

A HANDBOOK OF

ACCEPTED PRAYERS



Ibn Daud

"Call upon Me, I will respond to you."

[Ghāfir 40:60]

A Handbook of ACCEPTED PRAYERS

Ibn Daud

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Comments & Suggestions

Allāh ﷻ says, "(The believers pray,) Our Lord! Do not punish us if we forget or make a mistake." [Al-Baqarah 2:286]

The author would appreciate hearing comments and suggestions from any readers. If you find any errors in this book, these are solely due to his shortcomings. Please email the author directly and he will do his best to correct them in the next edition inshā'Allāh.

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GLOSSARY OF EMOTIONS

Emotions aren't always the easiest things to put your finger on, but we must start with the basics: recognising that our emotional flare-ups can often push us into undesirable situations or precipitous events that don't offer spiritual benefit. Some people are more 'in control' of their emotions than others. The positive approach will always be to seek reorientation towards Allāh ﷻ and clarification within one's own mind as to how to avoid negative emotional reactions in general.

The author has identified a number of emotions related to each chapter (i.e. each spiritual disease) that the reader may more closely associate with, alongside definitions and explanations. It is hoped that this approach may help to navigate the reader directly to those chapters and the associated du'ā's that will be of most benefit inshā'Allāh.

The definitions below are short attempts at clarification that have been taken from a number of standard dictionaries, including the New Oxford Dictionary of English, Cambridge Dictionary, Merriam-Webster (online), Collins Online Dictionary, and Dictionary.com. Some use of a book by Patrick Michael Ryan entitled 'Dictionary of Emotions' (2014, Kindle Edition) has also been made.

A

Emotion	Definition	Disease	Page
Addicted	Physically and mentally dependent on something; unable to stop taking something (e.g. drugs), or doing something as a habit	Extravagance	160
		Fantasizing	176
		Love of the World	250
		Mockery	268
		Ostentation or Showing Off	304
		Seeking Reputation	322
		Vanity	330
Aggressive	Energetic and determined pursuance of one's goal(s); behaving in an angry and violent way, often towards other people	Anger	102
		Hard-Heartedness	208
		Hatred	218
		Vanity	330
Agitated (see Annoyed, Bitter, Frustrated)	Worried or nervous, distracted by troubles	Anger	102
		Iniquity	238

GLOSSARY OF EMOTIONS

Emotion	Definition	Disease	Page
Annoyed	Displeased and irritated; exasperated and angry	Anger	102
		Antipathy Towards Death	110
		Displeasure with Blame or Disapproval	134
		Displeasure with the Divine Decree	142
		Envy	150
		Iniquity	238
		Negative Feelings	276
Anxious	Fearful or worried about some a future event or circumstance, uneasy in the mind; troubled, fretful and impatient; any person who is anxious might become inconsiderate to others, because they might prioritise their own welfare	Antipathy Towards Death	110
		Displeasure with Blame or Disapproval	134
		Displeasure with the Divine Decree	142
		Fear of Poverty	186
		Fraud	198
		Iniquity	238
		Miserliness	258
Apathetic (see Indifferent)	Indifferent and unconcerned, lacking motivation to do anything or to care for anything that is going on around you	Negative Feelings	276
		Hard-Heartedness	208
Apprehensive	Fearful expectation or anticipation; feeling worried about something that you are going to do or that could potentially happen	Antipathy Towards Death	110
		Blameworthy Modesty	118
		Fear of Poverty	186
		Miserliness	258
		Relying on Other than	312
		Allāh ﷻ	
Argumentative	Quarrelsome and happy to be opposed to others' views; often arguing or wanting to argue	Anger	102
		Displeasure with Blame or Disapproval	134
		Hard-Heartedness	208
		Hatred	218
		Relying on Other than	312
		Allāh ﷻ	

RECOMMENDATIONS

In the Name of Allāh, The All Compassionate and The All Merciful.

