Duʿāʾ

The Weapon of the Believer

A treatise on the status and etiquette of duʿāʾ in Islām

by

Abu Ammaar Yasir Qadhi
And your Lord has stated: Make *duʿā* to Me, I will (of a surety) respond to you. Verily, those who are too arrogant to worship Me will enter the Fire of Hell, humiliated.

*Sūrah Ghafir*, 6

*Duʿā* is (the essence of) worship.

Prophetic hadith

*Duʿā* and the seeking of protection from Allāh are like weapons, but the sharpness of a weapon is not sufficient for it to cause effect, for the person that handles it also plays a role. So whenever the weapon is a perfect one, having no flaw in it, and the forearm is strong, and there are no preventing factors, then it will cause an effect on the enemy...

*Ibn Qayyim al-Jawziyyah*
Du‘ ā

The Weapon of the Believer

A treatise on the status and etiquette of du‘ ā in Islam
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INTRODUCTION

All praise is due to Allah. We praise Him, seek His aid, and ask His forgiveness. We also seek refuge in Allah from the evil of our souls, and from our impious deeds. Indeed, whoever Allah guides, none can misguide, and whoever He misguides, there is none that can guide him. I bear witness and testify that there is no deity worthy of worship except Allah, all glory be to Him, and I bear witness and testify that Muhammad is His final Messenger, and His perfect worshipper.

Verily, man has been created for a noble and great purpose — in fact, the most noble and dignified goal that can exist — and that is that he may worship Allah alone, without any partners. Allah has said in the Qur’an:

وَمَا خَلَقْتُ الْجَنَّ وَالْإِنْسَ إِلَّا لِيُبْلِيَنَّكُمْ

And I have only created jinn and mankind to worship Me.¹

And the greatest and most noble form of worship is du‘ā. It is a plea from the very heart of a believer directed towards Allah — the Hearer of all things,² the Knower of all secrets. It is a confession that emanates from the heart of a believer that he is weak and helpless, that he cannot achieve anything without Allah’s help and aid. It is an implicit affirmation of every single Name and Attribute of Allah, for it affirms that Allah is the Creator, the Sustainer, the Controller of all Affairs, the Hearer, the Seer, the Merciful, the Great, the All-Powerful, the Ever-Capable. The concept of du‘ā entails

¹ Surah al-Dhariyat, 56.
² It should be remembered that Allah’s Names and Attributes are only in Arabic, and that the translations used in this treatise — and in all English books — convey only a small fraction of the real Arabic meaning of the word. Therefore, these translations should not, and cannot, take the place of the actual Arabic Names and Attributes of Allah.
complete submission to Allāh, and perfect recognition of His right to be worshipped. It also consigns man to his proper status – a poor, created being, who has no control of any matter by himself, but rather he is the one that is controlled. It is a confirmation and attestation from the worshipper that he is in need of his Creator at every instance, and that Allāh is independent of any need from him. It shows that man is in a dire state of poverty towards his Lord, and that he cannot live without Him in any circumstance. In fact, his need for his Lord is more than his need for food, drink and air, for it is his Lord that provides him with all this and more. In particular, he is in need of continual guidance from His Lord, and this is the most important of all his needs, and the most noble of all his wants.

Du‘ā is the essence of worship. This can be seen by imagining the condition of one making du‘ā – a worshipper repenting from his sins, humiliated in front of His Lord, in a state of fear, submitting himself to the will of Allāh, earnestly desiring Allāh’s rewards, raising his hands, turning to Allāh with the best of hopes from Him, exemplifying the statement of Allāh:

إنّهُمْ كَأَوْلَادِ عَبْدٍ رَبِّهِمْ وَكَأَوْلَادُ النَّافِئِينَ

“Verily, they used to hasten to do good deeds, and they used to make du‘ā to Us with hope and fear, and used to humble themselves before Us.”

Such a person makes du‘ā, keeping in mind the promise that Allāh has given him, hopeful of achieving that promise:

وَقَالُوا رَبّنَا أَعْفُوْنَ عَنكَ نَسْتَغْفِرُونَ عَنْ عِبَادَتِنَا سَيَذْلُونَ جَهَنَّمَ

3 Sūrah al-Anbiyā', 90.
And your Lord has said: “Call upon me, and I will answer you!” Verily, those who are (too) arrogant to worship Allāh will enter Hell, humiliated!⁴

So when one visualises such a person, and the state that he will be in, one can understand the Prophet’s (ﷺ) statement:

_Du'ā_ is worship. ⁵

So the entire concept of worship, the purpose for which mankind was created, can in fact, be summarised in one simple act: that of _du'ā._

_Du'ā_ is a noble, spiritual form of worship which allows the created to appreciate the majesty and eminence of the Creator. This is because the worshipper turns to his Lord at his time of need, after all other types of aid have been cut off, and all other sources have been despaired of. He turns to his Lord to obtain from Him contentment, peace and serenity, and he finds Beneficence which will never be found from other sources. And how can this not happen, when he is turning to the Lord of all lords, and the King of all kings, the One Who is Self-Sufficient from all wants, and Who is Praised at all times?

So with the noble status of this act of worship in mind, it becomes obligatory on every single believer, without exception, to become familiar with this great concept of _du'ā_. So many questions that abound in one’s mind must be answered. What is _du’ā_? What are its blessings and its excellence? What is the proper etiquette that one must follow while making _du'ā_? Why is someone’s _du'ā_ responded to, and someone else’s not? And how can one increase one’s chances of getting one’s _du'ā_ accepted? And what are the factors that prevent one’s _du'ā_ from being accepted? Also, if everything is already predestined, then what is the purpose of making

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⁴ Surah Ghāfir, 60.
⁵ Authentic, narrated by Aḥmad and the four Sunans, and others, from Nu’mān ibn Bashir, as reported in Sahih al-Jāmi` # 3407.
du'ā, for surely, if it is already written, it will happen whether the du'ā is made or not, and if it is not written, then no matter how much du'ā one does, it will never occur?

All these questions, and more, are answered in the short treatise in your hands. Although there are many books in English about the concept and etiquette of du'ā, in this author's humble opinion, none of them have done justice to this topic. Most only deal with some of the etiquette of du'ā, and none actually discuss the importance and status of du'ā in a Muslim's life. Therefore, I felt a dire need for such a book in the English language, and compiled this short, yet insha-Allâh comprehensive, treatise, in which I pray that the reader will find essential information that is needed by every Muslim with regard to this greatest act of worship. I have deliberately not elaborated unnecessarily on many advanced points or difficult concepts, nor have I diverged to discuss obscure tangents, for the purpose of this book is not so that a person masters the many facets of du'ā, but rather that the reader obtains practical benefit, by applying what he has read in his daily life. This work is meant for the layman who wishes to learn more about du'ā so that he can worship Allâh properly; it is not for the scholar. Therefore, the chapter sections have deliberately been left short, for I have restricted myself to quoting some âyât and aḥâdîth, and the statements of scholars, along with short explanations where appropriate.

This book is not the result of any unique research on my part; rather, it is compiled from a number of sources that I felt were excellent references in this field. Therefore, the treatise in the reader's hand is merely a compilation, translation, and arrangement of material found primarily in the following works:

2. *Tashīḥ al-Duʿāʾ*, by the 'Allāmah of our times, Bakr Abū Zayd.  

3. *Al-Duʿāʾ wa Manzilatahu min al-'Aqidah al-Islāmiyah*, by Dr. Jilan al-Ārūsī.  


Some sections of this book are paraphrased from the above works, and since I have mentioned this in the Introduction, I have not referenced this every time it occurs. Details of these works and others can be found in the Select Bibliography at the end of this book. Other works were also used, in particular the works of Ibn Qayyim al-Jawziyyah, the doctor of the soul and the master of spiritual diseases and their cures. Where this was done, the relevant work was referenced in the footnotes.

I request the reader to notify me if he comes across any mistakes in this work, or has any other constructive advice that he wishes to give. (Comments may be sent care of the publisher, or e-mailed...)

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6 In reality, this book is in a class of its own – like all the other books by this amazing personality! Whereas other books follow a ‘standard’ pattern of talking about the various aspects related to *duʿāʾ*, Shaykh Bakr takes a refreshing and novel approach, referencing hundreds of obscure works, and coming forward with details not found in these ‘traditional-style’ books, obviously conforming to his usual scholarly style. It is unfortunate that this Shaykh and Imām of *Ahl al-Sunnah* is not given much attention in the West, perhaps because of the fact that he himself does not like publicity, and rarely gives lectures or classes, concentrating instead on writing.

7 This is a master’s dissertation presented to the College of Daʿwah (Department of 'Aqidah) of the Islamic University of Madinah, in the year 1410 A.H. This is the best reference that this author has come across that discusses the concept of *duʿāʾ* and its status in Islam.
directly to the author at: yqadhi@hotmail.com). In the end, perfection is only with Allāh!

On a personal note: this book was written at a time when I myself was undergoing a great personal crisis. It was a time when I myself was turning to Allāh, making du’ā constantly and earnestly for a miracle to occur to save me from the situation that I was in. And it was while I was writing the final pages of this book, sitting in front of my computer, that a phone call from an absolutely unexpected source came, informing me that, indeed, a miracle had occurred; and for Allāh all matters are easy, for He only has to say, ‘Kun,’ and it is! Verily, all praise is due to Allāh, Who Hears the plea of the one in distress, Who is fully Aware of the situation of the one who has been wronged, and Who grants justice to all.

So I hope that the following pages do not contain mere facts; dry quotes that do not stir sentiment and feeling. Rather, I pray that some of the emotion and spirit that was present while this book was being written can be felt by the reader as he turns its pages, and that he can feel the texts of the Qur'ān and Sunnah speak directly to his heart as he reads its lines. I pray that this work will help the reader come closer to Allāh, by realising his own great poverty and helplessness, and by appreciating the Beneficence and Power of the Rahmān, the Rahim.

Abu Ammaar Yasir Qadhi

Al-Madinah al-Nabawiyyah - The City of the Prophet (ﷺ)
1st Dhul-Qa'dah 1421 A.H.
(26th Jan. 2001 C.E.)
CHAPTER I

THE BASICS

1. The Meaning of Duʿāʾ

The word ‘duʿāʾ’ is the verbal noun (masdar) of the verb ‘daʿā’, which signifies ‘to call out, to summon’.8

The word ‘duʿāʾ’ is mentioned in the Qurʾān to signify a number of meanings, as the following verses show:

1. Worship.

لا تدع من دون الله ما لا ينفعك ولا يضرك

“And do not call besides Allah that which will not harm you or benefit you...”9

2. The seeking of aid.

وادعوا وشهدكم من دون الله

“And call upon your witnesses besides Allah...”10

3. A request.

وادعوني أستجيب لكون

“And call upon Me, for I will answer your prayers...”11

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9 Sūrah Yūnus, 106.
10 Sūrah al-Baqarah, 23.
11 Sūrah Ghāfir, 60.
4. A call.

“Yom ya'dhukum”

“The day that you will be called...”¹²

5. Praise.

Qul ad'wa 'llah 'awad'wa al-Rahmân...”¹³

“Say, ‘Call upon Allâh, or call upon al-Rahmân...”


Daw'oonhim fiha 'asab'aha Allâhim

“Their speech therein will be: ‘Glory be to you, O Allâh!’”¹⁴

7. A question.

A'du 'l-rabbik bâten 'lamâ haze

“Call on your Lord so that He can clarify to us what it is...”¹⁵

And other meanings besides these.

As for its Islamic meaning, various scholars have defined it in similar terms.

Al-Khaṭṭâbî said: “The meaning of du'â is the servant’s asking his Lord for His Help, and asking His continued support. Its essence is that a person shows his neediness to Allâh, and frees himself from any power or ability to change (any matter by himself). This characteristic is the mark of servitude, and in it is the feeling of human submissiveness. Du'â also carries the meaning of praising Allâh, and attributing to Him Generosity and Bounteousness.”¹⁶

¹² Sûrah al-Isrâ, 52.
¹³ Sûrah al-Isrâ, 110.
¹⁴ Sûrah Yûnûs, 10.
¹⁵ Sûrah al-Baqarah, 68.
¹⁶ Sha'n ad-Du'â, p. 4.
Ibn al-Qayyim defined it as, “Asking what is of benefit to the person, and asking the removal of what is harming him, or (asking) the repelling of it (before it afflicts him)”.\(^{17}\)

Another scholar wrote: “The appeal to Allāh, all Glory be to Him, of a request, by asking Him with desire for all good that is with Him, and to be submissive to Him in asking what is desired and in obtaining what is hoped for.” \(^{18}\)

2. Duʿā is a Form of Worship

Allāh, all Glory and Praise be to Him, has said:

\[
\text{وَقَالَ رَبُّكُمَّ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنِ الْعَبَارَةِ سَيَحْرُونَ جَهَرًا}
\]

Verily, your Lord has said: “Call upon Me, and I will answer you!” Those who are arrogant to worship Allāh will enter Hell, humiliated! \(^{19}\)

In this verse, Allāh has commanded us to ask Him and petition Him, and counted those who do not ask Him among those who are too arrogant to worship Allāh. From this, it is understood that duʿā is among the acts of worship, and this meaning was explicitly stated by the Prophet (ﷺ). Nuʿmān ibn Bashīr reports that the Prophet (ﷺ) said:

“Duʿā is worship”.

He (ﷺ) then recited the verse:

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\(^{17}\) Badāʾi al-Fawāʾid, 3/2.

\(^{18}\) This definition is taken from Kitāb al-Duʿā by Dr. Muḥammad al-Sayyed Tantāwī.

\(^{19}\) Sūrah Ghāfir, 60.
“Verily, your Lord has said: “Call upon Me, and I will answer you.” Those who are (too) arrogant to worship Allah will enter Hell, humiliated!”

Therefore, *du‘ā* is a type of worship; rather, it is amongst the greatest acts of worship, and one of the best ways to bring a worshipper closer to Allah, all Glory and Praise be to Him. In this verse, Allah has equated *du‘ā* with worship, for He commanded His servants to make *du‘ā* to Him, and then stated that whoever is too arrogant to worship Him will enter the Fire of Hell. So from this it is understood that the worship referred to in this verse actually means *du‘ā*.

In another verse, Allah calls *du‘ā* the ‘*din*’ or the entire religion, for He says:

*He is the Hayy (Ever-Living), there is no deity except Him. So make *du‘ā* to Him, to Him is the *din*.*

And there is no other act that has been equated or paralleled with the entire *din*, or connected to the entire concept of worship (*‘ibādah*).

One of the benefits that are obtained by realising that *du‘ā* is a form of worship is that the manner and procedure of *du‘ā* must only be taken from the Qur‘ān and Sunnah. Just as a person cannot use his mind or whims to decide how to pray or fast, so too must he restrain himself to the texts of the Qur‘ān and Sunnah when it comes to the manner and etiquette of *du‘ā*.

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20 This hadith is authentic, and is reported by Ahmad and the four *Sunans*, and others, from Nu‘mān ibn Bashir, as reported in *Sahih al-Jāmī* # 3407.

21 Surah Ghafir, 65.
3. *Du'ā* and its Relationship to *Aqidah*

*Du'ā* has a very strong relationship with one’s *aqidah* (creed) and *tawhid.*[^22] *Du'ā* is also one of the best ways that a person can increase his *imān* (faith), and appreciate Allāh’s Names and Attributes. It is a powerful reminder of man’s inherent incapability, and Allāh’s unlimited powers.

*Du'ā* increases a person’s *imān* (faith) due to many factors. It makes evident the fact that a person has absolutely no control over his destiny, nor does he have the power to benefit himself or avert any evil from him. It shows the neediness that a Muslim feels towards his Lord. It proves that the one making *du'ā* sincerely believes that Allāh hears his *du'ā*, and will respond to it. Such a person must also affirm Allāh’s Infinite Mercy, Beneficence and Generosity. And the more a person increases in the realisation of his poverty towards the Mercy of his Lord, the more he will increase in his *imān* as well. Likewise, the more a person appreciates and realizes the perfection of Allāh’s Names and Attributes, so too will he increase in his *imān*. These two factors – knowing one’s need of Allāh in every matter, and knowing Allāh’s Perfect Nature – are the essence of *imān* and servitude to Allāh.

The one making *du'ā* openly affirms his *imān* for Allāh, for it shows that he believes in Allāh, and that Allāh, and only Allāh, can listen and answer his prayers.

Another way in which the importance of *du'ā* can be demonstrated is by showing that *du'ā* is an implicit affirmation of *tawhid* in all of its aspects.[^23]

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[^22]: This topic will only be briefly touched upon in this book. The reader is referred to the master’s dissertation by al-Arūsī on the topic.
[^23]: *Tawhid* is the Unification of Allāh in His Existence and Lordship (known as *Tawhid al-Rubūbiyyah*), in His Perfect Essence and Attributes (*Tawhid al-Asmā wa al-Şifāt*), and in His right to be worshipped (*Tawhid al-Ulāhiyyah*). *Tawhid* is the *essence* of Islām, and the first and final call of all of Allāh’s prophets. The reader is referred to Dr. Bilāl Philip’s *Fundamentals of Tawheed* (al-Hidaayah Publishing & Distribution, United Kingdom, 1999), for further details.
When one makes a du’ā to Allāh, one is implicitly acknowledging that Allāh exists, and that He is the true Lord. The person so doing is stating by his actions that Allāh controls all matters, for only Allāh has the power and capability to respond to his du’ā. He is admitting that Allāh is the Nourisher, Sustainer, Creator and Master of the entire creation, and all of this is the essence of Tawhīd al-Rubūbiyyah. Even when a non-Muslim makes a du’ā to Allāh (even if it is by another name), he affirms all of these concepts as well. It is because of this affirmation that it is possible that a non-Muslim’s du’ā is answered as well, for the response of a du’ā relates to Tawhīd al-Rubūbiyyah. Allāh mentions in numerous verses in the Qur’ān (some of which will be mentioned later) that disbelievers call out to Him at times of need, and yet, when He responds to their du’ā, they worship others besides Him. So the point is that Allāh does respond to the du’ā of the kāfir (unbeliever) as well as the Muslim, for both turn to Allāh recognising that only Allāh can grant them what they desire. However, the du’ā of the Muslim has a greater chance of being accepted, for he calls out only to Allāh, whereas the kāfir calls out to others besides Allāh, turning to Allāh only when he is in great distress. Also, the fact that Allāh responds to the du’ā of the kāfir does not in any way imply that He is pleased with him, or that he will be saved from the fire of Hell. Rather, it shows that Allāh is the Rabb, the true Lord of both the Muslim and kāfir, and it shows that He is al-Rahmān, the Ever-Merciful, for He shows Mercy to the Muslim in this life and the Hereafter, and He shows some Mercy to the kāfir in this life. Were it not for this Mercy, the kāfir would not even be blessed with a morsel of food or a sip of water. And this general mercy entails that Allāh responds occasionally to the du’ā of a kāfir, especially when it emanates from a heart that has turned sincerely and desperately towards Allāh.

Du’ā also necessitates that only Allāh deserves to be worshipped (Tawhīd al-Ulūhiyyah), for if only Allāh has complete control over creation, and if only He can respond to the call of the one in distress, then only He deserves our complete submission and worship.
Du‘ā also obligates that Allāh has the most Perfect Names and Attributes (Tawhid al-Asmā’ wa al-Ṣifāt). For only He can hear the whispering plea of the servant, no matter where the servant is, and only He can understand the situation that the servant is in. His knowledge is far more complete than the knowledge of the servant himself concerning the plight that he is in. Likewise, only Allāh has the complete power and ultimate authority in granting what the servant desires.

So du‘ā is a powerful indication of tawhid in all of its three aspects.

4. Du‘ā to other than Allāh is Shirk

From what has preceded, it is clear that du‘ā can only be directed towards Allāh alone.

قُلُ إِنَّا أُدْعُوُارِيَ وَلَا أُشْرِكُ بِهِ أُحْدَّا

Say (O Muḥammad): “I make du‘ā only to my Lord (Allāh alone), and I associate none as partners along with Him.”

To make du‘ā to other than Allāh is pure shirk (associating partners with Allāh), which is the one sin that Allāh will not forgive.

This is due to the fact that the one that makes a du‘ā to other than Allāh is in fact attributing to a created object characteristics and attributes that only Allāh has. So, the person who makes a du‘ā to a saint, or rock, or idol, believes that that object can hear him, and has eternal life, and is capable of responding to his invocation, and has knowledge of his situation, and can see the state that he is in, and has mercy upon him, and has the power to grant him what he wishes. Yet, the perfection of all of these attributes is only with Allāh. It is only Allāh that can hear everything, in fact, Allāh knows our very thoughts even if we do not vocalise them. It is only Allāh that knows our situation perfectly, and has a Divine Mercy for us, and is All-Powerful in responding to our requests. Allāh describes all other objects which du‘ā is made to in the following verse:

24 Surah al-Jinn, 20
If you invoke (or call upon) them, they hear not your call, and even if they were to hear (you), they could not grant your (request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything).\(^{25}\)

So the object that is called upon besides Allāh, whether it is an idol or a dead saint, cannot hear such calls in the first place. They do not have the perfect Attribute that \textit{al-Sami}‘ (The Hearer of Everything) has, and even if they are alive and have a sense of hearing, this sense is extremely limited, for they can only hear within a very small distance, if the voice is loud enough. Can such restricted hearing be compared in any way to the attributes of \textit{al-Sami}‘? Allāh then states that, even if they could hear such calls, they would not be able to respond to them. Thus because these objects simply do not have the power or capability to respond to any requests. Allāh describes these worshipped objects as:

\[
\text{يَدْعُوُمَّنَ} \\
\text{دُوْبُ} \\
\text{مَا} \\
\text{يَضْرُّ} \\
\text{مَا} \\
\text{وَلاَ} \\
\text{يُنِفِّعُهُ} \\
\text{ذَلِكَ} \\
\text{الضَّلاَّلُ} \\
\text{البَيْعِيُّ} \\
\text{يَدْعُوُلَّمَنَ} \\
\text{ضَرْهُ} \\
\text{أَقْرَبَ} \\
\text{مِنْ نَفْعَةٍ} \\
\text{لَيْسَ} \\
\text{الموَّلِي} \\
\text{وَلَيْسَ} \\
\text{العَشِيرُ} \\
\]

He calls besides Allāh that which hurts him not nor profits him. That is a straying far away. He calls unto him whose harm is nearer than this profit: certainly, an evil \textit{mawla} (patron) and certainly an evil friend!\(^{26}\)

\(^{25}\) Sūrah \textit{al-Fātir}, 14

\(^{26}\) Sūrah \textit{al-Ḥajj}, 12-13
So the person calling an object besides Allāh is in reality calling something that can neither benefit him nor harm him in this world. Although these objects can, in and of themselves cause no harm, by calling them instead of Allāh, a person brings harm upon himself by committing shirk, so what an evil and foolish act it is. As Allāh says:

وَمِنْ أُصْلُحٍ مَّعَهُ يَعْدُوُّونَ مِنْ دُونِ اللَّهِ مِنَ لاَيَنْتَجِبُّ اللَّهَ إِلَّا بِيَوْمِ الْقِيَامَةِ وَهُمْ عِنْدَ عَذَابٍ حَزِينٍ

And who is more astray than one who makes a du’ā to other than Allāh - who will not answer him until the Day of Resurrection, and who are (even) unaware of their du’ās to them? 27

The object that is called besides Allāh does not even know it is being called, and if du’ā were made to them until the Day of Judgement, nothing would occur!

In fact, look at the example that Allāh gave of the one who calls to other than Allāh:

قُلْ أَذَاعُواْ مِنْ دُونِ اللَّهِ مَا لاَيَنْتَجِبُهُ كَذَا أَسْتَهْوَاهُ الْجَمِيلُينَ فِي الأَرْضِ حَرَّمَهُ اللَّهُ أَصْحَابُ يَدْعُوهُ إِلَى الْهَادِئِ إِنَّهُمْ فِي صُدُّ هَذِهِ الْأَلْبَابِ وَأَمَّنْ يَتَسَلَّمُ لِرَبِّ الْمُكْرَمِينَ

Say (O Muḥammad (ﷺ)): “Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allāh has guided us? Like one whom the devils have made to go astray, confused (wandering) through the earth, his companions calling him to guidance (saying): ‘Come to us.’” Say: “Verily, Allāh’s Guidance

27 Surah al-Ahzāf, 5
is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the Worlds.”

So from all this it is apparent that anyone who makes a du’ā to other than Allāh has committed a form of major shirk, rather, the greatest form of shirk!

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَٰهًا إِلَّا بَرَّهُنَّ لَهُمْ
فِي نَفْسِهِ حَسَبًاٌ عَنْ يَدِيْهِ إِنَّهُ لَا يَصِلِّحُ الْكَافِرُونَ

And whoever makes a du’ā to (or worships) other than Allāh, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.

It is irrelevant what excuses, or distorted logic, those that make du’ā to other than Allāh use to try to justify this shirk, for the reality of an act is not affected by invented names given to it. So you find some of them claiming that they are only calling out to ‘holy’ people, whereas others use the concept of intercession (shafā’ah) to justify this shirk. Yet others pervert the correct understanding of tabarruk (seeking blessings from an object), while others use the concept of tawassul (seeking a means of nearness to Allāh). No matter what means a person seeks to use, the fact should be clear to everyone that to call upon a dead person, or an angel, or a prophet, or a rock or stone, or a deity other than Allāh, is the essence of shirk, concerning which there is no difference of opinion amongst Muslims. This type of shirk is the worst type, for it is directing the greatest act of worship to other than Allāh. A person who commits this type of shirk has removed himself from the fold of Islām, and this act of his is no different from prostrating to an idol.

Despite the clarity of this type of shirk, it is appalling to note that such acts are rampant amongst many Muslim societies and cul-

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28 Sūrah al-An‘ām, 71
29 Sūrah al-Mu‘minūn, 117
30 Abū Zayd, p. 248.
tures. It is possible to hear a person who believes that he is Muslim, and might even be praying or fasting, call out, ‘O 'Abd al-Qâdir al-Jilâni! Save me!’ And here is another one that makes a duˈā, ‘O Badawi! O Tijâni! O Rifâ’ai!31 Guide me! Help me! Give me my sustenance! Take care of my needs!’ And yet a third might say, ‘O Muḥammad, (ﷺ) Grant me a righteous child!’ So they call out to ‘pious’ saints, believing that these saints have the power to respond to their duˈās, or that they have a right over Allāh that Allāh answers their prayers.

Another manifestation of this evil is the culture of grave-worship that is predominant in certain Muslim countries. The erecting of beautiful structures over the graves of ‘holy’ people, and travelling distances to visit these graves, is forbidden in Islâm for the very reason that such glorification leads to shirk. It is even prohibited to pray (perform ṣalât) in front of a grave, even though the ṣalât is to Allâh, so what is the case of the one who actually makes a duˈā to the dead?

Similarly, others use these dead ‘saints’ as intercessors between them and Allâh, thinking that, by using these people as intermediaries, their duˈās will have a stronger chance of being accepted by Allâh. This act of theirs is based on their own ignorance, for the Arabs at the time of the Prophet (ﷺ) would worship their idols with the exact same excuse – that they were only trying to come closer to Allâh – and yet, despite this excuse, Allâh considered them to be committing shirk. The reason for this being that the pure concept of tawhîd in Islâm does not allow for any intermediaries between man and Allâh when it comes to the worship of Allâh. Worship is a right that is due only to Allâh, and it is shirk to divert any act of worship to other than Allâh.

To conclude, duˈā is one of the greatest acts of worship, and therefore to make a duˈā to other than Allâh is the essence of shirk. And

31 These are all names of Sûfî ‘saints.’ Although it is possible that some of these personalities might have been pious servants of Allâh, there is no doubt that what their followers are doing is major shirk.
there is no difference in making *du'ā* to a prophet, or an angel, or a pious person, or to a grave, a star, a rock, or a stone; all of these are created objects, and cannot compare in any way to Allāh. Likewise, there is no difference if a person makes *du'ā* to them or uses them as intermediaries between him and Allāh; both of these acts are manifestations of *shirk*.

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32 For further details of *shirk*, its dangers, types and categories, see the author’s *Explanation of Shaykh Muhammad ibn 'Abdul Wahhāb’s Four Principles of Shirk*, forthcoming.
CHAPTER II

THE TYPES OF *DUʿĀS*

*Duʿā* can be categorised in a variety of ways, depending on the perspective that one is using. Some of the more useful categorisations are as follows:

1. With Respect to the Actuality of *Duʿā*

When one examines the texts of the Qurʿān and sunnah, one finds that there are two types of *duʿās* that are mentioned.

The first type, which is the one that most people are familiar with, is known as *duʿā al-masʿalah*, or the ‘*duʿā* of asking’. This is when a person asks to be given something that is of benefit to him, or asks that some harm be removed from him. So the worshipper asks Allāh to fulfil a need; for example, he says, “O Allāh! Grant me good in this world, and good in the Hereafter!” So this is an example of *duʿā al-masʿalah*.

The second type of *duʿā* is known as *duʿā al-ʿibādah*, or the ‘*duʿā* of worship’. This is a very broad concept, for every single act of worship includes in it this type of *duʿā*. Every praise that a person pronounces, every prayer that he performs, is done with an intrinsic plea and cry that emanates from the heart of every believer: “O Allāh! I am doing this act of worship because you are All-Mighty and Powerful! You are the only one that deserves all types of praise! O Allāh! Accept this act from me!” Therefore, when a person says, ‘*Alhamdulillah*’ or ‘*Subhān Allāh*’, this can be taken to be examples of *duʿā al-ʿibādah*. When a person prays the ʿsalāt, or gives zakāt, or fasts, all of these are examples of *duʿā al-ʿibādah*.
These two types of du'ās are inherently related to one another. Every du'ā al-mas'ālah intrinsically contains a du'ā al-'ibādah, and every du'ā al-'ibādah necessitates a du'ā al-mas'ālah. To clarify this expression, two examples are given.

When the Muslim prays, “O Allāh! Bless me with pious offspring”, then this is a clear example of a du'ā al-mas'ālah, as he is asking for some benefit. However, this simple du'ā implies, without him saying anything, that Allāh is the One Who hears his prayer, and responds to it, and He is the One that gives sustenance, and blesses people with offspring. It implies that Allāh is the Ever-Living, the Giver of life, the Ever-Merciful who responds to His servants. This simple du'ā necessitates that the person who makes it attributes to Allāh many beautiful and perfect attributes. Thus, this du'ā al-mas'ālah intrinsically contains du'ā al-'ibādah at the same time.

As a second example, a person says, ‘Lā hawla wa lā quwwata illa billāh’ or, ‘There is no change or power except with the (help and will) of Allāh.’ At face value, this expression, is a du'ā al-'ibādah, as nothing is actually being asked from Allāh. However, this expression necessitates that a person make du'ā al-mas'ālah to Allāh. When a person affirms that there is no power, nor is it possible to change anything, except with the Will and Permission of Allāh, then this automatically necessitates that he ask Allāh, and only Allāh, whenever he wishes to achieve something. So, this du'ā al-'ibādah necessitates du'ā al-mas'ālah.

So whenever the word ‘du'ā’ occurs in the Qur'ān and Sunnah, it has one of three possibilities: it either refers to both types of du'ā, or it refers to du'ā al-mas'ālah, or it refers to du'ā al-'ibādah.

An example in which the word ‘du'ā’ refers to both types of du'ā is:

قُلْ مَا يَعْبُدُونَ إِلاَّ رَبَّنَا
لَوْلَا دَاوْنُونَكُمُ فَفَدْكُمْ بَشَرَّ فَضْسُوفَ يَسْتَبْنُونْ لَزَمًا
Say (O Muḥammad): My Lord only pays attention to you because of your ḏuʿ ā to Him. But now you have indeed rejected (Him), so the (torment) will be yours permanently.\textsuperscript{33}

This verse includes ḏuʿ ā al-masʿalah and ḏuʿ ā al-ʿibādah; in other words, the reason that Allāh pays attention to us is because of our worship (ḏuʿ ā al-ʿibādah) and asking (ḏuʿ ā al-masʿalah) that we do of Him.

An example in which the word ‘ḏuʿ ā’ primarily refers to ḏuʿ ā al-masʿalah is:

\begin{quote}
أَمَّنْ يَسْتَجِبُ الْمُضْطَرِّ إِذَا دَعَاهُ
\end{quote}

Or who is there that responds to the call (ḏuʿ ā) of the one in distress (besides Allāh)\textsuperscript{34}.

An example in which it primarily refers to ḏuʿ ā al-ʿibādah is:

\begin{quote}
يَتَأَيَّهَا النَّاسُ ضُرِّبَ مَثَلًا فَأَسْتَمِعُوا رَبَّكُمْ إِنَّكَ السَّمِيعُ

يَدْعُوُنَّهُ مِنْ دُونِ اللَّهِ مَعَهُ عِبَادَةً أَوْ أَجْمَعُوا رَبَّكُمُ
\end{quote}

O Mankind! An example has been set forth, so listen to it. Those that you call (i.e. worship) besides Allāh will never be able to create a fly, even if they all united to do it”.\textsuperscript{35}

However, even though the direct references in the last two verses are only to one type of ḏuʿ ā, indirectly both types are included, as they are inherently related to one another.

2. With Respect to the One Being Asked

Ḍuʿ ā is, by its very nature, a call or request to another being. Therefore, it is possible to categorise ḏuʿ ā with respect to the one being asked, for it is possible that the one that is being asked is Allāh, and it is possible that it is a false deity. It is also possible that

\textsuperscript{33} Sūrah al-Furqān, 77.
\textsuperscript{34} Sūrah al-Naml, 62.
\textsuperscript{35} Sūrah al-Ḥajj, 73.
the person making *duʿāʾ* combines *duʿāʾ al-masʿalah* and *duʿāʾ al-ʿibādah* to the same deity at all times, or he differentiates between them.

So this leads to four categories of people, as follows:

The first category are those people who worship other than Allāh, and call out to these others at all times. These people do not acknowledge Allāh as the Lord or One that deserves worship. Examples of this category are the Hindus, Buddhists, and the followers of other religions who do not believe in Allāh in the first place. So these people direct their *duʿāʾ al-ʿibādah* and *duʿāʾ al-masʿalah* to other than Allāh.

The second category are those who believe in Allāh, and worship Him, yet never ask anything of Him. Instead, basing their idea on perverted logic, they use intermediaries in order to approach Allāh, and ask these intermediaries to bless them with what they need. The extreme Sūfī groups are notorious for this type of act, for they usually ask dead ‘saints’ and prophets to bless them with what they need. Therefore, their *duʿāʾ al-ʿibādah* (in the broad sense) is to Allāh, but their *duʿāʾ al-masʿalah* is to other than Allāh.

The third category are those people who believe in Allāh, and worship Him, but only turn to Him at times of severity. When they are in extremely desperate situations, they combine their *duʿāʾ al-ʿibādah* and *duʿāʾ al-masʿalah* to Allāh, but at times of ease, they call out to other than Allāh. And this was the religion of the *Jahiliyyah* Arabs at the time of the Prophet(ﷺ).³⁶

The last category are the true Muslims, those that always combine *duʿāʾ al-ʿibādah* and *duʿāʾ al-masʿalah*, and direct it to Allāh, and only to Allāh. So they direct their worship, prayer, and charity, to Allāh, and they turn to Him only for all of their needs.

³⁶ For a more detailed discussion of these categories, see *Explanation of Shaykh Muhammad ibn ʿAbdul Wahhāb’s Four Principles of Shirk*, by the author (forthcoming, insha-Allāh).
3. With Respect to the One Making *Duʿā*

When one looks at the different categories of people that make *duʿā*, it is possible to classify them into four categories.\(^{37}\) This is because *duʿā*, as has been mentioned, is of two types, *duʿā al-ʿibādah* and *duʿā al-masʿalah*. Therefore, it is possible to have four logical combinations of these categories with regards to the one making *duʿā*, for he can either combine both types of *duʿā*, or practice only one type, or leave both types. (Note that this categorisation contains some overlap with the preceding one, but at the same time is unique, as it deals with the one **asking**, and not the one **that is asked**).

The first category of people are those who combine both types of *duʿā*, and this is the way of the true Muslim. So he worships Allāh, realising that this worship is the purpose of his creation and being, and he seeks Allāh’s help in this worship, realising that without this help he will not be able to achieve this goal. Therefore, he has combined *duʿā al-ʿibādah* with *duʿā al-masʿalah*.

Allāh combined these two types of *duʿā* in numerous verses in the Qurʿān, the simplest of them being the oft-recited verse:

\[
\text{إِبَالَكَ نَعْبُدُ وَإِبَالَكَ نَسْأَلُ مِنْ فَوْقِنَا مُسَأَّلَتَ ١٦٦}
\]

You (alone) do we worship, and You alone do we seek help from.\(^ {38}\)

So this verse clearly shows the important relationship between *duʿā al-ʿibādah*, and *duʿā al-masʿalah*, and the wise person is he who understands and acts upon both of these types of *duʿā* in his life.

The second category of people are those that have left both types of *duʿā*, so they neither worship Allāh, nor seek His help or aid in any matter. So in this category fall the people that worship false deities, believing these deities to be worthy of their *duʿā al-ʿibādah* and *duʿā al-masʿalah*. They never turn to Allāh, and thus have lost this world and the Hereafter.

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\(^{38}\) Sūrah al-ʿFāṭiḥah, 5.
Also, those that have rejected religion entirely, such as the communists, atheists and agnostics, fall into this category as well. To such people, the only way to achieve any goal is through physical means, for in their rejection of a god they have implicitly worshipped creation. And these are the worst of mankind.

The third category are those people that practice *du'ā al-ʾibādah*, but ignore *du'ā al-mas'alah*. Such thinking can only come from an ignorant person, or one who is deviated in his beliefs.

As for the ignorant Muslim – and unfortunately how common they are in our times – then he forgets that the real way and sure path to achieve his goal is by making *du'ā* to Allāh. He becomes so caught up in this world that, although he might pray and fast and give zakāt, he forgets the *spiritual* aspect of Islām, and the beauty of the Names and Attributes of Allāh. To such a person, Islām becomes a series of mundane acts, devoid of any meaning, performed at regular intervals. Such a person needs to re-evaluate his concept of Islām, and even of life, in order that he can correct his misunderstanding. He must ponder over the meanings of the Names and Attributes of Allāh, and realise the ultimate Power and Knowledge of the Creator, and only then will he be able to see the error of his ways. He must realise that every act he does, whether it is related to this world or the Hereafter, must be done with the help and aid of Allāh, for if Allāh does not help him in achieving what he desires, he will never be able to achieve it.

As for the person who actually believes that it is incorrect to use *du'ā al-mas'alah*, and instead restricts himself to *du'ā al-ʾibādah*, then such a person without a doubt has committed a grave mistake. These people are only found in deviated sects – sects that have perverted the meanings of the Qur'ān and Sunnah in order to justify their positions. Examples of this are the extreme Sufis, for many of them believe that it is actually a *sin* to ask Allāh for anything! Basing this belief on a few fabricated *ahadith*, they claim that a person

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39 See the last chapter of this work for an example of such an ḥadith.
must always be content with what Allāh decrees for him, and therefore should not pray for a change in his situation! The falseness of this logic is in their understanding of ‘contentment,’ for to be content with Allāh means that one should not curse the Divine Decree, or be angry at Allāh for what has occurred. It does not mean that one must be happy and satisfied at every incident that occurs to one, particularly if it is related to a sin or an evil pertaining to one’s religion. In addition, we find that all Allāh’s prophets, without exception, made du‘ā to Allāh for all matters. Therefore, this understanding of the extreme Sūfis is not in accordance with the understanding of the prophets.

The fourth, and final, category are those people that ignore du‘ā al-‘ibādah, and only practice du‘ā al-mas‘alāh. Such people believe in Allāh, but follow their own selfish desires, and strive in order to satisfy their every whim. So they leave worship of Allāh, but they realise that Allāh is the Controller of all affairs, and, therefore, ask Him for their selfish needs.

The primary example of this is Iblis, Satan himself, may Allāh’s eternal curse be upon him. For when he was expelled from Paradise due to his arrogance, he actually made a du‘ā to Allāh, du‘ā al-mas‘alāh – to allow him to live until the Day of Judgement. And Allāh responded to his du‘ā and granted him his wish, even though Iblis knew full well that this time that he was granted would only be used to mislead others, out of his spite and jealousy. So Iblis left du‘ā al-‘ibādah out of arrogance, but was forced to use du‘ā al-mas‘alāh out of greed.

Likewise, all those who have preferred the life of this world over the Hereafter have fallen into the same mistake as Iblis.

Allāh states in the Qur’ān:

\[\text{فَآءَتُ إِنَّمَا نَفَسُ مِنْ يَقُولُ رَبِّ إِنَّكَ لَنَّكَ فيَدْنِي وَمَا تَصْنَيْنَ يَقُولُ رَبِّ إِنَّكَ لَنَّكَ فيَدْنِي}

39
And there are those amongst mankind who say, 'O Allah! Give us in this life,' and they will have no share of the Hereafter. And there are those who say, 'O Allah! Give us good in this life, and good in the Hereafter, and save us from the Fire of Hell!' These shall have a share of what they earned, and Allah is swift in Reckoning.\footnote{Sūrah al-Baqarah; 201-202.}

So these are the four categories of people when it comes to practicing both categories of \textit{du'ā}. 

4. With Respect to What is Asked

The actual \textit{du'ā} itself can be categorised in many different ways, depending on which perspective one looks from.

So, it is possible to divide what is asked for into two categories: matters pertaining to religion, and matters pertaining to the world. Examples of the first type are to ask for increased faith, or an increase in good deeds, or forgiveness for one's sins. Examples of the second category are to ask for an increase in money, or to be cured from a disease, or to be granted more children.

The true Muslim asks Allāh from both of these categories, realising that the good pertaining to this world is in reality a means of attaining the good in the Hereafter. So, an increase in wealth, children, and health is in fact a means of coming closer to Allāh by obeying His commandments and sacrificing in His way. On the other hand, ignorant and deviated Muslims will only ask Allāh for one of these two categories, ignoring the other.

Another way to categorise what is asked for is by examining the benefit or harm it causes. So, it is possible to state that the entire \textit{du'ā} of all of creation centres around four pillars:
Firstly: good that exists. For example, one might be in a state of good health, or have great wealth. So *duʿā* is made that this state lasts, and is not taken away.

Secondly: good that is desired. For example, a person does not have good health, but wishes for it. This is asked for by means of *duʿā*.

Thirdly: evil that exists. For example, a person might be sick, or suffer from poverty. So *duʿā* is made that this situation be changed.

Fourthly: evil that does not exist. For example, a person might fear a certain disease, or another trial. So *duʿā* is made that this evil never occurs, and is averted.

All of these four types of *duʿā* are combined in the comprehensive *duʿā* that is found in the last verses of Sūrah Āl-ʾImrān:

\[
\text{الرَّحِمُ أَفْعَلْنَى لَا تُؤْتِيَنَا وَصَفْرَ عَنَّا}
\text{سِيَافَتِنَا وَنُفِتَنَا مَعَ الْأَبْرَارِ رَسُولُ أَمْيَلَ وَأُمَيْلِنَا}
\text{عَلَى رُسُلِكَ وَلاَ تَعْتَرِنَا يَوْمَ الْقِيَامةَ إِنَّكَ لَمَنْ يُعْلِمُ الْغَيْبَ}
\]

Our Lord! Forgive us our sins, and remit us from our evil deeds, and cause us to die in a state of righteousness. Our Lord! Grant us what you promised us through Your messengers, and do not disgrace us on the Day of Judgement, for You never break Your promise.\(^{41}\)

So the phrase, ‘Forgive us our sins, and remit us from our evil deeds’ is a *duʿā* that an existing evil be removed. And the phrase, ‘and cause us to die in a state of righteousness’, is a *duʿā* asking that an existing good, that of the presence of īmān, continue and not be taken away until death. And the phrase, ‘Grant us what you promised us through Your messengers’, is a *duʿā* for a good that does not yet exist to be given. Lastly, the phrase, ‘do not disgrace us on the Day of Judgement’, is a *duʿā* to avert an evil that does not exist.

\(^{41}\) Sūrah Āl-ʾImrān, 193-194.
CHAPTER III

THE EXCELLENCE AND BENEFITS OF DU'Ā

Du'ā is the most noble act in the sight of Allāh, all Glory and Praise be to Him. This is recognised in the hadith narrated by Abū Hurayrah in which the Prophet (ﷺ) said:

"There is nothing that is more noble in the sight of Allāh than du'ā". ⁴²

This is due to the fact that du'ā is a means of showing one's poverty and incapability to Allāh. It is a manner of humiliating one's self to Allāh and acknowledging the power and capabilities of Allāh, all Glory and Praise be to Him. This has already been mentioned in the hadith we quoted wherein du'ā is a part of worship.

