter while abusing and mistreating him as their prisoner. He knew he was going to be thrown into the fire.

As soon as he got to the edge of the fire, this young boy alone in the entire world without a single source of support (not even from his own father) says these beautiful set of words,

“Allah is sufficient for me and He is the best of protectors/ disposer of affairs.”

These words changed his entire fate.

When it came from the heart, it meant, “Oh Allah, you’re all that I need, I don’t need anybody else, I don’t need an army, I don’t need the world to come and save me – *‘Hasbiy Allah’* – I only need Allah, Allah is sufficient for me, *‘Hasbiy-Allah’* – you alone oh Allah, are the Powerful, the all-Seeing, you know my situation, you see my affairs, you can control the situation, oh Allah I only need You.”

‘Wa ni’mal wakeel’ – and what a perfect, amazing *wakeel*. A *wakeel* is someone who you have delegated authority to, somebody you’ve basically let take over. In Arabic, a lawyer is sometimes called a *wakeel*. In ancient and classical Arabic, a *wakeel* is also a delegate or representative.

When you pay a top-notch lawyer, you sit back, and he does all the work for you – that’s what a *wakeel* is. You put him in charge, you know you can’t do a good job, you know he can do a better job. So when we say *‘Hasbiy-Allah’*, we are saying that ‘Oh Allah, you are all that I need’, and this affirms two things:

1. Allah (swt) is perfect and He has the perfect Names and Attributes. The only way Allah can be sufficient for you is if Allah is all-Seeing, all-Knowing, He knows who you are, He cares about you, is all-Loving. He is all-Powerful and has the power to protect you. So you are affirming each and every attribute of His perfection when you say *‘Hasbiy-Allah’*

2. You are affirming your own Imaan in Allah and your reliance on Him, i.e. ‘Oh Allah I know you have these Attributes and you will bless me with the effects of these Attributes in my own life’. So, you affirm your own faith in Allah’s perfection.

The result of Ibrahim's Dua, Allah (swt) commanded the Fire to be cool and peaceful for Ibrahim. Instead of harming Ibrahim, the fire protected and became a garden for him. Can you imagine the amount of faith Ibrahim must have had to say these words purely from the heart then jump into a raging fire.

The companions who said these same words at the Battle of Ahzab were rewarded with Allah's blessing and favor. The battle of Ahzab was an impossible physical battle. There was no way that 1500 Muslims would fight 10,000 strong. They were also held siege so long that food and water ran out. They were running out of dates in the city of palm trees! They could not last any longer without any external supplies. So when they said these words, Allah sent them an army of Angels they could not see. The army manifested as a thunderstorm, a hurricane in the middle of the desert. The largest army in the history of

Arabia was defeated without a single sword being raised and no battle ever taking place. All because they said, "*Hasbun-Allahu wa ni'mal wakeel*".

You must of course do everything that is in your power first when you delegate your affairs entirely to Allah. This does not mean you sit back lazily without taking action. The companions defended Madinah as much as they could, digging a trench for seven days the size of which the Arabs never seen before.

Yet another example of this Dua is in the story of Aisha (*radia Allahu anha*). It was when she heard people were spreading rumours about her, slandering her name. The shock was so severe that she fainted and when she regained consciousness, the first thing she said was, "*Hasbiy Allahu wa ni'mal wakeel*. Have the people actually said something like this?"

At the time, Aisha was likely the age of 15. She was very

young at the time, and yet the first thing that came to her tongue is – '*Hasbiy-Allahu wa ni'mal wakeel!*' – which shows that she clearly knew this Dua. She learned it from the mouth of the Prophet (ﷺ). It was a part of her own character and immediately from her fitrah and heart to say these words.

The situation got very dire as the slander continued to be spread. Even the Prophet (ﷺ) didn't know what to do and how to stop this slander, until finally Allah (swt) revealed verses in the Qur'an in support of Aisha and clearing her name.

Regarding this, Aisha said, "I never thought that Allah will ever reveal verses about me because I'm too insignificant!" Rather, Aisha was far from insignificant because she said, "*Hasbiy-Allahu wa ni'mal wakeel!*" Because of these words, Allah revealed over a dozen verses in Surat Al-Nur that will be recited to the end of time in honor of our mother, Aisha (*radia Allahu anha*).

This is one of those powerful Duas that we need to say when we are wronged, when we are tested, when it appears that all roads have been cut off, or when we face a large enemy. That is why both Imam Bukhari and Imam Nasai have in their books of hadith, in the chapter of facing the enemy, this very Dua.

Whenever you are in a very tight situation, especially when it seems there is no hope, remember Ibrahim (*alayhissalam*) and how hopeless and alone any one of us might have felt; then look at how the Dua changed his life forever.

A major lesson in this Dua is that in all three incidents (Ibrahim, the companions at Ahzab, and Aisha), none of them specified how to be saved. This is part of the perfection of the Dua. They didn't ask Allah how to save them and what to do. They simply left it to Allah and trusted His infinite wisdom.

Of course, this Dua, like any other Dua, must be said entirely from the depths of our hearts.

3 THE DUA OF DHUN-NUN (YUNUS)

An entire treaty was written on this Dua alone. The lessons and perfection of this Dua can take up volumes.

This is the Dua of the one who was in the stomach of the whale. Nun, or Dhun-Nun, is the title of Prophet Yunus (*alayhissalam*). Nun is one of the names given to a fish, or a whale.