Praise be to Allāh Ta'ala who constantly bestows upon us His grace, continuously grants us His blessings and mentions in the Qur'an:

"Call upon Me, I will respond to you." [Ghāfir 40:60]

Peace and blessings be upon the Master of the creation Muḥammad, whose goodness and beauty were perfect and his family and companions and upon those who follow him with excellence until the Day of Judgement.

'A Handbook of Accepted Prayers' provides an invaluable source of practical advice, offering a range of du'ā's to suit any circumstance or emotion. It offers words of comfort and hope, helping the reader to strengthen their relationship with Allāh ﷻ in times of difficulty, fear and sadness. This book is a valuable tool for all those who seek a deeper connection with Allāh ﷻ and the assurance of His ever-present love and support. It is an indispensable resource to be used for inspiration and prayer.

After reviewing the book I was impressed by the clear format, along with its English translation and transliteration making this book easily accessible and beneficial for one and all. Praise be to Allāh Ta'ala for what He has enabled my dear brother Jamal to achieve.

I ask Allāh Ta'ala to accept his efforts, keep him with 'āfiyah and grant him unceasing success in both worlds. Āmīn.

Shaykh Faheem bin Ismaeel

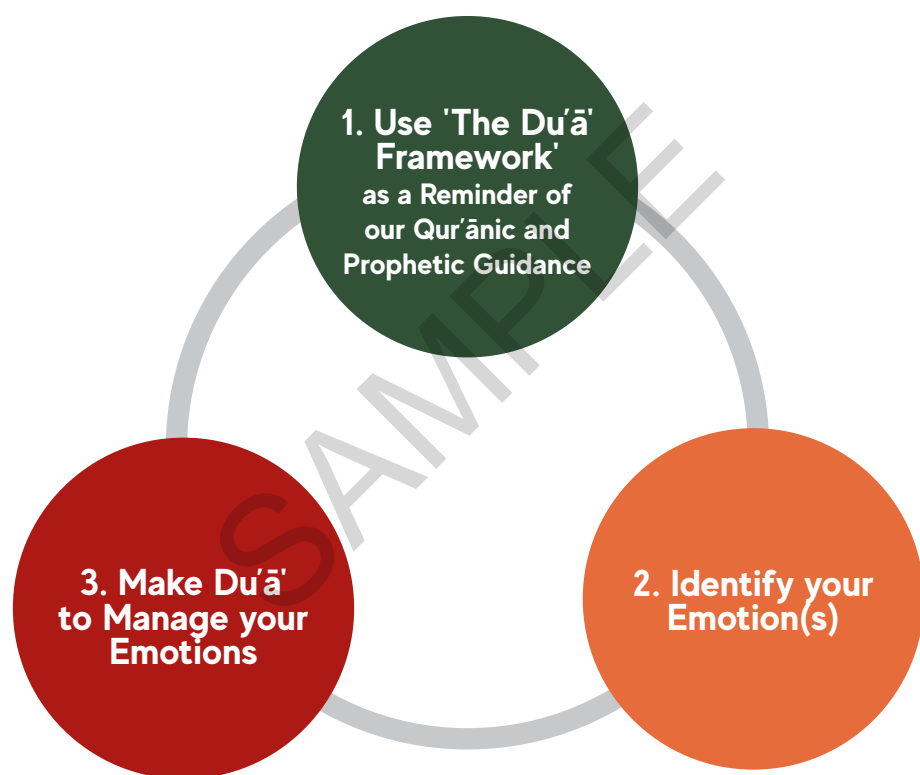
Principal, The Imam Muhammad Adam Institute

Leicester, UK

Jumādā Al-Ākhirah 1444 (January 2023)