Some of the benefits of du'ā are as follows: ⁴³

1. Du'ā is the Most Noble of all Acts in the Sight of Allāh

This is based on the above hadith: "There is nothing that is more noble in the sight of Allāh than du'ā". ⁴⁴ Al-Shawkānī ⁴⁵ commented

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⁴² Authentic, narrated by Ahmad, al-Tirmidhi, al-Ḥakīm, and others, all of them from Abū Hurayrah, as has been mentioned in Sahih al-Jāmī' # 5392.


⁴⁴ Authentic, narrated by Ahmad, al-Tirmidhi, al-Ḥakīm, and others, all of them from Abū Hurayrah, as has been mentioned in Sahih al-Jāmī' # 5392.

⁴⁵ Tuḥfat al-Dhākirin, p. 30.
on this hadith by stating: “It has been said that this is the case because of the fact that it shows the Power of Allāh, and the incapability of the one making duʿā. But it is more correct to say that since duʿā is worship, and, as confirmed in another hadith, the essence of worship, it is the most noble act because of this position. This because mankind has only been created to worship Allāh, as Allāh states,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّآ لِيَشْهَدُونَ

“And I have not created jinn and man except to worship Me”. 46

2. Duʿā is the Best Act of Worship

Duʿā is the most beloved and greatest act of worship. It is a direct link between man and his Lord, and it is a sign of the relationship between them. The Prophet (ﷺ), said:

The best form of worship is duʿā. 47

3. Duʿā is the Essence of Worship

The verses quoted above are clear enough proof of this, as is the hadith of the Prophet (ﷺ) in which he said:

Duʿā is worship. 48

4. Duʿā is a Sign of One’s Īmān

When a person makes duʿā to Allāh, this is a clear indication that he believes in Allāh, and in the proper understanding of tawḥīd. For it automatically implies that he believes that Allāh exists and is the true Lord (Tawḥīd al-Rubūbiyyah), and that He is the One that deserves to be asked and worshipped (Tawḥīd al-Ulūhiyyah), and

46 Surah al-Dhāriyāt, 56.
47 Reported by al-Ḥākim (1/491), who considered it authentic, and al-Dhahabi agreed with him, as did al-Albānī (see al-Ṣaḥīḥah, # 1579).
48 The takhrīj (extrapolation) of this hadith has already been given.
that He is the One that has Perfect Attributes and Names, for He is capable of responding to the duʿā of His slave (Tawḥīd al-ʿĀsmāʾ wa al-Ṣifāt). This is why duʿā is one of the greatest acts of worship, and, when directed to other than Allāh, one of the clearest acts of shirk.

5. To Make Duʿā is to Obey Allāh

Allāh states:

وَأَدْعَوْهُ مَعْلُوْسًا لِلهُمْ

“And Call upon Him, making the religion Sincerely to Him”. 49

He also states:

وَقَالَ رَبِّي نُفِّصِمْ أَدْعُوَيْنِ أَسْتَجِيبْ لَنَا

“And your Lord has said: Make duʿā to Me, I will respond to You”. 50

Therefore by making duʿā, mankind is in fact obeying what he has been commanded to do by Allāh. The person who makes duʿā will be rewarded by Allāh even if his request is not responded to, simply because he has obeyed Allāh’s command!

6. Allāh is Close to the One Making Duʿā

As Allāh states in the Qur’ān:

وَإِذَا سَأَلَكَ

“And when My servants ask you concerning Me, then (answer them), I am indeed near to them. I respond to the supplications of the supplicant when he calls on Me!” 51

49 Sūrah al-ʿAʿrāf, 29.
50 Sūrah Ghāfir, 60.
51 Sūrah al-/pages, 186.
So Allāh is close to His servants, and He responds to their du'ā when they call upon Him. The fact that Allāh mentions du'ā immediately after stating that He is close to them shows that this is one of the ways in which a person can come closer to Allāh, and one of the ways in which Allāh will come closer to him.

7. Duʿā is the Only Cause of Allāh’s Concern for Us

Were it not for the fact that mankind makes duʿā to Allāh, Allāh would not care about creation. This fact, in and of itself, is sufficient to make a person realise the importance of duʿā. Allāh states in the Qur‘ān:

قُلْ مَا يَعْبَرُوكُمْ رَبُّكُمْ
لَوْلَا دَعَوْتُكُمْ فَقَدْ كَفَرْتُ بِمَعْرَضَتِكُمْ يَعْبُرُونَ لَزَمَّأ

Say (O Muhammad): My Lord only pays attention to you (Ar. Ya‘ba‘u) because of your duʿā to Him. But now you have indeed rejected (Him), so the (torment) will be yours permanently.52

One of the authorities of the salaf (the early generation of the Muslims) said: “It has reached me that the meaning of this verse is: I have not created you because I have a need for you, I have only created you so that you may ask Me, so I will forgive you and give you what you ask”.53

Al-Shawkāni writes in commentary of this verse: “Allāh has made it clear in this verse that He is not in need of anyone’s worship, and that He has only commanded them so that they can benefit themselves. It is said, ‘I did not ab‘a (the Arabic word used in the verse) someone’ meaning, ‘I did not care about him, nor does he hold any status with me’, … so the meaning of the verse is, ‘Were it not for the fact that you make duʿā to Him, He would not care about you.’”54

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52 Surah al-Furqān, 77.
53 Tafsir al-Qurtubi, 13/83.
54 Fath al-Qadir, 3/121.
Al-Sa'di writes: “Allāh has informed us that He neither cares, nor concerns Himself except with these people (the believers), and that, were it not for your du'ās to Him – the du'ā of worship and the du'ā of asking – then He would not care about you nor love you”.  

So only those people who make du'ā to Allāh, the du'ā al-mas'alah and the du'ā al-ībadah, are those whom Allāh is concerned with.

8. Du'ā is An Indication of Allāh’s Generosity

Of Allāh’s Names is al-Karim, or the Ever-Generous. The concept of du'ā proves the extreme and infinite Generosity of Allāh, as every single created being asks Allāh, day and night, morning and evening, for all of their needs, and Allāh gives, and gives, and gives.


All that is in the Heavens and Earth begs of Him (its needs); Everyday He has a matter to bring forth.

This concept is also proven in the following hadith, in which the Prophet (ﷺ) said:

When one of you wishes for something, then let him increase (his wishes), for verily he is asking his Lord, the Most Exalted and High.

And in another wording:

When one of you asks something (from Allāh), then let him be plentiful (in what he asks for), for indeed he is asking his Lord.

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55 Taysir al-Karim al-Mannān, p. 537. There are other interpretations of this verse as well, but these do not contradict the interpretation that has gone before. For further details, see Adwā al-Bayān, 4/181.

56 Sūrah al-Rahmān, 29.

57 Reported by ʿAbd ibn Humayd in his Muntakhab (1/193); authenticated by al-Albānī in al-Ṣāhih, # 1266.

58 Reported by Ibn Hibbān (# 2403); see al-Ṣāhih, # 1325.
9. *Du'ā* is a Sign of Humility

When a person makes *du'ā*, he demonstrates his own humility and meekness to the Creator, and frees himself from arrogance. Hence why Allāh has stated:

وَقَالَ رَبِّيُّ اللَّهُ قَمْ أَعْظُمُ أَسْتَجِيبَ لَكُمُ
إِنَّ الْذَّيْنَ يُسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخَلُونَ جَهَنَّ
مْ دَأْخِرَيْهِمْ

"And your Lord has said: Make *du'ā* to Me, I will respond to You. For whoever is (too) haughty (and arrogant) to worship Me will enter the Fire of Hell, in a state of humiliation." ⁵⁹

Al-Shawkānī said, commenting on this verse: "This noble verse proves that *du'ā* is an act of worship, because He commanded His servants to make *du'ā* to Him, and then said, ‘....whoever is too haughty to worship Me’. From this, we derive that *du'ā* is worship, and to leave making *du'ā* to our Lord is arrogance, and, in fact, the most disgusting type of arrogance. How is it possible that a slave can feel arrogant in making *du'ā* to the One that created him, and gave him sustenance, and made him out of nothing – the One that created the entire creation, and gave it sustenance, and gave it life, and will give it death, and then reward or punish it? In fact, there is no doubt that such arrogance is a type of madness, and an indication of sheer ungratefulness!" ⁶⁰

10. *Du'ā* Repels Allāh’s Anger

Abū Hurayrah narrated that the Prophet (ṣṣ) said:

Verily, the person who does not ask Allāh, Allāh gets angry at him. ⁶¹

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⁵⁹ Sūrah Ghāfir, 60.
⁶⁰ *Tuhfat ā-Ḍḥākīrīn*, p. 28.
⁶¹ Authentic, narrated by al-Tirmidhī from Abū Hurayrah, as is mentioned in *Ṣaḥīh al-Ja‘mī‘*, 2418.
This because, by leaving \( \text{du'\text{a}} \), a person in fact abandons the most noble act of worship. In addition, if he were to leave \( \text{du'\text{a}} \) out of arrogance, or a feeling of self-sufficiency, this would, in reality, be a type of disbelief in Allāh, and a deification of one’s self.

Concerning this hadith, one of the poets versified:

Allāh gets angry if you stop asking Him
And the son of Adam, when he is asked, gets angry!

This relates to the fact the Allāh loves to be asked. ‘Ubādah ibn Sāmit reports that 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 for breaking the ties of kinship". 62

So this once again shows the importance of \( \text{du'\text{a}} \), as it is obligatory for a person to avoid Allāh’s anger. Since leaving \( \text{du'\text{a}} \) entails Allāh’s anger, this is proof enough that making \( \text{du'\text{a}} \) is obligatory.

11. \( \text{Du'\text{a}} \) is a Cause of Being Saved from the Fire

Since \( \text{du'\text{a}} \) is the highest form of worship, if a person leaves \( \text{du'\text{a}} \), then he has left worshipping Allāh. Therefore, he will enter the fire of Hell.

‘Ā’ishah asked the Prophet (ﷺ) about a person who used to do good, but did not accept Islām. She said: “O Messenger of Allāh! Ibn Juḍān used to, in the days of Jahiliyyah, take care of his relatives, and feed the poor. Will (his actions) be of any benefit to him?” So the Prophet (ﷺ): responded:

No, O ‘Ā’ishah! For never did he say: O Allāh! Forgive me my sins on the Day of Judgement. 63

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62 Authentic, narrated by al-Tirmidhi from ‘Ubādah ibn Sāmit, as is mentioned in Sahih al-Jāmi’ # 5637. Shaykh al-Albānī said of it in Sahih al-Tirmidhi, # 2827; “It is hasan sahih (authentic).”

63 Reported by Muslim.
So in this ḥadith, the Prophet (ﷺ) informed ‘Ā’ishah that Ibn Judān would not benefit from any of his good deeds, and would enter the Fire of Hell, purely and simply because he never made du’ā to Allāh to forgive him. The ḥadith implies that Ibn Judān did not accept Islām, but since acceptance of Islām necessitates asking Allāh for forgiveness, the Prophet (ﷺ) equated not accepting Islām with leaving du’ā.

12. Leaving Du’ā is a Sign of Laziness

The Prophet (ﷺ) said:

The most incapable (or lazy) person is he who does not make du’ā, and the most miserly is he who does not give salām.”

How true are these Prophetic words of wisdom! For what energy does it take a person to make du’ā to Allāh? And what greater sign of laziness and incapability is there than the one who leaves this act that does not take up any of his time or effort?

13. Du’ā is the Only Act that Repels Predestination

The Prophet (ﷺ) stated:

Nothing repels predestination (qadr) except du’ā.⁶⁵

In other words, it is possible that a certain misfortune has been decreed for a person, yet, because of the sincerity and quality of his du’ā, Allāh will repel that misfortune from him, and change this decree. So every Muslim should seek refuge in Allāh from future calamities and misfortunes that might befall him, for that is the only way that he can avoid them.

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⁶⁴ Reported by Ibn Hibbān (# 1939) who considered it authentic, and al-Albānī agreed with him in his al-Ṣahihah, # 154.

⁶⁵ Reported by al-Tirmidhī (# 139), who declared it hasan gharib, Ibn Mājah (# 90) and al-Būsayrī said (1/45) that al-‘Īraqī considered it to be hasan, and others. Al-Albānī agreed with al-‘Īraqī in his Sahihah, # 154.
14. *Duʿā* is the Only Act that Changes Predestination

Not only does *duʿā* repel a future misfortune that might befall a person, it also changes and removes a current calamity and misfortune. The Prophet (ﷺ) stated:

> Caution will not be of any benefit against predestination, but *duʿā* benefits (matters) that have occurred and that are (yet) to occur. And indeed, *duʿā* meets with a calamity, and fights it until the Day of Judgement.⁶⁶

So no matter how cautious a person is, he will not be able to save himself from Allāh’s decree. The only way that he can repel a calamity that has befallen him, or will befall him, is by resorting to *duʿā*. The Prophet (ﷺ) stated that it is as if the *duʿā* rises up and fights the calamity, defending the person who made the *duʿā* from this calamity until the Day of Judgement.

In another hadith, the Prophet (ﷺ) said,

> Whoever the door of *duʿā* has been opened for, then all the doors of mercy have been opened for him. And nothing is more pleasing to Allāh, that He be asked of the things that are granted, than good health. *Duʿā* is of benefit to (matters) that have occurred, and that are yet to occur. So I advise you, O servants of Allāh, to make *duʿā*!⁶⁷

So no person should give up hope of Allāh’s Mercy. No matter what misfortune has befallen him, he should raise his hands to Allāh, and sincerely pray that this misfortune be lifted and removed.

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⁶⁶ Reported by al-Ṭabarāní in his *al-Awsat* (# 2519), and al-Ḥākim (1/492) who declared that it was authentic; although al-Dhahabi disagreed with him due to the presence of a weak narrator. However, the hadith has supporting evidence, since it was reported with another slightly weak chain by Ahmad (5/234) and al-Ṭabarāní in his *al-Kabir* (20/103). So the hadith is *hasan* with these two chains, and this is the opinion of al-Albānī in his checking of *Mishkāt al-Maṣābih*, # 2234.

⁶⁷ Reported by al-Tirmidhi (#3548) who pointed out that it has some weakness in its chain. However, it has supporting evidence, due to which al-Albānī considered it to be *hasan* in his *Sahih al-ʿJāmī* # 3409.
Ibn al-Qayyim mentioned that there are three possibilities with regards to duʿāʾ and Divine Decree. Firstly, it is possible that the duʿāʾ is stronger than the Decree and, thus, repels it permanently. Secondly, it is possible that the duʿāʾ is weaker than the Decree, so the Decree occurs, but the duʿāʾ softens it a little bit. Thirdly, that are of equal strength, so each prevents the other from acting.\footnote{Al-Dāʿ wa al-Dawaʿ, p. 42.}

The topic of duʿāʾ and its relationship with predestination will be discussed in greater detail in a later chapter.

15. Duʿāʾ is a Sign of Wisdom

When a person realises that everything that occurs is by the Will and Power of Allāh, then he also realise that the best way to achieve any goal is to ask Allāh. After all, the wise man is he who makes the best plan to arrive at his destination, and uses the optimum means to achieve his goal.

So what wiser man is there than he who realises that the goals of all of his desires lie with Allāh, and that the means of achieving these goals also lie with Allāh? Therefore, he takes duʿāʾ as his primary means of achieving the goal. And duʿāʾ never harms a person, even if it is not responded to, so what reason is there for a person to ignore or reject it?\footnote{Reported by al-Tirmidhi (# 3571), who pointed out that it has some weakness in its chain, and al-Albānī agreed with him. See al-Daʿifāh, # 492.}

16. Duʿāʾ is Beloved by Allāh

The evidences that show duʿāʾ is an act of worship automatically imply that it is beloved by Allāh. There is also a ḥadith narrated to this effect: “Ask Allāh from His Bounty, for verily Allāh loves to be asked”.\footnote{Al-Dāʿ wa al-Dawaʿ, p. 42.}
17. *Duʿā* is a Characteristic of the Believer

The Qurʾān is replete with verses in which the angels, prophets and believers make *duʿā* to Allāh. These verses show that *duʿā* is of
the characteristics of true believers. In certain verses, Allāh describes
some of His favoured servants as being frequent in *duʿā*:

إِنَّهُمُ كَانُوا يَمْكُرُونَ فِي الْحَيَّاتِ
وَيَعْبُدُونَ ۚ إِنَّهُمْ أَهْلُ الْمَثَلِ

"Verily, they used to hasten to do good deeds, and they used to
make *duʿā* to Us with hope and fear, and used to humble them-
selves before Us."\(^{70}\)

18. The Reward of *Duʿā* is Guaranteed

Jābir ibn ʿAbdillāh stated that the Prophet (ﷺ) said:

“There is no person who asks Allāh for anything except that
Allāh gives it to him, or keeps away from him a similar evil, as
long as he does not ask for something evil or for breaking the
ties of kinship”. At this, a person said to the Prophet (ﷺ): “In
that case, we will ask for plenty!” The Prophet (ﷺ) responded: “Allāh (is even) more plentiful!”\(^{71}\)

In this ḥadīth, there is clear proof of the fact that Allāh has taken
upon Himself a promise to respond to the *duʿā* of every person who
asks Him, with the condition that the person who is asking Allāh
fulfils the conditions of *duʿā*. In this case, Allāh will either give him
what he asks for, or avert from him an evil of an equivalent nature
to the good that he was asking for, as long as he does not ask for an
evil.

So what excuse does a person have in not making *duʿā* to Allāh!
No matter what the outcome of his *duʿā* is, it will only be for his

\(^{70}\) Surah al-Anbiyāʾ, 90.

\(^{71}\) Authentic, narrated by al-Tirmidhi from ʿUbdadah ibn ʿSāmit, as is men-
tioned in *Sahih al-Ḥākim* # 5637. And Shaykh al-Albānī said of it in *Sahih
al-Tirmidhi*, # 2827, “It is ḥasan sahih (authentic).”
benefit. Ibn Hajr stated: “Every single person that makes duʿā will be responded to, but the actual responses are different. Sometimes, the exact matter that was prayed for is given, and sometimes, something equivalent to it is given”.

19. Duʿā is a Cause of Victory

Duʿā brings down patience and fortitude, and is a cause of victory over the enemies. This is why one of the duʿās that has been guaranteed an answer is the duʿā made during the battle between Muslims and non-Muslims. We find that on more than one occasion Allāh mentions the believers making duʿā at the time of battle, as, for example, the army of Dāwūd:

وَلَمَّا بَرَزَّوْا إِلَيْهِ جُلُولَتٍ وَجُسْمُؤُودُوْ قَالَوا أَرَيْنَا آفْقَيْهِ
َعُلِيْهِ نَاصِبًا وَتَسَيَّتَ أَفْقَادَانَا وَأَنصَرَّا عَلَى الْقُوُورِ
َأَلْحَبِّ فِي حَفْرٍ حَمُّوْهُمْ بِلَادَنَّ اللَّهِ

And when they (Ṭālūt and Dāwūd) advanced to meet Jālūth (Goliath), they prayed: ‘Our Lord! Pour forth on us patience, and make us victorious over the disbelieving people.’ So they defeated them by Allāh’s permission...

20. Duʿā is a Sign of Brotherhood

One of the duʿās that has been guaranteed a response is the duʿā that a Muslim makes for his Muslim brother in his absence. This is because such a duʿā is a clear sign of love and solidarity between Muslims. The fact that a person remembers another Muslim in his absence, and raises his hands to Allāh to make a special duʿā for him, clearly proves that he wants only good for him. It demonstrates the concern and care that he has for his fellow Muslims. Hence why the Qurʾān describes the believers as having concern for others, and making duʿā for their brethren in faith:

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72 Fath al-Bārī, 11/95.
73 Sūrah al-Baqarah, 250-251.
“And those (Muslims) that come after them say, ‘O Our Lord! Forgive us and our brethren who preceded us in Faith, and do not put in our hearts any hatred to those who have believed. Our Lord! You are indeed full of kindness, Most Merciful’.”

21. Du‘ā is the Weapon of the Weak and Wronged

How great is the Mercy of Allāh, Who has given the weakest of the weak a weapon with which he can fight the greatest tyrant and oppressor! For du‘ā is a weapon that everyone can afford to possess, and no one needs to be taught how to use it. The du‘ā of the oppressed, and the one who has been wronged, is of a surety answered (as shall be discussed below).

This is why we find the prophets making du‘ā to Allāh when they have been wronged. Look at the story of Nūh, who, when his people rejected him, called out to Allāh to destroy them! Because of his du‘ā the entire world was flooded with water, and only those whom Allāh saved on the ark lived. Ponder over the stories of Šaliḥ, and Hûd, and the other prophets, and look at the end of those that rejected them. Consider the fate of the Pharaoh and those that believed in him, when Mūsā made a du‘ā against them, the very Nile that they used to depend on for life was used to kill them!

So the du‘ā is the weapon of the believer, by which he can fight against any and every tyrant and oppressor!

74 Sūrah al-Hashr, 10.
75 Although the du‘ā is the weapon of the believer, the hadith narrated to this effect is fabricated. It states: “The du‘ā is the weapon of the believer, and the pillar of the religion, and the light of the heavens and earth.” See the last chapter.
22. Du‘ā is a Cure for All Diseases

Diseases are of two types: physical, and spiritual. Physical diseases are the sicknesses that man faces from time to time, such as fever and other aches and pains of the body. Spiritual diseases, or diseases of the soul, can also be divided into two categories: diseases of doubt and diseases of desires. All the problems relating to the soul stem from these two types of disease.

The diseases of desires are those impermissible urges and cravings that afflict a person that he does not have the power to fight or overcome. So the one that steals only does so because he is too weak to control his desire for money, and does not have the imān necessary to limit himself to permissible methods of earning money. Likewise, the one who fornicates only does so due to a weakness in his faith that causes him to leave permissible methods of satisfying his desires and to follow impermissible avenues.

The diseases of doubts are those diseases that occur due to misconceptions or misunderstandings. Such misconceptions could be intentional or unintentional. So, for example, when some ignorant Muslims make du‘ā to other than Allāh, it is due to the fact that they have not understood the concept of du‘ā, and not appreciated Allāh’s Names and Attributes. Therefore, they turn to others, ascribing them with Attributes only Allāh deserves.

Du‘ā is the cure for all of these diseases. As for diseases of the body, then it is clear that a person prays to Allāh to cure him of any physical affliction or ailment that he is suffering from. As for diseases of desires, the way that a person removes them is by turning to Allāh, praying that Allāh grants him the imān that is necessary for avoiding the sins that he is doing. By realising that only Allāh can grant him such an increase, he is automatically showing his trust and hope in Allāh, and in the process increasing his imān! As for diseases of doubt, the way for a person to cure them is by sincerely praying to Allāh to grant him guidance, and to bless him with proper imān, and an understanding of the Qur’ān and Sunnah. It has been authentically narrated that the Prophet (ﷺ) himself
would pray to Allah to guide him to the truth concerning any matters in which there was a difference of opinion. So if this were the case with the Prophet (ﷺ), then for us such a du‘ā is even more imperative.

Ibn al-Qayyim says: “Du‘ā is of the most beneficial cures, and it is the enemy of all diseases. It fights them, and cures them, and prevents their occurrence, and causes them to be raised up or reduced after its occurrence. It is the weapon of the believer.”

23. Du‘ā Makes a Person More Optimistic

When a person makes du‘ā, he finds in this du‘ā a way out of the problems he is facing. No matter how great the problem is, he realises that there is an exit from this problem through du‘ā. So his spirits are lifted, and he is optimistic about his situation. Du‘ā gives him hope, and increases his trust in Allāh’s mercy. It opens up a door that shows him the escape from the cage of problems that he is in, and it lights up the path that grants him an exit from his darkness.

24. Du‘ā Opens Up a Dialogue With the Creator

What is intended by this is the fact that the person who makes du‘ā sincerely opens up a new ‘relationship’ with Allāh that did not exist before he started his du‘ā. He calls upon Allāh, sincerely, with his full heart, concentrating on his du‘ā, believing that Allāh is hearing him, hoping Allāh’s response, and fearing its delay. He calls upon Allāh with His most beautiful Names and Attributes, perhaps realising for the first time the true meaning and application of these Names and Attributes. His imān increases, as his hopes and fears increase, and his love of Allāh also increases. At the same time, he remembers his sins, for sins are like closed doors that prevent the du‘ā from being responded to, and he fears that, because of these sins, his du‘ā will be rejected. So he repents to Allāh, and

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76 Al-Dā wa al-Dawā‘, p. 41.
changes his life, striving to please Allāh, realising that only Allāh can change his situation, and thus, in the process, he develops a new relationship with Allāh.

Ibn al-Qayyim, the ‘doctor of the heart’, writes:

It is possible that a person has a need for something... so he earnestly prays and requests Allāh for it, until the sweetness of asking and imploring Allāh is opened for him. So he enjoys being humbled before Him, and trying to draw closer to Him, using His Names and Attributes, and his heart becomes void of everything besides Him, and he cuts off any relationship or hope for good from anyone else – all of which would never have occurred had it not been for his need.... So it is possible that what good has come about because of this state of his is even greater, and more pleasing to him, than the actual need (that was the cause of such a state), to such an extent that he wishes to continue in this state, and prefers it over the actual fulfilment of his need. So his happiness due to this state is greater than the happiness he would achieve had his need actually been fulfilled. Some of those that have recognized (the signs of Allāh) have stated: “Sometimes, I have a certain need (that I wish to ask) Allāh, so I ask Him earnestly. Then, I find that the door of dialogue opens up for me, and I recognise Allāh more (i.e. become more aware of Him), and feel humbled before Him, due to which I prefer that the answer to my prayer be delayed, so that this state may continue!”

It is possible then that a believer so enjoys this new relationship that he actually fears the response of his duʿā, and wishes that Allāh prolong it so that he can enjoy his servitude to Allāh!

25. Duʿā is One of the Easiest Acts of Worship

After reading all of these great benefits of duʿā, one might presume that it is one of the most difficult acts of worship, for surely an act with so many rewards and benefits cannot be an effortless act!

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77 Madārij al-Salīkīn, 2/229.
In fact, quite the contrary is true. *Du'ā* is one of the easiest acts of worship, for how much energy does it require? And how much time does it take up?

*Du'ā* is not confined to a certain place, or a certain time, or a certain routine or mode. Rather, all persons, whether male or female, old or young, rich or poor, scholar or worshipper, can make *du'ā*, at all times, and in all places. All that is needed is an attentive heart, and a humble soul.

So here is yet another blessing of *du'ā*: that it is so simple and uncomplicated, and yet replete with so many blessings and distinctions.

There are many more benefits to *du'ā*, but the ones mentioned will suffice for this discussion.
CHAPTER IV

THE PRE-CONDITIONS OF \textit{Du'ā}

We have already discussed the fact that \textit{du'ā} is a type of worship, so it is essential to discuss the pre-conditions that are necessary if one wishes one's \textit{du'ā} to be answered. Just like a person's \textit{ṣalāt} will not be accepted until he performs the necessary pre-requisites, such as \textit{wudu}, facing the qiblah, and covering the body, likewise a person's \textit{du'ā} will likely not be accepted until these pre-requisites are met.\footnote{Ibn al-Qayyim writes, hinting at these factors:}

\begin{quote}
\textit{Du'ā} and the seeking of protection from Allah are like weapons, but the sharpness of a weapon is not sufficient for it to cause effect, for the person that handles it also plays a role. So whenever the weapon is a perfect one, having no blemish in it, and the forearm is strong, and there are no preventing factors, then it will cause an effect on the enemy. But if any of these three factors are missing, then the effect will also be lessened. So, if the \textit{du'ā} in and of itself is not correct, or the person making the \textit{du'ā} has not combined between his heart and tongue in the \textit{du'ā}, or if there is a preventing factor, then the desired effect will not occur.\footnote{However, it is possible that a person's \textit{du'ā} is accepted if some of these conditions are not met. The response of a \textit{du'ā} depends on the Will of Allah, and He responds to whom He pleases. Therefore, it is possible that the \textit{du'ā} of a disbeliever who does not meet any of these condition is responded to, and it is possible that a Muslim who fulfills all of these conditions is not responded to. However, without a doubt, the person who strives to fulfill and put into practice all of these factors will have a much greater chance of having his \textit{du'ā} answered. For these conditions, see al-Ḥamad, pps. 26-36, and the other source books. For an excellent discussion of the concept of pre-conditions and etiquette as it relates to \textit{du'ā}, see al-Ārūsī, pp. 163-234.}
\end{quote}

\footnote{\textit{Al-Dā' wa al-Dawā'}, p. 58.}
Some of the pre-conditions needed for *du‘ā* are as follows:

1. The Realisation that Only Allāh Responds to *Du‘ā*

   This is the essence of *tawhid*. A person must believe fully that only Allāh is capable of hearing his prayer, and only Allāh has the power to grant him what he desires. This is the essence of *tawhid al-‘itiqādi*, or the ‘*tawhid* of one’s belief.’ The Qur’ān mentions this fact in many verses. Allāh specifically states:

   "Who (else is there) that responds to the call of the one in distress when he calls out, and He removes evil (from him), and makes you inheritors of the earth? Is there any other god besides Allāh? Little is it that you remember!"

   This is why *du‘ā* is the greatest form of worship, and, if directed to other than Allāh, the greatest form of *shirk* as well.

2. Sincerity in *Du‘ā* to Allāh Alone

   After a person realises that only Allāh can respond to his *du‘ā*, the logical consequence is that he prays only to Allāh. This is the essence of *tawhid al-‘amali*, or the ‘*tawhid* of one’s actions.’

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80 *Tawhid* can be divided into two categories (*Tawhid al-‘Itiqādi* and *Tawhid al-‘Amali*), or into three categories, if one splits *Tawhid al-‘Itiqādi* into two other categories (*Tawhid al-Rubūbiyyah* and *Tawhid al-Asmā‘ wa al-Sifāt* – in this categorisation scheme *Tawhid al-‘Amali* is then named *Tawhid al-Ulāhiyyah*). Both the bipartite and tripartite divisions of *tawhid* have been found in the books of the *salaf*, and there is no contradiction between them.

81 Sūrah al-‘Naml, 62.
The proof for this condition is found in many Qur’anic verses and ahadith. Some of these verses are:

وَأَنَّ الْمَسْجِدَ الْمُسْتَقِيمَةَ فَلاَ تُدْعُوَّا إِلَى اللَّهِ عَلَىٰ أَحَدٍ

“And Verily the mosques are for Allah alone, so do not call upon anyone besides Him!”

أُعْجِرْ اللَّهَ تَدْعُوُنَّ إِنَّكَ مَتَّعِصَرْتَ فَيْنَ

“Will you call upon other than Allah if you are truthful?”

إِنَّ الْذِّينَ تَدْعُوُنَّ مِنْ دُونِ اللَّهِ إِنَّهُمْ أُمَّةٌ لِّلَّهِ مُكْرُوهُمْ

“Those whom you call upon besides Allah are slaves like yourselves”

أَنْفَسِهِمْ يُضْرُبُونَ

“And those who you ask besides Him can neither come to your aid, nor can they help themselves!”

The meaning of the phrase, ‘...besides Allah...’ includes everything that is worshipped besides the Creator, from lifeless objects like idols or the sun to trees, animals, men, a pious person, a prophet, an angel, or any other object besides.

Another proof is the advice that the Prophet (ﷺ) gave to Ibn ‘Abbás one day, when he (ﷺ) said:

“O slave! Guard (the duties of) Allah, and He will guard you!
Guard (the duties of) Allah, and you will find Him in front of

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82 Surah al-Jinn, 18.
83 Surah al-An’ām, 40.
84 Surah al-A’raf, 194.
85 Surah al-A’raf, 197.
3. To Perform *Tawassul* Properly

*Tawassul* is the seeking of Allah’s help and response through the performance of certain acts. In other words, the person making *duʿā* uses *tawassul* to increase the chances of his *duʿā* being accepted. *Tawassul* is performed by mentioning Allah’s Names and Attributes, or by mentioning a good deed that a person has done, or by asking a living, pious person to make *duʿā* on his behalf, or by showing his own humility and faults in front of Allah.

Due to the great misunderstandings that exist regarding *tawassul*, this topic calls for more discussion, so we will elaborate further on this in a separate section.

4. Lack of Hastiness

To be hasty in one’s prayer is a cause of rejection of the *duʿā*. Abū Hurayrah narrated that the Prophet (ﷺ) said:

“The *duʿā* of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship, and as long as he is not hasty”.

It was asked, “O Messenger of Allah? And what does it mean to be hasty?” He (ﷺ) responded:

“A worshipper says, ‘I have prayed and prayed, and I don’t see that it will be accepted’, so he gives up hope of being answered, and leaves *duʿā*”.

To ‘give up’ means to turn away and break off from something, and the meaning intended here is that a person leaves *duʿā*. This same meaning is given in the verse:

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86 Authentic, narrated by Abū Dāwūd, Ahmad, al-Tirmidhi, al-Ḥakim from Ibn 'Abbās, and authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmī* #7957.

87 Narrated by Muslim from Abū Hurayrah, as mentioned in *Ṣaḥīḥ al-Jāmī* # 7705.
meaning that they do not stop worshipping Him.

This shows that the du‘ā should be continuous, and that a person should avoid giving up du‘ā just because it has not been responded to. There is another hadith which also proves this point, for Abū Hurayrah narrated that the Prophet (ﷺ) said:

“You will be responded to as long as you are not hasty, meaning that (a person) says, ‘I have prayed and prayed, and my prayer has not been answered!’”

Yet another proof of this is the verse,

“وَيَبْعَثُ الْإِنْسَانُ إِلَىَّ السَّرِّ دَا عَأْهُ يَلْيَمُو نَكَانِ الْإِنْسَانُ جُولَأَ”

“And man invokes (Allāh) for evil as he invokes (Allāh) for good, yet man is ever hasty!”

Ibn al-Qayyim mentions: “And of the diseases that afflict du‘ā and prevent its response is that a person is hasty in expecting a response, and the response is delayed, so he gives up hope, and leaves du‘ā. His example is like that of a person who planted a seed, or a seedling, then guarded it, and took care of it, and watered it, but when it delayed in (giving its fruit) and reaching perfection, he left it and did not take care for it anymore!”

This does not mean, however, that a person should not pray that his du‘ā be answered quickly, for it has been authentically narrated that the Prophet (ﷺ) prayed for rain and said:

“...quickly, and not delayed...”.

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88 Sūrah al-Anbiyā, 19.
89 Narrated by al-Bukhārī, Muslim, Abū Dāwūd and others, from Abū Hurayrah, asis mentioned in Sahih al-Jāmi‘ # 8085.
90 Sūrah al-İsra’, verse 11.
91 Al-Jawāb al-Kāfi, p. 10.
92 Authentic, narrated by Ibn Mājah, al-Ṭahāwī, al-Ḥākim and others, from Ka‘b ibn Murrah, as mentioned in Irwā al-Ghali‘ 2/145.
The hastiness that is prohibited is that a person leaves *du'ā*, thinking that he will not be responded to. There is no harm in asking Allāh to respond to the *du'ā* quickly, so understand this difference!

5. *Du'ā* for Things that are Good

In order for the *du'ā* to be accepted by Allāh, all Glory and Praise be to Him, it is essential that it must be for something pure and good. The hadith quoted earlier stated that, “The *du'ā* of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship”, and this clearly shows this aspect. The reason that the sin of breaking ties of kinship is mentioned explicitly is due to its grave nature of that sin, but the same rule applies to all other sins.

6. To Have Good Intentions

It is imperative that a person making *du'ā* have the best of intentions for whatever he is asking. So, if someone asks for an increase in wealth, he should intend with that that he spend more on his relatives and the poor, and increase in reward in this manner. Likewise, if someone asks that Allāh bless him with a pious spouse, his intention should be so that he can avoid falling into prohibited acts, and begin a pious family.

The proofs for this are obvious, for it is not possible for a Muslim to ask Allāh for something in order that he do evil with it.

This principle is alluded to in the *du'ā* that the Prophet (ﷺ) taught us to say when visiting the sick. ‘Abdollāh ibn ‘Amr narrates that the Prophet (ﷺ), said:

> When a person comes to visit the sick, then let him say: O Allāh! Cure your servant so-and-so, for he will then inflict a wound on an enemy, or walk for your sake to the prayer.⁹³

So the purpose for which the cure is asked is so that the sick person may aid the religion once he is cured.

⁹³ Reported by Abū Dāwūd (# 3107). See *Sahih al-Jāmi‘*, # 466.
7. The Presence of an Attentive Heart

The whole point of du’ā is that a person call out with a sincere heart to his Creator. This sincerity cannot be achieved if one calls out heedlessly, without earnestness. The Prophet (ﷺ) said,

“Make du’ā to Allāh in a state that you are certain that your du’ā will be responded to, and know that Allāh does not respond to a du’ā that originates from a negligent, inattentive heart”.\(^4\)

This shows that the du’ā must be made with a mindful heart, such that one knows exactly what one is asking for, and remembers who he is asking, for he is asking the Lord of Honour. It does not befit, therefore, a servant to ask his Lord in a neglectful manner, such that he is not even aware of what he is saying, or using memorised sentences that he repeats over and over again without understanding these phrases and appreciating their meanings.

There is another hadith that also helps clarify this point. Imām Ahmad reports from ‘Abdullāh ibn ‘Umar that the Prophet (ﷺ) said:

“Hearts are like vessels, some have greater capacity than others. Therefore, O people, when you ask from Allāh, all Glory and Praise be to Him, ask from Him in a state in which you are certain that your prayers will be answered, for verily Allāh does not accept from His slave any du’ā that is made from a neglectful heart”.\(^5\)

Al-Ḥāfīz al-Nawawi stated: “Know that the purpose of du’ā is that one have an attentive heart (towards Allāh), as we have already mentioned, and the proofs for this are more than can be mentioned, and the knowledge of it is so apparent that it need not be discussed!”\(^6\)

\(^4\) Authentic, narrated by al-Tirmidḥi and al-Ḥākim from Abū Hurayrah, and authenticated by al-Albānī in Ṣahih al-Jāmi‘ # 245.


\(^6\) Al-Adhkār, p. 356.
8. Purity of One’s Sustenance

Allāh, all Glory and Praise be to Him, says:

قِيرَ فِي الْنُّكَاسِ مِنْ يُفْؤَلٍ رَبِّناً

“For, verily there are those amongst men who say, ‘O Our Lord! Grant us in this world,’ and they have no share of the Hereafter”.

Abū Hurayrah narrated that the Prophet (ﷺ) said:

“O People! Allāh is al-Ţayyib (Pure), and He only accepts that which is pure! Allāh has commanded the Believers what He has commanded the Messengers, for He said,

“O Messengers! Eat from the pure foods, and do right”.

Furthermore He said:

“O you who believe! Eat from the pure and good foods We have given you”.

Then the Prophet (ﷺ) mentioned a traveller on a long journey, who is dishevelled and dusty, and he stretches forth his hands to the sky, saying, “O my Lord! O my Lord!” – while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; how can he be answered?

Therefore, among the necessary conditions for any duʿā to be accepted is the purity and lawfulness of one’s food.

Saʿd ibn Abi Waqās, one of the Prophet’s (ﷺ) famous Companions, was once asked: “Why is it that your prayers are responded to, amongst all of the other Companions?” He replied: “I do not raise to my mouth a morsel except that I know where it came from and where it came out of”.

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97 Sūrah al-Baqarah, 200.
98 Reported by Aḥmad, Muslim, and al-Tirmidhī from Abū Hurayrah, as mentioned in Sahih al-Jami’ # 2744.
Additionally do not forget your consciousness of Allāh (taqwa), for it is the essence of all matters. This taqwa makes a person realise that Allāh is watching him at all times. Therefore, he will be careful with regard to what he eats and drinks, and from where he earns his money. Allāh, all Glory and Praise be to Him, says:

"Allāh only accepts (deeds) from those who fear him (muttaqīn)." \(^{100}\)

So only the one that has taqwa of Allāh has a good chance of receiving a response to his du‘ā, and part of that taqwa is that a person earns all his income from permissible means.

9. Prayer upon the Prophet (ﷺ)

The proof of this is the Prophet’s (ﷺ) statement in which he said:

"Every du‘ā is covered until (the person) prays upon the Prophet (ﷺ)." \(^{101}\)

The du‘ā is ‘covered,’ meaning that it is not raised up to Allāh until the person making the du‘ā accompanies it with the prayer upon the Prophet (ﷺ).

However, it seems that this is not a necessary condition, since the Prophet (ﷺ) himself did not practice this continually. There are numerous narrations from the Prophet (ﷺ) concerning specific du‘ās which he made, and which he (ﷺ) commanded his Companions to make, which do not contain the prayer upon him (ﷺ).

\(^{100}\) Surah al-Mā‘idah, 27.

\(^{101}\) Authentic, narrated by al-Nasā‘i from ‘Abdullāh ibn Bisr, and Ibn Hibbān from Mu‘adh, and al-Daylami from Anas and others, and it is authenticated in Ṣaḥīh al-Jāmi‘ # 4523.
For example, he (ﷺ) said:

“O Allāh! I seek refuge in you from leprosy, madness and evil diseases.”\(^{102}\)

This narration shows that it is not a necessary condition to pray upon the Prophet (ﷺ) during every \(du‘ā\), but rather that it is recommended to do so.

A further indication of its commendability is the narration of the Prophet (ﷺ) in which he said:

“A messenger came to me from my Lord and said, ‘There is no worshipper who prays upon you once, except that Allāh will pray upon him ten times!’”

A person stood up and said, “O Messenger of Allāh! Should I make half of my prayers upon you?” He (ﷺ) replied:

“If you wish”.

He then asked, “Should I make two-thirds of my prayers upon you?” He (ﷺ) replied:

“If you wish”.

He then asked, “Should I not make all of my prayers upon you?” He (ﷺ) replied:

“In that case, Allāh would suffice you in your needs of this world and the Hereafter!”\(^{103}\)

10. That the \(Du‘ā\) Does not Interfere with Something More Important

Without a doubt, \(du‘ā\) is one of the most important acts of worship. However, acts of worship can be divided into two categories: those that have a specific time, and those that can be done at any

\(^{102}\) Authentic, narrated by Abu Dawūd and al-Nasa’ī from Anas ibn Mālik, and authenticated in \(Ṣahīh al-Ȧmīr\) \# 1281.

\(^{103}\) Authentic, reported by al-Tirmidhi from Ubay ibn Ka‘b, and authenticated by al-Albānī in \(Ṣahīh al-Ȧmīr\) \# 57.
time. Duʿā is of the second category, in that there is no specific time of the day in which it is restricted. However, prayer (ṣalāt) is of the first category. Therefore, it is not correct to engage in an act of worship that can be done at any time (for example, duʿā), at the expense of an act of worship that has a specific time (for example, ṣalāt). So, when one hears the call to prayer, one must respond to it, and pray the ṣalāt in the mosque, along with other believers. One cannot use the excuse that one is making duʿā at home, and therefore cannot respond to the call.

Likewise, if a person is making duʿā, and his parents call him for any assistance, then responding to his parents takes precedence over duʿā.

There is sufficient proof for this principle in the story of Jurayj, a monk who used to worship Allāh all day and night. The Prophet (ﷺ) narrates:

There was a person from the Children of Isrāʿīl by the name of Jurayj, who would pray in his monastery. His mother came to him and called him (to come out). So he asked himself: ‘Should I respond or continue to pray?’ And he chose the prayer. This happened three times, all the time he would choose the prayer over responding to his mother. So she said (in anger), ‘O Allāh! Do not let him die until he sees the faces of prostitutes!’

It so happened that a prostitute asked the townspeople, ‘Do you wish that I tempt him?’ They responded, ‘Yes!’ So she went to the monastery, and presented herself to him, but he refused. She then went away, and presented herself to a shepherd, who fell to her advances, and she gave birth to a child. (She was asked who the father was), so she replied, ‘Jurayj!’ At this, the townspeople gathered their axes and sticks and went to his monastery. They found him praying, but this did not stop them from tearing down his monastery and beating him. He said, ‘Woe to you! What are you doing?’ They responded, ‘Woe to you, O Jurayj! We thought you were better than that. You have caused this girl to become pregnant.’