It is one of the most oft-read stories as children, and it is even told in the old testament. It is the very famous story of Yunus ibn Makka, i.e. Jonah son of Matthew. He was a prophet who became frustrated with his people and left them assuming there was no hope for them. This was a major mistake for a prophet, because prophets should never give up on their people unless Allah informs them otherwise.

“And [mention] the man of the fish (Dhun-Nun), when he went off in anger and thought that We would not call him to responsibility..”
(21:87)

Fast forward to the moment Yunus was thrown into the violent seas on a dark, stormy night. Imagine the terror as the waves crashed upon one another pulling him down into the dark depths of the ocean. Enveloped in the darkness of the ocean and the night, Yunus is swallowed by a massive whale.

Take a moment to imagine your state of mind in such a scenario. Imagine being many miles under the surface of the ocean, the wetness, the stench in the belly of the whale, the claustrophobia, the salt water and acidity of the stomach.

Allah (swt) says,

فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

la ilaha illa anta subhanaka inneekuntu mina aththalimeen

And he called out within the darknesses,

"There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

[Surat Al-Anbiya: 87]

This is the Dua that every one of us should memorise; we should be saying over and over again. This is the Dua of Yunus (*alayhissalam*).

This Dua is used at any type of problem, worry or distress. The multitudes of darkness that Yunus was enveloped was far greater than any of our stresses: financial, family or marital. Yet, Allah (swt) pulled him out in the blink of an eye.

This Dua is so perfect because it is comprised of these three sentences:

1. **Laa ilaaha illa anta**
2. **Subhaanak**
3. **inni kuntu minadh-dhalimeen**

The first two sentences are praising Allah (two thirds of the Dua). The last part is recognition of one's own deficiencies when it comes to Allah (swt).

The blessings of '*Laa ilaaha il-Allah*' are simply too numerous to mention. Our Prophet (ﷺ) said that this is the best kalimah (phrase) that anyone can ever say. It is the one phrase that is weightier than all sins on the Day of Judgement. It is the one phrase that because of it, Allah has created the heavens and the earth, and Allah has revealed the books, sent the prophets, divided mankind into Muslim and non-Muslim. All of this is based on '*Laa ilaaha il-Allah*'.

In this particular Dua, you are saying "*Laa ilaaha illa anta*", i.e there is no deity worthy of worship except you. This nuance has you speaking to Allah directly in the second person. You are practically communicating with Allah directly. And by doing so, you are directly affirming His Names and Attributes, His Majesty and Nobility.

While the first part of the Dua affirms Allah's perfection, the

second part, *subhaanaka*, negates any perceived imperfections. In this phrase, Yunus takes all blame for the sin and that never was evil subscribed to Allah. Recall the contrast between this and what Iblis said earlier in this book.

After negating any perceived imperfection to Allah, Yunus ascribed it to himself in the third phrase, *inni kuntu minadh-dhalimeen*. Yunus owned up to his mistake.

Imagine dear reader, here is a prophet of Allah saying, "I was a *dhaalim* (wrongdoer)". If a prophet uttered these words, then by Allah we are all in need of saying these words. If Yunus admits to falling short, then what about us?

We have fallen short in worshipping Allah, in thanking Allah, in abstaining from the haraam, in the rights of others, in being good parents, in being honest and kind, and the list goes on. Everyone of us is a dhaalim, so we should admit to Allah in these beautiful phrases uttered by Yunus (*alayhissalam*). We must negate arrogance and admit to being the sinful servant of Allah, for the worst sin in the Eyes of Allah is arrogance.

Once again, as was with the previous Dua, Yunus did not specify how to be saved. In fact, he did not ask to be saved, he simply praised Allah and owned up to his mistake.

Allah responded in the immediate next verse:

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

So We responded to him and saved him from the distress. And thus do We save the believers.

This is one of the most optimistic verses in the whole Quran: **This Dua saves us from our distresses, any darkness or cloud in our life. Any issue that is troubling you, any anxiety or grief, this Dua will save you.**

Realise that the combination of *tawheed* (faith in the Oneness of Allah) and *istighfar* (seeking forgiveness) is a common motif of the Quran.

Allah said in the Quran: **“Know that *La ilaaha il-Allah*, and then seek forgiveness for your own sin”**. He says again, **“So be firm onto Him and seek His forgiveness,”** i.e. be firm with the *kalimah*, and seek forgiveness for your own sin.

It is reported in Musnad Abu Ya’la (one of the books of hadith) that the Shaytan said, **“I destroy the people with their**

sins but they have destroyed me with ‘*Laa ilaaha il-Allah*’ and *istighfar*.” So attack back with the *kalimah* and *istighfar*.

There is yet another Dua to mention in this context known as sayyidul-istighfar (the Chief of prayers for forgiveness). The Prophet (ﷺ) said, "If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise." [Sahih Bukhari]

That Dua is:

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

O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.

Based on everything we have said so far, you can surely see why this Dua is indeed the best Dua for istighfar. You affirm Allah's Names and Attributes, you affirm His perfection, you affirm your own weakness and you admit your own sins and mistakes.

The Prophet Muhammad (ﷺ) said, "No Muslim ever says the Dua of Dhun-Nun except that Allah (swt) will respond to him." [Musnad Imam Ahmed]

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