HOW TO USE THIS BOOK

Key Steps to Using this Book



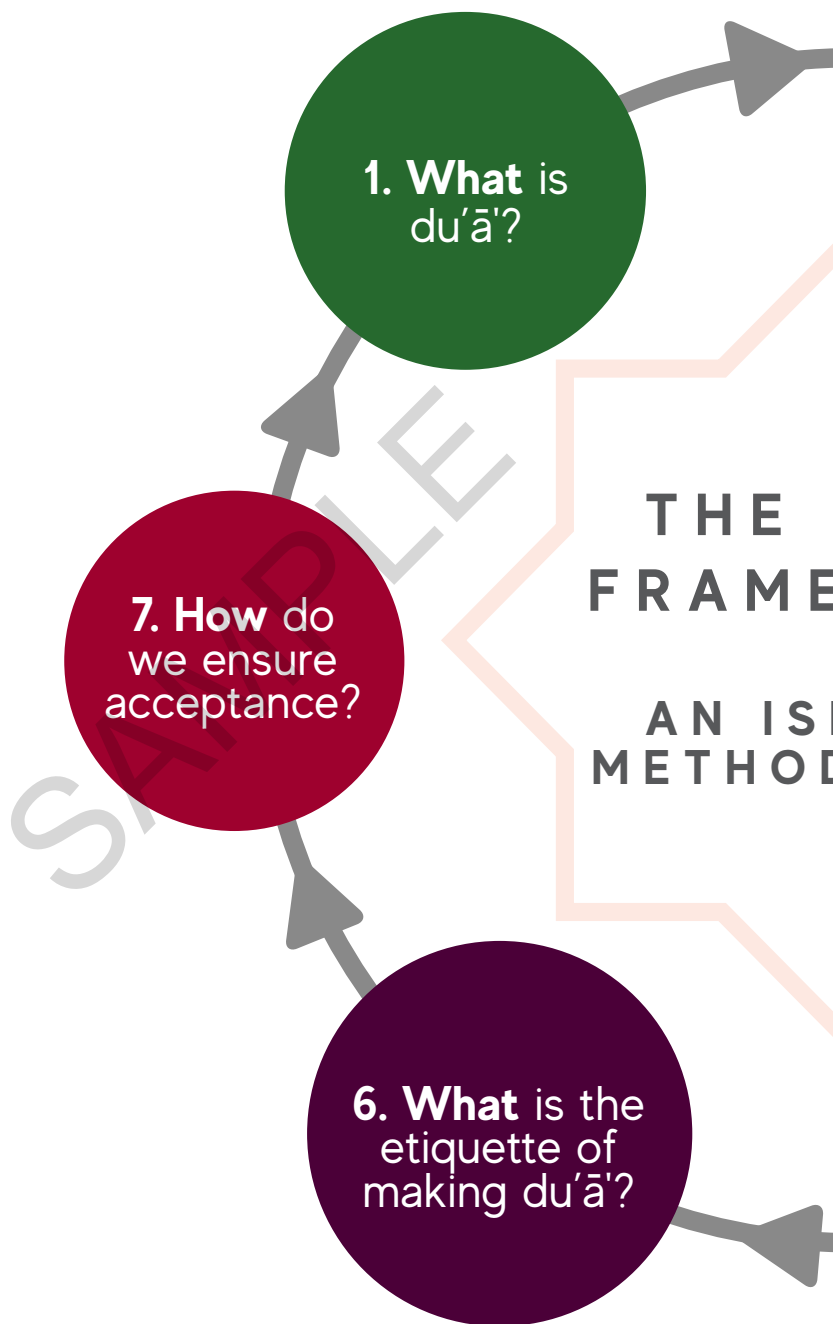
Step 1: Use 'The Du'ā' Framework' as a Reminder of our Qur'ānic and Prophetic Guidance

- **An Introduction** to 'The Du'ā' Framework'
- **What** is du'ā'? Its definition and rationale
- **Why** is it important? Life is a test and that du'ā' is worship
- **What** are its virtues? The benefits of du'ā'
- **What** are the prerequisites of du'ā'? How we prepare for du'ā'
- **When** is it best to make du'ā'? Those times or contexts in which du'ā' is accepted
- **What** is the etiquette of making du'ā'? The best approach to making du'ā'
- **How** do we achieve acceptance? Key reminders to ensure our du'ā's are accepted



THE DU'Ā' FRAMEWORK

An Islāmic Methodology



2. Why is du'ā' important?

3. What are the virtues of du'ā'?

4. What are the prerequisites of du'ā'?

5. When is du'ā' readily accepted?

DU'Ā'
FRAMEWORK

ISLAMIC
THEOLOGY

2. WHY IS DU'Ā' IMPORTANT?

Life is a Test

Allāh ﷻ says, "(He is the One) Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving" [Al-Mulk 67:2].