At that, Jurayj asked that the baby be brought. He purified himself, and made a duʿā to Allāh. Then he poked the baby,
and said, 'O child! Who is your father?' The child answered, 'The shepherd!' When the townspeople saw this (miracle) they said, 'Allow us to build your temple with gold and silver!' Jurayj replied, 'No, with mud (the way it was)', so they rebuilt it for him.  

This hadith has many benefits in it, but the point that is being made is the fact that Jurayj did not respond to his mother, but rather continued in his prayer. Therefore, his mother became angry, and made a du'a against him. As shall be discussed shortly, the du'a of a parent against his or her offspring is responded to.

So, Jurayj preferred his prayer over responding to his mother. Yet, it was proper that he should have shortened his prayer, and responded to his mother; he could have prayed at any time, but he could not delay his mother's request. (As a side point, this hadith also shows that the scholar is greater in status than the worshipper, as Jurayj did what he did because he did not have knowledge. Had he been a scholar, and known the importance of responding to one's parents, he would have obliged his mother.)

Likewise, when any obligatory act must be responded to, then du'a must be postponed for another time.

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104 Reported by al-Bukhari (# 3436), Muslim (# 2550), and others.
CHAPTER V

THE ETIQUETTE OF DU’Ā

There are a number of manners and etiquette procedures that accompany the performance of du’ā. This so that the du’ā is accepted.

The difference between this section and the preceding one is that such etiquette occurs while a person is making a du’ā, whereas the acts mentioned in the previous section must occur before a person makes du’ā.

1. Praising Allah before the Du’ā, and Praying upon the Prophet (ﷺ)

This because the person who is making the du’ā is asking for forgiveness, mercy and sustenance from his Creator, so it behoves the worshipper to start his du’ā with the praise and glorification of Allah, all Glory and Praise be to Him, such that this praise is befitting His status.

Fudhālāh ibn ‘Ubayd narrates that the Prophet (ﷺ) was once sitting in the mosque, when a person entered and prayed two rakā’ats. After he finished, he said, “O Allah, forgive me and have mercy on me!” The Prophet (ﷺ) said:

“You have been hasty, O worshipper! When you finish your prayer, then sit down and praise Allah with the praise that He is worthy of, and pray upon me, then state your du’ā.”

After that, another man prayed, and then praised Allah and prayed upon the Prophet (ﷺ). The Prophet (ﷺ) said to him:

“O worshipper! Make your du’ā, and it will be answered!”105

105 Authentic, narrated by al-Tirmidhī and al-Nasā’ī from Fudhālāh ibn ‘Ubayd, and authenticated by al-Albānī in Sahih al-Jāmiʿ # 3988.
This same narration has also come in a different wording from Fudhālah, in which he said: the Prophet (ﷺ) heard a man making a duʿā in his ṣalāt, and he did not pray upon the Prophet (ﷺ). The Prophet (ﷺ) said:

“He has been hasty”.

He (ﷺ) then called him, and said to him, or to someone else:

“When one of you has prayed, then let him begin with praising Allāh and glorifying Him, then let him pray upon the Prophet (ﷺ). After that, he may make any duʿā that he wishes”.

The Prophet (ﷺ) described the initial person’s prayer as hasty since he had preceded the prayer over the means.

‘Abdullāh ibn Mas‘ūd narrated that the Prophet (ﷺ) said:

“There is no one who is more ṣaghyar than Allāh, and that is why He has prohibited all indecencies, open and secret. And there is no one who loves to be praised more than Allāh, and that is why He has praised Himself”.

Allāh, all Glory and Praise be to Him, wants us to praise Him so that we ourselves may benefit from this praise, since Allāh is not in need of anything, and we can never reach a position to benefit or harm Him. From this, the error of those who say, “If Allāh Himself loves to be praised, then how can we not love it?” can be seen.

Allāh, all Glory and Praise be to Him, has praised Himself in the Qur’ān on numerous occasions. For example He said:

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107 The word ṣaghyar suggests a protective jealousy over something, and protecting it from all evil and harm. For example, it can be said that a man has ḥṣiyarah over his wife.

108 Narrated by al-Bukhārī, Muslim, and Ḥabhū from Ibn Mas‘ūd, as mentioned in Sahih al-Jāmi’. # 7165.
“All praise is due to Allāh, the Lord of the Worlds. The Ever-Merciful, the Bestower of Mercy. The Master of the Day of Judgement”.

“He is Oft-Forgiving, full of Love. Owner of the Throne, the Glorious. He does what He intends.”

**Du‘ā with Allāh’s Greatest Name:**

One of the best ways to praise Allāh is by using His Greatest Name.

Buraydah narrated that the Prophet (ﷺ) heard a person say: “O Allāh! I ask you, by virtue of the fact that I testify that You are Allāh, there is no deity except You, the One, whom all the Creation turns to for help, who does not beget and is not begotten, and there is none equivalent to Him!”

He (ﷺ) said:

“This person has asked Allāh by His Greatest Name, which if He is asked with, He gives, and if He is petitioned with (i.e., a du‘ā), He answers”.

Imām al-Tābi said, explaining this ḥadith:

This ḥadith shows that Allāh has a Great Name (al-İsm al-A‘żam), and if He is called by this name, He responds, as is mentioned in the ḥadith. Other ahadith have also mentioned

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109 Sūrah al-Fātiḥah, 1-3.

110 Sūrah al-Burūj, 14-16.

111 Authentic, narrated by Abū Dāwūd (Ṣaḥīḥ al-Sunān # 1341), al-Tirmidhi (Ṣaḥīḥ al-Sunān # 2763) and others, from Buraydah al-Aslāmī.
examples of the *Ism al-Aʿ zam*, and in those narrations, there are names not mentioned in this hadith, except that the Name ‘Allāh’ occurs in all of these narrations. By this, it can be inferred that this Name (i.e. Allāh) is the *Ism al-Aʿ zam*.\textsuperscript{112}

Yet another point that can be inferred from the hadith is the permissibility of *tawassul* with one’s belief (*imān*), since the wording of the hadith says, ‘...I ask You, by virtue of the fact that...,’ meaning, ‘...due to the fact that I bear witness that You are Allāh, answer my request...’. Belief (*imān*) comes under pious actions, and so another proof of this position is the hadith of the people trapped in the cave, who prayed to Allāh to release them by doing *tawassul* with their pious deeds. Allāh responded to their prayer, and removed the rock blocking their exit. This story will be discussed in greater detail in the chapter concerning *tawassul*.

2. Raising One’s Hands

Amongst the etiquette of *duʿāʾ* that is known by all Muslims, young or old, is that of raising one’s hands while making *duʿāʾ*. In fact, the raising of one’s hands during *duʿāʾ* has been narrated in so many different traditions that Shaykh al-Islām Ibn Taymiyyah said: “As for the Prophet (ﷺ), raising his hands in *duʿāʾ*, then this has been narrated in so many *ahadīth* that they cannot be counted!”\textsuperscript{113}

Of these *ahadīth* is that of Abū Mūsa al-Ashāʿari, who narrated: “The Prophet (ﷺ) made a *duʿāʾ*, and I saw him raise his hands, until I could see the whiteness of his armpits”.\textsuperscript{114}

And Ibn ‘Umar narrated: “The Prophet (ﷺ) raised his hands and said:

“O Allāh! I ask your protection for what Khālid has done!”\textsuperscript{115}

\textsuperscript{112} *Tuḥfat al-Ahwadhi*, 9/446.

\textsuperscript{113} Arūsī, p. 212.

\textsuperscript{114} Narrated in al-Bukhārī (4323), from Abū Mūsa al-Ashāʿari.

\textsuperscript{115} Narrated in al-Bukhārī (4339) from ‘Abdullāh ibn ‘Umar.
Anas also narrated that the Prophet (ﷺ) "...raised his hands until I saw the whiteness of his armpits".  

Furthermore Salmān al-Fārsi said that the Prophet (ﷺ) said:

"Indeed, Allāh is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in a duʿā') to return them empty, disappointed!"  

Subhān Allāh! The Lord of the Creation feels Shy when one of His servants lifts his hands up to Him to make duʿā'. Verily, hearts are filled with love and awe at the Generosity and Beneficence of Allāh.

It is important that one’s palms face upwards, and not the back of one’s hands. Mālik ibn Yāsār narrated that the Prophet (ﷺ) said,

“If you ask Allāh, then ask him with the palms of your hands outwards, and not with the outward portion of the hands (i.e. with the palms facing down)".

It is not befitting for a person to ask with his palms facing down, for this is a sign of arrogance, and an indication that he is not really in need of his request.

There are three different types of motions that are narrated from the Companions. The first type is to point with one’s forefinger, without necessarily lifting one’s hands. This action is done when one asks for forgiveness, or makes a general dhikr (remembrance of Allāh), or while making a duʿā during the khutbah (sermon), or during the tashahhud (that part of the prayer said in the final sitting position of each cycle of two rakat).

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116 Narrated in al-Bukhāri (6341) without a complete chain of narrators, but its chain is given by Abū Naʿīm in his al-Mustakhraj, as Ibn Ḥajr pointed out in Fath al-Bāri.

117 Narrated by Ahmad, Abū Dāwūd (# 1488), al-Tirmidhī (# 3556), Ibn Majah (# 3865) and others, from Salmān al-Fārsi, and authenticated by al-Albānī in Sahīh al-Jāmī’, # 1757.

118 Authentic, narrated by Abu Dāwūd from Malik ibn Yāsār, and narrated by Ibn Majāh, al-Ṭabarānī, and al-Ḥākim from Ibn ʿAbbās, and authenticated by al-Albānī in Sahīh al-Jāmī’ # 593.
The second type is to raise one’s hands to the level of one’s shoulders, with the palms facing up. This is done for regular du‘ās that one makes at any time.

The last type of action is only done in extremely severe circumstances, such as asking for rain after a drought, or seeking protection from an imminent enemy attack. In this case, the hands are stretched forth towards the sky, without joining the two palms together. When this is done, a person’s armpits become exposed due to the severity of the stretching.

This is affirmed by the narration of Ibn ‘Abbās, who said: “The asking (of any du‘ā should be accompanied by) raising your hands to the level of your shoulder, or around that level. The seeking of forgiveness (istighfār) (should be accompanied by) pointing with one finger (i.e. the forefinger). Petitioning (is done by) stretching forth your hands totally (above the head, such that the armpits are exposed)”.

The general rule is that when a person makes du‘ā, he should raise his hands. However, there is one case in which the Prophet (ﷺ) did not raise his hands, and that was during the Friday khutbah. So for the du‘ā during the khutbah, it is not Sunnah for the Imām or the people to raise the hands, except if the person giving the khutbah makes a special prayer for rain (istisqa‘), for it is Sunnah to raise one’s hands for this particular du‘ā.

Also, it is not Sunnah to raise one’s hands for the general du‘ās of the day, such as the du‘ās for entering a mosque and house, and for exiting them.

As for the exact manner in which the hands should be raised, then note that they should be raised to the level of the shoulders, and placed together. One can either turn one’s palms towards the

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119 Authentic, narrated by Abū Dāwūd # 1486, from Ibn Abbās, and Ibn Hājur in Fatḥ al-Bārī also said it was in the Mustadrak of al-Ḥākim, who did not give any comment on the authenticity of the ḥadīth.
sky (in which case the back of one’s hands will face the earth), or turn the palms to face one’s own face, in which case the back of the hands will face away from him.\(^{120}\)

As for wiping one’s hands on the face after one has made \textit{du’ā}, then this is discussed in a later section.

3. Facing the Qiblah

The qiblah is a blessed direction to face, and through it Allāh has caused the Muslims to unite all over the world. By facing the qiblah, a Muslim turns himself in the direction of the very first place of worship ever built on earth – the Ka’bah.

It has been authentically narrated that the Prophet (ﷺ) would face the qiblah when making \textit{du’ā}. ‘Abdullāh ibn Zayd narrated: “The Prophet (ﷺ) left (Madinah) to this prayer place, seeking rain. So he made a \textit{du’ā}, and asked for rain, then he faced the qiblah and turned his cloak inside-out”\(^{121}\). Imām al-Bukhārī put this hadith in a Chapter entitled, “Making \textit{du’ā} facing the Qiblah,” showing that it forms the etiquette of \textit{du’ā}.

It has also been narrated that when the Quraysh tormented the Prophet (ﷺ), he ‘…faced the Ka’bah and made a \textit{du’ā} against them.’\(^{122}\)

So a person is encouraged to turn towards the qiblah when he wishes to make a \textit{du’ā}.

4. Performing \textit{Wudū’}

Of the etiquettes of \textit{du’ā} is that a person be in a state of \textit{wudū’} (ritual purity) while making \textit{du’ā}. This is confirmed in the hadith of Abū Mūsa al-Ash’ari in which he stated that the Prophet (ﷺ),

\(^{120}\) Abū Zayd, p. 26, 116. This is based on a weak hadith.

\(^{121}\) Reported by al-Bukhārī (# 6343), Muslim (# 894) and others. The turning of the cloak is a unique Sunnah that is performed at the end of the rain-prayer, and signifies optimism and hope that the situation will change from drought to rainfall.

\(^{122}\) Reported by al-Bukhārī (# 3960) and others.
after the Battle of Ḥunayn, called for water, performed wudu, then raised his hands and said:

"O Allah! Forgive 'Ubayd ibn 'Āmir!"

Abū Mūsa said, "I could see the whiteness of his armpits".

5. To Cry

One of the ways in which sincerity is shown in du'a is through crying. This brings about a feeling of humility in front of Allāh, and shows the importance of one's request. It displays the great need that the servant has from his Lord, and that he can never be without His help and aid.

Once, the Prophet (ﷺ) recited some verses from the Qur'ān, including the Prophet Ibrahim's statement:

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ربِ إنْ آتَتْنَا أَضْلَالًا كَثِيرًا مِّنَ النَّاسِ
فَمَا تَبَيَّنَى فَإِنَّهُ مِّنْ عَصْابِي فَإِنَّكَ عَفُوٌّ رَحِيمٌ
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O My Lord! These (idols) have caused many people to go astray, so whoever follows me is of me, and whoever disobeys me, then (even then) you are the Most Forgiving, Most Merciful.

And the Prophet 'Īsa's statement:

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إِنْ تَعْلَىَ فَإِنَّهُمْ عَبَادُكَ وَإِنَّكَ تَعْفَرَ لَهُمْ فَإِنَّكَ أَنتَ الْعَلِيمُ الْخَبِيرُ
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If You punish them, then they are Your servants. And if You forgive them, then You are the One of Honour, the All-Wise.

After reciting these verses, the Prophet (ﷺ) said:

"O Allah! My ummah! My ummah!"

and he started crying. Allāh said to the angel Jibril, "O Jibril, go to

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123 Reported by al-Bukhāri (# 4323) and Muslim (# 2498).
124 Sūrah Ibrahim, 36.
125 Sūrah al-Mā'īdah, 118.
Muḥammad – and your Lord knows – and ask him what makes him cry?"

So Jibril went to the Prophet (ﷺ) and asked him. The Prophet (ﷺ), responded that he was crying out of concern for his followers, just like Ibrāhim and ‘Īsa were concerned for their followers, and Allāh knew why he was crying, without having to ask Jibril.

So Allāh said, “O Jibril! Go to Muḥammad and say: ‘We will please you regarding your followers, and will not cause you grief’.”

6. To Expect the Best from Allāh

Amongst the etiquette of du`ā is that the person making the du`ā expects the best from Allāh, and anticipates a response from Allāh, whether that response is quick in coming or not.

Allāh says:

وَإِذَا سَأَلَكَ عِبَادُكُمُ فَإِنَّمَا فَيْقُرُبُ أَحِبَّ دَعَاتِ الدّعّاءِ إِذَا دَعَاكُم

“And when My servants ask you concerning Me, then (answer them), I am indeed near to them. I respond to the invocations of the supplicant when he calls on Me!”

Zakariyya said, as Allāh quoted him in the Qur’ān,

إِنَّكَ سَمِيعُ الدُّعَاءِ

“Verily, You are the One who hears all invocations!”

And Allāh says:

فَأَسْتُجِبَ لَهُمَّ رَبُّهُمْ أَنَّ لَا أُضْعِفُ عَمَلَ عَنْ مّيْئَبِكُمْ مِنْ ذَكْرِكُمْ أَوْ أَنْثِيْ

“So their Lord accepted of them (their supplication and an-

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126 Reported by Muslim (# 202) and others.
127 Surah al-Baqarah, 186.
128 Surah Āl-‘Imrān, 38.
swered them), 'Never will I allow to be lost the work of any of you, be he male or female!" 129

and He said,

وَقَالَ رَبُّكَ: إِنَّمَا أَعَزُوُنَّكَ إِنَّ لَكَ حُجَّةٌ فِي نَارٍ

Verily, your Lord has said: "Call upon Me, and I will answer you!" Those who are arrogant to worship Me will enter Hell, humiliated! 130

Ṣāliḥ said to his people:

فَأَسْتَغْفِرُوهُ وَتَحَمَّلُوا عَنْهُ الْعِقَابَ الْأَلِيْلَ وَلَمْ تُحَبِّثُوا

"So ask Him for forgiveness, and turn to Him in repentance. Verily, my Lord is Ever-Near, Responsive", 131

and Allāh also said,

وَلَقَدْ نَادَى نُوحٌ فَلَنَعْمَ الْمُجِيبُونَ

"And indeed, Noah called upon Us, and We are the best of those who answer." 132

Therefore, Allāh is close to His worshippers, and He is present with them in His knowledge, aid and protection. The Prophet (ﷺ) has commanded us to leave the response to our ḍuʿāʾ to Allāh, and to expect that Allāh will answer our ḍuʿāʾ, for he (ﷺ) said:

"Make ḍuʿāʾ to Allāh in a state that you are certain that your ḍuʿāʾ will be responded to." 133

This ḥadith means that we should firmly believe that Allāh is

129 Surah Āl-ʾImrān, 195.
130 Surah Ghāfir, 60.
131 Surah Hūd, 61.
132 Surah Saffāt, 75.
133 Authentic, narrated by al-Tirmidhī and al-Ḥākim from Abū Hurayrah, and authenticated by al-Albānī in Sahih al-Jāmiʿ # 245.
not going to leave our du‘ā unanswerred, for He is the Most Beneficent. Therefore, whenever a worshipper asks Allāh with sincerity, hoping for Allāh’s mercy, and fulfilling the etiquette and manners of du‘ā, he should be certain that his du‘ā will be responded to.

The hadith concerning Allāh’s ‘Shyness’ has already been mentioned;

“Indeed, Allāh is Shy and Beneficent. He is Shy when His servant raises his hands to Him (in a du‘ā) to return them empty!”\textsuperscript{134}

In other words, Allāh wants to respond to the worshipper when he has not even requested something, so how is the situation after the worshipper has asked his Creator? For Allāh is Shy ar allowing the hands of His servant to return empty after he has raised them to Him. Allāh treats us with the utmost Beneficence and Generosity.

Abū Hurayrah narrates that the Prophet (ﷺ) said,

“Allāh, all Glory and Praise be to Him, has said, ‘Whatever My servant assumes of Me, that is how I will treat him, and I am with him when he remembers Me’”.\textsuperscript{135}

So if a person only expects good from Allāh, and is certain that Allāh will not destroy his hopes and desires, then Allāh will fulfil his expectations. On the other hand, if he is not certain of the response of Allāh, and he feels that he will not be responded to, then he will be treated the way that he feels. Al-Shawkānī commented on this hadith as follows:

In this hadith, Allāh encourages His servants to expect the best from Him, since He will treat them according to their expectations. So whoever expects good from Him will be showered with His Good, and will be shown His Beautiful Generosity... But he who is not like that will not be treated in this

\textsuperscript{134} Authentic, narrated by Ahmad, Abū Dāwūd, al-Tirmidhi and others, from Salman al-Fārsi, and authenticated by al-Albānī in Ṣaḥīh al-\textit{Jāmi’} # 1757.

\textsuperscript{135} Reported by Muslim, from Abū Hurayrah, as mentioned in Ṣaḥīh al-\textit{Jāmi’} # 8138.
manner. And this is the meaning of the fact that He is with him when he remembers Him. So it is obligatory on the slave to always assume the best of Allāh. And he should help himself to achieve this state by always recalling the texts (of the Qur'ān and Sunnah) that show the great Mercy of Allāh.

This is why the true Muslim always expects the best from Allāh. The Prophet (ﷺ) states:

“Let not any of you die except that he assumes the best from Allāh.”  

Since a person does not know when he will die, the implication of the hadith is that a Muslim must always have good thoughts and assume the best about his Creator, such that, when death does overtake him, he is still intent upon this feeling.

Ibn al-Qayyim said,

Whoever reflects upon this issue deeply will realise that having the best expectations from Allāh is equivalent to having good deeds, and doing good with one’s soul. For only when a person expects the best from Allah will he perform good deeds, since he will expect that Allāh will reward him for his deeds and accept them. Therefore, the reason that he performed these good deeds was because of his good expectations of Allāh; so the more a person betters his expectations from Allāh, the more good deeds he does!”

In other words, having the best expectations necessitates doing good deeds. Therefore, the one who continues to sin, and does not do any good deeds, does not truly have the best expectation of Allāh. Rather, such a person has a shallow understanding of this concept, and follows his desires!

7. To Pray with Humility and Fear

This state is one that has been commanded by the Qur'ān:

\[136\text{Reported by Muslim (}\#2877\text{) and others.}\]

\[137\text{Al-Jawāb al-Kāfī, p. 23.}\]
Call upon your Lord with humility, and in secret. Verily, He
does not like the aggressors.  

Likewise, Allâh has described the Prophet Zakariyya and his wife as:

Verily, they used to hasten to do good deeds, and they used to
make du'â to Us with hope and fear, and used to humble them-
selves before Us.

So it is important that the servant show humility to the Creator,
and humble himself before Him while making du'â. For is it not
befitting that a slave appear in front of his Creator and Master in a
state of humility, realising the status of his Lord, and fearing his
own shortcomings in his duty towards Him?

8. To Complain Only to Allâh

Part of the completeness of a person’s tawhid is that he does not
complain to anyone else, in order to gain their sympathy and pity.
Rather, the true Muslim submits all of his affairs to Allâh, and com-
plains of his pitiful state to his Creator, without expecting any com-
passion from anyone else.

The prophets of Allâh, whenever they were in severe situations
and extenuating circumstances, would turn to Allâh, and show their
need of Allâh’s help.

When Zakariyya grew old, and was not blessed with any prog-
eny, he cried out:

138 Surah al-A'raf, 55.
139 Surah al-Anbiyâ, 90.
O My Lord! Do not leave me alone (without progeny), and you are the best of inheritors.  

When Ibrāhīm left his wife and child in the middle of the desert, without any support or help, he prayed to Allāh, describing their pitiful situation:

O My Lord! I have left my family to live in a valley that has no fruits, close to your Sacred House, so that they may establish the prayer. Our Lord! Therefore cause a group of people to love them, and provide them with fruits so that they may give thanks.

When Ayyūb was tried and tested by Allāh, and his family and wealth were taken away from him, to such an extent that even his body suffered a terrible disease, he cried out:

O My Lord! Verily, some harm has afflicted me, and You are the Most Merciful of all those who are merciful.

When Mūsā fled Egypt to avoid Pharaoh, and was all alone in the Valley of Midian, with no helper or aid, he prayed:

O My Lord! Verily, I am needy to whatever good that You send down to me.

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140 Surah al-Anbiya, 89
141 Surah Ibrāhīm, 37.
142 Surah al-Anbiya, 83.
143 Surah al-Qasas, 24.
And when Ya’qub did not know the fate of his favourite son Yusuf, and his oldest son stayed behind in Egypt, while Yusuf’s brother Ben Yamin was also taken captive, all he could cry out was:

إِنَّمَا أَشْكُوُا إِبْنِيَ وَحَرَّمْنِي إِلَى اللَّهِ

Verily, I only complain of my grief and sorrow to Allah!144

So it is important that one turn only to Allah, and complain of one’s situation only to him. For what value is there in turning to another created being, who cannot benefit or harm without Allah’s help, much less benefit or harm others? And why would one seek to gain the pity of he who himself should be pitied due to his helplessness and incapability?

9. To Pray Quietly

While making a du’ā, a person should not pray loudly, so that others can hear him. The proper way to make du’ā is in a subdued voice, as Allah mentions:

آَدْعُوا رَبَّكُمْ نَصْرًا وَحَفِيظًا إِنَّهُ لَا يُحِبُّ الْمَعْتَذِرِينَ

Call upon your Lord with humility, and in secret. Verily, He does not like the aggressors.145

That is why Allah praised the du’ā of Zakariyya when He described it as:

إِذْ نَادَى رَبَّهُ يَدَآ أَخْفَيْتِا

When he made a du’ā to his Lord in secret (or privately).146

This principle is also mentioned in a ḥadith. Once, the Companions were travelling, and loudly engaging in dhikr (remembrance of Allah). The Prophet (ﷺ), said:

144 Sūrah Yusuf, 86.
145 Sūrah al-A’rāf, 55.
146 Sūrah Maryam, 3.
“O people! Be gentle on yourselves, for you are not calling someone who is deaf or absent. Rather, you are calling the One Who hears everything, Ever-Close”.

Shaykh al-Islām Ibn Taymiyyah delved into the wisdom of making duʿā silently, and mentioned a number of benefits to this:

Firstly, it is a sign of strong iman, as the person demonstrates that he firmly believes that Allāh can hear even the quietest of prayers and thoughts.

Secondly, it is a sign of respect and manners in front of Allah. For, just as it is considered improper for the servant to raise his voice in front of his master, or the peasant in front of the king, even so it is improper that a slave raise his voice loudly in front of the Creator – and to Allāh belongs the highest parable and example. Since Allāh can hear the most silent of prayers, it is not befitting that a person make duʿā in a loud voice.

Thirdly, it is a means of achieving humility and humbleness, which is the essence of worship. The one who is humble does not ask except meekly, whereas the one who is arrogant asks loudly. So softening the voice aids one in achieving this desired humility in duʿā.

Fourthly, it is a means of achieving sincerity, since others will not notice him.

Fifthly, it aids the heart in concentrating on the duʿā, since raising one’s voice loudly distracts one from one’s thoughts. So, to make a duʿā quietly will help the person keep his thoughts together, and not be distracted from the state that he is in.

Sixthly, it shows the closeness that the true believer feels to his Creator. So it is a means of strengthening the relationship that the believer should have with Allāh, as it allows him to feel that Allāh is...

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147 Reported by al-Bukhārī (# 6384).
closer than any other object to him. Hence why Allâh praised Zakariyya when He described his du‘â as being ‘secret’.

Seventhly, it aids a person in continuing the du‘â and not breaking off. This because it is easier on the tongue and body, for it does not wear out or tire a person, in contrast to one who makes a du‘â loudly.

Eighthly, it causes less distraction, for raising one’s voice brings about the attention of others, and this leads to a person becoming conscious of his surroundings. However, if he lowers his voice, then he will be able to cut himself off from his environment and not be distracted by it.

Lastly, it prevents a person from being the target of envy and jealousy. For indeed, men and jiinn are full of evil souls that envy others, and there is no greater cause for enmity than to see a person turn to Allâh in private conversation, engrossed in His remembrance. So if a person makes du‘â silently, he protects himself from this evil.

So the Companions of the Prophet (ﷺ) understood the importance of saying a du‘â silently. Ibn ‘Abbâs stated: “A silent du‘â is seventy times better than a loud one!”149 And it has even been narrated that Ibn Mas‘ûd once forced a group of people out of the masjid (mosque), because they were raising their voices loudly while remembering Allâh. In this respect he said, “I don’t think except that you are innovators!”150

10. Acknowledging One’s Sins

Part of the etiquette of du‘â is to acknowledge one’s shortcomings and sins in front of one’s Creator. This is also a means of properly worshipping Allâh.

Abû Hurayrah said:

“The best du‘â is for a person to say: O Allâh! You are my

149 Narrated by Ibn al-Mubârak in his al-Zuhd (# 40).
150 Abû Zayd, p. 91.
Lord, and I am your servant. I have wronged myself, and ac-
knowledge my sins. O my Lord! Forgive me my sins, for You,
and only You, are my Lord, and none forgives sins except
You!"\textsuperscript{151}

And 'Ali ibn Abi Ṭalib reported that the Prophet (ﷺ) said,

"Verily, Allah likes a worshipper who says: 'There is no one
worthy of worship except You. I have wronged myself, so for-
give my sins, for none forgives sins except You.' Allah says,
'My servant knows that he has a Lord who forgives and pun-
ishes!'\textsuperscript{152}

That is why the best \textit{du'ā} in which a person can ask for forgive-
ness contains a pure and sincere acknowledgment of one's defi-
cencies and sins. The Prophet (ﷺ) said:

The \textit{sayyid al-istighfār} (the best \textit{du'ā} to ask for forgiveness) is
that a person says: O Allah! You are my Lord, there is no one
worthy of worship except You. You created me, and I am your
slave. And I am (following) Your covenant and Promise as
much as I can. I seek Your refuge in the evil that I have done.
I acknowledge Your favours upon me, and I acknowledge my
sins. So forgive me, since no one forgives sins except You!\textsuperscript{153}

So when one raises one's hands to Allah, expecting a response
from Him, one should also ponder over one's own relationship with
Allah, and the shortcomings that one possesses. In this way the per-
son should recall his many sins, and feel his own humility – that is
he should remember that he is asking One whom he has disobeyed,
and sinned against, and not fulfilled his rights upon Him. Let him
taste his impudence when he asks Allah for more and more, with-
out fulfilling the basic deeds that are obligatory upon him.

\textsuperscript{151} Authentic as a statement of Abū Hurayrah, reported by Ahmad, 1/515.

\textsuperscript{152} Authentic, narrated by Ahmad, Abū Dāwūd, al-Tirmidhī and others, from
'Ali ibn Abi Ṭalib, and authenticated by al-Albānī in \textit{al-Sahihah} # 1653.

\textsuperscript{153} Reported by al-Bukhārī (# 6306) and others.
11. To Implore Allāh Earnestly

Continued within the etiquette of duʿā  is that a person implore Allāh, and beseech Him. This sense of urgency is demonstrated in the Sunnah of the Prophet ( ﷺ). ‘Ā’ishah reported that when the Prophet ( ﷺ) was afflicted with magic, he made duʿā, then he made duʿā, then he made duʿā.¹⁵⁴ This incident demonstrates a sense of urgency and insistence that is needed while making duʿā.

Additionally, we find this same characteristic in many of the duʿās that the Prophet ( ﷺ) used to make. For example, he ( ﷺ), would pray:

O Allāh! Forgive me all (my sins) that I have already done, and will do (in the future), and what I have done in private, and what I have done in public, and all (sins) that you know from me.¹⁵⁵

Now, it was possible to just say, ‘Forgive all my sins’, and the meaning would have been the same. However, in this beautiful prophetic duʿā, there is a strong sense of urgency – of imploring Allāh, and beseeching Him, of pleaing to Him, and insisting on this forgiveness. All of this is not conveyed in the simple phrase, ‘Forgive my sins’.

12. To be Determined in One’s Request

Anas ibn Mālik narrates that the Prophet ( ﷺ) said:

“When one of you makes a duʿā, then let him be firm and determined in his duʿā, and let him not say, ‘O Allāh! If You will, then please forgive me’, for there is no one who can force Allāh to do anything”.¹⁵⁶

Therefore, what is desired is that a person be firm in his duʿā, asking from Allāh in a determined manner. If, on the other hand, a person says, “O Allāh! Grant me my duʿā if you wish”, this goes

¹⁵⁴ Reported by Muslim (# 2189) and others.
¹⁵⁵ Reported by Muslim (# 771) and others.
¹⁵⁶ Narrated by al-Bukhāri (# 6339), Muslim (# 2678), Aḥmad and others.
against the firmness and resolution that is desired, for it is as if he is saying, "O Allāh! If You answer my duʿā, then I thank You, otherwise I do not ask You of it". This shows a degree of arrogance towards Allāh, all Glory and Praise be to Him, and implies a sense of self-sufficiency on the part of the person making the duʿā. A person is always in need of Allāh’s help and aid, and as such should always ask of Allāh in a manner that shows his poverty for Allāh’s support.

It should be pointed out that it is allowed to use this phrase when the person does not know if the matter he is asking for is for his good or not. So, it is permissible to pray: ‘O Allāh! If you know that such-and-such a matter (related to this world) is good for me, then grant it to me’. What is prohibited is to use this phrase in matters that one needs without a doubt, such as Allāh’s Forgiveness, or Mercy, or Blessings, etc.

13. To Use the Proper Names and Attributes of Allāh

To Allāh belong the Most Beautiful Names and Perfect Attributes. One of the purposes of these Names and Attributes is so that believers can increase in their Love for Allāh when they contemplate the meanings of these Names and Attributes. One of the best ways to truly understand and comprehend the meaning of these Names and Attributes is to use the appropriate one when making duʿā.

So, when one is asking for forgiveness, one should use the Names that are appropriate to the concept of forgiveness, such as al-Tawwāb (the One who continually accepts Repentance), al-Ghaffār (the One who continually Forgives), al-Rahim (the Ever-Merciful), and so forth. And when one is asking for sustenance, one should use Allāh’s Name al-Razzāq (the One who Provides), and al-Ghani (the One who Gives and is not in need of anything). Whatever a person is asking for, there will be an appropriate Divine Name or Attribute that he can use.
14. To Repeat the *Du‘ā* Three Times

This is a recommended action while making a *du‘ā*, for it shows a sense of urgency in obtaining what is asked for. The act of repeating a *du‘ā* thrice is narrated in many *ahadith* from the Prophet (ﷺ), as, for example, the one reported by Ibn Mas‘ūd, who said: “When the Prophet (ﷺ) finished his prayer, he (ﷺ) raised his voice, and prayed against them (the leaders of the Quraysh who had persecuted him). And whenever he made a *du‘ā*, he would repeat it thrice, and whenever he asked (from Allāh), he would do so thrice. So he (ﷺ) then said:

“O Allāh! Upon you is (the retaliation) of the Quraysh!
O Allāh! Upon you is (the retaliation) of the Quraysh!
O Allāh! Upon you is (the retaliation) of the Quraysh!”\(^{157}\)

Anas ibn Mālik also reported that the Prophet (ﷺ) said:

“Whoever asks for Paradise three times, Paradise says: ‘O Allāh! Enter him into Paradise!’ And whoever seeks refuge from the Hellfire three times, the Hellfire says: ‘O Allāh! Save him from the Hellfire!’\(^{158}\)

15. To Pray with Concise *Du‘ās*

‘Concise’ *du‘ās* are those which are brief, yet contain many meanings, and ask for general benefits, and seek refuge in general evils. The Prophet (ﷺ) used to pray frequently with concise *du‘ās*, and he was the one who had been given the most eloquent and concise of words. It was as if he (ﷺ) were asking for all the good possible of both worlds, and seeking refuge in all evils, in the briefest and most eloquent of phrases, so that the people who heard him (ﷺ) could memorise his *du‘ās* easily, and understand what he said.

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\(^{157}\)Reported by, among others, al-Bukhārī (420), Muslim (1794) (and the wording is his), from Ibn Mas‘ūd.

\(^{158}\)Authentic, narrated by al-Tirmidhi, al-Nasā‘i and al-Ḥākim, from Anas, and authenticated in *Sahih al-Jāmi‘* # 6275.
The Prophet (ﷺ) used to avoid prolonged, useless speech, for 'A'ishah narrates that the Prophet (ﷺ) "...used to love concise du‘ās, and he would leave all (du‘ās) besides those".¹⁵⁹

Al-Khaṭṭābī states: “So let him (i.e. the worshipper) choose for his du‘ā the appropriate words, and let him praise his Lord using the best praises, and the noblest of them, and the most comprehensive in meaning. For (du‘ā) is a secret conversation between the slave and the Master of all masters, whom no one resembles, nor does He have an equal!”¹⁶⁰

Many such du‘ās have been preserved for us in the books of hadith. For example, Farwah ibn Nawfal reported that he asked 'A'ishah for a du‘ā that the Prophet (ﷺ) used to pray with. She answered: “He (ﷺ) used to say:

“O Allāh! I seek refuge in you from the evil of what I have done, and the evil that I have not done!”¹⁶¹

This du‘ā is a general, comprehensive one which seeks refuge in Allāh from all evil, whether a person has done that evil or not.

Another comprehensive du‘ā that the Prophet (ﷺ) used is:

“O Allāh! Forgive my sins and my ignorance, and my transgressions in my affairs, and all that You know of me. O Allāh! Forgive me my sins done seriously or jokingly, purposely or unintentionally, and all else that is with me! O Allāh, forgive me what I have done, and what I have yet to do, and what I have done in secret, and what I have done openly, and all that you know of me. You are the First, and you are the Last, and You are capable of all things!”¹⁶²

¹⁵⁹ Authentic, narrated by Abū Dāwūd, Ahmad, Ibn Hibbān and others, from 'A'ishah, and authenticated in Ṣaḥīh al-Ṣāmi‘ # 4949

¹⁶⁰ Sha‘n al-Du‘ā, p. 15.

¹⁶¹ Narrated by Muslim from Abū Dharr, and Abū Dāwūd and al-Nasā’i from 'A'ishah, as mentioned in Ṣaḥīh al-Ṣāmi‘ # 1293.

¹⁶² Reported by al-Bukhārī and Muslim, from Abū Mūsa al-Ash‘ari’, as mentioned in Ṣaḥīh al-Ṣāmi‘ # 1264.
And from such concise prayers is the *du'ā* of the Prophet (ﷺ):

“O Allāh, Our Lord! Grant us the good in this world, and the good in the Hereafter, and save us from the punishment of Hell!”

Therefore, remember the value of your time, and do not cease to make *du'ā* to Allāh on all occasions and as often as you can. And how many are the words that spring forth from our mouths, that will not benefit us at all, or even be used against us on the Day of Judgement (we seek refuge in Allāh from that!). Yet, how easy these simple *du'ās* are, and how concise and brief, and how full of blessings and mercy! For is it not possible that a person says one of these concise *du'ās*, thinking it a small and trivial request, and yet the angels of Mercy take it, and the doors of Heaven are opened for it, and the Lord of Mercy responds to it, so that on the Day of Judgement, the Scales weigh heavy because of it?

And how true the Arabic proverb: the best speech is that which is concise yet clear in meaning.

16. To Start *Du'ā* with One’s Self

It is desirable that the person making the *du'ā* should first ask of it for himself. This is so for a number of reasons. Firstly, a person should desire all good for himself, so it does not make sense to pray for others and forget one’s self. Secondly, the fact that a person prays for himself shows that what he is praying for is an important goal and objective. In other words, this ensures that he desires for his brothers what he desires for himself. Thirdly, it increases him in his sincerity in this *du'ā*, for verily mankind is weak, so when he makes *du'ā* only for his brother, it is possible that it will not be as sincere as when he makes a *du'ā* for himself and his brother.

This principle is demonstrated in a number of Qur'ānic verses, such as:

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163 Reported by al-Bukhārī and Muslim, as mentioned in *Sahih al-Jāmi‘* #1306.
“O Allah! Forgive us, and our brothers (in faith) who have preceded us!”\(^{164}\)

“And he (Mūsā) prayed: O my Lord! Forgive me and my brother, and enter us into your Mercy!”\(^{165}\)

“O Our Lord! Forgive me, and my parents, and all of the believers the Day that the Account will be taken!”\(^{166}\)

“And Seek forgiveness (O Muḥammad) for your sins, and for the believing men and women.”\(^{167}\)

Likewise, this principle is affirmed by the practice of the Prophet (ﷺ). Ubayy ibn Ka‘b reports that whenever the Prophet (ﷺ) remembered someone and prayed for him, he would begin with himself.\(^{168}\)

However, this was not the constant habit of the Prophet (ﷺ), for there are other narrations to show that sometimes he (ﷺ) would pray for another person without praying for himself. For example, when he was speaking about Hājar, Ismā’il’s mother, he (ﷺ) said:

“May Allah have mercy on the mother of Ismā’il. Had she left Zam Zam (to flow, and not stopped it with some sand) it would have been a clear lake.”\(^{169}\)

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\(^{164}\) Surah al-Hashr, 10.

\(^{165}\) Surah al-‘rāf, 151.

\(^{166}\) Surah Ibrāhim, 41.

\(^{167}\) Surah Muḥammad, 19.

\(^{168}\) Authentic, narrated by Abū Dāwūd, al-Tirmidhi, al-Nasa’i and others, from Ubayy ibn Ka‘b, and authenticated in Sahih al-Jāmī’ # 4723.

\(^{169}\) Reported by al-Bukhārī, from Anas ibn Mālik, as reported in Sahih al-Jāmī’ # 8079.
He also said regarding Ḥassān ibn Thābit,

“O Allāh! Help him with the Holy Spirit (the Angel Jibril)!”, ¹⁷⁰

and for Ibn ʿAbbās,

“O Allāh! Grant him an understanding of the religion!” ¹⁷¹

These, and other examples besides these, show the permissibility of making a duʿā without mentioning one’s self, but in general it is recommended to do so.

17. To Pray for All Muslims

Part of the completeness of one’s imān is that a person loves for his brother what he loves for himself. Therefore, just as he desires that he be guided to the truth, and be forgiven for his sins, so too should he desire the same for his fellow Muslims.

The Prophet (ﷺ) is commanded in the Qur’ān to:

وَأَسْعَفِرْ لَكَ وَلِلمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

...seek forgiveness (from Allāh) for your sins, and the sins of the believing men and women. ¹⁷²

Likewise, the Prophet Nūḥ prayed to Allāh:

رَبِّ أُعْفِرْ لِي وَلِزَوْلِدَتِي وَلِقَلْبِيَ سَيْتُني

مُؤْمِنًا وَلِلمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

“O My Lord! Forgive me, and my parents, and whoever entered my house as a believer, and all the believing men and women”. ¹⁷³

¹⁷⁰ Reported by al-Bukhāri (453), Muslim (2485) and others, from Abū Hurayrah.

¹⁷¹ Reported by al-Bukhāri (143), Muslim (2477) and others, from Ibn ʿAbbās.

¹⁷² Sūrah Muḥammad, 19.

¹⁷³ Sūrah Nūḥ, 28.
And the Prophet (ﷺ) said:

“Whoever seeks forgiveness for the believing men and women, then a good deed will be written for him for every single believing man and women (that he prayed for).”

So it is encouraged for the Muslim to remember all of his brothers and sisters when he is making a duʿā, and to pray for the entire Muslim ummah. He should also pray against the enemies of Islam, against tyrants and non-Muslim rulers that fight and torture the Muslims. All of this is a sign of the person’s own imān, and is contained within the etiquette of duʿā.

Of particular importance is that a person prays for his own parents (if they are alive, or if they died as Muslims). Allāh specifically instructs the believers in this respect,

وأَحْسِنْ لِهُمَا جَنَاحَ الْدُّلُوْلِ مِنَ الرَّحْمَةِ وَلَقِ رَبِّ أَرْحَمْهُمَا

Aṣḥāb al-Suffār

And lower unto them the wings of humility and mercy, and say, ‘O My Lord! Have mercy on them, even as they took care of me while I was young.’

The duʿā of Nūḥ has already been given above, in which he prayed for his parents, as did Ibrāhīm:

ربِّنَا عُفِّفْيِ لِلرَّزْبِ وَلِلرَّضْلُدِ وَلِلموْمَيْنِ يوْمَ يَقُومُ ألسَبَاب

O My Lord! Forgive me, and my parents, and all of the believers the Day that the Reckoning will occur.

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174 Reported by al-Ṭabarānī in his al-Kabīr, and al-Haythami said in Majmaʿ al-Zawā'id: “Its isnād (chain of transmission) is good.” Al-Albānī reported this statement, but did not pronounce a verdict on the ḥadīth himself. See Sahih al-Jāmi’, # 6026.

175 Sūrah al-Isrā, 24.

176 Sūrah Ibrāhīm, 41.
18. To Say ‘Āmin’

When a person is listening to another person make duʿā, it is recommended that he say, ‘Āmin’, which means ‘O Allāh! Accept (or: Respond to) this duʿā.’

It is stated that the phrase ‘Āmin’ is one of the specialities of this nation, and that no nation before Islam had been given it.\textsuperscript{177} This is inferred from the ḥadith in which the Prophet (ﷺ) said:

\textit{The Jews do not envy you for any matter as much as they envy you for Āmin, and for giving salāms to one another.}\textsuperscript{178}

The purpose of saying ‘Āmin’ is so that it might increase the chances that a person’s duʿā be answered. It is like repeating the duʿā over again, except that instead of going into all the details of one’s duʿā, it is all summarised in the one phrase, ‘Āmin,’ which means, as we mentioned, ‘O Allāh! Respond (to the duʿā)!’ So it is like another duʿā after the first one.

