

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

[Salat ul Hajr: Prayer for Needs](#)

And Allah is self-sufficient and praiseworthy. And if He wills, He can do away with you and bring forth a new creation. That is not hard for Allah to do. No bearer of burdens can bear the burden of another, and if one heavily laden so calls another to bear his load, nothing of it will be carried, even though the one who cries is a kin. You can only warn those who fear their Lord and seek Him and establish the salat, and whoever purifies himself only purifies himself for the benefit of his own soul, and to Allah is our final destination.

And when My worshipers ask you about Me, know that I am near. And I answer the call of the caller when he calls. So let them respond to Me and believe in Me so that they might be rightfully guided.

Obviously, we are at a time where intense *du'ā* is needed, not only for the world, but for ourselves. We need to reflect upon ourselves, and to speak to Allah Swt, and we need to create a meaningful dialogue with Allah Swt. I say dialogue, even though it is usually a monologue; but we are certainly hoping every time we have this monologue that it is a dialogue. I want to talk about supplication, and therefore, *du'ā* for need, the *salat ul hajr*. It's a bit more technical, but something we should remember.

The *salat u hajr* should apply to all of us, because all of us in some way find ourselves in need, knowing of course that Allah needs no one. We are the ones who are poor; He is the One Who is rich. We are the ones who are weak; and He is the One Who is strong. We get ill; Allah stays well and heals those who are ill. We have

fear; Allah has no fear. We grieve; Allah has no grief. In this *surah* I read, it describes very clearly that we are all in need, and there is no doubt about that need.

When we find a problem before us, we shouldn't turn first to our egos, or our assumptions, or even other people, even to experts, doctors, wise men, or even the *shaykh*. First we should turn to Allah Swt and get the right guidance and need from those who follow. We shouldn't act too quickly or be extreme. We should not assume that we are right, or that we understand, or that we know the way in which to overcome these problems. In the Middle East, we see how ignorant the Muslim population is, and how ignorant the global population, to not know this. To not even remember, as Allah says in the Qur'an, that if you take the life of one person, you are taking the life of all humanity. And if you save the life of one person, it is like saving the life of all of humanity.

It's wonderful to have confidence, and important on the path, and to have knowledge of one's own self. But one's own self is a self that has weaknesses and corruptions. At the same time, we shouldn't wait for providence or luck to descend upon us because we turn to Allah and say, "*Inshā'a-llāh*" or *Subhāna-llāh*, but we don't really go there first. We need to pray that special prayer. This *salat* can be prayed at any time and any place, but it is best pray, it is said, one hour before *fajr*. Many people are asleep at that time. But at that time, it is said that Allah looks to Himself and extends the hand of help to those who are praying for his assistance.

I always feel internally that I have to make a caveat: we are not talking about a 'himself' that is sitting somewhere, checking the time and waiting to hear. We live in a dynamic creation / universe. The question is are we going to be present in the presence of Allah Swt, and receive the constantly outstretched attributes of love

and the dynamic compassion, healing /*shifat* that is Allah Swt? Are we going to turn our attention to Allah at the right time, at the right place, seizing the moment?

The *salat ul hajr* is a *nafle* prayer. It has two *rak'as*, with a maximum of any number. But often, people pray 12. If you do that, it is prayed in sets of two, like we pray *taraweeh* or *fajr*. After each two, the person makes the *sajdah* and pleads their case to Allah Swt with real sincerity. The Prophet Mohammed (sal) taught us to make a *du'ā* to be said at that time, or if we are depressed, or in any time of need, or grief, then we make this *du'ā*, given to the companions. It goes like this:

O Allah! I come unto you a refuge from anxiety and from grief.

And I take your refuge from indulgence and inactivity.

And I take your refuge from cowardliness and niggardliness.

And I take refuge in your from excessiveness of debt and oppression of people.

O Allah, suffice legitimate things for me, saving me from those things that are illegitimate.

Make me independent in sustenance with Your grace, and from everyone but You.

O Allah, I take refuge in You from the chastisement of the grave, and refuge from the seduction of the anti-christ.

I have faith in You, and take refuge from hardships in life and from afflictions in life, and at the time of death.

O Allah, I seek refuge from sins and from debt.