As human beings, our life in this world is characterised by fluctuating conditions making us happy and sad. No one experiences perpetual bliss or misery. Our faith and belief is tested when we undergo difficulties and afflictions. These difficulties may be physical, emotional, financial and/or psychological. These adverse conditions may at times be upon an individual, a family, a community or upon a large section of the Ummah as is the current case across many countries of the world. Life, by its very nature, is a test.

This is borne out by the following verse: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure." [Al-Baqarah 2:155].

As believers we ought to believe that every condition is a manifestation of the will of Allāh ﷻ. What has passed us was not meant to befall us and what has befallen us was not meant to pass us. Pleasant and favourable conditions demand us to be grateful and humble or adverse conditions require us to be patient and to seek Allāh's ﷻ help.

The Prophet ﷺ said, "Assistance comes with patience, relief after affliction and ease after difficulty." [Musnad Ahmad 2803].

3. WHAT ARE THE VIRTUES OF DU'Ā'?

The 10 Virtues of Making Du'ā'



5. WHEN IS DU'Ā' READILY ACCEPTED?

SPECIAL TIMES RELATED TO ṢALAH

These are specific times, situations or conditions when making du'ā' is most praiseworthy and profitable.

- ☐ Du'ā' after performing Wuḍū
- ☐ Du'ā' when the Adhān is called
- ☐ Du'ā' between Adhān and Iqāmah
- ☐ Du'ā' before Zuhr
- ☐ Du'ā' while reciting Al-Fātiḥah
- ☐ Du'ā' while prostrating
- ☐ Du'ā' before the end of Ṣalah
- ☐ At the end of the obligatory/farḍ prayers
- ☐ On the day of Jumu'ah
- ☐ Last third of the night
- ☐ An hour of the night



- **Du'ā' after performing Wuḍū**

The Prophet ﷺ said, "There is no one amongst you that makes wuḍū and does so perfectly, and then says, 'I testify that there is no deity worthy of worship except Allāh. He is alone, having no partners. And I bear witness and testify that Muhammad is His slave and messenger', except that all eight doors of Paradise are opened for him, and he can enter into it through whichever one he pleases." [Ṣaḥīḥ Muslim 234]

STEP 3: Start with the Praise of Allāh ﷻ and Send Ṣalawāt upon the Messenger of Allāh ﷺ

This is because the person who is making du'ā' is asking Allāh ﷻ for forgiveness, mercy and sustenance, so it behoves the worshipper to start his du'ā' with the praise and glorification of Allāh ﷻ.