Of course, there are certain duʿās that should be done privately, not in a group, and there are others that are done in a group. Examples of the first type are most of the duʿās that a person does during the day and night. It is an innovation to have a group duʿā for, say, entering the house, or after finishing the ᵃṣlāt. An example of the second type is the duʿā that is done in qunūt, where the imām makes a duʿā, and the congregation behind him says, ‘Āmin.’ Likewise, if the person giving the Friday sermon makes a duʿā, the congregation is encouraged to say ‘Āmin’ after his duʿā. Furthermore to say ‘Āmin’ after reciting Sūrah al-Fātiḥah is encouraged, regardless of

\textsuperscript{177} Another opinion is that Mūsā and Hārūn were taught this phrase, but the Jews were not informed of this; this opinion is due to the story that follows shortly. (See Abū Zayd, pps. 203-209, for a complete discussion of ‘Āmin’.) However, this opinion clashes with the well-known fact that the Christians to this day use this phrase (as Amen) after their prayers, so further research needs to be done on this issue: did the Christians take it from the Muslims, or was this phrase given to nations before us as well?

\textsuperscript{178} Reported by al-Bukhārī in his \textit{al-Adab al-Mufrad} (№ 759 of al-Albānī’s \textit{Ṣahih} version) and others.
whether one is praying, or reciting it outside the prayer, and regardless of whether one is the imām or the follower. At all such times, Āmin should be stated with an audible voice.\(^{179}\)

There is a difference of opinion whether one should say ‘Āmin’ after one’s own du’ā, but it seems that the general rule of ‘Āmin’ does not differentiate between a person’s own du’ā and when a person is listening to another’s du’ā, so it is permissible for a person to say ‘Āmin’ after his own du’ā.\(^{180}\)

When Mūsa prayed to Allāh to punish Pharaoh, it is said that Hārūn was behind him, saying, ‘Āmin!’ Yet, even though only Mūsa was actually saying the du’ā, Allāh said in the Qur’ān:

\[
\text{قد أجبت دعوتكما}
\]

Your (both of you) prayers have been answered!\(^{181}\)

So Allāh referred to both of them making a du’ā, even though Hārūn was only saying ‘Āmin’ behind Mūsa’s du’ā. And in this is proof that the one who says ‘Āmin’ to a du’ā is like the one who made the du’ā.

One last point regarding this phrase. Many people do not pronounce the ‘Āmin’ correctly. Some of the mistakes that are made include:

1. Prolonging the alif, so that it becomes, ‘Aaaaameen.’ This first alif should not exceed two harakas in length.\(^{182}\)
2. Making the alif too short, so that it becomes, ‘Ameen.’ Again, the length of this alif should be two harakas, not more or less.

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\(^{179}\) Abū Zayd, p. 205.

\(^{180}\) Abū Zayd, p. 206.

\(^{181}\) Sūrah Yūnus, 89. See Tafsīr Ibn Kathir 2/411 for further details.

\(^{182}\) A harakah is a unit that is used by the reciters of the Qur’ān, and is defined to be the time it takes to open one finger from a closed fist – perhaps equivalent to half a second.
3. Placing an assimilation on the meem, such that it becomes, ‘Āmmmeen.’ The meem has a kasrah, (the Arabic vowel i) on it, and not a shaddah.

As for the last syllable, it is permissible to shorten it to two harakahs or prolong it up to six. So to say, ‘Āmeeeeen,’ with a prolonged elongation is allowed.

19. To Make Duʿā at all Times

In other words, duʿā should be done at times of ease and hardship. Duʿā is one of the greatest acts of worship, and as such it should be performed at all times. Many people have a bad habit of only praying when a calamity befalls them, or when they wish for a particular good to occur. This goes against the attitude of a believer, for it shows that he only remembers Allāh at times of need. The true believer always remembers Allāh. The Prophet (ﷺ) stated:

“Whoever wishes that Allāh responds to his duʿā at time of hardship, then let him increase his duʿā at times of ease!”

And it is stated in an Arabic proverb, “Whoever knocks continuously, will eventually be let in!”

So ponder over this point, and do not presume the Ever-Generous to be like the created, for the more that you ask a person, the more he will tire of you, but the more that you ask Allāh, the greater He will love you.

20. To Make Duʿā for all Matters

Another common mistake that many people fall into is that they only ask Allāh for matters that are of great importance to them. However, Allāh should be asked for every matter, large or small. This because everything occurs by Allāh’s Will, so if Allāh does not Will it, it will not occur, no matter how trivial the matter may be.

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183 Reported by al-Tirmidhi (3382), al-Hākim (1/544) and others. See al-Sahihah, # 593.
This is why ‘Ā’ishah, the beloved wife of the Prophet (ﷺ), said: “Ask Allāh for everything, even if it is only a shoe-lace, because if Allāh does not make it easy, then it will not be possible”\(^\text{184}\).

21. To Make Du‘ā’ Plentifully

What is meant here is that a person should ask everything that he desires (as long as what he is asking is permissible), for he is asking the Most Generous of all those who are generous, and the most Beneficient of all those who are beneficent. Can anything compare with the Generosity of al-Karim? For Allāh is al-Mannān (the One Who Gives Continuously, without expecting anything in return), al-Barr (The Benefactor), al-Wahhāb (The Ever-Bestower), al-Karīm (The Ever-Generous), al-Akram (The Most Generous); in fact, all of His Names are an indication of His Perfection and Exaltedness. So when one asks such a deity, how can one not then ask abundantly? Do you not see when a beggar goes to one who is well known for his generosity, he asks more than when he goes to one that is not known to be such? Do you not see that such a beggar will not be satisfied with a little amount from a generous person, whereas he would be satisfied with this same amount from a miser? So then why is that you are miserly in your asking when you need your Creator far more than this beggar is in need of someone’s generosity?

This is why the Prophet (ﷺ) said:

> When one of you wishes for something, then let him increase (his wishes), for verily he is asking his Lord, the Most Exalted and High.\(^\text{185}\)

\(^{184}\) Reported as an hadith of the Prophet in al-Tirmidhi (4/292) and others, but it is not authentic as a marfu’ tradition. It is, however, authentic as a statement from ‘Ā’ishah; see al-Da‘ifah, # 1326, for further details.

\(^{185}\) Reported by ‘Abd ibn Ḥumayd in his Mutakhab (1/193); authenticated by al-Albānī in al-Sahihah, # 1266.
And in another wording:

When one of you asks something (from Allah), then let him be plentiful (in what he asks for), for indeed he is asking his Lord.\textsuperscript{186}

22. To Make \textit{Du`as} When One is in a Condition of Response

There are certain conditions during which a person’s \textit{du`a} is more likely to be responded to. So, the wise person utilises these situations and conditions whenever he is capable of doing so.

The exact situations in which a \textit{du`a} is more likely to be answered are discussed in a later chapter.

23. To Make \textit{Du`as} at the Times of Response

There are certain times during which a \textit{du`a} is more likely to be answered, and it is from the etiquette of \textit{du`a} that one increases one’s \textit{du`a} during these times.

The times that \textit{du`as} are more likely to be answered are discussed in a later chapter.

\textsuperscript{186} Reported by Ibn Hibbân (\# 2403); see \textit{al-Sahihah}, \# 1325.
CHAPTER VI

DISCOURAGED ACTS DURING

Du‘ā

Just as du‘ā has some pre-conditions and etiquette attached to it, so too does it have certain characteristics that go against the spirit of du‘ā, and contradict the proper etiquette one should employ while asking from one’s Lord. Obviously, all acts that contradict any of the etiquette or pre-requisites of du‘ā are all discouraged. Some of these acts, such as calling upon others than Allāh, are acts of shirk that take one outside the fold of Islām. Others, such as making improper tawassul, are innovations that damage a person’s imān.

Some of the more common acts that are discouraged are listed below.

1. Poetry in Du‘ā

What is meant by ‘poetry’ is excessive rhyming of words, and matching word patterns in each sentence, since this does not befit the humility that should accompany du‘ā. However, if such rhyming is not excessive, or comes naturally to the tongue, then it is allowed, as some of the Prophet’s (ﷺ) du‘ās contained rhyming phrases. What is prohibited is excessive rhyming, or going out of one’s way to ensure it, such that the du‘ā resembles poetry.

Imām al-Khaṭṭābī wrote: “Excessive rhyming is not liked during du‘ā, nor (is it liked) to exert one’s self in order to achieve it”.187 Others stated, “Make du‘ā with a tongue that is humbled and in need, and not with a tongue that is eloquent and articulate”.188

187 Sha‘n al-Du‘ā, p. 17.
188 Al-Ḥamad, p. 39.
Ibn 'Abbās, while giving his students advice, reported:

Lecture to the people once a week, and if you wish then twice, and if you want to increase then (at most) thrice. And do not make the Qur'ān tiresome for the people. And make sure that, when you come across a group of people, you do not interrupt their conversation by your talk and they get tired of you, but rather listen, and when you are asked, speak, so that they listen to you willingly. And beware of poetry and rhyming in your ḏūʿā, for verily I encountered the Prophet (ﷺ) and his Companions avoiding this.\(^{189}\)

2. Transgression in ḏūʿā

Ḏūʿā has certain limits, and if one goes beyond these limits, one is transgressing in making ḏūʿā. Allāh says in the Qur’ān:

\[
أَعْوَّاهُمْ لَا يَحْبَبُونَ الْمُعَتَّدِينَ
\]

Make ḏūʿā to your Lord in humility and in secret. Verily, He does not like the transgressors!\(^{190}\)

There are a number of ways a person can transgress in his ḏūʿā, such as:

*Asking for things that are prohibited:* it is the height of transgression to demand from your Creator those things that He has prohibited for you, either in this life or in the life Hereafter. A person should realise his place and status in front of his Creator, and beware of exalting himself to where he thinks that he is above his fellow creations, and is allowed to do what they are prohibited from doing. As Allāh says in the Qur’ān concerning the Jews:

\[
يَسْتَفْعَفُ أَهْلَ الْكِتَابِ أَنْ يُنْزِلَ عَلَيْهِمْ كَنْبًا مِنْ السَّمَاءِ
فَقَدْ سَأَلُوْا مُوسَىٰ أَكْبَرَ مِنِّ ذَلِكَ فَقَالَ عَلَيْهِمْ نَأْتِيْنَا جَهَرًا
\]

\(^{189}\) Reported by al-Bukhārī (6337) from Ibn 'Abbās.

\(^{190}\) Sūrah al-'Arāf, 55.
The People of the Scriptures ask you to cause a Book to descend upon them from the Heavens! Indeed, they asked Moses for an even greater (thing), for they said: ‘Show us Allāh in public!’\(^{191}\)

**Exaggerating in du‘ā:** the following narration shows what is meant by exaggeration in duʿā.

One of the sons of Saʿd ibn Abī Waqqās was making a duʿā, and his father passed by him, and heard him asking: “O Allāh! I ask you Paradise, and its benefits, and its delights, and its this-and-that... and I seek refuge in Hell, and its chains, and its food, and its this-and-that...”.

Saʿd then said:

“O my son! I heard the Prophet (ﷺ) say:

There will be a group that will transgress in their duʿā.\(^{192}\)

So beware that you be amongst them! Verily, if you are given Paradise, you will be given all that is good in it, and if you are saved from the Hellfire, you will be saved from all the evils in it. O Allāh! We seek Your refuge from being among the ignorant!”

In another narration, ‘Abdullāh ibn al-Mughafal passed by one of his sons while he was making a duʿā. His son prayed, “O Allāh! I ask you to give me the white palace on the right hand side as soon as I enter Paradise!”

Hearing this, his father said, “O my son! Ask Allah to bless you with Paradise, and seek refuge from the Fire, for verily I heard the Prophet (ﷺ) say:

There will be a group that will over-step the bounds with regards to purification and duʿā.\(^{193}\)

\(^{191}\) Surah al-Nisā, 153.

\(^{192}\) Reported by Aḥmad and Abū Dāwūd, from Saʿd ibn Abī Waqqās, and authenticated in Sahih al-Jāmiʿ # 3671.

\(^{193}\) Reported by Abū Dāwūd (1/24), Aḥmad (4/78) and others. See Sahih Abi Dāwūd, p. 21.
In other words, a person should avoid needless requests in his \textit{du'ā}. This point has also been hinted at in an earlier section.

\textbf{Du'ā for a matter that has already been decreed:} another way to transgress in \textit{du'ā} is to ask Allāh for something that has already been decreed. So, it is not proper to ask Allāh, 'O Allāh! Allow the Muslims to enter Paradise, and cause the disbelievers to enter the Fire,' because this matter has already been decreed by Allāh.

3. Not Expecting a Response

Although this topic has been discussed in the etiquette of \textit{du'ā}, because of its importance it is reiterated here. Too many people expect that Allāh will not respond to their \textit{du'ā}, and it is possible that the only reason that their \textit{du'ā} is not responded to is because of this presumption of theirs!

It is part of one's \textit{imān} to expect the best from Allāh, and to be sure that Allāh will respond to your \textit{du'ā}, as He is the Ever-Merciful, All-Powerful.

A Muslim should make \textit{du'ā} in all situations and circumstances. Even if a situation seems hopeless, this is not an excuse to give up \textit{du'ā}. If a person has been told, for example, that one of his relative's has a terminal disease, and will only live for a short period of time, then let him not despair, and think that there is nothing that he can do. Rather, this is all the more reason to turn to Allāh, full of hope and sincerity, and pray that Allāh cure this relative of the disease. 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.

Ponder over this beautiful statement from Suflān ibn 'Uyaynah, when he said, "Let none of you think that his \textit{du'ā} will not be answered because of (the sins) that he knows of himself. Indeed, Allāh responded to the \textit{du'ā} of the worst of the creation, Iblis, may Allāh curse him, when he said:

\begin{quote}
قال رَبِّ فَأَنتَ نَظِمْنَا إِلَىٰ يَوْمٍ مَّعْمَّنُونَ ١٧٥ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
\end{quote}
He (Iblis) said, ‘O My Lord! Give me respite until the Day of Judgement!’ He replied, ‘Then you are of those who have been reprieved’”. 194 195

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

4. To Pray for Matters of this World Only

The true Muslim asks Allāh to bless him in this world and in the Hereafter. To ask Allāh only for matters of this world is a sign of weakness in one’s imān, as the blessings of the Hereafter are the true blessings.

Allāh states in the Qur’ān:

قَدْ قَالَ لِلَّهِ عَزَّ وَجَلَّ ثُلَاثُهُمَا أَسَى

And there are those amongst mankind who say, ‘O Allāh! Give us in this life,’ and they will have no share of the Hereafter. And there are those who say, ‘O Allāh! Give us good in this life, and good in the Hereafter, and save us from the Fire of Hell!’ These shall have a share of what they earned, and Allah is swift in Reckoning. 196

194 Surah al-Ḥijr, 36-37.
195 Abū Zayd, p. 29.
196 Surah al-Baqrarah; 201-202.
5. Improper Names and Attributes of Allāh

Of the matters that contradict the etiquettes of duʿā is to use a Name or Attribute that is not mentioned in the Qurʾān or Sunnah. This because Allāh’s Names and Attributes are only taken from the Qurʾān and Sunnah, and not from one’s imagination.

Another mistake is to choose a Name or Attribute that does not fit with one’s duʿā. So, for example, if the Muslims are making a duʿā against some tyrants, it is improper to say, “O Raḥmān! O Raḥim! Inflict your severest punishment on such-and-such a nation, for they have wronged the Muslims…” Likewise, if a person is asking for forgiveness, he should not call out using Attributes such as, ‘Severe in Punishment (Shadīd al-ʾIqāb)’. It is essential that the appropriate Name or Attribute be chosen when making a duʿā.

6. Duʿā to Expedite Punishment

Some people presume that they must be punished for their sins, and reason that the punishment of this world is lighter than the punishment of the Hereafter. Therefore, they pray to Allāh to expedite whatever punishment that is in store for them in the Hereafter to this world. The danger of such a line of reasoning is that the person ignores the great Mercy of Allāh, and forgets to ask forgiveness for his sins. Instead of asking that which is encouraged and better, he asks instead for something that he cannot bear.

Anas ibn Mālik narrated that the Prophet (ﷺ) once visited a (sick) person who had become so thin that he was almost like a new-born chick. The Prophet (ﷺ) asked him:

Did you make any duʿā or ask (Allāh) for anything?

He said: “Yes, I used to say: ‘Whatever punishments are in store for me in the Hereafter, give it to me in this world!’” The Prophet (ﷺ) responded:

Subhān Allāh! (All Glory and Praise be to Allāh!) You will never be able to bear it! Why did you not say: O Allāh! Give us the
good of this world, and the good in the Hereafter, and save us from the Hellfire!

Anas added: “So the Prophet (ﷺ) prayed for him, and he was cured”.¹⁹⁷

7. Duʿā Against Oneself and Family

It is possible that a person, in a state of severe anger, curses and makes duʿā against himself, his family and friends, or his wealth. This is definitely an act that does not befit a Muslim, and the Prophet (ﷺ) warned against this, for he (ﷺ) said:

“Do not make duʿā against yourselves, and do not make duʿā against your children, and do not make duʿā against your servants, and do not make duʿā against your wealth, for it is possible that it might correspond to an hour during which all prayers are answered, and your duʿā will be answered.”¹⁹⁸

No one wishes to inflict Allāh’s curse and anger upon his loved ones, so we should be careful what we say in a state of anger, so as not to cause pain and grief not only upon our loved ones, but also upon ourselves.

8. To Curse Someone

It is not the character of a Muslim to curse others. The Prophet (ﷺ) said:

The Muslim is not (given to) harming others, or cursing them, or being vulgar, or obscene.¹⁹⁹

Once, the Companions were whipping an individual that had been caught drinking wine. ‘Umar, in his anger, cursed the man. Hearing this, the Prophet (ﷺ) said:

¹⁹⁷ Reported by Muslim (# 3009), Ahmad (3/107) and al-Tirmidhi (# 3487).
¹⁹⁸ Reported by Muslim and Abū Dāwūd, as mentioned in Sahih al-Jāmi’ # 7267.
¹⁹⁹ Reported by al-Bukhārī in his al-Adab al-Mufrad and others. See al-Sahihah, # 320.
Don't say that! Don't help Shayṭān against him.200

Subḥān Allāh! What character and nobility, even in such severe circumstances! The punishment for drinking intoxicants is that a person be whipped a certain number of times, yet, even while inflicting this punishment, it is not allowed to curse or harm him in any other manner. And if this is the case with a drunkard, then how much more so for a Muslim that has committed a much smaller sin, or mistake, or even no crime at all!

It is also prohibited to curse the dead, for the Prophet (ﷺ) said:

Do not curse the dead, for they have already gone forth to what they have sent.201

In other words, a dead person has already met whatever is in store for him, so there is nothing to be gained by cursing them. This applies to all dead people, except those whom Allāh or the Prophet (ﷺ) cursed.

Cursing is even prohibited when it comes to inanimate objects, diseases or animals. The Prophet (ﷺ) said:

The wind is of the helpers of Allāh. It brings His Mercy and His Punishment. So when you see it, do not curse it, and ask Allāh its good, and seek refuge in Him from its evil.202

In another ḥadīth, the Prophet (ﷺ) said:

Do not curse the rooster, for it wakes up (people) for the prayer.203

And in yet another ḥadīth, the Prophet (ﷺ) entered upon Umm al-Sa‘īb, and found her shivering. He asked her what her problem was, so she replied, “I have a fever, may Allāh not bless it!” The Prophet (ﷺ) then said:

200 Reported by al-Bukhārī.
201 Reported by al-Bukhārī.
203 Reported by Abū Dāwūd (# 4254), and authenticated in al-Mishkāt, # 4139.
Do not curse the fever, for it rids the sins of the children of Adam like a furnace rids iron of its evil.\textsuperscript{204}

It should be mentioned that, in certain severe cases, to curse someone in particular is allowed, as it has been narrated that the Prophet (ﷺ) cursed certain specific individuals because they had caused great harm to the Muslims. However, this matter should be left to the judgement of scholars, and not be the subject of discussion amongst laymen.

9. To Limit Mercy

Abū Hurayrah reported: “The Prophet (ﷺ) stood up for prayer, and we stood up with him. A Bedouin who was praying with us said, ‘O Allāh! Have mercy on myself and Muḥammad, and do not have mercy on any besides us two!’ After the Prophet (ﷺ) had finished his prayer, he smiled and said:

Indeed, you have confined something very vast (meaning the Mercy of Allāh)!\textsuperscript{205}

It is not a part of faith to try to stop Allāh’s Mercy from descending upon others, and neither is a person capable of doing this, for Allāh says:

\begin{equation}
\text{وَرَحْمَتِي وَسَيِّيِعَتْ كُلُّ شَيْءٍ}
\end{equation}

And My Mercy prevails over all things!\textsuperscript{206}

10. To Pray for Death

The life of a true believer is a blessing from Allāh that can never be substituted. No matter what situation a person is in, he will always be in a blessed situation. The Prophet (ﷺ) said:

\textsuperscript{204}Reported by Muslim.

\textsuperscript{205}Reported by al-Bukhārī, Abū Dāwūd and Aḥmad, as mentioned in \textit{Ṣāhiḥ al-Ｊāmī’} # 5129.

\textsuperscript{206}Sūrah \textit{al-Α’rāf}, 156.
Wonderous indeed are the affairs of a believer, for every affair of his is good! If some good befalls him, he thanks Allah, and that is good for him. And if some evil befalls him, he is patient, and that is good for him.\footnote{207}

Therefore, a believer should be patient when a misfortune befalls him, and not wish for death, unless he fears for his religion, or a severe trial and tribulation.

Anas ibn Mālik reported that the Prophet (ﷺ) said:

None of you should wish for death due to any calamity that has befallen him. If he has no choice but to wish for death, then let him say, ‘O Allah! Grant me life as long as life is better for me, and take me away (in death) whenever death is better for me!’\footnote{208}

And Qays ibn Abī Hāzim reported that he visited Khabbāb ibn al-ʿArāth after he had been cauterised seven times, and he said, “Were it not for the fact that the Prophet (ﷺ) forbade us to make 
\textit{du'ā} for death, I would have made such a \textit{du'ā}.”\footnote{209}

The Prophet (ﷺ) clearly stated that the life of a believer only brings more good, for Abū Hurayrah reported him (ﷺ) as saying:

None of you should wish for death, nor should he make \textit{du'ā} for it before it comes to him. Verily, once one of you dies, his deeds are cut off, and the extension of a life of a believer can only be for the better!\footnote{210}

This hadith also shows the mercy that the Prophet (ﷺ) had for his nation, and his desire that they receive the most blessings and the utmost good.

\footnote{207}{Reported by Muslim, and Ahmad.}
\footnote{208}{Reported by al-Bukhārī, Muslim and Ahmad, as mentioned in \textit{Sahih al-\textit{Jāmi'}} # 7611.}
\footnote{209}{Reported by al-Bukhārī (6349).}
\footnote{210}{Reported by Muslim and Ahmad, as mentioned in \textit{Sahih al-\textit{Jāmi'}} # 7612.}
Shaykh 'Abd al-Rahmān al-Sā‘dī commented on this hadith as follows:

This is a clear prohibition for wishing for death due to any problem that has fallen on an individual, whether it is a sickness, or poverty, or fear, or any other matter. Wishing for death has many evil consequences, some of which are:

1) It shows that the person is angry and dissatisfied with the condition that he is in, even though he has been commanded to be patient (at all times), and to be conscious of his obligations.

2) It makes the person very weak, and brings about laziness and indolence, and causes despair. And the servant is obligated to fight these characteristics, and to lessen (their effects) as much as he can. So he should be of strong heart and character, and optimistic so that whatever has occurred to him can be removed. This (attitude) brings about two benefits. Firstly, the Divine Kindness for he who strived to implement what he was commanded to. Secondly, a blessed and fruitful effort (to alleviate his circumstances), and this is based on the strength of his character, and his optimism.

3) To wish for death is sheer ignorance and cowardice, since the person is not aware of what his fate will be after death. So it is possible that he will try to get out of his present situation only to be faced with one worse than it, of the punishment of the grave and its evil.

4) It cuts off all of the good deeds a person can do, and in fact is doing at the present time. So the rest of his life will have no value. Then how is it that he can wish for cutting off all of his good deeds, the smallest amount of which is better for him that the entire world and all that it contains? And of special mention out of these good deeds, is his being patient at the misfortune that has befallen him, for Allāh rewards those who are patient without measure.211

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211 Al-Ḥamad, p. 71.
11. *Duʿā* for Evil, and Hastiness in *Duʿā*

The hadith to this effect was quoted earlier, in which Abū Hurayrah reported that the Prophet (ﷺ) said:

“The *duʿā* of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kindness, and as long as he is not hasty”.

It was asked, “O Messenger of Allāh? And what does it mean to be hasty?” He (ﷺ) responded:

“A worshipper says, ‘I have prayed and prayed, and I don’t see that it will be accepted,’ so he gives up hope of being answered, and leaves *duʿā*”.\(^{212}\)

It is not proper for a Muslim to pray to Allāh for something that is evil. Neither is it proper to ask Allāh to cause some problem between family members or friends.

So, a person should not ask, “O Allāh! Increase the spread of fornication and interest!” or, “O Allāh! Cause so-and-so to mistreat his mother, and cut off relations with his brothers and sisters!”, as this is asking Allāh for something that is evil, and evil is not attributed to Allāh.

Likewise, it is not proper for a Muslim to become hasty and impatient in waiting for a response, as this goes against the etiquette of *duʿā*.

12. To Look Upwards During the Prayer

The Prophet (ﷺ) prohibited a person from raising his eyes towards the skies while making a *duʿā* in ṣalāt, for he said:

Surely, the people will stop raising their eyes towards the skies while they make *duʿā* during ṣalāt, or their sight will be snatched away from them!\(^{213}\)

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\(^{212}\) Narrated by Muslim from Abū Hurayrah, as mentioned in *Ṣaḥīh al-Ṭārīq* # 7705.

\(^{213}\) Reported by Muslim (1/321) and others.
The desired humility of \textit{du'ā} will not be achieved when one raises one’s head arrogantly towards the skies, rather, one should have a humble and lowly appearance.

13. To Imply that One will not Ask Anything Else

It is all too common to hear a person say, “O Allāh! Please grant me such-and-such, and I will not ask you anything else after this!” Such thinking has two major problems with it. Firstly, it implies that Allāh is not Generous, as such a condition is usually put to a person who is miserly: “I only ask this of you, and I will not ask you anything else!” Secondly, it implies that a person is self-sufficient and not in need of Allāh’s response to his \textit{du’ā}s. This because he says, “I will not ask you anything else after this,” as if he can live without Allāh’s blessings! Verily, every breath that we take is because of Allāh’s blessings, and no one can be free of Allāh’s help even for the twinkling of an eye!

So make \textit{du’ā}, and make plenty of \textit{du’ā}, for Allāh’s Generosity is more than all that you can possibly ask for.

14. To Experiment in One’s \textit{Du’ā}

This occurs when a person thinks to himself, ‘Let me make a \textit{du’ā} and see if Allāh responds to me or not’. Such thinking conflicts with the sincerity and humility that is needed for a \textit{du’ā} to be answered.

15. To Have Evil Intentions

It is necessary that a person make a \textit{du’ā} in order for some noble or permissible goal. If someone makes a \textit{du’ā} with evil intentions, such as one who prays for money so that he can use it for evil purposes, such a \textit{du’ā} is not allowed.

16. To Make Frequent Mistakes

It is all too common to hear people that do not speak Arabic properly making \textit{du’ā}s with grammatical errors in them. Such a
person might even change the whole meaning of the *du‘ā* without realising, or he might make *du‘ā* against himself and the congregation! This is why it is preferable for a person of knowledge – one who speaks Arabic – to lead the congregation and give the *khutbah*.

17. To Rely on Others to Make *Du‘ā*

There is a certain segment of society that never makes *du‘ā*. If you were to ask one of them what his excuse is, he would respond that he is too sinful to have his *du‘ā* accepted by Allāh, and that he makes sure that other people ask on his behalf. He might even ask you to make *du‘ā* for him that he be guided!

This constitutes a very big mistake. While it is permissible to ask another person to make *du‘ā* for one’s self (as shall be discussed in a later section), it is improper to rely on that person totally, to the extent that one fails to perform *du‘ā* oneself.

Instead, one should make *du‘ā* to Allāh, and expect the best from Him, and hope for Allāh’s Mercy. If Allāh responds to the *du‘ā* of the kāfir, then surely the *du‘ā* of a sinful Muslim has more right to be responded to!

18. To Cry Out Loud in Public

Although crying is covered in the etiquette of *du‘ā*, a person must avoid excessive crying, or crying out loud, when he is in front of others. In some mosques, the entire congregation weeps and wails with a loud voice, such that it is possible to hear them from a long distance away. People flock to these mosques just because it is known that the congregation will cry. Such attitudes and habits are in contradiction to the Sunnah of the Prophet (ﷺ) and the practice of the pious predecessors. A person should try to control his crying in front of other people, for it is a private act of worship between him and his Creator. If, however, a person is overcome with emotion and cannot control himself, then he is excused, but it is a mistake to make it a continual habit in public.
19. To Make Excessively Long Duʿās in Congregation

Another common mistake that occurs in congregation is that the Imām prolongs the duʿā to an unnatural extent. He might stand up to an hour, invoking Allāh, while the people behind him become impatient and annoyed. The Imām must take into account that there are women and children, the sick and the weak, all behind him. He must be concerned for their needs as well. Hence why the Prophet (ﷺ) prohibited Muʿādh from reciting a long sūrah while he was Imām, and he stated that this would cause hardship upon the Muslims. Likewise, the duʿā that is done in congregation should be of a moderate length, and cater to the needs of the whole community.

20. To Mention Himself Only if He is the Imām

It is reported that the Prophet (ﷺ), said:

Let no one be the Imām of a people, and then only mention himself in the duʿā, and leave them out. If he does so, then he has cheated them.214

Although this hadith might not be authentic, the meaning of it is applicable, as the Imām is responsible for the welfare of the entire congregation. Therefore, when he makes a duʿā, such as in the witr or qunūt prayer, he should not say, “O Allāh, forgive me, and increase my knowledge!” but rather, “O Allāh! Forgive us, and increase our knowledge,” and so forth. This only applies to the duʿā that is done out loud. As for the duʿā that one does silently, such as in sujūd (prostration) or at the end of the prayer, then the Imām is allowed to pray only for himself.

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214 Reported by al-Tirmidhi (♯ 357), Abū Dāwūd (♯ 90), and Ahmad (5/250). Al-Tirmidhi said that it is hasan, but Aḥmad Shākir pointed out that it might have some weakness in it (2/190). Al-Albānī stated that it is weak (Ḍaʿif al-Jāmīʿ, ♯ 6334).
CHAPTER VII

THE RECOMMENDED TIMES FOR 

DU'Ā

Of the great mercy of Allāh is that He has favoured certain times over others. Thus, He has distinguished these timings so that the worshipper can eagerly anticipate their arrival, and thus pray earnestly and sincerely. Had all timings been the same, the worshipper would not have had the enthusiasm and fervor that exists during more blessed times.

Therefore, it is important that the one who desires that his du'ā be answered utilise these times, and ensure that his du'ā be more frequent and sincere during them.

1. Du'ā in the Last Third of the Night

During this time, when most of creation is in a deep sleep, the true worshipper is awake, earnestly praying to his Creator, reflecting upon Allāh’s creation, the heavens and earth. In fact, Allāh describes the true believers as those who:

وَإِلَّا مَنْ أَحْسَنَ الْمُهْيَرِينَ

“...and, in the hours of dawn, they seek forgiveness from their Lord...”\textsuperscript{215}

Not only that, but Allāh Himself comes down to His servant, and opens for Him the doors of Mercy and Forgiveness. Abū Hurayrah narrated that the Prophet (ﷺ) said:

\textsuperscript{215}Sūrah al-Dhāriyāt, 18.
“Our Lord descends every night, during the last third of it, to the skies of this world, and asks: ‘Who is making du‘a to Me, so that I can respond to him? Who is asking Me, so that I can give him? Who is asking for My forgiveness, so that I can forgive him?’”\(^{216}\)

And ‘Amr ibn ‘Absah reported that the Prophet (ﷺ) said:

“The closest any worshipper can be to his Lord is during the last part of the night, so if you can be amongst those who remember Allāh at that time, then do so.”\(^{217}\)

This is a huge incentive, then, for any person who truly desires to come closer to Allāh, all Glory and Praise be to Him, and wishes to have his sins forgiven, and his du‘ā responded to, to wake up when everyone else is asleep, and remember Allāh privately, and all the while praying to Him.

Furthermore Abū Sa‘īd and Abū Hurayrah both reported that the Prophet (ﷺ) said:

“Allāh waits until the first third of the night has passed, then He descends down to the skies of this world and says: ‘Is there any that seeks forgiveness? Is there any who wishes to repent? Is there any who is asking? Is there any who is making a du‘ā?’ And this continues, until the break of dawn”.\(^{218}\)

In another wording:

“Our Lord – all Glory and Praise be to Him – comes down in the last third of the night to the skies of this world, and He says: ‘Who is there that is making a du‘ā, so that I can respond to him? Who is there that is asking Me, so that I can give him? Who is there that is seeking my forgiveness, so that I can forgive him?’”\(^{219}\)

\(^{216}\)Reported by al-Bukhārī and Muslim, from Abū Hurayrah, as reported in \textit{Ṣaḥīḥ al- życiu} # 8021.


\(^{218}\)Authentic, narrated by Ahmad and Muslim from Abū Hurayrah and Abū Sa‘īd al-Khudri.

\(^{219}\)Reported by al-Bukhārī (#1145), Muslim (# 758) and others.
Hence why Abū Bakr al-Tartūshi said, “And this chapter is closed by stating: He is not a wise man who has a need to Allāh, yet he sleeps away his need at night.”

So if a person wishes that his ḏuʿāʾ be answered, this is the best time to ask.

2. An Hour of the Night

In addition to the ḥadīth pertaining to ḏuʿāʾ at the last third of the night, there are also aḥadīth informing us that there is a general time at night during which ḏuʿāṣ are responded to. The Prophet (ﷺ) said:

There is at night an hour, no Muslim happens to be asking Allāh any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night.

3. ḏuʿāʾ When the Adhān is Called

This is based on the ḥadīth of the Prophet (ﷺ):

“Two (ḏuʿāṣ) are never rejected, or rarely rejected: the ḏuʿā during the call for prayer, and the ḏuʿā during the calamity, when the two armies attack each other.”

In another ḥadīth,

“When the prayer is called, the doors of the skies are opened, and the ḏuʿā is answered.”

And in another one,

“Seek the response to your ḏuʿāṣ when the armies meet, and the prayer is called, and when rain falls”.

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220 Al-Hilālī, p. 47.
221 Reported by Muslim (# 757).
222 Reported by Abū Dāwūd (# 2540), Ibn Mājah, and al-Ḥākim, from Sahl ibn Saʿd, and authenticated by al-Albānī in Sahīh al-Jāmiʿ # 3079.
223 Reported by al-Tayālīsī in his Musnad (# 2106); authenticated in al-Sahīḥah, # 1413.
224 Reported by al-Shāfiʿī in his al-Umm (1/223); authenticated in al-Sahīḥah, # 1469.
4. Duʿā Between the Adhān and Iqāmah

This is one of the best times for the prayer to be accepted, and what a great blessing it is! Five times every day, while a worshipper is waiting to offer his prayers to Allāh, he is given the opportunity to ask from Him his needs of this world and the Hereafter.

Anas ibn Mālik narrates that the Prophet (ﷺ) said:

“The duʿā said between the adhān and the iqāmah is not refused, therefore offer your duʿās (at this time)”.

5. Duʿā During the Šalāt

This time is also one during which duʿās are answered and accepted by Allāh, all Glory and Praise be to Him. Abū Hurayrah narrated that the Prophet (ﷺ) said:

“People will have to stop from looking up at the sky while making duʿā during Šalāt, or else Allāh will snatch their sight away.”

Other narrations forbid looking up at the sky during prayer in general, and this narration shows that the prohibition is even stronger while one is making duʿā. This because one has a natural tendency to look upwards while making a duʿā, and, thus, the Prophet (ﷺ) mentioned duʿā explicitly in this narration.

Some of the postures of the Šalāt during which the performance of duʿā has been narrated include the following:

1. After the initial takbīr, when one is starting the Šalāt.

2. Before the rukūʿ and after one has finished reciting the Qurʾān – but this is only during the witr or other qunūt prayers.

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225 Narrated by Ahmad, Abū Dāwūd (# 521) and al-Tirmidhi (# 212) from Anas ibn Mālik. Al-Tirmidhi considered it to be hasan sahih, and Ahmad Shākir agreed with him (1/416). Also see Sahih al-Jāmiʿ # 3408.

226 Narrated by Muslim, Ahmad, and al-Nasāʾi, from Abū Hurayrah, as mentioned in Sahih al-Jāmiʿ # 5479.
3. After one has stood up from rukū'. Abū Hurayrah narrates the Prophet (ﷺ) used to say, after standing up from rukū': “Allāh is Ever-Hearing to one who praises Him. Our Lord! To You belongs all praise, the weight of the Heavens, and the weight of the earth, and the weight of anything that You desire. O Allāh! cleanse me with ice and water, cleanse me of my sins and mistakes as a white garment is cleansed of dirt!”\(^{227}\)

4. During the rukū' itself, for the Prophet (ﷺ) used to say during it: “Glorified be You, O Allāh, our Lord, and be Praised! O Allāh, forgive me!”\(^{228}\)

5. During the sujūd, and this was the posture during which the Prophet (ﷺ) made most of his du'ās.

6. While sitting between the two sajadahs.

7. After the final tashahhud, and before the end of the prayer.

These postures are in addition to the du'ās that he (ﷺ) used to do while actually reciting the Qur'ān. Ḥudhayfah narrated in this respect:

“I prayed one night behind the Prophet (ﷺ), and he started reciting Sūrah al-Baqarah. I thought to myself, ‘He will surely stop after a hundred verses.’ However, (after he reached a hundred verses), he went on, so I said to myself, ‘He will surely finish the Sūrah in this rak‘ah.’ When he finished al-Baqarah, I thought, ‘He will surely go into rukū’ now’, but he started Sūrah al-Nisā, and continued reciting it until he finished. Then he started reciting Sūrah Āl-‘Imrān, and he completed its recitation! He was reciting in a very gentle and unhurried manner. Whenever he read a verse in which Allāh was glorified, he

\(^{227}\) Narrated by Muslim (476) from 'Abdullāh ibn Abī Awfā.

\(^{228}\) Reported by al-Bukhārī and Muslim.
would glorify Allah, and whenever he read a verse which requested something (from Allah), he would request it, and whenever he read a verse that sought refuge in Allah, he would seek refuge in Allah....”

So when a person is reciting the Qur’an in a voluntary prayer, they are encouraged to make du’ā whenever one occurs in the Qur’an. This is only for voluntary prayer, as for the obligatory prayers, it is not encouraged.

6. Du’ā while Prostrating

This is the most noble posture that a worshipper can be in, for it is the epitome of humility and submissiveness. And how can it not be, when a person in prostration lowers his face – the most noble and sacred part of his body – to the dust, seeking the pleasure of his Lord? This is why this posture is the most beloved by Allah, all Glory and Praise be to Him. Abu Hurayrah narrated that the Prophet (ﷺ) said:

“The closest any worshipper can be to his Lord is while he is in prostration, so increase your du’ās in it”.

For this reason, the Prophet (ﷺ) was prohibited by Allah from reciting the Qur’an while in a state of rukū’ or sujūd, and he (ﷺ), in turn, prohibited the Muslims from this also. Ibn ‘Abbās narrated that once the Prophet (ﷺ) lifted the curtain from his house and looked into the mosque, and the people were lined in rows behind Abu Bakr (and this was during the illness from which he (ﷺ) died). He then said:

“O people! There is nothing left of prophethood except a true dream, a Muslim sees it himself or someone else sees it for him (i.e. he sees the other person in a dream). And I have been prohibited from reciting the Qur’an while in rukū’ or sujūd, so

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229 Narrated by Muslim and al-Nasâ‘i, from Hudhayfah ibn al-Yamān.

230 Reported by Muslim, Abū Dāwūd, al-Nasâ‘i and others, from Abū Hurayrah, as mentioned in Sahih al-Jāmi’ # 1175.
during *ruku*’, glorify your Lord, and during *sujūd*, exert yourself in making *du‘ā*, for it is very likely that you will be responded to”.

Therefore, recitation of the Qur’ān during these two postures is discouraged, and instead the worshipper should praise and glorify Allāh. During *sujūd he should* increase his *du‘ās* to his Creator, as they are likely to be responded to.

7. While Reciting *al- Faṭiḥah*

There are many blessings contained within Sūrah *al- Faṭiḥah*, and of these is the fact that Allāh accepts the *du‘ ā* that is present in the Sūrah. The person recites it sincerely, fully aware of its meanings. Abū Hurayrah narrated that the Prophet (ﷺ) said:

Allāh has said: I have divided the ṣalāt between My servant and Me in two halves, and My servant will have what he asks for. So when the servant says, ‘*Alḥamdu lillāhi Rabb il-‘Ālāmin*’, Allāh responds, ‘My servant has praised Me!’ And when he says, ‘*Al-Rahmān al-Rahīm*’ Allāh responds, ‘My servant has glorified Me’. And when he says, ‘*Mālik yauw al-Dīn*’, Allāh responds, ‘My servant has exalted Me’. And when he says, ‘*Iyyāka nā‘bud wa iyyāka nasta‘ in*’, Allāh says, ‘This is between My servant and I, and My servant shall have what he desires’. And when he says, ‘*Ihdina al-Sirāt al-Mustaqim*’ Allāh says, ‘This is for My servant, and he will get what he desires’.

So in this ḥadīth, there is a great incentive for us to recite Sūrah *al- Faṭiḥah* in every prayer with great humility and reflection, so that it is possible that we are given what we ask.

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231 Narrated by Muslim, Abū Dāwūd, and Aḥmad as mentioned in *Ṣahih al- Jāmi’* # 2746.

232 Reported by Muslim (# 395) and others.
8. After al-Ñātiqah

Likewise, after finishing the recitation of Sūrah al-Ñātiqah in ñalāt, one is encouraged to say, 'Āmin' out loud, for the Prophet (ﷺ) said:

When the Imām says 'Āmin' then recite it behind him (as well),
because whoever's Āmin coincides with the Āmin of the angels
will have all of his sins forgiven. 233

9. Du'ā Before the End of Šalāt

After a person has finished his tashahhud, and before he actually says salām, he should supplicate with any du'ā that he likes, as this is one of the times of response.

Ibn Mas'ūd narrates: I was once praying, and the Prophet (ﷺ), Abū Bakr, and 'Umar (were all present). When I sat down (in the final tashahhud), I praised Allāh, then sent salāms on the Prophet (ﷺ), then started praying for myself. At this, the Prophet (ﷺ), said:

Ask, and you shall be given it! Ask, and you shall be given it! 234

Another proof of this is the hadith given in the following section.

10. Du'ā After the Šalāt

There are numerous narrations that show that this time period is one during which du'ās are answered. Abū Ùumāmah al-Bāhilī asked the Prophet (ﷺ), "O Messenger of Allāh! Which du'ā is the most likely to be responded to?" The Prophet (ﷺ), replied:

In the last part of the night, and after the obligatory prayers". 235

In fact, the Prophet (ﷺ) stressed this time period to those whom he loved, for he said to Mu'ādh ibn Jabal:

233 Reported by al-Bukhārī (# 780), Muslim (# 410) and others.

234 Reported by al-Tirmidhi (# 593) who said that it is hasan sahib, and it is as he said. Also see al-Mishkât, # 931.

235 Reported by al-Tirmidhi (# 3499) and others. Al-Tirmidhi considered it to be hasan, and al-Albānī agreed with him (see his footnote on Mishkât, # 1231).
O Mu‘adh! I swear by Allah, I love you. Therefore, do not forget to say after each prayer, ‘O Allah help me to remember You, and to thank You, and to perfect my worship for You’.\textsuperscript{236}

It should be mentioned that there is a difference of opinion amongst scholars over the exact meaning of ‘.after the obligatory prayers’, and this stems from the Arabic word that is used to convey the meaning of ‘after’, for the word used is \textit{dubur}. Some scholars, such as Shaykh al-Islam Ibn Taymiyyah, considered the meaning of this hadith to apply to the time period \textit{before} one says the final \textit{salām} of the prayer, and after one has finished reciting the \textit{tashahhud}. So, according to those that follow this opinion, the word \textit{dubur} would translate as ‘at the end’, and not, ‘after’.\textsuperscript{237} According to this opinion, the time period would be the same as that mentioned in the previous section.

