

Prayers of the Pious

OMAR SULEIMAN

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Introduction

There is a great scholar by the name of Muhammad al-Mukhtar al-Shinqiti *(may Allah be pleased with him)* who once made a very profound comment. He said that people had reached a point in their ignorance of Allah that they don't even call out to Him anymore; they don't know how to have a personal conversation with God. If you think about what a personal *duʿā'* looks like, the word in Arabic is *munājāt (intimate conversation),* Allah *(glorified and exalted is He)* doesn't care if it rhymes, or how it sounds, or even in what language you call out to Him. It doesn't matter, what's important is how sincere it is.

Imam Ahmad *(may Allah be pleased with him)* was once asked, what is the distance between us and the throne of God? A pious prayer from a pure heart, was his reply, that's how we connect to Allah *(glorified and exalted is He)*. When we look at the Prophetic prescriptions of prayers, the best prayers and the best supplications are the ones taught to us by the Qur'an,

by the Divine revelation and by the Prophet *(peace be upon him)*, who encouraged the people around him to learn to call upon Allah *(glorified and exalted is He)* in a personal way. If you look at the Companions of the Prophet *(peace be upon him)*, they are essentially a generation of *yaqīn*, of certainty; they are a generation of being connected to Allah *(glorified and exalted is He)* in their own unique ways.

This book, Prayers of the Pious, developed out of a series of lessons that I recorded as part of the Yaqeen Institute during Ramadan in 2018. Each day, I took a prayer from one of our pious predecessors, mostly from the Companions, and taught how to call upon our Creator the same way that they called upon Him. By following this series on a daily basis each month, and by starting to record a personal *duʿā'* journal, writing down your own prayers following the same manner that the pious predecessors used, you can hopefully connect to Allah in the same way they connected to Him. So I hope that you will join me on this journey, and share the Prayers of the Pious and your own prayers with everyone that you know, and please remember to also keep us in your prayers.

Omar Suleiman
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The Best of My Days

اللَّهُمَّ اجْعَلْ خَيْرَ زَمَانِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ

Allāhumma ijʿal khayra zamānī ākhirahu, wa-khayra ʿamalī khawātimahu, wa-khayra ayyāmī yawma alqāka

O Allah, let the best of my lifetime be its ending, and my best deed be that which I seal (my life with), and the best of my days the Day I meet You.

A constantly recurring theme is that the pious predecessors, the Salaf, deliver the most righteous and most beautiful prayers towards the end of their lives. Abū Bakr *(may Allah be pleased with him)* was a man that would give his life for the Prophet *(peace be upon him)*, and he accompanied him in life and in death. He is buried right next to the Prophet *(peace be upon him)*, who mentioned that Abū Bakr would enter into Jannah beside him. You can imagine how much Abū Bakr *(may Allah be pleased with him)* desired to be with the Prophet *(peace be upon him)* after he passed away; how much he looked to the signs of approval and the signs of continuity of what the Prophet *(peace be upon him)* impressed upon him after he departed from this world.

Abū Bakr *(may Allah be pleased with him)* was blessed with an exquisite ending. He was blessed to die on the same day of the week and at the same age that the Prophet *(peace be upon him)* passed away, the age of sixty-three. This was also the same age that ʿUmar and ʿAli *(may Allah be pleased with them)* both died. He took comfort in this knowledge, and he dressed himself as the Prophet *(peace be upon him)* dressed as he was about to pass away. Abū Bakr *(may Allah be pleased with him)* called out with this moving *duʿā'*: 'O Allah, let the best of my lifetime be its ending'. What a magnificent life

this man had lived but he still said that the best of his life should be its ending. He continued, 'and my best deed be the one that I seal my life with.' Abū Bakr *(may Allah be pleased with him)* had an impressive list of achievements, but his wish was that his best deed be the one that ends his life. And he completed the *duʿā'* by saying, 'and let the best of my days be the Day that I meet You,' meaning to meet Allah *(glorified and exalted is He)* on the Day of Judgement.

This is a powerful and alluring *duʿā'*. When he passed away, Abū Bakr mentioned the *duʿā'* of Prophet Yusuf *(may Allah bless him and grant him peace):*

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّـٰلِحِينَ.

Let me die a Muslim and be accompanied by the righteous. (Yusuf 12:101)

This is an admirable way for all of us to call upon Allah *(glorified and exalted is He)* because it encompasses the last of our days in terms of time, the last of our deeds to the very specificity of that last deed, and the last of our days, the Day that we meet with Allah *(glorified and exalted is He)*, being the best Day of our life.

Abu Bakr رضي الله عنه
had an impressive
list of achievements
but his wish was that
his best deed be the
one that ends his life.



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Show Us Guidance and Error

اللَّهُمَّ أَرِنِي الحَقَّ حَقّاً وَوَفِّقْنِي لِاتِّبَاعِهِ،
وَأَرِنِي البَاطِلَ بَاطِلاً وَوَفِّقْنِي لِاجْتِنَابِهِ

Allāhumma arinī al-haqqa haqqan wa-waffiqnī littibāʿihī, wa-arinī al-bāṭila bāṭilan wa-waffiqnī lijtināibihi

O Allah, show me the truth as truth, and guide me to follow it; and show me the false as false, and guide me to avoid it.

As we have been reading through these different prayers, they may raise questions in your mind: How do I know what the truth is? How do I know what Allah really wants from me? How do I know that I'm upon the path that will allow me to enter into Jannah and earn me that mercy? If you look at *surah al-Fātihah*, there is a prayer for guidance, and it seems fitting to end this book with such a prayer. First and foremost, you should understand that there is no way that you're going to ask Allah sincerely for guidance seventeen times a day and He leads you astray. If you are sincere in asking for guidance from Allah then most certainly He will guide you to the right path; ask Allah for guidance, ask Him for *hidāyah*. That's what made this *duʿā'* from ʿUmar *(may Allah be pleased with him)* so special.

You might be doing something that feels right but it's not actually guidance and righteousness, or you might be engaging in something that you're not so sure about. Sometimes, you hear different people telling you different things about how to get close to Allah *(glorified and exalted is He)* and you're unsure. Hence, the most important *duʿā'* to always keep in mind is that for guidance: Guide us to understand Your message properly; guide us to practise the Sunnah of Your Prophet *(peace be upon him)* properly; guide us to

see our faults and our shortcomings. Guide us so that we do not unknowingly take a path that leads us away from You. So I hope, *inshā' Allāhu ta'ālā,* that you have benefitted from this book and from the prayers of the Salaf, and that you don't forget these *du'ā*'s and this particular prayer.

May Allah *(glorified and exalted is He)* allow us to be upon the path of guidance and to guide others. May He never let us stray by the actions of the accursed devil or by the lowliness of ourselves, and may Allah *(glorified and exalted is He)* allow that path of guidance to result in a path to Paradise and entering into His mercy on the Day of Judgement. *Āmīn*.



My Prayer Journal

Use this section to note down your personal duʿās. You may wish to use the keywords for inspiration.

PRAYER NOTES **KEYWORDS**

My Lord, ...

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Forgiveness

Hope

Paradise

The Hereafter

Forever