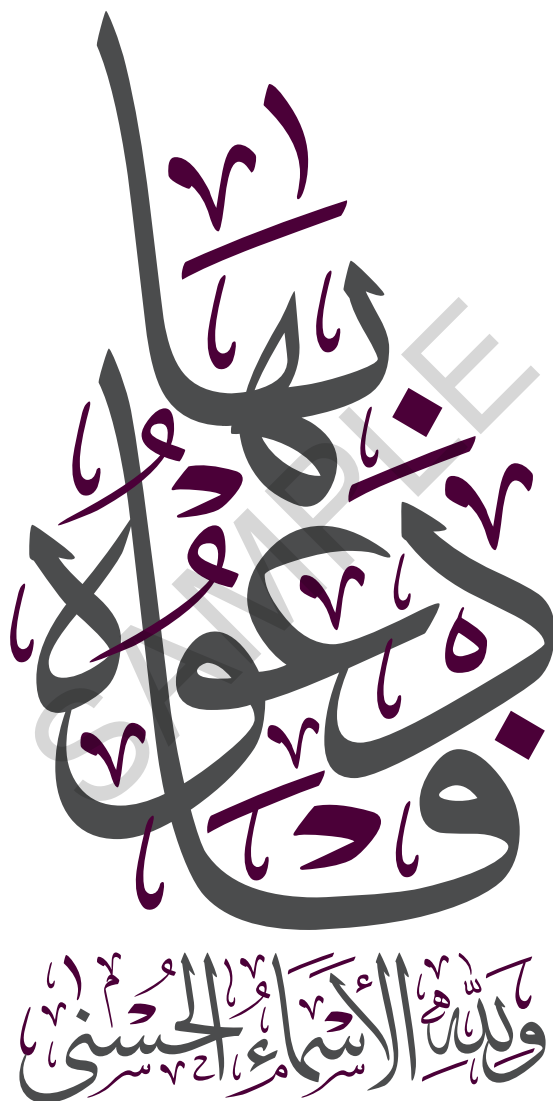
The Messenger of Allāh ﷺ once heard a person making du'ā' during prayer. He did not glorify Allāh ﷻ nor invoke ṣalawāt upon the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said, 'He was too hasty.' He called him and said: 'When one of you makes du'ā', he should start off with praising and glorifying His Lord, and should then invoke ṣalawāt on the Prophet. He should then make du'ā' for whatever he wishes.' [Sunan Abī Dawūd 1481]

Allāh ﷻ says, "Allāh has the Most Beautiful Names. So call upon Him by them." [Al-A'rāf 7:180]

Ibn Al-Qayyim رحمه الله said, "One should ask in every supplication via a suitable name (of Allāh) for that (supplication). Then the asker will be successful because of that name. He who analyses the supplications of the Prophets, especially the final and leader of them (the Prophet Muhammad ﷺ) will find them (all) like this." [Badā'i

Al-Fawā'id, v.1 p289]

Upon analysis of the supplications of the Prophet Muhammad ﷺ, we can see that when supplicating to Allāh ﷻ with one of His beautiful names he would exclaim and use the name in the vocative case, e.g. "O Owner of Majesty and Honour". In Arabic this is achieved by adding the word 'yā' prior to the name of Allāh ﷻ. So the English 'O Bestower of Honour' becomes 'Ya Mu'izz' in Arabic.



7. HOW DO WE ENSURE ACCEPTANCE?

Reminders After Du'ā'

Have a firm conviction that Allāh ﷻ will answer your du'ā'

The Messenger of Allāh ﷺ said, "No Muslim makes du'ā' which does not entail a sin or the severing of ties of kinship without Allāh giving him one of three:

- 1 - He fulfils his du'ā' immediately
- 2 - He stores it for him in the Hereafter
- 3 - He averts from him a similar evil"

The Companions said, "If that is so, we will make du'ā' even more." He replied, "Allāh will respond even more." [Musnad Ahmād 11133]

The Prophet ﷺ said:

- "There is no Muslim on the face of the earth that asks Allāh for anything except that Allāh gives it to him, or averts from him a similar evil, as long as he does not ask for something evil or breaking the ties of kinship" [Jāmi' At-Tirmidhī 3381]
- "Make du'ā' to Allāh whilst you are certain of a response, because Allāh does not accept a du'ā' from a heedless, distracted heart" [Jāmi' At-Tirmidhī 3479]

Do not be impatient or hasty

The Prophet ﷺ said, "The supplication of the servant is granted as long as he does not supplicate for sin or for severing the ties of blood, or he does not become impatient." It was said, "Allāh's Messenger, what does: 'If he does not grow impatient' imply?" He said, "That he should say like this: 'I supplicated and I supplicated but I did not find it being responded to.' Then he becomes frustrated and abandons supplication." [Ṣaḥīḥ Muslim 2735]

Do not become despondent

Even after prolonged supplications and patience, you must not think that your du'ā' has been rejected. One should remain optimistic and ignore the demoralising whispers of Shaytān. It is part of one's īmān to expect the best from Allāh ﷻ, and to be sure that Allāh ﷻ will respond to your du'ā', as He is the Ever-Merciful, All-Knowing.