However, other scholars understand this hadith to mean the time period after the prayer finishes, and the word carries both meanings, as Ibn al-Qayyim mentioned.\textsuperscript{237}

\section*{11. \textit{Du`ā} when the Armies Meet}

During this critical period, when the Muslim is facing the enemy in battle, at a place where life and death meet, the \textit{du`ā} of a worshipper is accepted by Allah. Proof for this has already been given, and that is the narration of Sahl ibn Sa’d, who confirmed that the Prophet (ﷺ) said:

“Two (\textit{du`ās}) are never rejected, or rarely rejected: the \textit{du`ā} during the call for prayer, and the \textit{du`ā} during the calamity, when the two armies attack each other”.\textsuperscript{238}

In another narration:

\textsuperscript{236} Authentic, narrated by Abū Dawūd, Ahmad and al-Nasā‘i, from Mu‘adh ibn Jabal, and authenticated by al-Albānī in \textit{Sahih al-Jāmi‘} \# 7969.

\textsuperscript{237} See Zād al-Ma‘ād, 1/305.

\textsuperscript{238} Reported by Abū Dāwūd (\# 2540), Ibn Majah, and al-Ḥākim, from Sahl ibn Sa’d, and authenticated by al-Albānī in \textit{Sahih al-Jāmi‘} \# 3079.
“Seek the response to your du’ās when the armies meet, and when the prayer is called, and when rain falls”.

12. An Hour on Friday

There is a special hour on Friday, during which all prayers are accepted and answered by Allāh, all Glory and Praise be to Him. This is part of the blessings that Allāh has blessed this day with, over all the other days of the week.

Abū Hurayrah narrated that the Prophet (ﷺ) said:

“On Friday, there is an hour during which, if any Muslim is standing in front of Allāh in salāt, and asking Allāh for something good, he will be granted his request.”

Then he made a sign with his hands, showing that it was a very short period of time.

There are numerous opinions as to the exact hour of Friday during which this occurs, but two opinions are the strongest: when the Imām sits down between the two khutbahs until the end of the khutbah, and after the ‘Asr prayer until the Maghrib prayer. Ibn al-Qayyim preferred the second over the first one. This because of the following hadith:

Friday has twelve hours (or parts to it). There is one hour during which if a Muslim asks Allāh anything, Allāh will give it to him, so find it during the last hour after ‘Asr.

This is also the opinion of the vast majority of early scholars as also of the Prophet’s (ﷺ) Companions – that this hour occurs after ‘Asr prayer, right before sunset.

239 Reported by al-Shāfi’i in his al-Umm (1/223); authenticated in al-Šāhihah, # 1469.
240 Narrated by al-Bukhāri (935) from Abū Hurayrah.
242 Reported by Abū Dawūd (# 926 of Sahih al-Sunan) and al-Nasāʾi (# 1316 of Sahih al-Sunan).
13. When Waking up at Night

When a person wakes up in the middle of the night, only to go back to sleep again, if he remembers Allāh at this time, his *du'ā* will be accepted.

The Prophet (ﷺ) stated:

Whoever wakes up at night, and says, ‘Lā ilāha illa Allāh Wahdahū lā shari'ika lah, lahu al-mulk wa lahu al-hamd wa huwa alā kulli shay'in Qadir. Alhamdu lilāh, wa Subhān Allāh, wa lā ilāha illa Allāh, wa Allāhu akbar, wa lā hawla wa lā quwwata illa bi Allāh’, and then says, ‘O Allāh, forgive me!’ or makes a *du'ā*, then he will be responded to. And if he performs *wudū* and prays, then his prayer will be accepted.244

14. After Performing *Wudū*

The Prophet (ﷺ) said:

There is no one amongst you that makes *wudū*, 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 Muḥammad 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.245

In this hadith, there is an indication that *du'ā* at this time has a greater chance of being responded to, as all the doors of Paradise are opened to the believer.

15. Before Drinking Zam Zam

Before drinking Zam Zam, one is encouraged to make *du'ā*, as the Prophet (ﷺ) said:

The water of Zam Zam is for whatever it has been drunk for.246

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244 Reported by al-Bukhārī (# 1154) and others.
245 Reported by Muslim (# 234) and others.
246 Narrated by Ahmad (3/357) and Ibn Mājah (# 3062). Al-Ajlūnī considered it to be a good *isnād* and al-Albānī considered it *sahih* (*Sahih al-Jāmi’*, # 5502).
The meaning of this ḥadīth is that whatever duʿā you make before drinking Zam Zam, it will be given you.

16. Duʿā During Ramaḍān

The month of Ramaḍān is a blessed month, during which the Qur’ān was revealed, and the process of inspiration started upon the Prophet (ﷺ). Therefore, the duʿā of Ramaḍān is a blessed duʿā, and this can be inferred from the Prophet’s (ﷺ) ḥadīth:

When Ramaḍān comes, the Doors of Mercy (in one narration: of Paradise) are opened, and the Doors of Hell are closed, and the Shayātīn are chained up.\textsuperscript{247}

So it can be inferred from this ḥadīth that duʿā during Ramaḍān has a greater chance of being accepted, as the Gates of Paradise and Mercy are opened.

17. Duʿā on ‘The Night of Decree’

During this blessed night,\textsuperscript{248} when the angels descend down to earth with the angel Jibril, and when the earth is overwhelmed with peace and serenity until the break of dawn, and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah, and to ask of his needs for this world and the Hereafter.

As Allah says:

\begin{align*}
\text{إِنَّا نَزَلْنَا فِي لَيْلَةِ الْقَدْرُ} & \\
\text{وَمَا أَدرَكُ مَا لَيْلَةُ الْقَدْرُ} & \\
\text{لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنَ أَلَفٍ شَهْرٍ} & \\
\text{نُزُولُ الْمَلَأِيَّةَ وَالْرُوحُ} & \\
\text{فِيهَا يَا بَيِّنَاءُ الرَّحْمَانِ} & \\
\text{سَلِيمُ مِّنِّكُمْ غَيْرِ الْمُجْمَّعِ} & \\
\text{مُطلِقُ الْفَجْرِ} &
\end{align*}

We have revealed it (the Qur’ān) on the Night of Decree. And what will make you understand what the Night of Decree is?

\textsuperscript{247} Reported by al-Bukhārī (# 1899), Muslim (# 1079) and others.

\textsuperscript{248} The Night of Decree is one of the odd nights of the last ten nights of Ramaḍān.
The Night of Decree is better than a thousand months. The angels come down, and the Holy Spirit, in it, with the Permission of their Lord, with all decrees. Peace! (It lasts) Until the break of dawn.  

‘Ā’ishah narrated that she asked the Prophet (ﷺ): “O Messenger of Allah! What du’ā should I make on Laylat al-Qadr (the Night of Decree)?” He (ﷺ) answered:

“Say, ‘O Allāh! You are Forgiving, and love to forgive, so forgive me!’”

18. Du’ā Inside the Ka’bah

The Ka’bah is the holiest of all places, and the first mosque to be built for mankind. It is a sanctuary that has no comparison in the entire world. Therefore, it is no surprise that du’ā at this blessed place has greater chances of being answered.

Usāmah ibn Zayd reported: “When the Prophet (ﷺ), entered the House (Ka’bah), he made du’ā in all of its corners”.

Of course, the obvious question that everyone will ask in our times is: “But it is not possible to go inside the Ka’bah except with great difficulty!” Know then that the hijr (the semi-circular attachment that is opposite the Yemeni-corner and Black-stone wall) is actually a part of the Ka’bah, and prayer inside the hijr is exactly the same as praying inside the physical structure of the Ka’bah. This because of the fact that the original Ka’bah built by Ibrāhīm was a rectangle, and its foundations included the area that is now the hijr. The only reason that the hijr is not included in the present structure is because the Quraysh, when they re-built the Ka’bah, ran out of materials to complete its original structure. Therefore, they were forced to leave out the portion that is known today as the hijr. When

249 Surah al-Qadr.


251 Reported by Muslim (2/968) and others.
the Prophet (ﷺ) re-conquered Makkah, he expressed his desire to ‘A’ishah that he wanted to rebuild the Ka’bah upon the original foundations of Ibrāhīm, but he feared that the new Muslims would not be able to handle such a dramatic change, so he left it on its present foundations.

Therefore, one should be eager to pray in the *hijr*, and make *du’ā* in it as well, for it is equivalent to praying in the actual Ka’bah.

19. *Duʿā* at Ṣafā and Marwā

It is narrated in the authentic Sunnah that the Prophet (ﷺ) would make long *duʿās* at Ṣafā and Marwā,\(^{252}\) so the Muslim who is eager to follow the Sunnah of the Prophet (ﷺ) should do likewise.

20. *Duʿā* After Stoning the Jamarāt

Likewise, it is narrated that the Prophet (ﷺ) would stone the small *Jamarah* (one of the three pillars that is stoned in the last three days of Hajj), then face the qiblah, raise his hands, and make *duʿā* for a long time. He would then stone the middle *Jamarah* and do the same. When he stoned the large *Jamarah*, he would depart without making any *duʿā*.\(^{253}\)


Although *duʿā* during the entire Hajj is a great act of worship, *duʿā* on this particular day is of even greater importance. The Day of ‘Arafah is the essence and pinnacle of Hajj. On this great and momentous day, when millions of worshippers gather together at one plain, from every single corner of the globe, with only one purpose in mind – to respond to the call of their Creator – during this auspicious day, Allāh does not refuse the requests of His worshippers.

\(^{252}\) Reported by Muslim (# 1218) and others.

\(^{253}\) Reported by al-Bukhāri (#1753) and others.
'Amr ibn al-‘Ās narrated that the Prophet (ﷺ) said:

“The best of all *du‘ās* is the one given on the Day of ‘Arafah, and the best statement that I or any of the prophets before me have said, is, ‘There is no deity worthy of worship, He is One, and He has no Partners. To Him belongs the Dominion, to Him is given all Praise, and He is aware of all things’.”

22. The First Ten Days of Dhul-Ḥijjah

The Prophet (ﷺ) stated:

There are no days during which good deeds are more beloved to Allāh than during these ten days.

This hadith shows the general superiority of this time, and as *du‘ā* is one of the most beloved acts of worship, we are encouraged to make *du‘ā* during these ten days.

23. While Visiting the Sick

Umm Salamah narrated that the Prophet (ﷺ) said:

“When you visit the sick, or the dead (body before its burial) then say good, because the angels say, Āmin to whatever you say.”

24. When the Soul of a Person is Taken

During this frightening occasion, when a person is in the last stages of life, and is about to enter his life of eternity, bystanders should not make any *du‘ā* except for good. This because the angels of death are waiting nearby, to take the soul of the person, and they say Āmin to every *du‘ā* made at this occasion.

Umm Salamah narrated that the Prophet (ﷺ) entered upon Abū

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255 Reported by al-Bukhārī (# 969) and others.
256 Reported by Muslim (# 2126) and others.
Salamah (while he was on his death bed), and his eyes had fixed into a stare (i.e. he had died), so the Prophet (ﷺ) closed his eyelids, and said:

“When the soul leaves the body, the eyes follow it”.

At this, the people of Abū Salamah’s house began crying, and the Prophet (ﷺ) further said:

“Do not ask for yourselves anything but good, for the angels will say Āmin to all that you ask for. O Allāh, forgive Abū Salamah, and raise his ranks among those who are guided...”\(^{257}\)

Therefore, whenever a person is in the presence of one who is about to die, he should pray to Allāh for all that is good, for the dying person, his family, and for himself.

This hadith also explains why the eyes of those who are dead are always found to be in a stare, looking upwards, since the eyes follow the soul as it leaves upwards in the hands of the angels of death.

25. When Rain Falls

This is a time when the blessings of Allāh descend from the Heavens, and so it is also one of the times when the duʿā of a worshipper is accepted.

Sahl ibn Saʿd narrated that the Prophet (ﷺ) said:

“Two are the duʿās that are never returned: the duʿā made when the prayer is being called, and at the time of rainfall”\(^{258}\)

Plus there is the hadith that has already been given, namely:

“Seek the response to your duʿās when the armies meet, and the prayer is called, and when rain falls”.\(^{259}\)

\(^{257}\) Narrated by Muslim, Abū Dāwūd and Aḥmad, as mentioned in Sahih al-Jāmiʿ # 7266.

\(^{258}\) Narrated by Abū Dāwūd (# 3540) and al-Ḥākim (2/114), who considered it to be sahih, al-Dhahabi agrees with him, as did al-Albāni in Sahih al-Jāmiʿ # 3078.

\(^{259}\) Reported by al-Shāfiʿī in his al-Umm (1/223); authenticated in al-Sahihah, # 1469.
26. Before Zuhr

The Prophet (ﷺ), would pray four rak'ahs after the sun had reached its zenith (but before Zuhr), and he said,

This is an hour during which the gates of the skies are opened, and I like that some of my good acts are raised up (at this time).\footnote{Reported by Ahmad (3/411), al-Tirmidhi (# 478) and others. Al-Tirmidhi considered it hasan gharib, and Ahmad Shākir considered it sahih (2/343).}

In this hadith is an indication that a du'ā at this time (after the sun reaches its zenith but before the time of Zuhr) has more chances of being responded to, as the gates of the Heavens are opened.

27. At the Crowing of a Rooster

Abū Hurayrah narrated that the Prophet (ﷺ) said:

“When you hear a rooster crowing, then ask Allāh for His Bounties, for it has seen an angel, and when you hear a donkey braying, then seek refuge in Allāh from Shayṭān, for it has seen a Shayṭān.”\footnote{Narrated by al-Bukhāri, Muslim and Ahmad, as mentioned in Sahih al-Jāmi‘ # 611.}

Qādi ‘Iyāḍ said, in reference to this hadith:

“It is as if (the reason that one is asked to make du'ā when he hears the rooster crow) is that it is likely that the angel will say Āmin to the person’s du'ā, and ask for his forgiveness, and testify to his sincerity and humbleness. And when (he hears a donkey braying), he should seek refuge from Allāh for the evil that the Shayṭān can cause him, and the evil thoughts that he can whisper to him, so at this occasion the worshipper is told to turn to Allāh for protection...”
CHAPTER VIII

CONDITIONS DURING WHICH DU'Â IS ANSWERED

After a discussion of the times during which the du‘â is likely to be answered, it is relevant to discuss the conditions during which a worshipper’s du‘â is likely to be responded to.

1. The Person who has been Wronged

If a person has been wronged by someone, Allâh accepts the du‘â of that person against the person that wronged him. This ‘wrong’ could be that he was cheated of his rights, oppressed, persecuted, slandered, or any other form of wrong that a person may be inflicted with.

The Prophet (ﷺ) mentioned in numerous ahadith that a Muslim should fear the du‘â of he who has been wronged, for he (ﷺ) said:

“Fear the du‘â of he who has been wronged, for verily it ascends to the skies faster than sparks (of light)”.

And Anas ibn Mâlik reported that the Prophet (ﷺ) said:

“Fear the du‘â of he who has been wronged, even if he is a disbeliever, for there remains no veil between it”.

This hadith means that there is no veil between it and Allâh, and Allâh responds to the du‘â of the person who has been wronged.

262 Narrated by al-Hâkim from Ibn ‘Umar, and authenticated in Sahih al-Jâmi’ # 118.

263 Narrated by Ahmad and Abû Ya‘la, and authenticated in Sahih al-Jâmi’ # 119.
This hadith also shows that there is no difference between doing wrong to a Muslim or to a disbeliever, and that both of their du'ās are answered by Allāh. If this is the case of the disbeliever, then how much more so the sinful Muslim! In fact, the Prophet (ṣallī Allāhu 'alayhī wa sallam) said:

The du'ā of one who has been wronged is responded to, even if he is a fāsiq (evil person), for his evil will only be against himself.\(^{264}\)

So even a sinful Muslim will be responded to, for his sin will be against him, and will not prevent his du'ā from being answered.

In another narration we are told,

Three people’s du’ās are never rejected: the one who is fasting, until he breaks his fast; the just ruler; and the one who has been wronged. Allāh raises it above the clouds, and the doors of the skies are opened for it, and the Lord says, ‘By My Honour and Glory! I will help you, even if it be after some time!’\(^{265}\)

This is a very severe warning to the one who wrongs others, and a comfort and solace to one who has been wronged. Allāh has sworn that He will, of a surety, come to the aid of the one who has been wronged.

It is appropriate here to quote the story of the noble Companion, Sa’d ibn Abī Waqāṣ, when ‘Umar appointed him governor over Kūfah. Some people of Kūfah complained to ‘Umar about Sa’d, so ‘Umar sent forth his servants to go around the masjids of Kūfah, asking the people’s opinion about Sa’d. Wherever the messengers went, they could only find people praising Sa’d, except in one masjid, where a man by the name of Abū Sa’d stood up and said: “If you

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\(^{264}\)Reported by al-Ṭayālisi in his Musnad (# 1266). See al-Sahihah, # 767.

\(^{265}\)Reported by al-Tirmidhi (# 3598), who declared it to be hasan. However, al-Albānî pointed out that it has a very slight weakness in it in al-Da’ifah, # 1358. Although it is weak with this wording, the phrase pertinent to the response of the du'ā is definitely authentic, as al-Albānî himself points out in al-Sahihah, # 870.
are really asking us by Allāh, then know that he was not just in his judgements, nor did he distribute the booty equally, nor was he easy with us”.

At that, Sa‘d stood up and said: “O Allāh! If he is lying, then take away his sight, and give him a long life, and make trials afflict him!”

The narrator of this event states: “I saw him after a long time, blind, his eyelids were drooping (out of old age), and he used to harass the little girls as they walked in the alleys. Whenever he was asked, ‘How are you?’ he would respond, ‘I am an old man, great trials have befallen me! The du‘ā of Sa‘d has been inflicted upon me’”.

In another incident, a woman accused Sa‘id ibn Zayd, one of the Prophet’s (ﷺ) famous Companions of stealing some of her property. They appeared before the ruler, and Sa‘id prayed, “O Allāh! If you know her to be lying, then make her blind, and make her grave in her own house”. The narrator of this incident said, “I saw her (later on), blind. She used to walk touching the walls, and say, ‘The du‘ā of Sa‘id has afflicted me!’ Once, she passed by a well inside her house, and fell into it, so it became her grave”.

In these narrations we see the great miracle that Allāh blessed both Sa‘d and Sa‘id with, and we also see the dangers of abusing others. Is there not a lesson in this story for those that wrongly accuse other Muslims of matters that they are free of? And how many situations have occurred, where the one that has been wronged has raised his hands to Allāh, and seen with his own eyes the response of his du‘ā. So beware, O Muslim, of oppressing other people in any form, and take comfort and solace, O you who have been wronged, that Allāh will indeed respond to your du‘ā.

266 Reported by al-Bukhāri (# 755), Ahmad (1/175) and others.
267 Reported by Muslim (# 1610), and others.
2. The One in Severe Circumstances

When a person finds himself in a grave crisis, and his heart is about to shatter with grief and fear, at this point, he turns to Allah with a heart like that of no other person. The quality of sincerity that he displays, and the desperate need that he feels for the Mercy of his Lord, is so strong and pure that it is a du‘ā that is answered in all situations, regardless of whether the person is a Muslim or not! Yes, even the du‘ā of the kāfir is sometimes accepted, and that is part of the perfection of Allah’s Lordship, for He is the Rabb of the Muslim and the kāfir.

Allah describes Himself as:

آَمَّنْ نُعِيبُ الْمُضْطَرِّ إِذَا دَعَاهُ

Is not He (the One) who responds to the distressed one when he calls out to Him?\(^{268}\)

So if Allah responds even to the disbeliever in this situation, then how about the sinful Muslim? And how about the sincere, pious believer, how can he give up hope of being answered?

Al-Qurṭubi wrote: “Allah has guaranteed the response of the du‘ā of the one in distress, as He Himself informed us of this (guarantee). And the reason for this is that the one in distress will turn to Him with a pure sincerity, cutting his hope off from all other sources. And sincerity to Him is the cause of (gaining) His protection, regardless of whether it emanates from a kāfir or Muslim, evil or pious!”\(^{269}\)

3. After a Calamity

One of the occasions in which the du‘ā of a person is answered is after a calamity has befallen him. However, it is necessary that the person display patience and satisfaction at Allah’s decree, and not wail or lament over his misfortune.

\(^{268}\) Surah al-Naml, 62.

\(^{269}\) Al-Jāmi‘ li Ahkām al-Qur‘ān, 13/223.
Umm Salamah narrated that the Prophet (ﷺ) said:

There is no Muslim that is afflicted with a calamity, and he says what Allāh has commanded him to say: ‘To Allāh we belong and to Him we will return! O Allāh! Give me the rewards (of being patient over) this calamity, and grant me something better than it to replace it,’ except that Allāh will give him something better to replace it.

Umm Salamah said, “So when (my husband) Abū Salamah died, I said this duʿā, but could not help thinking, ‘Who is better than Abū Salamah (i.e. no one can replace Abū Salamah)?’ Then the Prophet (ﷺ) himself sent me a messenger proposing to me, so Allāh blessed me with someone better than Abū Salamah”.

4. The Traveller

The person who has left his house, and is on a journey, is a stranger in the land that he travels to, alone and away from his family and friends. As such, Allāh, all Glory and Praise be to Him, sends His Mercy upon a traveller, especially if he is travelling for the sake of knowledge or with the intention of performing any other act of worship, such as pilgrimage or jihād.

A traveller has been guaranteed that his duʿā will be answered, for the Prophet (ﷺ) said:

“Three are the duʿās that are responded to, there is no doubt concerning them: the duʿā of he who has been wronged, the traveller, and the duʿā of the father for his son”.

If this is the case of the average traveller who is travelling for worldly reasons, then it applies even more when the person is travelling for religious reasons, such as desiring to increase his knowledge, or visit his parents, or visit a Muslim brother.

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270 Narrated by Muslim (# 918), Abū Dāwūd (# 3119), al-Tirmidhī (# 3511) and others. The addition of Umm Salamah’s story is found in some of the books of sirah.

271 Narrated by Abu Dāwūd (# 1535), al-Tirmidhī (# 1905), and Ahmad, and authenticated in Sahih al-Jāmi’ # 3031.
5. The Father Against his Son or for his Son

The proof for this condition has been mentioned in the previous hadith. In another wording of the hadith, the Prophet (ﷺ) said:

Three are the ḍuʿās that are responded to ... the ḍuʿā of the father against his son.\(^{272}\)

The ḍuʿā of a father for his son could be a ḍuʿā of blessings and mercy for him if the father is content and happy with his son. On the other hand, the father can make a ḍuʿā against his son, if the son does not treat his father properly. In this, there is a strong encouragement to Muslims to treat their parents with kindness, and to avoid causing distress to them in any way. This is also a warning to parents not to rush in making a ḍuʿā against their children, for they might make a ḍuʿā in a state of anger which they would later regret.

The ḍuʿā of the mother is also included in this hadith, for the right of the mother is even greater than that of the father. The ḍuʿā of the parents for their daughters comes under this hadith as well, since the rulings applicable to men also apply to women unless there exists evidence to the contrary.

The story of Jurayj and his mother was mentioned earlier, and this story also proves this point. When Jurayj’s mother prayed against him because he did not obey her, Allāh responded to her ḍuʿās.

6. The Son for the Father

While the father is alive, the son can benefit from him by pleasing him, thus ensuring that he makes ḍuʿā for his son. After the father dies, then the son must repay some of the sacrifices that the father made for him, and part of this can be done by sincerely praying for him after his death.

The Prophet (ﷺ) said:

\(^{272}\)Narrated by al-Bukhārī in his Adab al-Mufrad (# 481) and authenticated in Ṣaḥīh al-Adab (# 372).
When a person dies, all of his actions are cut off except from three (matters): a sadaqah jāriyah, or a pious son that prays for him, or some knowledge (that he gave) that others still benefit from.

The Qur'ān itself commands this, for Allah says:

وَأَخْفَضُ لَهُمَا جَنَاحَ الْدِّيْنِ وَمُتْنَةَ وَقَلِبَ رَبِّ أَرْضَهُمَا

And lower unto them the wings of humility and mercy, and say, 'O My Lord! Have mercy on them, even as they took care of me while I was young.'

So the pious son should make a point of regularly praying for his deceased parents, for this is the least that he can do to repay them for their kindness and care. Likewise, the daughter too should pray for her parents, as the hadith applies to both son and daughter.

This does not mean that a person should not pray for his parents if they are alive, for of course this too is one of the rights that the parents have over the child.

7. The One who is Fasting

The Prophet (ﷺ) said:

Three du‘ās are never rejected: the du‘ā of the father, and the du‘ā of the one fasting, and the du‘ā of the traveller.

In another narration, it is reported that he (ﷺ) said:

Three people's du‘ās are never rejected: the one who is fasting, until he breaks his fast; the just ruler; and the one who has

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273 An act of charity that lasts for a period of time, such as building a masjid, or a Muslim school, etc.

274 Reported by Muslim (# 1631), Abū Dāwūd (# 2880) and others.

275 Surah al-Isrā, 24.

276 Reported by al-Bayhaqi in his Sunan (3/345) and others. Al-Albānī declared it to be authentic in al-Ṣaḥīḥah, # 1797.
been wronged. Allāh raises it above the clouds, and the doors of the skies are opened for it, and the Lord says, ‘By My Honour and Glory! I will help you, even if it be after some time!’

The preceding ḥadith shows that the one who is fasting can make duʿā throughout the day, and his duʿā will be responded to. In a third ḥadith, the time just before breaking the fast has been specified, so a person should strive even more at this particular time to be sincere in his duʿā. The Prophet (ﷺ) said:

Indeed, the one who is fasting has – while he is about to break his fast – a duʿā that is not rejected”.

8. The Person Reciting the Qurʾān

It has been authentically narrated that peace and tranquility descend on the one who recites the Qurʾān, as do the angels. Therefore, after reciting any portion of the Qurʾān, we are encouraged to make a duʿā, as it is more likely to be responded to.

Likewise, when we finish reciting the entire Qurʾān, we are also encouraged to make a duʿā, just as the famous Companion Anas ibn Mālik, did when he called his family, and make a duʿā as soon as he had finished reciting the Qurʾān.

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277 Reported by al-Tirmidhi (# 3598), who declared it to be hasan. However, al-Albâni pointed out that it has a very slight weakness in it in al-Daʿīfah, # 1358.

278 Reported by Ibn Mājah (# 1753) and others. Al-Būsayrī said (2/350), “Its isnād is saḥīh,” and al-Ḥāfīz Ibn Hajr declared it to be hasan (see al-Qaḥṭānī, p. 121). However, al-Albâni did not agree with them, and declared it to be daʿif in his al-Irwā, # 921. It seems that the ḥadith has a very slight weakness in it, and Allāh knows best.

279 Bakr Abū Zayd, Taṣḥīḥ al-Duʿā, p. 33.

280 For this report, and others, see the excellent tract by Shaykh Bakr Abū Zayd, Marwīyyāt Duʿā al-Khatm al-Qurʾān. It should be mentioned that those narrations in which the Prophet (ﷺ) is reported to have said that there is a duʿā that is accepted after finishing the Qurʾān are all fabricated, or very weak.
9. The Person Performing Ḥajj, ‘Umrah or Jihād

These three types of people have all left their homes solely for the sake of performing an act of worship to please Allāh, and, thus, they are like Allāh’s guests. Therefore, as soon as they leave their homes, they are under the special protection and care of Allāh.

The Prophet (ﷺ) said:

“The person who is fighting in the way of Allāh, and the person going for Ḥajj, and the person going for ‘Umrah are (like) Allāh’s delegates. Their duʿās are responded to, and their requests are given.”

In another wording of this hadith, the Prophet (ﷺ), said,

The people performing Hajj and ‘Umrah are the delegates of Allāh. He called them and they responded, and they asked Him, so He gave them (their requests).

Such is the Mercy and Generosity of Allāh, that He considers these three people to be like His delegates, and treats them with the utmost kindness, granting their every request.

10. The Duʿā for a Person in his Absence

Abū al-Dardā reported that the Prophet (ﷺ) said:

“There is no Muslim worshipper who prays for his brother (Muslim) in his absence except that an angel says, ‘And to you be the same!’”

And Safwān ibn ‘Abdillāh narrated: “I went to Syria, and visited Abū al-Dardā in his home, but he was not present when I arrived. Umm al-Dardā asked me, ‘Are you going to perform Ḥajj this year?’ I replied that I was, so she said, ‘In that case, do not forget to pray to

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\[282\] Reported by al-Bazzār (# 1153). See al-Silsilah al-Sahihah, # 1820.

\[283\] Reported by Muslim and Abū Dāwūd, from Abū al-Dardā, as mentioned in Sahih al-Jāmi’ # 5737.
Allāh for us for good, for the Prophet (ﷺ) used to say:

“The duʿā of a Muslim for his brother in his absence is responded to. There is an angel in front of him that has been assigned to him; every time he makes a duʿā for his brother with good, the angel assigned to him says, ‘Āmin! And to you the same’.”

In this situation, the duʿā must be purely for the sake of Allāh, since a Muslim will love his brother Muslim only for the sake of Allāh, and this is the only factor that will cause him to make a duʿā for his brother in his absence.

One of the scholars wrote, “In this hadith there is a point of benefit to be obtained, and that is: if your duʿā is responded to because your brother is absent from you, then we hope that the angel’s duʿā for you will also be responded to because you are absent from the angel!”

It is reported that the pious predecessors would make a duʿā for their brothers when they themselves were in need of that duʿā, since they knew that this type of duʿā was responded to.

One can imagine what effects such true brotherhood stir up in a Muslim community—where every Muslim is praying for his brother Muslim for the good in this life and in the Hereafter.

11. The One who Remembers Allāh Constantly

The Prophet (ﷺ) narrated:

Three (people’s) duʿās are not rejected: the one who remembers Allāh frequently, and the one who has been wronged, and a just ruler.

284 Reported by Muslim, Ibn Majah, and Ahmad, from Abū ad-Dardā, as mentioned in Sahih al-Jāmi’ # 3380.

285 See the quote in al-Hilālī, p. 68.

286 Reported by al-Bayhaqī in his Shuʿab al-İmān (2/399), and it is authentic. See al-Ṣaḥīḥah, # 1211.

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It is only befitting that the one who remembers Allāh constantly be remembered by Allāh at his time of need.

12. The Just Ruler

This is based on the above ḥadith. When a person whom Allāh has placed in a position of control and power over people is able to restrain his emotions and desires, and rules them with justice and honesty, then Allāh blesses him, and causes his ḍuʿāʾ to be answered.
CHAPTER IX

FACTORS THAT AID A PERSON'S DUA' IN BEING ANSWERED

There are certain factors that assist a person's dua' being accepted by Allāh. These factors are explicitly mentioned in the texts of the Qur'ān and Sunnah as being factors that guarantee, or greatly increase, the chances that one's duas are accepted. Therefore, every person that makes dua' must see whether these factors are present in him or not, and if not, he should strive until he implements all of them.287

Although some of these factors have already been mentioned, they will be listed again here for the sake of benefit.

1. Sincerity

There is no doubt that the single greatest factor which aids a person's dua' in being answered is his sincerity. The more sincere a person is while making dua', the greater are his chances of response.

Ponder over the story of Yūnus and the whale, the 'Companion of the fish', as he is referred to in the Qur'ān. He was thrown overboard, and then swallowed by a whale, only to be taken to the very depths of the ocean. Darkness covered with darkness – the darkness of the whale's belly, along with the darkness of the sea, along with the darkness of the night! But he did not despair, and instead called out, with a pure sincerity the like of which we cannot even imagine:

287 This section is based on al-Ḥamad, pp. 85-90.
Then he cried out from the darkness: Verily, there is no deity worthy of worship except You, You are glorified and above all deficiencies! Verily I was of the wrongdoers.  

So what was the response from Him who heard him from the depths of the ocean, inside the whale's stomach?

So We responded to his call, and saved him from the distress (that he was in). And likewise do We save the believers.

So the One who responded to the Companion of the Fish is the same One that responds when we call out to Him, but where is our sincerity in comparison to that of Yūnus?

And make duʿā to Him, sincerely, for to Him is the religion.

Ibn ʿAqil al-Hanbali wrote: “It is said a duʿā is never responded to quickly except for a person who is sincere, or one who has been wronged”.

2. To Expect the Best from Allāh

This point too has been discussed previously.

One of the strongest factors that aids a person’s duʿā in being accepted is that he expect, in fact, be certain, that Allāh will of a surety respond to his duʿā. When he expects the best from Allāh,

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288 Surah al-Anbiyā, 87.
289 Surah al-Anbiyā, 88.
290 Surah al-Aʿrāf, 29.
291 Al-Ḥamad, p. 85.
then Allāh treats him the way that he expects, and this is from the Perfection of Allāh’s Nature, and an indication of His Beautiful Names.

One of the ways that a person can increase this feeling in himself is to read the Qur’ānic āyahs (verses) that talk about Allāh’s Power, so that he realises that Allāh is indeed capable of all things. As Allāh says:

إِنَّمَا أَمْرِيَ إِذَا أَرَادْتُ شَيْئًا أَن يَقُولَ لَنْ يَكُونَ فِي كُوْرَث

Verily, His command, when He wishes to do something, is to only say, ‘Be!’ and it is.292

A believer should realise that everything that he desires is with Allāh.

وَإِنَّ مِن شَيْءٍ إِلَّا أَعْمَدْتُ لَهَا حَرَامًا

And there is not a single thing except that We have its treasures.293

Just ponder over the meanings of this one hadith in order to get a glimpse at the vast treasures of the One whom you ask, for the Prophet (ﷺ) said that Allāh said:

O My Servants! If the first of you, and the last of you; if the jinn of you, and the men of you, were to stand on one plain, and ask Me, and I gave every single person what he wanted, then all of that would not decrease anything from My kingdom, except like a needle (decreases the amount of water) when it is placed in the ocean (and then taken out).294

So this hadith is an indication of the completeness of His Power and Kingdom. If Allāh were to give every single creation, from amongst men and jinn, all that they desired, that would not decrease anything out of His vast treasures and kingdom, just as when

292 Sūrah Yā Sin, 82.
293 Sūrah al-Ĥijr, 21.
294 Reported by Muslim (# 2577) and others.
a person inserts a needle in an ocean and takes it out, the needle does not take away anything from the ocean’s waters.

The Companions understood this concept of expecting the best from Allāh. And hence why ‘Umar ibn al-Khaṭṭāb said: “I am not worried about whether my du‘ā will be responded to, but rather I am worried about whether I will be able to make du‘ā or not. So if I have been guided (by Allāh) to make du‘ā, then (I know) that the response will come with it”.

Another scholar stated: “I do not have any example to give for the believer (and his hope for response) except that of a person, stranded in the middle of the ocean, clinging on to a plank of wood, crying out, ‘O my Lord! O my Lord!’ hoping that Allāh might save him.”

Such indeed is the hope of the believer – hope beyond hope, and expectation beyond expectation.

3. Doing Good Deeds

The Prophet (ﷺ) said:

Make the orphan come close to you, and be nice to him, and wipe his head, and feed him from your food. That will cause your heart to be soft, and your needs to be fulfilled.

Once Anas ibn Mālik was asked by someone to make du‘ā for him. He replied, “Verily, du‘ā is raised up (to Allāh) by good deeds”, indicating that the questioner should strive to do good deeds if he wants his du‘ās to be answered. And Wahb ibn Munabih said: “The example of the one who makes du‘ā without doing any deeds is like the one who tries to shoot arrows without a bow”.

295 Al-ʿAwayishah, p. 117.
296 Reported by Imām Ahmad in his al-Zuhd; see al-Dāʾ, p. 46.
297 Narrated by al-Ṭabarānī in his al-Kabir and others. See al-Ṣahihah, # 854.
298 Al-ʿAwayishah, p. 55.
299 Ibn al-Mubārak, al-Zuhd, # 322.
So the person who wishes to have his du'â responded to should increase the quantity and quality of the good deeds that he does.

4. Fulfilling the Rights of Parents

One of the best deeds that a person can do, in fact, the most important and greatest act of worship after worshipping Allah, is that he be dutiful to his parents. The rights of parents are indeed very great, and it is because of this that the person who fulfils these rights earns a very high status with Allah. Of the blessings that such a person has is that his du'âs are answered.

This is indicated in Uways al-Qarni's hadith, who among the tabî'îs has the highest status of all. 'Umar ibn al-Khaṭṭāb narrated, "I heard the Prophet (ﷺ) say:

There will come to you (a man by the name of) Uways ibn 'Āmir, with some people from Yemen. He is from (the tribe of) Murâd, then from Qarn. He was afflicted with leprosy (all over his body) except for one part, the size of a dirham. He has a mother to whom he is very dutiful. If he were to swear by Allah, Allah would fulfil his oath. If you are able to ask him to seek your forgiveness, then do so".  

When 'Umar heard this, he waited until Uways came to Madinah, and then asked him to make a du'â for him.

This hadith shows that being dutiful to one's parents is a cause of one's du'â being accepted, as the reason that Uways's oath was responded to was because of the devotion that he used to display to his mother.

Also, the story of the three people that were trapped in the cave further proves this point, since one of them mentioned his good character to his parents as a means of tawassul (this story is mentioned in a subsequent chapter regarding tawassul).

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300 A person who met one or more of the Companions, but did not see the Prophet (ﷺ).

301 Reported by Muslim (4/1968) and others.
5. To Make Du‘ā at All Times

The Prophet (ﷺ) stated:

“Whoever wishes that Allāh responds to his du‘ā at times of hardship, then let him increase his du‘ā at times of ease.”³⁰²

And Ibn ‘Abbās narrated that he was once riding behind the Prophet (ﷺ) on a mount when he (ﷺ) said:

“O youth! Do you not wish that I should teach you some advice that Allāh will benefit you with?

I responded, “Yes!” He then said:

Protect (the commandments) of Allāh, and Allāh will protect you, protect (the commandments) of Allāh, and you will find Him ever in front of you. Know Him when you are in a state of contentment, and He will know you when you are in a state of need”.³⁰³

The meaning of this hadith is that if a person worships Allāh and remembers Him at times of ease, then Allāh will remember and help him at times of hardship.

Constant remembrance of Allāh is a sign that a person loves Allāh. Imagine a son who only comes to his parents when he needs their help, and does not remember them when he is not in need of them. Is it not more likely that they will help him if he continually remembers them, and shows his care towards them?

This is why one of the signs of a disbeliever is that he only remembers Allāh when he is in a state of need, as mentioned later.

³⁰² Reported by al-Tirmidhi (# 3382), al-Ḥākim (1/544) and others. See al-Ṣaiḥah, # 593.
³⁰³ Reported by Ahmad (1/307), al-Tirmidhi (# 2516) and others. See Ṣaiḥ al-Jami’ (# 2958).
6. To do Extra Voluntary Acts After the Obligatory Ones

This is one of the greatest ways that a person can increase the chances of his du'ā being answered. This is based on the ḥadith qudsi that states:

> Whoever shows enmity to one of My wali,\(^{304}\) then I have declared war against him. And My servant does not cease to draw closer to Me by doing voluntary acts, until I love him. And when I love him, I become his hearing by which he hears, and his eyes by which he sees, and his hands by which he grasps, and his feet by which he walks. And if he asks Me, I will give it to him, and if he seeks refuge in Me, I will give him refuge.\(^{305}\)

So when a person increases his voluntary good deeds, such as prayer, and fasting, and giving charity, then Allāh loves him, and when Allāh loves him, all his du'ās are answered.

7. Repenting From Previous Sins

Sins are one of the factors that prevent a person's du'ā from being accepted. Therefore, one of the ways that a person can increase the chances of his du'ā being answered is by repenting to Allāh. This must be a sincere repentance, for all of the previous sins that he has committed. This is done by having sincerity towards Allāh, feeling guilty for the sins that he has performed, asking for Allāh's forgiveness, and making a sincere determination not to return to that sin. Additionally, if the sin involved transgressing the rights of others, it is required to return those rights or an equivalent amount of good to the person from whom it was taken.

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\(^{304}\) The wali is one who has earned the protection and pleasure of Allāh, by being sincere in his actions, and acting according to the Sunnah.

\(^{305}\) Reported by al-Bukhāri, # 6502, and others.
Nūḥ told his people:

قَالَ أَسْتَغْفِرُوا رَبَّكُمْ إِنَّكُمْ عَفَانَا
يُرِسِيلُ الْسَّمَاءَ عَلَيْكُمْ مَرَارًا وَيُمَدِّدُ ذُكُورَ أَوْلِيَاءِنَّي وَيَمْكَرُ
لَكُمْ جَنَّتَيْنِ وَيَجْعَلُ لَكُمْ أَنْفَسَكُم مُهْمِشِينَ.

I told them, "Seek Allāh's forgiveness, for verily He is the One that forgives frequently. He will then send the skies upon you (with rain) in abundance. And He will increase your wealth and children, and bestow upon you gardens, and bestow upon you rivers". 306

We also have, in the story of the one who prayed to Allāh while he was on a long journey, but whose prayer was rejected because he had wronged others and fed himself with impure money. The only way he could correct that state was by repenting.

8. Having a Humble Appearance

One of the factors that aids a person's ḏu'ā in being answered is to have a dishevelled, humbled appearance. This is referred to in the ḥadīth of the traveller on a long journey, who raises his hands and cries out, 'O my Lord! O my Lord!' The Prophet (ﷺ), described him as having a dirty, dishevelled look, as this is one of the factors that aids a person's ḏu'ā in being accepted. This because it shows a person's poverty and need of Allāh, and proves that he is not concerned about his appearance or looks, but rather about the response to his ḏu'ā.

In another ḥadīth which also proves this point, the Prophet (ﷺ) said;

It is possible that a person who is dusty and dishevelled, wearing only two coarse garments, will be responded to by Allāh if he swears by Allāh (for a ḏu'ā). 307

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306 Surah Nūḥ, 10-12.
307 Reported by Muslim (# 2622).
However, this does not mean that a person should purposely tear his clothes up, and throw dust on his body, before making a *du‘ā*! What is meant is that when such a condition exists—the result of factors beyond the control of the person himself—then such a *du‘ā* is more likely to be responded to.

9. Making *Du‘ā* at Holy Places

Allāh has blessed certain places over others, so one of the ways that a person can increase his chances of being answered is by making *du‘ā* in these places.\(^{308}\)

For example, mosques are preferred by Allāh over houses and market-places. Likewise, the places of Ḥajj during Ḥajj time (Mina, Muzdalifah and ‘Arafāt) are places that the Prophet (ﷺ) would make *du‘ā* in, as has been stated above. Other places include: the Mounts of Safa and Marwa, inside the Ka‘bah, and of course the *Harams* of Makkah and Madinah.

It is important, though, not to exaggerate in this regard, by considering places that are *not* blessed as blessed, such as mosques that are built on graves of famous saints, or have such graves inside them or connected to them. Such places are not holy in the slightest. In fact, prayer in such mosques is not allowed due to the explicit narrations from the Prophet (ﷺ) in which he prohibited the Muslims from praying over mosques built over or around graves.\(^{309}\)

10. Conforming with the Etiquette of *Du‘ā*

It is essential that the one making *du‘ā* conforms to all the pre-conditions and etiquette that has gone before, in particular praying only to Allāh, and concentrating on one’s *du‘ā*, and praying during the blessed times and occasions during which one’s *du‘ā* is more likely to be responded to.

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\(^{308}\) Al-Arusi, p. 218.