This is something that should be transcribed and given to you, and that you should make. Of course, it's wonderful to read it and learn it, but it's my experience that it becomes organic if you do it, digest it, verbalize it. You can read that prayer with any *surah*. It's also said that Surah Ya Seen is recited for any problems, too; but it's

much longer. You might need something real quick. A *hadith* of Prophet Muhammed (sal) said, ***“There is a heart for everyone, and the heart of the Qur’an is Ya Seen. I wish that it is the heart of every person from my ummah.”*** The other *surah* to be recited is Surah al-Waq’iah. If recited daily, a person will not be in need of anyone other than Allah, nor will they be struck with poverty that they bear. A *hadith* narrated by Ibn Masood in a book of *tafsir* said, ***“Anyone who reads Surah Waq’iah every night, he or she will never be hit with poverty.”***

Don’t think about money, only. Think about all kinds of poverty. Know that the worst kind of poverty is spiritual poverty. It’s also the best kind of poverty, to be a *faqir*. The Qur’an is full of prayers and stories about prophets and their need to make the *salat ul hajr*. The Prophet Zakariya prayed for a child, and Allah sent angels to him while he was still in prayer, and informed him that Allah had accepted his *du’ā*. The Qur’an says,

Kaf Ha Ya Ayn Saad. This is a mention of the mercy of your Lord to His servant Zakariya. He cried unto his Lord, “O my Lord! Infirm indeed are my bones, and my hair does glisten with gray, but never am I unblessed. O my Lord, in my prayer to you, now I fear what my relatives and colleague will do after me, but my wife is barren, so give me an heir from Yourself on which will truly inherit the posterity of Yaqub. And make him one with whom you are pleased.” And he was answered. “O Zakariya, your prayer shall be answered. We give you good news of a son whose name shall be Yahya. On none have we conferred this name of distinction before.” He said, “O my Lord, how shall I have a son, when my wife is barren, and I have grown quite decrepit with old age?” And Allah Swt replied, “So it will be. This is quite easy for Me. I did indeed create you before you were from nothing.”

So many stories, of Musa, how he helped the daughters of Shueyb, and the stories of other prophets. We have to understand that we are all in need. Allah raises Himself up before us every night before *fajr*, and extends His hand to us. However you feel about this or visualize this, however you identify with it, it is to have humility and sincerity and reach out your hand to Allah. Indeed, I am fairly sure that if we extend our hand to Allah, it is taken. Just at the moment to reach out to be seized. I find myself at times reaching out with my hand. All we need to do is wake up and plead our case. But I understand it is hard to do. The closest position to talk to Allah is when we are in the state of *sujud* and prostration. Remember that whoever raises their hands upward in *du'ā* to Allah, Allah has promised to answer, as in the ayat of Surah al-Baqarah.

Today is Friday, a sacred day. It is an opportunity for us to reflect, and [a time] when our talking should be curtailed, while our reflection should be turning toward Allah. The doors of Jannah are open. Our *du'ās* are accepted, here, or at home, or in the company of good people, with loved ones surrounding us, *inshā'a-Llāh*. I really encourage everyone to make this special *du'ā* for ourselves and for others. It encourages us and all people to make *istighfar*, and to remember Allah Swt. He will remember us. First make your *du'ā*. Ask for forgiveness, then make this special prayer, and He will forgive us and love us, and our love toward Him will be increased.

I encourage us all to take as many moments as we can throughout the day to make *wuqufi qalbi*, and repeat the name of Allah 3 times in our hearts; and *wuqufi zamani*, to take the opportunity to listen and recite Qur'an; to run our finger across the Qur'an when we recite it; and to praise Allah in our enthusiasm, and our restraint, and in our love and in our example as husbands and wives, sons and daughters,

friends, brothers, and sisters; and to be humble in our attitude. Make this *salat ul hajr*, and take the time to wake up before *fajr*, and spend the extra five minutes in that *salat*.

Know that what you are talking to is not a “who,” not a person; but it is the essence of truth, kindness, love, compassion, mercy and giving. Take the time. The whole is greater than the sum total of its parts, and we are just one of the parts. We should at least have a great love and respect for Allah. We should try to do this day by day, step by step, *inshā’a-Llāh*. Take that time pause, as Bahaudin Naqashband described it. Take it, and think to do as best as you can, and be the best you can be. At the end of that give 5 seconds of gratitude to Allah. If you make 7 seconds, that’s great. Ten seconds is even better. *Inshā’a-Llāh* we get the message. *Asalaam aleikum*.