"Allāh ﷻ says, 'I am just as My slave thinks I am and I am with him when he remembers Me.'" [Ṣaḥīḥ Al-Bukhārī 7405]

One should not despair, thinking that there is nothing that can be done. Indeed this is all the more reason to turn to Allāh ﷻ, full of hope and sincerity because the One that decreed the situation in the first place is the only One that can change that decree, so it is essential to turn to Him.

Indeed, Allāh ﷻ responded to the du'ā' of the worst of the creation, Iblis, may Allāh ﷻ curse him, when he said, (Satan appealed) "My Lord! Then delay my end until the Day of their resurrection." Allāh ﷻ said, "You will be delayed." [Al-Hijr 15:36-37]

So if even Iblis' du'ā' can be accepted, then surely the du'ā' of a Muslim has more right than his!

Avoiding consuming ḥarām

Do not forget your consciousness of Allāh ﷻ (taqwā) for it is the essence of all matters. This taqwā makes a person realise that Allāh ﷻ is watching him at all times.

The Messenger of Allāh ﷺ made mention of a man beseeching Allāh ﷻ, one who raised his hands to the sky saying: "'O Lord! O Lord!' but his food was unlawful, his drink was unlawful, his clothing was unlawful, and he was nourished with unlawful; so how will his du'ā' be accepted?!" [Ṣaḥīḥ Muslim 1015]

The Prophet ﷺ also said, "O people, Allāh is Good and He therefore accepts only that which is good. And Allāh commanded the believers as He commanded the Messengers by saying: 'O messengers! Eat from what is good and lawful, and act righteously. Indeed, I fully know what you do.'" [Ṣaḥīḥ Muslim 1015]

In these two aḥādīth, we are informed about one of the greatest causes of one's du'ā' not being responded to. Not only that, but in the first of the two sayings, the Prophet ﷺ made a point of stressing how ridiculous it was that anyone could expect such a du'ā' to be answered.

الْغَضَب

Anger

RELATED EMOTIONS

Frustrated | Wound Up | Agitated | Annoyed | Bitter
Argumentative | Aggressive | Enraged | Furious | Contemptuous
Harsh | Hostile | Offended | Wound up

INVOKING NAMES OF ALLĀH



- Al-'Adl - the Just
- Aş-Şabūr - the Patient
- Al-Ḥalīm - the Forbearing
- Ar-Raḥmān - The All Compassionate
- Ar-Raḥīm - the All Merciful
- Al-Ghaḥfār - Full of Forgiveness
- At-Tawwāb - The Relenting
- Al-Wadūd - the Most Loving
- Al-Ḥaqq - The Truth
- As-Salām - the Source of Peace

AŞ-ŞALĀH AL-IBRĀHĪMIYYAH



ACCEPTED PRAYERS

- Seeking Refuge from Satan in Times of Anger
- Seeking Truth in Times of Anger
- Seeking Truth in Speech in Times of Anger
- Seeking Protection from Allāh's Anger
- Removing Anger from One's Heart and Seeking Protection from Satan
- Removing Anger from One's Heart and Seeking Protection from Misleading Trials
- Removing Bitterness
- Hastening Towards Peace
- Praying for Peace

CHAPTER 1

Anger [Ghadab] الغَضَب

Anger can be compared to a chained, restless beast imprisoned in the heat of the midday sun: near-impossible to restrain once it breaks its chains, and doubtless of no benefit to its owner once unleashed. Intense anger or wrath is known as 'ghadab'.