\(^{309}\) See *Fundamentals of Tawheed*, pp. 138-175 for a more detailed discussion of this point.
In conclusion, we quote Ibn al-Qayyim:

“If the du' à is combined with the following factors:

- the presence of the heart, and its full concentration on the du' à
- making du' à at one of the times of response
- a meek heart, one that is broken and humiliated in the presence of Allâh, full of humbleness and softness
- facing the qiblah
- in a state of wuḍū
g. raising one’s hands to Allâh
- starting the du' à with praise to Allâh
- following that up with salutations upon the Prophet (ﷺ)
- preceding the du' à with repentance and seeking forgiveness for past sins
- preceding the du' à by giving some charity
- and finally entering in upon Allâh, and being persistent in asking Him, and calling upon Him in a state of fear and hope, and performing tawassul with His Names and Attributes

then this du' à is hardly ever left, but rather responded to, especially if the du' à is using the supplications that the Prophet (ﷺ) informed are likely to be responded to.”\(^{310}\)
CHAPTER X

FACTORS THAT PREVENT DU`ĀS FROM BEING ANSWERED

One of the greatest tests and trials that a Muslim might be afflicted with is that his du`ā is not answered! Hence why the Prophet (ﷺ) would pray to Allah that his du`ā not be amongst those du`ās that are not responded to. In particular he (ﷺ) would pray:

O Allah! I seek your refuge from knowledge that is without benefit, and from a heart that does not become fearful, and from a soul that is never satisfied, and from a du`ā that is not responded to!\(^{311}\)

So the Prophet (ﷺ) would actually make a du`ā that his du`ā be answered!

There are a number of factors that have been mentioned in the ahādīth that cause one’s du`ā not to be accepted. Although some of these factors have been given above, for the sake of completeness they will be listed here again.

1. Ḥarām Sustenance

Abū Hurayrah narrated that the Prophet (ﷺ) said:

"O People! Allah is al-Tayyib (Pure), and He only accepts that which is pure! Allah has commanded the Believers what He has commanded the Messengers, for He said,

"O Messengers! Eat from the pure foods, and do right”,

\(^{311}\) Reported by Muslim and others.
and He said,

"O you who believe! Eat from the pure and good foods We have given you".

Then the Prophet (ﷺ) mentioned a traveller on a long journey, who is dishevelled and dusty, and who stretches forth his hands to the sky, saying, "O my Lord! O my Lord!" – while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; how can he be answered?\(^{312}\)

In this ḥadith, we are informed about one of the greatest causes of one’s du’ā not being responded to. Consider the example that the Prophet (ﷺ) gave of this man who combined in him many of the factors that aid the du’ā in being accepted. Firstly, he was travelling, and not just a small journey, but rather a long one. He was away from his family for a long time, and the land that he was in is far-away. Secondly, his appearance was one that extracts sympathy for his situation, for he was dishevelled and dusty, tired and dirty. Thirdly, he raised his hands to the sky – to the al-Hayi, The Shy – hoping that they would not be returned empty. Fourthly, he made tawassul with one of Allāh’s most powerful and comprehensive Names, that of ‘al-Rabb,’ which is one of the best Names to use in a du’ā. Fifthly, he repeated his du’ā and the Name of Allāh, so that it had more chance of being accepted.

Yet, despite all of these factors and regardless of his following the necessary etiquette, his du’ā was not responded to. Not only that, but the Prophet (ﷺ) made a point of stressing how ridiculous it was that he expected his du’ā to be answered, for he stated’,…how can he be answered,’ implying that the sin of eating harām sustenance is so great that there is no point in him hoping to have his du’ā accepted.

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\(^{312}\) Reported by Ahmad, Muslim, and al-Tirmidhi from Abū Hurayrah, as mentioned in Sahih al-Jāmī' # 2744.
So it is essential that one who wishes that his \( du'â \) be accepted ensure that he eats from pure money, money that has been earned with permissible means, and that he eats pure food, food that he is allowed to eat.\(^{313}\)

Sa'd ibn Abi Waqás, one of the Prophet's (ﷺ) famous Companions was once asked, "Why is it that your \( du'âs \) are responded to, amongst all of the other Companions?" He replied, "I do not raise to my mouth a morsel except that I know where it came from and where it came out of".\(^{314}\)

2. Sins

There is no doubt that a person's sins come between him and the response of his \( du'â \). Therefore, when a person makes \( du'â \) for long periods of time, without receiving a response, this should cause him to turn towards himself, and examine his actions. Perhaps there is something that he is doing that is the cause of his \( du'â \) being unanswered?

This is referred to in the following hadith,

The skies of the heavens are opened in the middle of the night, and a crier calls out: Is there any person making \( du'â \), that he be responded to? Is there any that asks, that he be given? Is there any that is in straightened circumstances, that it be lifted from him? And there is no Muslim that makes a \( du'â \) (at this time) except that Allâh will respond to him, except for a fornicatress that is striving (to sell) her private parts, or a tax-collector".\(^{315}\)

So in this hadith, we are informed that every single Muslim that makes a \( du'â \) at this time will be responded to, except a prostitute that is selling her body, and a tax-collector that is taking other peo-

\(^{313}\) For further details on this point, see the author's book, *15 Ways to Increase your Earnings from the Qur'ân and Sunnah*, forthcoming.

\(^{314}\) *Sharh al-Arba'in*, p. 275.

\(^{315}\) Reported by al-Tabarâni in his *al-Awsat*. See *al-Sahihah*, # 1073.
people’s money unjustly. So these two sins are the cause of their du’ās being rejected.

Once, Sufyān al-Thawrī was asked: “Why do you not make du’ā (for such and such a matter)?” He responded, “Leaving sins is, in and of itself, du’ā”, implying that, just as sins come between a person and his du’ā, likewise leaving sins makes the path of response easier.

A poet versified this concept when he wrote,

We call upon our Lord at every disaster,
And yet when rescue arrives, Him do we forget!
How can you expect that your du’ā be responded to,
When you have, with sins, its path blocked?

3. Leaving Advice to Others

Part of one’s imān is that one loves for one’s brother what one loves for oneself. This necessitates one’s wanting good for one’s brother, and averting evil from him. So, when one sees one’s brother doing something that is not allowed, it becomes obligatory on one to try to prevent him, even if one has to do so physically (if one is able to do so without harm or any adverse consequences). Similarly, one has to advise and exhort him to do good deeds if he is being lax in performing them.

This obligation is one of the factors that has made our nation the greatest nation out of all Allāh’s nations.

كَنِّ أَنْتَ خَيْرًا مِنَ الْأُمَّةِ مُخْرِجًا لِلْنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْهَدِ وَتُؤْمِنُونَ بِيَمِينِ اللَّهِ

You are the best of peoples ever raised for mankind; you enjoin what is good and forbid what is evil, and believe in Allāh.317

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316 Jāmi’ al-’Ulūm wa al-Hikām, 1/276.
317 Sūrah Āl-’Imrān, 110.
So leaving this obligation brings about Allāh’s anger and punishment, and part of this punishment is that our du‘ās are not answered.

The Prophet (ﷺ) said:

I swear by Him in whose Hands is my soul, you will of a surety command what is good, and forbid what is evil, or else it is very possible that Allāh will send upon you His punishment, so you will make du‘ā to Him, and you will not be responded to.\textsuperscript{318}

4. Being Hasty

This point has already been mentioned, and is one of the factors that the Prophet (ﷺ) informed us that causes a du‘ā to be rejected.

“The du‘ā of any worshipper will continue to be responded to, as long as he does not ask for a sin or breaking the ties of kinship, and as long as he is not hasty.”

It was asked, “O Messenger of Allāh? And what does it mean to be hasty?” He (ﷺ) responded:

“A worshipper says, ‘I have prayed and prayed, and I don’t see that it will be accepted’, so he gives up hope of being answered, and leaves du‘ā”.\textsuperscript{319}

A worshipper should never give up hope of getting a response to his du‘ā. Even if he has prayed for years and years, he should continue to pray, for how does he know that the response will not come tomorrow? Some of the wisdom behind delaying the response to a du‘ā are mentioned in the next chapter.

\textsuperscript{318} Reported by al-Tirmidhi (# 2169) who said that it was \textit{hasan sahih}, as did al-Albānī in \textit{Ṣaḥīḥ al-Jāmī’}, # 7070.

\textsuperscript{319} Narrated by Muslim from Abū Hurayrah, as mentioned in \textit{Ṣaḥīḥ al-Jāmī’} # 7705.
5. Becoming Tired

In other words, a person makes du'ā for so long that he becomes tired and gives up, due to lack of enthusiasm and energy.

In one wording of the above hadith, the Prophet (ﷺ) said at the end,

"A worshipper says, 'I have prayed, but no response came!' At that, he becomes tired and leaves du'ā". 320

And that is why the angels have been praised in the Qur'an that they never tire of Allâh’s worship.

And those that are with Him (i.e. the angels in the Heavens) are not arrogant to worship Him, nor do they get tired. 321

6. Asking for Something Prohibited

The above hadith also mentions that asking for something harām, or asking for breaking the ties of kinship, is a factor that causes the du'ā to be rejected.

7. A Man Married to an Evil Woman, One who Gave a Loan but Did not Take Precautions, and a Man who Gave his Money to a Fool

These three categories of people are mentioned in the following hadith, narrated by Abû Müsa al-Ash'ari:

Three people make du'ār, but they will not be answered! (The first is) a man who had under him (in marriage) a woman who had an evil character, yet he did not divorce her. (The second is) a man who gave some money as a debt to another man, yet he did not use any witnesses. (The third is) a man who gave his money to a fool, even though Allâh says,

320 Reported by Muslim (# 2735) and others.
321 Surah al-Anbiya, 19.
And do not give fools your money.\textsuperscript{322, 323}

So in this narration, we are informed of three categories of people whose \textit{du’ā} is not responded to.

The first is a man who is married to a woman who has very lax morals. Such a woman might flirt with other men, and not guard her husband’s honour and property in his absence. If this is the case, and the man cannot correct her, then she should be divorced, for it is possible that she might bring great shame to him and his household. If he does not divorce her, then he exposes himself to Allah’s anger, and his \textit{du’ās} are not responded to.

The second is a person who is not wise in giving loans. He gives loans to people that are not trustworthy, and on top of that, he does not take the necessary precautions, for it is advised that a person giving a loan ensures there are two witnesses to the transaction. This ensures that no dispute arises if the two parties disagree about the amount of the loan. So, if a person does not take these necessary precautions, then he only has himself to blame, and his \textit{du’ā} will not be responded to.

The third is a person who is not responsible with his money, and gives it to people who are not intelligent or wise in business dealings. He might enter into a contract with a business partner, or engage in buying and selling, with one who is foolish in these affairs. So once again, he only has himself to blame if his money is lost, and his \textit{du’ā} are not answered.

8. Abandoning the Etiquette of \textit{Du’ā}

If a person opposes the proper etiquette of \textit{du’ā}, then this is a very obvious cause of his \textit{du’ā} not being responded to. So it is im-

\textsuperscript{322} Surah \textit{al-Nisā}, 5.

\textsuperscript{323} Reported by \textit{al-Ḥākim} (2/302) who declared it authentic, and \textit{al-Dhahabi} agreed with him, as did \textit{al-Albānī} (see \textit{al-Sahihah}, # 1805).

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portant that a person check his *du‘ā* with all of its attendant pre-
conditions and etiquettes, and be thorough in conforming to the 
manners of a proper *du‘ā*.

In conclusion, we quote Ibn al-Qayyim: “And such is *du‘ā*, for it 
is one of the strongest factors that repels evil, and brings about de-
sired good. However, it is possible that its effects are not seen, ei-
ther because of a weakness in the *du‘ā* – for example, the *du‘ā* is not 
beloved to Allāh, since it contains in it transgression, or because of 
a weakness in the heart of the one making *du‘ā*. So the heart does 
not turn to Allāh, and unify its energy in asking for it while it makes 
the *du‘ā*, so it is like a very weak bow, from which the arrow leaves 
with weakness. Another cause for which the *du‘ā* is not answered is 
the presence of a preventing factor, such as eating *harām* sustenance, 
or being unjust, or there being a layer of filth due to sins over the 
heart, or that the heart has been overtaken by play and heedless-
ness”.

Furthermore the famous ascetic and worshipper, Ibrāhīm ibn 
Adham was once asked, “Why is it that we make *du‘ā*, yet they are 
not responded to?” He replied:

“Because you know Allāh, yet do not obey Him.
And you know the Prophet (ﷺ), but do not follow his Sunnah.
And you know the Qur‘ān, but you do not act upon it.
And you eat from the blessings of Allāh, but you do not ex-
press gratitude for it.
And you know Paradise, yet do not strive for it.
And you know the Fire of Hell, yet do not run away from it.
And you know Shaytān, but you do not fight him, and instead 
obey him.
And you know death, but you do not prepare yourselves for it.
And you bury the dead, but do not learn a lesson from it.
And you have left your own faults, and instead busy yourself 
with the faults of others.”

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324 *Al-Dā’ wa al-Dawā’,* p. 39.

325 Al-Radi, p. 31.
CHAPTER XI

THE WISDOM BEHIND
A DELAYED RESPONSE

It is indeed a great trial for a Muslim to make du'ā, sincerely and properly, continually, for a long period of time, and yet see no sign of response. Here, a person's imān in Allāh is truly tested. And here is the opportunity that Shaytān uses to try to sow his whispers, and plant his doubts in a believer's heart. In this way a person might start thinking evil thoughts about his Creator, or start doubting the wisdom of the Divine Decree.

So whoever falls into this, should immediately seek Allāh's refuge from Shaytān, and turn to Allāh sincerely, making yet another du'ā: that he be saved from Shaytān's evil plots, and that he be granted patience to withstand the test that he is undergoing. He should also ponder over his own limited knowledge and intelligence, and realise the infinite Knowledge of Allāh, and the extreme wisdom behind any Divine act.

At the same time, he should realise the great blessings that Allāh has given to mankind when He guaranteed a response to all du'ās, as long as the du'ā conforms to all the necessary etiquette, and there are no prohibiting factors found in the one making it. So every du'ā al-ibādah is responded to by giving the doer rewards in this life and the Hereafter, and every du'ā al-mas'ālah is responded to by giving what was asked, or something equivalent to it, or by averting some evil that was to befall the one making du'ā, or by giving him reward equivalent to his du'ā on the Day of Judgement. So even when one's du'ā is apparently not responded to, he should realise that the actual response might not be what he presumes, and it is,
in fact, possible that his *du‘ā* has already been answered, without his even knowing it!

A Muslim should understand that there are many wisdoms behind the delayed response of a *du‘ā*, whether he realises it or not. All of Allāh’s decrees are wise, and, although it is not possible that we fully and truly comprehend all the Divine Wisdom behind an act, it is possible that we can glean some of the benefits of a Decree. The following points have been mentioned by some scholars.\(^\text{326}\)

1. Allāh is the *Malik*

Allāh is the true King, the Owner of All Kingdoms. No one can interfere in His Decisions, and no one can question His resolutions. As Allāh says in the Qur‘ān,

\[
\text{لَا يُنْفَعُ وَهْمُ يُضْلُّونَ}
\]

He is not questioned regarding what He does, but rather they will be questioned (regarding what they do).\(^\text{327}\)

He also says:

\[
\text{وَاللَّهُ يُقَدِّرُ مَا مَعَ قَبْلَ لِحُكْمِهِ وَهُوَ سِرِّيًّا أَجْمَاسِ}
\]

And Allah Judges, and there is none that can change His Judgement. And He is the Ever-Swift in Reckoning.\(^\text{328}\)

So the Muslim does not question the Will of Allāh, rather he accepts it, and is pleased with it.

One of the scholars wrote: “So there is none of us who can escape from the Will of Allāh and His Decree. And no one can avert His Judgement or His trials (upon us). Verily, we all belong to Allāh, we are His slaves and (part of His) possessions. He does with us as He pleases, and what He wills”.\(^\text{329}\)

\(^{326}\) Paraphrased from al-Ḥamad, pp. 93-107 and al-Khudari, pp. 87-91.

\(^{327}\) Sūrah *al-Anbiyā*, 23.

\(^{328}\) Sūrah *al-Ra‘d*, 41.

\(^{329}\) Al-Ḥamad, p. 94.
2. Man does not have a Right Over his Creator

The one making du‘ā should realise his lowly status, and know that he does not have a right over his Creator that his du‘ā be responded to. He should be wise enough to contemplate his own many faults and shortcomings with regards to the rights that Allāh has over him. This will make him appreciate that he does not have any rights over Allāh!

Ibn al-Qayyim wrote:

So one of the greatest matters of benefit to the heart is that it looks into the rights that Allāh has over His slaves, because this will cause him to look at his own self in a despicable and lowly manner. It will make him avoid self-conceit and vanity concerning his actions, and instead open for him the door to humility and meekness. He will be submissive before his Lord, and give up hope of his own self, for he will realise that success will only come about through the Mercy of Allāh and His Blessings. For His right (upon the soul) is that He be obeyed, and not disobeyed, and remembered, and not forgotten, and thanked, and not rejected. So whoever looks into this right that his Lord has upon him, then he will know – a most certain knowledge – that he is not fulfilling the rights of his Lord in a way that he should, and that nothing can save him except divine aid and forgiveness. So if he were to rely upon his own actions, he would be destroyed! So this is what those who have knowledge of Allāh look upon, and this is what has caused them to give up hope of attaining any good from themselves, and made them put all of their hope in the Mercy and Forgiveness of Allāh.

But if you were to look at the status of the majority of people, you will find them to be the exact opposite of this! They examine the ‘rights’ that they have upon Allāh, and they ignore the rights that Allāh has upon them! And because of this, they have cut themselves off from Allāh, and their hearts have been sealed up from recognising Him, or loving Him, or being eager to meet Him. And this is the height of ignorance that a man can have with regards to his Lord, and even with regards
3. A Delay in Response is a Trial

When the response of a du'ā is delayed, this is a type of test and trial that is inflicted upon the servant. This necessitates his being patient during this trial. So a person should realise that, just like his entire life is a trial and test for him, so too is this delayed response. This is just one of the many trials that he has to face if he eventually wishes to enter Paradise and please his Creator.

As Allāh says:

وَنَبَّإُوكُم بِالشَّرِّ وَالْخُبْثِ فَإِذَا وَقَتُتُوا نَتَّبِعُونَ

And We test you, with good and evil, as a fitnah. And to Us you will return. 331

So both good and evil is a test, a fitnah, for us, to see whether we are patient when afflicted with evil, and whether we use the good that we have been given properly.

4. Allāh is the Most-Wise

Of Allāh’s many beautiful Names is al-Hakim, or The Most-Wise. So to Allāh belongs the greatest wisdom; all of His Decrees are Wise. When He gives, He gives with wisdom, and when He prevents, He prevents with wisdom. As Allāh says:

جَدَّةً مَّلِيمَةً بِلِبَاغَة

Perfect (or Complete and All-Encompassing ) Wisdom. 332

So it is possible that what a person desires is not wise for him to have. And because of this, he is not granted it, or it is delayed until such a time that it is suitable for him. It is possible that the du'ā might be responded to at a later time, due to factors that Allāh alone

330 Paraphrased from Ighāθat al-Lahafān, p. 97-98.
331 Surah al-Anbiyā, 35.
332 Surah al-Qamar, 5.
is aware of. For example, a couple might pray for a child, and their 
\textit{du'ā} is not answered for a number of years, since Allāh knows that 
it would be better for them to be blessed with a child at a later date.

So the believer accepts the Divine Wisdom of Allāh, and does 
not cause a delay in response to swerve him from the true \textit{imān} in 
Allāh.

5. The Matter Might Bring Evil

Following up from the last point, it is possible that Allāh knows 
that a certain matter, although apparently might appear to bring 
good, in reality will lead to evil consequences. So, a person might 
desire to have money, and in his heart he feels that he will spend 
this money for the sake of Allāh, and yet Allāh knows that if this 
person were to be given money, he would spend it in \textit{haram} ways, 
and that it would ruin his \textit{imān}. So he would become like the one 
that is mentioned in the Qur'ān:

\begin{equation}
\text{وَمِنْهُمُّ مَنْ عَنَّهُمْ عَلَيْهِ} \\
\text{أَنْتَ مُنَّا مِنْ فَضْلِهِ} \\
\text{فَلَمَّا أَتَهُمْ مَنْ فَضْلِهِ} \\
\text{فَأَعْقَبَهُمْ نَفْسَائِ فِي قُلُوبِهِمْ إِلَىٰ نُورَ يَقُونُونَ} \\
\text{حَلَّوَانِ} \\
\text{مَا وَعَدُّوْا} \\
\text{أُبَيْنَّا} \\
\text{وَيُكْذِبُونَ}
\end{equation}

And of them are some who made a promise with Allāh (saying): if He bestowed on us out of His Blessings, then we will 
of a surety give charity, and we will surely become amongst 
the righteous! Then, when He gave them of His Blessings, 
they became miserly (in spending for the sake of Allāh), and 
turned away, averse (out of arrogance). So because of this He 
punished them by putting hypocrisy in their hearts, until the 
Day when they shall meet Him, because they broke which they 
promised Allāh, and because they used to lie (to Allāh)! \textsuperscript{333}

\textsuperscript{333} Sūrah al-Tawbah, 75-77.
So beware, O Muslim, of getting angry, or complaining, against Allah's Decree, for it is possible that the matter that you so desire might be the very cause of your destruction!

Shaykh al-Islam Ibn al-Qayyim, the master of spiritual diseases and their cures, writes:

The Divine Decree related to the believer is always a bounty, even if it is in the form of withholding (something that is desired), and it is a blessing, even if it appears to be a trial, and an affliction that has befallen him is in reality a cure, even though it appears to be a disease! Unfortunately, due to the ignorance of the worshipper, and his transgressions, he does not consider anything to be a gift or a blessing or a cure unless he can enjoy it immediately, and it is in accordance with his nature. If he were only given a little bit of understanding, then he would have counted being withheld from as a blessing, and the sickness as a mercy, and he would relish the trouble that befalls him more than he relishes his ease, and he would enjoy poverty more than he enjoys richness, and he would be more thankful when he is blessed with little than he is when he is blessed with a lot.\(^{334}\)

Note that a believer does not ask for problems and trials, but when they occur, the true believer relishes them more than he would an apparent blessing, because he realises and expects the great reward that he will obtain through his patience and perseverance.

6. Allah's Choice is Better than the Choice of the Servant

This is a great secret that very few people appreciate or implement in their lives. For verily, Allah is more Merciful to His servants than a mother is to her child, and He will only Decree for them what is best for their needs in this world and the Hereafter. So even when a trial or tribulation afflicts a Muslim, this is better for him than it not having happened.

\(^{334}\) Madarij al-Salikin, 2/215-216.
So, O servant of Allāh, next time your duʿā is not answered, ask yourself: “Is it not possible that Allāh knows that this matter which I am asking for is not for my benefit? And is He not the Most Merciful of all that have mercy? So, in this prevention of my duʿā being answered, there might be great good for me!”

Just like a parent must not fulfil all the desires of his child since some of them are harmful for him, so too – and to Allāh belongs the greatest example – must a person realise that not all of his duʿās are really for his benefit. And once a person truly and fully realises this, that Allāh cares for him more than he cares for himself, then he has gone a long way towards perfecting his imān.

The great sage and ascetic Sufyān al-Thawrī said: “Verily, when He withholds, He actually gives, because He did not withhold on account of miserliness or stinginess, but rather He looked at the benefit of the servant. So the fact that He withheld is actually His choice for the servant and His excellent decision”.

7. Man does not Know the Result of His Duʿā

This is another factor that a person should take into consideration, and that is that he does not know the consequences of any duʿā that he makes. It is only Allāh, the ‘Alim, the Knower of All, Who knows the result of a person’s duʿā.

Ponder over the story of the youth that was killed by Khadīr, Mūsā’s teacher. Without a doubt, the youth’s parents must have suffered greatly at his death. Yet, Allāh knew that, had the boy lived, he would have caused great distress and hardship to his parents. Therefore, it was Allāh’s Mercy that the youth was not allowed to grow up to harm his parents, for had he done so, and turned to disbelief, the grief caused to such pious parents would have been worse than the grief of an innocent death.

وَإِمَّا أَلْعَلَّمُ فَكَانَ أُبُوَّاهُ مُؤْمِنِينَ فَحَسَبُونَا أَنْ يُهَيْفُهُمَا طُفُّيْنَا وَكُفْرُنا

335 Madārij al-Sāliḥīn, 2/215.
And as for the boy, his parents were believers, and We feared lest he should oppress them by rebellion and disbelief.\textsuperscript{336}

Therefore, it can be seen that a person’s knowledge of good and evil is relative, whereas Allah’s knowledge is infinite. So a person should resign himself to the fact that His Creator knows the actual consequences of his du’ā, and as such his Lord’s decision is better than his own.

8. Trials Bring One Closer to Allah

The Prophet (ﷺ) said:

The greatness of reward is based on the severity of the trial.
And if Allah loves a person, He tests him, so whoever is pleased (with Allah), then he will have the Pleasure (of Allah), but whoever is angry, then he will receive the Anger (of Allah).\textsuperscript{337}

So the fact that a person’s du’ā is not responded to is a trial from Allah, and this should make a person optimistic that he is from amongst those whom Allah loves. Such a test should make him increase in his patience and draw him closer to Allah.

9. Something Hated Sometimes Brings Good

When a person’s imān is strong, then he will realise that everything that Allah has decreed for him is good, even if he does not see the wisdom behind a certain Decree. So, when an affliction befalls him, he will know and realise that hidden in it is great good and benefit for him. As Allah states:

\begin{center}
\textbf{For it is possible that you hate something, yet Allah places in it a lot of good (for you).}\textsuperscript{338}
\end{center}

\textsuperscript{336} Sūrah al-Kahf, 80.

\textsuperscript{337} Reported by al-Tirmidhi (# 2396), Ibn Mājah (# 4031) and others. Authenticated in Sahīh al-Tirmidhi 2/286.

\textsuperscript{338} Sūrah al-Nisā, 19.
And Allāh also stated about jihād:

كُتِبَ عَلَيْكُمُ الْقَتَالُ وَهُوَ كَرِيمٌ لِّكُمْ وَعَسَى أَنْ تَكَرَّهُو
شَيْئًا وَهُوَ خَيرٌ لَّكُمْ وَعَسَى أَنْ يُحَبَّ أَشْيَاءٌ وَهُوَ شَرٌّ لِّكُمْ
وَاَللَّهُ يُعَلِّمُ وَآتِمُعَالِمُوُنَّا

"Jihād is ordained for you (Muslims) though you dislike it. And it may be that you dislike a thing even though it is for your good, or that you like a thing even though it is for your evil. And Allāh knows, whereas you do not know."³³⁹

So when a person realises that something that is disliked might cause or lead to something that is desired, this will ease for him the fact that his duʿā has not been responded to, and sow in his heart the patience that is necessary to overcome this matter.

Ponder over the wise statement of Sufyān ibn ʿUaynah, who stated: "What the slave detests is better for him than what he loves! This is because what he detests will cause him to increase in his duʿā, whereas what he loves will distract him (from worshipping Allāh)".³⁴⁰

10. It Causes the Believer to Reflect on Himself

When a person’s duʿā is apparently not answered, it causes him to contemplate his life, the good and the bad. It causes him to examine his duʿā, and why he is making it. It causes him to examine his life, and what he wants with it. It causes him to examine his money, how he earns it and how he spends it. It causes him to examine his good deeds, and how few they actually are. It causes him to examine his evil deeds, and how numerous they are. It causes him to turn to Allāh in repentance, and change his lifestyle. And these effects only occur to the true believer.

³³⁹ Sūrah al-Baqarah, 216.
So this delay in response is actually a cleansing experience and a purification for the Muslim, for it forces him to re-examine his relationship with Allāh, and try to strengthen it. And had his duʿā been responded to immediately, then this examination would not have occurred, nor would any extra good come out of it. But in this delay, a person, as it were, finds himself, and this, in and of itself, is a great blessing from Allāh.

11. The Duʿā Might Actually Have been Responded To

We have already mentioned the ḥadith in which the Prophet (ﷺ) guaranteed that a person’s duʿā will be accepted. However, the ‘acceptance’ of a duʿā might be in a manner that is not apparent. It is possible that Allāh will give him the reward of his duʿā on the Day of Judgement, and this reward will be more beloved to him on that Day than the response of his duʿā in this life. It is also possible that Allāh blesses him with something else that he did not ask for, as a result of his duʿā. Lastly, it is possible that Allāh averts an evil that was predestined for him because of his duʿā.

So when a person realises this, then how can he despair at his duʿā not being answered? Does he not realise that the response of the duʿā is guaranteed by Allāh? Perhaps the duʿā has been responded to in ways that he does not see, but of a surety, if he is performing duʿā properly, it must be answered.

12. The Duʿā Might be Weak

Ibn al-Qayyim’s quotation concerning the relationship of duʿā with the Divine Decree has already been given above. Ibn al-Qayyim mentioned that there are three possibilities with regards to the duʿā and Divine Decree. Firstly, it is possible that the duʿā is stronger than the Decree, and thus repels it permanently. Secondly, it is possible that the duʿā is weaker than the Decree, so the Decree occurs, but the duʿā causes it to soften a little bit. Thirdly, they be equal in strength, so each one prevents the other from acting.  

341 Al-Dāʾ wa al-Dawāʾ, p. 42.
Therefore, a person should examine whether the duʿā is fulfilling the conditions for the acceptance of a duʿā. He should see if there are any impediments that prevent his duʿā from being answered.

13. The Manifestation of Allāh’s Names and Attributes

The fact that a person’s duʿā is responded to or not is an indication and manifestation of many of Allāh’s Names and Attributes.

Of these Names is: al-Muʿṭi (the One that Gives), al-Māniʿ (the One that Withholds), al-Ḥakam (the One that Judges and Decrees), al-ʿAdl (the All-Just), al-Karim, (the Ever-Generous), al-Ḥakīm (the All-Wise), and many others. Whether a person’s duʿā is answered or not, all of these Names, and more, are manifested in Allāh’s Decrees. So when He gives, He gives out of Generosity, and Wisdom, and Justice, and when He withholds, He withholds out of Power, Wisdom, and Justice. So a person should keep the Names and Attributes of Allāh in mind when his duʿā is not responded to, for in this is a great manifestation of these Names and Attributes.

14. The Perfection of Worship

Finally, one of the greatest benefits and wisons of a delayed response is that it perfects a person’s worship and īmān of Allāh. And this is the very purpose of creation! So when a person’s duʿā is not responded to, let him ponder over the ways that this increases his īmān, and sharpens his servitude to Allāh, and perfects his humbleness to the Creator. Some of the ways that this is done are as follows:
i. Waiting for a Response:

When a person eagerly and anxiously awaits a response to his 
\( du'\text{"a} \), this necessitates a strong hope in Allah, and an optimism of 
Allah's Mercy and Blessings. This feeling is, in and of itself, an act 
of worship, and the longer that the response is delayed, the stronger 
these feelings become if the person wishes to continue in his 
\( du'\text{"a} \). In this way his \( iman \) is strengthened without him even realising it!

ii. Showing One's Need to Allah

The essence of worship is to humble one's self before Allah, and 
realise one's extreme need of Allah's Help and Mercy. And when 
the response to a \( du'\text{"a} \) is delayed, this increases this awareness, and 
a person realises that there is no one besides Allah that can help 
him, or respond to his \( du'\text{"a} \), so his \( iman \) in Allah increases in this 
manner. Simultaneous, with this realisation comes the awe and 
meekness that is required in Allah's presence, as also humility and 
humbleness, for a person realises his own weak and fragile nature.

Had every \( du'\text{"a} \) of a person been answered immediately, this 
would lead to arrogance, and cultivate a feeling of self-sufficiency 
and conceit! It would cause the person to forget the relationship 
that he should have with Allah, and, in fact, might even lead to him 
to think that he has a right upon Allah to answer his prayers. If a 
person were to become so arrogant, then there would be no hope 
for him in the Hereafter, for no person will enter Paradise with an 
ounce of arrogance in his heart.

Shaykh al-Islam Ibn Taymiyyah said: "So the servant is always 
in need of his Lord, from every perspective. This because He is the 
object of his worship, and the source of all of his help. So no one 
can bring him any good except Him, and nothing can better the 
situation of the servant except His worship. And on top of all this, 
the servant is sinning, and there is no way that he can avoid this. So 
he is always in need, sinning, and he is in need of the One who 
always Forgives, the One who is Ever-Merciful. The One who al-
ways Forgives (al-Ghafūr) will forgive his sins, and the Ever-Merciful (al-Rahim) will show him mercy and bless him and be kind to him. So the servant is eternally between the blessings of his Lord and the sins of his soul”.

iii. Pleasure at Allāh’s Decree

One of the most important pillars of imān is to be content with Allāh’s Decree. This because the slave realises and appreciates that whatever Allāh has chosen for him is for his own good, whether he can see this good or not. So there is a blind faith in whatever Allāh decrees, and a total satisfaction with whatever occurs.

Therefore, the delay in responding to a du‘ā is one of the opportunities in which a believer must display his contentment at the decree of Allāh, and not show anger or annoyance. The one who is pleased with Allāh as his Lord, and with the Decrees of Allāh in his life, will attain the pleasure of Allāh in this world and in the Hereafter, but the one who is displeased and angry, will only attain Allāh’s displeasure and anger.

iv. Humility in Front of Allāh

When the response of a du‘ā is delayed, the believer becomes even more humiliated and humble in front of the All-Mighty. And this humility is one of the primary pillars of worship, for ‘ibādah, is defined as ‘the height of humility along with the height of love.’ The three pillars upon which a Muslim worships Allāh are: love, fear and hope; and humility is one of the ways in which this fear and love is displayed.

So this delay in response is in fact a means to draw out the servant’s meekness and humility from his heart. Had the du‘ā been responded to, the servant would not feel such sincere humility, nor would he feel a need of being humble in the presence of the Divine One.

342 Al-Ḥamad, p. 104.
v. Enjoying a Private Conversation with Allah

Amongst the many benefits of *du‘ā* is that *du‘ā* opens up a private channel between the servant and his Lord, as has been discussed previously. So the longer the response of the *du‘ā* is delayed, the stronger and more powerful this relationship and channel becomes. Finally, a stage is reached, by a very select and blessed few, in which the pleasures of this communication become more pleasing to the soul than the actual response of the *du‘ā* would be! So, a person actually wishes for a delay in response to his *du‘ā*, since he knows that this relationship that he has with his Lord will not continue when his *du‘ā* is responded to. And the longer the delay, the longer his conversation and relationship will continue.

vi. Combating the Plots of Shaytān

Without a doubt, Shaytān stoops to all levels, and tries all plots so that a person will turn away from worship of Allah. And is there any opportunity greater for him to seize than when a servant’s *du‘ā* is not answered?! For here is the servant, weak and humble in front of Allah, calling and crying out to him, ‘O my Lord! O my Lord!’ Yet, there is no response! So Shaytān seizes this opportunity, and plants his whispers and seeds of doubt in the son of Adam, until he thinks every evil thought about his Lord!

But the true believer, the one who is ever-aware and cautious of Shaytān’s plots, sees the dangers of this situation, and, instead of letting it be a cause of him going away from worship of Allah, seizes it as an opportunity to attack Shaytān and increase in his worship of Allah! So he turns to Allah, again and again, and seeks refuge from Shaytān, for he realises that his only hope for safety is through Allah, and his only refuge and haven is in Allah’s Protection! So in this intense battle between Shaytān and the son of Adam, the weapon that is used is *du‘ā* to Allah, and the armour that is worn is seeking refuge in Allah.
15. Conclusion

These are only some of the benefits and wisdoms that scholars have stated as regards which a *duʿā* might be not be answered, or its response delayed. Without a doubt, there are far more benefits than can be imagined, but in these few pages, there should be a reminder for the believer, and a solace for the Muslim.

Furthermore, although the general rule is that the more pious a person is, the greater are his chances of being answered, this is not always the case. It is possible that a disbeliever, or an evil sinner, is responded to, and it is possible that the *duʿā* of the most pious is not answered. So just because a person’s *duʿā* is not answered is not an indication that the person is not pious.

If even the Prophet’s (ﷺ) *duʿā* was sometimes not responded to, then where do we stand in comparison to him? The Prophet (ﷺ) said,

> I asked my Lord for three things, but He gave me two of them, and prevented me from one. I asked my Lord that my nation not be destroyed by a drought, so He gave it to me. And I asked Him that my nation not perish by drowning, so He gave it to me. And I asked Him that fighting not occur between them, but He did not give it to me.  

And this is a clear indication that not every single *duʿā* of a person is responded to.

Additionally, these ‘wisdoms’ that are mentioned above should not be taken as an excuse to give up *duʿā*, for the Prophet (ﷺ) explicitly prohibited this. The purpose behind these explanations is such that a person might be comforted when the response is delayed, and not give up the continuance of *duʿā*.

In conclusion, it is appropriate to quote a lengthy passage form one of Ibn al-Jawzi’s works, a passage full of wisdom and beneficial advice.

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343 Reported by Muslim (♯ 2890) and others.

344 *Sayd al-Khāṭir*, v. 2, p. 291
Ibn al-Jawzi wrote:

I was once in a situation of distress, so I regularly made *du‘ā* to Allāh to relieve me from my distress, and to bless me with relief and freedom. Yet, the response seemed to be postponed, so my soul started getting agitated and restless.

I told it 'Woe to thee! Consider your situation: are you one who is a maid-servant or are you a queen? Are you one who is controlled (by Allāh), or are you the controller? Do you not know that this world is the place of trials and tests? And if you ask for something and it is not responded to, and you are impatient at this, then where is the test? After all, are not trials and tests merely the opposite of our own goals and desires? If only you were to understand this responsibility, then that which is difficult will appear easy for you, and the unbearable will become light.'

After it pondered over this, it quietened down a bit.

I then told it, 'I also have a second answer, and that is that you are asking (Allāh) your wishes and desires, but neglecting to ask yourself what it is obligated to do. This is the essence of ignorance, for it is appropriate for you to do the opposite, since you are a servant, and the intelligent servant strives to fulfil the rights of his master, knowing that it is not obligatory for the master to grant any desire.'

After I told it this, it achieved more peace.

I then told it, 'I have yet a third response, and that is that you have delayed the response, as you have blocked its path with your sins. So if only you were to open the path, the response would be hastened. Do you not know that the cause of peace is *taqwa*? Have you not heard the statement of Allāh:

\[
\text{And whoever fears Allāh, He will provide for him an escape. And he provides for him from sources that he never could imagine?} \quad \text{[Sūrah al-Talaq, 2-3]}
\]

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345 The soul is feminine in the Arabic language, hence the feminine gender.
Have you not understood that the opposite also applies, (that if you are immersed in your sins, your matter will be made difficult). Woe to the intoxication of thoughtlessness that is stronger than all other intoxicants, and prevents the water that is desired from reaching the garden of one’s goals!³⁴⁶

So my soul realised the truth, and became content.

I then said, ‘I have yet a fourth response, and that is that you are asking for something for which you do not know the consequences of. In fact, it might be harmful for you. Your example is that of a child, stricken with fever, and asking for sweets. The one in charge of you is more aware of your betterment than you are. Has not Allâh said,

وَعْسَى أَن تُرْكُهُ أَن تَفْسَدَ وَهُوَ يَغْلِبُ اللَّهُ

And it is possible that you hate something and it is for your good?

[Surah al-Baqarah, 216]

After the truth became clear to my soul, it settled in its contentment.

I then said to it, “I have a final — fifth — response, and that is that this wish of yours will decrease your reward (with Allâh), and lower your status. Therefore, the prevention of the response is actually the increase of your good. If you were only to ask what benefits your Hereafter, it would be better for you.

Understand, therefore, all that I have told you.’

It then replied, ‘I have been grazing in the gardens of your response, and the understanding (that you have given me) has caused me to be ecstatic with joy!’

So see, dear reader, how this great scholar, Ibn al-Jawzi, was able to transform the pain and anguish that his soul was feeling, into joy and ecstasy, only because of his knowledge and imân!

³⁴⁶This beautifully eloquent phrase requires some explanation! Basically, Ibn al-Jawzi is comparing one’s du’â to the fruits of a garden, and the response of that du’â to the water that is needed for those fruits to grow. So the fruits (the du’â) will only ripen if water is given to the garden. He then compares one’s own heedlessness (in sins) to being intoxicated, and this intoxication prevents the person from realising that he is, with his own hands, preventing the water from reaching the garden, thus stating that sins lead to one’s du’â not being answered.
CHAPTER XII

PERMISSIBLE ACTS OF DU‘Ā

There are certain acts that people might presume are prohibited, but are in fact allowed. Some of these are listed below.

1. To Pray for a Person without Praying for One’s Self

This is permissible since the Prophet (ﷺ) prayed for a number of Companions without making a du‘ā for himself. Examples of this have already been given above. In one such case, Abū Mūsa al-Ash’ari reported that the Prophet (ﷺ) said:

“O Allāh! Forgive ‘Ubayd Abī ‘Āmir. O Allāh! Forgive Abdullāh ibn Qays his sins and enter him on the Day of Judgement to a good place”. 347

2. To Wish For Death in Severe Circumstances

The proof for this is found in the ḥadith quoted above, in which Anas ibn Mālik reported that the Prophet (ﷺ) said:

None of you should wish for death due to any calamity that has befallen him. If he has no choice but to wish for death, then let him say, ‘O Allāh! Grant me life as long as life is better for me, and take me away (in death) whenever death is better for me!’ 348

This ḥadith shows that it is permissible, under extreme situations, to wish for death.

347 Narrated by al-Bukhāri (4323).
348 Reported by al-Bukhāri, Muslim and Ahmad, as mentioned in Sahih al-Jāmi’ # 7611.
Imām al-Bukhārī, due to the many difficulties that he encountered from people who were jealous of him, wished for death towards the end of his life, and made this duʿā, after which Allāh granted him his desire.

3. To Pray For and Against Non-Muslims

The prayer for non-Muslims can only be when they are alive, for after they are dead, Allāh has prohibited us from praying for them. The Qur’ān says:

ما كَانَ لِلَّذِينَ يَكْفُرُونَ وَلِلَّذِينَ أَكَثَرُونَ
 يَسْتَغْفِرُونَ لِلَّهِ وَالَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ أَنْفَضُوا
مَاتَ بِأَحَدَهُمْ لَهُمْ أَنْفُسُهُمْ أُصْحَبُ الْجَحِيمَ

“It is not proper for the Prophet and those who believe to ask Allāh’s forgiveness for the pagans after it has become clear to them that they are the dwellers of the Hell-fire.”{349}

During their lifetimes, however, it is permissible to pray that Allāh guide them to Islām.

Abū Hurayrah reported that Tufayl ibn 'Amr came to the Prophet (ﷺ) and said: “O Messenger of Allāh (ﷺ)! (The tribe of) Daws has disobeyed and refused (to enter Islām), so pray against them!” So the people thought that the Prophet (ﷺ) would pray against them, but instead he (ﷺ) said:

“O Allāh! Guide Daws, and bring them (to Islām)”.{350}

As for praying against non-Muslims, this too has been narrated in many of the Prophet’s (ﷺ) ahadith. Such duʿās may be done when they have arrogantly rejected the truth after it has been made clear to them, and when they continue to cause harm to Muslims. For example, Mūsa prayed to Allāh concerning Pharaoh:

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{349} Sūrah al-Tawbah, 113.
{350} Reported by al-Bukhārī (6397).
“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment’.\(^\text{351}\)

The Prophet (ﷺ) prayed against certain members of the Quraysh, as also against the Confederate Tribes who had gathered and encamped outside of Madinah to attack the Muslims.

However, in general, it should be left to scholars and students of knowledge to decide when a non-Muslim should be cursed or prayed against.

4. To Request a Pious Person to Perform a *Duʿā*

It is permissible to ask a person that one feels is more pious than oneself to make a *duʿā* for one.

This topic is discussed in greater detail in the next chapter.

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\(^{351}\) Sūrah *al-Yūnus*, 88.
CHAPTER XIII

TAWASSUL

The concept of tawassul has been referred to many times in this treatise. It is one of the most important etiquettes of du`ā, and one of the greatest factors that increase the chances of a du`ā being accepted.

Since many people have an incorrect understanding of this concept, and because of it fall into shirk or innovation, it is important that this topic be given greater attention.\(^{352}\)

Linguistically, tawassul means to come closer to an objective and to gain proximity to a desired goal. In Islamic terms, it signifies the act of trying to come closer to Allah through manners that have been prescribed by the Qur`ān and Sunnah. In other words, it is a means of seeking nearness to Allah. This concept is referred to in the following verse:

\[
\text{بِتَأۡيِّهِمُ اللَّهُ أَمَّنُوا أَتَّقُوا اللَّهَ وَأَتَبَغُّوا إِلَيْهِ الوَسۡلَةَ وَجَهَدُوا أَفۡقَهُهُمۡ لَمۡلَحۡمُ تَفۡلِحُونَ}
\]

O you who believe! Do your duty to Allah and seek the means to approach Him (wasilah), and strive hard in His cause so that you may be successful.\(^{353}\)

When used in the context of du`ā, tawassul takes on a more specific meaning. It then refers to seeking a means of having one’s du`ā accepted, or increasing the chances of one’s du`ā being accepted.