A man asked the Prophet ﷺ "What will keep me away from the anger of Allāh?" The Prophet ﷺ said, "Do not become angry." [Musnad Ahmad 6635]

The Messenger of Allāh ﷺ became angry at times. He ﷺ once said, "I am one of the sons of Ādam; I get angry as you get angry" [Sunan Abī Dawūd 4659]. The Prophet's ﷺ anger could be seen on his face. But his anger was always in response to a deviation from 'normal' human character and behaviour that would be offensive to Allāh ﷻ.

Scholars agree that anger is not prohibited per se. Indeed it is part of the wisdom behind the Qur'ānic commandment to enjoin what is right and forbid what is evil. However, as much as anger remains an essential quality of the human creation, if is not guided to something useful – if used recklessly and left untamed – it can possess, consume, and ultimately destroy a person.

Anger

Seeking Refuge from Satan in Times of Anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ūdhu billāhi minash shaytānir rajīm

I seek refuge in Allāh from the cursed Satan. [Sahīh al-Bukhārī 5764, Sahīh Muslim 2610]

Seeking Truth in Times of Anger

اللَّهُمَّ أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَالرِّضَا

Allāhumma innī as-aluka khashyataka fil ghaybi wash shahādati wa kalimatal ḥaqqi fil ghaḍabi war riḍā

O Allāh, I ask You for Your fear in private and in public, and for the word of truth in times of joy and anger. [Musnad Aḥmad 18325]

Seeking Truth in Speech in Times of Anger

اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى

Allāhumma wa as-aluka khashyataka fil ghaybi wash shahādati wa as-aluka kalimatal ḥaqqi fir riḍā wal ghaḍabi wa as-alukal qaṣḍa fil faqri wal ghinā

O Allāh, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. [Sunan An-Nasāī 1305]

الأفكار السلبية

Negative Feelings

RELATED EMOTIONS

Resentful | Frustrated | Anxious | Suspicious | Guilty | Depressed | Bitter | Malicious | Obstinate | Pessimistic | Worthless | Annoyed | Cynical | Distressed | Insincere | Unkind | Vindictive

INVOKING NAMES OF ALLĀH



- Al-Malik - The Absolute Ruler
- Ar-Rahmān - The All Compassionate
- Ar-Rahīm - The All Merciful
- Al-Mumin - The One Who Gives Security
- Al-Muhaymin - The Guardian
- Ar-Raqīb - The Watchful
- Al-Waliyy - The Protecting Friend
- Al-'Adl - The Just
- Al-Baṣīr - The Seer of All (The All-Seeing)
- Al-Khabīr - the All-Aware
- Al-Muqsi - The Requirer
- Al-Muntaqim - The Avenger
- Al-Mujīb - The Responsive One
- Al-Qawiyy - The All-Strong
- Al-Matin - The Most Firm
- Al-Wāli - The Governor

AṢ-ṢALĀH AL-IBRĀHĪMIYYAH



ACCEPTED PRAYERS

- Admitting Wrongful Doing
- Seeking Relief from Worry and the Removal of Distress
- Seeking the Most Merciful Times of Distress
- Seeking Protection from Doubts, and Attaining Conviction
- Seeking Mercy and Purification for Those Whom you Hurt
- Seeking Refuge from Severe Difficulties and the Malicious Joy of Enemies
- Seeking to Mend Relationships and Guidance to Peaceful Paths
- Seeking Relief from Distress
- Seeking a Truthful Tongue Protection from Evil
- Seeking Refuge from Anxiety and Sadness
- Seeking Peacefulness
- Seeking Constant Mercy and Protection
- Protecting the Heart from Bitterness towards Believers
- Making the Qur'an the Life of the Heart and a Remover of Sadness and Anxiety
- Seeking Pleasure with Allāh's Decree

CHAPTER 20

Negative Feelings

[Al-Afkār as-Salbiyyah] الأُفْكَارُ السَّلْبِيَّةُ

For the purposes of this book, 'negative feelings' are those that a person harbours toward someone behaving in a righteous way. One has become bothered by the positive words or deeds of another, and has judged that person based on the heart's suspicions (ẓann) without proof. By far the most likely root cause of these negative feelings is jealousy, fed by pride of course, but there are a variety of accessories to this disease: weakness of faith and a lack of consciousness of Allāh ﷻ; the frustrated venting of anger; unfounded dislike and unjustified animosity toward the other person; and the desire to elevate oneself by declaring the faults of others.