\(^{352}\) Due to the nature of this book, the topic of tawassul can only be dealt with briefly. The reader is strongly encouraged to read al-`Allamah Muhammad Nāṣir al-Dīn al-Albānī’s book Tawassul: Its Types and Rulings (al-Hidaayah Publishing & Distribution, United Kingdom, 1995).

\(^{353}\) Sūrah al-Mā`idah, 35.
There are a number of ways that are prescribed in the Shari'ah for tawassul. These are as follows:

1. Tawassul through Allāh’s Names and Attributes

This is one of the most powerful means of tawassul, and has been mentioned many times in this small treatise.

The Prophet (ﷺ) heard a man say in his tashahhud: “O Allāh I ask You by virtue of the fact that all praise belongs to You, none has the right to be worshipped but You, alone, having no partner. The Great Bestower of all blessings, O Originator of the heavens and the earth, O Possessor of Majesty and Honour, O Ever-Living, O Sustainer and Protector of all that exists. Indeed I ask You for Paradise and I seek Your refuge from the Fire”. So the Prophet said to his Companions:

Do you know what he has supplicated with?

They said: ‘Allāh and His Messenger know best’. He said:

By Him in Whose Hand is my soul! He has supplicated to Allāh by His Great Name (and in a narration: by His Greatest Name), the one that, if He is called upon by it, He responds, and if He is asked by it, He gives”.

In another hadith, the Prophet (ﷺ), said,

Whoever is greatly troubled and says: “O Allāh! I am Your Slave, son of Your male slave and female slave. My forelock is in Your Hand. Your Judgement is continually operative upon me. Your sentence concerning me is just. I ask You by every Name which is Yours with which You named Yourself, (regardless of whether) You have taught it to anyone from Your creation, or sent it down in Your Book, or have kept it to Yourself in the knowledge of the Hidden with You, that You make the Qur‘ān the spring of my heart, the light of my chest, the removal of my sadness and of my anxiety!” then Allāh will remove his anxiety and sorrow, and replace it with joy.

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354 Reported by Abū Dāwūd, al-Nasā’ī and Aḥmad and others with sahīh isnād.
355 Reported by Aḥmad (# 3712) and the wording is his, and al-Ḥākim (1/509) and others. Authenticated in al-Sahībah (# 199).
An example of tawassul through Allâh’s Attributes is in the hadith in which the Prophet (ﷺ) prayed with the following duʿā:

O Allâh! (I ask you) by Your knowledge of the unseen, and Your power to create, that You cause me to live as long as living is better for me, and that You cause me to die when You know that death is better for me.\(^{356}\)

So in this duʿā, tawassul was sought through the Attributes of Knowledge, and Power.

2. Tawassul by Mentioning Allâh’s Favours

Another manner in which a person may do tawassul is by mentioning the favours of Allâh upon him. So, for example, a person might say: “O Allâh! You have guided me to Islâm, and placed in me a love for knowledge and its people! O Allâh! Cause me to increase in this knowledge, and cause me to be amongst the righteous scholars!”

This principle is shown in the duʿā of Zakariyya, when he asked Allâh to bless him with a child.

قَالَ رَبِّ إِنِّي وَهَنَّ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الْرَّأْسَ سُكِينًَا

وَلَمْ أَحْسَنْ بِعَلِيْكَ رَبِّ شَفِيّاً

He said: O My Lord! Indeed, my bones have grown feeble, and grey hair has spread over my head. And I have never been unblest in (or deprived of) my duʿā to You, O my Lord!\(^{357}\)

Shaykh al-Islâm Ibn Taymiyyah said: “The meaning is: you have made me accustomed to receiving your response, and You have not deprived me by rejecting me and cutting off (your help) from me. So it is a tawassul to Allâh by the blessings that He has previously given, of answering his duʿās, and His good. And this is very apparent here”.\(^{358}\)

\(^{356}\) Reported by al-Bukhâri (# 5671) and Muslim (# 2680).

\(^{357}\) Sûrah Maryam, 4.

3. *Tawassul* by Mentioning the State One is In

Another means of *tawassul* is by mentioning to Allāh the dire circumstances that one is in, and the desperate need that one has for His Mercy and Blessings.

In the *du‘ā* of Zakariyya quoted above, we find him saying:

قَالَ رَبِّ إِنِّي وَهِيُ الْعَظْمُ مَيِّي وَأَسْتَعُلُ الرَّاسَ شَيْبًا
وَلَمْ أَحْسَنْ بِذَٰلِكُ وَرَبَّ شَقٍّ يَشْقِيكَ

He said: O My Lord! Indeed, my bones have grown feeble, and grey hair has spread over my head. And I have never been unblest in (or deprived of) my *du‘ā* to You, O my Lord! 

So he begins by mentioning the state that he is in of old age, and that he needs to be blessed with a son, for he might be on the verge of death.

The Prophet Nūh, when he was rejected by his people, cried out:

فَدْعَ أَرْيَهُ أَيُّ مَعْلُوبٍ فَأَنْهَرْ

Then he made a *du‘ā* to his Lord: I have been overpowered, so help (me)!

So he mentioned the appalling circumstance that he was in – that he had been overpowered by his enemies – and used that as a *tawassul* so that his *du‘ā* would be responded to. Likewise, when Mūsā was in the valley of Midyan, alone and with no supporter or helper, he cried out to Allāh,

رَبِّ إِنِّي لَمَّا أَزَلْتُ إِلَيْهِ مِنْ خَيْرٍ فَقَدِيرُ

O My Lord! Verily I am *faqīr* (needy) for whatever good that you can send down upon me.

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359 Sūrah Maryam, 4.
360 Sūrah al-Qamar, 10.
361 Sūrah al-Qasas, 24.
And this type of *tawassul* is even used amongst people! For does not a beggar, when he stands up to ask for money, announce, “I am a person with a large family, and I have many debts to pay back, and cannot find work...?” All of this is used in order for him to obtain more sympathy from the people that hear him, and indeed to Allāh belongs the greatest example.

4. *Tawassul* Through Good Deeds

*Tawassul* can also be made through mentioning one’s good deeds. So, one can say: “O Allāh! Because of my love for Your religion, and love for You and Your Prophet, forgive me!” Or, “O Allāh! Because of the charity that I gave to so-and-so, out of pleasing You, then grant me my *du‘ā*”.

The Qur’ān is replete with this type of *tawassul*. In one verse, the believers are described as:

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمَضَكْنَا أَمْثَالًا غَيْرَنَا ذَوِينَا

Those that say: ‘O Allāh! We have believed, so forgive us our sins, and save us from the Fire of Hell!’

In this *du‘ā*, *tawassul* is sought because of one’s *imān* in Allāh and His religion, and there is no doubt that the greatest good deed that a person can use is his *imān* in Allāh.

This principle has also been confirmed in the story of the companions of the cave, as is reported by ʿAbdullāh ibn ʿUmar, who said: “I heard Allāh’s Messenger say:

Three men, amongst those who came before you, set out until night came, and they reached a cave, so they entered it. But a boulder rolled down from the mountain and blocked the entrance of the cave. So they said: nothing can rescue you from this rock except that you supplicate to Allāh by mentioning righteous deeds you have done. And in the narration of Mus-

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362 Sūrah Āl-ʿImrān, 16.
lim: so one of them said to the others: think of righteous deeds which you have done purely for Allāh by making mention of them, that He might release you).

So one of them said: “O Allāh! I had two elderly parents, and I had not used to give precedence over them to my family and slaves in giving them milk to drink. But one day I was delayed in seeking after something (in the narration of Muslim: for fodder) and I did not return with the flock until they (my parents) had slept. So I milked the animals for my family and slaves before them, and I waited with the bowl in my hand for them to awake, even though my family and children were crying out of hunger. I disliked waking them up, and I also disliked leaving them hungry (by giving the milk to my family and leaving my parents with nothing to drink). I waited for them to wake up until, finally, with the break of dawn, they awoke and drank their milk. O Allāh if I did that seeking Your Face, then relieve us from this situation caused by the rock’. So it moved slightly, and they could see the sky, but they were unable to escape.

The next said: “O Allāh! My uncle had a daughter and she was the most beloved of the people to me, and I tried to persuade her to have sexual relations with me, but she refused me until she suffered from a year of famine. Then she came to me and I gave her a hundred and twenty dinars on the condition that she would comply with my desire for her, so she agreed. But when I was about to fulfil my desire she said: ‘It is unlawful for you to break the seal except by lawful means’. So I felt ashamed to commit the crime against her, so I left her alone, and she was the most dear of all people to me, and I (also) left the gold which I had given her. O Allāh if I did that seeking Your Face then release us from the situation we are in’. So the rock opened further but they were still unable to escape.

And the third said: ‘O Allāh! I employed some labourers and paid them their wages except a single man who did not take his wages and went away. I invested his wages and it grew into a great deal of property. Then after some time he came to me and said: ‘O servant of Allāh, give me my wages’. So I said to
him: ‘All the camels, cows, sheep, and slaves that you see are your wages’. So he said: ‘O servant of Allāh, do not mock me’. So I said: ‘I am not mocking you’. So he took all of that and led them away and did not leave any of it. O Allāh if I did that seeking Your Face, then release us from our situation’. So the rock moved and they walked out of the cave.  

This hadith is clear proof that one of the means of tawassul is mentioning one’s good deeds while making du‘ā. And this fact is, in and of itself, a great incentive for one to do deeds purely for the sake of Allāh, so that one may use them as a means of tawassul when one is in dire need of a du‘ā being answered.

5. Tawassul Through Mentioning the Effect of the Du‘ā

Tawassul can also be made by attaching the response of the du‘ā to a good deed or benefit. So, for example, a person can say: “O Allāh! I ask you to increase me in knowledge, so that I may teach my family and relatives your religion.” Or, he might pray: “O Allāh! Increase my wealth so that I can spend it in your way!”

This principle is shown by the hadith in which the Prophet (ﷺ), said,

> When a person comes to visit the sick, then let him say: O Allāh! Cure your servant so-and-so, for he will then inflict a wound on an enemy, or walk for your sake to the prayer.

This is also shown in the du‘ā of İbrāhīm when he left Hājar and Ismā‘īl in the barren valley of Bakkah, later to be called Makkah:

> رَبَّنَا إِنَّكَ أَسْكَنْتِنَا فِي دُرْسِنَا وَأَنْتَ عَزِيزٌ رَحِيمٌ
> أَلْبُحْرَمْ رَبِّنَا لَيُقَيِّمْنَا الصَّلَاةَ فَأَجْعَلْنَا أَفْقَهَاءَ مِنْ أَلْبَنَاسَ
> نَهْوُيْ إِلَيْهِمْ وَأَزْرُفُهُمْ مِنْ أَلْبَنَاسِ لَعَلَّهُمْ يُشْكِرُونَ

363 Reported by al-Bukhārī (3/260/), Muslim (# 6607), al-Nasā‘i and others, with various wordings and additions.

O My Lord! I have left my family to live in a valley that has no fruits, close to your Sacred House, so that they may establish the prayer. Our Lord! Therefore cause a group of people to love them, and provide them with fruits so that they may give thanks.\(^{365}\)

So Ibrāhim asked that Allāh bless them with fruits, and cause a community of people to live with them, so that they could establish prayer and give thanks to Allāh.

This is also demonstrated in Mūsa’s \(\text{du’ā} \) :

\[\text{وَأَجْعَلْ لِي وَزَرَاءً مِن أَهْلِي هِئْلُونَ أَخَنَّ أَشْدَدُهُ فَأَزَرُّي أَشْرَكْتُ فِي أَمْرِي كَي سَمِعَكَ كِبَارًا وَذَمَكَ كِبَارًا إِنَّكَ كُنْتَ يَسَابِيحًا} \]

O My Lord! Give me a helper from my family. My brother Hārūn. Increase my strength through him. And let him share my task. That we may glorify you a lot. And remember you much. Verily, you are ever a Well-Seer over us.\(^{366}\)

Mūsa asked Allāh to bless him with Hārūn as a helper so that both of them could thank Him and praise Him.

6. \text{Tawassul by Asking a Living Person to Make } Du’ā

It is allowed to make \text{tawassul} by asking a living person to make \text{du’ā} on your behalf, if you feel that such a person is a true and righteous person. So, it is permissible to go to a scholar, and say, for example: “O so-and-so! I ask that you make a \text{du’ā} to Allāh that he cure my son from such-and-such an illness”.

Safwān ibn ‘Abdillāh narrated: “I went to Syria, and visited Abū al-Dardā in his home, but he was not present when I arrived. Umm al-Dardā asked me, ‘Are you going to perform Ḥajj this year?’ I replied that I was, so she said: ‘In that case, do not forget to pray to

\(^{365}\) Sūrah \text{Ibrāhim}, 37.

\(^{366}\) Sūrah \text{Ta' Ha}, 29-35.
Allāh for us for good, for the Prophet (ﷺ) used to say:

“The duʿā of a Muslim for his brother in his absence is responded to. In his presence there is an angel that has been assigned to him; every time he makes a duʿā for his brother with good, the angel assigned to him says, ‘Āmin. And to you the same’”.367

In this narration, Umm al-Dardā asked Safwān to remember her and her husband while making duʿā.

Jābir ibn ‘Abdillāh reported that a woman came to the Prophet (ﷺ) and said: “Pray for me and my husband”. So the Prophet (ﷺ) responded:

“May Allāh have mercy on you and your husband”.368

Once, during the caliphate of ‘Umar ibn al-Khaṭṭāb, there was a severe drought that afflicted Madinah. The Muslims, under the leadership of ‘Umar, went outside the city to perform salah al-istisqā, the prayer for rain. After finishing the prayer, ‘Umar said: “O Allāh! We used to perform tawassul through the Prophet (ﷺ), (while he was alive), and now we will perform tawassul through the Prophet’s (ﷺ) uncle, ‘Abbās ibn ‘Abd al-Muṭṭalib”. So saying, he commanded ‘Abbās to make a duʿā to Allāh for rain, and indeed, Allāh responded to his duʿā, and it rained in Madinah.369

Although it is permissible to ask others to make duʿā for one’s self, it is better not to do so for personal duʿās (this is in contrast to duʿās that are related to the benefit of the entire ummah, such as the preceding example, in which ‘Umar asked Abbās to make a duʿā for the Muslims of Madinah).

367 Reported by Muslim, Ibn Mājah, and Aḥmad, from Abū al-Dardā, as mentioned in Sahih al-Jamī’ # 3380.

368 Reported by Abū Dāwūd (1530). The Arabic wording is ‘Ṣalla Allāhu ‘alayki...’, which shows the permissibility of using this phrase for other than the Prophet (ﷺ). This because, when used for the Prophet (ﷺ), this is a duʿā to Allāh to honour and bless him, but when used for someone else, it is a general prayer to have mercy on him.

369 Reported by al-Bukhārī (4/209) and others.
This for the following reasons:

1. The general rule is that the person should pray for himself. Just like he does his other acts of worship, and takes care of his own affairs of this world, so too should he make his own du'ā.

2. Asking others is a type of request that is done to other than Allāh, and shows a need or poverty that a person feels towards mankind. In this there might be a type of humiliation for a person, and a degradation of his status as he beseeches others.

3. There is no one that will feel more sincerity than the one making du'ā for himself and his loved ones. It cannot be expected that a friend or distant acquaintance will feel the same sincerity and emotions that the person himself is feeling. And yet it is these very emotions that are the cause of any du'ā being accepted. So how is it that a person will go to a total stranger, and ask him to pray to Allāh about a problem that he himself is facing?

4. This act leads many people to leave du'ā themselves, as they then rely on others to make du'ā for them. This fact was mentioned earlier.

5. It might lead to arrogance on the part of the person being asked. For it is possible that he will feel that he is holy and pious, and hence why people come to him to ask him to make du'ā for them.

6. It has not been reported that any of the major Companions ever asked the Prophet (ﷺ) to make du'ā for them regarding a personal, worldly benefit that they desired. They would ask him to make du'ā regarding a matter that was of benefit to all of the Muslims (such as 'Umar’s request to the Prophet (ﷺ), to make du'ā to bless the Muslims with food when the army ran short of it during the Battle of Tabūk), or of a religious ben-
efit (such as Abū Hurayrah asking the Prophet (ﷺ) to make duʿā to guide his mother to Islām), but there is no reported incident in which they came to the Prophet (ﷺ) to ask for a personal, worldly benefit.\footnote{Arūsi, p. 203.}

It has been reported that once a person came to Mālik ibn Deenar, one of the famous scholars of his time. He asked Mālik: “Make duʿā for me, as I am in severe circumstances”. Mālik responded, “In that case, make duʿā for yourself, as He is the One Who responds to the distressed who is in severe circumstances”. In another incident, Tāwūs, one of the scholars of the tābiʿ in, visited a sick person, who asked him: “O Tāwūs, please make a duʿā for me”. Tāwūs replied: “Pray for yourself, for He is the One that responds to the one in distress”.\footnote{Al-Hamad, p. 76.}

These narrations show that it is a mistake to ask someone to make duʿā on your behalf, and then rely on that person’s duʿā, without making duʿā yourself.

So these are the six ways that are found in the Qur’an and Sunnah by which tawassul can be done.\footnote{It should be mentioned that some scholars only mention three ways of performing tawassul (Shaykh al-Albānī), others mention four (Shaykh Bakr), and yet others mention seven (Shaykh Ibn al-ʿUthaymīn). In reality, there is no contradiction in these various categorisations, and if one ponders over them, one will see that many of these categories are merely sub-categories of other types. For example, tawassul by mentioning Allāh’s favours can be considered a type of tawassul through Allāh’s Names and Attributes (since the favour is an effect of Allāh’s Names), and tawassul by mentioning the good effect of one’s duʿā can be considered tawassul through a good deed (since it is the intention to do a good deed in the future, which, in and of itself, is a good deed). However, these six categories that are mentioned here seem, and Allāh knows best, to be the simplest way of expressing the various types of tawassul.}
7. Other Types of *Tawassul*

The types of *tawassul* given above are the only types sanctioned by the Qur’ān and Sunnah. All other types of *tawassul* are not sanctioned by Islam. This because all acts of worship, including *tawassul*, must be based on authentic texts of the Qur’ān and Sunnah, and not upon opinion or desire.

So if a person does *tawassul* by a means other than what has been mentioned, then without a doubt he will either fall into *shirk* (associating partners with Allāh) or *bid‘ah* (innovation). For example, if a person makes *tawassul* to another object or false deity, this is one of the greatest types of *shirk*! To make *tawassul* through idols and other false deities is exactly what the pagan Arabs did before the Prophet’s (ﷺ) advent.

Similarly, if a person makes *tawassul* to Allāh, but by means of something that has not been sanctioned in religion, this will be an innovation. The most common type of *tawassul* that is done in our times, and yet is not sanctioned by the Qur’ān and Sunnah, is *tawassul* through the status of the Prophet (ﷺ).

Without a doubt, the Prophet (ﷺ) is the one single person that all Muslims love the most. He is the best of creation, and the most noble of mankind. He is our leader in this world and on the Day of Judgement, and he is the most righteous of all Adam’s children. All of this, however, should not cause us to raise him above the level that Allāh Himself chose for His Prophet, and that the Prophet (ﷺ) himself was content with. One only needs to look at the Christians and the consequences that have occurred when they raised Īsa ibn Maryam above the status that he deserved, to see the dangers of this line of thinking.

With this in mind, we say that *tawassul* through the Prophet (ﷺ) can be divided into three categories. The first type is *tawassul* through one’s love for the Prophet (ﷺ). This type comes under *tawassul* through one’s good deeds, and is allowed. The second type comes under *tawassul* through the Prophet’s (ﷺ) *du‘ā* while he was alive.
This comes under tawassul by asking a pious person to make du'ā, and without a doubt the Prophet (ﷺ) is the most noble and pious of Adam's children. However, after the Prophet's (ﷺ) death, it is not possible to use this type of tawassul any more, as the Prophet (ﷺ) cannot hear a person's du'ā while he is in his grave. (This is in contrast to a person sending salām upon the Prophet (ﷺ) for Allāh has assigned angels to convey these salāms to him as has been narrated in authentic traditions. As for anything other than salāms then there is no narration that such information is conveyed to him.)

The third type of tawassul with regards to the Prophet (ﷺ) is tawassul through his status. So, a person would say: 'O Allāh, I ask you by the status of the Prophet (ﷺ), with You, that you grant me such-and-such'.

Tawassul through the status of the Prophet (ﷺ) is a matter that has not been mentioned in the Qur'ān, or in the authentic Sunnah. Therefore, this act is a dangerous innovation into the religion of Islām. In addition, there are no authentic narrations from the first three generations of Islām – the three generations that the Prophet (ﷺ) praised in many authentic narrations – that show that any one of the great scholars and worshippers of these generations practised this type of tawassul. So this, in and of itself, is clear proof that tawassul through the status of the Prophet (ﷺ) is an innovation, and it is irrelevant who amongst the later scholars sanctioned it. For no group of people loved the Prophet (ﷺ) more than the Companions, and yet none of them, even when they were in dire need, performed this type of tawassul. And the Muslim has, in the Prophet (ﷺ), and his Companions, a model to follow and imitate.373

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373 For further details on this topic, and refutation of the more common evidences that are used in order to justify this type of tawassul (in particular, the 'hadith of the blind man'), see the book on the subject by Shaykh al-Albānī, previously mentioned.
CHAPTER XIV

DУʿā AND ITS RELATIONSHIP WITH DESTINY

The topic of duʿā and its relationship to destiny (qadr) is a very important one, and one around which much confusion exists. Many people ask: “If everything has already been destined to occur, then of what use is duʿā, as, if Allāh has written what I want, I will get it without making duʿā, and if it is not written for me, then I will never get it no matter how much duʿā I make?”

The response to this question lies in understanding that the outcome of anything is dependent on the performance of the efforts that are necessary to procure it. In other words, it has already been decreed, for example, that a seed will give fruit if planted, but this will not occur unless the farmer takes the appropriate efforts in irrigating the crop, maintaining it, protecting the seedling as it grows, and ensuring as much as he can that the factors are amenable for the plant to give fruit.

So even though a person believes in the Divine Decree, he must at the same time strive all he can to ensure that the desired goal occurs. So duʿā is the means that one uses to achieve the desired goal that one has, and this means in no way contradicts the destiny that has been written for that person.

This stance is clarified by the Prophet’s (ﷺ) hadith reported by Thawban, that he (ﷺ) said:

“Nothing increases one’s life-span except good deeds, and nothing repels Divine Decree except duʿā. And verily, a person may be deprived of sustenance due to a sin that he does!”

374 Narrated by Ibn Mājah # 90, and Shaykh al-Albānī said in Sahih Ibn Mājah (73): “It is authentic without the addition, ‘And verily...’; see al-Ṣahihah, # 154.”
In other words, the performance of good deeds is a cause of increasing one’s life span, so if a person puts in the necessary effort, the results will be achieved, and this is also destined. So both the means to achieve a goal, and the fulfilment of the goal itself, are already decreed.

If someone were to ask: “How can du’ā repel Divine Decree?” we would respond, “The fact that you may be ill has already been decreed by Allah for you, as has the fact that you will ask Allah to cure you of this illness (i.e. both the illness and your asking to cure the illness has been decreed). In a similar manner, a person may be deprived of his sustenance that was decreed for him, since Allah’s eternal knowledge encompassed the fact that this person would perform a sinful deed that would cause the deprivation of his sustenance. All of this, then, is from the decree of Allah, all Glory and Praise be to Him”.

There are a number of ahadith that clarify this point. For example, Mu’adh ibn Jabal reported that the Prophet (ﷺ) said:

“Caution will be of no benefit against Divine Decree, but du’ā benefits all things, whether they come down or not. I therefore advise you to make du’ā, O servants of Allah!”

So no matter how cautious a person is, he cannot escape what is written for him, simply because Allah controls everything, and nothing escapes His Knowledge or Power. However, by turning to Allah through du’ā, it is possible to avert something that might have been decreed. Salmān al-Fārīsi narrated that the Prophet (ﷺ) said:

“Nothing repels Divine Decree except du’ā, and nothing increases one’s life-span except good deeds”.

This hadith informs us in no uncertain terms that the only way that we can repel some Divine Decree is through the means of du’ā. So it is possible that some unpleasant matter has been preordained

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375 This hadith is weak. It was narrated by Ahmad, Abu Ya’la, and al-Ṭabarāni in al-Kabīr, as has been mentioned in Da’if al-Jāmi’ # 4785.

376 Authentic, reported by al-Tirmidhi and al-Ḥākim from Salmān, and is in Sahih al-Jāmi’ # 7687.
for us, but only if we do not make du`â to avert it from us. So if du`â is made, then this matter will not occur or be fulfilled, whereas if du`â is left, the misfortune will occur.

Another narration in al-Tirmidhi also supports this. The Prophet (ﷺ) said:

“There is no Muslim on the face of the earth that asks Allâh for anything except that Allâh gives it to him, or averts from him a similar evil, as long as he does not ask for something evil or for breaking the ties of kinship”.

From this narration, the benefits of du`â are made clear, and its value is understood. For not only is a person rewarded for making a du`â, but it is also a cause of repelling an evil that was destined for him, and in obtaining the good that he was expecting.

Ibn Hâjir, commenting on the benefits of du`â, said: “And the benefit of performing du`â is the attainment of reward by obeying the command (of Allâh to make du`â), and also by the attainment of what is asked for, for there is a possibility that the request is dependent on the du`â, since Allâh is the Creator of both the effort and result of the effort!”

Therefore, the proper response to the question posed at the beginning of the chapter is, in the words of Ibn al-Qayyim, as follows:

“The logical consequences of such a reasoning leads to a rejection of all efforts. It can, therefore, be said to a person who holds this view, ‘If the satisfaction of your hunger and thirst has already been destined for you, then it will be fulfilled, whether you eat or not. On the other hand, if it has not been destined for you, it will never occur, whether you eat or not. And, if a son has been destined for you, then you will be granted one, whether you have intercourse with your wife or not. On the other hand, if a son has not been destined for you, then you will never be granted one. In this case, there is no point in you getting married...!’”

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377 Authentic, narrated by al-Tirmidhi from 'Ubâdah ibn Šâmit, as is mentioned in Sahih al-Jâmi' # 5637.
378 Fath al-Bâri, 11/95.
“Now, will any sane person agree with all of these conclusions?”

To summarise, then, Divine Decree (qadr) cannot be used as an excuse not to make du’ā. For, just as one strives to ensure that one attains worldly needs, of food, drink and family, so too must one strive in one’s religious deeds to attain the desired goal. Du’ā is intrinsically related to qadr; in fact, it is a part of one’s qadr. Allāh has already decreed that a certain matter will be granted to a servant, or an evil averted from him, if he makes du’ā, so if he were to leave du’ā, then the desired goal would not be reached.

Hence why it was the Sunnah of the Prophet (ﷺ) to make the following du’ā during the witr prayer:

“…Bless me in what You have given me. And avert and turn away from me the evil that has been decreed for me, for verily You Decree (all things), and none can decree against You…”

So the Muslim turns to Allāh and prays to Him so that any and all evil can be averted from him.

Additionally, it should be remembered that the concept of Divine Decree is one that a human can never fully understand, due to his limited intellect and finite capabilities. The true Muslim does not delve too deeply into the philosophical ramifications of Divine Decree. Rather, he accepts all that has occurred to him in the past as having been destined for him, and he strives to obtain what he desires in the future (as long as it is permissible for him). Since he does not know what has been written for him in the future, he expects the best from Allāh, and does everything in his power to ensure that what he wants is granted him. Just like going to work every day will ensure, if Allāh wills, that he gets his pay-cheque at the end of the month, so too does making du’ā ensure, if Allāh wills, that he achieves his desired goal.

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380 Reported by al-Tirmidhi (# 464), al-Nasā’ī (# 1725) and others, with an authentic chain.
1. *Du‘ā* and its Inherent Proof of Allāh’s Transcendence

The fact that Allāh is above us is a matter that does not require much proof, for every single creature, whether Muslim or not, already has ingrained in him this simple fact. In addition, the texts of the Qur’ān and Sunnah that explicitly mention this matter are so numerous that they number in their thousands. For example, Allāh states, describing the believers:

\[
\text{يَخافون رَبِّهِمْ مِنْ فُوْقِهِمْ}
\]

They fear their Lord, who is above them.\(^{381}\)

He also states:

\[
\text{وَهُوَ أَلْقَاهُمْ فَوْقَ عَبَادِهِ}
\]

And He is the Qāhir (the Irresistible), above His worshippers.\(^{382}\)

Likewise, this concept is affirmed in many *ahadith* of the Prophet (ﷺ). For example, when the Prophet (ﷺ) went on his miraculous journey of *al-Isrā wa al-Mi‘rāj*, he ascended up from Jerusalem to the seven heavens, and then to the Divine Presence, where Allāh spoke to him directly from behind a veil of light.

On another occasion, the Prophet (ﷺ) once tested a slave-girl to see whether she was a Muslim or not, and asked her:

“Where is Allāh?”

She responded: “In the skies”. In some narrations of this hadith, she pointed upwards with her forefinger.

\(^{381}\) Sūrah al-Nahl, 50.

\(^{382}\) Sūrah al-An‘ām, 18.
He then asked her,

"Who am I?"

She responded: "The prophet of Allāh".

So the Prophet (ﷺ) said:

"Free her, for verily she is a believer".\footnote{This hadith is reported, with various chains and various wordings, in almost all of the major works of Hadith, thus the attempt by certain sects to try to cast doubt on its authenticity are ludicrous. This particular wording is reported in Muslim (1/1094).}

The point of this hadith is that the Prophet (ﷺ) bore witness that she was a believer, based on her simple testimony that Allāh was transcendent above creation and that he was Allāh's Messenger.\footnotetext{For further proofs of this matter, and the danger of believing that Allāh is everywhere, refer to Bilāl Philips’ *Fundamentals of Tawheed*, pp. 107-125.}

Although the proofs for the transcendency of Allāh over His creation are so clear, various groups that ascribed themselves to Islām deviated in this understanding, \textit{and}, based on Greek logic and Aristotelian principles, declared that Allāh cannot be described by any means or direction. They stated that Allāh, ‘...is neither above the world, nor below it, nor to the left of it, nor to the right of it, nor in front of it, nor behind it...’ believing that, by doing so, they were affirming Allāh’s perfect Uniqueness from creation. \textit{In reality}, such a line of thinking actually negates the very existence of Allāh, as it alludes to the belief that Allāh is nowhere! Groups such as the \textit{Mu'tazilah}\footnotetext{A philosophical group that tried to rationalise Islām with Greek philosophy, in particular the views of Aristotle and Socrates. This group, as a whole, does not exist in our times, although many incorrect views that exist in other groups can be traced back to the \textit{Mu'tazilah}.} and the \textit{Ash'ariyyah}\footnotetext{A group that formed as a counter-response to the \textit{Mu'tazilah}, and tried to refute the \textit{Mu'tazilah} based on the principles of Greek philosophy. Although the early \textit{Ash'ariyyah} were very close to the Sunnah, over time, it too evolved into a pure philosophical School of Thought, especially as regards the areas of the Names and Attributes of Allāh. This School of Thought is very widespread to this day.} made this claim.
In contrast to this extreme position, certain groups went in the exact opposite direction, and claimed that Allāh is everywhere. The most striking example of this are the extreme Sūfis, such as Ibn ʿArabi and al-Ḥallāj, who both claimed that Allāh in-dwells in creation, such that creation as a whole is the essence of Allāh, and Allāh is the essence of creation.

Although a detailed discussion of this concept and its historical development, and the implications of these deviations is beyond the scope of this work, the point that is relevant is that ḏuʿāʾ is one of the simplest and most powerful proofs that Allāh is, in fact, above creation.

This because a person raises his hands up to Allāh, and his heart automatically and subconsciously ‘reaches up’ to Allāh, expecting a response. This natural and innate feeling is a part of a person’s ʿfitrah, or the natural disposition that Allāh puts in every man. Therefore we find that even the non-Muslim, when he prays, he finds his heart directed upwards, and his hands reaching out for the skies, beseeching Allāh.

The proof of Allāh’s transcendency in ḏuʿāʾ has been narrated by numerous authorities of the early generations.

The great Imām Abū Hanifah (d. 150 A.H.) was asked about a person who claims that he does not know whether the Throne that Allāh has risen over is in the skies, or on earth. Abū ʿHanifah replied: “He is a disbeliever, for he has denied that Allāh is above the skies... and because ḏuʿāʾ is said to Him directed upwards, not downwards”. 387

Imām Abū Muḥammad ʿAbdullāh ibn Kullāb wrote, while refuting those who claim that Allāh is everywhere, “So we have not seen anyone, whether Arab or non-Arab, or Muslim or non-Muslim, when he is asked, ‘Where is your Lord?’ except that he will say, ‘Above the skies,’ or he will point upwards with his finger... and we have not seen any person, when he makes a ḏuʿāʾ, except that he raises his hands up to the skies”. 388

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387 Reported by Imām al-Dhahabi in his al-ʿUluww, p. 136.
388 Reported in Siyar Aʿlām al-Nubalā, 11/175.
Uthmān ibn Sa'īd al-Dārīmī (d. 282 A.H.) wrote: “And so there is unanimous consensus amongst the Muslims and non-Muslims that Allāh is above the heavens... even the little children that have not yet come of age know this! For you find, if one of them is distressed with a matter, that he raises his hands upwards, to the skies, making a ḍuʿā to Allāh, and he does not point in any other direction”.

Imām ʿAbū Bakr ibn Khuzaymah (d. 311 A.H.), the famous scholar of hadith and compiler of Sahīh Ibn Khuzaymah, entitled one of the chapters in his work Kitāb al-Tawḥīd as follows: “The Chapter concerning the evidences that Allāh is above the skies, as He has informed us in His Clear Revelation, and upon the tongue of the Prophet (ﷺ), and as is understood by the innate nature of all Muslims, whether they be scholars or laymen, free men or slaves, male or female, old or young, for everyone who makes a ḍuʿā to Allāh raises his face towards the skies, and stretches his hands up to Allāh, pointing upwards, not downwards”.

Even ʿAbū al-Ḥasan al-Ashʿarī (d. 324 A.H.) himself, whom the Ashʿarīs claim that they follow, wrote: “And we have seen all of the Muslims raising their hands up to Allāh, towards the skies, because Allāh is above His Throne, which is above the seven heavens. So if Allāh were not above the Throne, they would not have raised their hands up to Him.”

Other scholars who explicitly mentioned the ḍuʿā as evidence of the transcendency of Allāh are: Ibn Qutaybah (d. 276 A.H.), Ibn Abī Shaybah (d. 297 A.H.), al-Khaṭṭābī (d. 388 A.H.), al-Bāqillānī (d. 403 A.H.), Abū Yaʿlā (d. 458 A.H.), Ibn ʿAbd al-Barr (d. 463 A.H.), and many others.

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389 Reported in his al-Radd ʿalā al-Marrisi, p. 25.
390 Kitāb al-Tawḥīd, p. 110.
391 In Abū al-Ḥasan’s book al-Ibānāh, p. 107. Although Abū al-Ḥasan al-Ashāʿrī is the founder of the Ashʿarī School of Thought, in reality the modern-day Ashʿarīs have deviated greatly from his original philosophies, most of which he himself rejected before he died.
392 For a more detailed discussion of this concept, the reader is referred to al-Arūṣi, pp. 280-291.
Perhaps one of the most famous of these references is the incident that occurred with Muhammad al-Hamadhānī (d. 531 A.H.), one of the famous scholars of Ahl as-Sunnah. While he was attending a lesson by Imām al-Haramayn Abū al-Maʿāli al-Juwaynī (d. 478 A.H.), one of the scholars who re-defined the Ashʿari creed and evolved it into what it is today, al-Juwaynī started to explain his ideology that Allāh cannot be described by any direction, and even interpreted away the explicit verses to the effect that Allāh is above us. Hearing this, al-Hamadhānī responded: “Relieve us of all of these advanced refutations! Just explain to me how we should rid ourselves of this innate feeling that all of us have. For never does a person make a duʿā and cry out, ‘O my Lord!’ except that he finds his heart and soul, even before his tongue utters the cry, direct straight up; neither does it go left nor right, but rather it goes upwards. So tell me, what should we do about this feeling, so that we can rid ourselves of the ‘up’ and ‘down’. Hearing this, al-Juwaynī was dumbstruck, and was unable to respond, and uproar broke out in the entire gathering, and the lecture was stopped. Al-Juwaynī started hitting himself on the forehead, a sign of confusion and helplessness, and cried out, ‘Ḥayyarani al-Hamadhānī,’ or, ‘Al-Hamadhānī has indeed confused me’.

So the point is that no matter what advanced logic or complicated philosophy that these groups try to use in order to prove that Allāh is nowhere, mankind simply cannot rid himself of the fitrah, the innate nature, that Allāh has endowed him with, and part of this fitrah is that Allāh is above us; He is not everywhere, nor is He nowhere.

393 The ‘up’ and ‘down’ refers to the Ashʿari phrase, ‘...and He is neither above us nor below us’.

394 Reported in many famous works, including al-Siyar of al-Dhahabi, 18/477, with a chain that is continuous with huffāz, or Hadith masters, so there is absolutely no doubt with regards to its authenticity.

395 Here it is necessary to comment on two ‘evidences’ that are used by those who claim that Allāh cannot be described with a direction in order to justify their position. The first ‘evidence’ is their saying: ‘The sky is the qiblah
for ḍuʿā, just like Makkah is the qiblah for ṣalāt.” The second ‘evidence’ is
t heir saying, “Just like the prostration of a person to the ground does not
mean that Allāh is under the ground, likewise raising the hands up does
not mean that Allāh is transcendent above us”.

So as for the first ‘evidence’ that is raised, the following points can be used
to show the futility of it:

i- The statement that the sky is the qiblah for ḍuʿā is not found in the Qur‘ān,
Sunnah or from any of the major scholars of the pious predecessors, so
how can such a statement be made without any real evidence?

ii- The actual qiblah of ḍuʿā is Makkah, as has been stated in the etiquette of
 ḍuʿā. So the one who makes a ḍuʿā turns his body towards the Ka‘bah, just
like the one in ṣalāt does. Therefore, there are not two qiblahs while mak-
ing ḍuʿā – one towards Makkah and the other towards the sky – there is
only one proper qiblah.

iii- The qiblah is a matter that is related to the legal law of the Shari‘ah, and
changes from one religion to another. This is why the Jews during the
time of Mūsā had a certain qiblah that Allāh legislated for them, and the
Muslims have another qiblah. Likewise, most religions have various ‘holy’
directions that they face during their acts of worship. The transcendency
of Allāh, however, is a universally agreed upon fact, and members of all
religions, while making a ḍuʿā to the Supreme Creator, raise their hands
towards the sky, and their hearts ‘reach out’ above them to call their Crea-
tor. This matter proves that the transcendency of Allāh is a matter that is
ingrained in every created being, unlike the qiblah.

As for the second ‘evidence’, then it can be refuted by the following:

i- It is agreed upon by all of mankind that prostrating on the ground does
not imply that the object or deity that is being worshipped is underneath
the person, but rather that it is in front of him and above him. Does the
Hindu, when he prostrates in front of a statue, claim that the statue is
below him? Or does the worshipper of the Sun, when he prostrates and
the sun is at its zenith, believe that the sun is below him? Rather, prostra-
tion is an act of worship that is done to show humility to a deity that is
above and in front of the one prostrating.

ii- Even if it is said, for argument’s sake, that the face of the person is facing
the ground while he is prostrating, the fact of the matter is that a person’s
heart, while he is making ḍuʿā in that situation, reaches up and directs
itself to the transcendency of Allāh above him.
2. Wiping One’s Face After Finishing the Du‘ā.

There are a number of narrations in which it is stated that the Prophet (ﷺ) would wipe his face with his hands after finishing a du‘ā. However, scholars of Hadith have differed about the authenticity of these narrations, some of which are as follows:

‘Umar ibn al-Khaṭṭāb reported that whenever the Prophet (ﷺ) raised his hands in du‘ā, he would not lower them until he had wiped his face.396 Al-Tirmidhī, when he reported this hadith, said, “This hadith is sahih gharib.”397

Ibn ‘Abbās reported that the Prophet (ﷺ) said:

Ask Allāh from the palms of your hands, and do not ask Him from the back of your hands, and when you finish, then wipe your hands over your faces.398

Abū Dāwūd said: “This hadith has been reported from other than this chain, on the authority of Muḥammad ibn Ka‘b, and all of them are very weak. This particular chain is the best, and it too is weak”.

There are also a number of other ahadith and statements of the salaf with regards to wiping one’s hands over the face after du‘ā.399 However, all of the ahadith are without a doubt weak. The difference of opinion occurs in whether these ahadith, put together, raise them to the status of hasan (acceptable) or not.

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396 Reported by al-Tirmidhī (# 3386).
397 Ibid. In some manuscripts of al-Tirmidhī, only the phrase, ‘gharib’ occurs, and this seems more correct.
398 Reported by Abū Dāwūd (# 1485) and Ibn Mājah (# 3866).
399 In fact, Shaykh Bakr Abū Zayd has writted a booklet in which he compiled all of the ahādith and narrations pertaining to this topic, called Juz fi Maṣḥ al-Wajh bi al-yadayn ba‘da al-Du‘ā. He found seven ahadith of the Prophet, and over a dozen narrations from the salaf, some of whom approved, and others who disapproved. In addition, he discussed the position of the four madh-habs concerning this act.
Therefore, based on their opinion about the status of these *ahadith*, various scholars have held different opinions about the permissibility of wiping one's face.

Some scholars stated that it is recommended to wipe one's face after one makes *du'ā*. These include al-Ghazâli, al-Hulaymi, al-Nawawi (in one of his opinions) al-Ḥâfiz Ibn Ḥajr, al-San`āni and others. Ibn Ḥajr writes in his *Bulugh al-Marâm*, after mentioning some of these *ahadith*, "All of these *ahadith* taken together demonstrate that this ḥadith is *hasan* (acceptable)."⁴⁰⁰ Al-San`āni commented, "In this ḥadith, there is evidence that it is allowed to wipe one's hands after finishing one's *du'ā* And it is said that the reason for this is that, since Allâh will not allow the hands to return empty, then it is as if His Mercy has reached them. So it is appropriate to let these blessings be transmitted, as it were, to the face, which is the most noble of all organs, and the most deserving of respect."⁴⁰¹ Al-Bayhaqi states in his *Sunan* that this act has been narrated from a number of *salaf*, but only outside of the ṣalāt (i.e. there is no narration that they would wipe their hands over their face while they were praying).⁴⁰² Some scholars have found narrations from the following scholars of the *salaf* who allowed or practised wiping of the face: al-Ḥasan al-Baṣri, Abû Ka`b al-Baṣri, Ma`mar ibn Râshid, `Abd al-Razzâq al-San`āni (the author of the *Muṣannaf*), Ishâq ibn Rahîyah, and Imâm Aḥmad (in one opinion from him).⁴⁰³

Other scholars held the opinion that it is permissible to wipe one's hands over one's face, but only while one is not in prayer. As for a person making a *du'ā* during ṣalāt (for example, the *qunūt* *du'ā*), then he should not wipe it over his face. Shaykh Bakr Abû Zayd writes: "And if he wishes, he can wipe his face with his hands

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⁴⁰⁰ *Subul al-Salām*, 4/427.
⁴⁰¹ *Subul al-Salām*, 4/428.
⁴⁰² *Al-Sunan*, 2/212.
⁴⁰³ See Bakr Abû Zayd’s *Juz fi Mas-h al-wajh*, pp. 47-52.
after finishing his duʿā, as long as he is outside of his ṣalāt, and not while he is praying”.

Yet others held the opinion that it is not recommended to wipe one’s hand over one’s face at all. These scholars considered the ahadith pertaining to the topic to be weak, or even very weak. Some of them even considered this act to be an innovation.

Some scholars who explicitly disliked any wiping are: Imām Mālik, ʿAbdullāh ibn al-Mubārak, Aḥmad ibn Ḥanbal (in one narration from him), and others. In fact, one later scholar even went so far as to say: “No one does this act except an ignorant person”.

Shaykh al-Islām Ibīn Taymiyyah wrote: “As for wiping the face after finishing a duʿā, then there is no ḥadith (narrated from the Prophet, ﷺ) except for one, or two, and they do not qualify as proof (i.e. they are all weak)”.