Allāh ﷻ says, "O believers! Avoid many suspicions, (for) indeed, some suspicions are sinful." [Al-Hujurāt 49:12]

The Messenger of Allāh ﷺ said, "Allāh says, 'I am as My servant thinks of Me. If he thinks good of Me then so it shall be, and if he thinks ill of Me then so it shall be.'" [Musnad Aḥmad 9076]

Imām As-Shafi'ī said in one of his poems: "Let not your tongue mention the shame of another, for you yourself are covered in shame and all men have tongues. If your eye falls upon the sins of your brother, shield them and say: 'O my eye! All men have eyes!'" [Dīwān As-Shafi'ī, p.144]

We need to distinguish between these negative feelings that stem from a certain inadequacy of character, and the socially constructive mechanism which allows for relevant evidence to be shown against someone for their negative actions, in order that further damage can be prevented.

Negative Feelings

Admitting Wrongful Doing

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Lā ilāha illā anta subḥānaka innī kuntu minaz ḡālimīn

There is no god (worthy of worship) except You. Glory be to You! I have certainly done wrong. [Al-Anbiyā 21:87]

Seeking Relief from Worry and the Removal of Distress

اَللّٰهُمَّ فَارِجَ الْهَمِّ، كَاشِفَ الْغَمِّ، مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ، رَحْمَانَ الدُّنْيَا
وَالْآخِرَةِ وَرَحِيْمَهُمَا، اَنْتَ تَرْحَمُنِيْ، فَارْحَمْنِيْ بِرَحْمَةٍ تُغْنِيْنِيْ بِهَا عَنْ رَحْمَةِ مَنْ
سِوَاكَ

*Allāhumma fārijal hammi kāshifal ghammi mujīb da'watil muḍṭarrīn,
raḥmānad dunyā wal ākhirati wa raḥīmahumā, anta tarḥamunī
farḥamnī bi raḥmatin tughnīnī bihā 'an raḥmati man siwāk*

O Allāh, Who relieves worry and removes distress, Who answers the call of the desperate, the All Compassionate and the All Merciful in this world and the hereafter, You are the One who could bestow mercy on me, so bestow mercy on me, so that I will have no need of mercy from anyone else. [Al-Ḥākim 1898]

Negative Feelings

Seeking the Most Merciful in Times of Distress

رَبِّ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

(Rabbi) Annī massaniyad ḍurru wa Anta Arḥamur raḥimīn

(My Lord) I have been touched with adversity, and You are the Most Merciful of the merciful. [Al-Anbiyā' 21:83]

Seeking Protection from Doubts, and Attaining Conviction

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ فِي الْحَقِّ بَعْدَ الْيَقِينِ ، وَأَعُوذُ بِكَ مِنَ
الشَّيْطَانِ الرَّجِيمِ ، وَأَعُوذُ بِكَ مِنْ شَرِّ يَوْمِ الدِّينِ

*Allāhumma innī a'ūdhu bika minash shakki fil haqqi ba'dal yaqīn, wa
a'ūdhu bika minash Shayṭānir rajīm, wa a'ūdhu bika min sharri yawmid
dīn*

O Allāh, I seek Your protection from harbouring any doubts about the Truth after attaining firm conviction. I seek Your protection against the cursed Shayṭān. I seek Your protection from the harm of the Day of Judgement. [Abū Nu'aym Al-Aṣbahānī in Tārīkh Aṣbahān v.2 pg.170/219/276]

Glossary of Allāh's Beautiful Names



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