Shaykh al-Albānī stated: “In this narration (of wiping over the

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404 Abū Zayd, p. 27. Note: Although this quote is explicit in his book Tashīh al-Duʿā, he says in his book, Juz fi Mus-h al-Wajh bi al-yadayn, (p. 75), “…so based on all that has preceded, if a person does it occasionally while he is not praying, and does not make it a habitual practice, then there is some basis for it”. So in this book he states that if a person does it, it should not be done habitually, and Allah knows best. Also, Shaykh Bakr Abū Zayd himself holds the opinion that all of the hadith narrated concerning this matter are weak, and, thus, there is no evidence for it from the texts.

405 This is narrated from the al-ʾIzz ibn ʿAbd al-Salām. However, Imām al-Zakrashi stated, after quoting him: “This statement is held upon the fact that he (meaning al-ʾIzz) did not come across the ahadith narrated to this effect. And these ahadith, even though their isnāds are slightly weak, strengthen each other”. See Abū Zayd, p. 55. Also, this act has been authentically narrated from a number of the scholars of the salaf; and great scholars, such as al-Ḥāfiz Ibn Ḥajr, have declared these ahadith to be authentic. Therefore, it is not proper to unconditionally lable all those that wipe their hands over the face as ignorant, for this is a matter in which there is a legitimate difference of opinion.

406 Majmūʿ al-Fatāwa, 22/519.
face), the defect is in the name who is not mentioned. However, his name is mentioned in another narration in Ibn Majah as Salah ibn Hasan and he is a very weak narrator, so this narration must be rejected. I have yet to find any supporting evidence (for this act). It seems that (this weakness) is the reason why al-Izz ibn Abd al-Salam said: ‘No one wipes his face (after a du‘a) except an ignorant person’. Even if this narration were only slightly weak, it would still not be permissible to act upon it, since it ordains an Islamic ruling, and that is the desirability of wiping one’s face, so how can it be acted upon when it is extremely weak?”

In conclusion, there is a legitimate difference of opinion over the permissibility of wiping one’s hands over one’s face after making du‘a. There are a number of ahadith narrated from the Prophet (ﷺ) concerning this matter (to be precise, seven); however, all of them are weak. So whoever believes that these ahadith, when taken together, strengthen one another and make the hadith hasan – as is the opinion al-Hafiz Ibn Hajr has some basis for this act. However, it does appear that the weaknesses of these ahadith are quite severe, and that they do not support one another; therefore, it does not reach the level of hasan.

In any case, both the wiping of one’s face, and the disapproval of this act, has been narrated from the scholars and Imams of the salaf, so it is not appropriate to ignore this fact. So whatever opinion one takes, one has a basis for it, even though it appears that the stronger opinion is that one should not wipe one’s hands over one’s face after du‘a, and Allah knows best.

3. For Every Prophet there is a Special Du‘a

One of the favours that Allah has bestowed upon His prophets is that He has given each one of them one du‘a that will be answered.

Abu Hurayrah reported that the Prophet (ﷺ) said:

“For every prophet, there is a du‘a which he makes that is an-

407 Silsilah al-Ṣahihah (2/146).
swered. However, I wish to postpone my du’ā (to the Day of Judgement) as an intercession for my ummah.”

In another ḥadīth he (ﷺ) said:

“For every prophet there is a du’ā that is responded to, and I have kept my du’ā as an intercession for my ummah on the Day of Judgement. And it will be for those, ʿAllāh willing, who died without having associated partners with ʿAllāh”.

This is an indication of the Prophet’s (ﷺ) mercy and kindness to his ummah, since he will use his du’ā for his ummah, when they need it the most.

It should also be remembered that the du’ā referred to in the above ḥadīth are special du’ās of the prophets, and not every du’ā that they make is answered by ʿAllāh. The proof for this is found in the ḥadīth in which the Prophet (ﷺ) said:

“I asked my Lord three things. He gave me two of them, and refused one...”

In this ḥadīth, it is shown that not every du’ā of a prophet is answered.

4. The Most Important Matters to Ask For

The servant asks ʿAllāh for his each and every matter, for the treasures of all matters belong to ʿAllāh:

وَإِنِّيَنَّمُنَّشِيْتُ الشَّيْءِ إِلَّا أَعْمَنَدْنَآ حَزَّرَ آيَانِهَا

And there is nothing except that We possess its treasures (or stores).
However, without a doubt, certain matters have more right to be asked than others, for not all affairs are equivalent in importance. Of the matters that one should ask continuously and without fail are the following:

i. Guidance

Every day, over twenty times a Muslim cries out to Allāh:

![اِبَّاكَ نَعْبُدُ وَإِبَّاكَ نَسْتَعِينُ](_)

You Alone do we worship, and You alone do we ask for Help. So it is of primary importance that we ask Allāh for help in worshipping Him, and that we be guided to the Straight Path, the Path of those whom He is pleased with, and not the Path of those who have gone astray. For Allāh alone is the only one that can guide:

![مَنِ يَهْدِيَ اللَّهُ فَهُوَ الْمُهْدَى وَمَن يُضِلُّ فَلَنَّ](_)

So whoever Allāh guides is the (only) one that is truly guided, and whoever He leads astray will never find a protector, or a guide.

Hence why the Prophet (ﷺ) would regularly pray in his Witr prayer:

O Allāh! Guide me along with those whom You have guided.

He (ﷺ) would also pray:

O Allāh! I ask you for guidance, and that you cover up (my shortcomings and mistakes).

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412 See al-Qahtāni, pp. 137-145.
413 Sūrah al-Fatihah, 5.
414 Sūrah al-Kahf, 17.
415 Reported by al-Tirmidhi; see Sahih al-Tirmidhi, 1/144.
416 Reported by Muslim, 4/209.
ii. Forgiveness

No matter how pious a person becomes, or how rightly guided he is, he is bound to fall into error occasionally, for he is only human. The righteous person realises this, and is ever-quick to turn to Allah in repentance, doing so frequently and sincerely. And in doing so, he keeps in front of him Allah's statement as follows:

وَإِذِ اغْفَرْلِي لِّمَنْ تَابَ وَأَمَّنَ وَجَعَلَ صَلِيحًا ثُمَّ أُهْبَدَ

And I am indeed Ever-Forgiving to the one that repents, and believes, and does good deeds, and then is rightly guided.\(^{417}\)

And the Prophet (ﷺ), the most perfect of the Children of Adam, informed us of his own situation, and commanded us to follow it, when he said:

O Mankind! Repent to Allah and seek forgiveness, for verily I ask for Allah’s forgiveness a hundred times a day!\(^{418}\)

iii. Paradise

The ultimate goal of every believer should be to earn the pleasure of Allah, and, through it, Paradise. So if this really is the goal of the believer, he should ask for it in every single du'ā that he makes, day and night, morning and evening. And if a person finds that he does not ask frequently for Paradise, then he must ask himself how important it is to him, and re-evaluate the priorities that he has made for himself.

Ponder over the wisdom of the Companion of the Prophet (ﷺ), Rabî'ah ibn Ka'b al-Aslami, who served the Prophet (ﷺ), and attended to his needs. Once, the Prophet (ﷺ), impressed with his dedication, said:

“Ask (whatever you want)”.\(^{419}\)

\(^{417}\) Sūrah Ta' Ḥā, 82.

\(^{418}\) Reported by Muslim, 4/2076.
So see what his response was, and his great maturity and wisdom, when, without a second’s hesitation or doubt, he responded, “I wish that I be with you in Paradise”. The Prophet (ﷺ) said:

“Anything else besides this?”

So he said, “No, that is what I want”. Then the Prophet (ﷺ) responded:

“Then help me with your (request) by numerous prostrations”.⁴¹⁹

So he did not even ask for anything else, since to him this was his ultimate goal and desire, thus he had no need of anything else.

Asking Allah for Paradise necessitates seeking His protection from the Fire of Hell. Therefore the Prophet (ﷺ) would often combine these two requests.

Once he (ﷺ) asked a Bedouin which du‘ās he recited in his prayer? The Bedouin responded: “I say my tashahhud, and then I ask Allah for Paradise, and seek His refuge from the Fire of Hell. For verily, by Allah, I am not able to comprehend (and memorise) your humming or the humming of Mu‘ādh!” So the Prophet (ﷺ) responded, bemusedly:

And around these two requests we hum!⁴²⁰

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⁴¹⁹ Reported by Muslim, 1/353. This hadith should not be interpreted to mean that the Prophet (ﷺ) had complete control over everything, and thus the decision of who will enter Paradise will be his. It was merely a request from the Prophet (ﷺ) to Rabi’ah to inform him of what he wanted, and, once Rabi’ah did so, that the Prophet (ﷺ) would try his best to give it to him. In this case, this would have been accomplished by du‘ā to Allah — and whose du‘ā has a greater chance of being accepted than the Prophet’s (ﷺ)? Hence why the Prophet (ﷺ) asked him to help him in getting this du‘ā accepted, by increasing the number of voluntary prayers he performed, thus making himself more worthy of accompanying the Prophet (ﷺ) in Paradise.

⁴²⁰ Reported by Abu Dawud, # 792, and authenticated in Sahih Abu Dawud, 1/150.
So this poor Bedouin, who used to pray behind the Prophet (ﷺ) and Mu‘ādh ibn Jabal, admitted that he did not know the ‘complicated’ du‘ās that the Prophet (ﷺ) used to recite, and, therefore, was forced to ask something very simple. The Prophet (ﷺ) responded that all of these ‘complicated’ du‘ās that he (ﷺ) used to make were, in reality, summarised in his simple request for Paradise, and seeking refuge from the Fire of Hell.

iv. Protection from Afflictions

One of the comprehensive matters that the Prophet (ﷺ) exhorted us to ask for is protection from afflictions, or ‘āfiyah. This is a comprehensive word that denotes good health and protection from major affliction and tribulation in this world and the Hereafter.

Once, the Prophet’s (ﷺ) uncle, ‘Abbās, asked him to teach him a comprehensive du‘ā that he should ask of Allāh. So the Prophet (ﷺ) responded:

Ask Allāh for ‘āfiyah.

He pondered over this for a few days, but felt that there was something more that he should ask as well. So he returned to the Prophet (ﷺ) with the same request, after which the Prophet (ﷺ) said:

O ‘Abbās! O Uncle of the Prophet of Allāh! Ask Allāh for ‘āfiyah in this life and the Next.421

And Abū Bakr narrated that he heard the Prophet (ﷺ) saying while he was on the pulpit giving the Friday khutbah:

Ask Allāh for forgiveness and ‘āfiyah, for no one has been given, after certainty (i.e. imān), anything better than ‘āfiyah.422

v. Perseverence in One’s Faith

A person always strives to protect the valuables that he has, and takes every precaution that they are not taken away from him. And

421 Reported by al-Tirmidhi; see Sahih al-Tirmidhi 3/170.
422 Reported by al-Tirmidhi; see Sahih al-Tirmidhi 3/180.
without a doubt, the greatest blessing that a Muslim has been given is the blessing of *imān*, and hence why he continually asks Allāh to protect his *imān*.

Umm Salmah once asked the Prophet (ﷺ): “O Messenger of Allāh! Why is it that most of your *duʿā* is (the phrase), ‘O He who turns the hearts! Make my heart firm upon your religion’?” So the Prophet (ﷺ) responded:

O Umm Salmah! There is not a single person of the Children of Adam except that his heart is between two of the Fingers from the Fingers of Allāh. So whoever Allāh wishes, He establishes and makes firm (the heart on His obedience), and whoever He wishes, He leads astray.⁴²³

There are many other important matters that one must always ask Allāh of, such as the continual attainment of Allāh’s Mercy and Blessings, and patience at His Decree and contentment with whatever one has been blessed with, and other matters. The main point to realise is that a believer must prioritise his goals, and place the needs and requirements of his religion over those of this world. Although both worlds are sought from Allāh, one of them is temporary, and is a means and test to achieve happiness in the other one, so the wise person realises this, and asks Allāh accordingly.

5. The Disbeliever does not Remember Allāh Except in a State of Need

One of the signs of a person who does not truly love Allāh, or rejects the truth, is that he only calls upon Allāh when he is in a state of extreme desperation. This because he feels that when he is in a state of richness and contentment he has no need of his Creator, yet he does not realise that if Allāh willed, all of his richness and contentment could leave him immediately. Only a true believer realises that he is always in need of Allāh’s blessings.

⁴²³ Reported by al-Tirmidhī; see *Sahih al-Tirmidhī* 3/171.
Allâh says describing the disbelievers:

وَإِذَا مَسَّ الْإِنْسَانَ الصَّرْطُ دَعَانَ اللَّهَ بِجَنِبِهِ أَوْ قَادَرَةَ أَوْ قَلِيلًا
لَعَلَّهُ أَكْفَرَ بَعْنِهِ ضُرُرُهُ مِّنْهَا بَلْ رَكَّزَ لِلَّهِ مَنْ يَدْعُونَ إِلَيْهِ ضُرُرَ مَسَّهُ
كَذَٰلِكَ رَزَىٰ اللَّهُ عَلَىَّ الْمُسْتَفَارِينَ مَا كَانَ أَيَّامُهُ مُّولُوْبِرٰ

And when some harm befalls man, he calls upon Us, lying down, sitting and standing! Yet, when We remove his harm from him, he passes on his way as if he had never invoked Us for any harm! Thus it is made alluring to the transgressors that which they do.\(^\text{424}\)

قُلْ مِنْ يَنْجِيكُونَ مِنْ ظُلُمَّتِ الْبُرُوْجَةِ الْبَحْرِيَّةِ ضُرُرًا وَحَقُّيَّةً
لَعَلَّهُمَا أَنْجَنَّانَ هَذَا وَلَكُنْ مِنْ الشَّكْرِيِّينَ\(^\text{425}\)

Say: Who rescues you from the darkness of the land and the sea, when you call upon Him in humility and secret, 'If He (Allâh) only saves us from this (danger) we will truly be grateful'.\(^\text{425}\)

وَإِذَا مَسَّ الْإِنْسَانَ ضُرُرًا دَعَانِيَّةً مُّبِينًا إِلَيْهِ إِذَا إِلَيْهِ يَدْعُوُهُ
يُضِمَّنَّهُ مَنْيَنِهِ ضُرِّ عَنْهُ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ فَتِلٍ وَجَعَلَ اللَّهُ أَنَّهَا لَمْ تُمْلِى عَنْ سَبِيلٍ

And when some evil touches man, he cries to his Lord, turning to Him in repentence, but when He bestows a favour from Himself upon him, he forgets what he was asking for before, and (instead) he sets up partners with Allâh, in order to mislead others from His path.\(^\text{426}\)

\(^{424}\) Sûrah Yûnus, 12.

\(^{425}\) Sûrah al-An`âm, 63.

\(^{426}\) Sûrah al-Zumar, 8.
And when harm touches you upon the sea, those that you call upon besides Him vanish except Him (Allâh Alone). But when He brings you safely to the land, you turn away from Him, and man is ever-ungrateful.\textsuperscript{427}

And when some evil afflicts him, then he (starts a) lengthy supplication!\textsuperscript{428}

These verses indicate the importance of sincerity, and that Allâh responds to the \textit{du‘â} of disbelievers at these times, either because they are truly sincere or as a test and trial for them. They also indicate the danger of calling out to Allâh only at a time of need, as is the unfortunate case with many of today’s Muslims.

Allâh says:

\begin{equation}
\text{وَإِذَا أَغْضَبُهُمْ مَوْجٌ كَالْقَلَادَةِ دَاوَّاً اللَّهُ مُّقَارِنِينَ لِلَّذِينَ}
\text{قَلِلَ مَنْ تَحْتَهُمْ إِلَى أَلْبَرَ فَيَصِرُّونَ مَقَارِنَهُمْ}
\end{equation}

And when a wave covers them like darkness, they (the disbelievers) invoke Allâh, making their invocations sincere towards Him. But when He brings them safe to land, they are among those who stop in the middle (between disbelief and belief).\textsuperscript{429}

However, if a disbeliever makes a \textit{du‘â} to Allâh without sincerity, or makes a \textit{du‘â} to other than Allâh, then concerning such \textit{du‘â}s it is said:

\begin{equation}
\text{وَمَا ذُكِرَ أَلْلَهَ دَفْرِينُ إِلَّا في صَنَّالِ}
\end{equation}

\textsuperscript{427} Sûrah al-Isrâ, 67.
\textsuperscript{428} Sûrah Fussilat, 51.
\textsuperscript{429} Sûrah Luqman, 32.
And the *du'ās* of the disbelievers is nothing but in error.\(^{430}\)

All of these verses show that only a disbeliever calls Allah when he feels in need of him; a true believer remembers and calls upon Allah at all times.

Shaykh al-Islām Ibn Taymiyyah said,

As for the believer, it is essential after his prayer is answered that he worships Allah, and is sincere to Him, and turns to Him as he has been commanded. This can be achieved either by doing only the obligatory acts – and in this case he is among the pious – or by doing the obligatory and encouraged acts – and in this case he will be among those who are close to Allah. And whoever leaves part of what he has been commanded with after his prayer has been answered, then he is among the sinners. And this in fact might enter into minor *shirk*, which most of the creation is tested with. Or, it might enter into *shirk* in Allah’s Oneness (*Rubābiyyah*), or *shirk* in Allah’s right to be worshipped alone (*Ulāhiyyah*).\(^{431}\)

6. Sincere *Du’ā* for the Dead

Abū Hurayrah narrates that he heard the Prophet (ﷺ) say:

“When you pray over the dead, then be sincere in your *du’ā*.”\(^{432}\)

Imām al-Shawkānī, commenting on this ḥadith, said: “The phrase ‘be sincere in your *du’ā*’ shows that it is not necessary to limit the *du’ā* to the specific *du’ās* mentioned, and it is essential for the person praying for the dead person to ask sincerely for him, whether the dead person was known to be a pious person or an evil person. In fact, the person who was a sinner is in even more need of the prayer of his Muslim brothers, and is in dire need of their inter-

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\(^{430}\) Sūrah Ghāfir, 50.

\(^{431}\) *Qā’idah fi Anwā’ al-Istīfāh*, p. 17.

\(^{432}\) Authentic, narrated by Abū Dāwūd, Ibn Mājah, Ibn Hibbān and others, from Abū Hurayrah, and authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi’* #669.
cession. And due to this, he has now been brought forth in front of them, and has come to them..." 433

7. The Duʿā of Yūnus

The duʿā that Yūnus (Jonah) made while he was in the whale’s stomach is a special, blessed duʿā, and Allāh accepts the duʿā of any person if he makes the duʿā of Yūnus.

The Prophet (ﷺ) said:

The duʿā of Dhū Nūn (i.e. the ‘One of the Fish,’ meaning Yūnus) while he was in the whale’s stomach,

‘There is no deity or object worthy of worship save you, You are glorified above all deficiencies! Verily, I was among the wrongdoers!’ 434

– no Muslim can ever make this duʿā except that Allāh will answer him! 435

Therefore, this duʿā was not only a blessing for Yūnus, peace be upon him, but also for every single Muslim.

8. The Duʿā of Animals

Even animals make duʿā to Allāh for their needs and wants.

Muʿāwiyyah ibn Khadij said that he once passed by Abū Dharr al-Ghifārī while he was standing close to one of his horses, so he asked him why he was so worried about this horse. Abū Dharr responded, “I think that the duʿā of this horse has been responded to”. So he asked, “And what is the duʿā of an animal amongst animals?” Abū Dharr said, “I swear by Him in Whose Hands is my life! There is not a single horse except that it makes a duʿā every morning: ‘O Allāh! You have put me under the care of a servant

433 Nayl al-Awtār, 4/78.
434 La ilāhā illā anta subhānaka innī kuntu min al-zālimin.
amongst Your servants, and you have put my sustenance in his hands, therefore make me more beloved to him than his family, wealth and children".⁴³⁶

Abū Dharr based this statement on a hadith of the Prophet (ﷺ) in which he said:

"There is no Arabian horse except that it is allowed every dawn to make two du‘ās. It says, ‘O Allāh! You have put me under the care of the one whom you have put me under from amongst the Children of Adam, therefore make me amongst the most beloved of his family and money to him (or, the most beloved of his family and money to him)’".⁴³⁷

This hadith also explains the phenomenon of why Arabian horses are the most prized horses in the world.

9. The Du‘ā of the Prophet (ﷺ) Against a Person

The Qur‘ān says:

And We have only sent you O Muḥammad (ﷺ) as a mercy for all of the world.⁴³⁸

As part of this general mercy, the Prophet (ﷺ) did not curse or abuse any Muslim, and even on such rare occasions where such abuse occurred, the Prophet (ﷺ) prayed to Allāh to exchange these condemnations into blessings.

‘Ā’ishah narrates: “Once, there entered upon the Prophet (ﷺ) two people, and they talked with him words which I could not hear, but they made the Prophet (ﷺ) very angry, and he cursed them. After they left, I said: “O Messenger of Allāh (ﷺ)! These two peo-

⁴³⁶ An authentic narration by Aḥmad (5/162). Even though this is a Companion’s statement, it takes on the status of a hadith of the Prophet (ﷺ) since this type of knowledge cannot be obtained through personal reasoning. In addition, the following hadith is additional evidence for it.

⁴³⁷ Reported by Aḥmad, al-Nasā‘i and al-Ḥakim, and authenticated in Sahih al-Jāmi’ # 2414.

ple will never be able to obtain any good.” He (ﷺ) asked,

“And how so?”

I said, “Since you cursed them”. He (ﷺ) responded:

“And do you not know the agreement that I have made with my Lord? I said, ‘O Allah! I am only a mortal, so any Muslim whom I curse or abuse, let it be a means of purification and a blessing for him!’”\(^{439}\)

\(^{439}\) Reported by Muslim (2600) and others.
CHAPTER XVI

INNOVATIONS OF Du‘ā

Amongst the worst evils that has afflicted the Muslim ummah is the evil of innovations; those acts concerning which the Prophet (ﷺ) said, “Whoever innovates something into this religion of ours will have it rejected”.⁴⁴⁰ Some of these innovations are based on weak hadith - hadith which cannot authentically be traced back to the Prophet (ﷺ), and should therefore not be acted upon. Others are based upon whims and desires. Some of these innovations even involve shirk!

Some of the more common innovations are mentioned below.

1. Kissing One’s Thumbs and Rubbing One’s Eyes with them

It is all too common to see Muslims kiss their thumbs and then rub them upon their eyes when the Prophet’s (ﷺ) name is mentioned. The basis of this act is the following fabricated narration:

‘Abbās ibn Aḥmad ibn Abī Bakr, the Sūfi, reported with a chain of narrators full of unknown names, that Khidr, the Companion of Moses, said: “Whoever says when the Mu‘ādhin says, ‘I testify that Muḥammad (ﷺ) is the Messenger of Allāh,’ ‘Welcome, my loved one, and the coolness of my eyes, Muḥammad (ﷺ),’ then kisses his thumbs and rubs them on his eyes, will never have any eye diseases”.

⁴⁴⁰ Reported by al-Bukhāri and Muslim
This is the source of the acts of the ignorant: a chain of unknown narrators, narrating on the authority of a person who lived thousands of years before them!

2. Du'ā in a Group

This is amongst those innovations that have become so common that many Muslims actually believe it is a Sunnah. Yet, this act has no basis in the Qur'ān or Sunnah, not even a weak ḥadith! In many masjids, a joint du'ā is made after every single ṣalāt; the imām says a du'ā out loud, and the entire congregation says, 'Amin' behind him. There is no doubt that such an act is an innovation into this religion, as the Prophet (ﷺ) never did such a congregational du'ā after the ṣalāt, nor did the Companions after him, nor did the Successors after them.

In fact, quite the opposite is true! When a drought afflicted the Muslims during 'Umar's Caliphate, 'Umar himself was the one who made the du'ā, and he also ordered 'Abbās to make an individual du'ā. He did not order all the Companions to make a joint du'ā with him, nor did any of the other Companions suggest this to him. This shows that such a concept was unknown to the Companions.

It has been narrated that one of the governors wrote to 'Umar ibn al-Khaṭṭāb, 'There are a group of people here who come together, and make du'ā (in congregation) for the Muslims and the Caliph'. So 'Umar ordered some of his servants to go with sticks and beat them, and in fact he helped them in this!\(^{441}\) This, despite the fact that they were actually making du'ā for him, as he was the Caliph at that time. This narration is clear proof that congregational du'ā is an innovation that was strongly disapproved of by the Companions.

It should be mentioned that congregational du'ās are permissible during certain occasions that the Sunnah has confirmed (such as during the khutbah on Friday, or during the Witr prayer when it is performed in congregation), but to make it a habit on other than

\(^{441}\)Reported by Ibn Abī Shaybān, # 6242. See Abū Zayd, p. 72.
such occasions makes it an innovation. Additionally, it directly contradicts many of the etiquettes of duʿā, and opens up the door for riya (showing off one’s deeds). Such congregational duʿās make it easier for a person’s thoughts to wander, as concentration can only be perfected when one makes the duʿā oneself.

3. To Clasp One’s Hands to One’s Chest During Duʿā

This is contrary to the proper manner of duʿā, as the Sunnah is to ask with the palms outwards. In fact, this act resembles the manner of prayer of the Christians.

4. Tawassul with the Status of the Prophet (ﷺ)

The way that a person does this is that he prays: O Allāh, I ask you by virtue of the status of Your Prophet (ﷺ) that you grant me such and such. This concept has already been discussed previously.

Shaykh al-Islām Ibn Taymiyyah wrote: “(Tawassul with the status of the Prophet (ﷺ) is incorrect) despite the fact that the status of the Prophet (ﷺ) is greater than the status of all prophets and messengers. However, the status of a created being with the Creator can never be compared with the status of a created being with another created being. None can intercede in front of Allāh except with His Permission. Yet mortals can intercede on behalf of one another without any permission, so the intercessor becomes like a partner in attaining the goal”.442 This too has already been discussed in detail.

5. To Specify the Unspecified

What is meant by this is that a person specifies a certain time, or a certain place, or a certain duʿā, that is not specified by the Shariʿah, and believes that such an act will increase the chances of his duʿā

442 Al-Ḥalabi, p. 95.
being accepted. So, to make a habit of making du`ā on, say the twelfth of Rabi` al-Awal, or at a certain location, is an innovation. Likewise, to specify a particular du`ā before or after doing an act is also considered an innovation (unless such a specification is found in the Sunnah). It is not allowed to add constraints or details that are not found in the Qur`ān or Sunnah, believing that such acts will be more rewarded by Allāh!

Another example that is common is that during the tawāf (circumambulation around the Ka`bah) many people read specific du`ās for each round, believing that this is part of the Sunnah. Yet, there is nothing specific of this nature found in the Qur`ān or Sunnah, so if a person does this, believing that these specific du`ās are encouraged or more rewarding than others, then he has fallen into a bid`ah, or religious innovation.

Other examples of this include making a New Year’s wish, or doing the same while blowing out candles, or at the beginning of spring and autumn, or any other occasions that have not been specified by the Shari`ah.

The opposite of this principle is also true, so, if a specific du`ā has been narrated in the Sunnah for a specific occasion or after a certain act, then it should not be used habitually except for the circumstances that it has been narrated for. So, for example, the du`ā that is narrated from the Prophet (ﷺ) for entering the masjid should not be used every time a person enters any house or other structure, since the Sunnah has specified where this du`ā should be used.

6. The Statement “May Allāh Establish it and Preserve it”

This statement is made by many people after the statement of the mu`adhīn: “The prayer has been established (Qad qāmat al-ṣalāt)”.

However, the basis of this is a weak narration, reported by Abū Dāwūd and others.
CHAPTER XVII

SOME WEAK ḤADĪTH REGARDING *DUʿĀ*

There are a number of weak or fabricated *ahadith* that are, unfortunately, circulated amongst the masses as authentic traditions of the Prophet (ﷺ). A Muslim should be cautious when he quotes any hadith or accepts them without verification. He must realise that a ḥadith is a statement attributed to the Prophet (ﷺ), thus it is essential that this attribution be correct.

Some of the more common of these are as follows.

1. The First Ḥadīth

"*Duʿā* is the weapon of the believer, and the pillar of Islām, and the light of the heavens and earth".

This hadith was narrated by al-Ḥākim (1/492), but as Ibn Adi and al-Ḥaythami pointed out, it is fabricated. This is also the conclusion of al-Albānī in his *al-Daʿifah*, # 179.

2. The Second Ḥadīth

"When Adam did the sin that he did, he said, ‘O Allāh! I ask you by the right of Muḥammad that you forgive me’. Allāh said, ‘O Adam! And how do you know Muḥammad and I have still not created him?’ He replied, ‘O Allāh! When you created me with Your hands, and blew into me Your spirit, I lifted my head, and saw written on the pillars of the throne, ‘Lā ilāha illa Allāh Muḥammad Rasūl Allāh.’ And I knew that You would not link with Your name except the most beloved of creation to You’. So Allāh said, ‘You have told
the truth O Adam! He is the most beloved of creation to me, so make duʿā to Me by his rights, and I have forgiven you. And were it not for Muhammad, I would not have created you.”

This hadith is narrated by al-Ḥākim (2/615), and al-Dhahabi said of it, ‘It is fabricated!’ This was also the opinion of Ibn Ḥajr, Ibn Taymiyyah, Ibn Kathir and others. (See al-Ḍaʾifah of al-Albānī, # 25.)

Even the wordings of the hadith clearly indicate so, for they contradict the Qurʾān. The purpose of creation is so that mankind can worship Allāh, and that is why they were created. Yes, the Prophet (ﷺ) is the most beloved of mankind to Allāh, but the exaggerations present in this hadith are not a part of Islām. This hadith is used by those who justify tawassul with the status of the Prophet (ﷺ), but it is not possible to base our religion on fabricated hadith!

3. The Third Ḥadith

“When matters overwhelm you, then seek help from the people of the graves.”

This is another hadith whose fabrication can be detected immediately from its contents. This because it is commanding the believers to commit shirk by asking the dead to fulfil their needs!

In fact, this hadith does not even have an isnād (chain of narrators) to it, so it has no basis whatsoever. (See al-Tawassul of Ibn Taymiyyah, p. 25.)

4. The Fourth Ḥadith

“Perform tawassul with my status, for verily my status in the sight of Allāh is exalted.”

This hadith too has no isnād to it, nor is it narrated in any of the source books of the Sunnah. Despite this fact, it is used by many people in order to justify tawassul through the status of the Prophet (ﷺ).
There is no doubt that the status of the Prophet (ﷺ) is higher than the status of any other person, but this does not necessitate performing tawassul through him, as tawassul is an act of worship which cannot be based on desires or logic, as has already been stated. (See al-Ḍa'ifah, # 22.)

5. The Fifth Ḥadīth

“When Ibrāhīm was thrown into the Fire, Jibrīl asked him, ‘Do you need any help?’ He replied, ‘From you, no!’ So Jibrīl said, ‘Ask your Lord’. Ibrāhīm replied, ‘It is sufficient asking that my Lord knows my situation’.”

Again, this ḥadīth has no basis to it, as it is not found with any isnād in any of the books of the Sunnah. On the contrary, it is based on Judaeo-Christian narrations, and its meaning contradicts the Shari'ah. The Qur'ān is replete with the du‘ās of the prophets and believers, so how can it be claimed that du‘ā is not required just because Allah knows the situation of the servant? Of course Allah is aware of the situation of His slaves, but this does not give the slave an excuse not to make du‘ā to Him! The evidences for all this have also already been documented above. (See also: Majmū‘ al-Fatawā, 8/539).

6. The Sixth Ḥadīth

“When one of you leaves his house to go to the masjid, and says, ‘O Allah! I ask You by the right that those that ask have over You, and I ask You by the right (that I have over You) because of this walk of mine… (to the end of this long ḥadīth).’”

This ḥadīth is narrated by Ibn Mājah (# 778) and others. However, its isnād is extremely weak, and therefore al-Būsāyri said, ‘It is full of weak narrators,’ and Ibn Taymiyyah, Ahmad Shākir and al-Albānī all agreed with him. (See al-Ḍa’ifah, # 24.)

This ḥadīth contains an inappropriate meaning, and that is that the one who asks has a right over Allah that He respond to the du‘ā. No one has any right over the Creator; it is only Allah that can
legislate any rights upon Himself! Yes, it is true that Allāh has promised that He will respond to the du‘ā of a person (as long as it is performed properly), but this is a promise that Allāh has given, and not a right that creation has over Him, and the difference between these two concepts is clear.

7. The Seventh Ḥadith

It is narrated that the people of Madinah, after the death of the Prophet (ﷺ), were afflicted with a severe drought. So they complained to ‘Ā’ishah, the Prophet’s (ﷺ) wife, about it. She said, “Look at the grave of the Prophet (ﷺ), then place a window (in the roof) facing the sky, so that there is no cover between it and the sky”. This they did, and it rained so plentifully that the plants sprouted forth, and the camels became fat.

This narration is not reported in any of the famous works of hadith; it is found in al-Dārīmi’s Sunan (# 92), with a very weak chain. In addition, as Ibn Taymiyyah pointed out, the content of the Ḥadith contradicts historical facts, as it is well known that the small window built in the roof of the Prophet’s (ﷺ) house was placed there long after ‘Ā’ishah’s death, and not during her lifetime. So this hadith cannot be taken as evidence, especially since it is authentically narrated in al-Bukhārī that when the people suffered a drought, ‘Umar asked al-‘Abbās to make a du‘ā for them, and had they known that it would rain by building a window over the Prophet’s (ﷺ) grave, they would not have done what they did. (See al-Tawassul of al-Albānī, p. 139.)
CONCLUSION

What has preceded, dear reader, is merely a glimpse at some of the many facets of duʿā. Duʿā is a treasure that all people can possess, yet so few strive to achieve. It is a light that one can use to guide oneself out of the darkest dilemma that one may be in. It is the wind that lifts the sails of one’s hope and pushes one forth to one’s destination. It is the sword that he can use to fight any and every enemy impeding one’s path.

Duʿā is the heart of worship, and its foundation. It is the crux of one’s relationship with Allāh, for it demonstrates, in clear and certain terms, the inherent helplessness of man, and his continual, desperate need of al-Rahmān.

So ask yourself: what is the status of this affair in your life? How often do you turn to Allāh? And for what matters do you turn to Him? How sincere are you in your requests? And do you ask Allāh properly, conforming with the pre-requisites and etiquettes of duʿā? Or do you ask and ask, but not care about the ways that you have blocked its response? Are you heedless of Allāh, and only turn to Him at times of need, only to forget Him when your duʿā is answered? Or do you despair of His Infinite Mercy and Wisdom when your duʿā is not responded to, forgetting and ignoring the countless other blessings that He has given you, and presuming of Allāh evil thoughts?

Ponder over the answers to these questions, and change your life accordingly to better the situation that you are in.

O you who does not turn to Allāh at all, feeling himself too sinful to merit a response! Are you worse than Iblīs – the accursed devil? For verily, if Allāh can respond to his duʿā, then surely you have more right to be responded to. Are you not aware of the vast treasures of Allāh, and that He is al-Karīm, the Ever-Generous? Did he not create you out of nothing, and guide you to Islām, and
bless you with so many blessings that you cannot even count them? And if He gave all that to you, without you even asking Him, then how much more will He give you when you raise your hands up to Him, seeking His Pleasure, believing in Him as your Rabb? So ask Him, and continue to ask Him, and the first matter that you should ask Him for is guidance, for verily it is the primary goal that you strive for.

O you who are in distress! Despair not of finding a solution to your problems. Verily, there is nothing that can overcome a sincere duʿā, for Allāh is capable of all things. And know that the response to the duʿā will be proportionate to your sincerity to Allāh. If you desire your goal with such fervour and passion, then take the necessary precautions to obtain it. Make sure that you have asked Allāh having fulfilled the conditions of duʿā, and ensure that you have removed any obstacles and impediments in the way of the response.

O you whose duʿā is yet to be answered! Do not let Shaytān come between you and the response of your duʿā. Be certain and have full faith that Allāh will, of a surety, respond to you, but only if you have fulfilled the proper conditions of duʿā. Examine your own situation, and see if perhaps you have not blocked the response to your duʿā by your own sins and actions. Ponder over the goal that you desire, and see whether it is possible that what you desire is in fact harmful for you, and Allāh, in His Infinite Wisdom and Mercy, is depriving you of it for your own good. Realise that Allāh’s Kingdom is so vast that if He were to give you all that you ever desired, or could possibly desire, it would not affect His Kingdom an atom’s weight, and believe fully with your heart that Allāh is al-Mannān – the One Who Gives Continuously and Generously. So when you are dealing with One whose characteristics are these, then what do you fear?

O you who has had his duʿā answered, and has seen the effects of his plea! Beware of forgetting your state when you were calling out to Allāh, hopeful of a response, fearful of rejection. Remember your sincerity to Allāh at that time, and be careful not to let Shaytān
cause you to become heedless again. Now that Allah has answered your du'a, it is incumbent on you to thank Him, by increasing your worship of Him, and leaving the sins that you are doing. And beware of acting like the kafir, who, when he needs Allah, calls out to Him in all sincerity, but when his du'a is answered, forgets the state that he was in, and leaves his worship of Allah.

O Muslim! Realise that your honour lies in humbling yourself before al-Aziz (the One Full of Honour), and your strength and power comes from admitting your total helplessness and dependence on al-Qawi, al-Qadir (the Ever-Powerful, the All-Capable). And know that the strongest channel of communication between yourself and your Mawla (Protector) is the channel of du'a.

Verily, your journey is long, and the perils are many. Your destination is far, and the path is treacherous. So utilise your du'a. Use it to ward off the evil of yourself, and the evil of your enemies, and the evil that is destined for you. And use it as you strive to reach your every goal, and struggle to arrive at your desired destination.

Du'a is your sharpest sword, and your strongest weapon.

All Praise is due to Allah, the Creator of all, the Giver of everything.
And He is far Exalted above what others ascribe to Him.
And May Peace and Blessing be upon the perfect
worshipper of Allah, the Final Messenger,
Muhammad ibn 'Abdillah (ﷺ)
and all those
who follow
him.
Glossary of Arabic Terms

**Abū** (or Abi): Literally 'the father of'. It was a custom of the Arabs to add a pre-fix (known as kunya) to their first names consisting of the title “Abū” and then their oldest son’s name, or any of their children. Although this was the general rule, sometime they would add this pre-fix without necessarily using the name of one of their children.

**Adhān**: The call to prayer, given before every single of the five prayers.

**‘Aqidah**: The faith, creed and beliefs of the Muslims.

**Arafāt**: A plain outside of Makkah which the pilgrims worship in. The most important feature of the Ḥajj is the standing at Arafāt.

**‘Asr**: The name given to the afternoon prayer.

**Āyah** (pl. ʿayāt): A verse of the Qurʾān.

**Bidʿah**: A religious innovation or practice that has no basis in the Qurʾān or Sunnah.

**Dīn**: The religion of Islām.

**Dhikr**: The remembrance of Allāh.

**Zuhr**: The name given to the noon ṣalāt.

**Dhul-Ḥijjah**: The twelfth month of the Muslim calendar. The Ḥajj is performed during this month.

**Dirham**: A gold coin.

**Fāsiq**: An evil person.

**Fitnāh**: A trial or test.

**Fiṭrah**: The innate nature that Allāh created in all of mankind.
Hadith (pl. ahadith): The statements and actions of the Prophet Muḥammad (نبي). These, along with the Qur‘ān, form the basis for the religion of İslām.

Hadith Qudsi: A hadith of the Prophet (نبي) in which he narrates from Allāh.

Ḥajj: The ‘major’ pilgrimage that is obligatory for Muslims to perform at least once in their life-time. It can only be performed during the month of Dhul-Ḥijjah.

Ḥarām: Any prohibited act in İslām.

Ḥasan: A ḥadith that is reliable and sound. It is one level below that of Şahih.

'Ibādah: The Arabic word for worship.

Iblis: The name of Satan himself.

Ibn: Literally ‘the son of’.

İmām: The one who leads the congregational prayer.

İmān: The Arabic term for ‘Faith’.

İqāmah: This is a ‘second’ call to the prayer, given after the Adhān, and immediately before the congregation starts the prayer.

Inshā-Allāh: An expression used in Arabic which means, “If Allāh wills”.

İsnād: The chain of narrators connected to every ḥadith.

Jāhiliyyah: The name given to the time-period before the advent of the Prophet (نبي). It signifies the ignorance and superstition that was prevalent at that time.

Jamarah (pl. Jamarat): Three pillars located inside Mina that Muslims stone during the days of Ḥajj.

Jihād: Literally, striving for the sake of Allāh. It primarily refers to fighting an enemy for religious reasons.
Jinn: The jinn are spirit-like creatures that, in general, cannot be seen by men. Since they have free-will, like humans, there are Muslim jinn and non-Muslim jinn.

Kāfir: A non-Muslim.

Ka'bah: The ‘House of Allah’ located in Makkah, Arabia. It was built by Ibrāhim.

Khuṭbah: The Friday sermon given before the Friday prayer.

Laylat al-Qadr: The ‘Night of Decree;’ a blessed night which occurs on one of the odd nights of the last ten nights of Ramaḍān.

Marwa: One of two mountains located next to the Ka'bah. Muslims must walk between these mountains during the rituals of Ḥajj and ‘Umrah.

Masjid: The place in which Muslims offer their daily ṣalāt.

Mina: An area outside of Makkah which the pilgrims live in for a number of days during the rituals of ᴨajj.

Mu‘adhīn: The one who says the adhān (call to prayer)

Muzdalifah: A large plain located outside of Makkah, which the pilgrims performing Ḥajj must camp in for one night.

Qiblah: The direction that a Muslim must face when he prays (i.e. the direction of Makkah).

Qunūt: A prayer that is offered during special occasions while in ṣalāt. It is commonly offered during the ṣalāt.

Rabb: One of the names of Allah. It signifies that Allah is the Cherisher, Sustainer and Creator.

Rak'ah: A ‘unit’ of prayer. Every ṣalāt is composed of a number of rak'ahs.

Ramaḍān: The ninth, and holiest, month in the Muslim calendar. During this month, the Muslims must fast throughout the day.

Rukū: The act of bowing down during the ṣalāt.
Şadaqah Jāriyah: A type of charity in which the rewards continues to last after the act has been done; for example, building a mosque.

Şahih: correct; an authentic narration.

Şafa: One of two mountains located next to the Ka'bah. Muslims must walk between these mountains during the rituals of Ḥajj and ‘Umrah.

Sajdah (pl. Sujūd): The act of prostrating on the ground.

Salām (salutations): The greeting that Muslims give one another when they meet.

Salām (upon finishing the prayer): The final movement of the şalāt, by which the şalāt comes to an end. It is the moving of the head to the right, and then to the left.

Salām (upon the Prophet (ﷺ)): The act of sending salutations and a prayer for peace upon the Prophet (ﷺ).

Salāt: The name given to the ritual prayer performed five times a day by Muslims.

Sharī'ah: The legal laws of Islām.

Shayṭān (pl. Shayāṭīn): The Arabic word for devils.

Shirk: To associate partners with Allāh by directing an act of worship to other than Him, or by describing a created object with god-like powers and attributes. It is the greatest evil in Islām.

Sūfī: A sect of Islām; commonly translated as ‘mystics.’ They believe, amongst other things, that the Qur'ān has an ‘outer’ meaning known to all, and an ‘inner’ meaning known only to them.

Sunnah: The practice of the Prophet (ﷺ).

Sūrah: The name given to a chapter in the Qur'ān. The Qur'ān is composed of 114 sūrah of various lengths.

Tabi'i (pl. tābi'in): The generation of Muslims after that of the Companions.
Takbir: The uttering of the phrase, “Allāh Akbar,” or “Allāh is Great”.

Taqwa: The fear and consciousness of Allāh.

Tashahhud: The final invocation said before the end of every şalāt.

Tawassul: The act of seeking a means of nearness to Allāh. A person can, for example, perform tawassul through his good deeds, since he comes closer to Allāh by these deeds.

Tawḥīd: The concept of Islamic monotheism.

Umm: Literally ‘the mother of’. Women would add this pre-fix, along with one of their children’s names, the same way that men would use ‘Abū.’

Ummah: The nation of Muslims.

‘Umrah: A ‘minor’ pilgrimage to Makkah. It can be done at any time of the year.

Wiṭr: Typically the last prayer of the night, it consists of an odd number of rak‘āt. It is common to offer the qunāt during the wiṭr prayers.

Wudu': The ablution that a Muslim performs before offering his prayers.

Zakāt: the third of the five pillars of Islām, it is a mandatory charity that must be given annually.

Zam-Zam: The water that springs forth from the well located in-front of the Ka'bah at Makkah. It is the most blessed water on earth.
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